

G N O M O N  
OF  
THE NEW TESTAMENT

BY  
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NOW FIRST TRANSLATED INTO ENGLISH.

WITH  
ORIGINAL NOTES EXPLANATORY AND ILLUSTRATIVE.

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VOL. II.

TO GIVE SUBTILTY TO THE SIMPLE, TO THE YOUNG MAN KNOWLEDGE AND DISCRETION. A WISE MAN WILL HEAR, AND WILL INCREASE LEARNING; AND A MAN OF UNDERSTANDING SHALL ATTAIN UNTO WISE COUNSELS."—PROV. I. 4, 5.

ON THE

GOSPEL ACCORDING TO ST LUKE.

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CHAPTER I.

1. Ἐπειδὴ περ, *Forasmuch as*) A brief dedication applying to both the works of Luke :<sup>1</sup> it may be also termed the Preface or Introduction, and from it there shine forth pre-eminently gravity, simplicity, and candour.—πολλοὶ ἐπέχειρῆσαν, *many have taken in hand*) Luke does not hereby denote Matthew and John, who had been among the

<sup>1</sup> The names *Lucius* and *Lucas* are the same; except that the former, being a diminutive of the latter, has somewhat of a more familiar sound. Mention is made as early as in Acts xiii. 1 of a *Lucius of Cyrene* among the prophets and teachers of the Church, which at that time flourished at Antioch; and therefore it must have been but a short time after the death which befel Herod (ch. xii. 23), A. Dion. Era, 44. It is owing to this, I am inclined to think, that Eusebius and others have considered *Antioch* as the native place of Luke. Furthermore, Paul makes mention of a certain *Lucius* among his 'kinsmen,' Rom. xvi. 21, and calls *Luke* [*Lucas*] his fellow-workman and the beloved Physician, Philem. ver. 24; Col. iv. 14. Now, whether he be only *Luke* [*Lucas*], or also *Lucius*, he is the very person who wrote the Acts of the Apostles, having accompanied Paul himself from the Troad, first to Philippi (Acts xvi. 10), next from Philippi to Troas, nay, even as far as to Rome (ch. xx. 6, xxviii. 16; 2 Tim. iv. 11): and it is owing to this that he most frequently uses the first person plural in his narrative. Moreover the lively [vigorous] style of Luke, which is particularly appropriate to the very joyful subject of the Acts, comprising, as they do, in their history the completion [carrying into effect] of the New Testament, seems to have derived some of its characteristics from the association of many years, which Luke maintained [enjoyed] with Paul.—Harm., pp. 35, 36. *Lucas* seems to me to be the contraction of *Lucanus*, as *Silas* from *Silvanus*, and to be altogether a distinct name from *Lucius*.—ED. and TRANSL.

very *eye-witnesses* of the facts and ministers of the word ; not to say that Luke both wrote before John, and does not seem to have seen the Gospel of Matthew. There remains the one evangelist Mark alone ; but Luke speaks of *many*, and employs the word ἐπιχειρήσαι, *have taken in hand*, in a middle sense [i.e. neither expressing disparagement nor praise] ; and consonant with this is the participle καθῶς, *even as*, which implies a consonance with the relation [report] of the eye-witnesses and ministers either sought after or attained by the writers alluded to : also the expression καὶ ἐγώ, *to me also*, agrees with the same view : for by it Luke does not so much oppose himself to those many writers, but rather adds himself to their number, as one of the same class, in such a manner, however, as that he may contribute somewhat even still to the ἀσφάλεια and firm assurance of Theophilus. He therefore intimates, if only he has had reference [not merely to others, but] also to Mark [*which indeed, if you compare together the forms of expression and the order of narratives in each, is not very unlikely.*—Harm., p. 36], that several particulars, not mentioned in Mark, are ready to his hand for recording ; but that the other writers, as, for instance, he who wrote *the Gospel according to the Egyptians*, are less calculated to serve towards producing ἀσφάλεια and firm assurance.—ἀνατάξασθαι, *to set forth in order*) in writing or instructive [*catechetico*, referring to κατηχηθῆναι, ver. 4] words. Hesychius says, ἀνατάξασθαι, εὐπρεπίσασθαι.—τῶν πεπληροφορημένων) πληροφορία, when it is attributed to a man, denotes the *fulness* of knowledge in the understanding, or of eager desire in the will : 2 Tim. iv. 17 ; Heb. vi. 11, note. Such vigour characterized τὰ πρᾶγματα, the Christian *facts*, which Luke describes in both his works, whilst they were occurring [were being accomplished] : and these alone had this characteristic ; for which reason this periphrasis whereby he designates the same facts is quite sufficient. It was in the sight of the world that the Gospel facts occurred : Acts xxvi. 26.—ἐν ἡμῶν, *among us*) in the Church, but especially among the teachers, and these veterans.

2. Παρίδοσαν ἡμῶν, *they have delivered to us*) to me, and to the other companions of the apostles.—ἀπ' ἀρχῆς, *from the beginning*) It was not from Paul alone, who was converted *after the beginning*, that Luke received his information.—αὐτόπται καὶ ὑπηρέται) *They themselves saw* [αὐτὸς ὄπτισθαι being the components of αὐτόπτης], and, what is more, *ministered*. So also Paul was a *minister and witness* : Acts xxvi. 16 ; so also the mother of our Lord herself, Mary : Acts

14. There were many such witnesses, advanced in years, and so

of the highest authority [*for instance, the twelve apostles, the seventy disciples, Mary Magdalene, and several more.*—V. g.]: 1 Cor. xv. 6; Rom. xvi. 7. It was such as these themselves, and the companions of such, who wrote the books of the New Testament. No room was left for doubting.—*τοῦ λόγου, of the word*) Acts x. 36. This one ‘word’ embraces many ‘words,’ ver. 4 [*ἄν κατηχήθηε λόγων*: subjects of instruction].

3. "Ἐδοξε καί μοι, *it seemed good to me also*) A holy inclination, worthy of an evangelical man.—*παρηκολούθηκά τι, having traced up* [followed up: Engl. Vers. *having had perfect understanding*] A choice and happy word: it is said of him who has been all but present himself at all the events, and who has learned them from those who were actually present; for instance, Paul uses it of Timothy, 2 Tim. iii. 10 [*παρηκολούθηκάς μου διδασκαλία, thou hast fully known my doctrine*], as being one whom Paul brought about with him presently after the persecutions, which he endured at Antioch, etc. The antithetic term is *ἀπολείμμαι, the thing has escaped me, I do not comprehend it*. Thus the cause is implied, why Luke regarded it as a fixed thing that he both could and ought to write. He is the person who in Acts xiii. 1, or at least in Acts xvi. 10, was already discharging an evangelical function.—*ἄνωθεν, from above* [tracing upwards] *i.e.* “from the beginning,” ver. 2, 5. [*He intimates by this term, that he meant to supply those particulars which Mark has omitted.*—Harm., p. 37.] Scripture hands down to us the first commencements [origines] of things, even those of the Gospel and of the Church.—*πᾶσιν τοῖς πράγμασιν. All these matters had been followed up by Luke accurately* [*ἀκριβῶς*].—*καθεξῆς, deinceps, successively, subsequently; [in order]* ἐξῆς, *afterwards; καθεξῆς, successively* (‘deinceps’), *subsequently*. As Luke had followed up [ascertained] all things, it was the *next thing* [*καθεξῆς*] to follow, that he should describe them. And indeed this Preface savours of *fresh* [recent] joy, such as would be felt at the coming to the knowledge of [joyful] facts. Moreover he describes *in order* (for *καθεξῆς* has this force also), first, the Acts of Christ, His Conception, Nativity, boyhood, Baptism, gracious deeds done by Him, preaching, Passion, Resurrection, Ascension: then next the Acts of the apostles. Yet this very fact [viz. his narrating these events *in order*] does not prevent his at times joining together some events which were separated from one another in point of their respective times: ch. i. 80, iii. 20, etc.—*κράτιστε Θεόφιλε, most excellent Theophilus*) This Theophilus belonged to Alexandria, as the ancients testify (see *Ord. Temp.*, p. 225), *Ed.*

ii., p. 196, and *Harm. Ec. Ed.* ii., p. 80; and that was a city in which especially flourished *κατήχσεις*, ver. 4. He was a most noble man, as the title given him by Luke shows: comp. Acts xxiii. 26, xxiv. 3, xxvi. 25. The same title is not given to the same Theophilus in Acts i. 1, either because he was then in private life, or because his excellence and Luke's intimacy with him had increased. Moreover this title of respect serves as an argument, that the Gospel history is a true one, and allowed itself from the very beginning to be offered for acceptance to the most distinguished personages. The holy examples of illustrious men, described in these books, were calculated to stimulate Theophilus to imitate them.

4. *Ἰα, that*) Expressing the scope of the whole work, [*which in John is stated at the close of his Gospel*, ch. xxi. 24.—*Harm.*, p. 34.]—*ἵπρηνεζε*, *thou mightest clearly perceive*) The compound verb is emphatic.—*κατηχθησθης*, *thou hast been instructed*) by the mouth of others. This *κατήχσεις*;<sup>2</sup> also comprises sacred history. Luke hereby claims to himself greater authority than that of those from whom Theophilus had previously received instruction.—[*την ἀσφάλειαν*, *the certainty*) This unerring certainty has place, where nothing of a spurious character is added, nothing that is necessary is omitted (left to be wished for, *desideratur*), and all the particulars are attested and proved by adequate documents and proofs.—V. g.]

5. *Ἐγίντο*, *there was*) Following close upon the Preface itself, Luke exhibits the History of Jesus Christ from His entrance into the world, up to the time of His ascension into heaven. In this History we may note—

I. THE BEGINNING: wherein we have

- |                                                                                                  |             |
|--------------------------------------------------------------------------------------------------|-------------|
| 1. The conception of John, . . . . .                                                             | Ch. i. 5-25 |
| 2. The conception of Jesus Himself, . . . . .                                                    | 26-56       |
| 3. The nativity and circumcision of John: the<br>hymn of Zacharias: the youth of John, . . . . . | 57-80       |
| 4. Jesus Christ's (a) Nativity, . . . . .                                                        | ii. 1-20    |
| (b) Circumcision and name given, . . . . .                                                       | 21          |
| (c) Presentation to the Lord in<br>the temple, . . . . .                                         | 22-38       |
| (d) His own country and growth, . . . . .                                                        | 39, 40      |

a

<sup>1</sup> The *ἵπρηνεζε* augments the force of the simple verb. Wahl explains it, *plane et aperte cognoscere*.—ED. and TRANSL.

<sup>2</sup> Whence Engl. word, *catechism*, *catechetical*.—ED. and TRANSL.

*a* II. THE MIDDLE: when He was twelve years of age, and subsequently, . . . . Ch. ii. 41-52

III. HIS COURSE [MINISTRY] itself.

1. The entrance on it: wherein is described the Baptist; His baptism, His temptation, . . . . iii. 1, 2, 21, 22; iv. 1-13

2. The acceptable year in Galilee,

A. Set forth before His hearers at Nazareth, . . . . 14-30

B. Made good in actual performance:

*a*. At Capernaum, and in that region. Here are to be noted—

1. His acts not censured by his adversaries; whereby Jesus

1. Powerfully teaches, . . . . 31, 32

2. Delivers one demoniacally possessed, . . . . 33-37

3. Cures the mother-in-law of Peter, and many sick persons, . . . . 38-41

4. Teaches everywhere, . . . . 42-44

5. Calls Peter, and also James and John, . . . . v. 1-11

6. Cleanses the leper, . . . . 12-16

2. His acts censured by His adversaries, and that with gradually increasing severity.

To this class belong—

1. The man with palsy, . . . . 17-26

2. The call of Levi, and the eating with publicans and sinners, . . . . 27-32

3. The question as to fasting answered, . . . . 33-39

4. The plucking of the ears of corn, . . . . vi. 1-5

5. The withered hand restored, and the plotting against Jesus, . . . . 6-11

3. His acts, of which the issue [result] was different in the case of the different persons with whom He had to do:

1. In the case of His chosen apostles, . . . . 12-16

2. In the case of His other hearers, . . . . 17, 18; 20-49

3. In the case of the centurion, . . . . vii. 1-10

4. In the case of the disciples of John, in connection with whom we have—

*a*. The occasion of the raising of the young man at Nain, . . . . 11-18

a	b c	b. The embassy from John, . . . . .	Ch. vii. 18-23
		c. The reproof, . . . . .	24-35
		5. In the case of Simon the Pharisee, and the sinner, the woman who showed Him much love, . . . . .	36-50
		6. In the case of His own immediate attendants,	viii. 1-3
		7. In the case of the people, . . . . .	4-18
		8. In the case of His mother and brethren,	19-21
		3. On the sea, . . . . .	22-26
		And beyond the sea, . . . . .	27-39
		7. On this side of the sea, again :	
		1. Jairus, and the woman with the issue of blood, . . . . .	40-56
		2. The apostles sent forth, . . . . .	ix. 1-6
		3. The doubts of Herod, . . . . .	7-9
		4. The report of the apostles, . . . . .	10
		5. The eagerness of the people : the kind- ness of the Lord : the five thousand fed,	11-17
		3. The preparation for His passion, etc.	
		A. The recapitulation of His doctrine concern- ing the person of Jesus Christ. Silence enjoined ; His passion foretold ; following Him enjoined, . . . . .	18, 19, 21, 22, 23-27
		B. His transfiguration on the mountain ; the lunatic healed ; His passion again foretold ; humility and moderation commanded, . . . . .	28, 29, 37, 38, 43, 44, 46, 47, 49, 50
		C. His great journey to Jerusalem when about to suffer. Herein we may fix eighteen in- tervals [incidents marking divisions] :	
		I. THE SAMARITANS, unwilling to re- ceive Him, yet tolerated, . . . . .	51-57
		II. On the way : unsuitable followers repulsed : suitable ones constrained, . . . . .	57-62
		III. AFTERWARDS, seventy messengers sent before Him : and received back with joy, . . . . .	x. 1-24
a	c		

- a
c
 AND a lawyer taught love to his neighbour by the example of the Samaritan, . . . . . Ch. x. 25-37
- IV. In a certain village, Mary preferred to Martha, . . . . . 38-42
- V. In a certain place, the disciples are taught to pray, . . . . . xi. 1-13  
 In a certain place, the demon is cast out: this act is defended, 14-26  
 In a certain place, the exclamation of the woman of the company is corrected, . . . . . 27, 28  
 In a certain place, the people who were eagerly desirous of a sign, are reprov'd, . . . . . 29-36
- VI. In a certain house, the Pharisees and Scribes are refuted, . . . . . 37, 38, 45-54
- VII. A discourse is addressed to the disciples, . . . . . xii. 1-12  
 A discourse is addressed to one interrupting Him with a request, 13-21  
 A discourse is addressed to the disciples, . . . . . 22-40  
 A discourse is addressed to Peter, 41-53  
 A discourse is addressed to the people, 54-59
- VIII. The need of repentance is shown, xiii. 1-9  
 In the synagogue the woman is healed on the Sabbath, the kingdom of God thus increasing as the mustard-seed, . . . . . 10-21
- IX. On the journey, He declares the fewness of those about to be saved, 22-30
- X. On that day Herod is called a fox; Jerusalem is reprov'd, . . . . . 31-35
- a
c



a	c	XI. In the house of the Pharisee, a man with a dropsy is healed on the Sabbath, . . . . . Ch. xiv. 1-6
		Humility is taught, . . . . . 7-11
		True hospitality, . . . . . 12-14
		The principle [ratio] of the great feast, 15-24
		Self-denial required, . . . . . 25-35
		XII. Joy over repenting sinners is defended, . . . . . xv. 1, 2, 11, 12
		Their duty as stewards is enjoined on the disciples, . . . . . xvi. 1-13
		And the avarice and derision of the Pharisees are refuted, . . . . . 14-31
		They are cautioned against 'Offences,' . . . . . xvii. 1-4
		The faith of the apostles is increased, 5-10
		XIII. On the borders of Samaria and Galilee, He cures ten lepers, 11-19
		XIV. He answers the question as to the time of the coming of the kingdom of God, . . . . . 20-37
		He recommends continual and humble prayer, . . . . . xviii. 1, 2, 9-14
		XV. He blesses little children, . . . . . 15-17
		He answers the rich ruler, . . . . . 18-27
		And Peter, . . . . . 28-30
		XVI. He foretells the Passion a third time, 31-34
		XVII. Nigh Jericho, a blind man given sight, 35-43
		XVIII. In Jericho, salvation is conferred on Zacchens, . . . . . xix. 1-10
		An answer is given as to the sudden appearance of the kingdom of God, 11-28

4. His acts at Jerusalem.

## A. The first days of the great week.

- |                                                                      |                            |
|----------------------------------------------------------------------|----------------------------|
| 1. His royal entry into Jerusalem,                                   | Ch. xix. 29-44             |
| 2. In the temple,                                                    |                            |
| <i>a.</i> The abuse of it corrected and chastised,                   | 45, 46                     |
| <i>β.</i> Its right use restored,                                    | 47, 48                     |
| And vindicated,                                                      | xx. 1-8                    |
| 3. Discourses in the temple :                                        |                            |
| <i>a.</i> The parable concerning the husbandmen,                     | 9-19                       |
| <i>β.</i> The answer concerning the tribute-money,                   | 20-26                      |
| And concerning the resurrection,                                     | 27-40                      |
| <i>γ.</i> The question concerning David's Lord,                      | 41-44                      |
| <i>δ.</i> The disciples warned of the Scribes,                       | 45-47                      |
| <i>ε.</i> The widow's offering praised,                              | xxi. 1-4                   |
| 4. The end foretold, of the temple, of the<br>city, of the universe, | 5, 6, 8, 9, 25, 26, 28, 29 |
| 5. The covenant of His adversaries and the<br>traitor,               | xxii. 1-6                  |

## B. Thursday.

- |                                                                                                                    |                        |
|--------------------------------------------------------------------------------------------------------------------|------------------------|
| <i>a.</i> The preparations for the Passover made by<br>Peter and John,                                             | 7-13                   |
| <i>b.</i> The Supper, and words spoken at it,                                                                      | 14-23                  |
| <i>c.</i> Who is the greatest?<br>Peter and the rest of the disciples are ad-<br>monished,                         | 24-30<br>31, 32, 35-38 |
| <i>d.</i> On the Mount of Olives :                                                                                 |                        |
| 1. Jesus prays to the Father, is strengthened<br>by an angel, and rouses His disciples,                            | 39-46                  |
| 2. Is betrayed : is unseasonably defended<br>[by Peter's sword] against His assail-<br>ants. Bears Himself holily, | 47-53                  |
| <i>e.</i> Being seized, He is led into the high priest's<br>house,                                                 | 54                     |
| Peter denies Him and weeps,                                                                                        | 55-62                  |
| The Lord is mocked,                                                                                                | 63-65                  |

## C. Friday.

- |                                            |               |
|--------------------------------------------|---------------|
| <i>a.</i> His Passion and Death. His acts, |               |
| 1. In the Council, etc.,                   | 66-71         |
| 2. In the Governor's hall,                 | xxiii. 1-5    |
| 3. Before Herod,                           | 6-12          |
| 4. Again in the Governor's hall,           | 13, 14, 17-25 |
| 5. On the way to the cross,                | 26-32         |

b	c	6. At Golgotha; where we have the description of—	
	}	a. The cross itself; and Jesus' prayer for their forgiveness, . . . . .	33, 34
		b. The parting of His garments, . . . . .	34, 35
		c. The taunts uttered against Him, and among these the inscription on the Cross, . . . . .	35-39
		d. One of the robbers, however, converted, . . . . .	40-43
		e. The miraculous portents, and the death of Jesus, . . . . .	44-46
		f. The spectators, . . . . .	47-49
		β. His burial, . . . . .	50-53
		D. The preparation and the Sabbath, . . . . .	54-56
		E. The Resurrection: it becomes known—	
		a. To the women, . . . . .	xxiv. 1-12
		b. To two going into the country, and to Simon, . . . . .	13-35
		c. To the rest also, . . . . .	36, 37, 44, 45
		F. The instruction of the apostles; the Ascension of our Lord; the joyous alacrity of the apostles, . . . . .	46-53

-Ἡρώδου, of Herod) All the particulars are set down clearly: the names, the times, and the places. [Not a few of the false prophets—for instance, Mahomet—without premeditated foresight, have by slow and imperceptible degrees gained over parties of retainers, and afterwards deceived both themselves and others: accordingly, the circumstances of their birth and their condition, in their early years, are in the case of such impostors unknown, unworthy of trust, and fictitious. But the conception of Jesus Christ, His nativity, His infancy, His boyhood, etc., are supported as to their credibility by signally striking proofs. From eternity God hath definitely foreordained them, and hath by His ancient prophets declared them, and confirms their fulfilment subsequently by the instrumentality of irrefragable witnesses.—Harm., p. 59.]—τῆς Ἰουδαίας, of Judea) The theatre or scene of all the events.—ἱερεῖς, priest) not the high priest, but one from among the regular courses of priests.—ἐξ ἰερουσιμίας Ἀβιά, of the course of Abia) The priests were divided into twenty-four courses or classes: and the course of Abia was the eighth, according to 1 Chron. xxiv. 10 [Abijah = Abia]. Ἐφεσημίας in the usage of the LXX. answers to the Hebrew בְּהַלְקֵת, sometimes also בְּיַמֵּיהֶם. Each course in its order

had the discharge of the priestly duties devolving on it for seven days, from Sabbath to Sabbath. [*Hence it is allowable to infer that Zacharias discharged his turn of duty from the 2d of September to the 9th of September: see Ord. Temp., pp. 230, 231 (Ed. ii. pp. 200, 201): and the 2d of September that year among the people of Israel corresponded to the I. Tisri. Behold how, at the commencement of the year,<sup>1</sup> simultaneously with the angel's message which was brought to Zachariah, the New Testament took its commencement*—V. g.]

6. Δίκαιοι, *righteous*) The condescending goodness of Scripture, which speaks of the righteousness of the pious, ought not to be treated as if it is in opposition to the doctrine of justification [by faith].—ἀμφοτέροι, *both*) God brings forth His chosen instruments from pious parents.—ἐνώπιον τοῦ Θεοῦ, *before* [in the presence of] *God*) Gen. xvii. 1.—ἐντολαῖς, *the commandments*) viz. the moral ones.—δικαιώμασι) the ceremonial ones [ordinances], Heb. ix. 1.

7. Καί, *and*) They no longer now had any hope of offspring, owing to a twofold cause [their age and Elizabeth's barrenness]: ver. 18, 36 (comp. Rom. iv. 19); and perhaps they were now not even seeking for [desiring] offspring.—προβεβηκότας, *far advanced*) A sweet description of the old age of the godly, which looks to the blissful goal [προβεβ. implying progress towards it].

8. Ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ, *in the order of his course*) As to the chronological clue afforded by this passage, we have treated in the *Ordo Temporum*, p. 230 [Ed. ii. p. 200]. [*In twenty-four weeks the courses of the priests returned back in rotation; and this alternation of courses prevailed even up to the destruction of the temple.*—V. g.]

9. Ἐλαχε, *he was allotted the office*) The functions of the priests were distributed by lot.<sup>2</sup>—τοῦ θυμιάσαι, *of burning incense*) Ex. xxx. 1, etc.

10. Πᾶν, *all*) It must therefore have been a solemn day, and per-

<sup>1</sup> By the express direction of Moses the year began with Nisan (Exod. xii. 2, Num. ix. 1). But this was the ecclesiastical year regulating the festivals; whereas the civil year began, as it begins now, with the month Tisri. The reason which the Rabbins assign for the month Tisri beginning the year is, that it was the month in which creation took place. If this be true, it is appropriate that the New Creation has its first commencements on the same month as the Natural Creation.—ED. and TRANSL.

<sup>2</sup> This was so, according to S. R. D. Crusius, Hypomn. P. I., p. 41, partly for the sake of order, partly to avoid contentions. Comp. 1 Chron. xxiv. 4, 5.—E. B.

haps the Sabbath, on which Zacharias entered upon his duty, ver. 22, 23.

11. ἄγγελος, *an angel*) the name of whom was afterwards communicated to Zacharias, ver. 19.

13. Μη φοβῆσθε, *fear not*) This is the first address from heaven in the opening dawn [aurora] of the New Testament, which is most charmingly described by Luke. The fact is here sweetly set before us; then we are led by rugged and severe paths to a most delightful issue. Such is also the case in the Apocalypse subsequently.—ἐπακοῦσθε, *has been hearkened to* [granted]) This is to speak to the heart. [Zacharias in heart *desired*, though he no longer *spoke*.] Acts x. 4.—ἡ δέησίς σου, *thy prayers*) He had sought offspring in former days. [For he did not himself any longer cherish the expectation of the fulfilment of his desire.—V. g.]—Ἰωάννης, *John*) The name, *John*, was prescribed: the name of *Mary* was not prescribed.

14. Χαρήσονται, *shall rejoice*) ver. 58, 66.

15. ἔσται, *shall be*) viz. that son shall be.—Κυρίου, *the Lord*) God the Father is meant. Presently after he speaks also of the Holy Spirit and of the Son of God. Already, in connection with the forerunner of the Messiah, the economy of the Holy Trinity more fully expands itself to view.—καὶ οἶνον καὶ σίκερα οὐ μὴ πίη, *and wine and strong drink he shall not drink*) So also Judg. xiii. 4, μὴ πίης οἶνον καὶ σίκερα. Σίκερα is from the Hebr. שכר, and denotes all drink distinct from wine, and yet intoxicating, as *the juice of the date, malt liquor, etc.* Such abstinence was enjoined on John, also on the mother of Samson.—καὶ, *and*) Similarly, *being filled with the Holy Spirit*, is put in antithesis to *being drunk with wine*, Eph. v. 18.—ἐκ, *from*) An abbreviated mode of expression: meaning, *in the womb* (ver. 41, 44) *and subsequently* [from that time forward].

16, 17. Ἐπιστρέψει, καὶ προηλεύσεται, *he shall turn, and shall go before*) The words presently after in ver. 17, *to turn*, ἐπιστρέψει, refer to the verb ἐπιστρέψει, in ver. 16: and ἑτοιμάσαι, *to make ready*, refers to προηλεύσεται.—Κυρίου, *the Lord*) Christ is therefore God. Comp. the following verse, ἐνώπιον αὐτοῦ, *before Him*—Κυρίου, *the Lord*: and in verse 76 [“*the Highest—before the face of the Lord*”].

17. ἑαυτῷ, *himself*) In antithesis to the others (πολλοὺς, *many*), ver. 16.—ἐνώπιον, *before His face*) in His immediate presence.—ἐπιστρέψει, κ.τ.λ., *to turn* [convert], etc.) The language in this passage, as often in prophecies, is figurative, abbreviated, and as it were poetically with this sense: John shall effect that the parents as well as the children alike, the disobedient as well as the just alike, men

of every age and character, may be prepared for the Lord. But it was not convenient to say: He will convert [turn] the *disobedient* and the unjust along with the obedient and *just* alike; for the just need no conversion. Therefore, instead of the concrete, the abstract is used: He will convert the disobedient to the state of mind of the just; *i.e.* those who disregard God's law he will convert, or bring to such a state, that they will join themselves to the number of the just, putting on the docility and wisdom of these latter; and, just as the just are ready, so will the disobedient become ready for the Lord. —καρδίας, hearts) *The heart* is therefore the seat of *conversion*, of *obedience*, and of *prudence*.—πατέρων ἐπὶ τέκνα, of the fathers along with the children alike) Mal. iii. 24, לב אבות על-בנים ולב בנים על-אבותם, LXX. καρδίαν πατρὸς πρὸς υἱόν, καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλῆσιον αὐτοῦ. The expression is equivalent to a proverb, so as to signify the multitude—the 'many' converted (ver. 16). So Gen. xxxii. 11, μητέρα ἐπὶ τέκνοις. So decidedly πατέρων ἐπὶ τέκνα, Exod. xx. 5, xxxiv. 7: also κήμην ἐπὶ μηρὸν, Judg. xv. 8. See also לב, Amos iii. 15; Judg. xii. 1; and πρὸς, in the Son of Sir. (see the quotation below). At the same time there may be designed to be marked the care of the fathers for the salvation of their children, as opposed to what takes place in a flight such as Jer. xlvii. 3 describes, οὐκ ἐπέστρεψαν πατέρες, ἐρ' υἱοὺς αὐτῶν.—καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, and the disobedient in [to] the wisdom [prudence] of the just) This is set down instead of what is found in Malachi: and the heart of the children upon [super: but Engl. Vers. to] their fathers. Disobedience is especially the fault of youths: *prudence* [wisdom] and *justice* are especially becoming in fathers. The angel says, in the *prudence*, not into [to] the *prudence*. The *feeling* [sentiments] of those who are *just*, is immediately put on in conversion.—ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον, to make ready a people prepared for the Lord) Asyndeton [absence of copulative between ἐπιστρέψαι and ἑτοιμάσαι]: to convert [turn], to make ready. The people is to be made ready, lest the Lord, finding the people not ready for Him, should crush them with His majesty ["Lest I come and smite the earth with a curse"], Mal. iv. 6. A people prepared, *i.e.* complying with the instructions of John, who makes them ready, and obedient to the Lord; no longer having such hearts as are described in Prov. xv. 7, לב כסילים לא בן, LXX. καρδία ἀφρόνων οὐκ ἀσφαλεῖς, The hearts of fools are not safe [Engl. Vers. from Hebr., But the heart of the foolish doeth not so, *i.e.* do not disperse knowledge]. Let the antithetic terms be noted, ἀφρόνων and φρονήσει; and the kindred terms בן and ἑτοιμάσαι. Con-

cerning Elias, see Sir. xlviii. 11, *καὶ ἐπιστρέψαι καρδίαν πατρός προς υἱόν, καὶ καταστήσαι φιλίαν Ἰακώβ.* That the work of the Son of Sirach is far from a low and common one, its accordance with the angel's words proves. See also Matt. xxiii. 34, note.

18. *Κατὰ τί γνώσεμαι*) So LXX., Gen. xv. 8. The question of Zacharias is one affecting the very fact itself, thus betraying that he laboured under a want of faith: the *πῶς, how*, which Mary started as a question, was accompanied with faith: comp. ver. 34 [*How?*] with 45 [*"Blessed is she that believed."*]

19. *Γαβριήλ, (Gabriel)* The reason why Zacharias ought not to have had any unbelief, is the authority of the heavenly messenger. The name is compounded of *גב* and *ל*, and indicates the main object of his embassy, viz. concerning the incarnation of the Son of God, *ל* is *גב*, *God is man*. Gabriel had appeared to Daniel also. It was the same angel, and he came on the same business.—*ὁ παρεστῆκώς, who am wont to stand in attendance*) Seven angels stand in the presence of God, Rev. viii. 2. One of these, Gabriel, stands in attendance [*adstat, stands by*], or stands with the six others.—*ἀπιστάλην, I have been sent*) ver. 26; Heb. i. 14.—*εὐαγγελίσασθαι, to show thee these glad tidings*) Thus marking the beginning of the Gospel [= Glad tidings]: ch. ii. 10, 17, iii. 18; Mark i. 1.

20. *Ἴδοὺ, behold*) as much as to say, *by this thou shalt be made know*. An appropriate sign is given to him who asked for a sign, though the sign given was not such as he would have desired.—*σιωπῶν, silent*) in the matter of fact [actually].—*μὴ δυνάμενος λαλῆσαι, not able to speak*) in the want of the ability to speak [physically]. Comp. [accordingly in his recovery *both* are specified] ver. 64, *the mouth and the tongue*. For the most part, those to whom a great revelation is vouchsafed, are wont to lose something of their natural power, without however real hurt to them. So Jacob was made lame; but his lameness proved, not a blemish, but a mark of honour to him: so Zacharias here was made dumb: Saul (Paul) was for a time deprived of sight. This dumbness of Zacharias at the same time acted as a spiritual medicine, lest he should too much pride himself on account of the prophecy as to the greatness of his son.—*ἄγχι ἤτε*) Comp. ver. 64 [His mouth opened] with ver. 13 [Thou shalt call his name *John*], 63 [When the 'things' foretold were 'performed,' and Zacharias, ceasing from unbelief, wrote, "His name is John"]. [*The day alluded to was the day of John's circumcision, on which he received his name.*—V. g.]—*ἀνθ' ὧν, because*) Therefore it was, strictly speaking, a punishment.—*οὐκ ἐπιστεύεις,*

*thou hast not believed*) He did not believe : on this account he was not able to speak.<sup>1</sup>—*πληρωθήσονται, shall be fulfilled*) It is the event which chiefly produces faith.—*εἰς τὸν καιρὸν αὐτῶν, at their own season*) their proper season. Comp. *at this time [will I come]*, Rom. ix. 9 · 2 Kings iv. 16.

22. *Δαλιῆσαι, to speak*) for instance, to give the blessing. Zacharias, as being *dumb*, was in the meantime excluded from the exercise of all the functions of a priest. This constitutes the prelude to the termination of the ceremonial law, now that Christ is coming.—*ἐπέγνωσαν, they perceived*) A benefit thus accompanied the very punishment of Zacharias. Thereby all were stirred up to attention.

23. *Εἰς τὸν οἶκον αὐτοῦ, to his own house*) An abbreviated form of expression : *the city*, in which Zacharias dwelt, requiring to be understood. Comp. ver. 39. So also ver. 56. The *house* of Zacharias is put in antithesis to the temple of the Lord : see ver. 9.

24. *Ταύτας, these*) the days of which ver. 23 makes mention [the days of his ministration].—*περιέκρυβεν, She hid herself*) that her pregnancy might be unobserved : owing to which, subsequently her pregnancy was suddenly made the more apparent.—*λέγουσα, saying*) to the partakers of [those who sympathized in] her joy.

25. *Οὕτω, thus*) even as all, five months afterwards, saw her [viz. pregnant].—*ἡμέραις, in the days*) definitely fixed beforehand.—*ἐπέδεν*) *ἐπέβλεψεν*, ver. 48 ; *ἐπεσκέψατο*, ver. 68.—*τὸ ὄνειδος, my reproach*) viz. the surname by which they called her, viz. *barren*, ver. 36.—*ἐν ἀνθρώποις, among men*) She had scarcely accounted herself as one of the human race [to be counted among men] on account of her barrenness.

27. *Πρὸς παρθένον, to a virgin*) Matt. i. 23.—*μεμνηστευμένην, [espoused] betrothed*) by the divine ruling of Providence. It would not have been befitting that Mary should have been only betrothed after the annunciation of the angel, and not sooner.—*ἀνδρὶ, to a man*) who was designed to act as guardian both of the virgin and of her offspring.—*ἐξ οἴκου Δαυὶδ, of the house of David*) Construe with *Joseph* ; comp. ch. ii. 4. This is, however, not to the exclusion of Mary.

28. *Εἰσελθὼν, entering in*) At evening time, as is probable. Comp. Dan. ix. 21.—*κεχαριτωμένην*) Eph. i. 6. The Vulg. renders *gratia plena*, in a passive sense [“filled with grace”], (as Ovid, *Carmina plena favoris*), *one who has found favour*, ver. 30. She is so called,

<sup>1</sup> See 2 Cor. iv. 13.—ED. and TRANSL.



not as the mother of grace, but as the daughter of grace, especially at that early time.—*μετὰ σοῦ*) May the Lord be with thee [not, “The Lord is with thee,” as Engl. Vers.] Comp. Matt. i. 23, at the end of verse, and the note. It is parallel to, *χαῖρε*, *Hail*. The Indicative is taken for granted,<sup>1</sup> and the Optative here subscribes to [seals and confirms] it. So Judg. vi. 12 [the angel to Gideon, “The Lord is (or rather, may the Lord be) with thee”], *Κύριος μετὰ σοῦ*.—*σὺ, thou*) The Vocative: as in Acts iv. 24 [*Δέσποτα, σὺ ὁ ποιήσας*, etc.] Chrys de Sacerd., p. 322.

29. *Διεταράχθη*, she was troubled) Her being troubled arose from the apparition itself (*ἡ δὲ ἰδοῦσα*, when she saw him). Therefore she does not seem to have been previously accustomed to apparitions. [All things, in the case of the blessed Virgin, both what was foretold to herself, and what ensued subsequently, befel her without her expecting them. But if her conception, as the tradition of several members of the Roman Church represents, had been immaculate, she could have hardly accounted herself, however superlatively modest, in such an ordinary position (so entirely undistinguished from ordinary men and women).—V. g.]—*ποσαπὸς εἴη*, of what kind may be) The formulæ themselves, which had been addressed to her, *hail*, and, *the Lord with thee*, were ordinary salutations; but from the peculiar and extraordinary titles which the angel added, Mary understood that the formulæ, especially as being conjoined with these titles, were employed with an extraordinary [distinguishing] and new force. In fact, in all the recorded apparitions of angels, there is no other instance occurs of such a salutation. Mary not only wondered, but also cast in her mind, of what kind might be, what was the meaning, and what the drift of this salutation.

30. *Εὑρες γὰρ χάριν*, for thou hast found favour) Hebr. *הָרַחֵם*. So Acts vii. 46; Heb. iv. 16.

31. *Ἴδοὺ*, behold) In the words following is contained a summary of the Gospel, which is repeated at ver. 50, 51, 68, 69; ch. ii. 10, 11; xiv. 30, 31. Comp. the words, 2 Sam. vii. 8, etc.

32. *Ὁὔτος*, He) The Messiah is clearly described, even as at ver. 68, etc., and ch. ii. 30, etc.—*μέγας*, great) The greatness of John, described at ver. 15, is far exceeded by the greatness of Jesus, described here. [See ver. 33, and comp. Dan. ii. 35; Eph. iv. 10.—V. g.]—*Υἱὸς Ἑψίστου κληθήσεται*, He shall be called the Son of the Highest) Jesus, even in a point of view distinct from His Divine

<sup>1</sup> The *χαῖρε* of the Lord, implied in *χαῖρε*, is with her.—ED. and TRANSL.

nature, and from His personal union with God the Father, is, in a sense transcendently above all angels and men, *the Son of the Highest*, on account of the extraordinary nature [rationem, principle] of His conception and nativity.—τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, *the throne of David His father*) Christ was promised *to the fathers*, especially to Abraham, as *the Seed*. He was promised by Moses, *a prophet*, as *the Prophet*. He was promised to David, *a king*, as *the King*. Even the temporal kingdom of Israel belonged to Jesus Christ by hereditary right. Massecheth Sanhedrin, ch iv., says, that *Jesus is nearest to the kingdom*, קרוב למלכות.

33. Οἶκον Ἰακώβ, *the house of Jacob*) Under this house are contained the Gentiles, even as, for the sake of illustration, there are contained under the appellation of the Rhine, the rivers that flow into it. But yet it is the house itself [Israel] which is principally alluded to, especially at this early period, and in an address to an Israelitish woman. At this early stage in the Gospel history, its progress is designated generally: the spiritual sense lies hid beneath. So ver. 68, etc.—βασιλείας, *of His kingdom*) Repeat, *over the house of David, on the throne of David*: Isa. ix. 7. That which has not yet been accomplished, shall be accomplished.

34. Πῶς, *how*) This *How* is not inconsistent with faith, as ver. 45 proves.<sup>1</sup>—ὃ γινώσκω, *I know not*) The present is here used for [in accordance with and in reference to] the very moment of the conception, which was still *future*. She gathers from the words of the angel himself, that she is not about to know man. Ἔπει, *seeing that*, is categorical [absolute]. Mary understood that this promise is being now given to her as one immediately about to be fulfilled, without respect to the consummation of her espousals. *A woman* is also said *to know a man*, Num. xxxi. 17; Judg. xi. 39.

35. Δύναμις ὑψίστου, *the power of the Highest*) Often these words are put in conjunction, *Spirit and Power*, as in ver. 17; but in this passage *the Power of the Highest* rather denotes, by Metonymy,<sup>2</sup> *the Highest*, whose *Power* is infinite. So we have the expression, *the power of our Lord Jesus Christ*, 1 Cor. v. 4. *The coming of the Holy Ghost upon Mary* made her fit for receiving *the overshadowing of the power of the Highest*.—ἐπισκιάσει σοι, *shall overshadow thee*) This *overshadowing* denotes the mildest and most gentle [most

<sup>1</sup> The difference between her and Zacharias, ver. 18, lay not in the words but in the spirit.—ED. and TRANSL.

<sup>2</sup> See Append. Here the substitution of the Adjunct (*the Power*) for the Subject (*the Highest*).—ED. and TRANSL.

modified] operation of the Divine power, whereby it was effected that the Divine Fire did not consume Mary, but made her fruitful. Comp. Mark ix. 7 [the cloud *overshadowed* them at the transfiguration]; Exod. xxxiii. 22. Many suppose allusion is here made to  $\pi\epsilon\tau\epsilon\lambda\omicron\upsilon$ , *veiled*, as a bride. It was not fitting that the will of man or of the flesh should help towards this [the Saviour's incarnation]. It was from the substance of Mary that the elements were taken, whatever contributed not only to the  $\sigma\acute{\upsilon}\lambda\lambda\eta\eta\psi\iota\varsigma$ , *the conception*, but also to the nourishment of the holy fetus [embryo]. And this is considered [is to be viewed so], either antecedently to the moment of actual union with the  $\Lambda\acute{\omicron}\gamma\omicron\varsigma$ , or else in the very act and state of union. Antecedently to the union, it [what was taken from the substance of the mother] no otherwise than the mother herself, required to be redeemed by virtue of the  $\lambda\acute{\upsilon}\tau\omicron\rho\omicron\nu$ , *redemption*, about to be effected through the  $\theta\epsilon\acute{\alpha}\nu\theta\rho\omega\pi\omicron\nu$ , God-man, Christ, and was sanctified by the Holy Spirit; and thus it was that the union of the  $\Lambda\acute{\omicron}\gamma\omicron\varsigma$  and the flesh, now [made] holy, had place. I may purchase a farm: and out of the produce of that farm, when subsequently well cultivated, I may pay the price for the farm itself, which has become much more valuable since its cultivation. David bought the area [site] of the temple for a few shekels of silver [2 Sam. xxiv. 24]; but the same area became inestimably valuable, when the temple was built upon it.<sup>1</sup>— $\delta\acute{\omicron}\delta\ \kappa\alpha\iota$ , *wherefore also*) Thus the Angel gives a satisfactory answer to the question, *How*, ver. 34.— $\tau\acute{\omicron}\delta\ \gamma\epsilon\gamma\acute{\nu}\omega\mu\epsilon\omicron\nu$ ,<sup>2</sup> *which is being conceived* [given birth to; not as Engl. Vers. *Which shall be born*] in this new and extraordinary manner. Abstract terms, and such as are expressed in the neuter gender, are very much in consonance with those first beginnings of the Gospel revelation; ver. 68, 71, 78, ii. 25, 30, 38.— $\alpha\gamma\iota\omicron\nu$ , *Holy*) This word is regarded by Tertullian,

<sup>1</sup> So Jesus purchased our flesh (humanity) by the redemption about to be made by Him, and then afterwards, by the union of the  $\Lambda\acute{\omicron}\gamma\omicron\varsigma$  to it, and by the actual paying of the price of His blood, as God-man, made it infinitely more precious.—ED. and TRANSL.

<sup>2</sup> The words  $\epsilon\kappa\ \sigma\omicron\delta$ , *of thee*, subjoined to this participle, had been declared in the margin of the *larger Ed.* to be an improbable reading; but in *Ed.* 2 the reading is raised to the sign  $\delta$ , and is given in the *Vers. Germ.*, though enclosed in brackets. Therefore Bengel ought not to have been reckoned, in the *Bibl. Theol. Tom.* viii. p. 106, among those who have omitted these words.—E. B.

Lachm reads  $\epsilon\kappa\ \sigma\omicron\delta$  (though in brackets), with C corrected later. *ac*, some MSS. of Vulg. Iren. Cypr.: and, before  $\gamma\epsilon\gamma\acute{\nu}\omega\mu\epsilon\omicron\nu$ , Hil. ABD $\delta$  omit the words; and so Tischend.—ED. and TRANSL.

the Syr. Version, the author of the discourse against all heresies in Athanasius, and others of the ancients, as part of the predicate, *It shall be called Holy, (and) the Son of God.* At all events, the sense of the sentence is most full and compressed: *There is a something which is to be given birth to: that which is being given birth to, shall be holy; this holy thing shall be called the Son of God.* The whole is inferred from the immediately preceding words of the angel, and that in some such way as the following: *The Holy Spirit shall come upon thee; wherefore that, which is being given birth to, shall be Holy. The Power of the Highest shall overshadow thee; wherefore that Holy thing shall be called the Son of God.* Ver. 32 is parallel to this: *Thy Son shall be great, and shall be called the Son of the Highest.* In Divine things, *greatness* and *holiness* very much harmonize. It was concerning this Holy One that the same angel spake in Dan. ix. 24.

36. *Καὶ ἰδοὺ, and, behold)* To Mary, inasmuch as she believed, a more favourable [pleasant] sign is without solicitation given, than had been given to Zacharias, who did not believe.—*συγγενῆς, thy [cousin] kinswoman)* Therefore John and Jesus also were *kinsmen [cousins]*.—*υἱόν, a son)* Elisabeth's pregnancy was unknown among men, excepting the members of her own family; but here we find even the time and the sex of the offspring indicated to Mary by Divine information, with a view to strengthen the faith of Mary. But of the office of the Forerunner nothing is said; for Mary was about to hear that from his mother.

37. *Πᾶν ῥῆμα, every word [thing])* As to things contradictory in the very terms, whether such are possible to happen, is not a subject which need be disputed; for they do not constitute *a word* [in the sense *ῥῆμα, verbum*, is here used, a true word or thing]: nor does a thing done and undone, *i.e.* true and false [a word verified and then falsified], constitute *a word*; for repentance of His deed or promise does not apply to God: Gen. xviii. 14, *μη̄ ἀδυνατεῖ παρὰ τοῦ Θεοῦ ῥῆμα; Is any word impossible with God? (Surely not.)*

38. *Γένοιτό μοι, be it done unto me)* Compare the assent which David expresses to God's covenant promise, 2 Sam. vii. 25 [The word that Thou hast spoken—establish it for ever, and do as Thou hast said], 28.—*ἀπῆλθεν, departed)* even as he previously *came in*, ver. 28.

39. *Ἀναστᾶσα, having arisen)* The angel had given her the suggestion [occasion] which led her to go, ver. 36.—[*ἐν ταῖς ἡμέραις ταύταις, in those days)* of the sixth month. ver. 26, 36.—V. g.]—*μετὰ*

σπευδῆς) Σπευδῆς, and its derivatives and compounds, often in the LXX. denote haste, הָלַח.—εἰς πόλιν Ἰουδα, to a city of *Juda*) Luke does not specify the name of this city of the priests in the hill country, but from Josh. xxi. 11, we know it was Hebron; but he specifically sets down the name of the tribe, *Juda*. Here then it was, we may, not without good reason, conjecture, that the conception of Jesus Christ took place. [The haste of the holy virgin, just now noticed, is in consonance with this view.—Harm. p. 42.] Comp. Kohleiff. in Jes. 30; and concerning the nativity of Jesus Christ in the land of Canaan, p. 96. Moreover, there were most remarkable motions and emotions in Elisabeth, and her infant in the womb, and in Mary, ver. 41, 42: also the particle γὰρ, for, in ver. 44, has an altogether peculiar weight, expressing the reason why, at this particular point of time, Elisabeth first proclaims Mary to be the mother of her Lord [ver. 43]. Of so great moment, in truth, is the conception, that, if it had happened at Nazareth, He would have been called a Nazarene for that reason, rather than on account of His parents dwelling there. But this fact of their dwelling there is given as the one and only cause of that surname which He bore [ch. iv. 16, 24]. As it is, the Lord, both with reference to His mother and progenitors, and with reference to the places alike where He was conceived as well as born, was sprung from *Juda*.

40. Ἠσπύσατο, saluted) The salutations of the saints and those of the ungodly are altogether different. No mere effort of reason can comprehend how powerfully moving and how effectual is the will of the saints, which draws its resources from God by faith and love, and then turns the tide of them on friends capable of receiving them [susceptible to them].

41. Καὶ ἐπλήσθη, and was filled) The spiritual motions [and emotions] of the embryo and of the mother were conjoined: ver. 15.

42. Ἀνεφώνησε φωνῇ μεγάλῃ.) So ἐφώνησε φωνῇ μεγάλῃ, Acts xvi. 28. Others read ἀνεβόησε φωνῇ μεγάλῃ. And so Matt. xxvii. 46; LXX., Gen. xxvii. 38; 1 Sam. xxviii. 12; Is. xxxvi. 13; Ezek. xi. 13, etc. Also 3 Macc. v. 48 (51); Hist. of Sus. four times; Hist. of the Drag. ver. 40 (41). But ἀναφωνεῖν is employed in a very different sense; for instance, of the sounds heard in public worship, as it was

<sup>1</sup> C is the only good authority for ἀνεβόησε. ABD Origen expressly, 4,149ab, read ἀνεφώνησε. The very strangeness of the use of the latter word is an argument for it not having come from transcribers: ἀνεβόησε was evidently a marginal explanation. Bengel's own principle, "Præferatur ardua lectioni præciviori," supports ἀνεφώνησε.—ED. and TRANSL.

duly ordered by David.—*καὶ εἶπεν, and said*) It was not until after these words which, coming from the Holy Spirit, followed immediately after the salutation of Mary, that Mary reported to Elisabeth what the angel had announced to her.—*εὐλογημένη, Blessed*) These words, which in the angel's salutation were last in order, stand first in the salutation of Elisabeth.—*καὶ εὐλογημένος, and blessed*) This was not added in ver. 28.—*ὁ καρπός, the fruit*) Mary therefore was truly the mother of Jesus.

43. Ἡ μήτηρ, *the Mother*) This new appellation addressed to her, could not but move in her inmost soul the Virgin mother. *The Mother*, saith she, *of my Lord*; she does not, however, call her, *My Lady* [*i.e.* as if she had lordship, like Christ, over all].—*τοῦ Κυρίου μου, of my Lord*) Comp. ch. xx. 42; John xx. 28.

44. Ἐὰρ, *for*) By this she seems to intimate, that at the same precise point of time both her infant-fœtus leaped, and Mary began in actual fact to be mother of our Lord. Comp. the *ἀπὸ τοῦ νῦν, from the-now-time* [from this time forth].—*ἐσκίρτησεν, leaped*) Nor was that leap of salutation the one and only act of faith [in the infant John]; for he was “filled with the Holy Ghost” [even from his mother's womb], ver. 15.

45. Μακαρία, *blessed*) This is evident from the instance of Zacharias on the opposite side.—*πιστεύσασα, who hath believed*) ver. 38.—*ὅτι ἔσται*) that [but Engl Vers. *for*] *there shall be.*—*αὐτῇ, to her* [in particular]) This has an emphatic reference to *ἡ πιστεύσασα, who hath believed*, and is put instead of, *to thee*: just as in ch. xiii. 34.

46. Εἶπε, *said*) in words, or even in writing. Mary had received the Divine message after Zacharias, and yet she is the first to raise the hymn of joy: the songs of both ought as well to be compared together, as also with the words of the angel, ver. 28, etc., 13, etc.; and in another point of view with the language of Hannah, 1. Sam. ii. 1, etc., and with the thanksgiving of David, 2 Sam. vii. 18, etc., on the same subject: also Ps. xxxiv. The hymns of Mary and Zacharias breathe altogether the spirit of the New Testament. And Mary was divinely so guided, that, even though she did not understand all the particulars (as ch. ii. 33, 50, implies), yet she spake out the mystery in words adapted to express even its most profound meaning. She praises God in the name of herself, and of her Blessed Offspring in the womb, and of Israel. The beginning of the hymn is in conformity with Ps. xxxi. 8, LXX: Ἀγαλλιάσομαι καὶ εὐφρανθήσομαι ἐπὶ τῷ ἐλέει σου ὅτι ἐπέιδες ἐπὶ τὴν ταπεινώσιν μου.

47 Σωτήρι, *Saviour*) *Preserver*. See on Chrys. de Sacerd. pp

452, 453. This expresses the force of the name, *Jesus*, as given, ver. 31. [*Mary, by this mode of expression, reckons herself among those things which had been lost. Even she had her salvation, not from herself, but from Jesus.*—V. g.]

48. Ταπεινώσιν) *the low estate.* James i. 10. יצ LXX. often render ταπεινώσει. Her lowliness made Mary capable of receiving the great things, of which ver. 32, 33 speak.—μακαρισθῶσί με, *shall call [proclaim] me blessed*) Comp. ver. 45, ch. xi. 27, 28.—πᾶσαι αἱ γενεαί, *all generations*) all posterity.

49, 50, καί, *and*) He [that is mighty, etc.], Whose name is holy, and Whose mercy, etc. [but Engl. Vers. “*And holy is His name, and His mercy,*” etc.] For these three clauses are joined together by the *and*, repeated. So the Hebrew relative, וְשֵׁם, is often not expressed but understood. It is not until ver. 51 that the new paragraph begins.

50. Εἰς γενεάς, *to the generations*) Although the promise may seem to be long retarded, yet it is fulfilled, and that too, to everlasting. It is the same *generations* which call Mary blessed, ver. 48.

51. Ἐποίησε κράτος—ἔξαπέστειλε κενόους, *He hath showed strength—He hath sent empty away*) God designed to do all these things through the Messiah, and the mother of the Latter was receiving an experimental proof of the fact in her own self.—ὑπερηφάνους, *the proud*) both those visible and those invisible [Satan, etc.] of this character.

52. Δυναστας, *the mighty [potentates]*) as Saul, and Herod.

53. Πενήντα; ἐνέπλησεν ἀγαθῶν, *He hath filled the hunger with good things*) Ps. cvii. 9, LXX. ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν. To the 10th verse of the same psalm corresponds also the Song of Zacharias, ver. 79.—ἔξαπέστειλε, *He hath sent away*) Though they might have seemed to be the nearest to God.

54. Ἀντιλάβειτο, *He hath helped*) in the fact of His sending the Messiah. The same verb is given as the rendering of סָעַד, 1 Kings ix. 11.—παῖδός, *servant*) So ver. 69.—μνησθῆναι) *for this reason, because He remembered*; or else, *in order that He might evince Himself mindful*, ver. 72; Hab. iii. 2.

55. Ἐλάλησεν, *He spake*) with an oath, especially to David.—πατέρα;—ἕως αἰῶνος, *our father—even to all ages*) Mary comprises the past and future.—τῷ) Construe thus,—μνησθῆναι ἐλέους τῷ Ἀβραάμ [not ἐλάλησεν—τῷ Ἀβραάμ]. Micah vii. 20, LXX. δώσεις (εἰς) ἀληθείαν τῷ Ἰακώβ, ἰδοὺ τῷ Ἀβραάμ, καθότι ᾤμοσας τοῖς πατέραςιν ἰμῶν

κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν.<sup>1</sup> Ps. cxviii. 3, ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακώβ. Also Ps. cxix. 49.—ἕως, even to) Construe with τῷ σπέρματι, to his seed.<sup>2</sup>

56. Τρεῖς, three) She departed before the birth-giving [confinement] of Elisabeth.—εἰς τὸν οἶκον αὐτῆς, to her own house) from which she had been some time before commanded to go, in order to stop at Bethlehem. [Therefore it is to this (point of time) belong the statements which Matthew has inserted, at his ch. i. 18-24, in the narrative itself concerning the nativity of Christ.—Harm., p. 42.]

58. Μετ' αὐτῆς, had showed great mercy upon her [dealt in great mercy with her]) So ἔλεος μετὰ τῶν πατέρων, to perform mercy upon our father [to deal in mercy with our fathers]: ch. x. 37, note.<sup>3</sup>

59. Ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, after the name of his father) This was not the custom among the Jews: but in this case an extraordinary cause moved the members of the family, inasmuch as John was to sustain the whole posterity of [was the sole representative to posterity of] Zacharias.

60. Εἶπεν, said) by special revelation. For if she had learned it from Zacharias by letter, there would have been no need that the question should be again asked him, as it was in ver. 62.

61. Συγγενεῖά σου, thy kindred) They supposed that Elisabeth, if she chose to give a name different from that of Zacharias, would follow [adopt one of] the names of her own family. [Even in this respect it was befitting that something new and unprecedented should be done.—V. g.]

62. Ἐνένευον, they made signs) To one dumb it is more convenient, that he should see persons making signs, than that he should hear them speaking, inasmuch as he is not able to reply to them by word of mouth. It is not probable that Zacharias was also deaf.—τὸ) The article is here demonstrative.

63. Πινακίδιον, a tablet) If the relics of the Gospel histories, which are usually shown, were as genuine as they are numerous, there is no doubt but that Providence would have preserved this tablet.—ἔγραψε,

<sup>1</sup> The Vatican LXX. reads δώσει εἰς ἀλήθειαν, etc.—πατράσιν ἡμῶν. Engl. Vers. from Hebrew, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—ED. and TRANSL.

<sup>2</sup> ABD omit ἕως αἰῶνος. C supports it, as also A in the Psalms. *bc* Vulg. "in sæcula."—ED. and TRANSL.

<sup>3</sup> Hellenistic construction, as in LXX. 2 Sam. ix. 1, etc.—ED. and TRANSL.



λίγων, *he wrote, saying*) He wrote in these words: ver. 64.<sup>1</sup> Comp. 2 Kings x. 1, 6; 2 Chron. xxi. 12.—Ἰωάννης, *John*) The last writing in the Old Testament ends in כרת, *i.e.* [*'lest I come and smite the earth with'*] *a curse*, Mal. iv. 6. This, the first instance of *writing* in the New Testament, begins with *grace* [*John* in Hebr. = the *grace* or *favour of God*].—ἔστι, *is*) Zacharias does not so much command, as indicate the Divine commands.—ἰθαύμασαν, *they marvelled*) at the newness of the name, without precedent in the family, and at the unanimity of Zacharias and Elisabeth on the question of the name, though there had been no consultation between them, which must therefore have been the result, not of preconcerted design, but of a revelation, which had been vouchsafed to each of the two.

64. Αὐτοῦ, *of him*) *i.e.* Zacharias.

65. [Φόβος, *fear*) This whole affair breathed of Divine guidance.] —πάντα, *x.τ.λ., all, etc.*) All whatsoever is recorded from ver. 11.

66. Ἔθεντο, *laid up*) A most wholesome study [*deliberation*]: that the connection of the several events should be carefully observed after long intervals elapsing in the Divine operations. Comp. ch. ii. 18, 19.

67. Ἡροεφήτευσεν, *prophesied*) concerning the events which were immediately about to be. These prophesyings were spoken by Zacharias, either on the very day of John's circumcision, or after that the fact had become widely circulated.

68. Ὅτι, *because* [*for*]) Zacharias is especially speaking of Christ, ver. 69: and of John only as it were incidentally: see ver. 76.—ἰπισχίψατο, *x.τ.λ., He hath visited and made redemption*) *i.e.* *He hath visited so us to make redemption, etc.* The same verb occurs in ver. 78.—[λύτρωσιν, *redemption*] However earnestly desired by Zacharias John was, yet the former speaks first concerning Christ, and that, in an especial manner and most fully: he speaks of John only as it were in passing, ver. 76.—V. g.]

69. Κίρας, *a horn*) Ps. cxxxii. 17. This term signifies abundance and kingly strength. The article was not suitable to be added at that early period. So also ver. 68, 71, 78. Afterwards the fact of itself claimed these names more openly as belonging to Jesus Christ alone.—σωτηρίας, *of salvation*) In allusion to the name, *Jesus*: comp. ver. 71, 77. John only gave the knowledge of salvation: the Lord gave salvation itself.—Δαυιδ, *David*) Ps. cxxxii. 17 and 6.—παιδὲς) כנע, *servant*, Ps. cxxxii. 10.

<sup>1</sup> This verse shows his 'mouth' was not yet 'opened': therefore 'saying' does not mean *oral* words.—ED. and TRANSL.

70. Καθώς ἐλάλησε, *as He spake*) The point at which Mary left off, ver. 55, is the same as that at which Zacharias now begins.—διὰ στόματος, *by the mouth*) To prophesy cost the prophets no labour in so far as they received the power from God; whatever it cost them, was merely in so far as they had to put forth their prophecies to men hostile to them. They needed merely to lend their mouth [for God to supply the words]: nay, even “a mouth” was given them, Luke xxi. 15.—ἀγίῳν, *holy*) There was no prophet that was not holy: <sup>1</sup> 2 Pet. i. 21; Heb. xi. 32, 33.—ἀπ’ αἰῶνος, *since the world began*) Even from the very beginning there were prophets.

71. Σωτηρίαν, *salvation*) Understand, *I say*. The idea contained in *an horn of salvation* [ver. 69], is repeated in a briefer form. [*A horn of salvation—salvation, I say, from our enemies, etc.*]—μισοῦντων, *who regard us with hatred*) He describes the spiritual benefits in language still in conformity with the phraseology of the Old Testament, viz. language applicable to temporal aid.

72. Ποιῆσαι [to perform] *by performing*.—ἐλεος, *the mercy*) Mercy and remembrance of the covenant is the same as חַסֵּד וְרַחֲמִים, *grace and truth*.—μετὰ, *with*<sup>2</sup>) The antithetic word is ἐξ, *from* [our enemies], ver. 71.—τῶν πατέρων, *our fathers*) long since deceased: <sup>3</sup> ch. xx. 37, 38.—μνησθῆναι, [*to remember*] *by remembering*) An allusion to the name Zacharias.<sup>4</sup>

73. ὄρκον, ὄν) That is ὄρκου, ὄν, [ὄρκου in apposition to διαθήκης, ver. 72.] It depends on μνησθῆναι, [*to remember*] *in remembrance of*.—τοῦ δοῦναι) On this depends ἠσθέντας λατρεύειν, i.e. δοῦναι, ἵνα ἠσθέντες λατρεύσωμεν. The article indicates that the preceding infinitive, ποιῆσαι, is explained by this subsequent infinitive.<sup>5</sup> So also ver. 77 compared with the preceding words [ἑτοιμάσαι ὁδοῦς αὐτοῦ, τοῦ δοῦναι]: and also ver. 79, and ch. ii. 22, 24.

74. Ἀφόβως, *without fear*) The Fear of our Enemies, not fear of

<sup>1</sup> Balaam seems an exception. But perhaps Beng. means by ‘sanctus’ consecrated to God, and set apart from other men by God to His service.—ED. and TRANSL.

<sup>2</sup> But Engl. Vers. “promised to.” Rather, as ver. 58, μετ’ αὐτῆς; “to perform mercy in His dealings with our fathers.”—ED. and TRANSL.

<sup>3</sup> And yet still He is *their* God: therefore the covenant still holds good.—ED. and TRANSL.

<sup>4</sup> Which in Hebrew means *one whom the Lord remembers*, from זָכַר, to remember.—ED. and TRANSL.

<sup>5</sup> The Genitive (τοῦ δοῦναι) is often used to express *the reference* in which a thing is taken: as here, “to perform His mercy, viz. in respect to His granting to us.”—ED. and TRANSL.

the Lord Himself, and that a filial fear, is set aside : Heb. ii. 15, [To deliver them who, through *fear of death*, were all their lifetime subject to *bondage*.]—λατρεύειν, *that we might serve*) This constitutes the Priesthood of the New Testament.

75. Ἐν ἁγιότητι καὶ δικαιοσύνῃ, *in holiness and righteousness*) The same combination of words occurs, Eph. iv. 24; 1 Thess. ii. 10. *Righteousness* expresses conformity to the law : *holiness*, conformity to nature.—πάσας) *on every day* [*all the several days*] : Heb. ii. 15.

76. Καὶ, *and*) Answering to what Zacharias has heretofore sung [prophetically uttered], there now correspond those words which follow : concerning grace towards His people, ver. 77 answers to the previous ver. 68 ; concerning salvation, ver. 77 answers to ver. 69 ; concerning mercy, ver. 78 answers to ver. 72.—παῖδιον, *thou child*) How little soever thou art now. He does not call the infant by name. He speaks as a prophet, not as a parent.

77. Γνωσὼν—ἀφέσει, *knowledge—in [by] the remission*) Heb. viii. 11, 12 ; Jer. ix. 23.—ἐν, *in* [Engl. Vers. *by*]) Construe *in* with *salvation* [σωτηρίας—ἐν ἀφέσει].—ἀφέσει, *remission*) which is the Foundation of Salvation.

78. Διὰ, *through*) Construe with ἀφέσει, *remission—through*, etc.—ἐλέως, *of mercy*) An allusion to the name John : [In Hebr. = *the mercy or grace of the Lord*.]—[ἔπεσκέψατο ἡμᾶς, *hath visited us*) He was the Saviour even before that He assumed human nature. For His incarnation was a visiting of us of His own free choice.—V. g.]—ἀνατολή) So the LXX. render פָּצַח, Zech. iii. 8, vi. 12 ; Jer. xxiii. 5 : for פָּצַח is also said of the dawn of daylight. See John Gregor. Observ. c. 18, Tom. vii. Crit. col. 585, where there is a copious and admirable dissertation. There is a Metonymy of the Abstract for the Concrete, *Day-spring* [*day-rising*], *i.e. the Sun-rising*. See following verse [“to give light,” etc., which applies to *the sun itself*, not to its *rising*]; Josh. ix. 1 ; Rev. xxii. 16.—ἐξ ὑψους, *from on high*) This is said concerning the Son of God in this passage, and concerning the Holy Ghost in ch. xxiv. 49 [Endued with power *from on high*] : comp. Gal. iv. 4, 6. So [The second man is the Lord] *from heaven*, 1 Cor. xv. 47.

79. Ἐπιζῶσαι, *so as to give light to* [*to shine in full manifestation on*]) Again comp. Ps. cxxxii. 17 [I have ordained a *lamp* for mine anointed].—τοῖς—καθημένοις, *them that sit*) Comp. Matt. iv. 15, note on the passage of Isaiah quoted there.—σκότει καὶ σκιά θανάτου, *in darkness and the shadow of death*) These are conjoined as their opposites, *light and life*.

80. *Ἡῤῥῶναι, grew*) in body.—*ἐν ταῖς ἐρήμοις, in the deserts*) Here the more inward and remote parts of the desert are denoted; but in Matt. iii. 1 [“the wilderness of Judea,” where John began his preaching]: it is the exterior desert that is meant. He remained exempt from contact with [lit. *rubbing with*] life in its ordinary and polluted forms. The Forerunner of Christ, and Christ Himself, had experience themselves, and gave a specimen to others, of both kinds of life; and indeed, first, of a solitary mode of life, afterwards also of a public one.—*ἕως, even up to*) Ch. iii. 2, 3.

## CHAPTER II.

1. *Καίσαρος, from Cæsar*) Therefore the time was come, in which the Messiah should be born.<sup>1</sup> Let the *πρώτη, first*, be also taken into account, ver. 2.—*οἰκουμένην, the world*) Therefore the whole human race has the privilege of a tie of relationship to Jesus, who was pleased to permit Himself to be inserted in the same census-roll with these, the many [the multitudes of mankind]. By Synecdoche [a part put for the whole, or *vice versa*] the portion of the world subjected to Rome is so called: and Judea was included in that portion.

2. *Πρώτη, first*) first in respect to the Jews, who had previously paid tribute without being entered [registered] in a census-roll.—*ἡγεμονεύοντος*) when P. Sulpicius Quirinus was governor of Syria. See *Ord. Temp.*, p. 233 [Ed. ii., p. 203]. The terms *ἡγεμόν* and *ἡγεμονεύειν* have a wide meaning, ch. iii. 1, xxi. 12; Matt. ii. 6.—*τῆς Συρίας, of Syria*) Judea was an appendage [a dependency attached] to Syria; so greatly reduced at that time was the power of Judea [which was now subject to the authority of the Romans, as formerly to that of the Chaldeans, the Persians, and the Greeks successively; yet, notwithstanding, Juda was still a peculiar tribe, *טושט*, distinct from the rest, and even still enjoyed the privilege of retaining its own magistrates, *מחקקים*. So the prophecy which Jacob had spoken, Gen. xlix. 10, was fulfilled.—V. g.]

3. *Εἰς τὴν ἰδίαν πόλιν, into his own city*) Joseph seems to have left Bethlehem only a short while before.

4. *Οἶκον, of the house*) The house, which is the whole, and the fa-

<sup>1</sup> In accordance with the prophecy, Gen. xlix. 10.—ED. and TRANSL.

mily [πατρία], which is the part, are here conjoined; inasmuch as the house of David at that time was not much wider in extent than his family. [For there is no indication to be found that, at the time when the parents of Jesus betook themselves from Nazareth to Bethlehem, and Jesus Himself was born at Bethlehem, there were others of the family of David who dwelt in the same place: and, moreover, whoever of the posterity of David were living in the land of Israel, must have betaken themselves to Bethlehem at that time, on account of the census. Even for this reason alone Jesus ought to have been acknowledged as the true Messiah, nor was any one else capable of comparison with Him in this respect (as regards the claim to the Messiahship).—Harm., p. 49.]

5. Ἀπογράψασθαι, to be enrolled [Engl. Vers. to be taxed]) to give in his name. The middle voice.—γυναῖκι, ὄσση, ἐγκύβη, his wife, being pregnant) This, which was mentioned in the first chapter, is repeated, because it was so set down also in the census-roll, among the records of the Romans.

6. Ἐξεῖ, there) Mary does not seem to have known that, according to the meaning of the prophecy, she must bring forth at Bethlehem: but a heavenly Providence guided all things, that it should be so brought to pass.

7. Ἐτεξε, she brought forth) O much wished-for birth, without which we ourselves might well wish that we had never been born! But do thou thyself, reader, see that thou makest sure of the benefit of that nativity.—V. g.]—πρωτότοκον, her first-born) A son is so called, before whom none else has been born, not a son who is born before others. The Hebrew בְּכוֹר has a more absolute meaning.—ἐσπαργάνωσεν, wrapt in swaddling clothes) So the Wisd. of Sol. vii. 4, ἐν σπαργάνοις ἀνετράφην: therefore σπάργανα, swaddling clothes, are not in themselves as it were a thing worthless and torn.<sup>1</sup> The rest of the attentions which used to be bestowed on infants just born, as described in Ezek. xvi. 4, are not expressed here.—ἐν τῇ φάτιγῃ, in the manger) ver. 12. A place put in antithesis to the ‘inn,’ the place for the reception of men. It is probable that some imitations of this manger were afterwards made at Bethlehem for the sake of pilgrims (just as they were made in every part of the Mount of Olives), some one of which was afterwards accounted as the very place wherein the infant Jesus lay. The Saviour had a manger for His bed. He was, when a child, destitute of the convenience of a rock-

<sup>1</sup> The word is used of rags in Aristoph. *Ach.* 430.—ED and TRANSL.

ing cradle, but yet was without taint of impatience.—ἐν τῷ καταλύματι, *in the inn*) Even in the present day, there is seldom found a place [room] for Christ in inns.

8. Χώρα, *region*) in which David also had fed his sheep.—φύλακας, *watch* [plur.] by turns.

9. Ἄγγελος, *the angel*) In every instance of Christ's humiliation, measures were taken by a kind of befitting protest [precaution against His humility causing His divinity to be lost sight of], to secure the recognition of His divine glory. In this passage this was effected by the announcement of the angel: in His circumcision, by means of the giving to Him the name 'Jesus' [= *God Saviour*]: in His purification, by the testimony of Simeon: in His baptism, by the objection John the Baptist raised [John forbade Him, saying, "I have need to be baptized of Thee," etc., Matt. iii. 14]: in His passion, by ways and means far exceeding in number all the previous instances.

10. Χαράν, *joy*) Express mention of joy is here made, inasmuch as the causes for that joy were not as yet so clearly manifested: on the other hand, the angel who announced the resurrection does not expressly exhort to joy, inasmuch as the cause for joy was manifest, ch. xxiv. 5.—ἔσται, *shall be*) even by means of the report of mere shepherds.—παντὶ τῷ λαῷ, *to all the people*) The angel speaks to the shepherds, who were Israelites, in a way such as was appropriate to that early time. Comp. ch. i. 33, note.<sup>1</sup> [Afterwards it was about to be realized that the same blessing should be vouchsafed to the Gentiles also, ver. 32. But this fact was at that time hidden from the angels themselves, as Eph. iii. 10 implies.—V. g.]

11. Ἔμῃ, *unto you*) the shepherds, unto Israel, and unto all mankind.—Χριστὸς, *Christ*) ver. 26. All ought to have retained in their memory so clear a communication [revelation], whilst the Lord was growing up to maturity. The name *Jesus* is not added, inasmuch as it afterwards was given Him at His circumcision, ver. 21: but the force of that name is represented [is vividly expressed] in the term, *Saviour*. And so also in the Old Testament it is often virtually expressed under the term, *Salvation*.—Κύριος, *the Lord*) An argument for joy. An exalted appellation. [Matt. ii. 6.]—ἐν πόλει, *in the city*) Construe with *is born*. By this word the place is pointed

<sup>1</sup> Τῷ λαῷ is not, as Engl. Vers. implies, *all people* of the world; but ὁ λαός is peculiarly applied to *the people* of Israel; conformably to the fact that the angel was addressing Israelites, who would understand ὁ λαός in this sense alone.—ED. and TRANSL.

out, as by the expression, *this day*, the time is indicated.—*Δαυιδ*, *David*) This periphrasis refers the shepherds to the prophecy, which was then being fulfilled.

12. *Σταμίθον*, a sign) Even the lowly garb itself was a sign to believers.—*βρεζοζ*, a babe) The article is not added. [But Engl. Vers. *the babe*.]

13. *Πληθος*, a multitude) The article is not added.—*στρατιαις*, [army], *host*) A glorious appellation. Here, however, *the host* [army] are announcing *peace* [unlike other armies, which bring *war*].

14. [13] *Λεγοντων*, saying) This whole hymn consists of two members, and has a doxology, or thanksgiving, which in its turn consists of two members, and an *Ætiology* [or an assigning of the reason (See Append.)] for the doxology, as the particle *και*, and [between *δοξα*—*Θεω* and *επι γ. ειρηνη*], implies, it not being likely that it is so placed without design. The whole may be thus paraphrased: *Glory* (be) *to God in the highest, and on earth* (may there be) *peace!* Why? Since there is *good will* [‘beneplacitum,’ God’s good pleasure and grace] *among men*. Iren. i. 3, c. 11, fol. 216, ed. Grab. is in conformity with this view. However, the second clause may be taken in closer connection with the first than with the third, so that there may be an *Asyndeton* [copula omitted] before the third clause; as in Jer. xxv. 18; 1 Sam. iii. 2. See Nold. Concord. part. p. 269.—*δοξα*, *glory*) Implying the mystery of redemption, and its fruit and final consummation. Moreover we ought to observe the double *antithesis*: 1. between, *in the highest*, and, *on earth*; 2. between, *to God*, and, *among men*.—*εν υψιστοις*, *in the highest*) By the incarnation there are called forth praises given to God by the noblest of His creatures. They do not, however, say, *in heaven*, where even the angels dwell; but, employing a rare expression, *in the highest*, a place to which the angels do not aspire: Heb. i. 3, 4. They wish their giving of praise to ascend to the highest region.—*επι*) We are to observe the difference between this particle [on earth] and the preceding *εν* [in the highest].—*γης*, *earth*) not merely in Judea; nor now any longer merely in heaven. The earth is wider in its comprehension [meaning] than *men*: for *the earth* is the theatre of action even of *the angels*. The dwellers in heaven say, *in [on] earth*; the dwellers on earth say, *in heaven* [“Peace in heaven, and glory in the highest,” at Jesus’ triumphal entry into Jerusalem], ch. xix. 38.—*ειρηνη*, *peace*) ver. 29.—*ανδρωποις*, *men*) not merely among the Jews. Heretofore men had been regarded and spoken of unfavourably among angels: now these latter, as if in wonder, give utterance to

what seemed a paradox, *good will among men!*—*εὐδοκία, good will*) The newly-manifested pleasure [favourable inclination] of God towards the whole human race [name], in his Well-Beloved.

15. *Οἱ ἀνθρώποι, the men [the shepherds]*) representing, as they did in some measure, the whole human race. Comp. ver. 14, *among men*; in antithesis to, *the angels*. Men came to Jesus; whereas angels did their office from a distance.—*διέλθωμεν—ἕως, let us go on—even to*) Hence it may be inferred that the shepherds had their house, not at Bethlehem, but in some locality between which and Bethlehem midway was situated broadwise the region where they kept watch over their flocks; ver. 20 is in agreement with this view. Comp. Acts ix. 38, *διελθεῖν ἕως (αὐτῶν) ἡμῶν, “to come on even to (them) us.”* On this account [owing to their having to go forward and back over so much space] the matter became the more known through their means.—*τὸ γεγόνος, which has come to pass*) They believe that the event has already come to pass, from the announcement of the angel.

16. *Ἀνεῦρον, they found*) as it had been announced.

17. *Διεγνώρισαν, they made known abroad*) even before their departure: see ver. 20. [*They were the earliest Evangelists.—V. g.*]

19. *Συνετήρει, was keeping up*) So ver. 51. She may have borne her testimony to the facts a long while after: Acts i. 14.—[*ταῦτα, these*) Without doubt the shepherds reported the angels' words to Mary also.—V. g.]—*συμβάλλουσα, comparing [pondering] them*) considering the several parts in their mutual relation.

20. *Ἦκουσαν, they heard*) from Mary.—*καθὼς, even as*) What had been said and what they saw and heard tallied together.—*ἐλαλήθη, it was told*) by the angels.

21. *Περιτεμεῖν ἐκλήθη, that they should circumcise: He was called*) The circumcision is not recorded in so direct terms as the naming of Him, inasmuch as the latter was divinely ordered by express command.—[*ὑπὸ τοῦ ἀγγέλου, by the angel*) ch. i. 26, 31.—V. g.]—*πρὸ τοῦ, before that*) There is hereby exquisitely expressed the good pleasure of the Father in Christ. [*And it is implied at the same time, that this infant of (in) Himself did not need circumcision.—V. g.*] Comp. Gal. i. 15.—*ἐν τῇ κοιλίᾳ, in the womb*) viz. of His mother. So ἐν *κοιλίᾳ* is used absolutely, Jer. i. 5, בִּבְטַן.

22. *Τοῦ καθαρισμοῦ*) See App. Crit., Ed. ii. p. 174. Never is *αὐτῶν*<sup>1</sup>

<sup>1</sup> AB read *αὐτῶν*. Iren. 187, and 2 MSS. of Memph. Vers. omit *αὐτῶν*—



so placed, as that it should be understood of τὸ παῖδιον, and His mother, to be supplied as the antecedents. Neither Jesus Himself nor His mother needed purification. There are some who interpret αὐτῶν as the Jews; but Luke mentions purification, not as a custom of the Jews, but as a divine institution.—τὸν νόμον Μωσέως, the law of Moses) In a higher point of view, it is presently after called the law of the Lord [ver. 23, 24].—ἀνήγαγον, they led [brought] Him up to) This is properly said of one more matured, as εἰσαγαγεῖν, [when the parents brought in] to lead in, introduce, ver. 27. This was a prelude to His future visits to the temple.—παραστῆσαι, to present) This is presently explained in ver. 23. This was additional to the purification, which was done in the case of every child-birth, not merely in the case of the first-born.

23. Πᾶν ἄρσεν διανοῖγον μήτραν, ἅγιον τῷ Κυρίῳ κληθήσεται) LXX. Ex. xiii. 2, ἀγίασον μοι, κ.τ.λ.; Ex. xiii. 12, ἀφοριεὶς πᾶν διανοῖγον μήτραν τὰ ἀρσενικὰ τῷ Κυρίῳ.

24. Θυσίαν, a sacrifice) viz. that of the poor, Lev. xii. 8.—ζευγος πρυγόνων ἢ ὄσο νεοσσὸς περιστερῶν) LXX. Lev. xii. 8, ὄσο πρυγόνας ἢ ὄσο νεοσσὸς περιστερῶν. The same Translators however have ζευγος πρυγόνων, κ.τ.λ., Lev. v. 11.

25. Ἱερουσαλὴμ, Jerusalem) The Saviour was shown to this city at the very earliest time.—Συμεὼν, Simeon) the first prophet who said that Christ had come; and the one by whose instrumentality God proved that He, who was being presented to Him, was His First-begotten.—ὀίκαιος, just) in the discharge of duties.—εὐλαβής) Vulg. timoratus<sup>1</sup> in the disposition of his soul towards God.—προσδοχόμενος παράκλησιν τοῦ Ἰσραὴλ, waiting for the consolation of Israel) not merely as Jacob, Gen. xlix. 18 [I have waited for thy salvation, O Lord], looking to distant times; but as by this time approaching, ver. 38. Gradually the expectation of believers became concentrated into a shorter compass [more brought to a point], as is the case now with respect to His glorious second coming.—ἐπ' αὐτόν, upon him) as a prophet. See following verse.

26. Ἦν, it was) perhaps for a long time back: although the old age in the case of Anna is specially noticed, it is not so in the case of Simeon.—μὴ ἰδῆν—ἢ ἰδῆ, that he should not see—before that he saw) A sweet antithesis.—πρὶν ἢ, before that) Moreover, when he had

Μωσέως. D reads αὐτοῦ: abc Vulg. ejus: Rec. Text, αὐτῆς.—ED. and TRANSL.

<sup>1</sup> "One whose character was marked by reverential fear:" this answers to the idea of caution or circumspection which is in εὐλαβής.—ED. and TRANSL.

seen Him, he was immediately about to depart; as appears from ver. 29, *according to Thy word*.—τὸν Χριστὸν Κυρίου, *the Lord's Christ* [*Anointed*]) So, *the Christ* [*Anointed*] of God, ch. ix. 20. It is He whom the Lord hath anointed, and in comparison with Whom God acknowledges no other as His Anointed.

27. Ἐν τῷ εἰσαγαγεῖν, *when they were bringing in*) For it was afterwards that they went through the ceremony of offering the sacrifice, ver. 39. This was by way of a declaration, that it was for no ordinary cause that Jesus was submitting to the law of purification.

28. ἑαυτοῦ, [of] *himself*) of his own accord.—ἑδέξατο, *he took Him up*) by a Divine motion: he thus meeting the Divine goodness with a corresponding expression of his sense of it.

29. Νῦν, *now*) Simeon receives and accepts a double benefit conjointly [at once] in accordance with the Divine promise, viz. the sight of the Saviour and a happy departure. The ancient fathers have formed many conjectures as to what John may have announced to the dead after his departure: it is strange, if they framed no similar suppositions as to Simeon.—ἀπολύεις, *Thou lettest depart*<sup>1</sup>) The same verb occurs, Gen. xv. 2; Num. xx. 29; Job iii. 6, 16 (13).—Δέσποτα, *Lord*) Δεσπότης properly signifies a *master* ['herus, viz. of slaves, servants], Acts iv. 24; 2 Tim. ii. 21; Rev. vi. 10.—κατὰ τὸ ῥῆμά σου, *according to Thy word*) The Song of Simeon exactly corresponds to the word of the promise. For the words are respectively parallel in each: *the Lord's Christ* [ver. 26], and *Thy* [the Lord's] *Salvation* [ver. 30]: "before he had *seen*" [ver. 26], and mine eyes *have seen*" [ver. 30]: *Death* [ver. 26], and *Thou lettest depart* [29].—ἐν εἰρήνῃ, *in peace*) in perfect peace.

30. εἶδον, *have seen*) Even his hands held Him: but Simeon adapts his words to those of the promise, ver. 26.—τὸ σωτήριόν σου, *means of salvation*) So ch. iii. 6. The language is appropriately put in the abstract, inasmuch as *referring to an infant*, περὶ τοῦ παιδίου, before that He completed the work of salvation: subsequently He is called *the Saviour* in the concrete, the appellation which already the Heavenly host had applied to Him in the way of 'Ampliatio' [A figure whereby a thing or person is described, not according to what he now is, but what he is about to be. So the angels, in ver. 11 above, called Jesus Σωτήρ.—Append.]. Is. xlix. 6, 9,—τὴν διασπορὰν τοῦ ἸΣΡΑΗΛ ἐπιστρέψαι ἰδοὺ δέδωκά σε εἰς διαθήκην γένους, εἰς ΦΩΣ

<sup>1</sup> Not a *prayer*, but an expression of thankful acquiescence in God's will.—ED. and TRANSL.

ΕΘΝΩΝ, τοῦ εἶναι σε εἰς ΣΩΤΗΡΙΑΝ ἕως ἐσχάτου τῆς γῆς.—λέγοντα τοῖς ἐν οἰκουμένῃ, ἐξῆλθετε, καὶ τοῖς ἐν τῷ σκότει, ΑΝΑΚΛΑΥΦΘΗΝΑΙ. *Thy means of Salvation, i.e. the Christ.* For it was this very Christ that even then Simeon was seeing: and it is He whom Simeon calls a *Light and the Glory.*

31. Κατὰ πρόσωπον, *before the face*) The most conspicuous place for showing the light to all was the temple itself.—πάντων, *of all*) not merely of the Jews.—λαῶν, *of all peoples*) It is hereby intimated, that hereafter there would not be merely one peculiar people. Comp. ver. 32.

32. Φῶς, *a light*) This stands in apposition with τὸ σωτήριόν σου, *thy means of salvation*, ver. 30.—εἰς ἀποκάλυψιν) *that God and His Christ may be revealed to the Gentiles, and that they may be revealed to their own selves in His light.*—ἐθνῶν, *of the Gentiles*) Construe with φῶς, *a light* [but Engl. Vers. with ἀποκάλυψιν, *to lighten the Gentiles*]: a light of the Gentiles, and one about to be revealed to them [the same]: see Rev. xxi. 23, 24.—καὶ δόξαν, *and the glory*) Construe with φῶς, *a light* [i.e. in apposition to τὸ σωτήριόν σου, ver. 30], there being no εἰς, *in*, understood. *Light*, and *glory* or splendour, are synonymous; but in such a way as that *the glory* expresses something greater than *a light*, and implies therefore the peculiar privilege of Israel, on account of its especial tie of connection with this [I]m the] King of Glory.—Ἰσραὴλ, *Israel*) Even after the call of the Gentiles, Israel shall enjoy this glory.

33. Θαυμάζοντες, *marvelling*) For they began to understand more and more, how glorious things were those which had been spoken concerning Jesus, before He was born: and they were now hearing similar things from Simeon and others, whom they did not suppose as yet to be aware of the fact.

34. Εὐλόγησιν, *blessed*) ἦν, *bidding them farewell with a blessing*, after he had seen their pious wonder.—αὐτοῖς, *them*) Joseph and Mary: not Jesus Himself: see Heb. vii. 7.—εἶπε, *he said*) His faithful prediction of coming adversities succeeds to their joyful admiration [wonder], and acts as an antidote to the abuse of it.—πρὸς Μαριάμ, *to Mary*) rather than to Joseph, of whom the last mention occurs in ver. 51; see note there. [*He is therefore supposed, with probability, to have died before Jesus reached His thirtieth year.*—V. g.]—ὅτις, *He* [*This child*]) concerning Whom thou dost wonder that such things are spoken.—καίτοι) *He, who is lying* [alluding to which καίτοι is used; Engl. Vers. loses this point, “*is set*”] in my arms; *He is set* (*laid as in a building*), as a precious

stone, for the fall and rising again. It is to be observed, that these things were not foretold in the prediction of the angel, ver. 10, 11, ch. i. 30, 31, but were added by a holy man. It was the province of the angel only *εὐαγγελίζεσθαι*, to bring good tidings.—*καὶ ἀνάστασιν*, and the rising again) And here ought not to be taken as a mere disjunctive: comp. 2 Cor. ii. 15; for many of those same persons who fall rise up again also. Rom. xi. 11, 12. He Himself is *the resurrection*, as He Himself is *the sign*.—*πολλῶν*, of many) So ver. 35.—*σημεῖον ἀντιλεγόμενον*, a sign, which is [about to be] spoken against) A striking Oxymoron. Signs in other cases do away with all contradiction: but this sign shall be an object of contradiction, although, considered in itself, it is an evident sign to faith; Is. lv. 13, LXX. For in the very fact that He is a light, He is conspicuous and signalized [*insignis*, in reference to *signum*, which is its derivation]. It will be a great spectacle. The mutual contradictions of believers and unbelievers, with respect to Jesus, as also *the thoughts*, ver. 35, of unbelievers against Jesus, are chiefly recorded by John, ch. v. and following chapters. They contradicted Him in words and acts; Heb. xii. 3. It was not yet the seasonable time, that His passion, cross, and death should be more expressly predicted. When Jesus is being for the first time presented in the temple, adversities are declared as awaiting Him. When He was for the last time in the temple, He Himself spake words not unlike those of Simeon; Matt. xxiii. 37.

35. *Καὶ σοῦ δὲ αὐτῆς*, and indeed thine own) In antithesis to *οὗτος*, This child.—*τὴν ψυχὴν*, soul) Answering to *ἐκ π. καρδιῶν*, of many hearts.—*ῥομφαία*, a sword) *ῥομφαία* is a greater *ξίφος* than *μάχαιρα* [a dirk], and yet it often does less injury than the other. There is implied her grief on account of the contradiction of the world against Jesus, or even some kind of internal temptation, most acute, but of short duration, affecting Mary, and in fine made beneficial to her salvation. For the holy Virgin did not understand [comprehend] all things; ver. 33, 50. The sword may have pierced through her soul, for instance, on the occasion mentioned in the end of ver. 48, Mark iii. 31, John xix. 25. Who would suppose that Mary was perfected without internal temptations? Her faith attained its height by proving victorious through the height of temptation. [Therefore, whereas heretofore only most delightful things were mentioned in connection with her, something of a bitter is now announced even to her, who was Blessed among women. All, it seems, have to bear the part assigned to them in chastisement.—V. g.] Yet never-

theless it is the *soul*, not the *heart*, which is put in antithesis to the *spirit*; Heb. iv. 12. The *hearts* of many are agitated with *thoughts*: the *soul* of Mary only experienced the *sword*. Comp. the phrases, Ps. xlii. 11, lxxiii. 21.—*ὅπως, that*) This expresses the consequence of the greatest adversity.—*ἄν*) *ἄν* is not redundant (*παρέλιξις*), *i.e.* it implies here, [in order that] by that very fact.—*ἐκ πολλῶν, on the part of many*) So *πολλῶν, of many*, ver. 34.—*διαλογισμοί*) the *thoughts*, good as well as bad, coming from hearts good as well as bad: whence it is that the contradiction results. Both faith and unbelief are in the heart, and are put forth by the mouth. Rom. x. 8, 9, 21, xv. 5, 6; Acts xiii. 46, xiv. 2; 2 Cor. iv. 13, vi. 11; 2 Tim. ii. 12, 13.

36. Φανουήλ, *Phanuel*) The father of Anna is named, rather than her husband. He was as yet known as one who *looked for redemption*: ver. 38.—*Ἀσέρ, Aser*) See 2 Chron. xxx. 11.

37. Ἐτηδόν, *of years*) These were the years of her whole life, not of her widowhood only. It was persons advanced in age who were the first after the angels in doing honour to the birth of the Christ: so that it might hereby be made evident that the salvation brought in by Him relates to the better life.<sup>1</sup>—*ὀγδοήκοντα τεσσαράκων, eighty-four*) Therefore Anna had been about twenty-four years old when *Jerusalem* had come under the power of the Romans, led by Pompey as their general.—*νηστείας, fastings*) even in her old age.

38. Ἀνευμολογήσατο *in return* for the Divine favour, *she made public acknowledgments*. The word answers to the Hebrew *הודה*.—[*περὶ αὐτοῦ, concerning Him*) *viz.* Jesus as being the Redeemer.—V. g.] *πᾶσι, to all*) There were therefore no few who looked for redemption. Others, although they believed that Messiah would come, were not *looking for Him*.—*ἐν, in*) to those who were *in Jerusalem* looking for redemption.<sup>2</sup>

40. ἤξανε, *grew*) in body; *i.e.* with the growth of an infant: but in ver. 52 His *progress* [increase] as a boy is referred to, *προέκοπεν, He made progress*. The former includes the period from His first to His twelfth year: the latter, from His twelfth to His thirtieth year. Even subsequently [a spiritual increase (or rather,

<sup>1</sup> Which succeeds this life. For old people could have derived no good from the salvation, if it affected merely the life which they were so soon about to leave.—Ed.

<sup>2</sup> Thus Beng. joins *ἐν Ἱερουζ.* with *πᾶσιν τοῖς προσέχουσιν*: not with *λύτρωσιν, redemption in Jerusalem*, as Engl. Vers. But *Bbc Vulg. Memph. Theb. Syr. Iren.* 187, omit *ἐν*, which requires the connection of *λύτρωσιν* with *Ἱερουζ.*, the *redemption of Jerusalem*. *ADd*, however, support the *ἐν* of the Rec. Text.—Ed.

*full perfection, and fulness*) is implied], in ch. iv. 1, 14. The mention of phases of progress is joined with His Presentation in the temple, with His remaining in the temple on the occasion of the Passover, and with His baptism.—*ἐξραταιοῦτο πνεύματι, waxed strong in spirit*) as compared with John, [of whom the same thing is said, but] of whom it is not added, as here, that He was *filled with wisdom*; ch. i. 80. Wisdom is the highest of the endowments of the soul. As to the piety of Jesus whilst still a little child, see Ps. xxii. 10, 11; the same inference may be drawn by reasoning from the less to the greater;<sup>1</sup> Luke i. 15, 44.—*χάρις*) the *favour* [grace] of God was towards Him. Afterwards He became known to *men*.

41. Κατ' ἔτος, *year by year*) Without fear of Archelaus. [Inasmuch as that prince had been removed after a nine years' government, and had been driven into exile, the Saviour was able in safety to go to Jerusalem.—*Harm.*, p. 58.]

42. Ἐτων δώδεκα, *twelve years old*) This step in the age must doubtless have had something remarkable connected with it in the case of pious boys, judging from the blessed example of the Saviour, who was wont to adapt Himself to the times of human age (to the epochs observed in the life of man): ch. iii. 23. No doubt from that time He every year came to the Passover. [Moreover the specimen of His glory given in this passage, dividing as it does the period of thirty years that elapsed from the nativity to the baptism of Christ into two almost equal parts, revived the remembrance of those miraculous facts (connected with His birth), the forgetting of which might otherwise have seemed to admit of excuse.—*Harm.*, p. 59.]

43. [Τελειωσάντων, *when they had completed* (fulfilled). It is not always profitable to be satisfied with what is trite and customary.—V. g.—ὑπέμεινεν, *tarried behind*) We may presume, on chronological grounds, that this happened on a Sunday. Thus then we have the prelude to the subsequent celebration of the Lord's day.—*Harm.*, p. 58.]—Ἰησοῦς ὁ παῖς, *the boy Jesus*) Luke describes *in successive order*, καθεξῆς [as he promises in his preface, ch. i. 3], Jesus as *the fruit of the womb*, ch. i. 42; as the *babe*, ch. ii. 12; the *child*, ver. 40; the *boy*, in this ver.; the *man* (ἀνὴρ προφήτης, *a man that was a prophet*), ch. xxiv. 19, with which comp. John i. 30. His full stature was not manifested at once, as in the case of the First-formed Man; but He hallowed by participation all the successive steps of human life.

<sup>1</sup> If John the Forerunner was "filled with the Holy Ghost even from his mother's womb," *a fortiori* the Lord Jesus.—*Ed.*

Old age (alone) was unsuitable to Him.—*καὶ οὐκ ἔγνων*, and did not know) Judg. xiv. 6, 9 (the Antitype to Samson, who told not his father and mother the first of the mighty acts he did in the Spirit). [Jesus might have informed them of the fact by a single word; but it was becoming that His wisdom should be proved demonstratively in their absence. For thus He showed, that He was not indebted to them for the wisdom which He had: comp. ver. 50. He gave satisfactory proof thereby, that it was not they, but Himself, who was fully adequate to direct Himself, and that His subjection to them, ver. 51, is of the freest kind.—V. g.]

44. *νομίσαντες*, supposing) Hence it may be gathered, that Jesus was watched by His parents, in a manner not very unlike that in which many parents are wont to watch (look after) their children, very often letting them go out of their sight.—*ἡμέρας ἰδόν*) So the LXX. *ἰδὼν ἡμέρας*, 1 Kings xix. 1, 4.

46. *Τρεῖς*, three) A mystical number. It was the same number of days that, whilst lying dead, He was regarded by His disciples as lost; ch. xxiv. 21. See *Ord. Temp.*, p. 234.—*ἐν τῷ ἱερῷ*, in the temple) in the outer courts of the temple.—*καθεζόμενον ἐν μέσῳ*, sitting in the midst) for the sake of dignity, and not in the fashion of one who was learning, or of one who was teaching, but of one holding a conference with others: comp. ver. 47.—*ἐπερωτῶντα*, asking questions) He was proposing the questions, and solving them in His answers: ver. 47.

48. *Πρὸς αὐτὸν*, to Him) This expression, inasmuch as it is in the beginning of the clause, is emphatic. *To Him* she ought not to have spoken so.—*ἡ μήτηρ*, His mother) Joseph did not speak: the tie which bound the mother to Him was stronger.—*εἶπε*, said) publicly before all.—*τί*) *What?* not *Why?* What hast thou done for us! by this way of acting [His conduct]?—*ἰδυνώμενοι*, sorrowing) No doubt the heart of Mary turned over and revolved many things in thought during these three days. Comp. ver. 35.

49. *Εἶπε*, He said) In a kind tone, without any agitation.—*τί*, what,<sup>2</sup> why) This is the first recorded word of Jesus, [and contains a summary of all His actions.—V. g.] With it may be compared His last words, as well before His death, as also before His ascension, Acts i. 7, 8. He did not blame them, because they lost Him; but

<sup>1</sup> "Quid nobis confecisti?" implying that He had effected nothing by the delay, but the giving of trouble to His parents.—Ed.

<sup>2</sup> What reason was there that ye sought me: as she had asked *τί*: so His reply begins with the same word.—Ed.

because they thought it necessary to seek for Him; and He intimates both that He was not lost, and that He could have been found anywhere else but in the temple.—*οὐκ ᾔδειτε, did ye not know*) They ought to have known by the so many proofs which had been given. To know what is needful, tends to produce tranquillity of mind.—*τοῖς*) Comp. John xvi. 32 [“Ye shall be scattered every man to his own;” where the Margin of Engl. Bible has “to his own home”], *τὰ ἴδια.—τοῦ Πατρὸς μου, of my Father*) Whose claim on Jesus is of [infinitely] older standing than that of Joseph and Mary, [and Whom He had known from His tender years, without requiring any instruction in that respect on the part of His parents, who, we may take it for granted, were not aware of the fact.—V. g.] By that very fact, He declares Himself Lord of the temple: He afterwards avowed this more openly, John ii. 16; Matt. xxi. 12, 13. [Moreover the same Being, whom He looked to (had regard to) in His first words as recorded by the Evangelist, He looked to also in His last, namely, *His Father*, saying, “Father, into Thy hands I commend My spirit” (Luke xxiii. 46).—*Harm.*, p. 59.]—*δεῖ, it is necessary*) He thus informs them that He has not violated the obedience due to them; and yet He thereby, in some measure, declares Himself emancipated from their control, and whets the attention of His parents; ver. 51.—*εἶναί με, that I be*) Comp. Heb. iii. 6.

50. *Οὐ συνῆκαν, they did not understand*) Therefore He had not learned this from them, or from the other teachers, ver. 47, 48. Not long before He had spoken concerning the Father, and that not ineffectively.

51. [*Εἰς Ναζαρέτ, to Nazareth*) In that place, wherein men were supposing that nothing good resided, He who was the only good man was now staying.—V. g.]—*ὑποτασσόμενος, subject*) of His own free will. Marvellous was the subjection of Him, to whom all things are subject. Even previously He had been subject to them; but this is expressly mentioned now, when it might seem that He could have by this time exempted Himself from their control. There was not even vouchsafed to the angels such an honour as was vouchsafed to the parents of Jesus.—*αὐτοῖς, unto them*) After this passage there is no mention of Joseph; so that it is probable that Joseph died a short while after, and that Jesus experienced the trials to which orphans are subjected. See Mark vi. 2; John ii. 12. The *Theol. du Cœur*, Part i. pp. 9, 10. has marvellous things respecting S. Joseph.—*διετήρησεν*) So the LXX. Gen. xxxvii. 11, *διετήρησεν τὸ ῥῆμα.*



52. Προέξοπτει, *He progressed*) In accordance with [or *in respect to*] human nature, and the wisdom of human nature; and that in actual fact, but far above the measure of an ordinary man.—σοφία, *in wisdom*) in the soul.—ἕλκισία) *in stature* of body in proportion to His years. Therefore He must have reached the due and proper height of a man.—χάριτι, *in grace*) in favour, owing to the endowments of soul and body, which come from *grace*, the more tender years are especially commended.—παρὰ Θεῶν, *with God*) John viii. 29 [The Father hath not left Me alone; for I do always those things that please Him].—ἀνθρώποις, *with men*) The world is more ready to feel anger towards adult men, than towards youths who are not yet engaged in any public office or duty.

### CHAPTER III.

1. Ἐν ἔτει, *in the year*) The most important of all epochs of the Church: Mark i. 1 (Comp. 1 Kings vi. 1 as to the epoch of the temple); with which also the thirtieth year of Christ is associated, ver. 23. Here as it were the whole scene of the New Testament is thrown open. [The year 27 of the common era, verging towards autumn, was then in course of progress. Three years before the beginning of that era, Christ was born, and Herod died.—V. g.] Not even the nativity of Christ, or His death, resurrection, and ascension, have their dates so precisely and definitively marked as this: ch. ii. 1. Moreover the mode of marking the date is not taken from the Roman consuls, but from the emperors. Scripture is wont accurately to define the epochs of great events: this, in the case of the New Testament, is done in the present passage alone; and even for this reason alone, this book of Luke is a necessary part of the Scriptures of the New Testament. See *Ord. Temp.*, p. 219, etc. [Ed. ii. p. 191, etc.]—Καίσαρος, *Cæsar*) The Church has its existence [manifests itself externally] in the state [the commonwealth]: on this account, the epoch receives its denomination from the empire. [The first year of *Tiberius*, as *Luke* counts it, begins with the month *Tisri* of that Jewish year, in which *Augustus* died. It was in the same year as John that Jesus BEGAN, *i.e.* made a beginning of His public proceedings.—*Not. Crit.*]—και, *and*) *Iturra* and the region of *Trachonitis*, beyond Jordan, form two tetrarchies.

— *Ἀβιληνῆς*, *Abilene*) beyond the region of Trachonitis towards the north.

2. Ἐπι ἀρχιερέως, *under the High priesthood of*, etc.) The singular number; which does not however prevent Caiaphas being included: see Acts iv. 6. Just as in genealogies the usual Hebrew mode of expression is *Sons* in the plural number, even though only one son follows, viz. because often there are wont to be more than one: ex. gr. 1 Chron. xxiii. 17, “The *sons* of Eliezer were Rehabiah—And Eliezer had *none other Sons*,” etc.: So here *High Priest* is said in the singular number, although two men, *Annas and Caiaphas*, are named: (It is owing to this that the Gothic Version reads ἀρχιέρεων, which is also printed in some editions), for there was bound to be but one High priest, and the very ears were averse from the plural number.<sup>1</sup>—[ῥῆμα Θεοῦ, *the word of God*]) It was to this that the great effectiveness of John’s ministry was due.—V. g.]—ἐπι, *upon* John [Engl. Vers. not so well, *unto John*]) immediately and directly [not through the mediation and instrumentality of others]. The same phrase occurs LXX. Jer. i. 1 [τὸ ῥῆμα τοῦ Θεοῦ ὃ ἐγένετο ἐπὶ Ἰερεμίαν, “The word of God which *came upon* Jeremiah.”]

3. Ἰορδάνου, *Jordan*) a river suited for baptizing in. The kingdom of God in its onward course adapts itself to the place and the time.

4. Ὡς, *even as*) Repentance is described in ver. 4 and 5, remission of sins is implied in ver. 6.—ἐν βιβλίῳ λόγων, *in the book of the words*) The book of Isaiah consists of certain portions and sentences [orationibus], and as these were joined together, none could slip out and be lost. So the book of the Psalms, ch. xx. 42.—φωνή—τρίβους αὐτοῦ—τὰ σκολιὰ—αἱ τραχεῖαι—καὶ ὕψεται, κ.τ.λ.) Is. xl. 3, 4, 5; The passage stands thus in the LXX. φωνή—τρίβους τοῦ Θεοῦ ἡμῶν—πάντα τὰ σκολιὰ—ἡ τραχεῖα εἰς πῆδια—καὶ ὀφθήσεται ἡ δόξα Κυρίου, καὶ ὕψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, ὅτι Κύριος ἐλάλησεν, *the voice—the paths of our God—all the crooked things—the rough way made into plains—and the glory of the Lord shall be seen, and all flesh shall see the salvation of God, because [or that] the Lord hath spoken it.*

5. Φάραγξ, *valley*) Where there is a hollow and void, which is far removed from true righteousness, as in the case of the publicans and soldiers: ver. 12, 14.—ὄρος, *mountain*) where there is a swelling [a tumid elevation] of human righteousness, or power, as in the case of

<sup>1</sup> Rec. Text has ἐπὶ ἀρχιερέων with *ac* Vulg. But ABCDb have ἐπὶ ἀρχιερέως; and the canon, “Præstat ardua lectio procliviori,” favours the latter.—ED. and TRANS.

Herod.—*Βουνοί, σκολιὰ, τραχεῖται, a hill, the crooked places, the rough ways*) Those things which are distorted [which have lost their due proportions and so are perverted]: I. as to depth and height, II. lengthwise, III. broadwise, shall be restored to their right places and proportions, and shall be made level.—*εἰς εὐθεῖαν, into a straight way*) 'Οδὸν, *way*, has been left to be understood in the LXX. and so presently after, *and the rough, viz. ways.*

6. *Καὶ*) and so. The Hebrew has, *and the glory of the Lord shall be revealed, and all flesh shall see together, that the mouth of the Lord hath spoken it.*—*ὄψεται, shall see*) now that there is no longer any inequality to keep a shadow still on the way, all parts alike being exposed to the light.—*τὸ σωτήριον τοῦ Θεοῦ, the way of salvation provided by God [salutare Dei]*) *i.e.* the Messiah: ch. ii. 30.

8. *Μὴ ἀρξῆσθε λέγειν, do not begin to say*) He cuts off by anticipation every even attempt at self-excuse.

10. *Τί οὖν ποιήσομεν; what then shall we do?*) This is a characteristic mark of a soul, which is being converted, Acts ii. 37, xvi. 30.

11. 'Ο ἕζων, *he who hath*) The people were inclined to avarice above all other faults. Therefore John gives them injunctions directly opposed to this sin, *viz.* injunctions respecting meat and raiment. The fruit of a thoroughly inward repentance [which, as well as the general testimony of John concerning the Christ, is taken for granted here.—V. g.] passes forth to the outermost parts of the life: ver. 13, 14; and does not consist in mere specious works, but in such as become us as citizens, and yet are real good works: ch. x. 34; Matt. xxv. 35; Is. lviii. 6, 7.—*δύο χιτῶνας, two coats* [rather *tunics* or *inner vests*]) and so as regards other articles of which we possess duplicates.—*μεταδώτω, let him impart*) Liberality is wider in its range of comprehension, than generosity merely in money matters.

12. *Διδάσκαλε, master*) The publicans treat Him with greater reverence than any of the others.

14. *Στρατεύομενοι*) *Those serving as soldiers*; we come to these after the publicans in successive gradation.—*μηδένα διασεισῆτε*) *shake no one violently* [Do violence to no man].—*μηδὲ συκοφαντήσητε*) with calumnies, as though proceeding by right of law: Gen. xliiii. 18 [LXX. *εἰσαγόμενα τοῦ συκοφαντῆσαι ἡμᾶς, "we are brought in that he may falsely accuse us."* Hebr. "that he may roll himself upon us." Engl. "that he may seek occasion against us."]

15. *Ἐπεδοκῶντος, being in expectation*) They were waiting in expectation that proofs [of Messiahship] should come from John or from some other quarter. But John, being son of the priest Zacha-

rias, was not of the tribe of Judah, of which it was certain that the Messiah was to spring.—ὁ Χριστός, *the Christ*) As yet they had not so gross a conception concerning the Christ [as subsequently]: for John had no external splendour to recommend him, and yet they were musing such thoughts concerning him.

16. Ἀπεκρίνατο, *answered*) To those who were desiring to question him. Comp. Acts xiii. 25, τίνα με ὑπονοεῖτε εἶναι, “As John fulfilled his course, he said, *Whom think ye that I am?* [implying that *they were desiring to ask him the question*].—ἔρχεται) Castellio renders it ‘adventat,’ *approacheth*.—ὁ ἰσχυρότερός μου, *who is mightier than I*) John was powerful: ver. 4, 5, 10, 11, ch. i. 17 [He shall go before Him in the spirit and *power* of Elias]: but Christ was much more so.—καὶ πυρὶ, *and with fire*) That fire in respect to believers denotes the fiery power of the Holy Spirit: with which comp. Is. iv. 4. And indeed they were actually bathed and baptized in fire: Acts ii. 3, i. 5. Yet nevertheless it is not here as in John iii. 5, where material water is meant; for in this passage material fire is not signified; since in John the water is named before the mention of the Spirit, whereas here the Spirit and fire are named together. In respect to the impenitent the fire denotes the fire of wrath spoken of in ver. 17. In a similar manner fire has a double signification in Mark ix. 49, compared with the preceding verses.<sup>1</sup>

18, 19. Παρακαλῶν, *exhorting*) The function of John was to *exhort*, and to *announce the coming Gospel*; to *rebuke* and to *preach*. Comp. ver. 3, 19.—ἐὐηγγελλίζετο, *he preached the coming Gospel*) as he did in ver. 16.

19. [Ἐλεγχομένοις ὑπ’ αὐτοῦ, *being reprov'd by him*) Although it was a considerable time after when Herod consigned John to prison: yet for convenience the fact is recorded here. In fact it is implied that John spake the truth to Herod no less, than to the people and to the publicans and soldiers.—*Harm.*, p. 145].—καὶ περὶ πάντων, *and concerning all*) It is not a full discharge of a minister’s duty for him to reprove sinners, even though they be kings, for merely one fault.

20. Προσέθηκε, *added*) Persecution is an *additional* aggravation of sins. [By it in fact the full measure of one’s sins is filled up, when salutary warnings are despised or are repaid by absolutely evil deeds against the monitor.—V. g.]—κατέκλεισε, *he shut up*) This is mentioned here before the baptism of Christ; and therefore seems to

<sup>1</sup> “Every one shall be salted with *fire*,” believers with the purifactory fire of trials, unbelievers with the fire that “is not quenched.”—ED. and TRANSL.

have reprov'd Herod at the first possible opportunity. Afterwards follows immediately the uninterrupted history of Jesus Christ.

21. Προσευχομένου, *whilst praying*) after His baptism. Luke often mentions the prayers of Jesus, as among the most important events: ch. vi. 12, ix. 18, 29, xxii. 32, 41, xxiii. 46.—ἀνεψυχῆσαι) In bringing it from ἡνεψύχθη, the indicative, as compared with the infinitive, has an augment: the infinitive has, not so much an augment, as an ἔκτασις [an intensification of the meaning].

22. Σωματικῶς εἶδει, *in a bodily appearance*) On the other hand there also are seen at times from the kingdom of darkness *bodily appearances*.—σὺ, *thou*) This is a reply to His prayers, mentioned in ver. 21.

23. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *and Jesus was Himself about thirty years, when beginning*) The beginning meant in this passage is not that of *His thirtieth year*, which neither the cardinal number XXX. *years*, nor the particle *about* admit of, but the beginning of His *doing and teaching* in public, or His *going in*, Acts i. 1, 21, [ἐν παντί Χρόνῳ ᾧ εἰσῆλθεν καὶ ἐξῆλθεν, “all the time that the Lord Jesus *went in and out.*”] 22 (ἀρχόμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου, “Beginning from the baptism of John;” where also the word *beginning*, as here, is put absolutely), ch. xiii. 24 [When John had *first* preached *before His coming* the baptism of repentance]. This beginning Luke implies took place in the very act of baptism: with this comp. Matt. iii. 15. [Nevertheless that entrance on His office had *various successive steps*, of which the First was, the manifestation of the Christ to Israel which took place in His baptism, Luke iii. 22, 38; John i. 31, 34; Matt. iii. 15. There followed Secondly, the beginning of His miracles, John ii. 11. And Thirdly, the beginning of His doings in the house of His Father at Jerusalem, John ii. 14 (with which comp. Mal. iii. 1). And also Fourthly, the beginning of His continued course of preaching in Galilee after the imprisonment of John, Matt. iv. 17; Luke iv. 15; Acts x. 37: and indeed these steps followed one another in so brief a space of time, that one may count all of them as one, and combine (connect) that one step or beginning with the *thirtieth* year of the Saviour. They therefore are mistaken who suppose that John commenced the discharge of his office at an interval of six months, nay, even of a year or even more, before his baptism of Christ.—*Harm.*, p. 71, 72.] Wherefore it is only incidentally in passing that he notices in this verse that beginning, but what he particularly marks is the age of

Jesus:<sup>1</sup> and this too, in such a way as to mark the entrance of John on his ministry, and shortly after, the entrance of Jesus on His, which took place in one and the same year [Certainly it was not the object of Luke to mark exactly the entrance of the Forerunner, and to touch only incidentally upon the beginning that was made by our Lord Himself, but what he chiefly cared for recording was the latter. However the joining of John with Him is appropriate and seasonable; that he may not be supposed to have preceded Jesus by a longer interval.—*Harm.*, p. 69]. Luke speaks becomingly; and whereas he had said, that *the word of God came unto* the Forerunner, ver. 2; with which comp. John x. 35: he says that the Lord *began*, namely, not as a servant, but as the Son. The name, *Jesus*, is added, because a new scene and a new series of events are thrown open. The emphatic pronoun *αὐτὸς*, *Himself*, put in the commencement, forms an antithesis to *John*: also John has his time of office noted by external marks, taken from *Tiberius*, etc., but the time of the beginning made by the Lord is defined by the *years* of the Lord *Himself*. The Lord had now attained, after the remarkable advances and progress which marked His previous life, the regular and lawful age suited for His public ministry [Num. iv. 3].—ὡς ἐνομίζετο, *as He was duly accounted*) The interpretation, *As He was supposed* [Engl. Vers.], is rather a weakening of the force: νομίζεσθαι has certainly a stronger import than this: it denotes the feeling and wonted custom generally and also justly entertained and received: Acts xvi. 13 [οὗ ἐνομίζετο προσευχὴ εἶναι, *where prayer was wont to be made*]. Furthermore Luke does not say, *ὦν, υἱὸς Ἰωσήφ, ὡς ἐνομίζετο*, but *ὦν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ*. Therefore this clause, *ὡς ἐνομίζετο*, no less than that one to which it is immediately attached, *ὦν υἱὸς*, extends its force to the whole genealogical scale; and that too, in such a way as that the several steps are to be understood according to what the case and relation of each require and demand. *Jesus was, as He was accounted*, son of Joseph: for not merely the opinion of men regarded Him as the son of Joseph, but even Joseph rendered to Him all the offices of a father, although he had not begotten Jesus. *He was, as He was accounted*, Son of Heli; and He was so truly. For His mother Mary had Heli for her father: and so also as to Heli being *son of Matthat* and of the rest of the fathers. So in ver.

<sup>1</sup> We may observe in this place, that the *thirty* years were *not full* years, and past, but *wanting a little of completion*: a fact which is proved in the *Harm.* of Beng. pp. 70, 71, and *Ord. Temp.* p. 222 (Ed. ii., p. 194). Comp. *meine Beleuchtung*, etc., p. 126, 127, etc.—E. B.

36 it was said, Sala *was, as he was accounted*, son of Cainan; whereas the Hellenistic Jews, following the LXX. interpretation reckoned him among the series of fathers after the flood. Therefore as far as concerns Joseph and Cainan, Luke, by the figure *προβεβαίετα* [See Append.] or *anticipatory precaution*, thus counteracts the popular *opinion*, as Franc. Junius long ago saw, with which comp. Usher's Chronol. Sac., part i., ch. vi. f. 34: but in all the other parts of the genealogy he leaves all things inviolate and unaltered, inasmuch as agreeing with the Old Testament and the rest of the public documents and the truth itself, and as being acknowledged authentic by all, nay, he even stamps them with approval.—*τοῦ Ἠλίου, (Eli)* He was father of Mary, and father-in-law of Joseph. See note, Matt. i. 16. As to the article *τοῦ* here so often repeated, it makes no matter whether you construe it with each antecedent proper name or with that which follows it. For in either construction Jesus is the son of each more remote father, the nearer father intervening. The LXX. interpretation render the Hebrew corresponding words, which are for the most part equivocal (capable of either construction), in either of the two ways: Ezra vii. 1; Neh. xi. 4, etc. But it is more simple to take *τοῦ* as cohering with each noun [proper name] following: in the way in which, Matt. i. 1, Jesus Christ is said to be the Son (*υἱοῦ*) of David, SON (*υἱοῦ*) of Abraham. And although in the first step of the series, *υἱὸς Ἰωσὴφ* is the expression used without the article, yet subsequently the words *ὢν υἱὸς* are conveniently construed with each of the fathers immediately and directly [without the intervention of the names coming between]. Comp. LXX. Gen. xxxvi. 2.

31. *τοῦ Ναθάν, (Nathan)* [Luke substitutes him for Solomon, who is put down by Matthew here in this series, because that Mary drew her descent from Nathan, or else because Joseph derived his genealogy alike from Solomon and from Nathan; for it was a common practice of the Jews to adopt some one of their nearest relatives in the place of a son. —*Harm.*, p. 148] This Nathan, the son of David, is a man very memorable. Zech. xii. 12 [where in the future repentance of the Jews, “the families of the house of David,” and those of the “house of Nathan mourn apart”]. Solar Num. on Is. xl. 8, *Ceph Zibah wife of Nathan son of David is mother of the Messiah.* Schottgen on this passage.

36. *τοῦ Καϊνάν, (Cainan)* Let some, as best they can, furnish out a plausible array of some MSS. which are without the name *Cainan*: one is without it, viz. *Cantabrigiensis*, called also *Stephani β*, and

also *codex Bezae* [D]; which, as being a MS. containing the Latin as well as the Greek, deserves the title, not so much of a codex, as of a rhapsody comprising various readings of fathers.<sup>1</sup> “Even supposing that in countless copies of the New and Old Testaments,” as Voss rightly remarks, “the name of this Cainan were wanting, which however is not the case, yet no argument could be derived from that circumstance. For the reason of the omission would be evident from the fact that the Church approved of and followed the calculation of Africanus and Eusebius; and therefore I wonder that more copies are not found, in which the name of Cainan is expunged.” —c. Horn., p. 13. Nevertheless so many in our time disapprove of the *Cainan* here, that there is a risk of its being ere long thrust out from Luke; a judgment which betrays *great rashness*, as Rich. Simon on this passage properly remarks, and so also Gomarus. Besides Cainan is retained in Luke by J. E. Grabinus, John Hardouin, Jac. Hasæus, G. C. Hosmann, to whom are to be added thes. phil. p. 174 of Hottinger, Glassius, etc. Among the ancients is *Ambrose*, who, on Luke vii., says, “The Lord was born of Mary in the seventy-seventh generation.” That this Cainan was mentioned in the LXX. Version made before the nativity of Christ (See Gen. x. 24, xi. 12; 1 Chron. i. 18, [in which passages Cainan’s name is passed over]) the Chronicon of Demetrius in Eusebius, B. ix. præp. Ev. page 425, proves. Moreover many documents attest that Theophilus, to whom Luke wrote, was at Alexandria. There is no doubt but that ‘Cainan’ was read at least in the LXX. version at Alexandria, that I may not say that it was in that city the insertion of his name took place. Wherefore it was not suitable that ‘Cainan’ should already at that early time [the first sending of the Gospel to Alexandria] be either omitted by Luke or marked openly with the brand of spuriousness. Elsewhere also Luke made that concession to the Hellenistic Jews, that he followed the LXX. translators in preference to the Hebrew text. Acts vii. 14. And so here he did not expunge ‘Cainan,’ whose name was inserted in their version. And yet he did not thereby do any violence to truth; for the fact of the descent of Jesus Christ from David, though some fathers have been passed over in Matthew, and similarly on the other hand Cainan has been retained in Luke, still remains uninjured. Nay, even he took

<sup>1</sup> A very unjust judgment. D was presented to Cambridge University by Beza in 1581. Its readings are very peculiar, and belong to a different class from the Alexandrine MSS. Tischend. thinks it can be irrefragably proved to be as old as the sixth century.—ED. and TRANSL.



precaution for the exactness of the main truth by that prefatory observation, *as was accounted*, ver. 23, where see the note. In fine, it is not the province of those who discuss the New Testament to warrant the infallible accuracy of readings of the LXX. translators. In the chronology the question concerning Cainan is of especial moment. Therefore we have said something concerning that person in the *Ordo Temporum*, p. 52 (Ed. ii., p. 44, 45), Lightfoot read Cainan in the Accusative form ('Cainanem').<sup>1</sup>

38. [Τοῦ Ἀδάμ, of Adam) All the posterity of Adam have a natural tie of connection with Jesus Christ.—V. g.] Luke wisely adds this clause. Adam was the first man. He was not sprung of himself, nor of a father and mother; but from God, not only as the sons of Adam are, but in a way altogether peculiar to his case: for whatever the sons of Adam owe to their parents by the bounty of their Creator, this Adam himself received from God. On this account Luke does not stop short with Adam, but adds that crowning point of the series, the *Son of God*. And here, at last, there is a terminus, beyond which there is none. Luke carries up his genealogy, from the second Adam to the first, in the same way as Moses himself describes "the generations of man," Gen. v. 1, etc. Man was altogether a *creation mule* by God, not merely as all creatures are, but in a peculiar manner so; Gen. i. 26 [Let us *make* man in our image]. If the genealogy had stopped at Adam it would have been abrupt, and not completed. As it is, it is carried up from Jesus Christ to God. The birth (descent) of Jesus from Mary is beautifully compared with the descent (origination) of Adam from God. The origination of Jesus from God has some likeness to both, but yet far exceeds both; it is in some measure mediate, or coming through the intervention of the intermediate fathers, but is much rather immediate and direct, as He is the Son of God. All things are of God through Christ: all things are brought back to God through Christ. Scripture, even in what belongs to the origin of the human race, fixes our knowledge on a firm footing, and makes it sufficiently complete: they who despise or ignore it are in utter doubt and error as to the boundaries between the ante-mundane and the post-mundane times.

<sup>1</sup> Tischend. reads Καίναυ with BL. Lachm. with Ααβε Vulg. Rec. Text, Καϊάν.—ED. and TRANSL.

## CHAPTER IV.

1. Πνεύματος ἁγίου πλήρης, *full of the Holy Ghost*) See ch. iii. 22.—*ἐν τῷ πνεύματι*, *in the Spirit*) viz. that Spirit, the Holy Spirit [given Him specially at His baptism].

2. Ἡμέρας τεσσαράκοντα, *forty days*) This is commonly construed with *πειραζόμενος*, *being tempted*. But it was not until the time when Jesus hungered, after the forty days were completed, that the Tempter came to Him; Matt. iv. 3. It ought therefore to be construed with ἤγετο, *was led into the wilderness*, and was in the wilderness *forty days*. A similarly abbreviated mode of expression [See Append. on Concisa Locutio] in ch. xx. 9, *He went away*, to be absent for a long time [*ἀπεδήμησεν χρόνους ἰκανούς*]; so Rev. xx. 2. *He bound him a thousand years*, i.e. that he should be [remain] bound a thousand years. [Comp. Josh. viii. 29, *Joshua laid great stones in the cave's mouth—until this day*, i.e. which remain until this day; x. 27 in the Hebr.—V. g.]—*συντελεσθεῖσῶν αὐτῶν*, *when they were consummated* [ended]. There was a definite limit to them fixed.

5. εἰς ὄρος ὑψηλόν, *into a high mountain*) See App. Crit. Ed. ii. on this passage.<sup>1</sup> The sentence would sound defective ('hiulca' having a hiatus) if read thus [as the Vulg. reads it], "Et duxit illum diabolus, et ostendit illi," etc. [Some interpreters suppose a double conflict (between Jesus and Satan) on the mountain, inasmuch as it is put by Luke before that upon the pinnacle of the temple, whereas it is put after the latter by Matthew. But 'all' of the temptation had (consisted of) three assaults in all, ver. 13; and therefore Luke must clearly be employing a transposition in this passage. Nor is it the best way of consulting for the honour of the Lord, to double the temptation on the mountain; for, in fact, He seems to have once repelled it, and, at the same time, by that once to have repelled it universally and for ever. Moreover, Luke, by putting the ascent to (the pinnacle at) Jerusalem in the last place, was enabled to use more appropriately the verb ὑπέστρεψεν, in ch. iv. 14, just as that verb is used, ch. ii. 39, of the return from the same city to Galilee. Harm, p. 151].—*ἐν στιγμήῃ*

<sup>1</sup> BL Vulg. omit *εἰς ὄρος ὑψηλόν*, which probably came through the Harmonies from Matt. iv. 8. But ADc Hil. and Rec. Text support the words: so Lachm.; but Tischend. is for the omission.—ED. and TRANSL.

χρόνου, in a moment of time) A sudden showing of them : a sharp temptation [a violent and acute one, as opposed to a more gradual and stealthy one].

6. Τὴν ἐξουσίαν ταύτην, *this power*) viz. of these kingdoms. It is to the latter that the αἰτῶν [the glory] of them, is to be referred.— παραδίδοται, *is delivered*) This assertion is not altogether false. Satan had great power before his fall : and the portion of power which he retains since his fall, he turns to evil account. See John xii. 31 ; Eph. ii. 2 ; Rev. xii. 10, xiii. 2. The Tempter confesses that he is not the founder or creator of these kingdoms. Therefore he did not demand the highest degree of adoration or worship ; and yet Jesus shows that even an inferior degree of worship cannot be given to any creature, much less to Satan.— δίδωμι, *I give*) In this instance he was willing to give the whole : in other cases, he is wont to give to his retainers only in smaller portions. See, for example, Rev. xiii. 2.

8. Ὑπαγε ὀπίσω μου Σαταῦᾶ) The more modern Greek copies have transferred these words from Matthew, and introduced them into this place. This was a mistake ; for Luke records this particular temptation as the second in order ; for which reason it would not have been appropriate for Luke to have introduced these words which drove the Tempter to flight.<sup>1</sup> We have observed, in its proper place, that even the words ὀπίσω μου do not belong to Matthew.<sup>2</sup> At the beginning of the 9th verse, the Gothic Version renders the *zai thathro*, i.e. *thence*.<sup>3</sup>

12. Εἶρηται, *It is said*) viz. in Scripture.

13. συντελέσας, *when He had consummated*) There is no temptation against which believers cannot both derive arms of defence, and learn the way to contend, from this temptation of our Lord.— πάντα, *all*) He had expended all his weapons of offence. Thus then the enemy being so vanquished was wholly vanquished.— ἄχρι καιροῦ, *until a season*) viz. a convenient season.<sup>4</sup> [It was when the passion of our Lord was approaching especially, that the prince of the world returned.—V. g.]

<sup>1</sup> No room would have been left for a third temptation had these words been expressed in Luke.—ED. and TRANSL.

<sup>2</sup> Tisch. with BDL omits ὑπαγε ὀπίσω μου Σατανᾶ. So also Vulg. and ac omit the words. Lachm. retains them but in brackets. Ab and Rec. Text support them.—ED. and TRANSL.

<sup>3</sup> BL Memph. Theb. read ἔγαγεν δι. Lachm. however, with old authorities, supports the *zai ἔγ.* of Rec. Text.—ED. and TRANSL.

<sup>4</sup> Not as Engl. Vers. *for a season* —ED. and TRANSL.

14. Ἐν τῇ δυνάμει τοῦ πνεύματος, *in the power of the Spirit*) Being strengthened [the more] after His victory.—φήμη, *a fame*) Men felt [in His speaking] the power of the Spirit: see ver. 15 [and this, even before that He exhibited in that region so many miracles as He subsequently performed.—V. g.]

15. Ἀυτοῦ) *Himself*. He became known not merely by ‘fame,’ but by “His own self.”—δοξαζόμενος, *being glorified*) He who was well tempted finds glory, especially at the beginning, yet he is not affected injuriously by that glory.

16. ἤλθεν, *He came*) for the purpose of repaying the debt of gratitude to the city where He had been reared to maturity.—κατὰ τὸ εἰωθὸς αὐτοῦ) The same phrase occurs Numb. xxiv. 1. We see hereby what was the practice of Jesus whilst still a youth at Nazareth before His baptism.—τῶν σαββάτων, *the Sabbath*) It was also the day of expiation: but the mention of the *Sabbath* corresponds to the expression, *as His custom was*.—ἀνέστη, *He stood up*) By this attitude He showed that it was His wish to read in public: and when He had done so, a book was given to Him. We read of His having once read (although it seems to have been *His custom* to act the part of the anagnostes or reader: for, on the Sabbath, *all* (ver. 20) were *accustomed* to come into the synagogue); we read also of His having once written, John viii. 6. It is especially consonant with that earliest period of His ministry, that Jesus proved the Divine authority of His preaching from the Old Testament, even in condescension to the Nazarenes, who were more likely to despise Him in His own country.

17. Βιβλίον Ἠσαίου, *the book of Isaiah*) The Haphtara or publicly-read portion for that Sabbath was from Isaiah: moreover the table which was usually attached to the Hebrew Bibles (Scripture-rolls) of the Jews, connects most of the portions read from Isaiah with those read from *Deuteronomy*: from which it may be inferred what was *the time of year* when this Sabbath occurred.—ἀναπτύξας, *having unrolled* [the scroll on which Isaiah’s prophecies were written]) So the form of the books of that age required.—εὑρε, *He found*) immediately, and as it were accidentally. The mode of dispensing the Divine word is marvellous: but we ought not to tempt God by casting lots;<sup>1</sup> comp. Acts viii. 32. The pious use of Biblical ‘sortes’ or lots, is better than that of Homeric or Virgilian ‘sortes.’ See

<sup>1</sup> *i.e.* Opening the Bible hap-hazard, in hopes that God would work a miracle by making some passage present itself to solve our difficulties, just as the heathen consulted the oracular ‘sortes.’—ED. and TRANSL.

E. Neuhus. i. 3, fatid. Sacror., ch. ix., pp. 329, 330. J. C. Pfaff. Diss. de Evang. § 25.

18, 19. Πνεῦμα Κυρίου ἐπ' ἐμέ· ὃ εἶνεκεν ἔχρισέ με· εὐαγγελίσασθα. πτωχοῖς, ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν—ἀνάβλεψιν, ἀποστεῖλαι τετραυραμένους ἐν ἀφίσει κηρύξαι ἐνιαυτὸν Κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως) Is. lxi. 1, 2, LXX: πνεῦμα—ἀνάβλεψιν καλέσαι, κ.τ.λ. Several particulars here are worthy of being noticed. I. The Hebrew accents give us a most effective stopping. II. ὃ εἶνεκεν signifies the same as *ἕνεκα*, for this reason because, on account of this inasmuch as. So Numb. xiv. 43, ὃ εἶνεκα ἀπεστράφητε, because ye are turned away from. Ammonius says οὐνεκα signifies the same as ὅτι. The sense in this passage is, *The Spirit of the Lord is upon Me, because He hath anointed Me.* Even then already Jesus implied distinctly that He was the Christ. It is from His anointing, that the abiding of the Spirit of the Lord on the Christ is deduced. As the [continuous] state of personal union [the union of His humanity and Divinity], so that of His anointing flows from the act. III. From the anointing flows the especial, nay, the preaching peculiarly characteristic of this Prophet, viz., that of the Gospel; from the oil flows the joy [*i.e.* from the anointing oil comes the joy, answering to the “good tidings,” Is. lxi. 1, and “the oil of joy,” ver. 3]: from the ‘sending’ [l. c., ver. 3] comes the “healing [Luke iv. 18: in Isaiah “to bind up”] of the broken-hearted.” IV. This very clause, *curare contribulatos corde*, “to heal the broken-hearted,” as the translator of Irenæus has it, I am induced to retain chiefly on the authority of Irenæus, although others have omitted it.<sup>1</sup> V. Καὶ τυφλοῖς ἀνάβλεψιν, is not taken from Is. xlii. 7, but from Is. lxi. 1. So the words are found in the LXX. translation for the Hebrew חקקב ערירוסלו. Moreover חקב in the books of the Old Testament, denotes not every kind of opening whatever, but that of the ears once; besides, very frequently, the opening of the eyes. For this reason the seventy translators have referred it in this passage to the blind. However, Isaiah spake of such an opening of the eyes, as is vouchsafed, not to the blind, but to those set free from the darkness of a prison (see lxi. 1), as the writer of the Chaldee paraphrase rightly saw. VI. Ἀποστεῖλαι τετραυραμένους ἐν ἀφίσει, is taken from the preceding part, Is. lviii. 6, ἀπόστειλε τετραυραμένους ἐν ἀφίσει; whence the Israelitic ἀφίσει is made by accommo-

<sup>1</sup> A. Iren. 260, Hil. 577. retain the clause. BDLabc, Orig. 2,636; 4,13, Hilar. 92, omit it. Some MSS. of Vulg. omit, others retain it.—ED. and TRANSL.

dation to answer to the ἀφαισεις, effected through the Messiah. The minister, of his own accord, handed to our Lord, in the synagogue, the book of Isaiah: it was therefore a portion from Isaiah which was the one usually read on that Sabbath. Is. lxi. 1, 2, was not the Haphtara (or publicly read portion) at all: but there was a Haphtara, consisting of Is. lvii. 13—lviii. 14, and that too on the day of expiation, which in the Ord. Temp., page 254; Ed. ii., page 220, 221, and Harm. Ev., page 186, etc., we have shown, corresponded on that year (which was the twenty-eighth of the Dion. era.—*Not. Crit.*) with the Sabbath mentioned in Luke. From which it is evident, that an ordinary and an extraordinary lesson were joined together by the Lord in His reading, and by the Evangelist in writing the account of it. VII. As to the words καὶ ἡμέραν ἀνταποδόσεως. See App. Crit., Ed. ii. on this passage.<sup>1</sup> In this clause, THE SPIRIT OF THE LORD upon ME, contains a remarkable testimony to the Holy Trinity [the Spirit, the Father, and Jesus]. Jesus was full of the Spirit, ver. 1, 14.—οὐ ἔνεκεν) The E in ἔνεκα passes into εἰ, not only poetically, but also Ionically and Attically.—πτωγγοῖς, to the poor) In Israel, and subsequently among the Gentiles. Regard is had to them also in ch. vi. 20.—ἀφαισιν, remission [but Engl. Vers., deliverance]) The word is here employed with great propriety.<sup>2</sup>

20. Ἀποδοῦς, having given it again) with due decorum.—ἐκάθισε, He sat down) Whilst teaching and applying the text which He had read. He had stood up, ver. 16.

21. Ἠρξάτο, He began) A solemn beginning. [Galilee was that region upon which Christ, the Great Light, arose in an extraordinary manner; Is. ix. 2, 3; Matt. iv. 15; Luke iv. 31. As Isaiah has in an altogether graphic manner described that place, so also the time in which the Light shone on this region with such brightness, has been indicated by the same Isaiah. Jesus sojourned in Galilee throughout the whole year (referring to “the acceptable year of the Lord”) without interruption; and it was during that time that the Jews applied the new name of Galileans to His disciples; John

<sup>1</sup> Vulg. etc., add “et diem retributionis.” *b* has “et diem redditionis;” *a*, “et diem redemptionis.” But ABD Hil. 92, and Rec. Text reject the addition, which manifestly is interpolated from Isaiah, and is appropriate, not to the Gospel message of peace delivered at Christ’s first Advent, but to His second Advent to judgment.—ED. and TRANSL.

<sup>2</sup> Literally, referring to the setting free a captive; spiritually, to the remission of sins and the deliverance of the captive sinner.—ED. and TRANSL.

vii. 52 ; Mark xiv. 70. This was a year most full of grace to that most wretched nation : accordingly, Matthew, Mark, and Luke have given a description of this year more at large, whilst John supplies the journey to Jerusalem, which gave a fresh opportunity to the Galileans, who likewise frequented the feasts, of deriving no small profit from the teaching of Jesus. In fine, John by using the formula, "Jesus went up to Jerusalem" (John ii. 13), takes for granted the more frequent sojourning of the Saviour in Galilee. In this way the Gospel history being in exact accordance both with itself and with the Old Testament, shrinks from no testing that may be applied, however rigorous.—*Harm.*, p. 188.—σήμερον, *this day*) The Saviour passed a full year in Galilee, reckoning from that day ; comp. ver. 43 with ver. 44.—V. g.]

22. Ἐθαύμαζον) θαυμάζω sometimes signifies, *I praise, I express admiration in words.*—τοῖς λόγοις, *of the words*) Luke wrote out, not an account of all the details, but a summary of the chief particulars.—τῆς χάριτος, *of grace*) The discourses of Christ have indeed a sweetness and a weighty impressiveness peculiar to them, and in respect to both of these qualities a certain kind of grace or becomingness, which is not to be found perceptible even in the apostles. For instance, it was not unbecoming in Paul to write in the way that he has written in 1 Cor. vii. 25, where see the notes ; also in 2 Cor. xii. 13 ; Philem. ver. 9. Moreover Christ, as is natural to expect, speaks both more weightily and more sweetly.—καὶ ἔλεγον, *and they were saying*) Wondering admiration is good : but such an emotion, where it is not accompanied by firm faith, is readily succeeded by perversity, so that the mental gaze degenerates from being of a spiritual to a carnal character ; and often one sentence or remark flowing from this state of mind may be deserving of great censure.

23. Πάντως, *by all means*) Jesus is not caught or attracted by every kind of assent to His word : but presently subjoins remarks of such a kind, as that the hearers may be tested and proved by them. So John viii. 32, where see the note.—ἔρετε, *ye will say*) that is to say, this feeling, whereby ye say, *Is not this Joseph's son ?* will wax strong with you, when ye shall hear concerning my miracles. Comp. Matt. xiii. 54, 55.<sup>1</sup> This is a metonymy of the consequent [for the antecedent], *i.e.* your unbelief [the antecedent] which ye

<sup>1</sup> Where they say not merely, *Is not this Joseph's son ?* but also, *Whence hath this man this wisdom and these mighty works ? Is not this the carpenter's son ? Is not his mother, etc. ?*—ED. and TRANSL.

now betray will prevent me, so that I shall not exhibit many miracles among you, as among others: then it shall be that you will be able to say [the consequent], Physician, heal thyself.—*παρὰ βολήν*) לַשָּׂמַיִם, *a proverb*.—*σεαυτὸν*, *thyself*) that is to say, what you have made good (performed) abroad, make good (perform) also at home, and in your own country.—*Καπερναοὺμ*, *Capernaum*) the city to which Jesus was shortly about to set out, and where He was about to perform miracles, ver. 31, 33, etc. Even previously He had been there: John ii. 12. But we do not read of His having at that time either stayed long or wrought miracles. [Nevertheless He is recorded (John iv. 47) as having healed the son of the nobleman (courtier) who was afflicted with sickness in Capernaum: and this occurrence seems to be referred to in this passage no less than in those deeds which He afterwards wrought: namely, in the same way as already in the age of David, Ps. lxxxv. 2 (Thou hast forgiven the iniquity of the people, Thou hast covered all their sins), the conclusion is drawn from the deliverance out of the Babylonish captivity to ulterior instances of grace reserved for more remote times. Moreover, when Jesus, already in this passage, predicts these things of the city of Capernaum, it is hereby intimated that the violent usage offered to our Lord by the people of Nazareth, was not the cause, and the only cause in particular, for Jesus having departed to Capernaum to take up His abode there.—*Harm.*, p. 189.]

24. *Εἶπε δὲ*, *and He said moreover*) This formula of the sacred writers, occurring in the writings of Moses, when he says, וַיִּבְרַךְ, and in the New Testament, frequently in Luke, indicates that an interval was allowed by the speaker to elapse: ch. vi. 39, xii. 16, xiii. 20, xv. 11.—*ἀμὴν*, *verily*) Presently after occurs the parallel, *ἐπ' ἀληθείας*, *of a truth*, ver. 25.—*δεκτὸς*, *accepted*) earnestly looked for, dear.—*πατρίδι*, *country*) In antithesis to *Sidon*, ver. 26, and *the Syrian*, ver. 27. It is on this account that the *δὲ*, *but*, is employed in verse 25. It is your own fault, saith the Lord to them, that the Physician pays less attention to you, than to those more remote.

25. *Λέγω ὑμῖν*, *I tell you*) The Lord declares this testimony by the light of His omniscience: for Elijah and Elisha might have rendered aid to more widows and lepers, even though Holy Scripture did not record it [were it not that Jesus, by His omniscience, informs us here, that they did not do so].—*ἐκλείσθη*, *was shut up*) As in Bible history, so in all other histories the notice taken of public punishments inflicted by God, famine, etc., forms a considerable part.—



ἐπὶ ἑτη τρία καὶ μῆνας ἕξ, for three years and six-months) 1 Kings xvii. 1, etc., xviii. 1.

26. Ἠλίας, *Elias*) For which reason people like those of Nazareth might have brought the same objection against Elijah and Elisha, which they brought against Christ. But Elijah was not sent to those with whom he was not likely to be *accepted*. Therefore not even at Nazareth [though "His country"] shall the glory of the Messiah be needlessly thrown away.—τῆς Σιδῶνος, *Sidon*) Oftentimes in the temples and schools much labour is bestowed without any fruit resulting among one's hearers that are connected with us: whereas, to some one stranger some one sermon, letter, or little treatise, proves the instrument of salvation.—πρὸς γυναῖκα, *unto a woman*) It was therefore the widow that received the benefit, when she was seeming to have been the giver to the prophet, rather than *vice versâ*.

27. Πολλοὶ λεπροὶ, *many lepers*) For instance those, concerning whom 2 Kings vii. 3, treats.—ἐπὶ) Ἐπὶ denotes an epoch: so high is the account in which a prophet is held in the eyes of God [that his name marks an epoch].

28. Ουμῶ, with *wrath*) They had thought that the giving of a very different character to themselves, and a different return, namely thanks, were due to them for their applause. But by their own very act they prove the truth of Jesus' words.

30. Ἐπορεύετο, *He went His way*) unimpeded as before.

31. [Ἐν ταῖς σάββασι, *on the Sabbath days*) By this proceeding a beginning was made. Subsequently a multitude on other days also were collected together to Him in the open air.—V. g.]

33. Πνεῦμα δαιμονίου ἀκαθάρτου, *a spirit of an unclean demon*) A peculiar phrase. The word *Spirit* denotes its operation or mode of working; *demon*, its nature. The Vulg. simply renders it, *demonium immundum*.<sup>1</sup>—ἀνέκραξε, *commenced to cry out*) It does not to have become known to the people until now, that this man was one possessed.

34. Ναζαρεθί, *of Nazareth*) ver. 16.—ὁ ἅγιος τοῦ Θεοῦ, *the Holy one of God*) John x. 36.

35. [Φιμώθητι, *Hold thy peace*) Comp. ver. 41.—V. g.]—μηδὲν βλάψαν, *having done him no hurt*) The demon had wished to hurt the man.

<sup>1</sup> So *abed*. These and Vulg. evidently omit πνεῦμα and read, with D. δαιμονίου ἀκαθάρτου. Comp. Mark i. 26.—ED and TRANSL.

36. Λόγος, *a word*) 727.—ἐν ἐξουσίᾳ, *with authority*) which cannot be contradicted.—καὶ δυνάμει, *and power*) which cannot be resisted.

37. Ἦχος, *the sound of His fame*) the rumour passing from mouth to mouth.

38. Ἀναστὰς δὲ ἐκ, *and having arisen from*) An abbreviated expression [for *Having arisen from His seat and gone out of the synagogue*].

39. Ἐπάνω αὐτῆς, *over her*) His very closely approaching her showed that the disease gives place before the power of Jesus, and that no danger of infection from disease can threaten His body.

40. Ἐνὶ ἐκάστῳ, *on every one*) Implying the great facility with which He performed His cures. Thus they were the more deeply moved to faith as individuals. [Jesus has the same care for individual souls. Hast thou experienced that care?—V. g.]

41. Ἀπὸ πολλῶν, *out of many*) The power of the kingdom of darkness had come to its height, when Christ came to destroy it.—[ὄκ εἶα, *He did not permit*) What an honour it is, if one be permitted to bear witness of the glory of Jesus Christ!—V. g.]—ὅτι *because*.

42. Ἐως, *even to*, [as far as to]) They did not give over seeking before that they found Him.

43. Εὐαγγελίσασθαι με δεῖ, *I must preach the Gospel*) By these very words He whets the desires of men, and, under the appearance of a repulse, confirms them in faith.—εἰς τοῦτο, *for this purpose*) Here is Jesus' 'Creed.' The reason for His many journeyings.

44. Ταῖς συναγωγαῖς, *the synagogues*) *all of them*.

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## CHAPTER V.

1. Ἐγένετο δὲ, *moreover it came to pass*) This is in close connection with ch. iv. 44.<sup>1</sup>—ἐπιτεῖσθαι) The people *pressed upon* Him. Hence is evidenced the patient endurance of the Saviour.

<sup>1</sup> Beng. seems to have subsequently adopted a different opinion, when both in the later Edition of the New Testament he began the fifth chapter with a larger capital letter, to indicate a greater division between it and the last verses of ch. iv. ; and in the *Harm. Ev.* he has set down the incidents which are given in ch. iv. 42—44, after those which we have in ch. v. 1, etc., as we may see l. c. § 48, compared with § 35, 36. But as to *Transpositions*—viz. those which are to be especially attributed to Luke—I should like any one, who desires a brief and

2. Ἀλιεῖς, *the fishermen*) So they are called, as if being still regarded as strangers to Jesus.—ἀπέπλυναν, *washed*) inasmuch as their work was done.

3. Ὅτι, *which was*) Even then already his privilege of priority was given to Simon. [The other ship was that of Zebedee.—V. g.]—ἠρώτησεν) *begged*, as being not yet intimate with Him. [It seems that in different cases He used a different way of asking: for instance, Mark iii. 9; Luke xix. 5; Matt. xxi. 2, 3, xxvi. 18. Therefore it is not altogether likely that the call which we read of in Matt. iv. 18, 19, and in Mark i. 16, 17, combined with the cure of Peter's mother-in-law (Mark i. 30; Matt. viii. 14: comp. Luke iv. 38), was prior to this call of Simon, related here by Luke.<sup>1</sup>—*Harm.*, p. 211.] The Lord does not immediately promise to them the draught of fishes: He first puts to the proof the obedience of Simon.—ἐπαναγαγεῖν) *to thrust back again*. So ver. 4, and Matt. xxi. 18. The prepositions have the same force in ἐπάνειμι, ἐπανάρχομαι, ἐπανήκω, ἐπανακάμπτω, κ.τ.λ. (viz. *again*, or *back again*).

4. εἰς τὸ βάθος, *into the deep*) This is more than the ὀλίγον, *a little*, ver. 3.—εἰς ἄβυσσον, *for a draught*) The promise. We may compare this fishing with that recorded in John xxi. 3, 6, etc.

5. Πρὸς τὸ ῥῆμα σου, *at Thy word*) Peter had become sensible of the power of Jesus' words. The same faith is displayed on his part in Matt. xiv. 28, "Lord—*bid me come to Thee on the water.*"

7. Κατένευσεν, *beckoned*) as being at a distance, and for the sake of modesty [so as not to shout in the presence of the Lord]. They wished help, since a fish, when taken, has such eagerness to escape; however, that eagerness is not increased by a cry [therefore it was not to avoid frightening the fishes that the fishermen did not cry]. The net, no doubt, was broken in the upper end of it, where it was made fast. The fishes saw the net, the ship, the men, and felt themselves pressed on every side: therefore a cry on the part of the

powerful suggestion of advice, to weigh well what Beng. has said in his *Ordo Temp.*, pp. 242, 243 (Ed. ii. pp. 211, 212).—E. B.

<sup>1</sup> Consult, however, Birks' *Horæ Evangelicæ*, in which the probability is shown, that the call of Simon, recorded Matt. iv. 18, Mark i. 16, preceded this call, Luke v. 1, when the Lord, after the first preparatory call, now, at the close of the intervening circuit of Galilee, ch. iv. 44, Matt. iv. 23, by the striking miracle, ver. 8, 9, draws Simon into closer and more permanent union with Him. The call here comes *after*, that in Mark and Matt. *before*, Simon's mother-in-law is cured. As to the word ἠρώτησεν here, there is nothing in it inconsistent with His having given Simon the preparatory call previously: He asks a favour from Simon, as one already a disciple.—ED. and TRANSL.

fishermen would have had no new (particular) advantage above a gesture, *beckoning*, to their partners.—*μετέργοις*, *partners*) For they were *κοινωνοί*, *associates* in fishing, ver. 10. Often, among the members of one society or family, there may be many pious men.—*βυθίζεσθαι*, *to sink*) They were being sunk low in the waters by the weight of the fishes.

8. "Ἐξέλθεις, *depart*) Comp. Matt. viii. 8.—*ὄτι*, *because*) Comp. 1 Kings xvii. 18; Isa. vi. 5.—*ἀνήρ ἁμαρτωλός*, *a sinful man*) a greater sinner than an infant sinner [who has only *original* and not *actual* sin, as I have]. [That recognition of sins is deepest, which arises from the recognition and acknowledgment of the Divine glory.—V. g.] Jerome says, "Ignatius, the Apostolic father and martyr, writes boldly, 'The Lord chose out as apostles men who were sinners above all men.'" Comp. 1 Tim. i. 14, 15.

9. *Θάμβος*, *amazement*) We ought to learn the fear of the Lord even from His benefits to us: ch. v. 26, vii. 16; Jer. v. 24. [Such is the experience of all whom GOD determines to use as His instruments. In the present passage this is especially recorded of the triad, composed of those three who afterwards became the foremost among the apostles.—V. g.]—[*ἐπι τῇ ἄγρῳ*, *at the draught*) Jesus, in this instance, taught Simon by the very fact. Every work of God teaches us. To observe these lessons is the part of true prudence.—V. g.]

10. *Πρὸς τὸν Σίμωνα*, *unto Simon*) He spake to Simon especially, though not to him alone, inasmuch as Simon was the one who had spoken in ver. 8. Comp. Matt. iv. 18, 19. Luke also, as well as Matthew, has this saying of Jesus, in order that he may definitely describe those to whom the Saviour spake [just as he more definitely specifies the persons addressed in the following instances, with which comp. the parallel Gospels]: ch. vi. 20, 27, ix. 23, xi. 45, xvi. 1, xii. 22, 41, 54.—*μὴ φοβοῦ*, *Fear not*) Peter ceased to fear when he became accustomed to the miracles.—*ἀπὸ τοῦ νῦν*, *from henceforth*) This was accomplished, ch. ix. 2.

11. "Ἄπαντα, *all things*) even the fishes which he had caught. They had even previously followed Jesus,—a fact which Luke recognises in Acts i. 21, 22: comp. John i. 43, etc.,—but not yet in such a way as to leave all that they had.

12. [Ἐν μιᾷ τῶν πόλεων, *in one of the cities*) See Gnom. on ch. i. 1, Obs. 2, Not. marg. *E. B.* To wit, the particle *ἐν*, *in*, is not in this passage to be too closely pressed, as if it would not admit of the meeting with the leper having occurred *in the neighbourhood* of the city; comp. Matt. viii. 1, 2. This seems to be the very reason of the

*Transposition*, that Mark, whom Luke follows, chose to tell first the miracles wrought within the city, ch. i. 21, etc.—Harm., p. 253.—*πλήρης λέπρας*, full of leprosy) Among those who hold that the leper mentioned in the Gospel of Matthew is a different one, there are not wanting some who unduly wrest this phrase, which is used by Luke alone, and not by Mark also, as if it implied that the leper mentioned by Mark and Luke was clean according to the law (where the leprosy covered *all* the flesh), Lev. xiii. 13, 17, and therefore had the power of entering the city. But still he is sent away to the priest: therefore he had not before this shown himself to the priest; wherefore he must have been separate, as one accounted impure, even though the *leprosy* was *very full* upon him.—Harm., p. 253.—*ἐπι πρόσωπον*, on his face) No common humiliation.—V. g.

13. Καί, and) [*καί* forming the *Apodosis*, and as the consequence, etc.] [A most real and immediate fruit of his prayers.—V. g.]

15. Θεραπεύεσθαι, to be healed) The verb is middle [and therefore means more strictly, *to have themselves healed*].

16. ἑαυτοῦ, Himself) He for His part [as contrasted with *the multitudes*, ver. 15].—*ἦν ἐπιχωρῶν*) was in the habit of withdrawing. Thereby He both had a space of time for rest and prayer, and sharpened the desires of men for Him.

17. Καθήμενα, sitting) as hearers that were treated with more especial honour than the rest.—*νομοδιδάσκαλοι*, doctors of the law) Scribes, ver. 21.—*κώμης*, village) The extremes, Jerusalem on the one hand, and the villages on the opposite, are specified: the towns which constitute the immediate mean between the capital city and the petty villages, are meant to be included.—*ἦν*) was present so as to heal. A similar expression occurs in the LXX., *ἰσόμεθα τοῦ σῶσαι σε*, we shall be present, or ready, for the purpose of saving thee, 2 Sam. x. 11; *ἔσονται ὥστε ἐργάζεσθαι*, they shall be present to perform, Num. viii. 11; *γενέσθω ἡ χεὶρ σου τοῦ σῶσαι με*, let Thy hand be present for the purpose of saving me, Ps. cxix. 173.—*αὐτοῦς*, them) namely, those of whom ver. 15 speaks.

19. *Ποίας*, by what kind of way [sc. *διὰ τ. ὁδοῦ*]) An Ellipsis the same as in ch. xix. 4, *ἐκείνης*; and in Acts ix. 2, *τῆς ὁδοῦ ἑταρ.* Comp. Lamb. Bos on the Ellipsis of the Preposition, *διὰ*. Others [as the Rec. Text] read *διὰ ποίας*;<sup>1</sup> others, *διὰ ποίας ὁδοῦ*; others otherwise.

<sup>1</sup> There are none of the oldest authorities for the reading *διὰ ποίας*; ABCD read *ποίας*; *bc* Vulg. "quâ parte."—ED. and TRANSL.

25. Ἄρας ἐφ' ᾧ κατέκειτο, *having taken up that whereon he lay*) A happy expression. The couch had borne the man : now the man was bearing the couch.

26. Παράδοξα, *things unexpected* [strange, unlooked-for]) viz. miracles performed, sins remitted.—σήμερον) *on this remarkable day.*

27. Ἐθεάσατο, *He beheld*) with compassion.

28. Ἄπαντα, *his all*) Though by this very act his house did not cease to be his ; ver. 29.

29. Μεγάλην, *a great*) on account of the multitude of guests.

30. Ἐσθίετε, *do ye eat*) The Plural is used by them ; but they were aiming at Jesus especially, as ver. 31 shows.

32. Μετανοίαν) Μετανοία is *the transition of the mind from sin to righteousness, from sickness to health.* This change is something of a delightful, not of a formidable nature : comp. the instance of Levi in proof of this, ver. 27—29.

33. Δεήσεις) *Solemn supplications.*

34. Μή, *Surely ye cannot, can ye ?* make, etc.) As the Lat. *num*, this interrogation expects a negative answer.

36. Παραβολήν, *a parable*) From a garment, and from wine : a kind of parable especially appropriate at a banquet [ver. 29] : comp. ch. xiv. 7.—τὸ καινὸν) *new.*<sup>1</sup>

39. Εὐθείως, *straightway*) It is by degrees that the dispositions of minds are changed.—ὁ παλαιὸς, *the old*) Their own old doctrine was more palatable to the Pharisees than the generous (excellent) doctrine of Christ, which they fancied to be new, whereas it was far more ancient than their own : Gal. iii. 17 [the covenant—the law, *which was four hundred and thirty years after, cannot disannul*] ; 1 John ii. 7, 8 [no new commandment—but an old commandment—from the beginning] : as to the excellence of the new wine, see Zech. ix. 17 [New wine—shall make cheerful—the maids] : though new, it is at the same time mild and pleasant. Matt. xi. 30.

<sup>1</sup> In the sense, *not worn out* by use, *different* from the old worn-out garments : but νέον applied to the wine, *new*, in the sense of *fresh, recent*, opposed to wine mellowed by age ; νέος is *lately originated*, as opposed to that originated some time back ; καινός, *not yet used, new, and different*, as opposed to that which was formerly : hence Jesus does not say νέος ἀσκούς, nor ἱμάτιον νέον, nor οἶνον καινόν, but καινούς ἀσκούς, ἱματιον καινόν, and οἶνον νέον. See Tittm. Syn.—ED. and TRANSL.

## CHAPTER VI.

1. Ἐν Σαββάτῳ δευτεροπρώτῳ, *on the second Sabbath after the first*) See the Ordo Temporum, p. 255, etc. [Ed. ii., p. 222, etc.] The Sabbath called *πρωτον* was that one which combined the Sabbath and New Moon on one and the same day: the *δευτεροπρωτον* Sabbath was *the day before the New Moon*, and that too, in the present instance, the Sabbath on the last day of the month *Ve-adar*, in the 29th year of the common era.<sup>1</sup> On every *δευτεροπρωτον* Sabbath there was read, as the Haphtara or public lesson, 1 Sam. xx. 18-42, concerning *David*. Appositely therefore, in ver. 3, our Lord quotes the case of *what David did*, from 1 Sam. xxi. 6.—*Not. Crit.* That year was with the Jews an intercalary one, and therefore the beginning of the month *Nisan* was late. Therefore already at that time they were having the *ears* ripe, namely, those of the barley crop.—V. g.

3. Οὐδὲ τοῦτο ἀνέγνωτε, *Have ye not even read this*) How often truly some passage of Scripture exactly suited to the existing state of things (the particular contingency), is presented before the eyes of men when they are thinking of nothing of the kind!—V. g.—ὃ ἐποίησε Δαυὶδ, *what David did*) The text of this very Sabbath exhibited the straits to which *David* was reduced, and the eating of the shewbread follows immediately after this text. Thence it is that He has used the formula, which exactly squares with this, *οὐδὲ τοῦτο ἀνέγνωτε*. On the same Sabbath the Saviour appealed to *the Priests*, who in the temple “profane the Sabbath” (by slaying sacrifices), and yet are ‘blameless,’ Matt. xii. 5: viz. at that very time of year Leviticus used to be read in the regular course, and in it there is frequent mention of *offerings sacrifices*, even on the *Sabbath*: ch. vi. 12, viii. 33, xvi. 29, xxiii. 38.—Harm., p. 307, 308.

[6. Ἡ δεξιὰ, *the right hand*) The benefit conferred in healing it was the greater (as it was the right, rather than the left hand).—V. g.]

<sup>1</sup> Most scholars now explain *δευτεροπρωτον* “the first of the seven numbered Sabbaths after the morrow of the Sabbath in the Passover feast.” By the way, the reckoning from the morrow of the Sabbath in the Passover feast is a remarkable anticipation of the Resurrection Lord’s-day Sabbath, under the law. This *δευτεροπρωτον* Σαββάτων here marks the second main division of the Gospel History, and the opening of the second year in our Lord’s ministry.—ED. AND TRANSL

8. Εἴπε, *said*) Doing all things openly.

11. Ἀνοίας, *with madness*) And yet at that very time they had good reason to have come to their senses spiritually [they were filled with ἀνοία, whereas they needed μετανοία].

12. Προσευχῆ, *prayer*) It is even because of these His prayers that the Twelve disciples are said to have been given to Jesus Christ: John xvii. 6 [comp. ver. 13 here in Luke vi.]. A great business was transacted on this *night* between God and the Mediator! [Even elsewhere also Luke frequently mentions the prayers of Jesus: for instance, after His baptism, ch. iii. 21; before the questioning of His disciples to test them, recorded ch. ix. 18; before the transfiguration, ch. ix. 29; and when He taught His disciples to pray, ch. xi. 1. Comp. Mark i. 35; Luke v. 16; Matt. xiv. 23. No evangelist however but John, excepting in the instance of the history of His passion, has detailed the very words of Jesus when praying.—*Harm.*, p. 239.]—τοῦ Θεοῦ, *of God*) Comp. Mark xi. 22, note.

13. Ὅτε, *when*) at early morning.—μαθητᾶς, *the disciples*) who as yet formed a mixed multitude.—ἐκλεξάμενος, *having chosen out*) The construction remains pendent up to ver. 17 [where the verb ἔστη completes the Syntax].—καί, *also*) Two appellations for them arose from this, and were subsequently used in other passages of Scripture, viz. *The Twelve*, and *The Apostles*.

15. Ζηλωτήν, *the devotee*) The name of His native country [*Cana* or *Canaan*] hereby is turned, from its derivation, into a designation of merit.<sup>1</sup>

16. Ἰούδαν Ἰακώβου, *Judas the son* [but Engl. Vers. *the brother*] *of James*) This James begat Judas and James. Comp. Jude ver. 1.

17. Ἀὐτῶν, *them*) [The Twelve] The First Class of His hearers.—τόπου πεδινόῦ, *on a level spot*) This spot was not in the bottom of the valley, but half-way down the mountain: a more suitable locality for addressing a large audience than a completely level plain.<sup>2</sup> Such a locality is called in LXX. Is. xiii. 2, ὄρος πεδινόν, a mountain table-land

<sup>1</sup> In Matt. x. 4, Simon, the *Canaanite*, Th. סִימֹן, *to be zealous*. However Καναανίος is probably not, as Beng. thinks, the name of his country, but Ἰσραήλ = ζηλωτής. So the LXX. Exod xx. 5. Matthew, as writing to Jews, uses the Hebrew name Luke, as writing to Gentiles, the Greek. Before conversion he probably had belonged to the sect of Zealots, who, like Phinehas, Num. xxv. 7, took the execution of the law into their own hands. Subsequently, he was probably *zealous* in the better sense, and in that sense the name was still applied to him as an apostle. The Greek subsequently supplanted the Hebrew name, as Πέτρος did *Cephas*.—ED. and TRANSL.

<sup>2</sup> Comp. Gnomon on ch. i. 1. Obs. 2, Note, Marg.—E. B.



[but Engl. Vers. from Hebr., "Lift ye up a banner upon the *high* mountain"].—ὄχλος μαθητῶν, a crowd of His disciples) The Second Class, which was divided further [by the selection of the Seventy], ch. x. 1. Supply ἴσταν, stood.—πληθος πολλῶ τοῦ λαοῦ, a great multitude of the people) The Third Class.—παράλιον viz. χῶρας, τῆρου, the sea-coast.

18. Καὶ αὐτοὶ and they that were, etc. This is a species: the words πληθος πολλῶ, a great multitude, is the genus.

20. ἑαυτῶν, Himself) In antithesis to the people, whose attention was directed to His miracles rather than to His word (or to Himself; the Word).—εἰς, on) among.—οἱ πτωχοὶ, the poor) These briefly-enunciated sentiments constitute ἔκδοσις parables: the meaning of which is presented to us more fully in Matt. v. 3, etc. Internal and external things often go together: for which reason the one is denominated of the other; for instance, poverty or riches [*i.e.* "the poor in spirit" are simply called here *the poor*, by a denomination taken from external poverty. So of "the rich"]): ver. 24.—ὀμειρέρα, yours peculiarly) Herein is His application of consolation individually. The expression ἐπάρας (τοῦς ὀφθαλμοῦς), having lifted up (His eyes), corresponds: for the glances of His eyes point out individuals [have a demonstrative power].

21. Νῦν, now) This particle is added to those particulars which apply to both worlds, according to the different characters of the men referred to.<sup>1</sup>

22. Ἐκβάλλωσι, cast out) defaming you in the way of contumelies in public and private. This is more than ἐνειδίξεν. The same phrase occurs, Deut. xxii. 19.—[τὸ ὄνομα ὑμῶν, your name) viz. the designation whereby they were called, the DISCIPLES OF JESUS CHRIST.—V. g.]—ἐνεκα, for the sake) viz. for this reason, because ye believe in the Christ, whom ye see.

23. Ἐν, in) See Rom. ii. 16, note.—σκιρτήσατε, leap for joy) The reward must surely be a great one: since He who thus commands us, is One whose words contain no hyperbole.—κατὰ ταῦτα, according to these things) Characteristics and means of distinguishing character may be derived from examples: so ver. 26. Hebr. לָךְ, LXX. κατὰ ταῦτα, Num. xxviii. 24; but κατὰ τὰ αὐτὰ is the formula, Ezek. xlv. 25. And this is the reading of Epiphanius and the Cambridge MS. here.<sup>2</sup>

<sup>1</sup> *i.e.* Those who do not *hunger* or *weep* now in this world, shall *hunger* and *weep* in the world to come, and *vice versa* —Ep.

<sup>2</sup> BDQ read κατὰ τὰ αὐτὰ; 'eadem' in c; 'similiter' in a; 'sic' in d. But

24. [Οὐαὶ ὑμῖν, *woe* is [not *be*] unto you) This is a denunciation, not an imprecation.—V. g.]—παράκλησις, *consolation*) Ps. xlix. 7, 19, xvii. 14.

25. Οἱ ἐμπλησμένοι, *who are full*) Their *fulness* does not deserve the name of “full satisfaction.” Comp. [χορτασθήσεσθε, *ye shall be filled to satisfaction, ye shall be fully satisfied*] ver. 21.

[26. Καλῶς, *well*) whereas they do not wish well to Christ Himself.—V. g.]—27. τοῖς ἀκούουσιν, *who hear*) All My hearers, not merely the disciples: ver. 20 [where He limits His address to *the disciples*]. Hereby their attention is sharpened.

30. [Παντί δὲ, *but to every one*) There is in this respect too much accumulation of exceptions by human ingenuity.—V. g.]—ἀίροντος, *that taketh away*) without asking.

32. Χάρις, *thanks*) So thrice the idea is expressed; see ver. 33, 34. *What thanks are due to you*, as though you had done some service of extraordinary merit, worthy of a special reward?

35. Πλὴν, *but however* [though others do differently]) These three words, *love, do good, lend*, refer to the 32d, 33d, and 34th verses, from which reference the appropriateness of the verb δανείζετε is apparent.—ἀγαθοποιεῖτε, *do good*) Understand, *to them who hold you in hatred*.—δανείζετε, *lend*) To give a loan with the hope of receiving it back, is an office of kindness becoming a man; to do so without such hope, is one becoming a Christian: The latter is enjoined, the former is not forbidden, ver. 34, even as it [is not forbidden, but] is perfectly lawful to love friends.<sup>1</sup> [Moreover many anxieties besides are brought upon the mind when one gives a loan, with the hope of receiving it back, to many men, who either cannot or will not repay. Thence there springs up a crop of thorns.—V. g.]—μηδὲν) This means *nothing*, not μηδέν, *i.e. no person*, for ἀπελπίζω nowhere has an Accusative of the person.—ἀπελπίζοντες) ἀπολαβεῖν ἐλπίζοντες, *expecting to receive* as much again: ver. 34. We might render it in Latin, *resperantes*. It is the same form of verb as ἀπογέυσασθαι, ἀπεσθίειν, *i.e. ἀπό τινος γεύσασθαι, ἀπό τινος ἐσθίειν*, as Casaubon observes, from Athenæus.<sup>2</sup>—ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς, *to the*

b and Vulg. have “secundum hæc;” and AP Orig. 3,466a with Rec. Text, κατὰ ταῦτα.—ED.

<sup>1</sup> Whilst we are *enjoined* to love enemies, this not being natural to us, whereas the former is.—ED.

<sup>2</sup> xiv. c. 17; and ἀπαιτεῖν, *i.e. αἰτεῖν ἀπό τινος*, Theophrast. Charact. ix. (xii.). But Wahl, *Clavis*, takes it, *by no means despairing*, viz. of being rewarded by God. So Diod. Sic. ii. 25; Pol. iii. 63, 13.—ED.

*unthankful and the evil*) the vilest of mortals: *the evil*, *πονηρός*, even though they have not as yet made themselves out to be *unthankful*

36. Ἰσθε δεῖ ἐστί) These two verbs differ: <sup>1</sup> 1 Pet. i. 16. <sup>2</sup>—*ὀκτιρμοῦνε*, *merciful*) The root of all offices of kindness. [Works of mercy, sparing and giving mercy, are immediately subjoined.—V. g.]

37. Μὴ κρίνετε, μὴ καταδικάζετε, *judge not, condemn not*) By judging, we decide as to the goodness or badness of an action: by condemning, we determine as to the person, what (punishment) the guilty has deserved: comp. Matt. xii. 7.—*ἀπολύετε*, *let go free* [Engl. Vers. *forgive*<sup>3</sup>)] *ἀπολύεται*, *let go free (loosed)*, is applied to a person who was held fast (kept confined); but *ἀφίεται* is applied to a debt being *remitted*, or *forgiven*, which was owed. Both verbs occur, Matt. xviii. 27. As to the thing itself, compare Is. lviii. 6.

38. Καλόν, *good*) in the quality, or even in the quantity, of those things, which are estimated by weight, number, or other means of measuring.—*πεπιεσμένον*, *pressed down*) in the case of dry goods.—*συσταυμένον*, *shaken together*) in the case of soft goods.—*ὑπερῆκχυσόμενον*, *flowing over*) in the case of liquids.

39. Αὐτοῖς, *to them*) viz. to the disciples, ver. 20. For that which we have in ver. 27 ["to you which hear"], where see the note, is not given in Matthew: nor is it the language of the Evangelist's narrative, but that of Jesus. Therefore it is with good reason thought that the discourse is constructed in the manner of a division into two parts, so as that the first part is addressed partly to the disciples, in the hearing of the rest, ver. 20, partly to the crowd of hearers, ver. 27; whereas the latter part is addressed, from ver. 39, to the disciples. The material or subject-matter which the discourse rests upon, is itself in accordance with this view.—*τυφλῶς*, *blind*)

<sup>1</sup> *γίνεσθε* implies: that man is to *become* that which he is not naturally: *ἐστί*, that God *essentially is* merciful.—ED.

<sup>2</sup> Where Rec. Text reads *γίνεσθε*. But ABC Vulg. read *ἕσσεσθε*, *Ye shall be, or be ye, holy*. Probably *ἕσσεσθε*, not *γίνεσθε*, is used there, because no *εἰμι* follows *ἁγίως*, expressing that God *is essentially* holy: therefore the verb *εἶναι* is there used of men, not as *strictly* referring to them, but with a tacit reference properly to God, who alone is *essentially* holy, and whose nature we are to try to be partakers of. Transcribers, unable to explain the difficulty of *ἕσσεσθε*, instead of the usual *γίνεσθε* or *γίνεσθε*, being associated with men, altered accordingly. Bengel's principle of testing genuine readings applies. "Præstat ardua lectio procliviori."—ED.

<sup>3</sup> So 2 Macc. xii. 46, *ἀμαρτίας* following. Wahl, *Clavis*, translates it *condono*, I absolve. However the distinction between *ἀπολύειν* and *ἀφίεναι* supports Bengel's view.—ED.

Suffering under the pressure of "his own beam," ver. 42; viz. destitute of compassion and love, 1 John ii. 9, etc.; 2 Pet. i. 9; Phil. i. 9.—*τυφλὸν ὀδηγεῖν*, to lead the blind) An act which is a benefit if it be done by one possessing sight and experience. The benefits which are mentioned, ver. 39, 41, are more specious ones than those which are mentioned, ver. 37: and so blind hypocrisy more readily hides itself under the former; but in real fact the latter in a greater degree depress self-love.

40. *Κατηρτισμένους*, perfect, perfected) Every disciple who has reached the highest goal of a particular discipline, whether that discipline be a perfect one or imperfect, will be as his Master: moreover, in so far as he is a disciple, he will not exceed his Master. For which reason a disciple who has gotten a blind master, will with him fall into the pit. [He who evinces the desire to instruct others with admonitions concerning salvation, must by all means see clearly the way of life, be free from the "beam in the eye," be a good tree, and lay up and keep good treasure in his heart.—V. g.]

41. *Δὲ*, but) But why dost thou, whereas a master ought to excel his disciple, wish to be master of him, to whom thou art even inferior? There ought to be not only vision in the eye, but also unimpeded vision.

42. *Ἀδελφεῖ*, brother) Hereby is expressed the feigned assumption of a brother's office. To this Vocative is opposed the other, *θου ὑποκριτέ*.—*ὑποκριτά*, thou hypocrite) See note on *γάρ*, for, next verse.—*κάρφος*, a mote) the extraction of which, when properly done, is truly a work of mercy.

43. *Γάρ*, for) The force of the *for* is, He who, whilst suffering under his own beam, yet aims at extracting rather another's mote, is like a bad tree affecting (aspiring) to bring forth good fruit.—*ποιῶν*, producing, bringing forth) A part of the subject.<sup>1</sup>

45. *Θησαυροῦ*, treasure, treasury) So it is here called: presently after it is called *περίσσευμα*, the abundance. [The interior of the human heart is spacious, capable of containing in no moderate degree good or else evil. Both break forth from it in words and deeds.—V. g.]

[46. *ἃ λέγω*, the things which I say) as your Lord, to whom obedience is due.—V. g.]

48. *Θεμέλιον*, foundation) viz. an artificial one: a rock, a natural

<sup>1</sup> The Predicate is *ὡ—ἔστω*, the Subject is *δέσπορον καλὸν ποιῶν καρπὸν σαπρὸν*.—ED. and TRANSL.

one. To the former is opposed the absence of a foundation (ver. 4), *χωρὶς θεμελίου*): to the latter, the mere earth (*τὴν γῆν*).—*οὐκ ἴσχυσε σαλευσαι*, *was not able to shake it*) much less to destroy it.

## CHAPTER VII.

2. "Ἐντιμος, *dear*) even on account of his obedience [as well as for other reasons]: ver. 8.

3. 'Ακούσας, *having heard*) He had not yet seen Jesus.—*πρεσβυτέρους*, *elders*) These, though they were not destitute of faith, ver. 4, yet had less faith than he by whom they were being sent, ver. 9. Yet nevertheless it is not in vain that they ask in his behalf. [The benefits of Christ at that time appertained especially to the Jews: hence it was becomingly that the Jews in this case acted as intercessors.—V. g.] Often those who have little weight of influence with God, have more power to be of service to others, who are their superiors, than to themselves.

4. Ἄξιός, *worthy*) The centurion himself thought differently of himself, "*Neither thought I myself worthy*," ver. 7.—*παρέστη*) Others read *παρέστη*; but the construction supports the Subjunctive: *ἀξιός ἐστιν, ᾧ παρέστη τοῦτο*.<sup>1</sup>

5. Ἀγαπή, *he loveth*) A feeling which is rare in a Roman soldier.—*γὰρ*, *for*) It was in a different thing that his chief *worthiness* lay, namely, in his *faith*; ver. 9.—*αὐτὸς*) *himself*, of himself, of his own accord. This act, viz. his building a synagogue, was something greater and more rare than his loving their nation.—*ἑκοδόμησεν*, *he has built*) at his own expense, or by his command: not merely did he not (as others) profane and violate a synagogue.

6. "Ἦδὲ δέ, *but now*) Whilst he feels sensibly the promptness of the Lord, the reverence of his faith increases in the centurion.—*φίλους*, *friends*) He had sent *elders* for the sake of *beseeking* (ver. 4): now he employs *friends* to deliver a second message. Could then friends "come unto" the Lord, when the centurion himself did not? Yes; because they went unto the Lord in behalf of the centurion, not in

<sup>1</sup> ABCDLΔ read *παρέστη*. "Dignus est ut hoc illi præstes," Vulg. Rec. Text has *παρέστη* without any very old authority.—ED. and TRANSL.

behalf of themselves. The one and the same faith produces in different persons different mental effects and emotions.

7. *Εἰπέ λόγῳ*) say (command) in a word.

8. *Τασσόμενος*) The present, with a reference to each particular order [*being subject* in each particular instance of *authority* exercised over me].

10. *ῥγυαίνοντα*) not merely *whole and sound* (*ὕγιῆ*), but *using the health and soundness* given him [*ῥγυαίνοντα*].

11. *Ἐν τῷ ἑξῆς*) So *ἐν τῷ καθ᾽ἑξῆς*, ch. viii. 1. Ancient translators generally understand this expression of *a day following*, I know not whether precisely, *the next day*. The Vulgate has *deinceps*; but the genuine text of the Vulg. has, according to Mill, *alia die*. Mill cites no authority: and yet it is not of much consequence; for the sense even thus may be indefinite. *Altera die* [*the second or next day*], *sequenti die*,<sup>1</sup> which the Vulgate elsewhere is wont to use, would be different.<sup>2</sup> The series of events in this place requires a less definite time; for the raising of the young man of Nain is connected more closely with the subsequent message [deputation] sent by John, than with the preceding healing of the centurion's servant, as we have shown in the Harmony of the Gospels, § 62. [The daughter of Jairus was first raised to life before the young man of Nain: and on that account the faith of Jairus is the more praiseworthy, because it had no precedent to look to of a dead man raised to life by Jesus. The Lord secretly raised the daughter of Jairus, and ordered that act of raising the dead to be even kept secret; but then next He raised up both the young man of Nain and Lazarus publicly. Nain was one of those cities of which mention is made in Matt. xi. 1, nay, indeed previously in Matt. ix. 35. For since the disciples went to the city of Nain in a body [whereas when sent forth they went "by two and two," Mark vi. 7], there is hardly reason to doubt that the raising up of the young man took place *before* the sending forth of the Twelve Apostles, who were confirmed in the faith by this very miracle.—Harm., p. 296.]—*Ναῖν*, *Nain*) The specification of the name of the town, as also the double multitude [the "much people" following the Lord, and also the "much people" following the funeral of the young man, ver. 11, 12] of spectators, confirms the certainty of the miracle.

<sup>1</sup> Not *die sequenti*: the latter may be *a day following*: the former is necessarily *the following day*.—ED. and TRANSL.

<sup>2</sup> *ab* and the oldest MSS. of Vulg. have *deinceps*. *c* has *sequenti die*.—ED. and TRANSL.

12. Ἐξέκομιζέτο, *was being carried forth*) It is right that the dead should be carried forth for burial to places somewhat removed from the abodes of the living.—σὺν αὐτῇ, *with her*) Funeral rites and services were designed rather for the sake of the mourners than for the sake of the dead bodies.

13. Ὁ Κύριος, *the Lord*) This sublime appellation was better known and more used when Luke and John wrote, than when Matthew wrote. Mark holds a midway place. This head of the faith needed to be taught and established in the beginning: then afterwards it might be taken for granted.—ἔσπλ. αγγυισθῆ, *the bowels of His compassion were moved*) And so for the consolation of the mother, the young man must return to this life.—μὴ κλαῖτε, *weep not*) His thus administering consolation before the performance of the miracle, shows His power of surely performing it. It is His frequent preface elsewhere, *Fear not*. Among men [on the part of men] there is always something which the approach of God has to remove out of the way at the beginning.

14. Ἠψατο, *touched*) A touch full of power.—σοφοῦ, *the bier*) on which the youth seems to have been laid, rather than slung into [as in a coffin].—βαστάζοντες, *the bearers*) expecting help.—νεανίσκτε, *young man*) Jesus knew that the youth who had died was not a daughter, but a son. He employed in such addresses, either the appellative, Mark v. 41, or else a proper name, John xi. 43.—σοὶ λέγω, *I say to thee*) to thee, not as yet [as I shall at the general resurrection] to the other men.

15. Ἐδωκεν, *gave*) For the youth had already ceased to belong to his mother.<sup>1</sup> Comp. ἀπέδωκε, ch. ix. 42; 1 Macc. x. 9.

16. Προφήτης, *a prophet*) Hebr. נביא is not only one who predicts the future, but one who imparts to men divine gifts, lessons.—καὶ ὅτι) By this formula the two epiphonemata [exclamations subjoined to the narrative which gave rise to them] are divided from one another.—[ἔπεσκέψατο, *hath visited*) For that visitation we have even still reason to celebrate the divine love to man, φιλανθρωπία.—V. g.]

17. Τῆ περιχώρου, *the region round about*) viz. of Galilee, not however excluding the adjacent Gentile regions.

[18. Καὶ ἀπήγγειλαν, *and the disciples of John announced*) viz. when the works of Christ, then raising the dead, had reached their climax. Comp. John v. 21.—V. g.]

<sup>1</sup> By His death: therefore he used ἰδωκεν, not ἀπέδωκεν, which however Ac reads, though BDeb Vulg. Iren. support ἰδωκεν.—ED. and TRANSL.

19. Προσκαλεσάμενος, *having called to him*) John had not disciples so frequently with him as the Saviour had.

20. Ἄνδρες, *men*) John had disciples of a more advanced age: Jesus had those who were youths.

21. Νόσων καὶ μαστίγων, *diseases and plagues*) The νόσοι were lingering diseases: the μαστίγες, *plagues*, were attended with acute pain.—ἐχαρίσατο, *He freely gave*) A magnificent expression. To bestow as a free gift, χαρίσασθαι, was not a prerogative of the Apostles in their miracles. Comp. ἔδωκεν, *He gave*, in ver. 15.

[23. Μὴ σκανδαλισθῆ, *shall not have taken offence at*) Whatsoever is in Jesus Christ is good and profitable; even that very exterior (of lowliness, which Jesus had for a time, and) which gave offence to men of a perverse mind, is worthy of its own peculiar praise (has its peculiar meritoriousness).—V. g.]

27. Ἴδού, *Behold*) See Matt. xi. 10, notes.

29. Καὶ πάντες, *and all*) Luke sets forth what the people did, and what on the other hand the Pharisees did, in order that he may show, why Jesus spake at the one time those things which are joined together by both verses.<sup>1</sup> A similar division of the sentence is to be seen, Matt. ix. 6.<sup>2</sup>—ἀκούσας, *having heard*) John.—καὶ) *and* [that is] especially the publicans, whom others had most despaired of as irreclaimable.—ἐδικαίωσαν, *justified*) They approved and submitted to the ordinance of God, the baptism of repentance, as being *just*. The same verb occurs presently, ver. 35.

30. Νομικοί, *the lawyers*) Luke departs further from the Hebrew idiom than Matthew and Mark; for instance, he says even ἀληθῶς ἰαμῆν. So often he says νομικοὺς, meaning the same persons, I imagine, as are elsewhere called γραμματεῖς, Hebr. סופרים, *scribes*.<sup>3</sup>—εἰς ἑαυτοῦς)

<sup>1</sup> *i.e.* The things spoken ver. 24-28, which refer to the multitude (τοὺς ὄχλους in ver. 24, answering to ὁ λαός, ver. 29), are joined with those spoken ver. 31-35, in reference to the Pharisees and lawyers (ver. 30), by the pair of verses, 29, 30, introduced parenthetically by way of explanation.—ED. and TRANSL.

<sup>2</sup> Where similarly the writer introduces, parenthetically, a necessary remark of his own between the former and latter parts of Christ's words.—ED. and TRANSL.

<sup>3</sup> S. B. D. Crusius, Hypomn. P. I., pp. 509, 510, has given many proofs to show that these terms νομικοί, νομοδιδάσκαλοι, γραμματεῖς, were used indiscriminately, so as to be defined at times from the context and scope of the speaker.—E. B. Though in Matt. xxviii. 35, Luke x. 25, 'lawyer' answers to γραμματεὺς, Mark xii. 28, it does not follow the two are identical; for the person may have been both a lawyer and a scribe. All that is definitely known is, that the lawyers were expounders of the law, whether publicly or privately, or both.—ED. and TRANSL.



αι; has the effect of limiting; *as far as they themselves were concerned* [But Engl. Vers. *against themselves*]: for they were not able to set aside the counsel of God itself, [however they might frustrate the loving provision of grace *in their own case.*]

31. Ὁμοιωσω, *shall I liken*) viz. in words.—ὁμοιοι, *like*) viz. in actual fact. True words express the actual fact.

33. Ἄρτον, *bread*) In the baking of bread, art intervenes: but John used whatever food was thrown in his way altogether unartificial.—καὶ λέγετε, *and ye say*) See ver. 39, where similar bad language was being spoken in the heart of a Pharisee.

35. Καὶ ἰδοὺ καινώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτοῦ; πάντων) *and wisdom has been* (habitually) *justified by* [on the part of, owing to] *all who are her sons.* Καὶ has the force, *and*; for Jesus manifestly continues His complaint (comp. Matt. xi. 19, where He does not express until the end of ver. 25 that which these words might otherwise be thought to denote, *but all her children have justified wisdom*): and moreover transfers, as it were indirectly, the complaint from the hypothesis, viz. concerning the perverseness of the men of that time, to the thesis, viz. concerning the perpetual and habitual characteristic of the Jewish people, just as He has also transferred it in ch. xi. 47, 48. It is to this that the adjective πάντων, *all*, has reference: this also is the intention of the use of the past time (wherein often is included the force of the verb, *is wont*) in *has been* (habitually) *justified* (whereas, *ye say*, in the present time, precedes: ver. 34): this also is the reason of the employment of the term, *Wisdom* [viz. as appropriate when speaking, as here, of a fact habitual in all times]; for He is no longer now called *the Son of man*, as in the preceding verse, but *Wisdom*: and of these terms the one (Son of man) is suitable to Christ's manifested state; the other (Wisdom) to all times: ch. xi. 49. Furthermore He is called in this place *Wisdom*, inasmuch as He Himself best knows what is to be done; and His own actions, replete with the purest accommodation [adaptation] to sinners, ought not to have been called to account. Add Prov. viii. 1, 32. The children of this Wisdom are not Pharisees, and those like them (which otherwise would not be inappropriate to be said here; comp. ch. xiii. 34, at the end, and Matt. viii. 12); but the Apostles, as well as all publicans and sinners who had been converted to Jesus out of the whole people; whom He thus names, in order to show His own tie of connection with them, and His right of associating with them, and the perverseness of the calumniators. In Thucydides and other writers, δικαιῶν, *to justify*, when used of a

person, denotes *to pass sentence or fix a punishment against* (to be inflicted on) *any one, and that a just sentence or punishment*; when used of a thing, it denotes *to account anything just*. Gataker, Diss. de stilo Novi Instr. cap. 8, proves this in opposition to Pfochenius, and considers this to be an altogether striking instance of Biblical Græcism being different from the Greek style of the heathen classics: for in the sacred writings  $\pi\rho\tau\epsilon\rho\iota$ ,  $\delta\iota\kappa\alpha\iota\omega\delta\upsilon\nu$ , signifies *to give one's judgment in favour of any one, or in other words, to pronounce one just, whether by a just or unjust judgment*. Comp. note on Rom. iii. 20.  $\Delta\iota\kappa\alpha\iota\omega\delta\upsilon\sigma\theta\alpha\iota$ , Sir. xviii. 22, is the same as  $\acute{\alpha}\pi\omicron\delta\omicron\upsilon\nu\alpha\iota$ : for he who owes a debt is as it were arraigned [a defendant]; he who pays it [ $\acute{\alpha}\pi\omicron\delta\iota\delta\omega\sigma\iota$ ], or makes good what he was bound to make good, is set free [ $\delta\iota\kappa\alpha\iota\omega\delta\upsilon\tau\alpha\iota$ ]. French, *s'acquitter* [*to pay off, lit. to acquit one's self*]. And yet we are not to think that both senses of the term cannot be reduced to the one notion, *justifying*; for the judge accounts that satisfaction has been given him, both in the case of him who has borne his full punishment, and in the case of him who has been acquitted, and thence that both are in his eyes just. There is in the former use of the word the additional element of an Euphemism, which is not needed in the latter. In this passage also  $\delta\iota\kappa\alpha\iota\omega\delta\upsilon\nu$  is employed in the good sense: and  $\epsilon\delta\iota\kappa\alpha\iota\omega\delta\eta$ , *has been justified*, contains a Metonymy of the consequent for the antecedent (for every justification presupposes an accusation, a cause at issue and some controversy, Rom. iii. 4; Gen. xlv. 16, LXX.: [and so here the consequent, *has been justified*, is put instead of the antecedent, *has been subjected to trial*]), combined with a strong Euphemism. *Wisdom has been justified*; that is to say, accusers have brought her to trial, have been offended at her, ver. 23, and have brought the matter to such a pass, that she has been at length obliged to have herself justified, and to be vindicated as just, and that it should be shown, that all her actions have been so ordered as to swallow up (counteract) injustice, and fulfil righteousness; whereas, however, she ought to have been embraced without any objection being raised to need justification of her. A similar passage occurs, Rom. x. 21; 1 Cor. iv. 12, 13. Wisdom has been defended and *justified* from the taunts of gluttony and wine-bibbing, thrown out against her; and that too by ( $\acute{\alpha}\pi\omicron$ ) her own children, and by them all: on the part of all her own sons arose to her the necessity of justifying herself, and of defending all her actions along with them [as well as defending them]. See ch. v. 22, 30, 33, vi. 2, 7, and in this 7th chapter itself ver. 40, xi. 17, xiii. 16, xv. 3, xix. 7; Matt. xv. 2. Comp. the use of  $\acute{\alpha}\pi\omicron$ , Luke

xix. 3 [He was not able, ἀπὸ τοῦ ὄχλου, *owing to the throng*]; 2 Cor. ii. 3,<sup>1</sup> x. 7; Heb. x. 22; LXX. Eccl. viii. 11; Is. xxv. 9; Job xxxv. 9; Ps. xxviii. (xxvii.) 1, xxxiii. 8, cxix. 53, and Is. xlix. 19, ii. 3, in the Hebr. וַיִּבְרַח. So ἀπὸ, *on account of*, LXX. Ps. lxxvii. (Hebr. lxxviii.) 29 [ἀπὸ τοῦ ναοῦ σοῦ ἐπὶ Ἱερουσαλὴμ, *on account of, because of, thy temple at Jerusalem*; as here, *Because of her children, Wisdom has had to be justified*], where ו and וְ are parallel.

36. Ἀνεκλίθη, *He lay down (sat down) to meat*) without having first taken a look at the house, as guests given to curiosity are wont; also without having taken water or oil, ver. 44 (comp. ch. xi. 37), so as to admit (receive) to Himself the penitent woman the sooner, ver. 45.

37. Γυνή, *a woman*) whose name is unknown. [There is certainly a great correspondence between this history and that which John xii. 3, etc.; Matt. xxvi. 6, etc.; and Mark xiv. 3, etc., record: especially in this respect, that both events happened *in the house of a certain Simon*. But indeed the anointing described by Luke took place *in a city of Galilee*, before the transfiguration, nay, even *before* the second Passover: the other anointing took place *at Bethany*, six days before the third Passover. The woman in Luke had been heretofore *a sinner*; Mary had been a different kind of character, John xi. 1, 2 (comp. ver. 5). In fine, *Simon the Pharisee* doubted whether Jesus was a prophet: whereas *Simon the leper* had no longer any grounds left for doubting, inasmuch as Lazarus, who had been raised to life, was present.—*Harm.*, p. 302.]—ἀμαρτωλὸς, *a sinner*) Referring to the chief sin which women can commit, unchastity.—καὶ ἐπιγνοῦσα, *and having come to know* [having learnt]) καὶ, *and*, omitted by many, is here a redundant particle;<sup>2</sup> but yet it adds grace to the sentence, as ו in וַיִּבְרַח, 1 Chron. xxviii. 5. The particle may also seem to have been repeated after a parenthesis [καὶ ἰδοὺ γυνή (—) καὶ ἐπιγν.] for the purpose of separating the mention of her *sins* and of her *conversion*.—ἐν τῇ οἰκίᾳ, *in the house*) Love impelled her so, as that she did not expect to find a more convenient place or opportunity for effecting her purpose elsewhere.

<sup>1</sup> "Have sorrow, ἀπὸ ὧν ἴδου με χαίρειν, *arising from those from whom I ought to have cause of joy.*" So here, Wisdom has needed to justify her actions, the need *arising on the part of* her children, whom, as well as herself and her actions, with respect to them she has had to justify.—ED. and TRANSL.

<sup>2</sup> ABPΔ Memph. Syr. support it. Rec. Text and Vulg. omit it.—ED. and TRANSL.

38. Ὀπίσω, *behind*) As being one who wished to make no ostentatious display of what she was doing. Love taught her to do that which, to one who loves not, would seem out of place [inept], and which no one would require his servant (slave) to do: and so love taught her without human instruction. Similar instances occur, ch. xvii. 15, xix. 37.—θριξί) *with the hairs*, dishevelled, as in mourning. Most exquisite [refinement in her] reverence!

39. Εἰ, *if*) Nay, but if thou, Simon, didst know what kind of a character this woman was now become, thou wouldest judge otherwise.—προφήτης, *a prophet*) [The people had called Him so, ver. 16.—V. g.] Previously Simon had doubted: now he quickly [and without hesitation] affirms the contrary [viz. that He without doubt is not a prophet].—Ἐγίνωσκεν ἂν, *He would have known*) Not even does this follow, that he, whoever does not know any man that comes in his way, is decidedly no prophet.—ἅπτειται, *touches*) His idea was, that not even a touch of such a sinner was to be borne, much less the whole of her proceeding.

40. Ἐγὼ, *I have*) A courteous preface. He does not call this Pharisee a hypocrite.—Διδάσκαλε, *Master*) Simon had some degree of respectful modesty.

42. Μὴ ἐχόντων, *when they had nothing*) Therefore the debt is not paid by the love and grateful feeling which follow after.—ἀγαπήσει, *will love*) Future. For the debtor, who is not able to pay, before the remission of the debt, *flies from the creditor* [rather than *loves him*].

43. Ὁρθῶς) ϩ, LXX. ἰρθῶς.—ἔκρινας, *thou hast judged*) a judgment which goes against thine own self; ver. 47.

44. Ταύτην, *this*) The woman, by her very attitude and appearance at the time, was refuting Simon, and moving the emotions of all present [save Simon].—σοῦ, *thy*) Therefore in this instance Simon's obligation [as being in his own house, and the host] was greater than that of the woman.—ὄν ἔδωκας, *thou hast not given*) Simon treated Jesus in the way that a guest who is not honoured is treated.—τοῖς δάκρυσιν, *with tears*) The Lord observed and notices all the circumstantial details of her pious action: Ps. lvi. 9 (8). Tears are the most precious of waters.

45. Φίλημα, *a kiss*) This Simon had omitted, owing to the smallness (the little degree) of his love: otherwise we do not read of even any of His disciples or friends having kissed the face of Jesus, which had something remarkable about it, ch. ix. 29; but the highest degree of love, such as here in ver. 38, and the utmost familiarity

of intimacy, as in John xiii. 25, stopped considerably short of that liberty. We do not read of His having kissed even the little children. The traitor alone (for the unprecedented familiarity of a kiss was not a thing alien to his treachery) with impure mouth profaned the face of the Lord: except in this instance, it remained intact and unviolated by sinful flesh.

46. Ἐλαίῳ, *with oil*) To this is opposed in antithesis μῦρον, *the ointment* [of the woman], precious and compounded. Oil was uncompounded, and, owing to the abundance of olives among the Jews, was less costly.—τοῦς πόδας, *My feet*) as she did not presume to anoint My head.

47. Ἀι πολλοί, *the many*, [Engl. Vers. not so well, *which are many*]) *the many sins*, which thou, Simon, dost bring forward as objections against her. The article is to be referred to ver. 39.—ὅτι, *because, seeing that*) That is to say, the forgiveness of her sins, which was not thought of by Simon, is proved by the fruit, ver. 42 [where the *love* of the forgiven debtor is the proof that he has been indeed forgiven], which is evident, and forces itself upon the eyes of all present [is obvious to be seen], even though the forgiveness be hidden [is not to be seen with the eyes]. Add the antithesis which follows in the text, *But to whom*, etc. In order to refute Simon, there is cited by the Lord that which is “the fulfilling of the law,” namely, *love*, as being the criterion of sins being forgiven which was suited to the comprehension of the Pharisee: whereas to the woman herself, her *faith* (ver. 50) is said to have saved her. The former expression has more of an enigmatical character in it: the latter is more strictly literal. The more weight that each assigns to love in this matter above faith, the more like to Simon he is, and the more removed is he from the feeling of the woman, and of the Lord Himself. Love is the criterion of forgiveness, even though he who loves does not so think as to forgiveness.<sup>1</sup>—ᾧ ὀίε, *but to whom*) mildly expressed; not actually saying, though meaning, *thou, to whom*, as the force of the antithesis implies: otherwise there are not wanting persons who “love much,” even though great transgressions have not been committed by them previous to their forgiveness.—ὀλίγον, *little*) Speaking comparatively, and after the manner of men, he loves tenfold less; ver 41 [as the debtor who was forgiven fifty pence, a tenfold less debt than five hundred, loved

<sup>1</sup> He does not so dwell in thought on his own acts of love as the pledges of his forgiveness. He dwells rather by *faith* on what Christ has done, than on what he himself has done.—ED. and TRANSL.

proportionally less].—ἀγαπᾷ, *loves*) but yet he loves, provided only he has obtained forgiveness. The multitude of sins forgiven will exceedingly stimulate in the elect their eternal love towards God.

48. Ἀφίενται, *are forgiven*) Forgiveness is not now for the first time given to the woman, but is confirmed to her. The greatest sinners often become the largest vessels of grace. Even at table the Saviour used “the power of the keys.”

49. Τίς οὗτός ἐστιν, *who is this?*) *Answer* : It is the Son of man.—καὶ) *even*. It is a greater exercise of power to forgive sins, as far as the reality is concerned, than to heal miraculously a sick man.

50. Εἶπε δὲ, *moreover He said*) Jesus confirms the woman in her faith against all doubts. The same expression is found, ch. viii. 48, xvii. 19, xviii. 42.—πίστις, *faith*) not thy *love*. Faith has regard to ourselves : by love others are convinced [and convicted of their own want of love, in many cases, as in this instance].—πορεύου εἰς εἰρήνην) So LXX. 1 Sam. i. 17. So below, ch. viii. 48.

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## CHAPTER VIII.

1. Αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην, *The Lord Himself was passing throughout every city and village* [lit. city by city and village by village]) How great was the loving condescension of the Son of God! [There is no need that we should be anxious to form a *calculation of the number* of His journeyings. The several evangelists record them on different occasions : in fact, all the daily life of Jesus was spent in conferring benefits on all by word and deed.—*Harm.*, p. 315.]

2. Θεραπευμέναι, *healed*) By this the power of Jesus was being shown, as well as the pious affection of the women, in that they were following Him. [Though these women were not present at the voyage to Gadara, which is to be presently mentioned by Luke, although it in reality occurred previously, nor, as it appears, at the journey which the Lord took “in secret” (John vii. 10) to the feast of tabernacles, and which is narrated by John alone ; yet, from this point of time, which was (distant) by the interval of a year from the Passion, they endeavoured in every way to show their adherence to the Lord Jesus, and to minister to Him : for it was during this very attendance on Him that they accompanied Him to Jerusalem ; which is the reason why Luke, ch. xxiii. 49, 55,

thinks it unnecessary to repeat their names, as he refers to this very passage, ch. viii. 2.—*Harm.*, p. 315, 316.] This retinue of women were, from the utmost wretchedness [viz. their possession by *evil spirits*], admitted to the utmost felicity [viz. their hourly communion with Jesus], just as happened in the case of David's veteran band. It was a matter of custom among the Jews (as Simonius remarks), that women, especially widows, should relieve doctors and Rabbis out of their private resources, and should, for that purpose, accompany them on their journeys.—[*Μαρία, Mary*) Somewhat fastidious men, even then, may have been inclined to turn away from her with disgust, on account of her former wretchedness: but she was held in high account with Jesus.—V. g.]

3. Ἰωάννα, *Joanna*) the wife of a husband of high standing in the world. [Her public attendance on the Saviour does not seem to have been without effect, in bringing it about that Herod came to know something concerning Jesus, ch. ix. 7.—V. g.]: yet in the household of Jesus Mary Magdalene takes precedency of her.—ἐπιτρόπου, *steward*).—διηκόνου, *ministered*) The record of their ministry to the Lord is an ample reward of their liberality. But at that time, no doubt, many supposed them to be silly women.

4. Τῶν κατὰ πόλιν) *out of every city* there was some body of men.—ἐπιπορευομένων) Ἐπι is to be referred to the multitude of the people.

5. Ὁ σπείρων τοῦ σπείραι τὸν σπέρου, *a sower to sow his seed*) Conjugate words excite attention.

8. Ἑκατοσιπλάσιον, *a hundredfold*) Matthew and Mark add *sixty* and *thirty*. Luke, wishing to give but one genus, expresses, as is customary, the highest; in which the others are included.

12. Ἀπὸ τῆς καρδίας, *out of their heart*) Implying the great power of the Devil; [who, however, has less power on the second and third classes mentioned in this place than on the first.—V. g.]—πιστεύσαντες, *having believed*) We are saved by the word through *faith*: ver. 13. Faith is the appropriate fruit of the word.

13. Δέχονται, *receive*) This is the beginning of faith.—πρὸς καιρὸν) So 1 Cor. vii. 5.

14. Καὶ πλούτου) Repeat ὑπὸ; comparing Mark iv. 19, [where the *cares* of this world are made distinct from the deceitfulness of *riches*: showing that πλούτου here is governed, not by μερμηδῶν, but by ὑπό.] Construe the words with συμπίγονται, *they are choked*.—παρευόμενοι, *setting out, going their way*) without any rapid and manifest apostasy (falling away), nay, even with some degree of progress. For this is the force of the verb ἵσπεριόμαρ. The increments in good

and evil go on simultaneously, not only in the case of men collectively, Matt. xiii. 30, but also in the case of individuals.—ὁὐ τέλεισσοροῦσι) *they do not bear the fruit perfected and ripened, viz. faith itself, in such a way as that they should attain the τέλος, or "end of faith, the salvation of their souls:"* ver. 12: comp. 1 Pet. i. 9. Plutarch, *τέλεισφόρα δένδρα*.

15. [Ἐν τῇ καλῇ γῆ, *on the good ground*) Lest such a soil should not be sown upon, it is better that some seed should be thrown away on the wayside, etc.—V. g.]—καλῇ καὶ ἀγαθῇ) See Matt. vii.

17. A frequent compound is *καλοκαθάρα*. Καλὸς has somewhat of a relative meaning, ἀγαθὸς is absolute.—κατέχουσι, *retain, keep it fast*) not as on the wayside.—καρποφοροῦσι, *bear fruit*) not as among the thorns.—ἐν ὑπομονῇ, *with patience*) not as on the rocky ground. Ὑπομονή answers to the one Hebrew word *נִחְנָח*, *waiting, hope*. It is strength of mind, sustained by good hope. It precedes the act of bearing fruit in such a way as even to accompany it: on this account it is here put at the end. This constitutes the sum of Christianity.

16. τὸ φῶς) *the light*, not the candlestick [or lamp which holds the light, *λύχνον*]. Man's nature no more has light of itself [derived from itself], than the material of the candlestick has it. For this light is added from without, that is, by Divine agency, through the word. Therefore the candlestick does not seek to be beheld, as far as itself is concerned, but serves that the light may be beheld: and the good hearer, like the candlestick, always hears in such a way as that he may be of use to as many as possible by his shining: and he himself, in turn, day by day increases in the brightness of his shining.

17. Γὰρ, *for*) The light even now already loves to be seen, because it is about to be wholly revealed.

18. [Πῶς, *how*) With what result and fruit.—V. g.—ἀκούετε, *ye hear*) Ye especially who are appointed to instruct others.—V. g. ὅς γὰρ ἂν ἔχη, *for whosoever hath*) and has accordingly done his best, by word and deed, to effect that the word or light should strike the eyes of others.—V. g.]—δοκεῖ, *seems*) He only *seems* to have who does not use. Accordingly, if that too [the semblance of having] be taken away, what, I would ask, will remain left to the wretched being?

20. Λεγόντων) The genitive absolute, *i.e. when they were saying*, *λέγοντες*. So the LXX. 1 Chron. xvii. 24, etc.

21. [Μήτηρ μου, *my mother*) See ver. 2.—V. g.—ἀδελφοί μου, *my*



*brethren*) ver. 1, at the end.—V. g.]—*οἱτοί, these*) Used demonstratively.

22. *Καὶ ἐγένετο, and it came to pass*) The author, in the Harm. Ev., § 49, shows that a transposition has place here in Luke, and also in Mark; and in the same work, p. 264, he considers as most corresponding to the truth such a series of events, as that there should follow after one another in succession: 1) *The evening*, on which Christ bade them get ready for the voyage (sailing) across (Mark iv. 35; Luke viii. 22); 2) *The morning*, in which, having been sought out by the multitude, He declared that He must preach to others also (Mark i. 35, 36; Luke iv. 42, 43); 3) *The voyage*, and the *preaching* throughout the whole of Galilee, partly before, partly after the voyage (Matt. viii. 23; Mark iv. 36, 37, i. 39; Luke viii. 22, 23, iv. 44).

23. *Κατέβη, came down*) viz. from the air.

24. *Ἐπιστάτα, ἐπιστάτα, Master, Master*) An Epizeuxis [a repetition of the same word in the same sentence to give force. Append.] answering to the feeling of the moment.

25. *Ποῦ, where*) There was some faith on their part, but it was not ready at hand in the emergency

27. [*Ἀνὴρ τις, a certain man*) A remarkable and extraordinary instance of demoniacal possession.—V. g.]—*ὄχι ἐνδιόουσκετο, wore no clothes*) Satan, when he can, reduces man to such a state of misery as even to neglect natural decorum. God loves order, propriety, measure, etc.

29. *Γὰρ, for*) This assigns the cause of the expulsion, and of the greater suffering which was conjoined with it.—*ἤλαβεντο, was driven*) with the utmost violence; comp. ver. 33; and without his being able to exercise his reason, ver. 35.

31. *Εἰς τὴν ἄβυσσον, into the deep*) ἄβυσσος, LXX. ἄβυσσος often; comp. Rev. ix. 11, xx. 3. In the deep or abyss, 1) They are not worshipped by bad men; 2) They cannot injure men; 3) They feed (brood) upon their own wretchedness, and do not, however, as yet seem to be tortured in that place of confinement. The power of Jesus Christ extends over animals, demons, and the abyss: and the demons acknowledged the fact.

[39. *Σοί, unto thee*) Every one can be the weightiest witness of those things which have been vouchsafed to himself by the Divine favour.—V. g.

42. *Μονογενῆς, one only-begotten*) Ch. vii. 12.—V. g.]

43. *Ἱατροὺς, physicians*) Luke, being a physician himself, writes

candidly.—προσαναλώσασα) The *πρὸς* implies, besides his affliction of body.—οὐκ ἴσχυσεν—θεραπευθῆναι) *was not able—to be healed, i.e.* the physicians were not able to heal her.

47. Οὐκ ἔλαθε, *that she had not escaped notice [was not hid]*) She had wished to escape Jesus' notice.—ἐνώπιον, *in the presence of*) Faith drives away all unseasonable modesty.

50. Καὶ σωθήσεται, *and she shall be saved [made whole]*) from death. The word was one suited to give hope.

51. Ἰωάννην καὶ Ἰάκωβον, *John and James*) That John should be at times put first is the less wonderful, as even John alone is sometimes added to Peter: ch. xxii. 8.

53. Εἰδότες, *knowing*) Therefore all of these persons must have recognised the reality of the miracle.

54. Ἡ παῖς, *maid*) Luke has least of all employed Hebrew idioms.

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## CHAPTER IX.

1. [Συγκαλεσάμενος, *having called together*) Therefore it was no ordinary business.—V. g.]—πάντα, *all*) All of every kind, which might meet them.—θεραπεύειν, *to cure*) This depends on ἔδωκεν, *He gave*.

3. Ἐχεῖν, *to have*) The Infinitive may be resolved either into an Imperative or into a Gerund.

4. Ἐκεῖθεν, *from thence*) Let your exit from the house and from the city be at one and the same time.

6. Κώμας, *the villages [towns]*) The cities are not excluded, but much rather are taken for granted: ver. 5.

7. Διηπόρει, *was perplexed*) They who have not faith are liable to be miserably carried about by the various opinions of others. [And whosoever are given to self-indulgence (whoever indulge their appetites), their disquieting alarms are at once excited, as soon as ever anything falls upon them connected with spiritual matters.—V. g.]

8. Ἐφάνη, *appeared*) This is put midway between ἠγέρθη, *was raised up*, and ἀνέστη, *had risen again*. For Elias had not died.

9. Ἐζήτει, *he desired*) Any one of the common people that wished, could more readily accomplish that desire. For Jesus was not one

wont to enter courts: Herod was not one who thought it necessary to go forth from his court (palace) for the sake of Jesus.—[*ιδεῖν αὐτὸν, to see Him*) Whether He was like John, or whether, for the sake of Herod, He would perform a miracle?—V. g.]

11. *Δεξάμενος αὐτοὺς, having received them*) Adhere closely to Jesus, and give in your name to Him as His follower, if indeed such be your desire: and you will be at once received by Him.—V. g.]

14. *Ἀπὸ πενήκοντα, by fifties*) A convenient number, on account of there being *five* loaves: and also the men thus formed one hundred fifties; Mark vi. 40.

18. [*καὶ ἐγένετο, and it came to pass*) A memorable point of termination (epoch or boundary of time), marked at once by Matthew, Mark, and Luke (Matt. xvi. 13, Mark viii. 27). They all, with a remarkable concert of statement, place here the commencement of the last departure of the Saviour to the northern borders (coasts) of the land of Israel. It is near Cæsarea-Philippi that He privately asks His disciples, Whom do men say that I am? And then He informs them as to His Passion. Then He so directs His route, as finally now to sow the good seed throughout the whole land of Israel. After the transfiguration He again returns to Capernaum, passing thence through the middle of Samaria and Galilee: further, in continuation, having crossed the Jordan, He proceeds to the land of Judea from that side; and having at length bid farewell to Bethabara and crossed the Jordan again, He came to Jericho and Bethany.—Harm., p. 367.]—*προσευχόμενον, praying*) Jesus had prayed the Father that He would reveal Himself to His disciples. For the subject of the prayers of Jesus may be inferred from His subsequent words and actions; ch. vi. 12, 13 [His praying *all night* was preparatory to the election of the Twelve].

23. *Ἐλεγε, He said*) Matthew states the occasion of His speaking thus, which having taken for granted, Luke thinks it sufficient to set down the discourse itself.—*πρὸς πάντας, to all*) even to those who had not heard concerning the coming Passion of the Lord.

25. *Ἀπορῆσαζ, having destroyed himself*) when he might have been saved [ver. 24].—*ζημιωθείς, having incurred loss* [having become a castaway]) when he might have gained [ver. 25] himself.

26. *καὶ—καὶ, and—and*) The mention of God and His creature is here conjoined. See Judg. vii. 18, 20; 1 Sam. xii. 18; Heb. xii. 23; Rev. iii. 5, xiv. 10.—[*τῶν ἁγίων ἀγγέλων, of the holy angels*) who by their attendance on Him as His retinue, shall subserve to the glorifying of GOD and of His Son.—V. g.]

27. Ἰῶν ὡδε ἐστῶτων) This Genitive may seem to have arisen from parallelism.<sup>1</sup> For the Vulg. has “hic stantes.”<sup>2</sup>

28. Ἐγένετο, *it came to pass*) Impersonal. For with ἡμέραι, we are to understand ἦσαν, as in ἡσημέραι [ἦσαν], *daily*. So Mark viii. 2, in the best MSS., ἡμέραι τρεῖς προσμένουσί μοι.—καὶ Ἰωάννην καὶ Ἰάκωβον, *and John and James*) Where the most usual order of these names [James and John] is kept, nothing particular can be elicited from them: as in ver. 54. But where the order is changed, in no case must this be thought to have been done without purpose. Here Luke puts John before James, who had been put to death long ago, before the time when Luke wrote, inasmuch as John was yet alive, and therefore a better known witness of this most important event: in this respect he writes differently from Mark, ch. v. 37, who, it seems, wrote before Luke.<sup>3</sup>

29. Ἐίδος) *the aspect*, the expression and look of His countenance.—ἔτερον, *altered*) The language of the earth does not suffice to express things strictly celestial. So it is said of the godly, ἀλλαγησόμεθα, *we shall be changed*, 1 Cor. xv. 51.—ἔξαστράπτων, *glistening* [flashing brightly forth]) the glory of His body shining out transparently from within, and passing through the pores of the garment.

30. Ἄνδρες δύο, *two men*) Who would believe that these were not angels, but that their names as men are added?

31. Ἐν δόξῃ, *in glory*) They were like their Lord in this scene [and seem to have obtained a greater degree of glory after the death and glorification of Christ. These two personages are a sample of the coming resurrection and transfiguration.—V. g.]—ἔξοδον, *His departure* [decease]) out of the world. Comp. Heb. xiii. 12, 13. The same word occurs, 2 Pet. i. 15.<sup>4</sup> The subject was a great one: the term describing it a very weighty one, wherein are contained the Passion, Cross, Death, Resurrection, and Ascension of Christ.

<sup>1</sup> To stand parallel to the Genitives at the close of ver. 26.—ED. and TRANSL.

<sup>2</sup> So also *ab*. But “hic stantium” in *c*; *d* has “qui hic stant.”—ED. and TRANSL.

<sup>3</sup> The Germ. Vers. has “James and John,” following the margin of both editions rather than the Gnomon in this place.—E. B. DL support “James and John.” But Lachm. with best reading of Vulg. and some of the oldest authorities, has “John and James.”—ED. and TRANSL.

<sup>4</sup> Appropriately it was used by one who had himself been an eye-witness of the transfiguration, and who was divinely taught the connection of the ἔξοδος with the δόξα, 1 Pet. i. 11.—ED. and TRANSL.

The antithetic word is εἴσοδος, *His entrance* into the world, Acts xiii. 24.

32. Σὺν αὐτῷ, *with him*) By this formula Peter is given the precedency over James and John.—ὑπνώ, *with sleep*) Comp. Gen. ii. 21. [By the mediation of that sleep an oblivion of all earthly thoughts and images whatever took possession of them.—V. g.]—διαρηγορήσαντες) *when they had recovered themselves from sleep*. [By the sleep they were now become more alert.—V. g.] It is probable that it was night: ver. 37 [“the next day”] seems to imply this.—εἶδον τὴν δόξαν αὐτοῦ, *they saw His glory*) Peter, who was present at the scene, has described it in the same words, 2 Pet. i. 16, 17: so also John i. 14.

34. [Νεφέλη, *a cloud*) This cloud, as is evident from what follows, let itself down low to the earth.—V. g.—εἰς τὴν νεφέλην, *into the cloud*) out of which the voice of GOD issued forth. To such an exalted audience (presence) are both of these saints admitted. Exod. xxxiv. 5; 1 Kings xix. 13.—V. g.]—ἐκείνους, *as they entered*, etc.) The *they* refers to Moses and Elias [not to the disciples].

43. Ἐξέπληξασιντο, *they were struck with amazement*) in mind.—μεγαλειότητι) God is μέγας, *great*; His works are μεγαλεῖα, *magnificent*.—θαυμαζόντων, *whilst they were wondering*) and were also expressing their wonder in words.—εἶπε, *said*) For this one word the Gothic Version has the following: Quath Pætrus, Fan, du vve veis ni mahtedum usdreiban thamma: ith Jesus quath: thata kuni ni usgangith nibai in bidom jah in fastubnja: quath than; that is, *Peter said, Lord, why were we not able to cast him out? And Jesus said, This sort goeth not forth but in prayer and fasting. Then He said, etc.* Comp. App. Crit. Ed. ii. on this passage.<sup>1</sup> If Luke himself wrote these words, we must suppose that Peter along with the rest, struck with admiration at the magnificent miracles performed by the Lord, identifies himself with the inability of the disciples to perform the miracle, and acknowledges that if he had been present [which he was not, being at the transfiguration at the time], he would not have prevailed against the unclean spirit. Therefore he inquires the cause why not.<sup>2</sup>

[40. Οὐκ ἠδυνήθησαν, *they were not able*) This demon was one of a

<sup>1</sup> ABDab Vulg. support the omission of these words. *c* however agrees with Goth. Vers. in inserting them. They seem to me to have crept in here through the Harmonics and transcribers from the parallel passages, Matt. xvii. 19, 21, Mark ix. 28, 29.—ED. and TRANSL.

<sup>2</sup> However the Vers. Germ. omits this inserted clause.—E. B.

peculiar kind. For in ver. 1, the disciples are said to have received power over all demons.—V. g.]

44. ῥυμῆς, *ye*) It is a secret hidden from others.<sup>1</sup>—εἰς τὰ ὦτα, *into your ears*) The first degree of comprehension: *the heart* of the disciples was still less capable of comprehending this matter. See ver. 45.—τούτους, *these*) This may also be referred to what precedes.—παραδίδοσθαι, *delivered up*) He hereby produces an equilibrium in their thoughts, which are thus evenly balanced between His glory on the one hand, and His Passion on the other. Comp. what goes before this ver., and also ver. 35, 20, 22. In joy we are to remember the cross: and the knowledge of His Majesty is a preparation for receiving the word of the cross.

45. Αἰσθωνται, *that they perceived it not*) Ἐπίγνωσις, *knowing a thing, or understanding it* (referring to ἡ γνώου), produces αἴσθησις, *sense, or perception and feeling* of it: when the former is wanting, the latter is necessarily so.

46. Εἰσῆλθε, *entered [arose] among*) The flesh often takes occasion for its motions: and this, even when all things are opposed to it.

48. Γὰρ, *for*) It is the part of humility to care for little children: it is the part of greatness to receive God.<sup>2</sup>

49. Ὁ Ἰωάννης, *John*) Comp. concerning this ver. 54, [where, along with his brother James, he likewise evinced extraordinary zeal after the glorification on the mount.—V. g.]

50. Ὁς γὰρ οὐκ ἔστι κατ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν, *for he who is not against you is for you*) So too Mark ix. 40, although some Greek MSS. in Mark, and most of them in Luke, have written ἡμῶν for ὑμῶν. To such a degree were the Greek transcribers indifferent in their confounding these pronouns, that the true reading must be decided not so much by the number of Greek MSS., as by the ancient versions, which translate and present these pronouns with greater accuracy of distinction, and also especially by a comparison of the context. The more or the less different is the condition of those concerning whom the expression *we* and *you* is used, the more or the less weight in proportion the variety of reading has. And in this passage the variety of reading is not a matter of indifference. For when He is speaking of external association and mode of procedure (conversazione), the Lord used the first person Plural, "Let *us* pass over to the other side; Lo, *we* go up to Jerusalem," etc. But when

<sup>1</sup> It proved to be *hid* also from the disciples themselves, ver. 45.—ED. and TRANSL.

<sup>2</sup> And whoever receives a little child, Jesus saith, receiveth God. Therefore "he that is least," in this sense, "the same shall be great."—ED. and TRANSL.

matters of a more internal character were concerned, He made an appropriate distinction in His language, and did not say, *we*, but, *I*, or else, *you*. “*I* ascend,” saith He, “to *My* Father and *your* Father, and *My* God and *your* God,” not, “to *our* Father and God.” Therefore He does not here say, “He who is not against *us*, is for *us*,” but, “he who is not against *you*, is for *you* ;” and in another passage, “He who is not with *Me*, is against *Me*.”<sup>1</sup>

51. Ἀναλήψεως, of His being received up [of His assumption]) An appropriate term, especially after His glorification on the mount: comp. Acts i. 2. There was but one day of *His being received up* into heaven; but the forty days after the resurrection, nay, even these days before His Passion, were equivalent to a Preparation (parascene): comp. Luke ii. 22. There were still imminent His passion, cross, death, sepulture; but through all these Jesus looked onward to the goal; and this feeling of His is imitated by the style of the Evangelist. He who is aiming at reaching the city, and must pass a rugged part of the path to it, does not mention the path but the goal, when he wishes to say whither he is going. [The passages, Luke ix. 51, x. 38, xiii. 10, 22, 33, xvii. 11, xviii. 31, 35, xix. 11, 28, with which comp. ix. 31, subsequently bring Him on nearer and nearer towards Jerusalem, and cannot be understood excepting of one and the same journey.—No other journey can be placed between this journey and the Passion itself, excepting that secret going up to the Feast of Tabernacles, John vii. 10.—Harm., p. 387.]—τὸ πρόσωπον αὐτοῦ, *His face*) ver. 29.—ἐστῆριξε) Ezek. xxviii. 21, 713 217, LXX. στηριξεν τὸ πρόσωπόν σου. And so often. Add Is. l. 6, 7, τὸ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνῃς ἐμπυρσμάτων—ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν, καὶ ἔγνων, ὅτι οὐ μὴ αἰσχυνθῶ. [A firm resolution is of the greatest use in the case of difficulties.—V. g.]—εἰς Ἱερουσαλὴμ, *to Jerusalem*) ver. 31. Herein is seen the fruit of the ‘appearance’ on the mount [ver. 31].

52. Ἐτοιμάσαι, *to make ready*) viz. whatever needed to be made ready. The great number of those accompanying Him required this: nor was Jesus wont in His place of lodging to blend with the crowd.

53. Ὅτι, *because*) It was openly manifest that He was seeking to reach Jerusalem: this the Samaritans regarded with aversion [as

<sup>1</sup> ABCDabc Vulg. have καθ’ ἑμῶν. BCDabc Vulg. have also ὑπὲρ ἑμῶν. But AΔ have ὑπὲρ ἡμῶν. Rec. Text has καθ’ ἡμῶν—ὑπὲρ ἡμῶν. In Mark ix. 40, ADabc Vulg. read ἑμῶν twice. But BCΔ Memph. later Syr. in marg. read ἑμῶν.—ED. and TRANSL.

being bitter enemies to Jewish ordinances of worship.—V. g.]—*πρόσωπον, face*) So the LXX. 2 Sam. xvii. 11, *καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν*. Whithersoever the face is turned, thither is directed the ardour of mind which conquers every difficulty.

54. *Ἰάκωβος καὶ Ἰωάννης, James and John*) Who had been selected above the others to see the glory of Jesus, ver. 28, along with Peter, who however in this instance remained quiet. After that they had heard of the approaching death of Jesus [ver. 44], on that account the more they try now to preserve His life. They seem also to have had in mind that injunction which is recorded, ver. 5 : see Mark ix. 41.—*πῦρ, fire*) It was not for this end that they were named *the Sons of Thunder*. Christ wrought miracles in all the elements except fire. Fire was reserved for the end (consummation) of the present world.—*ἀπὸ τοῦ οὐρανοῦ, from heaven*) Vengeance being impotent on earth, is readily disposed to stretch out its hand, its wishes, its sighs, to heaven for the weapons from above.—*ὡς καὶ, even as*) We are too willing to imitate the saints just in the cases where we ought not.—*Ἠλίας, Elias*) who also did so, as in the present case, against the Samaritans, 2 Kings i. 2, seq. They at the time had Elias fresh in their remembrance and thoughts ; ver. 8, 19, 30.

55. *Οἴου πνεύματος, of what manner of Spirit*) Namely, of that Spirit which is the Spirit of Christ, and the Spirit of grace. There may be compared with this the fact, that when Jesus prayed on the cross, employing the very words of the twenty-second and thirty-first psalms, yet He did not pray against His enemies, which would have been also in accordance with prophetic psalms, but for His enemies.—*ἰμεῖς) γε*. The appeal to Elias is hereby proved erroneous.

56. *Ψυχὰς, souls [lives]*) which are precious.—*ἐτέραν, another*) A most excellent and clearly-obvious plan ; see Matt. ii. 12 ; Num. xx. 21.—*κώμην, village*) the inhabitants of which were *εὐγενέστεροι, of a more liberal spirit*, than those of whom ver. 52 speaks.

[57. *Ἐπὶ τις πρὸς αὐτόν, a certain man said unto Him*) Three persons are recorded in this place as having been stirred up to follow Christ, of whom the two first, who had been mentioned already by Matthew (ch. viii. 19-22), are, now that the suitable occasion presents itself (ch. x. 1, which follows immediately after), joined to a third, who has been adopted (enrolled) by Luke among the number of the Seventy, as we may conjecture.—*Harm.*, p. 388.]

58. *Ὁὐκ ἔχει, hath not*) In ver. 53, 56 an example occurs.

59. *Ἀπελθόντι, having departed [i.e. to go and]*) The dative. Here the man takes for granted his *departure*, does not ask leave for



it. A different kind of *departure* (ἀπελθὼν, “go thou and preach”) is enjoined in ver. 60.

60. Διὰ γγελλε) *announce everywhere*.<sup>1</sup> The same verb occurs, Rom. ix. 17. This the Lord was pressing forward at the time with the utmost ardour; comp. ver. 62, and the beginning of the following chapter. [It is probable that both this person and he of whom the following verses treat, were shortly after enrolled in the number of the Seventy.—V. g.]

61. Πρῶτον, *first*) This person was one as yet entangled in natural affections; therefore the less indulgence was to be given him in respect of them.<sup>2</sup> Moreover, he seems to have had in mind the example of Elisha, to whom Elijah gave the same indulgence; for Jesus replies in an image derived from the *plough* (comp. 1 Kings xix. 19). The kingdom of God demands souls more unencumbered for its service than the prophetic discipleship: nor must we appeal to Elijah or Elisha, without making the necessary distinctions between the case now as compared with then; see ver. 53.—ἀποτάξασθαι, *to bid farewell*) Perhaps attended with a sumptuous farewell feast.

62. Ὁ Ἰησοῦς, *Jesus*) Being presently after about to send forth the Seventy.—βλέπων, *looking*) He who looks back, strictly speaking, is deranged.<sup>3</sup>—εἰς τὴν βασιλείαν τοῦ Θεοῦ, *for the kingdom of God*) [the Gospel], viz. for holding it fast and propagating it.

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## CHAPTER X.

1. Μετὰ ταῦτα, *after these things*) i.e. after proving those who were fit for the embassy or the contrary, of whom three are mentioned in ch. ix. 57, et seqq.—ἀνέδειξεν, *declared or designated*) as His ambassadors [Engl. Vers. *appointed*].—ὁ Κύριος, *the Lord*) There is described in this passage an act truly worthy of the Lord [ver. 2, 3, 9, 11].—ἑτέροις, *others*) [of whom the embassy was not

<sup>1</sup> This is the force of διὰ, *throughout, everywhere*.—ED. and TRANSL.

<sup>2</sup> Lest they should rob him of that self-denial which the Christian, and especially the preacher, needs.—ED. and TRANSL.

<sup>3</sup> *Delirat*, alluding to its literal meaning, *to draw the furrow awry in ploughing*, Th. *de* and *lira*, a furrow: metaphorically, *is demented, misses the right Gospel track*.—ED. and TRANSL.

indeed of long continuance, but yet was of such a nature as to be very nearly approximating to the apostolical office, so as that also not a few of them might be able in subsequent times to establish the testimony concerning Jesus Christ. Nay, indeed, individuals among them, who had seen and heard Jesus, as well as also through the faith which they entertained towards Him, testified concerning Him, had something analogous, according to their position (in their own sphere), to the eminence of the apostles themselves.—*Harm.*, p. 391]. The kingdom of God is always acquiring more strength, and good undertakings have a tendency to growth: especially the prophetic office of Christ was not without speedy fruits appearing. The number increased from *twelve* to *seventy*, then to *five hundred* and more; see 1 Cor. xv. 6.—ἐβδομήκοντα, *seventy*) L. Valla remarks: “We observe the number both of the apostles and of the disciples prefigured by the Lord in the books of Moses, by the twelve fountains and seventy palms in the desert [Exod. xv. 27]. Therefore we ought to read here *seventy* [not *seventy-two*]: which was also the number of those upon whom God bestowed a portion of the spirit which was in Moses [Num. xi. 16, 17].” Valla finds fault with the Latin of the Vulgate, which has “septuaginta duos.” The word δύο follows within four words after ἐβδομήκοντα, [ἀνὰ δύο.] It would seem that some very ancient transcriber hastily transferred the word δύο from thence to this place. Or else Luke wrote the accurate number, *seventy-two*, in the first verse, and then in the seventeenth verse wrote in round numbers *seventy*: and so others set down in both verses either *seventy* or *seventy-two*.<sup>1</sup>—[καὶ ἀπέστειλεν, *and sent them*) It is not said that power was granted to these, as to the Twelve, to heal the sick and to cast out demons (comp. ver. 17, note).—V. g.]—ἀνὰ δύο, *two by two*) There were thus thirty-five or else thirty-six pairs.—ὃς ἑμελλεν αὐτὸς ἔρχεσθαι, *whither He Himself was about to come*) So, when the apostles preceded the Lord, those who wished to hear and to be healed, were able to flock together to Christ from the localities on both sides, adjoining the route through which they were directing their journey.—[δεήθητε ὧν, *pray ye then*) By this precept Jesus forthwith provoked the

<sup>1</sup> The δύο, which Lachm. brackets, and Tisch. omits, is supported by B<sup>D</sup>ac<sup>d</sup>, Amiat. the oldest MS. and other MSS. of Vulg. and Hil. But Ab and Cod. Fuldensis of the Vulg. Iren. 200, and, in express words, 146, support ἐβδομήκοντα without δύο. In ver. 17, all the best MSS. of Vulg. have the ‘duo.’ But otherwise the same authorities respectively support the opposite readings.—ED. and TRANSL.

longing desires of the workmen, as also their prayers, and satisfied those prayers.—V. g.]

3. Ἄρνας, *lambs*) So the Seventy are called; but the twelve apostles, *sheep*, Matt. x. 16. [He gave to both a safe-conduct, as it is termed, by the words, Behold, I send you.—V. g.]

4. Μηδένα κατὰ τὴν ὁδὸν ἀσπάζεσθε, *salute no man by the way*) It is not inappropriate, that this should be understood literally. He who is engaged in a very serious and sudden emergency, has it less in his power to observe ceremonies of etiquette, and is readily exempted from the ordinary rules of politeness. Comp. 2 Kings iv. 29, and in a similar case, Luke xix. 30, et seqq. There were various classes of men among the Jews exempted from the duty of salutations, especially religious men (men exercising some religious function), as Lightfoot shows. They used to salute [in the East, and still salute] with many formal words and gestures; but by omitting these words (by silence), the sincerity of the mind is retained: and the time of these envoys was very precious (comp. John xx. 17); very precious too [*i.e.* not to be indiscriminately thrown away on every one] was a salutation on the part of the envoys: see following verse, and Matt. x. 12. Hearers are more attentive in their home than on the way-side; and salutations by the way might deprive the envoys, who were so many in number, of a considerable portion of time. [In fine, even the very omission of salutations by the way in a useful manner admonished men, that the business of the Seventy was a weighty one, and one which required mature despatch.—V. g.]

5. Πρῶτον, *first*) The messenger of God ought to make his beginning with praying for the salvation of men, before that he proceeds to reprove them.

6. Ὁ υἱὸς εἰρήνης) If there be there one who is a *son of peace*, one worthy of peace.—ἐπαναπαύσεται, *shall rest*) in such a way as that you shall sensibly perceive it. As to the term, comp. 1 Pet. iv. 14. Peace, when once it has gone out, does not cease to seek until it has found a place wherein it may stay.—ἐπ' αὐτοῦ) This may be referred to υἱὸν εἰρήνης primarily, to δίκον by implication.<sup>1</sup>

7. Τὰ παρ' αὐτῶν, *such things as are in their house*) with frugality and freedom (frankness): as you shall find them.—τοῦ μισθοῦ, *of his hire*) It was lawful for them to receive their food: they must not

<sup>1</sup> 'Participativè,' in the way of participation. Vulg. has in some MSS. "super illum;" in others, "super illum."—ED. and TRANSL.

seek to get money, although they are not ordered altogether to refuse even that. But, on the other hand again, the hire is worthy of a labourer (one who earns it by work): there must be no idleness.

9. Ἐν αὐτῇ, *in it*) viz. in the city. So all the sick in a whole region might be healed.—ἤγγικεν, *is come nigh*) See ver. 1, at the end.

10. Πλατείας, *the streets*) near the walls. Comp: on Rev. xi. 8.—εἴπατε, *say*) publicly.

11. Πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ) The messengers at first said ἤγγικεν ἐφ' ὑμᾶς, *z.τ.λ.*, ver. 9; then to those who proved to be contumacious they used a more general mode of expression (omitting the words ἐφ' ὑμᾶς), ἤγγικεν, *z.τ.λ.*: however many have supplied the omitted words even in ver. 11.<sup>1</sup>

13-15. Οὐαὶ, *woe*) A most weighty denunciation: with which comp. Matt. xi. 20, et seqq. It is now repeated by apostrophe [*i.e.* when the speech is suddenly directed to some other person, present or absent, differently from what the sentence had begun with. Append.], as a formula whereby the ungrateful cities are dismissed; and it is intimated that these Seventy ambassadors are to go to other cities rather than to these, and that others are to take warning from the example of these.

13. Χοραζίν) So my editions write the word, although others in my name have edited Χωραζίν. Some have written Χωραζίν from a slip of the pen, as I have observed in Appar., p. 473: and these in serious earnest have made out of *Chorazin*, which is mentioned in Matt. xi. 21 among *the towns*, the *region of Zin* (χώρα and ζίν): D. Rus, T. i. Harmon. Ev., p. 1199, et seqq., mentions and refutes this notion.

16. Ἀκούει, *heareth*) Supply, from the antithesis, *but* (moreover) *he who heareth Me, heareth Him who sent Me.*

17. Ἐπέστρεψαν, *returned*) one pair after another. [They had not been long away.—V. g. To wit, Luke mentions their mission and return in the one passage; for having been sent forth only a few weeks before the Lord's passion, they could not be away very long.—*Harm.*, p. 390.]—[μετὰ χαρᾶς, *with joy*) They had two most weighty and sufficient reasons for their joy: 1) because a short while before the disciples had not been able to drive a demon out of a lunatic: 2) because, in giving them His instructions, the Lord had

<sup>1</sup> BDLbcd Vulg. omit ἐφ' ὑμᾶς in ver. 11. A, as Rec. Text, supports the words.—ED and TRANSL.

indeed made mention in general of healing the sick, but not of casting out demons.—Harn., p. 390.]—*καὶ τὰ δαιμόνια, even the demons*) They experienced more things (more gifts conferred on them) in the actual effect, than Jesus had expressed.

18. Ἐδεώρου, *I was beholding*) viz. in spirit: at the time when ye went forth, or when ye acted.<sup>1</sup>—ὡς ἀστραπὴν, *as lightning*) with the utmost rapidity.—ἐκ τοῦ οὐρανοῦ, *from heaven*) in which Satan seems to have been accusing the little ones, i.e. the disciples.—πέσειτα) *falling headlong* (or *rushing*): and this, either, he had been banished by force out of heaven (certainly Satan at that time received many strokes, even through the instrumentality of those little ones; in which view the *ἰδεώρου, I was beholding*, signifies, that the disciples themselves in some measure had acted against Satan, the Lord beholding them all the time, and rejoicing that He is conquering Satan through them as His instruments): or else, because he (Satan) had obtained permission to resist the disciples, by whom Satan was to be overcome; and he had hastened to come to the succour of the demons which obey him, and to support (prop up) his bad cause. Comp. ver. 19. At all events ἐσεῖδ', with which comp. Acts xxvii. 26, LXX. συμπίπτειν, 252, 1 Chron. xiv. 9, 13, is not always the same as βλήθηναί; Rev. xii. 9.<sup>2</sup> Action in heaven includes action on earth, not *vice versa*.<sup>3</sup> The image, *as lightning*, is in consonance; and it is not until afterwards that Satan is said to be about to be cast out: John xii. 31.

19. Δίδωμι) As I have given, so in continuation *I give*.—ὄφρων, *serpents*) Mark xvi. 18. An appellation appropriate to an earthly enemy: He no longer alludes to the enemy descending "from heaven," as in the image, *as lightning*. The passage, Acts xxviii. 3, et seq., is parallel to Mark xvi. 18; but between Mark and Luke (the *Gospel*) there is a verbal parallelism, yet one not of the things themselves, but of the names.<sup>4</sup> Believers were secured against serpents, called so both in the literal and metaphorical sense.—σκορπίων, *scorpions*) which are more subtle (*keen*, or else *more minute*) than ser-

<sup>1</sup> When ye were actually preaching and performing the miracles which I enabled you to perform.—ED. and TRANSL.

<sup>2</sup> Where ἐβλήθη ὁ δρακὼν refers to the forcible ejection of the dragon, which was to be long subsequent.—ED. and TRANSL.

<sup>3</sup> Therefore it does not follow that because demons were cast out on earth, therefore Satan was cast out from heaven.—ED. and TRANSL.

<sup>4</sup> 'Homonymicus,' i.e. where the same name or term is applied to different things.—ED. and TRANSL.

pents.—δύναμιν) *power*, or, **כח**, *forces*. *Serpents and scorpions* are the species: *All the power* is the genus.—**τοῦ ἐχθροῦ**, *of the enemy*) The singular number, applying to the chief enemy [Matt. xiii. 39; Ps. viii. 3].—**οὐ μὴ ἀδικήσῃ**, *shall not hurt*) Greater danger was lying hidden beneath, than the inexperienced had been sensible of.

20. **Μὴ χαίρετε**, *rejoice not*) An admonition salutary at the time of their first experience, intended to moderate in a due degree their joy. Their joy is not forbidden, but is reduced to proper bounds. They who rejoice in excess through self-love, are liable to become like Satan.<sup>1</sup>—**ὑμῶν**) *the names of you*, who are Mine.—**ἐγγράφη**, *have been written*) Although Satan hath exclaimed against it [accusing you, Rev. xii. 10] in heaven: (your names are written in heaven) even though on earth you have no celebrity.—**ἐν τοῖς οὐρανοῖς**, *in the heavens*) in the book which is in the heavens, the kingdom of which ye are announcing: in these heavens moreover from which Satan hath fallen down. The contrary is declared concerning apostates (*prævaricatoribus, those who do not steadily follow the Lord: shufflers; crooked walkers*), Jer. xvii. 13, *they shall be written in the earth*.

21. **Ἠγαλλιάσατο**, *exulted*) The crowning point of the fruits of Christ's office was reached at that time. He Himself rejoiced in the joy of His disciples described in ver. 20, *But rejoice*, etc.—**Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς**, *Lord of heaven and earth*) Satan is cast out from heaven and earth: the kingdom of God stands in heaven and on earth.—[**νηπίοις**, *babes*) Such were the Seventy, and those who had received their testimony.—V. g.]

22. **Τίς**) *who*, and how great and good.

23. **Καὶ στραφείς**, *and having turned*) Luke is wont accurately to note the pauses and turns in the Lord's discourses. Jesus had prayed to the Father: after that, He had spoken concerning the Father: now He directs His discourse to the disciples apart.

24. **Προφῆται καὶ βασιλεῖς**, *prophets and kings*) who were otherwise highly blessed. An example of both is furnished in Abraham, who was at once a prophet and prince: Gen. xxiii. 6, xx. 7: so also David, who was both a prophet and a king, and the father of so many kings.

25. **Ἀνέστη**, *stood up*) on purpose that he might question Him.—**τί ποιήσας**, *by doing what*) It is just the same as if he were to say: By doing what shall I see the Sun of Righteousness? Nay, it is not by doing but by seeing that He is to be seen: see ver. 23. It is to this **ποιήσας**, *doing*, that the verb, **ποιεῖ**, *do*, in ver. 28 and 37, has reference; just as **ζήσῃ**, *thou shalt live*, ver. 28, refers to **ζῶν**, in this verse.

<sup>1</sup> *Overweening pride* was his great sin.—ED. and TRANSL.

26. Νόμος, *in the law*) This is apposite in reference to νόμιζον, a lawyer, a teacher of the law, ver. 25.—πῶς, *how*) The Jews used daily to repeat the subsequent text. We must read Scripture often, but also daily [with due care to ascertain its spiritual meaning]. [It is your duty to strive to attain the *scope* of Scripture.—V. g.]

28. Τοῦτο ποίει, *do this*) Jesus in His turn πειράζει, *tries*, justly, rightly [*tempts*, in the sense *puts to the proof, sounds, and tests*, Gen. xxii. 1], the man who had ‘tempted’ Him with a wrong motive [ver. 25]: see ver. 37. [In doing, he might have experience of the real fact, namely, what things were wanting in his obedience, and so might be led to seek fuller instruction. It is not said, *Thou art adequate to the doing*.—V. g.]

29. Θέλων, *wishing*) with a heart not broken or bruised into contrition: priding himself on his one right reply.—δικαιοῦν, *to justify*) They who ask many questions have no delight in doing many deeds of obedience, and prefer to exempt themselves by subterfuges from the obligations of the law. He who limits, by exceptions and qualifications, those duties which ought to be performed, and the persons to whom such just duties are to be performed, invents for himself a righteousness easy of attainment.—καὶ, *and* who) This particle approves of the immediately preceding speech of the Lord, and yet adds something to it: it has a wonderfully characteristic effect in expressing the ἦθος or feeling of the speaker.

30. Ἵπὸ τοῦ ἀνθρώπου) So often the LXX. write in translating πῦρ, especially in Job, as applied to a full reply.—ἄνθρωπος τις, *a certain man*) A Jew, called however by the common (general) designation, *man*, for the sake of expressing the common tie of humanity which connected the Jews even with foreigners.—συγχαίεντα)<sup>1</sup> Not caring whether the man should live or die.

31. Κατὰ συγκυρίαν, *by a contingency* [chance]) Many good opportunities lie hid under those things which may seem to be matters of chance. Scripture describes nothing at random, as if a matter of chance: in this passage it is a suitable Syncategorema [accessory proposition added to the principal one] in relation to the parable; and it is opposed to that which is inevitable.—ιερεῖς, *a priest*) There was many a journey of Priests and Levites went to be taken on that road to the city and the temple.—ὁδῶν, *way*) Even on the way-side, in inns, ver. 34, in the middle of the intercourse of social life, piety

<sup>1</sup> Leaving him to whatever might *happen* to be his state, which was that of one *half dead*.—ED. and TRANSL.

and mutual love can be exercised or omitted: Exod. xxiii. 4, 5.—*ἀντιπαρῆλθεν*, *he passed by on the other side*) without showing any compassion, being in haste to go to Jerusalem.

34. "Ελαιον καὶ οἶνον, *oil and wine*) Those things are easy to be procured, which are most necessary for the exercising of love.—*ἐπιβίβασας*, *having set him on*) with labour to himself.—*ἴδιον*, *his own*) which he himself had used.—*εἰς πανδοχεῖον*, *to an inn*) The language in this passage is wonderfully popular (adapted to the intelligence of even the common multitude).

35. Δύο δῆναρια, *two denarii*) twenty asses. He might be able to return in two days: the expense of one day would be a denarius.—*ἐπανέρχασθαι*, *to return*) On the way from Jerusalem, through Jericho, to Samaria.

36. Τριῶν, *of the three*) who were, the one a Priest, the second a Levite, the third a Samaritan. God does not accept the person [Acts x. 35]: the three men, though different in position, are enumerated together.—*πλησίον*, *neighbour*) The Samaritan, in doing a benefit to a Jew, his national enemy, was his neighbour: but the lawyer had asked his question concerning the neighbour to whom love was to be exhibited [not concerning the neighbour who was to exhibit love to another]. The two are mutually related.<sup>1</sup> The Jews also are hereby reprov'd, inasmuch as they regarded the Samaritans with loathing.<sup>2</sup> It might happen that even the lawyer should want the help of a Samaritan, the very person whom he did not account as his neighbour.

37. Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ) LXX. 2 Sam. ix. 1, etc., has *ποιήσω μετ' αὐτοῦ ἔλεος*. It is not without design, that the lawyer refrains from giving the proper appellation, "the Samaritan." [He shrunk from attributing such credit to a Samaritan, and therefore does not use the name.]—*πορεύου*, *go thy way*) Not yet was this lawyer fit for discipleship.—*καὶ σὺ*, *thou also*) When once the love of one's own people and sect is removed out of the way, the access then at length is the easier to the Grace, which is free and common to all. Therefore the Samaritan, say you, has by this act of his obtained

<sup>1</sup> The one infers the other. Jesus' mode of answering implies, that it is of more consequence for us to ask, Have we the true neighbourly spirit of love *in ourselves*? than to ask, What is the qualification needed in him (the neighbour) to whom we show that love?—ED. and TRANSL.

<sup>2</sup> It was wiser therefore to give an example of love in one of the despised Samaritans, than to offend Jewish prejudice *directly* by saying, The Samaritan is thy 'neighbour,' and therefore "love him as thyself."—ED. and TRANSL.



*eternal life?* [ver. 25.] Comp. ver. 27-29. The answer to this may be given from Rom. ii. 26.—*ποίηι, do*) This is in consonance with *ὁ ποιήσας, he that did* the deed of mercy.—[*ὁμοίως, likewise*) We need not be ashamed of copying any good example set us, even though it be a Samaritan who is to be imitated.—V. *g.*]

38 *Αὐτὸς, He Himself*) Sometimes He did not enter.

39. *Ἀδελφεή, a sister*) a younger sister as is probable, and as it were a domestic virgin [free from all care of the household]. Martha stood in the position of matron of the household; John xii. 2, 3. [The author, in the *Harm.*, pp. 392, 393, is of opinion that the Saviour was not at Bethany at this time,<sup>1</sup> and that Martha of Bethany did not possess at the same time a house in Galilee as well as in Bethany (John xi. 1, xii. 2); and that therefore the pair of sisters bearing the same names (*ὁμωνύμων*) is different in Luke from the pair mentioned in the passages of John already quoted.] Comp. 1 Cor. vii. 32, 33.—*παρακάθισα, sitting down close to Him*) So absolutely, *ἐκαθέζετο, sat*, John xi. 20. The antithetic word is *περιεσπᾶτο, was distracted or cumbered*.

40. *Περιεσπᾶτο*) The Greek LXX. have often in Eccl. *περισπασμός* for רָעָה.—*οὐ μέλει σοι, hast Thou no care?*) What then? Something better *is an object of care* to Him. Martha herself acknowledged some degree of unhappiness as existing on her part.—*ἡ ἀδελφεή μου, my sister*) An argument as it were drawn from an injustice done to her.—*κατέλιπέν με*) She does not say, *suffers me*, but, *has left me*. Hence it may be inferred that Mary had done something in the way of *διακονία*, or external *service*, perhaps before the arrival of the Master: but presently after betook herself to devoting her whole attention to the Master.—*εἰπέ, bid her*) Martha did not dare herself to order Mary.

41. *Μάρθα, Μάρθα, Martha, Martha*) An Epizeuxis [the forcible repetition of the same word in the same sentence] calculated deeply to impress Martha's mind.—*μεριμᾷς, thou art careful*) inwardly. The antithesis is, *οὐ μέλει σοι, hast Thou no care?*—*τυρβάζεις, thou art troubled*) externally. Its synonym is, *περιεσπᾶτο, was distracted or cumbered*. See Eustathius.

42. *Ἐνὸς δὲ ἔστι χρεία, whereas there is need of but one thing*) The antithesis is *περὶ πολλά, about many things*, ver. 41. Comp. Sir. (Ecclus.) xi. 11, 10 in the Greek. This *one thing* seems to be

<sup>1</sup> It is called "a certain village," and seems to have been in Galilee, not Judea.—ED. and TRANSL.

said of the same kind (class, genus) as the *many things*. One thing (ἓν is the original, not τὸ ἓν, *the one thing*) in relation to the necessities of food (living), without the distracting varieties of a great feast.<sup>1</sup> The δὲ, *but*, twice employed, accords with this view. *One needful thing*, in the class (genus) of spiritual things, is equally commended [at the same time that the one needful thing in the way of *food* is praised], when it is termed ἡ ἀγαθὴ μερίς, *that good part*: and therefore, if you refer the ἓν, *one thing*, to frugality in the viands of the entertainment, not only is the doctrinal lesson in the whole passage<sup>2</sup> not attenuated, but it is rendered the more full and fruitful by this interpretation. However, I do not dogmatically assert this view. I have said, ‘seems.’ As concerns the thing itself, the force of the sentiment is not diminished thereby.—ἀγαθὴν, *good*) better than Martha thought: tranquillizing, enriching.—μερίδα, *portion*) A metaphor from a feast.—ἐξελέξατο, *hath chosen out for herself*) What each soul chooses out, that it enjoys. The elect soul is accounted to have chosen the good part. So great is the goodness of the Lord towards those who are willing to receive it.—οὐκ ἀφαιρεθήσεται, *shall not be taken away*) Comp. Mark iv. 25. The exemption from worldly service was thus confirmed to Mary

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## CHAPTER XI.

1. Ὡς ἐπαύσατο, *when He ceased*) Inasmuch as it was their duty not to interrupt Him before He had ceased.—τῶν μαθητῶν, *of His*

<sup>1</sup> Called by the Latins “*dubia cœna*,” *ubi dubites quid capias*, where you are puzzled by the variety what to take.—ED. and TRANSL.

<sup>2</sup> In a similar way, ch. xvii. 21, there is no disparagement to the truth that *the kingdom of God* possesses the whole *inner* man of believers, even though the discourse, addressed directly to the Pharisees (and not to believers), is thus to be understood: The kingdom of God and the Messiah Himself is even already near at hand and in the midst of you. So also in Phil. i. 21, Christ does not cease to be *the life of Paul*, although Paul says in that particular passage, “My life, wherein I must remain in the world for some time longer, altogether aims towards Christ as its object and mark.” *There is no reason that we should try to gain for the meaning and intention of the sacred words of Scripture, which are never void of the power of the Spirit, a richness of meaning even fuller than was designed. The denial of mere human caprice and fancy is certainly better than giving scope to such exercises of religious devotion.*—V. g.

*disciples*) Who either had heard the words of the Lord whilst praying, or at least had seen His most sweet and impressive gestures.—*διδάξον, teach*) By this very fact they already pray, whilst in the act of begging that they should be taught how to pray. Most gratifying it was to the Master to be solicited that He should teach them, as also this very act of teaching. John had taught his disciples to pray; but not in such a way as that they should call God *Father* (although in other respects the formula of John was not widely different from the formula of Christ): it was a privilege reserved peculiarly to the Son of God to give this power to His disciples. Already He had given them it, in Matt. vi. 9, 10, but had suffered somewhat of an interval to elapse [during which it lay in abeyance], exhorting the disciples in common to pray, and leaving them to the ordinary custom of praying according to the common Israelitish formula (for otherwise the disciples would not have quoted the example of John teaching his disciples to pray), until they had made sufficient progress in the knowledge of the Father and of the Son: when once this was accomplished, He then at last threw open to them the richest fulness of access to pray to the Father in the name of Himself, the Son; see John xvi. 23.—*ἡμεῖς, us*) The cause of the disciples was joint and common to them all: he who was making the request was making it even for others, as well as on his own behalf.—*καὶ Ἰωάννης, John also*) A good teacher ought even most especially to teach his own followers to pray aright. See Bernard's "Scala Claustralium." He cannot teach, who is himself ignorant [how to pray]. Moreover, there are degrees in prayer. John had taught how to pray; Christ also had taught it: now, when requested, He still further teaches those already far advanced.—*[τοὺς μαθητὰς αὐτοῦ, his disciples]* Andrew, for instance, had been one of them (one of John's disciples), John i.—V. g.]

2. *Ἔφη, He said*) The Master promptly teaches both the words and right manner of praying: ver. 2, 3, 5, 6.—*λέγετε, ye say*) Matthew on the one occasion records this incomparable form of prayer, as it was prescribed to the people, in more words: Luke on a different occasion records it, as it was prescribed in briefer form to the disciples, who had begged to be taught. Therefore the main substance of prayers is in all cases the same: but at one time all the *αἰτήματα, or chief topics of prayer*, are introduced; at another, only some out of them all, the choice of the words and subjects being left free. Nor did Luke hold it necessary to agree exactly with Matthew in the number of petitions; which latter evangelist, how-

ever, does not expressly say that they are seven: for Luke enumerates the beatitudes also in ch. vi. 20, *et seqq.*, differently from Matthew: so also he recounts the commandments of the Decalogue differently from Moses. [Comp. Marg. of Vers. Germ. on this passage.]—[Πάτερ, *Father*) By this one word, especially the spirit of the prayers of Christ, and of His disciples, is distinguished from the spirit that characterizes the prayers habitually used by believers under the Old Testament, as also those used by John and his disciples.—V. g.]

3. Τὸ καθ' ἑμῶν) Comp. Acts vi. 1.

4. Καὶ γὰρ, *for also*) The *for* denotes here the removal of an obstruction in the way of prayers being heard, not a meritorious cause. Great as is the brevity of this prayer in Luke, yet a petition is set down in it for the remission of our debts or sins.

5. Καὶ εἶπε, *and He said*) The Scripture exhorts us abundantly to prayer. In what lies the whole principle and right mode of prayer? In importuning, and that, in good earnest.—μεσονυκτίου, *at midnight*) at a time least of all convenient. In the case of God, no time is unseasonable with respect to hearing and giving.—φίλε, *friend*) A familiar and courteous appellation, employed instead of a proper name: it is not repeated at ver. 7.—τρῆς, *three*) one for my guest: one for myself: one supernumerary by way of compliment. The language in this passage is wonderfully familiar, and adapted to the popular understanding.

6. Φίλος, *a friend*) Therefore the service which we owe towards others may be alleged in prayer as a ground for being heard.

7. Κεκλεισται, *has been shut*) with a bolt (long since): such as is removed with greater difficulty.—μετ' ἐμοῦ, *with me*) It is the duty of parents to guard their children, especially at night.—οὐ δύναμαι, *I cannot*) namely, without great inconvenience and trouble.

8. Λέγω, *I say*) Almost all the codices of the Latin Vulg. omit the clause, “Et si ille perseveraverit pulsans,” or “et ille si perseveraverit pulsans.”<sup>1</sup> See App. Crit. Ed. ii. on this passage. It might seem to be a gloss from Acts xii. 16, “Petrus autem perseverabat pulsans.” But Bede, Augustine, Ambrose, and especially Tertullian, set aside this conjecture. See *lib. de Or.* cap. 6, where Tertullian says, “Sed et nocturnus ille PULSATOR panem PULSABAT.” Add his *lib. de Præscript.* c. 11 and 12, and his *lib. iv. c. Marcion*, ch. 26. The more recent Armenian translators, and the

<sup>1</sup> c has it, and some old MSS. of Vulg.—ED. and TRANSL.

old English Versions, follow the Latin; [however the Germ. Vers. of Bengel himself does not follow it.—E. B.]—διὰ τὸ, *because that* he is) God hears on account of His own love, and is not affected by sense of trouble.—τὴν ἀναιδέειαν, *shameless importunity*) *unabashed boldness*, shown in coming by night [In prayer, we must not proceed with timidity, but ask, seek, knock: ch. xviii. 1, 5, 7; Ps. lv. 18.—V. g.] In the case of such an importunate petitioner, it would cost one less trouble to grant his request than to refuse it. Comp. ch. xviii. 5. The order of the words is well-considered,—δώσει ἀναστὰς—ἐγερθεὶς δώσει: though he will not *give rising up*—yet *being aroused he will give*. Friendship might have impelled him to *give* [but it did not]: *shameless importunity*, persevering in knocking, does impel him to the labour of *rising* [therefore the *giving* is made prominent by being first in the former clause; the *rising* in the latter].—ὅσων, *as many as*) even if the loaves asked for be more than what urgent necessity requires. It is no greater inconvenience now to give many, than to give three, or even one loaf.

9. Καὶ δοθήσεται, *and it shall be given*) as to that friend in the parable.

11. Τίνα—τὸν πατέρα) The article τὸν has in this passage a force less definite: there is an Apposition [*Of what man who is a father will his son ask bread, etc.*].—οὐ, *but*) There is a gradation (ascending climax) from a friend to a parent: and yet in this case also there is added the *How much more*, in ver. 13.—ἰχθύν, *a fish*) viz. αἰτήσῃ, *shall ask*.—ἀντὶ ἰχθύος, *for a fish*) The child might take (mistake) a serpent or snake for a fish.<sup>1</sup>

12. ἢ καὶ, *or even*) His confidence in asking is increased.—ᾠόν, *an egg*) The requests of the children proceed on from necessities to what are more of luxuries than necessities: yet not only the bread, but the fish also, and the egg, are not denied.—σκόρπιον, *a scorpion*) which is a most deadly reptile.

13. [Πόσῳ μᾶλλον, *how much more*) Since the readiness in freely giving is so great on the part of GOD: how great, I ask, must be thought to be the torpor which lurks beneath on the part of men, even though offering prayer, seeing that so few things are obtained by prayer!—V. g.]—ὁ Πατήρ ὁ ἐξ οὐρανοῦ, *the Father who is of heaven*) who is supremely good.—Πνεῦμα Ἁγίον,<sup>2</sup> *the Holy Spirit*) the best of

<sup>1</sup> So spiritually also, in estimating things.—ED. and TRANSL.

<sup>2</sup> The *Germ. Vers.* prefers the reading ἀγαθόν, which is considered an inferior reading in the margin of both Editions.—E. B. AB and Rec. Text read πνεῦμα ἅγιον. Dbcd (datum), Orig. 1.213c; 3.650d, read ἀγαθὸν δόμα. L and

all *good* gifts, and with it all things : ch. xxiv. 49. The Holy Spirit is a spirit good and joyous : τὸ Πνεῦμά σου τὸ ἀγαθόν, Ps. cxliii. 10, in LXX. It is the Holy Spirit Himself that works in man the first beginning of the desire for Himself. He is moreover more necessary to the soul than food is to the body.

14. Ἦν ἐκβάλλων, *He was casting out*) that is to say, He was actually at the time engaged in that miracle. These things took place before mid-day. Comp. ver. 37.

15. Τινές, *some*) Their objection is met in ver. 17, 18. [They were not able to deny some agency being at work superior to nature.—V. g.]

16. Ἴτεροι, *others*) Their cavil is met in ver. 29, 30.

17. Οἴκος, *a house, or family*).—ἐπὶ οἶκον, *upon the house* [super domum]) That is to say, *A house divided upon (against) itself falleth*, Mark iii. 25.<sup>1</sup> The noun is put for the reciprocal or reflexive pronoun, ἑαυτόν. Matt. xii. 26 ; Acts iii. 16 ; Eph. iv. 16 ; 2 Tim. i. 18, where see the note. LXX. Lev. xiv. 15 ; Num. x. 29.

18. Καὶ ὁ Σατανᾶς) *even Satan* : of whom however this is not at all to be supposed likely.

20. Δακτύλῳ, *with the finger*) by a power manifestly divine, and without any difficulty. Comp. Exod. viii. 19.

21. Ὁ ἰσχυρὸς, *a strong man*) intrinsically strong. This is the Subject.—καθωπλισμένος, *armed*) extrinsically : *Armed, i.e.* whilst he is armed, so long as no one strips him of his armour. This is to be joined to the Predicate.—τῆν ἑαυτοῦ, *his own*) See 2 Pet. ii. 19 [“servants of corruption,” who constitute *Satan’s own palace*].—τὰ ὑπάρχοντα αὐτοῦ, *his goods, his resources*) which are kept safe in his palace.

22. Ἐπεθλῶν, *having come upon him*) unexpectedly.—ἐπεποίθει, *he had been confident*) The victory of Christ was the more glorious, after that He had overcome Satan, who had prevailed mightily, and had been *confident*, for so many ages.—σάβλα, *spoils*) which Satan had wrested from mankind.—διαδίδωσι, *distributeth*) Eph. iv. 8 [When He ascended on high He led captivity captive, and gave gifts to men].

[23. Μετ’ ἐμοῦ, *with Me*) No mortal man could by his own strength (powers) have assisted Jesus, and many were fighting against Him :

Vulg. read πνεῦμα ἀγαθόν. The ἀγαθόν and δόμα have both probably crept in here, through the harmonies, from Matt. vii. 11.—ED. and TRANSL.

<sup>1</sup> Vulg. translates, Regnum in se ipsum (or Cod. Amiat. ipso) divisum desolatur, et domus supra domum cadet (cadit).—ED. and TRANSL.

yet notwithstanding He performed such stupendous miracles. He is therefore ὁ ἰσχυρότερος, the *stronger man*, ver. 22.—V. g.]

27. Ἐπάρασα, *having lifted up*) It would be good, and not a thing to be laughed at, if hearers would discover the motions of their hearts whilst hearing, in however simple a manner.—ἡ κοιλία, the *womb*) The woman has good sentiments, but speaks as a woman in woman's fashion. The Saviour reduces this into due order.—μαστοί, the *paps*) Comp. concerning the Messiah, Ps. xxii. 10.

28. Μενοῦνγε) The mother of One who teaches so well is pronounced 'blessed?' *but in truth rather* blessed are they who follow the Teacher. So μενοῦνγε, [*May but, O man, etc.*] Rom. ix. 20, x. 18 [μενοῦνγε εἰς πάσαν τὴν γῆν, etc. : "Have they not heard? *Yes verily*, their sound went into all the earth"].—οἱ ἀκούοντες, *they who hear*) including even that pious woman herself.—φυλάσσωντες, *who keep it*) viz. they who bear Christ and His word in their heart, as His mother had borne the Saviour Himself in her womb. [She however was one who herself also kept the word, being on that very account 'blessed.' Luke i. 45 (ii. 19).—V. g.]

29. Τῶν δὲ ὄχλων, *but when crowds* [the multitudes]) This took place at the same time. Comp. ver. 37, at the beginning.—[ἐπαύρουζομένην, *were rushing in upon Him* ["were gathered thick together," Engl. Vers.]) to see whether a sign was about to follow from heaven. See ver. 16.—V. g.]

30. Τοῖς Νινευίταις, *unto the Ninevites*) Therefore the Ninevites knew as to the three days of Jonah; and were thereby led to repentance: but afterwards they through impenitence drew down punishment upon themselves, after almost the same interval had elapsed from the time of the respite given to them (because of their penitence), as subsequently elapsed in the case of the Jews: which may in both cases be compared with the time given for repentance.<sup>1</sup>—ὄψωσῃ, *so*) This has the force of a promise, extending to a distant period.

31. Ἄνδρῶν, *the men*) Because, though but a woman, this queen followed after wisdom.

33. [Οὐδεὶς δὲ, *moreover no man*) We ought to give ourselves wholly up to the Word of GOD, so as that those who are thoroughly and inwardly enlightened by it may be enabled to gain over others.

<sup>1</sup> *Forty* days, Jonah iii. 4, given for repentance to the Ninevites after Jonah's "three days," somewhat analogous to the time, about *forty* years, between Jesus' "three days" and the destruction of Jerusalem.—ED. and TRANSL.

—V. g.]—*εἰς κρυπτὴν*) Feminine, according to the Hebrew idiom, for the Neuter.

34. Ὁ λύχνος, *the lamp* [light]) Light is freely open to us, and is manifest and single (not complex, without duplicity): we therefore, in turn, ought to be open to the whole light.

35. *Μή*) *whether*.<sup>1</sup> For the Indicative, *ἐστίν*, follows.

36. Ὀλον φωτεινὸν—*φωτεινὸν ὄλον*, *all full of light—full of light all over or wholly*) An instance of Ploce [when the same word is twice employed, so as that in one instance the notion of the word itself simply, in the other an attribute of it, is understood]. The perfection of the parts [*ὄλον* in the first instance] tends to the perfection of degrees [*ὄλον* in the second instance: light wholly and perfectly in degree]. [Often two words are put in inverted order, in two successive clauses, in such a way, as that in each clause the word that stands first is to have the emphasis. Matt. xxiv. 33 (where see the note on the present passage), 34; John viii. 21, 24, xiv. 1, *et seqq.*; 1 Cor. vii. 22; Gal. iv. 25; Eph. ii. 1, 5; Phil. ii. 7, 8; James ii. 18, 22. The analogy of examples shows that this is no vain subtlety of hyper-criticism.—*Not. Crit.*]—ὁ λύχνος [a candle] *the lamp*) that lamp [candle] of which in ver. 33 He had spoken.—*τῆ ἀστραπῆ*) with its utmost degree of *bright shining* (brilliancy).

37. *Εἰσελθὼν δὲ ἀνέπεσεν*, *having entered in, He lay* [sat] *down to meat*) forthwith, without having *washed* (ver. 38) before sitting down to table. Perhaps He was wearied [with the crowds, ver. 29].

38. Ἰδὼν, *having seen*) that He had lain down [sat down].

39. [*Εἶπε δὲ ὁ Κύριος*, *but the Lord said*) Jesus spake these things which here follow in Galilee first, subsequently at Jerusalem (Matt. xxiii. 1—39). In Galilee He said, in this passage [ver. 49], “I will send [Future] Prophets and Apostles among them.” Then also at Jerusalem [Matt. xxiii. 34], He said, “Behold, I send” [Present]: To wit, in the intervening time He was come nearer to the actual sending of them.—*Harm.*, p. 398.]—*νῦν*, *now*) The particle has the force of demonstrating a thing present: on this account the LXX. employ it for *ἰδοὺ*, *Behold*, 2 Kings vii. 6; and in this passage it at the same time involves an antithesis between external purity and impurity; in the same way as *nunc* among the Latins has often the force of *atqui*.—*τὸ ἔξωθεν*) that which is *exterior* (the outside): for

<sup>1</sup> Not as Engl. Vers. *that—not lest*, which would require the Subjunctive after it.—ED. and TRANSL.



instance, the exterior of a very clean cup.—τὸ ἔσωθεν ἱμῶν) *your interior* (inner man), viz. your manner of life.—γίμει, *is full*) like a cup or dish. First, ἔξωθεν and ἔσωθεν are adverbs; then in Matthew, ch. xxiii. 25, 26, it is the cup and the dish that are said *to be full*, γίμειν: in Luke it is “the inward part” itself of the Pharisees. The exterior of vessels is not only convex, but also concave [what is commonly, though not correctly, called the *inside*]: the interior is both the heart and the manner of life.<sup>1</sup> It makes no difference whether ἀρπαγή, *rapine*, be taken, in the material sense, for the thing carried off, or, in the formal sense, for rapaciousness. However, it is taken in the formal sense, inasmuch as in Matthew ἀκρασία or ἀδικία, *intemperance* or *injustice*, and in Luke πονηρία, *malignity, wickedness*, are added. It may be thus paraphrased: Ye Pharisees keep clean the part in the vessel which is exterior; but your interior is full of rapaciousness and malignity. Ye fools, did not He, who made the *exterior* thing, to wit, *the vessel*, at the same time also make the *interior* thing, namely, the heart? But as concerns those things which are *in* the vessel [which is but the exterior thing], give alms, and behold all things, your whole manner of life, are clean to you, whatever be the case as regards the vessel, whether it be more or less clean.

40. Ὁ ποιήσας, *He who made*) God.—καὶ τὸ) On this account, both must be attended to. Cleanness of the manner of life [answering to the vessel] becomes a clean heart [answering to the *interior* or *inward part*].

41. Ἡ ἐξωτερικὴ) Although the *exterior* thing has been made by Him by whom the *interior* has been made: *nevertheless* in the case of man, who has contracted uncleanness, the footing on which the *exterior* stands, which does not in itself defile, is different from that on which the *interior* stands, which is in the greatest degree in need of purification.—τὰ ἐνόντα) An anonymous writer in Suidas (V. ἐόν) says: θυσίαν ἐκ τῶν ἐνότων καὶ παρόντων προσαχθῆσαν, *a sacrifice brought of the animals which were there, and which he had*; as is observed by Pricæus, whom see on this passage. Therefore τὰ ἐνόντα are not τὸ ἔσωθεν, but articles of food and drink which are *in* the vessels. Supply κατὰ.—δοῦτε, *give*) The more usual expression is ποιεῖν, *to do alms*: but in this place *give*, used (as in ch. xii. 33) in antithesis to *rapaciousness* [*ravining*]: *Give* is antithetic to *rapa-*

<sup>1</sup> Not what is commonly called *the inside* of a cup: το ἔσωθεν, according to Beng., applies here *only to the heart*, and *not to the cup* figuratively.—ED. and TRANSL.

*ciously snatch*, implied in ἀρπαγῆς], ver. 39.—καὶ ἰδοῦ, and behold) He does not say, *and then*, but *and behold*; and presently after, not *shall be* [in consequence], but *are*. Therefore He does not say, that it is by giving alms in particular that cleanness or purity is to be gained for one's food and drink; but that purity exists in the creature of God in itself (that is, in the food and drink regarded *per se* in itself): that all that is effected by the alms when given, not by the washing of hands, is that the stain is wiped away, which the Pharisees had contracted by their rapacity.<sup>1</sup>—πάντα καθάρᾳ) *all things*, which are in the cup and the dish, are *clean* unto you. For God hath made all these things: ver. 40. None of these things defileth a man: Matt. xv. 11.

42. Ἀλλ' οὐαὶ) Ἀλλὰ, a particle of transition; 2 Cor. vii. 11.—τὴν κρίσιν, *judgment*) which is in the understanding. True judgment dictates the assertion, that the love of God is the greatest of the commandments. [Comp. ch. xii. 57.]—τὴν ἀγάπην τοῦ Θεοῦ, *the love of God*) which is in the will. [He saith, the love of GOD, and that of our neighbour for the sake of GOD.—V. g.] It is he who *loves* God, and he alone, that is endowed with a true *judgment*. See 1 Cor. viii. 3, 2. In Matthew [xxiii. 23, there is added to, “Ye have omitted the weightier matters of the law, *judgment*”], *mercy and faith*. In fact, along with ‘love,’ is conjoined and implied that *faith*, of which Matthew makes mention. See 1 Tim. i. 5. *Mercy* [in the form of *giving alms*] is recommended in ver. 41.—[ταῦτα—καὶ ἐκεῖνα, *these things—and those things*) The former of less consequence—the latter of more importance.—V. g.]

44. Οὐαὶ ὑμῖν, ὄτι, κ.τ.λ.) Here the Lord does not add τοῖς Φαρισαίοις, as He had added the words in ver. 42. Moreover it seems that, together with His discourse, the countenance (look) also of the Lord was turned towards the lawyers, as we may infer from ver. 45, where a certain lawyer feels that the Lord's saying was spoken to him. The words, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, were introduced here from Matthew [xxiii. 27] by some transcribers.<sup>2</sup>—ἄδηλα, *hidden* [which appear not]) not whitened over [as was the custom

<sup>1</sup> *i.e.* Having been guilty of rapacity, and having found pardon through repentance and faith, the only *outward* amends which one can make to his neighbour, as a fruit of faith and a pledge of sanctification, is, besides restoration of what has been wrongfully taken, almsgiving.—ED. and TRANSL.

<sup>2</sup> And through the Harmonies. AD<sup>b</sup> Lucif. 133 and Rec. Text support the words; except that D and Lucif. omit ὑποκριταί. BCLac Vulg. Memph. omit the words. Tisch. therefore omits them; Lachm. brackets them.—ED. and TRANSL.

in order to warn against defilement].—*οὐκ ᾔδασιν, they know not*) and therefore become defiled.

45. [Ταῦτα, *these things*) which precede, especially in ver. 43.—V. g.]—*ὕβριζεις, thou dost insult*) ὕβριζεις, *to insult, to treat with insolence*, is a different idea from that of justly reproving, as expressed by *ὕβριδιζεις, to reproach*.

46. *Ἐν, with one*) There is an ascending climax, of which the steps are—to touch with one finger, to touch with the fingers, to move with the fingers, to lift with the hand, to lay on the shoulder [Matt. xxiii. 4]. The latter they used to compel the people to: the former they shrank back from themselves.

47. *Οικοδομηθεῖτε, ye build*) This in itself does not seem to have been wrong; but what was wrong was, that they imitated their fathers.

48. *Καὶ, and*) Ye bear witness that ye have them for your fathers, and approve of ('allow') their deeds. They did not think this: and yet it was true, and it is justly ascribed to them.

49. *Ἡ σοφία τοῦ Θεοῦ, the Wisdom of God*) A sweet designation. The *חכמה*, *Kohleth* or *Ecclesiastes*: the Preacher that gathers together assemblies. See ch. xiii. 34.—*εἶπεν, said*) See Matt. xxiii. 34, note.—*προφῆτας, prophets*) who existed under the Old Testament.—*ἀποστόλους, apostles*) who exist under the New Testament.—*ἐκδιώξουσιν*) *they shall by persecution cast out*. A word of frequent occurrence in the LXX.

50. *Ἐκζητηθῆναι*) Hebrew *נבא* 2 Chron. xxiv. 22.—*πάντων, of all*) There were prophets at all times: among these was also Abel.—*ἀπὸ τῆς*) Construe with *ἐκζητηθῆναι*: with this comp. ver. 51.—[51. *Ζαχαρίου, of Zechariah*) the prophet. See 2 Chron. xxiv. 20.—V. g.]

52. *ἠρατεῖ*) *ye have taken away*. [They had thrust themselves into the ecclesiastical office: and he who neglected them was left bound in all kinds of ignorance.—V. g.]—*τὴν κλεῖδα τῆς γνώσεως, the key of knowledge*) *i.e.* true knowledge, *viz.* of the Messiah (ch. xx. 41), which is the key of the kingdom of the heavens.—*οὐκ εἰσῆλθετε, ye have not entered in*) into the kingdom of the heavens.

53. *Δεινῶς, vehemently*) Under this vehemence there was lurking a cunning design. See following verse.—*ἀποστοματίζειν*) *Ἀποστοματίζω, I urge* (whether myself or another), to give vent to [random or hasty] words *from the mouth*. With this comp. the following verse.

## CHAPTER XII.

1. Ἐν ὄϊς) ["in the meantime"] *during these things*.—τῶν) of those who were wont to be present.—μυριάδων, *myriads*) Not merely the adjective *μύριοι*, but this substantive *μυριάδες*, is wont to be used of a large indefinite number.—πρὸς τοὺς μαθητάς, *unto His disciples*) The rest were not yet able to comprehend this doctrine.—πρῶτον, *first of all*) To the disciples first: then, after one or two interruptions and questions, to the multitude of people also: ver. 54.—ὑπόκρισις, *hypocrisy*) This charge is afterwards brought also in the case of the people: ver. 56. Hypocrisy, like a leaven, infects the whole man, and through the one man infects many. Hypocrisy is either when evil is covered over with a good veil by evil men, or when good is in an evil manner (improperly) covered by good men. This latter kind of hypocrisy is what is denoted in the present instance. Comp. the following verses.

2. Οὐδὲν δὲ, [*for, Engl. Vers.*] *but nothing*) All things, both bad and good, shall be revealed: and they who reveal the truth, are removed (shrink) from hypocrisy.—συγκεκαλυμμένον, *covered all over*) removed from the eyes of men: so, *in darkness* (ἐν τῇ σκοτίᾳ), ver. 3.—κρυπτόν, *hidden*) removed also from the knowledge of men: so, *to the ear* (πρὸς τὸ οὖς), ver. 3.

3. Εἴπατε, *ye have spoken*) with some degree of fear.

4. Φίλοις, *my friends*) A faithful counsel, and a spur to strength of resolution, and a conciliatory appellation, which is intended to temper the severity (sternness) of His language respecting a difficult and hard matter. In war, a General addresses his soldiers whilst doing battle by the kindly title, Brothers [in arms, fellow-soldiers], etc.—[μὴ φοβηθῆτε, *Be not afraid of*) in your confession of the truth.—V. g.]—τὸ σῶμα, κ.τ.λ.) *Μείωσις*.—μετὰ, *after*) The *after* [*He hath killed*], in ver. 5, corresponds to this *after*.

5. Ἔμῳ, *I will show or suggest to you*) viz. my friends.—φοβηθῆτε, *fear*) This verb is employed thrice with the greatest force.<sup>1</sup>—μετὰ τὸ ἀποκτεῖναι) The verb is employed as it were impersonally [after the *act of killing* has taken place].—γέενναν, *hell, Gehenna*) Weighty and stern language this, addressed even to friends.

<sup>1</sup> Therefore in ver. 4 it would be better, instead of Engl. Vers. *Be—afraid of*, to use the same word *fear* to translate the thrice repeated φοβηθῆτε, both in ver. 4 and 5.—ED. and TRANSL.

6. Ἐν) not *any one*: not even an odd one, a supernumerary one.

7. Πολλῶν) Others read πολλῶν. Comp. ver. 24.<sup>1</sup>

8. Ἐμπροσθεν τῶν ἀγγέλων, *in the presence of the angels*) in the last judgment. The appellation, *Son of man*, denoting His manifested state, is in consonance with this.

10. Καὶ, *and*) From the denying of Christ in ver. 9, the transition is easy to blasphemy against Him.

11. ἢ τί εἴπητε, *or what ye shall say*) Even independent of the absolute need there is of a defence [τί ἀπολογίασθε; independent of the defence in answer to the charge, which you must necessarily make].

13. Τίς) *some one*, who had become sensible that Jesus is "the Just One."—ἀδελφῶν, *to my brother*) who perhaps had begun to hold Jesus in high estimation. Readily those who admire a spiritual teacher sink down to that point, that they wish to convert him into an umpire for the settlement of domestic and civil matters in dispute.

14. Ἀνθρώπει, *man*) He addresses him as a stranger (one alien to Him).—δικαστήν, *a judge*) to give (pronounce) sentence of law.—μεριστήν, *a divider*) to divide goods [between parties at issue].

15. Πρὸς αὐτούς, *unto them*) viz. to the two brothers, or else, to His hearers: comp. ver. 16.<sup>2</sup> The discourse returns to the disciples [to whom it was at first addressed], at ver. 22.—πλ.σνεζίας, *covetousness*) which may possibly lurk beneath, even in the case of a cause however just: ver. 13.—ἐν τῶν) These words are to be construed with ζωῆ.<sup>3</sup> Life is well lived on little.<sup>4</sup>

16. Εὐφόρησεν, *brought forth plentiful fruits*) on one particular year, or else year by year. This is the most innocent manner of becoming rich, and yet it is attended with dangers.—χώρα) not merely χωρίον.<sup>5</sup>

17. Τί ποιήσω, *what shall I do*) The characteristics of a mind set at rest, and yet void of real repose ["*animi sine requie quieti*"]<sup>6</sup>, are

<sup>1</sup> ABDQ Rec. Text and Origen read πολλῶν. *a* has *multo*; but *bc* Vulg. *multis*.—ED. and TRANSL.

<sup>2</sup> Where also πρὸς αὐτούς occurs: the parable there would probably be addressed to *all His hearers*.—ED. and TRANSL.

<sup>3</sup> *i.e.* "In the case of one's having abundance, his life is not derived from one's goods." But Engl. Vers. joins ἐν τῶν with ἐν τῶν περιουσίαις, *in the abundance of the things which he possesseth*.—ED. and TRANSL.

<sup>4</sup> If there be contentment and the grace of God.—ED. and TRANSL.

<sup>5</sup> χώρα, *a tract*, 'regio,' is the more extensive of the two.—ED. and TRANSL.

<sup>6</sup> Perhaps 'quieti' may be intended by Beng. as Ablat. of old Adjective *quies*,

herein happily portrayed. [They exert themselves in order to fill their chests and coffers; and, when these are full to overflowing, they contrive and plan new storehouses.—V. g.] The same formula occurs in ch. xvi. 3. Comp. ver. 4.

18. Πάντα, *all*) There is no mention made here of the poor.

19. Κείμενα, *laid up, lying in store*) He speaks of them as if present.—ἀναπαύου, *begin to rest* [Take thine ease]) cease to toil. Comp. Sir. xi. 23, 24, in the Greek.—φάγε, *eat*) He might have done so long ago, and in good style [he might have eaten and enjoyed good fare].

20. Εἰπεῖ, *said*) if not by an express revelation, yet in His secret judgment: [Comp. Is. lvii. 11.]—ἄφρον, *thou fool*) This is put in contrast with his opinion of his own prudence, of which ver. 17, *et seqq.*, treat.—νυκτῖ, *this night*) It is at night that most of the Divine addresses to men take place: it is at night that there occur many sudden deaths. [Job xxvii. 20, “A tempest stealeth him away in the night.”]—ψυχῆν, *soul*) concerning which he had spoken so confidently in ver. 19.—ἀπαιτοῦσαν) They to whom the power of requiring the soul is given, require thine of thee:—they whom thou thyself knowest not, O rich man. An elliptical expression, as Rev. xii. 6. So 1 Sam. iii. 9 in the Hebr., where the LXX., according to the Aldine copy, has the full expression, ἐὰν καλέσῃ ὁ καλῶν: comp. 2 Sam. xvii. 9.—[ἃ δὲ ἠτύμασας, *those possessions which thou hast acquired* [provided]) Not seldom, if one is said to have acquired and left behind many thousands, we may be sure that he has bestowed on that object the greatest share of his vital energies.—V. g.]—τίνι, *for whom, for whose advantage*) The dative of profit (*Dativus commodi*). So Gen. xlv. 20, ἰμῶν ἔσται. There are many things belonging to the rich, which, however, are not for the rich. The rich man knows not for whom they are about to be [who shall have the good of them, the enjoyment out of them]: at all events, they shall not be for the rich man himself.

21. Οὕτως, *so*) viz. shall be.—ἑαυτῷ, *for himself*) for his own soul. See ver. 19, 22.—μὴ εἰς Θεὸν, *not toward God*) It is not said, Θεῷ, *for God*, as ἑαυτῷ, *for himself*. Nothing can be added or diminished from the perfection of God [whether a man seeks His glory or not in laying out his wealth]. He is rich toward God, who uses and enjoys his riches in the way that God would have him [1 Tim. vi.

-etis. The sense will then be clearer, “a mind void of any tranquil repose.”—  
ED. and TRANSL.

17].—*πλούτων, who acts the part of a rich man* [who is in the enjoyment of wealth]) This denotes the state: *θησαυρίζων, one who layeth up treasure*, denotes the aim and desire [to be rich].

22. *Μαθητάς, His disciples*) who had but little of riches.—*ἕμῳ λέγω, unto you I say*) The pronoun placed before the verb has the greater emphasis. See Devar. de partic. in *ἔμοί*.

24. *Κόρακας, the ravens*) which are least of all birds useful to man, though even birds, too, are subservient to man.<sup>1</sup>—*ταμείων, storehouse*) from which they may draw forth seed for ‘sowing.’—*ἀποθήκη, barn*) in which they may store up what they ‘reap’: as the ants have a nest, into which they gather together their stores.—*ὁ Θεός, God*) Comp. ver. 28.

25. *Τίς δὲ ἐξ ὑμῶν, moreover which of you*) In antithesis to God, who feeds the ravens, and all birds, and all animals, and men.—*ἕλκιστον, stature*) Some make the reference of this word be to length of life or age: but no one measures age by cubits.—*αὐτοῦ, his own*) If *our own* stature is not at our disposal, how much less are all the creatures, from which we derive our meat and drink!—*πῆχυν ἑνα, one cubit*) The height of a man is equal to four of his own cubits [the *πῆχυν, cubitum*, is strictly the length from the point of the elbow to the end of middle finger]: a man cannot, however anxious (with all his anxieties), add even one such cubit, *i.e.* a fifth, to his height; whether he wish for it, or does not. A man is not likely to wish that a hand-breadth or a foot, much less a cubit, should be added to his height: but he who is unduly anxious as to his life (what he is to eat, drink, and put on), in reality, even though unconsciously, wishes for greater stature, wherewith he may expend more toil and make more gain.

26. *Ὅτι ἐλάχιστος, not even that which is least*) The argument is drawn from the greater to the less in ver. 23. Now it is by an argument from the less to the greater that the truth is shown, that our anxieties are vain and driftless. To add a cubit to the stature of a man already born and in full strength, was regarded by Jesus as a thing the least difficult with God Almighty, and as even a less exertion of power than the remarkable increase of the five loaves, etc., ch. ix. 16. On the contrary, it is the greatest exhibition of power, that He has given us stature itself and strength of body, whereby the necessaries of life are obtained,—nay more, hath given

<sup>1</sup> And so even the ravens on one occasion, 1 Kings xvii. 4-6.—E.D. and TRANSL.

us the soul along with the body: and year by year, and day by day, produces corn, wine, oil, spices, fruits, berries, vegetables, herbs, cows, sheep, wild beasts, birds, and fishes, and preserves and maintains the whole world of nature. These are the τῶν λοιπῶν, *the rest*, the other remaining things, which are much less in our power than the height of our stature: and yet they have a much closer connection with our sustenance than our stature has.

28. Ἐν τῷ ἀγρῷ, *in the field*) This may be construed either with τὸν χόρτον: in which view, comp. Matt. vi. 30, τὸν χόρτον τοῦ ἀγροῦ: or else with ὄντα, so as to be in antithesis to εἰς κλίβανον.

29. Καὶ ὑμεῖς, *so ye also*) as the ravens and the lilies.—μὴ μετεωρίζεσθε) Μετέωρος means *elevated, lifted aloft*: whence μετεωρίζεσθαι is, *to be borne up aloft, or to be kept in a state of elevation* [and so, *suspense*]. It is said of a mind elated, or tossed to and fro. He who is anxious with cares is driven hither and thither: being in suspense, he *fluctuates* in feelings, and is seized with dizziness. For which reason, what in the parallel passage of Matthew is μεριμνᾶν (*to be distracted with solitudes*), is expressed in Luke by μετεωρίζεσθαι. Pricæus compares with this the language found in Josephus, μετέωρον εἶναι καὶ κραδαίνεσθαι: and in Suidas, μετέωροι καὶ πρὸς τὸ μέλλον σαλεύοντες. Cic. i. xv. ad Att., Ep. 14, “Ita sum μετέωρος et magnis cogitationibus impeditus.”

30. Πάντα) Construe with ταῦτα.

32. Μὴ φοβοῦ, *fear not*) This passage is full of benignity.—μικρόν) That which is *little* might seem to have cause for fearing: but it is for that reason with so much the more benignity guarded in safety. Both the several little sheep individually are small (as a people is said to be ‘*feeble*,’ which consists of the feeble, Prov. xxx. 25, 26, *the ants and conies*): and the whole flock is by no means numerous, if it be compared with the world at large, and is easily fed, even on this very account, because it is not numerous, and is [therefore also the more] precious. [Such persons as belong to this “*little flock*,” do not hunt after worldly splendour.—V. g.]—ποίμνιον) A diminutive most sweet and full of love.—εὐδόκησεν) *It hath been the good pleasure* of your Father Himself.—τὴν βασιλείαν, *the kingdom*) A grand expression, implying much: see ver. 31: why then should not bread be included in His promise? [Truly the son of a king has no reason to be anxious as to meat, drink, and clothing.—V. g.]

33. Ἐαυτοῖς, *for yourselves*) Laying out your money at the highest interest, Heb. x. 34.—V. g.]—πωλήσατε, *sell*) This the Lord said, not to *the crowds* [ver. 1, 54], to whom however He was



showing the way of salvation in a manner appropriate to that very time, ver. 54, 56; nor to the apostles, who had left their all previously, and therefore had nothing to 'sell:' but to the rest of the disciples: see ver. 22, 41. His departure from Galilee, ch. xiii. 32, and his Passion itself, were at hand: and He was now already preparing His disciples, that they might be thenceforth as lightly equipped (with as few encumbrances) as possible. For these were they, of whom Luke makes mention in Acts i. 15, ii. 44, etc.: so that there is no doubt but that soon after this discourse they sold their possessions in Galilee. Otherwise the indiscriminate sale of all one's resources is not enjoined on all, so as to require that they should convert them into alms, and that themselves, as well as their families, should either seek or re-seek [seek to get in their turn] from others the alms which they had once given. Nevertheless spiritual prudence makes men, from being mercenary, even though they have not the most abundant supply of goods, to become liberal, and disposed to sell in order to have wherewith to give, especially when the exigency requires it. See Eccl. xi. 2; James v. 1.—*βαλάντια, purses*) Plural. He who sells after the manner of the world, fills his *purse*: but this kind of purse *waxes old*, even as the natural heaven itself doth.<sup>1</sup>—*θησαυρὸν ἀνέκλειπτου, a treasure that faileth not*) The treasure, as opposed to the purse, is the abundance of articles of food, which are very soon spent or spoiled [consumed or corrupted].—*ἐν*) namely [purses and a treasure] *in* the heavens. This appertains to both of the preceding clauses.

35. Ἔστωσαν, *Let-be*) What goes before and what follows, and the connection between them, applies most exactly to those times which followed after Christ's ascension. As to *selling*, comp. Acts iv. 34. He wishes that His people should be free from encumbrances.—*ὀσφύεις, loins*) So afterwards Peter enjoins, 1 Ep. ch. i. 13, and Paul, Eph. vi. 14.

36. Ἑμεῖς, *ye yourselves*).—*προσδεχομένους, expecting* [waiting for]) with longing desire and joy.—*πότε*) when He is about to return.—*ἐκ τῶν γάμων, from the nuptials* [wedding]) Therefore *the nuptials* are [going on] in heaven before the (second) Advent of our Lord.—*ἐθάρως, immediately*) on hearing the first knock.

37. Παρελθὼν διακονήσει) The participle is pleonastic (*παρίληκον*), and often occurs in similar cases where a banquet is spoken of. See ch.

<sup>1</sup> Opposed to the spiritual τοῖς οὐρανοῖς, which do not wax old—ED. and TRANSL.

xvii. 7, παρελθὼν ἀνάπνευσε.<sup>1</sup> Sir. xxix. 33 (26), τὰρελθε κόσμησον τράπεζαν. This promise of Himself *ministering to* (serving) His servants is the most distinguishing and greatest of all marks of honour. It is thus that the Bridegroom receives and entertains His friends on the solemn day of the marriage feast.

38. Δευτέρα, *in the second*) The first watch is not mentioned: inasmuch as it was the very time itself of the nuptial feast.—τρίτη, *in the third*) The Romans used to divide the night into four watches, the Jews into three. Accordingly Simonius establishes it as certain, that Luke alludes to the Jewish division.

39. Γινώσκετε) *ye know* [but Engl. Vers. *Know ye*].—[ἐγρηγόρησεν ἄν, *he would have watched*] Nor would that have been anything particularly remarkable. The doubtfulness attending the hour (of the thief's coming) renders the watching both continuously-maintained and praiseworthy.—V. g.]

41. Ἡμεῖς, *us*) the apostles, and disciples.—καὶ, *even, also*) we not being excluded. See ver. 22 [where His discourse is restricted to the disciples].—πάντας, *all*) viz. all then present. Comp. ver. 1, 4, 15, 22, 54.

42. Τίς, *who*) The Lord does not expressly reply to the question of Peter; but yet He intimates, that He addresses the parable strictly to the disciples (for the steward is distinct from the household committed to him): and He shapes His address to them in the singular number, so as thereby to stimulate them singly and individually the more. Then in ver. 54, 55, He says something to *all* then present, reproving the people, inasmuch as, not as yet having become sensible of the truth of the Messiah's first Advent, they were not able to comprehend the doctrine of the Second Advent.—καταστήσει, *shall appoint* ['make']) The Future tense: because it is *faithfulness* [which had yet to be proved] that makes the servant worthy to be appointed over the household. A new *καταστήσει*, shall appoint ['make'], follows in ver. 44. There is a gradation from the charge over the 'household,' to that over "all that He hath" [all his goods, τοῖς ὑπάρχουσιν αὐτοῦ].

45. [Δέ, *but*) Hereby is implied the great contrast there is between the conduct of the servant then, and his feeling now, when retribution overtakes him.—V. g.]—ἔσθιεν καὶ πίνεν, *to eat and to drink*)

<sup>1</sup> *Go forward and sit to meat.* Wahl, *Clavis*, under ἀνίστημι, ἀναστὰς, attributes this pleonastic junction of a participle with the finite verb to the simplicity of antiquity, which is wont "totum rei ambitum emetiri, nihilque cogitationum, quod eodem spectet, missum facere."—ED. and TRANS.

These constitute the act: *μεθύσκεισθαι*, to be drunken, to give way to intoxication, denotes the habit.

46. 'Απίστων, *unbelievers*) In antithesis to πιστῶς, *believing* or *faithful*, ver. 42. He who has a heart divided [between his Master's service and the indulgence of his own appetites], shall be himself divided [cut in sunder].

47. Τὸ θέλημα, *will*) whereby vigilance is required.—μὴ ἐτοιμάσας, [having got ready]) Neuter, as in ch. ix. 52. [There follows ποιήσας in respect of the servant *himself*: for ἐτοιμάσας has respect to *others*, whom the servant ought to have got ready.<sup>1</sup>—V. g.]—πολλὰς, *many*) viz. πλεηγάς, *stripes*. The same ellipsis occurs, 2 Cor. xi. 24.

48. 'Ολίγας) not merely fewer than he who knew his Lord's will, but *few* absolutely.—ᾧ ἐδόθη πολὺ, to whom much has been given) especially if he himself has got it by solicitation and by violence.—παρέδεντο) To whom those, whose business it was to commit it, have committed, as a deposit, much. A personal verb used with the ellipsis of the person [*those* or *men*].

49. Πῦρ, *fire*) A fire which is to be wished for, the fire of spiritual ardour. [The love of God.—V. g.] See ch. iii. 16; Matt. x. 37, compared with what precedes and follows. The Lord continues His former discourse, which calls men from earthly to heavenly things; and gradually returns to those subjects which He had been speaking of before the interruption. See ver. 13, 12.—βαλεῖν) viz. from heaven, to send.—εἰς τὴν γῆν, on or into the earth) That fire is not natural to the earth [not sprung of earth]: therefore He does not say, ἐν τῇ γῆ, in earth [the distinction is lost by Engl. Vers. rendering both "on earth"], as in ver. 51.—τί θέλω, what will I) The Present, *I will*, *I wish*, for *I would*, *I would wish*, is appropriate to a thing much wished for and sure to be accomplished: *What further need I wish*, if (when) the fire be already kindled? The conflict preceded the kindling of the fire. It was kindled on Pentecost: Acts ii.

50. Βάπτισμα δε) *But a baptism*, and that too a baptism completely consummated, must precede the fire, and the kindling of it.—ἔχω βαπτισθῆναι) Comp. Mark x. 38.—πῶς σνέχομαι, how am I straitened [severely pressed]) John xii. 27 ["Now is My soul troubled," etc.]; Matt. xxvi. 37. The nearer His passion approached, the greater were the emotions by which He was affected. The preceding formula, *What will I?* indicates the mere will and inclination by

<sup>1</sup> Engl. Vers. understands *ἑαυτὸν* to *ἐτοιμάσας*, "prepared not *himself*:" it thus loses the point of distinction between *ἐτοιμάσας* and *ποιήσας*.—ED. and TRANSL.

itself; but the words, *How am I straitened* (with which comp. Phil. i. 23; 2 Cor. v. 14), implies the will struggling forth through opposing objects and obstructions.—*τελεσθῆναι*, *it shall have been accomplished* [finished, consummated]) Comp. John xix. 30 [*τετέλεσται*, *It is finished, or consummated*].

51. *ὄχι*) *Nay; not* peace of such a kind as that which congregates together heterogeneous elements, the good and bad alike.—*διαμερισμὸν*, *division*) The sword has the power of ‘dividing,’ Heb. iv. 12. And the fire, of which ver. 49 treats, separates heterogeneous elements, and congregates together homogeneous ones.

52. *πέντε*, *five*) The Father, the Mother, the Son, the Daughter, and the Daughter-in-law. The Son-in-law is not added; for he constitutes a different household [as its head].—*τρεις ἐπι δυσι*, *three against* [or upon, ‘super,’ ueber, *Germ.*] *two*) Numbers most suitable to form the division of the household.

54. *καὶ τοῖς ὄχλοις*, *also to the multitudes*) For He had spoken the former words to the apostles. See ver. 42, note. The imitators of Christ ought to submit even to *division* (*διαμερισμὸν*, ver. 51) for the sake of His name: whereas the multitude, being void of the influence of that heavenly motive, ought to seek after *peace* as their chief aim. In the case of the people, quarrels are an impediment to the entrance of grace. See ver. 58.—*ἀπὸ δυσμῶν*, from the west [the setting of the sun]) The sea was on the west of the Jews: whence rain arose from that quarter.—*εὐθέως*, *straightway*) without hesitation or doubt.

55. *νότον*, *south*) See ch. xiii. 29; Acts xxvii. 13.—*καύσων*) *καύσων* sometimes is used to express the wind itself from the East. But in this passage the South Wind is a prognostic of the *καύσων*; therefore *καύσων* expresses the *heat*, which the wind coming from the regions situated at the equator used to occasion to the Jews.

56. *ὑποκριταί*, *ye hypocrites*) A *hypocrite* is a term used to characterize him whosoever aims at a portion of good, or the appearance of what is good, and yet neglects the greater good. It is applied also, for instance, to an *interpreter of dreams*, *ὑποκριτής ὀνείρων*; but in this passage the Lord without doubt employed the usual Hebrew word, which means an evil-disposed hypocrite: for such signs of the times are adduced, as any even of the common people, without any physical science, might have appreciated.—*τῆς γῆς*, *of the earth*) ver. 54.—*τοῦ οὐρανοῦ*, *of the heaven*) ver. 55.—*καιρὸν*) *the time* of the Messiah. See ver. 49, 50.—*πῶς οὐ*, *how is it that ye do not*) *Spiritual proving* [*δοκιμάζειν*, “ye know how to *prove* or *discern*,” etc.] ought to be much more easy to man than the proving of things in the world of

nature. [Yet notwithstanding, from the multitude of things which are the subjects of investigation in the latter, the former (the proving of spiritual things) is declined even by those who are placed in the highest and most favourable positions.—V. g.]

57. [Δί, *but*] What precedes has respect to faith; but what is here treated of has respect to love. The matters which are set forth in this place ought to be accounted of the greatest importance, inasmuch as out of the whole range of whatever is just, this one thing alone is mentioned to the people by Jesus.—V. g.]—καὶ ἂφ' ἑαυτῶν) *of your own accord, even without signs, and irrespective of the consideration of this present time.* So ἂφ' ἑαυτῶν, ch. xxi. 30. Comp. Matt. xvi. 3, note. [Or else the phrase, ἂφ' ἑαυτῶν, expresses this: *Before that the Judge pronounces sentence, and the matter become known to you, to your cost, from some other quarter (than by yourselves settling the matter in dispute).* Often one, when admonished as to what is just or unjust, is compelled thereby to perceive the truth. But it would be better for him to infer it “of himself.” Nabal came to know subsequently, when taught it, in what way he ought to have received and entertained David; but previously he neglected to use reflection.—V. g.]—τὸ δίκαιον) *what is true and just, and conducive to true peace; ver. 58, with which comp. ver. 51 and ver. 13 as to the quarrel between the brothers.* The kingdom of Christ is a kingdom of *justice* [‘righteousness’: Heb. i. 8, 9; Ps. xlv. 6, 7].

58. Γὰρ, *for*) Γὰρ, *for*, is often employed where the discussion follows the proposition [statement of subject].—ἰπάγει, *goest*) although against thy will.—ἀντιδίκου, *adversary*) the plaintiff, to whom thou art bound to *repay* the debt, ver. 59.—ἄρχοντα, *prince*) the *judge* [or *magistrate*].—ἀπὸ πλ. ἀχθῆναι, *to be delivered*) by any negotiation, or on any condition whatever. A friendly compromise is wont to be recommended, even in civil cases. This is a favourable (agreeable) kind of *division*.<sup>1</sup>—κατασφύρη, *hurry thee off by force* [hale thee]) The power of the offended party is great: so much so, as sometimes to snap asunder the tie which binds the soul to the body.<sup>2</sup>—τῷ πράκτορι, *to the officer who exacts what is due*) the *avenger* or executioner. Satan himself is a party in the action (plaintiff), not an executioner.<sup>3</sup>

<sup>1</sup> Ver. 51. The parting asunder, by a compromise and reconciliation, of those who meet for litigation, is a good kind of διαμερισμός.—ED. and TRANSL.

<sup>2</sup> i. e. The violence of a quarrel sometimes hastens the death of the delinquent through fear and chagrin.—ED. and TRANSL.

<sup>3</sup> Reus, non executor. Rev. xii. 10; Job i. 9. ii. 5; Zech. iii. 1. Perhaps

## CHAPTER XIII.

1. Τῷ καιρῷ, at that same *season*) Opportunely they were present, comp. ch. xii. 57.—ἀπαγγέλλοντες, *announcing the tidings*) as of a recent event.—Πιλάτος, *Pilate*) This act of Pilate is in consonance with the 'enmity' which he had entertained towards Herod; ch. xxiii. 12. Each of the two had a different cause [for the enmity].—ἕμιξι, *mingled*) An Euphemism. [See Append.]

2. Δοκεῖτε) A Metonymy for, *Think ye* that you are innocent, and will escape without punishment? We ought to have regard, not so much to what has happened to others, or why it has so happened, as to what may happen to ourselves, and what ought to be done by us. [This is the principal use to be made of the news which we hear.—V. g.—ὄπι, *seeing that, because that*) It is rather unsafe to draw a conclusion from individual calamities to individual sins (to think great calamities of individuals must be the result of their great sins, as Job's friends thought of him).—V. g.]

3, 5. Λέγω ὑμῖν, *I tell you*) The Lord puts forth this from His treasures of Divine knowledge.—πάντες, *all*) Galileans and inhabitants of Jerusalem alike.—ὡσαύτως) This signifies, *in the same manner*: ὁμοίως means, *in like manner*. Ὠσαύτως means something more than ὁμοίως [Engl. Vers. loses this by translating ὡσαύτως, *likewise*]. The event accordingly corresponded to the prediction: for the Jews were punished by the same nation to which Pilate belonged: and also at the same time, viz. the Passover time, when the offering of sacrifices prevailed: and also with the sword.

4. Ἡ, *or*) From the Galileans He passes in His discourse, inasmuch as His departure from Galilee was close at hand, to the people of Jerusalem; comp. ver. 33. He passes from slaughter inflicted by men to a casualty, which might seem to have happened by chance.—οἱ δέκα καὶ ὀκτώ, *those eighteen*) A profound and mysterious judgment in the case of the deaths of so many joined together.—ὑφείλεται, *debtors*<sup>1</sup>) Comp. ver. 34.—κατοικοῦντας ἐν Ἱερουσαλὴμ) So the LXX. In Jerusalem, a city in other respects esteemed "the holy city."

Beng, however, means by *reus*, "Satan is himself a condemned criminal." 2 Pet. ii. 4; Jude 6.—ED. and TRANSL.

<sup>1</sup> 'Sinners,' Matt. xviii. 24, and above, ch. xi. 4.—ED. and TRANSL.

5. Ἀπολεῖσθε, *ye shall perish*) This actually took place in the siege and destruction of the city.

6. Συκῆν, *a fig-tree*) a tree which in itself has no rightful place in a vineyard. God took Israel as His people by the freest exercise of grace.—αὐτοῦ, *His*) The Father has a vineyard, and Christ cultivates and dresses it, עֲבַד יְהוָה. Comp. ver. 8, *Lord* [which implies, the vineyard has Him for its *Lord and owner*]: or else Christ has the vineyard, and His ministers cultivate it.—πεφυτευμένην, *planted*) designedly.

7. Τρία, *three*) A number in some measure decisive and determinate. The Lord was beginning His third year of teaching, as the true harmony of the Evangelists shows.—ἔρχομαι, *I come*) An abbreviated expression, as in ch. xv. 29, τοσαῦτα ἔτη δουλεύω σοι, *these so many years I (have served and still) serve thee.*—ἐκκόψον, *cut it off* [down]) Great severity (stern strictness in punishing) is expressed in this word: as also there is implied the great power of the ἀμπελουργός, *Vine-dresser.*—ἵνα τί καί, *why even* [not expressed in the Engl. Vers.]) Not only is it of no use, but it *even* draws off the juices, which the vines would otherwise extract (suck) out of the earth, and intercepts the sun's rays; and it takes up valuable room.

8. Ἀποκριθεὶς, *having answered*) By reason of His tender affection for the tree, inasmuch as being the object of His care as its dresser.—ἄφες, *let it alone*) This is akin to an argument drawn from its costing no great trouble or expense. [To such a degree are even they benefited by the intercession of Christ, who if left to themselves would have long since perished.—V. g.]—τοῦτο τὸ ἔτος, *this year*) the third year, on which Jesus most especially visited them (in mercy), ch. xix. 42, 44; and perfected the work of redemption, and sent His apostles: Acts ii. [It follows from this parable, that three Passovers in all elapsed between the baptism and resurrection of Christ.—*Harm.*, p. 403.]—κόπρια) Greg. Naz., κόπρια περιβαλεῖν. Sing. κόπριον.

9. Κάν, *and if*) The Apodosis is to be understood: *It is well*, or *I will leave it to stand*; or else, *let it bear fruit*. It comes to the same.—ἐκκόψεις, *thou shalt cut it off* [down]) The *Vine-dresser* does not say, *I will cut it off* (down); comp. ver. 7; but refers the whole case to the Lord of the vineyard: however, He ceases to intercede for the fig-tree, that it should be spared.—μίλλον) viz. ἔτος, *in the year to come*, in antithesis to *this year* (τοῦτο τὸ ἔτος), ver. 8.

11. Γυνή, *a woman*) This seems to have been a pious woman: for

she was one to whom it was not said in this passage [as in the case of others], *Thy sins are forgiven thee*: nay, even she is called a *daughter of Abraham* in ver. 16.—*συγκύπτουσα*, *boved together*) The state and posture of her body, which turned her face from the gaze of heaven, was in consonance with her misery in having a “spirit of infirmity” (*πνεῦμα ἀσθενείας*).

12. Ἰδὼν, *having seen*) The woman seems to have had longing desire after Him, and confidence in Him.—*ἀπολύουσαι*, *thou art loosed*) even now already: the preterite. The same expression occurs ver. 15, 16.

13. Ἀνωρθώθη, *she was raised up straight*) The upright posture is one that is in consonance with the nobility of man.—*εὐδοξάζει*, *glorified*) The soul and body, after having received help [and relief from above], become, as it were, an instrument just freshly acquired for sounding the Divine praises.

14. Τῷ ὄχλῳ, *to the multitude*) But all the while he obliquely aimed at Jesus. [For doubtless the benefit of the healing came to the woman without her expecting it.—V. g.]—ἴξ, *six*) quite many enough.

15. Ὑποκριταί, *ye hypocrites*) The plural is used, including more persons, but addressed to one person; comp. ver. 17 [where *all His adversaries* are included]: as also in ch. xi. 46, compared with ver. 45. There was some degree of reverence felt on the part of the ruler of the synagogue towards Jesus; and it was not owing to any peculiar prejudice of his own, but owing to the common error of the Jews on the subject, that he was led to oppose the Saviour.<sup>1</sup>—*λύει*, *doth loose*) A most apt illustration. Comp. *λῶθῆναι*, *to be loosed*, applied to the woman in ver. 16.—*ἀπαγαγὼν*, *having led away*) Words are heaped together in order to show the amount of *work* [comp. *ἐργάζεσθαι*, ver. 14, in the complaint of the ruler] done on the Sabbath in such a case.

16. Θυγατέρα Ἀβραάμ, *a daughter of Abraham*) not merely a *daughter of Adam*. There is a strong antithesis to the beast of burden (the *ox* or the *ass*). Christ brought salvation to all the children of Abraham: they who remained without share in it had themselves to blame. Comp. as to Zaccheus, ch. xix. 9.—*ἰδοὺ ὅσα καὶ ἑκτὼ ἔτη*) *eighteen years ago*. The nominative. So the LXX.

<sup>1</sup> However the Vers. Germ., following the margin of the 2d Ed., prefers the singular number in this passage.—E. B. Ὑποκριταί is the reading of ABabc Vulg. Iren. 236. Ὑποκριτῶ of the Rec. Text is only supported by D of the primary authorities.—ED. and TRANSL.



according to the Aldine copy, in Josh. i. 11, ἔπι τρεῖς ἡμέραι ὑμεῖς διαβήσεσθε [Al. και—διαβαίνετε]. A specimen of the omniscience of Jesus Christ: The Lord knew all about the cause of the disease, and its duration, which seems not to have been made known to Him previously by any outward means of information. ἢ ἰδοὺ τεσσαράκοντα ἔτη, Deut. viii. 4.—οὐκ ἔδει, *ought not, was it not fitting?*) The argument holds good, both when drawn from the daily necessary wants of the beast, ver. 15, and also when drawn from any sudden danger into which it may fall, ch. xiv. 5. Nor is it permitted one to make the objection: “But the human being, who has been sick for so many years, may wait some few hours until the end of the Sabbath;” for not even in the case of the beast is the case one of the extremest necessity, and yet help is given to the beast; and in the case of a human being’s affliction, where there is the opportunity of getting or giving aid, even an hour is of great importance, when first the patient and the physician meet one another.

17. Κατασχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ) Comp. Is. xlv. 16, LXX., αἰσχυρῶνθῶσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοι αὐτῷ [which words were probably in Luke’s mind, whilst recording their partial fulfilment].—πᾶσι, *all*) The following verses should be compared with this.—ἔχαιμεν, *rejoiced*) with a noble and ingenuous joy.—γινόμενοι, *which were being done*) by His word and His miracles.

18. Τίνι, *to what*) Comp. ch. vii. 31. [The Saviour had put forth the same similes, as to the *grain of mustard and the leaven*, at about the interval of a year before this, as recorded in Matthew, ch. xiii. 31, 33, and also in Mark, ch. iv. 31.—*Harm.*, p. 404.]—ἡ βασιλεία, *the kingdom*) Many were about to enter it of the Jews and Gentiles: comp. ver. 17, 29.

19. Κῆπον, *garden*) which is enclosed. Comp. in connection with the same thought, *hid* (ἐνέκρυψεν), ver. 21.—[καὶ ἤξθη, *and it grew*) You have instances in point in ver. 13, 17.—V. g.]

21. Ἐνέκρυψεν, *hid in*) so that the leaven seemed to be quite absorbed by the dough.—ἄλευρον) The words, Ἄλευρου σάτα τρία, seem to have been introduced into the text here from Matthew: I have, as I think, demonstrated clearly enough in my Apparatus Crit. that the very ancient Italic Version had ἄλευρον. And the steady testimony of Ambrose to the same is exhibited, not merely in his commentary on this passage, but also in his Fifth Discourse.

22. Εἰς, *towards*) His route was arranged with a view to reaching Jerusalem at the terminus of a journey especially memorable. See ver. 33, ch. xvii. 11, xviii. 31, xix. 11, 28.

23. *Ei ὀλίγοι, whether few*) The man seems to have thought that out of the pale of Judaism there would be no salvation.

24. *Ἀγωνίζεσθε, strive as in a contest*) A merely speculative question is at the very outset turned to a practical account: *strive* by faith, with prayers, holiness, patient perseverance. However there follows also a reply to the subject of the question: see ver. 28, *et seqq.* [There are many, indeed, who are being saved, ver. 28, 29; but they are such persons whom, of all men, thou wouldest have supposed least likely to be saved, ver. 29, 30.—V. g.]—πολλοί) *many*, including Israelites also: see Rom. ix. 31. In antithesis to the ὀλίγοι, *few*.—ὄκ ισχύουσιν, *shall not be able*) כִּי, LXX. *ισχύω*, absolutely. The contest (*agon*, from ἀγωνίζεσθε) is maintained by strength, especially the contest which we have in relation to God. They shall not have strength; namely, because they seek near by and about the gate [but do not go straight and direct, and with decision, to the entrance itself], and so at length, when the gate has been firmly shut fast, they shall not be able to burst through it: They neither seek in good earnest, nor put forth the strength which is needed for victory. See ver. 27 at the end.

25. Ἀφ' ὧν, *from the time that once* [when once]) This being abruptly subjoined, has great force. The Apodosis is in τότε, *then*, in ver. 26: nor is the employment of the Indicative ἐρεῖ, *shall say*, an objection to this view of the construction. Comp. note on Mark iii. 27.—ἐγέρθη, *shall have risen up*) from the banquet (supper) in order to shut the door. For He is not speaking concerning His advent; for at the Advent it is not the Lord that opens to the servants, but it is the servants who open unto their Lord: ch. xii. 36.—ἀποκλείσθη) *shall have shut*, against strangers alien to Him. Now, now is the time for striving in the [good] contest.—τὴν θύραν, *the door*) What seems to those standing outside to be a gate, is a door to those who are within, as in a house (home).<sup>1</sup>—καὶ ἄρξῃσθε, *and ye shall have begun*) This too depends on ἀφ' ὧν, *from the time that once*; for the ζητήσουσιν, *shall seek*, is handled (treated of) in ver. 26; and the ὄκ ισχύουσιν, *shall not be able*, is handled (treated of) in ver. 27. Such persons had never thought so before. O how *new* [implied in τότε ἄρξῃσθε] shall be their sense of misery then first realized, and how

<sup>1</sup> Beng. thus reads, with Rec. Text, πύλης in ver. 24; and this reading is supported by *Abc* Vulg. ('portam'), *d* ('januam'). But θύρας, in ver. 24, is the reading of BDL, Origen 3,804a, who adds ἔτι ὀλίγοι ἐρίσκουσιν αὐτὴν (evidently inserted from the parallel, Matt. vii. 13, from which probably the πύλης also, in ver. 24, has come).—ED. and TRANSL

late, and how long-continuing! It is when his opportunity has passed by, that man begins to wish: Num. xiv. 40. [The Israelites began thus to feel only when doomed to forty years wandering, whereas, had they believed in time, they would have entered the promised land at once: Too late "they rose up early, etc., and said, Lo we be here and will go up," etc.]—*χρούειν τὴν θύραν*, to knock at the door) which was now not merely *σπενή*, as before, ver. 24, but by this time *closed and shut* to (*ἀποκλεισθῆναι*, ver. 25).—*πόθεν*, whence) Herein is implied the point of view in which He refuses to know them. They are recognised by Him, in their character as workers of iniquity.

26. *Τότε ἄρξασθε*, then ye shall begin) though previously having relied on other pretexts. [They who have remained estranged from Christ heretofore, when they had the opportunity of intimate communion with Him presented to them, shall, at the time when they would wish that they had been His familiar friends, be banished by Him from His presence.—V. g.]—*λέγειν*, to say) Meaning to say this, "Why shouldst Thou not know us?" [Thou hast seen into our daily conversation and walk: we have had Thee in the midst of us.—V. g.] This properly applies to those who were living at that time.—*ἐνώπιόν σου ἐν ταῖς πλατείαις ἡμῶν*, in Thy presence; in our streets) Therefore we must not merely eat and drink in the presence of Christ, but we must be partakers of (have a share in) Christ [if we are to be acknowledged by Him at last]; and not merely throw open our streets, but our hearts, to His saving doctrine.

27. *Λέγω ὑμῖν*, I say unto you, I tell you) He repeats the same words: His sentence stands fast and unchangeable; but in repeating them, He does so with emphasis.—*ἀδικίας*, of iniquity, of unrighteousness) Therefore the *righteous* shall enter the kingdom. See Matt. v. 20.

28. *Ἐκεῖ*, there) in that place, to which ye shall be commanded to depart. [See that thou dost in due time reflect on that "terror of the Lord," lest hereafter thou shouldst in actual fact be forced to know it by bitter experience.—V. g.]—*ὄψασθε*) when ye shall see, but not taste [their blessedness]. A sight full of misery. See ch. xvi. 23. The ungodly, on the contrary, shall be a festive sight to the saints: <sup>1</sup> Is. lxvi. 23, 24.—*Ἀβραάμ*, Abraham) The patriarchs and all

<sup>1</sup> "They shall go forth and look upon the carcasses of the men that have transgressed against Me, for their worm shall not die," etc. Their will shall be so entirely one with God's, that they shall rejoice in the destruction and punishment of God's enemies; Rev. xiv. 10, at the end, xi. 17, 18, xv. 3, 4, xviii. 20.—ED. and TRANSL.

the prophets looked to Christ; and whosoever do not follow their faith, shall not recline at the heavenly feast with them.—*πάντας, all*) All the prophets were saints. The Jews used to boast themselves of these, though their fathers had rejected them. There is here, as also in ver. 29, a softening down of the apprehension which the 'fewness' of the saved might create: see ver. 23.—*βασιλεία, the kingdom*) ver. 29.—*ἐκβαλλομένους, persons who are being cast out*) The Present. The weeping shall forthwith begin.

29. Ἡξουσιν, *they shall come*) Here there is not added *many*, [as there is in ver. 24 and Matt. viii. 11. It is a rather stern reply to the question proposed, inasmuch as the question was one easily liable to abuse.—V. g.]—*ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου, from the East and West and North and South*) It was almost in this order that the several peoples were converted to the faith. It is especially in the South that as yet the Gospel has to be preached.

30. Ἰδοὺ εἰσὶν—καὶ εἰσὶ, *behold, there are—and there are*) The present with emphasis, in antithesis to the future: ver. 29, 24.—*εἰσὶν ἔσχατοι, there are last*) This has reference to ver. 28, 29. The absence of the article makes the whole assertion in the sentence indefinite, and denotes that there is to be an interchange in the relative positions of some, though not of all, of the first and of the last, not that there is to be an account taken of both in the mass without discrimination: For those coming from the four quarters of the world shall recline at the banquet *with* the fathers and the prophets, not the latter *with* them (the former). See Matt. viii. 11.—*εἰσὶ πρώτοι, there are first*) This is to be referred to ver. 24, *et seqq.*

31. Ἡρώδης, *Herod*) The Pharisees, in saying this, did not say what was decidedly untrue: for Herod did earn the appellation, *fox*; and Simonius suspects that he was so called by many. But Herod was wishing that this worker of miracles, whom he suspected to be John, should be removed as far as possible from him [For which reason he the more frequently drove Him from place to place: Matt. iv. 12, xiv. 1, comparing ver. 13.—*Harm.*, p. 407]: and the same object was the aim of the Pharisees: hence both conspired together against Jesus. Again, on the other hand, Herod does not seem in serious earnest to have wished to kill Jesus; for if he was struck with fear after having killed John, ch. ix. 7, 8, he could not but have been struck with more violent fear had he killed Jesus; but he tried to agitate Jesus (by alarming Him), and to thrust Him out of his country, under the pretext of his territorial right (comp. Amos vii. 12, [where Amaziah uses the same policy towards the

prophet]), and by means of threats derived from that plea, which the Pharisees reported to Him, as if in the way of friendly admonition, not in Herod's words, but in their own words, and perhaps with exaggerations of their own invention. Therefore Jesus replies to both in accordance with the real state of the case, not being terrified by anything (in any respect). He calls Herod *a jōx*, employing an epithet accurately characterizing him, on account of his cunning and hypocritical cowardice (comp. ch. ix. 7), inasmuch as he was throwing out threats which were but a feint, and declaring that He is not to be deterred by those threats from the performing of miracles: but, at the same time, He upbraids the persons who announced the tidings of Herod's threats, as also the whole of Jerusalem, with their ungrateful and blood-thirsty spirit: ver. 33, 34. Herod was *a jōx*, a persecutor on a comparatively small scale, compared with Jerusalem, the great persecutor ('persecutrix').—θέλει σε ἀποκτεῖναι, *wishes to kill Thee*) being irritated perhaps with the act of Pilate, mentioned ver. 1.

32. Εἴπατε, *tell ye*) if you dare.—ἐκβάλλω, κ.τ.λ., *I cast out*) He does not add, *I preach the Gospel*; for this would have been less within the comprehension of Herod. From the goodness of Jesus' actions, the wickedness of Herod's designs against Him stands out the more palpable and glaring.<sup>1</sup>—ἐπιτελώ, *I use despatch in performing cures* [*conficio*]) I am urgent, inasmuch as My time is short. He speaks with majesty in making answer to His enemies; with humility towards His friends. See Matt. xi. 5, xii. 27.—σήμερον καὶ αὔριον) So the LXX., σήμερον καὶ αὔριον, Josh. xxii. 18 [ἐὰν ἀποστῆτε σήμερον ἀπὸ Κυρίου, καὶ αὔριον ἐπὶ πάντα Ἰσραὴλ. ἔσται ἡ ὄργη], with which comp. ver. 28.<sup>2</sup> It is equivalent to a proverb concerning the time to come; as the phrase, *yesterday and the day before*, χθὲς καὶ πρίτην ἡμέραν, is used concerning the time past. If it had depended on Herod, not even a day would have been left to the Lord.—τελειῶμαι) *I reach the goal—the consummation*. Comp. Heb. xi. 40 [· That they without us should not be *perfect*."] On the third day He departed from Ga-

<sup>1</sup> After the feeding of the five thousand, recorded in ch. ix., Luke is sparing in the mention of miracles performed by our Lord in Galilee. However in this passage he observes, in general terms, that He spake thus (of *casting out devils and doing cures*) on the journey, which He had determinately undertaken for the enduring of His Passion: Luke gives three instances of such miracles, ch. xi. 14, xiii. 11, 12, xiv. 2, 3.—*Harm.*, p. 406.

<sup>2</sup> ἐὰν—λαλήσωσι—ταῖς γινεαῖς ἡμῶν αὔριον, where *to-morrow* is used for *hereafter*; *to-day*, for *in the present times*.—ED. and TRANSL.

lilee [the territory of Herod], turning His course towards Jerusalem, being about to die there; see ver. 33, at the end: and so, from this time forth, He vividly realized to His own mind the consummation. [Nor did He return after this to Galilee, previous to His resurrection.—*Harm.*, p. 407.]

33. Τῇ ἐχομένῃ, *on the following day*) This expression has a wider meaning than τῇ τρίτῃ, *on the third day (the day after to-morrow)*, which is included in τῇ ἐχομένῃ. The journey to the city of Jerusalem was not a journey of only two days: see ver. 22, ch. xvii. 11. Whence it appears that the third day was not merely a day of consummation, πλὴν [beginning of this ver.], *but also*, before this, of farther journeying and progress.<sup>1</sup> [“If I were to proceed straightway,” saith He, “to the place where I am about to be slain, there would be need of at least a three days’ journey.”—*Harm.*, l. c.]—*πορεύεσθαι*, *to walk, depart*) They had said, *πορεύου*, *depart*, ver. 31. He replies, This very thing which you so suddenly enjoy upon Me (*viz. to depart*), is not a thing to be done in one day.—ὄχι ἐνδέχεται, *it is not usual*<sup>2</sup>) This phrase admits of exceptions: for instance, John the Baptist was “a prophet” who “perished out of Jerusalem.”—ἀπολέσθαι, *perish*) by a public judicial procedure.

34. Ἱερουσαλήμ, *Jerusalem*) It is not without cause that His discourse is turned to this city; the Pharisees had an intimate tie of connection with it: see ver. 31: and it was in the same city that Herod was about to assail Jesus [ch. xxiii. 11].—πίσκις, *how often*) ver. 7. He had come thither thrice since His baptism: [John ii. 23, v. 1, vii. 10.—*Harm.*, l. c.]—*νοσσίαν*, *her young brood*) A collective noun.

35. Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν) Many have added ἔρημος from Matthew.<sup>3</sup> In Luke the Saviour is represented as having said these words in Galilee: nor did He subsequently afford the people of Jerusalem the opportunity of seeing Him, until, after the resurrection of Lazarus, at His own royal entry, they said, Blessed is He who cometh in the name of the Lord.<sup>4</sup> Therefore, from the time of

<sup>1</sup> *πορεύεσθαι*, *to walk*, implying His furthering the *advancement of His kingdom* during His journey.—ED. and TRANSL.

<sup>2</sup> Lit. “It is not *admissible*.” The phrase occurs here only in New Testament.—ED. and TRANSL.

<sup>3</sup> AB Vulg. Orig. 3, 188b; 642d, omit ἔρημος. But *Dab* Iren. and Rec. Text, add ἔρημος.—ED. and TRANSL.

<sup>4</sup> This can only be the immediate temporary fulfilment of His prophecy. For that it is not the full and exhaustive fulfilment of it is plain from the fact, that presently *after* they had used the words, “Blessed is He,” etc., ch. xix. 38, He “wept over the city,” ver. 41-44, and denied that it *even then* “knew the time

this declaration and prelude up to the time of that entry of His, *He left their house to them*,<sup>1</sup> though not yet however 'desolate' [therefore the ἔρημον here is spurious]. But in Matthew, after His royal entry, going out from the temple for the last time, He solemnly declared their house to be left *desolate*.<sup>2</sup> [We have been permitted to observe the same nice distinction in the words respectively used, between Luke xi. 49, and Matt. xxiii. 34: see the notes on both passages.—*Harm.*, p. 407.]—λέγω δὲ ὑμῖν, *but I say unto you*) He speaks sternly, and yet mercifully, as we have just now remarked. Nay, even in Matt. xxiii. 39, the ἀμῆν, *verily*, is wanting, by the insertion of which in Luke some have intensified the sternness of His denunciation.<sup>3</sup> The particle, δὲ, *but*, opposes to one another the present *desolation* of their abandoned house, and their *acclamations* so soon about to follow.

of its visitation" by Him in mercy. Therefore the time is yet future when the Jews, according to Psalm cxviii. 22, 26, Zech. iv. 7, xii. 10, shall recognise Him in the character (= *name*) of Lord —ED. and TRANSL.

<sup>1</sup> I am confidently of opinion that *the house* in this passage is the same as that of which He speaks in Matt. xxiii. 38, though at a different time. Moreover, that the temple is meant in the passage of Matthew, is evident from Matt. xxiv. 1, where, immediately after that most solemn declaration, the Saviour is said to have *departed from the temple*. What need, then, could He have had of the demonstrative οὗτος in order to point out that house or temple, seeing that He spake these words in the temple itself? Truly the article ὁ, in such a case, was more than sufficient. I moreover will most freely grant, that the *Jews* never called the *temple their own* house, but always the house of *the Lord* (although S. R. D. S. F. Lorenz, in his diss. de *Induratione Israelis ante finem dierum finiendâ*, Argent. 1771, p. 50, shows the contrary to be the fact). But yet, seeing that He did not hesitate to call the *temple σπήλαιον λατῶν* (ch. xix. 46), need we wonder that He, *in order to express indignation*, might have called it in this passage "the house of the Jews?" Never did the Jewish people, as far as I know, call themselves the *people of Moses*: and yet the Lord, when angry with the people, says to Moses, "*Thy people have corrupted themselves.*" Exod. xxxii. 7. Comp. by all means Jer. vii. 4, 8, where the nomenclature [which they arrogated to themselves], *The temple of the Lord*, is reprov'd as false: Comp. Hos. i. 9, "עַם סָב, *not—my people*, and Rom. ii. 28, *not—a Jew*; comp. with this Rev. iii. 9, etc. I make these remarks by the way of an answer to Ernesti *Bibl. Theol.* Tom. x. p. 184, *et seqq.*—E. B.

<sup>2</sup> Matt. xxiii. 38, BL Memph. Orig. 3, 167<sup>cd</sup> omit ἔρημος. But both internal probability for the reason given by Beng., and the weighty authorities, *Dabed* Vulg. Orig. Iren. and Cypr. support it —ED. and TRANSL.

<sup>3</sup> ABDabc Vulg. omit ἀμῆν. Rec. Text, without any primary authority, inserts it.—ED. and TRANSL.

## CHAPTER XIV.

1. Ἐν τῷ ἐλθεῖν, *when He was coming*) by invitation. See ver. 12. — ἀρχόντων, *of the chiefs*) The Pharisees had their own *chiefs*, and these also numerous, possessing pre-eminent authority; which, however, Jesus did not regard with fear. See ver. 12, at the beginning. [— ἦσαν παρατηρούμενοι αὐτὸν, *they were craftily watching Him*) The spiritual Sabbath is grossly profaned by crafty and wicked thoughts. —V. g.]

2. Ὑδρωπικός, *a man in the dropsy*) who was brought hither for this very reason.

3. Ἀποκριθεὶς, *answering*) to the thoughts of His adversaries.— νομικοῦς, *lawyers*) who, though the law was their profession, notwithstanding did not understand aright the law concerning the Sabbath.

4. Ἰάσατο, *He healed him*) His adversaries were using the dropsical man as the cloke for assailing the Lord: but yet Jesus conferred the benefit on him.

5. Ἀνασπάσει, *will pull out*) with much toil.

7. Παραβολὴν, *a parable*) Taken from external manners, but having regard to internal principles.— ἐπέχων [when He marked] *directing His attention to the fact*<sup>1</sup>) Attention in conversation and social intercourse is a most wholesome (profitable) habit.

8. Εἰς γάμους, *to a wedding-feast*) There was no wedding then going forward; therefore this element is introduced into the parable for the sake of treating of social civic life.— μὴ, *not*) comp. Prov. xxv. 6, 7 [“Stand not in the place of great men: for better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince”]. Each man knows his own calling, not that of all others.— εἰς τὴν πρωτοκλισίαν) *in the highest seat*. To this, which is in the singular, there corresponds the word ἐντιμότερος, *one more honourable*, and τὸν ἔσχατον τόπον, *the lowest place*. The proud man sets himself before not merely some men, but all men; Ps. x. 4, 5.— ἐντιμότερος) This in the parable marks one esteemed *more honourable* among men (LXX., Num. xxii. 15): and at the same time one who is esteemed, in the main

<sup>1</sup> In Vulg. ‘intendens.’ Supply νοῦν, *fixing His attention on the circumstance, observing*.—ED. and TRANSL.



aim of his life, more precious in the sight of God, even though sometimes coming [to the heavenly feast] somewhat late. Moreover, the humble man esteems all others more precious and 'honourable' than himself. Comp. Sir. x. 7—xi. 6, in the Greek.

9. Ἐλθὼν, *having come*) Comp. Matt. xxii. 11.—καὶ αὐτόν, *and him*) The dignity of the guests, and the relative degrees of that dignity, depend on the 'calling' [ὁ σε καὶ αὐτόν καλέσας]. The words καὶ αὐτόν, *and him*, are not repeated in ver. 10 [but only ὁ κεκληκώς σε, *He that bade or called thee*]. For in this passage the words are employed as a motive for modesty [seeing that *he too* as well as thyself is called].—ἔρει) The Indicative, *shall say*, after μήποτε ἴκεκληκήμενος, Subjunctive, as presently after, in ver. 12, μήποτε ἀντικαλίσωσιν—γενήσεται, where see the note.<sup>1</sup>—δός, *give*) There is not added φίλε, *Friend*, as there is in ver. 10.—ἄρξῃ, *thou shalt begin*) To be the last and lowest is not attended with ignominy, except in the case of one who aspired to a higher position.—αἰσχύνῃς, *with shame*) In antithesis to δόξα, *glory* [Engl. Vers. *worship*, in the old English sense of *honour, respect*], in ver. 10. This is appropriately so.—ἔσχατον) not merely a lower place, but the lowest of all. He who is once bidden to give place, is put away to a distance [from the Lord of the feast].

10. Πορευθεῖς, *having gone* [*Go and*]) *i.e.* in taking the lowest place, do so with alacrity and from the heart [this is the force of πορευθεῖς].—[τὸν ἔσχατον, *the lowest*) He who sets himself before even one, may possibly be forced to give place to that one. Therefore it is good to take the lowest place of all. No wrong that you can do to yourself, can inflict less of real loss upon you than this, if indeed it should happen that without thinking of it you should thereby do to yourself a wrong.—V. g.]—προσαναβῆδι) *go up higher to others*, who are [like thyself] 'honourable' guests. Prov. xxv. 7. LXX., κρείσσον γάρ σοι τὸ ῥηθῆναι ἀναβῆναι, ἢ ταπεινωσαί σε ἐν προσώπῳ δυνάστου.

11. Πᾶς, *every one*) A weighty word. [An axiom very often repeated, and that with the most impressive force; ch. xviii. 14; Matt. xxiii. 12.—V. g.]

12. [Τῷ κεκληκότι, *to him that had bidden Him*) This Pharisee was not one of the worst stamp; see ver. 14.—V. g.]—ἄριστον ἴ

<sup>1</sup> The Subjunctive of the first verb, in each instance, follows the μήποτε regularly, as being contingent; but the second verb, in each instance, follows, as it is regarded as not contingent, but *sure to follow* as the consequence of the first.—  
ED. and TRANSL.

δεῖπνον, a dinner [rather the morning meal, or breakfast], or a supper [rather a dinner]) More usually there is made the simple mention of supper: therefore the meal at this time may have been the early meal [ἄριστον, prandium, breakfast or luncheon]. See v. 1, 25.—*μη φώνει τοὺς φίλους*, do not give an invitation to thy friends) that is to say, I do not tell thee to invite thy friends, etc. Jesus leaves as it were in their own place [as generally recognised] invitations which arise out of a natural or social tie of connection. He Himself enjoins [besides] a better class of invitations. He does not altogether abolish the offices of friendly courtesy.—*πλουσίους*, [when they happen to be] rich) This epithet is to be joined to *τοὺς φίλους*—*ἀδελφοὺς*—*συγγενεῖς*—*γείτονας*, those of thy friends, brethren, relatives, neighbours who may be rich, but who are often neglected when they are poor: But the epithet chiefly belongs to *γείτονας*, neighbours; to which four classes of those well-off in the world, there are opposed as many classes of those who are not so in ver. 13,—*μήποτε*—*ἀνταπίδομα*, lest—a recompense) This kind of fear is unknown to the world, as is also fear of riches [*Give me neither poverty nor riches*], Prov. xxx. 8. This is the foundation of true liberality, and *αὐταρκεία*, independent contentedness. Who is there that would wish that all his acts in this life should be recompensed according to their desert? [And yet there are not wanting persons, who wish that everything whatever, which they give or lend, should be most quickly, abundantly, and with accumulated interest, repaid to them: nay they even hunt after both peculiar privileges and undeserved opportunities which for crushing many others, with such great eagerness, that one might suppose that there was no resurrection at hand or recompense of men's deed, nay, indeed, as if nothing is to be taken away (wrested) from those, who practically deny their faith in things future by their unbridled panting after things present. At what a fearful cost do these things present stand to not a few persons, with whom they are turned into a matter of plunder and rapacity! Happy is he, who is not loath to wait (for his good things). Do not be unduly chagrined, if at any time it will happen that in some case you fail (are disappointed) in the world. But beware of judging rather harshly of others, whom, whether you will or not, you cannot but perceive to have precedency given to them above yourself.—V. g.]—*καὶ γενήσεται*) Concerning this construction, *μήποτε καὶ αὐτοί σε ἀντικαλέσωσι* [Subj.], *καὶ γενήσεταιί* [Indic.], *σοι ἀνταπίδομα*, the exact counterpart to which occurs in ver. 9 [where see note], a judgment may be

formed from the note on Mark iii. 27, which see. From not observing this, many have altered *γενήσεται* to *γένηται*.<sup>1</sup>

13. *Κάλει*) *invite, bid, call, simply*; not *φώνει*,<sup>2</sup> as in ver. 12, *φωνεῖν* conveys the idea of something more loud (clear) and formal (solemn).—*πτωχούς, the poor*) It is such whom God Himself invites. ver. 21.

14. *Γάρ, for*) There is nothing left without retribution.—*σοί, to thee*) as being a friend of the Saviour.—*ἀναστάσει, the resurrection*) Before the resurrection there is not a full retribution, but rather, whilst life lasts, an opportunity for further sowing against the final harvest of recompense; and after death, there is a state of rest [not of full recompense]. See Rev. xiv. 13.—*τῶν δικαίων, of the just*) Acts xxiv. 15 [Matt. xxv. 46; John v. 29.]

15. *Ἀκούσας, having heard*) and having been touched thereby. [However one feels inclined to suspect, that something of a worldly character crept into His thoughts concerning the kingdom of God.—V. g.]—*μακάριος, blessed*) Alluding to the *μακάριος, blessed*, in ver. 14. Often this epithet includes in its signification the idea of something that is rare and uncommon. Comp. ver. 24. It is not enough to pronounce godly men ‘blessed;’ but each must exert himself for his part to the best of his ability. Comp. the following verses: also ch. xiii. 23. 24.—*φάγεται*) *shall eat*.—*ἄρτον*) Many read *ἄριστον*; but the reading *ἄρτον* is better established, especially as there is joined to it the verb *φάγεται*, which is more appropriate to *ἄρτον*, than *ἄριστον*: comp. ver. 1 [*φαγεῖν ἄρτον*].<sup>3</sup> However at that time it seems to have been the *ἄριστον, prandium, breakfast or luncheon, the early meal*: see note on ver. 12. On that account it is worthy of the greater attention that in the parable set before them in ver. 16, it is a *δῆπνον, canna, supper (our late dinner)*, which is specified.<sup>4</sup>

16. *Μέγα, great*) Both a sumptuous supper and one capable of satisfying abundantly many. What is meant is the kingdom of grace, in so far as through it the entrance is to be to the kingdom of glory.—*ἐκάλεισε, bade, invited*) This word forms the bond of connec-

<sup>1</sup> However the oldest authorities support *γένηται*, not *γενήσεται*, ABA Vulg. Iren. (‘fiat’) Cypr. *bc* alone have ‘erit.’—E. and T.

<sup>2</sup> *Issue a formal invitation*, lit. invite with a loud voice, *φωνή*.—E. and T.

<sup>3</sup> All the oldest authorities have *ἄρτον*. None but inferior uncial MSS. *ἄριστον*.—E. and T.

<sup>4</sup> No doubt alluding to the coming marriage supper, at the end of the day of the present *last* dispensation; 1 Cor. x. 11, at the end, Rev. xix. 9.—E. and T.

tion between the two discourses on the subject of *banqueting* or *entertainments*, such as are calculated to lead to *blessedness*, *Call* (*invite*) the poor to thee: Obey the *call* (*invitation*) of God.

17. Εἰπεῖν, *to say*) The successive steps of the gradation are to be observed: ver. 17, εἰπεῖν, *to say*, κελημένοις, *to the called*: ver 21, εἰσάγαγε, *bring in*, τοὺς πτωχοῦς, *the poor*: ver. 23, ἀνάγκασον, *compel*, εἰς τὰς ὁδοὺς, *i.e. those who are in the highways*, etc. The call goes forward to those that are at a greater distance, and by its continually increasing urgency it compensates for the delay previously incurred. [*The called* are of Israel.—V. g.—ἤδη) *already* now. Herein the time of the New Testament is shown to be the present time.

18. Ἡρξάντο, *they began*) Previously they had professed for their part to be in a state of expectation [waiting for the call to be given] —ἀπὸ μιᾶς) ‘*Elliptical*,’ says Camerarius, who adds, “ἀπὸ μιᾶς, viz. γνώμης, *with one consent or mind* (with unanimity); or ἀπὸ μιᾶς παραιτήσεως (*with one declining*), *i.e. they all alike began to decline the invitation*. So almost similarly in Iliad β’, εἴγε ποτ’ ἔσγῃ μιάν βουλευόμεν, *namely, supplying βουλῆν, if ever we shall deliberate with unity of counsel among us*: and so elsewhere, οὐχ ἰσότη, κταμένοισιν ἐπ’ ἀνδράσιν εὐχεταισθαι, *namely, εὐχῆ, the vaunting is not pious* wherewith one vaunts over the dead. And in Psalm xxvi., μιάν ἡτησάμην παρὰ τοῦ Κυρίου, *namely, αἴτησιν*; and in Psalm lvii., εὐθείας κρίνετε υἱοὶ τῶν ἀνθρώπων, *namely, κρίσεις*.”—[παραιτεῖσθαι, *to make excuse*] “*To buy a piece of ground,*” etc., are things not bad in themselves; but it is bad to be entangled and encumbered by such things, and to make as our pretext necessity in the case of earthly things combined with (alleged) impossibility (ver. 20, οὐ δύναμαι ἐλθεῖν, *I cannot come*) in the case of spiritual things.—V. g.—αὐτῷ, *to Him*) who had prepared the banquet.—V. g.]—ἄγρον, *a field* [piece of ground]) In this verse there is implied *a farm*, in the following verse, *trafficking, merchandise*. Comp. Matt. xxii. 5 [They went their ways, one to his *farm*, another to his *merchandise*]. The verb, ἠγόρασα, *I have bought*, repeated in both cases, ver. 18, 19, implies eagerness to make gain, as is the usual feeling whilst the transaction is still recent. To a worldly man when he is made sensible of the Divine call, all vain things are new and sweet.—[ἠγόρασα, *I have bought*) It is profitable to allege on the opposite side as a ground for denying the world, *another and very different* purchase of a field (the Gospel-field containing the pearl of great price), Matt. xiii. 44, *another* kind of plowing (the Gospel-plow), Luke ix. 62, in fine, *another* espousal (viz. to Christ), 2 Cor. xi. 2.—V. g.]—ἔχω ἀνάγκην, *I must needs, I*

*feel it necessary*) Often there meet together the most acceptable seasons of grace, and *the most urgent* calls of worldly business. This man makes as his pretext a feigned necessity: The second, a mere inclination after other things, ver. 19, *πορεύομαι*, *I go*; The third, ver. 20, a perverse allegation of impossibility, *I cannot* come. This last one declares expressly that *he cannot*; the two former declare that they *will* not, but use a courteous formula of apology. The holy *hatred* (*μισεῖ τὸν πατέρα αὐτοῦ*) spoken of in ver. 26 [if they had felt it] could have healed them all of their excuses. However the variety in their modes of rejecting the invitation lay not so much in their state of mind [which was the same in all three] as in the objects on which their rejection of it rested, “the piece of land,” “the oxen,” “the wife.” Comp. Matt. l. c.—*ἔρωτῶ*, *I beg, I pray*, thee) A most unworthy and wretched prayer (request) whereby the kingdom of God is refused.

19. *ἠγόρασα*, *I have bought*) 1 Cor. vii. 30.—*πέντε*, *five*) A purchase by no means small.

20. *Ἰναῖτα*) See ver. 26. Comp. 1 Cor. vii. 30, 29.—*ὡ δύναιμαι*, *I cannot*) This excuser of himself, the more plausible and fair-looking is the excuse which he thinks he has, is in proportion the more blunt in his refusal.

21. *Ἀπήγγειλε*, *reported*) It is the part of ministers to lay before the Lord in prayer an account of the obedience and disobedience of their hearers.—*ἰργισθεῖς*, *being angry*) Therefore He had invited them with entire sincerity.—*ἔξελθε*, *go out*) So ver. 23.—*ταχέως*, *quickly*) Because all the viands were already prepared, and, as it were, still hot; and the excellence of these viands is to be vindicated from contempt [such as had been thrown on them by the self-excusers] by means of other guests.—*πλατείας*, *streets*) which are larger.—*ῥύμας*, *lanes*) which are smaller.—*τῆς πόλεως*, *of the city*) We may suppose, that by these are meant those nations, among which the Jews were dispersed.—V. g. (Comp. however the following note, E. B.)—*τοὺς πτωχοὺς*, *the poor*) Those already called [*κεκλητ- μένοι*, ver. 24] were those, who were accounted among the Jews to be the best men, ver. 1, 3 [“the chief Pharisees and lawyers”]; *the poor in the streets* are the “Publicans and sinners” [who welcome the invitation in], ch. xv. 1: see Matt. xxi. 31.—*πτωχοὺς*, *the poor*) whom otherwise no one feels disposed to invite.—*ἀναπήρους*, *the maimed*) whom no *wife* (woman) would take, ver. 20.—*χωλοὺς*, *the lame*) who cannot go (*πορεύομαι*, ver. 19.—*τυφλοὺς*, *the blind*) who cannot see (*ἰδεῖν*), ver. 18.

22. Γέγονεν, *it is done*) Comp. Ezek. ix. 11.

23. Φραγματούς, *hedges*) which are the house-walls of beggars [the only kind of houses they have.]—[εἰς τὰς ὁδοὺς, *into the highways*) Pure unmixed paganism is hereby meant.—V. g.]—ἀνάγκασον εἰσελθεῖν, *compel them to come in*) It is not compulsion of every kind that is meant: for he who is altogether dragged or hurried by force cannot be said to *come in* [which implies a voluntary act]. Comp. the ἀνάγκασεν, Matt. xiv. 22, “He *constrained* His disciples,” etc. [which does not mean physical force compulsion, but *by urgent command induced*]; 2 Cor. xii. 11; Gal. ii. 14; παραβιάζεσθαι, in Luke xxiv. 29; Acts xvi. 15. It was in altogether different ways that Saul, when mad with zeal for Judaism, *compelled* men, and Paul the servant of Jesus Christ *compelled* men. [The later the call is, the more strongly urgent in proportion is he; ver. 23, εἰπεῖν, *say*, ver. 17, εἰσάγαγε, *bring in*, ver. 21, ἀνάγκασον, *compel*, ver. 23, are in successive gradation (form an ascending climax).—V. g.]—γεμισθῆ, *may be filled*) Neither nature nor grace admits of a vacuum. The blessed ones form a multitude, which acquires the greatest portion of its fulness in the last periods of the world. [In consonance with this is the prophecy that Christ after “having seen the travail of His soul *shall be satisfied*,” Is. liii. 11.—V. g.]

24. γὰρ, *for*) This is to be referred to ἐξέλθε, *Go out* in ver. 23. The Lord now seeks any persons whatever, rather than those who had been bidden, and yet rejected the invitation. [Nor is there any longer any room left open for the despisers of the Lord’s goodness.—V. g.]—ὑμῖν, *unto you*) The plural appertains to the ‘poor,’ the ‘maimed,’ etc., who had been brought in.—τῶν ἀνδρῶν, *of the men*) men of distinction and wealth though they were.—ἐκείνων, *of those men*) The pronoun has the force of putting them to a distance [the Lord putting them away from Him]. Here too that common saying holds good, “The absent must go without” [must want. He who absents himself must have no share in the good things of the supper].—γεύσεσθε, *shall even taste*) much less be allowed to enjoy. The contumacious Jews fall short of even the kingdom of grace [not to say the kingdom of *glory*] and any *taste* of it.

26. [εἴ τις, *if any man*) Wherever the greatest multitude of men flocked together, there at times Jesus used especial sternness of language.—V. g.]—ὀμίσει τὸν πατέρα αὐτοῦ, *doth not hate his father*) viz. *hate his father*, etc., in that respect, in which he is bound to hate *himself* (τὴν αὐτοῦ ψυχὴν), namely, whereinsoever *father*, etc., or *self* are inconsistent with love to Christ [are averse from Christ].

This text applies to that time especially, in which few were really following Christ: many hated, who deserved to be hated themselves. This hatred must be understood not merely in the comparative [*hate*, i.e. *love less*] or conditional and qualified sense, but even absolutely: For whoever hath derived from Christ a ripened knowledge, taste, and appetite for God and heavenly good things (ver. 16, the viands of the "great supper"), has also a contempt and *hatred* of self and of the whole creature that [of the whole creation, so far as it] is subject to vanity, a hatred that is at once high-spirited and yet at the same time removed from all bitterness of feeling. Comp. note, John xii. 25.—ἀδελφοῦς, *brethren*) Comp. ver. 12.—εἶτι δὲ, *yea besides his own life*) What is dearest to man, himself. Often he who has seemed to attain to a lower degree of this holy hatred, proves wanting in a higher degree of it.—τὴν αὐτοῦ ψυχὴν, *his own soul or life*) i.e. *himself*.—μαθητῆς εἶναι, *my disciple he cannot be*) The order is reversed in the following verse, εἶναι μαθητῆς, *be my disciple*. In both passages the accent in pronunciation falls upon the word which stands first.<sup>1</sup>

27. Καὶ "whosoever doth not bear his cross," and yet (not, and does not come) comes, and walks after me, as ye do, as though he was wishing to be my disciple. [But Engl. Ver. takes it in the way which Beng. rejects, "Whosoever doth not bear his cross and come after me," etc.] Comp. note, Matt. xvi. 24.<sup>2</sup>

28. Πύργον) a strong-hold ['tower'].—καθίσας, *having sat down*) so as to give himself time for making a summary calculation of his means and resources. So too in ver. 31 [ψηφίζῃ, *calculates*). This calculation of the expenses of building, or a consultation on a question of war, are things of no inconsiderable moment. But do thou see to it, whether thou hast ever bestowed more careful deliberation on the (infinitely more momentous) question of eternal salvation or else misery. Easy is the descent to hell!—V. g.]

29. Ἀρξῶνται, *begin to*) No one laughs at the man, whose attempts are not abortive.<sup>3</sup>

<sup>1</sup> Tisch. however, with BLX Fuld. MS. of Vulg. ("esse meus discipulus:" and indeed the other MSS. "meus esse disc," and so Hilary) reads εἶναι μου μαθητῆς. But Laehm. reads as Beng. and Rec. Text, μου μαθητῆς εἶναι, with ADabc, Orig. 1,299b, twice.—E. and T.

<sup>2</sup> Ὅπισω μου ἰλθῆν, *to come after Me*, denotes mere status and profession: But ἀκολουθεῖν, *to follow*, denotes actual obedience.—E. and T.

<sup>3</sup> It is only when they prove failures, men then *begin* to laugh.—E. and T.

30. ὄνομος, *this man*) A proper name is meant. They commonly put N. N.<sup>1</sup>

31. "H, *or*) Christianity is a great and difficult thing. It is therefore compared with great and difficult things: such as is the undertaking of a costly building in one's private concerns, of a war, in the case of public concerns. The former parable expresses the 'hatred' of "father, mother," etc.: the second parable expresses hatred of one's "own life."—βασιλεύς, *king*) The Christian warfare has something royal and kingly in it.—εἰς πόλεμον, *to engage in war*). Comp. Gen. xxxii. 24.

32. ἑρωτᾷ, *he beggeth*) The king finds it an easier matter to prevail on himself to expend [to expose to the risks of war] an army, than to beg a peace. This begging of peace, therefore, expresses the hatred of one's own soul, wherewith one, having utterly denied self, gives himself up to dependence on pure and unmixed grace. We may also, by changing the figure, understand *peace* as the avoidance of hatred on the part of his own people, which is a bad kind of peace.<sup>2</sup>

33. ὄν ἀποτάσσεται, *doth not renounce or detach himself from* [bid farewell to]) The builder exercises self-denial as to (renounces), and *expends*, unhesitatingly, sums of money, the warrior his forces, and the disciple parents, and all ties of affection. The former two have a positive expenditure; the latter, a *negative* (self-denying) expenditure (the foregoing, where called on, of that which one might otherwise enjoy, home affections). [It is a mighty undertaking to compass the being a disciple of Christ. He is better to abstain from the attempt, who is not altogether well pleased with all the things which tend to the attainment of that object.—V. g.]

34. ἄλας, *salt*) Which means the disciples: Matt. v. 13; Mark ix. 50. Salt is something pungent (sharp): let the Christian be so. See the preceding verse [in which the strong pungency which attends Christian self-renunciation is brought out strikingly.] [We

<sup>1</sup> The abstract expression of a proper name; the name to be supplied as the particular case may require. As in the Book of Common Prayer, Catechism, "What is your name?"—"M. or N."—E. and T.

<sup>2</sup> In this view faith will constitute "the good fight," which ought to be persevered in, and no false *compromise* be made with the spiritual enemy without for the sake of escaping hatred at home, *i.e.* among *one's friends*, or for the sake of indulging *self*, in the indulgence of the indolence as to the spiritual fight, so natural to us: this would be saying, "*Peace, peace*, where there is no peace," Jer. vi. 14; Isa. lvii. 21.—E. and T.



must do sharply what is to be done, and must do it also gravely (seriously).<sup>1</sup>—V. g.]

35. Οὔτε, *neither*) That is to say, it brings with it neither immediate (direct) nor mediate (indirect) profit. The divine who is destitute of spiritual salt is not even politically profitable: Isa. ix. 14, 15.—ἔξω, *out*) There is sternness here, even in the mode of expression.

## CHAPTER XV.

1. Πάντες, *all*) Not merely very many; *all* who were in the place. [It is evident from this passage in what way the Saviour afforded to those who flocked together to Him, and joined themselves eagerly to Him, that very advantage, which He would have afforded to the people of Jerusalem, had they for their part been willing; namely, after the image of a hen, which protects and cherishes her young brood under her wings, so He cherished them.—*Harm.*, p. 415.]

2. Διεγόγγυζον, *murmured among one another.*

3. Τὴν παραβολὴν ταύτην, *this parable*) Extending from verse 4 to 10. The former part declares the solicitude and joy which the Redeemer feels in behalf of His sheep: the second part, the same feelings on the part of God.

4. Τίς, *what man*) The lost sheep, the lost drachm (piece of money), and the lost son, express respectively the stupid (senseless) sinner, the sinner altogether ignorant of himself, and the knowing and wilful (voluntary) sinner.—ἑκατόν, *a hundred*) From the greatness of the flock, the solicitude of the Shepherd for His one ewe sheep is evidenced—ἐν τῇ ἐρήμῳ, *in the wilderness*) where the flock is pastured.—πορεύεται, *goeth away*) In the recovery of the soul, it is not man but God, who as it were labours. See ver. 8.—ἕως, *even until*) He does not previously give over the search: see ver. 8. It was for this reason that Jesus Christ followed sinners, even as far as to where their daily food was taken, even to their tables, where the greatest sins are committed.

<sup>1</sup> In the Germ. *mit nachdruck*, “with energy.” Perhaps therefore ‘graviter’ is a misprint for ‘gnaviter.’—E. and T.

5. Ἐαυτοῦ, *His own* shoulders) He might have employed the agency of His servant; but love and joy render the exertion to Himself sweet and delightful.

6. Ἐλθὼν εἰς τὸν οἶκον, *having come home*) It was evidently at the Ascension that Jesus Christ returned home; for heaven is His home: John xiv. 2. And it was at that time especially that He informed the heavenly beings as to His own doings (achievements) on earth: 1 Tim. iii. 16. Hence the future, ἔσται, *shall be*, is used in ver. 7; but γίνεται, *there ariseth* joy, present, in ver. 10.<sup>1</sup> Interchange the words with one another for a moment; you will then at once see the difference.—συγκαλεῖ, *calleth together*) Active here; but in ver. 9, συγκαλεῖται, Middle, *she calleth together to herself*.<sup>2</sup>—φίλους, γείτονας, *friends, neighbours*) Implying that there are different classes of the inhabitants of heaven, nay, even of the angels. See ver. 10. Men who are *neighbours* do not occupy the same, but an adjoining *house*; *friends* are those joined together by *inclination* (will).—τὸ *that* sheep, which you know about. The heavenly beings are aware of the loss and recovery of souls.—[μου, *my*) Even whilst the sheep was lost, the right of the Shepherd over it remained unimpaired.—V. g.]—ἀπολωλός, *which was lost*) *which I had lost* (or *destroyed*), ἣν ἀπώλεσα, is the expression in ver. 9. The sheep, being a living creature, is lost as it were of its own accord, as contrasted with the drachm or piece of money.

7. Ἰμῶν, *to you*) Most weightily (impressively) the ‘murmuring’ [ver. 2] of the Pharisees is refuted by this joy.—χαρὰ) *Joy*, solemn and festive, upon hearing the tidings of the work of salvation accomplished on the earth.—[ἔσται, *shall be*) Future; whereby the return of Jesus to His Fatherland seems to be intimated.—V. g.]—ἐν τοῖς οὐρανοῖς, *in heaven*) The Shepherd, Jesus Christ, has even especially *the spirits of just men* as His “friends and neighbours,” inasmuch as they are sharers in this joy the more in proportion as they have the stronger tie of connection with men. In the 10th verse there is a gradation made (an ascending climax) to *angels*, who are named in that passage rather than men, because there Christ is not regarded as man [in His human nature, but only as God: note,

<sup>1</sup> Appropriately, as ver. 7 is treating of the *Redeemer's* work, the crowning of which at the ascension was still future; but ver. 10, the work of *God*, who even at that time, as at all times, rejoiced over repenting sinners.—E. and T.

<sup>2</sup> AD support συγκαλεῖται or συναλεῖται (ver. 9) of Rec. Text: and so Lachm. with Beng.; Tisch. συγκαλεῖ, with BLXΔ.—E. and T.

ver. 3]. Nor are the angels said to know the fact from their intercourse with the man: for they are not all with the one man; but from the revelation of the Lord, which is equally capable of being vouchsafed to the spirits of just men. Comp. Hainlin's Sol. Temp. f. 80, and Ven. Weisemann, H. E. P. 1, p. 106. So the other inhabitants of heaven are put in contradistinction to the angels, in Rev. xviii. 20, xix. 1, 4, 6.—ἐνί, *one*) and much more joy over many; see ver. 1.—ἦ) that is, μᾶλλον ἦ. See ch. xviii. 14 [δεδικαιωμένους ἢ ἐκεῖνος, i.e. μᾶλλον ἦ. So APQ. But B Origen and Vulg., παρ' ἐκεῖνον]. LXX., Ps. cxviii. (cxvii.) 8, 9, [ἀγαθὸν πεποιθέναι ἐπὶ Κύριον ἦ (i.e. μᾶλλον ἦ) πεποιθέναι ἐπ' ἄνθρωπον, etc.] This clause is not added in ver. 10.—οὐ χρεῖαν ἔχουσι, *have no need*) inasmuch as they are with the Shepherd, and have long ago obtained repentance. The righteous is in the (right) way; the penitent returns to the way.

8. Γυνή, *woman*) There is signified Ἡ σοφία, *Wisdom*, or in other words, Koheleth (Ἐκκλησιαστής): or else πῦρ, the *Holy Spirit*, even as the *Son* is alluded to in the 4th verse, and the *Father* in the 11th verse. The relation in which man stands towards God (the aspect under which God views him) is various.—σαροῦ, *sweeps*) This cannot be done without dust, [though not on the part of God, but] on the part of man.

9. Συγκαθ.εἶται, *callet together*) forthwith.—τὰς φίλας καὶ τὰς γείτονας, *female friends and neighbours*) The angelic forces, viewed in themselves, have no distinction of sex. They are, however, regarded as acting either at home or abroad; Heb. i. 14, note: when abroad, they are represented in man's attire, which is suited to war: when at home, in the attire suited to peace, and which is that usually assigned to women.

10. Γίνεται, *there ensues* [*results, arises*; not *is*, as Engl. Vers.]) not merely *there shall ensue* or *arise* [as in ver. 7, *shall be, ἔσται*]. In this passage heaven is most openly spoken of; as is also hell, in ch. xvi. 23, which is the continuation of the same discourse. See the bond of connection between the two parts of the discourse, ch. xvi. 1, 14, etc.

11. Εἰπε δὲ, *moreover He said*) This parable has a degree of distinctness and separation from the first and second parables.

12. Ὁ νεώτερος) ὁ ἔτερος is the expression in Matt. xxi. 30. There is hereby signified a *pair* of sons different in character.—τὸ ἐπιβάλλον) So τοῦ καρποῦ τοῦ ἐπιβάλλοντός μοι λαβειν, 1 Mace. x. 29 (30).—μέρος, *the portion*) Each man receives his *portion* from God.—αὐτοῖς, *to them*) even to his elder son [as well as to the younger], though

he was not asking for it; not giving up to him, however, as yet, the full actual enjoyment,<sup>1</sup> as appears from ver. 31.

13. Ἀσώτως) A word employed with great propriety. Ἀσώτως, ὁ δὲ αὐτὸν ἀπολλύμενος, i.e. one destroyed by himself, his own worst enemy; Aristot. b. iv. Eth. ch. 1, where ἀσωτία is excess of liberality conjoined with intemperance. [In this state, he was dead to his Fatherland, ver. 24.—V. g.]

14. Αὐτὸς ἤρξατο, himself began) He was not among the last [as one might have expected from the ample means which he had taken with him to the “far country”] to feel the pressure of the famine.

15. Τῶν πολιτῶν, of the citizens) although he did not himself become a citizen of that country. The man, whom a return to sound propriety of character is awaiting (is in store for), often, even in the midst of his wanderings (John xi. 52, “The children of God—scattered abroad”), retains a something which distinguishes him from the ordinary (those who are distinctively and peculiarly) citizens of the world.—ἔπεμψεν, sent) A great indignity done to him.—χοίρους, swine) A mean condition of life, especially according to Jewish notions [of swine being ‘unclean’ animals].

16. Γεμίσαι, fill) The greater was his emptiness, the greater in proportion was his appetite.—τῶν κεράτιων) The Syriac Version has כרוביה, from which the opinion seems in part to have originated, and in part is confirmed, namely, that of those who understand the word not of the husks of leguminous plants (pulse, beans, etc.), but of the fruit of the carob tree (“St John’s bread”), called καρρουβία (from which comes the French word *carrouges*), which was the food used by the poorest of men and by swine: as is the view of Maldonatus, Bochart, Drusius, Simonius, and before them, some one or other in the Greek Lexicon brought out by ten writers at Basle, 1584. Add Buxt. Lexicon Talm., who, col. 821, shows that כרוביה is a species of tree. No doubt all κεράτια are *siliquæ*, leguminous plants; whether all *siliquæ* are to be called by the name, κεράτια, I know not.<sup>2</sup>

17. Εἰς, to) The supply of foods that ministered to the scattering of his senses (which the French not inappropriately term *se divertir*,

<sup>1</sup> ‘*Usufructus*,’ which is both the *usus* and *fructus*; whereas *usus* is only the *use*, without the *full enjoyment*. In both *usus* and *usufructus* the ownership is not given, but still remains in the hands of another.—E. and T.

<sup>2</sup> i.e. All κεράτια are ‘*siliquæ*’ no doubt; but the carob is a ‘*siliqua*’ of a particular species, “*Siliqua Græca*.” Therefore it is not certain that this particular *siliqua* was called κεράτια.—E. and T.

[the word *diversion* implying that one is thereby *turned aside* from self-inspection]) had now failed. The commencement of his return to himself is immediately linked to the height of his misery: it is by the latter that his *mad* recklessness in sin is cooled down, so that the man returns *to himself*, and presently after [also] to God. His repentance is his conversion.—[ἐγὼ δὲ ὧδε, *but I here*) The word, ὧδε, after ἐγὼ δὲ, has the force of *here*, emphatically.—Not. Crit.]

18. Ἀναστὰς, *having arisen*) The first steps of repentance are herein accurately indicated.—Πάτερ, *Father*) The name, *Father*, remains the same [His willingness to receive us in that character, as our Father, remains], even though the sons be degenerate.—εἰς τὸν οὐρανὸν, *against heaven*) Comp. ver. 7 [which implies that the inhabitants of *heaven* have a concern in the sinner's recovery, and therefore also in the fall of the sinner, who accordingly in part sins *against* them].

19. Ποίησόν με) *Use me as*.—ἕνα) *any one* you please [even in the lowest position].—μισθίων, *of thy hired servants*) who are taken even from among strangers and aliens.

20. Καὶ, *and*) No sooner said than done.—εἶδεν, *saw*) returning back, starving, naked. Comp. ver. 22.—[καὶ ἐσπλαγγίσθη, *and He had compassion* (the bowels of His compassion yearned over him). This truly is a forgiveness, not even attended with the lowering (contraction) of the countenance in displeasure, or with a frown on the brow, Jer. iii. 4. 12.—V. g.]—δραμῶν, *running*) out from His house. Comp. ἐξείργατε, *Bring forth* (viz. out of the house) the best robe, ver. 22. Parents, under ordinary circumstances, are not readily disposed to run to meet their children.—κατεφιλήσεν, *kissed him warmly*) [How could a son have looked for a more gracious salutation, if even he had managed his property (and behaved) in the best way, when he was abroad?—V. g.]

21. Εἶπεν, *said*) The son did not abuse his Father's graciousness, so as to prevent his proceeding to say what he had intended. Serious and earnest repentance does not satisfy itself with merely one thought unattended with cost or trouble.

22. Εἶπεν, *said*) The son does not speak out all that he had determined to say; either because that, owing to the gracious reception given him by his Father, who came forth to meet him, his filial confidence being enkindled, absorbed all slavish feelings: or else because the gracious kindness of the Father broke off the words of the son [before the latter had spoken all he had intended to say].—πρὸς τοὺς δούλους, *to the servants*) He answers the son in very act [not

in mere words].—ἐξενέγκατε, *Bring forth*) in public. If this son had performed the greatest and best achievements, he could not have looked for a greater honour.—τήν) *that* which is.—πρώτην) *the first*, the principal and best one. On the other hand, it is the *second chariot* [that is given by Pharaoh to Joseph], Gen. xli. 43.

23. Τὸν μύσχον τὸν σιτευτὸν) Judg. vi. 25, τὸν μύσχον τὸν σιτευτὸν καὶ μύσχον δεύτερον ἐπταετῆ.<sup>1</sup> The article denotes pre-eminent excellence.—εὐφρανθῶμεν, *let us enjoy ourselves* [‘*lætetur*,’ rejoice : Engl. Vers. “be merry”]) This word is repeated with the greatest emphasis in ver. 24, 32.

24. Οὔτος, *this*) This is a [triumphal] verse, or formula of words, and hymn, which has in it somewhat of rhythm, and seems to have been often repeated; see ver. 32: it was accompanied with symphony (‘music’), ver. 25. The ancients used verse when strongly affected. See Gen. xxxvii. 33; 1 Chron. xiii. (xii.) 18, [which are in the Hebraic form of poetry, parallelism.]

25. Ἐν ἀγρῷ, *in the field*) as one *servant* [in the slave-like spirit] his Father: see ver. 29.—χορῶν, *bands [of dancers]*) joyously dancing [or exulting].

27. Ὁ ἀδελφός σου, *thy brother*) what should have been a moving argument.—ἦκει) Hesychius says, ἦκει, i.e. ἔρχεται or ἦλθεν, *he is come*.—ἔθυσεν, *hath killed*) The *servant* [εἷς τῶν παίδων] is represented as mentioning the killing of the calf rather than the *robe*, the *ring*, and the *shoes*, because it has the chief connection [rather than these latter] with the music and dancing. It is owing to this also that the elder son alludes to it in ver. 30, before that he saw his brother so beautifully clothed.—ὕγιαίνοντα) *Safe and sound*. Josh. x. 21, חלום, *in peace*, which the LXX. render ὑγιής.

28. Οὐκ ἤθελεν, *would not*) Great perversity and unkindness on his part.—ἐξελθὼν, *having come out*) Great leniency and forbearance on the part of the Father.

29. Τοσαῦτα ἔτη, *these so many years*) In antithesis to ὅτε, *as soon as*, in ver. 30.—δουλεύω, *I serve*) A confession of the slave-like spirit which influenced him. He does not add [in the spirit of *Sonship*], *Father*.—ἔδωκας, *thou hast never given*) much less wouldest thou *kill* [ἔθυσεν, *mactavit*, ver. 27].—ἔριφον, *a kid*) much less *the calf*, ver. 27.—φίλων, *my friends*) In antithesis to πορνῶν, *harlots*, ver. 30.

30. Οὔτος, *that son of thine*) [Pointing to him contemptuously, as

<sup>1</sup> The reading approved of in Grabe's LXX.; but the Vatican copy has τὸν μύσχον τὸν ταῦρον.—E. and T.

the Pharisee at the Publican]. See ch. xviii. 11, where see the note.—ὁ καταφαγών σου τὸν βίον, *who hath devoured thy living*) The elder brother speaks invidiously.—ἤλθεν) He says, *has come*, speaking of him as he would of an alien: not, *has returned*.—αὐτῷ, *for him*) The Dativus commodi (Dative of advantage). [The elder brother means to say, *for that profligate*.—V. g.]

31. Εἶπεν, *He said*) He makes a twofold reply to the elder son's twofold complaint.—τίμιον, *son*) He addresses him by a loving title [Being filled with joy to overflowing on account of the return of His once-lost son.—V. g.]; nor does the Father immediately put away from Him (cast off) the envious brother.—πάντοτε, *always*) and it is not therefore necessary to rejoice with peculiar joy, as if something extraordinary had occurred: see ver. 7, at the end of the verse.—μετ' ἐμοῦ, *with Me*) It is better to rejoice (enjoy one's self) with the Father, than with a company of friends. See ver. 29 [ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ].—πάντα, *all things*) This expresses the pre-eminent and peculiar privilege of the Jewish people.—τὰ ἐμὰ, *which belong to Me*) There is therefore no need that thou shouldest seek external *friendships*.—σὰ ἐστίν, *are thine*) For the younger brother had received his share; and the elder-born had the priority of succession to the Father's goods. Many things may possibly belong to the children of God, of which they are not privileged to have now the full enjoyment (usufructus). Therefore the elder brother ought not to have complained that a kid had never yet been given to him.

32. Ἐδεῖ) Not only is the idea intimated hereby, *Thou oughtest to have rejoiced*; but this one, *Rejoicing ought to have been commenced as it has been at our house*. For it is a kind of apologetic defence against the complaint expressed in verse 30 [the *killing of the fatted calf* for such a profligate], with which comp. ver. 2 [in which the corresponding complaint of the Pharisees occurs, "This man receiveth *sinners*, and eateth with them"]. [How wonderful is the condescending kindness of the Father (in thus gently expostulating with one who evinced so bad a spirit)!—V. g.] So ἔδει, in the sense *it was befitting*, not *it would be befitting*, Acts i. 16 [Peter, speaking of the past, ἔδει πληρωθῆναι τὴν γραφήν—περὶ Ἰούδα, *It was befitting* that the Scripture should be fulfilled concerning Judas].—ὁ ἀδελφός σου ὁῦτος, *this thy brother*) In antithesis to *this thy son*, in ver. 30 [which the elder brother had said contemptuously].

## CHAPTER XVI.

1. Μαθητάς, *disciples*) These disciples here are not inclusive of those Twelve who had left their all, and were rather to be accounted among those who were to be *made friends of* [*with the mammon of unrighteousness*, ver. 9]: but are those who had been publicans [ch. xv. 1]. And accordingly the Lord now speaks more weightily and sternly *with* the disciples, who had been publicans, than He had spoken *for* them (in their behalf) to others. The (prodigal) son, who has been recovered with joy, is not to have daily ‘music’ [in celebration of his recovery, ch. xv. 25, *συμφωνίας*], but is here taught to return to duty.—*διδεβλήθη*) The verb has a middle force.<sup>1</sup> *Information was given* against the steward, and that on true grounds, whatever may have been the spirit that influenced the informer.—*διασκορπίζων*, [*wasting*] *squandering*) The Present, but including also the past. The same verb occurs, ch. xv. 13 [said of the prodigal, who “*squandered* [*wasted*] his substance with riotous living”]. The parable does not refer to all stewards; inasmuch as they rather, throughout the whole time of their stewardship, are bound to show fidelity, 1 Cor. iv. 2; but to those stewards who, in a long period of their stewardship, have mismanaged their business (abused their trust). The whole system of the world’s conduct, in the case of their external goods, is a *squandering* or *waste*, since their goods are not laid out (bestowed and deposited) in their proper places; although very many of the unjust [worldly stewards of God’s goods] seem to *gather together* [rather than to *squander* or *scatter*]. [For, indeed, whoever evinces alacrity in *scattering* abroad (in charity), he *gathers together* treasure in heaven.<sup>2</sup>—V. g.]

2. Τί τοῦτο, *what is this?*) The rich man speaks as if something had happened which he was not expecting. This implies that God puts trust in man.—*ἀκούω*, *I hear*) from the complaints which have been made to Me concerning thee. God is represented as *hearing* of his proceedings, as if He did not *see* them Himself. Thus the

<sup>1</sup> Sometimes said of a *true*, sometimes of a *false* accusation. Unless Beng. means the sense of the *Middle Voice*, he *got himself accused*; i.e. by his bad conduct he *brought himself into being accused* before his master.—E. and T.

<sup>2</sup> Luke xii. 33; Prov. xi. 24; Ps. cxii. 9.—E. and T.



steward was left to himself.<sup>1</sup>—τὸν λόγον) *the account* [· libellum, 'the account-book'].

3. Σκάπτειν ἐπαιτεῖν, *dig; beg*) Death leaves no opportunity of either labouring or begging: Eccles. ix. 10 [There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest]. This accessory ornament of the parable [the digging and begging] is accommodated to the spiritual sense in the Apodosis, as far as the circumstances of the case admit.<sup>2</sup> The complete and utter ἀτομία, *helplessness*, of the steward is implied, if he is to have no place of refuge with the debtors of his Lord.—αἰσχύνομαι, *I am ashamed*) We may suppose him to mean, that he was ashamed to beg, by reason of excessive modesty, and a sense of his unworthiness.

4. Ἐγγων, *I know* [better the Eng. Vers. *I am resolved*]) He suddenly formed a plan.

5. Ἐνα ἕκαστον, *every one*) in order that he might put as many as possible under obligations to him; therefore two instances merely, for the sake of example, are subjoined in the following verses.

6. Δέξαι) *receive from me*.—γράμματα, *thy bill*) bond, or agreement to pay.—ταχέως, *hastily*) stealthily.—πεντήκοντα, *fifty*) A large present: comp. ver. 7. It is at a great cost that a friend is to be gained.

7. Σὺ δέ, *but thou*) The conjunction indicates, that the steward did not transact business separately with every debtor.

8. Ἐπήνεσεν) Not merely did He ratify the measure adopted by the steward, but He approved of and *praised* it.—ὁ κύριος, *the Lord*) of the steward: see ver. 3, 5.—τὸν οἰκονόμον τῆς ἀδικίας, *the steward of injustice* [*i.e.* Hebraicè, *the unjust steward*]) The steward is called *unjust*, not merely on account of the original squandering away of his master's goods, but also on account of his newly-adopted plan, whereby he intercepted fifty baths (*measures*) of oil and twenty cori,<sup>3</sup> and bestowed them on the debtors, though the property did not belong to him but to another, viz. his master, in order that he might provide for himself. Compare with one another verses 4 and 9, in

<sup>1</sup> That is, to his own free agency, the rich master not interfering with him: just as God seems, as it were, not to interfere with man, and only to *hear* of man's doings, though He really *sees* and controls all things.—E. and T.

<sup>2</sup> The Apodosis to the parable is in ver. 9; and ὅταν ἰκλίπη, *when ye fail*, there, corresponds to σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι, *I cannot dig, to beg I am ashamed*, in this ver., implying utter 'failure' of resources.—E. and T.

<sup>3</sup> Also translated in Engl. Vers. *measures*. But the Cor, Ezek. xiv. 14, which the Hellenists write κόρος, is the same as the ancient *homer* עֲשָׂר (a heap), the largest measure of dry goods. The *Ephah* is the tenth of this: and the *bath* in liquids answers to the ephah in dry goods.—E. and T.

both of which *ἵνα, ὅταν, in order that, when, occur* [and mutually correspond]. Furthermore, from this *injustice of the steward the mammon of injustice (unrighteousness)* himself takes his denomination, ver. 9; in the same way as a little after the term *unjust* is first said of the man, and from him subsequently the term is applied to the *mammon*, ver. 10 ["He that is *unjust*," ἀδίκος], 11 ["in the *unjust*" or "*unrighteous* mammon"]. Moreover, the steward was *unjust*, not towards the debtors of his master, but towards his master himself: therefore man is regarded as "*unjust*," who does not use mammon precisely for the advantage of God, so to speak, but for that of his own self. That *injustice* is either of a kind, coarse, nefarious, and calculated to accumulate punishment on him: such as is described in the verses after this parable, 10, 11; or else, softening the expression *injustice* by the parable [to accord with its qualified meaning in the parable], it is of a kind refined, noble, and inoffensive. For as the term *just* is used according to the aspect of it presented in Is. xlix. 24 ["Shall the *lawful* captive delivered" or "the captivity of the *just*—be taken from the mighty"], so is *injustice* here used.<sup>1</sup> To wit, those goods, which are denoted by the term *mammon* are the goods of another ("another man's," ἐν τῷ ἀλλοτρίῳ, ver. 12), in the same sense as spiritual and eternal goods on the other hand (on the opposite side) are *our own* (τὸ ἑμέτερον, ver. 12, "that which is your own"). Moreover, whosoever seeks and derives his own advantage from the goods of another is so far *unjust*. Therefore, it is admirable indulgence, and as it were an exceeding degree of connivance, that God concedes to us, nay even advises us, that we should acquire friends for ourselves by means of His goods. He would have the *just right* of demanding, that we who are His stewards should dispense His goods precisely and exclusively to His advantage, so to speak, so as not to derive any benefit from them ourselves; whereas, as it is, He wishes that we should, with a noble exercise of the discretion given us, blend with the consideration of His interest, or substitute for it, a regard to our own interest. So God waives His *just right*, exhibiting thereby great condescension, to which the case is similar of which Rom. iii. 4

<sup>1</sup> That is, not in the sense of what is positively *unjust*, but in the negative sense of God *not* insisting on that which is His *rightful claim*, viz. supreme Lordship over earthly goods, so that His interest *solely*, and man's *not at all*, should be looked to: as in 2 Cor. xii. 13, Paul, when he did *not* avail himself of his *rightful claim* of maintenance from the Corinthians, says to them, "Forgive me this *wrong*," ἀδικίαν, the *non-exercise of my right*.—E. and T.

treats; where see the note. When we, *right or wrong, i.e. indefatigably*<sup>1</sup> receive and embrace the right so waived by God, we incur the charge of *injustice*, but an injustice of such a kind as is not only not censured itself, but is even regarded as combined with praiseworthy prudence. O how much more unjust as also more imprudent are they, who in the case of the goods of God seek solely their own self-indulgence. All *injustice* is no doubt a sin against God; and so the *injustice*, which is ascribed to mammon, might be taken in the bad sense which is the ordinary one: as Lightfoot, who compares the case of Zaccheus [who restored the goods which he had *wrongfully taken* and in this sense *made friends of the mammon of unrighteousness*], shows the phraseology קָרַח מַמּוֹן, to be most common. But at the same time in this passage the *injustice* lay in the very act itself of the steward, whereby he acquired friends for himself; and that act drives us to adopt the recondite meaning of *injustice* given above.<sup>2</sup> Moreover it is a frequent catachresis [not strictly proper use of a word] often combining at once sweetness and grandeur, whereby a term for a thing which is not good is, notwithstanding, used in a good sense, there being extant no other more appropriate term. For instance we have ἀλόγον (strictly *absurd, unreasonable*) in the catachrestic sense, *that which is not calculated upon*: ἀχαριστων (*ungrateful*) catachrestically, *that for which no sufficiently great thanks can be returned*: So also, ἐξέστημεν (“we are beside ourselves” with Christian zeal and love) καταναρχᾶν, and ἐσθλῆσα, 2 Cor. v. 13, xi. 8 [“I *robbed* other churches, taking wages of them,” etc., “When I was in want I was *chargeable (burdensome)* to no man”]; and what comes nearer in point to the present case, διὰ κειῆς, Job. ii. 3, ix. 17 [*without cause*]; 2 Kings ii. 10, ἐσκληρύναι αἰτήσασθαι [“Thou hast asked a hard thing;” strictly, σκληρύνω would imply a *hardening of the heart*]; Jer. xlix. 12 or 11, οὐ νόμος:<sup>3</sup> βιασται [in a good sense] ἀρπάζουσιν in Matt. xi. 21: ἀναίδεια (*importunity in a good cause*) in Luke xi. 8. If this interpretation be thought too far-fetched, the ‘Mammon’ may be supposed to be called *unjust*, because it does not *justly* admit of the appellation ‘*goods*.’—ὅτι, since)

<sup>1</sup> ‘Improbable’ Beng. refers to the double sense of *improbum*, that which is *not our strict right*, and that which is *bold and excessively persevering*. The same double sense holds good of the ἀδικία here.—E. and T.

<sup>2</sup> And this sense alone gets over the difficulty, which there is in any other view, viz. that *God* commended the *injustice* of the steward.—E. and T.

<sup>3</sup> “They whose *judgment* was *not* to drink.” See Biel’s Thesaurus, νόμος being there נֶזֶק.—E. and T.

Jesus adds to the parable the reason for which the steward obtained such high commendation for prudence.—*οἱ υἱοὶ*) *The sons of this world* [“the children of this world”] (ch. xx. 34), are those who make this world, covered over as it is with thick darkness, and the world’s goods their chief aim: *the children* [sons] *of light* (1 Thess. v. 5; Eph. v. 8), are they who though living in this *world* yet seek those goods of the light which *the Father of lights* bestows, James i. 17. This is a sublime sentiment, most worthy to come from the Divine lips of Jesus Christ.—*φρονιμώτεροι*, *more prudent*) The comparative is here used, and that in a not strict and a diminishing sense: For the prudence of the world does not deserve to be called *prudence* in the positive. The force of the comparative is already in the *ὑπὲρ* [τοὺς υἱοὺς τοῦ φωτός] *ὑπὲρ*) *Above*. The sons of the light do not exceedingly care for this world. On this account the sons of this world easily excel them, and carry off from them the *commendation* (*ἐπήνεσεν*) of superiority in this respect; nor do the sons of the light always in very deed (in their actual conduct) evince as much prudence and vigilance even in spiritual matters [as the sons of the world evince in temporal matters]. See Matt. xxv. 5. They hardly have as much carefulness as is needed; the worldly have more than is necessary. [Hardly any son of the light would expend either fifty baths of oil or twenty cori of wheat, in order that he might gain for himself the favour of a certain (any particular) saint; but the men of this world at times acquire for themselves a friend or a patron at an enormous cost.—V. g.]—*εἰς τὴν γενεάν*, *in respect to their generation*) *εἰς*, *in respect to*, is a qualifying limitation. [In truth, even the smallest spark of the more sublime prudence is more excellent than the highest degree of worldly prudence. For the latter, whether you have regard to the affairs of politics, or of war, or merchandise, or *literature*, or works of art, etc., sets before it an object which is continually fleeting and transitory: Whereas, the former aims at reaching the farthest goal, which alone is of the greatest moment, however ordinarily treated as secondary and utterly neglected it be by the men of the world.—V. g.] The fruit of worldly prudence is brought to its termination in not many years. The antithesis to *εἰς τὴν γενεάν* is *αἰωνίους* in ver. 9, *everlasting* habitations.

9. *Ποιήσατε—ἵνα ὅταν—δέξωνται*, *make—that when—they may be about to receive you*) All these words are repeated from ver. 4 [*ποιήσω—ἵνα ὅταν—δέξωνται*].—*φίλους*, *friends*) Not merely are you to make single friends, each making one friend, but each should make more friends than one. See note on ver. 5. [A result which you

will not truly be able to effect with gifts of mere pence or farthings.—V. g.] In this case, a thing which seldom happens, the debtor [the ‘friends’] loves the creditor [‘you’]. But, alas! what shall we say of the case of those, who not only are destitute of such friends, but who, by rapine and frauds, etc., make for themselves enemies, who sigh and cry to heaven against their oppressors.—*ἐκ τοῦ μαμωνᾶ*, out of [by means of] the mammon) not merely by the restoration of what has been [unjustly] taken away, but also by acts of beneficence, almsgiving, kindness, indulgence, as Job did, ch. xxxi. 20.—*ἵνα*, that) Liberality alone is not sufficient: but yet this removes a great impediment in the way of entrance into the everlasting habitations [tabernacles].—*ἐκλείπητε*, ye shall have failed) viz. at death, when our stewardship is required of us [Eccles. ix. 10]. נָרַע LXX. render by *ἐκλείπω*, even in the case of the just. But in this passage He implies by the word, according to the force of the parable, such an ending of one’s office (as steward) and of one’s life, as would be wretched, if there were not friends already made, who should be ready to receive us.—*ἐξέξωραί*, they may be ready to receive) viz. the friends [may be ready to receive], either in this life, or in that which is to come.<sup>1</sup> The heirs of heavenly good things will say, The Father hath ordered that these good things should be ours (ver. 12, τὸ ὑμέτερον, “that which is your own”); we wish that these should belong to you also, seeing that ye have benefited us. The Divine judgment hath both many interceders for averting punishment, and many approvers of the sentence of condemnation passed (et deprecatores et subscriptores). See 1 Cor. vi. 2. [No doubt, it is not those only upon whom one may have conferred a benefit, that are indicated here, but all, without exception, who, before one dies, have already passed to everlasting habitations, or else who (though not having yet entered them) have their own appointed place there. For the cause of all these is a common cause. And benefits are laid out to the best account when bestowed on the sons and servants of God.—V. g.] If the friends had no part to play in this instance [viz. in receiving their benefactors to everlasting habitations], what need would there be to make friends?—*αἰωνίου*, everlasting) This is put in antithesis to the failure implied in *ὅταν ἐκλείπητε*.—*σκηῶν*, tabernacles, or habitations) They are so called on account of their

<sup>1</sup> Some of the friends you have made may be still in this life when your stewardship shall come to its close, others may be in the world above. Both alike shall wish your eternal salvation.—E. and T.

security, pleasantness, and the convenience of *dwelling together*, as it were, in one common mansion. There is not added *their own* [viz. habitations], as in ver. 4 [τοὺς ἴκτους αὐτῶν], *their own houses*, because the σκηναί, *habitations*, belong to God.

10. 'Ο πιστός, *he who is faithful*) The mention of mammon being repeated (ver. 9, and ver. 11), indicates that this has a close connection with what goes before. And yet it is not *prudence* now, as heretofore, but *fidelity*, which the Lord commends. For *fidelity* generates and directs *prudence*. Πιστός, ἀληθινόν (πιστ), and πιστεύσει, are conjugates.—ἐν ἐλαχίστῳ, *in that which is least*) Theology concerns itself with the *greatest* and with the *least* things. For it is in this view that the antithetic word πολλῶν, “*in much*,” acquires also the force of a superlative, as בָּר.—ἀδίκος, *unjust*) In antithesis to πιστός, *faithful*.

11. 'Εν, *in the case of*) *i.e.* when so small a matter is at stake.—ἀδίκῳ, *the unjust* [unrighteous] *The unjust mammon* is opposed to the *true* [good]: and by a metonymy of the consequent [unjust] for the antecedent [worthless at least], it is used for that which is *least* and worthless; inasmuch as by reason of its worthlessness, it is committed and given even to *unjust* and faithless men; nay, to these especially, because they, with their whole soul and body, seize upon it and devote themselves to it, and esteem it as their one and only good, ver. 25. [Abraham says to Dives, “*Thy good things*”]. Every great thing has, through men’s instrumentality either lately or formerly, contracted some stain of injustice. What an amount of injustice must the transference of ownerships throughout so many ages have been liable to impart to the tenures of property, even though at the present time the possessors may hold their property in all good faith?—πιστοί, *faithful*) External goods are given by way of a test to prove them.—οὐκ ἐγένεσθε, *ye have not become* [Engl. Ver. not so well, “*ye have not been*”]) having laid aside the faithlessness which was in you. This is the signification of the verb γίνομαι [as distinguished from εἶμι].—τὸ ἀληθινόν, *the true*) Jesus speaks according to the heavenly sense [perception of the relative value of things]. *The true* good is that which is spiritual and eternal. Its preciousness is not equally liable to be exposed to the risk of *faithless* stewardship (management). No loss is sustained in the case of [this] mammon.—τίς, *who*) *i.e.* not I, nor my Father will.—πιστεύσει, *will commit*) in this life, where the danger is of faithlessness.

12. Ἀλλοστρίφ, *that which is another’s*) In the case of the external goods of the world, in the food needed for the belly. See 1 Cor. vi. 13; 1 Tim. vi. 7. In a different point of view it is carnal things,

not spiritual, which are called *our own*. 1 Cor. ix. 11 [If we have sown unto you *spiritual* things, is it a great thing if we shall reap *your carnal* things?]. Nay, indeed, all the good things of God are alien to a man, before that he becomes a *believer*, even those which are inferior and prior to the rest: but when a man has become a *believer*, all things become *his own*, even the greatest and the highest goods.—τὸ ὑμέτερον, *that which is your own*) that which belongs to the sons and heirs of God: ch. vi. 20 [“Yours is the Kingdom of God”] 1 Cor. iii. 22 [“All things are yours,” etc.]. It virtually and in fact refers to the same thing as τὸ ἀληθινόν, *the true good*, ver. 11.—ὑμῖν, *unto you*) This implies that he who fails to obtain salvation, might nevertheless have obtained it.—δώσει, *will give*) The verb πιστεύσει, *will commit*, corresponds to the noun τὸ ἀληθινόν, ver. 11, and refers solely to this life, during which is the time of probation; the verb δώσει, *will give*, corresponds to the pronoun τὸ ὑμέτερον, *that which is your own*, and refers especially to the future life, in which there is no risk of faithlessness. Wherefore inasmuch as in the case of the one world faithlessness has place, but has not in the other, the cause why the true goods are not to be committed to those who have not evinced fidelity in the case of the unjust mammon, is the truth and exalted worth of the things which must not be exposed to any risk; and the cause why the goods which are their own, are not to be given to those who have not evinced faithfulness in the case of the goods which belong to another, is the unworthiness of those who had been intended to receive them as *their own*,—that unworthiness incapacitating them for so great an inheritance. No man can with the one and the same earnestness administer both things that are ‘unrighteous’ and things that are ‘true:’ or enjoy with one and the same soul both the things “that belong to another,” and the things that are “his own.”

14. Καὶ οἱ Φαρισαῖοι, *the Pharisees also*) His words were addressed to the disciples in the hearing of the Pharisees.—φιλάργυροι, *covetous*) A class of persons who are the most ready of all to take offence.—ἔξεμυκτήριζον, *they began to deride Him*) who was the teacher of singleness of heart. [Whereas they fancied themselves to be accomplished in (furnished with) such prudence as to be able admirably to combine the service of God and that of mammon.—V. g.]

15. Οἱ δικαιοῦντες—ἀνθρώπων) Ye do some things that are just, and thence ye suppose yourselves to be just, ye feign that ye are so, and are regarded as such. The antithesis is γινώσκει, *knoweth*.—καρδίας, *hearts*) The heart is the seat of justice and of injustice. [This axiom

is most powerfully effectual both in convicting the bad and confirming the sincere.—V. g.]—τὸ ἐν ἀνθρώποις ὑψηλὸν, *that which is lofty [highly-esteemed] among men*) What seems to men among their fellow-men the very height of justice (righteousness). Comp. ch. xviii. 14 [παῖς ὁ ὑψῶν ἑαυτὸν], “every one that *exalteth* himself.” This is the connection of the subsequent words, Justification of one’s self before men, and loftiness of heart, nourish covetousness, and deride heavenly simplicity and singleness of heart, ver. 15, and despise the Gospel [“the Kingdom of God is preached,” *εὐαγγελίζεται*], ver. 16, and disregard the law, ver. 17, a fact (their disregard of the law) which is shown by an instance of the violation of the law most necessary to be spoken to the Pharisees [who were given to adultery], ver. 18. The narrative concerning the rich man and Lazarus comprises all these points.

16. ‘Ο νόμος, *the law*) Supply the predicate *have prophesied* (prophetizaverunt), [answering to the antithetic expression, *εὐαγγελίζεται*, *the Gospel kingdom of God is preached.*—*καὶ πᾶς*, *and every one*) Comp. ch. xv. [Then drew near *all* the publicans and sinners, etc.]—*βιάζεται*) with *pious violence presses into it* (assails it). Resolve the sentence thus, πᾶς (*βιάζόμενος*), *εἰς αὐτὴν διὰ τῆς βίας εἰσέρχεται*.

17. Δὲ, *but*) Although I, the Christ, am here, with the Gospel; yet I do not set aside the law; Matt. v. 17, 18. He refutes the antinomian Pharisees. For there is no trace here or mention of any transition from the Pharisees to the Sadducees. In ver. 16-18 the Pharisees’ contempt and abuse of the law, and at the same time the everlasting obligation of the law are noticed; and it is to this that the scope of the whole narrative as to the rich man and his brothers appertains: comp. ver. 29 [“They have *Moses* and the prophets,” etc.].—πεσεῖν) *διαπίπτειν* 𐤇𐤑, Josh. xxi. 45 “There *failed* not ought of any good thing which the Lord had spoken.” LXX. (43) οὐ *διέπεσεν*].

18. Πᾶς ὁ ἀπολύων, *every one who putteth away*) The cause also of divorce either on the part of him who put away his wife, or on the part of the Pharisees and Judges, may have been “covetousness,” ver. 14, for the sake of the gain derived from the writing of divorce-ment. This abuse at that time prevailed to a great degree. [The express exception<sup>1</sup> (Matt. v. 32, xix. 9) in the case of one put away on account of adultery did not belong to this place: for in that case

<sup>1</sup> The Ed. Tert. Tubing. 1835, has ‘deserta,’ evidently a misprint for ‘diserta,’ as the Germ. Vers. has *ausdrückliche*.—E. and T.



it is not the husband but the unfaithful party (wife) who by the very act separates her own self from him.—V. g.]

19. Ἄνθρωπος, *a man*) This parable (for it is a parable, though a true narrative may lie underneath it) not only condemns the abuse of external goods by covetousness and pride, but also condemns a proud contempt of the law and the prophets: comp. ver. 14 et seqq. The rich man is the exact representative of the Pharisees: Lazarus is an example of the poor in spirit: The state of both respectively in this life and in that which is to come is shown.—πορφύραν καὶ βύσσον, *purple and fine linen*) forming a beautifully blending of colours.

20. Ὀνόματι, *by name*) Lazarus was known by his own name in heaven; whereas the rich man is not designated by any name (is not accounted worthy of any name or reputation marked by a name), ver. 25 [‘Son’], but has merely a genealogy in the world, ver. 27, 28. [This is not due to the parabolic nature of the narrative, for] Even in a parable a proper name has place: Ezek. xxiii. 4 [Aholah and Aholibah]. However that there was really at Jerusalem at that time such a person, named Lazarus, is recorded by Theophylact from the tradition of the Hebrews.—ἰβήβλητος, *was lying*)<sup>1</sup> disabled in his limbs. His hunger and nakedness is opposed to the sumptuous fare and fine clothing of the rich man. The character which marked the soul of Lazarus is to be gathered in part from his own external condition, and in part from the opposite character of the rich man.—πυλῶνα, *gate*) that of a great house: the poor man was removed to a distance from the rich man, at such a distance however, as that the rich man might have been moved to compassion, and Lazarus at the same time might see his table. The antithesis is “Abraham’s bosom,” [κόλπον, ver. 22]. Comp. note Acts xii. 13 [πυλῶν is more spacious than πύλη, and may include the adjoining hall or uncovered entrance].

21. Ἐπιθυμῶν, *desiring*) So far was he from having in his spirit aught that was *lofty* [τὸ ἐν ἀνθρώποις ὑψηλόν], ver. 15.—[ἀπὸ τῶν ψιγίων, *of the crumbs*) The freedom (immunity) which Lazarus enjoyed from every worldly desire is hereby indicated.—V. g.]—ἀλλὰ καὶ *nay* (but) *even*. This particle, the words, *not only so*, having to be supplied in the former member, usually intensifies the force of the words which follow.—οἱ κύες) *the dogs*, strictly so called [not figura-

<sup>1</sup> Rather, *he had been laid* by others, not being able to move himself.—E. and T.

tively]. The utter desertion of the naked and outcast Lazarus is herein denoted. The words, *the angels*, in ver. 22, form a powerful antithesis to *the dogs* here.—ἐρχόμενοι, *coming*) not for Lazarus' sake, but for their own; as if he were a corpse [a carcase for them to prey upon].—ἀπέλειχον, *began to lick off*) The structure of the dog's tongue and its saliva impart relief to a body that is not much diseased; but these exasperate the pain of a body covered over with ulcers ('sores').—ἐλκη) *sores*, full of matter.

22. Ἀπενεχθῆναι) He was *carried away*, from the place that was strange to him (in which he was an alien) to his true country.—αὐτόν, that *he*) *i.e.* his soul: inasmuch as Abraham also is designated in reference to the soul [not the *body*], although his *bosom*, and the *finger* of Lazarus, as also the *tongue* of the rich man, are mentioned.—εἰς τὸν κόλπον, *into the bosom*) as his own genuine son, the coheir and sharer of the same table with Abraham, who "sits down" to the banquet in the kingdom of the heavens [Matt. viii. 11]. An abbreviated mode of expression: For the bosom presupposes the banquet; the banquet presupposes the kingdom of the heavens. Lazarus attained to the kingdom of the heavens; nay more, to the banquet: nay even to the bosom of Abraham. Lazarus afterwards having become more intimately united to Abraham, is said to be ἐν τοῖς κόλποις αὐτοῦ, ver. 23, in the plural.<sup>1</sup> The Jews used to call the good state of the dead the *bosom of Abraham*, and the *garden of Eden*, with which comp. ch. xxxii. 43. See Lightfoot on this passage.—καὶ, *also*) Often two men die at the one time, who during life were next neighbours.—ἐτάφη, *was buried*) with great pomp. This formed the conclusion of those "good things," which the rich man received: see ver. 25.

23. Ἅδης, *hell*) ['inferno']. Neither Abraham nor Lazarus were ἐν τῷ Ἅδῃ, although the death and descent of Christ [to hell] had not yet taken place.

\* Ἅδης and Gehenna differ,

As a whole, and a part differ;

As a thing present, and a thing about to be, viz. after the day of Judgment;

As a receptacle of individuals, and a receptacle of all the bad without exception.

\* Ἅδης is much wider in its meaning, than *Gehenna*. Comp. Gen.

<sup>1</sup> An allusion to the *folds* of the garment *on the bosom*, or *in the lap*.—E. and T.

xxxvii. 35 ["I will go down into the grave (*εις Ἄδου, to Hades*) unto my son mourning"], where certainly Jacob is not expressing despair as to [the salvation of] his soul or that of Joseph [but merely his desire to follow Joseph to the unseen world of Hades]. In the first distinction which we have given between the words, Ἄδης itself and Gehenna itself are had regard to; in the third, it is the dwellers in each that are regarded. Abraham was ἐν τῷ Ἄδῃ in the widest sense of the term, as Ἄδης is used in the passage above quoted from Gen. But in Luke Ἄδης and the bosom of Abraham are opposed to one another.—ἐπάρας, *having lifted up*) A lamentable spectacle, presenting itself from the abyss.—[ἐν βασάνοις, *in torments*) And this, at a long interval before the last day; nay even preceding the death of Christ.—V. g.]—τὸν Ἀβραάμ, *Abraham*) but not God Himself. For which reason also he cannot cry unto God, *Have mercy on me.*—κόλπαις) The plural expressing the space from the breast to the knees.

24. ἑαυτοῦ, *himself*). No longer now does he enjoy the attendance of slaves, but is a beggar himself.—πάτερ, *father*) Implying his "glorying in the flesh" [boasting of mere outward privileges of descent from the father of the faithful]: 'Son' in ver. 25 corresponds to 'Father' here.—πέμψον, *send*) Even as yet the self-indulger holds in little esteem Lazarus, even as yet in little esteem Moses: ver. 30.—ἵνα βάψῃ, *that he may dip*) This verb does not always imply a great abundance of water: from it is derived βαπτίζω. Not even the slightest mitigation is vouchsafed. This truly is "the wine of the wrath of God poured out, ἄκρυστον, *without mixture.*" Rev. xiv. 10, Chrysostom observes, ἡ τῆς ἐλεημοσύνης σταγῶν ἀμικτως ἔχει πρὸς τὴν ἀπῆνεϊαν, *A drop of the Divine compassion is not mixed with the unfeeling hard-heartedness of this rich feaster.*—γλῶσσαν, *tongue*) His tongue it was that had especially sinned.

25. Τέκνον, 'Son') The correlative is introduced from the relative, *Father Abraham*. The proper name is not here added. For Abraham did not know him as his son any longer. Joshua also called the wretched Achan *Son* [after his guilt] in ch. vii. 19.—μνήσθητι, *remember*) The dead retain the recollection of former events: see ver. 27.—ἀπὸ λαβῆς) *hast carried off* according to thy desire [hast received as the portion which thou didst desire]. The rich man had not thought so during life. The price is large both of prosperity and adversity respectively: <sup>1</sup> for the sowing time is in this life.—τὰ

<sup>1</sup> i.e. The former, when bought at the expense of eternal misery, is dearly purchased: the latter, when endured in faith for the sake of the better portion, is a good purchase.—E. and T.

ἀγαθὰ, thy good things) ὀρῶν, Ps. xvii. 14.—ἐν τῇ ζῶῃ σου. So the LXX., ἐν τῇ ζῳῇ αὐτῶν in the same passage.—τὰ κακά, evil things) There is not added here *his* [as *thy* was added in the case of the good things of the rich man].—νῦν δὲ, but now) An argument based on the principle of fair compensation, to explain why each should be so treated as he is.—παράκληται, he is comforted) in respect to his former miseries: 2 Thess. ii. 16. He has no leisure [non vacat, no time or opportunity] now for departing [to cool thy tongue].—ἰδονῶσαι, thou art tormented) in pure and unmixed pain.

26. Καὶ, and) An argument drawn from the impossibility of the case.—ἐπι) This accumulates fresh reasons for rejecting his request. Comp. ἐπι, ch. iii. 20 ["Herod added this yet to (Engl. Ver. above) all," ἐπι πᾶσιν, and ch. xxiv. 21, σὺν πᾶσι τοῦτοις, beside all this.—ὕμῶν, you] [not thee] Therefore there are many in hell.—χάσμα, a gulf) viz. the distance that there is between the bosom of Abraham and hell.—ἑστῆρικται, there is firmly fixed) By this word the prayer of the self-indulger is cut off hopelessly.—οἱ θέλοντες, they who wish) if they could.—διαβῆναι) διαβαίνω is said of one passing unrestrictedly and of one's self: διαπερῶν is said of one who crosses<sup>1</sup> by being carried.—οἱ ἐξεῖθεν) Expressed in abbreviated form for οἱ ἐκεῖ, ἐκεῖθεν.

28. Πέντε, five) Perhaps there were five Pharisees, who had especially 'derided' their Lord, ver. 14, and who did not hear the law and the prophets, ver. 16, 29; and who were like the rich feaster, if not externally, at least internally. Certainly the Lord knew the inmost character and also the number of such persons. See ver. 15. The sixth brother was he who was now crying aloud in hell: in contrast to those six, one individual, a seventh, viz. Lazarus, who also was of the posterity of Abraham, reached the bosom of Abraham.—ἀδελφοί, brethren) who are living securely and without concern about their state.—ἵνα μὴ, that they may not) In hell the classical adage, "Companions the solace of the wretched" [*Solamen miseris socios*"], etc., gives no comfort to the rich feaster. See, however, Ezek. xxxii. 31. The self-indulger, who previously had shown no compassion, now puts forth into exercise a kind of compassion, but one which does not correspond to the Divine compassion. He was worse when amidst his pleasures, than now, when amidst the tortures of hell.

29. Λέγει, saith) Abraham gives no answer on the point, whether Lazarus could be sent by him to the brothers of the rich man.

<sup>1</sup> Over a river or lake.—E. and T.

There is not, certainly, such a wide gulf separating from the earth either heaven or hell, as separates the two latter from one another. — *Μωσεία, Moses*) A personification for the Law, appropriately used here as being in antithesis to Lazarus. It is just the same as if they had Moses face to face. [Besides these means of conviction, we are supplied amply with the words of Christ and the writings of His witnesses, by whom also the resurrection from the dead is solemnly affirmed.—V. g.] The scope of this narrative is to commend Scripture, which the Pharisees despised, being ‘covetous,’ ver. 14, ‘justifying’ and “exalting themselves,” ver. 15, and despising the law, ver. 17, all which feelings of the Pharisees are utterly swept away by Scripture. Moses and the prophets are here considered especially, inasmuch (in so far) as they testify concerning Christ Jesus, ver. 16, whom the Pharisees were deriding, ver. 14.—*ἀκουσάτωσαν, let them hear*) This is said sternly. No man is compelled. It is in the believing hearing of the word that we are saved, not by means of apparitions. Herod, as being one not desirous to hear, is not permitted to see a miracle. The question as to men’s state after death is less openly and less at large treated of in the Old Testament [than in the New]; and yet that which is revealed on the subject must suffice for leading men (the Jews) to repent. They are mistaken who suppose that it is only by the revelation of those mysteries that the ungodly are to be gained over to religion.

30. *ὄχι, nay*) Therefore the rich man during his life did not know the plan of salvation; and the wretched man, after having left behind his luxury, brought with him into hell his low estimation for Scripture. Hence he gave a counsel (proposed a plan) by no means in accordance with true theology. He supposed that, as he himself was now affected, so the survivors will presently be sure to be affected. Do thou [reader] rather look upon Lazarus whilst still living; so there will be no need of Lazarus’ appearing after death. Ungodly men demand that in one moment the reality of things invisible should be shown to themselves, first of all, in a manner altogether palpable, and such as to exclude the possibility of faith:¹ they shrink back from laborious investigation, faith, and patience.—*τις, one*) Lazarus, or some one else.—*ἀπὸ νεκρῶν, from the dead*) Therefore the rich man had not believed, neither did his brothers then believe, that there is a hell or a state of blessedness.

¹ For where *sight* is, there is no scope for *faith*, which is trust or belief in things unseen.—E and T.

It is not professed Sadduceeism, as the tenet of a sect, which is to be inferred from this [as the condemning characteristic of the rich man], but practical atheism, wherewith even not merely the Sadducees, but the Pharisees also were tainted, with (*i.e.* notwithstanding) all their hypocrisy. They were really deriding mockers, ver. 14. And it is probable that *five* Pharisees are stigmatized in ver. 28 above the rest.—μετανοήσουσιν, *they will repent*) That there is need of repentance, all are aware, even without apparitions: for even the self-indulger knew this in hell; although he could not comprehend that Moses and prophets aim at enforcing this same truth.

31. Οὐδὲ ἐὰν—ἀναστῆ, πεισθήσονται, *not even if—shall have risen from the dead, will they be persuaded*) The rich man had said, ἐὰν—πορευθῆ μετανοήσουσιν, *if one shall have gone to them from the dead, they will repent*: now the hypothetical antecedent increases in force [viz. ἀναστῆ taking the place of πορευθῆ]; whereas, however, the consequent decreases in force [πεισθήσονται taking the place of μετανοήσουσιν.] There are many proofs afforded from the unseen world (Matt. xxvii. 53); but those proofs are not intended chiefly for this end, in order that mortals may repent. Another and a different Lazarus was raised to life, and yet they did not believe; John xi. 44, 53. Πείθεσθαι, as also ἀπειθεῖν, is at one time to be referred, for the sense in which it is to be taken, to the understanding, at another time to the will: often to both.

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## CHAPTER XVII.

1. Μαθητάς, *disciples*) as in ch. xvi. 1.—ἀνένδεκτόν ἐστι) So οὐκ ἐνδέχεται, *it is not a thing usual to happen* [προφήτην ἀπολέσθαι ἕξω Ἱερουσαλήμ], ch. xiii. 33 [lit. a thing *not admissible in the common course of things*].—ἐλθεῖν, *come*) especially through the instrumentality of the Pharisees. [And their deriding cavils, ch. xvi. 14.—V. g.]

2. Τούτων, *of these*) By this pronoun, Luke shows evidently that “the little ones” were present in the midst of them.

3. Προσέχετε ἑαυτοῖς, *take heed to yourselves*) Not only do not give offence to others, ver. 1, 2, or take offence from others who sin against you, ver. 3, but also *take heed* lest ye be an offence or

stumbling-block to yourselves; Matt. xviii. 8. Comp. Gal. vi. 1, at the end of the verse.—*ἄφεσις*, *forgive*) So God deals with us.

4. *Τῆς ἡμέρας*, *in the day*) This passage many misapply, by erroneously connecting the idea with that in Prov. xxiv. 16 [A just man falleth seven times and riseth up again"] as if the just man fell seven times a *day*, and that, too, into *sins*.—*ἐπιστρέψῃ*, *turn himself again*) In antithesis to *ἀμαρτήσῃ*, if he *shall have trespassed*.—*μετανοῶ*, *I repent*) To say so openly and ingenuously, is not only not disgraceful, but is even salutary [tends towards one's salvation]: the mind of the offender and that of the offended party are thereby admirably healed. [In a similar way, also, it is expedient that we entreat pardon before God, not merely in general terms, but in respect to the particular lapses into sin of which we are conscious.—V. g.]

5. *Ἐπιον*, *said*) Being moved with the sweetness of His words, ver. 4, they were wishing to have a more abundant enjoyment of the Divine benignity.—*οἱ ἀπόστολοι*, *the apostles*) who had in an especial degree need of great faith.—*τῷ Κυρίῳ*, *the Lord*) This appellation being put here implies, that this petition was a very solemn one.—*πρίσθε*, *add*) They hereby recognise the Divine power of Jesus. Jesus deals with their petition in ver. 6, and ver. 7-10.—*πίστιν*, *faith*) which surmounts stumbling-blocks, and freely forgives offences.

6. *Εἰ ἰ΄*) This *IF* itself sharpens the energies of minds striving after faith, and enlarges their powers so as to reach it. [By the very fact of setting forth the efficacy of faith, faith itself is increased.—V. g.]—*συκαμίνῳ* סִימְרָו, which the LXX. render *συκάμινοι*. The *morus* or *mulberry tree*, a tree often met in Palestine. See 1 Kings x. 27. Sometimes the *συκομορέα* is distinguished from it. See ch. xix. 4. See the lexicographers, and Bexa, on this passage. The wild fig-tree is a tree *most deeply rooted*.<sup>1</sup>—*φύτεύθητι*, *be thou planted*) with thy roots, so as to remain in the sea. It is a similar effect to this which is produced on believers themselves.—*ἐν τῇ θαλάσσῃ*, *in the sea*) They were at the time near the sea; comp. Matt. xvii. 20, 27.—*ὑπήκουσεν ἄν*, *it would obey you*) Metaphysicians term it the *obediential* power. The recognition of the Divine omnipotence, which faith apprehends, increases faith.

<sup>1</sup> The *συκάμινος* is the *mulberry tree*, Lat. *morus*, black and white, Theophr. Caus. Pl. vi. 6, 4. *Συκομορος* or *συκομορέα* is the *fig-mulberry*, Th. *σῦκον μέρον*; an Egyptian kind that bears its fruit on the branches, and has leaves like the white mulberry. *Ficus sycomorus*, Linnæus.—E. and T.

7. Τίς, *who*) viz. *is there?*—δὲ, *but*) There is apprehended by faith the Divine omnipotence, ver. 6, *but* what is still more blessed, the Divine *compassion* and grace, and that pure unmixed grace; ver. 7, et seqq.; comp. ch. x. 20. [The fact of the disciples' "names being written heaven," is to their faith a greater cause for joy than "the spirits being subject" to them].—ἐξ ὑμῶν) *of you, men, or disciples.* Bartholomew is said to have been a nobleman.—δοῦλον, *a servant*) Christ, whilst He increases their faith, seems to lessen (*disparage* or *impair*) it [by putting them on the footing of a *servant* or *slave*]. The groundwork that lies underneath great faith and prayer is lowly poverty of spirit, and a profound sense of our ἀχρεϊότης, *unprofitableness*, and of the debt of duty we owe Him. Ps. cxlvii. 11; cxxiii. 2, ["Behold as the eyes of *servants* look unto the hands of their masters, etc., so our eyes wait upon the Lord our God, until He have *mercy* upon us."]—ἀροτριῶντα, *plowing*) during the whole day: whence there follows, δειπνήσω, "wherewith I may have *supper*" [the meal at *the close of the day*].—εὐθέως, *forthwith, quickly*) In antithesis to μετὰ ταῦτα, *afterwards*, in ver. 8. Therefore we should construe εὐθέως with ἀνάπεσε, *forthwith sit down to meat.* Others [as the Engl. Ver., "will say unto him by and by,"] join εὐθέως with ἐρεῖ, *will forthwith say*, which gives a rather ax sense. For whether the master says this or that to the servant, he says it 'forthwith,' as soon as ever the servant hath come in from the field. But those persons wish *forthwith* or *quickly* to sit down to meat, who after they have laid aside all their other duties, fancy that the highest degree of faith should be ascribed to them, ["Qui missis cæteris officiis fidem sibi summam conferri oportere putant."] Whereas they please God, who walk modestly, and demand nothing in a spirit of arrogance.—παρελθὼν, *go forward and*) See note, ch. xii. 37.—ἀνάπεσε) Others read ἀνάπεσαι. But both Aorists of this are of frequent occurrence in the Active, not in the middle.<sup>1</sup>

8. ἕως) *until*, even up to the time that, and as long.

9. Ἐποίησε, *he did*) viz. in "plowing, or feeding cattle," ver. 7. —ὃ δὲ οὐκ) ["I trow not," I rather think not] Μείωσις.<sup>2</sup>

10. Ὅταν ποιήσητε, *when ye shall have done*) The consideration of

<sup>1</sup> BD read ἀνάπεσε. AΔ, and probably L, read with Rec. Text ἀνάπεσαι. Luke has undoubtedly ἀνέπεσεν in ch. xi. 37, xxii. 14. Therefore it is not likely that in this case alone he would adopt the form found in John, Matthew, and Mark, ἀνεπεσάμην, from which ἀνάπεσαι comes.—E. and T.

<sup>2</sup> The figure by which more is to be understood than what is expressed.—E. and T.



the apostles was at the time fixed too intently upon the obedience which they had heretofore rendered, especially as they saw the scandalous perversity [or the perversity which took offence (*σκανδαλον*) at the Saviour] on the part of others. See ch. xvi. 14. The Lord calls them back from the remembrance of such things [which tended to lead them to exalt themselves by the comparison].—[*λέγετε, say ye*] We are to understand and supply the following, *So your faith will become great*. When the obstacles to faith have been taken out of the way, among which rashness and self-confidence easily hold the first place, faith of its own accord increases. For then the pure and unmixed grace of the Lord has unrestricted room for its exercise.—V. g.]—*ὅτι* *ὅτι* seems twice to have the same force by Anaphora.<sup>1</sup>—*δοῦλοι ἀχρεῖοι, unprofitable* [dispensable] *servants*)<sup>2</sup> The emphasis lies on the word *servants* (slaves), and every servant ought to confess himself *unprofitable* from the very fact that he is a servant who owes all things [to his heavenly Master], who, if he is guilty of a delinquency, deserves stripes; if he does all things required of him, he deserves nothing as a matter of debt; he ought to feel as if he had done nothing; no thanks are to be considered due to him, whose part it is not to demand aught of importance to be assigned to him as regards either trouble or reward. God can do without our usefulness (services), being Himself alone 'good.' Rom. xi. 35. [Who hath first given to Him, and it shall be recompensed unto him again], Matt. xix. 17. David saith, *ἔσομαι ἀχρεῖος* [Engl. Ver., *vile*], *ἐν ὀφθαλμοῖς σου καὶ μετὰ πάντων παιδισκῶν, ὧν εἶπάς με μὴ δοξασθῆναι*, 2 Sam. vi. 22, where the antithesis *δοξασθῆναι* follows, not without mention of *servants* [*παιδισκῶν*]. He is wretched whom the Lord calls an *unprofitable servant*, Matt. xxv. 30: Happy is he who calls himself so. As to the word *ἀχρεῖος*,

<sup>1</sup> The figure by which the same word is repeated in the beginnings of sentences, clauses, etc. But *ὅτι* is omitted before *δοῦλοι*, and before *ὁ ὠφείλομεν* by Laehm. AX Syr. Vulg. abc Cypr. omit the *ὅτι* before *δοῦλοι*. But BD Orig. have it. ABDLabc Vulg. Memph. Orig. 3,565c Cypr. omit the *ὅτι* before *ὁ*. Rec. Text has it without any of the oldest authorities.—E. and T.

<sup>2</sup> *Ἀχρεῖος* is not *worthless* or *of no value*; for that servant is not *useless* who does all that his master orders him. *Ἀχρηστος* is not one who does not what is commanded—one who yields no benefit—one *useless*. But *ἀχρεῖος* is one *εὐ οὐκ ἔστι χρεία* or *χρεῖος*, *of whom there is no need*, a person we can dispense with, *dispensable*, one to whom God the Master owes no thanks or favour. Human pride is liable to fancy that it has done God a favour by doing well, and that God could do without men's services. See my note Matt. xxv. 30, and Tittm. Synom.—E. and T.

see Eustathius.<sup>1</sup> There is a Metonymy of the consequent for the antecedent. Say ye, We are *unprofitable servants*; that is to say, there is no greater return of thanks due to us, than if we had done nothing. Job ix. 21, x. 15.<sup>2</sup> Even the angels may call themselves unprofitable (dispensable) servants of God. And also the servant of a man may call himself an unprofitable servant, although he be profitable (serviceable) to his master. The reason is, I. The condition itself of a slave or servant [which makes service a matter of course, not something that can claim a reward]. II. In respect to God, there is to be added His own perfect blessedness. Acts xvii. 25 [Neither is worshipped with men's hands, *as though He needed anything*, seeing He giveth to all life, and breath, and all things]. Ἀχρεῖος is either used transitively, of one who is not profitable to another: or intransitively, of one who is of no profit to himself: and this again either of one's own accord, as David says that he will be [in the passage quoted above, 2 Sam. vi. 22], (not in the Hebrew, but in the Greek), or else involuntarily, as a servant or slave.—ὠφείλομεν, *we were bound by our duty*) as servants. The emphasis rests on this word, rather than upon the word, πεποιήκαμεν, *we have done*.

11. Διὰ μέσου, *through the midst*) On the confines of both Samaria and Galilee. [The *remembrance* of the Saviour in His journey from Galilee through Samaria to Judea, was deeply engraven on men's minds by the following miracle.—*Harm.*, p. 416.]

13. ἤραν φωνήν, *they lifted up their voices*) An effort which their disease was scarcely admitting of. The one grateful Samaritan directed his voice to a pious use again in ver. 15.

14. Ἱερεῦσι, *unto the priests*) To more than one priest, because there were more than one leper. This would have to take place at Jerusalem, a long journey. It is thus that the Samaritan is brought over to the faith of Israel. [For which reason he is said in ver. 15 to have *returned*, ἐπέστρεψεν.—V. g.] By this command the previous healing is by implication indicated.

[15. Φωνῆς μεγάλῃς, *with a loud voice*) which was in itself a testimony to the fact of the cure having been performed, to the glory

<sup>1</sup> Matt. xxv. 30, the servant is condemned for being ἀχρεῖος: whereas here the servant is commanded to call himself ἀχρεῖος. The reason is, because the former had been also ἀχρηστος, one who did not work and yielded no benefit, and in *this* sense *not wanted* (ἀχρεῖος). But here he is ἀχρεῖος in the sense, *not indispensable* to his Lord.—E. and T.

<sup>2</sup> Comp. Job xxxv. 7, 8, "If thou be righteous, what givest thou Him? or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man."—E. and T.

and praise of God. For it seems that the voice of lepers is ordinarily hoarse.—V. g.]

16. Σαμαρείτης, a Samaritan) ver. 11 [Belonging to Samaria, through the borders of which Jesus was 'passing'].

17. ΟΙ δέκα, the ten) A specimen of His omniscience.

18. Οὐχ εὐρέθησαν, there have not been found) i.e. the nine have not been found.—ὑποστρέψαντες, who returned to give) A part of the Predicate. [In returning home from Jerusalem, it would have been but a slight deviation from their route to have repaired to Jesus; and yet they thought it too much trouble to go to Him.—V. g.]—δοῦναι, to give) They ought to have done so of their own accord.—ἀλλογενής, alien) who might seem to have been likely to have been benefited by the society of the rest, they being persons who were more bound to give thanks than he.

19. Πορεύου, go thy way) It was not befitting at that time, that the Samaritan should remain long with Him.

20. Πότε, when) They ask rather concerning the *time*, than concerning the *place*, which without dispute (or *distinction*) they supposed would be Jerusalem. The Lord answers both concerning the time and concerning the place. but in a way widely different from what they were supposing. Comp. ver. 37, ch. xix. 11, *et seqq.* [All along from Luke xvii. 20 to ch. xviii. 14 there is one continued reply to that question of theirs; and those particulars which we have in ch. xvii. 22-37, were repeated by the Saviour on the occasion recorded in Matt. xxiv., etc.—*Harm.*, p. 419. It is a course full of danger, to neglect present duties, and then to extend the exercise of our prudence forward to what is future.—V. g.]—μετὰ παρατηρήσεως, with observation) with such pageant as that one can gradually and successively observe the *πότε* and the *ᾧδε*, the *time* and the *place*. The correlatives are: the messengers, whom these who are *observing* [i.e. who are on the look out, as if *the kingdom of God came with observation*] would wish to say, *here or there*: and these *observers* themselves, who require to know the *here or there*.

21. Οὐδὲ ἐροῦσιν, neither shall they say) viz. they who point out the kingdom. The verb put without the noun is consonant with this view. For the world does not recognise the messengers of the kingdom.—[ᾧδε—ἑκεῖ, here—there) *Here* includes under it the notion of the present time; *there*, that of the future.—V. g.<sup>1</sup>—ἰδοὺ γάρ, for

<sup>1</sup> The note of the Gnomon on ver. 20, and the reference to ver. 37, implies that *place*, not *time*, is the *leading* idea of the answer as to the *here* and the *there*. Time is only a *subordinate* notion in it.—E. and T.

*behold*) Ye ought to turn your earnest attention to the fact: Then you will see that the kingdom of God is already within your reach. This true (well-grounded) *Behold*, is put in antithesis to the *Behold* ["*Lo, here or there*"] which is looked for without good ground.<sup>1</sup> For *behold* (*ἰδοὺ γὰρ*) does not belong to (stand under) *ἱεροῦσιν*, *they shall say*.—*ἐντὸς*, *within*) Ye ought not to look to times that are future, or places that are remote: for the kingdom of God is within you; even as the King Messiah is in the midst of you: John i. 26 ["There standeth one among you (*μέσσοις ὑμῶν*) whom ye know not"], xii. 35. *Within* is here used, not in respect of the heart of individual Pharisees (although in very deed Christ dwells in the heart of His people: Eph. iii. 17), but in respect to the whole Jewish people. The King, Messiah, and therefore the kingdom, is present: ye see and ye hear [Him]. The LXX. use *ἐντὸς* answering to *בְּרֵךְ* of those things which are in a man; but in this passage He is speaking of more than one. So the LXX. ed Hervag.,<sup>2</sup> Deut. v. 14, *ὁ ἐντὸς τῶν πυλῶν σου*. Raphelius compares the words found in Xenophon, *ὅσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο*, "whatever both property and men were *inside* (within), *with them*, in the camp."—*ἔστιν*, *is*) The Present, appositely, and with emphasis. It cannot be said, the kingdom *cometh*, but it *is now present*: see John iii. 8.

22. *Μαθητὰς*, the *disciples*) who were likely to comprehend that saying, rather than the Pharisees.—*ἔλεύσονται*, *shall come*) Jesus intimates hereby that the present time of the kingdom of God [the time of its being present] will have passed away [will become past], whilst the Pharisees are seeking and inquiring when it is to come. His reply embraces events further off, ver. 24, *et seqq.*, as well as nearer events, ver. 31, *et seqq.*—*ἐπιθυμήσετε*, *ye shall desire*) A hypothetical statement;<sup>3</sup> for afterwards the Paraclete allayed that desire, but only in the case of the Christians: see ch. xxiv. 49, 52. [Avail yourself of present privileges.—V. g.]—*μίας*) one of such days, as ye have now in great numbers,<sup>4</sup> Matt. ix. 15: inasmuch as ye now

<sup>1</sup> ADabc Orig. 1,238c, 4,294c, Hil. Vulg. have ἢ ἰδοὺ ἐκεῖ, as Rec. Text and Lachm. read. But BL omit ἰδοὺ; and so Tisch.—E. and T.

<sup>2</sup> This edition was brought out at Basle, Τῆς Θείας γραφῆς, παλαιάς δηλαδή καὶ νέας ἅπαντα, by John Hervagius, 1545. The preface was by Melancthon. The text of Lonicerus is chiefly followed: there are in it some valuable various readings.—E. and T.

<sup>3</sup> *i.e.* If ye were to desire, or when ye shall desire, to see a day of the Son of Man, ye could not see it. The Pharisees had no such desire. The disciples would have it, when Jesus left them: Matt. ix. 15; John xvi. 6.—E. and T.

<sup>4</sup> See Amos viii. 11.—E. and T.

see Me with your eyes (See on the appellation, "Son of man," the note, Matt. xvi. 13): and the "heaven open," John i. 52. After His ascension, but one such day, and that the greatest of all days, still remains, namely, the last day: see ver. 30.

23. Ἐροῦσιν) *they shall say* [*See, or Lo, here, or Lo there*], the reverse of what happens in the case of the kingdom of God, ver. 21 [in the case of which "they shall not say, *Lo here, or Lo there*"]. But it is thus that they speak in the papacy, which affixes peculiar grace to particular places. The text is especially treating of the Apostolic age.—*ἰδοῦ, Lo* [*See*]) Here He is: viz. the Son of man, i.e. Jesus Christ. It is not the false Christs and their followers who are meant; but those who do not with truth point out the true Messiah.—*μη ἀπέλθῃτε, do not go away*) in the simple sense.—*μηδὲ διώξῃτε, do not follow*) with ardour. Often undue eagerness impels one towards an object, to which true reason does not guide.

24. Ἡ ἀστράπτουσα, *that flasheth*) i.e. whilst it is in the act of flashing. It cannot be pointed out.—*τῆς ὑπὸ οὐρανὸν*) Often the expression, *the earth ἡ ὑπὸ οὐρανὸν, which is beneath heaven*, occurs in the LXX. Version, in Job and elsewhere.—*ὄτως, so*) most rapidly, and most widely.—*τῇ ἡμέρᾳ, in His day*) viz. the last day: Matt. xxvi. 64.

25. Πρῶτον, *first*) before that He enters upon that glory, in which He is about to come.—*ἀποδοκιμασθῆναι, be rejected*) in such a way as if He were not King. After the mention of His glory, immediately again comes the mention of His passion.—*ταύτης, on the part of this generation*) living in this age. It is hereby implied that the day of the Son of man would not be in that age.

26. Καθὼς, *even as*) The last times of all correspond with the deluge, in respect to the universality of the catastrophe; and with the destruction of Sodom, in respect to the fact of fire being the agency employed.—*καὶ ἐν ταῖς ἡμέραις, also in the days*) In the first instance, the actual day of the revelation of the Son of man in ver. 30 is called "the Day of the Son of man;" then afterwards also those days, which precede it, receive that appellation: the last days of [His] expectation: Heb. x. 13 [From henceforth expecting till His enemies be made His footstool]. Comp. the phrase, Ps. cxix. (cxviii.) 84, *πόσαι εἰσὶν αἱ ἡμέραι τοῦ δούλου σου, "How many are the days of thy servant?"* So also, before His coronation or nuptials, some time is assigned to the King or Bridegroom. A similar plural occurs, ch. ix. 51 [ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ], where see the note. [Though the day of His assumption or ascension was one day, yet the forty days before it and after

His resurrection were equivalent to a παρασκευή, or Preparation for it.]

[27. Comp. with this, ver. 33. How great, in truth, is the difference between those who are wholly immersed in temporal concerns, and those who give themselves up wholly to this one aim, that they may be enabled to stand accepted before the Son of man in the day of His appearing!—V. g.]

28. Ἐν ταῖς ἡμέραις Δὼτ, *in the days of Lot*) Gen. xix. 14.—ἡγοράζον, *they were buying*) Already the world had become more motley in its employments in the time of Lot, than in that of Noah; how much more so in our times, when the arts of merchandise, navigation, war, the bar [or *the market*], the school, the senate, etc., have been advanced to the highest perfection!

30. Ἀποκαλύπτεται) The Present, *is revealed*, suddenly and visibly.

31. Ἐν ἐκείνῃ, *in that day*) *that day*, on which the kingdom of God shall come. The day of Jerusalem being besieged is meant: comp. ver. 34, note: a day which has many points (aspects under which it may be viewed) in common with the last day. Comp. ver. 22. After Jerusalem had been destroyed, Christianity was most freely propagated. See ch. xxi. 28.

32. Τῆς γυναικὸς Δὼτ, *the wife of Lot*) who did not do what is enjoined in ver. 31. If you weigh well the strict meaning of the words, Gen. xix. 26, and the variety of the interpretations, which are carefully enumerated by Wolf on this passage, the substance of the facts will amount to this: Lot's wife looked back, and fled more slowly than her husband; and so, not reaching Zoar, she involved herself in that calamity of which the angels had warned her, and perished by a death nearly the same as befell the people of Sodom: for the extreme outskirts of the miraculous and fearful shower that rained on Sodom seized on the wretched woman, and deprived her of life, and suddenly scorched, covered over, discoloured, smote, and utterly changed [the state and look of] her body; so that she, who had not *run* as she ought, stopped altogether still. For her corpse, in that state, standing upright, and preserved from decomposition, is called a statue [pillar]: and that statue [pillar] was one, not of sulphur, but of that which is milder and yet akin to sulphur, viz. salt. Comp. Deut. xxix. 22; Mark ix. 49. The Asphaltic Lake, being a sea of salt, was similar. Had she fallen into the midst of the shower, she would have been at once wholly consumed; but whilst the fire was lightly playing about her, she became stiffened. However, there is no doubt but that either her dead body was buried

a short while after (as is usually the case with bodies which have been both overwhelmed with, and afterwards drawn out from, snows, waters, and sands, or which have been killed by Divine interposition, Lev. x. 5 [as was done in the case of Nadab and Abihu, Aaron's sons]), or else, when the salt melted, the body passed into decomposition. At all events, neither in the time of Moses nor in that of Christ, is that statue (pillar) said to have been in existence : and accordingly here He says, *Remember, not, Look upon, Fix your eyes on.*

33. Ζητήσῃ, shall have sought) [*i.e.* by *delaying* to flee to the Refuge]. See ver. 31, 32.—ψυχῆν, life) We must understand this of the whole man, as distinguished from the natural or spiritual life, which are respectively determined and defined by whatever is added in the language of the passages where they are intended to be understood.—ζωογονήσει) [*shall preserve alive* : a word of the LXX.] See note, Acts vii. 19.

34. ταύτη τῇ νυκτι, in this night [not as Engl. Vers. “in that night”]) He does not say, ἐν ἡμέρῃ τῇ ἡμέρῃ, “in that day,” comp. ver. 31 : Matt. xxvi. 31 [ἐν τῇ νυκτι ταύτῃ, “All ye shall be offended because of Me this night”]. There are in our own day, saith He, persons who shall reach those times so widely different. Comp. the *here* in ch. ix. 27 [“There be some standing *here*,” etc., speaking of an event about to happen presently]. The event followed in the same generation : Matt. xxiv. 34 [“This generation shall not pass, till all these things be fulfilled”].—εἷς) [*the one*]. So very many MSS. : and the expression, εἷς—ὁ ἕτερος, is used just as ἐνός—τοῦ ἑτέρου [*the one—the other*], ch. xvi. 13 ; and πέντε—καὶ αἱ πέντε in Matt. xxv. 2.<sup>1</sup> Presently after, in ver. 35, Mill has omitted to notice, that in ver. 35 ἡ has also been omitted before μία, and that too in the text of Stephens' Edition.<sup>2</sup>

36. Δύο ἕσονται ἐν τῷ ἀγρῷ, κ.τ.λ.) Very ancient authorities exhibit this versicle in Luke also, as well as in Matt. (xxiv. 40). Moreover, that it was not transferred here from Matthew, is evident from the difference of the words in Luke, as compared with those in Matthew, as also from the different order of the versicles in each Ἐβανγελιστ. [This is the reason for the change of the opinion

<sup>1</sup> “The one set of five—and the other set of five.” So Scholz reads, αἱ πέντε ; but Lachm. and Tisch. omit αἱ.—E. and T.

<sup>2</sup> In ver. 34 AD read εἷς. B (judging from the silence of the collations) and Rec. Text, ὁ εἷς. In ver. 35 ALXΔ read μία : and so Tisch. BD and Rec. Text (Elzev), ἡ μία : and so Lachm.—E. and T.

which is found in the larger Ed. For both the margin of the Ed. 2 and of the Vers. Germ., following the example of the Gnomon, receive that clause concerning the two men in the field.—E. B.] Matthew has two paragraphs, viz. the one concerning the *field*, and that concerning the grinding at the *mill*: Luke adds a third, concerning the two men in one *bed*: just as on another occasion Matthew has two paragraphs concerning ‘following’ Jesus Christ, ch. viii. 19, 20; to which Luke adds a third, ch. ix. 61, 62 [“Let me first go bid them farewell which are at home—No man having put his hand to the plough,” etc.]. So likewise the former Evangelist has two paragraphs or clauses, viz. concerning ‘bread,’ and concerning “a fish,” ch. vii. 9, 10: the latter Evangelist adds a third, viz. that concerning an ‘egg,’ ch. xi. 12.<sup>1</sup>

37. Πού, *where*) Where shall that occur, which is described in ver. 34, 35?—ὅπου, *where*) The Lord indicates, by a periphrasis, the *where*, when He is now interrogated as to the calamities about to come, just as in ver. 21 He had answered on the question as to “the kingdom.”—[τὸ σῶμα, *the body*) The whole Jewish nation, assembled at Jerusalem on the feast of Passover.—οἱ ἄετοί, *the eagles*) The Romans.—V. g.]

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## CHAPTER XVIII.

1. Δὲ καὶ, *moreover also*) as regards the preparation for those things about to come to pass. Comp. ver. 8.—πρὸς τὸ) that is to say, as concerns that all-important subject, prayer.—πάντοτε, *always*) night and day; ver. 7.—προσεύχεσθαι, *to pray*) Two parables treat of prayer: the one here, in ver. 1, *et seqq.*; and the second in ver. 9, *et seqq.* The first teaches us to unlearn (overcome, lay aside) indolent faintness; the second, to unlearn confidence in ourselves: two extremes deserving to be noted. For the words, ἐγκακεῖν, *to be faint or indolent*, and πεποιθότας ἐφ’ ἑαυτοῖς, *i.e. self-confidence*, in a bad sense, are mutually opposed, ver. 1, 9; even as *confidence or trust*, in a good sense, 2 Cor. iii. 4 (πεποιθήσιν ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν), and *to faint*, 2 Cor. iv. 1 (οὐκ ἐγκακοῦμεν), Eph. iii.

<sup>1</sup> Dabc Vulg. Syr. support ver. 36 here in Luke xvii. But ABQ, and most Uncial MSS. and Memph. Version, omit it.—E. and T.



12, 13, are mutually opposed.—*μὴ ἐγκακίῃ*, *not to faint*) The cry of the elect (*τῶν βοώντων*), ver. 7, is in consonance with this *not-fainting*. An example in point occurs, ver. 39 [the blind man near Jericho].

2. Θεὸν—*ἄνθρωπον*, *God—man*) ‘Regard’ to one or other of these two, God or else man, is certainly wont to influence most men, and to restrain judges from *injustice* (ver 6, “the unjust judge,” lit. “the judge of *injustice*,” ὁ κριτῆς τῆς ἀδικίας).—*μὴ φοβούμενος*) We are wont *φοβεῖσθαι*, *to fear*, the power of others; and *ἐντρέπεσθαι*, *to have regard to*, or *reverence for*, the estimation of others.<sup>2</sup>

3. Χήρα, *a widow*) one who is easily exposed to injury, and cannot readily find protection among men. Such doth the Church appear to the world.—*ἐκδίκησον*) Hence the expression used in ver. 7 is *ἐκδίκησις*. Ἄντιδικος and ἀδικία are conjugates.—*ἀντιδίκου*, *adversary*) 1 Pet. v. 8.

4. Ἐν ἑαυτῷ, *within himself*) of his own accord.—*τὸν*, *κ.τ.λ.*) The creed of an Atheist in power.

5. Ἐκδικήσω αὐτήν, *I will avenge her*) for My own sake.—*ὕπωπιάζει*, lest she *beat me black and blue*<sup>3</sup>) An hyperbole suitable to the character of the unjust and impatient judge. Refer to this verb the words *εἰς τέλος*. For *ἐρχομένη* is as it were *παρέλκον* (redundant), which might be omitted, and yet the idea of the sentence remain intact and entire; the employment of it, however, imparts to the language sweetness and characteristic feeling, etc. [See Append. on “Moratus Sermo.”] The importunity of the widow in seeking help waxed greater and greater.

6. Εἶπε, *said*) after having interposed a proper (requisite) pause, for the purpose of sharpening the attention of His hearers.

7. Θεὸς, *God*) Who is a most righteous Judge.—*ποιήσῃ τὴν ἐκδίκησιν*, *effect the avenging of*) These words are presently after repeated with the greatest force.—*τῶν ἐκλεκτῶν αὐτοῦ*, *of His own elect*) He is speaking of those elect in particular [besides the *general* truth taught by the parable] who were living at that time, and who were about to escape safe through the destruction of the city.—*βοώντων*, *who cry*)

<sup>1</sup> ABDLΔ so write the word; and not *ἐκκακίῃ*, as Rec. Text.—E. and T.

<sup>2</sup> In the earlier age of pure Greek, *ἐντρέπομαι* was construed with the Genitive of the person; but from the age of Plutarch downwards, with the Accusative of the person.—E. and T.

<sup>3</sup> “Lest she weary me.” Ὑπὼπιάζειν. Th. ὑπόπια, *the part beneath the eye*: hence *to give a black eye*; as Latin, *sugillo* from *sub cilia*. Metaphorically, *to tease* or *weary*.—E. and T.

as being in great straits, to ask for their being avenged. [As being destitute of every other aid. This was the sacred anchor of David, Ps. lv. 17, 18.—V. g.]—[*ἡμέρας καὶ νυκτὸς, day and night*) They severally cry night and day; but the cry of all, taken collectively, is undoubtedly altogether continuous, and never ceaseth.—V. g.]—*μακροθυμεῖ*) A striking reading [which, though the margin of the larger Edition judged it to be the inferior reading, is notwithstanding preferred to the other reading by the Germ. Version, which follows the margin of the Second Ed.—E. B.<sup>1</sup>] Any one may readily perceive the force of the construction (involved) in it: *The elect cry to God, but God μακροθυμεῖ, bears long* (delays the answer long), *in their case* (respecting them). The verb of the former member of the sentence in the text passes into the participle *βοώντων, who cry*; whilst the verb of the other member, *μακροθυμεῖ, bears long* (delays His purpose long), remains unmoved. I have brought together several examples of this construction, which has been assailed by many in all quarters, in my note on Mark iii. 27. Moreover in this passage there is commended that *long-suffering* [long tarrying in executing His purpose] on the part of God, whereby He regards both the wrongs done by the wicked and the sufferings of the saints in such a way (comp. Is. lxiv. 11, 12) [Ps. lxxxiii. 1, 2] as that He does not immediately make an end of both, although men think that His wrath against the wicked and His compassion towards the saints require a most speedy end to be made. At length there is accomplished that which is said of the just, Sir. xxxv. 22 (Al. xxxii. 18), οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς Κραταίος.

8. *Ἐν τάχει*) He will both “effect the avenging of His elect,” and effect it *speedily*.—*πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς; nevertheless when the Son of man shall come, whether shall He find faith on the earth?*) *πλὴν, nevertheless*, it is not so much the prayers of the pious (inasmuch as their faith, which evinces itself in their ‘crying,’ shall be reduced to a marvellous paucity and smallness) as the goodness and justice of God, which will accelerate the consummation. The *πλὴν, nevertheless*, and the *ἄρα, num* [an interrogative which expects an answer in the negative], have great *ἕθος* (characteristic feeling and graphic power); the negative assertion being modified and tempered by the interrogative form of the sentence. For He shall come, before that the faith of the godly utterly

<sup>1</sup> ABDQLX read *μακροθυμεῖ*; Vulg. “*patientiam habebit*,” Rec. Text, *μακροθυμῶν*, with *abc*.—E. and T.

fails. He does not declare that faith shall be universal; nor does He say that faith shall have been utterly at an end *on the earth*, replete as it shall be with iniquities and calamities, inasmuch as faith had not utterly ceased upon it even at the time of the flood, Heb. xi. 7. It was deemed [by God] right that there should be persons who should receive the Messiah, at His first coming, with faith: Luke i. 17 [It was John the Baptist's office accordingly "to make ready a people prepared for the Lord"]; much more therefore will it be deemed right that there should be believers, to whom He is hereafter to come, having been long expected by them [Ps. lxxii. 5, 6, 7, 17]; Matt. xxiv. 31, xxiii. 39, xxv. 1, *et seqq.* ["Five wise" were found when He came]; 2 Thess. i. 10; 1 Thess. iv. 17; 1 Cor. xv. 51; Heb. ix. 28; Rev. xxii. 20.—ὁ υἱὸς τοῦ ἀνθρώπου, *the Son of man*) to Whom the judgment has been assigned, John v. 22, 27.—ἐλθὼν, *when the Son of man shall come*) from heaven. For the antithesis, *on the earth*, follows. From the verb εὐρήσει, *shall He find*, the participle ἐλθὼν has the force of a future: and He is speaking of His coming to *avenge* His saints: 2 Thess. i. 8: that is to say, He is speaking of His coming visibly for the last judgment; as the appellation, "Son of man," leads us to infer. Comp. ch. xvii. 24, 20.—εὐρήσει, *shall He find*) Comp. ch. vii. 9 [Jesus as to the centurion, "I have not found so great faith," viz. though *looking for it*].—τὴν πίστιν) *the faith*, whereby the godly trust in the Lord, and cry to Him. *The hope of better times* is neither confirmed nor discouraged (weakened) by this declaration. The worst of all times, and that most full of careless security, shall succeed to the better times,—a time most widely removed from (most alien to) faith, a time running on to the very *coming of the Son of man*.

9. Καὶ πρὸς τινας, *also to certain persons*) Previously He had spoken to the disciples, exhorting them to perseverance in prayer: now He deters *certain persons* from rashness and perverse self-confidence.—πεποιδότες ἐφ' ἑαυτοῦς, *who trusted in themselves*) in themselves, not in the grace of God, when praying; ver. 10. The antithesis is πίστιν, *faith*, which has respect to God, ver. 8. So πέποιθεν ἐπὶ τῇ δικαιοσύνῃ αὐτοῦ, Ezek. xxxiii. 13, LXX.—ὅτι, *that*) For the very question at issue turns upon that, who in prayer is to be counted righteous [the self-justiciary, or he who stands righteous by *faith*].—δικαιοὶ) *righteous*, needing no justification, ver. 14. The antithesis τῷ ἁμαρτωλῷ, "me, the sinner," ver. 13.—ἐξουθενούντας, *who made nothing of, despised*) accounting them unrighteous [as compared with themselves].—τοῦς λοιποῦς, *the rest of men*) all and each: ver. 11.

10. Ἀνέβησαν, *went up*) from their own houses, ver. 14. The temple was upon an elevation. Comp. the κατέβη, *went down*, ver. 14. [Truly one single going (to the house of God) is very frequently of the greatest moment.—V. g.]—προσεύξασθαι, *to pray*) In prayer, which has been the subject heretofore discussed from ver. 1, the whole state of the soul is brought out in exercise.—Φαρισαῖος, τελώνης, *a Pharisee, a Publican*) A striking sample of both classes.

11. Σταθεῖς, *standing*<sup>1</sup>) confidently, in his wonted place. This reciprocal form [having taken his stand, having stationed *himself*] denotes more than the neuter ἐστῶς, used of the publican presently after, in ver. 13.—πρὸς ἑαυτὸν) praying as one *dependent on himself* (“*penes se ipsum*,” at his own disposal), giving ear to himself, as though he could bear no man to be next him. Comp. in ver. 9, πεποιθῶτας ἐφ’ ἑαυτοῖς, “*who trusted in themselves*.”—εὐχαριστῶ, *I give thee thanks*) By using this formula the Pharisee seems indeed to praise God [For it is with good reason, and deservedly, that thanks are rendered to GOD for deliverance from natural (temporal) destruction, if indeed that be done with truth and humility.—V. g.], but in reality he congratulates (prides) himself alone on his felicity: it is of himself alone that he speaks.—οἱ λοιποὶ, *the rest of men*) The Pharisee divides mankind into two classes: in the one class he groups together the whole human race; the second, that is the better class, he seems to himself alone to constitute.—ἄρπαγες, *rapacious* [extortioners]) He takes it as an established certainty, that the first and foremost class of sinners is that one under which he thinks the publican is included; in order that he may stigmatize him both in general with the rest of the class and also individually. The saying of the old poet accords with this: πάντες τελῶναι, πάντες εἰσὶν ἄρπαγες, *all publicans (tax-gatherers) are all extortioners*. See Gataker, Misc. posth. c. x.—ὄψοις, *this*) Such language is indeed “the putting forth of the finger” [to point at in supercilious contempt and self-righteousness]: Is. lviii. 9.

12. Νηστεύω, *I fast*) The Pharisee boastingly shows that he is righteous towards God by his present prayers; and in relation to himself, by fasting; and towards other men, by paying tithes, etc.—δὶς, *twice*) on the second and fifth days of the week (Monday and Thursday).—τοῦ Σαββάτου, *the Sabbath*, literally) *i.e.* the week. Synecdoche [a part of the week put for the whole].—πάντα ὅσα, *all things whatsoever*) He boasts of his possessions.

<sup>1</sup> Comp. Isa. lxxv. 5, “Who say, Stand by thyself, come not near to me; for I am holier than thou.”—E. and T.

13. *Μάκροθεν*, from a distance, afar off) not presuming to draw near.—*ἰστώσως*) Neither *σταθείς* (ver. 11), taking his stand (confidently), nor falling on his knees, lest he should be looked at in praying.—*οὐρανὸν*, heaven) In the case of repentance, either fear is the predominant feeling, or else shame. Shame is a more ingenuous feeling than fear: ch. xv. 18, 21 (the prodigal son); Ezek. xvi. 52.<sup>1</sup> Better it is when the heart is melted and softened, than when it is merely bruised and broken with terror and the fear of punishment. The particles, after the rock has been bruised into sand, retain their previous hardness; whereas the heart of flesh, which has been made out of a heart of stone, pleases God, as being His own work, and in a greater degree gives glory to Him.—*ἔτυπεν*, was smiting) [continued smiting] through grief of mind. Where there is grief, there is a hand [to smite one's self in self-reproach, as Ephraim when repentant, "After that I was instructed, I smote upon my thigh"], Jer. xxxi. 19.—*στῆθος*, breast) The seat of the conscience.—*ἰλάσθητί μοι*, be propitious to me [propitiated towards me]) He does not dare to make mention of God and of himself in immediate connection. His trust was in the Divine mercy. [This same form of expression is used both by true penitents and by hypocrites. In fact, these latter steal from Scripture the services of words; and when they fall upon formulas much noted in Scripture, they seek "refuges of lies" in them, however utterly alien they may be to the very power and spirit of them. It is thus that they make their plea the dying thief (robber) seeking grace at the last hour; as also Paul "glorying in his infirmity."—V. g.]—*τῷ ἁμαρτωλῶ*) to me, who am the sinner.<sup>2</sup> He thinks of no other man save himself.

14. *Εἰς τὸν οἶκον*, to his house [home]) whether in the parable his house be supposed to have been at Jerusalem, or in that locality where the parable was uttered. Comp. as to returning to one's own house [Mary], ch. i. 56.—*ἄλλοτε* *ἔχεινος*) Otherwise it is read *ἡ ἐχεινος*.<sup>3</sup>

<sup>1</sup> And 63, "That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."—E. and T.

<sup>2</sup> So Beng. translates it unequivocally in the Vers. Germ.: "Gott, sey versuhnet mir *dem* sunder." Alford is rather too rashly dogmatic in denying this force of *τῷ*. So as to *ἰλάσθητι*, as if "no doctrinal meaning *could be*" in it. Had the Jews no idea of propitiation in their sacrifices?—E. and T.

<sup>3</sup> Tisch. reads *ἡ γὰρ ἐχεινος*, with APQXΔ and later Syr. Cyprian and *bc* have "magis (omitted by *b*) quam ille Phariseus." Lachm. has *πὰρ ἐχεινον*, with BL Memph. Origen. D has *μᾶλλον παρ' αἰκείνον τὸν Φαρισαῖον*: and so the Syr. Version: *a*, "præ illum Phariseum": Vulg. "ab illo"—E. and T.

In either case *μαῦλλον* is to be understood, as in ch. xv. 7; 1 Cor. xiv. 19. The Pharisee was not justified at all; for he *ἔταπεινώθη*, *was abased*.

15. *Καὶ τὰ βρέφη*) *also infants*. Therefore they hereby recognised (acknowledged) the humanity of Jesus. [These things occurred beyond Jordan, on His journey towards Jerusalem: Matt. xix. 1, 13.—V. g.]

16. *Προσκαλεσάμενος*, *having called to Him*) the more on that account [because the disciples had ‘rebuked’ them], and with a gracious tone of voice and expression of countenance.—*αὐτὰ*, *them*) Great condescension: comp. ver. 19. With good reason [as best exemplifying it Himself] He recommends ‘humility’ to us in ver. 14.

17. *Παιδίον*, *a little child*) A *παιδίον*, or *little child*, has already somewhat of the use of his reason, so as to be able to *receive*, *δέξασθαι* (“the kingdom of God”); but the *βρέφος*, *an infant*, expresses even a lower degree, which is suited to the *touch* of the Saviour, ver. 15, 16. [The fellowship of the kingdom of heaven consists for the most part of little children.—V. g.]

18. *Ἄρχων*, *a ruler*) and that ruler a youth, Matt. 19, 20. [It was not so much the dignity of his rank, as his personal wealth, that influenced him, a young man though he was (whose besetting sin is not usually love of money), to draw back from the Saviour.—V. g.]

20. *Τίμα*, *honour*) even though thou art a ruler: ver. 18.

22. *Διάδος*) *distribute, thyself*. To do so is wont to impart great joy to the godly.

[23. *Περίλυπος ἐγένετο*, *he was much saddened* [very sorrowful]) The rich Zaccheus obtained what was much better in his joy (*i.e.* by his joyfully receiving Christ, than the rich ruler did by going away from Him in sorrow), ch. xix. 6.—V. g.]

27. *Δύνατα*, *possible*) An example of the possibility is afforded in the case of Zaccheus, ch. xix. 2, 9.

30. *Ἀπολάβη*, *who shall not receive*).—*καιρῷ*, *time, season*) This expresses something more near at hand, than if He had said *αἰῶνι*, *world, age*, as in the succeeding member of the sentence.

31. *Παραλαβὼν*, *having taken to Him*) in private: Matt. xx. 17.—*πάντα τὰ γεγραμμένα*, *all things that are written*) Jesus made of the utmost consequence those things which had been written. The Word of God, which is in Scripture, is the rule of all the things which shall come to pass, even of the things which shall come to pass in the life eternal.—*τῷ*) The Dative expresses the force of ὅ

prefixed, *i.e.* “as concerns the Son of man:” and there is included the notion of the *Dativus commodi*. See the end of ver. 33.<sup>1</sup>

32. Ἐμπαίχθησεται, *He shall be mocked*) in jeering sport (being made game of).—ἰβρισθήσεται, *He shall be loaded with insults*) in deliberate earnest.

34. Καὶ, καὶ, καὶ, *and, and, and*) An ascending climax.—τὸ ῥῆμα τοῦτο, *this saying*) put forth by the Lord.—οὐκ ἐγίνωσκον) *they did not perceive the meaning of* (recognise and acknowledge); they shrunk back in horror from it, as something strange and unheard of: so in Rom. vii. 15, “For that which I do, οὐ γινώσκω, *I do not recognise,*” as good (“I allow not,” Engl. Vers.) They felt conscious that something disagreeable was being spoken, Matt. xvi. 22; but they did not in that consciousness go forward to the point, to which they ought to have gone.

[35. Τυφλὸς τις, *a certain blind man*) concerning whose companion see the note on Matt. xx. 30.—V. g.]

36. Τοῦτο, *this*) viz. this great crowd.

38. Υἱὲ Δαυὶδ, *Son of David*) The faith of the blind man is not offended, because the Saviour was called “Jesus of Nazareth.”

[39. Πολλῷ μᾶλλον, *so much the more*) It is good to repel, in this way, interruptions of every kind (in our coming to Jesus).—V. g.]

43. Ἰδὼν, *having seen*) the miracle wrought by Jesus; as also having seen the holy joy of the man, on whom sight had been bestowed.

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## CHAPTER XIX.

1. Διήρχετο, *was passing through*) Therefore Zaccheus must have lived in the farther part of the town, and that tree was in the town itself.

2. Ἀρχιελεῶνης, *a chief among the publicans*) A person very high in position among people of his own class; and one whose example, in being converted, it is probable that many followed.—πλούσιος, *rich*) Through this rich man's example the evil<sup>2</sup> is remedied, which another rich man had caused by his example: ch. xviii. 23.

<sup>1</sup> “He shall rise again.” This was written for the Son of man—for His glory.—E. and T.

<sup>2</sup> The *confusion of ideas*, whereby many might think riches presented an *insuperable* barrier to entrance into heaven: see ch. xviii. 26, 27. Therefore Beng. uses the expression *turbārat* in the following clause: “Quod exemplum suo turbārat dives alius.”—E. and T.

3. Εζήτει, *he was seeking*) Therefore he had known Jesus before by face.

4. Προδρομῶν, *having run on before*) with great eagerness.—ἀνέβη, *he climbed up*) External etiquette and manners would not allow a man of rank to climb up into a tree; but faith conquers every other consideration.—συκομορέαν, *a sycamore*) The sycamore, a tree of a nature standing midway between a fig-tree and a mulberry tree; a tree which grows to a great height. Comp. ch. xvii. 6, note.—ἐκείνης) viz. ἰδοῦ, *χώρας*. There is an ellipsis of διὰ, as in ch. v. 19, where see the note. Some have supplied the διὰ.<sup>1</sup>

5. Ζακχαῖε, *Zaccheus*) Zaccheus could not but both have wondered and rejoiced at his being thus addressed by name.—σήμερον, *to-day*) See ver. 9.—οἴκῳ, *at thy house*) See again ver. 9.—δεῖ με, *I must*) for the sake of thy salvation. See ver. 10.

7. Πάντες διεγόγγυζον, *they all began murmuring*) rather from a doubt [as to the propriety of His proceeding] as concerns the greater portion of them [*i.e.* as distinguished from “the Pharisees and the Scribes”], than with a feeling of indignation. [Comp. ch. xv. 2.—V. g.]—εἰσῆλθε, *He went in*) and that, too, of His own accord, engaging Himself to be the guest of a publican, a thing which on other occasions He was not wont to do. [This act is going even yet further than the act of eating with sinners in the way which is mentioned in ch. xv. 2, 5, 30.—V. g.]

8. Σταθεῖς, *taking his stand, standing forth*) [See note on ch. xviii. 11] with deliberate and ready mind.—τὰ ἡμίση) The Plural. So the LXX., Josh. xiii. 31 [τοῖς ἡμίσεισιν υἱοῖς].—ἐσυκοφάντησα, *I have defrauded* [“by false accusation”]) An ingenuous confession, accompanied with voluntary restitution.—[τετραπλοῦν, *fourfold*) according to the law. For Zaccheus was an Israelite, as appears from ver. 9. His Hebrew name is in accordance with this view.—V. g.]

9. Πρὸς) *to him*: and yet not directly [“in reference to him”]. Comp. the use of πρὸς in Rom. x. 21 [πρὸς δὲ τὸν Ἰσραὴλ λέγει, “but (in reference) to Israel He saith”].—σήμερον, *this day*) There may be hereby denoted *the day* on which a man, who was heretofore lost, begins to be one of Christ’s own people. See Phil. i. 5 [“Your fellowship in the Gospel from *the first day* until now”]; Acts ii. 41, xvi. 34. Comp. John iv. 52.—σωτηρία, *salvation*) So in ver. 10, σῶσαι, *to save*. The word accords with the meaning of the name *Jesus*, [God-Saviour].—οἴκῳ, *to this house*) which had been lately in

<sup>1</sup> Rec. Text has δι’ ἐκείνης: *a* has “per illa parte.” But ABQ have ἐκεῖνης only: *bc* “illâ parte:” Vulg. and *d*, ‘inde.’—E. and T.



bad repute. For the most part, the faith of the head of a family is followed by the members of the household.—*αὐτοῦ*) *himself*, the chief person of the house.—*υἱὸς Ἀβραάμ*, a son of Abraham) as even the Hebrew name of Zaccheus shows.

10. *Τὸ ἀπολωλὸς*, *that which was lost*) viz. which had been lost (undone), both in the way of a loss negatively ('amissionem,' a losing by carelessness or inadvertence) and in the way of positive destruction ('interitum,' death, ruin). For the participle *ἀπολωλὸς* [that which was both *lost* and *destroyed*] corresponds to the two verbs, *ζητῆσαι καὶ σῶσαι*, *to seek and to save*. It was for this purpose that the Saviour came to the sinner, to his house.

11. *Προσθεῖς εἶπε*, *He added and spake*) Therefore the parable which follows has a most close connection with the preceding incidents; as also with what follows, ver. 28.—*δοξεῖν*, on account of their *thinking*) The Hebrews think that the Messiah will collect together in Galilee the brethren scattered in the world, and will lead them to the city of Jerusalem, as the seat of His kingdom that He will thus commence His reign, and will much frequent the Mount of Olives. The aspect of things at that time was not unlike this. [Nor was their opinion erroneous in itself; but they formed their conception of the event rather out of the due season for it.—V. g.] The Lord teaches them the true judgment which they ought to form. See ver. 27, 41.—*ἀναφαίνεσθαι*, *to make its appearance*) in a manifest and visible manner on earth and in the city, and this without the agency of human power.

12. *Εὐγενής*, *noble*) Truly the *nobility* of Jesus was the highest nobility of all. Whereas they at the time did not suppose that He had as much 'authority' as He gave even to His servants. See ver. 17. [We may conclude, from the close connection of the discourse in Luke with what immediately precedes, that this parable is distinct from that which is recorded in Matt. xxiv. 14; Mark xiii. 34.—*Harm.*, p. 437.]—*μακρὰν*, a *far off*) viz. in heaven.—*λαβῆναι*, *that He might take [receive]*) as if an Italian nobleman should seek, in the Emperor's court in Germany, the sovereignty over his fellow-countrymen.—*ἑαυτῷ* for (to) *Himself*, by His own power.—*βασιλείαν*, a *kingdom*) To this refer the *βασίλευσαι*, *reign*, in ver. 14: see also ver. 15, 27.—*ὑποστρέψαι*, *that he might return*) viz. from heaven, to His servants. See ver. 15.

13. *Δέκα*, *ten*) To the several servants a pound<sup>1</sup> a-piece.—*πραγ-*

<sup>1</sup> *Mina*, strictly L. 4, Is. 3d. in Attic coinage.—E. and T.

ματεύσασθε, *trade with this* [Engl. Ver. *occupy*]) This commandment accords in sense with that noted one, γίνεσθε καλοὶ τραπεζίται, *be good bankers* (Make the most of your money).—ἔρχομαι, *I come* "I come," He says; not, "I return." The second Advent is much the more solemn [more attended with outward state and majesty] of the two. [Therefore the first Advent is so eclipsed by the second, that the latter is not called His *return*, but His *coming*.]

14. Πολῖται, *citizens*) as the people of Jerusalem were.—ἔμισοῦν, *conceived a hatred towards Him*) See ver. 47.—ἀπέστειλαν, *sent*) after His departure.—τοῦτον, *this fellow*) They speak contemptuously.

15. Ἐπανέλθεῖν, *when He was returned*) This has reference to the advent of Christ in glory.—βασιλείαν, *the kingdom*) the actual government.—φωνηθῆναι, *to be called*) by His angels.

16. Ἡ μὲν σου, *thy pound* [mina]) The servant ascribes the power not to himself, but to the goodness of his Lord.

17. Δέκα, *ten*) It is not for the one pound (mina) given, but for the ten which he had gained, that the reward is given. This implies degrees of rewards. Comp. ver. 19.—πόλιν, *cities*) A city is the reward for each pound (mina) gained: and yet not even a cottage [much less a city] could be purchased for a pound [mina]. Great is the grandeur and variety of things in the kingdom of God, although they are not yet known to us.

20. Ἐτερος, *another*<sup>1</sup>) who is contrasted with the two former servants.—ἐν) *in* a napkin, which affords no means of reproduction or increase.

22. Ἐκ τοῦ στόματός σου, *out of thine own mouth*) To the ungodly, the inner principles on which the Divine judgments are based, are not disclosed; but they are convicted in a way merely proportioned to their own capabilities of comprehension.

23. Τραπέζαν, *the counting-table*) in our days, the *Bank*.

24. Παρεστῶσιν, *unto them that stood by*) *i.e.* the Angels.

25. Εἶπον, *they said*) out of a feeling of admiring astonishment, free from envy.

26. Γὰρ, *for*) The interruption expressed in ver. 25 is passed by.

27. Ἐχθροὺς, *enemies*) now no longer *citizens*; for they had *hated* Him, ver. 14.—ἐκείνους, *those*) Join this word with ἐχθροὺς: comp. note 1. For ἐκείνους, *those*, has reference to ver. 14, and from it the appellation, *enemies*, is here inferred.<sup>2</sup>—ἐπ' αὐτούς) The reciprocal

<sup>1</sup> And a *different* character, as ἕτερος implies.—E. and T.

<sup>2</sup> Therefore ἐκείνους is the better reading, supported as it is by *Aabc Vulg.* and *D* (before τοὺς ἐχθροὺς). *Orig.* 3,634c, *Lucif.* BL *Memph.* read τούτους. *Lachm.* and *Rec. Text* adopt ἐκείνους; *Tisch.* τούτους.—E. and T.

pronoun ("over *themselves*").—κατασφάζατε, *slay*) Implying degrees of punishments. Comp. [the case of these *enemies* with that of the unprofitable servant, ver. 24] ver. 26.—ἔμπροσθέν μου, *before me, in my presence*) A just spectacle.

28. Ἀναβαίτων, *ascending up*) Going to meet the fulfilment of the parable.

29. Ὡς, *as*) [when]. The several points of time in His journey are accurately noted. So in ver. 36, 37, 41, 45.—Ἐλαιῶν, *of Olives*) See ver. 37.

32. Ἐβρον, *they found*) to their joy and the great augmentation of their faith. [They could not have been disappointed in obeying the command of Him, their Lord.—V. g.]

[33. Λύοντων, *as they were loosing*) in public, without having accosted or asked leave of any man.—V. g.]

34. Ἐῖπον, *they said*) using the same words as they had been commanded to use.

37. Ἐγγίζοντος, *as He was coming nigh*) to the city.—χαίροντες αἰνεῖν, *with rejoicing to praise*) There were joined together hymns and rejoicings.

38. [Λέγοντες, *saying*) The very prophecy which the Saviour had uttered in Galilee, ch. xiii. 35, was in this place fulfilled.—Harm., p. 445.]—Βασιλεύς, *King*) It was a noble movement on the part of the people [although His external appearance was not kingly.—V. g.]; but yet they did not understand in its deep significance what they were saying. Comp. ver. 11, and John xii. 16.—εἰρήνη ἐν οὐρανῷ, *peace in heaven*) See note, ch. ii. 14.<sup>2</sup>

39. Φαρισαίων, *of the Pharisees*) Unseasonable interrupters. [Whatever is not common, and of an every-day kind, seems an excess to inflated and envious hypocrisy; but the Divine power knows of no opponent that can check it.—Harm., p. 445.]

40. Οἱ λίθοι, *the stones*) When power hath once gone forth from God, it does not return without accomplishing its purpose. It is wont to find something which it may rouse to act, whatever be the objects which come in its way. There were *stones* in that place.—κεκράζονται) The LXX. translators use this tense of the verb.

41. Ἰδὼν, *having beheld*) A new step in His approach to the city.

<sup>1</sup> But see my note, xiii. 35, which shows that the *full* accomplishment of the prophecy must be yet future: see below ver. 44, 46.—E. and T.

<sup>2</sup> See also note, at the latter end, on Col. i. 20. Angels looked on men with displeasure, because of the sin of the latter. Jesus hath 'reconciled' the former to the latter by the atonement, and so there is "peace in heaven."—E. and T.

The sight of it moved Him. It was on that very spot afterwards that the Roman siege of the city began. See on Matt. xxiv. 15.—[ἐκλαύσεν, *He wept*) Behold before thee the compassionate King, amidst the very shouts of joy raised by His disciples! Jesus weeps over Jerusalem, and yet compels no man by force.—(V. g.) But who shall endure the sword which proceedeth out of His mouth, when He shall appear, borne on the white horse? Rev. xix. 11, etc.—*Harm.*, p. 446.]—ἐπ’ αὐτῆς, [*over or*] concerning it) not [*over or*] concerning Himself. Comp. ch. xxiii. 28.

42. Εἶ) *Would that!* ἃ, which the LXX. render εἶ, Josh. vii. 7.—ἐγνώσας, *thou hadst known*) the things which make for (belong unto) thy peace. Comp. ver. 44 [where, *knowing the time of thy visitation*, answers to, *knowing the things which make for thy peace*, here].—καὶ σὺ) *even thou, thou also*, after the example of the disciples, ver. 37.—καὶ γε) *even truly* (“at least,” Engl. Vers.), as yet [even still], after so many acceptable days.—ἡμέρα σου, in this *thy day*) A day altogether peculiar and extraordinary. See the end of ver. 44; Ps. cxviii. 24 [“This is the day which the Lord hath made: we will rejoice,” etc.]—ταύτην, in *this*) after so many other days, when thou mightest have taken measures to ensure thy salvation.—ταῦτα) This word depends upon ἐγνώσας.—εἰρήνην, *peace*) In antithesis to οἱ ἐχθροί, *enemies*, in the following verse. [There is included in the idea heavenly peace;<sup>1</sup> comp. ver. 38.—V. g.]—ἐκρύβη, *they have been hidden*) also<sup>2</sup> by the just judgment of God.

43. Ἡμέραι) *days*, which shall be many: because thou dost not regard the one day. See ver. 42.—καὶ, καὶ, καὶ, *and, and, and*) Three degrees of the straits to which they would be reduced.—συνέξουσι, *keep thee in, press hard upon*) Titus built a wall round the city, and thereby precluded the possibility of egress.

44. Τὰ τέκνα σου, *thy children*) The then existing age is denoted by this expression, extending to forty years subsequent, as in ch. xxiii. 28; Matt. xxiv. 34.—ἐν σοί, *in thee*) The people had been collected together at the time of the Passover, when the city was encompassed.—[λίθον ἐπὶ λίθῳ, *a stone upon a stone* [“one stone upon another”]) even in the very temple of the city.—V. g.]—ἀνθ’ ὧν, *because*) The Jews, as Lightfoot observes, have assigned various causes, drawn from various sins, for their city being overthrown; the true cause is in this passage indicated.—[οὐκ ἔγνων, *thou hast not known*)

<sup>1</sup> *i.e.* Peace with heaven.—E. and T.

<sup>2</sup> Even as thou knewest not when thou mightest have known, so now, when thou wouldest wish, thou canst not know.—E. and T.

Rom. x. 19 (“Did not Israel know?”); nor hast thou even wished to know, ch. xiii. 34 (How often would I have gathered thy children, etc., and ye would not!).—V. g.]

45. [Καὶ, and) Noble zeal follows close upon His tears.—V. g.]—*ιερόν, the temple*) the stronghold of religion, where, upon seeing His zeal, they ought to have known and acknowledged the things which belonged to their *peace*.

46. Γέγραπται, *it is written*) See Matt. xxi. 13, note.

[47. Διδάσκων, *teaching*) This was in the greatest degree becoming in the King.—V. g.—καθ’ ἡμέραν, *day by day*) What a gracious ‘visitation!’ [ver. 44.]—V. g.]—ver. 48. ἐξζυρέματος) ἡ δὲ ψυχὴ αὐτοῦ ἐκρυρέματα ἐκ τῆς τούτου ψυχῆς, “For his life is *hung upon—suspended on* [Engl. Vers. *bound up in*]*—the life of this”* lad, Gen. xlv. 30. The assiduity of the people obstructed the approach of His enemies to Him.

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## CHAPTER XX.

1. [Διδάσκοντος, *as He taught*) He walked about, taught, and preached the Gospel in the temple, as in what was altogether *His own house*.—V. g.]—σὺν τοῖς πρεσβυτέροις, *with the elders*) These do not recur in ver. 19.

3. Εἰπατε, *tell ye Me*) Answering to Εἶπον ἡμῖν, *tell us*, in ver. 2.

6. Καταλιθάσει, *will stone*) It was not the province of the people to stone the priests and scribes when rejecting a prophet, however true a one he might be: but often even the perverse zeal of the multitude is by accident subservient to a good cause.

9. Ἐρξάτο, *He began*) After that the scribes had given Him new cause for speaking.—λαὸν, *the people*) who needed to be fortified against the cavilling objections of the chief priests; [as also who needed to be fortified against the impending offence of His cross.—V. g.]—χρόνους ἰκανοὺς, *during long periods of time*) after the people’s entrance into the land of Canaan; [from which event down to the destruction of Jerusalem by the Romans was a period of more than 1500 years.—V. g.]

10. Ἐν καιρῷ, *at the proper season*) viz. of the fruits.—δείραντες, *having beaten*) An ascending climax: *having beaten*, here; *having beaten and insulted* [“entreated shamefully”], in ver. 11; and *having*

wounded, in ver. 12. Such as is exhibited also in ἐξαπέστειλαν, *they sent away*, in both ver. 10 and 11, and ἐξέβαλον, *they cast out*, in ver. 12.

11. Προσέθετο πέμψαι) A Hebraism often found in the LXX. Version.

13. Ἰσως) Ἰσως occurs once in the New Testament, and once in the LXX. for ἴσ, 1 Sam. xxv. 21. It denotes, humanly speaking, an opinion, conjecture, or hope, which might reasonably be entertained (as also profane authors employ ἴσως for *per chance, it may be that*); in the present case there is signified the altogether wise frankness (sincerity) of the Divine goodness.

14. Λέγοντες, saying) The Scripture in weighty and true language expresses (portrays) the actual and real mind of men, which they themselves often do not think to be so bad as it is. Comp. ver. 16 [They said, "God forbid"]. God, who estimates things by the truth, and men, who habitually flatter themselves, weigh sins in very different scales.—ἀποκτείνωμεν, *let us kill*) Ch. xix. 47.

16. Μὴ γένοιτο) So the LXX. render the Hebrew הֲלֵלֵךְ. They mean to say this, *Far be it from us, God forbid*, that we should kill the heir. Comp. the following verse, and John xii. 34.<sup>1</sup> [Frequently it happens that men refuse to acknowledge as in them that degree of wickedness which God upbraids them with.—V. g.]

17. Ἐμβλέψας, *having looked stedfastly upon* them) in order to whet (stimulate) the attention of their minds respecting their own selves. The accent or tone, the gesture, and the expression of countenance, often render the force of the words more expressive.—γεγραμμένον, *which is written*) See Matt. xxi. 42, note.

18. Ἐκεῖνον) *that* great stone, of which the prediction had been given long ago in the Psalm.

19. Ἐν αὐτῇ τῇ ὥρᾳ, *in the same hour*) The hatred against Him increasing in violence. Comp. ch. xix. 47.—καὶ ἐφοβήθησαν) *καὶ, but* [and yet], *they feared*.—γὰρ, *for*) Refer this, *for*, to ἐζήτησαν, "*they sought to lay hands on Him*."—πρὸς αὐτοὺς, *in reference to themselves*) against themselves.

20. [Δικαίους εἶναι, *to be just men*) As if they were asking the question under distress of mind on a point of conscience. He who has a concern for conscience on the point, in actual fact carries away with him a clear reply.—V. g.]—λόγῳ) The same case follows

<sup>1</sup> Comp. John vii. 20: "Who goeth about to kill thee," with the, "God forbid" here.—E. and T.

the verb in ver. 26, *ῥήματα*.<sup>1</sup>—*τῆ ἀρχῆ*) to the power of the Jewish rulers, and afterwards to Pilate.

21. *ὀρθῶς*, rightly) rigidly, with any bending of the truth [to suit a purpose].

[27. *Ἀντιλεγόντες*, who deny) The truth is the most ancient: error is a new and upstart contradiction raised against it; although from time to time those in error esteem their own opinion to be even the more ancient.—V. g.]

[28. The reading *ἔξαναστήσει* is to be preferred. Very often after a Subjunctive comes an Indicative. See the LXX., Deut. xx. 5, *μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἕτερος ἐγκαινιῇ αὐτήν*.—Not. Crit.<sup>2</sup>]

31. *Καὶ οἱ ἑπτὰ*, the seven also) that is to say, the rest of the seven.

34. *Οἱ υἱοὶ τοῦ αἰῶνος τούτου*, the children of this world) who are subject to the law of mortality; not even all the pious being excepted, [who are not now as yet such as they shall be.—V. g.] The antithesis is, the children of God (*υἱοὶ—Θεοῦ*), in ver. 36.

35. *Καταξιωθέντες*, who are accounted worthy) Truly a great dignity conferred. So ch. xxi. 36 [*ἵνα καταξιωθῆτε*, “that ye may be accounted worthy to escape all these things—and to stand before the Son of man”].—*τοῦ αἰῶνος ἐκείνου, καὶ τῆς ἀναστάσεως*, that world, and the resurrection) Therefore even before the resurrection an entrance is given into that world.—*ἐκ νεκρῶν*, out from the dead) All shall rise again; but the godly shall rise again out from among the ungodly.<sup>3</sup> As to these latter, there is not preached and declared the resurrection, but a more profound death of the soul conjoined with the body. So Acts iv. 2.<sup>4</sup>

36. *οὔτε*, neither) They have a body so perfect, that they are subject neither to the law of marriage nor to death, which gave occasion to the succession of brothers in the having to wife the one

<sup>1</sup> *Ἐπιλαμβάνομαι* governs the Genit. always, expressing the part of the thing laid hold of. So *ἄπτομαι*, and other such verbs expressing touch or hold—E. and T.

<sup>2</sup> A reads *ἔξαναστήσει*. But the other best Uncial MSS. and Vulg., etc., read *ἔξαναστήσῃ*. The former may have come through the Harmonies from Matt. xxii. 24, *ἀναστήσει*, Indic. In the parallel in Mark the authorities are divided between the Indic. and Subj. as here.—E. and T.

<sup>3</sup> In reference to which fact, the term *ἔξανάστασις* is used by Paul (not merely *ἀνάστασις*), Phil. iii. 11, to express his great hope.—E. and T.

<sup>4</sup> *Τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*. However the word resurrection, *ἀνάστασιν*, is applied to the unjust as well as to the just, Acts xxiv. 15, though not with the addition, *ἐκ νεκρῶν*, out from the dead.—E. and T.

woman. That shall be a state more firm and lasting than the Adamic state.—*ισάγγελοι γάρ, for they are like* [equal to] *the angels*) An *Ætiology* (see *Append.* on this figure), assigning the reason why there shall then be no marriages.—*υιοὶ τοῦ Θεοῦ, sons of God*) Equally as are the angels.—*τῆς ἀναστάσεως*) of the resurrection, which comprehends under it immortality. An antithesis to *die* (*ἀποθανεῖν*), and an instance of the figure *Ploce*.<sup>1</sup>—*ὡν τε*) Resolve this into, *inasmuch as they are*.

37. *Καὶ Μωσῆς*) Not merely the rest of the prophets, but *even Moses*.—*λέγει, calleth*) In writing out the words of God, speaking concerning Himself.

38. *Πάντες, all*) Abraham, Isaac, and Jacob, and all of whom God is the God, but who are dead to men. *To men* they are dead; whereas to Him, *αὐτῷ, viz. God*, they live.—*γάρ, for*) This is the very kind of conclusion in which the particle *therefore* (inferential) might have been expected. But instead of it, *for* is put down, as in *Rom. iii. 28*.<sup>2</sup> The *for* is used in this sense: Argumentation has been employed [proof has been adduced]: ‘for’ this was the point of the truth which needed to be demonstrated.—*αὐτῷ, to Him*) To God, not to mortals. Moreover, they so live to God, as to enjoy God [*1 Pet. iv. 6*].—*ζῶσιν*) all *live, viz. with the soul*: and so they shall live with soul and body. The whole time of the soul being separated from the body is, as it were, a moment in relation to the union which was originally intended, and which is destined to last for ever: also in relation to God, to whom things future are not in the least remote, nay, are most present and immediate: *Rom. iv. 17* [“God—calleth those things which be not as though they were”].

39. *Καλῶς εἶπας, Thou hast well said*) On this ground also, as well as on others, the truth should be freely spoken, because, though (when) it offends some, it however is approved of by others.

[41. *Πῶς λέγουσι, how* (in what sense) *say they*) *viz. Commentators, Doctors*.—V. g.]

<sup>1</sup> See *Append.* A word employed twice, once to express the simple meaning, and afterwards an attribute of it. *Ἀνάστασις* first simply, then including *immortality* in it.—E. and T.

<sup>2</sup> This seems to me a misprint, though it is found both in the Quarto Edition of 1759, and the modern Ed. of Stuedel. For in *Rom. iii. 28*, the inferential particle *οὖν* is employed, not *γάρ*, which Bengel’s argument requires. Probably it should be *Rom. ii. 28*, *οὐ γὰρ ἐν τῷ Φανερώῳ Ἰουδαῖός ἐστιν, etc.*, “For he is not a Jew who is one outwardly,” etc.; where *οὖν, therefore*, might have been expected.—E. and T.



42. Ἐν βιβλίῳ ψαλμῶν, *in the book of the Psalms*) Therefore at that time already, and long before, the Psalms were read in a collected form, constituting one complete body or work.

[45. Παντός τοῦ λαοῦ, *all the people*) To give public warning against dangerous men, is a duty in the highest degree necessary to be discharged.—V. g.]

[46. Θελόντων, *who wish*) Often a thing, not bad in itself, is vitiated by the wish and intent with which it is done.—V. g.]

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## CHAPTER XXI.

1. Ἀναβλέψας, *having looked up*) from His hearers to others. [Whatever thou mayest do, Jesus looks at thee also, and at thy action, and the intention with which thou doest it.—V. g.]

2. Τινὰ καὶ χήραν) He saw a certain woman, and her too a widow.

[3. Ἀληθῶς, *of a truth, in real fact*) Luke very frequently coincides with Mark; but Mark loves Hebrew modes of expression more than Luke does. Luke employs the Greek ἀληθῶς more frequently than the Hebrew ἀμὴν. So the rest of the Evangelists are liberal in their employment of the term *Rabbi*, which Luke never uses. As Paul was the Apostle of the Gentiles; so Luke, the companion of Paul, had especial regard to the Gentiles in his writings.—*Harm.*, p. 474.]

5. Ἀναθήμασι, *dedicatory offerings*) There were various precious memorials dedicated to it for ever. See Josephus. [Such are in our day, for instance, banners, monumental slabs, and other things of the kind, which are wont to be hung up and erected in temples (churches).—V. g.]

6. Ταῦτα, *these things*) The Subject. The Predicate follows, which is subdivided into Subject and Predicate. *These things* are of such a kind, that *the days are coming* when, etc. So the LXX., 2 Kings i. 4: ἡ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ, οὐ καταβήσῃ ἀπ' αὐτῆς, *the bed upon which thou hast ascended there* (the Nominative pendent forming the subject), *thou shalt not go down from it* [the predicate; subdivided into subject and predicate].

7. Ὡν, *therefore*) A particle expressing astonishment, combined with assent.—σημεῖον, *sign*) Both parts of the answer meet the question concerning the sign; ver. 11, 25.

8. Ὁ καιρὸς ἤγγικε, *the time draweth near* [hath drawn near] viz. the time of the Messiah. The thing itself in the thesis (the general proposition) is true. Mark i. 15 ["The time is fulfilled, and the kingdom of God is at hand"]. The true Messiah has many characteristic marks, one of which is, the true time, to wit of both Advents. But false Messiahs and impostors boastingly alleged a false time for Jerusalem being ennobled by the setting up of the kingdom of God, at the very time when destruction was about immediately to assail it: ver. 24.

9. Πολέμου, *wars*) amongst equals.—ἀκαταστασίας, [Engl. Vers. 'commotions'] *seditions*) of inferiors against superiors, and intestine divisions, whereby the *κατάστασις*, *established constitution*, of states is swept away. These are the preludes of further *wars*. It is in this chapter especially that Luke presents to us the words of the Lord in language varied from that in which Matthew and Mark record them: ver. 15 ["I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay;" comp. with Mark xiii. 11, "Take no thought before-hand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, speak ye: for *it is not ye that speak, but the Holy Ghost.*" Comp. also, Matt. x. 19], 20, etc.<sup>1</sup> So also, instead of *wars and rumours of wars* in Matthew [xxiv. 6] and Mark [xiii. 7], Luke says here, *wars and seditions*.

10. Τότε ἔλεγεν αὐτοῖς, *then said He to them*) It is indicated by the introduction of this formula, that a short pause intervened before He spake. So in ver. 29.

11. Φόβητρά τε καὶ σημεῖα, *both fearful sights and signs*) A Hendiadys.<sup>2</sup> These seem to have been in the lower region of the sky. Comp. with this, ver. 25, where greater signs are represented as about to follow. Not all prodigies are to be despised. See Josephus again.

12. Πρὸ, *before*) Πρὸ does not here so much denote time (comp. Matt. xxiv. 9, "*Then* [τότε] shall they deliver you up to be afflicted," etc.; *following after* the "*pestilences, earthquakes,*" etc., in ver. 7),

<sup>1</sup> "When ye shall see Jerusalem compassed with armies, then know that the *desolation* thereof is nigh." Comp. with Mark xiii. 14, "When ye shall see *the abomination of desolation*, spoken of by Daniel, *standing where it ought not*" (in Matt. xxiv. 15, "*stand in the holy place*"); the phrases in Mark being altered from their Jewish form by Luke, into one more intelligible to the Gentiles for whom he wrote.—E. and T.

<sup>2</sup> *i.e.* One idea expressed by two words; meaning *fearful signs*.—E. and T.

as the chief weight of events [what is to be weighed in the mind *above* all else], as in 1 Pet. iv. 8.<sup>1</sup>

13. Ἀποβήσεται, *it shall turn out*) with salvation as its issue: Phil. i. 19 [“This shall turn to my salvation”].—ὑμῖν, *to you*) In Mark, ch. xiii. 9, it is ἀπὸ αὐτῶν, “a testimony to [‘against’] them.” The apostles were about to discharge the function of a testimony in relation to *them*.

14. Θέσθε, *lay it down as settled*) Make this your one labour, that ye give yourselves no labour. [It is, in truth, the best kind of study, to commit one’s self to GOD.—V. g.]

15. Ἐγὼ, *I*) In Matt. x. 20, this is attributed to “the Spirit of the *Father* ;” whereas now Jesus speaks in accordance with His state in *His* exaltation.—δώσω, *I will give*) being always most immediately present with you.—στόμα, *a mouth*) Refer to this presently after the word ἀντιπεῖν, *to gainsay*. Often speech was given to the martyrs, even after their tongue had been cut out, in Africa, Belgium, etc. See Wits. Misc. T. 2, p. 901, *et seqq.* [Also comp. *Casp. Sagittarii de martyrum cruciatibus*, Ed. ii., 1696, p. 285, *seqq.* Add the observations made on Mark xvi. 17.—E. B.]—σοφίαν, *a wisdom*) To this refer presently after the word ἀντιστῆναι, *to resist*. Wisdom is power.—ἀντικείμενοι, *the adversaries*) It is easy to act as *adversaries* of believers; it is not easy to *gainsay* or *resist* them.

16. Καὶ ὑπὸ) *even* [Engl. Vers. not so well, ‘both’] *by parents*, not merely by strangers not related to you. [It is less appropriate to understand the declaration in this passage of the parents of Peter or of John (Mark xiii. 3), than of the parents of the remaining apostles or disciples.—V. g.]—θανατώσουσιν, *they shall put to death*) some: as James the brother of John.

18. Θριξ, *an hair*) A proverbial expression.—ὅ μὴ ἀπόληται, *shall not perish*) namely, without the special providence of God,—without its reward,—before its time. Most of the apostles, or at least some of them, lived beyond the destruction of Jerusalem.

19. Ὑπομονῆ ὑμῶν) *in your patience*, to which ye have been called. A Paradox. ‘The world tries to obtain the safety of its followers’ souls by repelling force with force. Not so the saints: Rev. xiii. 10 [“He that killeth with the sword must be killed with the sword.”] But, “Here is the faith and *patience* of the saints”].—κτῆσεσθε) *ye*

<sup>1</sup> Ἦρὸ πάντων, “*Above* all things have fervent charity:” after having said, “The end of all things is at hand.” The πρὸ πάντων, “*before* all things,” does not mean *time* in reference to the previous ‘end.’—E. and T.

*shall obtain* (ensure) the safety of (Matt. xxiv. 13 [He that shall endure unto the end, the same shall be saved]), with enjoyment and lasting advantage to yourselves.<sup>1</sup>—ψυχὰς, your *souls*) Even though ye should lose all other things. [Patient endurance is the most conducive of all things. By struggling and kicking back against (the pricks) we consult worst for our true interest.—V. g.]

20. Στρατοπέδων) *with armies, legions.*—γνῶτε, *know ye*) The siege will not be relaxed (raised) until the city be destroyed. The Jews, in their obstinacy, when the siege had already reached its height, supposed notwithstanding that the siege would be raised.

21. [Τότε, *then*) Where all human prudence fails, there Christians who bear the name with truth are helped by the word and guidance of their Master and their Lord.—V. g.]—ἀντὶς, *of it*) viz. the city: in which in the meantime they are directed to ‘tarry:’ ch. xxiv. 47, 49.—οἱ ἐν ταῖς χώραις, *who are in the country-regions*) who live in the towns and villages: see on Matt. xxiv. 16 [“Let them flee into the mountains”].

22. Ἐκδικήσεως) *of full exacting* [the force of ἐκ] *of vengeance*: Matt. xxiii. 35 [“That on you may come *all* the righteous blood shed on the earth, from the blood of righteous Abel unto the blood of Zacharias”]. The vengeance seizes upon those who do not flee; see ver. 23; Ex. ix. 19, 20. Whoever does not flee, after having been thus warned, and is thereby involved in the coming vengeance, let him take the consequences. This word has great emphasis, 2 Macc. vi. 14.—γεγραμμένα, *which are written*) For instance in Daniel.

23. Ἐπὶ τῆς γῆς, *on the earth* [but Engl. Vers. *in the land*]) even outside of Judea. The same phrase occurs in ver. 25; but with greater force, ver. 35.<sup>2</sup> [The omission of the particle ἐν is favoured as well by the margin of both Editions, as also by the Germ. Vers.—E. B.<sup>3</sup>—ἐν τῷ λαῷ τούτῳ, *in the case of* [‘upon’] *this people*) who have despised so great grace vouchsafed from heaven. [The introduction of the appellation ‘Israel’ is avoided in this case.—V. g.]

<sup>1</sup> Κτήσεσθε is the reading of AB Origen 1,295d: ‘possidebitis’ in *a* and Vulg.: ‘acquiretis’ in *c*. Κτήσασθε (‘acquirete,’ *gain* or *ensure the safety of*; not *possess*, as Engl. Vers., which would be κέκτησθε) is the reading of Dd and Rec. Text. Bengel’s words are “cum usufructi vestri,” literally, *with the usufruct of yourselves.*—E. and T.

<sup>2</sup> “Upon the earth”—“On the face of the whole earth.” This makes Bengel’s interpretation of the words, ver. 23, more probable than that of Engl. Vers.—E. and T.

<sup>3</sup> ABCDac Vulg. omit ἐν. Rec. Text has it, without any of the oldest authorities.—E. and T.

24. "Εσται παταυμένη) This conveys the idea of something more than *πατηθήσεται*, *shall be trodden down*; it *shall be* (and continue) *in a trodden down state*, as also in a desecrated state: comp. note on 1 Tim. i. 9. The Derivation and sense of the old name of the city, *Jebus*, is in consonance with this.<sup>1</sup> So in Rev. xi. 2, *et seqq.*, "They shall tread under foot the holy city forty and two months;" although there the angel is speaking of a certain one time of its being trodden under foot, and that a very remarkable one; whereas in Luke the Lord is speaking of all *the times* of its being so trodden. In fact, in whatever way you explain the "forty and two months," Jerusalem has been already, for a longer period than that, trodden down by the Romans, the Persians, the Saracens, the Franks, the Turks; and it shall continue hereafter to be trodden down until *the times of the Gentiles* be fulfilled. Moreover "the times of the Gentiles" are the times appointed to the Gentiles wherein they are to be permitted to tread down the city: and these times shall be terminated upon the conversion of the Gentiles being most fully consummated: Rom. xi. 25 ["Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved"]; Rev. xv. 4 ["All nations shall come and worship before Thee"]; for certainly the Gentiles, whilst treading down Jerusalem, are themselves meanwhile unbelievers. The expression, "the times of the Gentiles," is used as "the time of figs," and "the time of the dead:" Mark xi. 13; Rev. xi. 18. It is not to be inferred from this that the temple and its worship of shadowy types is going to be restored; but yet there will be many at that time there, as indeed even at the present time there are some to be found, who are worshippers bearing the Christian name, and there shall be many too of these belonging to the people of Israel: and it is in the same last time that Gog and Magog shall make this assault: Rev. xx. 9. "Αχρι, *until*, forms a tacit limitation in the verses. From this verse to ver. 27, are summarily comprehended all the times which are about to follow the destruction of the city down to the termination of all things.—*καιροι ἐθνῶν*) *the times of the Gentiles*, *i.e.* which are peculiarly their own. *Ἀδελφῶν* is not the expression used, but the term *ἐθνῶν*, *of the Gentiles*, is repeated, in order to show the correspondence of the event with the prediction. The article is not added. *The times of Israel*, which would have continued uninterruptedly, if Israel had been obedient, Ps. lxxxi. 13–16, are interrupted by *times of Gentiles*. These latter *times* had their own intervals of suspension, as in

<sup>1</sup> Judges xix. 10, *Jebus* = one who treads under foot.—E. and T.

the Fourth and Twelfth centuries. The plural, *καιροί*, is therefore used. A certain time of the Gentiles was fulfilled when Constantine was emperor; and then the treading down of Jerusalem abated; but not lastingly. The times during which the Christians held Jerusalem were brief intervals, if you compare them with the times in which the [unconverted] Gentiles held the city.

25. *σημεῖα*, signs) different from those of which ver. 11 speaks.—*ἐν ἡλίῳ*, in the sun) The language is to be taken literally (not figuratively): because the *earth*, *sea*, and *heaven* (sky), are distinctly enumerated. [Those things (objects in nature) which are made mention of in the first days of Creation, are here set down in an inverted order: 1. The sun and the moon with the stars; 2. The earth and the sea; 3. The heaven.—V. g.]—[*ἐπὶ τῆς γῆς*, upon the earth) See ver. 26, 35.—V. g.]—*συναχῆ, ἀπορία, ἀποψυχόντων*) *distress, perplexity, fainting*, form an ascending climax.—*ἐθνῶν*) of all nations: to which are opposed individual *men*, including also Jews. See following verse.—*ἤχους*) The common reading is *ἠχούσης*.<sup>1</sup> But the idea expressed is not that *the sea and the agitated water* or *waves roar*; but there is an *ἤχος*, *roaring*, of the sea, and a *σάλος* (*salum*), *agitation of the water*, whereby the ear and also the eye are struck. Comp. Ps. xli. 4 (3), *ἤχησαν καὶ ἐταράχθησαν τὰ ὕδατα αὐτῶν, their waters roared and were troubled.* Ἦχος is neuter also, as well as masculine, as we have shown in the Appar. Crit., p. 546 [Ed. ii., p. 208]. There are four clauses, all alike having the idea of terror connected with them: *καὶ ἔσται ΣΗΜΕΙΑ ἐν ἡλίῳ καὶ ἐν σελήνῃ καὶ ἀστροῖς καὶ ἐπὶ τῆς γῆς ΣΥΝΟΧΗ ἐθνῶν ἐν ΑΠΟΡΙΑ ἤχους θαλάσσης καὶ σάλου ΑΠΟΨΥΧΟΝΤΩΝ ἀνθρώπων, κ.τ.λ.* The words *ἐν ἀπορία* are more closely connected with the words immediately following, than with those which go before, whether *ἤχους καὶ σάλου* be the Genitive of the object, or the Genitive of time [*with perplexity by reason of the roar and agitation of the sea*; or else, *with perplexity during the time that (whilst) the sea is roaring, and is agitated*]. The Genitive of the object may seem, no doubt, in this passage to give an unusual and forced (strained) construction, because *ἀπορία*, if it denotes *want* [as here, *want of means of escape, and of knowledge what to do*], is wont to have the Genitive of the subject-matter [the object of the want], as *ἀπορία σίτου, χρημάτων, κ.τ.λ.*; but there is no deficiency of analogous phrases, such as, *ἡ ἐξουσία ὑμῶν*, “power over you,” 1 Cor. ix.

<sup>1</sup> D supports, as Rec. Text, *ἠχούσης*. But ABCLX read *ἤχους*; α, ‘sonus;’ ε, ‘sonitus,’ and so the Vulg. “præ confusione sonitus [et (in some copies)] maris et fluctuum.”—E. and T.

12; τὸ ὑμῖν τερον ἔλεος, *the mercy shown towards you*, Rom. xi. 31; ἐφόβος τῶν Ἰουδαίων, *fear arising from the Jews*, John vii. 13; παραχαίσιαι θανάτου, Job xxiv. 17, in which passage the word παραχαίσιαι [τάραχος in the Vatican MS.] answers to תהלה, as תהלה is rendered by ἀπορία in Lev. xxvi. 16. If this be not deemed a satisfactory explanation, ἡχους καὶ σάλου ought to be taken as expressing the Genitive of time, as χεῖμωνος, νυκτός, σαββάτου, are used.—[θαλάσσης, *of the sea*] by reason of joy. Ps. xvi. 11—13 [“Let the *sea* roar, and the fulness thereof—Before the Lord, for He cometh”], xviii. 7—9.—V. g.]

26. φόβου καὶ προσδοξίας, *fear and expectation* [“looking after”] *fear*, viz. of things present; *expectation*, viz. of things future. Not even the saints shall be altogether exempt from some degree of terror: comp. ch. xxiv. 37, 38 [The disciples, after the resurrection, were on the sudden appearance of Jesus at first “terrified and affrighted.” ‘Joy’ succeeds in ver. 41]: but soon they will recover themselves.—αἱ γὰρ δυνάμεις, *for the powers*) This is now no longer a mere sign, but one of those things which are coming on the earth.

[27. Ἐρχόμενον, *coming*] viz. to judgment. See ver. 36.—ἐν νεφέλῃ, *in a cloud*) The Singular. Comp. the note on Matt. xxiv. 30 (Whilst He shall have in His train many *chariots*; Plural; He shall ride in one chariot in particular: Singular).—V. g.]

28. Ἀρχομένων, *when these things are beginning*) Comp. the expression, “the beginning,” in Matt. xxiv. 8. For this reason refer *these things* to ver. 8, 9, 10, *et seqq.*: and in this passage He is treating of the preparation for nearer events; but (δε) in ver. 34, 35, He is treating of the preparation for the last events of all.—ἀνακύψατε καὶ ἐπάρατε, *look up, and lift up your heads*) in order that as soon as possible ye may perceive the event answering to your expectation, and may with joy embrace it (welcome it). Comp. ch. xxiv. 5 [Not as the disciples after the resurrection, who, with “faces bowed down to the earth,” “sought the living among the dead”]; Job x. 15 [If I be righteous, yet will I not *lift up my head*]. In the LXX. Version ἀνακύψαι is used to express, “to lift up *the head*”; also ἀραιζεφαλήν, Judg. viii. 28.—ἀπολύτρωσις, *deliverance* [*redemption*]) from many miseries, ver. 12, 16, 17. Deliverance from the miseries which befell the Jews. [So long, to wit, as the shadows of the Levitical law, along with the City and Temple, were standing, the kingdom of GOD, or the free exercise of the Christian religion, did not as yet enjoy unrestricted scope. This is compared to the loveliness of the *summer*, ver. 30, 31: but old things must first be taken away.—V. g.]

29. Συκῆν, *the fig-tree*) A tree frequently met with, and early in shooting forth.—πάντα) *all the trees, good and bad.*

30. Ἐφ' ἑαυτῶν, *of your own selves*) even though no one should inform you of the fact. This is also to be understood in the Apodosis [*“When ye see these things, etc., know that the kingdom of God is nigh, though no one should inform you of the fact”*].—γινῶσκετε) *ye know.*

31. Ἡ βασιλεία, *the kingdom*) to which the old city must give place. [See ch. ix. 27. After the wicked vine-dressers (husbandmen to whom the vineyard was let) having been slain, the vineyard was let out to others: Matt. xxi. 41, 43.—V. g.]

32. Ἡ γενεά αὕτη, *this generation*) A period of forty years elapsed between this discourse and the destruction of Jerusalem.—V. g.]—πάντα γένηται, *all things be fulfilled*) He is speaking of those things which formed the subject of the question in ver. 7, and which are discussed from ver. 8 to ver. 24; although not even is the appendix added, ver. 25-27, altogether excluded; for once that the beginning has been made, all the other events successively go forward without intermission, and are continually coming to pass, and roll onward towards the end.

34. Μήποτε βαρηθῶσιν, *lest at any time your hearts be weighed down* [*“be overcharged”*]) βάρος expresses drowsy torpor: Matt. xxvi 43.—ἐν κραιπάλῃ καὶ μέθῃ, *with surfeiting and drunkenness*) κραιπάλῃ is the headache and sickness which the previous day's drunkenness entails.<sup>1</sup>—μερίμναις βιωτικαῖς, *the cares of life*) in planting, purchasing costly garments, gardens, houses, etc.: ch. xvii. 27, 28 [As in the days of Noah, and those of Lot].—αἰφνίδιος) *sudden, unexpected, unforeseen.* The same epithet occurs in 1 Thess. v. 3 [*“When they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child”*]. Refer to this the, *for*, in ver. 35.—ἐφ' ὑμᾶς, *upon you*) To these are opposed all the rest of the world, who are mere *dwellers on the earth* [τοὺς καθήμενους ἐπὶ πρόσωπον πάσης τῆς γῆς]. The character of the latter is expressed in ch. xvii. 27, 28.—ἐκείνη, *that*) the last day. In antithesis to αὕτη, *this generation*, ver. 32. The universality of its visitation is in consonance with this view. See ver. 35.

35. Ἐπὶ πάντας τοὺς καθήμενους ἐπὶ πρόσωπον πάσης τῆς γῆς) LXX. in Jer. xxv. 29, has ἐπὶ πάντας τοὺς καθήμενους ἐπὶ τῆς γῆς. Comp. ὑμᾶς, *you*, the antithesis to this, in ver. 34, where see the note.

<sup>1</sup> Latin *crapula*, Th. ἀρπ-άζω, carpo, rapio; which would form ἀρπάλη, ἰαπάλη, and so κραιπάλῃ.—E. and T.



36. Ἀγρυπνεῖτε, *watch*) Mark xiii. 33.—ἐν παντὶ καιρῷ δεόμενοι [*praying always*], *praying at every season*) ch. xviii. 1. *At every season or time*, whether *these things* [ver. 28, 31], which are about to be immediately, are had regard to [viz. ταῦτα πάντα (ver. 31, 32), *these nearer events, which are about to befall the city*.—Not. Crit.], or *that* (more remote) *day, the day of the Son of Man*: ver. 28, 34. This brief sentence comprises the whole discourse concerning the city and the universal world.—ἐκφυγεῖν, *to escape*) suddenly.—σταθῆναι) As to the force of this word, see on Matt. xii. 25. [“σταθῆναι, *to be made to stand by another, to stand by the help of another*; *στηναί*, *by one’s own strength*.”—Ammonius.]

[37. Τὰς ἡμέρας, [“*in the day time*”] *during the days*) This refers to the days immediately preceding: comp. ch. xix. 47 [“*He taught daily in the temple*”]. For the Saviour, Matt. xxiii. 39, xxiv. 1, left the temple: a fact which Luke sets down later, inasmuch as being connected closely (cohering) with ch. xxii. 1, 2 (The chief priests sought how they might kill Him, as in ch. xix. 47); although in Matthew and Mark somewhat of the discourse of Jesus is inserted between (His leaving the temple and His celebration of the Passover).—*Harm.*, p. 482.]

38. Πᾶς ὁ λαὸς ἠρόριζε, *all the people used to come early in the morning*) Very different was their conduct a little after, ch. xxiii. 18 [“*Away with this man,*” etc.]

## CHAPTER XXII.

1. Ἡ λεγομένη, *which is called*) Therefore Luke takes it for granted, that the persons to whom he writes do not all know what the Jewish Passover was. So John ii. 13. Add John xix. 40, 42.

2. [Καὶ ἐζήτουν, *and the chief priests sought*) Judas ‘sought’ the same thing, ver. 6. A most wicked pursuit.—V. g.]—γὰρ, *for*) This assigns the cause why they had to ‘seek’ suitable means and a favourable opportunity (πῶς ἀνέλωσιν αὐτὸν, *how they might kill Him*). [Most wretched (pitiful) fear, succeeded by atrocious joy, ver. 5.—V. g.]

3. Εἰσῆλθε, *entered*) The time of the fact<sup>1</sup> is indicated in John xiii.

<sup>1</sup> i.e. Not the *first* entrance of Satan, but his taking *full* possession of Judas. Comp. ver. 3, 6.—E. and T.

27 ["After receiving the sop."] [It was before the day of unleavened bread that the thing (the entrance of Satan into Judas) so fearful to speak of occurred: ver. 7, John xiii. 1.—V. g.]

4. Τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, with *the chief priests and captains*) Different classes of men conspired together; στρατηγοὶ τοῦ ἱεροῦ were the leaders or *officers* of the Jews, in command of the soldiers who were on watch at the temple. See ver. 52. See Acts iv. 1, with which comp. 1 Macc. iv. 60, 61.

5. Ἐχάρησαν, *they were glad*) as at a thing which they had desired, though not expected.—συνέθεντο) *they covenanted*.

7. Ἡλθε, *came*) Sosinus Perastianus of Cephalaria explains this of the *near approach*, not of the actual *advent* of the day of unleavened bread, and for this object, in order that he may push forward the Passover to the Sabbath. See Cl. Hermann's Hist. of the Controv. concerning the Passover (de Azymo), p. 489. But this ἦλθε, *came*, is much more strict in its force than the ἦγγιζεν, *draw nigh*, in ver. 1. Therefore Luke must clearly mean to mark the actual arrival of the day of unleavened bread, just in the same way as Matthew and Mark do. [ἔδει, *it was necessary*) according to the direction of the law.—V. g.]

8. Πέτρον καὶ Ἰωάννην, *Peter and John*) Peter took precedency in point of dignity ('amplitude'); and yet John was, of the two, the more intimate with the Lord. [Whilst both of these were executing His commands, Jesus was still able, now that the traitor was put away from their company, the more to confirm the remaining nine in the faith.—V. g.]

13. Εὑρον, *they found*) With the rejoicing of faith.

[14. Ἡ ὥρα, *the hour*) The evening hour, appointed for the eating of the Passover Lamb.—V. g.]

15. Καὶ, *and*) There is described in the verses 15-18, a kind of prelude, as it were, to the Holy Supper. Comp. Matt. xxvi. 29.—ἐπέθυμῆσα, *I have desired*) *He had desired* for the sake of the disciples, to whom He wished now at last to manifest Himself more openly in His very act of bidding them farewell; *He had desired* it for His own sake also, because He was about forthwith after it to enter into His glory.—τοῦτο) *this*, which is a Passover peculiarly memorable.—πρὸ, *before*) By this word, explanation is given of the τοῦτο, *this*. [His enemies were hardly leaving Him this much time (viz. sufficient to celebrate the Passover): but yet they were forced to delay the accomplishment of their purpose, even until both the

Passover banquet and several remaining incidents had passed by.—  
V. g.]

16. ἕως ἄρα, *ever until*) Then shall the heavenly banquet be celebrated. See ver. 30.—πληρωθῆ, *it be fulfilled*) *i.e.* until the Paschal Lamb, the type of the heavenly kingdom, be superseded by the Antitype, which fulfils it.—ἐν τῇ βασιλείᾳ, *in the kingdom*) ver. 18, 30.

17. Δεξιόμενος) Δέχομαι is said of that which is afforded or presented to another. Jesus acted, as the Head of the family: He caused the cup to be presented (held out) to Him.—ἑαυτοῖς, *yourselves*) He seems to have Himself drunk first. Comp. the preceding verses, but not also, ver. 20. Comp. Matt. xxvi. 26, note. ["Jesus, when giving the bread and wine, is not said to have Himself eaten and drunk, for it was not for Himself that His body and blood were to be offered."]

18. Ἄρα, *for*) That is to say, Do not wait, until I drink any more here.—ἀπὸ τοῦ νῦν) This the reading of a considerable number of the MSS. It corresponds to the οὐκέτι, *not any more*, in ver. 16.—Ἀπ' ἄρτι is the expression in Matt. xxvi. 29.

19. Τοῦτο, *this*) The form of expression is, *this cup*, in ver. 20; but, in the present instance, there is not added *bread* to the *this*; because *bread* does not so aptly accord with the complex term [which forms the predicate τὸ σῶμα δίδόμενον] as *the cup* [accords with its predicate, ἡ καινὴ διαθήκη—ἐρχόμενον].—τὸ ἵπέρ, *which is given for you*) As in the Old Testament, part of one of the same victim was presented to God, whilst part was eaten by the Israelites: so that one body, which Jesus Christ offered to the Father, is received<sup>1</sup> by Christians in the Holy Supper: ἵπέρ, *for, i.e. ἀντὶ*, [a vicarious substitute for. "A ransom *for* many."] Matt. xx. 28.—διδόμενον, *which is being given*) to death.—ποιεῖτε, *do*) perform. *Do* has not in this passage the sacrificial notion. It is a wrong committed against the one and only Priest of the New Testament, to attribute priestly power and dignity before God to the ministers of the Holy Supper.—ἀνάμνησιν, *remembrance*) See 1 Cor. xi. 25, 26, note.<sup>2</sup> [In that first *act of institution* of the Lord's Supper, they had Jesus

<sup>1</sup> True, if *received* be understood of a *spiritual* receiving.—E. and T.

<sup>2</sup> "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come." The Lord's Supper, according to Bengel, is a kind of *compensating equivalent* for our not having the Lord's corporal presence with us. "What was visible in the Redeemer has passed into the sacraments." Leo M. Serm. 2 de ascens. This is the Lutheran view.—E. and T.

still present with them, and therefore there was no occasion, strictly speaking, for remembrance of Him. It is therefore the *future* which is looked forward to by the use of the term "remembrance."—V. g.]

20. Ὡσαύτως, *in like manner*) Therefore we ought not either to separate or to confound the two parts of the Holy Supper; as if the bread were sufficient without the cup, or as if the blood were already received with [that is, in the receiving of] the body.<sup>1</sup> The ancients esteemed it unmannerly to *eat bread* as if one were *drinking* it ("panem bibere," to swallow it, as a thirsty person would, a drink): and it is not our part either, to *eat the drink of the Lord* (the cup of the Lord given us to drink).—τὸ ποτήριον, *the cup*) viz. *He took and gave.* The τὸ has the force of a relative referring back to ver. 17, where the cup is mentioned along with the wine ("the fruit of the vine," ver. 18). For a noun, when employed twice, very often on its first introduction has no article [δέξάμενος ποτήριον, ver. 17]; whereas, when next it occurs, it has the article. Matt. ii. 1, 7 [Μάγοι—τοὺς μάγους]; 1 Cor. viii. 1; Heb. ii. 8.—μετὰ τὸ δεῖπνῆσαι) *after the supper*, not the Sacramental Supper: thus making a transition to greater subjects, and those about to be the last events.—ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, *the New Testament in My blood*) This is equivalent to that phrase, *My blood*, which is of the *New Testament*. [Matt. xxvi. 28] Comp. note on 1 Cor. x. 16.<sup>2</sup> So we find the expression, *the promise of the Spirit*, i.e. *the Spirit that was promised*, Gal. iii. 14.—τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, which is being *poured out* [shed] for you. This forms part of the Predicate (for the full cup is not "poured out," but is drunk off), and is joined with the clause, ἐν τῷ αἵματι μου, *in My blood*, by apposition; cases similar to this occur, 2 Cor. viii. 23 [Apposition of the Genitive and Nominative, εἴτε ὑπὲρ τίτου, κοινῶνός ἐμός, etc.], xi. 28, where see the note; Rev. i. 5; LXX. Lev. vi. 8, Al. 15; Gen. xxi. 33 [τὸ ὄνομα Κυρίου, Θεὸς αἰώνιος]; Deut. xxxiii. 16.

21. Πλὴν, *but nevertheless*) The antithesis is between τὸ—διδόμενον, *which is given* (for you) in ver. 19, and παραδιδόντος, *who betrayeth* (Me) in this passage. Πλὴν is used to intimate, that the very de-

<sup>1</sup> i.e. In receiving the bread; which, according to the Romish doctrine of 'concomitance,' not only contains the very body, but also the blood.—E. and T.

<sup>2</sup> He who partakes of this cup partakes of the New Testament sealed with the blood of Christ, and is a spiritual partaker of the body and blood of Christ Himself.—E. and T.

lightful converse of Jesus with His disciples [ver. 15-20] is going to be presently brought to an abrupt close. [And, at the same time, He tacitly implies, that, as He is about immediately to be withdrawn from them, through the agency of a betrayer, for this reason the remembrance (*ἀνάμνησιν*) of Himself should be for the future celebrated by His disciples—V. g.] This particle serves as an argument that Judas was present, and took part in the Lord's Supper. Comp. ver. 14 ("The *twelve* apostles sat with Him"). That this discourse is one continued one, is evident from this, that Luke has not even employed here that formula which he often uses, *And He saith*.—*ἡ χεὶρ*) the hand, which has taken the Holy Supper, and which has yet pledged its treacherous faith to the Lord's enemies. [After having taken the thirty pieces of silver.—V. g.] So Ambrose (Bishop of Milan) said to Theodosius (repelling him from the Communion), "Wilt thou extend those hands of thine, which are yet reeking with the blood of unrighteously-perpetrated murder, and wilt thou with them take the most holy body of the Lord?" [*μετ' ἐμοῦ, with me*) He does not say, *with you*. Therefore He separates the traitor as one to be distinguished from the rest of the disciples, and shows that now He Himself alone has to do with that wretched man, as with one who is an equivocal enemy.—V. g.]

22. Κατὰ τὸ ὀρισμένον, according to what was determined) What was determined or appointed, we may know from Scripture. See ver. 37 ("This that is written must yet be accomplished"); Mark xiv. 21 ("The Son of Man goeth, as it is written of Him").—V. g.]

24. Δὶ καὶ) Not merely the traitor, but also the Eleven, caused uneasiness (exhibited a spirit displeasing) to the Lord.—*φιλονεικία, a strife*) which was fraught with danger. Comp. ver. 31. [This contention must certainly have occurred within the city: and to the words which Jesus spake in order to allay it, Luke adds, besides other topics, the prediction concerning Peter's subsequent denial of his Lord, which Matthew and Mark mention after His departure from the city.—*Harm.*, p. 516]—*τίς δοκεῖ, which of them appears, or is to be accounted*) Who is (the greater) according to the suffrages of all.—*μείζων*) the greater, as (the one to be accounted) the first, the second, the third, etc. The question was not merely concerning the greatest.

25. Ἐδεργίται) Aristotle, *Eth.* i. 8, ch. 13, βασιλεὺς πρὸς τοὺς βασιλευμένους φιλία ἐν ὑπεροχῇ ἐδεργείας. Comp. note on Chrysost., *περὶ ἄρως*, p. 452 So in 2 Macc. iv. 2, Onias is said to be ὁ ἐδεργέτης τῆς

ἐόλωσ—καλοῦνται) The Middle Voice (*call themselves, or would have themselves called*). They claim this title to themselves.

26. [Τμησὶ δέ, *but ye*] Having lowered (humbled) them by this address to them, He exalts them by that other in ver. 28.—V. g.] —νεώτερος, *younger*) in age or in discipleship.

27. Γάρ, *for*) He proves His proposition by His own example.—ἐγώ, *I*) Jesus speaks in the first person, where He is speaking of ministering to others; previously He had said, in the third person, *For who is greater?*—ἐν μέσῳ ὑμῶν) *in the midst of you*, on a footing of equality. He appeals to what was present, and what was the existing state of things.

28. Δε, *but*) More shall be vouchsafed to you than you even hope for; not a mere precedency (primacy) of some kind or other among yourselves, but a kingdom to each of you individually. [The Lord knows truly how to advance His people to signal distinction. He revealed to them this very privilege, which was awaiting them, at that precise time when there was less danger impending of their being elated with pride by it.—V. g.]—πειρασμοῦ, *temptations*) The disciples were called after His *temptation* in the wilderness. Therefore the whole life of Jesus Christ was full of *temptations* [to which He was exposed from Satan, the world, the Scribes, etc.—V. g.], through which (*temptations*) He entered into glory. And such is the case with believers also. Christ also tempted (*i.e.* tried the faith of) the disciples. [They stood well at all points (in all respects). John vi. 68 (“Jesus said, Will ye also go away—Lord to whom shall we go, thou?” etc.).—V. g.]

29. Καγώ) *and in turn* [in return for *your* fidelity] *I*. The sense is: I also will warrant that you shall be unhurt amidst your dangerous temptations (comp. Rev. iii. 10, “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them,” etc.), even until ye enter into the kingdom. But this is expressed in an abbreviated form of phraseology; for the entrance into the kingdom takes for granted preservation amidst temptations. [Comp. John vi. 39, “This is the Father’s will—that of all which He hath given Me I should lose nothing.”]—διατίθεμαι) now, by these very words. The promise is put before the warning. See ver. 31. Flacius and Beza translate the word, ‘paciscor,’ *I covenant to give*. E. Schmidius, “testamento dispono,” *I assign by will*. A word appropriate to one dying. Heb. ix. 15, 16 [He is the mediator of the New Testament, that by means of death for, etc.—they that are called might receive

the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator"]. [However the word presently after must be taken in a wider sense when it is applied to the *Father* (διέδετό μοι ὁ πατήρ).—V. g.]—μοι, unto me) inasmuch as I have continued steadfast.<sup>1</sup>—βασιλείαν, a kingdom) In a kingdom there is wont to be a princely and splendid style of living and diet, as also royal power and the exercise of it. Both are promised in the following verse. [Then indeed the question, *who is to be accounted the greater*, will have easily passed away from the memory of all. He who duly considers these so great blessings which are promised will find no difficulty in making the world a secondary consideration in his aims.—V. g.]

30. ἵνα ἐσθίητε, *that ye may eat*) Not as those that serve. See ver. 27.—ἐπι τῆς τραπέζης μου, *at My table*) This is put in antithesis to the table of "the goodman of the house." See ver. 12.—καθίσθησθε, *ye may sit*) in My kingdom. See Matt. xix. 28 ["In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also," etc.].—φυλάξ, *tribes*) Does this mean, that they shall judge each one tribe [there being an apostle apiece for each of the Twelve tribes].

31. Σίμων, Σίμων, *Simon, Simon*) A most weighty Epizeuxis.<sup>2</sup> Peter also had joined in the *strife*, mentioned in ver. 24, which was inimical to faith, John v. 44 ["How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only"].—ἰδοὺ, *behold*) That is to say, the fact is in this case manifest from its palpable effect; which effect, however, Peter did not suppose to have come from the Tempter, as it really had.—ὁ σατανᾶς, *Satan*) not content with having entered into Judas. See ver. 3.—ἔζητήσατο, ["hath desired"] *hath sought* to get you out) viz. out from your safe-guard. Satan demanded, that Peter should be given up to him, as Job was: but the Saviour repulsed him. The antithesis is, ἐδέηθην, *I have prayed*.—ὑμεῖς· περὶ σοῦ, *you* [the apostles]; *for thee*) Satan had perceived that there was great faith in Peter, and yet also a great proneness to fall, and he supposed that, if Peter should be overcome, all of them would be overcome. But Jesus by preserving Peter, the ruin of whom would have carried with it the ruin of the rest, preserved them all. In fact this whole discourse of our Lord takes for granted, that Peter is the first of the apostles, by

<sup>1</sup> *I have persevered*; referring to the disciples having *perseveringly continued*, διαμμενηκότες, ver. 28.—E. and T.

<sup>2</sup> The forcible repetition of the same word in the same sentence. Append.—E. and T.

whose standing (maintenance of his ground as a believer), or else fall, the rest of them would either escape the risk, or else be the more endangered. But it was in respect of faith that he was the first, not in respect of authority and power. Whereas the pretended successor of Peter, after that he revolted from the pure simplicity of the faith, and yet claimed to himself alone the primacy in the faith and in authority, fell wholly and miserably into the 'sieve' [of Satan]. Those in the foremost van are generally followed by the rest of their fellow-soldiers: the foremost soldiers are imperilled more than the rest: the foremost need especially to be fortified with the care and prayers of themselves and of the 'watchmen.'—σινιάσαι) σίνιον, a sieve. Hesychius explains σινιάσαι, i.e. σείσαι, κοσμινεῦσαι (to shake as in a sieve): corn is shaken and tossed about in a sieve: and men do so for the sake of cleansing it of chaff and refuse. But Satan's sifting was for the sake of utterly destroying the faith of the apostles, whilst making them come into collision with one another, by means of raising agitations from without and from within, in things high and low alike.—ὡς, as) with as much ease [as one would, wheat].

32. Ἐδέηθην) A striking word. *I have prayed*, although thou, Peter, wert not aware of what was being done. Jesus prayed for His disciples: therefore Satan was not able *by his seeking to get Him to deliver them up* (ἐξήγησασθαι, ver. 31, *to get Jesus to deliver them up from their spiritual place of safety*).—ἵνα μὴ ἐκλείπῃ, *that thy faith might not fail*) He does not say, *that thou mightest not be sifted*. Even though Satan sifted Peter, yet he did not altogether wrest from him his faith. Satan sought to cause an 'eclipse'<sup>1</sup> of faith in Peter: but the light of faith immediately shone out again in him after the *strife* [ver. 24] and after the subsequent denial. Peter, during that instability on his part, was, notwithstanding, in secret 'Peter' ["A rock"] truly still: just as James and John, although they had externally a nice and refined manner of speech, were notwithstanding truly "the sons of thunder" still.—[ἡ πίστις, *thy faith*] which pride is assailing, and which Satan is bringing into jeopardy.—V. g.] οὐ ποτέ) Ποτέ (John ix. 13, ποτέ, "*a while before was blind*") is even used of a short interval of time, as Eustathius shows us. In this passage it conveys an indefinite idea ["*when (soever) thou art converted,*" Engl. Ver.], *at some time or other*, whenever it may be, at a long or short interval hence.—ἐπιστρέψας στήριζον, *in thy turn strengthen* [confirm]) To make

<sup>1</sup> Como ἐκλείπη, from which 'eclipse' is derived.—E. and T.



up for the fact that [according as] thy brethren are now put in peril through thee: the verb ἐπιστρέφω is to be resolved into an adverb [‘ vicissim,’ in thy turn. But Engl. Ver. “When thou art converted”], as the Heb. צוּ. Comp. ἐστρεψέ, Acts vii. 42.<sup>1</sup>—σῆριζον, confirm, strengthen) What I now do to thee, that do thou to those like thee [those liable to fall as thou art], whom thou hast previously weakened (by the fall). Peter did so not long after, Acts ii., iii., iv., and in both of his Epistles, where this very word is often repeated; 1 Pet. v. 10; 2 Pet. i. 12; iii. 17, 16; ii. 14. And often one may thus observe the words of Jesus subsequently employed by the apostles.—τοὺς ἀδελφούς σου) thy brethren, saith Jesus, not our brethren. For the footing on (the manner in) which Peter has his ‘brethren’ is one thing, that on (in) which the Lord has His brethren is quite another thing. The rest of the apostles were brethren of Peter, Matt. xxiii. 8 [“One is your Master, even Christ, and all ye are brethren”]: but inasmuch as these afterwards did not need the confirmation (strengthening) of Peter, it is to be understood of other believers of a feebler sort.

33. Μετὰ σοῦ, with thee) These words, especially as being put in the beginning of the sentence, are emphatic. Comp. Ps. xviii. 30.<sup>2</sup> ἑτοιμος, ready) Peter has much trust in himself. [There had been need of full willingness and of no common power. It is not without good reason one may conjecture that Peter, in his so overweening self-confidence, had respect to those things which had been mentioned just a while before concerning the perseverance of the disciples and the intercession of the Lord (ver. 28, 32). And no doubt both had their efficacy, but not that kind of efficacy which he at the time imagined they had.—V. g.]—εἰς, into) The most grievous of all trials are imprisonment and death [But it was not becoming that Jesus should be kept confined in a prison. From the time that He once began, He continued on, even until He breathed His last, without hindrance amidst the very bands (or “in the very hands”) of His enemies, and on the cross, to do and teach all that was good.—V. g.]

34. Σήμερον, this day) although thou mayest seem to thyself, Peter, to be ready.

<sup>1</sup> “Then God turned and gave them up to worship the host of heaven.” Engl. Vers. Rather, “God in His turn, in righteous retribution, gave them up,” etc.—E. and T.

<sup>2</sup> Rather 29, “By thee (i. x. in soi) I have run through a troop, and by my God have I leaped over a wall.”—E. and T.

35. Καὶ εἶπεν αὐτοῖς, and *He said to them*) This is intended to stir up the disciples to watchfulness, that they may not rely on their own strength.—ὅτε) *when, not, as often soever*. For we read of the Seventy having been so sent but once, ch. x. 4; and the Twelve also but once, ch. ix. 3 [Comp. the note on Matt. x. 1].—ἀπέστειλα, *I sent*) The Lord fed and supplied them whilst they were present with Him.—βαλαντίου καὶ πήρας, *purse and wallet* [‘scrip’]) On the difference between these words, see the note on Matt. x. 9, 10.<sup>1</sup>

36. [Ἀλλὰ νῦν, *but now*) When Jesus (the Master) committed Himself as an evil-doer to the hands of men, it was not suitable (seasonable) to supply the disciples with an extraordinary safeguard against the world. For that very reason He permits them to avail themselves of the ordinary helps which minister to the supply of food and to self-defence; and accordingly He informs them of the fact at this time, which was exactly the right time for doing so.—V. g.]—πήραν, *wallet*) viz. *He that hath a wallet, let him take it*. That is to say, no one will be a friend to you, many will be enemies.—ὁ μὴ ἔχων) *He who hath not*, viz. money [not as Engl. Vers. “He who hath *no sword*”], wherewith to buy.—τὸ ἱμάτιον, *garment*) which is more necessary than a purse.—ἀγοράσει, *shall buy*) See Appar. Crit. Ed. ii. on this passage.<sup>2</sup> The Consequent is put for the Antecedent. That is to say, Ye shall find men at the present time, not only not inclined to confer benefits on you, but altogether hostile in their behaviour towards you. It was for this reason that the Apostles, from this time even up to the day of Pentecost, kept themselves not only as private individuals, but sometimes shut up in their respective homes: John xvi. 32 [“Ye shall be scattered every one *to his own*”]; xix. 27; xx. 10, 19 [“The doors were *shut*, where the disciples were assembled, for fear of the Jews”].—[μάχαιραν, *a sword*) not that they might kill any one, but that they might restrain the sword of others.—V. g.]

37. Ἐτι τοῦτο) *even yet this last* [crowning accomplishment of prophecy], after so many others.—τὸ) Mark xv. 28, note.<sup>3</sup>—καὶ, *and*)

<sup>1</sup> The former was for money; the latter, for bread and other provisions.—E. and T.

<sup>2</sup> D reads ἀρει—πωλήσας—ἀγοράσει (so *d*); but ABQ Orig. and Rec. Text, ἀράτω—πωλήσάτω—ἀγορασάτω: *abc*, “tollat, vendat, emat.”—E. and T.

<sup>3</sup> μετὰ ἀνόμων, more forcible than the LXX. Isa. liii. 12, ἐν τοῖς ἀνόμοις: “He suffered Himself to be numbered *with transgressors*,” as if He were one of them, through the imputation of their sins to Him, not merely “*among transgressors*.”—E. and T.

This last step presupposes all the others.—τὰ περι ἐμοῦ, *the things which have been written concerning Me*) viz. the things which have been written concerning the Messiah, as about to suffer: comp. ch. xxiv. 27, at the end.—τέλος ἔξει, *have their consummation or end*) have obtained their consummation. Just before we have τελεσθῆναι, *must be accomplished or consummated*. The latter, the act (τελεσθῆναι), has reference to men, among whom it is done; the former, the consummation (τέλος), has reference to the matter of fact. See Rom. x. 4 [“Christ is the *end* of the law for righteousness to every one that believeth;” τέλος νόμου].

38. Ὡδε, *here*) They had found in the room where they had supped, or else had brought with them, the two swords: see ver. 49. [For previously they had not been girt with swords; otherwise the Lord would have interdicted the use of them, when the disciples were being prepared for their embassy, ver. 35.—V. g.]—δύο, *two*) Comp. John vi. 9.<sup>1</sup>—ικανόν ἐστι, *it is enough*) i.e. There is no need of more than two swords. Jesus uttered so brief a reply as this, in order that the disciples might be able sufficiently to understand His mind (intention and meaning in what He said) as to buying a sword, ver. 36. Comp. John xiv. 30.<sup>2</sup> A not dissimilar phrase occurs, 1 Macc. ii. 33, ἕως τοῦ νῦν ικανόν ἐξέλωτε; Deut. iii. 26, ικανούσθω σοί.

39. Κατὰ τὸ ἔθος, *according to His custom*) So the disciples were less struck by any immediate (present) sense of strangeness.—εἰς τὸ ὄρος τῶν Ἐλαιῶν, *to the mount of Olives*) It was to this mountain a red cow used to be led forth to be immolated. See S. R. Zeller on Maimon. as to the red cow, pp. 360, 501.—ἠκολούθησαν, *followed*) of their own accord.

40. Ἐπὶ τοῦ τόπου, *at the place*) The aspect (sight) of the very place excited emotions in Jesus.—[μὴ, *that ye enter not*) Prayers are not merely recommended in general terms as a remedy against temptation; but the material and subject for prayer is indicated by this expression.—V. g.]

41. Ἀπεσπάρσθη, *He was severed* [“withdrawn”] *from them*) with earnest intention [with serious feeling, “serio affectu”].

42. Εἰ βούλει παρενεγκεῖν, *if thou be willing, remove*) The Infinitive put for the Imperative is a frequent usage of the Greeks. See note

<sup>1</sup> The “two small fishes:” expressing the same disproportion, as here, between the *means*, and the *effects* produced, when God’s blessing is vouchsafed.—E. and T.

<sup>2</sup> “Hereafter I *will not talk much with you*, for the prince of this world cometh,” etc. This accounts for the brevity of His reply.—E. and T.

on Rev. x. 9.<sup>1</sup> And in this passage, indeed, such an Enallage (or change of mood and tense) expresses the reverential modesty of Jesus towards the Father. But in this passage, if we suppose an aposiopesis of the verb *παρένεγκε* [and make *παρενεγκεῖν* the Infinitive after *βούλει*], this feeling of reverential modesty will be still more expressively conveyed.

43. *Δεῖ, but now* [and at this moment]) The very appearance of the angel was a sign of His actually then drinking the cup, and of His prayer being granted [Heb. v. 7]. So utterly incapable is human reason of comprehending the profound depths of His agony in the garden, that some have in former times omitted this whole paragraph. See the Apparatus.<sup>2</sup> When His *baptism* is mentioned along with the *cup*, the *cup* means His internal passion [suffering], as, for instance, His desertion by the Father on the cross; the *baptism* means His external suffering: comp. Mark x. 38, note. Where the 'cup' is mentioned *alone*, His whole passion generally is understood, at least in such a way as that, under the internal, there is also included the external suffering.—*ἐνισχύων*, *strengthening*) not by exhortation, but by invigoration. The same verb occurs, Acts ix. 19 [Paul, "when he had received meat, was strengthened"].

44. 'Εν ἀγωνίᾳ' *Ἀγωνία*, the height of grief and distress (comp. note on Matt. xxvi. 37, where the expressions are *λυπεῖσθαι καὶ ἀδημονεῖν*, for which Mark has *ἐκθαμβεῖσθαι καὶ ἀδ.*), arose from the presentation to Him of that cup. The same word occurs in 2 Macc. iii. 14, 16, 21, xv. 19. It properly denotes the distress and agitation of mind which is attendant on entering upon a contest [*ἀγών*], and an arduous undertaking, even though unattended with any doubt as to the

<sup>1</sup> The Infinitive expressing the *absolute* idea of the verb, irrespective of the particular relations of mood and tense, tends to impart the feeling of *majesty* to the language when used for the Imperative; especially when God speaks. It was often used archaically for the Imperative, and also for the Imperfect Indicative, in both Latin and Greek.—E. and T.

<sup>2</sup> AB 1 MS. of Memph. Theb. omit from *ᾧ φθῆναι το γῆν*, ver. 43, 44. Hilary 1062, writes, "Nec sane ignorandum a nobis est, et in Græcis et in Latinis codicibus complurimis vel de adveniente angelo, vel de sudore sanguinis, nil scriptum reperiri." But Hilary, 1061, "(Lucas) angelum astitisse confortantem eum, quo assistente orare prolixius cepit ita ut guttis sanguinum corporis sudor efflueret (non Matt. et Marc.) The Syrians are charged by Photius, the Armenians by Nikon, with having erased the passage in question. DQLXabc Vulg. and Euseb. Canons have it. Iren. 219, writes, "Nec (si veram carnem non habuisset) sudasset globos sanguinis." Just. *cum Tryph.* p. 331 (Ed. Col.), also supports it.—E. and T.

favourable issue.—ἐκτενέστερον, *more intensely*.<sup>1</sup> [This was done at His second and third departures, Matt. xxvi. 42, 44, 39. Therefore it was immediately after His first supplication that the angel appeared; and after each of His prayers we may suppose that the angel strengthened Jesus.—V. g.] The more intensely with both mind and voice: Heb. v. 7. Therefore not only were the (three) nearer disciples (Peter, James, and John) able to hear Him, but also the eight others.—ἐγένετο ὁῦς, *but His sweat became*) Hereby is set forth (exhibited) the intensity of His *distress and agony*.—ὁ ἰδρῶς, *sweat*) Although it was cold at the time: John xviii. 18. [That sweat was drawn out by the power received through the angel, by the agony of the struggle, by the intensity of His prayers, and His desire of drinking the cup.—V. g.]—ὡσεὶ θρόμβου αἵματος θρόμβου, *clotted drops (hillocks)*, from θρέψαι, *i.e. πήζειν, to fix or coagulate*. Θρόμβου αἵματος, *drops, thick and clotted, of real blood*. The force of the particle ὡσεὶ falls on θρόμβου, not on αἵματος, as is evident from the fact of it (not αἵματος) having the epithet, and in the Plural, καταβαίνοντες. The blood streaming from the pores in smaller drops became clotted together by reason of its copiousness. If the sweat had not been a *bloody* one, the mention of blood might have been altogether omitted, for the word θρόμβου even by itself was sufficient to express thick sweat.—ἐπὶ τὴν γῆν, *upon the earth*) by reason of its copiousness. Thereby the earth received its blessing.

[45. Καὶ ἀναστὰς, *and when He rose up*) Given up completely to the will of the Father.—V. g.]

46. Ἀναστάντες, *rise up and pray*) This posture of the body, therefore, is suited for overcoming drowsiness.

47. Προήρχετο αὐτοῦς) Some read προήρχετο αὐτῶν. But the same phrase occurs in Mark vi. 33, προῆλθον αὐτοῦς, *they outwent them*: by comparing this passage with the present, it is evident that the traitor reached our Lord more quickly than the band which accompanied him.

48. [Εἶπεν αὐτῷ, *said unto him*) In the confused din of the multitude (comp. ver. 51, 52), the exceedingly wise course of proceeding which Jesus adopted is well worthy of observation.—V. g.]—φίληματι, *with a kiss*) The traitor abuses the highest token of love with the highest degree of daring presumption. Comp. the note on Luke vii. 45. [None of His most intimate disciples and friends had

<sup>1</sup> More earnestly *straining* every nerve in prayer. Ἐκτενέως, Th. τέινω, *I stretch or strain*.—E. and T.

ever kissed the Lord. The traitor alone dared to profane with impure lips the face of the Lord. This unprecedented act matched well with his unprecedented treachery.]

49. Τὸ ἐσόμενον, *what was about to follow*) Contrary to their own opinion, which heretofore they had continued to hold.

50. Καὶ, *and*) without waiting for the Lord's reply to the question, put in ver. 49. See ver. 51.

51. Εἶπεν, *said*) to Peter and all the others, Matt. xxvi. 52 ["Then said Jesus unto him (*Peter*), Put up again thy sword into his place; for all they that take the sword shall perish with the sword"].—ἐἄτε, *suffer ye*) So Acts v. 38 [ἐἄτε αὐτοὺς, *let them alone*].—ἕως τοῦτου, *thus far*) Do not go any further. So 1 Macc. ii. 33, ἕως τοῦ νῦν; Lev. xxvi. 18, ἵλκ γγ, ἕως τοῦτου.

52. Παραγενομένους, *who were come to Him*) The servants and attendants had been sent, whereas the priests had come of their own accord.—στρατηγούς τοῦ ἱεροῦ) The Jewish Captains of *the watches* stationed in the temple.—ἐξῆλθῆθατε, *ye have come out*) with sudden tumult.<sup>1</sup>

53. Ὑμῶν, *your hour*) An hour not given to you before, [although long ago looked and waited for by you.—V. g.]—ἡ ἐξουσία τοῦ σκότους, *the power of darkness*) John ix. 4 ["The night cometh, when no man can work"], xiv. 30 ["The prince of this world"]: *of darkness*, that is to say, *of Satan*.<sup>2</sup> The abstract put for the concrete. An allusion to the time in which he spake, viz. the night.

55. Ἐν μέσῳ, *in the midst*) as the place admitted.

56. Πρὸς τὸ φῶς, *by the light* [of the fire]) If he had avoided the light, he might have been better able to have remained unobserved.

58. Οὐκ εἰμι, *I am not*) Whilst Peter is denying himself, he is all the time denying his Lord; and whilst he is denying that he is (says "that he is not"), he in fact ceases to be [viz. of the Lord's followers]. His very words show the flutter of agitation he was in.

59. Ὀφρας, *one hour*) When once wounded, he does not recover himself in a whole hour.

61. Ἐνέβλεψε, *looked upon*) By this one intimation of a mere look, when there was no opportunity of speaking, Jesus roused the whole mind and attention of Peter. Comp. John i. 42 [Andrew brought Simon to Jesus. And when Jesus *beheld him* (ἐμβλέψας αὐτῷ)

<sup>1</sup> No interrogation is marked by Bengel or Tischendorf; but there is in the English Version.—E. and T.

<sup>2</sup> Eph. vi. 12, "The rulers of the darkness of this world."—E. and T.

He said, "Thou art Simon," etc.] as regards "the look," which Peter may even afterwards have remembered.

63, 64. [Οἱ συνέχοντες, *who held fast*) during the whole night.—V. g.]—δέροντες ἔτυπον πάσης) Δέρειν is used of *beating* the whole body; τύπτειν, of *striking* a part; παίζειν, of *smiting* or *wounding* with violence, and so as to give pain. [No one of mortal men, not even the direst of malefactors, ever endured so great wantonness as Christ, the Just One, suffered to the utmost.—*Harm.*, p. 540.]

[64. Τίς ἐστίν, *who is it?*) To not a few, who are more desirous from their heart to escape observation than was that wanton mass, composed of the scum of mankind, it shall hereafter at last be said, THOU ART THE MAN (who smote the Saviour): even though the matter (this final award) is about to be put off until the last day.—V. g.]

68. Ἐὰν δέ, *but if*) Comp. Jer. xxxviii. 15 [Jeremiah said unto Zedekiah, "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?"]—ἔρωτήσω, *if I ask*) The truth easily convicts the contumacious by means of questioning. [Ch. xx. 3, Jesus, when questioned as to His authority, replies, "I will also ask you one thing, the baptism of John," etc.]

69. Ἀπὸ τοῦ νῦν) [not 'hereafter,' as Engl. Vers., but] *from this point*, when "ye are not willing to let Me go." This itself was His path to glory. The idea being expressed without a copulative conjunction, is thereby rendered emphatic.<sup>1</sup>—ὁ Υἱὸς τοῦ ἀνθρώπου, *the Son of Man*) This is the last place where Jesus calls Himself *the Son of Man*.

70. Οὖν, *Art thou then* [therefore]) They drew the inference from the Predicate [which He attributed to Himself] in ver 69, and this with great emphasis. *Art Thou?* say they, not, *Shalt Thou be?* [Ver. 71. Αὐτοὶ—ἡκούσαμεν, *we ourselves—have heard*) They of themselves: they give testimony against themselves.<sup>2</sup>—V. g.]

<sup>1</sup> But ABDLXab Vulg. and 2 MSS. of Memph. read δὲ after ἀπὸ τοῦ νῦν. Orig. 3,715b, and c, read ἀπὸ γὰρ τοῦ νῦν.—E. and T.

<sup>2</sup> That is to say, they bear witness themselves that they have heard Jesus' testimony to His divinity out of His own mouth, and yet they believed not. This will be their heaviest condemnation.—E. and T.

## CHAPTER XXIII.

[1. Ἄπαν τὸ πλῆθος, *the whole multitude*) One may compare this to a conflagration sweeping away everything before it on every side.—V. g.]

2. Εὑρομεν, *we have found*) An invidious expression [one calculated to excite odium against Him]. [But yet neither Pilate nor Herod found any 'fault' or "cause of death" in Him, ver. 4, 14, 22.—V. g.]—τὸ ἔθνος) The term λαὸς, *the people*, is applied to the Jews as contrasted with the Gentiles; but the term ἔθνος, *nation*, is applied to both Jews and Gentiles. Λαὸς, *the people*, is used in a political sense, and at the same time a sacred sense: ἔθνος, *nation*, is used in a genealogical or physical sense: John xi. 50, 52 ["It is expedient that one man should die for the *people* (λαοῦ), and that the whole *nation* (ἔθνος) perish not"]. Comp. Rev. v. 9, note [Thou hast redeemed us—out of every kindred, and tongue, and *people*, and *nation* (λαοῦ, ἔθνους)].—κωλύοντα, *forbidding*) as a kind of Anticæsar.—Καίσαρι, *to Cæsar*) By nothing else were they so much bound in devotion to Cæsar as by their hatred of Christ. The transition from spiritual to political matters is fraught with dangers.—λέγοντα, *saying*) By this they give an illustration of the words διαστρέφοντα, *perverting*, and κωλύοντα, *forbidding*. From the appellation, *Christ a King*, they infer a double calumny as the consequence. Dismissing the latter, Pilate inquires concerning the former: [viz. the appellation, *Christ the King*.]

4. Ὁ δὲ Πιλάτος, *moreover* [or then] *Pilate* said) Pilate perceived that Jesus professes Himself to be a King of such a kind, as would prove of no detriment to Cæsar's sovereignty. For He was now alone, deserted even by His disciples. [Again and again Pilate avouched the faultless innocence of Jesus; but he did so in a peculiarly emphatic manner three times in all, Luke xxiii. 4, 14, 22. Comp. Matt. xxvii. 24 ("He took water and washed his hands, saying, I am innocent of the blood of this just person; see ye to it"); John xix. 4.—*Harm.*, p. 547.]

5. Γαλιλαίας, *from Galilee*) Whilst they are exaggerating the matter, they give a loop-hole of escape to Pilate.

7. Ἀπέπεμψεν) *He sent Him back* (referred Him) as to His proper prince. Comp. v. 11 (ἀπέπεμψεν, said of Herod *sending Him back to*



Pilate); or else the force of the *ἀνά* is, "He sent Him *up*" to the *higher* part of the city.

8. Ἡρώδης, *Herod*) The great and powerful usually have less opportunity of meeting with Jesus: and they are wont to be the last in knowing of the things of the Kingdom of God. The first propagation of the faith as it is in Jesus Christ was, therefore, not due to the instrumentality of the potentates of the world.—[*συνεῖδον ἰδέειν, to see a sign*) Miserable beings are they who seek in Christ nought save food to minister to the gratification of their natural senses. Such 'gladness' as Herod's is not conducive.—V. g.]

10. Εὐτόνως [*vehemently, Engl. Vers., severely*<sup>1)</sup>] Acts xviii. 28. Priests often have zeal, though a false zeal; courtiers have none at all: owing to which fact the latter often assail the truth more lightly than do the former. Herod had it in his power at the time, and therefore ought to have let Jesus go free.

11. Ἐξουθενήσας, *having set at nought*) He did not think Jesus of sufficient importance to give himself any trouble about Him, as respects the allegations, whatever they might be, which the priests were making. He thought at the time that he had stripped Jesus of His wisdom and of His power.—*ἰσθῆτα λαμπράν, a gorgeous robe*) A royal vestment. [Such as he himself may be supposed either to have worn, or to have wished to wear.—V. g.] Herod seems to have meant contemptuously to indicate that he has no fears from such a king as this. But in reality he honoured Him unconsciously by the robe, as Pilate did by the inscription on the cross. [The elder Herod gave way to fears sooner than there was just reason for: this Herod, on the other hand, when the kingdom of Christ was now more immediately imminent, gives way to careless security. Such is the perverse way of the world.—V. g.]—*ἀπέπεμψεν, sent Him back*) He had it in his power, and ought to have rather let Him go free. [Therefore in sending back the innocent to Pilate, he involved himself in the guilt of Pilate. Acts iv. 27 ("Against thy holy child Jesus—both *Herod* and Pontius Pilate—were gathered together").—*Harm., p. 548*].

12. φίλοι, *friends*) [in such a way as that neither now desired to derogate aught from what was due to the other.—V. g.] Judaism

<sup>1</sup> 'Rigide.' Εὐτόνως from *ταίνω*, *straining every nerve*. Wahl translates it 'acriter,' "cum contentione," *with bitter eagerness*. It occurs only here and Acts xviii. 28, in the New Testament. In the latter place it is said of Apollos, "He *mightily*," or rather, "*with stern earnestness*, convinced the Jews."—E. and T.

and Heathenism (as in this instance) began to coalesce at the time of the birth of Christianity.

14. Ἐνώπιον ὑμῶν, *in your presence*) from which ye see that the matter has been examined into in good earnest.—οὐδὲν εὑρον, *I have found nothing*) Hereby he refutes the εὑρομεν, *we have found*, of the Jews, in ver. 2. Therefore the ἐγὼ, *I*, is the antithesis in relation to them, with which comp. John xviii. 38 [“He saith unto *them*, *I* (ἐγὼ, whatever *you* may say to the contrary) find in Him no fault at all”]; and also in relation to *Herod*; see the next verse.

15. Πεπραγμένον) *what Jesus hath done*.<sup>1</sup>

16. Παιδεύσας) *Having chastised*, viz. with scourging. A Meiosis [*i.e.* the term παιδεύσας is a softer expression than what Pilate really meant]. At this point Pilate began to concede more than he ought.

[22. Οὗτος, *this man*) By this expression Jesus is put in contradistinction to Barabbas the robber.—V. g.]

23. Καὶ τῶν ἀρχιερέων, *and of the chief priests*) Forgetful even of common propriety, they joined with the rabble in their clamour.

24. Ἐπέκρινε) that is to say, *he confirmed their judgment*.<sup>2</sup> The priests had given the previous judgment (the ‘præjudicium’ which he followed up).

25. Θελήματι, *to their will*) that they might do to Him whatever they had wished or might wish. [If the same power were at the discretion of some of those who wish to be called Christians, what, think you, would be the result?—V. g.]

27. Ἐκόπτοντο, *bewailed*) either jointly under the emotion of the one common feeling, or even under the influence of peculiar affection. Κόπτεσθαι properly applies to the gestures: <sup>3</sup> ὀρηγέειν refers to the lamentation, and weeping tone of voice.

28. [Μὴ—ἐπ’ ἐμὲ, *not—concerning Me*) Already every moment Jesus was more and more directing His thoughts towards the coming glory. In the way that is pointed out in Zech. xii. 10, He does not forbid their ‘mourning’ for Him (but only in the way that they were *now* mourning for Him, viz. as if He and His cause were

<sup>1</sup> Not as Engl. Vers. “is done unto Him.” See xxiv. 35, ἐγνώσθη αὐτοῖς. The construction seems to be, “What has been done by Him is not at all worthy of death:” or, “There is nothing worthy of death that He has done” (*i.e.* in whatever He hath done).—E. and T.

<sup>2</sup> ‘Superjudicavit,’ he gave sentence *over and above* their judgment. The word occurs here only in New Testament.—E. and T.

<sup>3</sup> *To smite one’s self* on the breast on account of some one, is the strict meaning; as the Latin, *plangere*.—E. and T.

crushed for ever; whereas He and it were near their glorious triumph).—V. g.]—ἐφ' ἑαυτὰς—καὶ ἐπὶ τὰ τέκνα ὑμῶν—ἰδοὺ, concerning yourselves—and concerning your children—behold) It is hereby indicated that the punishment about to be inflicted is near at hand. [Indeed that calamity was impending especially over the infants, and yet not so as that the women also who were lamenting Jesus could not live long enough to reach it.—*Harm.*, p. 561.] Jesus Himself too wept for the city, and not for Himself. See ch. xix. 41, xviii. 31, 32. [How many men and women there are, who might, if they would, find no want of altogether serious causes for deploring their own state, but who devote the present day to careless security!—V. g.]

29. Ἐροῦσι) viz. “your children” shall say.

30. Τότε, then) then in particular (or at last), more than now.—ἄρξονται, they shall begin) viz. “the barren” shall begin, in answer to those by whom they were called ‘blessed.’ The same language shall be used afterwards also, Rev. vi. 16 [At the opening of the sixth seal, the kings, etc., said to the mountains, “Fall on us, and hide us from the face of Him that sitteth on the throne,” etc.].—λέγειν τοῖς ὄρεσι, πείσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, καλύψατε ἡμᾶς) So Hos. x. 8, LXX., καὶ ἐροῦσι τοῖς ὄρεσι, καλύψατε ἡμᾶς· καὶ τοῖς βουνοῖς, πείσετε ἐφ' ἡμᾶς.—ὄρεσι, to the mountains) Often men have been covered [buried] beneath mountains. It is a great addition to the terror, when that which is horrible in itself is wished for by way of a shelter. See Rev. vi. 16.

31. Ὅτι, For) By this adage Jesus either shows why He Himself desires the daughters of Jerusalem to weep; or rather brings before us the persons who desire to be overwhelmed beneath the mountains, stating the grounds of their terror. Therefore we may take the green tree as typifying the young, strong, and healthy: the dry tree (comp. Is. lvi. 3, “Neither let the eunuch say, Behold I am a dry tree;” Ezek. xxi. 3 [xx. 47], xxxi. 3,<sup>1</sup> etc.), the old, feeble, and barren. A remarkable passage occurs in Joseph., B. vi. de B. J. ch. xlv. f. 968, ed Lips. “When the soldiers were wearied out in killing the Jews, and a great multitude seemed still to be left surviving, Caesar ordered that those alone who were armed and offered resistance should be slain, and that the rest should be made captives. But the soldiers μετὰ (the sense requires κατὰ) τῶν παρηγγελμένων, contrary to what had been commanded, slew the old and feeble (ΤΟΥΣ

<sup>1</sup> Where the Assyrian is called “a cedar in Lebanon.” Comp. xvii. 24, “I the Lord have dried up the green tree, and made the dry tree to flourish.”—E. and T.

ΑΣΘΕΝΕΙΣ), (ΤΟ Δ' ΑΚΜΑΖΟΝ), but shut up in confinement those who were vigorous and serviceable," etc. Therefore in this crowning calamity they began debating with one another, as usually happens, which was the more miserable. Tending to the same view of the words is the fact, that ξύλον denotes either a tree that is standing, or the wood of a tree that has been cut, which latter also is wont to be either *moist* (for so Erasmus renders ὑγρὸν, *humidum*, still retaining the sap) or else *dry*. Elsewhere indeed Christ is the tree of life, perfect in its verdure: men, whilst outside of Him, are dry wood. See John xv. 1, 2. But His suffering (punishment) was truly more severe than that of any Jew, after the city was taken.

32. "Ἐτεροι, *others*) among whom (as though He were a 'male factor' like them) Jesus was reckoned. Comp. ver. 39; and Acts xxvii. 1 ("Paul and certain *other* prisoners"). Yet the Greek ἕτεροι is more honourable to Him than ἄλλοι would be; for the former more expresses the idea of a difference and dissimilarity between Him and them.—κακοῦργοι) Construe this, not with ἕτεροι, but with δύο ["two others; namely, two malefactors"] (comp. ver. 33, 41, where *they* are contradistinguished from *Him*).

33. Κράνιον, *Calvary* ["the place of a skull"]) In topographies the nomenclature is often derived from the parts of the human body.

34. "Ἐλεγε, *said*) This is the first utterance of Jesus Christ on the cross. There are in all seven such utterances to be drawn from the four Evangelists, no single one of whom has recorded them all. From this it is evident, that their four records are as it were four voices, which, joined together, form one symphony; and at one time single voices sound (solos), at another, two voices (duets), at another, three (trios), at another, all the voices together. The Saviour went through most of the ordeal on the cross in silence; but His seven utterances contain a recapitulation of the doctrine calculated to be of profit to us in our last hours. [It would not be unattended with profit to comp. with this the German hymn of the Author, composed on a particular occasion, beginning thus:—"Mittler! alle Kraft der Worte," etc. It may be found in "Sen. Urlspergeri Unterricht für Kranke und Sterbende," Aug. Vind., 1756, p. 408, and in "S. R. J. C. Storrii Gottgeheiligten Flämmlein, etc., Stuttg. 1755, p. 315.—E. B.] For in these utterances He has regard to both His enemies and a converted sinner, and His mother with His disciple, and His heavenly Father. These seven utterances may also be compared with the seven petitions in the Lord's prayer. Even in the very order of the utterances, mysteries

are hidden; and from it may be illustrated the successive steps of every persecution, affliction, and conflict (agonis) of the Christian.—Πάτερ, *Father*) At the beginning, and at the close of His suffering on the cross, He calls upon God by the appellation, *Father*.—ἄφεσις, *forgive*) Had He not uttered this prayer, the penalty might have begun at once, whilst this most atrocious crime was in the act of perpetration, as often happened in like cases in the time of Moses. The prayers of the Long-suffering One (or simply, *the Sufferer*) prevent the immediate execution of wrath, and obtain a full 'forgiveness' for the time to come, as well as 'repentance' [Acts v. 31] for those who were about (*i. e.* willing) to accept it. [Who knows but that forgiveness and repentance were vouchsafed to the few soldiers who took charge of the crucifixion?—*Harm.*, p. 563.]—ἀνταῖς, *them*) viz. those who were crucifying Him.—[τί ποιοῦσι, *what they do*) They knew certainly that they were in the act of crucifying, but *Who* it was that they were crucifying, they knew not. And truly it was awful ignorance on their part; but if that ignorance had been removed, they would not have crucified the Lord of glory; nevertheless, even heavier guilt was incurred by him who sinned knowingly.—V. g.]

35. [Ὁ λαός, *the people*) not the rabble (ὄχλοι) indiscriminately (whether Jews or Gentiles), as in ver. 48, but the Jewish people is here meant.—V. g.—θεωρῶν, *beholding*) The people no doubt feasted their eyes with that spectacle; for Luke states, that the rulers *with them*,<sup>1</sup> namely, with the people, derided the Saviour. But, a short while after, a check was put upon their fondness (lit. *itching*) for derision, ver. 48.—*Harm.*, p. 564.]—σὺν ἀνταῖς) viz. with those who had crucified Him.<sup>2</sup> [Luke collects into one passage the mocking insults with which Jesus was harassed when being crucified, ver. 35-39. The inscription on the cross was itself an insult in the eyes of the heathens. For which reason, Luke makes mention of the vinegar also, which was offered to Him by the soldiers, sooner than the other evangelists.<sup>3</sup>—*Harm.*, p. 566. Men of respectability do not usually,

<sup>1</sup> σὺν αυτοῖς is read in A Vulg. and Rec. Text. But BCDLQbc omit the words.—E. and T.

<sup>2</sup> But the *Harm.*, quoted above, makes it *with the people*.—E. and T.

<sup>3</sup> Matt. xxvii. 48; Mark xv. 36; John xix. 29. But all these describe the *second* offering of the vinegar, in compassion, to refresh His thirst, just before death. Whereas Matt. xxvii. 34, Mark xv. 23, and Luke here, ver. 35, describes the vinegar, "mingled with gall," offered in mockery, and at an earlier point of time.—E. and T.

under ordinary circumstances, blend themselves with such scenes; but wantonness and desire of revenge in the present instance took away all regard for their own dignity. No one ever was derided with such sneers as was Jesus. See that you feel grateful to Him, and learn to endure meekly insults, especially when for His sake.—V. g.]—[ὁ τοῦ Θεοῦ ἐκλεκτός, *the chosen of GOD*) It is not befitting, say they, that *the chosen of GOD* (if Jesus were really so) should die upon a cross.—V. g.]—ὁῦτος, *this man*) Used as a demonstrative, with contempt.

37. Καί, and) viz. The soldiers, in mocking Him, make the title of 'King' the subject of their taunts; whilst the Jews and their high priest taunt Him with the other things also (ver. 35). [The soldiers combined the taunts which they drew from the inscription on the cross, and the jeers of the high priests, into the sneer mentioned in this verse.—V. g.]

38. Ἦν δὲ καί, *now there was also*) The mention of His Kingship joins the 37th and 38th verses.—γράμμασιν, *in letters*) There are still, to the present day, three languages in particular, to which they who learn and preach Christ are bound to devote their attention—Hebrew, Greek, and Latin.—Ἑβραϊστί, *Hebraic, of Hebrew*) In John xix. 20, the Hebrew is placed first in order. Luke enumerates the languages in the order in which Pilate had arranged them.<sup>1</sup> That order was [if one is disposed to admit of conjecture.—*Harm.*, p. 567] *Greek, Latin, Hebrew*. John arranges them according to the custom of the Hebrews, in the order of their nature and dignity. Both however adopt that order, in which Christ and His *cross* and *kingdom* were subsequently preached. The beginning was made in the Hebrew tongue: in the last times the Hebrews shall have the first place (the most prominent part to fill).

<sup>1</sup> Townson, in his *Harmony of the Gospels*, shows the probability that Matthew gave the *Hebrew* inscription, as in other particulars his Gospel has most of an Hebraic character, THIS IS JESUS THE KING OF THE JEWS. Mark, in accordance with the Latin or Roman aspect of his Gospel, probably gave the *Latin* inscription, THE KING OF THE JEWS; and so no foreign word is found in this, supposing that this is the Latin. Pilate would scorn to introduce any word from another tongue in the inscription written in the language of dominant Rome. The brevity, too, accords with the genius both of the Latin and of the Evangelist's own style. Luke follows Mark with *This is (οὗτός ἐστιν, verse 35)*, brought down from above, THIS IS THE KING OF THE JEWS. Thus the *Greek* is left for John, JESUS OF NAZARETH THE KING OF THE JEWS. But Bengel's view, given in the note, John xix. 19, that the words were the same in the three languages, is perhaps more probable. See his note.—E. and T.

The Roman tongue never occupied the first place; nor is it destined, after the destruction of Rome, to remain in great vigour.

39. 'Εβλασφήμηι, *began railing at Him*) The most extreme trials do not bend every one. [Nay, indeed, so great is the strength of the mind disposed to sneering (the cavilling mind), that it can betray itself even when hung on a cross.—V. g.] That this robber was a Jew, and that the other was a Gentile, may be inferred from the language of both, and from other circumstances; for the former, according to the custom of the Jews, sneers at His assumption of the name, *Christ*; the latter directs his thoughts towards the name assigned to Him, *King*, as the soldiers did, but in a better way. We may add, that the Lord, in promising him blessedness, makes allusion, not to the words of the promises given to *the fathers*, but to the first beginnings of things [when the distinction of Jew and Gentile had not arisen], viz. concerning *Paradise*. Nor is it opposed to this, that the words of the converted man refer to the one *God* [whereas the Gentiles believed in a plurality of Gods]: for faith in *Christ*, as an immediate consequence, infers faith in the one God. But still, let the Hebrew term in ver. 43, 'Αμὴν, *verily*, be considered, which however does not necessarily presuppose that the person addressed is a Hebrew. Comp. Matt. xxv. 40 [where the Judge saith, 'Αμὴν λέγω ὑμῖν, to persons not necessarily Hebrews]. Hence the opinion anciently entertained, as to the converted robber being a Gentile, retains a show of probability. I have written above, *it may be inferred* [not, it is positively certain].—λέγων, *saying*) with raging impatience and ferocity.

40. 'Ο ἕτερος, *the other of the two*) The exceedingly hard cross rendered much help towards his repentance. Conversion seldom takes place on a soft and easy couch.—[ἐπιτίμα αὐτῷ, *rebuked him*) Thou mayest see here combined penitence, faith, confession, prayer, reproof of the ungodly, and all that is worthy of the Christian man. The abuse of this most choice example is fraught with danger; the legitimate use of it is in the highest degree profitable.—V. g.]—οὐδέ τι Dost thou *not even* fear? Not to say, long for, have a desire after. [*Fear* is the first commencement in the reformation (rectifying) of the mind.—V. g.]—φοβῆν, *fear*) Therefore he himself was influenced by fear.—ὅτι, *because, seeing that*) This would have been quite sufficient cause for fearing.—τῷ αὐτῷ) *the same*, as He and I are.

41. Δικαίως, *justly*) The penitent approves of the penalty awarded to his sin.—ὁὗτος, *this man*) The converted robber had seen and heard the successive progress (course) of the Lord's passion, at

least from the time of His being led forth from the city: or even he may have previously seen and heard Jesus.—οὐδὲν ἄτοπον) *nothing amiss, nothing unseasonable or out of place.*

42. Μνήσθητι, *remember*) He makes request modestly. ‘Remembrance’ extends to a far distant period (*i.e.* he means that the remembrance which he craves may hold good in a time yet to come, and a far way off). A most choice prayer.—Κύριε, *Lord*) He publicly addresses by the appellation, *Lord*, Him whom His own disciples themselves had abandoned.—ἔλθῃς, when thou shalt have come) hereafter, viz. from heaven. The antithesis to this is Jesus’ expression in ver. 43, *To-day*.—ἐν τῇ—σου) *in Thy kingdom.* He acknowledges Him as King, and a King of such a sort as can, though dead, benefit the dead. Not even the apostles at that time entertained so pure sentiments concerning the kingdom of Christ (without mixture of the alloy of notions concerning a temporal kingdom then).—βασιλεία, *kingdom*) Frequent mention of His Kingship and kingdom had preceded. See ver. 2, 3, 37, 38. Faith accepts in serious earnest the truth, which has been distorted and perverted into a subject of sneering by the Lord’s adversaries.

43. Σήμερον, *to-day*) On that day the converted robber could have hardly looked for death.<sup>1</sup> But the breaking of the legs was made subservient to this end. Thereby the Lord’s promise was fulfilled. [The marking of the time by the expression, *to-day*, is not to be referred (joined) to the verb, *I say*, as if the robber should have to wait for his entrance into Paradise during I know not how long periods of time. That the words were spoken to him on that day, is of itself evident (without it being necessary to say so). Jesus never used the expression, *To-day I say*; whereas He repeatedly used the expression, *I say*. Therefore we must read the words thus, *To-day shalt thou be with Me in paradise.* Thus the power and grace of the Lord, and also His own ready and immediate entrance into Paradise, is openly declared.—V. g. That was indeed to *save*, ver. 39 (which the impenitent robber had taunted Him with, as unable to effect it).—*Harm.*, p. 570].—μετ’ ἐμοῦ, *with me*) Much more than did Jesus Himself come to Paradise. [A fact which must have been very consolatory to Mary, wife of Cleopas, and Mary Magdalene, against men’s bitter taunts, and to the Virgin mother and John, when communicated to them.—*Harm.*, p. 570].—ἐν τῷ Παραδείσῳ, *in Paradise*) in which there are happier trees than in Golgotha (especially “the tree of life which is in the Paradise of God”), asso-

<sup>1</sup> So tedious a death is crucifixion.—E. and T.



ciated with *immortality*; Rev. ii. 7, note.<sup>1</sup> Jesus employs the most august appellation for the seat of happiness in the profoundest depth of His own suffering. Comp. note on ch. xvi. 22, [The Jews called the good state of the dead *the bosom of Abraham* and *the garden of Eden*.] This departure to Paradise differs no doubt from the ascension to heaven, John xx. 17 ("I am *not yet* ascended to My Father"), but yet it shows that His descent to 'hell' (the lower regions unseen) is to be explained in a good sense.

44. Ὀλῆν, *the whole*) Mid-day darkness arising from the sun obscured the whole upper hemisphere; and the moon, which was then in opposition to the sun, without deriving any light from the sun, left in obscurity the lower hemisphere.

46. Πάτερ, *Father*) The Father received the Spirit of Jesus; Jesus "receives the spirits" of believers: Acts vii. 59 [Stephen's last prayer, "Lord Jesus, receive my spirit"].—παράδοξομαι) *I will commend*, in the very act.<sup>2</sup> [As a deposit committed to Him at death. It was at this point of time, the most precious truly of all, that the atonement was made.—V. g.]

47. Ὁντως, *in very truth*) Previously it seemed a matter of doubt to the spectators: now he affirms it as a certainty.—δίκαίος, *a righteous*) In this proclaiming (open avowal) of His righteousness, is contained the approval, on the part of the centurion, of all the words of Jesus, even of the doctrine as to Jesus being the Son of God, ver. 46; ['Father,' implying that He was "Son of God." Therefore the expression is, "Truly this was *the Son of God*," in] Matt. xxvii. 54, inasmuch as this was the very subject about which the discussion had been even before Pilate. John xix. 7 ["By our law He ought to die, because He made Himself the Son of God"]. Comp. Is. xli. 26, 23.<sup>3</sup>

48. Ὡσπίαν, *sight*) They who had been merely spectators [who previously had been stirred up by the high priests to raise the cry, *Crucify Him*, but who now were altogether differently disposed.—

<sup>1</sup> No other tree but "the tree of life" is mentioned there; whereas in Gen. ii. 9, iii. 3, many others grow, and it is *in the midst*—words not in the best MSS. of Rev. ii. 7.—E. and T.

<sup>2</sup> So Rec. Text and LΔ. But παρατίθειμαι in ABCPQ Orig. 3.726c; 'commendo,' in *abed* Vulg. Hil. 1074, Syr. and Memph. Versions. So Engl. Vers.—E. and T.

<sup>3</sup> "Who hath declared from the beginning, that we may say, *He is righteous?*—Show the things that are to come hereafter, that we may know that *ye are gods*." This contrasts with the heathen gods Him of whom alone the centurion's declaration could be made, *He is righteous*.—E. and T

*Harm.*, p. 577], were now revolving in their minds thoughts tending to salvation, and were being prepared for the Pentecost described in Acts ii.; but those who had perpetrated the deed were for the most part in a state of agitation.—*ταύτην*, *this sight*) viz. of the cross.—*τὰ γενόμενα*, *the things which had been done*) at the death of Jesus. The *sight* (*θεωρίαν*) which they had sought for was attended with a *sight* (*θεωρήσαντες τὰ γενόμενα*) which they looked not for.

50. Ἀγαθὸς καὶ δίκαιος, a man *good and just*) Rom. v. 7.<sup>1</sup> Every man that is ἀγαθός, *good*, is also δίκαιος, *just*; not *vice versâ*. Luke mentions the whole (ἀγαθός, the *genus*) before the part (δίκαιος, the *species*). Paul observes the difference between these words more strictly.

51. Οἷτος) *He*, i.e. he alone. [If aught that is wrong goes forward without thy consent, do not at least give your approval to the act.—V. g.] Nicodemus, we know, was ἄρχων, *a ruler*, but he is not called βουλευτής, *a counsellor*.—τῇ βουλῇ, *to the counsel*) See ver. 1. The phraseology approaches nearly to that in Ps. i. 1 [“Blessed is the man that walketh not in the *counsel* of the ungodly”].—τῇ πράξει, *the deed*) ver. 33.

54. Ἡμέρα ἣν παρασκευῆ, *the day was the preparation*) The term παρασκευῆ is put as an epithet (“It was the preparation-day”).—ἐπέφωσκε, was drawing on [lit. *was dawning*]) The beginning of the Sabbath was in the evening: and yet the expression used is, *was beginning to dawn*; for even the night has its own light, especially at the full moon, which was shining at the time.<sup>2</sup>

55. Ἐθεάσαντο, *looked at* [*beheld*]) so as that with the greater ease they might anoint Him the day but one following (on the day after the morrow).—τὸ μνημεῖον, *the sepulchre*) ver. 53.

56. Ἡτοίμασαν, *they prepared*) They had their home in Galilee; ver. 49. The office they rendered to Him is the greater on that account, as being rendered away from home, and attended with greater cost and trouble. [Thou hereby dost perceive truly unwearied piety (affection) and assiduity springing from faith; which faith, however,

<sup>1</sup> The man who fulfils his lawful duty towards others, and no more, is called δίκαιος, Hebr. דַּיָּק. He who also confers benefits on others is ἱσῖος, דַּיָּק. Ἀγαθός approaches to the latter; one perfect in all the offices of piety, generous, large-minded, and a *benefactor* to men.—E. and T.

<sup>2</sup> Rather ἐπέφωσκειν is naturally used, though by catachresis, where *day* is the subject, even though counted artificially from evening. So the Jews called the evening לַיְלָה, *light*, denominating even the beginning of the twenty-four hours day, a potiori parte, viz. the light.—E. and T.

itself already underwent a strange eclipse in those excellent souls.—*Harm.*, p. 583.]—ἀρώματα, *spices*) which are dry.—μῦρα, *ointments*) which are liquid.—Σάββατον, *the Sabbath*) The rest appointed to be observed on the Sabbath was more obligatory than the rest connected with the feast. [Christ's rest in the sepulchre claimed to itself this whole Sabbath, which is on that very account most worthy of attentive consideration. The things which at that time took place in the kingdom of the invisible world, will benefit believers in no ordinary degree, so long as there shall remain aught of them, nay, indeed to all eternity.—V. g. Most excellent effects truly took place, during the calm repose of this Sabbath, in those souls which, though timid, were yet choice and precious, nay, indeed in the Saviour Himself. 1 Pet. iii. 18, 19; Acts ii. 24, *et seqq.*—*Harm.*, p. 583.]

## CHAPTER XXIV.

1. Τίνας, *some*) viz. other women, who had not come from Galilee.

2. Τὸν λίθον, *the stone*) Luke mentioned nothing previously as to the stone; but takes for granted in the narrative itself that the stone had been rolled to the mouth of the sepulchre. (Comp. John xi. 38.)

4. Ἄνδρες, *men*) viz. angels. See ver. 23. Comp. Matt. xxviii. 5.<sup>1</sup>

5. Τὸν ζῶντα) *Him, who* not merely has returned to life, but is altogether *the living One*. [The truth of the resurrection is most surely established.—V. g.]—μετὰ τῶν νεκρῶν, *with* [‘among’] *the dead*) in the state and position (condition) of the dead.

7. Τὸν Υἱὸν τοῦ ἀνθρώπου, *the Son of man*) This is repeated from the discourses which were delivered by the Lord before His passion. But the Lord Himself did not give Himself the appellation, *Son of man*, after His resurrection, but either spake in the first person, or else employed the express appellation, *Christ*.—ἀμαρτωλῶν, *of sinful men*) viz. the Gentiles.

10. ἦν—αι) So [a Plural nominative follows after a Singular verb and nominative, the verb Plural being supplied from the Singular

<sup>1</sup> Where mention is made only of one angel, viz. the angel who spoke.—E. and T.

verb] Deut. xxvii. 9, *και ἐλάλησε Μωϋσῆς και οἱ ἱερεῖς—λέγοντες*. So 1 Cor. ix. 6.<sup>1</sup> The names are given in this place in particular, as being those of the witnesses to the fact, and not sooner.

12. Ἀπῆλθε πρὸς ἑαυτὸν, *departed to his own home*<sup>2</sup>) As to the matter of fact, comp. ver. 34; as to the phrase, comp. the note on John xx. 10 [*ἀπῆλθον πρὸς αὐτοὺς οἱ μαθηταί*, “the disciples departed to their own homes”].

16. Ἐκρατοῦντο, *were holden*) The antithesis is in ver. 31, *διηνοχθησαν*, their eyes *were opened*.

17. Ἐῖπε, *He said*) It is the part of wisdom, to pass with ease into profitable conversation. John iv. 7, 8 [Jesus taking occasion from the well, and His request to the woman of Samaria for a drink, to pass to the subject of the living water]; Acts viii. 30 [Philip and the Eunuch reading Isaiah].

18. Ὁ εἷς, *the one*) The name of the other of the two is not given; who notwithstanding was also dear to the Lord. So too John i. 35, 40 [where “two disciples” are mentioned, of whom Andrew alone is named]. The godly are mentioned not for their own sake, but for the sake of others. [Long ago *Origen* indeed considered Peter to be the companion of Cleopas who was meant (L. contra Celsum, p. 105); but in that case either Peter would have spoken, or at least Cleopas would have more distinctly appealed to Peter’s report of what he had seen at the sepulchre in ch. xxiv. 24. There is to be added the fact, that both of these disciples are expressly distinguished from “the Eleven” in ver. 33. *Harduin* suspects that Cephas, Gal. ii. 9; 1 Cor. i. 2, 9, 15, was a disciple distinct from Peter; and from the passage, 1 Cor. xv. 5, that he was the companion of Cleopas, *Op. sel.*, p. 928. But from 1 Cor. xv. 9, it is not obscurely evident that Paul speaks of Kephias as an apostle. One may more reasonably raise the question, whether the *Simon* to whom the Lord appeared was not a disciple distinct, as well from the companion of Cleopas, as also from Peter or, as he is otherwise named, Kephias, inasmuch as the appearance of our Lord was vouchsafed to the latter

<sup>1</sup> μὴ οὐκ ἔχομεν ἕξουσίαν—ὡς οἱ λοιποὶ ἀπόστολοι, viz. ἔχουσιν; However Be read ἦσαν δέ, and so Lachm. and Tisch. AD omit the words. Inferior Uncial MSS. and the best Versions *ab* Vulg. Memph. Theb. read ἦν δέ.—E. and T.

<sup>2</sup> As the French *chez lui*. But *Dab* Euseb. Can. omit ver. 12, which may have come from John xx. 4, 5, 6; Tisch. omits it. However ABe Vulg. Memph. Theb. retain the verse. B omits *κείμενα*, and A and Vulg. MS. Amiat. omit *ουα*. Lachm. brackets the verse. Vulg. and Engl. Vers. connect *πρὸς ἑαυτὸν* not with *ἀπῆλθε*, but with *θαυμάζων*, *wondering in (with) himself*.—E. and T.

before that Peter returned to the rest from the walk mentioned in ch. xxiv. 12. Whichever of these views be correct, at least it is certain that the Saviour appeared to the women first; then to some of the disciples not distinguished with the dignity of apostles; in fine, to Simon Peter, who even most of all stood in need of this grace, and to the rest of the apostles, who as well as Peter ought to have conceived faith sooner than all the rest, and that too a faith of a more elevated character.—*Harm.*, p. 603.]—*παροικεῖς*, *art* Thou only a *new-comer* ['stranger']) Jesus here seems to have retained the dialect of Galilee, inasmuch as Cleopas does not take Him to be a citizen of Jerusalem.

19. *τὰ περὶ* *The things concerning* Jesus. This clause, after the description of the Subject (Jesus) has been interposed, is explained in detail in ver. 20: with which comp. ver. 14 and 18 at the end.

21. *Σὺν πᾶσι τοῦτοις*, *besides all these things*) Hebr. *וְעִם כָּל דָּבָר*.—*τρίτην*, *third*) Therefore after the death of Jesus they seem to have entertained some hope on the first and second day, which however they lay aside on that very day on which the hope is fulfilled.—*ἄγει*) used impersonally.

24. [*ἔειπεν*, *had said*] viz. that the body was not in the sepulchre.—*V. g.*]—*αὐτὸν*) *Himself*.

25. *ἄνοητοι*, *fools*) [void of mind]. In proportion as faith is the slower or the speedier in being entertained, the worse or the better is the *νοῦς* (from which comes *ἄνοητοι*) or mind, Gal. iii. 1 [O foolish Galatians]; John i. 49 [Nathanael's quick confession, "Thou art the Son of God, Thou art the King of Israel"]. [A salutary reproof.—*V. g.*]—[*βραδέως*, *slow*] We ought to be quick in believing, where we have sufficient warrant of any word of GOD.—*V. g.*]—*ἐπι*, *on the authority of* [*respecting*]) The words of the prophets are open to you, and yet ye do not believe. Almost in the same way *διὰ* is used in John iv. 41, 42 ["Many more believed *because of* His own word (*διὰ τὸν λόγον αὐτοῦ*);—not *because of* (*διὰ*) thy saying"].

26. *Ταῦτα*, *these things*) The very things which ye take up as causes to create doubt, are characteristic marks of the Christ.—*ἴδει*, *ought*) because it was so foretold.—*παθεῖν*, *to suffer*) It is respecting this point of faith that the *slowness* of belief on the part of men most especially exhibits itself. See Matt. xvi. 22 [Peter, after his noble confession of Christ's divinity, on hearing of His cross, saith, "Be it far from Thee, Lord," etc.].—[*τὸν Χριστὸν*, *the Christ*) the Redeemer of Israel, ver. 21.—*V. g.*]—*εἰσελθεῖν*, *to enter*) which could not have been accomplished in any other way.

27. τὰ περὶ ἑαυτοῦ, *the things concerning Himself*) namely, the things which had been written. There is no doubt but that the passages alluded to were the same as those which the apostles subsequently were wont especially to quote.

28. Προσεποιεῖτο) *He made (acted) as though* He was about to go farther; and He had been about to go farther, had not they besought Him, and perhaps had been about to appear to them in another way.

29. Μεῖνον, *abide*) They were beseeching Him, from love for His own sake, and from hospitality, that He should not venture to proceed on His journey by night.

30. Λαβὼν, *having taken*) according to His wonted mode.

31. Ἄφαντος ἐγένετο) *He vanished* out of their sight. This too showed that it was He. The former appearances of Jesus after His resurrection were of shorter continuance, in order that the more room (scope) might be left for faith.

32. Καιομένην, *burning*) much and for long. [A most blessed sensation!—V. g.]—ἦν, *was*) They observed the fact more afterwards, than during the actual continuance of the burning sensation.—ἐλάλει ἡμῶν) *He spake to us*. This means more than *with us* [which is however the Engl. rendering].—[διήνοιγεν, *He opened*) The Scripture is opened out, when “the understanding” is opened, ver. 45.—V. g.]

33. Ἀὐτῇ τῇ ὥρᾳ, *the same hour*) of the night or the evening. Now no longer have they any fear of the journey by night, which they had previously dissuaded their unknown companion against in ver. 29.—[ὑπέστρεψαν, *they returned*) actively.—V. g.]—συνηθροισμένους, *gathered together*) as persons who meet to consult on some sudden emergency.

34. Λέγοντας, *saying*) Appearances had taken place on both sides, whereby they to whom they had been vouchsafed mutually confirmed one another. So the distinct appearances to Paul on the one hand, and to Ananias on the other, mutually confirmed one another, Acts ix. 10, 12; and to Cornelius and Peter respectively, x. 3, 10; and to Moses and to Aaron, Ex. iv. 27, 28.—ὄντως, *in very deed*) They cast away their former doubt, but not completely; for in ver. 37, “they are affrighted at His appearance as if they had seen a ghost.” Mark xvi. 13 [They (the two) went and told it to the residue; neither believed they them].

35. Ἐγνωσθή) *He made Himself known*. So עָרַתִּים, LXX. γνωσθήσομαι, Num. xii. 6, “I will make myself known.” So εὑρέθη (“præsto fui”), *I caused myself to be found*, Rom. x. 20.

36. Ἐστη) *stood*: before that they perceived Him coming.—ἐν μέσῳ, *in the midst*) This is more significant than εἰς μέσον, *into the*

*midst*, would be.—*εἰρήνη*, *peace*) A form of salutation, transferred by the Saviour to higher things: Eph. ii. 17, [He came and preached peace to you which were afar off, etc.]—*ἐγὼ εἰμι, μὴ φοβεῖσθε*, *it is I, be not afraid*) The Versions present these four words, in accordance with the MS. of Wolf, with great unanimity: and they are in consonance with ver. 38, 39.<sup>1</sup>

38. *Διαλογισμοί*, *thoughts*) The Lord throws open their thoughts.—*ἀναβαίνουσιν*, *rise up*) A well chosen phrase. Our thoughts are hidden from us, before that they rise up.

39. *ἑαυτοῦ* *I Myself*, Jesus.—*πνεῦμα*, *a spirit*) See ver. 37.

40. *τὰς χεῖρας*, *His hands*) well known to them. The senses of touch and sight assure the soul.

41. *Ἀπιστοῦντων*, *whilst they were distrusting* the evidence of their senses) They no doubt believed at the time, otherwise they would not have rejoiced: but the full exercise of their faith was being retarded by their joy. Strong affection and intent knowledge mutually impede one another.

43. *Ἐφαγεν*, *He did eat*) freely, without any necessity: on this account He did not also drink.

44. *Ἐῖπε*, *He said*) namely, on the day of the Ascension. See ver. 50, with which comp. Acts i. 2, 5, 9.<sup>2</sup>—*ἔτι*, *as yet*) It was a thing sad to hear of, before that it took place: but now most joyous, when it has taken place.—*ἐν τῷ νόμῳ, κ.τ.λ.*, *in the law*, etc.) Here we have the division of the Hebrew Bible [the Law, the Prophets, and the Hagiographa].—*προφηταίς*, *the Prophets*) the former and later Prophets. It is in reference to the former ones, that the Prophets are put before the Psalms. As to the Twelve especially, see Sir. xlix. 12.—*ψαλμοῖς*, *the Psalms*) The Hagiographa, the foremost place in which is occupied by the Psalms, a remarkable portion of the Scriptures, in which also the subject of Christ and His kingdom is most copiously discussed. See note on Heb. x. 8 [which quotes Ps. xl. 6, "Sacrifice and offering Thou didst not desire—then said I, Lo, I come," etc.; proving the great authority of the Psalms].

45. *Διήνοιξεν*, *He opened*) Many obstacles which are in our mind need to be removed out of the way, in order that we may understand. See Acts xvi. 14 ["The Lord opened the heart of Lydia,

<sup>1</sup> GPC Vulg. read the words. But ABDab Memph. (1 MS.) Theb. omit them. Lachm. retains them in brackets.—E. and T.

<sup>2</sup> Verse 47, "Beginning at Jerusalem," accords with Acts i. 8, "Ye shall be witnesses to Me, both in Jerusalem," etc., spoken just before the Ascension.—E. and T.

that she attended to the things which were spoken of Paul"]. He *opened* both by His power and by His words.—*τάς γραφάς, the Scriptures*) See with what power, not long after, Peter brought forward the Scriptures in Acts ii. *et seqq.*; as also with what wisdom in Acts i. 16, 20 [the prophecy and direction of the psalm as to Judas].

46. Καὶ οὕτως) *and therefore thus.*

47. Ἀρξάμενον) The Accusative absolute, as in Acts x. 37 [οἴδατε τὸ γεγόμενον ῥῆμα—ἀρξάμενον ἀπὸ τῆς Γαλιλαίας].

48, 49. Μάρτυρες—ἐπαγγελίαν, *witnesses—the promise*) John xv. 27, 26 [“Ye also shall bear witness, because ye have been with Me from the beginning—When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me”].

49. Ἀποστέλλω, *I send*) The Present. Comp. note on John xx. 17.<sup>1</sup>—τὴν ἐπαγγελίαν, *the promise*) *i.e.* the Spirit, who has been promised; Acts i. 4, ii. 33, notes. [Ammonius says, ὑπισχεῖται is applied to one who undertakes or engages that he will give to him who has asked; ἐπαγγέλλεται, of one who of himself promises or engages to give.] This was clear to them from the conversation He had with them, John xiv. 16, 17 [I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth, which the world cannot receive, etc.]. For ἀποστέλλεσθαι is for the most part used of persons; πέμπεσθαι, of the person and of the thing. The abstract for the concrete is suitable to those times of the beginning of the Church; comp. note on Matt. iv. 17. [The first preaching was in the abstract, “The kingdom of God is at hand;” afterwards in the concrete, “The King,” or “Messiah.” The former suited the hidden beginnings of the Gospel; the latter, the glorification of Jesus.] So presently, δύναμιν, *power*.—τοῦ Πατρὸς μου, *of My Father*) The Father promised and gave His gifts through His Son.—Ἰερουσαλήμ, *Jerusalem*) For it was there that they were about to receive the promise. [If they had not received this direction, they without a doubt would have left the city.—V. g.]—ἐνδύσησθε, *until ye be clothed [endued]*) suddenly and completely. We are naked whilst destitute of the heavenly power. They had heretofore been purified, *viz.* through the word, John xv. 3 [“Now ye are clean through the word, which I have spoken unto

<sup>1</sup> “I ascend unto My Father,” not “I will ascend.” The time of His ascension, and, here in Luke, of the consequent sending down of the Spirit, being regarded as already present. So as to the second Coming, *I come, ἔρχομαι, not I will come*, Rev. xxii. 20. See note on Luke ix. 51.—E. and T.



you”]: now clothing also is promised to them.— $\epsilon\tilde{\zeta}$  ὑψους, *from on high*) to which Jesus ascended. The *height*, put for *heaven*, is an expression from sacred poetry. See Eph. iv. 8, from Psalm lxxviii. 18 [“When He ascended up *on high*, He led captivity captive”].

50. [Ἐξήγαγεν δε, *and He led them forth*) Mark and Luke make express mention of the Ascension in its own proper place; John (ch. xx. 17), as also Matthew (ch. xxviii. 18, 20), only in passing. He who believes the Resurrection of Christ, must, as a consequence, believe all things that follow upon it. Therefore the Gospel History strictly reaches in its extent up to the Resurrection: Acts i. 22 (“Beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His *resurrection*”); Rom. x. 9 [“If thou—shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved”].—*Harm.*, p. 613.]— $\xi\tilde{\omega}$ , *out*) to that place, where He suffered. [A remarkable place was the Mount of Olives, Acts i. 12, and Bethany especially so, in respect of all those things which are recorded in John xi. 1, *et seqq.* (as to the raising of Lazarus), xii. 1, *et seqq.* (the anointing at Bethany); Luke xix. 29, *et seqq.* (the royal entry into Jerusalem from Bethany); Matt. xxi. 17 (His lodging at Bethany during Passion week), xxiv. 3 (His prophecy on the Mount of Olives as to the end of Jerusalem and of the world); Luke xxii. 39 (His agony in Gethsemane, which is at the side of Olivet). Comp. Zech. xiv. 4.<sup>1</sup>—*Harm.*, p. 612.]— $\epsilon\tilde{\iota}$  towards.— $\epsilon\tilde{\pi}\tilde{\alpha}\tilde{\rho}\tilde{\alpha}\tilde{\zeta}$ , *having lifted up*) The gesture of one in the act of praying or pronouncing a blessing. He did not now any more lay on them His hands. Comp. John xx. 22, note. [After His resurrection He did not touch mortals, although He allowed Himself to be handled by His disciples. “He breathed on them.”]— $\epsilon\tilde{\upsilon}\tilde{\lambda}\tilde{\omicron}\tilde{\gamma}\tilde{\eta}\tilde{\sigma}\tilde{\epsilon}\tilde{\iota}$ , *He blessed them*) This *benediction* appertains to all believers; for the Eleven, and those who were with them, were at the time the representatives of these.

52. Προσκυνήσαντες, *having worshipped Him*) In that attitude, which is described in Acts i. 11 [“Looked stedfastly toward heaven—Stand ye gazing up into heaven”]. Therefore Christ must be God.— $\chi\tilde{\alpha}\tilde{\rho}\tilde{\alpha}\tilde{\zeta}$ , *with joy*) No longer now were they missing with sad regret the sight of the Lord. This was a prelude to Pentecost. John xiv. 28 [“If ye loved Me, ye would *rejoice*, because I

<sup>1</sup> “His feet shall stand in that day on the Mount of Olives.” From which it appears the same mount is to be the scene of His return, as of His Ascension. Comp. Acts i. 11.—E. and T.

said, I go unto the Father"]. [No doubt they rejoiced both concerning what was passed, and concerning what was promised in time to come.—*Harm.*, p. 613.] So it is recorded of the Eunuch and Philip, Acts viii. 39 [“The Spirit of the Lord *caught away Philip*: and he (the eunuch) went on his way *rejoicing*”].

53. Διαπαντός ἐν τῷ ἱερῷ, *continually in the temple*) ch. ii. 37 [“Anna—departed not from the temple, but served God with fastings and prayers night and day”].—*αἰνοῦντες*, *praising*) which is the fruit of joy.

ON THE

GOSPEL ACCORDING TO ST JOHN.<sup>1</sup>

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IN this book is set forth the history of the Son of God dwelling among men, and that—

I. The history of His earliest DAYS : wherein the writer, after premising a summary of the whole Gospel truth,<sup>2</sup> . . . . . Ch. i. 1-14  
Records the testimony which John the Baptist gave after the Lord's baptism ; as also His

<sup>1</sup> He is the chief of the Evangelists, whom we could least afford to be without. He takes for granted very much that is recorded in the three former Gospels ; viz. *all the events which preceded the Lord's baptism* : first of all, *the place of His nativity*, comp. ch. vii. 42 ; also *the name of the mother of Jesus* ; *His temptation in the wilderness* [John's representation of Jesus returning by way of Bethabara to Galilee, ch. i. 28, 29, 43, as if from the wilderness, is quite in accordance with the view of the Synoptic Evv. : the interview with John the Baptist took place after the Lord's baptism, as appears ver. 32, 33 ; and as the temptation followed the baptism immediately, and the interview was followed at once by a return to Galilee, the interview, ver. 29, must have taken place between the temptation and the return to Galilee] ; *John's own name, and that of his brother and of the other apostles* ; *the circumstances which caused the Baptist to be imprisoned* [the imprisonment itself he expressly alludes to, ch. iii. 24], *also his death* ; *the Transfiguration, although John was himself present at it* ; *lastly, the agony at the Mount of Olives, and Jesus' prayer that the 'cup' might pass from Him.*—*Harm.*, p. 38. In modern expression, one may call John's Book a *Supplement to the Gospel History*, as set forth by Matthew, Mark, and Luke. And in this Supplement, one may fix on *four divisions* : the first of them, chapters i.-v. ; the second, ch. vi. ; the third, ch. vii.-x. ; the fourth, ch. xi. 21. —*Harm.*, p. 155.

<sup>2</sup> As to the pre-existing divinity, and the subsequently assumed humanity of the Word.—E. and T.

drawing disciples after Him for the first time.

Herein is noticed,

What happened

On the first day, . . . . .	Ch. i. 15-19
On "the NEXT DAY," . . . . .	29
On "the NEXT DAY" [after that], . . . . .	35
On "the DAY FOLLOWING," . . . . .	43-51
On "the THIRD DAY," <sup>1</sup> . . . . .	ii. 1
"AFTER THIS," . . . . .	12

II. The history of the TWO YEARS' intervening period, marked chiefly by His journeys to Jerusalem.

I. His journey to His FIRST PASSOVER, 13

1. His acts in the city :

1. His zeal for His Father's house, 14

2. The miraculous power and wisdom of Jesus ["He knew what was in man"], . . . . . 23-25

3. His instructing Nicodemus, . . . . . iii. 1-21

2. His sojourn in Judea ; the crowning testimony of John the Baptist concerning Him, . . . . . 22-36

3. His setting out from Judea, through Samaria, to Galilee, where He heals the nobleman's son, . . . . . iv. 1, 4, 43, 46-54

II. His journeys to the FEAST of Pentecost, v. 1

Here are set down acts of His,

1. In the city, . . . . . 2-47

2. In Galilee, before the SECOND PASSOVER, and subsequently, . . . . . vi. 1, 4, 22-71 ;  
vii. 1

III. His journey to the FEAST OF TABERNACLES, 2-13

Here are set down acts of His,

1. In the city,

1. In the very middle of the Feast of Tabernacles, and on the last day of it, . . . . . 14, 37-53 ; viii. 1

2. Next in order, . . . . . 2-x. 21

<sup>1</sup> The *third day* from the day last mentioned, ver. 43. One day is occupied on the journey. The *day but one* after that in ver. 43 is the third day.—E. and T.

- a
3. At the FEAST OF THE DEDICATION, Ch. x. 22  
 2. Beyond Jordan, . . . . . 40-42
- III. The history of His last DAYS, which were,  
 1. The days preceding the great week [the week of His death]; wherein is presented to our view,  
 1. The account of the two days spent outside of Judea, during which Lazarus fell sick and died, . . . . . xi. 1-6  
 2. The journey into Judea; the raising of Lazarus; the counsel of Caiaphas; the sojourn of Jesus in Ephraim, ver. 54: the 'commandment' of His adversaries concerning Him, ver. 57, . . . . . 7-57  
 3. The sixth day before the Passover: the supper at Bethany; the anointing of Jesus, . . . . . xii. 1-11
- II. In the great Week itself, [during which occurred] HIS THIRD PASSOVER. There was,  
 1. On the first day, and the next two days consecutively, His royal entry into the city; the desire of certain Greeks to see Him; the obstinate unbelief of the Jews, 37-43; the solemn testimony of Jesus, 44, etc., . . . . . 12-50  
 2. On the fourth day, His washing the disciples' feet; His declaring the traitor, followed by Judas' going out by night, . . . . . xiii. 1-30  
 3. On the fifth day,  
 1. His discourse,  
 1. Before the Passover Supper, 31, 36-38  
 . . . . . xiv. 5, 8, 22-31  
 2. After the Passover Supper, followed by His prayer, . . . . . xv.-xvii.  
 2. The beginning of His Passion [last suffering, Old Engl.],  
 1. In the garden, . . . . . xviii. 1-11  
 2. Before Caiaphas, . . . . . 12-27
- u

- a
4. On the sixth day :
    1. His Passion [sufferings] under Pilate :
      1. In the Prætorium or Hall of Judgment, . . . . . Ch. xviii. 28–xix. 16
      2. On the Cross, . . . . . 17–30
    2. His death, . . . . . 30–37
    3. His burial, . . . . . 38–42
  - III. After the great Week :
    1. On the very day of the Resurrection, . . . . . xx. 1
    2. Eight days after, . . . . . 26–31
    3. Subsequently, . . . . . xxi. 1–25

## CHAPTER I.

1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.  
*In the beginning was the Word, and the Word was with God, and the Word was God*) This is the thunder brought down to us by a “Son of Thunder;”<sup>1</sup> this is a voice from heaven, which man’s conjecturing in vain starts objections against. By no reasoning of his could any orthodox believer better establish the truth of this palmary [capital] text, or more effectually refute Artemonism, than has Artemon’s<sup>2</sup> modern follower himself, *i.e.* Samuel Crellius, whilst maintaining throughout the whole of his book, which he has entitled, “The Beginning of the Gospel of John restored according to ecclesiastical antiquity,” that, instead of Θεός, there ought to be written Θεοῦ. His whole system, both in the foundation and the superstructure, is mere conjecture: and the more I call to mind the contexture of his reasonings, the more I feel confirmed in the truth, which has been assailed by this foremost veteran of Unitarianism on such trifling grounds. To avow this again and again, I regard as the part of piety. In my Introduction [‘Apparatus’], page 559, line 11, there has crept in by mistake, “if you read Θεοῦ” [*si Θεοῦ legas*], whereas the thing speaks for itself, that it ought to have been written, “if you read Θεός” [*si Θεός legas*]. The easier such a lapse is, the more ought we to follow the steady agreement of all the transcribers, who happily retain the reading Θεός. The book of Artemonius contains two parts, the first of which is more of a critical character; the second, which is furnished with four Dissertations, more

<sup>1</sup> Boanerges, the title given to John and James.—E. and T.

<sup>2</sup> A heretic of 3d cent. A.D., who, with his friend Theodotus, denied the divinity of Christ.—Euseb. *H. E.* v. 28.—E. and T.

refers to the subject itself. The former we have of course examined in the Critical Introduction; whereas the second is a subject for the Gnomon, in which, as we stated in the Introduction, we would discuss Artemonius' views, independently of the mere critical point of view. For in truth the divine honour of our God and Saviour is at stake; and this citadel of the Christian faith is every day more and more assailed; and this book of Artemonius (which is pronounced in the Biblioth. Angl., T. xv., p. 539, to be one of the weightiest of this class ever published) finds more numerous readers than is desirable. We shall therefore take the five or six first verses of John i., and we shall make on them such remarks as are applicable, not merely for the refutation of Artemonius, but also for the explanation of John.—*ἐν ἀρχῇ*, *in principio*) John's style, especially in this passage, is pre-eminent for its simplicity, nicety [acute refinement, 'subtilitas'], and sublimity. *The Beginning* here means that time, when all things began to be and were created by the Word, ver. 3. *Ἐν ἀρχῇ*, he says; that is, *In the beginning*, as the Septuagint Greek version of Gen. i. 1, and Prov. viii. 23. That by *The Beginning* in this passage no *more recent* time is meant, is proved by the whole series of things in the context; for the beginning of the Gospel [which some allege is meant here] was made, when John the Baptist went forth preaching, Mark i. 1: but the 'Beginning,' which is here spoken of, is more ancient than the Incarnation of the Word. In like manner, none is *higher* [goes further back]. *In the beginning* of the heaven and the earth, *God created the heaven and the earth*: in the same beginning of the heaven and the earth, and of the world, ver. 10, already *the Word was in existence*, without any beginning or commencement of itself. The Word itself is purely eternal; for it is in the same manner that the eternity of the Word and of the Father is described. He *was*, at the time when first were made whatsoever things began to be. Artemonius maintained that it is the beginning of the Gospel which is meant by John; and he thus explains the verse: *In the beginning of the Gospel was the Word; and the Word, through His first ascension to heaven, was, in the same beginning, with God, etc.* [Soci-nians have invented the figment of Jesus having *ascended to heaven* for instruction *before entering on His prophetic office.*] This explanation he attempts to give colour to, by the authority of some of the ancients, Photinus, and such like. We shall examine his arguments. He lays it down, that the first epistle of John was written before his Gospel; and that the beginning of his Epistle is vindic-

cated from the perversions of Cerinthus, by the beginning of his Gospel. Thence he infers, that the ‘*Beginning*,’ 1 John ii. 13, etc., is the beginning of Gospel-preaching; and accordingly, that in ch. i. 1 of the same Ep., and in ch. i. 1 of his Gospel, ‘beginning’ is used in the same sense.—Part ii. c. 13. First [in answer we observe], John certainly wrote the Gospel before the destruction of Jerusalem, as we show at ch. v. 2. Even Artemonius cannot assert this of the Epistle. The Gospel teaches the truth, ch. xx. 31. The Epistle goes further and refutes errors, and indicates that a great turn in affairs had taken place. John wrote the Gospel, according to the testimony of Irenæus [PROVIDENS blasphemias regulas quæ dividunt Dominum], FORESEEING *the blasphemous systems which rend the Lord’s body*.—B. iii. c. 18. Such at least was the system even of Cerinthus, which Irenæus pronounces to be not older than the Gospel of John, when, B. iii. c. 11, he says, that in the Gospel of John is refuted THE ERROR WHICH WAS DISSEMINATED [“inseminatus erat”] AMONG MEN BY CERINTHUS, AND MUCH EARLIER BY THE NICOLAITANS [errorem, qui a Cerintho et MULTO PRIUS a Nicolaitis inseminatus erat hominibus]. For the translator, whose authority otherwise is justly entitled to support, readily made a pluperfect “inseminatus erat” out of the Greek past participle, which is found in the fragments of Irenæus collected out of Greek fathers of later ages. A comparison of chapter 11 with chapter 18, both of which we have here quoted in the author’s very words, will import the force of the tense to be perfect, rather than pluperfect. Certainly Irenæus has not a word as to any perversion [alleged by Artemonius] of John’s Epistle by Cerinthus: and he himself, B. iii. c. 18, has so woven together quotations of the Gospel and of the Epistle, as to imply no obscure recognition of the fact, that the Gospel was written before the Epistle. Accordingly, as Peter condemned mockers, and Paul apostates, so John in his Gospel has condemned the false teachers about to arise; and in his Epistle, when they had actually come, he more openly stigmatized them. Thus we have shown that at least the foundation on which Artemonius builds so much, viz. the theory of the Epistle having been written before the Gospel, is uncertain conjecture; though it does not much concern our side of the question which of the two works was first in point of time. Not even in the Epistle itself is ‘Beginning’ always used in one signification: nay, in the opening of the Epistle, ‘Beginning’ is used absolutely, the beginning of all things, of heaven and earth; and so also in the opening of the Gospel. This is the only difference, that in the latter



it is expressed, “*In the beginning* ;” in the former, “*From the beginning*.” Artemonius, P. ii. c. 18, supposes that Cerinthus, who had perverted the words, “*From the beginning*,” is more expressly refuted by the words, “*In the beginning* ;” but the Valentinians perverted the words, “*In the beginning*,” in just the same manner. It would be a more simple explanation to say, that “*In the beginning*” is rather used absolutely ; “*From the beginning*” relatively, in this sense, *In the beginning and thenceforward*. In that beginning was the Word, in such a way, as that also *before* the beginning the Word was. See Prov. viii. 22, etc., “*The Lord possessed me in the beginning of His way, before His works of old : I was set up from everlasting, from the beginning, or ever the earth was :*” where *mem*, set down [occurring] four times in the Heb., the Septuagint render, at least in the second and fourth place of its occurrence, *πρό*, and rightly so (although Artem. Diss. i. stoutly denies it) : for in the passage there follow in parallel correspondence, בָּרֵן *πρό*, בִּטְרַם *πρό*, לְבַנִּי *πρό*, לְעַד. See below, ver. 30, ch. iii. 13, vi. 62, viii. 58, xvii. 5, 24 [all proving His pre-existence with the Father]. Artemonius, page 76, and everywhere throughout his book, urges that Justin Martyr was the first who taught that Jesus was the Son of God, before that the world was made. But the truth is, Justin praises that doctrine as new, not that it was recently invented, but because it was unknown to Trypho, and such like persons. We will bring forward in this place the single testimony of Ignatius, who, in his Ep. to the Magnesians, § 8, says, εἰς Θεός ἐστιν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ αὐτοῦ, ὃς ἐστιν αὐτοῦ ΛΟΓΟΣ ΑἰΔΙΟΣ, οὐκ ἀπὸ σιγῆς προελθὼν, “*There is one God, who manifested Himself by Jesus Christ His Son, Who is the Eternal Word of Himself, not having come forth from silence*” [*i.e.* *Always* having been *The Word*]. The objections, by which Artemonius tries to turn aside the force of this passage, P. ii. ch. 36, etc., are so far-fetched, that their effect ought to be, not to carry away the reader with them, but to confirm him in the truth.—*ἦν*, was) *Not, was made*. See the difference of the words marked, ver. 10, 14, 15, ch. viii. 58. The Father also is called ὁ ὢν, *z. τ. λ.*, Rev. i. 4. The Word *was* before the world *was made*, in which He afterwards *was*, ver. 10.—ὁ *λόγος*) *Speech* [sermo], *Word* [Verbum] ; it is also found written in Latin, *Logos* : see notes on Gregor. Thaum. Paneg., § 50.<sup>1</sup> That *Logos*, of whom ver. 14 speaks. Whence is

<sup>1</sup> *A little volume, edited A.D. 1722 : and as it may not be readily at hand to [within reach of] most of our readers, we may be permitted here to subjoin the passage, which we beg may be compared with the notes of Semler, to be found in*

it that John calls Him *The Word*? From the beginning of his first Epistle, says Artemonius, P. ii. ch. 14 and 19. More rightly, as is plain from what was said above, the expression may be regarded as derived [copied] from the Gospel into the Epistle. In both writings he uses the term *Logos* before he comes to the appellation of *Jesus Christ*. But he so terms Him, not copying Philo, much less Plato; but by the same Spirit which taught the inspired authors of the Old Testament so to express themselves. See Gen. i. 3; Ps. xxxiii. 6, "By the *Word of the Lord* the heavens were made, and all the host of them by the breath of His mouth," where the Septuagint has τῷ λόγῳ Κυρίου αἱ οὐρανοὶ ἐστερεώθησαν: Ps. cvii. 20, "He sent *His word*," ἀπέστειλε τὸν λόγον αὐτοῦ. Hence the very frequent appellation, *The Word of God*, in the Chaldaic Paraphrase: also Wisd. xvi. 12, xviii. 15. The one and the same mystery in the Old and in the New Testament is expressed in similar terms. God is a Spirit, or eternal Mind: the Son of God is the *Logos*, the inmost, and yet at the same time the most fully manifested [exsertissimum, the most fully put forth] Word of the eternal Mind. He who spiritually knows the spiritual na-

*the paraphrase of the Gospel of John*:—"Gregory is not without some allusion to (an observation made by Bengel) that ancient passage, ὁ δὲ γὰρ τὸ ἀνθρώπου λόγος πέφυκ' ἀπὸ Θεοῦ λόγος. Moreover, when also our author (the same Gregory) employs the term λόγος in divine things, we interpret it, as the passage suggests, *Reason* [ratio], or more willingly [by a better term], *Speech* [sermo], or most willingly [as the best term], *Word* [verbum]. Petavius says, *That mental word, that is inner and that has its existence in the soul, approaches nearer to the likeness of the Divine Word, and is therefore adopted more freely by learned Fathers. For it is a term presenting more advantages, and having more points of likeness: since it is both spiritual, and least of itself falls under the cognizance of the senses; and remains in the mind, from which it proceeds, and is not parted from it; and without it the mind can have no existence even for a moment of time.* All these notions, and even others besides, of the term λόγος, other Greek fathers have brought together on this mystery, nay, often have joined several in one: whence it has happened that the Latins also have preferred the Greek term to any Latin one, as being fuller in meaning, and have even set down the Greek itself. We too have done so at times, after the example of Rhodomanus; and have used *Logos* rather than *Verbum* or *Ratio*.—See as to the significations of the Divine appellation, λόγος, if you desire energetic writing, *Witsius*, vol. ii. Miscell. Ex. 3, as to God the Word, § 20: but if it is copiousness also you desire, *Petavius*, vol. ii. Theol. dogm. B. vi. on the Trin. ch. 1, etc. Franc. *Junius*, vol. ii. Opp. f. 145, comes to this wise conclusion, *Christ, in various relations, and in a manifold sense, is called The Word of God. Thus one relation, or aspect, has presented itself to one commentator, another to another. This has the effect of showing forth the more the wonderfulness of that manifold wisdom of God.*—ERN. BENG. [son of J. Alb. Beng.]

ture of God, knows also the spiritual nature of His *Word* : and understands why He is also called the *Word*, before He is called the *Light* and the *Life* ; see 1 John i. 1, etc. Hence just as often the apostles, speaking of Christ, contradistinguish flesh and spirit ; So He, whom John terms *Logos*, the same is termed by Clemens Romanus, a father of the Apostolic age, *Spirit*, εἰς Χριστὸς ὁ Κύριος ὁ σώσας ἡμᾶς, ὧν μὲν τὸ πρῶτον πνεῦμα, ἐγένετο σὰρξ, κ.τ.λ. : that is, *The one Lord Christ, who hath saved us, although previously He was Spirit, yet was made flesh*, etc. ; which passage the objections of Artemonius, P. ii. ch. 44, etc., cannot rob us of. The *Logos* is He, whom the Father has begotten, or spoken, as His only-begotten Son, by Whom the Father speaking makes all things ; who speaks of the things of the Father to us. The reason why He is called *Logos*, and the actual Description of what is the *Logos*, is given, ver. 18. He is the only-begotten Son of God, who was in the bosom of the Father, and acted most expressively the part of His Exponent [exegetam egit, the Declarer of Him, ver. 18, ἐξηγήσατο]. The idea in this clause receives additional emphasis and clearness from the two clauses that follow in this verse.—πρὸς τὸν Θεόν, *with God*) Therefore distinct [in personality] from the Father. Πρὸς for παρὰ [Latin *apud*, French *chez*], as εἰς for ἐν, ver. 18, denotes a perpetual, as it were, tendency of the Son to the Father in the unity of essence. He was with God in a peculiar and unique sense [singly and exclusively, ‘unicè’], because there was then nothing outside of God. Again, John speaks in this place more absolutely than in 1 Ep. ch. i. 2, where he says, *The Eternal Life was with the FATHER*, in antithesis to the manifestation of Him made to believers, in order that they might become *Sons*. Thus we dispose of the difference, which Artemonius, P. ii. c. 18, tries to establish between the expression in the Epistle, and that in the Gospel : He also in Diss. ii., and elsewhere throughout his book, interprets the words, *to be with God*, of an ascension of Christ to heaven before His baptism. But this interpretation, when once the phrase, “ In the beginning,” is rightly explained, forthwith falls to the ground. If Christ, before His passion, had trodden the way to life by an ascension of this kind, He would not have had it in His power subsequently to say, “ THOU HAST MADE KNOWN to Me the ways of life ;” and His whole journey, from His birth to that ascension, would have been of no benefit to us : but the plans, on which our salvation rests, would only begin to come into effect simultaneously with the descent, subsequent on the supposed ascension : whereby the first two chapters of Matthew and Luke would lose all

their point. The words of Ignatius, in the Ep. already quoted, § 6, are clear : *Jesus Christ before all ages, πρὸ αἰώνων, was with the Father, and in the end, ἐν τέλει, appeared* : also the words of Hermas, *The Son of God is elder than all creation, so that He TOOK PART IN His Father's counsels for founding creation*. These words Artemonius quotes, p. 404, etc., and cannot weaken their force.—Θεός, *God*) Not only was He *with God*, but also was *God*. The absence of the Greek article, especially in the predicate, does not weaken its signification, as meaning the true God. The Septuagint, 1 Kings xviii. 24, βασιλ. Γ. ἔσται ὁ Θεός, ὃς ἂν ἐπακούσῃ ἐν πυρὶ, ὄψος Θεός. Moreover, when the predicate is placed before the subject, there is an emphasis on the word, ch. iv. 24, Πνεῦμα ὁ Θεός. Further, in this passage the same signification is confirmed from the fact, that there was then no creature, in relation to which the Word could be called God [in a lower sense] ; it must therefore be here meant in an absolute sense. This fact presses hard against Artemonius ; and on that account the more precious in our esteem ought this reading to be, which we have defended in our Critical Introduction. In this stronghold of the faith, in this most sure centre, we stand unmoved, and we fortify ourselves against all enticements which try to draw us off in a quite contrary direction [to other and irrelevant arguments]. There is no expedient to which Artemonius does not resort, that he may prove Christ in Scripture is nowhere called or regarded as *God* ; and, that we may take a cursory view of the *second part* of his book, especially in this passage, in *Chap. I.* he attacks the words, John v. 17, etc., x. 29, etc., Phil. ii. 6, etc. ; in all which passages, the sentiment [sense] is not only vindicated as worthy of the Divine majesty of Jesus Christ, by the pious zeal of competent [able] interpreters, but even is shown to be so by the weakness of the Artemonian objections. *Chap. II.* denies that Christ was accounted as God by His disciples before His passion. But see John i. 14, “ We beheld His glory, the glory as of the *only-begotten of the Father* ;” 2 Pet. i. 16, “ We were eye-witnesses of *His majesty*,” etc. He denies that Jesus was accounted God after the Resurrection : but see John xx. 28, “ My Lord, and my God” [Thomas] ; Acts xx. 28, “ The Church of God, which He hath purchased with His own blood ;”<sup>1</sup> Rom. ix. 5, “ Christ, who is over all, God blessed for ever ;”

<sup>1</sup> The Codex Vatic. B, the oldest of MSS., reads Θεοῦ, and so also the oldest MS. of the Vulgate, viz. Amiatinus. However Tischendorf, Lachmann, etc., read Κυρίου, with A cod. Alexandr. C\* cod. Ephræmi rescript. corrected, and D cod. Bezae.—E. and T.

1 Tim. iii. 16, "God manifest in the flesh;"<sup>1</sup> Tit. ii. 13, "The glorious appearing of the great God and our Saviour Jesus Christ:" comp. notes, Eph. v. 5, "The kingdom of Christ and of God;" Heb i. 10, iii. 4 [comp. with ver. 6, "Christ, a Son over *His own* house"], "He that built all things is *God*." Even this one passage, John i. 1, would be enough for a soul hungering and thirsting, simple and candid. In *Chap. III.* he objects, that *Christ* is always contradistinguished from *God*. We reply: Not always, but for the most part, and that without compromising the Deity of the Son. The instance, 1 Tim. i. 1, "The commandment of God our Saviour, and Lord Jesus Christ,"<sup>2</sup> Artemonius felt to be irresistible; for in that passage even God the Father is called *Saviour*, and yet the Son is not by that fact excluded. So also when the Father is called *God*, that is not done in contradistinction to Jesus. See the writer himself, how frigid is his reply on the passage! *Chap. IV.* extends too far the parallelism, John i. 1 and xx. 31. *Chap. V.* discusses why Christ is not called God, when He is really God, inferior to the Father alone; but he produces such reasons as prove unanswerably, since Christ is really also called God, that Christ is called God, not in the sense in which the name is assigned to creatures, but in the sense in which it is assigned to the Father. *Chap. VI.*, in order to escape the argument from the passage, Is. ix. 5, when Christ is called by one name, compounded of twice four words, *Wonderful, Counsellor*, [the] *Mighty God*, [the] *everlasting Father*, [the] *Prince* [of] *Peace*, does open violence to the parallel passage, Is. x. 21, as to the Father, disguises the agreeing soundness [the sound agreement] of old versions in the appellation, *the Mighty God*, and exaggerates the variations of these same versions, which are quite alien to the subject. In *Chap. VII.* the passage, Ezek. xxviii. 2, 9, is transferred from the King of Tyre to the God-man [τὸν Θεάνθρωπον].

In *Chap. VIII.* and the following, Artemonius has many discussions as to Cerinthus, as to the Nicolaitans, and as to the design of John in opposition to both. But first, to such a degree it is now proved that the book of Artemonius has but little accordance with truth, that what the book approves must deservedly be postponed meantime as doubtful, whilst the case is being decided by arguments: next, a knowledge, no doubt, of the errors which the apostles refute, ought to be obtained from ecclesiastical history, as far as is

<sup>1</sup> Tisch. however reads θεός for Θεός, with A\* C\* Memph. Theb. Versions.

<sup>2</sup> Tisch., with AD\*, omits Κυρίου.—E. and T. [The \* marks a more recent correction of a MS.]

possible; but the question of sound interpretation does not depend on such knowledge, much less does the genuine reading: nor ought any fallacies, forged out of the dark mass of most ancient heresies, turn off the eyes of simple-minded believers from the rays of Scripture, which are most clear of themselves. Let those who despise the short way, the King's highway, wander at large into labyrinths, since such is their pleasure, and let them lie there. As regards the design of John in opposition to Cerinthus, B. Buddeus has refuted Artemonius in his *Ecclesia Apostolica*, p. 425, etc.; comp. p. 378 as to the Nicolaitans. We make one observation: That the question is not, in what particular sense Cerinthus himself may have allowed the Word to be called God [see Artemon. p. 340], but in what sense the whole section of John, in spite of Cerinthus, so frequently calls the Word God. Cerinthus, I fancy, had no higher idea of Christ than Artemonius shows he has: why, then, should not the words of John, so hateful to Artemonius, not strike Cerinthus? I have thought of several reasons; but these words of Artemonius, p. 381, set me at my ease on this head: *It was not necessary that John should follow Cerinthus through all his absurdities; for even those in which he does follow him [refuting them], he does so only incidentally, and whilst engaged in a different object.* By this one erasure, Artemonius declares his whole treatise about Cerinthus to be useless [lost labour]. For, since John did not set down that assertion, *And the Word was God*, for the sake of refuting Cerinthus, he must have set it down for other reasons: no doubt in order that he might refute Socinians and Artemonius, and that he might fortify believers in their faith. If you have the time to spare, let there be formed out of all the sentiments which John puts forth, contradictory sentiments, such as perverted reasoning has either produced among ancient heretics, or can produce among any heretics whatever, what will be gained by it?

In *Chap XXIV.* and the following ones, he brings up the *Alogi*, and in their character [on their part] discusses, in what way this Gospel, which the *Alogi* alleged was not John's writing but that of Cerinthus, could, or could not, have been by them forced into accordance with the mind of Cerinthus. We reply: The *Alogi* either thought this very assertion, *And the Word was God*, came from Cerinthus, or they did not. If they did not think it, to dispute, in the name of the *Alogi*, as to the Cerinthic character of the assertion, is useless; but if they did think it, then the sense [sentiment] which they attributed to Cerinthus, they must have either considered to

be true or false : If true, they must for other reasons have ascribed the Gospel to Cerinthus ; but if false, then they regarded Cerinthus as entertaining unworthy sentiments as to the Logos under specious words, as Artemonius acknowledges, p. 426, etc. What prejudice to John do these particulars produce ? What use moreover does it serve, to turn the eye aside, with such obliquity of vision, and to look at John's assertion through the glass of the Alogi and Cerinthus, when one can look at it directly ? In *Chap. XXXVI.* and the following, he examines a passage of *Ignatius* against Cerinthus, on which see above, on the words, "In the Beginning." In *Chap. XL.*, he attempts to steal away [get rid of, set aside] all the passages of *Ignatius* wherein Christ is called God, by comparing *Ignatius* himself and his interpolator with one another, as also [he tries to set aside] the passage of *Clemens Romanus*, where the *παθήματα Θεῶ* are mentioned. We reply : 1. As *Artemonius* treats the apostles, so he treats apostolic fathers. 2. John is quite enough for us, even though we had not the additional testimony of *Ignatius* and *Clemens*. 3. Interpolators might have as readily in some passages of *Ignatius* erased the name of GOD, as in others (for this is what *Artemonius* contends to have happened) inserted it. Already, p. 131, etc., he had attacked [unsettled] the passage of his Epistle to the Ephesians, where he says, that Christ is called by *Ignatius*, *ἐν σαρκὶ γενόμενον Θεῶν*, not before He took our flesh, but *after He was made God in the flesh*. But *Ignatius'* construction is not, *after He was made God*, but, *after He was made in the flesh*, i.e. having become incarnate [Constr. *γενόμενον* with *ἐν σαρκὶ*, not with *Θεῶν*].

In *Chap. XLI.* and the following ones, he guards against it being supposed, that John wrote with the view of opposing the Ebionites, *And the Word was God*. We reply : That John wrote his Gospel against the Ebionites, *Epiphanius* and *Jerome* have laid down as a fact : no doubt he wrote against all, who either then denied, or were afterwards about to deny, *that the Word is God*. *Buddeus* has several remarks about the Ebionites in opposition to *Artemonius*, B. quot., pp. 501, etc., 518, etc. In *Chap. XLIV.* and the following, he discusses the passage of *Clemens Romanus*, as to which, see above at the first mention made by John of *the Word*. Lastly, in *Chap. XLVII.*, he gives a paraphrase of the whole passage, John i. 1-18, which corresponds to what had gone before, as a conclusion to premisses ; and as the premisses have been refuted, so is the conclusion. At the same time he expresses admiration at the sagacity of *Laelius Socinus*, who had already explained the introduction of

John, as referring to the beginning of the Gospel History ; and adds, that Andr. Osiander may have supplied him with the first suggestion of the idea, as that writer, in his Gospel Harmony, has joined together the Baptism of Christ and the "Word in the beginning." If this supplied the suggestion, then Socinus took in a heterodox sense, what Osiander had laid down in an orthodox sense. So Ammonius had previously laid it down. So G. Kohltreiffius, in Chronol., p. 90, laid it down not long ago. So also D. Hauber in his Gospel Harmony, not to speak of my own. See also the remarks which we make below at ver. 6.

There are added *four Dissertations* ; the two first of which we have touched upon above ; the two remaining ones are elsewhere examined at Heb. i., and at John viii. 58. The whole work of Artemonius is on the whole ingenious and learned ; but it is also insidious, strained, full of conjectural suspicions, sometimes even ludicrously so ; and owing to the vivid colours in which the inner divine economy is painted, a point in which the common herd of Socinians are quite strangers, it speaks fair ; but withal it remains bound in death-like iciness. By means of the answers we have given to his arguments, the rest of the latter may be easily answered. We the less regret our brevity in this respect, since, besides Wesseling, who is noticed favourably in our Introduction, several other distinguished writers have refuted Artemonius. D. Weismann has given to the world, in A.D. 1731, "Specimens of the exegetic brawlings of the Socinian party continued and augmented by L. M. Artemonius:" next the celebrated Wolf pounded at the same anvil in vol. ii. at the end of Cur. in N. T., and in vol. iii. and iv. everywhere. And in the year 1735, John Phil. Baraterius, when hardly more than fourteen years old, published *Antiartemonius*.—*ἦν, erat*) Was, not made God, but the true God. The Word was God, and that in the beginning.—*ὁ λόγος, the Word*) This is set down a third time, with the greatest force. The three clauses are arranged in a gradation [an ascending climax : The Word *was in the beginning* ; the Word *was with God* ; the Word *was God*] : the Article here is the distinguishing mark of the Subject. The Godhead of the Saviour had been openly declared in the Old Testament : Jer. xxiii. 6, "The Lord our righteousness," *Jehovah-Tsidkenu* ; Hos. i. 7, "I will save them by the Lord their *God* ;" Ps. xxiii. 1, "The Lord, *Jehovah*, is my Shepherd ;" and the proofs of it are taken for granted in the New Testament, for instance, Heb. i. Accordingly Matthew, Mark, and Luke make their aim, rather to prove that Jesus, who is real man,



is the Christ. And when in consequence some began at last to doubt as to the Godhead of Christ, John asserted it, and wrote in this book a kind of supplement to the Gospels, as in the Apocalypse he wrote one supplementary to the prophets.

2. Ὁὐτος, *He*) *He* alone. The *He* comprises [includes in its application] the whole of the verse immediately preceding it, as *He*, in the 7th verse, comprises the 6th verse.—πρὸς τὸν Θεόν, *with God*) This, being repeated [from ver. 1], is now put in antithesis to His subsequent mission to men. The three weighty truths, put dividedly in the preceding verse, are repeated and brought together in one in this verse. He, the Logos, who was God, was in the beginning, and was with God. A remarkable antithesis, comp. ver. 14, as also 1 John ii. 1 [which contain the same antithetic contrast.]

#### THE WORD

Was in the beginning	God :	Was made flesh,
With God :		And dwelt among us.

Moreover the very congeries of this second verse manifestly supports this antithesis, the appellation of Logos being intermitted between ver. 2 and 14.

3. Πάντα, *all things*) A large word, by which the *world*, *i.e.* the whole totality of things created is denoted, ver. 10. All things, which are outside of God, were made; and all things which were made, were made by the Logos. Now at last the Theologian is come from the *Being* [*Esse*] of the Word to the *Being made* [*Fieri*] of all things. In verses 1, 2, is described [His] state before the world was made; in ver. 3, in the making of the world; in ver. 4, in the time of man's innocency; in ver. 5, in the time of man's degeneracy.—δι' αὐτοῦ, *by Him*) In opposition to *without Him*.—ἐγένετο, *were made*) That in some measure is earlier than the κτίσις, *founding* of all things, and evidently implies, as an inference, the making of all things out of nothing. Thus the *all things* sounds as if it were something earlier than the ὁ κόσμος, *the world*, wholly completed, and especially mankind; to which John comes down in the 9th and 10th verses.—καὶ χωρὶς, *and without*) This sentence expresses something more than that immediately preceding. The Subject is, *Not even one thing*: The Predicate is, *without Him was made, which was made*. And the ὃ, *which*, is evidently used similarly to the ὃ, 1 Cor. xv. 10, *By the grace of God I am what I am*.—οὐδὲ ἓν, *not even one thing*) However superlatively excellent.—ὃ γέγονεν, *which was made*)

“after its kind:” Gen. i. 11, 21, 24. The Preterite γέγονεν [is in existence] implies something more absolute than the Aorist ἐγένετο [was brought into existence], though in Latin both are expressed by *factum est*. Those fancies, which Artemonius, p. 333, 402, etc., invents according to his own theories, have been refuted, together with the theories themselves.

4. Ἐν, in) First, John says, *In Him was life*: (comp. ch. v. 26, “For as the Father hath life in Himself, so hath He given to the Son to have life in Himself”). Then he calls Him *the Life*. So in 1 John i. 1, 2, first he calls Him *the Word of Life*, then *the Life*; and in the same chapter, ver. 5, 7, God is said to be *Light*, and *to be in the light*. John especially imitates the expressions of the Lord Jesus.<sup>1</sup>—ζωή, life) After the consideration of *being* [esse], the next consideration is as to *living* [vivere]. Then [the result of *life* entering the world] there is no death, there is then no nature devoid of grace.—καὶ ἡ ζωή, and the Life) The Subject: the Life, bestowing life on all things, which were alive.—ἦν τὸ φῶς, was the Light) Light and Life together: ch. viii. 12, “He that followeth Me shall not walk in darkness, but shall have the *light of life*: 1 Tim. vi. 16, “Who only hath *immortality*, dwelling in *the light*, which no man can approach unto:” Phil. ii. 15, 16, “Ye shine as *lights* in the world, holding forth the word of *life*.” As on the opposite side, τὸ σκότος, Darkness and death. Quickening is, however, prior to illumination.—τῶν ἀνθρώπων, of men) Of all men in the state of innocency, from which there ought not to be separated the consideration as to the Logos.<sup>2</sup> *Men*: nowhere is this expression used for *Adam and his wife*; so it denotes mankind. The evangelist here is come from the whole to the part—from those things which were made, or which were alive, to rational beings. In relation to the several particulars, ὁ λόγος, the *Speech* [Sermo], has the signification suited to each.

5. Καὶ, and) From this verse the doctrine of evil and its rise, receives much light.—ἐν τῇ σκοτίᾳ, in darkness) This darkness is not said to be made. For it is a privation, which men have incurred [To wit, that state of the human race is expressed by this word, which has prevailed since Adam's transgression down to the appearance of the true Light.—V. g.] It is in the darkness that the glory of the

<sup>1</sup> John viii. 12. That which thus harmonizes with the intimate relation between the beloved disciple and Jesus, is made a ground of cavil by Rationalists; viz. that elsewhere John puts into Jesus' mouth a phraseology which is not Jesus' but his own.—E.

<sup>2</sup> Or, of man in his ideal.—E.

Light is the more conspicuously seen.—*φαίνει, shines*) The present time has the same force as in *φωτίζει*, ver. 9. It always *φαίνει, shineth*. The Light was always nigh at hand, even in the Old Testament, ready to apply a remedy to darkness and sin. The same word *φαίνει, shineth*, as regards the New Testament, 1 John ii. 8, “The darkness is past, and the true light now shineth.”—*καί—οὐ, and—not*) Similarly *and—not*, ver. 10, 11.—*ἡ σκοτία, the darkness*) *i.e.* men wrapt in darkness.—*ἀδρό οὐ κατέλαβεν*, [comprehended it not] *did not attain to it*) Men, it seems, were too much averse from the Light, as well as too deeply sunk in darkness. When they did not comprehend the *λόγον ἄσαρκον, The Word unclothed in flesh*, “He was made flesh,” ver. 14.

6. *Ἐγένετο*) not *ἦν*. The Evangelist does not say, *was* of John, but *was made* [*siebat: εἶναι is to be, γίνεσθαι, to begin to be*]. The question is asked, how far the opening introduction to this book extends. The answer is, There is no introduction: the treatise itself [*ipsa tractatio, the handling of the subject itself*] begins with the beginning of the book. For in ver. 6 the Evangelist already describes the office of John, in bearing witness of the Light: and in the first five verses, he records what before had always been the nature and principle of the Light. Therefore *up to this point* a summary has been given of those things, which evidently preceded John; nor can these by any means be referred to the action of Jesus immediately succeeding John, as Artemonius, p. 412, refers it; and *now* there is unfolded by the Evangelist a more copious description of recent [*new*] events. Both [*the things preceding John, and the things then from that point occurring*] are most orderly in their arrangement.—*ἄνθρωπος, a man*) God deals with men through agents similar to themselves, namely, men; in order that they may the more readily take [*‘capiant,’ take in, understand*] and accept [*His offers of love*].—*ἀπισταδόμενος παρά Θεοῦ, sent from God*) The definition of a prophet. Comp. Matt. xi. 9, 10 [*A prophet? Yea—and more than a prophet. For this is He, of whom it is written, Behold I send My messenger;*” etc.] The Participle is here in immediate connection with the noun *a man*: and in mediate connection with the verb, *was made* [*ἔγένετο began to be*].—*παρά Θεοῦ, from God*, ver. 33.—*Ἰωάννης, John*) That is, an interpreter [*exponent*] of the *grace of God*. The greatness of John [*is hereby implied*], of whom mention is made immediately after the preceding statements [ver. 1–5]. Greater knowledge was brought into the world through John, than had been in all previous ages.

7. *Εἰς μαρτυρίαν, for a witness*) The evangelist again touches on

this, ver. 15, and again, ver. 19. But with the fullest and most tender feeling he interweaves with this testimony of the Forerunner his own testimony as an apostle, by means of most noble digressions, in which he states the nature and grounds of the Baptist's office, and partly premises, partly subjoins an explanation of his [the Baptist's] brief sentences, and declares the full complement of his testimony [gives a clear filling up of it]: [*thus forming a kind of succinct prelude to our Lord's own speeches, which He was about to set forth in this very Gospel.*—Harm., p. 153.] What Matthew, Mark, and Luke term a *Gospel*, this John for the most part terms a *testimony* or *witness*: the former term expresses the relation to the promise, that went before: the latter expresses the altogether certain knowledge of him, who announces it: the former is used in reference to Christ as He was manifested; the latter, with reference to the Glory of Jesus Christ, the Son of GOD, when raised from the dead: accordingly, in the Acts and Epistles of the Apostles, both are often employed. *Testimony* applies to a thing, known for certain by witnesses, a thing not falling under the eyes at least of the hearers, and yet all important to them: accordingly to it answers *faith*. There follows immediately the declaration, *that he might bear witness of the Light*: and the words, *that he might bear witness*, are handled forthwith: the words, *of the Light*, are handled at ver. 9.—*ἵνα μαρτυρήσῃ*, *that he might bear witness*) The sum of his testimony was: *He, who comes after me*, etc., ver. 15.—*περὶ τοῦ φωτός*, *concerning the Light*) John comprises under the appellation of *the Light*, the things which he wrote, ver. 1–5.—*ἵνα*, *in order that*) They need *Testimony*, who were in darkness.—*πάντες*, *all men*) to whom *He had come*.<sup>1</sup>—*δι' αὐτοῦ*, *through him*) *through John*, not *εἰς αὐτόν*, not *in John*, but *in Christ*, ver. 12.<sup>2</sup> The power of John's testimony extended itself so as even to come under the knowledge of the Gentiles, Acts x. 37 [Peter addressing the *Gentiles*, Cornelius and others, “That word ye know, which was published throughout all Judea, etc., after the baptism, which John preached.”] *διὰ*, *through*, in a higher sense, is said of Christ, 1 Pet. i. 21 [Who by Him do believe in God.]

8. *Ἐκεῖνος*, *That One*) Some had suspected, that John was the *Light*: *ἐκεῖνος*, *that One* points out a more remote object.

<sup>1</sup> May it not express the grace of God, “who will, *θέλει*, have all men to be saved and to come to the knowledge of the truth,” 1 Tim. ii. 4.—E.

<sup>2</sup> Grot. wrongly understands *δι' αὐτοῦ* through Him, the *Light*, which would confuse the whole, by rendering it necessary to understand *εἰς θεόν* after *πιστεύωσι*.—E.

9. Ἦν, was) *The Light* itself, moreover, was *that true light, which enlighteneth*. The Effect shows the Subject, to whom the name of Light is most applicable [whose attributes entitle Him best to the name.]—τὸ ἀληθινόν, *the true*) There follows immediately the declaration, *which enlighteneth*, etc. This forms an antithesis to John, [who was only] a lamp, a witness. Comp. concerning *the Truth*, ver. 14, 17.—ὁ φωτίζει, *which enlighteneth*) It is proved by the effect, that this is the true light. It *enlightens*, the Present, in relation to the time, in which *He came*, as opposed to the former time, ver. 5.—πάντα, *every one*) every one, and wholly, so far as a man doth not withdraw himself from His influence: whosoever is enlightened at all, is enlightened by this Light. The singular number here has great force. Comp. Col. i. 28 [Warning every man and teaching every man, and that we may present every man perfect in Christ Jesus] Rom. iii. 4 [Let God be true, but every man a liar]. Not even one is excluded.—ἄνθρωπον, *man*) Who by himself [when left to himself] is in darkness: *every man* has a more august sound, than *all men*, ver. 7. John was but *a man*, ver. 6. The Light, so far as it is light, is contradistinguished from man.—ἐρχόμενον εἰς τὸν κόσμον, *coming into the world*) ἐρχόμενον, *coming* is nominative, and depends on ἦν, *was*. A striking antithesis is thus presented: [ἐγένετο] *was made*, [ἀπεσταλμένος] *sent*, ver. 6, and [ἦν] *was*, [ἐρχόμενον] *coming* [in this verse]: in which last word the Participle present, as often, has the force of an imperfect. Comp. ὤν, ch. ix. 25 [τυφλὸς ὤν, ἄρτι βλέπω, whereas I *was* blind, now I see] Notes: and elsewhere. Among the Hebrews it is a frequent periphrasis for a man. *הבא בעולם*, *coming [a comer] into the world*: but in the New Testament, and especially in this book, this phrase is used of Christ alone, and in an exalted sense. For *He was*, even before that *He came*. Thus evidently the phrase is applied ch. iii. 19, *Light is come into the world*: ch. xii. 46, *I am come a light into the world*. Presently after this ver. 9, succeeds the mention of *the world* and of *His coming*, repeated, ver. 10, 11. The Son is also said to be *sent* by the Father, but not in the same way, as John is said to have been sent. Moreover the Son *came*, being sent and given, Matt. xxi. 37 “Last of all He *sent* unto them His Son;” John iii. 16, “God so loved the world, that He *gave* His only begotten Son;” ch. xi. 27, Martha, “Thou art the Christ, the Son of God, which should come into the world;” Rom. viii. 3, 32, “God sending His own Son, in the likeness of sinful flesh—He that spared not His own Son, but delivered Him up for us all;” 1 John iii. 8, “For this purpose the Son of

God was manifested;” iv. 9, “God sent His only begotten Son into the world, that we might live through Him.” Therefore it was not at last after His mission [it was not then first], that He was made Son, but evidently before His being born of a woman; Gal. iv. 4, “God sent forth His Son, made of a woman.”

10. Ἐν τῷ κόσμῳ ἦν, *He was in the world*) The evangelist adds this, lest any one should so understand the expression, *coming into the world*, as if the Light had not been previously in the world at all. Three times in this verse *world* is repeated; three times it is said of the human race, as in the previous verse, but not to the exclusion of the other creatures, at least in the first place.—δι’ αὐτοῦ ἐγένετο, *was made by Him*) αὐτοῦ, masculine, as presently after αὐτόν. It is referred to the sense,<sup>1</sup> though κόσμος is neuter. Artemonius, p. 439, 450, etc., maintains that there is meant here the dissolution of all things, which was now about to have taken place, at the time when Christ suffered, had it not been turned aside [removed] by His own sacrifice, and for that purpose he quotes the passage, Heb. ix. 26, “Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” But in that passage ἡ συντέλεια τῶν αἰώνων does not mean the putting off of the end of the world on [subject to] a condition, but categorically denotes the last times of the world, as opposed to the many ages that have elapsed since the foundation of the world. If such an interpretation [as Artemonius’] holds good, Israel too might be said to be *made by Moses*; inasmuch as he averted its dissolution. With the same purpose in view, Artemonius, p. 455, urges the order of time in the clauses of this verse, but without reason. There is rather in it a gradation, wherein the world is urged to the acknowledgment of the Light by that [first] reason *He was in the world*, but more so by this [second reason] *and the world was made by Him*; or in other words, *began to be*.—καὶ, *and*) and yet.—ὁ κόσμος, *the world*) *The name world in the sacred writings implies THE IMPIOUS SILLINESS* [futilitatem, emptiness] OF THE HUMAN RACE. Camer. note in John xvii.

11. τὰ ἴδια, *His own*) From *the world*, the whole, the discourse goes down to the part. Formerly there belonged to Messiah, as *peculiarly His own*, τὰ ἴδια, whatsoever belonged to Israel—its land, city, and temple: οἱ ἴδιοι, *His own people*, the Israelites; Matt. viii. 12, “The children of the kingdom.” The time, moreover, of His coming into the world and to His own is one and the same, namely after the coming of John; ver. 6, 7.

<sup>1</sup> By the figure πρὸς τὸ σημαίνόμενον.—E. and T.

12. Ὅσοι, *as many as*) even [including also] such as previously had not been ἴδιοι, *His own*.—ἐλάβον) This verb differs from καταλαμβάνειν, ver. 5, and from παραλαμβάνειν, ver. 11. Καταλαμβάνω is applied to that which is close by: παραλαμβάνω, that which is offered: λαμβάνω, of my own accord. Παραλαμβάνειν was the part of the Jews, whom *the Truth* was appertaining to [spectabat]; λαμβάνειν is the part also of the Gentiles, whom *grace* appertaineth to [spectat]. In ver. 12 and 13 mere external differences are taken away most effectually. Gal. iii. 26, etc., “For ye are *all* the children of God by faith in Christ Jesus.”—ἔδωκεν, *He gave*) This is the Glory of Christ, the Only-begotten Son. It belongs to the Divine authority to make Sons OF GOD: as it belongs to the Light, to make sons of light, ch. xii. 36, “Believe in the Light, that ye may be the children of light.”—ἐξουσίαν, *power*) The *power*<sup>1</sup> does not precede the γένεσιν τέκνων or filiation, as if they were two distinct things: but the filiation itself is this power, or, in other words, dignity. A great fact! John viii. 36.<sup>2</sup>—τέκνα Θεοῦ—τοῖς πιστεύουσιν, *sons OF GOD—to them that believe*) Two weighty truths are set before us, of which the former is elucidated in ver. 13; the second in ver. 14, where the manifestation of the Word in the flesh is not so much recorded as it was accomplished, but rather as it was believed: which view the series of things down from ver. 6 proves.—γίνεσθαι, *to become*) whereas Jesus *is* the Son of GOD.—ὄνομα, *the name*) *The name* of the Only-begotten. For to this is to be referred ver. 14. The connection is inferred from the kindred term τέκνα, *children [sons]*.

13. οἱ, *who*) This is to be referred to τέκνα, *children*. For as the words [ἐλάβον] *received* and *to them that believe* [τοῖς πιστεύουσιν] correspond to one another, and denote the cause: so the effect is denoted in that expression *to become children*, and it is further explained in this verse.—οὐκ ἐξ αἱμάτων, *not of bloods*) כּטוּ אֵימָטָא, the Hebrew idiom often has *bloods* in the Plural number, even when only one man is spoken of: but when the subject treated of is *generation*, it does not call it the *blood* or *bloods* of the parents. But for the commendation of a noble lineage, the term *blood* is frequent among the ancient writers, as it is in the usage of the present day: and thence it is that *bloods* denote variety of origins, in consequence of which various prerogatives [privileges] are either sought after, or even

<sup>1</sup> Potestas, *legitimate power, authority*; not mere δύναμις, *potentia, might*.—E. and T.

<sup>2</sup> If the Son, therefore, shall make *you* free, ye shall be free indeed. Comp. Gal. iv. 6.—E. and T.

enjoyed, in the world.—*οὐδὲ ἐκ θελήματος σαρκός*, nor of the will of the flesh) Husband and wife are Flesh, and that one flesh : and the will of the wedded pair, *יְצַר*, gives birth to the children, who being born of the flesh are flesh, and sons of the flesh. John iii. 6, “That which is born of the flesh is flesh;” Rom. ix. 8, “They which are the children of the flesh, these are not the children of God.” With propriety the term, *the will*, is used as moving midway between holy [pure] *love*, and grovelling *lust*, *ὑπεξιν*. Nor does John use the softer word, of which the flesh considered in itself is unworthy : nor the harsher, lest those born of holy [pure] parents should except themselves [*i.e.* Had John said, The children of God were born not of *lust*, then those men who are born of a pure marriage union might think themselves excepted from the children of the flesh].—*οὐδὲ ἐκ θελήματος ἀνδρός*, nor of the will of man) *The will of man* is contained in the will of the flesh : and yet it is mentioned separately, as if it were the greater, and in some measure, the more guilty part of it. For Christ had a *mother*, but one who knew not *man*. Luke i. 34, “How shall this be, seeing I know not a man.” [Mary to the angel].

These three things, *bloods*, *the will of the flesh*, *the will of man*, bring to the sons of men *ἐξουσίαν*, *power and rank*, which are noble, but natural and human. For, indeed, it was on these three the Jews used to lean, being wont to boast either of their *ancestors*, Abraham, Isaac, Israel, Juda, Benjamin, Levi, Aaron, David, etc., or of both *parents*, but more especially of their *fathers*, and fancied that owing to these they could not but be pleasing to *God*; but John declares that these very things have no weight [with Him].—*ἀλλ' ἐκ Θεοῦ*, but of God) To the natural generation of men is opposed generation of God. And although the former, as the latter, is in reality single, yet the former being expressed in a threefold manner [“infert,” causes] carries with it a threefold mode of viewing the latter. We are therefore taught, that they become *Sons of God*, who are born, not as the sons of men, such as themselves also were by original descent, after the manner of men, but of *God*: that is, 1) not of bloods, but of the heavenly and supreme *Father*, from whom the whole of the blessed and holy family is named : 2) not of the will of the flesh, but of that *love*, of which the Son is Himself *the first-begotten* of every creature; Col. i. 13, 15, “His dear Son, Who is the image of the invisible God, the first-born of every creature :” and of that *will* which hath begotten us as a “[a kind of] first fruits of His creatures;” James i. 18, *אב* *father*, and *אהב* *he willed, he loved*, are kindred words.



3) Not of the will of man, but of the *Holy Spirit*. A similar antithesis occurs, Luke i. 34, 35, Mary, "I know not a man." The angel, "The *Holy Ghost* shall come upon thee, etc., therefore that holy thing which shall be born of thee shall be called the *Son of God*." These indeed are the sons of God, and of such sons Adam was a type, since he was begotten not of bloods, nor of the will of the flesh, nor of the will of man, and in consequence he stood in a peculiar relation to *God*; Luke iii. 38, "Adam, which was the son of God;" and Isaac, Gal. iv. 23, 29, "He who was of the bond-woman was born after the flesh, but He of the free-woman was by promise;—He, that was born *after the flesh*, persecuted Him that was born *after the Spirit*:" but John uses this phraseology, of the sons of God, in a higher sense.—ἐγεννήθησαν, were born) This as to regeneration is not merely a mode of speaking peculiar to this evangelist; but a doctrine frequently and emphatically dwelt upon in the writings of the Prophets and Apostles. Believers are sons of God by a *generation* peculiarly so called, deriving their life from Himself, reproducing [referentes, exhibiting in themselves traits of] His character, shining in His image: how much more so the *Only-begotten One*, ὁ μονογενής! They are sons through Him by *adoption*. In all ways God claims as to Himself.

14.) Σὰρξ, *flesh*) *Flesh* (besides that it denotes as to us our corrupt nature, estranged from the Spirit of God, ver. 13), denotes the human body, or, as in this place, the man himself, denominated from his visible part. Comp. 1 Tim. iii. 16, "Great is the mystery of godliness, God was manifest in the flesh."—ἐγένετο, was made) not was, as Artemonius maintains, p. 332, 387, etc., 472. [It is not said here; there was made another man, sent by God, whose name was Jesus, comp. ver. 6; but The Word was made *flesh*. John Baptist, before that he was born of Elizabeth, had no existence: but the Word was, before that His mother Mary—before that Abraham—before that the world at all was brought into being: and in His own time the Word was made *flesh*: i.e. assumed a human nature, in such a way, however, that there were not two Messiahs, but one; not two sons of God, but one.—V. g.] Nowhere in the whole range of literature will any passage be found under the sun, wherein the difference of the

1 ο λόγος, the Word) John in this place repeats the former denomination in this sense: That same Being, who was previously the Word, who was the Life, who was the Light, the same was now made *Flesh*. What He had been before, that He did not cease to be; but He was now made what He had not been before.—V. g.

words εἰμί and γίνομαι is more studiously observed than John i. Read from the beginning the whole context, from ver. 1 to 30, and you will agree with this assertion. Since Artemonius, p. 464, acknowledges that the tenses of the verbs are set down by John with great accuracy [discrimination], why not also the verbs themselves?—καὶ ἐσκήνωσεν, and dwelt) From this point to the end of the verse there are four sentences; to the first of which the fourth has reference, by χριστός: to the second, the third has reference; in very apposite order.

- 1) And dwelt among us;
- 2) and we saw His glory,
- 3) the glory as of the Only-begotten of the Father:
- 4) full of grace and truth.—ἐσκήνωσεν ἐν ἡμῶν, dwelt among us)

Σκηνή, a tabernacle [tent]; whence σκηνώω [I tabernacle]: He dwelt as in a tabernacle [tent] with us; truly, but not long, giving us a view of [the opportunity of seeing] Himself. The verbs are akin; ἐσκήνωσεν, and ἐθεασάμεθα, as a stage-scene [σκηνή] and a theatre. The Dweller was ὁ λόγος, the Word: the flesh was His tabernacle and temple: Heb. ix. 11 [Christ being come, an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building]; John ii. 21 [“The temple of His body” destroyed, and then in three days raised up again by Him]. The same letters are in כִּינִיָּה and σκηνή.—ἡμῶν, us) men who are flesh.—ἐθεασάμεθα, we beheld) we, the apostles, especially Peter, James, and John, Luke ix. 32. [These three, at the transfiguration, “saw His glory.”] The apostles, in speaking of that which they had seen, are wont to speak in the plural number: a usage which tends to the greater confirmation [of the things which they attest]. 1 John i. 1, “That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled.” 2 Pet. i. 16, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.” Paul uses the singular number, 1 Cor. ix. 2, “Have I not seen Jesus Christ our Lord?” and John the Baptist, ver. 32, “I saw the Spirit descending, etc., and it abode upon Him.”—τὴν δόξαν) His glory, His Godhead, ch. ii. 11, “Jesus manifested forth His glory.”—ὡς, as) This particle does not compare, but declares. For He, the λόγος, the Word, is Himself the Only-begotten.—μονογενεὺς, the only begotten) There is hereby intimated the reality and unity of the Divine generation. There is reference chiefly to

the baptism of Jesus Christ; ver. 34, "I saw and bare record that this is *the Son of God*;" Matt. iii. 17, "Lo a voice from heaven saying, This is *My beloved Son*, in whom I am well pleased;" although the history itself of Jesus' baptism, as being fully described by the other Evangelists, John fittingly omits. Comp. Matt. iii. 14, "John forbade Him, saying, I have need to be baptised of Thee, and comest Thou to me?"—*παρὰ*, *by* [or *of*]) Construe with *μονογενεὸς*, the *Only-begotten*: alone, not only-begotten by the Father, but even sent [by Him]: ch. vi. 46, "He which is of God;" ch. vii. 29, "I am not come of Myself, but He that sent Me."—*πλήρης*, *full*) not *πεπληρωμένος*, *filled*, which, however, in another point of view, is said of Jesus, Luke ii. 40.<sup>1</sup> [*We ought to construe the passage thus*, The Word dwelt with us full of grace and truth: *inasmuch as this was properly the very point intended to be indicated in this verse: for the fact of His being made flesh is repeated from the previous verses.*—V. g.]—*χάριτος καὶ ἀληθείας*, *grace and truth*) The whole of this is repeated, ver. 17: *Grace alone is named*, ver. 16, [*of which if destitute we could not have endured His glory.*—V. g.] *Truth is grace clad with a promise*, and put forth in exercise. Heb. דַּבְּרֵי חַסֵּד, Ex. xxxiv. 6. Thence Ps. xxv. 5, etc., "Lead me in Thy truth, and teach me, for Thou art the God of my salvation;" 10, "All the paths of the Lord are mercy and truth;" xxvi. 3, "I have walked in Thy truth;" xxxiii. 4, 5, "All His works are done in truth: He loveth righteousness and judgment: the earth is full of the goodness of the Lord;" xxxvi. 6, "Thy righteousness is like the great mountains;" lxxxv. 11, "Truth shall spring out of the earth: and righteousness shall look down from heaven;" lxxxix. 2, 3, "Mercy shall be built up for ever: Thy faithfulness shalt Thou establish in the very heavens. I have made a covenant with My chosen, I have sworn unto David My servant;" 5, 8, "Thy faithfulness;" 14, "Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face;" 24, "My faithfulness and mercy shall be with Him;" 33, "My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail;" 49, "Lord, where are Thy former loving-kindnesses, which Thou swarest unto David in Thy truth?" xcii. 2, "To show forth Thy loving-kindness every morning, and Thy faithfulness every night;" xcvi. 3, "He hath remembered His mercy and truth toward the house of Israel;" c. 5, "The Lord is good: His mercy is everlast-

<sup>1</sup> "The child grew, and waxed strong in spirit, filled with wisdom:" where His perfect humanity is exhibited.—E. and T.

ing: and His truth endureth for ever;" cxv. 1, "Not unto us, O Lord, but unto Thy name give glory, for Thy mercy and for Thy truth's sake;" cxvii. 2, "His merciful kindness is great toward us: and the truth of the Lord endureth for ever." Add Rom. xv. 8, 9, "Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy;" Col. i. 5, 6, "the word of the truth of the Gospel,—which bringeth forth fruit—in you, since the day ye heard of it, and knew the grace of God in truth." This grace and truth is by nature unknown to the sons of wrath, and to the untruthful: but it falls to us [is bestowed on us] in the well-beloved Son, in whom the Father is well pleased, Matt. iii. 17. It is called the *grace* [of God] *in truth*, Col. i. 6; 2 John 3, "Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love;" *the true grace* [of God], 1 Pet. v. 12.

15. μαρτυρεῖ, *bears witness*) From this point the testimony of John is described more at large; and the whole passage, from ver. 15 to 28, is indeed composed of two members, but, however, both parts fall on the one day: for, in ver. 19, it is not said *on the following day*, or any like expression: and the discourse, ver. 29, etc., which John spake on the following day, has reference to the former part of the whole passage, rather than to the latter. Moreover, the following days are so closely connected with this *one* day, that the baptism of the Lord, and His sojourn in the wilderness, ought not to be interposed or subjoined, but be placed before. Therefore John in testifying of Him, and crying out [ver. 15], *This is He of whom I spake*, must either then have had Jesus before his eyes, after He had returned from the wilderness—comp. ver. 29, 36, "John seeth Jesus coming unto Him: looking upon Jesus as *He walked*"—or at least have heard previously striking reports concerning Him.—*κέκραγε*, *cried* [cries]) This has the force of a present, as ver. 19, *this is the record*: because it is connected with *μαρτυρεῖ*, *bears witness*, and this itself, in its turn, is put instead of the Preterite. Some compare with this passage Aristides, who says, ἡ πόλις αὐτῆ συνολογοεῖ καὶ κέκραγε. John cries with confidence and joy, as becomes a great preacher [herald]: ver. 23 "The voice of one crying in the wilderness, Make straight the way of the Lord," in order that all might hear and believe, ver. 7 [to bear witness of the Light, that all men through Him might believe].—λέγων, *saying*) After the baptism of Jesus.—οὗτος, *This*) Jesus. John had spoken indefinitely before

the baptism of the Lord, concerning the Christ coming after John, and he had not himself known Him by face: but in His baptism he recognised Him first, and immediately after bare witness that this Jesus is the Christ, the Son of God.—*εἶπον, I spake*) Before the baptism of Jesus. Matthew, Mark, and Luke, describe what John the Baptist said before the baptism of Jesus: but the Evangelist John records what John the Baptist said after the baptism of Jesus, in such a way, however, that at the same time he refers himself to what had been said previously. In ver. 15 the expression is, *ὃν εἶπον, whom I spake of*, not *περὶ οὗ εἶπον, respecting whom I said*: wherefore there is no need to suppose that the *whole* subsequent discourse is here referred to, as if uttered by John before the baptism of the Lord. It is enough that he said, *that after him comes One much more powerful, ισχυρότερος*. The other words, *ἔμπροσθεν, &c.*, the evangelist has appended, as promulgated by John the Baptist after that baptism. The speech is concise [in mode of expression] as often, in this sense: I spake, *that there is one who is to come after me*. And This is the very person who is come after me. This is the very person, saith he, who was made [is preferred] before me. (A similar mode of expression occurs Deut. xxxiii. 18, “And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents,” where similarly, under the title [lemmate] *And to [or of] Zebulun he said*, that also which he spake to Issachar is narrated). But, in verse 30, it is *περὶ οὗ, concerning whom*: and in the same passage the *εἶπον, I said*, now [no longer bearing the meaning it had in ver. 15] denotes those things which John the Baptist, at the actual time of the baptism, and immediately after and previously.—*γέγονεν, was made*) This is not said of His Divine nature, but of the office of the Christ: and it is said again, ver. 27, and a third time, ver. 30, where He is called *ἀνὴρ, a man*. In this sense: *He who was behind my back is now before my face, and has outstripped me, and left me behind Him*. Jesus obtained this priority in His baptism [*wherein He was proclaimed by GOD Himself to be the Son of GOD, before that He had any disciple.—V. g.*]; ver. 31, 34, “I knew Him not, but that He should be made manifest to Israel—I saw and bare record that this is the Son of God;” ch. iii. 30, “He must increase, but I must decrease;” comp. Phil. iii. 13, “Forgetting those things which are behind, and reaching forth unto those things which are before,” where *ὀπίσω* and *ἔμπροσθεν* are contrasted: nor does *ἔμπροσθεν* ever mean *before* [prius], in reference to time; in which case there would be nothing else asserted in this clause than what is asserted

in the following [*for He was before me*]: but it means *before* [*ante*], in reference to *position*, and here in reference to *grade*. Γίνεσθαι και εἶναι, *to become, and to be*, with an adverb, often change the signification of the adverb into that of a noun: ch. vi. 25 [πάτε ὥδε γέγονας]; Acts xiii. 5 [γενόμενοι ἐν Σαλαμῖνι]; Eph. ii. 13 [οἱ ποτε ὄντες μακρὰν ἐγγυὸς ἐγενήθητε]; 2 Thess. ii. 7 [ἕως ἐκ μέσου γένηται]; 2 Tim. i. 17 [γενόμενος ἐν Ῥώμῃ]; Rom. vii. 3 [εἰδὼν γένηται ἀνδρὶ ἐτέρῳ]; ch. xvi. 7 [γένονασίν ἐν Χριστῷ.] So 2 Sam. xi. 23, ἐγενήθημεν ἐπ' αὐτοῦς; Acts v. 34, ἔξω ποιῆσαι. E. Schmid has collected more examples, at Mark iv. 10 [ἐγένετο κατὰ μόνας].—ὅτι, *because*) This is the idea: [I said that] *He who was coming after me outstripped and left me behind, because He was far before me*. The infinite excellence of His person is the foundation of His *precedency*, so to speak, in office.—πρῶτος μου) *Before me* [*nay, even prior to Abraham; yea, also prior to the world*.—V. g.] A parallel expression is that: *I am not worthy to unloose His shoe's latchet* [thong], ver. 27.

16. και, *and*) [But BC\*DLX, the Latin ante-Hieronymic Versions *ab*, the Memphitic, and Origen thrice, read ὅτι *for και*] The evangelist confirms the fact, that to this prediction of John the Baptist the event corresponded, and that the priority of office fell to Christ; for the statement in this verse is that of the Evangelist; since the Baptist would not be likely to call Jesus the Christ so openly as ver. 17 does: moreover *the fulness*, ver. 16, has reference to the word *full*, ver. 14; [*and so ver. 16 is to be regarded as a continuation of those things which were begun*, ver. 14.—V. g.]—ἡμεῖς πάντες, *all we*) Not all *beheld*, ver. 14, but all *received*,—Apostles and all the rest [of His disciples] *received*,<sup>1</sup> Jews and Gentiles.—ἐλάβομεν, και, *we received, even*) The Accusative is understood, *all that was to be received out of His fulness, and* [specially] *grace for grace*.—χάριν ἀντὶ χάριτος, *grace for grace*) Each last portion of grace [though itself], indeed large enough, the subsequent grace by accumulation and by its own fulness, as it were, overwhelms [buries under the load of its own fulness]. See an instance, ver. 51 [Jesus to Nathaniel, Because I said, I saw, see under the fig-tree, believest thou? Thou shalt see greater things than these, —Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man]. A very similar use of ἀντί occurs in Æschyl. Agam. ὄνειδος ἤκει τό δ' ἀντ' ὄνειδοῦς; and Book VI. of Chrysostom, concerning the priesthood, ch. xiii., where

<sup>1</sup> Viz. What He offered.—E. and T.

he makes his Basilus speak thus: *σὺ δὲ με ἐκπέμπεις, ἐτέραν ἀντ' ἐτέρας φροντίδα ἐνδείξ;* *thou dost dismiss me, imposing one anxiety on another:* wherein the former care, and that the less one, had not been removed, but a new one had been thrown in [in addition], and that so great a one, as to throw into the shade the former one, and as to seem not to have been added to it, but to have *succeeded* it. Examine the passage itself, if you please, and what comments we have collected upon it, p. 516. The Hebrews use על as שבר על שבר. Jer. iv. 20, xlv. 3; Ez. vii. 26; Ps. lxi. 27.

17. "Ὁ νόμος, *the law*) producing *wrath* [Rom. iv. 15], and having a *shadow* [Heb. x. 1]: the moral and ceremonial law.—*ἐδόθη, was given*) No philosopher so accurately employs words, and observes their distinctions, as John, and especially in this chapter: afterwards he says, *ἐγένετο* [Grace and truth *came* by Jesus Christ; for]. The law is not Moses' own: [but] grace and truth are Christ's own.—*ἡ χάρις, grace*) The conjunction is elegantly omitted; for both an adversative and copulative, had place ["*locum habebat:*" a 'but' *was to be looked for* here]. To grace and truth the law gives way, ch. iv. 23 [The true worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship Him]. Concerning grace, an explanation was given at ver. 16: concerning truth, see below, ver. 18 [Comp. 2 John 3, Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love].—*Ἰησοῦ, Jesus*) John when once he had made mention of the incarnation, ver. 14, never afterwards puts the noun *λόγος*, the *word*, in this signification, throughout this whole book: comp. 1 John i. 1 with 3 [That—which we have heard, which we have seen,—of the *word* of life. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with *His Son Jesus Christ*] where also he begins with the name *λόγος*; but as he goes onward, he names Him *Jesus Christ*.—*ἐγένετο, were made* [came into being]) Previously the world had neither known, nor had had grace.

18. *Θεόν, God*) Whom grace and truth exhibit as love [in essence].—*οὐδεὶς, no one*) not even Moses, much less those earlier than the time of Moses, nor Jacob, nor Isaiah, nor Ezekiel: not even the angels saw Him in such manner as the Son. See the note on Rom. xvi. 25, etc. [The revelation of the mystery, which was kept secret since the world began].—*εἶδρακε, hath seen*) *no one hath seen:* no one hath declared [God]: *The Son hath seen, the Son hath declared,*

[God] ch. iii. 32 [What He hath seen and heard, that He testifieth].—ὁ ὢν, *who was*) Comp. v. 1, and still more, John vi. 62 [What and if ye shall see the Son of man ascend up, where He was before?]; 1 John i. 2 [That eternal life which was with the Father, and has been manifested unto us]. So ὢν for *was*, ch. ix. 25 [whereas I was blind, now I see; τυφλὸς ὢν]: So Heb. γυν, *who sucked*, Song Sol. viii. 1. εἰς τὸν κόλπον, *in the bosom*) ch. vi. 46 [Not that any man hath seen the Father, save He which is of God, He hath seen the Father]. Prov. viii. 30 [Then I was by Him as one brought up with Him, I was daily His delight, rejoicing always before Him]. Zech. xiii. 7 “My shepherd, and the man that is my fellow, saith the Lord of Hosts.” *The bosom* here is divine, paternal, fruitful, mild, secret, spiritual. Men are said to be in the loins, who are about to be born: they are in the bosom, who have been born. The Son was in the bosom of the Father; because He was never not-born. The highest degree of unity, and the most intimate knowledge are signified by immediate sight [the seeing God face to face].—εξεῖνος [That Being] *He*) An epithet of excellency and distance [implying the vast interval that separates Him above all others].—ἐξηγήσατε, *hath explained* [declared God]) both by His words and by the sight of Himself [as God manifest in the flesh].

19. οἱ ἰουδαῖοι, *the Jews*) Matthew, Mark, and Luke rarely employ the appellation *Jews*; John most frequently: no doubt the cause is, they supposed, as their first readers, Jews: John, believers of the Gentiles.—ἐξ ἱεροσολύμων, *from Jerusalem*) that seat of religion.—ἱερεῖς καὶ λευίταις, *priests and Levites*) With the testimony of John to the people is interwoven his testimony to the rulers. This embassy, sent forty days at least after the baptism of Jesus [to allow for the forty days' temptation subsequent to the baptism], indicates, that the preaching of John began not at a long interval before the baptism of Jesus. Otherwise the embassy would have been sent earlier.—ἔρωτῶσιν, *that they should ask*) in the public name, ch. v. 33 [Ye sent unto John, and he bare witness unto the truth].—ὃ τίς εἶ; *who art thou?*) with that baptism of thine, ver. 25. [Why baptizeth thou then?]

20. ὤμολόγησε, *he confessed*) the truth. Comp. ver. 8; ch. v. 33.—ὄχι ἠρνήσατο, *he denied not*) Whilst he denied himself, he did not deny Christ [Ps. cxviii. 15, 16 (Perhaps Beng. means Ps. cxix. = cxviii. in the Septuag.)]—ἐγώ, *I*) By thus limiting his speech [to the denial that *he* was the Christ] he gives a handle to the thought



arising, that the Christ is not far off.—ὁ Χριστός, *the Christ*) they had suspected that John was the Christ.

21. σὺ, *thou*?) John had said, *I am not the Christ*. They persevere in asking about the subject: it would have been better for them to have asked about the prædicate, *Who is the Christ? Where is He?* But John presently leads on the conversation to this.—ὡς εἶμι, *I am not*) He was a second Elijah; he was not the Tishbite himself, about whom their enquiry was. He rejects from himself all things [all the characters, which their conjectures attributed to him], in order that he may confess Christ, and bring the enquirers to Christ.—ὁ προφήτης, *the Prophet*) that one, of whom Deut. xviii. 15, 18, spake [The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, etc.] The article has reference to the promise of the prophet, who was about to teach all things, and to the expectation of the people. Yet they supposed Him not only to be distinct from Christ, but even inferior to Elias, as is evident from the gradually descending climax here, and in ver. 25 [Christ—Elias—that prophet]: although the people afterwards regarded the prophet as the same as Messiah the King, ch. vi. 14, 15 [Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world; When Jesus therefore perceived that they would come and take Him by force, to make him a king, etc.]; and again, on the contrary, they looked on the prophet as a distinct person from the Christ, ch. vii. 40, 41. [Many said, Of a truth this is the Prophet; others said, This is the Christ.]—εἴ σὺ, *art thou*) they enumerate all those of whose coming prophecy had foretold.

22. Ἀποκρισιν δώμειν, *may give an answer*) The people had demanded an answer, and especially the Jewish chief priests.—περὶ, *concerning*) Each man himself ought) to know himself [and, if he has any undertaking in particular, he ought to have in readiness a reason [to give] of his undertaking.—V. g.]

23. Ἐγὼ φωνή, *I the Voice*) An abbreviated mode of expression; *I am that person, of whom it has been said; the Voice of one crying*. John was also himself crying.—εὐδύνατε—εὐδύα; πουςτε, Luke iii. 4, notes.—ἠσαίας ὁ προφήτης, *Isaiah the prophet*) Formerly, saith he, there were *prophets*: now the kingdom of God is nearer at hand.

24. Ἐκ τῶν φαρισαίων, *of the Pharisees*) who made a great point of Jewish baptism; and acknowledged the baptism of John to be a

thing of great moment, not to be administered except by one having a Divine mission. The evangelist is wont to set down certain, as it were, parentheses, as to causes, as to place, as to occasions, as to ends, as to effects, as to hindrances, of things, actions and speeches, and similar decisions, by means of which the subjects, which are in hand, may the more clearly be understood, ver. 28, 45; iii. 24; iv. 8; vi. 4; vii. 5, 39; viii. 20, 27; ix. 14, 22; x. 22, 23; xi. 13, 30; xii. 33.

26. Μίσοσ<sup>1</sup>) ὑμῶν, *in the midst of you*) especially at the time of His baptism.—ἔστησεν) *Hath taken His stand* [statuit sese].—οὐκ οἴδατε, *ye know not*) He addresses the inhabitants of Jerusalem, who had not been present at the baptism of Jesus: and he whets their desires, that they may be anxious to become acquainted with Him.

27. ἑαυτοῦ) *Himself*.

28. Ἐν βηθαβαρᾷ, *in Bethabara*) Therefore they had come a long way, ver. 19.—πέραν) *beyond*, in relation to Jerusalem.—ἔπου, *where*) Where he was wont to baptize. [Βηθανία is the reading of the mass of authorities, ABC\*LXΔ. Βηθαβαρᾷ was a conjecture of Origen. The Bethany here was *one beyond Jordan*, which had ceased to exist before Origen's time.]

29. Ἐρχόμενον πρὸς αὐτόν, *coming to him*) after His baptism, as we have seen [and indeed not on the very day of His baptism, on which Jesus was immediately led up into the wilderness (Matt. iv. 1.) *In this place, it seems, Jesus began to walk publicly*, ver. 36, 43, after His return from the wilderness full of victory (we say flushed with victory, victoriæ plenum) *Jesus came to John in such a way, that John could point Him out close at hand: and yet Jesus did not begin the conversation with him.*—V. g.]—ὁ ἀμνὸς τοῦ Θεοῦ, *the Lamb of God*) He calls Him *the Lamb*, [as being] innocent, [and] about to be immolated; [One] who renders active and passive obedience, 1 Pet. i. 19 [the precious blood of Christ, as of a lamb without blemish and without spot]. Ὁ, the article has respect to the prophecy delivered concerning Him under this figure, Isa. liii. 7 [He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth]; also under the type of the Paschal lamb. Moreover the passover itself was then near, ch. ii. 13. John being divinely instructed, calls Him *the Lamb of God*: although at that early time the exact understanding of this appellation would

<sup>1</sup> ὁ, *but*) The Antithesis is to be taken from the pre-eminence of Him who followed after John: He truly baptizes with the Holy Ghost, ver. 33.—V. g.

escape, if not John himself, at least his hearers. [*Having first asserted his knowledge as to the exalted nature of the person of Jesus Christ, to wit, as to the Word which was made Flesh; next John describes His office and His chief benefit. In like manner Jesus Christ first presented Himself to be acknowledged by the disciples as Son of God; then He instructed them as to His sufferings, etc.*—V. g.]—*τοῦ Θεοῦ*, of God) The Lamb of God, whom God gave and approved of; and concerning whom He Himself bears such testimony, This is the only Lamb, this is the only victim pleasing to Me, Heb. x. 5, etc. “Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me; In burnt offerings and sacrifices for sin Thou hast had no pleasure, Then said I, Lo I come to do Thy will O God.” So Ps. li. 17, *The sacrifices of God* [mean those] which God acknowledges [as pleasing to Him], Luke ii. 26, *the Lord’s Christ.*—*ὁ αἶρων*,) Chrysost. John says, *ἀμνὸν ΚΑΙ ΟΤΙ αἶρει, κ.τ.λ.* “Behold the Lamb, and that He takes away,” etc. The Vulgate has *Ecce Agnus Dei, ECCE qui tollit*, etc. [Behold the Lamb, behold Him who takes away]. Both understood the words *ὁ ἀμνὸς, ὁ αἶρων*, not in the construction of substantive and adjective, but as in apposition. *The Lamb of God*, i.e., *He who takes away*, etc. And this second clause was added by either the Baptist, or the Evangelist, as ch. iv. 25 [Messias cometh, which is called Christ]. The Lamb of God first took the load of sin off the world on Himself, then rolled it off from Himself. [The same expression evidently, as 1 John iii. 5 (He was manifested to take away our sins).—V. g.]—*τὴν ἁμαρτίαν*, the sin) The singular number, with the article, [gives it] the greatest force. [There was] the one plague, which seized on all; He bore the whole; He did not so bear one part [of our sin], as not to bear the other. The same singular number is interposed between Plurals, Isa. liii. 6, 8, 12, “The Lord hath laid on Him the *iniquity* of us all:” whereas in ver. 5, “He was wounded for our *transgressions*,”—“for the *transgression* of My people was He stricken;” “He bare the *sin* of many.” *Sin* and *the world* are equally widely extended.

30. Ἄνθρωπος, a man) Great, peerless.—*πρῶτον*, prior [to me]) Notes, ver. 15.

31. Οὐκ ᾔδειν) *I knew Him not* by face, just as yourselves [knew Him not], ver. 26. “There standeth one among you, whom ye know not;” at the time that I said, *There cometh after me*: see Matt. iii. 14, notes. This manifestly tends to prove that John was divinely instructed to testify as to Christ Jesus.—*ἵνα*, that)

expresses not the sole end, but still the primary one, why he came baptizing with water; Acts xix. 4: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus."—βαπτίζων, *baptizing*) The connecting link of [*i.e.* of the previous words with] the words of John the Baptist, after the parenthesis of the Evangelist, presently to be observed.

32. Ἐμαρτύρησεν, *bare record*) as concerning a fact seen by himself and not by the people. The words which follow [comp. ver. 34] were part of his record [testimony]: the words which are spoken, ver. 29, etc. [comp. ver. 15, 27], were part of his demonstration [the clear proof of Jesus' Messiahship, which John demonstrated] from the record. The Evangelist interposes this in the midst of the connected words of the Baptist, as a sort of parenthesis; ἔμαρτύρησεν—ὅτι, *John bare record, saying.—τεθέαμαι*) *I beheld.—ἐξ οὐρανοῦ, from heaven*) Construe this with καταβαῖνον, *descending*. The descent, at least in its last and lowest part, was equally determinate [in its direction] towards Jesus, as its *abiding* on Him.—ἔμεινεν, *it abode*) with a considerable stay [continuance].

33. Οὐκ ᾔδειν) *I knew Him not*, before that I saw the Spirit descending.—ὁ πέμψας με, *He that sent me*) God.

34. Ἐώρακα) *I saw the Spirit descending.—καὶ*) *and* thence [in consequence].—μεμαρτύρηκα) *I became a witness* [I bare record].—ὁ Ἰυῖς τοῦ Θεοῦ, *the Son of God*) And so the Messiah. The reference is to that which is stated: Matt. iii. 17. [*Namely, how Jesus in His baptism, was proclaimed the Son of GOD, and in His temptation asserted Himself to be the Son of GOD: thus this very truth, that He is the Son of GOD, is explained more at length in the first verses. Also these verses have a fitting place here, as intended to designate that Person, of whom John the Baptist bare record, by the mission divinely entrusted to him. The events which precede the entrance (the coming forward) of John the Baptist, namely, the nativity and baptism of Christ, etc., these the Evangelist has most dexterously interwoven with the rest.—Harm., p. 154.*]

35. Τῇ ἐπαύριον, *on the following day*) Great days! The first the day of the record borne as to Jesus being *Messiah*; ver. 15, 16; the second, the day of his testimony concerning the same Person, and at the same time as to His suffering [passion]; ver. 29, 30; the third, this day, that of the three disciples joining Him; the fourth, that of Philip and Nathanael being brought over to Him, ver. 43. Add ch. ii. 1, 12 [on the third day;—after this He went

to Capernaum, etc., and continued there not many days]. The care of this Evangelist in marking times is remarkable.—*δύο*, two) about to be witnesses.

36. *Περίπατοῦντι*, as *He walked*) He was not now coming to John, as He was, ver. 29: for [to have come] oftener, would not have been becoming. To have done so once was condescension enough.

37. *Ἠκολούθησαν*, followed) of their own accord from behind. [Here were] the first commencements of the Christian Church. At the beginning Jesus invited disciples with a kind of milk-like [‘lactea,’ alluring] sweetness. [You will not find that He appointed certain hours for instructing disciples; but all His conversation presented [the aspect of one] continued instruction and lasting training, at one time the handle [for instruction] being given by a marriage; at another time, in overwhelming straits on the water; at another time in a case of household need; at another time when some one was sick; at another time, on the occasion of some lapse on the part of the disciples. Immediately, as it were, on the highway (before the public, and on the spot “in trivio”) He taught, reproved, bent, bore with, admonished, tried, strengthened, established them, and opened out to them one part of the truth after another, and freed them from one false conception after another, commencing from these first [earliest] times all along to His ascension.—Harm., p. 157.]

38. *Τι ζητεῖτε*, what seek ye?) He was aware it was Himself they sought. He means therefore, *What seek ye with Me?* not, *Whom seek ye?* By this question He touched their heart. He showed that He knew that they were seeking something; and He gives them the opportunity of begging [from Him] what they would.—*Ῥαββί*, *Rabbi*) Seasonably they give this title to Jesus; ver. 49.<sup>1</sup> Also the interpretation being added, shows that the disciples assigned it to Him in the restricted signification.—*ποῦ μένει;*) we ask, *where thou art stopping*, where thou hast thy *μοῖνῆ* [mansion, residence]. They are desirous of His intimacy.

39. *Ἐίδον*, they saw) They might have seen proofs of the Messiah in His dwelling; which was simple, quiet, neat, silent, and frugal, without any costly array of vases and books, (comp. 2 Kings iv. 10 [Elisha’s “little chamber on the wall” of the Shunammite, con-

<sup>1</sup> *i. e.* as ver. 49. Nathanael there addressed Jesus, in consequence of learning His omniscience in having seen Him under the fig-tree, *Rabbi*, etc.: so here, ver. 38, the disciples give Him the same title for the same reason, viz. their learning His omniscience, as extending to the knowledge of their thoughts and what they were seeking.—E. and T.

taining "a bed, table, stool, and candlestick,") in a word, worthy of Himself and of Him alone.—*ἔμειναν*, *they abode*) Constancy becomes disciples.—*ἡμέραν*, *day*) O happy day!—*ῥῆρα*, *hour*) Andrew made haste, even though late in the evening, to tell the [glad] tidings to his brother. [*These incidents preceded sunset by two hours.—V. g.*]

41. *Εὐρίσκει*, *findeth*) With the festival-like [joyous] freshness of those days beautifully corresponds the word *findeth*, which is used here more frequently [than elsewhere].—*πρῶτος*, *first*) It is to be presumed, that both of them sought Simon by different roads.<sup>1</sup>—*τὸν ἀδελφόν*, *his brother*) He afterwards became superior to Andrew, who, it is probable, was the elder born; ver. 44 [the order there is, "Andrew and Peter"].—*εὐρήκαμεν*, *we have found*) ver. 45, "We have found Him, of whom Moses in the law and the prophets did write" [Philip to Nathanael]. A great and joyful *εὕρημα*, *treasure-found*, expected by the world for about forty centuries. They had learned from John, that He was close at hand.—*ἧ*, *which*) This is an addition of the Evangelist, as at ver. 42.

42. *Ἐμβλέψας*, *having gazed earnestly at him* [fixing His eye upon him] An effectual look.—*Σίμων ὁ υἱὸς Ἰωνᾶ*, *Simon, son of Jona*) These names no one had told the Saviour: and so by this address by name He took complete possession of Peter; comp. ver. 48 [His similarly winning Nathanael by showing His omniscience, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee."]—*Κηφᾶς*, *Cephas*) Peter was ever afterwards called by this name, which is a Syriac one, especially when he was staying in Syria.

43. *Ἡθέλησεν ἐξελεθεῖν*, *would go forth*) and He did go forth, which ch. ii. 1 implies. By comparing with this ch. ii., especially the 11th verse, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory," etc., it is evident that the word for *going forth* is significant. *He went forth* to action, to the carrying on of His work.

44. *Βηθσαϊδά*, *Bethsaida*) This seems to be mentioned for this reason, because Nathanael's native country was neighbouring, ver. 45,<sup>2</sup> ch. xxi. 2, "Nathanael of Cana in Galilee."<sup>3</sup>

<sup>1</sup> Rather, as Andrew *first* of the two disciples found his own brother and brought him to Jesus; so the other disciple, who was probably John, did the same, and brought *his* brother, James, to the Saviour.—E. and T.

<sup>2</sup> So Philip of *Bethsaida* the more readily *findeth Nathanael* of Cana, which was near Bethsaida.—E. and T.

<sup>3</sup> *Ἀνδρέου καὶ Πέτρου*, *Andrew and Peter*) Andrew may have been the elder brother. He did not take ill the great honour done to Peter; however he was the next after him.—V. G.

45. *Εὐρίσκει, findeth*) Philip, after being called, immediately sets himself to gain another [makes a gain on his talent, 'lucrifacit'].—*τὸν Ναθαναήλ, Nathanael*) It is probable that he was admitted among the apostles, and that he was the same person as he who is called *Bartholomew*, by a secondary name derived from his father, *Tolomæus*, as *Simon* from *Jona* [Bar-Jona], *James* and *John* from *Zebedee* ["the sons of Zebedee"]: For *Judas* also was called *Lebæus* or *Thaddæus*. Certainly at *Matt. x. 3* [the list of the apostles], he is joined to Philip; and at *John xxi. 2*, *Nathanael* is put down in the midst of the apostles, immediately after *Thomas*; comp. *Acts i. 13*, "Philip and Thomas, Bartholomew and Matthew?" and it seems likely, that his name would have been submitted to the apostles casting of lots [as a candidate for the vacant apostleship, to which Matthew was elected by lot], *Acts i. 23*, [whereas Barsabas and Matthias were the only two submitted to it], had he not been already among the apostles. He was certainly a friend of the Lord equally dear [to Him], as a friend can be dear to a prince, though not employed on his embassies.—*λέγει, saith*) with a loud voice, ver. 48,<sup>1</sup> and a joyous voice. [*Μωσῆς, Moses*] *John v. 39, 46*, "Search the Scriptures, for," etc., "and they are they which testify of Me:—" Had ye believed Moses, ye would have believed Me; for he wrote of Me."—*V. g.*]—*εὐρήκαμεν, we have found*) *I, Andrew, and Peter.*

46. *Δύναται τι*) *can anything?* Therefore there were many worthless characters. Comp. as to that whole region, ch. vii. 52, "Search and look; for out of Galilee ariseth no prophet" [the Pharisees to Nicodemus]. *Nathanael's* question is however more modest and cautious, than if he categorically denied [that anything good could come from Galilee]. Christ did not owe His excellency to His native land on earth [His excellency was not to be set down to the account of His earthly country]. He came from heaven.—*ἀγαθόν, good*) But how great a Good, Christ! ch. vii. 12, "Some said, He is a good man."—*ἔρχου καὶ ἴδε, come and see*) The best remedy against preconceived opinions. What Jesus the day before had replied to the disciples [ver. 39], "Come and see": that now Philip replies to others. "Ἴδε, see, i.e. you will see. Often an imperative after an imperative has the force of a future; *Gen. xvii. 1*, "Walk before Me, and be thou perfect"—and thus *thou shalt be*, *Amos v. 4*, "Seek ye Me and ye shall live." See *Glass. Phil. Can. xliii. de Verbo.*

<sup>1</sup> "Before that Philip called thee," *φωνῆσαι*, raised his voice to thee.—*E. and T.*

47. Περὶ αὐτοῦ) concerning Him, not immediately to Him — ἀληθῶς, truly) An affirmation showing intimate knowledge.—Ἰσραηλίτης, an Israelite) one worthy to see angels ascending and descending, as Jacob did [on the ladder in his dream], ver. 51 ; comp. Gen. xxviii. 12. No mere creature could bear the name, *Israel*, unless it were divinely given him ; so vast [comprehensive] it is : *the guileless*, ἄδολοι, are worthy of it. [*A pre-eminent virtue truly is guilelessness.*—V. g.] This speech contains a proof 1) of His omniscience ; 2) of His benignity. Nathanael had been hasty ; ver. 46, “ Can there any *good* thing come out of Nazareth ? ” The Lord gives to him Himself as the *Good*.

48. Πόθεν, whence) Jesus does not answer this question, but shows that He knows even more about Nathanael.—συκῆν, a fig-tree) An emblem of peace and Gospel security [1 Kings iv. 25 ; Mic. iv. 4].—εἶδόν σε, I saw thee) with the Divine eye. Nathanael is reminded of the meditations, which he had had at that time, truly worthy of an Israelite and free from guile.

49. Ἀπεκρίθη, he answered) Considerate quickness in believing brings with it a blessed [sumptuous] portion : slowness is censured, Luke xxiv. 25, “ O fools, and slow of heart to believe.”—σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, Thou art the Son of God) ch. vi. 69, “ We believe and are sure that Thou art that Christ, the Son of the living God.” Now Nathanael himself confesses more than he had heard from Philip : and retracts his doubt as to the *goodness* of Jesus.—ὁ υἱὸς—ὁ βασιλεύς, the Son—the King) A confession as to the person and office of Christ.—σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ, Thou art the King of Israel) and so my King also, since Thou dost acknowledge me to be a genuine *Israelite*.

50. Εἶδόν, I saw) The repetition confirms [the assertion] : as at ch. iv. 17, 18.—πιστεύεις) Others read it without the interrogation, which however the succeeding sentence, as being without the particle οὖν or any other such like particle, requires, μείζων τούτων ὕψει. The same figure [the interrogation expressing surprise, rather than a query] occurs, Luke xxii. 52. At the same time the admiration of the Lord at the prompt faith of Nathanael is expressed ; as in Matt. viii. 10, at the faith of the centurion ; and the Lord shows by a new proof, that Nathanael is intimately known to Him, and He

<sup>1</sup> ch. vii. 42, “ Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was.” The expression of the Evangelist, ch. iv. 44, as to Judea, “ *His own country*,” implies his taking for granted the birth-place, as recorded by the Three Synoptic Gospels.—E. and T.



[thereby] confirms his faith.—*μείζω*, *greater things*) concerning which [see what is contained] in the following verse, and in ch. xxi. 25 [There are also many other things, which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written]. [*To him that hath it is given. There is a perpetual (principle of) increase (in the case) of Divine gifts, works, and testimonies: ch. v. 20, 35 (The Father showeth Him all things, that Himself doeth: and He will show Him greater works than these;—John was a burning and a shining light, etc., But I have greater witness than that of John). Ch. xiv. 12 “He that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto the Father.” Avail yourself of the means which first offer themselves: if you do not so, you are wanting to yourself by delaying.—V. g.]—ὄψει, thou shalt see) In this word is contained [the assurance of] Nathanael's staying with Jesus.*

51. Ἀμὴν, ἀμὴν, *verily, verily*) Matthew, Mark, and Luke, in the speeches of Jesus, are wont to set down ἀμὴν once, John twice [repeating the word], upon which see Jac. Gaillius tr. de Filio hom. qu. 11, 12, p. 231–239. The others indeed do so too in those passages, which are not parallel; but yet even in parallels too, Matt. xxvi. 21, 34 [ἀμὴν, *once*]; John xiii. 21, 38 [ἀμὴν, *twice*]: whence it appears, that the Saviour either always used this prefatory affirmation, ἀμὴν, once, or, as we rather think, always twice. At the time of Matthew, Mark, and Luke, it was not yet the seasonable time to record it [the *double ἀμὴν*]: when John wrote, it was seasonable. But why [is it repeated] twice? Jesus spake in the name of the Father and in His own: add the note on 2 Cor. i. 20 [The promises of God—are in Him, Amen]: and His Word is Truth with the Speaker and with believers; 1 John ii. 8 [A new commandment,—which thing is true in Him and in you]: [both] in substance and in words. Matt. v. 37 “Let your communication be yea, yea; nay nay:” They are λόγοι ἀληθινοὶ καὶ πιστοὶ [words], *faithful and true*: comp. Rev. xix. 11 [He that sat upon the horse was called Faithful and True]. This is a Hebrew epizeuxis, as Ps. xli. 13, lxxxix. 52: lxxii. 19 [Amen and Amen]: as אמן אמן, *very, very*.—ὄμην, *you*) [Plur.] To thee and the rest.—ὄψει, *ye shall see*) Answering to ὄψει, *thou shalt see*) ver. 50. Great faith, and [a decided] profession on the part of one, obtains even for others greater gifts.—τὸν οὐρανὸν ἀνεργόσω, *heaven open*) i.e. Ye shall see the greatest signs, which are to show, that heaven is open. The Lord has de-

scended from heaven, and now stays on ["versatur in," walks familiarly on] earth : and thence His heavenly messengers will have much to do ; for they will have to attend on their Lord.—ἀνεῳγόντα, opened) The præterite, properly, comp. Matt. iii. 16, ἀνεῳχθήσαν αὐτῷ οἱ οὐρανοί; and with [*i.e.* implying also] continuance to the time subsequent, John iii. 13, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which *is* in heaven;" Acts vii. 56, [The dying Stephen] "I see the heavens opened;" Rev. xi. 12, "A great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud."—τοὺς ἀγγέλους τοῦ Θεοῦ, *the angels of God*) The same beings, whom the Only-begotten Son of GOD has as His ministering servants.—ἀναβαίνοντας καὶ καταβαίνοντας, *ascending and descending*) *Ascending* is put in the first place : therefore there will be a staying of angels on earth. Jacob saw some such vision, Gen. xxviii. 12. How much more [shall] Israelites without guile under the New Testament [see it].—τὸν Υἱὸν τοῦ ἀνθρώπου, *the Son of man*) See note on Matt. xvi. 13.

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## CHAPTER II.

1. Τῇ ἡμέρᾳ τῇ τρίτῃ) On the third day after the promise given, ch. i. 51. Now is exhibited a specimen [of its fulfilment]. [*Between that day, on which Nathanael was gained over, and the celebration of the marriage-feast, one day intervened; on which some disciples, as it is reasonable to suppose, joined those previously made.—V. g. Nor was this portion of time too limited for accomplishing the journey from Bethabara (Bethany?) to Galilee (and especially to Cana).—Harm., p. 159.*]—γάμος, *the marriage-feast*) Christ does not abolish human society, but sanctifies it. Thirst can be assuaged even by water ; but at a marriage-feast the Lord gives wine : [on an occasion] independent of marriage there would have been no case of need. The great graciousness of the Lord [is herein exhibited] : He takes part in a marriage-feast at the earliest period [of His ministry], whilst He is alluring [in a *winning* manner] disciples, being afterwards about to proceed by more severe ways leading to the cross, [both methods alike at the last] eventuating in glory.—ἡ μήτηρ τοῦ Ἰησοῦ, *the mother of Jesus*) John never calls her by the name *Mary* ; but

takes the name for granted as known from the other evangelists: comp. note on ch. vi. 67, vii. 42, xxi. 2.—*ἐκεῖ, there*) as a relative or intimate friend.

2. *Οἱ μαθηταί, the disciples*) There were by this time more disciples than those who had invited Jesus and His disciples seem to have thought: on that account the wine was the more speedily all spent; but Jesus most liberally compensates them, by giving as many vessels of wine as were about the number of companions whom He had brought with Him.—*αὐτοῦ, His*) Hence may be inferred the piety of those who invited Him.

3. *Ἵστερῆσαιτος, failing* [coming short]) How many days the marriage-feast lasted, on what day of it the Lord came and the wine failed, is not known.—*οὐκ ἔχουσι*) The newly-wedded couple *have not*. She means this: I would wish you to withdraw, in order that the rest also may withdraw, before that the scarcity be made evident to all.<sup>1</sup> Adopting this [Bengel's] sense as the meaning of Mary, the reply of Jesus not only does not appear harsh, but is most full of love.

4. *Τι ἐμοὶ καὶ σοί; what is there* [common] *to Me and thee?*) Thy thoughts are one thing, saith He, mine another. Similarly the disciples are disciplined, ch. vi. 6, "Jesus saith to Philip, Whence shall we buy bread, that these may eat? and this He said to prove him;" ch. xiii. 7, [Jesus to Peter, when about to wash his feet] "What I do thou knowest not now, but thou shalt know hereafter."—*γύναι*) He does not say, *Mary*, nor *mother*; but *woman*; which appellation held a middle place, and was especially becoming for the Lord to use: ch. xix. 26, "Woman, behold thy son;" perhaps, also, it was peculiar [in its use] to Him. The Lord had regard to the Father above all things; not even did He know His mother, according to the flesh. 2 Cor. v. 16, "Though we have known Christ after the flesh, yet now henceforth know we Him no more." Comp. note on John xx. 13. Especially was the appellation of *mother* unsuitable to this formula, *What is there to Me and thee?* However, the Greek *γύναι*, having no synonym in our language, has a more respectful sound than *Woman* [ch. xix. 26 shows it betrays no want of tender respect], *mulier*, [Germ.] *Weib*, as contradistinguished from [female, lady] *femina*, [Germ.] *Frau*: and *woman* is used for *mother*, Is. xlv.

<sup>1</sup> This seems mere conjecture. Lücke more probably supposes that the Lord Himself had recently given some reason to expect that He would manifest His Messiahship in wonderful works. Indeed she herself might have inferred this from prophecy: Isa. xxxv. 5, 6; Gen. xlix. 10, 11 — E. and T.

10, "Woe unto him, that saith—to the woman, What hast thou brought forth?"—*οὐπω ἤκει*) is not yet come. The same word [occurs], ch. iv. 47, viii. 42.—*ώρα*, hour) of doing what you hint to Me, *i.e.* of withdrawing. Certainly his hour of assisting them was come.

5. *Λέγει, she saith*) Mary had not yet seen a miracle performed by Jesus: ver. 11 [proves this]; but from His own reply she wisely inferred, that one was about to be performed.—*ὅ,τι ἂν λέγῃ ὑμῖν, ποιήσατε*, whatsoever He shall have said unto you, do it) She feels that He is about to do something; therefore she delegates the whole management, resting on herself, as well as the servants themselves, to Him. Comp. Gen. xli. 55, *ὃ ἐὰν εἴπῃ ὑμῖν, ποιήσατε*, what-ever He shall have said to you, do ye [Pharaoh's direction that the Egyptians should go to Joseph].

6. *ῥοδρία*) water-pots, rather more broad in shape, than high: for they were lying [*κείμεναι*]; and they were capacious, long, broad, and deep, out of which draughts might be drawn, ver. 8.—*κατὰ*) for [Engl. Vers., after the manner of].—*τῶν Ἰουδαίων*, of the Jews) who used to have frequent washings. The Evangelist did not write among the Jews, [as] ver. 13, v. 1 [prove].—*μετρητὰς*, *metretæ* [firkins, three-fourths of the Attic medimn, about nine gallons Engl.]) 2 Chron. iv. 5, Septuag. *χωροῦσα (ἰηβ) μετρητὰς* [baths] *τρισχιλίους*. Hist. Bel, ver. 2, *σεμιδάλεως ἀρτάβαι δώδεκα καὶ πρόβατα τεσσαράκοντα καὶ οἶνου μετρηταὶ ἑξή.* With these seventy priests were filled, besides women and children. See the same passage, ver. 9. Nor is there any doubt but that the remains left over were large. On this analogy the 15 *metretæ* in Cana could have sufficed for the giving drink to more than 175 men, besides women and children, certainly not fewer; for giving food to whom, 30 *artabæ* (a Persian measure=1 *medimnus* + 2 *chœnices*) or 1530 *chœnices*, and 100 sheep, would be needed. I say purposely, on this analogy; and also, presently after, I refer the words, for giving food to whom, to the words, more than 175, not to 175; and thereby the word *more* itself is much enlarged in its meaning. Comp. 1 Esdr. viii. 22 (20). Matt. Hostus shows that 12 *metretæ* (at Frankfort on the Oder) are 777 $\frac{2}{3}$  *nossellæ*; but that 18 *metretæ* are 1166 $\frac{2}{3}$  *nossellæ*: thus the mean between for 15 *metretæ* will be 972 *nossellæ*.

8. *Ἦνεγκαν, They bare*) *i.e.* They drew and bare. [They exhibited a] beautiful obedience [to His directions].

9. *Ὁ ἀρχιπρίξινος*, the governor of the feast) who was directing the whole management of the feast: one skilled in deciding a

question of taste.—*τὸ ὑδωρ*) The Article marks the subject.—*οὐκ ᾔδει· ᾔδεισαν*, *did not know: they knew*) The ignorance of the governor of the feast proves the goodness of the wine: the knowledge of the servants [proves] the truth of the miracle.—*φωνεῖ*) *calls*: it is not added, *to himself*.

10. *Λέγει, saith*) So that those who were present might hear: see the preceding verse.—*τὸν καλὸν, the good*) Therefore the bridegroom had set down wine, in the judgment of the governor of the feast, good enough; but Jesus gave better.—*ὅταν μεθυσθῶσι*) Simply the speech of the governor of the feast is repeated, as also the custom of the Jews: *drunkenness* is not approved of.—*τετέρηκας, thou hast kept*) He speaks as one ignorant of what had taken place, ver. 9.

11. *Ταύτην, this*) The early miracles of Christ are put before us in singular abundance; because the beginnings of faith rested on them. [*And indeed the first miracles, in this place, and ch. v. 8, "Rise, take up thy bed and walk" (Jesus to the impotent man); Matt. viii. 13, "Jesus said to the centurion, Go thy way, and as thou hast believed, so be it done unto thee," He did not perform by His hand, but by words: in order that it might be manifest, His healing power was divine. A natural force is sometimes in men, so that even rather severe infirmities of body yield to their hands. But Jesus' healing power was of a different character; since, when subsequently He stretched out His hands, or employed other ceremonials, in miraculous healings, He did so for the sake of those on whom the benefit was conferred: Mark vii. 33, etc. (The deaf mute; whom Jesus "took aside, put His fingers into his ears, spit, and touched His tongue"); ch. viii. 23 (The blind man; whom Jesus "led out of the town, spit upon his eyes, and put His hands upon him"), etc.—Harm., p. 159, etc.]—*ἀρχήν, beginning*) Whence now it might be supposed, that more [miracles] would follow.—*καὶ ἐφαίερωσε, and manifested*) And thus began to manifest His glory. Previously He had not wrought miracles. [*He, it seems, gave [præmisit] doctrine before signs. When He made this beginning of signs, the beginning of His doctrine had been previously made with His disciples, who became confirmed in their faith by this very miracle, as also with others, through John the Baptist, and also through Jesus Himself. John i.—Harm., p. 160.]—*ἐπίστευσαν*) They believed the more fully [comp. ch. i. 50, "Because I said, etc., believest thou? Thou shalt see greater things than these." Even in a marriage-feast a progress in faith is to be sought after. Thenceforth the disciples were prepared to embrace whatever their Lord was about to do and say.—*μαθηταί.***

the disciples) His mother had previously believed: Luke i. 45, "Blessed is she that believed, for there shall be a performance," etc.

12. Κατέβη) He went down from Cana.—καί, and) A holy family. His Brethren are put before His disciples. The privileges of His brethren had been great, if they had used them. [*These are here mentioned in the first place: and Joseph is not now added. It is not without good reason one may suspect, that Joseph died during the interval between the twelfth and thirtieth year of Jesus' age, and that His brethren were not Joseph's own children (for Jesus, as He was reputed the Son, so was He reputed to be absolutely the first-begotten of Joseph), but Mary's sister's sons.—Harm., p. 160.*]—οὐ πολλὰς ἡμέρας, not many days) He accustomed them to travelling from place to place; and His journey to Jerusalem was at hand. See the following ver. [*Manifestly by this phrase (comp. Acts i. 5, οὐ μετὰ πολλὰς ταύτας ἡμέρας; xiii. 31, ἐπὶ ἡμέρας πλείους) this continuing [ἔμειναν, they continued there] is distinguished from His dwelling at Capernaum. That went before,—this followed the imprisonment of John.—Harm., l. c.*]

13. Τὸ πάσχα, the Passover) About the times of the Passover the office of Christ was in especially fruitful exercise.

14. Βόας καὶ πρόβατα καὶ περιστερὰς, oxen, and sheep, and doves) which were used in sacrifices.—καθημένους, sitting) in the very act of negotiation: [*going on so much the more briskly, as the Passover festival was at hand.—Harm., p. 161.*]

15. Φραγέλλιον, a scourge) Admirable zeal!—ἐκ σχοινίων) of several cords: for so scourges were formerly made. Moreover there was no material which inflicted less lasting hurt on the body than this. Nor is it said, that He inflicted a single blow upon the men: He accomplished His purpose by the terror [which He inspired].

16. Τοῦ Πατρὸς μου, My Father) Surprising authority! [*The Saviour proved Himself on this occasion Lord of the temple, and of all the feasts connected with it; therefore there was no reason why men should wonder, if either then He did not wait on to the end of the feast, or if afterwards He did not frequent all the feasts, or if he neglected to be present at the beginning of the feast.—Harm., p. 162.*]

17. Ἐμνήσθησαν, they remembered) Comp. ver. 22, ch. xii. 16 [His triumphant entry into Jerusalem], "These things understood not His disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him." Concerning the time of remembrance, also ch. xiv. 26, "The Holy Ghost shall bring all things to your remembrance, whatsoever I have said unto

you."—ὁ ζῆλος—καταφάγεταί με, Zeal—shall eat Me up<sup>1</sup>) So Septuagint, Ps. lxi. 10. In truth, His enemies afterwards killed Jesus on account of His zeal for His Father's house.—οἴκου, house) See ver. 16.

18. Τί σημεῖον, *what sign*) And yet this very act was a σημεῖον, sign, which Jesus had miraculously wrought. [*Of how great a number do you imagine there would be need, if all the buyers and sellers had to be immediately driven out of any market-place!—V. g. And on that account, indeed, that act was the more marvellous, inasmuch as Jesus, having just come from His baptism, had not yet ceased to be a stranger to the inhabitants of Jerusalem.—Harm., p. 161.*] They require signs, to be proved by signs. They showed the same perversity, ch. vi. 30, [After His miracle of feeding 5000, they said] "What sign showest Thou then, that we may see and believe Thee?" Matt. xxi. 23, "The chief priests came unto Him, as He was teaching in the temple, and said, By what authority doest Thou these things? and who gave Thee this authority?"—ὄτι) *seeing that, since.*

19. Δύσατε, *destroy*) On account of this very deed, namely, the cleansing of the temple, they afterwards destroyed the temple of His body. Matt. xxi. 23 [see above], 46, "They sought to lay hands on Him;" xxvii. 40, [They that passed by reviled, saying] "Thou that destroyest the temple and buildest it in three days, save Thyself;" xxvi. 61, [False witnesses said, in His trial before Caiaphas] "This fellow said, I am able to destroy the temple of God, and to build it in three days." *Destroy, i.e. if you destroy: or rather, you will destroy.* A similar use of the Imperative [occurs] Ecclesiastic. xxx. 9, xxxiii. 26, *Soothe your little son, etc.* [= you will soothe].—τὸν ναόν, *the temple*) The body of Jesus, about to be raised again, is the temple and dwelling-place of the Godhead. Therefore Jesus is the Lord of the temple at Jerusalem, which was the type of the body of Jesus.—τοῦτον, *this*) There is no doubt but that Jesus supplied that which the Evangelist adds, ver. 21, by the employment of a nod or gesture, unobserved by the Jews.—<sup>2</sup> ἐγερῶ, *I will raise it up*)

<sup>1</sup> So ABP, the best authorities, read: but the old Latin Versions *abc* Vulg., and the Rec. Text, read *κατίφαγε, hath eaten Me up.*—E. and T.

<sup>2</sup> ἐν τρισὶν ἡμέραις, *in three days*) From this very time, in which it first came into the Jews' mind to destroy the temple of Christ's body (Mark xiv. 58, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands), down to His resurrection, by which He Himself raised the temple, is accounted, even in *that* sense, a three days' period, if you take one day, and that the Passover day, in this figurative language, as one year: to wit, by including in the numeration the years of the prophecy and of its completion (which years are Dion. 28 and 30).—*Harm., p. 162.*

A suitable word, [both] concerning the edifice of stone, and concerning the temple of His body. It recurs at verse 22. This is a grand declaration of His, I can do what I please with the temple of My body: ch. x. 17, 18, “No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again;” and so also I can do what I please with this temple made of stone and wood. He puts off those demanding the sign: comp. ch. viii. 28, “When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of myself:” nor, however, even in the time then being did He perform no signs; ver. 23, “Many believed on His name, when they saw *the miracles which He did.*”

20. Ὁκοδομήθη, *was built [was in building]*) by Herod the Great, and subsequently. See, besides others, Witsius in Misc. T. ii. p. 311.—καὶ σύ, *and wilt thou*) For this reason, the more they seem to have taken Jesus’ words literally, because He was called a *workman*. Mark vi. 3, “Is not this *the carpenter?*” comp. Matt. xxvi. 61, xxvii. 63, [The Pharisees, after the crucifixion, to Pilate] “Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.” Stupidity often, in the case of malice, is of advantage [profit, prevails, makes progress, *i.e.* as to its own wicked purpose].

21. Περὶ τοῦ ναοῦ τοῦ σώματος, *concerning the temple of His body*) that is, concerning the temple, which was the body of Jesus. Let the expression be compared, which is found ch. xi. 13, “Howbeit Jesus spake of His death; but they thought that He had spoken of taking rest in sleep.”

22. *Was risen*) His Resurrection, not His glorification, is appealed to, because the sign was fulfilled by His resurrection. Comp. ἐγερῶ, *I will raise*, ver 19.—ἐμνήσθησαν, *they remembered*) *Faith* and *memory* lend mutual help to one another in this passage; and ch. xii. 16, xvi. 4, “These things have I told you, that when the time shall come, ye may remember that I told you of them:” they also work together; Matt. xvi. 8, 9, “O ye of little *faith*—Do ye not yet—*remember* the five loaves,” etc.; Ps. cvi. 13, “They soon *forgot* His works;” ver. 12, having just before stated, “Then *believed* they His words.”—τῆ γραφῆ καὶ τῷ λόγῳ, *the Scripture and the word*) concerning the raising of the temple: both being alike divine.

23. Ἐν τῇ ἑορτῇ, *in the feast*) the people being collected, ch. iv. 45, “The Galilæans received Him, having seen all the things that He did at Jerusalem at the feast.”—ἐπίστευσαν, *believed*) as those, con-



cerning whom ch. viii. 30 speaks: "As He spake these words, many believed on Him;" xii. 42, "Among the chief rulers also many believed on Him."—τὰ σημεῖα, *signs*) More signs are recorded as having been done by the Evangelists in Galilee, than in Judæa and Jerusalem: ver. 1, and chap. iv. 46 [The miracle of the wine at Cana, and on the nobleman's son at Capernaum]. For in Galilee He wrought very many: Matt. xi. 20, "Then began He to upbraid the cities, wherein *most of His mighty works* were done:" and those which had been wrought in Jerusalem, were then very well known of themselves.

24. Αὐτός) *Himself*.—οὐκ ἐπίστευεν ἑαυτόν, *He did not commit Himself*) He did not descend to too great familiarity with them (Septuag., Job xxix. 24, εἰ ἐγέλων πρὸς αὐτούς, οὐκ ἐπίστευον, "If I laughed on them, they believed it not):" He did not reveal to them the things which it was not yet the full time for revealing. [*In fact, He left the city, when the passover feast was either not yet, or scarcely, finished, for this reason, because those men were already meditating with themselves the plots, which broke out more openly, ch. v. 16, 18, "The Jews sought to slay Him, because He had done these things on the Sabbath day:" and also "said that God was His Father, making Himself equal with God;" vii. 1, "He would not walk in Jewry, because the Jews sought to kill Him:" for it was not then as yet the time for His submitting Himself to encounter their hatred. Without doubt it was, as having a secret surmise of these things, that Nicodemus had the interview with Him by night.—Harm., p. 163.*—The antithesis to οὐκ ἐπίστευεν ἑαυτόν is ἐπίστευσαν, *many believed*, ver. 23.—αὐτόν) *Himself*, of Himself, knew all men.—γινώσκειν, *knew*) Often John so uses the word γινώσκειν, *to know*, of Jesus having cognizance of all things, without information given Him by man: ch. iv. 1, "The Lord knew how the Pharisees had heard that Jesus made—more disciples than John:" v. 6, "When Jesus knew that he (the impotent man) had now been a long time in that case," etc.

25. Ὅτι) *because*.—τοῦ ἀνθρώπου τῷ ἀνθρώπῳ, *of man: in man*) This is said of the whole race of men: in the preceding verse, of the individuals contained under it.—αὐτός) *Himself*, without any other testimony.—τι, *what*) *to wit, treachery*: every man is deceitful. The language of John has Euphemy.<sup>1</sup> In man [the natural man] there is what is human: in the new man there is what is divine, Christian, spiritual.

<sup>1</sup> He avoided the harsh expression of all that was implied.—E. and T.

## CHAPTER III.

1. Ἦν δέ, *Now there was*) Eleven conversations of Jesus are recounted in full detail by John: the first of these now begins.—*ἄνθρωπος, a man*) one of those, concerning whom see ch. ii., towards the close: but one considerably better than many.

2. *Νυκτός, by night*) *There is never a time that Christ does not receive comers to Him.*—*οἶδαμεν, we know*) I, and those like me: *the rulers* rather than *the Pharisees*, ch. xii. 42. To this plural answers the plural, ver. 7, “*Ye must be born again.*” The Antecedent is put by Nicodemus as the consequent: For this reason I wished to confer with Thee. He wished to hear as to heavenly things and as to sublime things, ver. 12 [*but Jesus brings him up to first principles.*—V. g.]—*σημεῖα, signs*) ch. ii. 23, “*At the passover, on the feast day, many believed on Him when they saw the miracles which He did.*”

3. Ἐὰν μὴ τις, *Unless one* [Except a man]) The expression is indefinite: Nicodemus, however, rightly applies it to himself. Comp. ver. 7, *ye*. The sense here is: That opinion of thine, Nicodemus, as to Jesus is not sufficient: it is needful that you absolutely *believe*, and submit yourself to the heavenly ordinance, even *baptism*. Comp. Mark xvi. 16, “*He that believeth and is baptized shall be saved.*” This was the doctrine necessary for Nicodemus. Accordingly Jesus began from this point, as Nicodemus indeed had furnished the handle.—*γεννηθῆναι, be born*) This is put forward first under a figure, in hard language, in order to convince [convict] Nicodemus of ignorance; it is afterwards, when he was humbled, shown in plain [literal] words, ver. 15, “*That whosoever believeth in Him should not perish,*” etc., etc. [Comp. 1 John v. 1, *Whosoever believeth that Jesus is the Christ is born of God.*] The same truth is expressed in this passage, as Matt. iii. expresses by the word *μετανοίας, repentance*. For this word does not occur in the whole Gospel according

<sup>1</sup> διδάσκαλος, *master*, [teacher]) That indeed is true; but it by no means carries with it every point [that is needed for salvation]; ver. 14, 16, “*As Moses lifted up the serpent, etc., so must the Son of Man be lifted up, etc.: for God so loved the world, that He gave His Only-begotten Son, that whosoever believeth on Him should not perish,*” etc.—V. g.

to John.<sup>1</sup> [*Beware of thinking that the work of faith is accomplished without any trouble: for it is (nothing short of) a generation from above. Beware again, on the other hand, of regarding regeneration as more difficult than it really is: it is simply, to wit, accomplished by faith (i.e. in the act of believing).—V. g.*—*ἀνωθεν*) Comp. ver. 2, 7, 11, “We speak that we do know, and testify that we have seen,” etc.; 31, “He that cometh *from above* is above all.” *ἀνωθεν* signifies *from above*, whence the Son of man hath come down.—*οὐ δύναται*, cannot) Nicodemus had not himself sufficiently known [the full significance of] what (ver. 2, Thou art a Teacher *come from God*) he had said.—*ἰδεῖν*, to see) even now, and after this life: to see, with [real] enjoyment.—*τὴν βασιλείαν τοῦ Θεοῦ*, the kingdom of God) [*Nicodemus was aspiring after this; yet being ignorant of how great consequence in this respect faith in Jesus was.—V. g.*] He who sees Christ, sees this. Whence the new birth [cometh], thence [also cometh] acquaintance with Him.

4. Πῶς) This *how* and *why* are often obstacles to faith: ver. 9, “How can these things be?” ch. vi. 52, [The Jews object] “How can this man give us His flesh to eat?” Nicodemus ‘marvels,’ as ver. 7 implies. It is well that he simply asks the question.<sup>2</sup>—*γεννηθῆναι*, be born) Nicodemus ought to have taken into account the *ἀνωθεν*, *from above*: that he passes by: therefore he says *δεύτερον*, a second time.—*γέρον*) an old man, not merely a grown-up man. Nicodemus therefore being an old man, asks the question on his own account;<sup>3</sup> and had come to Jesus, who was much his junior.—*μὴ δύναται*; can he [num potest; requiring a negative answer: Surely he cannot?]) Nicodemus objects rather vehemently, [*and in such a way, that his words appear not far removed from derision. Hence it is that Jesus frames His succeeding answer as well a little more distinct, as also somewhat more paradoxical and severe.—V. g.*]

5. Ἐξ ὕδατος καὶ Πνεύματος, of water and the Spirit) Jesus renders His speech the more difficult, in order to try [discipline] Nicodemus, and at the same time declares the difference between birth from above, and birth from a mother: and He defines birth from above by communion with [the partaking of] *Himself* and with [of] *the Spirit* (for He speaks concerning Himself and concerning the

<sup>1</sup> Both Evangelists open the Gospel with the same initiatory *truth*, though the difference of the *word* in one from that of the other proves the coincidence undesigned.—E. and T.

<sup>2</sup> As an inquirer, not a doubter.—E. and T.

<sup>3</sup> And so puts it in that form which applied to his own case.—E. and T.

Spirit also at ver. 11, “we speak that we do know”). Comp. 1 Cor. vi. 11, “Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” No one can enjoy God without the Son and His Spirit. *Water* denotes the *baptism* of John into [preparing for] Christ Jesus, ver. 22, 23 [Jesus tarried in the land of Judæa with His disciples, and baptized: “John was also baptizing in Ænon,” etc.]; which baptism the colleagues of Nicodemus, by omitting, ver. 1, despised the counsel of God: Luke vii. 30, “The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of *John* ;” when nevertheless the Jews were accustomed to baptisms: Heb. ix. 10, “divers washings.” And Nicodemus himself appears to have entertained not sufficiently exalted views of John and his baptism, as being one who had wrought no miracle. Comp. ver. 2 [where he emphasises the ‘miracles’ of Jesus; thus forming a contrast to John]. Nor is communion needful with Christ only, but also with His *Spirit*: Acts ii. 38, “Repent and be baptized—in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” And because the same Spirit glorifies Christ, for this reason, the mention of water being presently after omitted, mention is made of the *Spirit* alone, of whom we are to be born again: nor does He say at ver. 6, *that which is born of water is water*. Therefore the necessity of regeneration primarily, and of baptism secondarily, is here confirmed (comp. a similar καί, and, ch. vi. 40, *every one which seeth the Son and believeth on Him*): otherwise there would be but little hope of infants dying without baptism. Comp. as to *water* and *the Spirit*, Tit. iii. 5, “Not by works which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.”—εἰσελθεῖν, enter) Answering to the word *enter* [a second time into his mother’s womb] of the previous verse. The severity of His expression increases: comp. *see*, ver. 3. He cannot even *enter*, much less *see*. He must *enter* a house, whoever wishes to *see thoroughly* its internal structure. That which is not born, uses neither *eyes* nor *feet*.

6. Σάρξ) True *flesh*: but also mere flesh, void of spirit, opposed to spirit, of an old generation.—τὸ γεγεννημένον, *what is born*) This being in the neuter, sounds more general, and denotes the very first stamina [groundwork] of new life: comp. Luke i. 35, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing, τὸ γεννώμενον,” etc.:

or even the whole body of those born again : comp. John vi. 37, 39, "All that— $\pi\tilde{\alpha}\nu\ \delta$ —the Father giveth Me, shall come to Me," etc. : "This is the Father's will, etc., that of all which— $\pi\tilde{\alpha}\nu\ \delta$ —He hath given Me, I should lose nothing— $\xi\tilde{\zeta}\ \alpha\delta\tau\omega\tilde{\upsilon}$ —but should raise it— $\alpha\delta\tau\omega$ —up again at the last day." Afterwards it is expressed in the masculine,  $\delta\ \gamma\epsilon\gamma\epsilon\upsilon\eta\eta\mu\acute{\epsilon}\nu\omega\varsigma$ , *who is born*, ver. 8 ; which signifies matured birth.— $\pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ , *spirit*) That which is born of the Spirit is spirit : he who is born of the Spirit is spiritual.

7.  $\Upsilon\mu\tilde{\alpha}\varsigma$ , *ye*) Thee, and those in whose name thou hast spoken (ver. 2, "We know," etc.) : *Ye*, Jesus says ; not, *we*.

8.  $\tau\acute{o}\ \pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ ) *The Spirit*, in the proper sense ; for it is He, not the wind (concerning which, however, comp. Eccles. 11, 5), that has a *will* [ $\theta\acute{\epsilon}\lambda.\epsilon\iota$ ] and *voice* [ $\phi\omega\eta\acute{\eta}\nu$ ] : and it is of Him *we are born*, and he who is born of Him is such as He is. It is not the person born again who would be immediately compared with the wind, but the Spirit Himself.— $\tilde{\upsilon}\pi\omega$ ) *where, whence, and whither* : above the flesh, earth, and nature. The things opposed are, *flesh and spirit* ; earth and heaven ; nature and grace.— $\pi\nu\epsilon\tilde{\iota}$ ) [*bloweth*, Engl. Vers. : rather, as of the Spirit] *breathes*, in the word and sound of the Gospel ; 1 John v. 6, "And it is the Spirit that beareth witness, because the Spirit is truth."— $\acute{\alpha}\kappa\omicron\upsilon\beta\epsilon\iota\varsigma$ , *thou hearest*) even now also, whilst thou art hearing Me, thou hearest, on *earth*, the voice of the Spirit. Comp. the "*earthly things*," ver. 12.— $\pi\acute{o}\delta\epsilon\nu$ , *whence*) from *heaven, from above* [ $\acute{\alpha}\nu\omega\delta\epsilon\nu$ , ver. 3].— $\pi\tilde{\omega}\tilde{\upsilon}$ , *whither*) [*'quorsum,' in what direction*] to *heaven*. Comp. the "*heavenly things*," ver. 12.— $\tilde{\omega}\tilde{\sigma}\tau\omega\varsigma$ ) *So*, as the Spirit Himself, whom thou hearest, and yet knowest not. For what the Spirit doeth according to Himself [*"secundum se ;"* in His own person and character], that He doeth also in him who is born of the Spirit. The Spirit quickens a man. The man in whom the Spirit breathes, in his turn breathes of the Spirit, and gives forth abroad [propagat] the *voice* of the Spirit, his *will* being set free through the Spirit.<sup>1</sup>

10.  $\text{Ὁ δὸς ἀσχαλός}$ , *a master*) a *teacher* of very many hearers, a veteran, and one somewhat better than the rest, who are altogether corrupt : ch. x. 8, "All that ever came before Me were thieves and robbers," notes. The article is emphatic. Nicodemus was the only one of all the teachers of Israel who had come to Jesus Christ, and who thus would be able to teach Israel the knowledge of Him ;

<sup>1</sup> The Engl. Vers. *listeth*—*sound* applies to the *wind* ; whereas Beng. applies these words to the Spirit.—E. and T.

and indeed he afterwards acted the part of a teacher of Israel, defending *the Just One*, both by his opinion, ch. vii. 50, [at the consultation of the Pharisees against Jesus, Nicodemus said] “Doth our law judge any man before it hear him?” and by his act, ch. xix. 39, [he brought for the body of Jesus] “a mixture of myrrh and aloes, about an hundred pound weight :” in which two passages the Evangelist repeats the mention of this interview by night.—*ταῦτα*) *these things*, which make Israel [truly] divine.

11. Ἀμὴν ἀμὴν λέγω σοι, *verily, verily, I say unto thee*) Three times this expression is used to Nicodemus.—*οἶδαμεν*, *we know*) Jesus does not associate with Himself John or any other man : ch. i. 18, vi. 46, “No man hath seen God at any time ; the only-begotten Son, etc., He hath declared Him :—not that any man hath seen the Father, save He which is of God, He hath seen the Father.” He speaks of Himself and of the Spirit. Comp. as to the Son, ver. 32, “What He hath seen and heard, that He testifieth :” as to the Holy Spirit, ver. 8, 34, “He whom God hath sent, speaketh the words of God ; for God giveth not the Spirit by measure unto Him ;” ch. xvi. 13, “The Spirit of truth—shall not speak of Himself ; but whatsoever He shall hear, that shall He speak ;” [*also* ch. v. 30, I can of mine own self do nothing ; as I hear, I judge.]—*λαλοῦμεν*) That only is what *we speak*.—*οὐ λαμβάνετε*, *ye do not receive*) [*in faith, to wit.*—V. g.] The plural, as in ver. 2, [Nicodemus said] *we know*.

12. τὰ ἐπίγεια, *earthly things*) To the heavenly sense of Jesus Christ there are *earthly things*, *ἐπίγεια*, which, having to be accomplished on the regions of earth by us who creep on the ground, appear in the highest degree heavenly. The whole style of Scripture is full of *συγκατάβασις* [condescension]. Regeneration is from heaven, not however in heaven : it is indeed [a process] on the margin of heaven.—*πῶς*, *how*) The cause why Scripture is silent about many things.—*τὰ ἐπουράνια*) *heavenly things*, the inner principles of the kingdom of God, ver. 3 ; Wisd. ix. 16, *μόλις εικάζομεν τὰ ἐπι γῆς—τὰ δὲ ἐν οὐρανοῖς τίς ἐξιγχνίασε* ; He does not, at ver. 13, so much speak out, as hint at.—*πιστεύετε*, *will ye believe*) The less anything seems credible to reason, often the more heavenly it is.

13. *καὶ*) *And* ; you will see this is properly set down, if you change the interrogation at ver. 12, with some little time’s reflection, into an absolute [categorical] form of expression. In the preceding and present verse we are marked [characterized] as of ourselves aliens to heaven. Without reposing faith in My words and in Myself, saith

Jesus, ye cannot understand or attain to heavenly things. The antecedent is put for the consequent. Similarly *καί*, *and*, is used ch. xii. 35, "Lest darkness come upon you; *for* he that walketh," etc. [*καί ὁ περιπατῶν*. The conjunction for the relative, *in which darkness he who walketh*].—*οὐδεὶς*) *no man* sprung on the earth. Angels evidently are not excluded: ch. i. 52. Believers do not ascend, but are drawn by the Ascending [Saviour] after Himself, whom they have put on in their baptism. [*Hence appears the indispensable need of faith*.—V. gr.]—*εἰς τὸν οὐρανόν*, *to heaven*) He most especially speaks of the heaven of the Divine majesty.—*εἰ μή*, *unless*) Here, having changed the past time of the verb *ἀναβίβηκεν*, *hath ascended*, into the future, understand *ἀναβήσεται*, *shall ascend*: comp. ch. vi. 62, "What and if ye shall see the Son of man ascend up where He was before?" Nowhere before His passion has the Lord spoken more clearly concerning His ascension, than in this passage, and in its parallel, ch. vi. 62; where similarly He adduces His ascension, as something much more difficult to be believed than those things were, which were then seeming so incredible to His hearers. On the whole, the two discourses, ch. iii. and vi., have a great similarity to one another; and the one treats of the rise, the other of the nourishment of the new life, [each alike] breathing altogether of heavenly things. The objection made to the Saviour is as to the *how*, *τὸ πῶς*. He [on the other hand] insists on the *whence*, and the *whither* [quorsum, *whitherwards* the new birth tends].—*ὁ ἐκ τοῦ οὐρανοῦ καταβάς*, *He who descends from heaven*) The Son of man, having assumed human nature, whereas He had previously been in heaven as the Son of God, began to be on earth. Therefore That One, saith Jesus of Himself, can of Himself ascend, and will ascend to heaven. Prov. xxx. 4, "Who hath ascended up to heaven, or descended?—What is His name, and what is His Son's name?"—*ὁ ὢν*) *who was* in heaven, and, before the creation of the heavens, [was] *with God*: ch. i. 1, notes. Thus, we may see, He both descended and will ascend. Comp. evidently *ἦν*, *was*, ch. vi. 62, "Where He was before:" so *ὢν*, *who was* [in the bosom of the Father: not *which is*, Engl. Vers.], ch. i. 18. Frequently *ὢν* is used of the imperfect time: ch. ix. 25, "Whereas I *was* blind," *τοῦδε ὢν*, xix. 38, "Being a disciple" [*i.e.* *who was* a disciple]; Luke xxiv. 44, "I spake whilst I *was* yet with you," *ἔτι ὢν*; 2 Cor. viii. 9, "Though He *was* rich,—He became," etc., *πλούσιος ὢν*. So *ὢν* in this passage is interpreted by Raphelius in his Appendix annot. from Herodotus, p. 682. Nor is he alone in this interpretation.

14. *καί*, *and*) Often Christ, after mention of His glorification,

made mention of His passion.—Μωσῆς, *Moses*) This is the first mention of *Moses*, which is read as made by our Lord.—τὸν ὄφιν, *the serpent*) As that serpent was a serpent without poison, to counteract the poisonous serpents : so the man Christ [was] a man without sin, to counteract the old serpent.—ἐν τῇ ἐρήμῳ, *in the wilderness*) where there was no other medicine [remedy].—ὑψωθῆναι, *be lifted up*) on a cross towards heaven : ch. xii. 32, “I, if I be lifted up from the earth, will draw all men unto Me,” etc. [*Not as yet did Jesus speak at this early time more distinctly as to His suffering on the cross* : see ver. 16.—V. g.]—δεῖ, *must*) For it was for this purpose He descended from heaven.

15. *Ἰνα, that*) The goodness to us of the Son in ver. 15, and of the Father in ver. 16, is described in the same words. [*The grace of the Son is what is most frequently noted, and the love of the Father* (2 Cor. xiii. 14, the benediction).—V. g.] Comp. ch. vi. 37, “All that the Father giveth Me shall come to Me ; and him that cometh to Me I will in no wise cast out ;” notes, ch. x. 28, 29, “Neither shall any pluck them out of My hand :—none is able to pluck them out of My Father’s hand.”—ὁ πιστεύων, *who believeth*) Now Jesus begins a plainer style of speech. *Faith*, in the case of those needing to be saved, is what *looking to* the uplifted serpent was in the case of those needing to be healed.—εἰς αὐτόν, *in Him*) as lifted up. The cross [is] the ladder to heaven.—μὴ ἀπόληται, *should not perish*) by the poison of sin.—ζωὴν αἰώνιον, *eternal life*) by regeneration and faith. This mention of *eternal life* is made at the earliest time in each instance, in the discourses of the Saviour, and occurs in this passage first. He takes it for granted as very well known from the Old Testament : ch. v. 39, “Search the Scriptures : for in them ye think ye have eternal life.” See Dan. xii. 2, “Many of them that sleep in the dust of the earth shall awake, some to everlasting life,” etc. ; Luke x. 25, [The lawyer’s question] “Master, what shall I do to inherit eternal life?”

16. ἠγάπησεν, *loved*) The Son knows the Father, and the love of the Father : and alone [though but one] bears the best witness [of Him] : comp. ver. 35, “The Father loveth the Son, and hath given all things into His hand.”—τὸν κόσμον, *the world*) [all] the men under heaven, even those who were about to perish (comp. δέ, [*autem*] *moreover—for indeed*, ver. 19, “And this is the condemnation, that light is come into the world, and men loved darkness rather than light”) : as being those with whom He was otherwise [*i.e.* but for the atonement through His Son] angry : ver. 36, “He that believeth



on the Son hath everlasting life : but he that believeth not the Son shall not see life, but the *wrath* of God abideth on him." Were it not for this, their unbelief would not properly be a fault [guilt] fatal to unbelievers ; [but as it is] they ought to have believed that the Son of God was given even for the sake of them also ; therefore He was given for their sake. Comp. by all means ch. xii. 47, " If any man hear My words and believe not, I judge him not ; for I came not to judge the world, but to save the world—the word that I have spoken, the same shall judge him in the last day." Mich. Beckius, "*I heard an interpretation (as truly as the God and Father of our Lord Jesus Christ, who knows I lie not, loves me) at an inn in Strasburg, in the year 1681, from a possessed woman, through whom Satan in the Latin tongue, in answer to that saying [of Scripture], which I brought against Satan to prove the universal love of God, even extending to that wretched woman still living in the world [according to the then prevalent superstition], whose name was Salome—replied in turn, with a horrible groan, in these words, The believing are the world" [meant].—Disquis. hermen., p. 5.—ἔδωκεν) gave [to be crucified.—V. g.], in truth, and in earnest [in act and in purpose] : Rom. viii. 32, " He that spared not His own Son, but delivered Him up for us all, how" etc. And Christ gave Himself, Gal. ii. 20, " The Son of God, who loved me, and gave Himself for me," in truth and in earnest.—*ἵς αὐτόν, in Him*) as having been [so] lovingly given by God.*

17. ἵνα κρίνῃ, *that He may judge* ["to condemn," Engl. Vers.]) Although men accuse God of this. To *judge*, is by judgment to cast away into deserved destruction.

18. Κρίνεται, *is judged* [condemned]) This word is employed *κατ' ἀνθρώπων, in condescension to human notions*. He who does not believe, already has that [judgment, condemnation], which he falsely supposes the Son of God brings upon [into] the world.

19. ἡ κρίσις, *the judgment* [condemnation]) *i.e.* the cause of judgment.—τὸ φῶς, *the Light*) After the mention of life, the mention of light follows, as in ch. i. The Light, Christ. See what follows. In ver. 19, the hypostatical [personal] Light [Jesus Christ, its embodiment] is praised : afterwards, in the latter part of ver. 19, in antithesis to darkness, of which there is no hypostasis [personality], and in ver. 20, 21, the discourse treats of Light indefinitely in the thesis, but so as that, in the hypothesis, it answers chiefly to the hypostatical [personal] Light.—ἠγάπησαν, *loved*) They did not pay back love for the love on God's part, ver. 16.—μᾶλλον, *rather than*) The comparison is by no means inappropriate. The loveliness of

the light struck them with admiration; but they were held fast in the love of darkness. Comp. John v. 35, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." A similar comparison occurs, ch. xii. 43, "For they loved the praise of men more than the praise of God."—*πονηρά*, *evil* [maligna, *evil-disposed*]) This is indeed worse than *φᾶῦλα*, *vile* [worthless, wrong], ver. 20.

20. Πράσσω) *ποιῶν*, ver. 21.<sup>1</sup> Evil is restless: it is a something more given to working than truth is. Hence they are marked by different words, as ch. v. 29.<sup>2</sup>—*ἐλεγχοῦν*) *should be reprov'd*, should be convicted of being such as they actually are: against the will of the evil-doer himself. The opposite to this is *φανερῶθῃ*, *may be made manifest*, ver. 21: *ἐλέγχω*, a word suited to this passage, from *ἔλθω* and *ἔγγω* [I bring to the sun-light]: for *ὁ ἐλεγχος εἰς φῶς ἄγει τὰ πράγματα*.<sup>3</sup>—τὰ ἔργα αὐτοῦ) Appositely, it is first said, *the works of him* [αὐτοῦ being put last], in the case of the man who flees from the light; then in ver. 21, *αὐτοῦ τὰ ἔργα* [the αὐτοῦ first], *his works*, in the case of him who knows that *he* will not be put to shame.

21. Ὁ *ποιῶν*, *who does*) *Ποιεῖν* is often used of continuous zeal; as with the Latins, *mercaturam facere*, etc.—*φανερῶθῃ*, *may be made manifest*) Even Nicodemus subsequently acted *more openly*.—ἔργα—*εἰργασμένα*) Words akin [conjugate].—*ἐν Θεῷ*, *in God*) in the light, by the virtue [the power] and love of Him, from whom cometh all *truth*.

22. *Εἰς τὴν Ἰουδαίαν γῆν*, *into the land of Judæa*) from the metropolis of the Jews. [*He did not however long delay there* (comp. concerning the word, *δίετριβε*, ch. xi. 54; Acts xvi. 12, xx. 6, *ὃν διετρίψαμεν ἡμέρας ἑπτὰ*), *and that because of the Pharisees, who were even less well-inclined towards Jesus, than towards John*, ch. iv. 1, "When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John."—*Harm.*, p. 165.]—*ἐβάπτισεν*, *was baptizing*) ch. iv. 1, 2, "Though Jesus Himself baptized not, but His disciples." John did not repel those, who came of their

<sup>1</sup> The former implies the *continuous state* of the evil-disposed, they *practise* evil; *ποιῶν*, the *particular act* or *acts*. Germ. *thun* and *machen*: Lat. *agere* and *facere*.—E. and T.

<sup>2</sup> And shall come forth, they that have *done* good, *οἱ τὰ ἀγαθὰ ποιήσαντες*, to the resurrection of life; and they that have done evil, etc., *οἱ τὰ φᾶῦλα πράξαντες*, they that have *practised* evil.—E. and T.

<sup>3</sup> Buttman denies we can trace the affinities of *ἐλέγχω*: Lidd. and Scott connect it with *λέγω*.—E. and T.

own accord, whilst Jesus was baptizing: but still he now in a less degree invited [he did not to the same extent invite] them.

23. *Αἰνών, Aïnon*) from *פַּי*, a fountain.—*τῷ*) The article in the masculine gender points to some<sup>1</sup> region.—*πολλά, many* [waters]) So the rite of immersion required.

24. *Ὅπω, not yet*) Here the Evangelist takes for granted, what the others [Matthew, Mark, and Luke] had written concerning the imprisonment of John the Baptist.—*γάρ, for*) Therefore John ceased to baptize, when he was cast into prison; not before.

25. *Ὅν, Accordingly*) There is reference to ver. 22; comp. ver. 26, "They came unto John and said, Rabbi, He that was with thee beyond Jordan," etc., "the same baptizeth," etc.—*ζητήσις*) A question, a temperate one: not a quarrel.—*ἐξ, on the part of*) The question was mooted by the disciples of John.—*μετὰ Ἰουδαίων*) with the Jews, those who now no longer resorted to John, but to Jesus; whilst the disciples of John were contending, that purifying ought to be sought from John.—*καθαρισμοῦ, purifying*) from sins. Mark i. 4, "John did baptize," etc., "and preach the baptism of repentance for the remission of sins." Comp. Eph. v. 26, "That He might sanctify and cleanse it with the washing of water by the word." A word of frequent use among the Jews. Comp. Heb. ix. 13, 14, "If the blood of bulls and goats," etc., "sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ," etc., "purge your conscience;" 2 Macc. i. 36, *Ἰεζεκιήλ, ὁ διερχομὲνος καθαρισμὸς*; ii. 16, *ἄγειν τὸν καθαρισμὸν*. John nowhere employs the terms, a baptism, a baptizing [baptisma, baptismus], the Baptist; see ver. 5, "be born of water" [not, *be baptized*]; nay, even to express Levitical baptism he uses the term, *purifying*, ch. ii. 6.

26. *ἦλθον, came*) The disciples of John were not so constantly with him as the apostles were with Christ.—*ὅς, who*) They do not name Jesus; they speak of Him as one, who as yet was far less known than was right.

27. *Ὅ δύναται, cannot*) How can I dare, saith he, to bind men to me?—*ἄνθρωπος, a man*) I, saith John, *who am but a man*.—*λαμβάνειν*) to take to himself.—*ὅδιν, nothing*) much less the name of Messiah.<sup>2</sup>

<sup>1</sup> Particular, *well-known*.—E. and T.

<sup>2</sup> By very many proofs it was evident that John was not the Christ. For instance, I. John had no *forerunner*, but himself acted the part of a forerunner, such as was becoming [to go before] Christ the Lord; wherefore, as well in birth, as in entrance on his ministry, and in his departure, he preceded Christ. II. John wrought *no miracle*: Christ very many. III. John, as well as his baptism, was *restricted* to the Jordan; whereas Christ shone as a light [illuminated all

—ἐκ τοῦ οὐρανοῦ, *from heaven*) *i.e.* from God. These Metonymes [substitutions of the general for the definite expression] imply modesty [humility].

28. "Ἐμπροσθεν ἐκείνου, *before Him*) Him, concerning whom ver. 26 treats. So ver. 30, "He must increase, but I must decrease." John did not openly term Jesus the Christ: but however he spake so concerning Him, that He might easily be recognised.

29. 'Ο ἔρχων) *He who hath*, or whom the bride follows. All come to Jesus: hence it is clear, that Jesus is the Bridegroom. See the Song of Solomon.—φίλος, *the friend*) Dear to the Bridegroom, loving the Bridegroom. The derivation of John accords.<sup>1</sup> It is the part of a friend to rejoice.—ὁ ἑστηκώς, *who standeth*) as His attendant.—ἀκούων) *hearing Him speaking with the bride*, ver. 32, 34, "What He hath seen and heard, that He testifieth;—He whom God hath sent, speaketh the words of God." These two participles are part of the subject: the predicate is χαίρει, *rejoiceth*.—φωνήν, *the voice*) by which the Bridegroom testifies His presence, ver. 32. This voice sweetly attracts the bride.—ἡ χαρά, *joy*) without sadness and envy.

30. Αὐξάνειν ἐλαττοῦσθαι, *increase: be diminished*) so that all are to come hereafter, not to me, but to Him: Josh iv. 14, "The Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses." לַיהוָה, ἠύξησε Κύριος τὸν Ἰησοῦν ἐναντίον παντὸς γένους Ἰσραήλ. Not even death was about to hinder the increase of Christ; for which reason the Evangelists speak concerning His death far otherwise than they speak concerning the death of John.

31. 'Ο ἄνωθεν, *He who is from above*) These words, and on to the end of the chapter, the Evangelist seems to have appended, as in congruity with the feeling of the Baptist: comp. notes, ch. i. 7. Moreover this proposition, *He who comes from above is above all*, [already] evident by means of those conjugate terms, ἄνωθεν, ἐπάνω, *from above, above*, is presently made [still more] clear by means of the opposite, *he who is of the earth*.—ἐπάνω πάντων, *above all*) in dignity,

things] in Judea, Galilee, and the regions situated beyond Jordan. IV. John, after being for a considerable time detained *in bonds*, was at length slain in prison: Christ, without imprisonment up to His very death, nay, even being bound, and especially on the very day of His execution, in the sight of the world, did and spake all that became Him. V. John *was beheaded*: Christ's body, though piteously afflicted, was yet not mutilated, but remained preserved in that state which would be suitable to His resurrection about to take place on the third day.—*Harm.*, p. 166, etc.

<sup>1</sup> Viz., with this character, as friend of the Bridegroom. John in Hebr. = *the favour of God*.

excellence, and speech. Therefore [He is] also above John. John answers to that expression, *all* [men come to Him], ver. 26.—ὁ ὦν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, *who is of the earth is earthly*) There is a Ploce [a word used first *literally*, then to express *an attribute* of it]: the former being understood according to natural birth, the latter according to disposition and state; which latter is followed by a corresponding style of speech. The antithetic proposition forthwith corresponds, consisting also of three members. It is not said, *He that cometh from the earth*: because He was also *on* the earth; but it is said, *He who cometh from above, who cometh from heaven*, to wit, to the earth: for previously He was in *heaven*.—ἐκ τῆς γῆς ἐστί, *is of the earth*) The antithesis to this is, *is above all*.—ἐκ τῆς γῆς λαλεῖ, *speaketh of the earth*) for which reason the inhabitants of the earth the more readily hear him. The spiritual excellence of a teacher is not to be measured by the pleasure of the audience.

32. *Μαρτυρεῖ, He testifieth*) That is much more weighty than *He speaks* [λαλεῖ, ver. 31].—οὐδεὶς, *no man*) So ardently does John desire that Christ should obtain universal authority, that instead of that, which his [John's] disciples say, *all* [men come to Him], ver. 26, John says, *no man* [receiveth His testimony]: comp. ch. xii. 38, “The saying of Esaias fulfilled, Lord who hath believed our report?” etc.—λαμβάνει, *receiveth*) A form of faith. There must be *a receiving*, not a mere *bodily coming*.

33. Ὁ λαβών, *he that hath received*) as John did.—ἐσφράγισεν) hath set his seal to, and as it were subscribes his name to that very fact, he acknowledges for himself and hath avowed to others, that God, in whose word he puts his faith, is truthful; and to Him he assigns the glory: Rom. iv. 20, Abraham “staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God:” comp. 1 John v. 10, “He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son.” See as to *sealing*, Nehem. ix. 38, “Because of all this, we make a sure covenant and write it; and our princes, Levites, and priests, seal unto it.” It is called ἰμολογία, *profession*, in the Epistle to the Hebrews [ch. iii. 1, iv. 14, x. 23]. A metaphor from contracts.—ὁ Θεός, *God*) whose word is the word of Messiah: see the following verse: ch. xii. 44, “Jesus cried, He that believeth on Me, believeth not on Me, but on Him that sent Me.”

34. Ἀπὸ τῆς αὐτοῦ) *hath sent* from Himself.—οὐ γὰρ ἐκ μέτρου, *for not by measure*) The giving of the Spirit is one, and that, made to Christ;

under which we are contained, to whomsoever a measure is imparted, Eph. iv. 7, "Unto every one of us is given grace, according to the measure of the gift of Christ;" John i. 16, "Of His fulness have all we received, and grace for grace." In order that we might be able to receive a measure, it was befitting that there should be some one, who would take, and in the first instance receive [the fulness of grace] without measure, being about [being thereby qualified] to baptize all the others with the same Spirit: nay, even we shall hereafter have it without measure: 1 Cor. xiii. 10, 12, "When that which is perfect is come, then that which is in part shall be done away;—Now I know in part, but then shall I know even as also I am known." Christopher Cartwright: The Hebrews observe, the Spirit was given to the prophets in measure; *Even the Holy Spirit, say they, which rests on the prophets, does not rest save in measure. Even the words of the law, which was given from above, were not given, save in measure.* Mellif. Hebr. on this passage. Further, since Christ received the Spirit without measure, he expresses the words of God most perfectly.

35. Πάντα, *all things*) See ver. 29, 36. To Christ belongs both the Bride (ver. 29, He that hath the bride is the bridegroom), and the Life (ver. 36, He that believeth on the Son, hath everlasting life).—ἐν τῇ χειρὶ, *into His hand*) He, therefore, who does not come into the hand [does not bow under the authority] of the Son, does not either receive through faith from the hand of the Son; he does not experience the grace of the Son. The same expression occurs, ch. xiii. 3, "Jesus knowing that the Father had given all things into His hands." Subsequently [the expression is] *under His feet*: 1 Cor. xv. 27, "He hath put all things under His feet."

36. ἔχει, *hath*) The present, the future being included. See on ch. v. 24, "He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death unto life."—ὄνκ ὄψεται, *shall not see*) Future, in which the present is included.—ὀργή, *wrath*) For he has no experimental sense of *the love* with which the Father loves the Son, and those alone who believe in the Son.—μένει) Others read μένειτ [Fut. So the old Lat. *b*; Memph. and Syr. Versions: but ABDacd support μένει<sup>1</sup>]; but see ver. 18, "He that believeth on Him, is not condemned; but he that believeth not, is condemned already," etc.,

<sup>1</sup> Which reading, in the margin of the Larger Ed. being marked with the sign γ, afterwards more decidedly, in Ed. 2, was reckoned among the readings less to be relied on; in which the Obs. Gnomon and Vers. Germ. agree.—E. B.

ἤδη κέκριται, *is already judged*; the wrath of God *abideth* on him: there is no need that it should at last *come* [on him].

## CHAPTER IV.

1. Ἐγνων, *knew*) even though none told Him the fact.—<sup>1</sup>ἤκουσαν, *heard*) Comp. ch. iii. 25, 26.—οἱ Φαρισαῖοι, *the Pharisees*) *who were likely to be displeased at it*: ch. i. 24, “They which were sent to *John*, were of the Pharisees:” for the Pharisees’ wish was, that disciples should join *themselves*: Matt. xxiii. 15, “Ye compass sea and land to make one proselyte.”—πλεονάζει, *more*) See again, ch. iii. 26, “All men come to Him.”

2. Ἰησοῦς, *Jesus*) So the [Vulg.] *Lat.* Ἰησοῦς ἀπότος is the reading of the Greeks [B: also of the *old Lat. ab*: ἀπότος Ἰησ. is that of AD: and K inserts *ο*]; ἀπότος ὁ Ἰησοῦς, *Chrysost.*—οὐκ ἐβάπτισεν, *did not baptize*) To baptize, a ministerial action: Acts x. 48, “He, *Peter*, commanded them to be baptized” [sc. by *subordinate* ministers]; 1 Cor. i. 17, “Christ sent me not to baptize, but to preach the Gospel.” John, being a minister [subordinate to Him], baptized with his own hand; his [John’s] disciples, as it seems, baptized none. But Christ baptizes with the Holy Spirit.<sup>2</sup>

4. Διέρχουσα, *In the very passing through* He did great things.—διὰ τῆς Σαμαρείας, *through Samaria*) An admirable arrangement [economy], especially at that early period. What Jesus afterwards forbade the disciples, Matt. x. 5, “Into any city of the Samaritans enter ye not,” He Himself avoided in this place. The Samaritans

<sup>1</sup> ὁ Κύριος, *the Lord*) *How it has happened that in this passage the Germ. Vers. departs from the margin of both Editions, preferring the name Jesus to the appellative Lord, it is not indeed easy for me to judge. I suspect that there is beneath it rather a lapse of memory, than a change of his critical opinion.*—E. B.

<sup>2</sup> ἀλλ’ οἱ μαθηταὶ αὐτοῦ, *but His disciples*) It is delightful to observe in this passage, in what way the Saviour gradually led on His disciples to the discharge of ministerial duties. Their first province was that of *baptizing* (after the manner, as it were, of deacons), in this place: then also to announce the *kingdom of the heavens* (Matt. x. 7, “The kingdom of heaven is at hand”): at length they were bound to publish abroad everywhere the *full doctrine* concerning Jesus Christ the Son of God, and His passion and resurrection.—*Harm.*, p. 170.

Ver. 3. ἀπέκει, *He left*) for the purpose of fortifying the disciples, as yet weak, against the stumbling-block [to their faith] about to arise from the opposition of the Pharisees.—V. g.

went out to Him, ver. 30; nor, except when besought, did He give them two days, ver. 40. Nay, even He so guided His conference with the Samaritan woman, that it was only at her earnest request He imparted His grace to her; ver. 15, "Sir, give me this water, that I thirst not." [*He adopted a similar method towards the Gentiles: Matt. xv. 21, etc. (The woman of Canaan); Mark vii. 24, etc. [The same woman, termed a Greek (or marg., a Gentile), a Syro-Phenician].—Harm., p. 171.]*

5. Συζάρι) Formerly called *Sichem*; subsequently, by the change of a single letter, *Sichar*, שִׁכָר (according to Hiller's Onomasticon) *reward [wages]*, namely, that of Jacob's expedition: Gen. xlviii. 22, "I have given to thee (Joseph) one portion, which I (Jacob) took out of the hand of the Amorite with my sword." On this account Jacob was able to bequeath to Joseph this region, in respect to the land divinely promised [to his seed. See Josh. xvii. 14]. To this derivation, ver. 36 seems to allude, μισθόν, [He that reapeth, receiveth] *wages*. For neither is such an allusion to a derivation despised elsewhere: ch. ix. 7, "Siloam, which is by interpretation, Sent."—ἔδωκεν, *gave*) Jacob had dwelt there, ver. 12; and had given it as an estate to Joseph, owing to his special love for him.

6. Ἐκ τῆς ὁδοπορίας, *owing to the journey*) He had made a long journey on foot.—οὕτως) *So*, as the convenience of the place, such as it was, admitted of, without pomp, alone, as one who was not ostensibly showing an expectation of the Samaritan woman, but was wishing, on account of mere weariness, to take rest. The popular character of Jesus' life is worthy of all admiration, as also His fellowship [with humanity in all points]; the very feature in Him which the early Christians imitated. See *Macar. Apophth.*, pp. 247, 248, concerning the simplicity [openness] of Macarius in his daily intercourse with others. It was also fitting that at that time, not more openly, but as it were by chance, Christ should present Himself to foreigners [*i.e.* those not Jews]; Matt. x. 5, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" xv. 23, etc. [the woman of Canaan]. οὕτως, *so*, to be explained by the word to which it is attached, as ch. viii. 59, "Going through the midst of them, and so passed by" [in the Rec. Text. But Vulg. BDabc Orig. omit all these words. ACLX have them]; Acts xxvii. 17, "They strake sail, and so were driven;" οὕτως ἐρέποντο: 2 Pet. iii. 4, "All things continue as they were from the beginning of the creation;" οὕτως διαμένει: Sir. xxxii. 1, καὶ οὕτω κάθισεν sit so at the banquet, as to be engaged



about nothing else. So in this passage, *He sat so, as He sat*. Chrysostom explains it, ἀπὸ τοῦ καὶ ὡς ἔτυχε, simply as it comes to pass.—ἐπὶ upon (the well was enclosed with a wall or bank); or at least, near: as Mark xiii. 29, ἐπὶ θύραις, [nigh, even] at the doors.—ὥσει ἕκτῃ, about the sixth) Mid-day [This was] the cause why Jesus was wearied; and why the woman was seeking water, the disciples bread.

7.<sup>1</sup> Ἐκ τῆς, of) Construe with γυνή, a woman.—δός μοι πιεῖν, give Me to drink) At precisely the seventh subsequent alternation [vicissitude] in the conference, until the disciples come, reckoning from this address, which would seem to be indifferent, Jesus wonderfully brings on the matter to that crowning point, *I am the Messiah*, ver. 26; a point, to learn which the apostles required so long a time [ch. xvi. 31, “Jesus answered them, Do ye now believe?”] In fact the tree takes longer to grow than the ear of corn. So also He led on the nobleman to faith by but two utterances; ver. 48, 50, “Except ye see signs and wonders, ye will not believe:” and, “Go thy way, thy son liveth.”

8. γάρ, for) Had the disciples been present to have drawn for Him, Jesus would not have asked the woman.—<sup>2</sup>ἵνα) That they might buy food. When afterwards sent to teach, for the sake of teaching, they did not enter the Samaritan towns.

9. Πῶς, how is it) Her manifest simplicity shines forth from the very first words of the Samaritan woman.—Ἰουδαῖος, a Jew) From His dress or His dialect she inferred that He was a Jew.—ὃ γάρ, for not) A parenthesis of the Evangelist, expressing the cause why it seemed strange to the Samaritan woman. The Rabbinical maxim accords with this: *To eat the bread of a Samaritan man, and to drink his wine, is unlawful*.—συνγχεῖσθαι, use together [have friendly dealings with]) What is denied is, not all intercourse between the Jews and Samaritans (comp. the previous verse; “His disciples were gone away unto the city to buy meat”), but intimacy.

10. Εἰ ᾔδεις, if thou hadst known) Ignorance is a hindrance; but the disclosure of her ignorance shows the compassion of the Lord,

<sup>1</sup> εἰσεται γυνή, there cometh a woman) The external opportunities [conveniences] of every-day life subserve the progressive advances of the kingdom of God.—V. g.

<sup>2</sup> μαθηταὶ αὐτοῦ, His disciples) The Twelve were not at that time yet chosen; yet it is likely they were with Him in this journey. Not merely two, but all entered the town; the novelty of which circumstance seems to have stimulated the men, the more readily in consequence, afterwards to give ear to the woman.—V. g.

and kindled a longing desire in the woman's heart.—τὴν δωρεάν, *the gift*) *The gift* is the living water.—τίς ἐστίν, *who it is*) He speaks in the third person, modestly. It is the prerogative of Him, who saith this, to give the living water. Subsequently He discloses, *who it is*; ver. 26.—σὺ ἂν ᾔτησας—καὶ ἔδωκεν ἄν) *thou wouldest ask—and He would give*: or rather, *thou wouldest have asked, and He would have given*, i.e., not only would you not wonder at my asking, but even you of your own accord would have asked of Me. The pronoun σὺ, *thou*, employed in this place in particular, rather than with the verb ᾔδεις, *hadst known*, forms an emphatic opposition to that αἰτεῖς, *dost thou ask?* [ver. 9]. John is wont to put the imperfect tense with the particle ἄν, where the sentence requires that very time: ἐπιστεύετε ἄν, ἠγαπήατε ἄν, οὐκ ἂν εἶχτε, ἐφίλει ἄν, ἠγωνίζοντο ἄν, ch. v. 46, viii. 42, ix. 41, xv. 19, xviii. 36. But the Aorist has the same force as the Pluperfect, οὐκ ἂν ἐτεθνήκει, οὐκ ἂν ἀπέθανε, ch. xi. 21, 32; though in Eph. i. ch. ii. 19, he employs the Pluperfect itself, μεμενήκεισαν ἄν. The passages therefore may possibly seem doubtful in meaning ch. xiv. 2, 28, and here, ch. iv. 10: εἶπον ἄν: εἶπον ἄν, *I would say*, or *I would have said*; ἐχάρητε ἄν, *ye would rejoice*, or *ye would have rejoiced*; ᾔτησας ἄν, ἔδωκεν ἄν, *thou wouldest seek*, and *He would give*; or, *thou wouldest have sought*, and *He would have given*. But, however, since he might have written, and yet he does not write ἔλεγον, ἐχαίρετε, ᾔπεις, εἰδίδου; we understand the Aorist as a Pluperfect, as also at ch. xviii. 30, [εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν], *we would not have delivered Him up*: Gal. iv. 15; εἰδώκατε ἄν, *ye would have given*. The Lord then saith, *Thou wouldest have asked* from Me, before that I said to thee, *Give Me to drink*. And, He had said, *Give Me to drink*, that, conversely, the woman might learn to ask from Himself the living water.—ἔδωκεν ἄν) This ἄν depends on the former particle ἄν being previously brought into action.—ὕδωρ, *water*) In a similar way Jesus takes an allegory from *bread*, ch. vi. 27, etc. [Having fed 5000 with a few loaves, and being therefore followed by the crowd, He proceeds, “Labour not for the meat that perisheth, but for that meat, which endureth unto everlasting life, which the Son of Man shall give unto you,”] etc.: and from *light*, ch. viii. 12 “I am the light of the world:” [an image suggested perhaps by the sun then rising: comp. ver. 2], “early in the morning”: which things are in nature the first, the most elementary, necessary, common to all and salutary.—ζῶν) which is *living*, and thence life-imparting; ver. 14; “The water that I shall give him, shall be in him a well of water springing up

into everlasting life:" ch. vii. 38; "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of water." The expression *living water*, is here used in a more exalted sense, than at Lev. xiv. 5, מים חיים, ὑδωρ ζῶν, [the priest commanding the bird to be killed "over running water"].

11. Κύριε, *Lord*) Previously she had not called Him *Lord*: now she so calls Him, inasmuch as speaking piously about God, though as yet unknown to her, ver. 15, "*Lord*, give me this water: [Engl. Ver. of Κύριε is 'Sir'] 19 "*Lord*, I perceive that thou art a prophet." So ch. v. 7 [The impotent man], a man, who knew not Jesus, calls Him *Lord*. They had a feeling in some way or other of His dignity.

12. Μείζων, *greater*) as being one, who demandest, or can make good greater things. Comp. ch. viii. 53 "Art Thou greater than our father Abraham, which is dead? Whom makest Thou Thyself?"—πατρός ἡμῶν Ἰακώβ, *than our Father Jacob*) So the Samaritans had persuaded themselves: but falsely, Matt. x. 5, "Into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Ἰακώβ, *Jacob*) who was most thoroughly skilled in the things of pastoral life and the procuring of water, and was most successful in the concerns of his household [in managing his property].—ἡμῶν, *to us*) in the person of Joseph; ver. 5, "the parcel of ground, that Jacob gave to his son Joseph." She speaks thus on that false hypothesis [prevailing among the Samaritans] as to Jacob being their father.—ἔπιε, *he drank*) The patriarchs used water rather than wine. The woman means this: The patriarch himself was content with this water, nor did he ask for better water.—καὶ τὰ θρέμματα, *and his cattle*) oxen and sheep. Of course the men-servants and maid-servants, who generally feed the cattle, also drank of it. The well therefore was abundantly supplied and of ancient date.

14. Οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, *to all eternity shall not thirst*) Is then he, who once has drunk the water, which Christ gives, free from all thirst? Truly that water, as far as it depends on itself, has in it an everlasting virtue; and when thirst returns, the defect is on the part of the man, not of the water. But the drinking of elementary water is able to allay thirst subsequently, only for some hours.—ἀλλά, *but*) Comp. ch. vi. 27, "that meat, which endureth unto everlasting life."—γένηται) from being water *shall become* a fountain, as a tree from a sucker. The fountain has no thirst.—πηγή, *fountain*) The antithesis to πηγή is φεῖαρ [an antithesis lost by the

Eng. Vers. translating both *well*] *the well*, ver. 11. In believers there is a spring: the Roman Pontiff is not that spring, from whom in particular is to be derived faith, holiness, blessedness, and the ratification [validity] of every function in the Church.—ὕδατος ἀλλομένου, *of springing water*) The abounding fruitfulness of believers. Ἀλλεσθαι, *to spring up*, said of water, a delightful expression.—εἰς, *to*) All things [come] from God, [and tend] *to God*—ζών, *life*) Life eternal (concerning which comp. ver. 36, “He that reapeth receiveth wages, and gathereth fruit unto life eternal,” the confluence of such fountains; nay, the ocean. May I attain unto it!

15. Δός μοι, *give me*) The woman asks for the water, as the Jews asked bread, ch. vi. 34, “Lord evermore give us this bread,” for the support of the body. By this time the matter is come to that point, that the woman says, *give*; to whom before the same word had been addressed [by Jesus] “Give Me to drink,” ver. 7.—ἔνθαδε, *hither*) with toil. She wishes to have at home that fountain.

16. Λέγει, *He saith*) Now He makes an avenue for giving to the woman, who begs for water, a better kind of it, than that which she had begged for.—ἄνδρα, *husband*) The woman seems to have supposed, that the reason why she is desired to call her husband is, in order that he may help her in taking up and carrying home the water, ver. 15, promised [by Jesus], ver. 14. But Jesus by this address throws open the inmost conscience of the woman, and causes repentance, and elicits confession, ver 29.<sup>1</sup> Nor does He say that “Go, call thy husband,” altogether abruptly; but those words, *and that I come not hither*, ver. 15, and the words here, ver. 16, *Come hither*, correspond to one another. In that place, which the woman thinks to avoid hereafter, there is given to her the living water.

17. Καλῶς) *well, i.e. truly*. There is the utmost gravity in the Lord’s speech combined with the utmost courtesy. This plain assertion altogether convicted the Samaritan woman.

18. Πεντε, *five*) Five marriage connexions embraced almost the whole life of the woman; and by the mention of them He clearly recalled to the recollection of the woman her whole life.—ἄνδρας) He means *husbands*, as is evident from the subsequent antithesis. Whether they all died, or whether the woman lost some of them by other ways also, her own conscience, stirred up by the Lord, was suggesting. —ὄχι ἐστίν, *is not*) This sixth marriage was not a lawful one, or else not consummated; either desertion, or some other im-

<sup>1</sup> “Come see a man which told me all things that ever I did.” A *confession* of her guilt, and a *profession* of her belief in Christ.—E. and T.

pediment, arising from one or other of the two parties, had occurred to prevent it. The woman is not at all said to have renounced the man, at ver. 28.

19. *Θεωρῶν, I perceive*) from Thy knowledge about the most secret things.

20. *Οἱ πατέρες ἡμῶν, our fathers*) The woman forthwith brings forward on this occasion a difficulty, which she seems to have felt somehow before on a religious point, and is eagerly desirous to be instructed by the prophet. The Lord meets such minds [with light and encouragement]. A desultory question is not always to be censured. By *our fathers*, the woman means not merely *nearer* ancestors, but even the patriarchs. For even against the Jews themselves the Samaritans relied on antiquity. Again in their turn the Jews were wont to appeal to the Fathers, ch. vi. 31, "our Fathers did eat manna in the desert."—*τότω, in this*) The woman [in saying this] was pointing to Mount Gerizim.—*προσεκύνησαν, adored [worshipped]*) The whole of religion can be reduced to *adoration*.

21. *Πίστευσόν μοι, believe Me*) Christ often said to the Jews and His disciples, *I say unto you*, ver. 35. In this passage alone, to the Samaritan woman, He says, *Believe Me*. They were more bound to believe than she. The formulæ employed follow this proportion [*i.e.* are proportioned to their degree of religious privileges respectively].—*ώρα*) It is called *the hour*, not because that whole time is short, but because its beginning is nigh: ch. v. 25, "The hour is coming and now is when the dead shall hear the voice of the Son of God," xvi. 2, "The hour cometh, that whosoever killeth you will think that he doeth God service."—*οὔτε, οὔτε, neither, nor*) He does not say, *both there, and here*; but, *neither there, nor here*. The Samaritans were not compelled to go to Jerusalem, Acts viii. 14, "When the apostles at Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John:" and what need was there subsequently of the *Cruciati*?<sup>1</sup> What need is there of *pilgrimages*? Here all distinction of places is clearly abolished—a distinction which the ancients had strictly observed: Num. xxiii. 27, "Balak said unto Balaam, Come I pray thee, I will bring thee unto *another place*; peradventure it will please God that thou mayest curse me them from thence;" 1 Tim. ii. 8, "I will therefore that men pray *everywhere*, lifting up holy hands," etc. If distinction there still be, these words

<sup>1</sup> The *crusades* to rescue Jerusalem were called from the French *croises* or cross-bearers, each soldier wearing a cross on his right shoulder.—E. and T.

intimate that our worship ought to be anywhere else rather than at Jerusalem.—προσκυνήσετε, *ye shall worship*) ye Samaritans and Jews. He fittingly speaks in the second person, not in the first; and there is a πρόθεραπεία [anticipatory caution], and, as it were, correction of His subsequent speech, which is framed in the first person, in order to suit the apprehension of the woman.—τῷ Πατρὶ, *the Father*) He admits the woman most familiarly into the stronghold of the faith. Comp. Matt. vi. 9, “After this manner pray ye, Our Father which art in heaven.” The antithesis to this is ver. 20, 21, “Our *fathers* worshipped in this mountain: Art thou greater than our *father* Jacob?”

22. “Ὅ οὐκ οἴδατε) *Ye know not what.* He shows under how great ignorance they labour; wherefore He also adds, τῷ Πατρὶ, *the Father*, which the woman had not added. Although ὅ, *what*, inasmuch as it is not repeated in the subsequent member of the sentence, does not seem to denote the object of worship, but the form; in this sense, *Ye know not what worship ye practise; we know, what is our worship.*—ἡμεῖς, *we*) He speaks as an ordinary Jew; inasmuch as not being yet known to the Samaritan woman.—ἡ σωτηρία, *Salvation*) Truly so! The very derivation of the name *Jesus*, whom the woman calls a *Jew*, ver. 9. Comp. ver. 42, [The Samaritans] “We know that this is indeed the Christ, the *Saviour* of the world.”—ἔστιν, *is*) For such was the promise: that the Saviour and the knowledge of Him would originate from the Jews, and that from the Jews that knowledge would be extended to others. [*Jesus speaks of the Jews in more glorifying terms when addressing foreigners than when addressing Jews.*—V. g.]

23. Ἄλλ’, *but*) Jesus does not account it enough to have preferred the Jewish worship, knowledge, and religion, to Samaritanism, *but* further He shows this, that a worship superior not merely to that which was practised on that *mountain*, but even to that which was practised at Jerusalem, is at hand.—καὶ νῦν ἐστίν, *and now is*) This [which was not added at ver. 21] “The hour cometh, when ye shall neither in this mountain,” etc. is now added, lest the woman should think that in the meantime she must seek a settlement in Judea. It was presently afterwards fulfilled, ver. 39, 41, “Many of the Samaritans of that city believed on Him for the saying of the woman, etc.: many more believed because of His own word.”—οἱ ἀληθινοὶ προσκυνηταί, *the true worshippers*) For instance, the Samaritans, ver. 41.—ἐν πνεύματι, καὶ ἀληθείᾳ, *in spirit and in truth*) There is contained herein a testimony as to the Holy Trinity. The *Father* is worshipped in the

Holy Spirit, and in the Truth accomplished through Jesus Christ. They who worship the Father, as sons, in Spirit and Truth, these are placed above mere considerations of localities, and of all circumstances of that kind.—ζητεῖ, seeks) for they are rare to be met with. The same word occurs, Ezek. xxii. 30, "I sought for a man among them that should make up the hedge," etc., ἐζητοῦν ἐξ ἀνθρώπων ἄνδρα.

24. Πνεῦμα, a' Spirit) When God is called a Spirit, we must not merely think of a Being separate from body and place, but also one having spiritual qualities, truth, wisdom, holiness, power, etc. To this nature of God ought to correspond our worship: and to the living God living gifts ought to be offered: Heb. ix. 14, "How much more shall the blood of Christ, etc., purge your conscience from dead works to serve the living God?" Rom. xii. 1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He holds a profound and striking conversation with an ordinary woman, whom He had scarcely seen. He did not commit to His disciples more lofty truths.

25. Αἰγεί, [the woman] saith) with joy at the truth which she had come to know, and with earnestness and hope of coming to the full knowledge, concerning Messiah Himself.—ὁ λεγόμενος Χριστός, who is called Christ) The evangelist adds this, as an interpretation. Chrysost. on the passage, Whence was it, that the Samaritans were expecting the Christ, seeing that they admitted the authority of Moses alone? It was from Moses himself.

26. Αἰγεί, saith) He hastened to say the whole before the coming of His disciples. John did not hear the conversation. But afterwards, at the dictation of the Spirit, he wrote it out, ch. xiv. 26, "The Comforter, the Holy Ghost, shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."—ἰγώ, I) Nowhere did He speak of Himself more directly, even to the disciples themselves.

27. Ἐπὶ τούτῳ, upon this) Most opportunely there was time sufficient for the colloquy.—ἠθαύμασαν, wondered) Wonder whets [sharpen, tends to promote] progress.—μετὰ γυναικός) with the woman in that place.—τι ζητεῖς, what seekest thou?) They could not easily suppose that Jesus had conferred a spiritual benefit on a Samaritan woman.

28. Ἀφῆκεν, left) either about to fill her water-vessel afterwards, or forgetful of lesser things, through joy; also being thus about to

run the less encumbered. The woman treats the water as Jesus treated bread, as a secondary consideration, ver. 32, [To His disciples, urging Him to eat] "I have meat to eat that ye know not of" [*Without delay, and by a spontaneous effort, faith, and the joy and certainty of it, are brought to bear in leading others also to the chief good, when once discovered.*—V. g.]

29. Πάντα, *all things*) These, no doubt, the woman explained to her fellow-citizens with a candid confession, although most of them were even known to them previously.—μή τι, *is not*) She herself has no doubt; but she invites the citizens to make acquaintance with Him, until [they also at last] say, [this is] *indeed* [ἀληθῶς, the Christ], ver. 42.

30. Ἐξῆλθον, *they went out*) They readily assented to the woman, or [some perhaps] even left their dinner. Others might have thought it beneath them, so readily to go forth from their home and their city gate. [*And they would have had many objections which, not without show of reason, they might have started; Was it to be thought likely, that precisely at that point of time, and in that very place, the Messiah, so long expected, has appeared to such a woman?*—V. g.]

31. Ἐν τῷ μεταξὺ, *meanwhile*) Between the departure of the woman and the arrival of the Samaritans.

32. Ὁ δέ, *but He*) He therefore dispensed with dinner, His spiritual ardour taking away hunger.—ὅκ οἴδατε, *ye know not of*) This tended to increase their wonder and eagerness to learn. A most sweet enigma!

34. Βρῶμα, *the meat*) with which my appetite is satisfied.—τελείωσω, *that I may finish*) Not yet had Jesus reached the middle of His time of action, and yet now He is thinking of the *end* [*the finishing work*]: so earnestly did He act throughout. The same verb occurs, ch. v. 36, "The works which My Father hath given Me *to finish*." Concerning the thing meant, comp. ch. vi. 38, 39, at the end: "I came down from heaven not to do Mine own will, but the will of Him that sent Me; and this is the Father's will," etc., "that of all which He hath given Me, I should lose nothing, but raise it up again at the last day."—τὸ ἔργον, *work*) a work, one, great, and which embraces Israelites, Samaritans, and all nations.

35. Τετράμηνος, *four months*) Very few copies have τετράμηνον.<sup>1</sup> Τετράμηνος is used in the common gender, as δίμηνος, ἑκμηνος, ἐξάμηνος;

<sup>1</sup> The reading of Rec. Text. But τετράμηνος ABCD Orig.—E. and T



see Scapula on *μήν*. Also Glassius in this passage so reads. Μετὰ τὴν τετραμήμερον, Arist. 3 polit. ii., p. 214.—ἔτι τετραμήνης ἐστὶ, καὶ ὁ ἕρισμός ἐρχεται, *as yet there are four months, and the harvest cometh*) καὶ, *and*, is equivalent to *until*: as ch. vii. 33, “Yet a little while I am with you, *and* I go unto Him that sent Me;” xiv. 19, “Yet a little while, *and* the world seeth Me no more;” Gen. xl. 13, ἔτι πρεῖς ἡμέραι, καὶ μνησθήσεται Φαραώ, etc.; Jon. iii. 4 “Yet forty days *and* Nineveh shall be overthrown.” These are the four months, *Nisan* in its latter part, the whole of *Ijar*, the whole of *Sivan*, and *Thammuz* in its earlier part. [*Corresponding to our April, May, June, and July.*—V. g.] The wheat harvest, which is called actually *the harvest*, differs from the barley harvest. The beginning of the one was about the time of Passover: that of the other was considerably subsequent; Exod. ix. 25, 31, 32, “The barley was smitten, for the barley was in the ear; but the wheat and the rye were not smitten; for they were not grown up;” to wit, in Palestine, about the time of Pentecost, Exod. xxxiv. 22, “Thou shalt observe the feast of weeks, of the first fruits of wheat-harvest.” Moreover, the harvest was later in Galilee than in Judea. And so the feast ordained by Jeroboam was *later* [than that in Judea], 1 Kings xii. 32, “Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah;” comp. Lev. xxiii. 34, “The fifteenth day of the seventh month shall be the feast of tabernacles.” And they were generally Galileans, to whom the words were addressed, *Do ye not say!* Finally, in that year in which these words were spoken, the first day of Thammuz was the 13th of June, which was very speedily [early], for on the following year, the 6th day of June had Pentecost itself in fine [*i.e.* Pentecost was not till the 6th of June], the time when wheat harvest commences.<sup>1</sup> In fact, therefore, the wheat *harvest* of the Galileans, in the *fourth month* after this discourse, began quickly enough [to meet the requirements of the case] in the month Thammuz. Read in addition, *Harmon. Evang.* § 27.<sup>2</sup>)—λέγω ὑμῖν, *I say*

<sup>1</sup> What Beng. wishes to prove is, that Thammuz, this year, was the month of the Galilean harvest; for the first of Thammuz this year was the 13th of June, which was very soon for Thammuz commencing, inasmuch as, on the following year, even Pentecost itself (seven weeks after Passover, or the 15th of Nisan; *i.e.* early in Sivan) did not occur till 6th of June: so that Pentecost (early in Sivan) which was the harvest-time, being the 6th of June, Thammuz would be considerably later. But in the year when our Lord speaks, Thammuz comes soon enough for the late harvest of Galilee to have occurred in it.—E. and T.

<sup>2</sup> *Whoever desires a further vindication of this view, may be referred to my*

to you) This formula indicates in this passage, that His speech is figurative. The antithesis to the words here is, ὑμεῖς λέγετε, ye say, who look more to external things. So ver. 32, "I have meat to eat that ye know not of."—τὰς χώρας, the regions [fields]) The Samaritans are described as ripe for believing, ver. 39, "Many of the Samaritans believed on Him, for the saying of the woman," etc., who were at the time being seen on the plain [sc. coming towards Him]; ver. 30, "Then they went out of the city, and came unto Him." The natural, though in progress, is at a greater distance than the Gospel harvest.

36. Καί) and now accordingly. The time of the New Testament is the harvest.—ὁ θερίζων, he who reapeth) The harvest itself follows at a very brief interval the whitening of the fields.—μισθόν, reward [wages]) namely, the fruit itself: great compensation for one's trouble, great gain: Matt. xviii. 15, "If he shall hear thee, thou hast gained thy brother."—λαμβάνει, receiveth) already, at the present time.—καρπὸν, fruit) many souls.—ὁ σπείρων, the sower) The sowing in Israel drew after it a harvest in Judea, in Samaria, and over the whole earth.—ἰμοῦ, together) in the same life eternal: not the one without the other: Heb. xi. 40, "God having provided some better thing for us, that they without us should not be made perfect."

37. Ὁ λόγος, the saying) The Subject is, The true saying: the Predicate, ἐστίν, There is extant [or is apparent]. A proverb which also was current among the Greeks.—ἄλλος, one) Most wisely a succession has been instituted in the Divine economy: sowing time in each case is [comes] first, in relation to the harvest that is to follow. Often the sower and reaper are one and the same person. But by reason of the period that intervenes, the same person becomes in some measure distinct from himself. Certainly each one is a sower in relation to his successors, and a reaper in relation to his predecessors; but the distinction chiefly referred to here is that between ministers of the Old and of the New Testament.—ἄλλος, another) Do not ask, why Messiah did not come sooner. The

Beleuchtung der Erinnerungen, etc., § 29, p. 111, etc., and especially p. 116, etc., where there is brought forward from Harm. Ev., Ed. ii., that more recent conjecture of the departed Author, by which he believed, there was intimated in the speech of the Saviour rather that harvest (the barley harvest) which claimed the month Nisan to itself, than that which claimed Thammuz. In which case this is the sense of the words: You disciples, with the rest of men, when sowing time is past, are wont to say, Still there are four months, and harvest cometh: but truly the spiritual harvest, however long delayed, even immediately succeeds the sowing time.—E. B.

reply is ready at hand. The sowing time goes before by a long interval: the harvest quickly gathers [the fruit]. The Divine economy has its delays exactly answering the end contemplated. Comp. Rom. v. 6,—“When we were yet without strength, *in due time* Christ died for the ungodly,”—notes.

38. Ἐγώ, *I*) The Lord of the whole harvest.—ἀπέστειλα, *I sent*) I have begun to send (ver. 2) you to the Jews, intending hereafter to send you through the whole earth.—ἄλλοι, *others*) the prophets.—ὑμεῖς) He does not say, *we*, but *you*. Christ is the Lord.—κόποι, *their labour*) the results obtained by their labours: Neh. v. 13, “I shook my lap, and said, So God shake out every man from his house, and from *his labour* (the fruit of it), that performeth not this promise.”

39. Ἐπίστευσαν, *believed*) Wonderful openness to conviction! They had not yet seen Jesus; comp. ver. 40, “So when the Samaritans were come to Him.” Her testimony must have been given by the woman with great efficacy and power [among those souls, which were athirst, and had never before experienced such things.—V. g.]

40. μένει, *to abide* [*to tarry*]) always, or at least a long time.—ἔμεινεν, *He abode*) We do not read that the Samaritans were then baptized. Nor was then the time as yet for the Church being regularly and permanently established outside of Judea. It is probable that many of them were subsequently baptized; Acts viii. 16, [under Philip’s preaching] “They were baptized in the name of the Lord Jesus.”—ἄο ἡμέρας, *two days*) He once therefore passed the night there. They were supplied with one draught of the living water unto everlasting life; ver. 14, “The water that I shall give him shall be in him a well of water, springing up unto everlasting life.” The same was the case with the Ethiopian eunuch, Acts viii.

41. ἑαυτοῦ) *Of Himself*.

42. οὐκ ἔτι, *now no longer*) The true progress of faith is here evinced.—ἑαυτοῖς, *ourselves*) Augustine admirably remarks on this passage: *At first it was by the report of others, afterwards by His own presence* [the men were led to believe]. *This is the way in which those who are abroad, and are not yet Christians, are dealt with in the present day. Christ is announced as having come, through Christian friends; that woman as it were, that is, the Church, announcing the tidings. Men come to Christ, and believe, through that report. He remains with them two days, i.e. He gives them the two precepts of charity:¹ and far more persons, and more firmly too, be-*

¹ To love Christ, and to love one another —E. and T.

lieve in Him, that He is indeed Himself the Saviour of the world. Hence it is evident in what sense that hackneyed quotation ought to be understood: *I indeed would not believe the Gospel, did not the authority of the Catholic Church admonish (others read, move) me to do so*: *Contra Ep. fundamenti*, Chap. v.<sup>1</sup> Inasmuch as in this passage Augustine is not teaching, but is opposing the Manicheans.<sup>2</sup>—*τοῦ κόσμου, of the world*) not merely of the Jews. Faith frees from party zeal: they believe in Jesus, since He is *the Saviour of the world*, having laid aside their boasting of their fathers,<sup>3</sup> ver. 12, “Art Thou greater than our father Jacob,” etc.

43. Ἐξῆλθεν, *He departed*) The departure of Jesus was useful to the Samaritans, considering what were their customs, inasmuch as in many respects they were alien to those of the Jews.

44. Πατρίδι, *His own country*) John presupposes it as a fact known, from ch. i. 46, [Nathanael] “Can anything good come out of Nazareth?” xix. 19, [the inscription over the cross, which would be well known] “Jesus of Nazareth,” etc., and from the other evangelists, that Nazareth was the *country* of Jesus; and hence he infers, from the testimony of Jesus, the reason why He went into Galilee at large, and not to His own country, Nazareth.

<sup>4</sup>46. Ὅπου, *where*) By that very miracle the flame of faith was

<sup>1</sup> “The authority of the Church” is here not her *infallibility*, but her *faithful testimony*.—E. and T.

<sup>2</sup> The Edition of E. B. and Steudel caused me great difficulty by a misprint, “Non docet Augustinus, sed Manichæus adversum tenet.” The large Ed. of 1759 solved it by the true reading, ‘Manichæis.’ Calvin, *Inst.*, lib. i., ch. vii. 3, answers the argument drawn by Romanists from the words of Augustine, here quoted, by saying, that Augustine, in the passage referred to, speaks of himself as a *Manichean*; viz. that he means that, when a Manichean, he was moved by the authority of the Church to believe the Scriptures. So also Musculus, who considers ‘crederem’ and ‘commoveret’ to be equivalent to ‘credidissem’ and ‘commovisset.’ Augustine, in the words immediately following, says, “Those whom I obeyed when they said to me, Believe the Gospel, why should I not obey when they tell me, ‘Believe not Mani?’” Whence it is plain, he is speaking of himself as an unbeliever, and is informing us how he was first converted from being a Manichean to be a Catholic Christian, namely, by listening to the voice of the Church. But that voice is the voice of testimony, not the voice of infallible authority.—E. and T.

<sup>3</sup> The Vers. Germ. is more clearly in accordance with this observation, as omitting along with the larger edition, New Testament, the reading ὁ Χριστός; than the Ed. 2, Gr., which leaves the addition ὁ Χριστός to the reader to decide upon.—E. B.

<sup>4</sup> τιμὴν οὐκ ἔχει, *hath no honour*) Jesus was solicitous, not about His own

kindled in the nobleman; [else *courtier*. One either of royal descent, or having obtained some rank, from which he was called βασιλικός, or as being attendant of a king.—Euthym. and Chrys. Probably the sense of the word in Josephus is the one here. He uses the term to distinguish the courtiers, and other officers of the kings, from those of Rome, B. J. vii. 5, 2; Ant. xv. 8, 4. So this man would be an officer in the court of Herod Antipas.]—ὁ ὁ υἱός, whose son) His only son, as the article seems to imply.

47. Ἐκ τῆς Ἰουδαίας, out of Judea) The nobleman also, without doubt, had seen or heard the things that Jesus had done at Jerusalem: ver. 45, “The Galileans received Him, having seen all the things that He did at Jerusalem at the feast.”—καταβῆ, that He would come down) Cana was situated in a higher position.

48. Ἐὰν μὴ, unless) Jesus implies, that He can give life to the nobleman's son, even though the patient be absent: and He requires the nobleman to believe it, and not to require that Jesus should set out with him, as being himself about to see at the bedside of the sufferer the cure wrought on him.—ἴδητε, ye see) ch. xx. 29, [Jesus to Thomas] “Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed.”—ὁ μὴ πιστεύσῃ, ye will not believe) i.e. A disease has fallen upon thy son, that an opportunity might be afforded Me for rendering miraculous aid, which, as ye have not seen, ye do not believe: comp. ch. xi. 4, [Jesus as to Lazarus] “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby;” wherein the address, ch. xi. 40, is given, somewhat in inverse order, as compared with that to the nobleman, [Jesus to Martha] “Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” There was something of the Judaic feeling, which was eagerly intent on miracles, in the nobleman, who seems to have been a Jew. This is marked by the use of the second person plural. But at the same time a miracle is promised, and faith is also first required on the nobleman's part; and whilst it is being required, it is awakened by Jesus: comp. ch. x. 37, “If I do not the works of My Father, believe Me not.” The reply, compounded of a kind of outward appearance of repulse, and a tacit promise of aid, is in consonance with the feeling of the suppliant, compounded as it was of faith and weakness.

49. Καταβῆ, come down) The weakness of the suppliant is two-honour, but about the salvation of men. How can the man, who lightly esteems Jesus, be saved?—V. g.

fold, as though the Lord had need to be present, and could not equally revive the dead. And yet even before that the parent went down, his son was restored to life.

50. ζῆ, *liveth*) In antithesis to, *before that he die*, ver. 49.

51. Ἡδῆ, *now*) He was therefore hastening, in order that he might see those things which he believed: yet the trial of his faith lasted till the following day. He believes even his servants before that he sees.—οἱ δούλοι, *servants*) who themselves also subsequently believed.—ἀπύνησαν, *met*) Because the patient had so quickly become convalescent, they were desirous of knowing what had happened, and of gladdening their master by the tidings of his son's recovery. Their joy was mutual. Without doubt the servants said, At this very seventh hour our master spake with Jesus [and so inferred, the cure was due to His miraculous power].—ζῆ, *liveth*) They announce the fact in the same words which Jesus had spoken [ver. 50].

52. Τὴν ὥραν, *hour*) The more carefully the Divine works and benefits are considered, the more nourishment faith acquires.—ὁ πυρετός, *the fever*) This disease, under ordinary circumstances, is slow in its retiring.—καμψότερον, *better*) [lit. *more adorned*] A delightful word to use of one becoming convalescent, especially a boy. He was supposing that it was only the risk of death that had been overcome; but there follows an account of the fever having been entirely removed [lit. *quenched*].

<sup>1</sup>54.<sup>2</sup> Δεύτερον, *the second*) He had wrought miracles at Jerusalem, ch. ii. 23. This, therefore, is *the second*, which was wrought in Galilee, when He had come thither out of Judea. [*This it seems is the method of John, that he moves in a ternary way [selecting incidents by threes]. He relates three miracles accomplished in Galilee: first, at the marriage, ch. ii.; the second, on the nobleman's son, in this passage; the third, in feeding five thousand men, ch. vi. Three also in Judea: the first at the feast of Pentecost, on the impotent man at Bethesda, ch. v.; the second, after the feast of tabernacles, on the blind man, ch. ix.; the third, on the dead man Lazarus, before the Passover, ch. xi. So also after the Ascension, he has described in all three appearances, in which the Saviour exhibited Himself to the dis-*

<sup>1</sup> ἐβδόμην, *the seventh*) Immediately after mid-day. And one cannot suppose that either the nobleman or his servants delayed: therefore he had set out a long journey to Jesus.—V. g.

<sup>2</sup> Ver. 53. καὶ ἡ οἰκία αὐτοῦ ἔλη, *and his whole house*) What can be imagined more gratifying than such an announcement!—V. g.

ciplcs: ch. xxi. 14, "This is now the *third* time, that Jesus showed Himself to His disciples, after that He was risen from the dead."—*Harm*, p. 174, etc.]

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## CHAPTER V.

1. 'Εορτή, a feast) The following authorities recognise this feast to be Pentecost: Epiphanius, Chrysostom, Cyril, Euthymius, Theophylact, the old Gospel harmony published by Ottomarus Luscinus, Lyranus, Stapulensis, Erasmus in his paraphrase, Maldonatus, Calvin, Piscator, Bullinger in his Acts, p. 4; comp. Hunnius and E. Schmidius, also Brochmand Syst. T. i. fol. 339. Add. Pflacher. And that this was *Pentecost*, I have proved, as I hope, in my *Order of Times*, p. 252 [Ed. ii., p. 219].

2. Ἔστι, there is) John wrote before the destruction of the city. *There is*, saith he, not *there was*, a pool. Even then there was remaining with His hearers a recollection of the treasury, a place in the temple: ch. viii. 20, "These words spake Jesus in the treasury, as He taught in the temple." In agreement with this are those of the ancients, who set down this book as edited 30, 31, or 32 years after the ascension of our Lord. — ἐπι τῆ προβατικῆ) Many understand πύλη: and indeed ἡ πύλη ἡ προβατικὴ occurs, Neh. iii. 1, 32, xii. 39. But though frequent mention is made in the books of the Old Testament of the gates of Jerusalem, and in Roman history of the gates of Rome, yet nowhere or seldom is the noun πύλη, gate, omitted. Nonnus has ἐν ἐνδρῳ προβατικῆ; where προβατικῆ, with the penultima lengthened, is equivalent to a substantive. Camerarius understands χῶρα, or some such word. So Chrysostom, in B. ii. concerning the Priesthood, ch. iv., § 120, uses τὴν ποιμαντικὴν, which we express by Das Pastorat Germ., [the Pastorate]. It is credible, that near the sheep-gate was the pool, equally by itself called from the sheep: for often sheep bathe in a pool: Song of Sol. iv. 2, "Thy teeth are like a flock of sheep—shorn, which came up from the washing." Thus κολυβήθρα ἐπὶ τῆ προβατικῆ, which the Greek Text has [ABCD. But many MSS. of the Vulgate have *probatica piscina*, in nomin. and without *super*; so Æthiop. Version, Euseb. Athanas. Chrysost. also προβατικῆ], the order of the words being elegantly varied, is equivalent to κολυβήθρα προβατικῆ, as the Versions and Fathers ex-

plain it. In our language the former would be *ein Teich bey der Schaefferey* [a pond near a sheep-fold]; the latter, *ein Schaf-Teich* [a sheep-pond].—*κολυμβήθρα*, a pool) About baths there is frequently the *Θεῶν*, something of divine help vouchsafed.—*Ἑβραϊστί*, in the Hebrew tongue) This book, therefore, was not written in Hebrew; otherwise this adverb would be redundant. They were therefore Hellenists,<sup>1</sup> for whose sake John wrote in Greek, and perhaps sent this book from Jerusalem to Asia [Minor]. Comp. ch. i. 38, 41, 42, ch. ix. 7 [in which four passages Greek explanations are given of Hebr. words].—*στοάς*, porches) built by [*i.e.* by direction of] the impotent, or on their account, near the pool.

3. *κατέκειτο*, lay) Therefore many were there during the whole time:<sup>2</sup> such at least was the case with this impotent man whom the Lord healed; for he had no one [to put him in], ver. 7.—*κίνησιν*, the moving) by which the mud was stirred up.

4. *Ἄγγελος*, an angel) To many without doubt that event has seemed purely natural [not supernatural]; because it took place *κατὰ καιρόν*.—*κατὰ καιρόν*, at certain times) Were these times at equal intervals? Were they especially about the time of Pentecost? Who knows?—*κατέβαινεν*, used to go down [went down]) Past time. Therefore this phenomenon had ceased before that John wrote.—*ἐταράσσετο*, was troubled) By the passive verb is expressed the phenomenon as it presented itself to the eyes of all, although they knew not the angel's action.<sup>3</sup>—*πρῶτος*, the first) To him that hath, it shall be given.

6. *κατακείμενον*, lying) He seems by this time to have habitually given up the attempt to get before others.—*γνοῦς*, knowing) though no one informed Him.—*λέγει*, He saith) of His own accord. Christ gives both a handle for His seeking aid, and the help itself.

7. *Ἀπεκρίθη*, answered) He gives no answer as to His wish to be made whole. The surer and the nearer the hope is, the greater is the wish: when the hope is small, the wish becomes dormant.—*οὐκ ἔχω*, I have not) He was a man very needy, and, as it seems, untutored. See ver. 11, notes.—*βάλῃ*, to put [mittat]) having taken me up quickly to let me down gently.—*πρὸ ἐμοῦ*, before me) It would have been the part of love, that all the other sick men with one consent should have conceded the first place to him in particular; but

<sup>1</sup> Greek-speaking Jews, who clothed Hebraistic idioms with Greek words.—E. and T.

<sup>2</sup> Of their infirmity.—E. and T.

<sup>3</sup> They could not positively know that it was the doing of an angel, but they judged of the cause from the effects.—E. and T.



all were eager to be made whole themselves. [*Would that there were as great an anxiety for the healing of the soul!*—V, g.]

8. Ἐγειραι, *rise*) Jesus heals the sick man, without entering the pool. He was therefore greater than the angel.—ἔρων, *take up*) This work, which was the more conspicuous on the Sabbath day, tended to the greater glory of God in Jesus Christ; [*also it tended to remove the error of the Jews, especially of their doctors, concerning the Sabbath.*—Harm., p. 182.]

10. Ἐλεγον, *began saying*) An unseasonable interruption.

11. Ἐπειν, *said*) and indeed, as the fact showed, He had a right to say it. Jesus, along with healing, gave discernment to the man [agnitionem].

13. Οὐκ ᾔδει) *knew not*, being intent on carrying his bed, and perplexed by the interruption on the part of the Jews.—ἐξέειπεν, *withdrew*) The Septuag. use this verb to express נסח and פנה. Jesus shunned noise. Matt. xii. 16, etc., “He charged them that they should not make Him known;—He shall not strive, nor cry, neither shall any man hear His voice in the streets.”—ὄχλον, *a multitude*) Many were witnesses of the healing.

14. Μετὰ ταῦτα, *afterwards*) either on the same or another day, or a Sabbath.—ἐν τῷ ἱερῷ, *in the temple*) The participation in public Divine worship more affects him, who had been a long time ill, than it does all the rest.—μῆκέτι, *do not hereafter*) Therefore the man had been previously a sinner; nor was he free from great danger of falling into sin again. Comp. ch. viii. 11, [To the woman caught in adultery] “Go and sin no more.” This admonition, now that some interval had elapsed since his healing, was the more necessary.—*ζητῶν τι, something worse*) some heavier calamity than the infirmity even of thirty-eight years’ standing.—*γένηται, befall*) owing to a new, and that a heavier visitation of God’s wrath.

15. Ἀνήγγειλε, *reported*) He wished to please the Jews, who had asked him the question, ver. 12: nor however did he bring them back word with bad intention; for whereas he had said at ver. 11, ὁ ποιήσας με ἕγιον, *He who made me whole*, and also ἔπειν, ἄρον, *He said, Take up*, of which statements the former was favourable to Jesus, the latter might seem to His prejudice; and whereas the Jews had laid hold rather of the latter of these, ver. 12, “What man is that, which said unto thee, Take up thy bed and walk,” the man himself rather dwells on the former in his report to them.

16. Ἐδίωκον) *they attempted to thrust Him out* [began to persecute].—καὶ ἐζήτουν αὐτὸς ἀποκτείνειν) More modern copies have inserted this

here from ver. 18.<sup>1</sup> *The attempt to kill* is opposed to *persecution*, properly so called.

17. Ὁ Πατήρ μου, *My Father*) In what sense Jesus said, *My Father*, even the Jews themselves understood better than the Photinians: ver. 18, "The Jews sought to kill Him, because—He said that God was His Father, making Himself equal with God." Here is set down the main point of the discourses of Jesus, which John subsequently records: and especially those statements are to be observed, which Jesus sometimes of His own accord has put forth as a kind of text to the fuller discourses which follow; for instance, ch. vi. 27, "Labour—for that meat which endureth unto everlasting life, which the Son of man shall give unto you;" vii. 37, "If any man thirst, let him come unto Me and drink;" viii. 12, "I am the light of the world."—ἕως ἄρτι, *hitherto*) all along from creation, without any Sabbath intermission. For He is not bound by the Sabbath: He lacks not perpetual rest. If He were not to work, where would be the Sabbath itself?—ἐργάζεται, *worketh*) An excellent speech as to the Divine *works*.—καὶ γὰρ, *and I*) The Father works not without the Son: the Son not without the Father: ver. 19, "The Son can do nothing of Himself, but what He seeth the Father do." It is this proposition that is explained from ver. 19 to 30 (whence ver. 19 is repeated at ver. 30, "I can of mine own self do nothing"), and is confirmed and vindicated, ver. 31, etc.

18. Διὰ τοῦτο) *on account of this*, on account of which they ought to have been satisfied. They turn His very defence into a ground for greater accusation.—μᾶλλον, *the more*) There is a gradation: lately they were persecuting Him; now further they seek to kill Him.—ἔλυε, *He was breaking*) by act, ver. 8, "Take up thy bed;" and by word, ver. 17, "My Father worketh hitherto, and I work."—ἴδιον ἴσον, *His own: equal*) *His own Father's own Son*: Rom. viii. 32, "He that spared not His own Son." The Only-begotten alone can say, *My Father*: of the Only-begotten alone the Father saith, *My Son*. Not only has Jesus most frequently repeated the names of Father and Son, but even has mentioned the intimate equality and unity of the Father and Himself: *and I* [work]: ver. 17, *We are in unity*, etc.; ch. x. 30, 38, "I and My Father are one;—the Father is in Me, and I in Him." All these declarations conjointly

<sup>1</sup> BCDL Vulg. and Memph. Versions omit it. A and Hilary, however, have it.—E. and T.

And so also the margin of Ed. 2 sets aside this clause more decidedly than the Ed. Maj., and the Germ. Vers. has altogether omitted it.—E. B.

the Jews assailed.—ἐλεγε, *was saying*) In reality Jesus did say that which the Jews were now supposing He said;<sup>1</sup> but that they, sad to say, esteemed as blasphemy.

19. Ἀμὴν, ἀμὴν, λέγω ὑμῖν, *verily, verily, I say unto you*) This affirmation is thrice used in this discourse, ver. 24, 25.—ἀφ' ἑαυτοῦ οὐδέν, *nothing of Himself*) This is matter of glory, not an imperfection. *It cannot happen, that the Son should do anything of Himself, or that He should judge, will, testify, or teach anything separately from the Father*, ver. 30, etc.; ch. vi. 38, “For I came down from heaven, not to do Mine own will, but the will of Him that sent Me;” vii. 16, 17, 28, “My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.—I am not come of Myself, but He that sent Me is true;” xii. 49, “I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak;” xiv. 10, “I am in the Father, and the Father in Me: the words that I speak unto you, I speak not of Myself; but the Father, that dwelleth in Me, He doeth the works:” or that He should be believed in, and seen separately from the Father;” ch. xii. 44, “He that believeth on Me, believeth not on Me, but on Him that sent Me.” These declarations proceeded from His intimate sense of unity, by nature and by love, with the Father. The Lord defended the work, which He had done on the Sabbath, by the example of His Father, from which He does not depart. So concerning the Holy Spirit, ch. xvi. 13, “The Spirit of truth—shall not speak of Himself: but whatsoever He shall hear, that shall He speak:” where also an antithesis follows, most closely resembling this passage. But the devil speaketh of his own, ch. viii. 44: and it is a characteristic of a false teacher to come in *his own* name, and to speak or act on the promptings of *his own* heart: ch. v. 43, “I am come in My Father’s name, and ye receive Me not: if another shall come in his own name, him ye will receive;” Num. xvi. 28, [Moses to Korah, Dathan, etc.] “The Lord hath sent me to do all these works: for I have not done them of my own mind;” xxiv. 13, [Balaam] “If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith,

<sup>1</sup> As for instance two men, of whom the one is father of the other, are of an equal nature: so that One, whose *own* Father peculiarly the supreme God is, and who is *own* Son peculiarly of the supreme God, is equal to God.—V. g.

that will I speak.”—*ταῦτα*) *these things all, and these alone* : [*which are not at all liable to be slandered.*—V. g.]—*ὁμοίως*) *likewise, forthwith.*

20. *φιλεῖ*) He who *loves*, hides nothing [from the object of his love].—*δείκνυσιν*, *showeth*) in heaven. Comp. *βλέπει*, *seeth*, ver. 19. He showeth that [the Son] may do so also. This showing is the part of intimate unity. They compare with this the passage of the Psalm xlv. 5, *Thy right hand shall show* [Engl. Vers., ver. 4, *teach*] *thee wonderful* [terrible] *things.*—*αὐτός*) *Himself.*—*δείξει*) *shall show*, by doing them. The Father at once showeth and doeth, and the Son seeth and doeth ; not at different times.—*ἔργα*, *works*) Jesus more often calls them *works* than *signs*, because in His own eyes they were not miracles.—*ἕνα*) *even to that degree that.*—*ὑμεῖς*, *ye*) who now hate, will honour with admiration and belief. This effect was wrought especially at the resurrection of Lazarus [John xi. 43, 45, *Many of the Jews, which had seen the things that Jesus did, believed on Him*].

21. *γάρ, for*) He declares what are those *greater works* : *quicken- ing and judging.* From His *judicial* power flows His *unlimited authority in quickening* whom He will, and at what time He will. Weigh well the *γάρ, for*, ver. 22, “*For the Father judgeth no man, but hath committed all judgment unto the Son.*” But the *quicken- ing* of the dead is a proof of His *judicial* power, which does not as yet come before men’s eyes. Weigh well the *γάρ, for*, ver. 21 : and so *quicken- ing the dead* raises men’s admiration in a greater degree than *judging* does. These two, *quicken- ing and judging*, are set before us at ver. 21, 22 ; and, in inverse order by *χρισμός*, at ver. 24 is discussed the exemption of believers from condemnation, which itself presupposes a *judgment* : at ver. 25 is discussed *the restoration to life* of some of the dead ; *marvellous* indeed, but however so as that the general resurrection, ver. 28, is to exceed this *marvel.*—*ἐγείρει*, *raiseth up*) This double-membered sentence has this force : *Just as the Father raises up the dead* (whom He will), *and quickens them* : *so also the Son* (raises up the dead) *whom He will*, (and) *quicken- ing them.*—*νεκρούς*, *the dead*) in body : for the death of the body is properly opposed to disease [alluding to the infirmity of the impotent man], ver. 5 : and life eternal, into which an entrance is gained through the resurrection of the body, is opposed to the *judgment*, ver. 22.—*οὓς θέλει*, *whom He will*) Never does the effect fail to follow His will. A universal assertion, as ver. 22, 23.

22. *οὐδέ, neither*) The Father does not judge alone, nor without

the Son : yet He does judge ; ver. 45, " Do not think I will accuse you *to the Father* ;" Acts xvii. 31, " He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained ;" Rom. iii. 6, " God forbid : for then how shall God judge the world ?" Nor is the word *ἔδωκε*, *He hath given*, in this passage, opposed [to the Father's judging] : comp. ver. 26, " As the Father hath life in Himself, so hath He given the Son to have life in Himself," with ver. 21, " For as the Father raiseth up the dead, and quickeneth them : even so the Son quickeneth whom He will."—*γάρ*, *for*) The Son decides by His own *judgment* whom *He pleases* [*wills*] to quicken. [*And for that end the dead are raised up, that they may be judged.*—V. g.]—*οὐδένα*, *no man*) To this refer *πάντες*, *all men*, in the ver. following.

23. *Πάντες*, *all men*) Rom. xiv. 11, " As I live, saith the Lord, every knee shall bow to Me, and every tongue confess to God."—*τιμῶσι*, *should honour*) either willingly, escaping judgment through faith : or unwillingly, feeling the wrath of the Judge.<sup>1</sup>

24. *Λόγον μου*, *My word*) This double-membered sentence is equivalent to this : *he who hears* (the word of Him that sent Me, and) *My word*, and *believes* (on Me, and) *on Him that sent Me*, etc.—*ἔχει*, *hath*) Jeremiah, the patriarch of Constantinople, in his letter to the people of Tübingen, writes : *He hath eternal life, and doth not come into judgment. Dost thou see? He hath this immediately, and not merely, he shall have.* *Μεταβήθηεν*, *He hath passed over* [*is passed*], agrees with this. As to the unbeliever, he is *already condemned* ; ch. iii. 18.—*ἐκ—εἰς*, *from—into*) A great leap.

25. *Οἱ νεκροί*, *the dead*) Used literally, in the body, as Jairus' daughter, the young man at Nain, and Lazarus : ch. xi. 23, etc. ; who all were raised up after that these words had been spoken : comp. Matt. xxvii. 52, etc., " The graves were opened ; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." There follows a gradation : *all*, ver. 28 ; in which verse the words [added to] *the hour*, the time that "*now is*" [*καὶ νῦν ἐστίν*], are not repeated ; [*but there is added mention of the graves, which, since Jairus' daughter and the young man were not yet in the grave (when restored to life), is in this ver. omitted.*—V. g.]—*ἀκούσαντα*) Middle : also at ver. 28 ; a rare form.

<sup>1</sup> Prov. xvi. 4, " The Lord hath made all things for Himself, yea, even the wicked for the day of evil."—E. and T.

26. Ἐχεν ἐν ἑαυτῷ, *to have in Himself*) Ch. i. 4, “In Him was life, and the life was the light of men.”

27. Ὅτι υἱὸς ἀνθρώπου) No article is added in this passage: *because He is Son of Man, power has been given Him of judging.* He, a man, saves men: He, a man, judges men: Dan. vii. 13, etc., “I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days—and there was given Him dominion, and glory, and a kingdom.” Acts xvii. 31; Heb. ii. 5, etc., “Unto the angels hath He not put in subjection the world to come—but—‘what is man, that Thou art mindful of him? or the son of man, that thou visitest him? Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honour,—Thou hast put all things in subjection under His feet.”

28. Μὴ θαυμάζετε τοῦτο, *marvel not at this*) They are great things which He spake all along from ver. 21, and worthy of marvel; but greater and more marvellous are the things which follow: τοῦτο, *this*, is to be referred to what goes before. Jesus knew the feeling of wonder which had been just now raised in the mind of the Jews. —ώρα, *the hour*) See note on ch. v. 21. [It is termed *an hour*, not because that whole time is short, but because its beginning is near.] —φωνῆς, *the voice*) 1 Thess. iv. 16, “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.”

29. Ἀνάστασιν ζωῆς) *the resurrection of life*, ordained to live.<sup>1</sup> 2

30. Ποιεῖν, *do*) Understand, *and judge.*—καθὼς ἀκούω, *as I hear*) from the Father. Comp. ver. 19, “The Son can do nothing of Himself, but what *He seeth* the Father do;” *seeth*: [ch. xvi. 13, The Spirit of truth shall not speak of Himself; but whatsoever He shall hear, that shall He speak.]—κρίνω, *I judge*) Understand, *and do.*—ἀλλὰ τὸ θέλημα, *but the will*) which is a just will.

31. Ἐὰν ἐγὼ) *if I alone.* A condition impossible to occur; comp. ch. viii. 16, “Yet if I judge, My judgment is true; for I am not alone, but I and the Father that sent Me,” with ver. 13, “The

<sup>1</sup> τὰ φαῦλα, *evil*) Dost thou desire to know whether thy portion shall be in the resurrection of life or of condemnation? Then sift thoroughly thy course of action, whether it is good or bad; but remember to examine thine accounts, not according to thine own fancy, but according to the truth of the case.—V. g.

<sup>2</sup> ἀνάστασιν κρίσεως, *the resurrection of condemnation*) It would be inappropriate to term it *the resurrection of death*: but yet it is opposed to the *resurrection of life*. Therefore sinners indeed shall rise again, but *from death to death*; their resurrection shall not be a *regeneration* [Matt. xix. 28.—E. and T.], but an abortion.—V. g.

Pharisees said, Thou bearest record of Thyself; Thy record is not true."—ἀληθῆς) true witness, i.e. sure, incontrovertible.

32. ἄλλος, Another) concerning whom, see ver. 37, "The Father Himself, which hath sent Me, hath borne witness of Me." The plurality of persons is here shown. Comp. the expressions, *that Being*, and *this One* [ἐκεῖνος, τούτος; "whom He hath sent, this one—Him—ye believe not"], ver. 38; and *another*, used of the Holy Spirit, ch. xiv. 16, "I will pray the Father, and He will give you another Comforter."—μαρτυρεῖ, beareth witness) in the present; ch. viii. 18, "I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me."

33. ὅτι, ye) He shows how the Jews labour to fix their hopes anywhere, rather than on Christ Himself. I. Ye, saith He, having surmised that John is the Messiah, have sent to him, inquiring as to the truth: and truly John, when that opportunity was afforded him, bore witness to the truth, that not he, but I am the Messiah: but, etc. II. Ye, the same persons, think that you have in the Scriptures eternal life, and that nothing more is needed: on this account you are wont to search them; and not without good reason; for indeed they are they which testify of Me: but, etc. Here the Lord approves the things worthy of approval, both concerning John, and concerning the Scriptures; but He shows, that error and abuse on the part of the Jews were mixed up therewith; and He openly testifies, that His own authority, and that of His Father, is of itself greater, whereas the testimony of John and of the Scripture concerning Himself, the Christ, is only a subsidiary thing. The similar form of both paragraphs is to be observed:

ver. 33, etc.	ver. 39, etc.
ye:	ye:
and he bare witness:	and ... which testify
but I ... [ver. 34]:	[I] ... honour [ver. 41]
but:	but ... [ver. 42]
ye were willing for a season	ye will not [ver. 40: answering to
[ver. 35].	"ye receive Me not," ver. 43].

Nor is the paragraph as to Moses, ver. 45-47, dissimilar in construction: *Ye have your hope placed in Moses: but this very person is on My side against you.*

34. Παρὰ ἀνθρώπου, from man) even though it be John. [The matter is not to be referred to man, as the ultimate arbiter. What-

ever I am, I am so, independently of the favour of human authority.—V. g.]—τὴν μαρτυρίαν, *testimony*) doing Me honour (comp. ver. 41, “I receive not honour from men”), in regard to you.—ταῦτα, *these things*) concerning John.—ἴνα, *that*) His earnest will regarding the salvation of men is hereby expressed.—ὑμεῖς, *ye*) who made so much of John. In antithesis to, I; it is your own interest which is at stake.

35. ὁ λύχνος, *lamp* [*light*]) The article amplifies, and alludes to the prophecies in the Old Testament concerning John. Comp. Ecclesiastic. xlviii. 1, καὶ ἀνέστη Ἡλίας ὁ προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπρὰς ἐκαίετο [*Elias—arose as fire, and his word burned as a torch*]. Otherwise this appellation is a weak one, [to be applied] to the Christ Himself.—καίόμενος) *blazing* vehemently (comp. the passage quoted above concerning Elias), and quickly burning out.—καὶ φαίνων, *and a shining*) καί also denotes concomitancy: whilst the light blazed, it shone; no longer.—ἀγαλλιασθῆναι, *to exult*) without penitential mourning, and without making any approach towards Myself. A choice word to express the thought. They ought to have used, not enjoyed [made their chief joy], John. The Jews treated that which was but a mean, as if it were an end. They are grossly mistaken, who seek in the word and ministers of God only the gratification of their outward or inward senses, and not Christ Himself, [—*who, when they are delighted with the gifts of ministers, seem to themselves religious and devoted, and yet do not follow their instruction.*—V. g.]—ἠθέλησατε πρὸς ὄραν, *ye were willing for a season*) Your willingness was not of long continuance.—φωσί, *in the light*) Ye were attracted by the splendour, not by the blazing ardour of him.—αὐτοῦ, *his*) without proceeding forward to Me, the Light, the fountain of joy: ch. viii. 56, “Your Father Abraham rejoiced to see My day; and he saw it, and was glad:” ἠγαλλιάσατο.

36. Μεῖζω τοῦ Ἰωάννου) *Greater*, than that witness, which John gave me. The lamp does not lend light to the sun, when once he has arisen.—τελειώσω, *that I should finish*) that I should do, even to the τέλος, *end.*—αὐτὰ τὰ ἔργα, *these very works*) A suitable and emphatic repetition.

37. Ἀυτός) *Himself* [independently of, and, in weight of testimony] beyond the works.—μεμαρτύρησε, *hath borne witness*) Past time. That testimony is recorded ch. i. 32, 33, “Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He,” etc.—οὔτε, *neither*) In the beginning of verses 36 and 37 is described [the Father’s] testimony concerning Jesus Christ: at the close of 37



and in 38 is described the unbelief of the Jews.—εἶδος; αὐτοῦ, *His appearance*) This corresponds with the first chapter of Ezekiel, where there is described at large “*the appearance of the likeness of the glory of God*” [ver. 28], seen by Ezekiel, who presently after also *heard the voice of God*. And that whole chapter was the Haphtara [portion, or *lesson of the Prophets*, appointed for the day] of the feast mentioned in the first verse. [*They had not seen or heard Him at any time, as the prophets (for instance Ezek. i. 28), much less as the Christ had.* Comp. John i. 17, “Grace and truth came by Jesus Christ;” vi. 46, “Not that any man hath seen the Father, save He which is of God, He hath seen the Father.”—Not. Crit. and V. g.]

38. Ὅτι, *because*) Therefore, those who believe, in hearing the Son, hear the Father; ch. vi. 45, “Every man that hath heard, and hath learned of the Father, cometh unto Me;” and in seeing the Son they see the Father; ch. xiv. 9, [Jesus to Philip] “He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?” although previously they had not heard nor seen Him: “No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him;” and they have abiding in them the Word of the Father, which is the same as the Word of the Son.

39. Ἐρευνᾶτε, *ye search*) Hafenreffer, in his edition of the New Testament, Greek and Latin, translates, *Ye inquire into* [inquiritis] *the Scriptures*. He thereby has guarded against any one understanding *search into* [scrutamini] as an Imperative. Of the ancients, *Athanasius* also recognises it as an Indicative, *Profecti in pagum*, T. i., f. 989: and *Nonnus*. For which reason Cyril need not have been afraid of being left alone in giving, or being about to give, that explanation. Brentius says, that there are interpreters of *great judgment*, who decide for the Indicative: and the whole structure of the discourse certainly confirms it: comp. ver. 33, etc., and especially that clause, *because ye think*. Jesus approves of their search into the Scriptures, which they were not wanting in, inasmuch as at that very feast they read much of them in public; just as He approves of the embassy to John, ver. 33, and their high estimation of Moses, ver. 45; but He adds, that none of these are enough by themselves. Wherefore this explanation is attended with no loss to the sense: and they are usually, to say the least, equally diligent *searchers of the Scriptures*, who decide on the Indicative (which very lately has been adopted by Zeltner and Walchius), as those who decide on the Imperative. This clause, *Ye search and ye will not come*,

Paul has rendered by synonymous expressions, 2 Cor. iii. 15, 16, "Even to this day, *when Moses is read*, the veil is upon their heart. Nevertheless, *when it shall turn to the Lord*, the veil shall be taken away." Some one has demanded, that similar instances of the second person plural indicative, closing a period, should be brought forward. See therefore ch. vii. 28, *καὶ μὲν οἴδατε, καὶ οἴδατε πῶθεν εἰμί*; xii. 19; Matt. xxii. 29, xxiv. 6, xxvii. 65; 2 Cor. viii. 9; James iv. 2, 3. On the other hand, the imperative occurs with *ὑμεῖς, ye*, Matt. xxviii. 5, *μὴ φοβησθε ὑμεῖς*; Mark xiii. 23. The imperative, *Search ye*, "Seek ye out of the book of the Lord and read," Isa. xxxiv. 16. The hearers of Jesus Christ (though they had not heard the testimony even of *John*, who was greater than the prophet, and though they had not read *the Scriptures*) might at that time have derived faith from the words alone of Jesus Christ.—*τάς γραφάς, the Scriptures*) of Moses, ver. 46, "He wrote of Me;" and of the prophets.—*ὑμεῖς, ye*) This is joined rather with the word *think* than with *search*, and contains the *proof*, and is put as it were by Anaphora [repetition of the same word in the beginnings of clauses]: comp. the notes, ver. 33. So also *ye*, ver. 45, "Moses, in whom *ye* trust."—*δοκεῖτε ἔχειν, ye appear to have*) In antithesis to *ἵνα ἔχητε, that you may really have*, ver. 40, "Ye will not come to Me, that ye may have life." Akin to this is that clause, ver. 45, *Ye have placed your trust in Moses*.—*ἐν αὐταῖς, in them*) By the mere fact alone, that you search them, ye think that you have life.—*ζωήν, life*) Why dost thou deny, O Socinian, that there was known to the ancients the hope of eternal life?—*καὶ ἐκεῖναι—καὶ οὐ θέλετε, and those—and ye will not*) A double Epicrisis [an enunciation added to a sentence, to make the subject in hand the more clear]: the one, *καὶ ἐκεῖναι εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ*, approves of the search and trust of the Jews; the other, *καὶ οὐ θέλετε ἐλθεῖν πρὸς με, etc.*, shows their defect. *Ἐκεῖναι, those*, subjoined to the *αὐταῖς, in them*, has in some measure the force of removing to a distance. Life is to be had more nigh at hand in Christ than in the Scriptures.

40. *Ἐλθεῖν, come*) in accordance with what the *testimony of the Scriptures* concerning Me demands.<sup>1</sup>

41.<sup>2</sup> *Παρὰ ἀνθρώπων, from men*) even from those by whom the

<sup>1</sup> *ἵνα ζωὴν ἔχητε, that ye might have life*) What follows below is more severe: *If ye believe not that I am He, ye shall die in your sins*, ch. viii. 24.—V. g.

<sup>2</sup> *δόξαν, glory* [honour]) Jesus in this passage had spoken great things concerning Himself. Now he states why He does so; namely, that He might bring poor souls to the blessed knowledge and love of God.—V. g.

Scripture was written: comp. ver. 34, "Ye sent unto John, and he bare witness unto the truth, but I receive not testimony from man," concerning John, who was greater than the prophets; and yet Jesus did not receive testimony even from him.

42. Ἐγνώκα ὑμᾶς, *I have you in my knowledge [I know you]*) By this ray of light He penetrates the hearts of His hearers. He means this: *I know* [*novί, ὄδα*] the Father, ver. 32, "There is another that beareth witness of Me, and *I know* that the witness which He witnesseth of Me is true;" and *I have known* [*εἰσνοῖ*, I am aware] that you are strangers to Him. Jesus spake this with great compassion. It is not for My sake, but for yours, He saith, I grieve.—ἀγάπην, *the love*) by which I am recognised as the Son of the Father's love, ver. 20, "the Father loveth the Son," and which would teach you to seek glory from God alone. [*Things divine are not distinguished from things alien to God, save only by this love*: ver. 43, "I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive."—V. g.]—ἐν ἑαυτοῖς, *in yourselves*) This expression has an emphasis, and contains the cause why the Jews need to be sent back [referred] to the men, who in Scripture testify concerning Christ.

43. Οὐ λαμβάνετε με) *ye receive Me not*, through [in] faith.—ἄλλος, *another*) Any false Christ and Antichrist that may arise. From the time of the true Christ down to our age, sixty-four false Messiahs are reckoned up, by whom the Jews were deceived. See John Jam. Schudt, *Jüdische Merkwürdigkeiten*, L. 6, c. 27, § 30.

44. Δόξαν παρὰ ἀλλήλων, *glory from one another*) Each one of you thinks that he is righteous, in accordance with what you mutually think of yourselves: and ye do not labour, that you may be approved of in the sight of God alone. Comp. Rom. ii. 29, "Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—καὶ τὴν δόξαν, *and the glory*) that which is the portion of the sons of God, ch. i. 12, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—παρὰ τοῦ μόνου Θεοῦ, *from Him who is God alone* [but Engl. Vers. "from God only"]) ch. xvii. 3, "Thee, the only true God."—οὐ ζῆτε) This is connected with the article οἱ, which is implied in λαμβάνετε, i. e. οἱ λαμβάνετε.

45. Μὴ δοκίτε, *do not think*) A new argument against the unbelief

of the Jews, and one most suitable to establish His conclusion.—*ἐγώ, I*) in particular and only, just as if Moses were on your side. *I* am a reconciler [not one come to condemn].—*ὑμῶν, you*) who do not believe in Me.—*Μωσῆς, Moses*) *i.e.* the writings of Moses. Luke xvi. 29, [Abraham to the rich man] “They have *Moses* and the prophets” [*i.e.* their writings]; 2 Cor. iii. 15, “When *Moses* is read.”—*εἰς ὃν ὑμεῖς ἠλπίζατε, in whom ye have placed your trust*) ver. 39.

46. *Ἐπιστεύετε ἂν, ye would have believed*) It did not help the Jews to say, We believe, that all things, which Moses has written, are true. There was need of explicit faith.<sup>1</sup>—*ἔγραψεν, He wrote*) There is no part of his writings where he did not.

47. *Γράμμασιν, his letter* [writings]) In antithesis to *ῥήμασι, words*. Often more readily is belief attached to a letter previously received, than to a discourse heard for the first time.—*ἐμοῦ, My*) speaking heavenly things, as compared with Moses.

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## CHAPTER VI.

1. *Μετὰ ταῦτα, after these things*) John intimates, that here the history of many months is to be sought from the other Evangelists. [*The feeding of 5000 men is the only miracle between the baptism and passion of Christ, which John describes in common with the other Evangelists; by this very fact confirming their narrative. However he presents to our view some things, not noticed by the rest, ch. vi. 22-70; and indeed, especially, the intimation of the intervening Passover (ver. 4), which if neglected, the leap from the preceding Pentecost to the following Feast of Tabernacles would have been too great (namely, it would have flown over an interval of a year and a half), nor would the possibility have been given of any harmony of the Evangelists being constructed. This is the one and only feast of the Passover, between the Lord's baptism and His passion, in which He did not go up to Jerusalem, John vii. 1, 2, etc.—Harm., p. 331.*]—*τῆς) The Sea of Galilee, expresses the whole sea: the Sea of Tiberias, a part.*

3. *Ἀνῆλθε, went up*) Not after the arrival of the people, but in the

<sup>1</sup> And not merely of implicit faith, which took Moses' writings in the mass, and not in detail.—E. and T.

meantime, whilst the people were approaching.—ἐζάδοχο, *He was sitting*) He did not desire the people to come to Him; but He graciously received them [when they came].

4. Ἐγγύς, *nigh*) There was a great concourse of men at that time of the year: ch. xi. 55, "Many went out of the country up to Jerusalem, before the Passover, to purify themselves."

<sup>1</sup>5. Ἐρχεται, *cometh*) Whilst the people were coming, Jesus already provided the food for them: comp. ver. 6, "He Himself knew what He would do:" moreover He fed the people, immediately before sending them away: Matt. xiv. 15, "The disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away."—Φίλιππον, *Philip*) It is the part of a good teacher at times to appeal to some one, who needs it, out of the whole band of His disciples. Perhaps also Philip was the one among the disciples who had the care of the supply of provisions.

7. Βραχύ τι, *a little*) Septuag. βραχὺ μέλι, 1 Sam. xiv. 43.

8. Ὁ ἀδελφεός, *brother*) Peter, therefore, at that time and place in which John wrote, had been better known than Andrew, either because he was older, or because he survived Andrew.

9. Παιδάριον, *a lad*) Therefore the load was not a heavy one, consisting of five loaves, especially as there were fishes in addition.—ἓν, *one* [So Ac Vulg. But BDLab omit ἓν]) There was no other source of supply.—κριθίνους) Barley loaves seem to have been smaller than wheaten loaves. Judges vii. 13, [The Midianite's dream] "A cake of barley bread tumbled into the host of Midian," etc. There is no doubt but that the taste of barley bread was perceived by all who then were eating.—τί ἐστίν, *what are they*) A form of depreciating.—τίνες ἐστέ; *who are ye?* [The evil spirit addressing the sons of Sceva] Acts xix. 15.

10. Ποιήσατε ἀναπεσεῖν, *make to sit down*) The faith of the disciples and of the people is put to trial.—χόρτος, *grass*) A convenience for sitting down.—οἱ ἄνδρες, *the men*) The number of them was counted, without the women and children.—διέδωκε, *distributed*) by the hand of the disciples.—ὅσον, *as much as*) This refers to the loaves and to the fishes.—ἤθελον, *they were wishing*) Comp. Ps. cxlv. 16, "Thou openest Thine hand, and satisfiest the desire of every living thing."

12. Ἴνα μὴ τι ἀπόληται, *that nothing be lost*) The Lord easily

<sup>1</sup> τὸ πάσχα, *the Passover*) Preceding His passion by the interval of a year.—V. g.

makes; but yet He does not will it, that the things He made should go to loss without cause.

13. Κλασμάτων) *fragments*.

14. Σημεῖον—ὁ προφητείας, *miracle—the Prophet*) Ch. iii. 2, [Nicodemus to Jesus] “No man can do these miracles that Thou doest, except God be with him;” ix. 17, [The restored blind man to the Jews] “He is a prophet.”

15.<sup>1</sup> Ἀρπάξεν, *to carry off*) by force.—βασιλεία, *a king*) To make Him a king, was the prerogative of the Father, not of the people; nor was it as yet the time. [And this very circumstance is perhaps the cause, that nowhere do we read that Jesus, whilst He was sojourning on the earth, entered Bethlehem, the native town of David, even though that town was very close to Jerusalem.—Harm., p. 333.] Jesus, in order to avoid the people, already at that time often changed from place to place.—πάλιν, *again*) Comp. ver. 3, “Jesus went up into a mountain.”—αὐτὸς μόνος, *Himself alone*) having desired the disciples to cross over. Αὐτός is elegantly redundant, *παρέλκει*. Ch. xii. 24, ὁ κόκκος τοῦ σίτου,—αὐτὸς μόνος μένει.

19. Ἡ, *or*) The Holy Spirit knew, and could have told John, how many furlongs precisely there were; but in Scripture He imitates popular modes of expression.

<sup>2</sup> 21. Ἡθέλον λαβεῖν, *they were willing to receive* [they willingly received]) A concise mode of expression: there is to be understood, *and received*.—εὐθέως, *immediately*) A new miracle.

22. Ἰδὼν, *having seen*) This is repeated with some slight change of the words, after ver. 23 (which does not depend on ὄτι, but forms a parenthesis), at ver. 24, and is connected with the word ἐνέβησαν, *they embarked in*.

23. Ἐγγὺς τοῦ τόπου) *nigh unto the place*.

24. Αὐτοί, *themselves*) In antithesis to Jesus, whose route the people observed directly; that of the disciples indirectly.<sup>3</sup>—πλοῖα, *ships*) These same just before the apostle termed, *πλοῖα, small vessels* [boats, ver. 23]. Both appellations are true.—Καπερναούμ, *Capernaum*) ver. 17 [whither the disciples had sailed].

25. Πότε, *when*) [They ask in astonishment, How could He ac-

<sup>1</sup> ἔρχεσθαι, *to come*) The turning aside from a spiritual movement to temporal things is an easy transition.—V. g.

<sup>2</sup> καὶ ἐφοβήθησαν, *and they were afraid*) The night dark, the wind violent, the sea stormy, and the nearness of the spirit, as they supposed it to be, were striking terror into them.—V. g.

<sup>3</sup> i.e. Their immediate object of search was Jesus.—E. and T.

comply] in so short a time, so long a way? The question as to time includes the question as to the manner.

26. *Αἶγες, I say*) The people themselves did not know their own true character so well as Jesus now exhibits it to them. Up to this time Jesus had collected mere hearers; now, in the midst of the time of His ministry, He begins to make a selection, by means of His figurative discourse concerning His passion, and the benefit to be derived from it through faith.—*οὐκ ὅτι εἶδότε σιμιῶα, not because ye saw the miracles*) They had not as yet been led by the miracles to faith: ver. 29, etc.: otherwise faith, and not the desire of food, would have prompted them to seek Jesus.—*σιμιῶα, miracles*) in the case of the sick, as also in the case of the loaves: ver. 2, 14, “A great multitude followed Him, because they saw His miracles on them that were *diseased*;—Then those men, when they had seen the miracle that Jesus did—(in feeding the 5000)—they said, This is of a truth that prophet.”—*ἐζάγετε, ye did eat*) The people, anxious about food, were wishing that they might daily receive it in the same way; and they were now no longer, as before, ver. 2, attracted to Him by the mere sight of His miracles, but rather by the desire of being fed. Comp. Matt. xiv. 20, note [the fragments were on that occasion gathered up for future use as food, not, as the manna, merely for a memorial: the people were not to carry any away as a curiosity]. The barley harvest was immediately after the Passover; and immediately before the harvest, the price of provisions is usually dearer. Therefore, at that season of the year, His benefit conferred on the five thousand had been especially appropriate.

27. *Ἐργάζεσθε, [tractate] trade in*) So *τὴν θάλασσαν ἐργάζεσθαι, Rev. xviii. 17. Devote your exertions [labour for, Engl. Vers.], saith He, to the everlasting food: just as you are now seeking Me with great earnestness for the sake of bread.* Jesus gives no reply to the *When?* of the Jews [ver. 25, *When camest Thou hither?*]: and so often in His discourses He has regard rather to those things which the series of circumstances and the state of souls require, than to the unseasonable interruptions of the speakers.—*μή, not*) Very similar things are opposed to one another: ch. iv. 10, [Jesus to the woman of Samaria] “If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.”—*τὴν ἀπολλυμένην, that perisheth*) ver. 12, “Gather up the fragments—that nothing *be lost*: ἀπόληται.” 1 Cor. vi. 13, “Meats for the belly, and the belly for meats; but God shall *destroy both it and them.*” The food of the

body perisheth; therefore it confers not immortality.—ἦν) βρωσῶσιν. Ye ought not, saith He, ask from Me nutriment for the body, but for the soul. First it is set before us as *food* [meat], ver. 27; next as *bread*, ver. 32, “The true bread from heaven;” then in express terms, *the flesh and blood of Jesus Christ*, ver. 51, 53, “The bread that I will give, is My flesh, which I will give for the life of the world:—Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.”—δώσει, *will give*) ver. 51.—γάρ, *for*) This Ætiology [enunciating not merely the proposition, but also, at the same time, the reason and cause of it] appertains to the μένουσαν, *which endureth*.—ὁ Πατήρ ὁ Θεός, *God the Father*) Therefore Jesus Christ is the Son of God.—εἰσφράγισεν, *hath sealed*) Hath pointed out and distinguished Him by this very miracle, ver. 14 [as the anointed Prophet: “Those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world”]; as also by His whole testimony, which in its turn needed to be sealed by *the faith* of the hearers: ver. 29, “This is the work of God, that ye believe on Him whom He hath sent;” ch. iii. 33, “He that hath received His testimony hath set to His seal that God is true.” *By a seal*, that which is genuine is stamped with commendation, and all that is not genuine is excluded.

28. Τὶ ποιῶμεν) *What are we to do*; what work do you desire us to work? ver. 27, “Labour—for the meat which endureth to everlasting life.”—τὰ ἔργα τοῦ Θεοῦ, *the works of God*) The works approved by God, and which unite us to God.

29. Τὸ ἔργον τοῦ Θεοῦ, *the work of God*) That work which is approved by God: comp. ch. iv. 34, [Jesus said] “My meat is to do the will of Him that sent Me, and to finish His work.” Jesus opposes the singular number to the plural of the Jews, who had said, *the works of God*, ver. 28. He retains, however, their term. In another sense, τὸ ἔργον τοῦ Θεοῦ, *the work of God*, is used Rom. xiv. 20.<sup>1</sup>—πιστεύετε, *that ye believe*) The thing is expressed plainly, and afterwards is described successively in metaphorical and in plain language.

30. Σὺ, *Thou*) So they speak in antithesis to Moses, who gave them the manna, and had this *sign* [to show in proof of his mission]; and they demand from Jesus something greater and more immediately from heaven; which they do not think can be given by Him, nor do they recognise Jesus as one greater than Moses.—σημεῖον, *sign*)

<sup>1</sup> “For meat destroy not the work of God,” *i.e.* the spreading of the Gospel.—E. and T.



*The seal*, which is mentioned at verse 27, "Him hath God the Father sealed," they do not recognise.—*ἴδωμεν*, *we may see*) that Thou hast been sent by God. And yet they had seen, ver. 14, "They had seen the miracle that Jesus did" [the feeding of the 5000]; 26, 36, "Ye also have seen Me, and believe not."—*σοί*, *Thee*) Jesus had said, ver. 29, "That ye believe on Him whom God hath sent," [*i.e.*] *on Me*. It is often all the same to say, *I believe in Thee*, and *I believe Thee*: but here the Jews lower the sentiment of the Lord.<sup>1</sup>—*τι ἐργάζῃ*, *what dost Thou work*) They reply to the Lord, retorting His own word, *to work* [*ἐργάζεσθε*, ver. 27]. *Thou desirest us*, say they, *to work* [labour, ver. 27]: *what then dost Thou work Thyself?*

31. "Ἐφαγον, *did eat*) They appear to speak more moderately than if they were to say: *Moses gave us* [a sign], *therefore our fathers believed him: do Thou also give, and we will believe Thee: comp. ver. foll.*—*ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν*) Septuag., Exod. xvi. 4, *ἄρτους ἐκ τοῦ οὐρανοῦ*; Ps. lxxviii. 24, *ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς*; Exod. same ch. ver. 15, *ἔδωκε φαγεῖν*. If that *λεπτόν* [Septuag. Exod. xvi. 14; "a small round thing," Engl. Vers.], *small thing*, was true bread, (Num. xi. 7, "The manna was as coriander seed,") why should not also circular loaves [as the five, with which Jesus fed the 5000] be true bread?—*ἐκ τοῦ οὐρανοῦ*, *from heaven*) *Heaven*, as opposed to the earth, is taken in the widest sense in the psalm; whence manna is also called *the bread of angels*, or *of heavenly beings*: but Jesus opposes to the heaven from which the ancient manna came, the highest heaven. It is with reference to this that the Lord Himself seven times saith, that He has come *from heaven*: ver. 32, 33, 38, 50, 51, 58, 62.

32. 'Αμὴν ἀμὴν λέγω ὑμῖν, *verily, verily, I say unto you*) This assertion has, especially in this passage, great force, when the Jews had objected to Him, *that it was written*, ver. 31.—*οὐ Μωσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ*, *Moses gave you not the bread from heaven*) Understand here also *τὸν ἀληθινόν*, *the true*. It was not Moses who gave you or your fathers the manna; and the manna was not that true bread from heaven, which is incapable of corruption. Exod. xvi. 20, "Some left of *the manna* until the morning, and it bred worms and stank."—*δίδωσιν*, *giveth*) In antithesis to *ἔδωκεν*, *gave*. Now the bread *was present*: comp. ver. 33, "The bread of God is He, which *cometh* down from heaven, and *giveth* life unto the world."—*το*

<sup>1</sup> Impair it by using the less forcible *σοί*, instead of *εἰς σί*.—E. and T.

ἀληθινόν, true) which, whosoever tastes, he will no longer seek any other sign: for the taste in the bread is of itself a sufficient criterion; and *the truth* of it shall hereafter be made manifest: ver. 39, "This is the Father's will, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day." *The truth* and *the life* are often here mentioned.

33. Ὁ καταβαίνων, which cometh down) Repeat, ἄρτος, the bread: comp. ver. 41, "I am the bread which came down from heaven," 58.—τῷ κόσμῳ, unto the world) not merely to one people, or to one age, as the manna fed one people of one age: ver. 51, "I am the living bread which came down from heaven. If *any man* eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world."

34. Κύριε, Lord) They speak with some degree of reverence, as at ver. 25 [Rabbi]; and even faith itself might have arisen in them from ver. 35, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst:" but presently they start back again from faith: ver. 36, 42, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?" Those declarations are especially to be observed, by the hearing of which the Jews were inclined to believe: ch. vii. 40, "If any man thirst, let him come to Me and drink; he that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." "Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet:" viii. 30, "He that sent Me is with Me; the Father hath not left Me alone, for I do always those things that please Him. As He spake these words, many *believed* on Him."—πάντοτε, evermore) To this is to be referred the following verse, at its close, "*never* hunger—*never* thirst."—τὸν ἄρτον τοῦτον, this bread) They still suppose that His speech is concerning the nutriment of the body; and it is this that they seek: ver. 26, "Ye seek Me—because ye did eat of the loaves."

35. Ἐγώ εἰμι, I am) To those who seek Him, He offers Himself immediately.—τῆς ζωῆς, of life) Both living, ver. 51, and life-giving, ver. 54, "Whoso eateth My flesh, and drinketh My blood, hath eternal life."—ὁ ἐρχόμενος πρὸς με, he who cometh to Me) So ver. 37, 44, 45, 65. The parallel expression to it follows presently, ὁ πιστεύων εἰς ἐμέ, he who believes on Me [ch. vii. 37, 38, quoted above].—οὐ μὴ πεινάσῃ, shall not hunger) Understand πῶποτε, ever, from the end of the verse.—οὐ μὴ διψήσῃ, shall not thirst) He touches on that, which

subsequently He handles more fully, as to drink, ver. 53, etc.: "My blood is *drink* indeed" [ver. 55].

36. Εἶπον ὑμῖν, *I said unto you*) He said so, ver. 26, "Verily, verily, I *say* unto you, ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves." As I said that you were, saith He, such ye still are: Ye [also] both have seen Me, (and have not believed: ye see,) and (yet) believe not. Hereby is refuted what they had said at ver. 30: Do [some sign] that we may see it, and we will believe.

37. Πᾶν) *all*. A most weighty word, and, in comparing with it those things which follow, most worthy of consideration; for, in the discourses of Jesus Christ, what the Father hath given to the Son Himself, that is termed, both in the singular number and neuter gender, *all* [omne]: those who come to the Son Himself, are described in the masculine gender, or even the plural number, *every one* [omnis], or *they* [illi]. The Father hath given, as it were, the whole mass, in order that all whom He hath given, may be a unity [unum]: that *whole* the Son evolves individually [one by one], in the carrying out of the Divine plan. Hence that expression, ch. xvii. 2, that ALL which [πᾶν ὃ, omne quod] THOU HAST GIVEN Him, HE SHOULD GIVE THEM [ἀπόροις, eis] eternal life. In the Greek style of the New Testament, especially of John, wheresoever fastidious minds would say the construction was a solecism, an elegance truly divine, which to the Hebrews never seemed harsh, is usually found to lie beneath. That remark especially holds good of this passage. It is owing to it that this 37th verse has two members, which are presently handled, the same words being repeated; and indeed the former of the two, at ver. 38, 39, where the all [πᾶν ὃ δέδωκε, omne, etc.] is mentioned in conjunction with the Father; the second member, at ver. 40, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life;" where the *every one* [πᾶς, omnis] is mentioned in conjunction with the Son. The former, by means of the ὅτι, for [ver. 38], and the latter, by means of the γάρ, for [ver. 40: ὅτι is the common reading; but γάρ, ABCDabc Vulg.], are connected with ver. 37.—δίδωσι μοί, giveth Me) by means of that drawing, ver. 44, "No man can come unto Me, except the Father, which hath sent Me, draw him." The present tense. Afterwards the past, ver. 39, "This is the Father's will,—that of all which He hath given Me, I should lose nothing," with reference to their preservation. The Father giveth to the Son: the Son

*chooseth*, i.e. gives as it were to Himself; ver. 70, "Have I not chosen you twelve?" Believers are given; it is given to believers; ver. 32, 65, "My Father giveth you the true bread from heaven.—No man can come unto Me, except it were given unto him of My Father."—*πρός ἐμέ*) The emphasis rests on this; in other places it is usually written *πρός με*.—*ἔξει*) *shall come*. It is only that all [which the Father giveth Me] which shall come unto Me. Jesus speaks those things, which [such—as] if the Jews would receive, they would be believers in reality: and, after their unbelief has been brought home to them, He now offers them faith: and what He had before spoken under a figure, He now declares plainly.—*οὐ μὴ ἐκβάλω ἔξω*, *I will not cast out*) This signifies not merely the first reception, but the lasting preservation, through all changes and progressive steps in their course, even up to the resurrection—that goal, which takes for granted all things anterior to it; ver. 39, 40, "This is the Father's will, that—I should lose nothing, but raise it up again at the last day;—that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise Him up, etc.;" ver. 44, 54. There is a Litotes [the meaning is stronger than the literal words]: *I will not cast him out*, but by all means will preserve him; ch. x. 28, etc., "They shall never perish, neither shall any pluck them out of My hand. My Father, which gave them Me, is greater than all; and none is able to pluck them out of My Father's hand:" a passage which closely corresponds to the passage here. Comp. *ἔξω*, *out*, ch. xv. 6, "Cast forth as a branch, and is withered;" *ἐβλήθη ἔξω*.

38. *Καταβέβηκα*, *I came down*) This speech in many things flows from His personal union with the Father. For *His descent from heaven* refers to the nature which He had, prior to His birth from Mary according to the *flesh*.

39. *Δέ*, *moreover*) *The will* of the Father, mentioned in ver. 38, is more fully declared in this ver.—*τοῦ πέμψαντός με Πατρός*—40, *τοῦ Πατρὸς τοῦ πέμψαντός με*, *of Him who hath sent Me, even the Father—of the Father, who hath sent Me*) Such is the oldest reading. [Da Vulg. and Rec. Text read *τοῦ πέμψαντός με Πατρός*, at ver. 39; but ABDTLc Hilar. 238, omit *Πατρός*. At ver. 40, BCDLT read *τοῦ Πατρὸς μου*: A and Rec. Text read *τοῦ πέμψαντός με*. Vulg. as Beng. reads both: *patris mei, qui misit me.*] At ver. 39, mention is made of His *being sent*; and at ver. 40, the name of *the Father* is appropriately placed first: for in ver. 39, on comparing it and ver. 38 together, *the sending* properly corresponds to *the will* of the

Father; but at ver. 40, the name of *the Father*, and the name of *the Son*, properly refer to one another. [*The correlatives are, at ver. 39, the sending (of the Father), and the care of Christ (to lose nothing of all given to Him); and at ver. 40, the will of the Father, and salvation in the Son.*—Not. Crit.] The chief varieties of readings noticed in *the introduction* do not affect the main argument of this note.<sup>1</sup>—*πάν, all*) See note on ver. 37.—*δέδωκέ μοι, hath given Me*) They are given to the Son, to whomsoever faith is given. Comp. the following ver., “Every one which seeth the Son and believeth on Him.”—*μὴ ἀπολέσω, I should not lose*) To this *losing* [loss of the soul] is opposed *everlasting life*, ver. 40: ch. iii. 15, etc., “That, whosoever believeth in Him, should not *perish*, but have *eternal life*.”—*ἐξ αὐτοῦ*) of it, of all that, which the Father hath given to Me.—*ἀναστήσω, raise it up again*) to life, ver. 33, “He that—giveth life unto the world.” So ver. 40, 44, 54. This [the resurrection] is the ultimate limit, beyond which there is no danger. The Saviour engages to guarantee all things anterior to it. He gives a *sign* in this ver. and ver. 62, “What and if ye shall see the Son of man ascend up where He was before?” but a sign that was to be hereafter, whereas the Jews were importuning Him for a present sign; ver. 30. *The resurrection*, which presupposes *death*, is often here mentioned, because the Lord Himself was still *about to die* and *rise again*: comp. note, ch. xi. 25, “I am the resurrection and the life,” etc. But afterwards the apostles set before believers rather His glorious coming again.

40. Τοῦτο γάρ—Πατρός, for this—of the Father) See notes on ver. 37, 39.—*ὁ θεωρῶν καὶ πιστεύων, who seeth and believeth*) The Jews were then *seeing*, but not *believing*, ver. 36, “Ye also have seen Me, and believe not.” Those who beheld Christ had a great opportunity for believing; and those of them who believed had a pre-eminent degree of blessedness. Matt. xiii. 16, “Blessed are your eyes, for they see.”—*ζωὴν αἰώνιον, everlasting life*) even before the last day, of which the mention here follows *immediately subsequent*: as also at ver. 54, “hath *eternal life*; and I will raise him up at the last day.” Human reason transposes the order of these two.—*ἀναστήσω, I will raise up again*) The Future, as at ver. 44, and ch. xv. 8, “bear much fruit: so shall ye be My disciples.”—

<sup>1</sup> For at the margin of Ed. 2 (to which the Germ. Vers. corresponds) it is recommended that, in ver. 39, the word *πατρός*, should be omitted, and, at ver. 40, that the reading *πατρός; μεν* should be substituted for the reading *τοῦ πειμύαντι; με*.—E. B.

*ἑγώ, I*) This pronoun, which was not employed at ver. 39, is now employed: there the preceding verb is also in the first person [that of all—I should lose nothing]; but here, in the third person [that every one which—believeth—may have everlasting life], as ver. 44, 54.

41. Ἐγόγγυζον, *began to murmur*) Jesus however was aware of it [though not spoken aloud]: ver. 43, “Murmur not among yourselves.”—ὁ ἄρτος, *the bread*) They take hold of the language of His, that was *allegorical*: they neglect the explanation, which was added in *plain* words.

42. Οἶδαμεν) *we are personally acquainted with* [novimus], or rather, *we know about* [scimus]. Joseph was dead; but the remembrance of him remained.—πῶς, *how*) So ver. 52, “How can this man give us His flesh to eat?”—οὕν, *then*) On this very account they ought to have thought, that there was in Jesus something higher [than what outwardly appeared].

44. Οὐδεὶς, *no man*) Jesus is wont, before that He removes error out of minds, to convict the perverse disposition itself of those who so err. This is His aim, ver. 44-46: and at the same time, after having passed without notice that which was unseasonable in the interruption on the part of the Jews, and having stilled their murmuring, ver. 43, He in continuation discusses those very truths, which He spake at ver. 40. Nor, however, does He omit to confirm His descent from heaven: He only does not reply to the question, How?—οὐδεὶς δύναται, *no man can*) The Jews were relying on their own powers: this Jesus refutes, and teaches them of the need of observing the drawing of the Father.—ἔλθεῖν πρὸς με, *come to Me*) To come to Christ, is, by faith to attain to and recognise His heavenly mission, and to commit one’s self to Him.—ἰὰν μὴ, *unless* [except]) He therefore doeth aright who cometh to Me, saith Jesus: for by the very fact of coming, He is following the drawing of the Father.—ἐκύσθη, *shall have drawn*) The Father hath sent the Son to us; and draws us to the Son, by the power of His love making us hear and see. See following ver., “Every man that hath heard and learned of the Father, cometh unto Me;” and 65, “No man can come unto Me, except it were given him of My Father.” [It is one and the same thing, the expression which is used, to give us to the Son, or to give to us (grace) that we may come to the Son, ver. 39, “All which He hath given Me.”—V. g.] An instance of such a drawing is given in the case of Peter, ver. 68. “Lord, to whom shall we go? Thou hast the words of eternal life:” in the case of Paul, Gal. i. 15, “It pleased God, who sepa-

rated me from my mother's womb, and called me by His grace." The same word occurs in the Septuag., Song of Sol. i. 4, *ἔλκυσάν σε*, [Engl. Vers.] "*Draw me, we will run after Thee;*" Jer. xxxi. 3, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee" [in Septuag. ch. xxxviii. 3, *ἔδραξά σε εἰς οἰκτερίημα*].

45. Γεγραμμένον, *written*) He refutes the Jews who abused *Scripture*, ver. 31, "Our fathers did eat manna, as *it is written*," etc.—*καὶ ἔσονται πάντες διδασκοὶ τοῦ Θεοῦ*) Isa. liv. 13, Septuag. *καὶ πάντα τοὺς υἱούς σου διδασκοὺς Θεοῦ*: "All thy children shall be taught of the Lord," [Engl. Vers.]—*πάντες*, *all*) Hence is inferred presently after the *every one* [*πᾶς*, that hath heard, etc.]—*διδασκοὶ τοῦ Θεοῦ*, *taught by* [of] *God*) Comp. presently after, *παρά*, 'from' [of]. The correlatives are, *every one who hath heard and learned*; and [all] *taught*. The former implies the act [of learning]: the latter, the habitual state resulting from the former.—*πᾶς*, *every one*) and he alone.—*παρά*) *from* [of] the Father, concerning the Son. Matt. xi. 27, "No man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him."

46. *ὄχ ὅτι*, *not that*) By the addition of this declaration it is intimated, that the Father is heard then only, when the Son is heard; and that He is seen then only, when the Son is discerned: ch. xiv. 9, [Jesus to Philip] "He that hath seen Me, hath seen the Father."—*ἑώρακεν*, *hath seen*) Understand, *and hath heard*. Comp. the preceding verse, *who hath heard* (and hath seen). But because *to see* is a more intimate perception than *to hear*, the *seeing* is with elegant propriety ascribed to the Son, the *hearing* to the believers. Comp. ch. i. 18, "No man hath *seen* God at any time; the *only-begotten Son*, etc., hath declared Him."—*ὁ ὢν παρά τοῦ Θεοῦ*, *He who is from God*) So ch. vii. 29, "I know Him, for I am from Him, and He hath sent Me."

47. Ἐγγει) *hath*. Present. Where the bread of life is, there life is; even before the last day, ver. 40.

49. Οἱ πατέρες, *your fathers*) concerning whom ye have spoken, ver. 31, "Our fathers did eat manna," etc.—*ἡμῶν*, *your*) *Your*, He saith, not *our*: by which very expression He shows, that He has a higher descent than they had supposed; ver. 42, "Is not this Jesus, the son of Joseph?"—*ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ*, *did eat manna in the wilderness*) Their own very words are retorted on the Jews; see ver. 31.—*καὶ ἀπέθανον*) *and yet they died*, and that by a terrible death.

50. ὅτις, *this*) namely, *bread*.—τίς, *a man*) any one who pleases.—καὶ μὴ ἀποθάνῃ, *and may not die*) namely, in a spiritual sense, as this food refers to spiritual life: there being attached thereto also the resurrection of the body.

51. ὁ ζῶν, *the living*) This participle acts both as a means of giving increased weight to His speech, and as a declaration, by which it is shown that His speech is not concerning ordinary bread.—δώσω, *I will give*) ought to be read.—ἡ σὰρξ μου, *My flesh*) A new step in the discourse. The δὲ ἐπιτατικόν [intensive], *indeed*, and the *I will give* in the Future, are in accordance with this: for heretofore there had been no mention made in this discourse of *flesh*; then at ver. 53, also of *blood*. The Father giveth *the true bread*, ver. 32, which is Christ Himself: ver. 35, “I am the bread of life.” Christ giveth *the living bread*, His own flesh. The portion of the discourse concerning *the bread* is rather allegorical, in accommodation to the miracle that precedes it: that concerning *the flesh and blood* is literal.—ὑπὲρ τῆς τοῦ κόσμου ζωῆς, *for the life of the world*) and so, for many, Mark xiv. 24, “This is My blood of the New Testament, which is shed *for many*.” Jesus framed His words so skilfully, that immediately at the time, and at all times subsequently, they would indeed apply in their strict literal sense to the spiritual enjoyment of Himself; and yet that afterwards the same words should by consequence be appropriate to express the most august mystery of the Holy Supper, when that should be instituted. For He applied to the Holy Supper<sup>2</sup> the thing itself which is set forth in this discourse; and of so great moment is this sacrament, that it may readily be thought possible that Jesus, as He foretold the treachery of Judas at ver. 71, and His own death in this ver., so also foretold, one year before, the institution of the Holy Supper, concerning which He most surely thought within Himself whilst speaking these words: and with this object, in order that the disciples might afterwards remember His prediction. The whole of these words concerning His flesh and blood have in view the passion of Jesus Christ, and along with it the Holy Supper. Hence arises the separate mention of *the flesh* and of *the blood* so invariably:

<sup>1</sup> However both the margin of both Editions, and the Germ. Vers. imply that the reading ἢ ἐγὼ δώσω is of doubtful origin.—E. B. BCDTabc Vulg. omit it. Rec. Text has it, with Orig. I,244de: but Orig. elsewhere omits it.—E. and T.

<sup>2</sup> “Contulit in S. Cœnam;” He conferred on the Holy Supper in the case of the worthy receiver the actual partaking of Himself spiritually.—E. and T.



for in His passion the blood was drawn out of His body, and the Lamb was thus slain.

52. Ἐμάχοντο, *began to strive*) They now did not merely murmur, as at ver. 41.—οἱ Ἰουδαῖοι, *the Jews*) The successive steps are to be observed: *the Jews*, in this place; *the disciples*, ver. 60, 66, “This is a hard saying; who can hear it?—Many—went back and walked no more with Him;” *the apostles*, ver. 67, [Jesus to the Twelve] “Will ye also go away?”—πῶς, *how*) The *How* they repeat here again: comp. ver. 42, “How is it that He saith, I came down from heaven?” To neither the one nor the other *how* does Jesus reply, but proceeds with His own discourse, and saith, *Thus it must be*: ver. 53, “Except ye eat the flesh of the Son of man, etc., ye have no life in you.”—τὴν σάρκα, *the flesh*) Again they fasten on that statement, as being the one which seemed to them especially hard.

53. Ἐὰν μή, *if you do not*) The Jews were questioning as to the possibility: Jesus replies as to the necessity: for in fact the latter infers the former.

55. Ἀληθῶς, *truly*) This affirmation is opposed to the doubt of the Jews.—βρωσις· πίσις) *Food, drink*, by which the believer is as truly fed, as food and drink feed the bodies of men, ver. 56, at its close, “He that eateth My flesh, etc., dwelleth in Me, and I in him.”

56. Ὁ τρώγων, *he who eateth*) He who eateth, and that which is eaten, in very deed are intimately joined together.

57. Ἀπέστειλέ με, *hath sent Me*) To this is to be referred the [corresponding clause in the Apodosis] καὶ ὁ τρώγων με, *so also he who eateth Me*, through faith. *The meat* of Jesus was to do the will of Him by whom He was sent, ch. iv. 34; *the meat* of the believer is, to eat Christ, and to feed on Him, by the will of the Father.—καὶ γὰρ, *and I*) The *us* has its Apodosis in that clause, *so also He who eateth Me*.—διὰ τὸν Πατέρα, *on account of the Father* [Engl. Vers. ‘by,’ not so correctly]) For I am in the Father.—καὶ) *So also*.—ὁ τρώγων με) *He who eateth Me*, who live [ζῶ]; [this he does] through faith: ver. 29, “This is the work of God, that ye believe on Him whom He hath sent;” 35, “He that cometh to Me shall never hunger, and he that believeth on Me,” etc.; 40, 64. In this point of view, inasmuch as the Father hath sent His Son, we eat His flesh and believe in Him.

58. Ὁ ἑαυτὸς, *this*) that is, *I Myself*, ver. 57.—ὁ ἄρτος, *the bread*) His discourse goes back to those things which were set forth in ver. 32, “My Father giveth you the true bread from heaven.”

59. Ἐπείν — διδάσκων, *He spake — teaching*) Comp. ch. viii. 20,

“These words *spake* Jesus, as He *taught* in the *temple*” [as here in the synagogue]; vii. 28.

60. Σκληρότης, *hard*) There are no doubt many things which the carnal nature cannot but shrink from in this discourse, which is, if considered by itself, a most delightful one. His discourse is difficult, not hard [harsh]: whereby the evil are deterred; but genuine disciples are proved, disciplined, and established. Hardly anywhere can you see a passage where the Lord spake more sublimely, even when apart from the multitude with His apostles. Let us receive it with pious admiration!—τις δύναται, *who can*) Very differently Peter thought, ver. 68, “Lord, to whom shall we go? Thou hast the words of eternal life.”—αὐτοῦ, *Him* [Engl. Vers. *it*]) They seem to mean this: *who can hear Jesus?* Comp. ch. x. 20, “He hath a devil, and is mad. Why *hear* ye Him?” This is the head and crowning point of their misery, to refuse to hear.

61. Ἐν ἑαυτῷ, *in Himself*) without any external informant.—τοῦτο ὑμᾶς σκανδαλίζει; does this offend you?) Enallage [change of form of expression]: that is [He means], *whether are ye offended at this truth?* The passion of Christ was “to the Jews a stumbling-block.”

62. Ἐὰν οὖν, *if then*) εἰ, *if*, has as the Apodosis to be understood, *what shall be?* [Engl. Vers. *what* and *if*, etc.] That is, there are far greater things, which will follow: if ye do not believe this, how would you believe those things, if I were to tell you them? (A similar passage occurs, ch. iii. 12, “If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?”) And yet, when ye shall see that, ye will acknowledge that the things which I have spoken are true; and ye will wonder, not at My doctrine, but at your own slowness of comprehension: ch. viii. 28, “When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things;” Matt. xxvi. 64, “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”—ἀναβαίνοντα, *ascending*) See on ch. iii. 13, note, “No man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven.”—τὸ πρότερον, *previously*) before that He descended.

63. Τὸ πνεῦμα, *the spirit*) It is not the Godhead alone of Christ, nor the Holy Spirit alone, which is meant, but universally *the Spirit*, in contradistinction to *the flesh*. *That, which is spirit, is life-giving.*

—ἡ σὰρξ, *the flesh*) His speech is not in this passage concerning the corrupt flesh, concerning which no one doubts, but that it profits nothing: nor yet does Jesus take away from His own flesh the power of giving life; otherwise He would set aside His whole discourse, just delivered, which for certain refers to His flesh, ver. 51, 53–56, as also the whole mystery of the incarnation: but the sense is, *mere flesh profiteth nothing*, namely, such as the Jews were supposing that flesh to be, of which Jesus was speaking. Comp. 2 Cor. v. 16, “Though we have known Christ *after the flesh*, yet now henceforth know we Him no more.” He speaks supposing a condition, and that supposed condition an impossible one, *if He were mere flesh*; as also He speaks [supposing a contingency impossible to arise], ver. 38, as to His own will, “I came not to do Mine own will, but,” etc. Comp. note on ch. v. 31, 19, 22. The flesh is the vehicle of all Divine life-giving virtue, in the case of Christ and of believers; and Christ, after He was put to death in the flesh, and quickened in the Spirit, especially put forth His efficacious power; 1 Pet. iii. 18, “Christ suffered for sins—that He might bring us to God, being put to death in the flesh, but quickened by the Spirit;” John xii. 24, “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;” xvi. 7, “If I go not away, the Comforter will not come; but if I depart, I will send Him unto you.”—οὐκ ὠφελεῖ οὐδέν, *profiteth nothing*) for quickening. Where the life is not from God, there no real profit is derived.—ταῖς ῥήμασι *the words*, and the things comprehended in them. The correlatives are, *the words* and *to believe*: ver. 64, “Some of you—*believe not*.”—ἐγὼ εἰρηκῶ, *I have spoken*) He does not say, *I speak*, but *I have spoken* [Engl. Vers. loses this, “I speak”]. For already they were disaffected towards [turned away from] Him, ver. 60, 61.—πνεῦμα, *spirit*) although they [the words] speak of *the flesh*.—καὶ, *and*) and so therefore.

64. ἄλλ' εἰσίν, *but there are*) With yourselves rests the blame.—τινές, *some*) who also disturb the faith of others.—οὐ πιστεύουσιν, *do not believe*) and so therefore distort into a carnal sense what has been spoken in a spiritual sense.—ἐξ ἀρχῆς, *from the beginning*) The very time of this discourse is marked, although Jesus, even before that time, had always *known* what was about to be. This discourse was delivered a year before His passion; but the choice of the twelve apostles did not precede this discourse by a whole year. Therefore it was at that time *a beginning*.—τίς, *who in particular*) out of the larger number of His disciples.—καὶ τίς, *and who*) out of the

twelve disciples. Judas therefore was then already cherishing that unnatural feeling, from which subsequently his treachery took its rise. Even then he did not believe, and, along with many other disciples, took offence at the discourse of Jesus. The bad are soon bad; the good are soon good.<sup>1</sup> John has diligently marked the successive steps in the deadly wickedness of Judas, ch. xii. 4 [His covetous objection made to the pouring out of the ointment on the Lord by Mary]; xiii. 2, 27, "Satan entered into him;" xiv. 22; and entertained an especial antipathy towards him.

65. Δεδομένον, *given*) by the drawing of grace.

66. Πολλοί, *many*) By this means their number was cleared of the unworthy, and made the more select [and this, *in the very place* (*Capernaum we may suppose*) *in which He had sojourned previously for the longest time.*—Harm., p. 337]. A promiscuous multitude is not of so much consequence as is sincerity. [*This was a most severe purification.*—V. g.]

67. Τοῖς δώδεκα, *to the twelve*) John takes for granted their names, and the very appellation *Apostles*, as known from the other evangelists.—μὴ καὶ ὑμεῖς, *whether will ye also*) It was not far from being so. It was well that it [the decision] rested on [was confined to] this point of time. Otherwise Judas might have carried away the rest with him.—Θέλετε, *will ye?*) Jesus compels no man, and by this very circumstance attaches His own the more closely to Him.

68.<sup>2</sup> ῥήματα, *the words*) The disciples, even though as yet they do not comprehend the special principles of the discourses of Christ, yet hold the general foundation. A most noble instance of implicit faith, involved in the explicit faith [faith involved in the faith evolved].<sup>3</sup> The whole of the phraseology, *the words of eternal life—we have believed—the Son of God*, is repeated from ver. 63, 64, 65.<sup>4</sup> So Martha, ch. xi. 27, upholds her faith in Jesus Christ, although she did not as yet perceive the grounds and bearings of the resurrection. [In answer to Jesus, "I am the resurrection and the life," etc., she replies, "I believe that Thou art the Christ, the Son of God, which should come into the world."]

<sup>1</sup> *i.e.* Good and evil soon develop themselves in their respective characters.—E. and T.

<sup>2</sup> πρὸς τίνα, *to whom*) It is a blessed thing for that man, into whose mind, if even it should see the door open, nothing whatever else glides in.—V. g.

<sup>3</sup> *i.e.* Universal faith *implied* in the faith *expressed* by Peter.

<sup>4</sup> To which therefore Peter alludes, contrasting the Twelve with the unbelievers.—E. and T.

69. Ἡμεῖς, *we*) whatsoever others may determine on.—πεπιστεύκαμεν καὶ ἐγνώκαμεν, *we have believed and known* [“are sure,” Engl. Vers.] From the words of Jesus, *knowledge* follows *faith*: 2 Pet. i. 5, “Add to your faith virtue, and to virtue knowledge.” They are astray who demand *knowledge* first: it follows *faith* and obedience: ch. vii. 17, “If any man will *do* His will, he shall *know* of the doctrine.” *We have known*, that is, we have it as a sure and certain truth.

70. Τοὺς δώδεκα) The article has great force.—ἐξ ἐλ. ἐξάμην, *I have chosen*) There is therefore a *kind of election*, from which one can fall away.—ἐξ ὑμῶν, *of you*) from among so few.—εἷς, *one*) This indefinite disclosure excited all the others, and proved the truth of their confession, as made by Peter, but excluded Judas, although not contradicting that confession. Here was the point where Judas ought to have repented. [*The wretched man had been offended*, ver. 61, (Jesus had said to the *murmuring disciples*) “Doth this offend you?” *Wherefore that exclamation of Peter*, “To whom shall we go?” *did not after this square with his views*. He did *no doubt* go, but it was to the chief priests.—V. g.]—διάβολος, *the devil*) not merely evil to himself, but even dangerous to others.

71. Σίμωνος, *of Simon*) The other evangelists are silent as to what name the father of the traitor bore: John supplies it. The article is opposed to the reading, Ἰσκαριώτην: for in that case it would be Ἰούδαν Σίμωνος τὸν Ἰσκαριώτην, not τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην. The article is placed between the name and surname. I have mentioned at Matt. x. 4, but not approved of, the derivation given by *Ludovicus de Dieu*. Both Judas and his father had the surname of *Iscariot*. [BCL read τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου: Rec. Text, Ἰσκαριώτην. Dab has Σκαριώ.]

## CHAPTER VII.

1. Περιεπάτει, *was walking*) for several months after His second passover [mentioned at ch. vi. 4].—οἱ Ἰουδαῖοι, *the Jews*) who believed not.—ἀποκτεῖναι, *to kill*) [through the hatred which they had conceived against Him, from as far back as the *Protocost of the previous year* (ch. v. 18, “because He had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God”), and which revived at this feast of *Tabernacles*, and subsequently

blazed out more furiously.—Harm., p. 352]; ver. 19, “Why go ye about to kill Me?” 30, 44; viii. 40, 59, “Then took they up stones to cast at Him; but Jesus hid Himself.”

3. Οἱ ἀδελφοί, *His brethren*) cousin-germans.—μετὰβηθι, [*depart pass over*] to sojourn there.—ἐντεῦθεν, *hence*) from this obscure place in Galilee.—εἰς τὴν Ἰουδαίαν, *into Judea*) They send away the Messiah from Galilee to Judea; and then, from Judea to Galilee, ver. 52.<sup>1</sup>—καὶ οἱ μαθηταὶ σου, *Thy disciples also*) By this very expression they show, that they are not His disciples, ver. 5. There were many disciples of Jesus in Judea, especially at the feasts.—θεωρήσωσι, *may see*) at the feast, in Jerusalem.

4. Καὶ ζητεῖ, *and seeketh*) An affirmative assertion, as is clear from the verb *manifest* [Thyself], which is inferred from this clause. *No man* includes in it *every man* and *not*: *every man* belongs to both parts of the sentence: *not*, to the former part; in this sense, Every man, who doeth anything, doeth it not in secret, *but* so as that he seeks *himself* to be known openly. Καί, *and*, for *but* [and yet], as frequently. The figure Diasyrmus [teasing, as if He managed His affairs carelessly].—αὐτός, *himself*; in antithesis to that, which he himself doeth: so, corresponding to this, σεαυτόν, *Thyself*, follows in the next clause.—εἰ, *if*) This particle often has more, not less weight, than *when*.<sup>2</sup>—ταῦτα, *these miracles, which Thou doest*.—τῷ κόσμῳ, *to the world*) to all. Seek a larger theatre of action, say they, especially at the feast time.

5. Οὐδέ, *not even*: so few they were that believed! Not except by Divine succours was faith in Jesus of Nazareth established: the very members of His family were opposed to Him.

6.<sup>3</sup> Πάντοτε, *always*) There is no need that your time *should come* at last.

7. Ὁ κόσμος, *the world*) concerning which [they had said], at ver. 4, “Show Thyself to the world.”—ὑμᾶς, *you*) as being of the world.—ἐμέ, *Me*) Comp. v. 1, “The Jews sought to kill Him.”—μισεῖ, *it hateth*) So also men regard the followers of Christ either with the greatest love, or else with the greatest hatred. Those who please

<sup>1</sup> “Out of Galilee ariseth no prophet.” Beng. means, that after first requiring Him to go from Galilee into Judea to prove His Messiahship, when He had gone there, they sent Him back to Galilee, rejecting His claims, just because He had come from Galilee.—E. and T.

<sup>2</sup> *Since*, εἰ, joined to the Indicative.—E. and T.

<sup>3</sup> ὄπω, *not yet*) Jesus was aware that at the commencement of the feast, the hatred would be besides more violent than after an *interval of some days*.—V. g.

all men at all times, ought deservedly to look on themselves with suspicion.—μαρτυροῦν, *I testify*) The especial work of the Christ. It was thus He had testified, ch. v. 33-47.—πονηρά, *evil*) springing from the Evil One; 1 John v. 19, "The whole world lieth in wickedness." [*That the works of the world are evil, the men of the world themselves all confess; but there is no one that does not try to except himself. There is to be added the detestable evil, hypocrisy; namely, they wish to appear very far removed from hatred towards Jesus Christ.—V. g.*]

8. Οὐκ, *not*) I do not now go up with you (ver. 10, When His brethren were gone up, then went He also up), as you advise, *that I may be seen* in the highway and in the city. For which reason He abode [*still in Galilee*], ver. 9. Ἀναβαίνω, *I go up*, is to be taken strictly in the present. Comp. οὐκ, *not* [= not yet], at Matt. xi. 11 [οὐκ ἐγγήγερται—μείζων Ἰωάννου], where also the past tense ought to be understood in its strict sense. So οὐ, *not*, for οὐπω, *not yet*, Mark vii. 18, "Are ye so without understanding? Do ye not (yet) perceive that," etc.; οὐ νοεῖτε ὅτι: comp. Matt. xv. 17 [where Beng. with Rec. Text reads οὐπω. But BDZ read οὐ νοεῖτε ὅτι]. He who was not present on the first day of the feast, was likely to be thought not present at all. The Lord afterwards went up to the feast, but as it were *incognito*, and not so much to the feast, as to the temple: ver. 10, "not openly, but as it were in secret;" 14, "Jesus went up into the temple and taught." There was now but one going up, in the proper sense, set before the Lord, namely, that at the passover of His passion: it is concerning this that He speaks in an enigmatical way.—ὁ καιρός, *time* [season]) Wisdom observes carefully the [right] time. His speech at ver. 6, "My time is not yet come," refers to His time for going up to the feast; but in this verse, as it seems, it refers to His time of suffering: comp. v. 30, "No man laid hands on Him, because His hour was not yet come." This journey to the Feast of Tabernacles was His last journey but one to Jerusalem.

9. Ἐμεινεν, *He abode*) He did not wish to go up with those who were not believers: He did not, however, avoid attending the feast itself on account of them.

10. Ὡς, *as*) This particle has here the force, not of comparing, but of declaring.

11. Ἐκεῖνος, *He* [emphatic]) Truly no feast is a feast without Christ.

12. Γογγυσμός, *murmuring*) Their speech not venturing to break

out into open expression on either side [*for* or *against* Him]. Comp. ver. 13, “No man spake openly of Him for fear of the Jews.” The same word is used, ver. 32, “The Pharisees heard that the people *murmured* such things concerning Him.”—ἐν τοῖς ὄχλοις—τὸν ὄχλον) *in turbâ—turbas*. So the *Latin*, interchanging the plural and singular number. [Ἐν τοῖς ὄχλοις is the reading of BT and Rec. Text; τῶν ὄχλων of *Dabç Vulg.* τὸν ὄχλον in BDT Rec. Text; ‘populum,’ *abc*; ‘turbas’ in *Vulg.*] The plural agrees with the fact, that there was *much murmuring*: on this and on that side there was a number of persons speaking concerning Jesus. The singular agrees with the opinion as to His deceiving *the rabble* [mob].—οἱ, *some*) from Galilee most especially, as is evident from the subsequent antithesis, *of the Jews* [ver. 13].

14. Μεσοῖστος, *in the middle*) This Feast of Tabernacles is described at large: The beginning of it at ver. 10, etc., the middle of it in this verse, and the end of it, ver. 37, “In the last day, that great day of the feast.” The feasts were good opportunities for edification.—ἀνέβη, *He went up*) The first day of the feast had been the 11th day of October, as I have observed in the *Harmon. Evang.* p. 85 (Ed. ii. p. 140), and so the third day of the week [Tuesday]; for on that twenty-ninth year of Dion. the Sunday letter was B. Therefore the Sabbath fell in *the middle* of the feast; and on a Sabbath day the audience was a crowded one, beyond that on all the other days of the middle of the feast, and His speech concerning the Sabbath was seasonable, ver. 22, “Ye on the Sabbath day circumcise a man. If a man on the Sabbath, etc., are ye angry with Me because,” etc.—εἰς τὸ ἱερόν, *into the temple*) straightway, so as that He did not turn aside anywhere else first.<sup>1</sup>

15. Γράμματα, *letters*) *i.e.* [literary] studies. For He was teaching, ver. 14.—μὴ μεμαθήκως, *without having learned*) He had had no occasion for a school. It was the very characteristic of the Messiah.<sup>2</sup>

16. Οὐκ ἔστιν ἐμή, *is not Mine*) not acquired by any labour on My part *in learning*.—τοῦ πέμψαντός με, *who sent Me*) For this reason, saith He, that I should learn after the manner of men: The Father hath taught Me: ch. viii. 28, “As My Father hath taught Me, I speak these things.”

17. Ἐάν τις, *if any man*) A most reasonable and most joyful condition. Understand *therefore*. The doctrine of the Father and the

<sup>1</sup> He made straight for the temple first of all.—E. and T.

<sup>2</sup> To teach and preach, without human “learning,” as the anointed Prophet—E. and T.



doctrine of the Son are one and the same. He, then, who is conformed to the will of the Father, shall know of the doctrine of the Son.—Ἰέλ.η.—Ἰέλ.η.μα, *wills—the will*) A sweet harmony. The heavenly will first stirs up [awakens] the human will: then next, the latter meets the former.—Ἰέλ.η.μα, *the will*) known from the prophetic Scriptures.—ποιεῖν, *do*) A most solid method of gaining the knowledge of the truth.<sup>1</sup>—γνώσεται, *he shall know*) he will exert himself to know; or rather, he will attain to this, that he shall know; comp. ch. viii. 12, “He that followeth Me, shall not walk in darkness, but shall have the light of life;” 28, 31, 32, “If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth;”

<sup>1</sup> *I cannot in this place but make some reply to those remarks which the celebr. D. Ernesti makes in the Bibl. th. Noviss. T. II. p. 130, etc. No one truly ever denied that some knowledge of the truth is required in him whose will is to be bent to better things. For instance, in this very passage, which is at present under discussion, Christ appeals to His doctrine, which had been set before the Jews. But what, I would ask, was the cause that they were not able more fully to know and embrace it as divine? Either I, for my part, have no discrimination at all, or else their perverse will was the hindrance that prevented them from being able to progress further in the knowledge of the Divine truth. I confess that I feel in no small degree distressed when I find that abuses are attributed to that sentiment, whereby it is believed that the knowledge of the truth is promoted by the existence of a good will [to obey it]. Ceteris paribus, the will is no doubt emended by the knowledge of the truth. But that, in its turn, a more intimate access to the truth is thrown open by the obedience of the will, both this very declaration of the Divine Saviour, and the whole of Scripture besides, openly testify. That most established axiom, that “the fear of the Lord is the beginning of wisdom,” is superior to all the subtlety of all the learned. Nor can I think that their design is one to be laughed at, who profess that they are engaged in this or that style of writing with the view rather of bending the will (fürs Herz, for the heart) than of informing the understanding (für den Verstand, for the intellect). A greater or less degree of knowledge, to wit, being supposed, it is altogether possible to happen, nay, even it ought to be the result, that the foolish in mind should be stirred up to weigh the momentous realities of truth, of which they were not altogether ignorant before, and to overcome in faith the obstacles in the way, by that declaration, “To Him that hath it is given.” He who so lays out the first, as it were, stamina of knowledge, that he establishes it as a fixed principle with himself to obey God, will soon outstrip in the knowledge of the truth, so far as it conduces to salvation, many who, however extensively learned, are unwilling to give themselves up as servants to God. Comp. not. on John vi. 69. x. 38. Nor am I ashamed to repeat that saying of Ambrose, “Do not understand, in order that you may believe, but believe, in order that you may understand. Understanding is the reward [wages] of faith.” Moreover with these remarks it will be of use now for the reader, who reverences God, to compare the remarks which our illustr. Lord Chanc., D. Reuss, has briefly but spiritedly written in the Elem. Theol. Mor. c. v. § 23, etc.—E. B.*

xii. 35, "Walk while ye have the light, lest *darkness* come upon you; for he that *walketh* in darkness *knoweth not* whither he goeth;" 45, x. 14, "I know My sheep, and am known of Mine;" Matt. vii. 24, "Whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man, which built his house upon a rock;" 1 Cor. viii. 3, "If any man love God, the same is known of Him." *To know the ways of the Lord is the privilege of those alone, who do righteousness.* Isa. lviii. 2, "They delight to know My ways as a nation that did righteousness." Comp. the future middle γνώσομαι, ch. viii. 28, 32, xiii. 7, 35, xiv. 20; Rev. ii. 23.—περὶ τῆς διδασχῆς, *concerning the doctrine*) The article has a relative force at ver. 16 [ἡ ἐμὴ διδασχῆ, *the doctrine, which is Mine*) ἐκ τοῦ Θεοῦ) *from God* and of God, ver. 16.

18. 'O) Most sure characteristics. A syllogism; He who speaks of himself, seeketh his own glory, being untrue and unrighteous; but Jesus doth not seek His own glory, but truly the glory of the Father, by whom He was sent. Therefore Jesus doth not speak of Himself, but is true and worthy of belief.—τὴν δόξαν τοῦ πέμψαντος, *the glory of Him, who sent*) Two things are here included; that He was sent; and that He seeks the glory of Him, who sent Him. The latter is the test of the former.—ὁῦτος) *he, and he only.*—ἀληθής) *true, and to be esteemed as true.*—ἀδίκια, *unrighteousness*) *falsehood*; comp. ver. 24 [Judge righteous judgment], *true, righteous.*

19. Μωσῆς, *Moses*) whom ye believe.—ὑμῶν, *to you*) not to me.—τὸν νόμον, *the law*) There is much mention of *the Law* made here; ver. 23, 49, 51; appropriately so: for שמחת תורה, *the joy of the law*, completed in the public reading of it, is on the day following the last day of the Feast of Tabernacles.<sup>1</sup> The eighth day, according to the different points of view, in which it was regarded, was either part of the Feast of Tabernacles, or a distinct feast. The former is the view of it, which holds good in John: and in the same feast, every seventh year, the Law used to be read: Deut. xxxi. 10, "At the end of every seven years, in the solemnity of the year of release, in the Feast of Tabernacles, thou shalt read this law before all Israel, in their hearing."—οὐδεὶς, *none*) Ye assail Me as guilty of

<sup>1</sup> This name, "The Joy of the Law," was given to the festival celebrated on the day after the last day of the Feast of Tabernacles. See Vitringa Synag. Vet. p. 1003. Comp. Nehem. viii. 17, 18. On the feast of tabernacles "there was very great gladness. And day by day, from the first day to the last day, he read in the book of the law of God. And they kept the feast seven days: and on the eighth day was a solemn assembly according unto the manner.—E. and T.

violating the law, ver. 21, etc. But yet ye all violate it.—τί με, *why me*) as though I had violated the Sabbath.—ζητεῖτε, *ye seek*) Ye seek to kill Me. Therefore ye fulfil not the law. Therefore ye do not the will of God. Therefore ye cannot reach the knowledge of My doctrine, because ye are altogether unlike Me, and hate Me.

20. Καὶ εἶπε, *and said*) At Jerusalem there seem to have been some lying in wait to kill Him, and others to have known the fact; ver. 25, “Then said some of them of Jerusalem, Is not this He, whom they seek to kill?” and those who speak here seem to have been farther removed from these, and yet not at heart better. Jesus shows that He has a deeper knowledge of them, and He penetrates them with this ray [of His omniscience].—δαίμόνιον ἔχεις, *thou hast a demon*) The foulest formula of reviling. Possessed, mad. They think, that the hidden design to murder Him could not have become known to Jesus Himself except through an evil spirit.

21. Ἐν, *one*) out of countless works, which ye know not [viz. *the miracle in the case of the man at the pool of Bethesda*.—V. g.]—ἐποίησα, *I have done*) on the Sabbath, ver. 23.—καὶ, *and*) Involves a relative force; I have done *one* work, which ye *all* wonder at. Since in the case of none other work of Mine ye perceive anything to censure; ye ought to have formed a favourable opinion of this *one* work also.—θαυμάζετε, *ye marvel*) accompanied with doubt. Such a marvelling, as in Acts ii. 7, 12, “They were all amazed and marvelled, saying—Behold, are not all these which speak Galilæans? And—they were *in doubt*.”

22. Διὰ τοῦτο, *on this account*) This is presently after explained by the ὡς ὅτι, *to wit, not because*: Comp. ch. viii. 47 [Ye therefore hear not—*God's words—because ye are not of God*; διὰ τοῦτο-ὅτι]; x. 17, “Therefore doth My Father love Me, *because*.” A similar expression occurs, Mark xii. 24, “Do ye not therefore err, *because ye know not the Scriptures*,” when the force of the particle ὅτι is hidden in the participle [μὴ εἰδότε].—ἔδωκεν, *gave*) Gen. xvii. [10; circumcision given as seal of the covenant between God and Abraham]. Ex. xii. 44, “Every man's servant—when thou hast circumcised him, shall eat *of the passover*. Lev. xii. 3, “In the eighth day the flesh of the foreskin—*of every man-child*, shall be circumcised].—ὡς ὅτι, *not because*) By this clause the dignity of circumcision is exalted, in respect to the Sabbath, than which it is older and therefore entitled to take the precedence.<sup>1</sup>

<sup>1</sup> *i. e.* Than the *Jewish Sabbath*; but the primitive Sabbath was instituted in Paradise, and is therefore ages older than circumcision.—E. and T.

23. Ἴνα μὴ, *that not*) but *that*,<sup>1</sup> so that the law may not be broken ; or else, without the law being broken thereby.—ὁ νόμος Μωσέως, *the law of Moses*) the law concerning the Sabbath, which is not violated by circumcision being performed on it.—ἐμοί, *at me*) as if I have broken the law concerning the Sabbath.—χολᾶτε, *are ye angry*) χόλος in Homer, as Eustathius observes, denotes also *a lasting anger*. This anger of the Jews had lasted now for sixteen months ; but it blazed out with a new paroxysm, when they saw Jesus.—ὅλον, *the whole* [man, body and soul. Eng. Vers. differently “every whit whole,” ὅλον ὕγιῃ]) It is not the whole body of the man, which is opposed to that part, which is circumcised ; for a consequence, in the case of an admission, does not proceed from less to greater, in this way, It is lawful to circumcise a part, therefore it is lawful to cure the whole body. But it is the whole man, body and soul, ch. v. 14,<sup>2</sup> whose healing is a benefit much greater, and, so much more becoming the Sabbath and sanctioned by the law, than the external act of circumcision regarded by itself, or even circumcision, even though it should be regarded as a sacrament. For circumcision is a mean : healing of the soul is an end. [*Besides circumcision is accomplished not without a wound ; healing therefore is more in accordance with the Sabbath.*—V. g.]—ἐποίησα, *I have made*) ἀποκρατοριζῶς, by supreme power.

24. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε, *judge not according to the appearance, but judge true judgment*) On that Sabbath, which fell among the days of the Feast of Tabernacles (the Sabbath moreover had fallen this year on the fifth day of the feast), there used to be read the book Ecclesiastes, a great portion of which is this very precept as to avoiding superficial judgment and holding to right judgment. [*It is also judging according to appearance, or (what is the same) according to the flesh ;* ch. viii. 15, “Ye judge after the flesh,” *when the letter is taken independently of the (spiritual) sense. Christ Himself judges according to truth.* Isa. xi. 3, 4, “He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears, But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth.”—V. g.]—τὴν) *The judgment that is true, is one.*<sup>3</sup> This is the force of the article.

<sup>1</sup> *Quin*, “whereby not ;” to prevent the law being broken.—E. and T.

<sup>2</sup> “Behold thou art made *whole* ; *sin* no more.” Implying a healing of the soul as well as body.—E. and T.

<sup>3</sup> Whilst false judgments are *many*.—E. and T.

25. Ἰεροσολυμιτῶν, *of the people of Jerusalem*) who knew what was going on in the city.

26. Παρέησις, *freely*) Ps. xl. 10, "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving-kindness and Thy truth from the great congregation."—ἀληθῶς, *truly*) The people might have doubted, whether the rulers would affirm, that Jesus is the Christ; but withdrawing themselves from this doubt, the people begin to affirm concerning that [supposed] affirmation.—ἔγνωσαν, *have they known*) in mind, and by word of mouth. [The ἀληθῶς before ὁ Χριστός in the Rec. Text is omitted in BDLTabc Vulg.]

27. Ἀλλά, [howbeit], *but*) They believed in human authority, in rejecting Christ: they notwithstanding do not believe in human authority, in acknowledging Christ. Here may be observed the Jewish prejudices. The reasoning of the Jews was to this effect; *the Christ has an unknown parentage; Jesus has not an unknown parentage: therefore Jesus is not the Christ.* The Lord answers at ver. 28, "Ye both know Me, and ye know whence I am; and I am not come of Myself," etc.—τοῦτον οἴδαμεν, *we know this man*) ch. vi. 42, "Is not this Jesus, the son of Joseph, whose father and mother we know?"—οὐδὲίς, *no man*) That really happened in the case of this, the true Messiah. Foll. v., "He that sent Me is true, whom ye know not." Ch. ix. 29, "We know that God spake unto Moses, but as for this fellow, *we know not from whence He is.*" For not even now did they know His country. Ver. 42, "Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem?" when in fact Jesus was born at Bethlehem.<sup>1</sup> [Some one may fancy, that it is an idle question, whether the circumstances of the birth of Christ be known or unknown; but a false opinion on a very slight point was in fact sufficient to prove the greatest obstacle to faith. One may observe the same result in the case of various unsound maxims, by which the world suffers itself to be held in bondage.—V. g.]

28. Ἐκραξεν, *cried*) with great earnestness, for the salvation of men; also on account of the great number of His auditors. Christ cried by no means often; Matt. xii. 19, "He shall not strive, nor cry, neither shall any man hear His voice in the streets:" For which reason the cries, which He did utter, had a weighty cause in each instance. See presently after ver. 37, "In the last day—of

<sup>1</sup> And not in Galilee as they supposed.—E. and T.

the feast, Jesus stood and *cried*, If any man thirst, let him come to Me and drink;" xi. 43, "He cried with a loud voice, Lazarus, come forth;" xii. 44, "Jesus cried and said, "He that believeth on Me, believeth not on Me, but on Him that sent Me;" Heb. v. 7, "When He had offered up prayers and supplications, with *strong crying and tears*, unto Him that was able to save Him from death;" Matt. xxvii. 50, "Jesus, when He had cried again with a loud voice, yielded up the ghost."—*καὶ ἐγώ, both me*) There are persons, who suppose irony to be employed here: but you will never find an instance of our Lord having employed irony. The speech of the Jews had had two parts, *this man and the Christ*: in reply to which at ver. 27, the speech of our Lord has also two parts, the "*both Me*," "*and [I am not come] of Myself*." The former makes a concession, and leaves the question of knowledge concerning Jesus and His birth, regarded from an external point of view, in some measure where he found it; for His wont is never Himself to bring it forward; comp. 2 Cor. v. 16, "Though we have known *Christ after the flesh*, yet now henceforth know we Him no more;" but He denies that they have a just [correct] knowledge of Himself as sent by the Father; comp. ver. 33, etc., "I go unto Him that sent Me;" and ver. 36, "What manner of saying is this that He said, Ye shall seek Me and shall not find Me, and where I am, thither ye cannot come;" chap. viii. 14, "Ye cannot tell whence I come, and whither I go."—*καὶ ἄπ' ἐμαυτοῦ*) and yet I am not come *of Myself*, as ye suppose.—*ἀληθινός, true*) This *truth* is of more consequence than that *truly*; "Do the rulers know *truly* that this is the Christ?"—*ὃν ὑμεῖς οὐκ οἴδατε, whom ye know not*) We must understand after this the clause which follows, *that I am from Him, and that He has sent Me*. The very demand of the Jews concerning Christ, expressed at ver. 27, was realized in Jesus, "When Christ cometh, no man knoweth whence He is."

29. Παρ' αὐτοῦ εἰμί, *I am from Him*) This denotes eternal generation; from which follows as a consequence *His mission* [His being sent]. There are two points marked: the first is to be referred to [Ye know] *both me*, the second to the *whence* [I am]. *I am*, in this verse and in the preceding, is to be referred to the *is*, which occurs twice in ver. 27, "We know this man, whence He *is*, but when Christ cometh, no man knoweth whence He *is*."

30. Ὅπω, *not yet*) ch. viii. 20.

32. Οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς) See App. Crit. Ed. ii. on this passage. The 45th verse refers to this; where *the Latin translator*

himself has "ad pontifices et Phariseos." [So BDLTXc Vulg. here, *οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι*. But *a* has the reading of the Rec. Text.] *The Pharisees* are placed first [Beng. reading as the Rec. Text] in ver. 32; for these were more bitter, and it was by means of them that the chief priests were instigated.

33. Ἔτι, *as yet*) He continues the discourse, which they had interrupted after ver. 29.

34. Ζητήσετε με, *ye shall seek Me*) Me, whom ye now see, and despise. These words are a kind of text, on which the discourses of this and the following chapter are built as a superstructure; ch. viii. 21, "I go My way, and ye shall seek Me, and shall die in your sins; whither I go, ye cannot come," etc. Such a text occurs also, ch. xvi. 16, "A little while, and ye shall not see Me, and again a little while and ye shall see me, because I go to the Father." — *καὶ οὐχ εὕρησεται, and ye shall not find Me*) Afterwards He speaks more sternly, "*ye shall die in your sin*," ch. viii. 21.—*ἔπου, whither*) namely, to heaven: ch. iii. 13, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, which is in heaven." The Lord sometimes put forth a discourse of such a nature, as that a meaning of it, in some degree, was, for the time being, apparent to His hearers: the deeper meaning became so subsequently. Comp. with this passage ch. xiii. 33, "Yet a little while, I am with you. Ye shall seek Me; and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you." Such a discourse also occurs, ch. xiii. 16, "The servant is not greater than his lord." Comp. ch. xv. 20.

34, 36. εἶμι, *I go*) Very many read εἶμί, *I am*.<sup>2</sup> By all means I grant, the Saviour says, *ἔπου εἶμι ἐγώ*, in ch. xii. 26, xiv. 3, xvii. 24, in which passages there follows ἔσται, ἦτε, ὦσι. But here *ἔπου εἶμι ἐγώ* ought to be read, because here there follow ἐλθεῖν, and πορεύεσθαι, and the Lord, in repeating [to His disciples] this statement, addressed to the Jews, saith ὑπάγω, ch. viii. 21, xiii. 33. Also εἶμι is employed in prose, by the Septuag., Exod. xxxii. 26, ἴτω πρὸς με, Prov. vi. 6, ἴθι πρὸς τὸν μύθημα. Plato has ἴωμεν in the Phædrus, in the last part, and Chrysost. περὶ ἱέρωσ., l. vi. c. 12, p. 348, ed. Stutg. Camerarius notes down instances from Thucydides and Xenophon, in his

<sup>1</sup> μικρὸν χρόνον, *a little time*) It proved to be truly so; for hardly the half of a year elapsed from this discourse to the time of His passion.—*Harm.*, p. 355.

<sup>2</sup> Engl. Vers. "Where I am." The Versions *acđ* Memph. render it *γο*: which ch. xiii. 33, *ἔπου ὑπάγω*, seems to favour. But Vulg. "ubi sum."—E. and T.

Comm. utr. Linguae," p. 452. Add Herodian. It was necessary to make this remark, inasmuch as *εἶμι* is rejected, as a poetical form, by some. Nor indeed is this observation an unprofitable one. *Whither I go*, was the language of our Lord, when He was somewhat farther off from the time of His departure: *where I am*, was His language, on the very week of His passion, among His very last words. All the passages lately pointed out prove this distinction in the selection of His phraseology; nor is the passage, John xiii. 33, 36 [where, though it was His last passion week, *whither I go*, and not *where I am*, is used], opposed to this view; for at ver. 33 His former speech to the Jews is quoted; and at ver. 36 the reference is to the question of Peter, *Lord, whither goest thou?*

35. Ποῦ, *whither*) More unseasonably they afterwards say, *Whether will He kill Himself?* ch. viii. 22.—*διασποράν*) So the Septuag., Deut. xxviii. 25 [*ἔσῃ διασπορά ἐν πάσαις βασιλείαις τῆς γῆς*, thou shalt be a dispersion—a dispersed remnant—among all the kingdoms of the earth] xxx. 4.—*τῶν Ἑλλήνων*, *of the Greeks*) in other words, the Jews outside of Palestine. They think that they will drag Him forth to the light by means of letters, wherever throughout the world He may take His dwelling among Jews.

36. Οὔτος ὁ λόγος, *this saying*) They the more readily retain in memory His saying, as moulded in rhythm. Comp. ch. xvi. 17, The disciples, "What is this that He saith unto us, A little while, and ye shall not see Me, and again a little while, and ye shall see me; and because I go to the Father."

37. Ἐσχάτη, *in the last*) This was the seventh day: not the eighth, inasmuch as it was one which had its own proper feast. See *F. B. Dachs*, ad cod. *Succa*, p. 373; comp. p. 357, 405. This seventh day was an especially solemn one in the Feast of Tabernacles; Lev. xxiii. 34, 36, "On the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly; and ye shall do no servile work therein;" Num. xxix. 12, "On the fifteenth day of the seventh month," the Feast of Tabernacles began, etc.; Neh. viii. 18, "Day by day, from the first day unto the last day, he read in the book of the law of God; and they kept the feast seven days, and on the eighth day was a solemn assembly." 2 Chron. vii. 8, "Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt; and in the eighth day they made a solemn assembly," etc. Jesus also Himself made this day a *great* day; nor was there remaining before the



passion of the Lord another such day of so great solemnity, and celebrated by so large a crowd. He therefore availed Himself of the opportunity<sup>1</sup>).—εἴς τις διψᾷ, *if any man thirst*<sup>2</sup>) An apposite expression, even [independently of other reasons] on account of that rite, when on that last day of the feast they were wont to draw water from the fountain of Siloah, and to pour it in libation upon the altar of the whole burnt-offering. See Surenhus. de Alleg., V. T., p. 354. [To thirst is the first distinguishing mark of a soul panting for salvation, and a most sure characteristic of such a one.—V. g.]—ἐρχέσθω, *let him come*) Rev. xxii. 17, “The Spirit and the bride say, Come.—And let him that is athirst come. And whosoever will, let him take the water of life freely.”

<sup>3</sup>37, 38. Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμὸν ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος) A new and plausible punctuation is proposed, εἴς τις διψᾷ, ἐρχέσθω πρὸς με· καὶ πινέτω ὁ πιστεύων εἰς ἐμέ· καθὼς εἶπεν, κ.τ.λ. But the *Χιασμός*

<sup>1</sup> The antitypes to the Passover and Pentecost were realized in the sacrifice of Christ, and the outpouring of the Holy Spirit at Jerusalem before the entire abolition of types. Thus also in this passage it is permitted to us to observe an *antitype to the Feast of Tabernacles*, which the Saviour enlightened with such a splendour of His own glory, repeating at Jerusalem that remarkable promise, Zech. xiv. (ver. 18, 17, which points to Jerusalem; [the Lord will smite the heathen that come not up to worship at the feast of tabernacles; whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain]), and soothing the minds of believers by the very abundant fulfilment of it, then to be so immediately looked for.—Harm., p. 354, etc.

<sup>2</sup> *There are not wanting persons who, in the present day, think that His speech in this passage refers to the miraculous gifts of those who received the apostolic doctrine.* (See D. Ernesti *Bibl. theol. Noviss.* T. i. p. 791.) *Nor truly can any one maintain with good reason that these gifts are not referred to: Comp. ver. 39, etc., “The Holy Ghost was not yet given.” etc. Yet I should be sorry to think, that this universal and most solemn promise should be so restricted, as that you must think, that those gifts of the Holy Spirit are excluded, which every soul that is weary of vanity thirsts for. In fact the passage Zech. xiv. 8, “It shall be in that day, that living waters shall go out from Jerusalem,” compared with xiii. 1, “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness,” not obscurely teaches, that those gifts of the Spirit are at least at the same time implied, of which every one hath need, in order that he may be brought to a real state of rest, and a better life.—E. B.*

<sup>3</sup> καὶ πινέτω, *and let him drink*) The whole matter must be brought to this deduction. Many come to Jesus; but they are wanting to their own selves, so as to prevent their enjoying the most delightful fruition itself, which otherwise would follow upon their drawing nigh to Him.—V. g.

would be rather harsh, *let him that thirsteth come : let him that believeth drink*. In the present punctuation the sense remains unbroken, and flows spontaneously, thus : *If any man thirst, let him come to Me, and He shall drink ; he that believeth on Me shall be fully satisfied out of My abundance*. Comp. ch. vi. 35, “ I am the bread of life : he that cometh to Me shall never hunger ; and He that believeth on Me shall never thirst.” An imperative after an imperative has the force of a future, as presently at ver. 52, *ἐρευνήσον καὶ ἴδεις, search and you shall see*. Nor is the construction of the succeeding words thereby injured. The Subject is, *He who believes on Me* : the Predicate is, *As the Scripture hath said, Rivers of living water shall flow out of his belly*. Only the copula, *is*, or rather *shall be*,<sup>1</sup> needs to be supplied, almost in the same way as at ch. vi. 39, xvii. 2, “ As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him, *so it is* ;” Luke xxi. 6, ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς, κ.τ.λ. [*i.e.* “ These things” *are of such a kind* “ that the days shall come,” etc.] But in this passage the sentence is continued by means of the Quotation, and the Believer is compared to the Lord Himself of believers, concerning whom the promise treats.

38. Ὁ πιστεύων εἰς ἐμέ, *He that believeth on Me*) *To believe* is not parallel to the verb, *to thirst*, but to the verb, *to come* ; ch. vi. 35. To this refer the *they that believe* of the following verse.—καθὼς εἶπεν ἡ γραφή, *as the Scripture hath said*) Scripture hath many things as to the promise of the Holy Spirit, under the figure of water : Isa. xii. 3, “ Therefore with joy shall ye draw *water* out of the *wells of salvation* ;” lv. i. 3, “ Ho, every one that thirsteth, come ye to the *waters*—Incline your ear and *come unto Me* ; hear, and *your soul shall live* ;” Ezek. xlvi. 1, etc., “ Behold waters issued out from under the threshold of the house eastward ;” ver. 9, “ Every thing that liveth, which moveth, whithersoever the *rivers* shall come, shall *live* ;” Joel ii. 23, “ Rejoice in the Lord your God ; for He hath given you the former *rain* moderately, and He will cause to come down for you the rain, *the former rain, and the latter rain* ;” which Jesus in this passage expresses in words adapted to the present occasion. But most especially pertinent to this passage is that one of Zech. xiv. 8, ἐξελεύσεται ὕδωρ ζῶν ἐξ Ἱερουσαλήμ, κ.τ.λ., “ Living waters shall go out from Jerusalem :” for that very chapter of Zechariah had been read in public, as the Haphtara [portion selected for the

<sup>1</sup> “ As the Scripture hath said,” etc., *so it shall be*.—E. and T.

Lesson], on the first day of the Feast of Tabernacles, which Jesus, when He had come in the middle of the time of the feast, on the last day of it repeats at *Jerusalem*. He had not been present at the reading on the first day: He had not been taught letters, ver. 15, "How knoweth this man letters, having never learned?" therefore His quotation of the Lesson read ought to have had the more effect on His hearers.—*κοιλίας*, *belly*)  $\text{כֶּבֶד}$ , the inmost recess, most capacious and most fruitful. The allusion is to the large jars in which, on the last day of that feast, water used to be borne from the fountain Siloah through the city to the sanctuary; for they had a large belly-like interior.—*αὐτοῦ*, *His*) Messial's. This is the fountain out of whose abundant *flow* *believers receive*, ver. 39.— $\text{ὕδατος ζῶντος}$   $\text{ὕδωρ ζῶν}$ , Zech. as quoted above.

39. *Εἶπε*, *He spake*) Jesus.— $\text{ὄπω γὰρ ἤν}$ , *for not yet was*) *To be*, *for to be present*: Matt. ii. 18, "Rachel weeping for her children,—because they *are not*" [*i.e. are no more present with her*]; Gen. xlii. 36, "Joseph is not, and Simeon is not." Comp. by all means 2 Chron. xv. 3.<sup>1</sup> The  $\text{γὰρ}$  is to be referred to  $\text{ἐμελλόν}$ , and this to the future  $\text{ῥέουσιν}$ .

42. *Οὐχί*, *Hath not*) And yet indeed this very prophecy was realised in the person of Jesus. Why had they not turned their attention to it? especially as they were admonished of the fact, Matt. ii. 1, etc. Thirty-two years were not a time beyond memory, especially as there intervened in His twelfth year a new admonition, Luke ii. 42 [His sitting among the doctors in the temple, and astonishing them with His understanding and answers].— $\text{ἀπὸ Βηθλὲμ}$ , *from Bethlehem*) This John takes for granted as known from the other evangelists respecting Jesus.

43. *Σχίσμα*, *a division*) So ch. ix. 16, "Some of the Pharisees said, This man is not of God, because He keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them;" x. 19. A division is generally of a manifold character; on one dogma, or on many dogmas; and of good men from bad men, or else of the bad from the good, or of the good from the good, or of the bad from the bad.

45. *Ἐξῆνοι*, *they the* [former]) *the chief priests*, whom at ver. 47 the Pharisees interrupt.

<sup>1</sup> "Now for a long season Israel hath been without the true God," *i.e.* not that God was not with any one Israelite, but He was not *especially and manifestly present* with them. So as to the Holy Ghost here.—E. and T.

46. Ὡς, *as*) A characteristic of truth, convincing even ordinary unlearned men, rather than their masters. [*Not seldom the more untutored come to feel the effectual power of Christ's word more readily than the most sagacious.*—V. g.]

48. Μή τις, *whether has any*) This is their inference: Men ought not to believe in Him, in whom the rulers do not believe. Zealots of the present day, especially the Romanists, use a similar mode of reasoning and blustering.—ἐκ τῶν Φαρισαίων, *of the Pharisees*) *knowing the law, they mean.*<sup>1</sup>

49. Ὁ ἴτος, *this*) This word is employed to express contempt.—τὸν νόμον, *the law*) Often *the law* denotes among the Hebrews what we express by *the Bible*; 1 Cor. ix. 8, "Say I these things as a man? Saith not *the law* the same also?"—ἐπικατάρατοι, *accursed*) The blustering on the part of these wretched men was great: whence arises the Metonymy of antecedent and consequent [*substituting the former, when they mean the latter: and vice versâ*]: *i.e.* they are accursed; [therefore it results that] they believe in Him, [and so] they remain accursed.

50. Δίγεις, *saith*) Often those who had been timid where there was no danger, in the very crisis of danger prove to be defenders of the truth. [Comp. ch. xix. 39 (after the crucifixion, when others stood aloof), "Then came Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight."—εἷς ὧν, *who was one*) This clause is connected with *saith*.

51. Ὁ νόμος) *the law*, which ye suppose that ye alone know: ver. 49, "This people, that knoweth not the law, is accursed."—κρίνει, *judge*) that is, teach us to judge.—τὸν ἀνθρώπον, *a man*) any one whatever, and this man.—ἀκούσῃ, *it shall have heard*) Understand, *he who judges*. [*This rule, that a man should be heard before he is judged, has so strong evidence in its favour, that it is obvious even to a little child; notwithstanding men of the highest authority frequently offend against it. A considerable part of the injustice with which the world abounds, if these considerations were rightly weighed, would be banished out of it. And truly nowhere are such considerations less attended to, than in cases where the cause of Christ is at stake.*—V. g.]

52. Μή, *whether*) They feel sensible of the equity of his address to them; for which reason they make no reply to it: they only out

<sup>1</sup> As opposed to *this people, who knoweth not the law*, ver. 49.—E. and T.

of the conclusion itself create odium against Nicodemus, and they assail him, as though all the disciples of Jesus were Galileans, and as if He had none from any other quarter.—*μη και ου Γαλιλαιατος ει;*) So the *Lat.* [Vulg.]: and that according to the mind of the Pharisees. The more modern Greek copies seem to have fastened on *εξ τῆς Γαλιλαιας*, instead of *Γαλιλαιατος*, from the words following immediately after. [Vulg. and *ac* have ‘Galileus.’ But BDT confirm the Rec. Text, *εξ τῆς Γαλιλαιας*.]—*και ἴδε*) and see, i.e. *you will see most easily*. They appeal to experience, which however was not universal. [The hackneyed formula *recurs to them afresh* (comp. ver. 27, “When Christ cometh, no man knoweth whence He is”); *which, however unimportant it might seem to be, when employed for sinister ends, was the occasion of causing them signal injury. Out of the amazing multitude of those who perish, you would hardly find any one who does not put a drag on the effectual working of saving truth in himself, owing to his being carried away by one or other πρῶτον ψεύδει* (falsehood at the outset).—V. g.]

53. *Και ἀπῆλθον ἕκαστος εἰς τὸν ὄκνον αὐτοῦ*) Ant. Blackwall de *Classicis Sacris*, p. 497, ed. Woll., is of opinion, that these words ought to form the beginning of the chapter next following. If any change is to be made, you might end the 7th chapter with *τῶν Ἐλαιῶν* [ch. viii. 1], *of Olives*, in order that the conclusions *of the days* in the action, and *of the divisions* in the text, may coincide. A matter of trifling moment; but yet the ancient division is most conveniently retained, in order that the departure of Jesus to the mount of Olives may be connected closely with His entry into the temple on the following day.

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## CHAPTER VIII.

1—11. *Ἰησοῦς δε—και μηκέτι ἀμάρτανε*) The wisdom and effectual power which Jesus evinced in the history of the adulteress are so great, that it is strange this remarkable portion of the Gospel history should be accounted by many in the present day as uncertain. It is also omitted in the Codex Ebnerianus, but only from verse 3; and at the end of the Gospel according to John it is so supplied, and attached to verse 2, that it is readily apparent, that the transcribers removed only from public reading this portion.

which they acknowledged as genuine. In the book, *Joh. Lami de Eruditione Apostolorum*, describing the Florentine Greek manuscript of the four Evangelists, he says, ‘*In the Gospel of John, Iambic verses were written in the end. There comes first an index of the nineteen chapters. The tenth chapter had been omitted, and, out of the regular order, in the front, there was recounted περι μοιχαλίδος, concerning the Adulteress, whose history is extant in the Gospel itself. The writing is of the twelfth century.*’—P. 230.<sup>1</sup>—ἐπορεύθη, went) as one who had no home. Comp. ch. vii. 53, “Every man went unto his own house.”—εἰς τὸ ὄρος τῶν Ἐλαιῶν, to the mount of Olives) to that mountain, in which they were afterwards about to take Him; ch. xviii. 2, “Judas also, which betrayed Him, knew the place; for Jesus oft-times resorted thither with His disciples;” whereas they had only made the attempt, but in vain, at ch. vii. 30.

2. Παρεγένετο, was coming) as being expected.—ἐδίδασκεν, He was teaching) On this account His interrupters were the more intrusive: ver. 3.

3. Κατειλημμένην) שבת, Septuag. καταλαμβάνειν but at Num. v. 13, and more frequently, συλλαμβάνειν.

4. Διδάσκαλε, teacher [Master]) The reason [is implied in the title by which they address Him], why they require Him to give His decision.—ἐπαυτοφώρῳ, in the very act) Such scandalous acts are frequently perpetrated about the time of feasts. Comp. ch. vii. 37. What follows also confirms the truth of this history, as at ver. 12, the mention of the darkness, “He that followeth Me, shall not walk in darkness,” when this verse is compared with it, inasmuch as treating of adultery, a work of darkness; and at ver. 15, concerning judgment, “Ye judge after the flesh, I judge no man,” comparing with it ver. 11, “Neither do I condemn thee.”

5. Λιθάζειν, to stone) [D and the best versions read λιθάζειν, instead of λιθοβολεῖσθαι]. Either this woman was betrothed, or else the expression of the Scribes and Pharisees is abbreviated, with this sense: *Moses ordered that adulteresses should be visited with capital punishment; Deut. xxii. 22, etc., “If a man be found lying with a woman married, then they shall both die;—If a damsel—be betrothed, and a man lie with her, then—ye shall stone them with stones,” etc.; and our ancestors [elders] have defined that punishment to be*

<sup>1</sup> The passage is omitted by ABCT MSS. of the oldest class, LXΔ; by the *Old Latin Cod. Vercellensis*, the *Peshito Syriac*, the *Memphitic*, and *Thebaic*; by *Origen* and *Chrysostom*. D is the oldest MS. that has it; also the *Old Latin Cod. Veronensis*; the *Vulgate*; the *Æthiopic*.—E. and T.

stoning. See Grot. on this passage.—*οὐν, therefore*) This particle exhibits their question as more framed to entrap Him, than if they had openly said, *but*.

6. *To accuse*) of having violated the law. They were aware of the leniency of Jesus towards the guilty, as being one who had not come into the world for the sake of executing judgment.—*οὐί, but*) Men at leisure, when immersed in thought, are wont at times to employ various gestures, which also resemble those of persons writing; and omit these gestures, when anything serious occurs. Very different is the gesture which the Saviour uses here, upon the case having been now submitted to Him by the Scribes and Pharisees; and this He does more than once.—*κάτω κύψας, τῷ δακτύλῳ ἔγραψεν εἰς τὴν γῆν, stooping downwards, He began writing with His finger on the earth*) Once only God wrote in the Old Testament, namely, the Decalogue; once too, in the New Testament, Christ wrote: moreover He wrote with His finger; for He who was Wisdom itself did not use a pen [stilus]: also He wrote on the earth, not in the air, not in a tablet; He wrote, in other words, drew, either the forms of letters composing words, perhaps the very words which are mentioned at ver. 7, “He that is without sin among you, let him first cast a stone at her;” or else lines and strokes, not having a distinct signification; the characters in either case, when His finger rested, either remaining or disappearing. Comp. Dan. v. 5, [At Belshazzar’s feast] “came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace.” Writing is wont to be used with a view to future remembrance. Therefore this action seems evidently to require to be interpreted from the words that follow, that the Lord may signify this: Moses wrote the law: I also can write; nay, the law of Moses was My writing. Ye, Scribes, write judgments against others; I also can write against you, ver. 26, “I have many things to say and to *judge of you*.” Your sins have been written in your heart; and your names in the earth: Jer. xvii. 1, 13, “The sin of Judah is *written with a pen of iron, and with the point of a diamond*; it is graven upon *the table of their heart*;—they that depart from Me, shall be *written in the earth*, because they have forsaken the Lord.” (What suppose that He wrote *the names* of the accusers?) This writing of Mine ye do not now understand; but *hereafter* it will be made evident to the whole world what I have written, when the books shall be opened, and your foul acts shall all be disclosed. Therefore Jesus, first, by means of this silent

action fixed the wandering, hasty, and careless thoughts of His adversaries, and awakened their conscience; second, He intimated, that He at that time had not come to deliver forensic judgments; and that He preferred to do that, which would seem to the unreasonable accusers an idle act, to devoting His attention to a case of that kind (it is to this that the ancient Gloss refers, "He wrote on the earth, *μὴ προσποιούμενος*, signifying that this business does not belong to Him;" instead of which more modern copies have *καὶ προσποιούμενος*); that the time when He Himself shall act as Judge, as well with respect to this case, and to these the actors in it, as also with respect to all men, the unjust and just, and that, concerning all things, is not now, but shall be hereafter; that in the meantime all things are recorded in the books; that hereafter the earth will not cover the foul deeds of hypocrites. Isa. xxvi. 21, "Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the *earth* also shall disclose her blood, and shall *no more cover her slain*;" Job xvi. 18, "O earth, cover not thou my blood." For *writing* is wont to be employed for the sake of remembrance against the time to come: Exod. xvii. 14, "*Write this for a memorial* in a book;" Ps. cii. 18, "This shall be *written for the generation to come*." Evidently this action of Jesus Christ has a certain degree of likeness to that ceremony, which was wont to be employed in the case of an adulterous woman: Num. v. 13, 17, 23, etc. [the trial of jealousy by holy water with dust in it from the floor of the sanctuary]: "And the priest shall *write* these curses in a book, and shall blot them out with bitter water:" but there is also a dissimilarity; for the law refers to the case of a woman suspected, but this passage, to that of a woman caught in the act; and in the law, the woman drinks the letters written by the priest in a book, and washed out with water, together with the [bitter] water and dust from the ground; but the letters which Jesus wrote on the earth itself, the woman was not able to drink with water, much less without water. Hence it may readily be seen, that, in this action of Jesus, as far as concerns the accused, there is something as it were broken off and left in suspense, in order that He may appear to intimate, that He is indeed the Judge, but that His judgment shall be accomplished not now (for which reason He dismisses the accusers only wounded [not destroyed] for the present), but hereafter; and that then also this adulterous woman shall have her share either of punishment or of complete acquittal.



7. Ὁ; δὲ ἐπιμένον, *but when they were persevering*) For δὲ there is in most of the *Latin* copies ‘*ergo*’ [not in the best copies of the *Vulg.*, the *Cod. Amiatinus*, etc., “*cum autem perseverarent*”]. This is according to the custom of *John*; who, however, in this paragraph more often employs δὲ, which occurs frequently in this gospel even elsewhere: for instance, in ch. ix.—ὁ ἀναμάρτητος, *he who is without sin*) ἀναμάρτητος, if respect be had to the termination, is, either one who cannot sin, or one who hath not sinned. *Septuag.* Deut. xxix. 19: μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον. *Comp.* 2 *Macc.* viii. 4 [τῶν ἀναμαρτήτων νεπίων], xii. 42 [συντηρεῖν ἑαυτοῦς ἀναμαρτήτους]. The witnesses were wont to be the first in the act of stoning. [*Hence* the expression is τὸν λίθον, *with the article*.—*V.g.*] These witnesses had all contracted guilt, worthy of capital punishment, either in that very act [such as they accused the woman of], or in similar deeds of shame.

9. Ἀπὸ τῶν πρεσβυτέρων, *beginning with the elders*) These had been most conscience-struck. Great was the force of *Jesus*’ words, [*throwing open the inmost recesses of men*.—*V. g.*]—μόνος, *alone*) not one of those, who had proposed the case, remaining. Others, who also were of the *Pharisees*, remained, as appears from comparing ver. 3, 13.

10. Καὶ μηδένα δεασάμενος πλὴν τῆς γυναικὸς) The preposition πλὴν, which is employed by *John* in no passage of all his writings, betrays the fact of these words being a gloss unknown to the ancients: he has everywhere expressed the force of that preposition by some other word.<sup>1</sup>—ἐκείνοι, *those*) They had now fled far away.

11. Περεού, ἦ) He does not add, *in peace*; nor does He say, *Thy sins are forgiven thee*; but, *hereafter sin no more*: ch. v. 14, [*Jesus to the impotent man*] “*Sin no more, lest a worse thing come unto thee.*”

12. Πάλιν, *again*) as at ch. vii. *Jesus* is wont to take the beginnings of His discourses from the doctrine of salvation: then, when men contradict, He adds a proof.—τὸ φῶς, *the Light*) An expression suitable to the time of His speaking, *the morning*, and opposed to the works of darkness, such as is *adultery*.—τοῦ κόσμου, *of the world*) the whole world.—ὁ ἀκολουθῶν, *he who follows*) By this very expression He shows, that *adultery* is by no means sanctioned by

<sup>1</sup> *Therefore Beng here clearly approves of the omission of this clause (which the larger Ed. had less sanctioned), along with 2 Ed., and also the Vers. Germ.—E. B. [D Vulg. and several Versions, and Ambrose and Augustine, all omit the words.—E. and T.]*

Him, although He did not pronounce condemnation on the adulteress.

13. Εἶπον, said) with undisguised importunity.—περὶ σεαυτοῦ, concerning Thyself) They bring up against the Lord His own words, comp. ch. v. 31, “If I bear witness of Myself, My witness is not true,” but in a perverted sense.—ἀληθῆς, true) An abbreviated mode of expression. A man can speak the truth concerning himself; but that is not wont to be deemed as a sufficient testimony. But the Jews, in order that they may the more vehemently contradict Him, pretend that the testimony of Jesus is not even true.

14. Καὶ, even though) He does not speak conditionally, but affirms, that He bears witness of Himself, ver. 18, “I am one that bear witness of Myself.” After that He has taught them many things, He demands of His hearers, what He had not before so demanded.<sup>1</sup>—οἶδα, I know) It is from sure and confirmed knowledge that true testimony proceeds.—πόθεν, ποῦ, whence, and whither) The doctrine concerning Christ can be reduced to these two heads. The former head is treated of at ver. 16, etc., “If I judge, My judgment is true; for I am not alone, but I and the Father that sent Me;—the testimony of two—is true;” the latter head is treated of at ver. 21, etc., “I go My way, and ye shall seek Me,” etc.—ὑμεῖς, ye) It is with you the fault rests, that you do not attain to perceiving the truth of My testimony. What you need is, that I should tell you, what no one of mortals can tell you.—ἔρχομαι, I come) To be distinguished from the preceding ἦλθον, I came. By the expression, *I came*, Jesus signifies, that He always knew; by the expression, *I come*, He signifies, that the Jews not even now know.

15. Κατὰ τὴν σάρκα, according to the flesh) and so, according to the appearance, ch. vii. 24, “Judge not according to appearance, but judge righteous judgment.” [In antithesis to “from above,” ver. 23, “Ye are from beneath, I am from above.”—V. g.]—οὐ κρίνω, I do not judge) Comp. ver. 11, “Neither do I condemn thee.”

16. Ἡ κρίσις ἡ ἐμὴ, My judgment) The same principle holds good of judgment as of testimony: ver. 14, 17, “Though I bear record of Myself, yet My record is true;—the testimony of two—is true;” ch. v. 30, etc., “As I hear I judge; and My judgment is just, because I seek not Mine own will, but the will of the Father.—There

<sup>1</sup> Viz., that they should believe Him, though bearing witness of Himself.—E. and T.

is another that beareth witness of Me," etc. *The testimony* is in reference to God and the Son of God; *the judgment* is in reference to men.—ἀληθής, true) not according to the flesh, ver. 15.—μόνος οὐκ εἰμί, I am not alone) even in judging. Comp. ch. v. 19, "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise."—ὁ πέμψας με, He who hath sent Me) By this very expression He intimates whence He came.

17. Καί) also.—ἐν τῷ νόμῳ τῷ ἰμειτέρῳ) in your law, to which ye refer, ver. 5, "Now Moses in the law commanded us, that," etc.—δύο ἀνθρώπων, of two men) how much more that of God and of the Son of God? Since these witnesses are said to be two, the argument [proof] is one of the same nature. See as regards these two, Zech. vi. 13, at the end, "He shall build the temple of the Lord; and He shall bear His glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne; and the counsel of peace shall be between them both."—ἀληθής, true) irrefragable.

19. Πῶ, where) They ask, where, in order that they may know whence Jesus has come, having been sent by the Father.—οὔτε εἰμί, neither Me) Jesus does not at once answer directly to the Jews' interrogatory, where is Thy Father? but follows up the line of discourse He began, and at the same time, however, prepares the way for making a reply. For He shows the perversity of their interrogation, and teaches them, that they must first know the Son, whom they see and hear in the flesh, if they wish to know the Father. For when the Son is known, the Father is known: comp. ver. 16, "I am not alone, but I and the Father that sent Me;" ver. 18, "I am one that bear witness, and the Father that sent Me beareth witness of Me," wherein the Son is named before the Father. Add Matt. xi. 27, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him;" and below, ch. xiv. 9, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not, that I am in the Father, and the Father in Me?" He shows plainly where the Father is, at ver. 23, "I am from above." And also in this passage, when asked as to the Father, He answers as to Himself; presently after, in turn, when asked Himself, He answers

<sup>1</sup> Ver. 18, καί, and) Here the two that bear witness are mentioned expressly: there is to be added the testimony of a third, the Holy Spirit.—V. g.

as to the Father; ver. 25, 27, "They said, Who art *Thou*? Jesus saith—Even the same that I said unto you from the beginning;—they understood not that He spake to them *of the Father*;" because Himself and the Father are one.—*καί, also*) Comp. ch. xiv. [ver. 7] "If ye had known Me, ye should have known My Father also; and from henceforth ye both know Him and have seen Him."—*ἤδειτε ἄν, ye should have known*) So that there should be no need for you to inquire, where He is. This passage contains a most clear testimony concerning the unity of the Father and of the Son: wherefore at ver. 20 [27?] it is described as something wonderful, that they did not understand Jesus.

20. 'Εν τῷ γαζοφυλακίῳ, *in the treasury*) in that place, where any one might easily have been taken; where there was a very great crowd of men.—*διδάσκων, teaching*) The Didacticks of Jesus may be here considered, especially from the means of judging furnished by John. Christ, the Teacher, *one, true, and good*. *One*, Matt. xxiii. [8, One is your *διδάσκαλος*; ver. 10, One is your *καθηγητής*, even Christ], of the highest dignity, ver. 8; power, ver 9, "One is your Father, which is in heaven;" and authority, ver. 10. He is *the true* teacher, John vii.; for He was sent by God, and teaches the truth [ver. 18, He that seeketh His glory that sent Him, the same is *true*, and no unrighteousness is in Him.] *Good*; apt to teach, 2 Tim. ii. [ver. 24]. Three kinds of teachers are distinguished in Matt. xxiii: *Prophets, Wise men, Scribes*. He did not Himself bear the title of a Scribe, but He left it to His disciples, Matt. xiii. 52, "Every *scribe*, which is instructed unto the kingdom of heaven." He had no need of learning, John vii. 15. Only once He read, Luke iv. 17 [viz. the book of Isaiah, in the synagogue of Nazareth]. *He found the place* [where it was written, The Spirit of the Lord is upon Me, etc.] Only once He wrote, John viii. 6. Thus then He did not write books in His own name, as the apostles did, nor did He use the apparatus of books; yet He dictated some epistles, Rev. i. [ver. 11, What thou seest write in a book, and send it unto the Seven Churches—in Asia]. There remain the two titles, *Wisdom* and *Prophet*, applied to Him by implication, Matt. xii. 41, 42, "Behold, a *greater than Jonas* is here:—Behold, a *greater than Solomon* is here." The name, *Prophet*, is otherwise greater than that of *Wisdom*. In the case of Christ, the name, *Wisdom*, is in some measure more sublime than *Prophet*. He prayed, ever following the Father's commands. He sweetly drew disciples to Himself: 1) as recorded in John i. 38, etc.; comp. ch. viii. 30; 2)

in Luke, etc. He taught them in order, first, concerning His own person, concerning Himself as the Christ, 1) in the presence of the people; 2) in the presence of His adversaries; 3) by themselves apart: moreover also concerning His passion and resurrection; He taught them first in plain language, afterwards by parables, Matt. xiii.; first at a marriage feast, afterwards on other occasions. He taught *the people* in one way, *the Pharisees* in another way, *the disciples of John* in another, *His own disciples* in another. He taught concerning the fasting of the disciples of John, concerning the baptism of John, Matt. xxi., concerning the tribute-money, etc. He taught by His works, rather than by His words, Matt. xi. 1, etc. [To the disciples of John, inquiring, "Art Thou He that should come?" He replied, Go and show John again those things which ye do hear and see. The blind receive their sight, etc.] He taught also by gesture and look, Luke xx. 17, "He beheld them, and said," etc. [ἐμβλέψας]. He avoided celebrity and a crowd, Matt. xii. [16-21]. He taught by asking questions Himself: He taught also those who asked Him questions. He also observed a distinction in the disciples among one another. He taught in one way before the resurrection, and in another way after the resurrection. His prediction of His passion was, 1) enigmatical; 2) subsequently plain and open. His valedictory address followed, in fine, His departure itself, 1) at His passion; 2) at His ascension. He did not give over, until He was able to say, *Now ye believe*, John xvi. 31. He confirmed His doctrine out of the Scriptures and by miracles. He desired the disciples to learn by experimental proof, John xvi. 22, 23, at the beginning, "In that day ye shall ask Me nothing" [ἐρωτήσετε]. He wisely took His opportunities, John iv. [The woman of Samaria at the well]. In a short interview on each occasion, He taught Nathanaël, and the Samaritan woman, what the disciples had taken several years to learn. Before the more elevated class of hearers He set elevated truths: John iii. [Nicodemus]. He gradually opened out His subject: John xvi. 4, 12, "I have yet many things to say unto you; but ye cannot bear them now;" xi. 13. He did not state all things altogether plainly; but wrapt them up in appropriate enigmatical forms. Many err by indiscriminate perspicuity. Our style of writing should not pass beyond the accustomed order of doctrinal teaching: if in any instance it shall be different, it will not glide off to philosophical aphorisms, but will betake itself to Holy Scripture. Moreover Christ did not remain in one place, nor always with the same persons. See John iv. 44,

“He left His own country for Galilee, testifying that *a prophet is not in honour in his own country.*” He had the powers of a good teacher, and exhibited them sweetly and gently; Matt. xi.; Luke iv. He sent forth twelve disciples, afterwards seventy. He gradually taught them to pray; Luke xi. 1; John xvi. 24, etc., “Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full.”—οὐδείς ἐπίασεν, *no one laid hands on Him*) although they attempted it.

21. Πάλιν, *again*) For He had said so at ch. vii. 33, etc., “Ye shall seek Me, and not find Me; and where I am, thither ye cannot come,” when they had plotted against Him, as at this place.—ἀμαρτία, *sin*) The Singular: the whole of perdition is one, arising from unbelief, through which all sins flourish, ver. 24, “If ye *believe not* that I am He, ye shall die in your *sins*” [Plural]. In this place, the emphasis is on the word, *sin*, which in this verse comes first; afterwards [at ver. 24] on the verb *ye shall die*, which there comes first.—ἀποθανεῖσθε, *ye shall die*) by death of every kind [spiritual and eternal, of body and soul].—ὑπάγω, *I go*) ver. 22, ch. xiii. 33, 36, [to Simon Peter] “Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards;” xiv. 4, “Whither I go ye know, and the way ye know.”

22. Μήτι ἀποκτενεῖ ἑαυτὸν, *whether will He kill Himself?*) A most wicked thought: nay, rather, the Jews were about to kill Him. What they mean to say is, that they can find Him anywhere.

23. Ὑμεῖς, *ye*) Again Jesus passes by their interrogatory; and proves what He said, ver. 21, “Ye shall die in your sins; whither I go ye cannot come;” comp. ch. iii. 13, “No man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven.”—ἐκ τῶν κάτω, *from those things which are below*) from the earth.—ἐγώ, *I*) He shows whence He is, and hath come, and whither He is about to go; from the world to the Father.—τοῦτου, *of this*) By this being added, it is shown that there is also another world: ch. ix. 39, “For judgment I am come into *this* world.”

24.<sup>1</sup> Ἀποθανεῖσθε, *ye shall die*) The Jews had neglected the weightier words of ver. 21, “Ye shall seek Me, and shall die in your sins:” all the rest they had taken up at ver. 22 [viz. that part

<sup>1</sup> ἂν γὰρ μὴ πιστεύσητε, *for unless ye shall believe*) They who believe attach themselves to Christ, and through Him alone they attain to that, to which they could not attain otherwise.—V. g.

of His words, "Whither I go, ye cannot come"] : therefore now those weightier and more severe words are repeated.

25, etc. *Σὺ τίς εἶ; who art Thou?*) They are referring to that expression of His, *ἐγὼ εἰμι, I am He* [ver. 24]. They ask the question, but in such a perverse frame of mind, that they have no real intention to believe on Him, when He tells them.—*εἶπεν, He said*) It is not said, *He replied*. The Lord addresses Himself less directly to meet the Jews' interrogatory; but He addresses Himself to the fact itself plainly, and in such a way as to make a further progress in His own discourse. A similar question and reply occur at ch. x. 24, etc., "If Thou be the Christ, tell us *plainly*. Jesus answered—I told you, and ye believed not; the works that I do in My Father's name, they bear witness of Me."—*τὴν ἀρχὴν, ὅτι καὶ λαλοῦ ὑμῶν, πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἀλλ' ὁ πέμψας με ἀληθὴς ἐστὶ, καὶ γὰρ ἄηκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον*) All these words form one complete paragraph, of which both the Protasis and the Apodosis are each double-membered, so as that they most aptly correspond with one another, in this way :

*In the beginning, since I also speak to you, [inasmuch as I am even speaking to, or, for you],*

*I have many things to speak and to judge concerning you :*

*But He, who sent Me, is true :*

*and what things I have heard from Him, these I speak to the world.*

Every word in this passage both ought and can be taken in its own proper signification. I. *Τὴν ἀρχὴν* is not here equivalent in meaning to *ὅλως, altogether*, but in the strict sense, *in the beginning*. I have shown it to be so at Chrysost. de Sacerdot, p. 425, etc. : also at 1 Cor. v. 1. Also the Herodotea Raphelii, p. 293, etc., deserve to be well weighed. Nonnus, when he might have retained *τὴν ἀρχὴν* (saith Joach. Camerarius), as the numbers of his verse were no obstacle, yet has changed the words into *Ἐξ ἀρχῆς ὅστι περ ὑμῶν Ἐξ ἀρχῆς ὑάριζον*. II. *Ὅτι* is because, since, inasmuch as ; so ver. 45, but because, ὅτι, I speak the truth, ye do not believe Me. Let the force of the same particle be weighed at ver. 22, 43, ii. 18, "What sign showest Thou, seeing that Thou doest these things?" xi. 47, "What do we? for—inasmuch as—this Man doeth many miracles;" ver. 56, "What think ye, that He will not come to the feast?" etc. III. *καί* about the beginning, and not the very beginning of a clause, has the force of *even, also*; and in this passage it intensifies the force of the present

tense and indicative mood in the verb λαλῶ; Comp. with it καί, *even*, 1 Cor. xv. 29, "What shall they do, that are baptized for the dead, if the dead rise not at all? Why are they *then* [Engl. Vers. καί; rather, *even*] baptized for the dead?" Phil. iii. 8, "Yea doubtless, and I [Engl. Vers. καί; rather, *I even*] count all things loss for the excellency of the knowledge of Christ." IV. Δαλῶ, *I am speaking*, not merely *I have to speak*, not merely *I have spoken*, but even yet *I am speaking* [I speak]. V. ὑμῖν, *to you* [for you], is the dative of the advantage, *i.e.* *I speak concerning Myself, who I am, in order that ye may believe and be saved*. Hardly any point has caused more difficulty to expositors than *the stopping* after this ὑμῖν. The Codices MSS. quoted in the Apparatus Crit. p. 589, defend *the comma*; and so also, in addition to *Chrysostom, Nonnus, and Scaliger*, who are mentioned in the same place, *Knatchbull, Raphelius, also James Faber, Corn. Jansenius, and Franc. Lucas*. [Engl. Vers. "Even the same that I said unto you from the beginning. I have many things to say," etc. Vulg. "Principium quia (or, as other copies, qui) et loquor vobis;" *a c*, 'quod;' *d*, 'quoniam;' 'Ο,τι in Rec. Text. So Lachmann, reading the sentence with an interrogation, making ὁ,τι = διὰ τι, resembling the εἰ interrogative. So Mark ix. 11, "They asked, saying, "Ο,τι λέγουσιν οἱ γραμματεῖς, ὁ,τι Ἠλίαν δεῖ εἰλεῖν. Alford translates ἀρχήν, etc., *I am essentially that same which I SPEAK unto you*. Appropriate to Him, as the λόγος revealed. Just as to Moses *I am that I am* was appropriate of One as yet *unrevealed*.] VI. Πολλὰ περὶ ὑμῶν, *much* [multa] *concerning you*, on account of your *much* [multam] *incredulity*. This was the chief point of Jesus Christ's complaint concerning the Jews everywhere, and especially here, where He begins to make mention as to His departure. VII. Ἐχω λαλῆν καὶ κρίναι, *I have to speak and to judge*. To this appertains the τὴν ἀρχήν, and it has thus somewhat more force than πρῶτον. *Now for the first time* there was given by the Jews to the Lord by far the greatest reason for His speaking and judging concerning themselves, after that they had heard so many testimonies, and yet had not believed. Similarly νῦν, *now*, is employed, Luke xi. 39, in an argument, for which a great handle had been given, "*Now* do ye Pharisees make clean the outside of the cup," etc. Comp. the ἤρξατο, *began*, Matt. xi. 20, "*Then began* He to upbraid the cities," etc. Here the Protasis ceases, in the whole of which the same thing is said, as at ch. vi. 36, *I said to you that ye both* [also, Engl. Vers.] *have seen Me, and do not believe; and at ch. x. 25, etc., where to the same question the same reply is re-*



peated, only in other words. VIII. There follows the Apodosis, beginning with ἀλλ', in which He plainly enough intimates, *who He is*. IX. Ὁ σέμψας με ἀληθῆς ἐστίν *i.e. although you to such a degree refuse to believe, that your incredulity furnishes the strongest reason why I might have judged you; yet He, who hath sent Me into the world, is true. Your unbelief does not set aside His own faithfulness.* X. Καὶ γὰρ, ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω *i.e. These things I speak, which He that is true hath committed to Me, for the purpose of saving you, not for the purpose of judging you; the sum and substance of which is, that I have been sent by Him: I speak these things, and these alone, not other things, which would appertain to the judging of you; ch. iii. 17, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved;" ch. v. 45, "Do not think that I will accuse you to the Father;" ch. xii. 47, "If any man hear My words and believe not, I judge him not; for I came not to judge the world, but to save the world."* XI. Εἰς τὸν κόσμον. An abbreviated form of expression, *i.e. These things, which were before unknown to the world, I have brought into the world, and I speak in the world, in order that they may be distributed by My witnesses throughout the whole world, now a stranger to [alien from] the faith, but, whether you will believe or not, hereafter about to believe. I do not pay any regard to your obstinacy.* Out of the four members of this portion, as marked out at the beginning of this note, the first and fourth, the second and third, cohere together in a most suitable *χιασμῶς*. In the Protasis, both the first clause, *I even speak to you*, and the second, *I have many things to speak and to judge concerning you*, and the connection of both, ought to be regarded. For the words in antithesis are, *I even speak*, and the expression, *to you*: corresponding respectively to, *I have to speak and to judge*, and the expression, *concerning you*. The Apodosis is easy to perceive, when regarded by itself; but how it stands in relation to the Protasis, they who look less to the sense than to the words, are not likely forthwith to perceive. These will observe, that *the unbelief* of the Jews is marked in the Protasis; *but*, that the unshaken perseverance of Jesus in setting forth *the truth* unto salvation is *rather* made manifest in the Apodosis, and at the same time the truth itself concerning Jesus, *who He is*, is summarily brought in by implication. Comp. by all means the whole of ver. 28, "When ye have lifted up the Son of man, then shall ye know that *I am He*, and that I do nothing of Myself; but as My Father hath taught Me, *I speak these things.*" *I might justly make the beginning*

of My speech, saith He, now even more than heretofore, by a judgment pronounced on your unbelief, before that I bring forth the other subjects : but I perseveringly speak not so much severe things of you, as saving things of Myself [tidings of salvation to you in Myself]. Very many take separately these words, τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν : and indeed H. B. Starkius has thus explained the words, *In the beginning*, to wit, I said, *what even still I say to you* : which had been previously the explanation of Nic. Hemmingius, from whom John Brentius in his Homilies does not much differ. Others generally in this way : ὃν πρῶτα εἶπαί με τὴν ἀρχὴν ἔλεγον, εἰμὶ, i. e. *I am He, whom in the beginning I said to you I was* ; an interpretation which, however easy a sense it introduces, yet will be found to make many departures from the words of the text, if you compare them together.

27. Οὐκ ἔγνωσαν, *they understood not*) By means of this epicrisis [explanatory addition] John intimates his astonishment at the unbelief and blindness of the Jews ; as at ch. xii. 37, “ But though He had done so many miracles before them, yet they believed not on Him.”—τὸν πατέρα, *the Father*) the Father *had sent* Him, ver. 26 ; and had they known the Father, they would have known *who* Jesus was, ver. 25.

28. Ἐψώσητε, *ye shall lift up*) on the cross.—τότε) *then*, not before : 1 Cor. ii. 8, “ Which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of glory.”—γνώσεσθε) *ye shall know* from the fact, what now ye believe not on the credit of My word ; ver. 24, “ I said, that ye shall die in your sins : for if ye believe not that I am He, ye shall die in your sins.” We read the event recorded, Matt. xxvii. 54, “ When the centurion, and they that were with him, saw the earthquake, and those things that were done, they feared greatly and said, Truly this was the Son of God ;” Luke xxiii. 47, etc., “ All the people that came together to that sight, beholding the things which were done, smote their breasts ;” Acts ii. 41, “ Three thousand souls—added” [to the church on Pentecost] ; xxi. 20, “ Thou seest how many thousands of Jews there are, which believe.”—καὶ, *and*) The connection of the words is this ; *I am* (that which at some time to come ye shall know) *and I do nothing of Myself*, etc. From this to the end of ver. 29 there are four sentences : The first begins with, *and I of Myself* ; the second with, *and He who* ; the third with, *hath not left me* ; the fourth with, *because* [for]. Of these the second and third are parallel ; and also the first and fourth.—ποῦ,

*I do*) Understand, and *I speak*.—καθώς—ταῦτα, as—these things) A similar mode of expression occurs, Num. xxxii. 31, ὅσα—ὅτῳ, whatsoever things [the Lord hath said]—so [will we do].—See Comen. in Didact.—λαλῶ) these things, which I speak, *I speak*. Understand, and *I do*. The one is to be supplied from the other.

29. Καὶ, and) and so.—ὅτι ἀρῆξει με, hath not left me) The Præterite signifies that He is never at any time abandoned. The πάντοτε, always, corresponds to this.<sup>1</sup>—ὅτι, because) Comp. ch. xv. 10, “If ye keep My commandments, ye shall abide in My love, even as *I have kept My Father’s commandments, and abide in His love.*”—τὰ ἀρεστά αὐτοῦ, the things, which are pleasing to Him) The same argument, by which the Jews were led to believe in Jesus Christ, serves also to prove the whole authority of Holy Scripture, and of the Christian religion. At all times, in all places, in every way, He requires of all, and teaches all, all those things, which are pleasing to God, and worthy of God.—πάντοτε, at all times) The Lord spake these things with the utmost sweetness).<sup>2</sup>

31. Ὑμεῖς, ye) who have begun to believe, although the rest believe not.—μείνητε, ye will continue) Acts xiii. 43, “Many proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.”—ἀλλήθως, indeed) It is not enough to have begun. So ὕπνωσ, in deed; ver. 36, “Ye shall be free indeed.”—ἴστε) ye are so already: only see that you continue so.

32. τὴν ἀλήθειαν) the truth, concerning Me, as sent by the Father; concerning yourselves, as being My disciples indeed.—ἡ ἀλήθεια) The truth, being known, concerning Me; and I Myself. For the Son makes free, ver. 36. Comp. ch. i. 12, “To them gave He power to become the Sons of God, even to them that believe on His name;” and He is the truth, ch. xiv. 6, “I am the Way, the Truth,” etc.—ἐλευθέρωσει, shall make free) We ought not to wonder, that Jesus suddenly threw in the mention of this, which the Jews were sure to contradict. For always, in accordance with His own infinite wisdom, He spake especially that which would assail the prejudices of men, and be most beneficial to men; although men would take from thence occasions of disputing with Him. *The Freedom* is the exemption of the sons of God from all adverse control [namely, from

<sup>1</sup> In the next clause, i.e. *I always* please Him, therefore *at no time* does He leave me.—E. and T.

<sup>2</sup> Ver. 30, ἐπίστυσαν, believed) This was as it were the delicate bud of faith. But a severe conflict followed between good and evil, ver. 44.—V. g.

*ein*, and its slavery; ver. 34, "Whosoever committeth sin, is the servant of sin:" and from death; ver. 51, "If a man keep My saying, he shall never see death."—V. g.]

33. Αβραάμ, of Abraham) They appeal to Him afresh at ver. 52, "Abraham is dead and the prophets; and Thou sayest," etc.—οὐδενὶ δεδουλέυκαμεν, we were in bondage to no man) They speak of their own age and generation; for their forefathers had been in bondage to the kings of Egypt, and of Babylon.—ἐλευθεροί, free) They lay hold of this one expression: they make no objection as to the truth making free. So also at ver. 22, they mutilated the preceding words of Jesus [taking no notice of the rest of His words, "Ye shall seek Me, and shall die in your sins;" they fastened only on, "Whither I go, ye cannot come." It was a mixed crowd. Some of them were of a mind inclined towards Jesus; others were of an ininical feeling. Some of them, moved by His preceding words concerning faith, had begun to aspire after faith, but at this turning point drew back.

34. Ἀπεκρίθη, answered) Jesus replies in inverse order to the twofold objection of the Jews, and first goes on with the portion of the discourse concerning freedom, then discusses the portion concerning the children of Abraham, from ver. 37.—ὁ ποιῶν) he who habitually committeth sin, as opposed to the truth.—δοῦλος ἐστι, is the slave) by the very fact, 2 Pet. ii. 19, "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage;" Rom. vi. 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness."

35. Δοῦλος) slave, in social standing: slave-like, of illiberal [base] disposition, and so committing sin.—ἐν τῇ οἰκίᾳ) in the house of the Father.—ὁ ἰός) The Son, the only-begotten. Comp. ver. following, "If the Son shall make you free," etc. The article here has a greater force, than in the antithetic words, ὁ δοῦλος.—μένει, abideth) in the house. The allusion is, inasmuch as the question is concerning Abraham, to Gen. xxi. 10, "Sarah said to Abraham, Cast out this bondwoman and her son—Hagar and Ishmael—for the son of this bondwoman shall not be heir with my son—Isaac;" xxv. 5, "Abraham gave all that he had unto Isaac:" comp. Gal. iv. 22, etc., "He who was of the bondwoman, was born after the flesh, but he of the free woman was by promise, which things are an allegory," etc.

36. Ὁ ἰός) the Son, the only-begotten

37. Ἀλλὰ) but ye cherish sin, even the design of killing Me.—ὁ λόγος ὁ ἐμὸς, *My word*) the word of truth and of freedom.—ὠχρηεῖ, *doth not take*.) They who do not believe, have an antipathy towards Christ and His word. Comp. the foll. ver., “Ye do that which ye have seen with your father,” in opposition to, “I speak that which I have seen with my Father.” The correlatives are: a man ought to abide: [Christ’s] word ought to take possession [have place in; please].

38. Λαλῶ, *I speak*) Understand, and I do. See presently after.—καί, and) This follows from the general sentiment [maxim], which in the former half of the verse is taken for granted: each one imitates his own father.—ποιεῖτε, *ye do*) Understand, and ye speak: although *I speak* is more suitable concerning Jesus in this passage; and *ye do*, concerning His adversaries. The one member is to be supplied from the other. So Mal. i. 14, *who hath in his flock a male* [and one free from blemish], *and yet making a vow sacrificeth* [a female, or one in other respects] *an unsuitable victim*.

39. Ἀβραάμ, *Abraham*) They attempt to defend what they had said, ver. 33, “We be Abraham’s seed.” They feel that Jesus is speaking concerning another father of theirs.—ἐπιστεῖ) *is understood*, as at ix. 33 [εἰ μὴ ἦν οὗτος παρὰ τοῦ Θεοῦ, οὐκ ἠδύνατο πιστεῖν οὐδέεν.]

40. Ἀποκτεῖναι, *ἀνθρωπον, to kill, a man*) Jesus is wont to entitle Himself *the Son of Man*; but in this passage, He calls Himself a *man*: for to this passage corresponds the fact, that at ver. 44 He calls the devil a *man-slayer* [ἀνθρωποκτόνος, a murderer of man]. Therefore the word *who* seems best to be referred to the *me*, rather than to a *man*.—τὴν ἀλήθειαν, *the truth*) which is precious, as well as otherwise unknown to men, and hated by you. Often *the truth* and *the life* are joined, as also a lie and death. The former are peculiar to Christ and believers; the latter, to the devil and the ungodly; ver. 44, “Ye are of your father the devil,” etc. “He was a murderer from the beginning, and abode not in the truth. When he speaketh a lie, he speaketh of his own.”—ὧχ, *not this*) but what was altogether different, and worthy of a lover of the Christ. See below, ver. 56, “Your father Abraham rejoiced to see My day,” etc.

41. Τοῦ πατρὸς ὑμῶν, *of your father*) His name is not yet expressed: but presently after, when the Jews presume to call God their father, he is expressly called *the Devil*: see foll. verses.—ἐχ

<sup>1</sup> *i. e.* Your tastes; doth not take possession in your case. Better the Engl. Vers. “Hath no place in you.”—E. and T.

πορνείας, *from fornication*) A new paroxysm of Jewish unreasonableness [unseasonable clamour]. They stoutly insist, that they are not illegitimate.

42. Ἡγαπήσατε, *ye would love*) ye would not persecute Me with such deadly hatred as ye do.—ἐξῆλθον, *I came forth*) Hereby is intimated the “terminus a quo” [the source from which].—ἤζω, *I am come*) Hereby is intimated the “terminus ad quem” [the destination to which].

43. Διατί, *why is it that*) To this particle by and by answers ver. 44, “Ye are of your father the devil, and the lusts of your father ye do].—ὅτι, *because*) By this clause the one immediately preceding is explained. Comp. ἔτι, ch. xi. 47, “What do we? for this man doeth many miracles;” ix. 17, “What sayest thou of Him, (*seeing*) that He hath opened thine eyes].—τὴν λαλῶν τὴν ἐμὴν) *my speech*, which is most true.—ὡ δὲ ὄνασθε ἀκούειν, *ye cannot hear* by reason of the hatred which is innate in you. A similar epitasis [an emphatic explanation of a proposition already stated, appended to it] occurs, 1 Cor. ii. 14, “The natural man receiveth not the things of the Spirit of God—neither *can* he know them, for,” etc.

44. Ἵμεῖς, *ye*) A most undisguised proof against them.—καὶ, *and*) and thence it is that.—ἐπιθυμίας, *the lusts*) which from the beginning he has been unable to accomplish, as respects the Son of God.—Θέλετε, *ye wish*) with all your might.—ἀνθρωποκτόνος) *a man-destroyer* [murderer].—ἀπ’ ἀρχῆς, *from the beginning*) ever since he knew anything of the nature of man.—καὶ ἐν—ὅταν, *and in—when*) Two sentences, expressing two contraries; to each of the two, ὅτι, because [for] is added.—ὄχι ἕστηκεν, *he abode not* [did not stand fast]) The Præterite time, and the theme itself ἕστημι, *I stand*, imply this to be the meaning; He did not attain to a fixed standing in the truth: (A similar expression occurs Rom. v. 2, “We have access by faith into this grace, *wherein we have obtained an established standing*”) i.e. *He was a liar from the beginning, as well as a man-destroyer*; for this clause does not go before the mention of his lust of murder, but follows it.—ὄχι ἔστιν, *is not*) *There was truth in him; but there is not now*. Moreover, when first the truth ceased to exist in him, it was by his own fault; the lust of murder had place in him, and he determined to destroy man for that very reason, because man was then in the truth. From this it is evident that it was not long before the sin of man, that the devil sinned, and that the devil was created, not long before he sinned.—τὸ ψεῦδος, *what is false* [a lie]) Scripture is wont to designate not merely a voluntary lie by this

severe term, but even error itself. Rom. i. 25, "Who changed the truth of God into a *lie*;" 2 Thess. ii. 9, 11, "lying wonders—God shall send them strong delusion, that they should believe a *lie*;" 1 John ii. 21, "Because ye know—the truth—and that no *lie* is of the truth;" 27, "The anointing—is truth, and is no lie."—*ἐκ τῶν ἰδίων, of his own*) The origin of evil. The contrary holds good of Christ; ch. vii. 17, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of *Myself*;" He that speaketh of himself seeketh his own glory, but He that seeketh His glory that sent Him, the same is *true*, and *no unrighteousness* is in Him."—*καὶ ὁ πατήρ αὐτοῦ, his father*) The article ὁ has this force; *and so*. The word αὐτοῦ can be expressly referred to ψεῦδος, concerning which He treats in the following clause; but it ought rather to be referred to the noun ψεύστης, a *liar*, which must be repeated in an indefinite sense.<sup>1</sup> For sometimes a relative expressed or implied appertains to another subject similar to it. 1 Tim. ii. 15, "*She shall be saved*," namely, *woman*, indefinitely although the *she* is to be referred to *Eve* [*the woman alluded to*, "Adam was not deceived, but the woman," in the previous verse. So Job i. 21, "*Naked came I forth from my mother's womb, and naked shall I return THITHER*" [to my mother's womb in a different and wider sense than in the first clause, viz. the womb of the earth]: Thus here *the devil* is said to be *both a liar himself and father of every liar*. For the opposition is clear between God and the devil, and between the sons of God and the sons of the devil. The man who is a liar, is a son of the devil. It is not *the lie* that is said in this passage to be *the offspring* of the devil.

45. Ἐγώ, *I*) This pronoun is put with emphasis at the beginning of a sentence.—ὅτι, *because*) inasmuch as. It is a characteristic of truth, not to be believed by the evil.—τὴν ἀληθείαν, *the truth*) to which the ψεῦδος, *lie*, is opposed.—λέγω, *I tell*) In antithesis to, *he speaketh* in the preceding verse.—οὐ, *not*) Ye give not ear to me: ye give ear to the devil.

46. Ἐλέγχει, *convicts*) Jesus appeals to the conscience of all.—περὶ ἁμαρτίας, *of sin*) that is, that I am in error, and that I am away from *the truth*. What person dares to maintain this?—διὰ τί, *why*) To this *why*, the word *therefore* in ver. 47 answers. Comp. the *why*, ver. 43, "Why do ye not understand my speech? Even *because*," etc.

<sup>1</sup> The father of every one who is a liar.—E. and T.

47. Ἐκ τοῦ Θεοῦ) of [from] God, as of a father.—τὸ) he alone heareth the words of God.—διὰ τοῦτο, therefore [on this account]) The conclusion, Ye are not of God, ver. 42, is proved by the effect; inasmuch as ye do not hear; ver. 42, “If God were your Father, ye would love Me.”

48. Ἀπεκρίθησαν, they answered) with a most unjust retort, in the forms of cavil which they had so frequently used.—οὐ καλῶς λέγομεν ἡμεῖς, do not we well say?) They utter this awful insult with some degree of fear as yet.—Σαμαρείτης, a Samaritan) an alien from the true God of the true Israel. Jesus replies at the close of the 54th verse and in the following verses, “It is My Father that honoureth Me, of whom ye say, that He is your God: Yet ye have not known Him, but I know Him.”—συ) thou, they say, not we.—δαίμόνιον, a demon) So they said, who supposed, that the words of Jesus flowed from a foolish pride and assumption. Thus is made clear the reference of those things which Jesus replies in ver. 49, etc., “I have not a devil, but I honour My Father,” etc., “and I seek not Mine own glory.”

49. Τιμῶ τὸν πατέρα μου, I honour My Father) by making manifest His name.—καὶ ὑμεῖς) and ye notwithstanding.—ἀτιμάζετε με, treat me with insult) This they had done at ver. 48.

50. Οὐ ζητῶ, I do not seek) as ye suppose; and therefore think it right, that I should be treated with insult.—ἔστιν, there is) I do not seek My own glory; nor is there any need that I should seek it; for My Father vindicates it.

51. Ἐάν τις, if any [if a man]) Jesus proves from the future effect, wherewith the Father is about to honour Him, that He and His word have nothing in common with the proud and murderous devil.—τηρήσῃ, will keep), as I keep My Father's word, ver. 55, “I know Him, and keep His saying.” We ought to keep the doctrine of Jesus, by believing in it; His promises, by hoping for them; His injunctions, by obeying them.—Θάνατον, death) Jesus hereby shows, that He is not a Samaritan. The Samaritans were Sadducees, opposed to the doctrine of immortality, according to the testimony of *Epiphanius*. At least the Jews, who speak here, seem to have attributed that error to the Samaritans. Yet I will admit that it was the smaller portion of the latter, who laboured under that error.—οὐ μὴ θεωρήσῃ, he shall not see) A most effectual argument against the maintainers of soul-annihilation.

52. Νῦν ἐγνώκαμεν, now we know) Previously they had spoken with some degree of doubt: ver. 48, “Say we not well that Thou art,”



etc.; but *now* to the solemn asseveration of Jesus, ver. 51, they oppose this assertion of theirs.

53. Μὴ σὺ μείζων, *whether* [art] *thou greater*) Thou, say they, who dost promise to him, that keepeth Thy word, immortality, a privilege which was not enjoyed by so great men as Abraham and the prophets.—*καὶ, and*) Explain thus; *and greater than the prophets, who are dead?* The Christ was indeed greater than Abraham and the prophets.

54. Ἀπεκρίθη, *answered*) He refutes those words [of last ver.] *thou thyself*.—ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ἡμῶν ἐστί) A very similar construction occurs, ch. x. 36, ὃν ὁ πατήρ ἡγάσασε—ὑμεῖς λέγετε, "Ὅτι βλασφημεῖς. Also Gal. i. 23, "ἀκούοντες ᾤσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεσθαι τὴν πίστιν ἣν ποτε ἐπίρρει, καὶ ἐδόξαζοι ἡμεῖς τὸν Θεόν;" James i. 13, "μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ Θεοῦ πειράζομαι," and Josh. xxii. 34 in the Heb., "The children of Reuben and Gad, called the altar *Ed*: for it shall be a witness between *us*," etc. For the Septuag. have αὐτῶν for ἡμῶν; as in this passage some have written ὑμῶν for ἡμῶν [So BD *abc* Rec. Text. But AC and Vulg. have ἡμῶν.—λέγετε, *ye say*)] falsely.

55. οἶδα) He had lately said, οὐκ ἐγνώκατε *now* He says, not ἐγνώκα, but οἶδα. ἐγνώκα implies in some degree a beginning to know [I come to know]: but the Son's knowledge of the Father is eternal: He knows *the Father and the glory* [honour] which the Father hath assigned to Him.—ψεύστης, *a liar*) He is a liar, who either affirms what he ought to deny, or denies what he ought to affirm.—οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ, *I know Him, and keep His saying*) First He saith, *I know*; then afterwards, *I keep*: for He is the Son. But believers, under His direction, *keep the word*, and so acquire *knowledge*; ch. vii. 17, notes, "If any man will *do* His will, he shall know of the doctrine," etc.

56. Ὁ πατήρ ὑμῶν, *your Father*) ver. 37, 39, "I know that ye are Abraham's seed; Abraham is our father."—ἡγαλλιάσατο. ἦα, *exulted that*) Evinced his eagerness with longing desire. A similar expression occurs, Rom. x. 1, "My heart's desire, εὐδοκία τῆς ἐμῆς καρδίας;" ἦα, *that* follows verbs of desiring. This ἀγαλλίασις, *exultation*, preceded his seeing; and again χαρά, *joy*, accompanied the seeing.—τὴν ἡμέραν τὴν ἐμὴν, *my day*) The day of the Majesty of Christ: Phil. i. 10, "sincere and without offence till the day of Christ;" 1 Cor. i. 8, "blameless in the day of our Lord Jesus Christ;" which day presupposes all the times of Christ, even in the eyes of Abraham. The days of Christ's flesh (when He bestowed

Himself on others) are one thing, the day of Christ Himself and of His glory is another thing [*i.e.* the two are altogether distinct]. This latter day was future in respect to this speech. Therefore the joy of Abraham preceded that day.—*καὶ εἶδε, and he saw it*) He saw it, even then in the revelation of My Divine glory; see verses following and Heb. xi. 13, “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them,” etc. He saw the day of Christ, who of the seed of the patriarch, which was about to be equal in number to the stars, is the greatest and brightest luminary. And inasmuch as he saw this day, which is to be altogether a day of life, he did not see death; ver. 51, etc., “If a man keep My saying, he shall *never see death*:—*Abraham is dead*—and Thou sayest, *If a man,*” etc.—Thus the vehemence of the Jews is rebutted. He did not however see it, as the apostles did: Matt. xiii. 17, “Many prophets and righteous men have desired to see those things which ye see, and have not seen them.”—*καὶ ἐχάρη, and he rejoiced*) having obtained his wish.

57. Πεντήκοντα, *fifty*) For contention's sake they exaggerate the number. But, had they not been altogether forgetful of His nativity at Bethlehem, they would have said, Thirty years old, and not much more. As it is, they imply this by their words, Thou hast not yet reached a half century, in other words, the year of superannuation; Num. iv. 3, The term of the Levite service, “From thirty years old and upward, even until fifty years old,” as Lightfoot observes; whence it seems, the expression is not unlike an adage. It is not likely, that Jesus by reason of sorrows had contracted a premature appearance of old age. Heb. i. 9, “God, even thy God, hath anointed thee with *the oil of gladness* above thy fellows:” Matt. ix. 15, “*Can the children of the bride-chamber mourn, as long as the bridegroom is with them?*” ch. xi. 19, “*The Son of Man came eating and drinking.*”—*Ἀβραάμ, Abraham*) He had died 1850 years before this colloquy.—*ἑώρακας, hast thou seen*) They speak (and rightly so, indeed; comp. ch. xvi. 16, 22, “A little while, and *ye shall not see Me*, and again, a little while and *ye shall see Me*,” etc.: “Ye now have sorrow, but *I will see you again,*”) by the force of correlatives. Since Abraham saw Thy day; Thou hast seen Abraham.

58. Πρὶν Ἀβραάμ γενέσθαι, *ἐγὼ εἰμί, before that Abraham was brought into being, I am*) The Jews are hereby refuted, who were denying, that Abraham even then could have seen that day. *I was, saith*

Jesus, even then ; therefore I saw Abraham, and Abraham saw My day : not merely did I not begin to be only afterwards [afterwards and not till then], but I was, before that he was brought into being. The difference is to be observed between *I am brought into being*, and *I am* ; Mark iv. 22 [οὐ γὰρ ἐστὶ (is) τι κρυπτεῖν, ὃ ἐὰν μὴ φανερωθῆ· οὐδὲ ἐγένετο (has been made, or, become, viz. by design), ἀπίκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ]. Acts xxvi. 29, “I would to God that—all—γενέσθαι, might become such as I am, εἶμι :” 1 Cor. iii. 18, “If any man seemeth to be wise—εἶναι—let him become a fool—γενέσθω.” Moreover, it is an abbreviated form of expression, in this sense ; *Before that Abraham was made*, I was : and at this day, at so long an interval after the death of Abraham, *I am*. For John often expresses himself in such a way, that the Protasis and Apodosis mutually complete one another ; ver. 28, “When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself :” ver. 38, “I speak that which, etc., and ye do that which,” etc. [*do* is to be supplied to the first clause, *speak* to the second] ; ch. v. 21, “As the Father raiseth up—and quickeneth, even so the Son quickeneth” (underst., and raiseth up) etc. ; ver. 30, “I can of Mine own self *do* (supply, and judge) nothing ; as I hear I judge” (supply, and *do*) ; ch. xi. 8, xiv. 10, “The words I speak,—I speak not of Myself (supply, and the works I do, I do not of Myself) but the Father—doeth the works (supply, and speaketh the words) ; ch. xv. 27 ; Rev. xiv. 10, notes. Thus the particle *before* and the present *I am*, elegantly cohere ; comp. also Col. i. 17, *He Himself is before all things*. And yet Artemonius in Diss. iv., p. 618, calls this expression, after the daring example of Enjedinus, a barbarism ; but the present is often so put, as that the past time is included ; Luke xv. 29, *So many years* (I have served and still serve thee (τῶσαυτα ἔτη δουλεύω)). In the same ch. ver. 31 (thou hast been) and art always with Me, as the Goth. Vers. renders it [πάντοτε—εἶ]. Septuag. Ps. xc. 2, πρὸ τοῦ ὄρη γενηθῆναι, σὺ εἶ [before the mountains were brought forth, thou art], where Artemonius can by no effort of his change the punctuation. Prov. viii. 25, πρὸ πάντων βουνῶν γενῆ με, where, if only Artemonius be right in saying that there is some error, nothing [no correction] is nearer (for ἡλλῆσι) than γενῶμαι, which is also present. I would like to see what device he would contrive to meet Jer. i. 5, πρὸ τοῦ με καταπλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαί σε. Artemonius, with Socinus, thus explains the words ; *Before that Abraham is made the father of many nations, I am*, to wit, the Christ : and also he takes *I am* in the same sense

as at ver. 24, "If ye believe not that *I am* He;" ver. 28, "Then shall ye know that *I am* He;" ch. xiii. 19, "That, when it is come to pass, ye may believe that *I am* He;" Mark xiii. 6, "Many shall come saying, *I am* (Christ)." I reply, 1) The Jews had objected that Abraham was deceased for more than fifty years before; Abraham was not regarded by them as about to belong to the New Testament. 2) This sentiment would not have borne that most solemn asseveration, Verily, *verily, I say unto you*. For in this sense even the Jews, who were then living, would have been before Abraham. 3) The word *I am*, in this colloquy, is employed concerning age and time, in antithesis to the inchoative to *be brought into being* [γενέσθαι]. Moreover, the reference of the words opposed is the same, and both verbs ought to be understood absolutely, as *was* is used; ch. i. 1, "In the beginning *was* the Word," etc. However this absolute signification includes that other by consequence; before that Abraham was brought into being; He who speaks, was; and He was the same as He asserted to the Jews that He was.—πρὶν Ἀβραάμ γενέσθαι) Γενέσθαι is wanting in some of the old fathers, especially the Latin fathers; but the use of the adverb πρὶν does not bear the omission. That indeed is certain, that those fathers had no thought of the Socinian perversion of the sense of the verb γενέσθαι, and so the perversion of this whole passage. [Dabc and Epiphanius omit γενέσθαι. But AB, Vulg. and Origen I., 750 f, etc., have it.]

59. ἤραν, took up) They were accounting Him as a blasphemer.—λίθους, stones) The weapons of the multitude.—ἐκρύβη, He hid Himself) Not by betaking Himself to a hiding-place, but that He ceased to be visible to their eyes, in a miraculous manner; (comp. Jer. xxxvi. 26, "The king commanded—to take Baruch and Jeremiah; but the Lord hid them") whilst He went out from the temple.

59. and ix. 1. Καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, καὶ παρήγεν οὕτως· καὶ παράγων εἶδεν, κ.τ.λ.) This appears to be the mediate<sup>1</sup> and genuine reading [see App. Crit., Ed. ii. on this passage]: for παράγων manifestly has reference to παρήγεν, and οὕτως denotes the miraculous ease of His departure.—παρήγεν—καὶ παράγων, He passed by—and passing by) A similar connection [of participle and verb] occurs, Acts xxvii. at the close, and xxviii. at the beginning [διασωθῆναι—διασωθέντες].—οὕτως, so) As if no one were seeking Him. [A, and acc. to Lachm. B, read διελθὼν διὰ μέσου αὐτῶν (C adding probably,

<sup>1</sup> From which the other readings diverged, as from a common starting point.

from Luke iv. 36, through the Harmonies, ἐπαρέύετο) καὶ παρῆγεν οὐτως. D, and acc. to Tischendorf, B, omit these words: so also abc, Origen 4, 292, e, Theb. and Vulg. versions.]

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## CHAPTER IX.

1. Καὶ παράγων, and passing by) Immediately after the attack of His enemies.—τυφλόν, blind) Who was begging at the temple. Comp. Acts iii. 2, "The lame man, laid at the Beautiful gate of the temple, to ask alms."

2. Ἠρώτησαν, asked) They were well aware of the [omniscient] knowledge of their Master.—ἕντος, this man) This question of the disciples ought not to be curiously examined into; whether, and when, that blind man could have sinned and thence contracted blindness. An interrogation, especially a disjunctive one, asserts nothing; and an assertion of the disciples would not compel us to an assent.—γεννηθῆναι, that he should be born) That he was born blind, the disciples had heard from others.

3. Ἀπεκρίθη, answered) Jesus is wont to answer more plainly to His disciples than to the unbelieving Jews.—ἤμαρτεν, hath sinned) Repeat, that he should be born blind [Human reason delights to draw the conclusion of there being some special fault, from some special misfortune: Luke xiii. 2, 4, "Suppose ye, these Galileans—whose blood Pilate mingled with their sacrifices—were sinners above all the Galileans, because they suffered such things? I tell you nay, etc. Or those eighteen on whom the tower of Siloam fell," etc.; Acts xxviii. 4, "When the barbarians saw the venomous beast hang on—Paul's—hand, they said, No doubt this is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live."—V. g.—ἀλλ', but) Comp. ch. xi. 4, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."—ἵνα, that) The power of God.—τὰ ἔργα, the works) Plural. When one work of God is known, all are known. From His works shine forth the Power, and the Glory, and the Grace of God.

4. Ἄρα, the night) Christ is the light: when it departs, the night comes, which does not restrain the light, but obscures the earth.—ὠδεις, no man) He does not say, I cannot; but, no man. He Himself could have worked at all times; but yet He observed the season

able time: John often describes Christ as speaking thus indefinitely concerning things that present themselves, in the way that would become any ordinary pious person in speaking of such matters: ch. xi. 9, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not," etc.; xii. 24, 25, "Except a corn of wheat—die, it abideth alone, but, etc. He that loveth his life, shall lose it," etc. In fact, Jesus was tempted in all things, but without sin.

5. Φῶς, *the light*) An allegory from the object of sight, which He was about to bestow on the blind man. Comp. ver. 3, *that they might be made manifest*; and ἡμέρα, *day*, ver. 4 [containing the same metaphor].

6. Εἰπών, *having spoken*) in the hearing of the blind man. Jesus also prayed, ver. 31, "If any man be a worshipper of God, and doeth His will, him He heareth."—πηλόν, *clay*) Clean spittle, mixed with clean dust, was a clean medicine. Man was created from the earth: now the creation of sight is taken from the same earth.—ἐπὶ τοὺς ὀφθαλμοὺς, *upon the eyes*) It is a poetic fancy of Nonnus, that he has represented that there was not even the trace of eyes on the face of this blind man: ver. 10 disproves it [How were thine eyes opened?]

7. Νίψαι, *wash thyself*) thy face.—τοῦ Σιλωάμ, *Siloam*) A name given to this place formerly, because Jesus Christ was about to send thither the blind man. And from this time the name of the place was a memorial of the miracle wrought at it. The derivation is implied in *Go, wash thyself*.—ὁ ἐρμηνεύεται ἀπεσταλμένος, *which is rendered in translation Sent*) The Evangelist adds this. Comp. ver. 11, "Go to the pool of Siloam, and wash."—καὶ ἦλθε, *and he went*) before going to his parents.

19. Ὁμοίως, *like*) Human reason invents and supposes anything, sooner than it will believe a miracle has been wrought: ver. 18, "But the Jews did not believe concerning him, that he had been blind, and received his sight;" Acts ii. 13, "Others mocking, said, These men are full of new wine." But on that account the more is the truth confirmed.

11. Ἄνθρωπος λεγόμενος Ἰησοῦς, *a man who is called Jesus*) The article is not added, but the participle. Comp. ch. xi. 54, "Into a city called Ephraim," Ἐφραιμ λεγομένην πόλιν. The blind man had not known the celebrity of Jesus.—ἀνέβλεψα, *I received* [or recovered]

<sup>1</sup> Ver. 8, οἱ γείτονες, *neighbours*) the miracle was manifest to all.—V. g.

sight) He had not had the power of seeing ever before; but yet that power is natural to man; on this account he says, *I recovered sight* [the strict sense of ἀνέβλεψα].

13. Πρὸς τοὺς Φαρισαίους, *to the Pharisees*) as if to inquisitors.

15. Καὶ οἱ) *Kai, also.*

16. Παρὰ τοῦ Θεοῦ, *from God*) The words opposed are, *to be from God*, and *to be a sinner* [An antithesis worthy of observation. Either the former, or else the latter, exactly applies as the description of every man.—V. g.—ὅτι, *because*) In Theology applied to estimating characters, nothing is to be done in a hurry.

17. Προφήτης, *a prophet*) i.e. *from God*, ver. 16, "This man is not *from God*," 33; ch. i. 6, "There was a man *sent from God*," etc.; John iii. 2, "We know that Thou art a teacher *come from God*" [Jesus had prayed in undertaking the cure, ver. 31: and from that circumstance the blind man had come to know the close intimacy subsisting between Jesus and God.—V. g.] It is delightful to observe how faith gradually arises in this man, whilst the Pharisees are contradicting [Teased with the repeated questionings of the men, at last he unlearned the lesson of being bound by mere authority. Thus advantage may be derived even from the perverse ways and humours of others.—V. g.]

18. Αὐτοῦ τοῦ ἀναβλέψαντος, *of him that had received his sight*) These are joined as substantive and adjective, and the *of him* refers to the blind man.

19. Πῶς βλεπέει) *How* it has happened, that *he sees.*

21. Οὐκ οἶδαμεν, *we know not*) As yet they had not seen their son seeing: but they had immediately conjectured that the gift of sight had come from Jesus. On this account the former part of this verse is not attributed to fear [but only the latter, "He is of age; ask him," as stated] in ver. 23.—ἡμεῖς, *we*) Emphatic; in antithesis to αὐτός, *himself*, which follows and is repeated more than once.—αὐτός ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε) So ver. 23. But the *Latin*, and after it, *Augustine* and others, at ver. 21, "*ipsum interrogate; aetatem habet.*" And what follows agrees with this; *he shall speak for himself.* [So BDLX ac Vulg. But A and Rec. Text put αὐτὸν ἐρωτ. after ἡλικίαν ἔχει].—ἡλικίαν, *age*) sufficient for giving testimony.

22. Ἐφοβῶντο, *they were afraid of*) to such a degree that they left their son [at whose receiving of the gift of sight, however, they without doubt were exceedingly rejoiced.—V. g.] alone in the danger; and not only did not acknowledge that Jesus is the Christ, but did not even acknowledge that, from which it followed as a consequence—

ἀποσυαγωγος, *expelled from the synagogue*) which was a most severe punishment.

24. Ἐκ δευτέρου, *again*) He had therefore been sent away after the conversation with him, described at ver. 17.—δόξ, *give*) A spacious preface. He gives glory to God, who confesses the truth, especially in a matter and cause attended with difficulties.—ἡμεῖς οἴδαμεν, *we know*) They attempt to prepossess and move him, as an unlearned man, by the weight of their authority, that he should call Jesus a sinner, and not avow Him as the Son of God [We see, *say they*; *comp.* ver. 41 (Now ye say, We see).—V. g.]—ἀμαρτωλός, *a sinner*) ver. 16, “This man is not of God, because he keepeth not the Sabbath day.”

25. Ἐι, *if* [whether]) In a case, concerning which he has as yet no certainty, he nevertheless does not yield to the false authority of others; and he rather believes, that Jesus is not a sinner, than that He is a sinner.—τυφλὸς ὢν, *whereas I was blind*) The participle has the force of a præterite tense, which is manifest from that which follows, *now I see*. *Comp.* Gal. i. 23, “They had heard only, That he which persecuted us in times past, now preacheth the faith, which once he destroyed, ὅτι ὁ διώκων ἡμᾶς πότε, νῦν εὐαγγελίζεται τὴν πίστιν, ἣν πότε ἐπύρθει.”

26. Εἶπον, *they said*) These wretched persons strangely torture themselves.<sup>1</sup>

27. Τί, *why*) wherefore?—καὶ ὑμεῖς γε *also*) He confesses that he wishes to become a disciple of Jesus.—Θέλτε, *do ye wish*) A sweet and becoming irony. [And indeed it is right, that he, who wishes to become a disciple of Christ, should resort to anxious investigation. The truth does not shrink from it.—V. g.]

28. Ἐλοιδύρησαν, *they reviled*) They thought that they were loading him with dishonour, whomsoever they called by the term, *a disciple of Christ*.—ἐκείνου, *of that man*) By the use of this expression they put Jesus away to a distance from them.

29. Ἡμεῖς οἴδαμεν, *we know*) They knew it by such testimonies, as

<sup>1</sup> τί—πῶς, *what—how?*) They were wishing to suppress the certainty of the miracle, provided only it were possible. Many extraordinary things happen in all ages: several things of that kind are also reported without good foundation. Therefore it would be advantageous that the True, in such cases as these, should be distinguished from the False, and the Certain from the Doubtful, by the most searching investigation which it is possible to make. But indeed the unbelieving world conceives it to be for its own interest that nothing should be altogether evident, and cleared of every difficulty. Thus, as we may see, under the pretext of its being only the result of an accumulation of tricks, the truth itself can be avoided.—V. g.



at the present day also are irrefragable.—*πόθεν ἐστίν*, whence He is) as well as His doctrine.

30. Ἐν γὰρ τούτῳ [why herein], for in this) So ἐν γὰρ τούτῳ, for in this, ch. iv. 37 [And herein is that saying true.—Engl. Vers.] γὰρ, such being the case [videlicet], at times adds a graceful effect to a reply.—*θαυμαστόν*, a marvellous thing) Answering to *we know not*, ver. 29. *To be ignorant* and *to wonder*, are closely allied.—*πόθεν*, whence) namely, from God: ver. 33, “If a man were not of God he could do nothing:” ver. 16, “This man is not of God.”<sup>1</sup>

31. Ἀμαρτωλοῦν, sinners) The faith of the man increases: comp. ver. 17, 24, 25, “He is a prophet; whether He be a sinner, I know not: one thing I know, that whereas I was blind, now I see.”—*τὸ θέλημα*, the will) Whoever doeth the will of God, God doeth His will for him, when he prays.

33. Οὐδέν) nothing, not merely of those things, which He Himself doeth, but also of those things which other excellent men do. Jesus had not the external helps on which ordinary mortals are wont to rely.

34. Ἐν ἁμαρτίαις, in sins) They upbraid him with his former blindness: ver. 2, “Who did sin, this man, or his parents, that he was born blind?”—*καὶ σὺ*) and yet dost thou.—*διδάσκεις*, teach) Indeed his words, from ver. 30 to 33, form an excellent sermon.—*ἔξῃ βαλον αὐτόν*, they cast him out) as being a Christian: ver. 22, “The Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue.” That act of theirs tended to his great good: but they themselves betray thereby the hatred of the truth, with which they are actuated.—*ἔξω*, out) from that place in which they were met together.

35. Εὗρών, having found) He had therefore sought for him, after He had permitted him for a time to be persecuted by the world.—*σὺ*, thou) Although others believe not. The pronoun renders the interrogation in this place akin to an affirmation.

36. Καὶ τίς, and who) καὶ τίς, and what [has happened that]: ch. xiv. 22, [How is it that.—Engl. Vers.] καὶ τίς, and who [is my neighbour?], Luke x. 29, Notes.<sup>2</sup>—*ἵνα*, that) This depends on *Tell me*, and the, *Tell me*, lies hid in the, *Who is He?*—*πιστεύσω*, I may

<sup>1</sup> The man's words, ver. 33, are opposed to these words of theirs, ver. 16.—E. and T.

<sup>2</sup> Καὶ “approves of the speech that immediately precedes, and yet adds something to it,” (of an adversative kind; but who; but what).—E. and T.

*believe*) It was a step in faith, that he accounts Jesus as one whom he must believe, whatsoever He may say.

37. 'Εώρακας, *thou hast seen*) *Thou hast begun to see* with these eyes of thine, which have been opened for thee.—ὁ λαλῶν, *He who speaks*) A lowly speech, being framed in the third person.

38. Κύριε, *Lord*) He now uses this term in a more strict sense than he had used it at verse 36.<sup>1</sup>—προσεκύνησεν, *he worshipped*) The worship follows spontaneously the recognition of His Divinity. [*Jesus nowhere required this worship of any one; it was the spirit of faith that instructed believers to render it.*—V. g.]

39. Κρίμα, *judgment*) just and true, better than that of the Pharisees.—βλέπωσι, *may see*) in body and mind—οἱ βλέποντες, *who see*) who suppose that they are possessed of sight, and are not conscious that they are blind: ver. 41, “Now ye say, We see.”—τυφλοί, *blind*) in mind.

41. Ἀμαρτίαν, *sin*) If ye would say, *we are blind*, ye would seek sight, and your sin would have already ceased. Sin exists even in the intellect; for blindness affects the sight, and is synonymous with sin.

## CHAPTER X.

1. Ἀμὴν, *verily*) These words are in close connection with those that precede; for the ἐξεῖνοι, ver. 6, “*they understood not what things they were which He spake,*” has reference to ch. ix. 40, “The Pharisees—heard these words, and said, *Are we blind also?*” [*And indeed we may suppose that this parabolic discourse, ver. 1-5, was delivered at a point of time mid-way between the Feast of Tabernacles and the Feast of Dedication (ver. 22); for ver. 21, “Can a devil open the eyes of the blind?” refers back to the miracle that was wrought next after the Feast of Tabernacles; and the words which He put forth at the Feast of Dedication, ver. 26-30 (containing the same image, sheep), refer to that parabolic discourse (ver. 1-5).*—Harm., p. 363.]—διὰ τῆς θύρας, *through the door*) through Christ: ver. 9, “I am the door.” Only one legitimate way of access lies open; all others are closed.—εἰς τὴν αὐλήν, *into the sheep-fold*) concerning which,

<sup>1</sup> There simply, *Sir*; here, *Lord*.—E. and T

ver. 16, "There shall be one fold and one Shepherd."—τῶν προβάτων, *of the sheep*) This allegory is continued as far as to ver. 30. And *sheep* seem to have been before His eyes at the time.—ἀναβαίνων, *climbing up*) over the fence.—κλέπτῃς καὶ ληστῆς, *a thief and robber*) Ver. 8, "All that ever came before Me are thieves and robbers."

2. Ὁ δὲ εἰσερχόμενος, *but he who enters*) through Christ: ver. 9, "The door."

3. Τοῦτῳ, *to Him*) as to one well known.—ὁ θυρωρὴς, *the porter*) Christ is regarded as *the Shepherd*, at verse 11, etc.; as *the Door*, at verse 1-10. Just as it is not unworthy of Christ to be called *the Door*, by which the shepherd enters: so it is not unworthy of God to be called *the Porter*. The Hebrew עֶשֶׂה sounds a more honourable designation. As to the thing signified, see Acts xiv. 27, "How God had opened *the door of faith* unto the Gentiles:" Col. iv. 3, "Praying also for us, that God would open unto us *a door of utterance*." Comp. Rev. iii. 7, "He that *openeth*, and no man *shutteth*; and *shutteth*, and no man *openeth*:" Acts xvi. 14, "Lydia—whose heart the Lord opened." C. Weisius, a theologian of Leipsic, has maintained, in a copious dissertation, published in A. 1739, that *the Porter is the Holy Spirit*.—τὰ πρόβατα—τὰ ἴδια πρόβατα, *the sheep—His own sheep*) So ver. 4, by an inverse Chiasmus, *His own sheep—the sheep*.—ἀκούει, καλεῖ, *they hear, He calls*) Correlatives.—τὰ ἴδια πρόβατα, *His own sheep*) All are His own sheep: comp. ver. 12, "He that—is not the shepherd, *whose own* the sheep are not." But this epithet is more consonant with *the call* given by name than with *the hearing*. [*The genuine Shepherd is indeed recognised as such by all souls that are duly affected; but He is manifested in a peculiar manner to those, whom His assistance especially helps.*—V. g.]—καλεῖ κατ' ὄνομα, *He calls by name*) Even sheep were by the ancients distinguished by names.—καὶ) and so, whilst He calls.

4. Ἐξβάλλῃ, *He putteth forth*) Synonymous with the verb, ἐξάγει, *He leadeth out*, but more general.

5. Ἄπ' αὐτοῦ, *from him*) as from a pestilence. [*Nor can you justly say, that their doing so is the result of pride, or obstinacy, or an act of injury to good order.*—V. g.]—οὐκ εἴδασιν) *they know not* [the voice of a stranger], so as to follow it: they know it, so as to flee from it. [*It is to be added, that it is not right to accept without investigation things which are not known, even though they may possibly happen to be good.*—V. g.]

6. Οὐκ ἔγνωσαν, *they understood not*) Thus they might have per-

ceived, that they were blind; ch. ix. 41, "Now ye say, We see; therefore your sin remaineth."

7. Ἡ θύρα, *the door*) Christ is both the Door, and the Shepherd, and our All: there is none else.—τῶν προβάτων, *of the sheep*) to the sheep.

8. Ὅσοι ἦλθον, *as many as have come*) The subsequent verb, εἰσί, *are*, in the present, indicates that ἦλθον, *have come*, is to be taken of time just past;<sup>1</sup> and of the peculiar course of others, to which is opposed the *by Me* [if any man enter in, he shall be saved], ver. 9. The expression, *who have come*, is used as at 2 Cor. xi. 4, *whosoever cometh* [lit. he who cometh, "If *he that cometh* preacheth another Jesus"]. Nor does He exclude those thieves and robbers, who also unquestionably had come *after Jesus*, not merely those who had come *before Jesus*: as many, namely, as between the beginning of His preaching and the time of this parabolic discourse, which was spoken a little before His passion, had arrogated to themselves the office of teaching among the Jews, after the example of their predecessors.—κλέπται, *thieves*) stealthily, appropriating others' goods, to their own gain.—λῆσταιί, *robbers*) openly, taking away life, to the ruin of the sheep.—ἀλλ' οὐκ) *but*, although these robbers and thieves offered themselves, the sheep did *not* hear them: ch. vii. 46, [The officers and Nicodemus not suffering themselves to be led blindly by the Pharisees] "Never man spake like this Man;" Matt. vii. 29, "He taught them as one having authority, and not as the Scribes;" ix. 36, "He was moved with compassion on the multitude—because they fainted, and were scattered abroad, as *sheep having no shepherd.*"

9. Δι' ἐμοῦ, *through Me*) the Christ known by the sheep, and calling them,—who am *the Door*. Comp. *after thee* ["I have not hastened from being a pastor to follow Thee." Hebr. *after Thee*], Jer. xvii. 16.—τίς, *any man*) as a sheep [*and a shepherd.*—V. g.]—σωθήσεται, *he shall be saved*) Secure from the wolf. *Salvation and pasture* are joined, as presently after *life and abundance*, ver. 10, "That they might have *life*, and have it *abundantly.*"—εἰσελεύσεται καὶ ἐξελεύσεται, *shall go in and go out*) By this Hebraic phrase, there is denoted a continual intimacy with the Shepherd and Master. Comp. Acts i. 21, "These men which have companied with us all the time that the Lord Jesus *went in and out among us.*" Septuag. Num. xxvii. 17, 21 [ὅστις ἐξελεύσεται καὶ ὅστις εἰσελεύσεται, —καὶ ὅστις

<sup>1</sup> *It is in conformity with this, that as well the margin of both Editions, declares the note of time, πρὸ ἐμοῦ, to be reading not well established, as also the Germ. Vers. altogether omits it.—E. B.*

ἵξάξει—καὶ εἰσάξει αὐτούς: ἵξελ.εὔσονται—καὶ εἰσελ.εὔσονται. Engl. Vers. “Which may go out before them, and which may go in, and lead them out and bring them in;—At his word shall they go out, and at his word they shall come in”].—εὔρησει, *shall find*) whether he enters in, or goes out: whereas the pasture is unknown to all others. Comp. Exod. xvi. 25, etc., “Eat that to-day: for to-day is a Sabbath unto the Lord; to-day ye shall not *find* it in the field.”

10. Ἰνα κλέψῃ, *that he may steal*) That is peculiarly the act of a thief. There follow worse things. A thief, 1) steals for the sake of *his own* advantage; 2) he inflicts loss on *others*, a) by killing the sheep, b) by destroying the remainder of their food. There is a climax in the division, not in the subdivision: ἀπώλεια, *the destruction* caused by a thief, is not spiritual, but civil; but a spiritual injury is metaphorically described by it, just as by *theft* and *murder*.—καὶ θύσῃ, *and that he may kill*) In antithesis to *life*.—καὶ ἀπολέσῃ, *and that he may destroy*) In antithesis to *abundance* [περισσόν]: concerning which see Psalm xxiii. 1, “The Lord is my Shepherd, *I shall not want*.”

11. Ὁ ποιμὴν ὁ καλός, *the Good Shepherd*) He, concerning whom it was foretold by the prophets. The Shepherd, whose peculiar property the sheep are: *good*, as being the One who lays down His life for the sheep; also as being He to whom they are an object of care, ver. 13, “The hireling *careth* not for the sheep.” In our day, they who tend for pay the flocks of one town, or one village, are called pastors; but in this passage the signification of the term, *pastor*, is more noble. [*The whole and complete office of Christ is contained in this parabolic discourse concerning the pastor and the door.*—V. g.]—τίθησκ, *lays down*) This is five times said, thereby there being expressed the greatest force. In this, the highest benefit, all the remaining benefits conferred by the Shepherd are presupposed, included, and are to be inferred [Isa. liii. 10, 6, When Thou shalt make His soul an offering for sin, He shall *see His seed*, He shall prolong His days, and the *pleasure of the Lord shall prosper in His hand*: All we like *sheep* have gone astray; we have turned every one to his own way: and the Lord hath laid on Him the iniquity of us all].—ὑπὲρ τῶν προβάτων, *for the sheep*) Christ here declares what kind of a shepherd He evinces Himself towards the sheep: for which reason, it cannot be inferred from this, that He did not die also for the rest of men.

12. Ὁ μισθωτός, *the hireling*) who acts as a shepherd for the sake of his own advantage.—ὡς ὧν) More frequently μὴ is put with the

participle, but *ὄκ* here has the effect of giving greater emphasis.—*ἀρπάζει*, *seizes them*) he *tears* those which he can catch; he *scatters* the rest: two ways of doing injury. But the Good Shepherd *collects together*, ver. 16, “Other sheep I have—not of this fold; them also I must *bring*,—and there shall be *one fold*.”—*τὰ πρόβατα*, *the sheep*) all of them.

13. Δέ, *but*) This has the force of explaining the word *fleeth*, repeated from the preceding verse.—*ὅτι μισθωτός*, *because he is an hireling*) Ploce [A word placed twice, so that once the word itself, once an attribute of it, should be understood]. His concern is for the pay, not for the flock.—*καὶ οὐ μέλει*, *and careth not for*) Connect with *fleeth* [*i.e.* *οὐ μέλει* does not follow *ὅτι*]. The antithesis to this is to be observed, ver. 14, 15. The words in antithesis respectively are :

The hireling  
is a hireling  
careth not for  
fleeth

I  
the Good Shepherd  
know  
lay down My life. [BDL Memph.  
and Theb. Versions, Lucifer, omit  
*πρόβατα* of last verse, and in this  
verse *ὁ δὲ μισθωτός φεύγει*. But  
*Aabc Vulg.* have the words.]

14. Τὰ ἐμά) *My* [what is Mine], *sheep*.—*καὶ, καί, and, and*) Always the beginning of every good thing originates with God and Christ. As the Good Shepherd, He both knows and is known.

15. Καθώς, *as*) This is connected with the preceding verse. Often the relation of believers towards Christ is derived from the peculiar relation of Christ towards the Father: ch. xiv. 20, “I am in My Father, and ye in Me, and I in you;” xv. 10, “If ye keep My commandments, ye shall abide in My love, even as I have kept My Father’s commandments and abide in His love; xvii. 8, 21, “I have given unto them the words which Thou gavest Me;—That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us;” Matt. xi. 27, “Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him;” Luke xxii. 29, “I appoint unto you a kingdom, as My Father hath appointed unto Me;” 1 Cor. xi. 3, “The Head of every man is Christ,—and the Head of Christ is God;” xv. 28, “The Son also Himself shall be subject unto Him that put all things under Him, that God may be all in all;” Rev. iii. 21, “To him that overcometh will I grant to sit with Me on My throne, even as I also overcame, and am set

down with My Father on His throne."—*καί*) and for that reason [viz. because *I am the Good Shepherd*]. Hence [from this act of love] it is that the sheep *know* the 'goodness' of the Shepherd.—*πίπτει, I lay down*) Present. The whole life of Christ was a going to death.

16. "Ἄλλα πρόβατα, *other sheep*) Which are already called *sheep*, inasmuch as being *foreseen*. Comp. ch. xi. 52, "That He should gather together in one the children of God that were scattered abroad," where He calls them *children of God* on a similar principle. He says *other sheep*, not *another sheep-fold*. For they were scattered in the world.—*ἔχω, I have*) This verb has great power.—*ταύτης, of this*) the Jewish fold.—*δέω, I must*) on account of the commandment of the Father.—*ἀγαγέην, bring*) by My death. He does not say, *lead out*, as at ver. 3; nor, *introduce into this fold*; but simply, *bring* [lead]. They have no need to change their locality.—*ἀκούσωσι*) To the verb *I must*, this subjunctive answers in the correlative [BDbe Vulg. read *ἀκούσουσιν*. ΛαXΔ read *ἀκούσωσιν*].—*μία ποίμνη, εἰς ποιμήν*) *One flock* [not, as Engl. Vers., "one fold"], so that there may remain over and above no flocks false and divided; *one Shepherd*, so that there may remain no hireling, false, bad shepherds, or Pseudo-Peter, etc. Comp. Ezek. xxxiv. 23, "I will set up one Shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd;" Zech. xiv. 9, "The Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." This oneness of the flock, as also oneness of the Shepherd, began after that the good Shepherd laid down His life: ch. xi. 52, "That Jesus should die—not for that nation only, but that also He should gather together in one the children of God—scattered abroad;" and in His own time, when He hath taken out of the way every hindrance, it shall be consummated. In point of right, Jesus always *is* the one and only Shepherd: therefore, in point of right and also of fact, *He will then become* the one. Most sweetly there is put first *the one flock*, then *the one Shepherd*. The words *bring*, and *one flock*, mutually refer to one another; as also, *they shall hear*, and *one Shepherd*. The Shepherd shall bring all into *one flock*: the whole flock shall hear *the one Shepherd*.

17. Ἀγαπή) *loveth* Me, and lovingly enjoins this on Me,—lovingly as it were persuades Me, and I, although I must lay down My life, remain sure of His love; for I lay it down, that I may take it up again: moreover the Father, in love to Me, gives Me the sheep as my peculiar portion; because I keep His commandment concerning

the laying down of My life ; ver. 18, “ No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. *This commandment* have I received of My Father.” Love is intimated as coming over and above [super-venient. Coming as an extraneous addition]. The love of the Father is to be kept in sight, in the passion of Christ, not only towards us, but also towards Christ : we are not to look merely to His avenging severity [stern justice].

18. Οὐδείς, *no man*) Comp. ver. 29, “ *No man* is able to pluck—out of My Father’s hand.”—*αἶρει*, *taketh away*) by His own power and will.—*ἀπ’ ἐμαυτοῦ*, *from Myself*) Jesus of His own accord gave Himself up to His enemies to be taken ; and on the cross itself, not from any feebleness, but with a loud cry, He gave up the ghost.—*καί*, *and*) A most close connection subsists between the two things [laying down His life, and taking it up again] (Comp. the *that*, ver. 17, I lay [it] down, *that* I might take it again), over which He possesses a twofold power.—*ἔχουσίαν ἔχω*, *I have power*) So *ἔχουσι*, *that they might have* [life], is repeated, ver. 10. Add ch. xix. 10 [Pilate], “ *I have power* to crucify Thee, and *have power* to release Thee.”—*παρὰ τοῦ Πατρὸς μου*, *from My Father*) He ascribes His highest power to the Father.

19. Σχίσμα, *a division*) Whence do such various reasonings concerning Christ originate ? I reply, Inasmuch as His person is not known.

20. Πολλοί, *many*) They were wont to take in the worst light His most lofty and sweetest discourses.<sup>1</sup>

21. Ῥήματα) Hebr. דברי *words*. Comp. what goes before [ver. 19, There was a division for *these sayings*]: also comp. the *works* alluded to in what follows [ver. 25].

22. Ἐγκαίνια, *Feast of Dedication*) instituted by Judas Maccabæus : 1 Macc. iv. 59. [*He did not go up to Jerusalem purposely, for the sake of this ecclesiastical feast (as He had done on account of the other feasts, established by the Law), but He was present at it owing to circumstances. He did not remain long in Jerusalem at the Feast of the Passover, mentioned John ii. 3 : He remained a little longer after Pentecost, ch. v. ; but, after He had accomplished His journey to the Feast of Tabernacles (ch. vii. 8, “ I go not up yet unto this feast : for My time is not yet fully come”), in order that the end might crown the*

<sup>1</sup> τί αὐτοῦ ἀκούετε, *why hear ye Him?*) It is a case full of danger, when even hearing is refused.—V. g.



work with completion [in order to give the finishing stroke to His work], He in fine made a delay there longer than usual, from the Feast of Tabernacles beyond [so as to stay over] the Feast of Dedication.—Harm., p. 364.]

24. Ἐκύκλωσαν, came round about) How gratifying that would have been to the Saviour, if they had done so in faith!—καὶ ἔλεγον, and they were saying) owing to the unreasonable impulse of a murmuring nature.—ἀΐρεις, dost thou raise up) keep in suspense; i.e. Thou dost worry to death, Thou dost wear our life out. Let the phrase, ver. 18 [ὁὐδεὶς ἀρεῖ ἀπ' αὐτοῦ, "no man taketh it away"—My life]; but it was they that were wretchedly worrying themselves to death. He had been long staying amongst them, especially after the Feast of Tabernacles.—εἰπὲ, tell us) As if indeed He had never told them and showed who He was: see ver. 25, "I told you, and ye believed not." Presently after He speaks openly at ver. 30, 36, 38, "I and My Father are one:—Say ye, Thou blasphemest, because I said, I am the Son of God?—that ye may know and believe that the Father is in Me, and I in Him." We often think, If I could hear or read this or that, expressed in this or that way, I would be able to believe. But God alone knows how it is most fitting to speak with us, in order to cherish and exercise our faith.—παρρησία, plainly) freely, in express terms.

25. Εἶπον ὑμῖν, I have told you) i.e. I am the Christ. A similar formula occurs, Matt. xxvi. 64, "Tell us whether Thou be the Christ, the Son of God? Jesus saith, Thou hast said." Moreover Jesus often said, even in this chapter, Jesus is the Christ. I told you (and ye believed not; I tell you) and ye believe not [πιστεῖτε, not believed, as Engl. Vers.] καὶ, and, for but. Comp. ver. 26, ἀλλὰ, but [ye believe not].—τὰ ἔργα, the works) which even might have convinced those who do not believe words.—περὶ ἐμοῦ, concerning Me) that I am the Christ.

26. Ἰμεῖς, ye) It is your own fault.—ὃ γάρ, for ye are not) For the sheep believe, ver. 3, "The sheep hear His voice," 14, "I know My sheep, and am known of Mine," 16, 27. This discourse, delivered during the Feast of Dedication, has reference to His discourses delivered before the Feast of Dedication.

27, 28. τὰ πρόβατα—ἐκ τῆς χειρὸς μου, the sheep—out of My hand) Three pairs of sentences, of which the several parts express both the faith of the sheep and the goodness of the Shepherd, by means of correlatives.

28. Κἀγώ, and I) The following and the life are closely con-

nected, ch. viii. 12, "He that *followeth Me*, shall not walk in darkness, but shall have the light of *life*."—*οὐ μὴ ἀπόλωνται*, *shall not perish*) Middle (so *ἀπολείσθαι*, ch. xvii. 12; Luke xv. 24; Jude ver. 11, 'lost,' 'perished'): *i.e.* they shall not destroy themselves, *internally*.<sup>1</sup> Comp. 1 John v. 18, "Whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not;" and John xvii. 12, notes, "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition."—*καὶ οὐκ*, *and not*) Nor will I suffer them to be snatched out of My hand by any *external* enemy.—*ἄρπάσει*, *shall snatch* [pluck]) The auxiliary verb *δύναται*, *can*, is included in the future: comp. ver. following.

29. *Δέδωκε*, *gave*) Understand, these sheep.—*μείζων πάντων*, *greater than all*) Greater than all their enemies; greater than the sheep: and (in another sense) *greater than even Me*; ch. xiv. 28, "My Father is greater than I."—*ἄρπάξειν*, *to snatch*) them, the sheep.

30. 'Εγὼ καὶ ὁ Πατήρ ἐν ἑσμεν, *I and the Father are one*) *One*, not merely in agreement of will, but in unity of power, and so of nature: for omnipotence is an attribute of the nature [of God]; and His discourse is of the unity of the Father and the Son. In these words of Jesus, the Jews, blind as they were, saw more meaning than Antitrinitarians see in the present day. If the Jews had supposed that Jesus wishes merely to be accounted as a divine man, and not as the Son of God, who is as truly God as sons of men are men, they would not have said, *whereas Thou art a man, thou makest Thyself God* [ver. 33]; nor would they have arraigned Him for blasphemy. By the expression, *we are*, Sabellius is refuted:<sup>2</sup> by the word, *one*, Arius is refuted;<sup>3</sup> see ver. 33, 36, 38, "The Father is in Me, and I in Him." Comp. the close of ver. 29 with that of 28.<sup>4</sup> Especially also the first person of the plural number has a pre-eminent signification, as applied to the Son and Father; Jesus seldom uses it of Himself and men. See note on Matt. ch. v. 11, "Blessed are *ye*," etc. [not *we*].

31. 'Εβάστασα, *they bare*) They were therefore large pieces of rock.

<sup>1</sup> By their own corruptions from within.—E. and T.

<sup>2</sup> Who denied the distinctness of the persons. "*I and the Father are*."—E. and T.

<sup>3</sup> Who denied the divinity of the Son.—E. and T.

<sup>4</sup> "Neither shall any man pluck them out of *My* hand,"—"No man is able to pluck them out of *My Father's* hand:" therefore the Father and Jesus are one.—E. and T.

32. Καλὰ ἔργα, *good works*) Jesus shows that judgment is to be formed from His *works*; ver. 37, "If I do not the works of My Father, believe Me not."—λίθάσεις, *do ye stone*) The Jews had now determined to stone Him; ver. 33, "For a good work *we stone Thee* not, but for blasphemy."

33. Περὶ, *for* [‘concerning,’ lit.]) As the Latins say, *quâ de causâ*. So διὰ [παῶν ἔργων], ver. 32.

34. Ἀπεκρίθη, *answered*) The Jews had said, *Thou sayest that Thou art God*, and indeed God by nature (for their blindness lay in joining this Godhead with the manhood): and Jesus acknowledges [as His *claims*] this Godhead of nature, without denying His manhood, and does not lower His claims by His subsequent language, but defends them: comp. ver. 39, "Therefore they sought again to take Him," as to the question in what sense the Jews understood His words. From these considerations a reply can easily be made to Artemonius, P. ii., c. 1. They had surrounded Jesus, ver. 24; and so in this menacing attitude were threatening Him with death; yet His wisdom and presence of mind remains unshaken.—ἐγώ) I, God; for from the εἶπα in the first person, the inference is drawn, *to whom the word of God came*, in the following ver.—θεοί, *gods*) Ps. lxxxii. 6; the parallel is added; υἱὸς ἰψίστου. *sons of the Most High*. Therefore also at ver. 36,<sup>1</sup> there ought to be understood Θεός, *God*, to Υἱὸς τοῦ Θεοῦ, *the Son of God*.<sup>2</sup> The Jews did not admit Jesus to be God in any sense: therefore, in refutation of them, He quotes the psalm. But a comparison drawn from a psalm does not prove that the Godhead of Christ approaches nearer to the godhead of mortals, than to the Godhead of the eternal Father; for He did not ever quote this passage of the psalm to believers.

35. Ἐκείνους) *them*, weak creatures, nay, even deserving of the censure contained in this very psalm.—εἰπεί, *called*) God called them, professing in the psalm that it is He who speaks, [ver. 1, *God standeth in the congregation*, etc.] Whence it is that immediately after the expression, *the word of God*, is used, ὁ λόγος τοῦ Θεοῦ: comp. 1 Kings xviii. 31, "The sons of Jacob, *unto whom the word of the Lord came*, saying, Israel shall be thy name."—πρὸς οὓς, *unto whom*) The reason is herein expressed, why they are called *gods*, and why in an inferior sense; comp. Mark xii. 12, πρὸς, *in reference to*, "They

<sup>1</sup> To complete the correspondence of the parallels.—E. and T.

<sup>2</sup> *God, the Son of God*, answering respectively to *gods* and *children of the Most High*—E. and T.

knew that He spake the parable *in reference to them.*" Others interpret the *πρός*, *against* [Engl. Vers. of Mark xii. 12].—*ὁ λόγος*, *the word*) And indeed the word in that psalm, which partly *calls* them *gods*, partly censures the same persons.—*καὶ οὐ*, *and not*) The Scripture cannot be broken, even in its smallest particular. A most firmly-established axiom. The appellation, *gods*, though not strictly used, cannot be broken, once that it has been set down in Scripture.

36. "Ὁν ὁ Πατὴρ ἡγίασε, *whom the Father hath sanctified*) This sanctification is mentioned in such a way as to be prior in time to *His being sent into the world* (see by all means John xvii. 18, "As Thou hast sent Me into the world, so," etc.: comp. ver. 19, 17, "For their sakes I *sanctify Myself*, that they also," etc. [*sanctify* = *set apart as holy*, and *for a holy end*]; "Sanctify them through Thy truth: Thy word is truth;" 1 Pet. i. 20, "Who verily was *fore-ordained* before the foundation of the world"): and it implies, in conjunction with it, the inference of Christ's Godhead, at an infinite interval before those to whom only the word of God came. Although as dignity is that on account of which they are called *gods*; so *sanctity* is that on account of which Christ is called the Son of God. Christ therefore is *holy*, as He is *the Son of God*;<sup>1</sup> He is *sanctified*, as *ὀρισθεὶς*, *defined* [declared and marked out] to be the Son of God, Rom. i. 4; and *σφραγισθεὶς*, *sealed*, John vi. 27, "Him hath God the Father *sealed*." That is evident in this passage from the appellation, *ὁ Πατὴρ*, which He applies to God, with the greatest force. He shows that there was no need that the word of God should at some particular time come to Him:<sup>2</sup> comp. ver. 30, "I and the Father are one." We must understand to the *whom*, the word *I* [Him, namely *I*, whom], with which the verb *I said* [below], in the first person, is in connection.—*ἀπέστειλ.εν*, *hath sent*) This sending presupposes the Godhead of the Son, and so confirms it. [The *Haphtara*, or appointed portion of Scripture, for the Feast of Dedication contains (ver. 22) *these words*, Jehovah Sabaoth, the Lord God of hosts hath sent me unto you: Zech. vi. 15.—Not. Crit.]

37. *Τὰ ἔργα τοῦ Πατρὸς μου, the works of My Father*) Those very works of a divine nature, which My Father doeth, ch. xiv. 10, 11, "The words that I speak unto you, I speak not of Myself; but the

<sup>1</sup> Luke i. 35, "Therefore that *holy* thing which shall be born of thee shall be called *the Son of God*." Gabriel to the Virg. Mary.—E. and T.

<sup>2</sup> As to those alluded to in Ps. lxxxii. 6. For the Word of God was always with Him, as being the Word.—E. and T.

Father, that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." His words are characterized by the accompanying works.

38. *Κὰν ἐμοί, even though Me*) You ought to have believed in Me. even separating Me from the works.—*γινώστε καὶ πιστεύετε, that ye may know and believe*) Faith follows subsequently to knowledge with those that are of a rather dull susceptibility.—*ἐν ἐμοὶ ὁ Πατήρ, καὶ γὰρ ἐν αὐτῷ, the Father in Me, and I in Him*) I am none else than the Father, in such a way, however, that I remain still the Son; and He none else than I, in such a way, however, as that He still remains the Father. And if any one shall have known Me, he knoweth the Father, and hath learned the Son. But if the power of One were less than that of the Other, the knowledge also would mislead; for in that case neither the essence nor the power of One can be learned by means of the Other.—Chrys. on this passage. These two sentences, *I and the Father are one*, and, *the Father in Me and I in the Father*, mutually explain one another. Comp. ch. xvii. 11, 21, "Holy Father, keep—those—that they may be one, as We are. As Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

39. *Ἐξῆλθεν, He went forth*) without any difficulty.

40.<sup>1</sup> *Ἰωαννης, John*) The posthumous fruits of the services of John.

41. *Μέν, indeed*) The antithesis is between *John* and *this Man*, Jesus: not between the works and sayings of John.—*περὶ τούτου, concerning this Man*) concerning this Man, who doeth so many miracles.—*ἀληθὴ ἦν*) were true. The truth is true, even before it is acknowledged as such.

<sup>1</sup> *καὶ ἀπῆλθε, and went away*) Immediately after the Feast of Dedication; as is evident from the omission of the phrase *μετὰ ταῦτα*, and of the name of Jesus. Nor did the Saviour go to the region beyond Jordan only, but afterwards into Galilee also, and again from Galilee into the borders of Judea (comp. Matt. xix. 1, Mark x. 1), which John did not feel it necessary to mention, inasmuch as the other Evangelists, and especially Luke, record with sufficient fulness, what He did at that time in Galilee.—*Harm.*, p. 365, comp. p. 420.

## CHAPTER XI.

1. Λάζαρος, *Lazarus*) It may be inferred from many circumstances that Lazarus was the younger, and his sisters the older by birth. It is from these latter that the village is designated; ver. 1, "The town of Mary and her sister Martha:" and Lazarus is put third in the order of names, ver. 5. Ecclesiastical history hands down the tradition, that Lazarus lived after the ascension of the Lord as many years as had been his age at that time, namely, thirty.—ἀπὸ—ἐκ) Not unfrequently a preposition is repeated in apposition, either the preposition itself, or else a synonym: 2 Cor. i. 19 [δι' ἡμῶν—δι' ἐμοῦ].—Μαρία) Mary was the better known of the two among the disciples, owing to those acts of hers which are mentioned in ver. 2 [the anointing of Jesus]: she is accordingly placed before Martha; though Martha was the elder-born, ver. 5, 19 [where Martha is named the first].

2. Ἦν δὲ Μαρία, *moreover it was the Mary*) John proves Mary's pious affection towards Jesus at the present time (as he elsewhere in a similar way proves the absence of pious affection on the part of the traitor) by a subsequent act, ch. xii. 3 [Mary's anointing Jesus' feet with costly ointment of spikenard, and wiping His feet with her hair]. [*By one remarkable act, either good or bad, any one may be rendered notable to all eternity.*—V. g.] It was not merely by the raising up of her brother to life, that she was first stirred up to such a work.—τὸν Κύριον, *the Lord*) An appropriate appellation here.—ἧς, *whose*) for of *her*. The language here is very plain.

3. Ὁν φιλεῖς, *whom Thou lovest*) This is more modest, than if they were to say, *he who loves Thee*, or *Thy friend*; comp. ver. 11, "Our friend Lazarus" [Jesus' words].—ἀσθενεῖ, *is sick*) They elegantly do not express [but leave to be inferred] the consequent, *therefore come to our help* [ver. 31, 32, (Mary to Jesus) "Lord, if Thou hadst been here, my brother had not died." *Truly greater things were now close at hand.*—V. g.] Comp. ch. ii. 3, "When they wanted wine, the mother of Jesus saith unto Him, *They have no wine*" [leaving the consequent unexpressed, but implied, *Do Thou relieve them*]. The great love of the sisters towards their brother here shines forth.

4. Εἶπεν, *He said*) It is worthy of being observed, by what method Jesus prepared His disciples, and the sisters of Lazarus and the

people, for beholding with profit the greatest of miracles.—*αὐτῆς, this*) *i.e.* This sickness is consonant with love.—*πρὸς θάνατον, unto death*) whereby [not unto death, in the sense that thereby] the sisters should lose their brother. So the Septuag. *εἰς θάνατον, 2 Kings xx. 1* [*i.e.* Βασιλ. Δ'. xx. 1, Hezekiah was sick *εἰς θάνατον*].—*ὑπέρ, for*) The glory of God and the glory of the Son of God is one and the same glory.—*ἵνα δοξασθῆ, that He may be glorified*) The result was truly so. The raising again of Lazarus is so powerful an argument for the truth of Christianity, that Spinoza said, that, if he could believe it, he would cast away his whole system. And yet the following considerations demonstrate the reality of the death and of the resurrection of Lazarus: 1) The deliberate delay of Jesus, who was then at a distance away; 2) His informing His disciples of the death, and foretelling as to the resurrection; 3) The variety and multitude of the witnesses who were present; 4) The faith that followed in consequence, on the part of very many Jews, who were by no means credulous, and the perversity of the rest; ver. 46, etc., "They went their ways to the Pharisees, and told them what things Jesus had done;" [ver. 53] "They took counsel together to put Him to death."—*ὁτ' αὐτῆς, by it*) by this sickness Jesus was glorified, inasmuch as many forthwith acknowledged Him as the Son of God; ver. 45, "Many which had seen the things which Jesus did, believed on Him;" and the rest of the Jews determined to kill Him, ver. 46, etc.; and it was thereby He was about to enter into glory.

5. *ἠγάπα*) loved, in such a way as that it was evident to all; ver. 3, "Lord, he whom Thou lovest." [*Therefore there is no reason that any one should exceedingly dread the death of those whom Jesus loves.—V. g.*] The motive cause of the raising again of the dead man, and of the whole of His mode of action preceding it, is herein contained.—*καὶ, καί, and, and*) Happy family!

6. *τότε, then*) although to others there might have seemed to be the greatest reason for haste.—*ἔμενεν, He abode*) To die is a thing not so much to be shrunk back from. Lazarus was dead for a time to the glory of the Son of God.

7. *Ἐπειτα μετὰ τοῦτο, then after this*) after the two days' delay [ver. 6]: thus ver. 11, *μετὰ τοῦτο, after this*; ver. 14, *τότε, then*. Jesus gradually elevated the faith of the disciples, so as that they should set out to Judea without fear, and so behold the greatest of miracles.

8. *Νῦν ἰζήσουσιν*) They now seek; for they lately were seeking.—

λιθάσαι, *to stone*) Ch. x. 31, [when He had said] "I and My Father are one."

9. Ὁραὶ, *hours*) The course of Jesus was now far advanced; it was now a late hour in His day: but it was however still day.—τῆς ἡμέρας) of the day, or else *in the day*. The whole course of life, in all its parts, is compared to *the day*. *The standing* [state] is presupposed: one standing or state in one, another in another, regarded as the Subject; *to walk* is the Predicate.—τίς, *any one*) Again used indefinitely. Comp. ch. ix. 4, "I must work, etc.: the night cometh, when *no man* can work." This applies to the disciples, who were afraid, even for themselves.—οὐ προσκόπτει, *he does not stumble*) in the midst of snares of the world lying in his way.—τὸ φῶς τοῦ κόσμου τούτου, *the light of this world*) beaming out from the sun. The providence of the Father, in respect to Jesus, is intimated; and the providence of Christ in respect to believers.—βλέπει, *He seeth*) Understand, *and there is light in him*: and in the following verse understand, *and he seeth not the light of this world*. But in both instances the clause, which is expressed, is especially suited to its own passage respectively: for during the day, *the light of the world, which each one sees*, as it were absorbs the sense of the light which he has in himself. By night the light of the world, being not seen, increases the sense of his defect in the case of him *who hath no light in himself*.

10. Ἐν αὐτῷ, *in him*) in him who walks by night.

11. Ταῦτα—λέγει) *These things said He, and after this saying forthwith He saith*, etc. Comp. ver. 7, "Then after this saith He."—λέγει, *He saith*) He said it at the very time in which Lazarus had died. Comp. ch. iv. 52, [The nobleman's son recovered of the fever] "at the same hour in the which Jesus said, Thy son liveth." The disciples also had heard of the illness of Lazarus, ver. 3, 4. No one had announced his death; and yet Jesus knew it.—ἡμῶν, *our*) With what an entirely human feeling [*humanness*] Jesus communicates [imparts] His friendship to His disciples!—κεκοίμηται, *is fallen asleep*) Death is the sleep of the pious in the language of heaven; but the disciples did not here understand His language. The liberal freedom of the Divine language is incomparable: but the dulness of men causes that Scripture often descends to our more sombre mode of speaking. Comp. Matt. xvi. 11, etc., "How is it that you do not understand that I spake it not to you concerning bread, that ye should beware of the *leaven* of the Pharisees?"

12. Εἰ κεκοίμηται, *if he sleep*) Often a long sleep is a means of re-



storation to health. The disciples were supposing that the sleep was sent to Lazarus by Jesus, in order that what He had Himself foretold might come to pass: ver. 4, "This sickness is not unto death, but, etc., that the Son of God might be glorified thereby."

15. "Ὅτι οὐκ ἦμην ἐκεῖ, *that I was not there*) It is beautifully consonant with Divine propriety, that no one is ever read of as having died whilst the Prince of life was present. If you suppose that death could not, in the presence of Jesus, have assailed Lazarus, the language of the two sisters, ver. 21, 32, attains thereby a more sublime conception, "Lord, if Thou hadst been here, my brother had not died:" and thereby also the joy of the Lord at His own absence is illustrated.—πρὸς αὐτόν, *unto him*) to the place where he lies dead.

16. Ὁ λεγόμενος Δίδυμος, *who is called Didymus*) John wrote in Greek.—καὶ ἡμεῖς, *let us also*) Thomas perhaps had had some peculiar tie of connection with Lazarus.—ἵνα ἀποθάνωμεν, *that we may die*) Thomas seems to have taken the words of Jesus immediately preceding in this sense, as though Jesus would have been about to die with Lazarus, had He been present, and as though, now that the faith of His disciples had been still further established, He was about to depart this life at Bethany, and that by the plots of the Jews against Him, ver. 8, "The Jews of late sought to stone Thee." He [Thomas] was, as it were, standing mid-way [indifferent] between this life and death, without sorrow or joy, ready to die; not however without faith. Comp. ch. xiv. 5, "Thomas saith unto Him, Lord, we know not whither Thou goest." In this view he seems to have understood the πρὸς, *unto*, in the discourse of Jesus, in the same sense as it occurs 2 Sam. xii. 23, [David of his dead child] "I shall go to him, but he shall not return to me."—μετ' αὐτοῦ, *with Him*) with Jesus. Not unlike is the meaning of Peter's words, Luke xxiii. 33, "Lord, I am ready to go with Thee into prison and to death."

19. Πολλοί) *many*, on account of being in their neighbourhood.—τάς περι) An idiomatic phrase. Acts xiii. 13 [οἱ περὶ Παῦλον, *Paul and his company*], xxviii. 7.<sup>2</sup>—ἵνα παραμυθῶσονται, *that they might be comforted*) some days after the burial. In the present day we say, *to condole with*.

<sup>1</sup> Ver. 17. τέσσαρας ἡμέρας, *four days*) Therefore Lazarus was buried on the very day of his death. Comp. ver. 39, "Lord, by this time he stinketh; for he hath been dead four days."—V. g.

<sup>2</sup> ἐν τοῖς περὶ τὸν τόπον, *in the same quarters*. So here translate, *Martha, Mary and her friends*. A and Rec. Text read τὰς περὶ M. But BCLXabc Vulg. read πρὸς τῆν M. D reads πρὸς M., omitting τῆν.—E. and T.

20. *Μαρία δέ, but Mary*) either because she was unwilling to leave the Jews alone, or because she chose to sit and wait until she should be called. She was of a more sedate disposition. Comp. Luke x. 39, “Mary sat at Jesus’ feet, and heard His word.”

21. *Εἰ ἦς ὧδε, if Thou hadst been here*) Thus Mary also expresses herself, ver. 32. From which it may be inferred that this was their language before their brother’s death, *Would that the Lord Jesus were here.* Himself stirs up the spark of faith, that lies hid in these words.

22. *Καὶ νῦν οἶδα, even now I know*) Martha had conceived a hope from those words which the Saviour had spoken at ver. 4, “This sickness is not unto death.” For there is no doubt but that these words had been reported to Martha. [*The praiseworthy alacrity of faith* is here illustrated.—V. g.]—*αἰτήσῃ*) Jesus, when speaking of Himself asking, says, *ἔδεήθην*, Luke xxii. 32, and *ἔρωτήσω*, John xiv. 16 (comp. ver. 13: where so, immediately before, ver. 16, He uses *αἰτεῖν* of the disciples; *ἴ, τι ἂν αἰτήσητε*), and ch. xvi. 26 [*ἐν τῷ ὀνόματί μου αἰτήσεσθε*, and I say not to you that I *ἔρωτήσω τὸν Πατέρα*, etc.], xvii. 9, 15, 20 [*ἔρωτῶ*]; but never *αἰτοῦμαι*. Accordingly the Syriac Version expresses both the former [*ἔδεήθην* and *ἔρωτῶ*] by one word, and the latter [*αἰτοῦμαι*] by a different word. Martha did not speak in Greek, yet John expresses her inaccurate speech, which the Lord bore indulgently. For *αἰτεῖσθαι* appears to be a word less worthy in its application, although the Septuagint, Deut. x. 12, have *τι Κύριος ὁ Θεός σου αἰτεῖται παρὰ σοῦ*;<sup>1</sup>

23. *Ἀναστήσεται, he shall rise again*) Jesus does not immediately add the mention of the time, but exercises the faith of Martha.

24. *Ἐν τῇ ἀναστάσει, in the resurrection*) Therefore the Jews were believers in the resurrection.—*ἔσχατη, last*) Martha supposes that to be more distant, which the connection, ver. 22, 23, was showing to be close at hand, “Whatsoever thou wilt ask, God will give. Thy brother shall rise again.”

25. *Ἐγώ*) I, present, not limited to the future. Do not suppose, Martha, that you are being put off to the distant future. Death yields to Life, as darkness to Light, forthwith.—*ἡ ἀνάστασις καὶ ἡ ζωὴ, the resurrection and the life*) The former title is peculiarly suitable to this occasion; the latter is frequently used. The former is explained presently in this verse; the latter in ver. 26, “Whosoever *liveth*, and

<sup>1</sup> *αἰτέω*, ‘peto,’ is more submissive, as of the inferior begging, or making a petition to a superior. *ἰωτάω*, ‘rogo,’ implies some equality or familiarity in the asker, making the request.—E. and T.

believeth in Me, shall *never die*." I am *the Resurrection* of the dying, and *the Life* of the living. The former deals with the case of believers dying before the death of Christ; for instance, Lazarus. For there was none of his prey which death was not obliged to restore, in the presence of Christ: the daughter of Jairus, and the young man at Nain. And it is probable that all who at that time saw with faith Jesus Christ, and died before His death, were among those who rose again, as described in Matt. xxvii. 52, 53, [After the crucifixion] "the graves were opened; and many bodies of the saints, which slept, arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." The latter title treats of the case of believers falling asleep after the death of Christ. The death of Christ deprived death of its power. Before the death of Christ, the death of believers was death: after the death of Christ, the death of believers is not death: ch. v. 24, "He that—believeth—*hath* everlasting life—is *passed* from death unto life;" viii. 51, "If a man keep My saying, he shall *never see death*."—ζῆσαι, shall live) even in body.

26. ἡπαντες, every one ['whosoever']) This word, which was not employed in ver. 25, brings on the discourse to greater things.—ζῶν) that liveth, namely, this present life of the body. The antithesis to this lies in the words, ver. 25, *even though he die* [καὶ ἀποθάνῃ: "though he were dead," Engl. Vers.] Those especially treated of here, are they who then were alive and saw the Son: ch. vi. 40, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life."—ὅς μὴ ἀποθάνῃ, shall not die) Shall be exempt from death, to all eternity. The antithetic word to this is ζῆσαι, shall live, restored to life; ver. 25. There is a great difference between the *death* [mortem] of believers before the death of Jesus Christ, and *the departure* [obitum; metaphor from setting of heavenly bodies] of believers after the death of Jesus Christ. These latter are altogether exempt from *the judgment*.<sup>1</sup>—πιστεύεις τοῦτο; believest thou this?) An application of the truth, in the second person, to all collectively and individually, which is often found elsewhere, and which here, by means of the unexpected interrogation, is very pungent. Thus [by means of this personal application] Martha is completely won over to faith.

<sup>1</sup> *Condemnation*: ch. v. 24, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.—E. and T.

27. Ἐγὼ πεπίστευκα, *I have believed and do believe*) Martha replies with ready mind, *I have taken up this faith.*—σύ) *Thou*, who art come into the world, art the Son of God. This knowledge of the truth concerning Jesus Christ includes all the rest. [*She testifies that she has faith in the word of Jesus, even though she did not fully understand it. This forms the analogue to the faith of Peter*; ch. vi. 68, 69, “Lord, to whom shall we go? Thou hast the words of eternal life: and we believe and are sure that Thou art that Christ, the Son of the living God.”—*A faith much more serene, than if one were to say, I believe whatever the Church believes.*—V. g.]—ἐρχόμενος) Present; Matt. xi. 3.<sup>1</sup> For as yet He was only becoming known.

28. Ταῦτα εἰποῦσα, *having said these things*) Faith, and her confession of His Messiahship, lent her alacrity.—λάθρα) *Without the knowledge* of the Jews, as ver. 31 proves.<sup>2</sup>—ὁ διδάσκαλος, *the Master*) So they were wont to call Jesus, when speaking of Him among one another.—φωνεῖ σε, *calls thee*) Either Jesus expressly ordered Mary to be called; or else Martha, by His permission, called Mary; and in this case spake so, in order the more speedily to rouse up Mary. Mary's sedate disposition was no hindrance in her way; yet she was called, in order that she might be present at the miracle.

30. Οὐπω, *not yet*) Jesus did all things with the exact amount of delay required.—δέ) γάρ is the reading of the *Copt.* [= *Memphitic*] and *Lat.* versions; also *Augustin. Cant.* The reading of the *Lat. codex Reutlingensis*, which has neither *autem* nor *enim*, is a middle one between the two.<sup>3</sup>

31. Ἴνα κλαύσῃ, *that she may weep*) It was a well-known custom, that the friends of the dead should give themselves up to mourning during the time that intervened whilst the funeral preparations were being made, and indulge in paying the pious [affectionate] tribute of their tears.

32. Ἐπεσεν αὐτοῦ εἰς τοὺς πόδας, *she fell at His feet*) This Martha had not done. Mary thus makes amends for her slowness in going to meet Him. [*Herein she gives a specimen of the most profound reverence arising out of faith.*—V. g.]

<sup>1</sup> σὺ εἶ ὁ ἐρχόμενος; *the Comer: He that should come.*—E. and T.

<sup>2</sup> The Jews therefore mistook the motive of Mary's going out: “She goeth unto the grave to weep there.”—E. and T.

<sup>3</sup> AB and Rec. Text read οὐπω δέ. *Dabc Vulg.* read γάρ: and D, οὐ for οὐπω.—E. and T.

33. Τοῦς συνελθόντας, *who had come with her*) ver. 31.—ἐνεβριμήσατο, *He groaned*) Thus it was that, by a more austere [more severe] affliction of the mind, Jesus restrained His tears; and presently after, at ver. 38, He broke off His tears [to which He had given way, ver. 35]: and by that very fact, the influence produced by them [His tears] on the bystanders was the greater; ver. 36, [The Jews were constrained to say, “Behold how He loved him!”]—ἐτάραξεν ἑαυτόν, *He troubled Himself* [‘was troubled,’ Engl. Vers.; and some MSS. of Vulg., “turbatus est in se ipso”]) The elegance of this reflexive [reciproca] phrase is inexpressibly striking: comp. ἑταξαν ἑαυτούς, *They have ordered themselves* [“addicted themselves,” Engl. Vers.], 1 Cor. xvi. 15. The affections of Jesus’ mind were not passions, but voluntary emotions, which He had altogether in His own control; accordingly, this “troubling of Himself” was fully consonant with order, and the highest reason. The case is a weightier [more hard to understand] one, which is described subsequently, ch. xii. 27, τετάρακται, κ.τ.λ.; xiii. 21; and yet it also is to be explained by means of the present passage. [*So Christians are not, on the one hand, Stoics; but, on the other, they do not succumb to their own mental affections. They are not agitated with passions, properly so called.*—V. g.]

35. Ἐδάκρυσεν, [*wept*] *shed tears*) not *cried aloud* [*lacrymatus est, non ploravit*]; nor did He weep at once; nor yet did He weep only after [not until after] He had seen Lazarus, but at the exact time when it was seasonable. He wept, lovingly, as ver. 36 testifies, on account of the death of Lazarus; not on account of his return to this life.

37. Τινές, *some*) who were more estranged [averse] from faith.—οὐκ ἰδύνατο, *could not*?) Jesus had shed tears. Thence they were inferring, that Jesus had the desire to have preserved the life of Lazarus, if He had had the power. *He could, say they, and He ought.* So ἰδύνατο, *This might have been* [sold, and ought to have been sold for much, and given to the poor], Matt. xxvi. 9. They draw their conclusion from the greater exercise of power to the less. But then to raise the dead is, in its turn, a greater exercise of power, than to cure the sick or restore sight to the blind. The conclusion, which they ought to have drawn, was this: He hath given sight to the blind; therefore He can give life to the dead. But unbelief precipitates [hurries away with] all its conclusions in an opposite direction.—καὶ οὗτος, *even this man*) this Lazarus, one in the prime of youth, and beloved by Him.

38. Πάλιν ἐμβριμώμενος, *again groaning*) By this groan Jesus also repelled the Jews' gainsaying, lest it should tempt His own mind to give up the raising of Lazarus, etc. He refutes them by deed, not by words. Comp. ver. 33, notes.

39. Ἡ ἀδελφὴ τοῦ τεθνηκότος, *sister of him that was dead*) Herein is specified a cause of the greater feeling of instinctive shuddering, arising from nature and the tie of relationship.—ὕζει, *he stinketh*) The loathing of putrefaction [is instinctive with all], even with the nearest relatives. There is a contest between reason as well as natural affection on the one hand, and faith on the other.—τεταρταῖος, *of four days' continuance*) Lazarus seems to have been committed to the tomb the same day on which he died, ver. 17, "When Jesus came, He found that he had lain in the grave four days already." A similar phrase, τριταῖος, [thine asses that were lost] three days, 1 Sam. ix. 20 [ἀπολωλυῶν—τριταίων, in LXX.], xxx. 13.

40. Εἶπον, *said I not?*) Jesus said it, ver. [23] 25.—δόξαν, *the glory*) which is the opposite of corruption.

41. Ἦνω, *upwards*) He turned His eyes off from the object, which was now the prey of mortality, to heaven.<sup>1</sup>—εὐχαριστῶ σοι, *I give Thee thanks*) Jesus proceeds to this, His greatest miracle by far, most sure of the event.—ἤκουσάς μου, *thou hast heard Me*) Therefore Jesus [it seems] had prayed, when He had heard of the sickness of Lazarus, ver. 4, [and so He said at that time] "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

42. Ἐγώ, *I*) Jesus seems to have made this declaration after some pause.—ᾔδειν, *I knew*) Jesus shows to the people, that He returned thanks to the Father, not as though it were for something new to Himself, and such as He had not experienced before. The filial intimacy of Jesus in relation to the Father was far too great, to admit of being fully expressed by speech among men.—πάντοτε, *always*) even after the death of Lazarus.—ἀκούεις, *Thou hearest*) The Father, when hearkening to Him, replied sometimes by a voice from above, but generally by a most immediate effecting [of the Son's desire].—εἶπον, *I said*) this, and gave thanks. So εἶρηκα, *I have said* ["I have called you friends," Engl. Vers.], ch. xv. 15, of something that had been just said.<sup>2</sup>

<sup>1</sup> Πατήρ, *Father*) A short but pre-eminently choice prayer.—V. g.

<sup>2</sup> Ἦνα πιστεύσωσιν, *that they may believe*) Such was the result, ver. 45.—V. g.

43. Φωνῇ μεγάλη, *with a loud voice*) not as workers of enchantments, who mutter their incantations. All, who were present, heard *the loud voice*.—δεῦρο ἔξω, *come out* [forth]) Jesus recalled Lazarus out of the sepulchre, as easily as if Lazarus had been not only alive but even awake, ver. 11, “Our friend Lazarus *sleepeth*; but I go to *awake* him out of sleep;” ch. xii. 17, “The people that was with him, when He *called Lazarus out* of his grave,” etc.

44. Τοὺς πόδας, *feet*) The two feet had been swathed up together, or else each separately.—χειρίαις) The same word occurs in LXX., Prov. vii. 16, “I have decked my bed *with coverings*” [χλίνην—χειρίαις].

45. Οἱ ἐλθόντες, *who had come*) ver. 19, “to comfort them concerning their brother,” 31.

46. Ἀπῆλθον, *departed* [went their ways]) as aliens to Him.

47. Τί ποιοῦμεν; *what do we?*) What they ought to have done was, not to have thus held deliberations, but to have believed. But the truth is, death itself sooner yields to the power of Christ than unbelief.

48. Οὕτω) *thus*, as heretofore, say they, we have left Him alone.—πάντες, *all men*) and indeed with good reason.—οἱ Ῥωμαῖοι, *the Romans*) Their supposition was, that the Romans would regard that [the adhesion of the people to Jesus] as sedition. And yet [with all their scheming] the Jews did not escape that which they dreaded: [*may, indeed they brought it upon themselves by this very course of action.*—V. g.]—καὶ τὸν τόπον καὶ τὸ ἔθνος, *both our place and nation*) Equivalent to an adage, *i.e.* our all, *τόπος, territory*.

49. Τοῦ ἐνιαυτοῦ ἐκείνου) *in that year*, a memorable one, as being that in which Jesus was about to die. It was the first and chiefest year in the seventy weeks [Dan. ix.], the fortieth before the destruction of Jerusalem, and one celebrated also in Jewish history for various reasons. Even before this year, and after it, Caiaphas was high priest. At the time that John was writing his gospel, it was remembered, how great and how remarkable that year had been, and what a leading part Caiaphas had taken among the opponents of the Gospel. Thrice the Evangelist notes the high priesthood of Caiaphas as being in this year: in this passage, and at ver. 51, and at ch. xviii. 13. Comp. Acts iv. 6, “Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.”—ὑμεῖς, *ye*) The high priest reproves the slowness in resolve of his fellow-counsellors, and, sure in his purpose, affirms that the matter can be most easily accomplished: that

it is not the people who should be attacked; but that it is Jesus alone, who must be taken out of the way. Caiaphas abuses the strength of mind, which arose from prophecy,<sup>1</sup> for the purpose of a mere political affirmation.

50. Συμφέρει, *it is expedient*) Caiaphas is thinking of mere political expediency; but the Spirit of prophecy so directs him, as that he uses words suited to express what was spiritually expedient. *Caiaphas* and *Pilate* condemned Jesus; yet both gave a testimony foreign to their own personal feeling: Caiaphas, in this passage, gives testimony as to the *sacerdotal* character of the death of Christ; Pilate, in the inscription on the cross, gave testimony as to His *kingly* character.—εἶς, *one*) 2 Cor. v. [14] 15, “*One died for all, —He died for all, that they who live should not henceforth live unto themselves.*”—καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται, *and not that the whole nation perish*) He refers to their words in the close of ver. 48, “*The Romans shall take away both our place and nation.*”

51. Ἐαυτοῦ, *of his own self*) as men, who deliberate, otherwise are wont.—οὐκ εἶπεν, *said not*) By this is explained the verb εἶπεν, *said*, which was used in ver. 49.—ὑπὲρ τοῦ ἔθνους, *for the nation*) Caiaphas had said, ὑπὲρ τοῦ λαοῦ, *for the people*, ver. 50. But John does not now any longer call them λαόν, *a people*, since their polity was expiring.

52. Καὶ οὐχ, *and not*) John everywhere obviates the possibility of a wrong interpretation: so at ch. xxi. 23 [where the false construction was put on Jesus' words, as if the beloved disciple should not die, John counteracts the error by adding, “*Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?*”] In this passage, his object in adding ver. 52 is, lest any should infer from the words of Caiaphas, that Jesus died for the Jews alone. In truth, the apostle of Christ takes a wider range of view than the Jewish high priest.—ἵνα καὶ τὰ τέκνα) Almost all the *Latin* MSS. omit the particle καί, also *Augustine*, and with them *Luther*. Let the reader weigh the evidence and decide.<sup>2</sup>—τὰ τέκνα τοῦ Θεοῦ, *the children of God*) He calls them *the children of God* in respect to the Divine foreknowledge; and because they were in very deed about to become the children of God, [*even though not being the posterity of Abraham, according to the flesh.*—V. g.] —τὰ διασκορπισμένα, *that had been [were] scattered abroad*) The Pre-

<sup>1</sup> Given him supernaturally as high priest.—E. and T.

<sup>2</sup> ABD Rec. Text and Origen retain καί. abc omit it. Some MSS. of Vulg. have it, but others omit it.—E. and T.



terite denotes, not those who are in the dispersion, but those who have come into a state of dispersion. Gen. x. 32, "The nations were *divided in the earth* after the flood;" xi. 8, [at Babel] "The Lord *scattered them abroad* from thence upon the face of all the earth." The words in antithesis are, *the people*, ver. 50, and the *scattered abroad* [children of God], ver. 52. Otherwise *the people* and *the children* are synonyms: Rom. ix. 26, "In the place where it was said, Ye are not My *people*, there shall they be called *the children* of the living God." So then Christ inflicted no detriment on the people [the Jews], in order that He might make a people of those also, who had not been a people [the Gentiles]. Comp. ch. xii. 20, etc. [Greeks, by their own desire, are brought to Jesus through Philip; whereupon Jesus saith] "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

53. ὅν, *therefore*) This refers to ver. 50, taken in connection with what went before.

54. οὐκέτι, *no more*) This was not the result of fear.—Ἐφραΐμ, Ephraim) See 2 Sam. xiii. 23, "Baal-hazor, beside Ephraim."

55. Ἐκ τῆς γῶραις) *out of* that region, ver. 54, "the country near to the wilderness, into a city of which, Ephraim" [Jesus had retired]; just as from all other regions.—ἵνα) *That* they might purify themselves, and remove all hindrances to their eating the passover.

56. ὅν, *therefore*) These above others were aware that Jesus is not far off.—τί) An abbreviated expression for, *What think ye? Think ye, that He will not come?*

57. Δέ, *but* [now]) They had not been content with that which is mentioned, ver. 53 [*i.e.* with merely *taking counsel to put Him to death*].

<sup>1</sup> λεγομένην, *called*) It must have been therefore an obscure place.—V. γ. —καί διέτριβε, *and there continued*) This retreat was prior to His arrival in Jericho. For before that He came to Jericho, He was alone with His disciples: but at Jericho a numerous crowd of people, flocking together to Him, accompanied Him in His solemn entry into Jerusalem, and escorted Him in meeting the multitude from that city. Matt. xx. 17, "Jesus, going up to Jerus., took the Twelve *apart*;" 29, "As they departed from Jericho, a *great multitude* followed Him;" xxi. 8, 9, "The multitudes *that went before*, and that *followed*—cried, Hosanna;" Mark x. 46, "He went out of Jericho—with a great number of people."—*Harm.*, p. 431.

## CHAPTER XII.

1. Πρὸ ἕξ ἡμερῶν τοῦ πάσχα) *Six days before the Passover took place.* So the Septuagint, πρὸ δύο ἐτῶν τοῦ σεισμοῦ, πρὸ τριῶν μηνῶν τοῦ θερισμοῦ [two years before the earthquake,—three months before the harvest], Amos i. 1, iv. 7. Add 2 Macc. xv. (36) 37. The day before had been the Sabbath;<sup>1</sup> and that was called by the Jews *the great Sabbath*, שבת הגדול: as the Greeks distinguish the subsequent week and the several days of it by an epithet expressive of *greatness*.—εἰς Βηθάνιαν, *to Bethany*) For He had departed from it after having raised up Lazarus: ch. xi. 54, “Jesus—went thence—into Ephraim.” [After the Saviour had passed the night in this place (Bethany—to which He had come by way of Jericho from Ephraim), on the following day He left Bethany and came to Bethphage, which was nearer Jerusalem; and, having procured the ass and foal from a village in that quarter, He rode into the city in solemn state.—*Harm.*, p. 440.]—ἐκ νεκρῶν) The *Lat.* has ‘Jesus;’ several other copies have ἐκ νεκρῶν ὁ Ἰησοῦς: ἐκ νεκρῶν is extant at ver. 9.<sup>2</sup>

2. Ἐποίησαν, *they made*) the people of Bethany.—αὐτῷ, *for Him*) in His honour.—δὲ σῆνον, *a supper*) a solemn [festive] one. The banquet, at which Lazarus was present after his being raised to life, may be compared with the heavenly banquet, at which hereafter there shall be present the dead saints, when they shall have risen again.—ἡ Μάρθα, *Martha*) Martha manifested her zealous affection in one way, Mary in another, ver. 3, [Martha served; Mary anointed Jesus’ feet with the costly ointment, etc.]

<sup>1</sup> Therefore it was on the *first day* (Sunday) of the great week that the *paschal Lamb*, the one who bore the name in the true sense [the antitype], was set apart (comp. Exod. xii. 3, “In the *tenth* day of the month *Abib*, they shall take to them every man a lamb,” etc.); and from that supper, at which Jesus was made ready [by the anointing] for His burial, to the supper at which on the day of His resurrection He appeared to His disciples, a space of eight days elapsed.—*Harm.*, p. 440.

<sup>2</sup> The Vers. Germ. omits this clause in the present verse, but retains the name ὁ Ἰησοῦς.—E. B.

ABDα Rec. Text retain ἐκ νεκρῶν. *b* and Vulg. omit the words. ABDLΔ have ὁ Ἰησοῦς (B omitting ὁ): Vulg. also has ‘Jesus.’ Xabc and Rec. Text omit it.—E. and I.

3. Ἐκ τῆς ὀσμῆς, *owing to* [“with”] *the odour*) It was at this very odour that Judas took offence.

5. Τριακοσίων δηναρίων, *for three hundred denarii* [pence]) Fifty or sixty florins.

6. Οὐχ ὅτι, *not because*) It is hypocrisy when one thing *is said*, whilst another thing is *cared for* [is the real object of solicitude]. Avarice makes the poor its pretext, and that in serious earnest at times: for it hates even genuine munificence.—*κλέπτῆς, a thief*) It is a more saddening expression *a disciple* [yet] *a thief*, which results from comparing this verse with ver. 4 [“one of His disciples, Judas”], than if it were simply said *a thief*: and so *a brother, a fornicator* [1 Cor. v. 11], and such like expressions.—*γλωσσόκομον*) So the Septuag. for the Hebr. פָּרָס, 2 Chron. xxiv. 8, 10, etc., and in cod. Alex. 2 Sam. vi. 11. It seems to me desirable, in this place in particular, to observe the nature of the apostolic style. The sacred writers were not solicitous as to whether fastidious ears were likely to judge each particular word to be Attic or a barbarism: a fact which may be established sufficiently even by this one argument, that of the terms which the Atticists examine [as dubious in point of good style], a considerable part occur in the New Testament. For instance, let Phrynichus be looked into as to the term *γλωσσόκομον*;<sup>1</sup> also Thomas Magister on ἵνα; Mæris on ἐνετειλάμην; with which word compare this passage, and Rev. xxii. 14 [οἱ ποιοῦντες τ. ἐντολάς, ἵνα ἔσται], Matt. xxviii. 20 [ὅσα ἐνετειλάμην]; so that they seem to have enriched their collections [of forms not pure Attic] out of the New Testament itself. Moreover the Sacred writers most exactly observe the proper [strict] signification of words: for instance, John i. 1, 17, notes:<sup>2</sup> inasmuch as accuracy in this latter respect, not in respect to the former [purity of Attic style], was conducive to making the Divine mind known.—*εἶχέ*) *was having*: either he used to have it always, or he was having it then [in his turn] after the other disciples, at that the last time. Judas himself seems to have taken to himself this office; which, however, was left to him, even though he was a thief: ch. xiii. 29, “Some thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the

<sup>1</sup> For which the ancients used *γλωσσοκομείον* and *γλωσσοκόμιον*, and in the sense of *the receptacle of the mouth piece of the tibia* or flageolet, not in the recent sense, a *coffer* or *purse*.—E. and T.

<sup>2</sup> The distinction is accurately observed between *ἔχ*—*εἶχεν*—*εἶδεν*, so that one could not be substituted for the other without injury to the sense.—E and T.

feast; or that he should give something to the poor.”—τὰ βαλλόμενα, which were contributed to it [what was put therein]) Jesus was poor and needy.—εἰβάσταζεν, *he was carrying*) for the ordinary necessities of the Saviour's bodily sustenance.

7. Εἶπεν, *said*) Jesus does not openly reprove the mind of Judas: He rather marks [stigmatises] the thing itself.—ἡμέραν) This very day [not “against the day of My *burying*,” as if it were *future*]: at that time was *the day*;<sup>1</sup> Matt. xxvi. 12, notes. His death, and the burial itself, was in six days after (comp. ver. 1) about to follow this present ἐνταφιασμόν, *preparation for the sepulchre*. See *Ord. Temp.* p. 263, etc. [Ed. ii. 228].—ἴνα—τηρήσῃ<sup>2</sup>) Understand, *this has been done*. Let her alone: this has been done, that she might keep it, etc. So ἴνα, ch. ix. 3, etc. [οὔτε οὗτος ἤμαρτεν, ἀλλ’ ἴνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ]. The διατί, *why*, which had been started as an objection by Judas, is aptly repelled [by this ἴνα τηρήσῃ εἰς ἡμέραν τ. ἐνταφιασμοῦ], and at the same time Judas is warned; for his treachery waxed stronger and stronger until it eventuated in the Saviour's death.—τηρήσῃ, *that she might keep it*) So there was no ‘waste.’ She had been previously prepared to contribute it to the poor, if it should be needed; but she was guided by the Divine counsel, that she should keep it for the object for which it was needed, although she herself was unconscious of it.

9. Ἔγνω, *knew*) The odour of the ointment, and the fame of the anointing, might have supplied them with the information [that He was there].—τὸν Λάζαρον, *Lazarus*) Who is there that would not seek Bethany for the sake of seeing him?

10. Ἐβουλεύσαντο) *were consulting*.—ἀποκτείνωσιν, *might put to death*) To recall to life was something; but what is it *to put to death*? There was one doctrine, and one miracle, which especially occasioned their killing Jesus: the doctrine was that of Jesus being the Son of God; the miracle, the raising again of Lazarus. [*To such a pitch does the bitterness of the mind that is destitute of faith advance, where there is left no way of escaping the unwelcome truth.*—V. g.]

11. Ἰπῶν, *went away*) to Bethany.

<sup>1</sup> Of the ἐνταφιασμός, not the committal to the sepulchre, but the preparation of the body for it.—E. and T.

<sup>2</sup> *This reading, which had been placed by the margin of the Ed. Maj. as it were in equilibrium* [the arguments being regarded as equally balanced on both sides], has obtained the preference in Ed. 2 and Vers. Germ.—E. B. [BDQLX abc Vulg. have ἴνα τηρήσῃ: A and Rec. Text, τετήρηκεν.—E. and T.]

<sup>3</sup> ὅτι αὐτόν, *by reason of him*) No one truly should shrink from encountering

12. Ὁ ἐλθὼν, *coming* [that were come]) They must therefore have been Galileans, rather than inhabitants of Jerusalem.—ἀκούσαντες, *hearing* [when they heard]) The less that Jesus' coming had been expected, the more in proportion was it now eagerly welcomed.

13. Ἐλάβον, *took*) not caring for that 'commandment,' as to which ch. xi. 57 speaks, "The chief priests and Pharisees had given a commandment, that if any man knew where He was, he should show it, that they might take Him."—τὰ βῆλα τῶν φοινίκων, *branches of palms*) The use of the palm was frequent in Judea. Lev. xxiii. 40, "Ye shall take you on the first day—of the feast of tabernacles, on the fifteenth day of the seventh month, when for seven days they dwelt in booths—branches of palm trees."

14. Ἐύρων, *having obtained* [when He had found]) He was poor [and therefore had not one of His own].—ὀνάριον *όνάριον*, a young or little ass [asellus], a diminutive, is not so much opposed in this passage to the ass [of ordinary size], as to the fiery horse, which our Lord did not use.

15. Μὴ φοβοῦ, *fear not*) The Majesty of so great a King might well excite fear: but His mildness, to which His mode of entry corresponds, takes away fear.

16. Ταῦτα, *these things*) This His entry, of so momentous importance, and His prediction.—οὐκ ἔγνωσαν, *understood not*) The reason of the Divine proceedings and words is generally hidden from us at the beginning. Therefore accordingly we ought to believe and obey, and commit ourselves to the Divine governance [guidance]: ch. xiii. 7, "What I do (washing their feet) thou knowest not now, but thou shalt know hereafter;" ver. 36, [Jesus to Simon] "Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards;" xvi. 4, "These things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you in the beginning;" ii. 22, "When therefore He was risen from the dead, His disciples remembered that He had said this unto them (Destroy this temple, and in three days I will raise it up), and they believed." The whole work of faith is to embrace those things which we do not yet comprehend, but which hereafter we shall perceive.—τὸ πρῶτον,

even death, provided that a large number might be brought over thereby, and won to faith in Christ.—V. g.

<sup>1</sup> τῆ ἑταύριον, *on the following day*) All that is related from this verse down to ver. 50, constitutes the proceedings of one day, which certainly was a day most abundant in important incident.—*Harm.*, p. 450.

at the first) During the time of their discipleship, before that the Lord was glorified.—ἰδοῦσα, *was glorified*) by His resurrection and ascension. For there were many things which at a subsequent time they understood.—τότε, *then*) That afterwards in a remarkable degree confirmed their faith.—ταῦτα, καὶ ταῦτα, *these things, and these things*) A sweet repetition, expressing the consonance between the prophecy and the event. At καί, *and*, understand ὅτι, *that*, as in ch. xx. 18, “Μαριάμ—ἀγγέλλουσα, ὅτι ἑώρακεν τὸν Κύριον, καὶ (sc. ὅτι) ταῦτα εἶπεν.” For the force of the verb, *they remembered*, falls more properly on “*that they had done*,” than upon “*that these things were written*.”—ἐποίησαν, *had done*) namely, both the disciples themselves, and the people: ver. 12.

17. Ἐμαρτύρει, *bare record*) as to the miracle, at which they were present.—ἐφώνησεν ἐκ τοῦ μνημείου, *called out of the tomb*) The greatness of the miracle, and the ease with which it was performed, are most skilfully expressed. The style of Scripture is easy, when treating of the greatest things, therein surpassing in sublimity every sample of the sublime in oratory. The raising up of Lazarus is the crowning triumph of Christ's miracles: the order of which latter may be compared with the order observed in the restoration of the human race. Let the expression, [*God*] *said*, Gen. i., be compared with the verb, *called*, here.—καί) *and so*.

18. Ὁ ὄχλος, *the people*) The people who were hearers, being taught [informed] by the people that were spectators. Matthew [xxi. 9] and Mark call the former, *those that went before*; the latter, *those that followed*. One may infer from thence, that some of the spectators, entering the city, published the miracle, and so, accompanied by several more, came to meet the Lord; whilst others of them, constituting the larger number, tarried outside the gate, and afterwards followed the Lord when making His entry.

19. Θεωρεῖτε) The indicative without an interrogation [Engl. Vers. makes it an interrogation, *Perceive ye?*]. Comp. Acts xxi. 20, [Θεωρεῖς, ἀδελφε, πόσαι μυριάδες, “*Thou perceivest, brother, how many,*” etc.] They approve of the counsel of Caiaphas.—ὅν ὠφελοῦμεν οὐδέν) See App. Crit., Ed. ii., on this passage.<sup>1</sup> [*It is well, when matters come to that* (that the enemies of the truth cannot prevail against it).—V. g.]—ὁ κόσμος, *the world*) An hyperbole resulting from indignation. If the whole world, say they, were ours, it would desert

<sup>1</sup> Bengel's authority for ὠφελοῦμεν seems to be the Vulg. ‘*proficimus*,’ also *c*. But ABDQB Rec. Text read ὅν ὠφελεῖτε οὐδέν; “*nihil proficitis*” is the reading in *a*.—E. and T.

us to go after Him. There lies hidden in their words something like a prophecy. Comp. ch. xi. 50, [Caiaphas' unconscious prophecy] "that one man should die for the people;" and xix. 19, etc., [Pilate's unwitting testimony of Jesus' kingship of the Jews, in the inscription on the Cross; an inscription, which he was providentially overruled not to withdraw, when requested to substitute] "that *He said*, I am King of the Jews."—ἀπῆλθεν, *is gone*) away from us. How shall we retain *the world*?

20. Ἑλλήνην, *Greeks*) A prelude herein is given of the kingdom of God being about to pass over from the Jews (ver. 37, "Though He had done so many miracles before them, yet they believed not on Him") to the Gentiles. It is not clear that they were circumcised: certainly, at least, they were worshippers of the One God of Israel.—ἐκ τῶν ἀναβανόντων) of those who were wont to go up [to worship].—ἐν τῇ ἑορτῇ, *in the feast*) That feast, of which ch. xi. 55 speaks [the Passover].

21. Βηθσαϊδά, *Bethsaida*) It was there, perhaps, that those Greeks had been wont to lodge on their journey to Jerusalem. Or else they were aware that the Galileans were likely to serve them in their object, rather than the Jews. [*Or else, when, unacquainted with the true state of the case, they had, at Jerusalem, fallen in with the adversaries of Christ, they had been warned by these not to go to the Lord Himself.*—Harm., p. 450.]—κύριε, *Sir*) They address him thus, as being almost unknown to them; comp. ch. xx. 15 [Mary Magdalene, after the resurrection, *not knowing* Jesus, addresses Him, 'Sir']; but not without therein implying some degree of respect. Acquaintances were usually addressed by name.—θέλωμεν, *we wish*) Here is exhibited an effect and specimen of those things of which ver. 31, etc., treat, "Now shall the prince of this world be cast out,—I, if I be lifted up from the earth, will draw all men unto Me." [*This desire of theirs was superior to Herod's desire*; Luke xxiii. 8, "He was desirous to see Him of a long season, because he had heard many things of Him, and he *hoped to have seen some miracle* done by Him."—V. g.]—τοῦ) The article has a demonstrative force.—ιδεῖν, *to see*) A modest request. It was not as yet time that Jesus should speak much with them. They had either seen Jesus even previously at Jerusalem, or they had heard concerning Him. Jesus was then engaged in the inner part of the temple, to which an entrance was not open to the Greeks.

22. καὶ λέγει, *and telleth*) Philip, from a feeling of reverence, feared alone [by himself] to introduce the Greeks: in company with

a friend, he ventures to do so. [*He deemed it a matter worthy of being well-weighed.*—V. g.]

23. Ἡ ὥρα, *the hour*) Of this hour there is frequent subsequent mention: ver. 27, “Father save Me from this hour;” xiii. 1, “When Jesus knew that His hour was come, that He should depart out of this world unto the Father;” xvi. 32, “Behold the hour cometh, yea, is now come, that ye shall be scattered;” xvii. 1, “Father, the hour is come: glorify Thy Son.”—ἵνα δοξασθῆ, *that—should be glorified*) with the Father: John xvii. 5, “And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was,” and in the sight of every creature. The glorification of Christ and the conversion of the Gentiles fall upon one and the same time.

24. Πιεσών) *when it hath fallen.*—αὐτὸς μόνος, *by itself alone*) Christ, even though He had not died for us, yet could have been by [in] Himself the same that He now is.—ἀποθάνη—καρπὸν, *it shall have died—fruit*) This passage contains a previous specimen of both [His death-sufferings—and the fruit], ver. 27 and 32. The many ages since portray and exhibit the *much* fruit. [*So also, even among those who live in our time, there are some little grains of this kind. It is happy for him, who can with truth reckon himself among the number.*—V. g.]

25. Τὴν ψυχὴν αὐτοῦ, *his life*) that is, himself.—ἀπολέσει, *shall lose it*) unto *eternity.*—ὁ μισῶν, *he who hateth*) The soul attains to this hatred, when it is imbued with a feeling of the words of Christ, which occur at ver. 24.<sup>1</sup>—ἐν τῷ κόσμῳ τοῦτοῦ) *in this world*, which is the object of mere sight, and is vain, perishing, and evil. This is not expressed in the preceding sentence [He that loveth his life]; for this world of itself draws us to *the love of life*; but *to hate* life in this world, is the great thing<sup>2</sup> [a great attainment].

26. <sup>3</sup> Τίς) *τις, any man*, in this verse, is in the first instance placed after the ἐμοί, and subsequently it is placed before, producing thereby the greater emphasis [ἐμοί τις—τις ἐμοί]. [*The second τις implies, However much he may have been despised by the world.*—V. g.]—ἀκολουθεῖτω, *let him follow*) on that road, which has been set before Me. The imperative here promises, and invites by a most immediate perception of glory close at hand.—ἔσται, *shall be*) The promise.

<sup>1</sup> Implying, as in Christ, so in the believer also, the need that *the corn of wheat* must first *die*, if it is afterwards to *bring forth much fruit.*—E. and T.

<sup>2</sup> φυλάξει, *shall keep it*) This is prudence, in the true sense of the word—V. g.

<sup>3</sup> ἐμοί, *Me*) This is put twice with great force.—V. g.



Comp. Rev. xiv. 4, "These are they which *follow* the Lamb, whithersoever He goeth—the redeemed from among men." [*The following of Christ, of itself, leads the servant to the same place where His Master dwells. But by wandering from Him to this or that side, the servant fails in reaching the wished-for end.*—V. g.]—τιμῆσει, will honour) A comprehensive expression, corresponding with δοξα-σθῆναι, should be glorified, ver. 23. [*Such a one truly is distinguished by greater honour than what can be devised by the greatest of great men, throughout the wide world's extent, or can be bestowed on the most deserving person, whether living or dead, in war or peace.*—V. g.]—αὐτόν, him) as fellow-heir of the Son. Rom. viii. 29, "That He (the Son) might be the first-born among many brethren."

27. νῦν, now) Jesus had various foretastes of His passion, by which He prepared Himself for it. This *now*, νῦν, has great weight: a second *now* occurs, ver. 31, "*Now* is the judgment of this world." [*So also ch. xiii. 31, "Now* is the Son of man glorified." In both instances there follows after the 'now,' etc., a declaration of the shortness of the time yet left to Him; in this passage, at ver. 35, "Yet a little while is the light with you:" in the other passage (ch. xiii. 31), at ver. 33, "Yet a little while I am with you."—V. g.]—τεταράχεται, is troubled) A becoming declaration. The horror of death, and the ardour of His obedience, were meeting together.<sup>1</sup>—καὶ τί εἶπω, and what shall I say) Jesus immediately sustains [buoys up] His soul in that very νῦν, now. A double-membered speech follows this formula; and the formula itself has this force, that His thought is to be regarded as having conceived the whole idea expressed [sentiment, viz., not only nature's instinctive shrinking from suffering, but also full approval of God's will] in one moment, although human

<sup>1</sup> Truly both the glory and humiliation of Jesus Christ, the Son of God, exceed all comprehension. Thence resulted the marvellous *attempering* [temperamentum; mixture in due proportions] of the sacred affections of mind in the same Divine Being, of His thoughts, words, and whole course of action, in relation to the Father, to His disciples, and to all other men; whilst at one time the one state [that of His humiliation], at another time the other state [that of His Divine glory], claimed to itself the prominent place: with however this proviso, that in both cases the *Becoming*, that is, what was worthy of His own Divine Majesty, and condescension to His wretched brethren, in an altogether incomparable manner harmonise with one another, and agree together. To express these with propriety, not either the wisdom or skill of man would have sufficed: but the altogether exquisite success of the Evangelists, in this respect, plainly betrays the fact that they used a style divinely taught them.—*Harm.*, p. 451.

language could not comprise the full expression of the whole in one moment; hence, as it were for the sake of προθεραπεία [precaution, lest His following words should be misunderstood, as though He were doubting, should He choose suffering], He saith, *what SHALL I SAY?* not, *what shall I choose?* with which comp. [the rather different experience of Paul] Phil. i. 22, “What I shall choose I wot not: for I am in a strait betwixt two, having a desire to depart.”—σῶσόν με, *save Me*) The expression, *Let this cup pass* [Matt. xxvi. 39], is akin to the expression here.—ἐκ τῆς ὥρας ταύτης) *from this hour* of suffering. For the soul of Jesus was vividly realizing to itself this [hour of suffering], ver. 23.—ἀλλά, *but however*) Akin to this is that expression, πλὴν, “*nevertheless, not as I will, but as Thou wilt*” [Matt. xxvi. 39].—διὰ τοῦτο, *for this cause*) Therefore came I to this hour, that I might come to this hour, and drain its cup of suffering to the dregs. An elliptical Ploce. [See Appendix. This figure is, when the same expression is put twice, once in the simple sense of the word itself, and once to express an attribute of it.]

28. Πάτερ, *Father*) This appellation, lovingly repeated, agrees with the change in the subject of address to Him.—δοξάσω) *glorify*, at any cost whatever to Me. The Father presently after accepts this petition; δοξάσω, *I will glorify it*. Already the παραχῆ, *troubling*, ver. 27, is past.—σοῦ τὸ ὄνομα) *Thy name of Father*, which is in Me, as being Thy only-begotten *Son*: Exod. xxiii. 21, “My name is in Him:” with which comp. Matt. iii. 17, [At His baptism] “This is My beloved Son, in whom I am well pleased,” xvii. 5, [At the transfiguration, the same testimony of the Father]. Therefore the voice from heaven thrice proclaimed the Son of God.—καὶ ἐδόξασα, *I both have glorified*) My name. See ch. xvii. 5.—πάλιν δοξάσω, *I will again glorify it*) See the same passage, ch. xvii. 5, 1. By the verb, *I have glorified*, the entrance of Christ upon that hour is accepted [as also His entrance into the world, His sojourn in it being simultaneously implied.—V. g.]; by the verb, *I will glorify*, there is promised the glorification of the Father’s name through the glorification of Christ owing to His passion [suffering]. To the twofold speech of Jesus the twofold reply of the Father corresponds.

29. Ἀκούσας, *having heard it*) They had heard the sound, not the words. In the greatest revelations there remains something whereby faith may be exercised.—βροντῆν, *thunder*) It was spring.<sup>1</sup>

30. Οὐ δ’ ἐμὲ, *not on account of Me*) Himself and the Father are

<sup>1</sup> When thunder is frequent.—E. and T.

one; wherefore He needs not external testimonies whereby His Divine mission may be confirmed. It is probable that, at the time of Jesus' retirements, there were no miracles wrought in secrecy. So also, in the case of bright examples of a happy departure from life, the incidents which occur do not occur for the sake of the departing, but for the sake of the survivors.—*δι' ὑμᾶς, for your sakes*) ch. xi. 15, "I am glad for your sakes that I was not there (with Lazarus at Bethany), to the intent ye may believe," 42, "I knew that Thou hearest me always; but because of the people which stand by, I said it, that they may believe that Thou hast sent Me." [*This was truly a remarkable testimony, not inferior to those which were perceived (heard) at Jordan and on the holy mount (of transfiguration).*—V. g.]

31. *ἄρτι, now*) *Now*, at this moment. This *ἄρτι, now*, is to be taken in the precise sense, in antithesis to the *lifting up from the earth* [ver. 32], which followed a few days subsequently. From this point of time Jesus, with the sweet toil [efforts] of His soul, strove [pressed forward] towards the glorifying of Himself more than heretofore: ch. xiii. 31, xiv. 30, "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in Me;" xvii. 1, "Father, the hour is come; glorify Thy Son, that thy Son also may glorify Thee." Comp. *ἄρτι, now*, by a new step in advance, Rev. xii. 10 [*ἄρτι ἐγένετο ἡ σωτηρία, καὶ ἡ δόναμις, καὶ ἡ βασιλεία, Now is come salvation, and power, and the kingdom, etc.*]—*κόσμου, of the world*) not, *by the world*; not, *into the world*. It is the Genitive of the object: *the judgment concerning this world*, is as to who is hereafter about to be rightful possessor of the world. Comp. ch. xiii. 3, "Jesus knowing that the Father had given all things into His hands," xvi. 11, "The prince of this world is judged;" Col. ii. 15, "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it (the cross);" Heb. ii. 14, "Himself likewise took part of the same (flesh), that through death He might destroy him that had the power of death, that is, the devil."—*ὁ ἄρχων τοῦ κόσμου τούτου, the prince of this world*) This appellation is referred to at ch. xiv. 30, xvi. 11, and occurs nowhere else. Comp. 2 Cor. iv. 4, "The *god of this world* hath blinded the minds of them that believe not." He had been rather the adversary of this world through sin and through death.—*ἐκβληθήσεται, shall be cast out*) An abbreviated expression: *i.e.* he shall be judged [taken out of "Now is the judgment," etc.] and condemned, and *cast out* from his former possession as one *tried and found guilty*. Afterwards, being led in triumph, he

is cast out as an *accuser*: Rev. xii. 9, [10] "Satan was cast out into the earth—the *accuser* (ζάτηγγορ) of our brethren is cast down."—ἐξῶ, out) from the bounds of the kingdom, *given to Me on high*. With this corresponds the word ὑψωθῶ, when I am [if I be] *lifted up*, occurring presently after. Satan never possessed the kingdom itself, which was given to Christ on high; but he from time to time entered its limits and borders, from which he is doomed ultimately to be cast out.

32. Κἀγώ) and I, I truly. The antithesis is, *the prince of this world*.—ὑψωθῶ, I shall have been lifted up) See ver. 33, and ch. iii. 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—ἐκ τῆς γῆς) from the earth. Comp. Acts viii. 33, "His life is taken from the earth." In the very cross there was already something that tended towards glory.—πάντα, all) even the Gentiles, ver. 20 [the Greeks, for instance, who applied to Philip, wishing to see Jesus]. Satan shall not be able to retain them; and himself shall give way. Here the answer is given to the request mentioned at ver. 21, "We would see Jesus."—ἐλθῶ, I will draw) from earth, upwards. By this word a power is indicated in opposition to the prince of the world, who shall no longer detain his captives.

34. Ἡμεῖς, we) This word has in it something of irony in this passage.<sup>1</sup>—ἐκ τοῦ νόμου) out of the Law, under which are comprehended the prophets and psalms.—μῆνει, abideth) Ps. xvi. 10, "Neither wilt Thou suffer Thine Holy One to see corruption;" xlv. 7 [6?], "Thy throne, O God, is for ever and ever;" lxxii. 5, "They shall fear Thee as long as the sun and moon endureth, throughout all generations;" lxxxix. 29, "His throne as the days of heaven;" Isa. liii. 8, "Who shall declare His generation?" ver. 10, "He shall prolong His days."—<sup>2</sup>καί, and) The Jews join together things which ought not to have been joined:<sup>3</sup> Isa. liii. 8, "He was taken from prison and from judgment: and who shall declare His generation?" Death itself was His path to everlasting duration.—πῶς, τίς, how, who) They ask a double question: concerning His *being lifted up*, from ver. 32; concerning His being *the Son of man*, from ver. 23,

<sup>1</sup> We had always heard so and so, but *you*, in sooth, are wiser.—E. and T.

<sup>2</sup> εἰς τὸν αἰῶνα, for ever) They therefore were entertaining exalted sentiments concerning the Christ.—V. g.

<sup>3</sup> i.e. They ought not to have confounded together His everlasting dominion and His death: the former is distinct from, though to be preceded necessarily by the latter.—E. and T.

"The hour is come, that *the Son of man* should be glorified" [with which comp. ch. viii. 28, "When ye have lifted up the Son of man, then shall ye know that I am He"].—*τίς*) *Who* is, say they, the Son of man, if the Christ be not? And yet Thou savest, that the Son of man is about to be lifted up; whereas the Christ does not die: *τίς*, *who*, of what nature and character.

35. "Ἐτι, *as yet*) Jesus does not reply to their objection, but subjoins truths which are most necessary for them.—*μικρὸν*, *a little while*) The antithetic words are, *for ever*, ver. 34. The Jews were supposing that the Christ, when once He came, would never be but with them [would always remain with them].—*ἐν ὑμῶν*, *among* [with] *you*) The Light itself remains, but not always *among* [with] *you*. So *ἐν αὐτοῖς*, *among them*, ch. xv. 24. 'Ἐν is for the Hebrew  $\text{עִם}$ .—*περιπατεῖτε*, *walk*) with onward progress. What is required of us is, to walk, not to dispute. *Faith* is not indolent, but active in [using] the light, ver. 36.—*καταλάβει*, *overtake*) unexpectedly.—*καί*, *and* [for]) The conjunction for the relative; *in which darkness he who walketh*, etc. So *καί*, *and*, is used, Luke xxiv. 18, "Art thou only a stranger in Jerusalem, *and* (who therefore) hast not known the things?" etc.—*ποῦ*, *where*) whither.

36. *ῥιὰ φωτός*, *the children of light*) who remain *always* attached to the light, ch. viii. 35, "The servant abideth not in the house *for ever*: but the Son abideth *ever*."—*γένησθε*) that ye may *become* [not *be*, as Engl. Vers.]; inasmuch as ye are not so of yourselves.—*ἀπελθὼν ἐκρύβη*, *He departed and hid Himself*) By this very act He intimated what would afterwards befall them [He would hide Himself from them]; Matt. xxiii. 39, "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

37. *τοσαῦτα*, *so great*) So many. A general Epicrisis [See Appendix. A statement added to a speech or sentence to make the subject in hand more intelligible].—*ἔμπροσθεν αὐτῶν*, *before them*) so that they perceived them with their eyes.—*οὐκ ἐπίστευον*, *they did not believe*) There follows something further, *they could not believe*, ver. 39.

38. "Ὁν εἶπε, *which he spake*) Not only are the things prophetic which the Lord spake to the prophets, and they in His words, but also what the prophets spake to the Lord in their very own words.

1 *ὃν λέγεις*, *Thou sayest*) We have them therefore confessing, that Jesus presented Himself to them, so as to be known and acknowledged as the Christ.—V. g.

—Κύριε—ἀπεκαλύφθη;) Isa. liii. 1. So expressly write the LXX. In the Hebrew κύριε is not extant. In comparing with this the following verse of the passage, *The arm of the Lord* may be taken for the Messiah Himself.—ἀκοῆ) ἀκοή, the faculty of hearing; thence that which is heard, *i.e.* a report, a testimony: its correlative is *faith* [taken out of 'believed'].—ἡμῶν, *our*) of us prophets.—ὁ βραχίον Κυρίου) *the arm of the Lord*, put forth in miracles and in the work of redemption, and preached in the Gospel; Isa. lii. 10, "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God;" Ps. xcvi. 1, 2, "His right hand and His holy arm hath gotten Him the victory. The Lord hath made known His salvation."—τίμι ἀπεκαλύφθη, *to whom hath been revealed?*) In itself it has been put forth; but the blind did not see it. Who is a believer? *Ans.* He is such a one, to whomsoever the arm of the Lord has been revealed.

39. Διὰ τοῦτο) *for this reason*; because, namely, this just judgment on them had been foretold. The Evangelist stops short at this point: who may venture [strive to reach] farther? [*First*, they do not believe, *as being refractory*; then, they cannot believe. *They are mistaken, who suppose what is said to be in the inverse order*: they could not believe; therefore they did not believe.—V. g.]

40. Τετύφλωσεν, *hath blinded*) God, by a just judgment on them. There follows, with a change of person, I the Messiah *should heal them.*—πεπώρωσεν) The words in antithesis are, πώρωσις, and νόησις, *hardness of heart, and understanding.* Comp. 2 Cor. iii. 14, "Their minds were blinded; for until this day remaineth the same veil untaken away."—ἵνα μή) *even to that degree that not.* Comp. ἵνα, ch. v. 20, "He will show Him (the Son) greater works than these, ἵνα (with the effect that, to that degree that) ὑμεῖς θαυμάζητε, ye may marvel."—καὶ νοήσωσι τῇ καρδίᾳ καὶ ἐπιστραφῶσι, *and understand with their heart, and be converted*) These two clauses have a nearer connection with one another than with the rest, as is shown by the Hebrew accents in Isaiah.

41. Ὅτε εἶδε τὴν δόξαν αὐτοῦ, *when he saw His glory*) Instead of αὐτοῦ, one or two copies write τοῦ Θεοῦ from ver. 43; but with this reading the application of Isaiah's inspired declaration to the times of Christ would be weakened.<sup>1</sup> Isaiah, ch. vi. 1 [In the year that

<sup>1</sup> *Dd* read τοῦ Θεοῦ αὐτοῦ. Memph. and Theb. Versions read τοῦ Θεοῦ. But *ABabc* Vulg. Rec. Text and Hil. read αὐτοῦ. Note also that the oldest MSS.

king Uzziah died, I saw also the Lord sitting upon a throne], saw the divine glory of Jesus : John, i. 14, "We beheld His glory, the glory of the Only-begotten of the Father," xvii. 1, etc., in such a way, moreover, as it was about to be revealed in the New Testament, and as the Jews were not about to recognise it.—*καὶ ἐλάλησεν, and spake*) There is to be understood ὅτε, *when*, as ὅτι, *that*, is understood at ver. 16. What is pointed to is that *speech* of the prophet, which is mentioned conjointly with the *vision* which he *saw* : Isa. vi. 5, "Then *said* I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have *seen* the King, the Lord of hosts."

42. Καί, *also*) not merely from among the common people.—Φαρισαίους, *the Pharisees*) These were most bitter, and formidable to the *chief rulers* themselves. [*It seems, they were aiming at the greatest degree of power, actuated by a perverse zeal ; especially those who were in the discharge of any public office.*—V. g.]—ὅχι ὡμολόγησαν, *they did not confess Him*) although their mind, convinced through belief, was urging them to confess Him. *Not to confess, and to deny Him, differ.*

43. ἠγάπησαν, *they loved*) the Gospel demands, and produces [*works*] in men, a renunciation of human things.—τὴν δόξαν τῶν ἀνθρώπων, *the glory [praise] of men*) such as is communion in the synagogue. [*And of what worth is this, when it is compared with the right of fellow-citizenship with saints and the household of God?*—V. g.] He who shrinks from ignominy [*incurred for Christ's sake*] already loves the glory [*praise*] of men.—τὴν δόξαν τοῦ Θεοῦ, *the glory [praise] of God*) Glory from God falls to the portion of *those, who believe and speak out* : ver. 26, "If any man serve Me, him will My Father honour ;" ch. i. 12, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

44. Ἰησοῦς, *Jesus*) This is the epilogue and recapitulation, given in the Gospel of John, of the public discourses of Christ. On this account He says in ver. 48, 49, *I have spoken*, as of a thing past.—ἐκραξέ, *He cried*) eagerly desiring the salvation of men. [*The words from ver. 44 to 50, "He that believeth on Me," etc., He spake in the very act of departure (ver. 36, 'departed'), when He was now by this time removed from the men by a considerable interval : wherefore*

ABLX, the Memph. and Theb. Versions, read ὅτι. *Dabé* Vulg. however support the Rec. Text, ὅτι.—E. and T.

*He is said to have cried, no doubt in order that those very persons, with whom He had spoken, might hear, not excluding the rest, who were then standing in the temple. John mentioned His hiding Himself previously (though really subsequent to ver. 44-50), ver. 36, inasmuch as referring to the words, "Yet a little while," etc, ver. 35, 36, "While ye have light, believe in the light."—Harm., p. 450.]—ὁ πιστεύει εἰς ἐμέ, he does not believe [merely] on Me) His belief is not directed to Me alone: 1 Pet. i. 21, "Who by Him do believe in God, that raised Him up from the dead, and gave Him glory, that your faith and hope might be in God." Christ refers and delegates all things to the Father.—ἀλλ' εἰς, but on) Faith in the Son is also at the same time faith in the Father, because the Father sent the Son, and because the Son and the Father are one; with which comp. ver. foll., "He that seeth Me, seeth Him that sent Me;" ch. xiv. 9, etc., "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me, hath seen the Father," etc.*

45. Θεωρῶν, *he that seeth*) with that vision which faith accompanies: ch. vi. 40, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life."—ἐμέ) *Me, the Light*, ver. 46.—θεωρεῖ, *seeth*) By the looking to Me, He reaches the Father: ch. xiv. 9. There is not added here [as in ver. 44], *he seeth not Me, but*. For *believing* and *seeing*, though joined together, stand on a different footing. In ver. 47 there is added the idea of *hearing*, "If any man hear My words," etc.—τὸν πέμψαντά με, *Him that sent Me*) This passage is to be commended to the consideration of those, who are in doubt as to how they ought to set God before them in calling on Him in prayer. Add ch. xiv. 9.

46. Φῶς, *a light*) The idea of the discourse is continued from ver. 36, "While ye have *light*, believe in *the light*," etc.—μὴ μείνη, *should not abide*) We were therefore in darkness.

47. Ἐγὼ ὃ κρίνω, *I judge him not*) This is limited in a threefold way: (1) *I*, alone [not I alone, but also, etc.]; and (2) in the present, *I do not judge* [now; but hereafter *I shall*]; and (3) causally, *it is not I who judge him*, but he who does not believe, himself rushes into judgment by the fact of not believing in My word.—ἵνα κρίνω, ἵνα σώσω, *that I may judge, that I may save*) Words in the same tense. Observe: the unbeliever is a portion of that world, for the sake of saving which Christ came. This is clearly evident from the connection of the words.



48. Ἐμὲ, τὰ ῥήματα μου, *Me, My words*) Inasmuch as the Jews were rejecting Christ Himself, for this reason they received not His words: ch. viii. 43, "Why do ye not understand My speech? Even because ye cannot hear My word."—ἔρχεαι) *hath* already.—ἐκένθους, *that* word) This pronoun looks a long way forward.—ἐν τῇ ἐσχατῇ ἡμέρᾳ, *in the last day*) ch. vi. 39, "This is the Father's will—that of all which He hath given Me I should lose nothing, but should *raise it up again at the last day.*" Both the resurrection and the judgment shall be on the one day. The mention of the last day has great force both as regards believers and as regards unbelievers.

49. Ὅτι, *because* [for]) This is the reason why the word shall judge the unbeliever; for it is the word of the Father: ch. xiv. 24, "The word which ye hear is not Mine, but the Father's, which sent Me."—αὐτόσ) *Himself.*—τι εἶπω καὶ τι λαλήσω) *λαλῶ* is said of a speech copious, and with but one side (one-sided, *μονοπλευρῶ*): εἶπω, of a speech brief, and relating to both sides [reciprocal; 'mutuo'], ch. xvi. 17, etc. [εἶπον—πρὸς ἀλλήλους, etc., οὐκ ὀδοῦμεν τί λαλήσῃ;—εἶπεν—αὐτοῖς]. They differ as דבר and דבר among the Hebrews.<sup>1</sup>

50. Ζωὴ αἰώνιος, *life everlasting*) Wherefore he who despises the words of Christ, despises life everlasting. For life everlasting rests upon the experimental knowledge of the Father and the Son: ch. xvii. 3, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

## CHAPTER XIII.

1. Πρὸ, *before*) immediately before, the day before [*on the fourth day of the week, Wednesday.*—V. g.] This Gospel is divided into three parts, of which the sum and substance is: *I have come from the Father; I have been in the world; I go to the Father.*<sup>2</sup>—ἀγαπήσας) *having embraced in His love.* [*This little verse contains as it were a general introduc-*

<sup>1</sup> Tittmann, *Syn.* New Testament, says λαλῶν, is the mere enunciation of words, independently of any reason why they are uttered, *the use of human voice and language*; εἶπεν relates only to the words as spoken successively; λέγειν refers to the sentiment and connection of the words.—E. and T.

<sup>2</sup> εἰδώς, *knowing*) So also at ver. 3, "Jesus *knowing* that," etc.—V. g.

ἡ ὥρα, *His hour*) concerning which He had spoken already at ch. xii. 27, "Father, save Me from *this hour*, but," etc.—*Harm.*, p. 489.

ἐκ—πρός, *from—to*) from this evil world to His own everlasting joys.—V. g

tion to those things which are narrated both subsequently in this chapter and in the following ones.—Harm., p. 489.]—*τοῦς ἰδίους*, *His own*) ver. 18, “I speak not of you all: I know whom I have chosen.” This is in antithesis to those alien to Him, ch. xii. [37–41].—<sup>1</sup>*ἠγάπησεν*) *He loved*, whilst He conferred on them perfect purity and humility of soul, and so thereby the qualifications needed for discharging the duties of their embassy *in the world* after the departure of Jesus: ver. 10, “He that is washed—is clean every whit;” 14, “If I, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet;” 20, “He that receiveth whomsoever I send, receiveth Me.”

2. *Δείπνου*, *supper*) Indefinitely. That was the day before the Passover supper.—*γενομένου*, when it was being made [but Engl. Vers., “supper being ended”]) Therefore the washing of feet was about the beginning of supper. Comp. the words, *He riseth from*, ver. 4, and *lying down again* [“after He was set down again”], ver. 12. Also the general custom of the Jews is in accordance with this view.—*ἤδη*, *now*) *Chrysost. Æth. Arab. Lat.* in some MSS., *Pers.* and *Syr.* versions, omit the particle; but it ought to be retained. The *τότε*, *then*, ver. 27, answers to it.<sup>2</sup>—*βεβληκότος*, *when he had* [having] *put into*) There is great force in this. The words *διαβόλου* [Th. *βάλλω*] and *βεβληκότος* are conjugates.—*καρδίαν*, *the heart*) The purpose of Judas was as yet hidden.—*Ἰούδα*, *of Judas*) Precaution was taken by the washing of feet, that the impurity of Judas should not infect the hearts of the rest. Comp. ver. 11, “He knew who should betray Him; therefore said He, Ye are not all clean.”—*Ἰσκαριώτου*, *Iscaiot*) This is the surname, not of Simon, but of Judas; ch. vi. 71, xiv. 22, “Judas—not Iscaiot.”

3. *Εἰδώς*, *inasmuch as He knew*) The consciousness of His own glory, and the servile office of washing feet, wonderfully meet together. The preface intimating His glory is equivalent to a protestation beforehand, lest the Lord should be regarded as having done something unworthy of Him, in washing the feet of His disciples.—*πάντα*, *all things*) The nearer that Jesus Christ came to His passion, ver. 2, the more He Himself thinks of, and the more clearly the Scripture speaks of, His glory. So also at ver.

<sup>1</sup> *εἰς τέλος*, *even to the end*) even to His very ‘departure.’ Now that He has finished His words to the multitude, Jesus enters upon so much the closer terms of intimacy with His disciples.—V. g.

<sup>2</sup> Orig. 2,126; 4,212; 409; 425, omits *ἤδη*; also *ac.* But *ABDbd Vulg.* and *Orig.* elsewhere retain *ἤδη*.—E. and T.

30 and 31, "He, *Judas*, having received the sop, went immediately out; therefore, when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him." The Father, as it were, said this to the Son, All things, which have revolted from Me, I give to Thee: conquer what Thou wilt; claim to Thyself [assert Thy claim to] what Thou wilt: ch. xvii. 2, 3, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

4. Ἐγίρεται, *He riseth*) Jesus always connected with the remembrance of His entering on His glory specimens of His humility.—τὰ ἱμάτια, *His garments*) Those which would be an encumbrance to Him in the act of washing.

5. Ἐἶτα, [*after that*] next) There is no doubt but that the disciples must have been in a great state of expectancy as to what He was preparing to do.—τὸν [*the basin, not a*]. There was generally within reach, in the room where the supper was, a *foot-basin*, of metal or of wood, as our wash-hand basin in the present day. This is the force of the article.—ἤρξατο, *He began*) A new and marvellous "beginning." The word is rare in John.—νίπτειν, *to wash*) Great condescension, and yet becoming. The angel did not do so to Peter, Acts xii. 8.

6. Ἐρχεται, *He cometh*) He seems to have come to Peter not absolutely before all the rest, but, however, among the first; and from his case the other disciples learned that they ought not to oppose the proceeding of the Saviour. A lovely grace is ἀπειρηργία [*artlessness*], the obedient simplicity of believers.—Κύριε, *Lord*) Peter on this occasion speaks thrice: in the first and third instance he calls Him, *Lord*: the second address is as it were a continuance of the first.—σὺ μου, *thou my*) He takes it indignantly, as though a thing unworthy of the Lord.

7. Ὅ, *what*) A most evident axiom.—οὐκ—ἄρτι—δὲ μετὰ ταῦτα) A similar sentiment occurs, ver. 36, "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards."—μετὰ ταῦτα, *hereafter*) See ver. 12, "So *after* He had washed their feet, etc., He said, Know ye what I have done to you?" (so that in this view the words, γνώσῃ, γνώσκετε, *thou shalt know*, ver. 7, and *know ye*, ver. 12, have a most close connection): also ver. 17, "If ye know these things, happy are ye, if ye do them;" or even Luke xii. 37, "Blessed are those servants, whom the Lord, when He cometh, shall find watching: verily, I say unto you, that *He shall*

gird *Himself*, and make them to sit down to meat, and will come forth and *serve them*." The fulfilment is not merely *hereafter*, but begins at once, even more speedily than the promise seems to indicate.

8. Δέγει, *saith*) A second protestation against it need not to have been added.—εις τὸν αἰῶνα, *ever at any time*) Peter opposes this to the μετὰ ταῦτα, *hereafter*, ver. 7. An emphatic form of denying: 1 Cor. viii. 13, "I will eat no flesh εις τὸν αἰῶνα, *while the world standeth*."—ἰάν, *if*) We ought to yield to the will of the Lord.—σέ) *thee*, saith He, not *thy feet*. This brevity of expression is strictly accurate; for he who has not his feet washed, is accounted as wholly unwashed.—ὄχι ἔχεις, *thou hast not*) The necessity for that grace [humility] was shown to them through the washing of their feet. There is no doubt but that the wonderful humility of the Lord very much changed and melted the souls of the disciples. Peter especially was in need of it.—μετ' ἐμοῦ, *with Me*) Jesus therefore [notwithstanding this act of humiliation] still remains their Lord.

9. Μή, *not*) Since washing keeps me as one having part with Thee, I give myself up to be washed all over by Thee.—χειράς, κεφαλήν, *hands, head*) A gradation is here presented. A sense of his own uncleanness overwhelming Peter, by reason of the majesty of the Lord, which stooped so low in condescension, dictated these words. Comp. Luke v. 8, [Peter at the draught of fishes] "Depart from me, for I am a sinful man, O Lord."

10. Ὁ λελουμένος) λούω (whence comes λουτρόν) is said of the *whole* body; νίπτω of a part of it.—ὄ, *not*) Jesus brings back the feeling of Peter to due bounds.—πόδας, *feet*) which are the last in being washed, and the first in being soiled.—ὅλος, *all over*) when the feet have been washed.—καθαροί, *clean*) ch. xv. 3, "Now ye are clean through the word, which I have spoken unto you."

11. Τὸν παραδίδοντα, *who should betray Him*) who, like the rest, had received the washing of his feet.

12. Ὅτε, *when*) On this adverb the two verbs depend, as at ch. xii. 41, "These things spake Esaias, ὅτι, or ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ (ὅτε) ἐλάλησεν περὶ αὐτοῦ."—αὐτῶν, *of them*) of the disciples: fresh water having been taken to wash each of them.—ἀναπεσών, *lying down at table* [set down again]) as their Lord. Luke xxii. 27, "Whether is greater he that sitteth at meat, or he that serveth? Is not he that sitteth at meat?"—τί) *what*, and *for what reason*.

13. Ὁ διδάσκαλος) The Nominative for the Vocative, which is extant at Luke vi. 46 [με καλεῖτε, Κύριε, Κύριε].—καί, *and*) They sometimes used to call Him *Master*, sometimes *Lord*: and thereby

they were professing themselves to be His *disciples* and *servants*.—ὁ Κύριος, *Lord*) ver. 6, 9, 25, 36, 37; ch. xiv. 5, 8, 22.

14. Καὶ ὑμεῖς, *ye also*) The washing of their feet, which the Lord performed for His disciples, had as its object both the benefit of conferring on them complete purity, and the inculcation of the lesson of humble love, which they needed to be taught: ver. 34, with which comp. ver. 1, “A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another.” “Having loved His own—He loved them to the end.” Thence it follows, that the disciples’ mutual washing of one another’s feet has this as its object, that one should assist the other in every possible way towards attaining purity of soul; and that one should wash the feet of the other, *either* literally, 1 Tim. v. 10, “well reported for good works:—if she have washed the saints’ feet,” and that in good earnest, if, namely, it should happen to be needed: for it is an affirmative [*positive*] precept, obligatory always [where needed], but not under all circumstances [*i.e.* not, where it is not needed], such as is also the character of that precept, 1 John iii. 16, “We ought to lay down our lives for the brethren;” or the precept is to be obeyed ‘synecdochically’ [*i.e.* the *one* particular of washing feet being put for the *whole* circle of offices of self-denying love], by means of all kinds of offices which one can render to another, even servile and mean offices, if only the occasion require them. Therefore the Lord, by the very act of washing their feet, purified the disciples; wherefore also He lovingly compelled Peter to submit to it: but it was not on this account [with a view to purification thereby] that He enjoined on the disciples mutual washing of one another’s feet; nor is there such great necessity of imitating up to the very letter the Lord’s act of feet washing, as some have decided there is: inasmuch as, for instance, John on no occasion washed the feet of Thomas: and yet there is a greater similarity between the cases of feet-washing by the Lord, and that by brethren mutually, than most persons recognise. In our day, popes and princes imitate the feet-washing to the letter: but a greater subject for admiration would be, for instance, a pope, in unaffected humility, washing the feet of one king [his own equal in rank, and so the exact analogue to the disciples’ mutual washing as brethren] than the feet of twelve paupers. Now that I have made these observations, let me recommend to the reader’s study the dissert. of *Ittigius*, “de Pedilavio.”—ὀφείλουσθε, *ye ought*) because of My example: with which comp. γάρ, *for*, ver. 15.

16. Ἀμήν, ἀμήν, *verily, verily*) The force of this affirmation belongs

to ver. 17, "If ye know these things, happy are ye, if ye do them."—*μείζων*, *greater*) Nor ought he to refuse to do the same things, and submit to the same things.

17. Ταῦτα) *these things*, which I have done.

18. Λέγω, *I speak of*) when I speak of you as *happy* [ver. 17].—*ἐγώ*) *I* the Lord; although ye know not, especially each of you [cannot know] concerning the rest.—*ἐπ' ἐμέ*, *above* [Engl. Vers. 'against'] *Me*) So far is he from washing the feet of his brethren.—*τὴν ἑπὶ τὴν ἄκρον*, *the heel*) This word is in happy consonance with the washing of the *feet*; and with the ancient custom of reclining [when of course the *foot* and *heel* would be *lifted up*] for the act of eating *bread*. Comp. *נָכַח*, Gen. iii. 15, "It shall bruise thy head, and thou shalt bruise his *heel*."

19. Ἄπ' ἄρτι) *from this time* [*Now*, Engl. Vers.]; for He presently after again says it, and more expressly, ver. 21, "One of you shall betray Me."—*πρὸ τοῦ γίνεσθαι*, *before that it happens*) ch. xiv. 29, "Now I have told you before it come to pass, that when it is come to pass, ye might believe."—*ὅσα*, *that*) This has the same scope as ch. xiv. 29; xvi. 4, "These things have I told you, that when the time shall come, ye may remember that I told you of them."—*πιστεῖσθε*, *ye may believe*) This is a great criterion of truth, the correspondence of the event to the prophecy.

20. Ἀμὴν, ἀμὴν, *verily, verily*) Jesus, after having imbued His disciples, in ver. 1 and following verses, with His own disposition, and His own purity, with a view to their sanctification, now also graces them with His own authority. He who has *beautiful* [*ὡραίους*] *feet*, ver. 5 [as were *the disciples' feet*, when washed by Jesus]—Rom. x. 15, "How *beautiful* (*ὡραῖοι*) are the feet of them that preach the Gospel of peace"—and who *humbles* himself—ver. 14, "Ye ought to *wash one another's feet*;" Matt. xviii. 4, 5, "Whosoever shall *humble himself* as this little child, the same is greatest in the kingdom of heaven; and whoso shall *receive one such little child* in My name receiveth *Me*,"—the same [and he alone] can act as an ambassador of Christ, ver. 16, [for such is Christ's own character] "The servant is not greater than his Lord."

21. Ἐμαρτύρησε, *testified*) gravely [impressively], as in the case of a thing hidden.—*εἷς ἐξ ὑμῶν*, *one of you*) It was advantageous to them all, that Jesus at first spake indefinitely.

23. Ὁν ἠγάπα, *whom He loved*) [So also ch. xix. 26, xxi. 7, 20—V. g.] *John* avoids with great care express mention of himself. It is more an object to be desired, *to be loved* by Jesus, than to be dis-

tinguished by a proper name. There is, however, in this passage, a designation [intimation by description] of the proper name itself (as in Luke ii. 11, notes; the name *Jesus* not being given, but its equivalent force being represented by the term *Saviour*; Rev. i. 4, "Him which is, and which was, and which is to come," a periphrasis for the Tetragram of Jehovah, יהוה; add, if you please, the observations I have made in Paneg. *Gregorii Thaum.* p. 181); for John is designated as the one especially favoured by *the grace of the Lord*.<sup>1</sup> Accordingly this appellation is put, even where the accompanying context did not much require it: for instance, in ch. xx. 2, in connection with Peter, whose name is given. Moreover here, when Jesus' passion was at hand, the first remarkable intimation of *His love* was given to John, through the revelation to him of the secret [ver. 26]; previously he seems not to have known that he was so dear to Him.

24. *Ἰέσει, intimates by signs* [beckons]) from behind [at the back of] Jesus. The middle place was the seat of honour: Jesus was occupying it: above Him Peter, below Him John, seems to have had his place. There was a close intimacy between Peter and John, as appears from ch. xx. 2 [Mary Magdalene, after being at the empty tomb, "cometh to *Simon Peter*, and to *the other disciple whom Jesus loved*"]; xxi. 7, 20 [They are associated together at Jesus' appearing to the disciples at the Sea of Tiberius; John saith to Peter, "It is the Lord." Also after the dinner which followed, Peter asks as to John, "Lord, and what shall this man do?"] A silent intimation, rather than words, was here appropriate.—*πρόσθεσαι, that he should ask*) The convenience, for the purpose, of the position with which John was favoured, admitted of this.

25. *Ἐπίπεσών, throwing himself back* [not as Engl. Vers. *lying on*]) This was a new [unprecedented] instance of freedom, such as neither he nor any other disciple used on any other occasion [therefore it is specially referred to, as something extraordinary in]: ch. xxi. 20. John was lying in the *bosom* of the Lord: from that position he leaned back with loving familiarity to the *breast* of Jesus, by that very act hiding his purpose of asking the question: he then asked the question privately. Comp. ver. 28, "Now no man at the table knew with what intent *Jesus* spake this unto *Judas*."—*ἐκείνου*) Many copies formerly added *ούτως*. It is a good gloss [interpolated explanatory note]; comp. ch. iv. 6, note.<sup>2</sup>

<sup>1</sup> This is the meaning of the Hebrew name *John*.—E. and T.

<sup>2</sup> Jesus at the well, *ἐκἀβίζου οὔτως*. BCLXΔ add the *ούτως* here, ch. xiii.

26. Ἀποκρίνεται, *answers*) into the ear of John.—τὸ ψώμιον, *the morsel* [sop]) Jesus, whilst speaking, took this into His hand.—δίδωσιν, *He gives it*) Jesus gave it with the utmost long-suffering; and the rest of the disciples no doubt thought Judas to be blessed thereby above others. But when Judas was not even thus led to repentance, he became in a peculiar degree the organ of Satan, and most hostile to Christ. [*How very near to Jesus was Judas on this occasion! But in a short while after, by what a wide gulf did glory separate Jesus from Judas, and destruction separate Judas from Jesus!*—V. g.]

27. Μετὰ τὸ ψώμιον, *after the giving of the morsel*) not at the time of giving the morsel.—τότε, *then*) The time is accurately marked, and may be compared with the similar notation of time, Luke xxii. 3, 7, “Then (δέ) entered Satan into Judas;—then (δέ) came the day of unleavened bread,” etc.—εἰσῆλθεν, *entered*) Previously he may have only suggested [“put into his heart”] the thought, ver. 2 [ch. xii. 4 (his objection to the waste of the ointment on the person of Jesus); vi. 70, 71, “Jesus answered,—One of you is a devil: He spake of Judas”]. As the economy of evil and that of good may, from opposite sides, be compared with one another in all respects: so also the degrees of satanic operation and possession may be compared with those of the Divine operation and indwelling.—ἐκεῖνον, *that man*) He already marks Judas by a pronoun *that removes him to a distance*.—ὃ ποιεῖς, *what thou doest*) He does not desire him to do it, but, if he must persist in doing it, to do it quickly; and thereby He intimates, that He is ready for suffering. Judas might have perceived from this ray of the Lord’s omniscience, that he is known.—τάχιον, *more quickly*) So εὐθέως, ver. 30, “He then, having received the sop, went *immediately* out.” In ver. 31, “Therefore, when he was gone out, Jesus said, *Now is the Son of man glorified*,” the cause is shown why Jesus thus hastened to the passion.

28. Οὐδεὶς, *no man*) except Jesus and John, and also Judas himself.

29. Εἰς τὴν ἑορτήν, *against the feast*) These things occurred a little before the feast, on the day before the Passover; nor however had they any thought, that the passion of the Lord was so near at hand. These incidents do not accord with the idea of their being on the very evening of the paschal supper.

25. But ADabc Vulg. Orig. 4,437c, support Beng. and Rec. Text in omitting it.—E. and T.

<sup>1</sup> λέγει αὐτῷ, *saith unto Him*) Love to Jesus renders the question a legitimate one, which otherwise could hardly escape the stigma of mere curiosity.—V. g.



30. Ἐξῆλθε, *went out*) However he afterwards returned: as appears by a comparison with Matt. xxvi. 20 [Judas was one of the *Twelve*, with whom *He sat down* on the following *even*, that of the paschal supper]; and indeed otherwise he could hardly have acted the part of a traitor.—ἦν δὲ νύξ, ὅτε ἐξῆλθε) *Moreover it was night, when he went out.* A similar form of expression occurs, ch. ix. 14, *It was moreover the Sabbath when Jesus made the clay, etc.* The words which were spoken on the following day, begin at ver. 31.

30, 31. Ἦν δὲ νύξ, ὅτε ἐξῆλθε. Ἀέγει ὁ Ἰησοῦς, Νῦν, κ.τ.λ.) *It was night when Judas went out.* But it was not in the beginning of that night, but on the following day, early in the morning, *Jesus said, Now is the Son of man glorified, etc.,* as we have shown in the Harmon. Evang. §§ 174, 178. It is therefore wrongly that some have construed this clause, ὅτε ἐξῆλθε, with λέγει, and some have even inserted οὖν after ὅτε.<sup>1</sup>

31. Ἀέγει) *Jesus saith* on the following day, namely, early in the morning of the fifth day of the week (Thursday), with which comp. ver. 1, 38, “*Before the feast of the Passover:*” whereas the words spoken, ver. 38, were during the Passover, “*The cock shall not crow, till thou hast denied Me thrice.*” A discourse also beginning abruptly is thus marked: so ch. xviii. 26, “*One of the servants saith, Did not I see thee,*” etc.; with which comp. Luke xxii. 59.<sup>2</sup> The Lord begins to give utterance to the greatest things which had been revolved in His own heart; and at this place the scene, as it were, is thrown open for the conference, which is continued in the foll. chapters.—νῦν, *now*) The exact point of time is precisely marked as being in the present. Comp. ch. xii. 27, 31, notes, “*Now is My soul troubled.*” “*Now is the judgment of this world.*” This *now* fixes its own limits: *now*, saith He, namely, whilst I am speaking these things; although the very time of His speaking is not expressed by the Evangelist, but is left to be gathered from the context. So the word *to-morrow* is used [the day of speaking being left to be inferred from the context], Exod. viii. 10, 20, 29, ix. 5; whereby a reply is given to D. Hauber, *Harm. Ann.*, p. 207. The end of Judas has in itself no connection with this particle. [*Although it is*

<sup>1</sup> A and other Uncial MSS., Chrysostom. and Stephens' Edition, agree with Beng. in joining ὅτε ἐξῆλθε with ἦν δὲ νύξ: AAΔ, and both Syr. Versions, omit οὖν. But (B?) CDLXabc Vulg. Orig. 4,445a support the οὖν.—E. and T.

<sup>2</sup> “About the space of *one hour after*, another confidently affirmed, saying, Of a truth this fellow also was with Him.” The speech therefore was an abrupt one.—E. and T.

an opinion which may with good reason be held, that Judas at that very moment did that which Jesus at ver. 27 had desired him to do quickly, and that the chief priests also then made all their arrangements for seizing on Him.—Harm., p. 497.]—ἰδοῦσάν, is glorified) Jesus regards His passion as a short journey, and rather looks forward to the goal.—ἐν αὐτῷ, in Him) There was passing at the time in the heart of the Lord the thought of something most solid; nor was He merely having regard to the things immediately about to be, but He was having a most inward and vivid realisation and foretaste of them, whilst He was devoting [betaking] Himself wholly to suffering. What Christ gave utterance to at the commencement of the day, is something prior in point of time to that which He afterwards, in the evening, sought from the Father. John xvii. 1, 2, “Glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.” Let the emphasis of the *now* be considered, and the difference of the words *in* [Him], *in* [Him, in Himself], John xiii. 31, 32, and *on* [earth], *with* [Thine own self: *with* Thee], ch. xvii. 4, 5.

32. Δοξάσει, shall glorify) by His being lifted up. The connection of the *if* with the *also* is striking. Comp. Col. iii. 3, 4, “Your life is hid *with* Christ in God. When Christ, who is our life, shall appear, then shall ye *also* appear *with* Him in glory.”—ἐν ἑαυτῷ, in His own self) This is correlative to ἐν αὐτῷ.

33. Τέζνια, little children) In this passage, when putting forward the precept of love, He for the first time so calls them. Comp. ch. xxi. 5.<sup>1</sup>—τοῖς Ἰουδαίοις, unto the Jews) In this one passage alone, when speaking with the disciples, He calls them Jews, never on any other occasion, except to the Samaritan woman, to Caiaphas, and to Pilate, once only to each of these persons; ch. iv. 22; xviii. 20, 36. Also in chapters xiv.—xvii. He never uses the appellation, Jews or Israel.—ζητήσατέ με, ye shall seek Me) He does not add, *ye shall not find Me* [as He did to the Jews].—οὐ δύνασθε, ye cannot) They were not as yet matured enough for that: ver. 36, “Whither I go, thou canst not follow Me *now*; but thou shalt follow Me *afterwards*.”—ἄρτι, now) He was unwilling to say this to the disciples sooner: whereas to unbelievers He said it sooner [at an earlier period].

34. Ἐντολὴν καινὴν, a new commandment) The commandment is

<sup>1</sup> After the resurrection at the Sea of Tiberias, Jesus, when not yet recognised by the disciples, addresses them with the appellation, which might have reminded them of His love, “Children, have ye any meat?”—E. and T.

called *new*, not so much in respect to the Old Testament, as in respect to the school of Christ; on account of the new measure [standard] established, concerning a love which goes so far as that even life is to be laid down for those who ought to be, or who are, the objects of that love; with which comp. 1 John iii. 16, "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." Previously the *following* after Jesus in His several steps had guided the disciples, and this by implication comprised love [such as He now gives as a *new commandment*]: but they cannot follow Him now that He is departing from them; therefore the sum of their duty is prescribed to them in this commandment. Comp. as to prayer, ch. xvi. 24, "Hitherto have ye asked *nothing in My name*: ask, and ye shall receive, that your joy may be full;" as to giving them the appellation, 'friends,' xv. 15, "*Henceforth* I call you not servants, but I have called you *friends*; for all things that I have heard of My Father, I have made known unto you;" as to the hatred of the world, ch. xvi. 4, "These things (as to persecution) have I told you, that when the time shall come, ye may remember that I told you of them." Thence it is that it is called the *law of Christ*, Gal. vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." Thus it is that the commandment heard from the beginning, and the new commandment, are opposed to one another, 1 John ii. 7, 8, "I write no new commandment unto you, but an old commandment, which ye had from the beginning; again a new commandment I write unto you, which thing is true in Him and you:" (ver. 10) "He that *loveth* his brother," etc. Ἐπιτολή, a commandment [precept, charge, injunction], is moreover the term applied to it, in this sense: inasmuch as it is enjoined, not on slaves, but on freemen. Moreover, at the same time a most sweet taste of its *newness* is added to this commandment, resulting from the perception of the glory, the mention of which goes before. Moses before his death, more than ever previously, in Deuteronomy,<sup>1</sup> recommended the love of God; so Jesus, before His departure, gives to the disciples a new commandment, that they should cherish mutual love. Thus the *second law* and the *new commandment* may be compared with one another.—ἀγαπᾶτε—ἀγαπᾶτε, *that ye love—that ye love*) This sentiment is twice set forth: first simply, then

<sup>1</sup> = "The *Second* giving of the law," just as the "*New* commandment" here.-- E. and T.

afterwards with Epitasis [Some *augmentation*, or *emphatic addition*, or *explanation added*. See Appendix on this figure]. A similar instance is that one, "*peace* [I leave with you :"] then with Epitasis], "*My peace*," ch. xiv. 27. Comp. Gen. xlviii. 5, "Thy two sons—(are) *mine* : as *Reuben and Simeon, they shall be mine* ; Ps. xxvii. 14, "*Wait on the Lord, etc. : wait, I say, on the Lord* ;" xxxvii. 20, "*They shall consume : into smoke they shall consume* ;" xlvii. 7, "*Sing praises, etc., sing praises with understanding* ;" lxviii. 24, "*Thy goings, O God ; even the goings of my God in the sanctuary* ;" cxviii. 16, "*The right hand of the Lord is exalted ; the right hand of the Lord doeth valiantly* ;" Ezek. vii. 2, "*An end, the end is come*."

35. Γινώσκονται, *shall know*) A mark whereby Christians may be known, is love : Rom. xiv. 18, at the close of the ver., comparing with it the middle of ver. 15, "*He that in these things serveth Christ is approved of men : walkest—charitably* ;" 1 John iii. 10, "*In this the children of God are manifest, and the children of the devil : whosoever, etc., is not of God, neither He that loveth not his brother*."—ἐμοί) of *Me*, who love even to [the endurance of] death for the sake of others.—μαθηταί, *disciples*) ch. xv. 8, "*That ye bear much fruit : so shall ye be My disciples*."—ἀγαπῆν, *love*) and this, for My sake, and even as I have loved.

<sup>1</sup>36. Πέτρος, *Peter*) Peter speaks in this place, then Thomas, then Philip, then Judas, ch. xiv. 5, 8, 22, then all the *disciples*, ch. xvi. 29. [*Those very interlocutory speeches, noted down in ch. xiv., seem to imply that Peter and John had not returned, and that the paschal lamb had not yet been got ready. And though this be so, John had no less power to describe the speeches (subjects) contained in that chapter, than had Luke those in his ch. i., etc. Would any one readily venture to describe those speeches, even though he had heard or read them a hundred times ? It (the power) was divinely given to the sacred writers. But if you are of opinion, that the discourse which meets us in ch. xiv. was delivered before that Peter and John had departed into the city, no doubt the series of the remaining parts of the narrative is not disarranged thereby : however, the rest of the discourse, on this supposition, will have to be separated from the short clause, Arise, etc., ch.*

<sup>1</sup> ἐν ἀλλήλοις, *among yourselves, one toward the other*) Men of the world love one another mutually, ch. xv. 19, "*If ye were of the world, the world would love his own*." The disciples of Christ much more love mutually and are beloved. The men of the world account the disciples of Christ as an object of hatred : therefore he who cherishes love towards the latter, is himself a disciple.—V. g.

xiv. 31.—[Harm., p. 506, etc.]—*ποῦ*, *whither*) ver. 33, “Ye shall seek Me; as I said unto the Jews, *Whither* I go, ye cannot come; so now I say to you.” Peter was asking the question, as one who was supposing that he could follow the Lord. The heart of Peter had clung close to Jesus: ch. vi. 68, “Lord, to whom shall we go? Thou hast the words of eternal life;” xxi. 7, “When Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him, and did cast himself into the sea.”—*ἀπεκρίθη*, *answered*) To the question *whither*, He answers, after an interval, ch. xiv. 2, “In *My Father’s house*, etc., *I go* to prepare a place for you,” etc., 12, “*I go* unto *My Father*,” 28, xvi. 5, “Now *I go* *My way* to Him that sent Me.”—*ὃ δύνασαι*, *thou canst not*) Neither did the circumstances admit of it, nor the weakness of Peter; but Peter has regard to this latter alone in his objection in reply. Peter did ‘follow,’ ch. xviii. 15 [at Jesus’ apprehension], but it was “afar off” [Matt. xxvi. 58], and not without loss to himself.—*ἀκολούθησεις*, *thou shalt follow*) ch. xxi. 19, 22, “This (as to “another girding him”) spake *Jesus*, signifying by what death *Peter* should glorify God. And when He had spoken this, He saith unto Him, *Follow Me*.”—“If I will that he (John) tarry till I come, what is that to thee? *Follow thou Me*.”

37. Ἔπερ σοῦ, *for Thy sake*) Nay, it was Jesus who would lay down His life for Peter’s sake.

38. Ἀπαρνήσῃ, *thou shalt have denied Me*) owing to cowardice. So far are you from being ready to die. The threefold denial was thrice foretold: first in this passage; next, as recorded in Luke; lastly, in Matthew and Mark. There is a wonderful connection of the first verse of the following chapter with this prediction. For He most sweetly replies to the question that had gone before, as to *whither He is going*, although Peter, and the rest of the disciples with him, were at the time so exceedingly weak and wavering.

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## CHAPTER XIV.

1. Μη) In some copies there is prefixed this clause, *καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ* and this the distinguished *D. Hauber* supports, especially in *den harmonischen Anmerkungen*, p. 206. Erasmus was the first to edit the passage so; and Luther, following either Erasmus, or the Vulgate, which contains a similar interpolation, translates it so.

The *whole* voice of antiquity refutes this addition, as I had shown in my Apparatus, p. 595 [Ed. ii. 263]. The principle of an *adequate reason*, which *D. Hauber* uses as if favouring its insertion, I will use on the other side, so as to say with Erasmus himself, Lucas Brugensis, and Mill, that one or two transcribers, at the commencement of a Pericopa, or portion appointed for Church reading, prefixed this formula, as they most frequently have done.<sup>1</sup>—*μη̄ παρασσεσω̄, let not—be troubled*) on account of My departure: ch. xiii. 33, “Yet a little while I am with you: ye shall seek Me,” etc.; xvi. 6, “Because I have said these things unto you, sorrow hath filled your heart.” He takes away from the disciples their trouble of heart before that He alludes to the causes of that trouble. The Lord knew what these were in the case of the disciples, ch. xiii. 33, and unfolds them in detail more openly in the following parts of His discourse. This [comforting of the disciples] is repeated, and with additional emphasis, at ver. 27. [*And it is not merely in ch. xiii., but further also in ch. xiv., a reply is given to the question proposed by Peter, ch. xiii. 36, “Lord, whither goest Thou?”—V. g.]—πιστεϋετε—πιστεϋετε, believe ye—believe ye*) The Imperative, just as in the parallel expression, *μη̄ παρασσεσω̄, let not—be troubled*. The sum and substance of this sermon is this, *Believe ye*: and this exhortation, *Believe*, at ver. 11, and subsequently, is urged until [His exhortation becoming effectual] it is made into the Indicative, ch. xvi. 31, 30, “*Do ye now believe?* By this *we believe* that Thou camest forth from God:” and when this was effected, the Saviour prays and departs. [*Hence is evident the very close connection which there is of the chapters xiv., xv., xvi., between one another.*—Harm., p. 506.] It might be thus punctuated, *πιστεϋετε· εις τον Θεον και εις εμε πιστεϋετε·* whereby the verb would first be placed by itself, equivalent to a summary of what follows, as in ch. xvi. 31; then next the same would be repeated with an explanation; with which comp. ch. xiii. 34, note [*That ye love, first put simply, then repeated with Epitasis, or explanatory augmentation*]. But the received punctuation seems to me preferable, and moreover to be understood so as that the accent in pronunciation should in the former clause fall chiefly on the words *believe ye*; in the second clause, on *in Me*: so that the ancient faith *in God*, may be as it were seasoned [dyed] with a new colour, by their believing *in Jesus Christ*.—*εις εμε, in Me*) who am come from God: ch. xvi.

<sup>1</sup> *Dabed* and some copies of the Vulg. support the words. But the mass of authorities is against them.—E. and T.

27, "The Father Himself loveth you, because ye—have believed that I came out from God."

2. *Οικία*, house) [*He shows already whither He is going.*—V. g.] A rare appellation of the heavenly habitation: a house of residence, into which are admitted children, and in which the Father dwells. Jesus looks beyond His sufferings to the goal. Comp. Heb. xii. 2, "Who, for the joy that was set before Him, endured the cross;" 2 Tim. iv. 7, [so Paul in a dungeon before his martyrdom] "I have fought a good fight, I have finished my course, I have kept the faith."—*τοῦ Πατρὸς μου*, of My Father) In the beginning of this sermon, Jesus often adds the pronoun to the mention of His Father; but as He gets forward in it, and at its close, after that He has taken precaution to establish His own pre-eminence above believers, and has stirred up the disciples to faith, He speaks as it were more in common, calling God, *the Father*, namely, Mine, and at the same time also yours.—*μοναί*, mansions) This refers to place, not to time [*places* of abode; not *times* of abode]; and it is said in the plural, on account of the multitude of those whom that common mansion contains.—*πολλαί*) many, so as to contain angels and your predecessors in the faith, and you, and very many more. By the plural number itself there appears also to be implied a variety of the mansions: for He does not say, a great mansion, but many mansions. Comp. Rev. xxi. 16, note, "The city lieth four-square," etc.—*εἰσίν*, there are) already now, and from the beginning.—*εἰ δὲ μή*, but if it were not so) If there were not already [many mansions].—*εἴπον ἄν*) I would tell, or rather, I would have told you. Concerning the pluperfect, comp. ch. iv. 10, note [*σὺ ἂν ἤτησας—καὶ ἔδωκεν ἄν*]. What would He have told them? This very thing, which follows, *πορεύομαι*, I go. Parodying [an adaptation of] the very similar passage, ch. xvi. 26, illustrates the sentiment here: *I have not said to you, that I would prepare a place for you; for already there ARE mansions, and those numerous.*—*πορεύομαι*, I go) to the home of My Father.—*εἰτοιμάσαι*, to prepare) He does not altogether deny that He prepares the place, with which comp. the following verse, where He Himself affirms it: but each of the two statements mutually qualifies the other. But see, what force there may lie in the order of the words: in ver. 2 it is said, *τόπον ὑμῶν*, a place for you; in ver. 3, *ὑμῶν τόπον*, for you a place: the first word in each instance respectively containing the emphasis, as in 1 Cor. vii. 22, note [*κληθεῖς—ἀπελευθέρως,—ἐλευθέρως κληθεῖς*]. The place itself is already prepared: but for you it has yet to be prepared. The one preparation

is absolute, the other relative. The beginning of the third verse, *καὶ ἴάν, and if*, does not depend on *εἶπον, I would have told you*, but stands by itself.

3. 'Εάν, *if*) A mild particle, used for *ὅταν, when*.—*ἔρχομαι, I come* [am coming]) The Present, as concerning His speedy coming: ver. 18, "I will not leave you comfortless; *I come* to you." It is a peculiar idiom of speech, that the Lord is not wont to say, *I will come*, but *I come*, even when another verb in the future tense is added. Comp., however, also Matt. xvii. 11 concerning the forerunner [*Ἡλίας ἔρχεται, καὶ ἀποκαταστήσει πάντα*], and the LXX., 2 Sam. v. 3 [*ἔρχονται—οἱ πρεσβύτεροι—καὶ διέθετο αὐτοῖς ὁ βασιλεύς*].—*καί, and*) The end of My departure infers [carries with it] this very consequence, that I am to come again.—*πρὸς ἑμαυτόν, to Myself*) An expression full of majesty. The house of the Father is the house of the Son: ch. xvi. 15, "All things that the Father hath are Mine."

4. 'Οποῦ ἐγὼ ὑπάγω, *whither I am going*) This is the summary of what precedes.<sup>1</sup>—*τὴν ὁδόν, the way*) This forms the statement of subject introductory to those things which follow.

5. Θωμᾶς, *Thomas*) One after the other asks questions, with reverential and sweet affection [suavity] towards Him: ver. 8 [Philip], ver. 22 [Judas, not Iscariot], and previously, ch. xiii. 36 [Simon Peter].—*καὶ πῶς, and how*) Thomas, using acute reasoning, lays it down as a sure conclusion, that, inasmuch as they knew not the goal, they must much less know the way. [*Jesus replies as to both (the goal and the way), but in inverse order. Jesus is the way: through Him (as the way) whither is it given us to attain? To the Father.*—V. g.]

6. 'Η ὁδός, καὶ ἡ ἀληθεία, καὶ ἡ ζωή, *the way, and the truth, and the life*) He is called in the Soliloquies of Augustine, ch. iv., *the true way of life* [vera via vitæ]. But the text has greater force, comprising the sum of the doctrine concerning Jesus Christ. For to the question concerning the *Way*, He answers this, *I am the Way*: to the question concerning *Knowledge* [ver. 5, How can we know?], He answers this, *I am the Truth*: to the question, *Whither?* He makes that answer, *I am the Life*. [*To the metaphoric declaration, I am the Way, there is subjoined, for the sake of explanation, a more literal (plain, not figurative) declaration, I am both the Truth and the Life.*

<sup>1</sup> οἶδατε, *ye know*) More is attributed to believers than they give themselves credit for; comp. ver. 5 with this ver., "Lord, we know not whither Thou goest."—V. g.



*He who moves onward by this way, he, and he alone, truly avails himself of the right path; and he who steadfastly holds to this way, he has life for ever.*—V. g.] At the same time, also, three propositions are stated (comp. similarly the three [things, of which the Spirit reproves the world, *sin, righteousness, and judgment*], ch. xvi. 8), of which the first, that concerning *the way*, is handled presently after in this verse, “No man cometh to the Father, but by Me;” concerning *the truth*, at ver. 7, etc., 17, “The Spirit of Truth:—ye know Him;” concerning *the life*, ver. 18, 19, etc., “Because *I live, ye shall live* also.”—πρὸς τὸν Πατέρα, *to the Father*) This again answers the question as to *knowing* [ver. 5]. The one and only way, the sure way.—δι' ἐμοῦ, *by Me*) This again answers the question as to *the way*.

7. *Ei, if*) This *if* does not altogether deny [that they knew Him], but it draws their souls to onward progress: ver. 28.<sup>1</sup> [So Luke xvii. 6, “*If ye had faith as a grain of mustard seed:*” after they had said, “*Lord, increase our faith.*”]—ἰωράξατε, *ye have seen*) The preterite: ye have begun to see, and see Him.

8. Ἀρξέῃ, *it sufficeth*) So that we may not desire to ask further questions, and may no more be troubled in mind. This ἀσάφεια, acquiescence [in God's way], they attain to in ch. xvi. 30, “Now are we sure that Thou *knowest* all things, and needest not that any man should *ask* Thee: by this we believe that Thou camest forth from God.” Comp. Ps. xvii. 15, “I shall be *satisfied*, when I awake in Thy likeness;” xxii. 23, 26, “The meek shall eat and be satisfied: they shall praise the Lord that seek Him;” lxi. 30, 32, “The humble shall see this and be glad; and your heart shall live, that seek God.”

9. Λέγει, *saieth*) The reply to, *Show us*, is contained in ver. 9-11; the answer to, *it sufficeth us*, is contained in ver. 12, etc., “The works that I do, shall ye do also—If ye ask anything in My name, I will do it.”—ὄχι ἔγνωκάς με, *hast thou not known Me?*) This is expressed by the consequent. Since thou dost deny that the Father is known to thee, thou virtually [by consequence] deniest that I am known to thee. But thou dost know Me, therefore by that very fact thou knowest the Father; by reason of the consummate unity which subsists between us.—ὁ ἰωρακώς ἐμέ, ἑώρακε τὸν Πατέρα, *he who hath seen Me, hath seen the Father*) Just as the soul, which

<sup>1</sup> “If ye loved Me, ye would rejoice:” not denying wholly that they loved Him, but inciting them to greater love.—E. and T.

by itself is not perceived, is perceived by means of what it does through the instrumentality of the body: so he sees the Father, who sees Christ. In every thought concerning God, we ought to set Christ before us. See Col. i. 15, note, "The image of the invisible God." That expression, מַלְאֲכֵי פְנֵי שְׂמַיָּתָא, *Angel of His face*, Bechai interprets מַלְאֲכֵי פְנֵי שְׂמַיָּתָא *The Angel who is His face*. Comp. Ps. cxxxix. 7, "Whither shall I flee from *Thy presence*?" Chrysostom remarks, *He who seeth the creature, doth not also see the essence of God* (τὴν οὐσίαν). If any man seeth Me, saith He, he seeth My Father: but if He were of another and distinct essence, He would not have said this,—No one, who is ignorant of gold, can see the essence of gold in silver.—καὶ πῶς) καὶ appears to be repeated from ver. 5. N. I., almost all the Latin MSS., *Iren.* and *Augustine*, omit the καὶ in ver. 9.<sup>1</sup>

10. "Οτι) that.—ἐν τῷ Πατρὶ—ἐν ἐμοί, in the Father—in Me) This intimates the highest degree of unity: ch. xvii. 21, "Thou, Father, art in Me, and I in Thee."—ἔστι, is) This word contains the emphasis: for the consequent of this His *Being* [Esse] is His *speaking* and *doing* [loqui, facere: λαλῶ—ποιεῖ], and this His *Being* [Esse, ἔστι] is known by His words and deeds. Presently after comes the synonymous expression, *that dwelleth in Me* [μένων]. Hence from Their unity in operation, Their prior unity of essence shines forth the more apparent.—ῥήματα, the words) and, the works.—αὐτός) *Himself*.—ποιεῖ τὰ ἔργα, doeth the works) and speaketh the words. [What, in respect of those who were not on rather intimate terms with the Lord Jesus, are called signs and miracles, these, in conversation with His disciples, He simply calls works. No doubt to Christ Himself works of that sort were, as it were, ordinary and common.—V. g.]

11. Πιστεύετε μοι) *Non creditis* is the reading of the Lat. Vulg. arising from alliteration [the transcriber's eye catching the similar letters and word] at the preceding verse, which also had, *Non credis quia*. Thence the Latin transcriber also has omitted *mihī*<sup>2</sup> also at the end of the verse. *Believe, Believe*: an instance of Epanalepsis

<sup>1</sup> BQabc Vulg. *Iren.* 200, *Hil.* 939, 941, omit the καὶ in ver. 9: AD and Rec. Text retain it. Also at ver. 5, Bab omit καὶ: D, with Vulg. and Rec. Text, retains it. Aqc and Rec. Text and Vulg. read in ver. 5 (καὶ πῶς) *δυναμέθω τὴν ὁδὸν εἰδέναι*: but BDab, *τὴν ὁδὸν οἶδαμεν*.—E. and T.

<sup>2</sup> *This word, both in the beginning and in the end of this verse, though it is not reckoned among the inferior readings by the margin of Ed. 2, yet is exiled from the second place* [the end of the verse] *by the Germ. Vers.*—E. B. ABQab Rec. Text have μοι at the end of the ver. But Dc Vulg. Syr. and L omit it.—E. and T.

[See Append., “When the same word is in the beginning of the preceding member, and in the end of the following member of the sentence”.—ὅτι) *because* [but Engl. Vers. *that*]: with which comp. the *διά*, *for the sake of*, presently after. Believe Me for the sake of My very *affirmation*, which is sufficient ground for believers to rest on. This is the first motive to faith; one which Christ alone could have proposed: a second is afforded by the *miracles*, on account of which the apostles also could have been believed [could claim their hearers’ faith] concerning Christ.—ἔργα, *the works*) which ye have heretofore seen, and which ye are about to see: ver. 12, etc., “Greater works than these shall he do.” [For these could not have been of any other, save Divine origination. Ps. lxxii. 18, “The Lord God—who only doeth wondrous things;” cxxxvi. 4, “To Him, who alone doeth great wonders.” *The footing on which false miracles rest is altogether distinct*: 2 Thess. ii. 9, “The working of Satan, with all power, and signs, and lying wonders.”—V. g.]—πιστεύετε μοι, *believe Me*) εἰς ἐμέ, *on Me*, in the foll. verse. He who believes Christ, when speaking concerning Himself, believes on Christ: whereas, he who believes Peter, when speaking concerning Christ, believes not on Peter, but on Christ.

12. Ἀμὲν, ἀμὲν, *verily, verily*) There follow most sweet promises and exhortations mixed together; and in such a way, that, whilst speaking, He from time to time [“subinde”] touches upon those topics, which in the progress of His discourse form the very subjects proposed for discussion.<sup>1</sup> For instance, ver. 15, as to love, “If ye love Me, keep My commandments:” with which comp. ver. 21, “He that hath My commandments, and keepeth them, he it is that loveth Me.” And He also repeats some things by way of recapitulation. The Evangelist and Apostle also imitates this method of our Lord: 1 John ii. 20, note.—ἃ, *those which*) *i.e.* equally great. [Comp. ch. v. 20, 25, “The Father showeth the Son all things that Himself doeth; and He will show Him greater works than these:—The dead shall hear the voice of the Son of God, and they that hear shall live.”]—μείζονα, *greater*) for instance, Acts v. 15, “They brought forth the sick into the streets, that at the least the shadow of Peter in passing by might overshadow some of them;” xix. 12. “From Paul’s body were brought unto the sick handkerchiefs or aprons, and the diseases departed;” Mark xvi. 17, the end of the ver., “They shall speak with new tongues.”—ποιήσῃ, *he shall do*) through faith in Me.

<sup>1</sup> Propositiones; *the Statements of His subject*.—E. and T.

13. ὁ τὶ ἄν) This differs from ἐάν τῆ, ver. 14. For ὁ τὶ ἄν and τοῦτο mutually refer to one another.—αἰτήσητε, *ye shall have asked*) A comprehensive promise, ver. 14; ch. xv. 7, “If ye abide in Me, etc., ye shall ask what ye will, and it shall be done unto you;” 16, “That whatsoever ye shall ask the Father in My name, He may give it you;” xvi. 23, 26, “At that day ye shall ask in My name; and I say not unto you, that I will pray the Father for you,” etc.—ἐν τῷ ὀνόματί μου, *in My name*) Mine, who am the Son of God. The reference is to the words, *He that believeth on Me*, ver. 12. In the Old Testament they used to adore the God of Abraham, Isaac, and Jacob: in the New Testament the God and Father of our Lord is invoked in the name of Jesus Christ.—τοῦτο ποιήσω, *this will I do*) So *I will do* [it] in the foll. ver. Both the thing and the person are hereby manifested [τοῦτο being expressed in the first case, ἐγὼ in the second; τοῦτο ποιήσω—ἐγὼ ποιήσω]. In both, the reference is to the *he shall do*, ver. 12.—ἐν, *in*) ver. 10, 11, “I am *in* the Father, and the Father *in* Me.”

14. Ἐγὼ, *I*) This already points to the glory referred to in ver. 13, “That the Father may be *glorified* in the Son.”

15. Ἐάν ἀγαπᾶτέ με, *if ye love Me*) Immediately after faith, He exhorts them to love [ver. 21].

16. Καὶ ἐγὼ, *and I*) The twenty-first verse gives the connection of this verse with the preceding verses.—ἄλλον, *another*) Therefore Jesus Christ is also an *advocate* [Comforter, Engl. Vers.] Let Zech. ix. 12 be considered, as to whether it is a parallel in point: for in this very passage He saith, ἐρωτήσω, *I will pray*.<sup>1</sup> One Paraclete is Himself distinct from the other; and the office too of the one differs from that of the other. Therefore ἡ παράκλησις, *the advocacy* of the Holy Spirit, was intended to have something peculiar in it. Comp. ch. xvi. 7, 8, “It is expedient for you that I go away: for if I go not away, *the Comforter* will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.”—Παράκλητον [‘Comforter’], *Advocate, Paraclete*) This word is not found in the LXX., and John alone of the writers of the New Testament has it. Παρακαλεῖν is the Latin *advocare*, to call in to one’s help a patron: thence comes the term Παράκλητος, one called in to

<sup>1</sup> The quotation from Zechariah, though given as it is found both in Modern Editions of Bengel’s Gnomon and in that of 1759, seems to me a misprint for x. 12, “I will strengthen (κατισχύσω) them in the Lord: and they shall walk up and down in His name, saith the Lord;” where the distinctness of the Paraclete-advocacy of the Son from that of the Holy Ghost may be implied.—E. and T.

render aid; one's defender, patron (counsellor); one who speaks in a person's behalf, and suggests to him what he ought to say. See ver. 26, "The Comforter, which is the Holy Ghost—shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Comp. ver. 13 as to what we ought to say to God: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son;" ch. xvi. 8, as to what ought to be said to the world, "When He is come, He will reprove the world of sin, of righteousness, and of judgment." The appellations, *Paraclete*, and, *the Spirit of truth*, occur conjoined also in ch. xv. 26. The former corresponds to the economy of Christ, comp. 1 John ii. 1, "If any man sin, we have a *Paraclete*, or Advocate, with the Father, Jesus Christ the Righteous;" the latter, to the economy of the Father, comp. ch. iv. 23, "The *true worshippers* shall worship the Father in *spirit* and *truth*; for the Father seeketh such to worship Him." [The largest promises in this passage succeed one after another: as to the Holy Spirit, from ver. 15 to 17; as to the Lord Jesus Himself, from ver. 18 to 21; as to the Father, from ver. 22 to 24; and again as to the Holy Spirit, ch. xvi. 12–15; as to the Lord Jesus, ver. 16–23; as to the Father, ver. 23–28.—V. g.]—*μένει*, that he may abide) So ver. 23, "If a man love Me," etc., "we will come unto him and make our *abode* (*μονήν*, *lasting stay*) with him."—*εἰς τὸν αἰῶνα*, for ever) Not merely for one or two years.

17. τὸ Πνεῦμα τῆς ἀληθείας, *the Spirit of truth*) A most admirably-chosen appellation: ch. xvi. 13, "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." The Spirit, who has the truth, reveals it, namely, by giving knowledge in the understanding; confers it by experimental proof and taste in the case of the will; testifies of it to others also through those to whom He has revealed it; and defends that truth, of which ch. i. 17 speaks, "*Grace and truth* came by Jesus Christ." For which reason He is also called "*the Spirit of grace*" in Heb. x. 29, where there goes before "*the blood of the Testament*," viz. the New Testament [which is *attested* by the Holy Spirit; the *grace* and the *testimony* of the Spirit being thus joined together]. It is the truth that makes all virtues in us true and real. Otherwise (without it) there is a kind of knowledge that is false, faith that is false, love that is false, hope that is false: but there is no such thing as truth that is false.—ὁ ὁ νόστος, which

*the world*) Along with the first mention of the Holy Spirit begins the distinction between believers and the world, a distinction which repeatedly recurs. *The Son* is said to have been sent *into the world*: but not so *the Holy Spirit*. The world sees not the Holy Spirit, according to this passage, and shall not see Jesus hereafter, according to ver. 19, "Yet a little while, and *the world seeth Me no more*."—οὐ δύναται λαβεῖν, *cannot receive*) Although God is willing to give to all.—ὅτι, *because*) There is a kind of Epanodos.<sup>1</sup> "The world doth not *receive*, BECAUSE it doth not *know*; ye *know*, BECAUSE ye *have Him*." Therefore *to know* and *to have* are so conjoined, that not to know is the cause of not having, and to have is the cause of knowing. Comp. ch. iv. 10, "If thou *knewest* the gift of God, and who it is, etc., thou wouldest have *asked* of Him, and He would have *given* thee living water." The world doth not *know*; therefore it doth not ask; therefore it cannot receive: whereas to others God does give.—οὐ θεωρεῖ, *seeth Him not*) Do believers, then, see Him? They see Him in His operations. Unbelievers also see Him in His operations; but they do not perceive that it is He, and that He is the Spirit of truth; wherefore they cannot receive Him: whereas believers not only see Him, but also perceive that He is the same Spirit.—ὁμοίως, *ye*) This is the emphatic word in the sentence.—γινώσκετε, *ye know*) This denotes an event immediately about to take place.—ὅτι, *because*) From the indwelling of the Spirit comes the intimate acquaintance: ver. 21, 22, "He that loveth Me shall be loved of My Father, and I will love him and will *manifest Myself* to him. Judas saith—How is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus said, If a man love Me, etc., we will come unto him, and *make our abode with him*."—παρ' ὑμῶν—ἐν ὑμῶν, *with you—in you*) These particles differ: *In* is something more than *with*.

18. Οὐκ ἀφήσω, *I will not leave*) although you fear that I will. Ye shall have joy from Me and from the *Father*.<sup>2</sup> This is the consolation given to those who were fearing that they should be *orphans*.—ὁρφανοί, *orphans*) O little children: ch. xiii. 33.—ὀρφανός, *orphans* [Engl. Vers. loses the force, 'comfortless']) *The tie of relationship* which the disciples had was with Christ, not with the world.—ἔρχομαι, *I come*) The Present implying the speediness of His coming. *I come*,

<sup>1</sup> Repetition of the same words in an inverted order: Gal. iii. 21. See Append. on this figure and this passage.—E. and T.

<sup>2</sup> Referring to which latter He says, I will not leave you *orphans*, *i.e.* *Fatherless*.—E. and T.

after the resurrection; My presence not being done away with after the Ascension, but confirmed by it. Also saith He, *I come, not, I return.* All His other Comings are rather continuations of His first Coming than repetitions of it. Also He says, in the Present, *I come,* and presently after, *Ye see, and, I live,* in ver. 19: this is owing to the very vivid realising of the thing as present, which was about to be immediately after, and for certain: ver. 27, “Peace *I leave* (Present) with you, My peace *I give,*” etc.

19. Οὐκ ἔτι, *no longer*) Acts x. 41, “God showed Him openly (after the Resurrection), *not to all the people,* but unto witnesses chosen before of God.”—θεωρεῖτέ με) *ye see Me,* and shall see Me, namely, alive. For even the force of the antithesis in οὐκ ἔτι, *no longer,* carries with it the need of supplying the Future [Whereas the world both *seeth* and shall see *Me no more,* ye both *see* and shall see Me].—ὅτι, *because*) The cause why they shall see Him.—ζῶ, *I live*) Not only *I shall live,* but *I live:* Rev. i. 18, “I am He that *liveth,* and was dead; and, behold, *I am alive* for evermore.”—ζήσεσθε, *ye shall live*) The future: for the life of believers follows the life of Jesus; and it is not of themselves, but by (of) Him that they live. Comp. ch. vi. 57, “As the living Father hath sent Me, and *I live* by the Father, so he that eateth Me, even *he shall live by Me.*”

20. Ἐκεῖνη, *in that*) after that “little while” (ἔτι μικρὸν).—ἡμέρα, *day*) the day of the Resurrection.—γνώσεσθε, *ye shall know*) better than ye do now.—ὑμῖν; *ye,* concerning whom see the following verses.—ἐν τῷ) *in My Father,* viz. *the living Father,* ch. vi. 57. Understand, *and the Father in Me;* and infer, *the Father in you, and you in the Father.*

21. Ἐγὼ, *I*) likewise as My Father.—ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτὸν) Ex. xxxiii. 13, εἰ ὁὖν εὕρηκα χάριν ἐναντίον σου, ἐμφάνισόν μοι σεαυτὸν, *If therefore I have found grace in Thy sight, manifest Thyself to me.*

22. Οὐκ ὁ Ἰσκαριώτης, *not Iscariot*) He distinguishes the godly Judas, not by his own surname, but by setting aside (by the negation of) the surname of the other Judas; marking at the same time the traitor as present again after his negotiation with the Lord's adversaries, but as alien to such a question.—τί γέγονεν, *what hath happened that?* [“How is it that?”] The godly Judas seems to have supposed that something has happened, because of which the world would be deprived of that revelation of Jesus: but through modesty he had no remembrance of his own peculiar privilege above the world.—ἡμῖν, *unto us*) who love Thee.—οὐχί τῷ κόσμῳ, *not to the world*) ver.

17, 19. So the opinion of a *worldly* kingdom, generally entertained by the disciples, is cut off.

23. τὸν λόγον μου, *My word*) [Not as Engl. Vers., *words*]. The word is represented as one (Singular) in this verse, in reference to believers, who keep it whole : in ver. 24 (τοὺς λόγους μου) more *words* than one (Plural) are mentioned, in reference to unbelievers, who rend them in sunder : “*keepeth not My words.*” Comp. ch. xv. 12, note [“This is My *commandment* (ἡ ἐντολή), That ye love one another.” He had previously used the Plural, *commandments*. All of them are comprised in the one, *love*]; and 1 John ii. 4, 5, “He that keepeth not His *commandments* (Plur.), etc. ; but whoso keepeth His *word*” (Sing.), etc.—τηρήσει, *he will keep*) *Keeping His commandments* is put before love in ver. 21, “He that hath My *commandments*, and *keepeth* them, he it is that *loveth* Me :” now love is put before *keeping His word*. *Love*, in a certain respect, and that a primary one, goes before *keeping of the commandments* ; see ver. 15, “If ye *love* Me, *keep* My *commandments* ;” but in a certain respect it also follows, since by keeping of the commandments love the more in proportion increases, and acquires new vigour. Therefore *to keep His word* is a middle term between the love towards Jesus Christ, and the love of the Father towards him who loves Jesus Christ.—ἐλευσόμεθα, *We will come*) I and the Father. The Singular number ἐμφανίσω, *I will manifest*, advances onward to the Plural, *we will come*.—μονὴν, *abode*) See the correlative to this in ver. 2, μοναί, *mansions*.<sup>1</sup> Comp. Rev. iii. 20, at the end, “*I will come into him, and sup with him, and he with Me.*”—μονὴν ποιήσομεν, *We will make our lasting abode* [mansion]) Either the architect or the inhabitant is said *to make an abode* (mansion) : but in this place it is restricted to the *inhabitants* (the *indwelling* Father and Son). This is a very sublime view. It is therefore cut short at ver. 25.

24. ὁ μὴ ἀγαπῶν με, *he that loveth Me not*) as is the case with the *world*. See ver. 22.—τοὺς λόγους μου, *My words*) The godly man is said to keep both the *word* and *words*, and the *commandments*, of Christ and of God ; the hypocrite is said not to keep them : it is only the *word*, or *words* [not also the *commandments*], that the man who is professedly alien to Christ is said not to keep. To observe His word is the whole ; to observe the commandments is the part.—οὐ τηρεῖ, *keepeth not*) and therefore is not loved [of the Father and Son,

<sup>1</sup> He now makes His *mansion* (lasting abode) with believers : and they hereafter shall have their *mansions* with Him : ver. 2, 23.—E. and T.



ver. 21], nor seeth the 'abiding' of the Father and Son in him.—*καὶ ὁ λόγος, and the word*) This clause has reference not only to the former words of this verse, but also to ver. 23; nay, even more to the latter, as is evident from the singular number being used here, as in ver. 23.—*ὃν ἀκούετε, which ye hear*) now also, whilst I am speaking these things with you.—*ἀλλὰ, but*) Hence is evident the reason why he who keepeth, or else keepeth not, the word of Jesus, hath the Father also (abiding with him), or else hath Him not accordingly.

25. *Ταῦτα, these things*) not any more.—*ἐλάλησα, I have spoken*) Therefore the Word of Jesus Christ is the word of faith: it is for this reason that He so often saith, *ἐλάλησα, εἶρηνα, εἶπον, I have said* [it (or these things), as a thing established once for all, *the word of faith*]. He said to the disciples, at the time of His staying with them, different things from what He said at the time of His departure; ch. xvi. 4, "These things I said not unto you at the beginning, because I was with you."

26. *Ἐκεῖνος, [That Person], He*) So ch. xv. 26 [*ἐκεῖνος*], "He shall testify of Me;" xvi. 8, "And when He is come, He (*ἐκεῖνος*) will reprove the world of sin," etc.; 13, 14, "When He (*ἐκεῖνος*), the Spirit of truth, is come, He will guide you, etc.: He (*ἐκεῖνος*) shall glorify Me."—*διδάξει πάντα, He shall teach you all things*) There is not added here the clause, *which I said unto you*. For that Paraclete taught other things also: ch. xvi. 12, 13, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth." Nor, however, even subsequently, were the whole of the dogmas of Christian truth infused into the apostles in one condensed mass; but as often as they needed them, and as the occasion suggested, the Paraclete instructed them in all the parts of the Apostolic office.—*ὑπομνήσει, shall bring to your remembrance*) This very discourse (homily) furnishes an instance, as having been a long time afterwards so accurately written out by John. Add Acts xi. 16, [Peter says] "Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

27. *Εἰρήνην*) *εἰρήνη, peace* in general (the genus); the peace of reconciliation. [Such as ye might have enjoyed as Israelites (as distinguished from "My peace").—V. g.]—*ἄφ' ἑμοῦ, I leave, at My departure*. The same verb occurs in ver. 18, Matt. xxii. 25 [*ἄφ' ἧς εἶπεν ὁ θάνατος, said of the man dying without issue, and leaving his wife*

to his brother].—εἰρήνην τὴν ἐμὴν) *My peace*, in particular (the species) : the peace of sons. So τὴν χαρὰν τὴν ἐμὴν, *My joy*, ch. xvii. 13. All things in Christ are new; even the commandment of ‘love,’ ch. xiii. 34, and in some measure faith itself. See note, ver. 1 [The old faith *in God* receives as it were a new colour from the Gospel, which orders faith *in Christ*].—δίδωμι, *I give*) even now. See ch. xvi. 33, “These things have I spoken unto you, that in Me ye might have *peace*.” To the gradation in the nouns, *peace*, *My peace*, there corresponds the gradation in the verbs, *I leave*, *I give*.—ὁ κόσμος, *the world*) in its empty salutations [which in Hebrew were generally wishes for ‘peace’ to the person saluted], or in merely external benefits, which do not reach the heart, and which, simultaneously with the presence, cease from the sight and life of mortal men. The world so gives, as that it presently after snatches away; it does not *leave*.—μὴ ταρασσέσθω, *let not—be troubled*) by fears from within.—μηδὲ δειλιάτω, *nor let it be afraid*) by terrors from without.

28. Ἠκούσατε, *ye have heard*) On other occasions His wont is to say, εἶπον, *I have said*; but this which He has *said*, concerning His departure, His disciples eagerly had attended to, and that, too, with sorrow.—ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς, *I go away, and come unto you*) In relation to the world He saith, *I came and depart* [“I leave the world”], ch. xvi. 28 : καὶ, *and* forthwith.—ἐχάρητε ἂν) *ye would rejoice*, or rather, *ye would have rejoiced*. As to the Pluperfect, we have slightly touched upon the subject in ver. 2.<sup>1</sup> *Ye would have rejoiced* for My sake, as I am setting out upon a wished-for journey of departure, and for your own sakes, as love makes you capable of perceiving that My departure is advantageous even to yourselves. Love begets joy, both of itself, and also because it keeps the word of Christ, which opens out all the most joyful prospects to us.—μείζων μου, *greater than I*) Many and various were the former disputations and treatises on this passage, which Dion. Petavius has collected, Tom. ii. Theol. Dogm. l. 2, de Trin. cap. 2; G. Bullus Def. Fid. Nicæn. Sect. iv.; Jo. Casp. Suicer. Thes. Part ii. coll. 1368, Reinecc. ad N. T., fol. 387. Not a few of the Greeks and Latins have answered the Arians, and laid it down, That the *Father*, not as God, but as the ἀγέννητος *Father (not-begotten)*, is said to be *greater* than the Son, not regarded in His character as God, but as

<sup>1</sup> See note ch. iv. 10. If John had meant *ye would rejoice*, he would have written the Imperfect, ἐχαίριστε ἂν, rather than the Aorist.—E. and T.

the Son, begotten of the Father; and that this fact does not do away with His *unity of essence* (τὸ ἰμωόσιον) or *consubstantiality* with the Father. To these is to be added G. Arnold. *Evang. Botschafft*, p. 697. Others affirm, that Christ is inferior to the Father in respect of His human nature;¹ which phrase of comparison has in it nothing inept; comp. 1 John iii. 20, "God is greater than our heart." Jesus both had in His most holy soul, at one time, a greater feeling of His glory, at another time of His humility, and expressed that feeling accordingly in His words. Comp. note on Mark xiii. 32, "Of that hour knoweth no man, no, not the angels, etc., neither the Son, but the Father" [spoken in relation to His human nature, and His humiliation]. In this passage He speaks under the feeling of His ταπεινότης, *lowliness*: language such as was best adapted both to the capacity of understanding which the disciples had at the time, and to the present (existing) time and circumstances, when He was treating of His departure to the Father. Before His actual departure, He had been lower even than the angels, Heb. ii. 9; after His departure, He became greater than His own self [*i.e.* the Worker, through His disciples, of greater miracles than even He Himself had performed in the days of His flesh. "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father"], ver 12, and equal to the Father, ch. xvii. 5, "O Father, glorify Thou Me *with Thine own self*, with the glory which I had *with Thee* before the world was." Nor yet does He speak of His Humiliation alone, but speaks as *the Son of God in the flesh*, directing His aspirations (longing to go) to the Father. *Greater than I*; that is to say, *more blessed*. Comp. this term as it occurs in ch. iv. 12, "Art Thou *greater* than our father Jacob?" viii. 53, "Art Thou *greater* than our father Abraham?" 1 Cor. xiii. 13, "The *greater* of these is charity;" xiv. 5, "*Greater* (more useful) is he that prophesieth than he that speaketh with tongues;" and as to the thing itself, comp. Mark x. 18.² This consideration especially made

¹ So the Nicene Creed, "Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood."—E. and T.

² "Why callest thou me good? There is none good but one, that is, God." He rested not in Himself, but referred Himself wholly to God, acting the part of a traveller and pilgrim on earth, "not knowing Himself after the flesh" (Augustine), but aiming towards the eternal good. At the same time His answer to the youth does not ignore His Godhead, but is adapted to his comprehension. He refuses the title of *goodness* when unaccompanied with the ascription of *Godhead*.—E. and T.

the departure of Jesus out of the world to the Father a thing to be desired.

29. Εἶρηνα, *I have told you*) as to My departure and return. The word is the seed : faith [with peace and joy.—V. g.] is the fruit.—ἵνα, *that*) The scope of this discourse. So ch. xv. 11, 17, xvi. 1, 4, 33.

30. Οὐκ ἔτι, *no longer henceforth*) For which reason ye ought the more diligently to hold fast these things which I speak.—ἔρχεται, *cometh*) is already now coming : having been “cast out,” ch. xii. 31, he rushes upon Me. So afterwards he assailed the women spoken of in Rev. xii. 9, 13.—γάρ, *for*) The enemy, as being already in the act of making his assault, either on account of the shortness of the time did not suffer Him to speak more, or he ought not to hear the Lord's words ; or, had more been said to the disciples, he might have snatched it from them.—κόσμου, *of the world*) Even then the prince of the world agitated (influenced) the world, when the world, in compliance with its prince, crucified Christ.—καί, *and*) and cannot prevent Me from going from the world straightway to the Father.—ἐν ἐμοί, *in Me*) although Jesus was now approaching death, of which the devil in other respects had the power.—οὐδέν, *nothing*) no share of claim (right) or power over Me. The righteousness of Christ was perfect : a becoming protestation. Here Jesus gets rid of (removes out of the way) the prince of the world ; in the second and closing part of this discourse, He gets rid of the world ; ch. xvi. 33, “In the world ye shall have tribulation ; but be of good cheer, *I have overcome the world.*”

31. Ἀλλ' ἵνα, *but that*) This indicates that in the preceding verse καί signifies *and indeed* [to which ἀλλ' ἵνα here answers].—γυνῆ ὁ κόσμος, *that the world may know*) The world, which is held fast by its prince ; by divesting itself of its character, however, that the world may cease to be the world, and may recognise to its salvation that the good pleasure of the Father is in Me.—οὕτως ποιῶ, *that so I do*) from love ; ch. xv. 10, “Even as I have kept My Father's *commandments*, and abide in His *love.*” The full stop is rightly fixed here : nor is the ἀλλ' ἵνα which precedes an objection to this (Let the ἀλλ' ἵνα be well considered in ch. i. 8, “He was not that light, *but that* he should bear witness of that light ;” ix. 3, xiii. 18, xv. 25 ; 1 John ii. 19 ; Mark xiv. 49, “I was daily with you—and ye took Me not ; *but that* the Scriptures might be fulfilled” [ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί]) : in this sense, *but*, viz. I await the onset of the prince of the world, [that the world may know, etc.] The stopping

by a colon is not ancient. See Luther's Kirchenpostill for the feast of Pentecost. If ἐγείρεσθε, *arise*, were the Apodosis, such a connection would be a remote one, involving many enunciations or sentiments.<sup>1</sup> Between this *going* and the *world's coming to know* Jesus, how many things intervened!—ἐγείρεσθε, *arise*) A word expressing alacrity. He Himself strenuously proceeds to the business in hand, rising now already before His disciples.—ἄγωμεν ἐντεῦθεν, *let us go hence*) into the city, to the Passover. Comp. ch. xiii. 1, "Before the feast of the Passover;" xviii. 1. The things which heretofore elapsed from ch. xiii. 31 [The departure of Judas after receiving the sop], were done and spoken on Thursday outside the city. But the things which follow in chapters xv. and xvi. and xvii., were spoken in the city on the very evening of the Passover, accompanied with the wonted hymn; namely, immediately before His going forth beyond the brook Cedron (ch. xviii. 1). There are then two discourses, which are divided by this abrupt breaking off here (xiv. 31). [To the common scope of which, however, as well as to the sense and argument, the intervening Passover-supper most sweetly corresponds.—*Harm.*, p. 507.]

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## CHAPTER XV.

1. Ἐγώ, *I*) Jesus Christ.—ἡ ἄμπελος, *vine*) The explanation of this parabolic illustration (parœmiæ) is given in ver. 5.

2. κλῆμα, *branch*) A most delightful simile, Rom. vi. 5, xi. 17, 18; 1 Cor. iii. 6, 7.—ἀρετὴ καθαίρει) A sweet rhythm (similarity of sounds), even though καθαίρω does not come, as if it were καταίρω, from αἶρω. Καθαίρω is an expression δειὰ καὶ σιμνή, *of a divine and solemn character*, among the ancients, as Eustathius observes. Our heavenly Father requires that all things should be 'clean' (καθαρά) and 'fruit-bearing.' Cleanness and fruitfulness mutually assist one another.—τὸ) Emphatic. The other clause, viz. μὴ φέρον, has no article, as this has, πᾶν τὸ καρπὸν φέρον.<sup>2</sup>—πλείονα, *more abundant*)

<sup>1</sup> 'Noemata.' Beng. seems to mean, ἐγείρεσθε is too far removed from ἀλλά, and there are too many intervening enunciations which would be made to be involved in and depend on it, for it to be the Apodosis to ἀλλά.—E. and T.

<sup>2</sup> "Every non-fruit-bearing branch; every branch which beareth fruit—every such branch as that which beareth fruit."—E. and T.

Those excrescences which are redundant are taken away by internal and external affliction : by those very means the fruit is increased. [But if thou shouldest be unwilling that the things which are bad should be taken away from thee, it will become necessary that thou thyself shouldest be taken away.—V. g.]

3. καθαροί) This word is taken from καθαίρω, in ver. 2.—λόγον) *the word*, which is most ‘clean’ (pure, καθάρως). The Word is in itself *altogether clean* or *pure* : owing to this it imparts *cleanness* (purity), or holiness, to the disciples. Comp. the use of διὰ (σπλαγγνα ἐλέους Θεοῦ ἡμῶν, ‘through,’ i.e. “owing to the tender mercy of our God”), Luke i. 78.

4. Κἀγὼ, and I) The first person here is to be supplied from the imperative, μείνατε, *abide*, by the following periphrasis (circumlocution or paraphrase) : *See that ye abide in Me, and that I abide in you.* —καθὼς, *even as*) This passage admirably sets forth the distinction there is between nature and grace.—ἄφ’ ἑαυτοῦ, *of itself*) This is explained in the following clause, ἐὰν μὴ μείνη, *z.τ.λ.*, “*except it abide in the vine ; so χωρὶς ἐμοῦ, “without Me ye can do nothing,”* ver. 5.

5. Οἷτος) *he, and he only* [“the same”].—ποιεῖν, *do*) This verb is taken in the strict sense. Elsewhere we have the expression καρπὸν ποιεῖν, *to make or produce fruit* : but here καρπὸν φέρειν, *to bear fruit*.

6. Ἐν ἐμῷ, *in Me*) as in the vine.—ἐβλήθη) By that very fact he is (he renders himself) deserving of being cast out : and accordingly *he shall surely be cast out.* The first Aorist. The expression ἐὰν μὴ μείνη, *if a man shall not abide in Me*, is in the Future : and so in the Apodosis the ἐβλήθη [“He is at once cast out”] denotes that which forthwith ensues. A similar Aorist, ἐκέρδησας, “*If he shall hear thee, thou hast (by the very fact) gained thy brother,*” occurs in Matt. xviii. 15.—ἔξω, *out*) from the vineyard.—ἐξηράνθη, *he is withered*) as a branch cast into the highway. See Matt. xiii. 12.—συνάγουσιν, *gather together*) Matt. xiii. 40, 41.—ἀπὸ, *them*) viz. all the rejected (worthless) branches.—καίεται, *they are burned*) The simple verb is here employed with great force and striking majesty.

7. Τὰ ῥήματά μου) *My words*, which impart cleanness ; “*and if I Myself abide in you*” [comp. ver. 4]. The correlatives are, the words of Jesus which are obeyed, and the prayers of the believing which are hearkened to.—αἰτήσεσθε) *ye shall ask* : ye shall be able and also shall have the will to ask. Prayer itself is a fruit, and increases our fruit.

8. Ἐδοξάσθη, *has been (is) glorified*) and *hath appointed that He should be glorified.*—ἵνα, *that*) This depends on τοῦτο, *in this.*—

πολὸν, *much*) The multitude of the grapes reflects honour on the vine-dresser.—γενήσεσθε) Others have written it γενήσασθε or γένησθε, on account of the ἴνα. The Vulgate has *efficiamini*. What the Latin translator (Jerome) read in the Greek, is not quite clear. The same decision may be come to as regards the other versions.<sup>1</sup> The construction would not be amiss, ἴνα φέρετε καὶ γενήσεσθε: comp. the note on Mark iii. 27.<sup>2</sup> But we rather thus explain the construction, *In this* (namely, *that ye bear much fruit*), both *My FATHER is glorified*, and *I shall have disciples who reflect honour on Me.*—ἐμοί) *to* or *for Me* (comp. Matt. xxvii. 57, *Joseph, who also himself ἐμαθῆτευσεν τῷ Ἰησοῦ, was a disciple for Jesus, not merely of Jesus, but one who was both a disciple himself, and strove to win others also to Him*), or else *of Me, My.*—μαθηταί) This is to be taken in a pregnant sense, “ye shall be *disciples*, i.e. worthy of Me:” ch. xiii. 35, “By this shall all men know that ye are My disciples, if ye have love one to another.” The foundation of Christianity in a man is for him to become a disciple of Christ: its complete superstructure is to be a disciple of Christ.

9. Κἀγὼ) *I also.*—τῷ ἐμῷ, in *My love*) viz. towards you.

10. Τετήρηκα, *I have kept*) even up to the moment of My departure from the world: 1 John iv. 17, “Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world.” As He was when He went out of the world, so He is always.

11. Ἡ χαρὰ ἣ ἐμὴ, *My joy*) the joy which I feel at My departure to the Father, a joy which flows from love.—ᾗ, *may be*<sup>3</sup>) ch. xvii. 26, “I have declared unto them Thy name, etc., that the love wherewith Thou hast loved Me may be in them and I in them.”—ὑμῶν, *your*) your joy being kindled by Mine.—πληρωθῆ, *may be fulfilled* [“might be full”]) This is said of the joy of the disciples. For the joy of Jesus needs not at any particular time, or by any particular to be *made full* [It *always* is full].

<sup>1</sup> BDLX read *γένησθε*, and so Lachm. AΔ and Rec. Text have *γενήσεσθε*. *be* and Vulg. ‘*efficiamini*,’ a ‘*sitis*.’ Three MSS. *γενήσασθε*.—E. and T.

<sup>2</sup> ἐάν μὴ ὀφείλῃ, καὶ τότε διαρπάσει, the Indic. future coming after ἐάν μὴ with the Subjunctive, the idea of *contingency* being more prominent in the former than in the latter clause, which indeed is a kind of *positive* Apodosis to the former. So LXX. Deut. xx. 5.—E. and T.

<sup>3</sup> This reading indeed had been set down, in the margin of the larger Ed., among those not to be approved of; but the decision as to it being changed in the 2d Edition, it was received into the Germ. Version.—E. B. ABDabc Vulg. read ᾗ: Rec. Text, *μείνη*, without old authority.—E. and T.

12. Ἡ ἐντολή, *commandment*) Previously, in this and the preceding chapter, He said in the Plural *commandments*. They all are comprised in the one, 'love.'—ἵνα—καθώς) *even as I have loved you*: this clause is handled, ver. 13-16. The inference of the former clause from this, viz. *that ye love one another*, is deduced in ver. 17.

13. Ἀγαπήν, *love*) towards friends. He does not in this place speak of His love to enemies.—ἵνα, *that*) This again depends on ταύτης, *this*.

14. Ὅσα, *whatsoever things*) not merely some things.

15. Δούλους, *servants*) So for instance He had called them, ch. xiii. 16, 13, "The *servant* is not greater than His Lord:" "Ye call Me *Master* and *Lord*; and ye say well, for so I am." And the former sentiment is repeated in this chapter, at ver. 20, but in a milder tone.—ὅτι, *because*) This particle being employed twice in this verse, renders the antithesis very beautifully striking.—ὄκ οἶδε, *knows not*) The servant is treated as a mere *instrument*, ὄργανον.—τί) *What kind of thing*, and for what cause.—ἐῤρηκα, *I have called you*) just now, by a new appellation, ver. 13, and that appellation used in a more choice sense than in Luke xii. 4, "I say unto you, *my friends*, Be not afraid of them," etc.; where there is no contrast intended, as here, of this appellation with the nomenclature of a servant.—ὅτι, *because*) Comp. Gen. xviii. 17, where God says, "Shall I hide from Abraham [called peculiarly "the *Friend* of God," James ii. 23] that thing which I do?" Ps. xxv. 14, "The secret of the Lord is with them that fear Him."—ἃ ἤκουσα) *which I have heard*, as things to be done by Me [Supply the latter clause from the previous, "What His Lord doeth"].

16. Ἔθηκεν, *I have appointed* [Engl. Vers. *ordained*]) Castellio elegantly renders it: *destinavi, I have marked out, or assigned you your place*, expressing (keeping up) the allegory concerning trees [placed down in their appointed spot].—ὑπάγητε, *ye may go your way*) So ἦλθ, 2 Sam. iii. 1, said of progress, not in reference to place, but to time and degree.—ὑμῶν, *your*,—ὑμῖν, *to you*) It is *for you* that the seed is sown, *for you* that the harvest is reaped.

18. Μισεῖ, *hates*) So far from *loving* you. [In this there is described, 1) the unreasonable hatred of the world in general, ver. 18-25: 2) the confirmation of the truth which stands in contrast to the same, ver. 26, 27: 3) the hatred accompanied with more violent paroxysms, ch. xvi. 1-4: 4) the greater force of the confirmation, ver. 5-11.—V. g.]—γινώσκετε, *know ye*) [But Engl. Vers. *ye know*]. They did know it: ch. xi. 8, "The disciples say, Master, the Jews



of late sought to stone Thee :” and yet they are *ordered* now more to reflect on this very fact : ver. 20, *Remember*, etc., ch. xvi. 4.—*πρῶτον*) *prior* to its hating you.

19. Ἐκ τοῦ κόσμου) *of the world* and on its side, of its party.—*τοῦ ἰδίου*, *its own*) It would love you for its own sake, not for yours. *Its own* is said instead of *you*, and so the fact of it being *the interest* of the world to do so is marked.—*ἔξελεξάμην ἑμᾶς*, *I have chosen you*) as *ἰδίους*, *My own*, ch. xiii. 1, “Jesus having loved *His own* which were in the world, He loved them unto the end.” Believers are no better than the world, as considered in themselves, but are so only by election. This it is which makes the great distinction.

20. Εἶπον, *I said*) ch. xiii. 16 ; Matt. x. 24.—*εἰ—ἰδὼσαν εἰ—ἐτήρῃσαι*, *if they have persecuted : if they have watched*) The *if* is not a mere condition, but has the force of affirming [*As surely as they have*] : and *τηρεῖν* in this passage is *to watch in a hostile manner*, as in Matt. xxvii. 36, “Sitting down, they watched Him there” (*ἐτήρουν*, at the crucifixion) ; Gen. iii. 15, “The seed of the woman shall *watch* with hostile intent thy head, and thou shalt *watch* His heel :” *αὐτίς σου τηρήσει κεφάλην, καὶ σὺ τηρήσεις αὐτοῦ πτέρην.*<sup>1</sup> *They persecuted* Him when ‘doing’ good, ver. 24 ; they *watched* Him whilst He was ‘speaking,’ ver. 22.—*καὶ*, *also*) Matt. x. 25. Both are contained in the *πάντα*, *all these things*, ver. 21.

21. Τὸ ὄνομά μου) *My name*, which, to wit, they knew not. Understand, *and the name of Him who sent Me.*—*τὸν πέμψαντά με*, *Him who sent Me*) Supply, and [*because they knew not*] *Me* : ch. xvi. 3.

22. Ἀμαρτίαν) *this sin*, viz. the sin of unbelief, conjoined with hatred of Me.—*οὐκ*, *not*) Now they have *sin*, whilst they have no *excuse* (*πρόφασιν*) for it. It would have been better for them, if they had not ‘seen’ at all (ver. 24).

23. Μισῶν, *he that hateth*) Love accompanies faith ; hatred, unbelief : ch. iii. 18, 19.—*καὶ*, *also*) Implying the enormity of that sin of theirs.

24. Ἐωράκασι, *they have seen*) *the works*.

25. Ἀλλ’ ἡα, *but that*) *But*, viz. this cometh to pass.—*λόγος*, *the word*) the word of prophecy, the true word.—*ἐν τῷ νόμῳ αὐτῶν*, *in their law*) which they read over and over again, and make their

<sup>1</sup> I confess I prefer the Engl. Vers. *If they have kept*, i.e. as surely as they have *not* kept, etc. For *τηρέω* is used in this very ch. ver. 10 in this sense, and is never found in any other sense in connection with *λόγος*, *ἐντολάς*, etc. *Παρατηρέω* is the word used when a hostile intention is designed, Luke vi. 7, xiv. 1, etc.—E. and T.

boast of. The Psalms constitute a portion of the law in the wide sense of that term. Comp. Matt. v. 18, 17, "One tittle shall in nowise pass from *the law*" (including the *prophets*, etc., as appears from ver. 17), etc., "Think not that I am come to destroy *the law or the prophets*." We say *the Bible*.

26. Δὲ, *but*) The testimony of the Paraclete (Comforter) and of the disciples is put in contrast with the ignorance and hatred of the world.—παρὰ τοῦ Πατρὸς, *from the Father*) The Spirit of God is the same as the Spirit of Christ: Rom. viii. 9; Gal. iv. 6. Both are here implied; for as the Son is said to "send the Paraclete" (Comforter), not to the exclusion of the Father: so "the Spirit of Truth" is said to 'proceed' from the Father (not to the exclusion of the Son).—ἐκπορεύεται, *proceedeth*) Rev. xxii. 1. Separation from the person or thing from which the procession takes place is not always denoted by this verb. LXX., Exod. xxv. 35, "According to the six branches that *proceed out* of the candlestick" (τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας).

26. 27. Ἐξ ἡμῶν· καὶ ὑμεῖς, *He; ye also*) Acts v. 32, "We are *His witnesses* of these things, and so also is *the Holy Ghost*, whom God hath given to them that obey Him."

27. Δὲ, *but, moreover*) The Antithesis is between the future μαρτυρήσει, *He shall testify*, ver. 26, and the Present, μαρτυρεῖτε, *ye bear witness*.<sup>1</sup>)—μαρτυρεῖτε, *ye bear witness*) viz., of Me.—ἀπ' ἀρχῆς, *from the beginning*) ch. xvi. 4, "These things I said not unto you *at the beginning* (ἐξ ἀρχῆς), because I was with you." *Ye are* (ἔστε) *from the beginning*, i.e., *Ye have been from the beginning*, and still *are with Me*. A similar phrase occurs, 1 John iii. 8, where see the note, "The devil *sinneth from the beginning*," an abbreviated expression for [He hath sinned *from the beginning* and still *sinneth*.]

## CHAPTER XVI.

1. Ἴνα μὴ σκανδαλισθῆτε, *that ye be not offended*) owing to the hatred of the world.

2. Ἄλλ' *Nay*—ἵνα *that*) whosoever killeth you, will think that

<sup>1</sup> But Engl. Vers. makes it future, "Ye also *shall bear witness*." So *b* and some MSS. of Vulg. "testimonium perhibebitis." But the best MSS. of the Vulg., viz. Fuldensis and Amiatinus, have the present *perhibetis*.—E. and T.

he thus doeth God service. So ver. 32, ἔρχεται ὥρα ἵνα, κ.τ.λ.—δέξει [will think] will appear) to himself and to those who are like him.—λατρείαν προσφέρειν) that he offers a gift or service. In the present day still the Jews, as Hensius observes, call the killing of a Christian יָבֵרָה, a gift, or service, in the case of which there is need of no expiation being made.

4. Μνημονεύετε) ye may remember, with faith : ch. xiii. 19, “ Now I tell you before it come, that when it is come to pass ye may believe that I am He.”—ὄν εἶπον) I said not, although knowing it. A most wise method of Christ was this. He had told them, even a little before, of the hatred of the world, but less openly, and more sparingly. [Now that they were fortified by the promise of the Holy Spirit against that hatred He speaks more openly concerning that subject.—V. g.] Matt. x. 17, 21, 25, xxiv. 9.

5. [νῦν δέ, but now) Now at the proper season, saith He, the fact is declared to you.—V. g.]—ὁδδείς) None of you now proceeds to ask Me, whereas ye ought to do so especially. They had often asked questions on many subjects : and on this very subject in ch. xiii. 36. But their question had more reference in their thoughts to His departure, than to the place, whither the Lord was going. Afterwards they ceased to ask the question. Therefore the Lord here teaches them even to ask, which if they had done of their own accord, it would have very much pleased Him.

6. Ἡ λύπη) that sorrow, which already was felt by them, became increased and prevented their asking the question.—καρδίαν, heart) ver. 22, “ Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice.”

7. Ἐγώ, I) who am not asked by you, and who know not to lie (who am incapable of deceiving you).—ἀλήθειαν, the truth) although ye do not comprehend the truth of this thing, which I tell you. All truth [though it seem painful] is good to the saints.—συμφέρι) It is expedient for you, in respect of the Paraclete (Comforter), ver. 7, 8, “ If I depart, I will send Him unto you ;” and in respect of Myself, ver. 16, 17, “ Ye shall see Me, because I go to the Father :” and in respect of the Father, ver. 23, 24, “ In that day, whatsoever ye shall ask the Father in My name, He will give it you.”—γὰρ, for) The office of the Paraclete is twofold, viz., towards the world in this place, and towards believers in ver. 12, 13, “ He will guide you into all truth.”—ἀπὸ ἧδε, πορευθῶ, if I depart not ; if I go) These verbs differ : the former has more reference to the terminus a quo (the place from which the departure takes place) ; the latter, to the

*terminus ad quem* (the place to which one goes his way).—ὄν, not, It was not suitable that Jesus should be present in weakness, and the Holy Spirit present in power at the same time; ch. vii. 39, "The Holy Ghost was not yet given, because Jesus was not yet glorified;" Acts ii. 33, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this;" and it was the province of Jesus to send Him, not to call Him to Himself (whilst still on earth).—πρὸς ὑμᾶς) unto you, not unto the world, although the world shall feel His 'reproof,' ver. 8.

8. Ἐκείνος ἐλέγξει, *He will reprove or convict*) through your preaching, and through works of conversions and healings: which reproof the world will partly submit itself to, partly resist, but its resistance will be but "a kicking against the pricks." Appropriately after the verb μαρτυρήσει, *He shall testify*, ch. xv. 26, is put the verb ἐλέγξει, *He shall reprove*, here. Ammonius says, μάρτυς is taken in a good sense, ἐλεγχος in a bad sense. Christ is good, the world is bad.—τὸν κόσμον, *the world*) which is hostile to you, the whole of it universally, including those who are accounted the most holy and most powerful in the world, and who do not believe in Me: the Jews and the perverse Gentiles.—περὶ, *concerning*) Three remarkable heads are mentioned, *concerning sin, concerning righteousness, concerning judgment*. *Righteousness* is opposed to *sin*: *righteousness* belongs to Christ: Satan is condemned in *judgment*. He who is "convicted concerning *sin*," subsequently either passes over to the *righteousness* of Christ, or has his share in *judgment* (condemnation) with Satan. The fulfilment of this passage is to be found in the Acts of the Apostles. See there an example of the Holy Spirit's 'reproving,' concerning *the sin of unbelief*, ch. iii. 13, 14, Peter in Solomon's porch, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you:" concerning *righteousness*, ch. xiii. 39, Paul at Antioch, "By Him all that believe are justified from all things, from which ye could not be justified by the law," which comp. with what goes before; concerning *judgment*, ch. xxvi. 18, "To open their eyes, to turn them from *darkness* to light, and from *the power of Satan* unto God," etc.

9. Περὶ ἁμαρτίας, *concerning sin*) He is speaking not of sin generally, but concerning the sin of *unbelief*, ch. xv. 22, "If I had not come and spoken unto them, they had not had sin," etc., which sin is an aberration from the primitive truth; ch. viii. 46, "Which of you convinceth me of *sin*?" [*i.e.* that I am in error, and have

wandered from the *truth*: He appeals to their conscience]. And again, *unbelief* is the confluence of all sins, and the worst of them all, Matt. x. 15, note, "It shall be more tolerable for the land of Sodom and Gomorrhah than," etc. Therefore *not to believe the Gospel*, is worse than to imitate the men of Sodom. Through it a man departs from (falls short of) all the will of God. Heb. iii. 12, "Take heed lest there be in any of you an evil heart of *unbelief* in departing from the living God."—ὅτι) [*because*, Engl. Vers.], namely *that*; and so in the following verses, as is evident from the conjugates (χρίσεως—ἐκχρίται)<sup>1</sup>, in ver 11.

10. Δικαιοσύνης, of righteousness) The world had accounted Jesus as most guilty [Comp. ver. 2, 3].—ὅτι—ὑπάγω [*'because'*], *that*—I go) as "the Righteous," 1 John ii. 1, "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous," thereby obtaining access for believers. The departure of Christ to the Father was confirmed by the advent of the Paraclete.—καὶ ὄν ἔτι θεωρεῖτε ἡμεῖς, and ye see Me no more) that is to say, and I come into that state, wherein ye no longer see Me. There is a change of person; *i.e.* I no more am seen: and yet it is not without reason that the language is framed in the second person; for if it were the privilege of any one to see Jesus, it would be that of the apostles; and yet it was the part even of these themselves (not to *see*, but) to believe, and to invite all to believe. Acts x. 41; Luke xxiv. 52; Rom. iv. 18, 19, "Abraham—against hope *believed in hope*," etc. Heb. xi. 1, "Faith is the evidence of *things not seen*;" ver. 27, "Moses endured as seeing Him, who is invisible;" ch. vi. 19; 1 Pet. i. 8, "Whom *not having seen* ye love, in whom, though now ye see Him not, yet *believing*, ye rejoice with joy unspeakable," etc., 21: 2 Cor. v. 16, "Though we have known Christ *after the flesh*, yet *now henceforth know we Him no more*;" 21, "He hath made Him sin for us who knew no sin, that we might be made the *righteousness* of God in Him," wherein we ought to weigh well the *righteousness* spoken of. On the other hand, so long as Christ could be beheld among men, righteousness was not yet obtained. Heb. ix. 26, 28, "Now once—hath He appeared to put away sin by the sacrifice of Himself;—to them that look for Him shall He appear the second time *without sin* unto salvation." 1 Tim. iii. 16, note, "Manifest in the flesh, *justified* in

<sup>1</sup> Κολούως—ὅτι, κρίνεται. of judgment, namely, that the Prince of the world is judged," which show that the sentence in each case following ὅτι is not assigning the reason *because* of which, but is setting forth the subject, concerning which the reproof is given, more in detail.—E. and T.

the Spirit." [So long as He was manifest in the flesh among sinners, He was regarded as like themselves, and in fact did bear their *sins*; but afterwards by His death He abolished sin which was laid on Him, and claimed for Himself and for His people eternal *righteousness*, with the full approbation of the Father]—[Righteousness and glory are things conjoined. Rom. viii. 30, "Whom He *justified*, them He also *glorified*."—V. g.] Previously to His death, He had been exposed to the eyes of mortals; not so also after His resurrection, except in so far as it was necessary that the witnesses of the resurrection should be confirmed; and even to these very persons He was not visible during the whole of that period, but only appeared at occasional times, much less was He visible to the world. And the sight of His glory, which accompanied His righteousness ("His justification in the Spirit"), would be intolerable to those living in the flesh.

11. Ὁ ἄρχων τοῦ κόσμου τούτου, *the prince of this world*) Satan has been (is) judged upon the ground (principle) that he is prince of the world.—*κέκριται*, *has been (is) judged*) all the power under which the human race has been subjected having been taken from him; and a return under the sceptre of Christ's righteousness having been thrown open to men, even to the Gentiles who were most alien to God and absorbed in idolatry: whilst those who refuse to avail themselves of the opportunity of a return, are doomed to have at last the same portion assigned them as the prince of the world. It was a most momentous judicial Process which was to be followed by the execution of it.

12. Πολλὰ, *many things*) concerning the Passion, Death, and Resurrection of the Lord, and concerning those things which are touched upon in ver. 8, *et seq.*, and are presently after brought to an abrupt close. These *many things* are not to be sought for in the traditions of Rome, which are more than elementary, and now even in a less degree *can be borne* by those who have the Paraclete (Comforter). But they are to be sought for in the Acts and Epistles of the Apostles, and in the Apocalypse, all which are to be on this very account highly estimated. They are also indicated in the close of the following verse, "He will show you *things to come*." Comp. note, ch. xiv. 16.—ὃ δὲ δύνασθε, *ye cannot*) either on account of the very *multitude* of the *many things*, or on account of their momentous character.—βαστάζειν *bear* the things which I have to say. The Paraclete shall speak (of them, ver. 13).

13. Ὁδηγήσει, *He shall guide*) gradually, as you shall have need.—

πασαν) *all*, not merely that, which I tell you now as suited to your present capacity, ver. 7; or that truth concerning which the Paraclete shall reprove the world, ver. 8, 9; 1 John ii. 20, "Ye have an unction from the Holy One, and ye know *all* things;" 1 Cor. v. 5, "In *every* thing ye are enriched by Him in all utterance and in all knowledge:" ii. 9, *et seq.*, "Eye hath not seen, etc.; but God hath revealed them unto us by His Spirit: for the Spirit searcheth *all* things, yea the deep things of God."—την) The demonstrative article: *all that* truth which I was now "having to say to you." The same phrase occurs in Mark v. 33, πασαν την αληθειαν, *all the truth*.—αληθειαν, *truth*) The Scripture is not wont to say in the Plural, αληθειαι, *truths*. 'Truth' is one, and a whole. The things *whatsoever He shall hear*, and *the things to come*, are no doubt true things (but are not called *truths* in the Plural).—ου γαρ λαλησει απ' εαυτου, *for He shall not speak of Himself*) So also the Son speaks concerning Himself in ch. xii. 49, "I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak." Concerning *hearing*, comp. ch. viii. 40, "A man that hath told you the truth, *which I have heard of God*."—τα ερχομενα, *the things to come*) These also are *true*; otherwise they would not come. There were then coming the Saviour's cross, death, life, and glory. The present, *things coming*, is used as of things about which the prophets had foretold: Acts iii. 21, "The times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." The marvellous works of the Holy Spirit were already then close at hand. The Apostles foretold many things even in their Epistles, but the Apocalypse written by John is what this especially refers to.—αναγγελει, *He will announce*) This is the cause why Jesus, before His passion, predicted almost nothing of the things about to be, except the first and last of them, the overthrow of Jerusalem and the last judgment. The fountain of prophetic Theology is the revelation of the Holy Spirit. 'Αναγγελει, *He will announce*, is thrice repeated, ver. 13, 14, 15.

14. 'Εξεινος εμε δοξει, *He shall glorify me*) This is the economy of the Three Witnesses: the Son glorifies the Father; the Holy Spirit glorifies the Son. See ch. xiv. 13, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son;" xvii. 4, "I have glorified Thee on the earth."—εκ του εμου, *of Mine*) Hence it was the Holy Spirit who taught the apostles to say and do all things in the name of Jesus Christ.

15. Λήψεται) A considerable number of manuscripts read λαμβάνει.<sup>1</sup> The ἔχει and ἔστι, ver. 15, accords with λαμβάνει, giving a magnificent signification in the use of the present tense: and the *receiving* certainly precedes the *announcing*, ἀναγγελεῖ.

16. Μικρὸν—καὶ πάλιν μικρὸν, a little while—and again a little while) viz. *it is*. In all, four days. Comp. the expression *hour*, ver. 21: and *now*, ver. 22. He speaks most gently (mildly) of His Passion.—ὀθεωρεῖτε—ὄψεσθε, *ye do not contemplate or behold—ye shall see* [have Me before your eyes]) The Present and Future. Θεωρεῖν, and ὀπτεσθαι differ. For the latter is more associated with feeling and affection: ver. 22, “I will see (ὄψομαι) you again, and your heart shall rejoice,” etc.<sup>2</sup>—ὅτι, *because*) This is the cause both of their not beholding (θεωρεῖτε), and after a little while again seeing (*i.e.* by *faith* and through the Spirit sent down on them: ὄψεσθε; not literal seeing.) Comp. ver. 10.

17. Ἐκ) Understand τινέσ.—καὶ ὅτι, *and because*) The disciples disjoin two sentences that were conjoined, and which they did not understand.

18. Ἐλεγον, *they were saying*) Severally and individually. Inas-

<sup>1</sup> A reading to which greater value is attached by the margin of the 2d Ed. than by the larger Ed. But the Germ. Vers. adhered to the reading λήψεται.—E. B. Λήμιψεται, an Alexandrine form for λήψεται, is the reading of AD. These less polished forms are retained in our LXX. Rec. Text, because it was taken from the very ancient Vatican MS. Whereas in our New Testament Rec. Text we have substituted the smoother forms, because our Rec. Text is formed according to the mass of modern MSS. instead of the few more authoritative old MSS. which have the rougher forms. Orig. 471e, 346d, however, supports the Rec. reading λήψεται. Λαμβάνει is probably a reading drawn from the genuine original λήμιψεται.—E. and T.

<sup>2</sup> Tittman says that ὀπτομαι differs from βλέπειν and ὀρᾶν, which denote the *action* of seeing, and from ἰδεῖν, which refers only to the *subject*, and expresses the *state* or *affection* of the *mind* to which the object is presented. It refers at once to the *object* presented to the eye, and to the *subject* which perceives. Hence it is only used in the Passive or Middle, and in the past or future, not in the present tense. As it does not denote the *act* of seeing, but the *state* of him to whose eye or mind the object is presented, the active would not express this, but the Middle does. The thing is supposed to *have been done*, or to be *about to be done* by which we *arrive at cognizance*, therefore it is put, not in the present, but in the past or future. Matt. v. 8, ὄψονται, *they shall comprehend and know* God: for actual *seeing* God is not possible (?). Θεωρεῖν implies *desire* of seeing, the *intention* of mind with which one *contemplates* an object. John xiv. 17, οὐ θεωρεῖ—γινώσκει, “the world does not *attentively consider*, or *regard* (not simply, *seeth*) Him, and therefore does not understand or know Him.” Θεωρεῖν is not the mere *act* of an instant, but to *contemplate with desire and regard* for a long time.—E. and T.



much as they were perplexed when *speaking among themselves*, ver. 17, they were doubtful when thinking on it separately and apart.—*τούτο, this*) The pronoun in this passage is strongly demonstrative, as if they were to say, *this in particular*: there is nothing that we have less understood this long time, than this. We truly after the event readily understand: but not so they at that time.—*οὐκ ἴδαμεν, we know not*) They lay aside all hope and the attempt to interpret His words.

19. "Ὅτι ἠθέλον, *that they were wishing*) with a praiseworthy *wish*. The good Saviour anticipated their questioning Him.—*μικρὸν, a little while*) Not without reason this is so often repeated.

20. *Εἰς, into*) Sorrow not merely shall beget joy, but shall itself be turned into joy, as the water into the wine. This very thing, which now seems sorrowful to you, shall be perceived to be matter for joy.

21. "Ὅταν τίκτη, *when she is about to bring forth*) Here there is not yet added, *offspring*, because the woman is then rather held fast in the throes of actual labour.—*ἄνθρωπος, a human being*) whether a son or a daughter.—*εἰς τὸν κόσμον, into the world*) How much greater will be your joy, to see Jesus, restored alive to you, ver. 22.

22. "Ὅψομαι, *I will see*) ver. 16, *ye shall see Me*. The two are correlative.—*χαρήσεται ὑμῶν ἡ καρδιά*) Isa. lxvi. 14, *καὶ ὄψεσθε καὶ χαρήσεται ἡ καρδιά ὑμῶν*.—*οὐδεὶς αἴρει, no man taketh away*) The Present, by which it is signified that the joy is sure, a joy which can be thwarted by no enemy, whatever may be now for the present impending: ver. 32.

23. "Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day*) This expression is also applied to prayer in ver. 26, which is the subject presently after treated of in this verse.—*οὐκ ἐρωτήσετε*) *ye shall not ask questions*, viz. ye shall not ask them under the influence of sorrow, as in ver. 6, but from joy.<sup>1</sup> A foretaste of this *ἀνταρκεία*, and satisfied acquiescence [mental tranquility, as having within all needful knowledge] follows presently in ver. 30. Ye will not have occasion to ask or solicit

<sup>1</sup> The Engl. Vers. confounds the sense and the distinction between *ἑρωτάω* and *αἰτέω* in this verse. There is no contrast drawn between asking the Son which shall cease, and asking the Father which shall begin; but the first half of the ver. promises one blessing—viz. that they shall have no longer need to *question* Him (*ἑρωτάω*); ver. 19, for by the Spirit they shall know all these things. The second half of the ver. promises a distinct blessing—viz. the granting of all that they ask (*αἰτέω*) the Father in the Son's name. Note, that *πυθάνομαι* cannot be exchanged with *ἑρωτάω*. *Πυθάνομαι* has a reflexive sense, and therefore is in the Middle; *to have inquiry made, to inquire for one's information: percontari*. *Ἐρωτᾶν, interrogare, to ask questions*. See Trench and Tittm. Syn. N. T.—E. and T.

Me for answers: ye shall clearly perceive all things. Comp. ver. 19, 25; ch. xxi. 12, "None of the disciples durst *ask* Him, Who art Thou? *knowing* that it was the Lord." The reality itself will be ready to your hand. Ye will apply to the Father Himself.—*οὐδέν*, *nothing*) as to these subjects. They questioned Him about "the time of the restoration of the kingdom to Israel" in Acts i. 6.—*ἀμὴν*, *ἀμὴν*, *verily*, *verily*) Once and again He had somewhat touched upon the subject of prayer, declaring that they who would pray in the name of Jesus, should experimentally know the unity of the Father and the Son, ch. xiv. 13, "Whatsoever ye shall ask in *My* name, that will *I* do, that the Father may be glorified in the Son;" and that whoever would "abide in Christ and bear fruit," "whatsoever they would ask," they should receive, ch. xv. 7, 16. Now He treats of prayer in pursuance, of His design (in a more formal and systematic way than before).—*ὅσα ἂν*, *whatsoever things*) We have afforded to us a *carte blanche*, as Spenser expresses it.—*αἰτήσατε*, *ye shall have asked* [prayed for]) even as regards those things, about which ye now desire, *ἑρωτᾶν*, *to ask* Me *questions*. Praying is a something more evident, and as it were more palpable than faith; therefore Jesus in instructing His disciples in regard to prayer, leads them on thereby to faith.—*τὸν Πατέρα*, *the Father*) This answers to *ἐμὲ*, *Me*, in the beginning of this verse. Jesus instructs His disciples, that having laid aside their yearnings for the visible presence of Jesus, they should approach the Father (avail themselves of their access to the Father).—*δώσει*, *He will give it*) *I will do it*, He had said in ch. xiv. 13, 14, where He was speaking of their recognising the Father as being in the Son: now when speaking of the love of the Father, viz. towards believers, He saith, *He will give it*.

24. "Ἔως ἄρτι, *hitherto*) As often soever as they prayed, *Our Father*, so ought they hereafter to say in the name of Jesus Christ.—*αἰτεῖτε*, *ask*) in My name.—*ἵνα*, *that*) This assigns the cause, why He desires them to *ask*.

25. 'Εν παροιμίαις, *in more covert words*, *in somewhat dark sayings*) In antithesis to *παρρησία*, *openly*, *plainly*, without a veil: *παροιμος*, is one who is *somewhere about the way* (*ὁμῆ*), but not *in the way*, whence *παροιμία* (ch. x. 6) is a mode of speaking whereby is meant not the literal thing, which the words express to the ear, but yet something not unlike it (from which notion also the term *παραβολή*, *ἔμψ*, is formed). Such was that expression, *μικρὸν*, *a little while*; ver. 16, whereupon the disciples said, *What is this?* ver. 18.—*περὶ*,

concerning) The same particle occurs in the following verse. *I shall show you concerning the Father*, and in ver. 26, *I will pray (request) the Father concerning (for) you*, are sweetly correlative.

26. Ὀνόματι, *in My name*) knowledge of God [which they were to have in that coming day] produces prayer.—ὃ ἔγωγ, *I do not say [I say not ]* comp. ὃ ἔγωγ, 1 John v. 16, where, *I do not say*, is similarly used for, *I say that He is not to*, etc. : a courteous (*i.e.* expressive of affection) and Attic mode of expression. Jesus declares that the love of the Father needs not then, as if for the first time, be conciliated for them by His request, so as that they should be heard. It is rather owing to the very fact that they belonged to the Father, that now He makes request for them : ch. xvii. 9, “*I pray for them, whom Thou hast given Me, for they are Thine.*”<sup>1</sup>

27. Ἀυτὸς, *Himself*) of His own accord.—φιλεῖ ὑμᾶς, *loveth you*) and therefore hearkens to you.—ὅτι, *because*) This gives the reason why the Father loves and hears them.—πεφιλήκατε, καὶ πεπιστεύκατε) *ye have taken hold of (embraced) Me with love and faith.* Love is both posterior and prior to faith. For they mutually sustain each other. Nay, faith itself imbibes love and the embracing of the heavenly gift. In this passage love is put first, in order that these words may the better answer to one another, viz. *loveth, ye have loved. Ye believe that I came out from God.* These words the Lord puts into the mouth of the disciples, in order that there may be echoed back by them the words, *We believe that Thou camest forth from God*, in ver. 30.

28. Ἐξῆλθον, *I came forth*) This verse contains the most important recapitulation. The Socinians wrongly understand these words as spoken in the way of a *παροιμία* (ver. 25) or *parabolic and dark saying*.

29. Νῦν, *now*) They have not to wait for another *hour* : ver. 25, “*The hour (ὥρα) cometh when I shall no more speak unto you in proverbs.*” They see that Jesus fulfilled His promise more speedily than He would have been thought likely to have made the promise.

<sup>1</sup> In this verse we have αἰτήσασθε used of the disciples' *prayer*, ἐρωτήσω, of Jesus' *request*. Ἐρωτάω, *rogo, interrogo* (see note, ver. 23) implies a certain equality in the asker, as of king with king (Luke xiv. 32), or at least familiarity. Jesus never in the New Testament uses αἰτεῖν of Himself, which would mean the *petition* of a creature, but ἐρωτᾷ, which implies the *request* of an equal—of the Son to the Father. Ἐρωτᾷ is therefore never used in the New Testament of the prayer of man to God. See Trench Syn. N. T.—E. and T.

30. Πάντα, *all things*) even the state of men's hearts. Even though thou art asked no question by any man, yet thy words are adapted to all.—καὶ οὐ, *and thou needest not*) There is one Teacher alone, who, without being asked, satisfies the wants of His disciples. Many in our days learn but little, because they are not wont to ask any questions of their teachers, who certainly are not omniscient [so as to know their wants without being told them].—πιστεύομεν, ὅτι ἀπὸ Θεοῦ ἐξῆλθεις, *we believe that Thou camest forth from God*) *i.e.* we “believe in God, and believe also in Thee.” And so Jesus has convinced them. Comp. ch. xiv. 1, *Believe* (*Imperative*, not *Indic.* as *Engl. Vers.* See *Beng.*, note).

31. Ἄρτι πιστεύετε, *ye now believe*)<sup>1</sup> An Epiphonema [Exclamation subjoined after the demonstration of some weighty truth.—Append.] in reference to the whole doctrine of Christ [given utterance to with great gratification of mind.—V. g.] Your faith is ἄρτιος, *perfected*, suitable or apt. Now I have what I wished (when I said, *Believe ye*, in ch. xiv. 1), and still wish, *ye believe*, ver. 30, 27; ch. xvii. 7, “*Now* (νῦν) they have known that all things whatsoever Thou hast given Me are of Thee;” ch. xx. 29, “*Blessed* are they that have not seen, and yet have believed.” I now proceed forwards. [The Imperative is the prevalent form, wherewith He urges them, from ch. xiv. 1, until in this passage there results the altogether absolute Indicative.—*Not. Crit.* As often as aught of the Divine power puts itself forth in a soul, there may be frequently observed a *turning point* of this kind.—V. g.]

32. Ἴδοὺ, *behold*) The Saviour fortifies the faith of the disciples against the impending storm.—εἰς τὰ ἴδια, *to His own*) which previously ye have left for My sake. The treachery of Judas, who had carried the *purse*, was added to the other greater causes of their being *scattered*.

33. Ἴνα, *that*) expressing the scope of ‘these’ words which Jesus had ‘spoken.’—εἰρήνην, *peace*) which belongs to the ‘heart’ that is “not troubled:” ch. xiv. 1.—νενίκηκα *I have overcome*, even for you [τὸν κόσμον, *the world*) and so have overcome your ‘tribulations’ (straits), along with overcoming the world.—V. g.]

<sup>1</sup> So Lachm. also stops both in the Greek and the Vulgate Latin. The *Engl. Vers.* and *Tisch.* less appropriately put an interrogation at πιστεύετε; *Do ye now believe?*—E. and T.

## CHAPTER XVII

1. Ταῦτα, *these things*) He prays respecting Himself, ver. 1, 2; respecting the apostles, ver. 6, 7; and again, ver. 24, 25; respecting those about to believe, ver. 20–23; and in this prayer comprises all things which He spake from ch. xiii. 31, and sets His seal on all that He has heretofore done, having in His view the past, present, and future. The new Pentecost, now close at hand, is tacitly meant. Who is there that would not rejoice, that these words which Jesus spake to the Father, are extant in writing? This chapter, of all the chapters in Scripture, is the easiest in regard to the words, the most profound in regard to the ideas meant.—καὶ ἐπέθηκε, *and lifted up*) forthwith [in continuation].—εἰς τὸν οὐρανὸν, *to heaven*) Thither He was now directing all His thoughts.—εἶπεν, *spake*) He prays the Father, and at the same time teaches His disciples.—Πάτερ) So Jesus addresses Him by the appellation, *Father*, absolutely, four times in this sweet and lengthened prayer; and twice, accompanied with an epithet; in all only six times, and that generally when a new part of the discourse is being begun: ver. 1, 5, 11, 21, 24, 25. The names of God ought not to be accumulated together in prayer, but are to be addressed to Him sparingly and with religious reverence: as Hottinger shows that the Hebrews also inculcate, where he is treating of the names of God among the people of the East. Such simplicity in His mode of address was above all becoming in the Son of God: and accordingly as each believer has his soul in the best state of readiness for confidence in prayer, so he can most fully follow in the steps of His Master's simplicity,—ἡ ὥρα) the *hour* of glorification.—δοξάζω, *glorify*) This verb and the noun δόξα, *glory*, throughout the whole of this prayer, have the same force, and that the highest degree of force. Both before His glorification, and after it, the Son glorified the Father. Hence arises the various alternations in the mutual glorification [the Son glorifying the Father, and then as the consequence, the Father glorifying the Son, and *vice versa*]: ver. 4, 5, v. 1.—σοῦ τὸν υἱόν, *Thy Son*) By this appellation it is expressed that Jesus is to be glorified, as it is becoming that the Son should be; and for this very reason, because He is the Son. Here, in treating with (where He is having to do with) the Father, He does not call Himself *the Son of Man*.

2. Καθὼς, *even as*) This clause answers to the former member, *glorify, etc.*—ἰξουσίαν, *power*) against the enemy, who had brought into subjection *all flesh*. Col. i. 13, “Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son.”—ἴνα πᾶν, *that all, etc.*) This clause answers to the former member, ἴνα, *that Thy Son also may glorify Thee.*—πᾶν—αὐτοῖς, *all—to them*) See note on ch. vi. 37, πᾶν ὃ δίδωσίν μοι ὁ Πατήρ, *all that the Father giveth Me shall come to Me* [In the discourses of Jesus, what the Father gave to Him is called in the singular number and neuter gender πᾶν, *all, everything*: those who come to the Son Himself are described in the masculine or even in the plural, τᾶς, *every one, or they*. The Father gave *the whole mass*, as it were, in order that they all whom He gave should be *one, ἓν, one whole*: this whole the Son evolves in detail, and *singly (one by one)* in the execution. What some would call a solecism of construction in the Greek here, really contains beneath it a divine elegance of style, which would never seem harsh to Hebrews]. The collective singular πᾶν, *all, everything*, and the ἓν, *one, one thing*, ver. 11 (That they may be one) accord one with another.—δῶσῃ) The Future Subjunctive, as θεωρήσωσι, ch. vii. 3, “Go into Judea that Thy disciples also may see.” For if it were not the Future, the Evangelist would probably have written θεωρῶσι, after the Present ὑπαγε. So we have θήσω, ἔσῃ, καθήσωμαι, κερδηθήσωμαι used as Future Subjunctives. Comp. ἴνα ἔσται, *in order that there may be to them*. Others read δώσει.<sup>1</sup>

3. Ἔστιν) *is*; not merely *brings with it.*—γινώσκωσι, *that they may know*) Knowledge in the matter of our salvation is of the greatest moment: ver. 26, “The world hath not known Thee, but I have known Thee, and these have known,” etc.—μόνον, *the only, the alone*) The Son and Holy Spirit are not excluded by this word. Comp. μόνος, ch. viii. 9, “Jesus was left alone, and the woman.” But those meant to be excluded are the false gods, with the idolatrous worship of which the world was crowded. And Jesus in this place speaks of Himself, as the *Apostle of the Father* [ἀπέστειλας: Heb. iii. 1].—ὃν ἀπέστειλας, *whom Thou hast sent*) The aspect (relation) under which (the ground upon which) Jesus Christ is to be acknowledged. His being ‘sent,’ presupposes the Son to be one with the Father.—

<sup>1</sup> So Δ. D reads ἔχη for δώσει αὐτοῖς, evidently to avoid the more difficult construction, Πᾶν—δώσει αὐτοῖς. But Bengel’s canon holds good, “Præstat ardua lectio procliviori,” as being the least likely to be due to interpolation. ABabc Vulg. Hil. read δώσει.—E. and T.

Χριστὸν, *Christ*) A most open (plain) appellation, which subsequently became altogether prevalent.

4. Ἐπι τῆς γῆς, upon earth) In antithesis to παρὰ σεαυτῆ, with *Thine own self*, viz., in heaven, ver. 5. The *earth* had revolted from God. —ἔτελειώσα, *I have consummated* [finished]) Hereby is explained the expression, *I have glorified Thee*.

5. Ἐἶχον, *I had*) Here He does not say, *I received*. He always *was having* it, *was in possession of* it; He never *began* to have it.—πρὸ τοῦ τὸν κόσμον εἶναι, before that the world was) In the appellation, “the world,” in this place angels also are included. Even before that the world *was made*, the Son was having that glory; ver. 24, “Thou lovedst Me before the foundation of the world;” but when the world *was made*, that glory began to put itself forth. Herein is implied the eternity of the Son of God. The beginning of the world and of time were coincident. Whatever is before the world is before time. Whatever is before time is eternal.—παρὰ σοί, with *Thee*) because there was then nothing external to God. Construe the words with εἶχον, “*I was having with Thee*.”

6. Ἐξαίφωσα, *I have manifested*) in a new and unprecedented manner; ch. i. 18, “*No man hath seen God at any time, the only-begotten Son who is in the bosom of the Father, He hath declared Him*.”—ὄνομα) *Thy name*, viz., that of Father: ver. 11, “*Holy Father, keep through Thine own name those*,” etc.—ὧν, whom) The apostles are meant, as in ver. 12 [Before choosing whom, Jesus had made preparation with especial prayer, Luke vi. 12, “*He went out into a mountain to pray, and continued all night in prayer to God*.” After those prayers of His were finished, the Father gave them to Him. And these very persons constitute as it were *the basis* of the whole multitude of believers, even to the end of the world.—V. g.]—σοί) *Thine*, as in ver. 9, 10, “*all Mine are Thine*.” They were *Thine* by the faith of the Old Testament.—ἐμοί) Thou hast given them *to Me*, that they may be New Testament believers.—τηρηήκασι, they have kept) This is an honourable testimony to them [To this word refer τήρησον, τήρησθε, keep, that Thou shouldest keep, ver. 11, 15.—V. g.]

7. Πάντα, all things) This is taken up in the following verse, “*the words, which Thou gavest Me*.”—παρὰ σοῦ, of or from *Thee*) and therefore true and solid.

8. Ἐλάβον, they have received) by faith.—ἔπιστευσαν, they have believed) Thrice in this prayer *faith* is mentioned; that of the apostles in this place; that of those who are about to believe through their word. in ver. 20; that of the world, ver. 21.

9. Περὶ αὐτῶν, for [concerning] them) Jesus prays for believers : He Himself and believers pray for the world.—ὃ περὶ τοῦ κόσμου, not for the world) This ought not to be taken absolutely : Comp. v. 21, 23, “That the world may believe—know—that Thou hast sent Me.”<sup>1</sup> But what is meant is that Jesus does not pray for the world at this time, and in this place, and with these words, which were applicable to believers alone, ver. 11, 15, 17. Christ says the same things in Ps. xvi. 3, 4, “The saints that are in the earth, and the excellent in whom is all My delight;” and of the ungodly, “I will not take up their names into My lips.” He does not, however, exclude the world [from His prayers], when He commends the disciples chosen out of the world.

10. τὰ ἐμὰ, all things that are Mine) and all persons that are Mine.—σὰ ἐστὶ, are Thine) are “from Thee” (ver. 7), and are referred back by Me to Thee.—ἐμὰ, Mine) because Thou hast given them to Me.—δεδοξασμαι, I am glorified) They have shown themselves of such a character as that I should be glorified in them; they have recognised My glory : i.e. they believe that all things which are Mine are Thine, and Thine Mine.—ἐν αὐτοῖς, in them) in their case. So ἐν αὐτοῖς, in their case, ch. xv. 24.

11. Εἰσί, are) and that too, attended with danger. Therefore there follows τήρησον, keep.—πρὸς σε ἔρχομαι, I come to Thee) with the access that belongs to “the great High Priest,” ver. 19, “I sanctify (consecrate) Myself” [Heb. iv. 14].—Πάτερ ἅγιε, Holy Father) A most apposite appellation, Jude ver. 1, note.<sup>2</sup> God’s sanctity as the Father, and His holy Paternity, made the approach to Him both delightful to Christ and sure to believers, ver. 17, 19, and closed against the world, whilst it remains in its evil state. He addresses the Father by the title, Righteous Father, ver. 25.—ἐν τῷ ὀνόματί σου, through or in Thine own name) that they may still continue Thine, and still answer to the name of those given by Thee to Me.—οὓς, whom) The Cantabr. MS. with others reads ὁ.<sup>3</sup> “O yields a most

<sup>1</sup> Also His prayer for His murderers on the cross, Luke xxiii. 34.—E. and T.

<sup>2</sup> Beng. here seems to refer to a note which is not to be found in the Gnomon, on Jude 1, but which he had intended to write on the reading of the Rec. Text there, “to them that are sanctified by God the Father.” But in the note on Jude 1, he reads with AB Vulg. Syr. Memph. Theb. ἡγιαπημένοις, instead of the received ἡγιασμένοις, which has no very old authority for it.—E. and T.

<sup>3</sup> ABCLΔ read ὁ, referring to ὀνόματι as its antecedent. D corrected and X have ὁ: so also d and Cod. Fuld. of Vulg. But the other MSS., including the oldest, Amiatinus have quos, thus supporting the οὓς of the Rec. Text, which is not favoured by any other of the oldest authorities.—E. and T



admirable sense:  $\alpha\upsilon\tau\omicron\upsilon\varsigma$   $\delta$  is said in the same way as  $\pi\tilde{\alpha}\nu$ — $\alpha\delta\tau\omicron\delta\varsigma$ , ver. 2, where see the note, and the  $\tilde{\epsilon}\nu$ , “one body,” or ‘thing, a unity,’ presently after accords with this. Owing to their not understanding this phrase, some have changed  $\delta$  into  $\omicron\delta\varsigma$ , the sense not being much different; others have changed it into  $\tilde{\varphi}$ , as if  $\delta$  or  $\tilde{\varphi}$  were to be referred to  $\delta\tilde{\nu}\mu\alpha\tau\iota$  as the antecedent. In like manner in ver. 24,  $\tilde{\epsilon}$ , not  $\omicron\delta\varsigma$ , is found in the Cantabr. MS. (D) and the Copt. (Memph.) and Goth. Versions: and in ver. 12,  $\tilde{\varphi}$ , not  $\omicron\delta\varsigma$ , is the reading of some, unless it too crept in instead of  $\delta$ .<sup>1</sup>— $\tilde{\epsilon}\nu$ .) Jesus does not ask that He Himself may be ‘one’ with the Father; what He asks is that believers may be ‘one.’ The former unity is so by nature: the latter by grace: Therefore the latter is like the former, not equal to it. Comp. the  $\kappa\alpha\theta\tilde{\omega}\varsigma$ , *even as*, ver. 16 and 18, and with respect to the same thing, ver. 21 [in all which passages the *even as* expresses similarity, not identity or equality].— $\tilde{\eta}\mu\epsilon\tilde{\iota}\varsigma$ , *we*) So also He speaks in ver. 21, 22. The Son is  $\delta\tilde{\mu}\omicron\upsilon\sigma\iota\omicron\varsigma$ , of the same essence with the Father. Moses could not have said, in speaking of God and of himself either to God or to the people, *we*. Yet it does not appear that on account of this very  $\delta\tilde{\mu}\omicron\upsilon\sigma\iota\omicron\varsigma$ , *consubstantiality*, it is fitting, that believers should say, in praying to the Father and the Son, *Ye*: a mode of expression however, which some practical theologians use.

12.  $\text{Ἐγὼ ἐτήρουν ἐφ' ὅλην ἡμέραν}$ , *I kept them all the time: I guarded them*) Jesus settles accounts (as it were) with the Father:  $\text{ἐτήρουν}$  has respect to  $\text{τήρησον}$ , ver. 11, “Keep through Thine own name.” What I have heretofore done, saith He, do thou hereafter:  $\text{ἐτήρουν}$ , *I was keeping, I kept the whole time*, viz. by My power:  $\text{ἐφ' ὅλην ἡμέραν}$ , *I guarded*, viz. by My watchfulness [The Engl. Vers. loses the distinction by translating both verbs, *kept*]. The same verbs occur in 1 John v. 18, 21, “He who is begotten of God *keepeth* ( $\text{τηρεῖ}$ ) himself;” “Little children, *guard* ( $\text{φύλαξάτε}$ ) yourselves from (be on your guard against) idols.”— $\omicron\delta\delta\epsilon\tilde{\iota}\varsigma$ , *none*) This too has reference to the future; ch. xviii. 9, [Jesus to those apprehending Him saith, “I am He, if therefore ye seek Me, let these go their way. That the saying might be fulfilled, ‘Of them which Thou gavest Me,

<sup>1</sup> In ver. 24,  $\omicron\delta\varsigma$  is the reading of *Aabc*, Cypr. 235, 321, Hilar. 164, 1017, 1033, and several MSS. of *Vulg.*; and so *Rec. Text* and *Lachm.* But  $\delta$  in *BDd* *Memph.* and some MSS. of *Vulg.*: so *Tisch.* In ver. 12,  $\omicron\delta\varsigma$  is the reading of *ADabcd*, Hil. 1062, *Vulg.*: and so *Lachm.* and *Rec. Text.* But  $\tilde{\varphi}$  in *BC* corrected, *L*, *Memph.*; and so *Tisch.* *Lachm.* quotes *C* as reading  $\tilde{\epsilon}$ .—*E.* and *T.*

have I lost none.”]—*εἰ μὴ, except*) A sad exception.—*ὁ υἱὸς τῆς ἀπωλείας*) The article is strongly demonstrative, “*that* son of perdition;” he of whom the prediction has been given; who has destroyed himself; Acts i. 25, “*Judas by transgression fell, that he might go to his own place;*” for whom it would have been good *that he had not been born*. He does not name Judas. Comp. Ps. xvi. 4, “*I will not take up their names into my lips.*” We indeed shall have to render an account of the individuals whom we have suffered to be lost by our neglect.—[*ἡ γραφή, the Scripture*) Of such moment is the Scripture, that Christ Himself, even in His address to the Father, appeals to it.—V. g.]

13. *Δὲ, but*) In antithesis to, *I was with them*. He now saith, *I come to Thee*.—*λαλῶ, I speak*) Without doubt the disciples were hearing Him whilst He was speaking.—*ἐν τῷ κόσμῳ, in the world*) already now, before My departure.—*ἕχουσι, that they may have*) whilst I teach them and pray for them.—*τὴν χαρὰν τὴν ἐμὴν, My joy*) ch. xv. 11, note [“*the joy which I have at My departure to the Father, a joy flowing from love*”].

14. *καὶ, and*) The things connected are, to receive the word of God, and, to be hated by the world.

15. *Ἐξ, that Thou shouldest take them out*) now; for hereafter, *I will or wish it*, ver. 24.—*ἐκ τοῦ πονηροῦ, from the evil*) This means *the Wicked one, ὁ πονηρὸς*, under (in) whom *the world* lieth; who “*is in the world,*” 1 John iv. 4. The world is estranged from the truth: ver. 17.

16. *Ἐξ, of*) This sentiment is expressed also in ver. 14, but in a different order of the words (in ver. 14, *ἐκ τοῦ κόσμου* comes *after οὐκ εἶδιν*, in ver. 16, *before*); which order (viz. that in ver. 14) simply shows the cause of the world’s hatred, and accords with the following verse, 15. But here in ver. 16, the *ἐκ τοῦ κόσμου, of the world*, being put twice in the first place, bears the emphasis of the sentence, in antithesis to *ἀγιάσον, sanctify*, ver. 17. From ver. 16, ver. 17 is deduced; and from ver. 18, ver. 19.

17. *Ἀγιάσον, sanctify*) claim wholly to Thyself.

18. *Ἀπέστειλάς, Thou hast sent*) The foundation of the sending is the ‘*sanctification*’: ch. x. 36, “*Him whom the Father hath sanctified, and sent into the world.*”—*ἀπέστειλα, I have sent*) I have commenced to send, I have bestowed the apostleship [ch. xx. 21, “*As the Father hath sent Me, even so send I you;*” Matth. xxviii. 19, “*Go ye, and teach all nations,*” etc.; Mark xvi. 15].

19. *Ἐγὼ ἀγιάζω ἐμαυτὸν, I sanctify Myself*) I dedicate and con-

seerate Myself wholly to Thee. They are going out into the world for My sake; I, moreover, am going to Thee, also for their good. An Euphemism, appropriate to the love of Christ: I sanctify Myself, in enduring death, and that the death of the cross.—*ἡγιασμένοι*, *sanctified*) It is of such as these, and of them only, that the *Canonisation* is truly being made by the Lord Himself: 1 Pet. iii. 18, “Christ hath once suffered for sins, the Just for the unjust, to bring us to God;” 2 Cor. v. 15, “He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again.”—*ἐν ἀληθείᾳ*, *in* [through] *the truth*) even though it may not appear externally. This is contrasted with ceremonial sanctimony.

20. Ἀλλὰ καὶ, *but also*) Christ, the Wisdom, is πῶρος, *the Preacher in the congregations* (Ecclesiastes; Ps. xl. 9, xxii. 25).—[περὶ τῶν πιστευουσάντων, *for them who shall believe*) Those about to believe, in this passage, come under the name of *believers*. In a similar manner, it is said in ver. 22, *I have given them glory*; with which comp. ch. xi. 52, “Not for that nation only, but that He should gather in one the children of God that were scattered abroad.”—V. g.]

21. ἵνα πάντες, *that they all*) So, ἵνα ᾧσον, *that they may be*, in ver. 22, 23.—*πάντες*, *all*) who believe through the word of the apostles. [Those being included in the meaning, who were led to the faith not by the ministry of those Twelve: for instance, Paul, and the multitude won over by him.—V. g.] The same blessedness is obtained for all believers as was for the apostles.—*ἵνα καὶ*, *that also*) *ἵνα*, *that*, is here repeated, as if after a parenthesis, from the beginning of the verse.—*ἐν ἡμῖν ἕν*, *one in us*) The words *ἐν ἡμῖν*, *in us*, add emphasis to that *ἕν*, *one*, repeated: and those words, *ἐν ἡμῖν*, *in us*, are deduced from *καθὼς*, *even as*, etc.—*ὁ κόσμος*) the whole world at last.—*πιστεύουσιν*, *may believe*) when it shall see believers full of us [filled with the abiding Spirit of the Father and the Son]. There follows by gradation, *γινώσκουσιν*, *may know*, in ver. 23. Comp. ver. 8, “They have *known* surely that I came out from Thee, and they have *believed*.” With the world, the first stamina (groundwork) of *faith* precede the further and fuller *knowledge*, which follow. With actual *believers*, full *faith* follows close upon solid *knowledge*.

22. Δόξαν, *the glory*) The glory of the *Only-begotten* shines forth through the believing *sons* of God.—*οἰδωκα*, *I have given*) Oh! how great is the majesty of Christians! *I have given*, already, although secretly.

23. Ἐγὼ, *I*) viz. *am.*—τετελειωμένοι εἰς ἓν, *consummated* [“made perfect”] *in one*) being brought on to perfect unity.

24. Οὓς, *whom*) He returns to the apostles: in ver. 25, *these.*—θέλω, *I will*) He had said in ver. 9, 15, 20, ἔρωτῶ, *I ask*; now His language assumes an increase in force. It is to be interpreted, *I will*; for, *I would desire*, is too weak a rendering. Jesus asks with the right of a claim, and demands with confidence, as the Son, not a servant. Comp. Ps. ii. 8, “*Ask of Me, and I shall give Thee,*” etc.; Mark x. 35, James and John say, “*Master, we would (θέλομεν) that Thou shouldest do for us whatsoever we shall desire;*” vi. 25, the daughter of Herodias to Herod, “*I will (θέλω) that thou give me forthwith.*” [In a different tone from what He used in behalf of Himself at the Mount of Olives, Matt. xxvi. 39, “*Let this cup pass from Me: nevertheless not as I will, but as Thou wilt.*”—θεωρῶσι) that *they may behold*, viz. in enjoying it.—πρὸ, *before*) Construe with, *Thou lovedst Me*. The economy of salvation flows from eternity to eternity. Between eternity and the *foundation* of the world no intervening period is admissible (is given). For *in the beginning* God created, etc. [ver. 5].

25. Πάτερ δίκαιε, *Righteous Father*) It is from His *righteousness* that the admission of believers, as contrasted with the world, to God through Christ flows: καὶ, καὶ, *both, and*.

26. Γνωρίσω, *I will make known* [“declare”]) He did so, for instance, ch. xx. 17, “*I ascend unto My Father and your Father;*” with which comp. Heb. ii. 12, “*I will declare Thy name unto My brethren; in the midst of the Church will I sing praise unto Thee.*”—τὸ ὄνομά σου, *Thy name*) as *Father*, a most loving name.—ἡ ἀγάπη—καὶ γὰρ, *the love—and I*) i.e. *Thou and Thy love; and I and My love.*—ἐν αὐτοῖς ᾗ, *may be in them*) that Thou mayest love them in themselves with the same love wherewith Thou lovest Me: that their heart may be the theatre and scene wherein is to be exercised this love.

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## CHAPTER XVIII.

1. Ἐξῆλθε, *He went forth*) straightway. Therefore He had spoken in the city the words which have been written in the preceding chapters.—τῶν Κεδρων) It is called by the Hebrews קדרון. The Latin Vulgate has *Cedron*, not *Cedrorum*. Therefore we regard the τῶν as

inserted by transcribers.<sup>1</sup> The Greeks inflected several Hebrew nouns so as to accord with the sounds of their own language, as Hiller shows in the *Onom.*, p. 715 : therefore in this way τῶν κέδρων might have place. But the LXX. never have it so, save at 1 Kings xv. 13, where however the Tigrine Edition,<sup>2</sup> and moreover the Cod. Alex., have ἐν τῷ χειμάρρῳ τοῦ κέδρων. In other cases the LXX. are wont to say, without an article, ἐν τῷ χειμάρρῳ Σοφράδ, εἰς τὸν χειμάρρουν Κεισῶν, κ.τ.λ. Also, during the times of the LXX. translators and of John, the phrase, τῶν κέδρων, does not seem to have been in use.

2. Τὸν τόπον) *the place*, and the plan of the whole place. [It is truly the worst of all sins, when one perverts to a bad use the knowledge of a good cause, which he had formerly possessed.—V. g.]—ἐκεῖ, *there*) in the scene of His approaching agony.

3. Τὴν σπεῖραν) *the band* (cohort) of Roman soldiers with *the Captain* : in contradistinction to which, the ministers or officers of *the Jews* are mentioned in ver. 12.—μετὰ φανῶν) *φανός*, a lantern. See Hesychius.

4. Ἐξελθὼν, *having gone forth*) Therefore He might even still have departed.—εἶπεν, *said*) in order that He might turn aside the violence of the cohort (band) from the disciples : ver. 8.

6. Ἐπεσον, *fell*) They ought not after that to have continued to kick against the pricks, especially Judas.

[7. Οἱ δὲ εἶπον, *and* [but] *they said*) The violence of their mad attack upon the Saviour robbed them of all consideration, or regard to so striking an omen.—V. g.]

8. Ἀπεκρίθη, *answered*) Twice He says, *I am* [He] : if He had said it the third time, they would not have taken Him. He shall say it the third time hereafter.—τούτους, *these*) viz. the disciples ; whom they were blindly attacking.

9. Πληρωθῆναι, *might be fulfilled*) Jesus therefore was a Prophet : so in ver. 32.—οὐκ ἀπώλεσα, *I have not lost*) not even in this their greatest occasion of danger.

10. Σίμων, *Simon*) John alone records that it was Simon who did

<sup>1</sup> BCLX Orig. read τῶν κέδρων, and so Tisch. ; but AΔ, τοῦ κέδρων, and so Lachm. Dabd Memph. Theb. read τοῦ κέδρου. Τοῦ κέδρων, being the most difficult reading, is least likely to be the work of transcribers. D, not understanding how τοῦ could be joined with what seemed to it a Greek Plural (but which is really a Hebrew Singular form), changed it into τοῦ κέδρου : BC, etc., into τῶν κέδρων.—E. and T.

<sup>2</sup> So also Grabe in his Edition. This confirms the reading of τοῦ here.—E. and T

this: the other evangelists keep back the name of Peter. [No doubt because these latter wrote at a time when Peter might readily have run risk with the world (had his name been mentioned): John, writing last of all, filled up the omission of the name when all risk was over.—*Harm.*, p. 531. Comp. ch. xxi. 19, *note marg.*]¹—ἔχων, *having*) Even to have a sword was attended with danger.—ἀπέκοψεν, *cut off*) with a dangerous stroke.—Μάλχος, *Malchus*) It is probable that, for a long time after, this man continued to be well known among Jews and Christians. The name of the servant is given in the sacred narrative, as that of the maid (Rhoda), Acts xii. 13.

11. Τὸ ποτήριον, *the cup*) Jesus refers to those things which He had said in Matt. xx. 22, xxvi. 39.² Therefore John presupposes those particulars which Matthew wrote in the passages just quoted.—οὐ μὴ πῖω; *shall I not drink it?*) It was at this (that He should not drink the cup) that the fighting of Peter was aiming.

13. Πρῶτον, *first*) merely by way of honour. Comp. Acts iv. 6 [where ‘Annas’ is mentioned as *High Priest*; the same words however being understood after ‘Caiaphas,’ who comes next]. That the Saviour was presently after led thence to Caiaphas, John intimates by the fact, that he says that Caiaphas was the High Priest, and that Peter went in with Jesus into the palace of Caiaphas: ver. 15, at the end.

14. Ὁ συμβουλεύσας, *who had given the counsel*) and was on that account eager for the destruction of Jesus.

15. Ἄλλος) without the article, *another*, indefinitely, as being here first mentioned.³ For presently after ὁ has a relative force. See E. Schmid. on this passage.—τῷ ἀρχιερεῖ, *to the High Priest*) and on that ground they were admitted in.

16. Ἐξω, *without*) The disciple, although known as such (John has not added in this place κερυμμένον, *secretly*, as in ch. xix. 38),⁴

¹ John wished also, now that danger from the disclosure was past, to honour the zeal and courage of Peter in behalf of His Lord, as a set-off against his subsequent thrice repeated denial.—E. and T.

² An *undesigned coincidence* between the two Evangelists; for John had not mentioned previously Jesus’ prayer as to “the cup” passing from Him. But he now records the answer to that prayer in the Lord’s present full willingness to *drink the cup*.—E. and T.

³ But B confirms the ὁ before ἄλλος, as read in Rec. Text; and so Tisch. Besides, it is John’s way to speak of himself in the third person; ch. xxi. 20, 24; and in xx. 2 expressly using the words, τὸν ἄλλον μαθητήν. A reads ἄλλος, which would refer to some other disciple, not John: so Lachm.—E. and T.

⁴ Perhaps if ἄλλος is to be read without the article in ver. 15, Joseph, who is

walking in openly, is safer than Peter, who was not known as such, and who acts timidly. General hatred of religion admits of an exception in the case of personal friends, so as to connive at them.—*ἴπαι, spake*) asking her to allow him to bring in Peter.

17. *Καὶ σὺ,*) *thou also*, as many others, and as thy companion.<sup>1</sup> If the maid had been ignorant of the fact that that other disciple was *a disciple*, there is no doubt but that she would have questioned him also. Therefore the maid had not asked the question for the sake of injuring him, but lest she herself should come into danger. [She had previously permitted the unnamed disciple to introduce Peter; then at last, fearing that she had admitted in a strange man at an unseasonable time, she went near the light, and having found Peter, who after a brief sitting or lying down ('accubitum') had presently after risen up again, she accosted him, thereby causing further questions to be put to him by the other servants also. Peter replied to the maid and the servants *in the negative*. This was the first denial. The same damsel made the beginning of that inquiry also, which impelled Peter to a second denial, after that he had been in the meantime occupied with warming himself in the palace, and had afterwards gone forth into the hall ('atrium'). Some of the servants, as naturally happens, were sitting, some were standing; Peter did both by turns. His first denial was whilst sitting; the second, whilst standing. Whilst these things were being done, which are recorded, ch. xviii. 19-23, he stood near the fire; for which reason John twice introduces mention of his standing: ver. 18, 25.—*Harm.*, p. 535.] Nor was Peter in greater peril than the other disciple.

18. *Πέτρος, Peter*) He had become cold on the Mount of Olives.

19. *Διδάχης, doctrine*) The High Priest asks the question, just as if the doctrine of Jesus had crept in (spread gradually) in secret. So

called *μαθητής* in ch. xix. 38, and who, from his wealth and position, is not unlikely to have known Caiaphas; or rather Nicodemus, who must have known him, as being one of the Sanhedrim, ch. iii. 1, who also would be conscious as such of their plot against Jesus, and so would take care to be present at the trial, and who is mentioned ch. xix. 39, was the *ἄλλος μαθητής* here meant. The *openness* of Nicodemus' avowal, already contrasted with his timidity at first, which led them to ask, ch. vii. 52. Art thou also of Galilee? makes *him* the probable person: comp. ver. 50.—E. and T.

<sup>1</sup> The *ἄλλος μαθητής*. An objection to *ὁ ἄλλος*—John being meant, as proposed in a former note—is Matt. xxvi. 56, "All the disciples forsook Him, and fled." John, however, may have returned, as Peter did. Nicodemus, if he be meant, would be likely to know Peter as a fellow-disciple.—E. and T.

the world often wishes to make out of the truth a thing done in a corner. Jesus answers as to His doctrine: there was no need of His answering as to His disciples.

20. Τῷ κόσμῳ, *to the world*) Language (*i.e.* His *speaking*) very comprehensive. Παρρησία, *openly*, signifies the manner; πάντοτε, *ever*, or *always*, the time; *in synagogue and in the temple*, the place.—ἐν συναγωγῇ) Editions have ἐν τῇ συναγωγῇ: as presently after we have the expression, ἐν τῷ ἱερῷ. But it is not without good reason that the Evangelist has omitted the article τῇ. Joh. Harduin lays it down that there were only two synagogues at Jerusalem, the one for native Jews, the other for the ‘Libertines,’ Acts vi. 9; and attempts to infer from this passage of John, that there was but one synagogue of native-born Jews.—Op. Sel. p. 904.<sup>1</sup> But the Lord is speaking of the synagogues of the whole country, not merely of the city; and so, therefore, from this passage the oneness of the synagogue in the city neither is refuted, nor is to be inferred. The noun in the Singular number, ἐν συναγωγῇ, acquires a distributive force [*in synagogue*, wherever it might happen to be, in every one]: and thence the article τῷ, added to “the temple,” forms an Epitasis [an emphatic addition, in repeating the previous ἐν].—ἐν κρυπτῷ) *in secret*, nothing, as far as concerns My doctrine (teaching) before the people. For He also apart taught His disciples many things; the main substance of which, however, He now confessed, even in presence of the Council (Sanhedrim). Matt. xxvi. 64, “Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.”

21. Τί με) *Why ask Me*, whom thou dost not believe? [It was suitable neither to the time nor to the place, for Him to set forth the particular dogmas of faith.—V. g.]—τί) This second τί depends on ἐρώτησον, *ask*.—οἱ, *these*) He points to the multitude then present, *even these* (here) *know*.

22. ῥάπισμα, *a stroke*) with a rod or stick [Engl. Vers. “with the palm of his hand”]. Comp. ch. xix. 3, note; [not as Engl. Vers. “They smote Him with their *hands*,” but with *a reed*, as appears from Mark xv. 19; or else with *rods*, as appears from] Matt. xxvi. 67, where ἐκολάφισαν is the word used to express blows with the

<sup>1</sup> Rabbinical authorities, as *Megill.* lxxiii. 4, represent the number of synagogues in Jerusalem, 480: T. Hieros. *Ctuboth.* xxxv. 3, makes it 460. Acts vi. 9 *may* imply that each separate tribe and colony had a synagogue in Jerusalem. A omits the τῇ before συναγωγῇ. B, according to Lachm., supports it; but Tisch. questions it, B (?).—E. and T.



hand ; ἐρράπισαν, blows with rods, which the servants had, note, Mark xiv. 65.—οὕτως, so) in such a manner. He was not able to impugn the truth itself; he wishes to indicate that Jesus erred in the manner, as each most innocent person is often accused by the unjust. But Jesus defends even His manner, declaring that He has spoken, not ill, but well.

23. Ἀὐτῷ) *Hirs. Goth. Lat. in MS. Bodl. vet. and Luther, omit this word.*—μαρτύρησον, bear witness) *If I have spoken evil, then, and not till then, ceteris paribus (presuming that there are no other objections to that course of proceeding), bear witness, etc.* The minister or officer had attempted to bear witness by means of the stroke itself, but wrongly.—εἰ δέ, but if) This has the force of affirming [But since I have spoken well].

24. Ἀπέστειλεν, sent) One or two editions supply οὖν, or δέ, or τε. There is no need of doing so.<sup>1</sup> That Jesus had been led by Annas to Caiaphas, had been indicated by John, in ver. 15, by the verb συνεστῆλθε, and by the very appellation *High Priest* being so often repeated. But now he takes up again this very circumstance, and records it more expressly in conjunction with the mention of His being bound, in which state the Saviour [both ingenuously confessed the truth (Harm., p. 536), and] received a most undeserved blow. Sometimes in a narrative there is put something out of the regular order of time, which is connected with those circumstances that receive light from it: ch. v. 9, ix. 14, xi. 30; Acts iv. 22; Jer. xxix. 29, compared with what goes before and what follows. It was in one and the same palace of the High Priest, although in different parts of it, that Peter thrice denied Jesus [This explains the connection with ver. 25].—δέδεμένον, bound) ver. 12.

25. Καὶ σὺ) *thou also*, who art here present, a stranger to us.

26. ὃ ἀπέκοψε, whose ear Peter cut off) Peter struck the man: accordingly it is by the man's relative that Peter is attacked. A sad retaliation.

27. Ἐφώνησεν, crew) Concerning the repentance of Peter, John takes for granted those particulars which the other evangelists record. Add ch. xx. 2, 3 [which presupposes his repentance].

28. Ἀὐτοὶ) *they themselves.*—ἵνα μὴ μιανθῶσιν, lest they should be defiled) as Pilate's house was not cleared out of leaven: Deut. xvi. 4, "There shall be no leavened bread seen with thee in all thy coasts

<sup>1</sup> BLXΔ, C corrected, *ab*, read the οὖν: and so Lachm.: *c* and Vulg. "et misit." But A omits it: and so Tisch.—E. and T

seven days."—*φάγωσι τὸ πάσχα*, that they might eat the Passover) So 2 Chron. xxx. 22, *ואכלו המועד*, "They ate the feast seven days."<sup>1</sup> [This observation of John is not opposed to that view whereby we have shown that the Jews ate the Passover on the evening which formed the commencement of the Friday; *i.e.* at the close or evening of Thursday. (See note of the Gnom. on Matt. xxvi. 17.) In fact, the word *Πάσχα*, in the strict sense, means only the *Passover lamb*, not a bull, etc.<sup>2</sup> But when the Passover in general is mentioned, by the Passover lamb, as being the principal part (Deut. xvi. 1, "Keep the Passover," with which comp. ver. 2, "*sacrifice the Passover of the flock and the herd*"), the whole feast is meant by *Synecdoche* (a part for the whole); namely, on the same principle as *Σάββατον*, the *Sabbath*, means both the seventh day of the week in the strict sense, and by consequence the whole week. To these considerations Lightfoot (Hor. on this passage) adds, that the defilement by entering the Pretorium or judgment-hall would last only up to evening, and that therefore would not prevent them, after being cleansed, from eating the Paschal lamb. Since, then, in this passage, the Evangelist is speaking of such an eating of the Passover as the Jews would have been excluded from *before* the evening by any defilement, no doubt a different part of the feast from the actual feast of the Passover lamb is indicated.—*Harm.*, p. 544, *et seqq.*] *Τὸ πάσχα* cannot be the Accusative of time, *during the Feast*. For though defiled, they might eat common food. [Therefore it could not be ordinary *eating*, but *eating the Passover*, which this passage implies that defilement would have excluded them from.]

30. *Εἰ μὴ, if not*) It is a monstrous calumny to treat the cause of an innocent person as if it were a case of notorious criminality. They wish to relieve Pilate of the labour of investigation, so as that he should not trouble himself about their law, but only inflict the punishment.—*ὄστος, this man*) Answering to, *against this man*, in ver. 29.

31. *ῥμῶν, your*) Pilate seems to have said this not without contempt: comp. ver. 35, "Am I a Jew?" and not to have considered the charge brought against Jesus a capital offence, as the Jews were accounting it.—*ὄνα ἕξιστιν, it is not lawful*) It is not very easy

<sup>1</sup> But Engl. Vers. "They did eat *throughout* the feast.—E. and T.

<sup>2</sup> No other animal but a lamb would be expressed by *Πάσχα*, even though two young *bullocks* were sacrificed on the first day: Num. xxviii. 19.—E. and T.

to interpret the feeling of a tumultuous crowd. Pilate speaks of himself (by virtue of his own authority), with whom the power rests : ver. 39. Certainly, when he granted the permission, they had it in their power to kill Jesus : but they are unwilling to avail themselves of that concession, and therefore appeal to the fact of the power of life and death having been taken from them. And Jewish history accordingly tells us that on that very year, the fortieth before the overthrow of the city, the power was taken from them. See also ch. xix. 31, [The Jews beg leave from Pilate that the bodies be taken down, thus acknowledging his authority ; so also they ask leave to watch and seal the tomb.] Matt. xxvii. 62.

32. *Εἴπει, He spake*) ch. xii. 32, 33, "I, if I be lifted up from the earth, will draw all men unto Me. This He said signifying what death He should die."—*ποίῳ, by what kind of*) viz. such a death as the Romans were wont to inflict. The Jews would have stoned Him [that being the punishment of blasphemy among them].

33. *Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; art Thou the King of the Jews?*) John brings before us Pilate, with changeable mind, always pressing upon this point.

34. "*Ἄλλοι, others*) This was calculated to rouse the conscience of Pilate, so as that he should not simply [without corroborative proof] believe the Jews. It was altogether the statement of 'others,' namely, the Jews,—those outside namely, when Jesus had been already by this time introduced into the Pretorium or judgment-hall. Jesus was wishing Pilate to observe this part of His question : Pilate lays hold (fastens) on the former part of it, not without anger.

35. *Μὴ τι, I am not a Jew, am I?*) That is to say, certainly it is not *of myself* that I say this : the Jews have told it to me.—*τὸ σὸν, Thy own nation*) of which Thou art called the King.—*ἀρχιερεῖς, the high priests*) The chief ministers themselves.—*τί ἐποίησας, what hast Thou done?*) Pilate glances at the question concerning Jesus being King.

36. *Βασιλεία, kingdom*) Thrice Jesus names His *kingdom*.—*οὐκ, not*) Jesus merely says from whence His kingdom is not, namely, not of this world ; but does not express whence it is, namely, from heaven. However He intimates it, when He says, that "He came into the world," ver. 37.—*ἐκ*) The particle *of* or *from* is to be marked. See note on Rev. xi. 15, "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ,

and He shall reign for ever and ever." For *ἐν* and *ἐκ* differ: above, ch. xvii, 11, 14, "I am no longer *in* (*ἐν*) the world;" "I am not *of* (*ἐκ*) the world." *Ἐκ* denotes precisely the origin, as presently after *ἐντεῦθεν*, *from hence*. [Comp. Erklär. Offenb. p. 553.—V. g.]—*κόσμου τούτου*, *of this world*) On this account Christ did not stay long in this life.—*εἰ ἐκ, if of*) *Of this world* is emphatically put in the beginning of the clause [not *ἡ βασιλεία ἡ ἐμὴ ἦν ἐκ τοῦ κόσμου*, but *ἐκ τ. κόσμ.* is put first]. The *world* defends its kingdoms by force of arms.—*ὑπηρέται, My servants, ministers*) who are not from or of this world.—*ἠγωνίζοντο, would fight*) Each kind of agent acts in its own sphere.—*παραδοθῶ, that I should not be delivered*) Pilate was already contemplating this, ver. 31.—*νῦν, now, as it is*) The particle is adversative, not a particle of time.

37. *Ἐγώ. ἐγώ, I. I*) A powerful Anadiplosis [The repetition of the same word in the end of the preceding and beginning of the following member of a sentence. Append.]—*εἰς τοῦτο, for this*) So twice. The first *εἰς τοῦτο* may be referred to the preceding clause, concerning His being "a King," in order to intimate that He was *born a King*: Matt. ii. 2, "Where is He that is born King of the Jews?" The second may be referred to what follows as to "bearing witness unto the truth." Comp. *οὗτοι, καὶ οὗτοι* in Deut. xxvii. 12, 13, "*These shall stand upon Mount Gerizim to bless—and these upon—Ebal to curse.*"—*γενένημαι, I was born*) Herein His human nativity is signified. Pilate was not capable of comprehending His divine Sonship. Yet it is declared here, notwithstanding, that not the whole origin of Jesus is contained in His human nativity, when there is subjoined, *I came into the world.*—*τῆ ἀληθείᾳ, unto the truth*) The truth, which previously had been told to the people (Jewish), in His passion is preached to princes also, and to the Gentiles. This then is the crowning point of His preaching. All heard and saw the Christ: the truth was offered even to Pilate. The kingdom of the truth is opposed to the kingdom of this world.—*πᾶς, every one*) Jesus appeals from the blindness of Pilate to the capability of comprehension existing on the part of believers.—*ὁ ὢν ἐκ τῆς ἀληθείας, he who is of the truth*) *To be of the truth* precedes: *to hear* follows.—*ἀκούει, heareth*) with pleasure and intelligence. And these are the citizens of the kingdom of Christ.—*τῆς φωνῆς, My voice*) which is true, in its assertion of My kingdom.

38. *τί ἐστιν ἀληθεία; what is truth?*) Pilate thinks that the mention of truth does not square with what He said concerning His kingdom. He knows only to connect the idea of a kingdom with

power, not with truth. But the kingdom of truth is a kingdom of freedom; for the truth makes free (ch. viii. 32, 36). Here Pilate ought to have questioned Him, as an earnest inquirer: but he so questions Him, as to confess that he is not of the truth. The words of Jesus were an enigma to Pilate; and Pilate confesses this. It is at the end of his conversation with Jesus, and not till then, that he asks *τί ἐστίν, what is truth?* Sir. (Ecclesiasticus) xxii. 8, "He that telleth a tale to a fool, speaketh to one in a slumber; when he hath told his tale, he will say, What is the matter?"

39. Ἐν τῇ πάσχα, *at the Passover*) Therefore the Passover was on that day. And on that day the people, who were assembled together, begged the favour of Pilate.

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## CHAPTER XIX.

[1. Τίτε—ἐμαστίγωσε, *Then Pilate—scourged*) The origin of the opinion concerning *the scourging having been repeated*, Korte, in his Itinerary, thinks is to be derived from the *two columns* (pillars), one of which is usually shown at Jerusalem, the other at Rome.—When the Jews were urgent for the crucifixion, which, according to custom, was preceded by scourging, Pilate conceived the plan of scourging Jesus, and, according as circumstances would suggest, either letting Him go (Luke xxiii. 22, "I will therefore chastise Him and let Him go"), or sentencing Him to be crucified. The latter course, by reason of the very violent solicitations of the people, prevailed (was adopted by Pilate), not indeed once for all, or at one and the same time, but by degrees. Owing to this, Luke, xxiii. 24, does not say ἔκρινε, but ἐπέκρινε, *passed sentence according to* (ratified) *the judgment* of the priests and wishes of the people. Pilate yielded to the Jews, and unwillingly delivered up to their will one whom he himself would rather have let go; however, it was after this delivering up of Jesus that the scourging followed, and not till then, along with the mocking that attended it. Then Pilate afresh, moved with a renewed feeling of pity, tried to let Jesus go; and when, for the last time, he had sat on the tribunal (Matt. xxvii. 19, "When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man," etc.), again his attempt

proving abortive, he at last delivered up Jesus by a full and final sentence.—*Harm.*, p. 554, etc.]

2. Οἱ στρατιῶται, *the soldiers*) The delivering up of Jesus by Pilate, was a thing done in successive steps [not all at once]. See *Harm.*

3. ῥαπίσματα, *strokes*) with a reed [not “with their hands,” as *Engl.*: see note, ch. xviii. 22]; Mark xv. 19.

4. Ἴδε ἄγω, *Behold, I bring Him forth*) as though he were not about again to bring Him before them. Pilate wishes to appear to act deliberately.

5. Φορῶν, *wearing*) Pilate did not check the wanton insolence of the soldiers. There was here a rare mixture of jestings and of serious acts.—λέγει, *sait*) viz. Pilate. For it is to Pilate that they answer in the sixth verse.—Ἴδε ὁ ἄνθρωπος, *Behold the man*) So in ver. 14, Behold your King: A gradation, or ascending climax. A similar nominative (exclamatory) occurs in ver. 26, 27, “Woman, behold thy son (ὁ υἱός σου)—Behold thy mother” (ἡ μήτηρ σου).

6. Ὅτε, *when*) Pilate had wished to move their compassion, but he only augments (exasperates) their cruelty.—λέγοντες, σταύρωσον, *saying, Crucify Him*) Matt. xxvii. 22. For they rejected one appeal of Pilate to them after another, with this cry (common party-cry or watch-word), “Crucify Him.” [From the scourging that had taken place, according to the received custom (which made scourging to precede crucifixion), they draw the conclusion of crucifixion.—V. g.]

7. Νόμον, *a law*) A part of which was the commandment concerning the putting to death of blasphemers.—ὀφείλει, *He ought*) They hereby denote His guilt. Nay, but another *ought* (of which they were unconscious) was lurking beneath their words. Heb. ii. 17, “In all things it *behoved* Him (ᾧφείλεν) to be made like unto His brethren,” etc.: [and therefore He *ought* to “destroy, through death, him that had the power of death,” for the sake of His ‘brethren,’ ver. 14.]—Θεοῦ γιόν, *God’s Son*<sup>1</sup>) Pilate had called Him “the man,” ver. 5. The Jews seem to have fastened on this now.

8. Μᾶλλον, *the more, rather*) He did not assent to the Jews as

<sup>1</sup> The margin of both Editions favours this order of the words; but the Germ. Version has “Zu einem Sohn Gottes.” However this very change in the order is subservient to the expressing of emphasis, which, according to the original order of the words in the text, falls on the word Θεοῦ, rather than on γιόν.—E. B. Only inferior authorities have the order Θεοῦ γιόν. *ABabc* Vulg. Origen and *Cypr.* have γιόν Θεοῦ.—E. and T.

to putting Jesus to death, but *rather* feared lest he should sin against the Son of God.

9. Πόθεν, *whence*) Dost thou ask, Pilate? He was of God and from above, as He Himself implies in ver. 11, whilst seeming to give no answer to this question. Comp. ch. xviii. 36, 37, [where He *states* only from whence His kingdom is not, viz. "not of this world;" but not from whence it is, viz. from heaven; but He *implies* this in saying, "I came into the world."]

10. Ἐμοί, *unto me*) This was said with severity.

11. Οὐδέμίαν, *no power at all*) either to crucify or to let go, or any other power.—δέδομένον, *given*) It had been *given* to Pilate to have power.—διὰ τοῦτο, *therefore*) Because thou hast not known (dost not know) Me at all.—ὁ παραδιδούς μέ σοι, *he who hath delivered Me to thee*) This was Caiaphas. Pilate, when he heard mention, however, made of the Son of God, was afraid: Caiaphas, when he had heard from the Lord Himself that He was the Son of God, called Him a blasphemer, and judicially pronounced Him "guilty of death" [Matt. xxvi. 65, 66].

12. [Ἐκραζον, *continued crying out*) They called loud enough to reach the ears of Pilate within, they being in the open air, and he in the judgment-hall; ver. 9, 13.—V. g.]—πᾶς, *every one*) By not adding *for*, they add or impart ἀποτομίαν, *abrupt sternness* and force to their language.—[ἀντιλέγει, *speakech against*) The world frequently attempts to harass the kingdom of Christ under a political pretext.—V. g.]

13. Ἐπὶ τοῦ βήματος, *on the judgment-seat*) The judgment-seat was outside the judgment-hall or pretorium, in the place called Gabbatha.—ἐγγόμενον, *called*) There is not added, "*in Greek*," for John wrote in Greek; comp. ver. 17.—λιθόστρωτον) A tessellated *stone pavement*, formed of various kinds of stones, and so, as it were, made into a painting. [Mosaic-work, inlaid with stones.] See concerning such pavements, Amæn. lit. T. vii., p. 19, *et seqq.*—Γαββαθᾶ, *Gabbatha*) A place elevated and conspicuous.

14. Ἦν δέ, *now it was*) This assigns the reason why both the Jews and Pilate were anxious that the proceeding should be brought to an issue. The Preparation was close at hand. So ἦν, "*it was* a feast," in ch. v. 1. Every Friday or sixth day of the week is called "the Preparation" [Mark xv. 42; Luke xxiii. 54: whence *with the Rabbins*, the whole day which is succeeded by the Sabbath is called *the evening* (of the Sabbath): *Harm.*, p. 557]; and as often soever as the Passover fell on the seventh day, it was "the Prepara-

tion of the Passover." [But in this passage, when the *Passover* fell on the *Friday* (*sixth day*) itself, the *παρασκευή*, or *Preparation*, was not a preparation for the *Passover*, or before the *Passover*, but rather on the *Passover*, a preparation for the *Sabbath* (as Luther rightly renders it). Mark and Luke, in the passages quoted above, carefully guard against our understanding it of the *Preparation for the Passover*; and even John himself, expressly mentions the *παρασκευή*, *Preparation for the Sabbath*, ver. 41, 42 (with which comp. ver. 31). The *Passover* fell at one time on this, at another time on that day of the week; but then, just as in the exodus from Egypt, according to the testimony of the most ancient of the Hebrews, the *Passover* fell upon the beginning of the *Friday* (the *sixth day*, which began on *Thursday evening*), so, as often soever as the *Passover* claimed to itself this day of the week (the *sixth day*), the fact was considered worthy of note. *Christ* is our *Passover*: the first *Passover in Egypt*, and the *Passover of the Passion* of *Christ*, have such a correspondence with one another (in falling on the same day of the week, the *sixth*), as was worthy to be marked by John by means of this very phrase. Comp. Ord. Temp., p. 266 (ed. ii., p. 230).—*Harm.*, p. 557, *et seqq.*—*τρίτη*, *third*) Most copies read *ἕκτη*, the *sixth*, which is unquestionably an error; that it is an error, is acknowledged by that most learned person, Charl. Gottlob Hofmann in his "Introductio Pritiana N. T.," pp. 370, 377. The Evangelists everywhere mention hours of the same kind, and so also John; and in this passage especially, where he is treating of the *παρασκευή*, the Jewish kind of hour must be meant. Now the Jews did not use or apply the name to any other hours than those of which the first was in the early morning, the twelfth in the evening; so John xi. 9, "Are there not twelve hours in the day?" whence the *sixth*, *seventh*, and *tenth* occur, John iv. 6, 52, i. 39. The *third* hour was decidedly the hour in which our Lord was crucified; and afterwards, from the sixth to the ninth hour, darkness prevailed; Mark xv. 25, 33.<sup>1</sup> We ac-

<sup>1</sup> LX and second-rate authorities alone support *τρίτη*. The Chron. Alex. alleges that "the accurate copies contain it, as also the autograph of the Evangelist himself preserved at Ephesus." Nonnus (fifth cent.), Severus of Antioch (sixth cent.), Ammonius of Alexandria (third cent.), and Theophylact (eleventh cent.), support *τρίτη*; the last three say that transcribers confounded the numeral *ς* (or *ἕκτη*) with *γ* (or *τρίτη*). But AB Vulg. and all the Versions have *ἕκτη*, which sets aside the notion of *ἕκτη* coming from transcribers. Besides, the very *difficulty* of the reading, according to Bengel's own canon, proves it is not an interpolation. The *sixth* hour in John is no doubt *six o'clock* in the



knowledge with pious and grateful feelings, O Lord Jesu, the lengthened continuance of the time that Thou didst drink the cup of suffering to the dregs, hanging on the cross!—*καὶ λέγει, and he saith*) Pilate did not say this in derision, and yet at the same time he did not believe; but in every way tried to move the Jews to pity.

15. Ἀπεκρίθησαν, *answered*) And yet they would have gladly set aside Cæsar, if they could. They deny Jesus to such a degree as to deny the Christ altogether: Acts xvii. 7, The Jews in Thessalonica say against Jason, etc., "These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus."

19. Ἐγραψε, *wrote*) not caring what would be likely to please the Jews.—Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων, *Jesus of Nazareth the King of the Jews*) Mark expressed the predicate alone, *the King of the Jews*; Luke also the same, prefixing, *This is* [See my note. Luke xxiii. 38]; Matthew, *This is Jesus the King of the Jews*. John expresses the actual words of Pilate, which without doubt were the same in the three tongues.

20. Πολλοί, *many*) for a testimony to them. [It is not recorded when the inscription was put up, just as in the case of the cross itself, we are not told when it was raised up.—V. γ.]—ὅτι, *because*) For not many comparatively would have gone far to see it.—τῆς) Construe this with ἐγγύς.—σου) Refer this to τῶτος.

21. οἱ ἀρχιερεῖς) So the Syr., Arab., and Anglosax. Versions have it, without adding τῶν Ἰουδαίων, which is read in other copies. Very often οἱ ἀρχιερεῖς are mentioned, and never are they called οἱ ἀρχιερεῖς τῶν Ἰουδαίων: and in this passage transcribers most easily laid hold of τῶν Ἰουδαίων from the subsequent words. If, however, John wrote it so, he has intended thereby to mark the hatred wherewith the chief Priests of the Jews abhorred the King of the Jews.—ἐκεῖνος, *that man*) They now by this time use an appellation of Him, as of one whom they have removed far from them. In ch. xviii. 30 they had said οὗτος, *this man*.

morning. St John begins the day as the Romans did, at midnight; but counted the hours, as the Asiatics about Ephesus, where he was Bishop, did, after the Macedonian method, which came into use there through Alexander's conquests. See Townson's Harm., viii. § 1, 2, 3, where he shows the probability that the hours are so to be understood in ch. i. 39, iv. 6, 7, iv. 52, 53, in opposition to Bengel.—E. and T.

<sup>1</sup> Syr. alone of the oldest authorities omits τῶν Ἰουδαίων. Tisch quotes also Vulg. Amiat. for the omission. But Lachm. gives the Vulg. 'Judæorum.' AB and all the oldest authorities have τῶν Ἰουδαίων.—E. and T.

22. Ὁ γέγραφα, *what I have written*) Pilate's thought was to consult for the honour of his own authority : he really hereby subverted the Divine authority. [In the person of the Procurator (Governor) himself something of a prophetic character was in this instance vouchsafed, as in the case of the High Priest, ch. xi. 51, Caiaphas : "One man should die for the people. This spake he not of himself ; but being High Priest that year, he prophesied," etc.—V. g.]—*γέγραφα, I have written*) Ploce [The same word repeated : first used simply, then to express some attribute.—Append.] The second, *I have written*, is meant to express, I will not write otherwise.

23. Στρατιῶται, *the soldiers*) viz. four.—*καὶ τὸν χιτῶνα, and the tunic* [the inner vest] they took.—*ἄραφος, without seam, not sewed together*) appropriate to the holy body of the Saviour. Weigh well what Fabricius, in the Centifolium, p. 407, has collected concerning the mode of living of the Saviour. Nor did He ever rend His garments in sunder.

24. [Λάχουμεν, *cast lots for it*) A rare event, and yet not unforetold.—V. g.]—*ταῦτα, these things*) which they had spoken of among themselves.

25. Εἰστήκεισαν, *there were standing*) John from modesty does not mention his own mother Salome, who also stood by [Mark xv. 40].—*ἡ ἀδελφὴ, the sister*) No *brother* of Mary is mentioned. She herself was heir of her father, and was therefore transmitting to Jesus the right to the kingdom of David.

26. Τὸν μαθητὴν, *the disciple*) It is probable that Thomas also stood at a distance, ch. xx. 25,<sup>1</sup> and the others.—*λέγει, He saith*) He does not employ a long valediction, being about presently after to see them again.—*ὁ υἱός σου, thy son*) Thus Jesus honoured John by imparting to him as it were His own name ; *Thy son*, saith He, *to whom thou mayest commit thyself*. Jesus even afforded an example of love towards surviving relatives and friends : but when He had discharged (performed) that office of love, He removed from His thoughts His mother, and had to do with His Father alone at the last.

27. Ἡ μήτηρ σου *thy mother*, both by natural and spiritual grade of relationship and of age ; the care of whom do thou take in charge in My stead. This consequence the love of the disciple easily deduced from the brief sentence spoken by Jesus. The sword had already enough "pierced into the soul" of Mary : now a precaution

<sup>1</sup> "Except I shall see in His hands the print of the nails," etc. : implying, by the graphic mode of expression, that he had *seen* Him when the nails were in His body.—E. and T.

is taken that she may not see and hear the most severe trials of all—the darkness, the dereliction of the Son by the Father, the death.—ἐλαβεν, took) Perhaps he had not ventured to do so until he was desired.—εἰς τὰ ἴδια, to his own) viz. home. Great was the faith of Mary to stand by the cross of her Son; great her obedience, to depart before His death. [At least the disciple immediately gave proofs (indications) that he would comply with the wish of Jesus, and subsequently (then next) he took His mother to his own home: whether he did so in that very hour, before the death of the Lord and the piercing of His side (in which case John must have returned to the cross, ver. 35, “He that saw it [the piercing of the side] bare record”); or whether his doing so took place not until afterwards. Therefore the dwelling of John was at Jerusalem, and in that dwelling the mother of Jesus stayed during subsequent times.—V. g.]

28. Μετὰ τοῦτο, after this) after this one event which immediately preceded. [After the parting of the garments, whereby the Scripture which was immediately before quoted by John obtained its fulfilment.—V. g.] [The conjecture is somewhat different, which is exhibited almost in these words in the *Harm.*, p. 569: “The phrase μετὰ τοῦτο seems rather to refer to the whole act of the crucifixion, than the address to His mother and the disciple mentioned in ver. 26, 27, as immediately preceding. For John, having brought Mary to his dwelling, returned to the cross, ver. 35; from which we may gather the inference, that not only was she brought into the house out of the open air before the darkness, but even that immediately after the first word spoken by Jesus on the cross, which was directed to the Father, the second word had regard to His mother, whom He observed beneath His cross.” Let the impartial Reader weigh well in what way best the statements which the Gnomon has, as to the order of these events, can be made to harmonise with those which we have now brought forward, as well from the *Harm. Ex.* as also from the Germ Vers.—E. B.] Τοῦτο differs from ταῦτα, ch. xi. 11. The former is never taken adverbially.—εἰδώς, knowing) Believers also, in the agony of the last conflict, may perceive that the issue (end) is near.—πάντα, all things) for instance, those things which are recorded in ver. 24, even concerning minor matters.—τετέλεσται, ἴνα τελειωθῇ) The verb τελέω applies to events; τελειώω, to Holy Scripture. The verb διψῶ, I thirst, and the verb τετέλεσται, it is finished (‘consummated’), are closely connected. The thirst had been, in the case of the body of Jesus, what the dereliction by the Father

had been in His soul. In His journey on foot He had felt weariness (ch. iv. 6); in His voyage, He had been overpowered by sleep (Mark iv. 38); in the desert previously, He had felt hunger (Matt. iv. 2); and now, in fine, on the cross, the most extreme and burning thirst, after His sweat, His goings back and forward [between Caiaphas, Herod, Pilate, and the people], His speaking, His scourging, and the nails. Amidst all these He had not said, *He is in pain*; for the fact spoke for itself as to His pains, which were foretold in Scripture; but He does speak of His *thirst*, in which all the rest have their confluence and termination, and thereby He asks for a drink. For the Scripture had foretold both the thirst and the drink. Thirst is wont both to be felt most, and to be quenched, only then when one's toil has been completely ended: *ἴνα, that*, may be joined with λέγει, *He saith*.

29. Ὑσσώπων) The *hyssop* in those regions being larger than that of our country, suitably held with its small branches a sponge full of vinegar.—περιθέντες, *putting upon* the hyssop) viz. the sponge.

30. Τετέλεσται, *it is consummated* [finished]) This word was in the heart of Jesus in ver. 28: it is now put forth by word of mouth; [—and it is put forth too *before His death*, which, however, itself was truly the principal head of those things which were *to be consummated*. What is meant is, His toil was accomplished; the prophecies were completed, not even excluding that as to the drink; and so now all things were tending to the one point, that He should deliver up His spirit by death into the hands of the Father. Most truly, therefore, He comprised in one joyous word the things past with those most surely and immediately about to be.—*Harm.*, p. 574.]—κλίνας, *having bowed*) with His mind still present.<sup>1</sup>—παρέδωκε, *He gave or delivered up*) That which is *delivered up*, is permanent [still continues].

31. Ἐν τῇ Σαββάτῳ, *on the Sabbath*) This special reason includes that general reason, of which Deut. xxi. 23 speaks: 'The criminal's "body shall not remain all night upon the tree, but thou shalt in any wise bury him on that day (for he that is hanged is accursed of God), that thy land be not defiled."—γὰρ, *for*) This assigns the reason why the Preparation (παρασκευή) urged them to make haste.—μεγάλῃ, *a great*) inasmuch as the Sabbath and the Feast met together on the same day: add, that the Rest of the Lord in the se-

<sup>1</sup> Retaining His senses to the last, so that His bowing the head was not involuntary, but His deliberate act.—E. and T.

pulchre was an accessory circumstance of its greatness [though this was not perceived by the Jews].—*ἐκείνου*) This is a more appropriate reading than *ἐκείνη*;<sup>1</sup> for the word *σαββάτω* precedes, and *ἐκείνου* is to be referred to it.—*καταγῶσιν*, *might be broken*) Thomas Magister denies that the augment has place here, and reads *κατεάγασιν*, like *τετύφωσιν* [the Middle Perf. Subjunctive], from *κατᾶγα*, viz. in the verb *καταγῆναι*. But even *ἀνεψῆθη* is used in Luke iii. 21, the *ε* remaining beyond the Indicative even in the case of the Aorist.<sup>2</sup> The breaking of the legs was formerly effected by means of a club, as in our days by the wheel.—*ἀρθῶσιν*, *might be taken away*) viz. *the bodies*.

32. *Τοῦ πρώτου, καὶ τοῦ ἄλλου*, *the first, and the other*) Pains often remain even to the converted [as here in the case of the penitent robber]; and an equal amount of outward bodily suffering with the ungodly. "*Ἄλλος*, *the other* (a *different* one), is the expression used, not, *the second*; from which it may be inferred, as it seems, that by *the first* is meant the converted robber, who was more speedily released from his pains than the other.

33. *Τὴν Ἰησοῦν*, *Jesus*) the breaking of whose legs, which they had intended, they had put off for the sake of giving Him more protracted pain.—*ὡς εἶδοι*, *when they saw*) what they had not anticipated. Therefore these soldiers, whilst they were occupied with their own concerns, had not observed the death of Jesus.

34. *Δόγλη*, *with a lance or spear*) which would not [*i.e.* in such a way as that he did not] touch Jesus' bones. Yet the wound was a

<sup>1</sup> Nevertheless the margin of *Ed.* 2 prefers *ἐκείνη*: whilst the *Germ. Version* follows the decision of the Gnomon.—Again, the *Harm. Ev.*, pp. 579, 580, gives the preference to *ἐκείνη*, subjoining moreover this, "John has throughout such readers in his mind as are not Jews, but need instruction on Jewish subjects: ch. ii. 13, iv. 9, v. 1, vi. 4, vii. 2, xi. 55, xix. 40, 42. It is for this reason that he generally marks the 'greatness' of the *Sabbath* as surpassing all other festivals whatever (Deut. xxiii. 3) [This, though given both in Ern. Bengel's *Ed.* of the Gnomon, and in the *Germ. Harmony*, seems to me a mistake for Lev. xxiii. 3.—E. and T.]: although *that day* of the *Sabbath* had in it something peculiar, because it both entered among the days of unleavened bread, and was the first of the seven *Sabbaths* which divided the *Passover* from *Pentecost*, and, on account of the 'handful' or 'sheaf of the first fruits' to be waved before the Lord on the following day (Lev. xxiii. 10), was observed with more than common reverence."—E. B.

<sup>2</sup> *Ἐκείνη* is the reading of *Vulg.* c and the *Elzevir Rec. Text.* But the weight of authorities is for *ἐκείνου*. *ABLab*—E. and T.

<sup>3</sup> So *καταγῶσιν* here is the 2d Aor. Subjunctive, not the Perfect Subj.—E. and T.

large open one, wide enough to hold in it not merely a finger, but the whole hand: ch. xx. 27, Jesus said to Thomas, "Thrust thy *hand* into My side:" and an altogether deadly wound, if it were inflicted on any living person.—*πλευράν, side*) the left side perhaps. Comp. Ps. xci. 7.—*εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ, forthwith there came out blood and water*) That blood came out was strange; that water also came out was still more so; that both came forthwith, at the one time, and yet distinct from one another, was most marvellous of all. From what quarter of the body the blood and water came, from the chest, or from the heart, or from some other part, who will define? The water was pure and real, just as the blood was pure and real: and the water is said to have flowed after the blood, that it might be perceived that the Saviour had wholly poured Himself out. Ps. xxii. 15 (14), "I am poured out like water." The verb *ἐξῆλθεν* may be either translated by the Singular [agreeing with each subject, *αἷμα* and *ὕδωρ*, separately] or by the Plural [the two neuter nouns being taken as a collective Plural, agreeing with the verb Singular]. The asseveration of the Evangelist, who was at the same time a Spectator and a Witness, shows both the truth and the greatness of the miracle and of the mystery. Comp. 1 John v. 6, 8, note, ["This is He that came by water and blood—not by water only, but by water and blood—There are three that bear witness on earth, the Spirit, and the water, and the blood." Not merely did He undertake the office of fulfilling all righteousness, by submitting to *baptism*, Matt. iii. 15, but *consummated* what He undertook by having shed His *blood*, John xix. 30, 34.]

35. 'Ο ἑωρακῶς, *he that saw it*) viz. John, in his character as an apostle.<sup>1</sup>—*μεμαρτύρηκε, hath testified it*) viz. John, in his character as an evangelist. *He saw it*, whilst it was being done: therefore, after that he had quickly taken and received the mother of Jesus into his own house, John had returned to the cross, thereby obtaining the benefit of this remarkable spectacle.—*καὶ, and*) and so, and therefore.—*ἀληθινῆ, true*) irrefragable among all men.—*οἶδεν, and he*) He who saw it, knows that he is speaking the truth.—*οἶδεν, knows*) being sure, even in the Spirit too, not merely in sense.<sup>2</sup>—*λέγει, he saith*, by word of mouth, and in writing. Comp. ch. xxi. 24, "This is the disciple which testifieth of these things, and *wrote* these

<sup>1</sup> Whose peculiar office was to be witness of the death and resurrection of Jesus: Acts i. 21, 22.—E. and T.

<sup>2</sup> By the teaching of the infallible Spirit, as well as by the evidence of sense.—E. and T.

things."—*ἵνα, that*) 'This sets forth the end for which the strong affirmation is made: *ἵνα, that*, depends on *μεμαρτύρησε, hath testified*. —*ὑμεῖς*) *ye*, to whom this book is read: ch. xx. 31, "These are written, that *ye* might believe that Jesus is the Christ," etc.—*πιστεύσατε, ye might believe*) not merely, that these things are true; but that Jesus is the Christ. The correlatives are, *testified and true: knows and believe*. *He knows that he saith true*, and declares that he saith truth, that *ye also may believe*.

36. Ὅστων οὐ συντριβήσεται αὐτοῦ, *not a bone of Him shall be broken*) Instead of αὐτοῦ, some Greek MSS. have ἀπ' αὐτοῦ from the LXX. I know not whether also any versions have this reading. Αὐτοῦ is more in accordance with the subject itself in John; nay more, it accords also with the Hebrew כּ in Moses: the LXX. in Exod. xii. 46, have καὶ ὅστων οὐ συντριβήσεται ἀπ' αὐτοῦ; in Num. ix. 12, καὶ ὅστων οὐ συντριβήσουσιν (Alex. οὐ συντριβήσεται) ἀπ' αὐτοῦ. But also in Ps. xxxiv. (xxxiii.) 20, ἐν ἔξ αὐτῶν (τῶν ὀστέων) οὐ συντριβήσεται, John accords with Moses, in that he employs the singular number ὅστων; he accords with the Psalm, in that he passes over (omits) the particle καὶ, which he would not omit if he were referring to the Mosaic כּ: Comp. ch. vi. 45, καὶ ἔσονται πάντες διδασκοὶ Θεοῦ, where the καὶ is retained in the quotation from the original, Isa. liv. 13; and in that he says οὐ συντριβήσεται. Therefore the Psalm refers back to Moses, John to the Psalm, as also to Moses. The Passover was a type, 1 Cor. v. 7, "Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passover is sacrificed for us;" and that type is fulfilled in the passion of Christ. The bones of Jesus Christ did not undergo breaking or injury; nor did His flesh undergo corruption. The cross was the direst of capital punishments; and yet any other would have been less suitable for the raising again of the body [in its unbroken integrity] presently after.

37. Ὁψονται, εἰς ὃν ἐξέκέντησαν, *they shall look on Him, whom they pierced*) εἰς is construed with ὀψονται. Zech. xii. 10, LXX., καὶ ἐπιβλέψονται πρὸς με, ἀνὸς ὃν κατωργήσαντο. They (the LXX.) read דָּקָדָק (they danced on, insulted) for דָּקָדָק (they pierced), although Lamius denies it. The piercing took place on the cross: the seeing or looking on Him, accompanied either with penitential grief or with terror, shall come to pass in other times. Therefore John quotes this passage for the sake of its allusion to the piercing [not for that to the looking].

38. Μετὰ δὲ ταῦτα, *moreover [but] after these things*) Nothing was

done in tumultuous haste.—*κεκρυμμένως*, *hidden* [‘secretly’]) So the LXX. Ezek. xii. 6, 7, 12, *κεκρυμμένος* (*ἐξελύσῃ*). Neither Joseph, nor Nicodemus, remained a *hidden* disciple: ver. 39.

[39. *Καὶ Νικόδημος*, and *Nicodemus*) Whose faith had already put itself forth into exercise by a kind of confession (ch. vii. 50) six months before this time; but now it is manifested by an altogether distinguished work of love.—*Harm.*, p. 581.]

41. Ἐν τῷ τόπῳ, *in the place*) The cross itself was not in the garden.

## CHAPTER XX.

1. *Εἰς τὸ μνημεῖον*) *unto the sepulchre*.—*τὸν λίθον*, *the stone*) which had been rolled to the mouth of it, according to custom: ch. xi. 38 [Lazarus’ tomb, which was “a cave”].

2. *Καὶ πρὸς*, and *to*) From the preposition being repeated before both, it may be inferred that both disciples were not together. Yet they went forth together, after that one had sought out the other. It is not said that Mary Magdalene brought the tidings also to the mother of Jesus. The latter confined herself to the house.—*ἐφίλει*, *esteemed* [‘*diligebat*’]) In other passages the word used is *ἠγάπα*, *loved*.<sup>1</sup> Comp. note on ch. xxi. 15.—*τὸν Κύριον*, *the Lord*) She retains her exalted estimation of Jesus: ver. 15, “My Lord.”—*οὐκ οἴδαμεν*, *we know not*) She speaks in the name of the other women also, or in that of the disciples, whom she knew to be distressed on the same account. [She perhaps was conjecturing that Joseph had laid the body of Jesus only for a time in his own sepulchre, until he should find another place for it.—V. g.]

3. Ἐξῆλθεν, *went forth*) from the city.

4. *Προέδραμε*, *did run before*) Here there may be sweetly observed the distinguishing characteristics of the two disciples: faith in Peter, and love in John.—*ταχίον*, *more quickly*) Greater speed was appropriate in John, the younger of the two; greater gravity (sedateness) was appropriate in Peter, the elder. Neither, in his movements, has

<sup>1</sup> ‘*Amabat*.’ But Trench reverses the words, making *φιλεῖν* answer to ‘*amare*,’ and *ἀγαπᾶν* to ‘*diligere*.’ The Vulgate mostly supports Trench’s view, giving also at times ‘*osculari*’ for *φιλεῖν*. Here, however, some MSS. of Vulg. have ‘*amabat*,’ others ‘*diligebat*,’ as Beugel gives it.—E. and T.



regard to the other; the regard of both is directed to the thing itself.

5. Οὐ μέντοι εἰσῆλθεν, *he did not however go in*) and on this account did not see the *napkin* (sudarium), etc. He seems to have been kept back through fear.

6. Τὰ ἰδόνια κείμενα, *the linen clothes lying*) κείμενα, *lying*, is put before τὰ ἰδόνια in ver. 5; but τὰ ἰδόνια, *the linen clothes*, is put first in this passage, in antithesis to *the napkin*. The same participle, employed thrice, signifies, that these were not in a confused and hasty manner cast away. The angels without doubt ministered to Him at His resurrection; and one of them laid in order *the linen clothes*, the other the *napkin*. Comp. ver. 12, "One angel at the head (where the *sudarium* had been), the other at the feet." For it is probable that the angels had already been there, although Peter and John had not seen them. Comp. Matt. xxviii. 2, "The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" [which must have been before any disciple came to the tomb].

8. Εἶδεν, καὶ ἐπίστευσεν, *saw, and believed*) *He saw* that the body of Jesus was not there, and *he believed* that it had been removed elsewhere, as Mary Magdalene had said, ver. 2, [not, *he believed in the resurrection of Jesus*]: comp. the following verse, "For as yet they knew not the Scripture, that He must rise again."

10. Ἀπῆλθεν) *went away*; as if nothing more remained now to be done in this business.—πάλιν, *again*) as before. Comp. ch. xvi. 32, "Ye shall be scattered every man to his own;" Matt. xxvi. 56.—πρὸς ἑαυτοῦς, *to their own homes*) ver. 2, "She cometh to Simon Peter," *i.e. to his house*. Comp. "Wolfii Curae" on this passage.—οἱ μαθηταί, *the disciples*) viz. Peter and John, being about to bring the tidings to the rest.

11. Εἰστήκει, *had stood*) with greater perseverance.—πρὸς τῷ) The Dative: ver. 12, "At the (πρὸς τῇ) head—at the (πρὸς τοῖς) feet."—ἔξω, *without*) This denotes her deep feeling of affectionate piety; for usually persons weeping avail themselves of solitude, when they can.

12. Καθεζομένης, *sitting*) as if after having performed some service, and waiting for some one whom they might instruct.

13. Γύναι, *woman*) They address her respectfully, as if she were unknown to them. So ver. 15, γύναι, *woman*; a title of respect, answering to the Κύριε, *Sir* or *Lord*, in her reply. Comp. with this ver. 16, Μαρία, *Mary!*—τί κλαίεις; *why weepest thou?*) She ought rather to have wept, if she had found His dead body. [Her not

finding it was really cause for joy, as implying that He had risen again.]

14. Ἐπιποῦσα ἐστράφη, *having said thus, she turned*) She does not attend to what one might speak, or who might speak it, in the sepulchre. It is Jesus that she is seeking.

15. Ὁ κηπουρός) The article indicates that the garden was a large one, such a one as could not be kept without *a gardener*.—Κυριε, *Sir, Lord*) Since she addresses with this title a gardener) dresser of herbs), she herself seems to have been in an humble position of life.—αὐτόν, *Him*) She supposes that it must be evident at once to the gardener, who it is that she wants.—ἀρῶ, *I will take Him away*) out of the garden. She was ready to seek for a new sepulchre.

16. Λέγει, *saieth*) with His wonted expression of countenance and accent. [A voice which, as we may suppose, poured such a flood of sweetness on her pious soul!—V. g.]—ἐκείνη, *she*) believing at once.

17. Μὴ μου ἄπτου, *touch Me not*) She was wishing to do so in the way of adoration; but Jesus forbids it: For, 1) there was no need to touch Him, since she already believed: 2) there was close at hand, simultaneously with His ascension, the approaching state of a more elevated kind of faith, which required no touching to assure it: 3) the tidings were to be given without delay to the disciples; comp. Luke x. 4, "Salute no man by the way" [the charge to the Seventy to avoid delay, as their business was urgent and Oriental salutations tedious].—ὄπω, *not yet*) By this particle the Lord indicates, that the Ascension was immediately at hand, and that the disciples ought to make haste; for that it is for their sake that He delays, when He might immediately ascend.—γὰρ, *for*) The *Ætiology* [Assigning of a reason.—See Append.]: do not touch Me: *for* thou oughtest to go away quickly to announce the tidings: afterwards thou, and those to whom thou shalt have announced them, shall be able both to see and to touch Me.—δέ, *but*) The antithesis is between, *I have not yet ascended*, and, *I ascend*.—ἀδελφοί μου, *My brethren*) See on Matt. xxv. 40. [At first He called them *disciples*; then *friends*, John xv. 15; and once, speaking of the cross, *little sons* (τεκνία): after the resurrection, *παιδιά*, *little children*, ch. xxi. 5, and *brethren*.] [The words in Matt. xii. 50 rest on another and different principle, "Whosoever shall do the will of My Father in heaven, the same is *My brother*."—V. g.] He calls them *brethren*: for *His* Father is also at the same time *their* Father; and

by the appellation of *Brethren*, He intimates His favourable (propitious) feeling towards them, though by their flight and denial of Him they had become unworthy of all their former position and grade, and He offers to them all the fruit of His resurrection: being presently after about also to renew their *commission* (the *sending* of them forth), nay, more, about to enlarge it: ver. 21.—*ἀναβαίνω*, *I ascend*) This goes still further. He does not say, *I have risen again*; nor, *I will ascend*; but, *I ascend*. This time of the ascension is already regarded as *present*. Luke ix. 51, note “The time that He should be received up.” [Jesus all along from the first looked on to the goal, His assumption into heaven, and regarded the forty days after His resurrection, nay, even the events preceding, as only a kind of *παρασκευή* or Preparation for the one great day of His Ascension]. So the mention of His glorious coming is immediately connected with His ascension. See Acts i. 11, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Wherein once it is said, He *shall come*; afterwards it is always, *He cometh*, in the present. Hence the disciples of themselves were about to infer, that they must make haste, in order that they might see Jesus. He had often spoken of this ascension as close at hand, by employing the word *ὑπάγω*, *I go away*.—*πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν*, to *My Father and your Father, and My God and your God*) Christ called God *His God* thrice; on the cross, Matt. xxvii. 46, “*My God, My God*,” etc.; after His resurrection, in this passage, and in the Apocalypse, ch. ii. 7, note.<sup>1</sup> Ordinarily and elsewhere, He is wont to call God by the title of *His Father*. He joins together both appellations, *for the first time*, in this place: He calls Him *Father*, since He derives His Origination from Him; He calls Him *God* (never, *His Lord*), since He has Him for His End: and thus shows that He has every kind of tie binding Him to the God. Moreover, He freely bestows on His brethren a similar tie of relationship with the Father and God. He does not, however, say *Our*, but “*My Father and your Father*,” etc. We have our relationship to God through Him: He has His in a manner altogether peculiar to Himself and primarily. Here, too, the saying holds good: God is the God (and Father), not of the dead, but

<sup>1</sup> There seems some mistake here. The passage in which Jesus calls the Father *My God*, is ch. iii. 12; not ch. ii. 7, “I will write upon Him the name of *My God*, and the name of the city of *My God*, new Jerusalem, which cometh down out of heaven from *My God*.—E. and T.

of the living; comp. ch. xiv. 19, "Because I live, ye shall live also."

19. [Τῆ μιᾷ τῶν σαββάτων, *on the first day of the week*) It was not the Sabbath, but the day of the Resurrection, Sunday.—V. g.]—διὰ, *on account of*) This assigns the reason why the disciples were met together, and why the doors were shut.—ἦλθεν, *came*) when the disciples were not thinking of Him, much less opening the doors.—Εἰρήνη ὑμῖν, *peace be unto you*) A most appropriate and seasonable salutation, whereby their fear of the guilt which they had incurred by their flight, was removed; and the offence [their stumbling at Him because of the cross] was healed. A usual formula, of extraordinary power. [Thrice the same formula is repeated, ver. 19, 21, 26. The choice and peculiar gifts of the true Passover were, Peace, the mission, the Holy Spirit, remission of sins.—When about to go away, He had left and had given *peace* to them, ch. xiv. 27, "Peace I leave unto you; My peace I give unto you;" ch. xvi. 33, "That in Me ye might have peace." He now imparts *peace* to them.—V. g.]

20. "Ἐδείξεν, *He showed*) forthwith.—ἐχάρησαν, *they were glad*) The style of John has a delicate refinement in it. For their joy was great.—ἴδοντες, *at having seen*) ver. 18.—τὸν Κύριον, *the Lord*) and that too, restored to life.

21. Πάλιν, *again*) They had not yet altogether comprehended the force of His former salutation: therefore it is repeated, and so is enlarged by additional words.—εἰρήνη, *peace*) This constitutes the foundation of the mission of the ministers of the Gospel: 2 Cor. iv. 1, "Seeing we have *this ministry*, as we have received *mercy*, we faint not."—καθὼς, *even as*) Christ is "the Apostle" of the Father, Heb. iii. 1: Peter and the others were apostles of Christ. He does not discuss at large the subject of His resurrection, but takes for granted the evidence for it, and gives further instructions.—ἀπέσταλκε· πέμπω) These two verbs differ: in ἀποστέλλω the will of the Sender, and of Him who is sent, is had respect to; in πέμπω, the will of the Sender, as distinguished from the will of the person sent.—πέμπω, *I send*) Both this, and what goes before and what follows, are parallel to Isa. lxi. 1, "The *Spirit* of the Lord God is upon Me, because the Lord hath *anointed* Me to preach good tidings—He hath *sent* Me," etc.

22. Καὶ) *and* forthwith.—ἐνεφύσησε, *He breathed upon them*) infusing into them a new vigour of life. This was more removed from them, than had he kissed them, and yet it was altogether efficacious. After His resurrection He did not touch mortals, although

He allowed His disciples to handle His person. So Ezek. xxxvii. 9, ἐλθε τὸ πνεῦμα, καὶ ἐμφύσησον εἰς τοὺς νεκροὺς τούτους, καὶ ζήσάτωσαν, "Come thou breath, and breathe upon these dead, and let them live.—καὶ λέγει, and He saith) Even as ye receive the breath (afflatus) from My mouth, saith He, so from My fulness, receive ye the Holy Spirit. [Which no doubt they had had previously : but which they received afterwards in larger measure. The breathing upon them in this place stands *midway* between both bestowals of the Spirit.—V. g.]—πνεῦμα ἅγιον, the Holy Spirit) under Whose guidance ye may discharge the duties of your mission : Acts xiii. 9, "Saul (who also is Paul) filled with the Holy Ghost." This was an earnest of Pentecost.

23. Ἄν τινων) *if of certain persons* ["Whosoever"].—ἀφεῖτε κρατῆτε, *ye remit—ye retain*) See note on Matt. xvi. 19, "The binding and loosing," and "the keys," are given to Peter alone. [Comp. Matt. xviii. 18, 'Loose,' and 'bind,' where *subsequently*, after the transfiguration, (1) the *binding* and (2) *loosing* are given also to the disciples in common; the loosing to be exercised chiefly by prayer in the name of Christ (John xx). Now, after the resurrection, the order is reversed since the gate of salvation is opened, and the power is given (1) to remit, (2) to retain. See Hos. xiii. 12].—ἀφίενται—κεκράτηται, *are remitted—have been retained*) The former is present : the latter, preterite [a distinction lost in the Engl. Vers.] The world is under sin ; comp. ch. iii. 18, 36, "He that believeth not is condemned already : " "The wrath of God abideth on him ; " xv. 6. "If a man abide not in Me, he is cast forth—and withered [viz. already, ἐβλήθη, ἐξηράνη ; not merely, he shall be]. No prophet of the Old Testament ever received so comprehensive a power as the apostles received in this place. [These latter, on account of their profound power of searching into minds, and on account of the extraordinary measure of that power imparted to them,—there being added besides manifest miracles, and these such miracles as strike the senses,—were able in a manner altogether peculiar to themselves either to *remit* or to *retain*. Nor, however, is power of this kind not applicable to (nor does it not belong to) *all*, who are endued with the Holy Spirit, whether they discharge the public duty of the ministry of the word, or do not. Nay, but the word of the Gospel can be available for the remission of sins to those who yield themselves up to the influence of the Holy Spirit, even though it be not applied by the mediation of ministers : Mark xvi. 16, "He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned : "

and Luke xxiv. 47, "That *repentance and remission of sins* should be *preached* in His name," are parallel to this passage.<sup>1</sup>—V. g.]

24. Ὁ λεγόμενος, *who is called*) A formula of explaining or translating, similar to that in ver. 16, *which is to say*. Among the Greeks Thomas was better known by his Greek name [Δίδυμος, *a twin*, answering to the Heb. *Thomas*].—οὐκ ἦν μετ' αὐτῶν, *had not been with them*) because perhaps he had his dwelling at a greater distance, and had been late in hearing of the resurrection. Afterwards however he became partaker of the gift which is mentioned, ver. 21–23. For neither time, nor place, excludes the Spirit's operation. Num. xi. 29 [Eldad and Medad in the camp, "the Spirit rested upon them, but they went not out unto the tabernacle," where the rest of the seventy elders received the Spirit.]

25. Ἐλεγον, *the other disciples said*) He seems to have come a little while after.—εἰωράκαμεν, *we have seen*) Without doubt they spake to him also concerning the marks in the Lord's hands and side.—εἰάν μὴ, *unless*) Professed and avowed unbelief. He demands that he should both see and touch; that he must have the evidence of the two distinct senses; [He refuses to be inferior at least to the other disciples (*i.e.* he requires to have at least as much evidence given him as was given to them) ver. 20, "He showed unto them *His hands* and *His side*."—V. g.]; and he does not say, If I shall see, I will believe, but only, "Unless I shall see, I will not believe." Nor does he think that he shall see, even though the others say that they have seen. Without doubt he seemed to himself to be entertaining and expressing sentiments altogether judicious: but unbelief, whilst it attributes defect in judgment to others, often itself cherishes and betrays hardness of heart, and in that hardness slowness of belief. Mark xvi. 14, "He upbraided them with their *unbelief* and *hardness of heart*, because they believed not them that had seen Him after He was risen;" Luke xxiv. 25, "O *fools* and *slow of heart* to believe all that the prophets have spoken."—ἐν ταῖς χερσὶν αὐτοῦ, *in His hands*) He uses the words of the disciples. Comp. ver. 20.

26. Μετὰ ἡμέρας ὀκτώ, *after eight days*) the first day of the week again (Sunday). There had been therefore no appearance vouchsafed during the intervening days. [But for how many periods of

<sup>1</sup> Which therefore is not to be interpreted of sacerdotal absolution and penance.—E. and T

eight days, not to say periods of eight years, hast thou cherished unbelief?—V. g.]—*τῶν θυρῶν κεκλεισμένων*, *the doors having been shut*) Not yet had they altogether ceased to fear.—*εἰρήνης*, *peace*) a third time: ver. 19, 21.

27. *τῷ Θωμᾷ*, *to Thomas*) He had previously believed: on this account he is not even now cast away.—*φέρε*, *reach*) apply to.—*τὴν δάκτυλόν σου*, *thy finger*) 'Thomas' own words are retorted upon him: how must he have been astonished, we may suppose, at the omniscience and goodness of the Saviour! If a Pharisee had spoken thus, *unless I shall see*, etc., he would have obtained nothing; but to a disciple that has been formerly approved of, there is nothing that is not given.—*ᾧδε*, *hither*) The Demonstrative.—*ἴδῃ*) touch and see. Thomas had said, *ἐὰν μὴ ἴδω*, *unless I shall see*.—*πιστῶς*, *believing*) He had said, *I will not believe*.

28. *αὐτῷ*, *unto Him*) Therefore it was Jesus whom he called *Lord and God*, and that too, *his Lord and his God*: which is in consonance with the language which is recorded in ver. 17: nor do these words form a mere exclamation. The disciples had said, *τὸν Κύριον*, *the Lord*, ver. 25: now Thomas, being recalled to faith, not merely acknowledges Jesus to be Lord, as previously he had himself acknowledged, and that He was risen again, as his fellow-disciples were affirming; but even confesses His Godhead in a higher sense than any one had yet confessed. Moreover, the language is abrupt through the suddenness of the feeling excited in him, in this sense, "My Lord and my God," I believe and acknowledge that Thou art my Lord and my God: and the absolute appellation has the force of an enunciation. A similar Vocative occurs twice in ver. 16, also in Hosea ii. 23, "I will say, thou, my people, and they shall say, Thou, my God." Artemonius in Part i. ch. 24, with which comp. the pref. p. 20 and p. d. 2, brings forward a new explanation, whereby Thomas is made to call Jesus *Lord*, and the Father who exists in Him inseparably, *God*: but in that case Thomas would not have addressed both titles unto *Him* (*αὐτῷ*); but would have been addressing the one to Jesus, the other to the Father, by a sudden apostrophe, [When the language is suddenly turned to another person present or absent, differently from what was the intention of the speaker at the beginning. Append.] which by no means accords with the admiring astonishment of Thomas. If this had been the intention of Thomas, John would not have added, *αὐτῷ*, *unto Him*. Thomas had not before expressly rejected faith in God the Father, but he had, in the case of Christ:

therefore now it is not in the Father that he declares expressly his believing again, but in Christ. [This confession moreover is approved of in the following verse.—V. g.]

29. Ἐώραξας) *thou hast seen* and hast touched Me.—πιστεύουρας, *thou hast believed*) Thou dost exercise faith.—μακάριοι, *blessed*) The blessedness of Thomas is not denied, but the rare and richly-favoured lot of those is specially declared, who believe without seeing. For even in the case of the rest of the apostles, it was when they had seen, and not until then that they believed. [There is hardly a doubt but that the apostles accounted the general multitude of believers who had not seen Jesus, as standing higher in that respect than themselves.—V. g.]

30. Πολλά, *many things*) Ch. ii. 23, iii. 2, vi. 2, vii. 31, “When Christ cometh, will He do *more* miracles *than these*, which this man doeth?”—ἐποίησεν, *did*) before His passion, and after His resurrection: for there is added, *in the presence of His disciples*. The disciples saw His signs (miracles) more than others did, before His passion; [in such a way, however, as that (though not seeing *all*) any one of the disciples was spectator of *almost* all the signs, and therefore a legitimate witness.—V. g.]: they alone saw them after the resurrection: Both are treated of in this Gospel; but those last mentioned are especially referred to in this summary [Symperasma. See Append.] which appropriately, immediately after the mention of Thomas’ faith, recommends faith to all, as the scope of the book.—τούτου, *this*) book of John. Add, in the books also of the other Evangelists.

31. Ἴνα, *that*) The scope of the Gospel. These signs, which have been written, when we join to them those also which Matthew, Mark, and Luke, have written, demonstrate, indeed abundantly, the glory of Christ. Look at the synopsis of the miracles which exhibit the omniscience and omnipotence of Jesus Christ in the *Harmony of the Gospels*, p. 381, 383 (ed. ii., p. 605, 609). [I propose to give here, as I have done heretofore, the following twofold synopsis, for the sake of some readers. I reserve the proofs of His omniscience to ch. xxi. 17. He gave proofs of His omnipotence when He converted the water into wine, John ii. 6, etc.: Purified the temple, ch. ii. 13, etc.; Mark xi. 15, etc.: Removed fever, ch. iv. 47, with which comp. ver. 52; Matt. viii. 14, 15: Cleansed the leper (Matt. viii. 2, 3), nay, even ten lepers at the same time, Luke xvii. 12, etc.: Healed those sick of the palsy, Matt. viii. 5, etc., ix. 2, etc.: Restrained and cast out demons, Mark i. 23, 24:



Matt. viii. 28, 29, ix. 32, 33, xii. 22, xv. 22, etc.; Mark ix. 17, etc.; Luke xi. 14: Applied His healing power to diseases of years' continuance, xii. 18, 38; Matt. ix. 20, etc.; Luke xiii. 11, etc.; John v. 5, etc.: Bestowed sight on the blind (Matt. ix. 27, 28; Mark viii. 22, 23; Matt. xx. 30, 31), nay, even on one born blind (John ix. 1, etc.): Restored the withered hand, Matt. xii. 10, 11: Commanded the wind and sea (Matt. viii. 26; Mark vi. 51), also the fishes, Luke v. 4, 5; Matt. xvii. 27; John xxi. 6: Fed abundantly at one time five, at another time four, thousand with a few loaves, Matt. xiv. 18-21, xv. 34-38: Raised the dead, Matt. ix. 18, etc.; Luke vii. 11, etc.; John xi. 1, etc.: Gave to the disciples also power to perform miracles, Matt. x. 1, xiv. 28, 29; Luke x. 9, 17, 19; Mark xvi. 20. To these are to be added, the cursing of the fig-tree, Matt. xxi. 18: The efficacy of His word, *I am He—let these go their way* (His enemies *fell to the ground*, ver. 6), John xviii. 4, etc.: The healing of Malchus, Luke xxii. 51: The miraculous feast, John xxi. 9. Very often *crowds* of sick persons were healed, Matt. iv. 23; Luke v. 17; Matt. ix. 35, xii. 15; Mark vi. 5: Matt. xiv. 14; Mark vi. 54, etc.; Matt. xv. 30. xix. 2, xxi. 14: demoniacs especially, Matt. iv. 24, 25, viii. 16; Mark i. 39, Luke vii. 21, viii. 2. In general, even at once, immediately after the commencement of His ministry, *many* miracles are recorded, John ii. 23. In the person of the Saviour *Himself* altogether, remarkable ones occur: His fasting, Matt. iv. 2: His going forth out of the hands of His enemies, Luke iv. 29, 30; John viii. 59: His walking on the sea, Matt. xiv. 25: His transfiguration on the mountain, Matt. xvii. 1, etc.: His death, resurrection, appearances, ascension, Matt. xxvii.; Mark xv.; Luke xxiii.; John xix., with the following chapters. Therefore *Jesus is the Christ, the Son of God.*—*Harm.*, l. c.]

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## CHAPTER XXI.

1. Μετὰ ταῦτα, *after these things*) More than eight days, as it seems, having intervened, for they had now no longer an expectation of another manifestation: ver. 4. John proves by an example that it was in his power to have recorded more miracles than what were written: ch. xx. 30. [This chapter is a kind of appendix to

the book.—V. g.]—ἐφάνησεν ἑαυτὸν, *He manifested Himself*) This conveys to the reader a more striking idea than ἐφάνη, *He appeared*, would.—ἐπὶ τῆς θαλάσσης, *at the sea*) In such a way, however, as that He did not Himself enter the sea, after the resurrection : comp. Rev. xxi. 1, “A new earth,—and there was *no more sea*.”

2. Ὁμοῦ, *together*) in the one place, in the house, seven in all.—Θωμᾶς, *Thomas*) who was now the less absent than formerly (ch. xx. 24), and was the more confirmed and to be confirmed.—Ναθαναήλ, *Nathanael*) ch. i. 46, note. His name here occurring in the midst of names of apostles, makes it likely he was the same as Bartholomew.—οἱ τοῦ Ζεβεδαίου, *the sons of Zebedee*) John therefore wrote this book; for had any one else written it, he would have named John with his brother, immediately after Peter. Also he takes it for granted as a thing known from the other Evangelists, who were the sons of Zebedee, as well as who was Zebedee.—ἐκ τῶν μαθητῶν, *of the disciples*) apostles or others.

3. Ὑπάγω ἀλιεῖν, *I go a fishing*) Constrained by necessity, not for the sake of gain : ver. 5, “Children, have ye any meat?” ‘No.’ A remarkable example of αὐτουργία, *labouring with one’s own hands*, without sacrificing the apostolical dignity.—καὶ ἡμεῖς, *we also*) They were now by this time not so much afraid.—εἰς τὸ πλοῖον, *into a ship*) which is called in ver. 8 *a little ship*.

4. Πρωΐας, *the morning*) when they had been toiling for a considerable length of time.

5. Παιδία, *Children, Little sons*) A name of age [*i.e.* such as would be used by an aged person]. He addresses them as though He were one unknown, lovingly, from an elevation above them, as being the *eternal* Wisdom.<sup>1</sup>—προσφάγιον, *meat*) as for instance a fish.—οὐ, *no*) Human art is not always consistent with itself [cannot always produce the same results] : but ver. 6, the Divine blessing always is [always can].

6. Δεξιὰ, *the right side*) A most precise and unerring command. The power of the Lord collected together the fishes thither.—ἐλκύσαι) [to draw] The verb σύρειν, ver. 8 [to drag], implies the employment of greater force.

7. Λέγει, *saith*) A quiet life more quickly observes Divine things, than an active life : and yet this latter furnishes an opportunity of doing so, and does not fail to produce fruit in the case of saints.—

<sup>1</sup> Aeterna, referring to the previous “ætatis.” He had used a name applied by *age* to youth, being indeed Himself the Wisdom, who has existed through *all ages*.—E. and T.

ἐπειδὴ τῆς) Suidas explains ἐπειδὴ τῆς as τὸ ἐσώτατον ἱμάτιον, *the inmost garment*. But the LXX. render by the word ἐπειδὴ τῆς, ἕγυς (the long upper garment worn by persons of rank).—διεζώσατο, *girt on himself*) Peter [did so, because he] revered the presence of the Lord, whereas he had been previously engaged with his fellow-disciples in a more familiar manner.—γυμνός) He had stript off (whilst fishing with his fellow-disciples) τὸν ἐπειδὴ τῆς.<sup>1</sup>—ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν, *he cast himself into the sea*) being likely to reach the Lord sooner by swimming than by ship. Comp. Matt. xiv. 28, “Peter said, Lord, if it be Thou, bid me come unto Thee *on the water*.”<sup>2</sup> The love of Jesus draws one through fires and waves.

8. γὰρ, *for*) These latter also (as well as Peter) were able to come quickly.—τὸ δίχτυον, *the net*) which had been left by Peter.

9. Βλέπουσιν, *they see*) unexpectedly. A miracle.—ὀψάριον, *a small fish*) a single one.—ἄρτον, *a loaf*) a single one: ver. 13, “Jesus taketh *the loaf*” [Engl. vers., ‘bread,’ loses the force of the article]. Jesus entertained His disciples at a feast: and with food, which would have been only enough for one guest, He fed them all.

10. Ἐνέγκατε, *bring*) Thus the disciples were able to perceive, that that fish was as real as the rest of the fishes.—ἀπὸ, *of*) The remainder of the plentiful supply, they were allowed to keep.—ἐπιάσατε, *ye have caught*) It was by the Lord’s gift that they had caught them: and yet He kindly says, that they had caught them.—νῦν, *now*) Demonstratively, in order that they might attend. In antithesis to, “*that night they caught nothing*,” ver. 3.

11. Ἰχθύων μεγάλων, *of great fishes*) which just now the great Lord had called, *little fishes*, ver. 10. It was thus (by fishing) that they had their livelihood (whilst in Galilee) up to the time of their journey into Judea.—ἑκατὸν πενήκοντα τριῶν, *a hundred and fifty-three*) It is wonderful that the actual number should be thus expressed in this passage, as contrasted with Luke v. 6 (the ratio of which number might have affected the disciples more than than

<sup>1</sup> Wahl *Clav. New Testament* makes it *the upper tunic*, somewhat approaching to the pallium or toga, and put on between the shirt and the outer garments, and therefore different from the shirt or chemise, χιτῶνισκος or ὑπόδυτης. Th. ἐπι and ἐνδύω.—E. and T.

<sup>2</sup> Archbishop Whately, in a MS. note kindly furnished to me, observes, that “εἰς, with the Accusative, probably means *on, upon*, not *into*. Had Peter been going to wade or swim, he would not have girt on his coat, but rather thrown it off (unless, as Beng. suggests, from reverence to the Lord). He received, probably, an intimation, that he should *now* perform the miracle in which his faith had formerly failed”—viz. *walking on the water*.—E. and T.

now), although the completely round number one hundred and fifty was so near, to which ὤς might have been also added for accuracy, as in ver. 8, "*about* two hundred cubits." The number cliii., is memorable. Jerome, on Ezek. xlvii. [9, 10, "There shall be a *very great multitude* of fish—their fish shall be *according to their kinds*"], "They who have written of the natures and peculiar qualities of animals, who have learned ἀλλευστικά, as well in the Latin as in the Greek language, of whom Oppian, a Cicilian, is the most learned poet, assert that there are one hundred and fifty-three kinds of fishes, all of which were taken by the apostles, and not one remained uncaptured; whilst both the noble and base-born, the rich and poor, and every class of men, are being drawn out of the sea of the world to salvation." Comp. Matt. xiii. 47, "The kingdom of heaven is like unto a net that was cast into the sea, and gathered *of every kind*."—ὡς ἐσχίσθη, *was not broken*) A new miraculous circumstance.

12. Δεῦτε, *come*) The Lord receives His disciples at the banquet. In ver. 9 there is mentioned the preparation for dinner (or rather *luncheon*, or *breakfast*, ἄριστον, *the early meal*).—ἀριστήσατε, *breakfast or dine*) viz. ye. Jesus had no necessity to eat. From the mention of *breakfast* or *luncheon* (the morning meal), with which comp. ver. 4, "the morning," it is evident the *manifestation* (ver. 1) of Him lasted many hours.—οὐδεὶς, *none*) Implying the great solemnity of this feast.—εἰδότες, *knowing*) Syllepsis.<sup>1</sup>

14. Τρίτον, *the third time*) He is speaking of the more solemn appearances, viz. those here recorded, which were vouchsafed to the *disciples* conjointly. [In fact, already in ch. xx. 14, 19, 26, John had recorded *three* appearances of the Saviour, if that which was vouchsafed to *Mary Magdalene* be taken into account. But in this ch. xxi., when he thought it advisable to subjoin some particulars concerning Peter and John by way of an Appendix, he adds one appearance also, in order that of those appearances which were vouchsafed to a *number of the apostles together*, there might be *three* in all on record in this Gospel.—*Harm.*, p. 609.] Thomas also was present on two of these occasions.

15. Ὅτε, *when*) During their eating there had been more than usual silence. Silence at the beginning of a feast is not only the part of politeness, but even of modesty and self-control.—ὁ Ἰησοῦς) The *Byz.* and *Lat.* formerly omitted these words, as is evident from

<sup>1</sup> The *sense* being regarded in the construction more than the words. The participle plural agreeing with μαθηταὶ understood, taken out of οὐδεὶς μαθητῶν.—E. and T.

*Augustine.* Nor were they in the cod. *Reutlingensis* “manu primâ.”<sup>1</sup> — ἀγαπᾷς με, *lovest* [*amas*] *thou Me*?) Thrice the Lord asks a question: *Lovest thou Me more than these? Lovest thou Me?* φιλεῖς [diligis?], *dost thou esteem Me?* Thrice Peter answers, *I do esteem Thee.* Ἀγαπᾷν, *amare*, is the part of relationship and affection: φιλεῖν, *diligere*, is the act of the judgment. Others make this distinction, that ἀγαπᾷν is simply to love; φιλεῖν, to love in such a way as that we should evince our love by kissing one: and this is the distinction which Eustathius upholds; but Peter, to the question of the Lord ἀγαπᾷς με, does not seem to have been likely to answer ἐμφατικώτερον, more emphatically, than was the expression in the question, φιλεῖ. Where the difference is not expressed, the one is included in the signification of the other.<sup>2</sup> Jesus, now that Peter’s *faith* was established, questions him about his *love*: and this is the distinguishing characteristic of the *Shepherd*. On this condition of love depend the things which are mentioned in ver. 15, etc., and ver. 18, 19.—πλεον τοῦτων) *more than these*, viz. thy fellow-disciples. So ὁὗτος, *this man*, occurs in ver. 21. Previously Peter had said that he would show *more fidelity than these* (his fellow-disciples): Matt. xxvi. 33, “Though all<sup>3</sup> shall be offended because of Thee, yet will I never be offended:” but now he simply says, *I love Thee*: he does not add, *more than these*. Yet he had lately shown himself most eagerly desirous of the Lord, in ver. 7 [“He cast himself into the sea,” to reach Him the sooner].—ὃ ὄδᾳς, *Thou knowest*) Peter had given a proof of the contrary by his late denial of Jesus: now, instead of argument, he makes his appeal to the knowledge and omniscience of Jesus.—βίβρι, *feed*) The words, *more than these*, serve to indicate that Peter is here restored to his place, which he had lost by his denial of Jesus; and at the same time that a something is assigned to him peculiarly, as compared with the other disciples, but nothing from which the others are to be excluded: for in truth they also loved Jesus, ch. xvi. 27. Let the Pope, in the name of truth, cease, under the pre-

<sup>1</sup> But ABDabc and best MSS. of Vulg. support the words.—E. and T.

<sup>2</sup> The Vulg. differs from Bengel, and rightly gives the reverse explanation to ἀγαπᾷς and φιλεῖς respectively; “diligis, diligis,” twice, to represent the twice repeated ἀγαπᾷς, the love of choice and judgment, *esteem*; and “amo, amo,” to represent φιλεῖς, the *love of affection* and impulse. The word ἀγαπᾷς sounds too cold to the ear of Peter, who was now burning with love. He therefore substitutes in his answer the word of *affection*, φιλεῖ. At the third time Peter has gained his point: for the Lord now, instead of ἀγαπᾷς, gratifies Peter by using φιλεῖς. See Trench, Syn. New Testament.—E. and T.

<sup>3</sup> Viz. of the disciples; not “all men,” as Engl. Vers.—E. and T.

text of the succession to Peter, to claim violently this privilege to himself, and himself alone, seeing that he is one who does not either love or feed the sheep, but on the contrary feeds upon them. Rome can no more claim Peter as her own, than Jerusalem or Antioch, or any other place where Peter acted as an apostle: nay, Rome, as being the capital of the *Gentiles*, can least of all claim him. For Peter was one of the apostles of the *circumcision*. There is one feature peculiar to Rome, that the blood of the apostles, including even Peter, is to be 'found' in her: Rev. xviii. 20, 24.—τὰ ἀρνία μου, *My lambs*) Jesus is the Lord of the sheep and of the lambs. He loves His flock, and commits it to him that loves Him.

16. ποιμαίνε, *feed*) This verb Peter has repeated in his first Epistle, ch. v. 2.—πρόβατα, *sheep*) The Latin Vulg. has, in the second answer, 'agnos':<sup>1</sup> although it comes to the same thing, as we shall presently see. By far the most frequent form in which this saying was quoted, was, *Feed My sheep*. Therefore more modern transcribers have introduced into John the formula which Ancient writers employed; and John seems to have written ἀρνία in this second place. [A different judgment is passed upon this reading in the margin of both Ed. and in Vers. Germ., wherein the word ἀρνία is approved of only in the first place, ver. 15: however, the subject itself, exhibiting as it does *three periods*, equally favours each of the two views.—E. B.]; (and the more recent Greeks seem to have laid hold of πρόβατα); so that thus there are three distinct sentences in ver. 15, 16, 17, βόσκει τὰ ἀρνία μου ποιμαίνε τὰ ἀρνία μου βόσκει τὰ πρόβατά μου. In these three sentences the flock that is committed to Peter is distributed into three ages; and the flock of the first age comes under the appellation, *lambs*; that of the third age, under the appellation, *sheep* (which, however, are never without *lambs* growing up to maturity); therefore the flock of the second age fall under the appellation of *sheep* still somewhat tender, or of *lambs* already become somewhat hardy. The distinction between the *nouns*, which the Greek language hardly admitted of, is compensated for by the distinction of the verbs, βόσκει and ποιμαίνε: βόσκειν is a part of ποιμαίνειν. And, though the Hebrew language did not admit of these distinctions in the words, it does not follow that John could not have expressed the sense of our Lord by the convenient propriety of distinctions which the Greek words afforded. It is with this meaning that the Syr.

<sup>1</sup> *δ* has 'ovículas.' But ABacd support πρόβατα.—E. and T.

Version puts, in ver. 15, 16, 17, after the verb, *Feed*, three different nouns, to which *lambs*, *little sheep* ('*oviculæ*'), *sheep*, correspond. And similarly Ambrosius writes on Luke xxiv., "In fine, in the third instance *Peter* is desired to feed, not the *lambs*, as in the first instance, nor the *little sheep* (*oviculas*), as in the second instance, but the *sheep*; *i.e.* that having become more perfect himself, he should govern the more perfect." Maximus says, in his discourse concerning SS. Peter and Paul, that *the little sheep* were commended to Peter, as also the *sheep*. Neither of these writers, indeed, reads in ver. 16, *προβάτια*, as Bellarmine contends in his B. I concerning the Roman Pontiff, ch. xvi., whilst seeking to find marvellous classes of sheep, subject to the Pope: but at all events those ancient writers acknowledged the gradation in the three sentences, which most delightfully accords with 1 John ii. 13, 14, "Fathers— young men—little children." Between this discourse and the death of Peter there elapsed thirty-six years: and this discourse itself divides that space of time into almost three equal periods. During the first, Peter fed the tender age of the Christian Church, or in other words *the lambs*; the appellation of which is in consonance with that appellation which is found in Acts, *viz. disciples*, to which afterwards the appellation, *brethren*, succeeded. See on Matt. x. 1, 2. [The *Apostles* were often called *disciples* before Pentecost; after it never, but *apostles*. In Acts, those who either *had learned* with, or *were learning* from the apostles, were called *disciples*. After Acts vi. 1, xxi. 16, the term *disciples* does not occur in the New Testament, but they are called *brethren*, *Christians*, *believers*, *saints*, etc.] In the second period, he brought to him, ruled, and gathered together, the sheep. In the third, he fed the Church collected out of Jews and Gentiles up to the time of his martyrdom.

17. Τὸ τρίτον, *the third time*) Comp. ch. xiii. 38. The decisive number.—ἐλυπήθη, *was grieved*) In feeling so, his distress was with good reason.—καὶ εἶπεν, *and he said unto Him*) At this point, as it were wearied out, he pours out his whole self [in a one final appeal to His omniscience].—[Κύριε, σὺ πάντα οἶδας, *Lord, Thou knowest all things*) Peter in truth had most largely had proof of the OMNISCIENCE of the Lord Jesus, along with the rest of the disciples. Let us first collect the testimonies of it which occur in the Gospel of John. Jesus knew who Simon was, ch. i. 42: The mind and action of Nathanael, ver. 47, 48: What is in every man, ch. ii. 25: The deeds of the woman of Samaria, ch. iv. 29: What He Himself was about to do, ch. vi. 6: The treachery of Judas and of

others, ch. vi. 64, 70 : The death of Lazarus, ch. xi. 11 : That His hour had come, ch. xiii. 1 : The treachery of Judas, ver. 8 : The denial of Peter, ver. 38 : The disciples' desire to question Him, ch. xvi. 19 : And all things, ver. 30 : The several things which should come upon Him, ch. xviii. 4 : And their consummation, ch. xix. 28. Furthermore He knew, according to the report of *the rest of the Evangelists*, the thoughts of men, Mark ii. 6, 8 ; Luke vi. 8, vii. 47 (with which comp. ver. 39) ; Matt. xii. 25, xvi. 8 ; Luke ix. 47, xi. 17. Also what was the raiment of Solomon, Matt. vi. 29 : What Sodom, Tyre, and Sidon would have done had they seen the works of Christ, ch. xi. 21, 23. He predicted His Passion, Matt. xvi. 21 ; Mark viii. 31 ; Luke ix. 22, etc. : The destruction of Jerusalem, Luke xix. 43 ; Matt. xxiii. 35, etc., xxiv. 2, etc ; Luke xxiii. 28, etc. : The circumstances which were about to accompany His entrance into the city and the Passover feast, Mark xi. 2, etc., xiv. 13, 15, 27 : And very many other things of that kind.—*Harm.*, p. 609, 610.]

18. Ἀμὴν, ἀμὴν, *verily, verily*) Even after the Resurrection the Lord employed this most weighty formula.—νεώτερος, *a comparatively young man*) The comparative comprises the years of Peter, even as far as to the threshold of old age.—ἐζώνυες σεαυτὸν, *thou didst gird thyself*) as in ver. 7.—περιπατεῖς, and *didst walk about*) as in ver. 3, “*I go a fishing*.”—ὅπου ἠθέληες, *whither thou wouldst*) So he had done in ver. 7.—γηράσῃς, *thou shalt be old*) Hereby it is indicated, that Peter would reach old age, 1 Pet. v. 1, “*I who am also an elder* ;” but not a great old age.—ἐκτενέῃς, *thou shalt stretch forth*) after the manner of those crucified, thine hands, so as that they may be made fast to the transverse beam of the cross.—ὅε ζώσει, *shall gird thee*) with a cord.—ἴσσει, *shall carry thee*) to the stock of the cross, so as that thou mayest be fastened to it with thy whole body. They used to be bound to the cross, whilst the nails were fastened in. In antithesis to, *thou didst walk about*.—ὅπου, *whither*) namely, to the place where the cross is to be fastened into the ground. This passage must be so explained as not to apply to every kind of punishment [but to crucifixion only].—ὃὐ θέλεις, *thou wouldst not*) according to the prompting of nature [as contrasted with *grace*].

19. Σημαίνων, *signifying*) Such predictions are sometimes vouchsafed to those who excel in love and faithfulness.—πόσω, *by what kind of death*) John wrote his gospel before the death of Peter : and the event, in a few years after, corresponded to the prediction of the



Lord recorded by John. Comp. ch. xii. 33 [referring to His own death].—δοξάζει, *he was about to glorify*) It is chiefly by suffering, not merely by doing, that the saints glorify God.—λέγει, *He saith*) forthwith.—ἀπολ. οὐδέτι μοι, *follow Me*) apart, by thyself: so as to hear what I have to do with thee alone; as also, that thou mayest undergo the suffering of the cross, ver. 18, 22, ch. xiii. 36. [This saying of the Lord, throughout the whole career of Peter's life, secured his alacrity in following Christ.—V. g.] This *following* implied not so much the similarity of Peter's death by the cross to that of Christ, which had already been intimated, as the fact of the death of Peter being separated from that of the Lord by a not exceedingly long interval, when compared with the lengthened stay of John. For there follows, *What is that to thee?* He had first of all said to the disciples, *Follow Me* (ch. i. 43). The continuation of the beginning crowns the completion of Christianity.<sup>1</sup> This especially was the mind of Ignatius, *to follow so as to attain to Christ.*

20. Ἐπιστραφεὶς, *turning about*) He had therefore begun to *follow*. No prediction is given to James, who was about to die before Peter and John; from which very fact he might have inferred his speedy consummation.—ὁς καί, *who also*) As before, at the last supper, so now also he was seeking the same place, and was leaning on Jesus' breast almost with more familiarity than Peter liked.—ἀνετίθει ἐπὶ τὸ στήθος, *had leaned on the breast*) An abbreviated phrase for, *He had lain* in the bosom of Jesus, and then in this position had turned *towards* His breast, ch. xiii. 23, 25.—ἐν τῷ δεῖπνῳ, *at the supper*) that memorable supper on the day before the passover supper.

21. λέγει, *saith*) He was supposing that he alone has been ordered now to follow the Saviour.—τί, *what*) We find it easier to devote ourselves to the Divine will, than to lay aside curiosity respecting others, especially our equals, or those nearly so.

22. λέγει, *saith*) The Divine counsels respecting believers are more concealed than respecting the ungodly. Comp. ver. 20, as to the traitor.—ἐάν, *if*) Never did the Lord give an unmixed repulse to His friends, however unseasonable their question might be. For which reason, not even in this instance does He repress Peter with unmixed sternness, but intimates, under the exterior repulse, something of kindness: even as also the αὐτὸν, *he* or *him*, which is

<sup>1</sup> *i. e.* To follow Christ on to the last, as it is the first step, so it is the crowning of a disciple's Christianity.—E. and T.

relative, is more gentle than if He had used τοῦτον, *this person*, which is demonstrative, in His reply to him. Therefore there is an ambiguity both weighty, and at the same time pleasing, in effect: For the conditional *if* does not affirm, if Jesus' words are to be taken of the full completion of His second advent: His words hold good, even absolutely, if they are taken of the first beginnings of His advent. And, indeed, the brethren felt that the *if* was not altogether, in its rigid strictness, employed by the Lord: although they ought not to have set it aside wholly: ver. 23.—αὐτόν, *that He*) So indicative of what was about to happen to Him is given to John, who was less forward to ask the question (for even on the former occasion he had not asked until he was prompted [by Peter] to do so [ch. xiii. 24], ver. 20), but who, notwithstanding, wished to ask it. More is revealed to those who are less disposed to pry curiously. —θέλω, *I will*) Implying the power of Jesus as to the life or death of His people: Rom. xiv. 9, "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.—μένειν, *remain, tarry*) 'remain' on earth. 1 Cor. xv. 6, "The greater part *remain* unto this present." On the contrary, the dead are termed ἀπελθόντες, *those who have departed*. Augustine interprets it *expectare*, "to await:" expectation or awaiting no doubt follows as the consequence of remaining: but the notion of *remaining* continues without sacrifice of truth.—ὡς ἔρχομαι, *until I come*) i.e. until I shall in very deed be *coming* in glory, and so John will be able to testify of Me in this Present, *Behold He cometh* [Rev. i. 7]. The time of the Lord's coming succeeds immediately after the destruction of Jerusalem: Matt. xxiii. 39, xxiv. 29, note: which advent John obtained the privilege of describing in the Apocalypse. The principal apostles of the twelve were the two, Peter and John: the former, laid the foundation; the latter, the crowning topstone: if a third is to be added, it is James, the first martyr of them, who, moreover, was present also at this feast, rather than at the conversation. The cross was promised in this place, to Peter; to John was promised in an enigmatical manner, that great Apocalypse. And as it were the middle point between this discourse of the Lord and the death of John, was the martyrdom of Peter: the years 30, 67, and 98 of the received era, claiming to themselves respectively these three important events. It is only in this point of view that the antithesis is more fully to be perceived: Peter by death *follows* Jesus in His departure out of the world: ver. 19, note: but John *remains* in the world, until He, the same,

comes. In truth, the ministry of John, in writing and sending the Apocalypse, is equal [in point of patient suffering] to the cross endured by Peter, by reason of the very severe ordeal of trials to be endured by the former in the meanwhile: Rev. i. 17, x. 9, 10. Nor was the writing of the Apocalypse less profitable to the Church, than Peter's martyrdom. John, according to the prophecy, was about to remain in life, after having outlived all dangers, until the fit time should arrive, when, almost all his colleagues being long ago dead, the Jewish state overthrown, and the Christian Church established, he was to be the minister of the Apocalypse, the beginning and ending of which is that constantly recurring and solemn expression, *He cometh, I come, Come*, ch. i. 7, xxii. 20, etc. For it was becoming that the Apocalypse should not be published sooner, and yet that it should be published by an apostle. Wherefore the promise which was formerly given to John, in conjunction with others, Matt. xvi. 28, (where see the note on the different succession steps of the *coming*), is now in this passage confined to John alone, in a remarkable, pre-eminent, and unprecedented manner. Often a thing is said then to come to pass, when it is vividly presented before us as about to be: see note on Acts xiii. 33. [God said this at the time that the Psalm was composed, speaking of it as a thing *then present*, because it was *then represented* as about to be]: for which reason the Lord is said *to come* in that most vivid, prophetic, and apocalyptic representation. And not only in vision, but in the eyes and feeling of John, and thenceforward after that most solemn denunciation, and most especially at the actual time of John's death, and subsequently, He is in actual fact rather *coming*, than *about to come*. For whilst John remained, the fulfilment began to come to pass, the trumpet having been given even to the seventh angel himself, Rev. xi. 15, note. And just as all the forty days after the Resurrection were days of Ascension (John xx. 17, note), so at a very brief interval after the Ascension is the time of the Coming to judgment, inasmuch as no other step interposed between, Acts i. 11 [wherein the second coming is joined *immediately* with the Ascension]: For the sitting at God's right hand does not differ from the Ascension, except in so far as the actual state differs from the act. Therefore Christ *expects*, and is *ready*, Heb. x. 13; 1 Pet. iv. 5. In the mention of His coming, all the events on this side of it which the Apocalypse contains, are included. There is one last hour, upon which also the coming of Antichrist falls, 1 John ii. 18. Immediately after the Apocalypse, John departed and died (Comp. Luke ii. 26, 29.

Simeon), after great afflictions, by a natural death; as Daniel did, ch. xii. 13; with whom John had much in common. In fine, that sentiment, *until John shall write the Apocalypse*, could be put forward in these words with as much truth and literal strictness as characterized John at the time when, in writing the Apocalypse, he wrote that *the Lord comes*. Thus both the forerunners and messengers of the coming of the Lord, His first and His second, were of the one name, John the Baptist and John the Apostle. The history of the Old Testament is arranged by the lives of the patriarchs and kings, and by the weeks of Daniel: whilst the Apocalypse has predicted the periods of the New Testament history, which was about to follow after. The whole of the golden chain is completed in the middle, first by the life of Jesus Christ, then next by the remaining of John, who also alone of the Evangelists has recorded all the Passovers and the years intervening between the baptism of Christ and the time of this discourse: He alone of all has acted the part of a *chronologer* of all the times of the New Testament. See how great was the dignity conferred on the beloved disciple.—*τί πρὸς σε*; *what is that to thee?*) This brings back the curiosity of Peter to order; but at the same time it much more intimates, that his course would be already ended, whilst John was still doing his work, and was subserving the advent of the Lord. The martyrdom of Peter was consummated several years before the destruction of Jerusalem: that destruction had the Lord's advent subsequent to it.—*σὺ, thou*) A weighty and merciful command.—*ἀκολούθει μοι, follow Me*) The future is contained in the Imperative: Give all thy attention to that which belongs to thee: leave to him (that disciple) what belongs to him. Similarly the Lord's words concerning John, intimated not only what the Lord wishes to be done, but what is about to be.

23. 'Ο λόγος, *the saying*) See how much more trustworthy is the written letter than a saying. The *saying*, even among the brethren, was without any fraudulent intention, interpolated: the *hand* (writing) of the apostles, applies the remedy, and the benefit of it is preserved to us even to the present day. The patrons of traditions are themselves at war both with the ancient and new books of Scripture.—*ἀδελφοὺς, brethren*) viz. those Seven mentioned in ver. 2, and the remaining brethren of that age, or rather those who were living when John wrote. Otherwise there would have been no need to refute the error at so late a period [as when the apostle wrote this Gospel]: the error seems to be confirmed by the fact of the apostle's continu-

ing to live so long. They learned the appellation, *Brethren*, from ch. xx. 17.—*ἐξ ἐνός*, *that* disciple) This pronoun has the effect of amplifying (giving distinction or eminence to one).—*ὅτι ἀποθνήσκει*, *doth not die*) They substitute this for different words, omitting *ἕως*, *if—until*, and extending (straining) too much the antithesis between the *following* ('Follow') and the *remaining* ('tarry'). However they recognised the fact, that at the actual coming of the Lord, all mortality shall be abolished. This affords a specimen of the weakness of understanding which remained in the disciples before the coming of the Paraclete; nay more, a specimen of the universal want of dexterity, on the part of men, in understanding the words of Christ, especially those in the Apocalypse, of which there is given in this place a contraction.—*καὶ ὅτι*, *and not*) John carefully obviates the explanation, as foreign to the purpose and erroneous, lest an utterance should be attributed to Christ, which was not really His. For when John was *dead*, one thing might seem to have been foretold to him by the Lord, and a different thing to have come to pass. In the Divine words, all the points are to be precisely held fast; and we must especially guard against making any addition to them: Rev. xxii. 18. [For by a very slight change of the words, and such a change as may seem to be of no consequence, the genuine sense may be wrested.—V. g.] Such care did John and the other Evangelists employ in reporting the words of Christ. They have not reported all things in just so many and identically the same words; but yet altogether according to the mind (sentiment) of the Lord, so that they may be and ought to be regarded exactly the same as if they had employed just so many and identically the same words.

24. *Ὁ ὅτι*, *this*) Therefore at that time, as yet the disciple was *remaining*, and his remaining showed the truth of the Lord's words, after so many years had elapsed, and the power of His *will* ["If I will"].—*ὁ μαρτυρῶν*) He who was *testifying*) viz. in his words, as yet surviving. The *γράφας*, *he who wrote*, corresponds to this.—*καὶ ἴδωμεν*, *and we know*) John himself may have prescribed this clause to the Church, which accordingly would, with no unwillingness, read it in public, and acknowledge it as obligatory with believing assent. But if the Church has added this, it does not derogate from the authority of the work, any more than that little verse which Tertius interwove with the Epistle to the Romans: or, if I may add this, than the little clause added to the Commentaries of Sleidanus concerning his death, and which was perhaps begun by himself and finished by a friend.

25. "Ἔστι, *there are*) The Present. They were present to the mind of John; and there is no doubt but that he was wont to narrate many such things in his conversations.—καὶ ἄλλα, *other things also*) The interests of Christianity suffer no loss in consequence, because some things which the apostles wrote are not extant in the present day: for not even is this prejudicial to it, that many of those things which Jesus did and said have not even been recorded.—καθ' ἑν, *every one, in detail, particularly*) as concerns the facts and their several attendant circumstances.—οἶμαι, *I think*) By this word the amplification [the largeness of the statement as to the world not being able to contain the books] is softened down. The Singular number shows that John wrote this verse.—τὸν κόσμον, *the world*) John had a most exalted (august and grand) opinion of the multitude of Christ's miracles.—χωρῆσαι, *contain* [comprehend]) This is not to be taken of geometrical, but of moral capability of containing. *Believers* would be capable of comprehending: for them, however, enough has been written: ch. xx. 31. The world would only perplex itself further [if more had been written]: it is therefore its interest that is consulted by the very fact of the duly regulated brevity which has been adopted. Such books as this which John has written would of themselves be equal to many libraries: (but how much less would the world be capable to comprehend books as to the other things which Jesus did when He was exalted); and very many copies of the books would have existed: and the critics and commentators would have considered that much more trouble was given to them. Already at that time, the officiousness of many in multiplying transcripts, seems to have given John occasion to add this Epiphonema [An Exclamation subjoined after a narration. See Append]: as also the pious admiration of believers, expressed in the 24th verse: so as that he should say, "Your admiration would be much 'greater;' if you knew not only these things which I have written, but also all the other things. I have not told you all."

ON THE  
ACTS OF THE APOSTLES.

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THIS book, wherein Luke records *the Acts of the Apostles*, especially of Peter and Paul, stands midway between the writers of the Gospels and the writers of the Epistles, and on that account is the *central* book. It contains not only the recapitulation of the Gospel history, but also the continuation of the history of Christ, the event and issue of His predictions, and in some measure, a supplement by means of those things which He, through the Paraclete, more largely imparted to His disciples, who were heretofore somewhat infirm. See by all means, John xvi. 12, 13. It also contains the seeds and stamina of all things which are explained and set forth in the Epistles. The Gospel books treat concerning Christ the Head: the Acts show that the same things are being carried on in His body, which is quickened and animated by His Spirit, is harassed by the world, and is defended and exalted by God. We have the summary of all this, Eph. i. 20-22, "Gave Him to be Head over all things to the Church, which is His body." Moreover, the departure of Christ, and the advent of the Paraclete, cause this book to have a greater similarity to the Epistles than to the Gospel books. Chrysostom testifies, in the beginning of his first homily on this book, that in his time, *it was altogether unknown to many*. Would that in the present day as much care was bestowed on it as ought to be bestowed. Herein is shown the Christian doctrine, and the method employed in teaching it in respect to the Jews, the Gentiles, and believers; that is, in respect to those requiring to be converted, and those already converted. Also, the obstacles to the same on the part of individual men, classes of

men, and various ranks and peoples. Also, the propagation of the Gospel, and that great revolution which took place among Jews and Gentiles. Also, the victory of the Gospel, reaching from one single room of meeting, to temples, houses, streets, market-places, plains, inns (lodging-houses), prisons, camps, palaces, chariots, ships, villages, cities, islands: to the Jews, Gentiles, prætors, generals, soldiers, eunuchs, captives, slaves, women, boys, sailors; to the Areopagus, and to Rome, in fine. Also, the vengeance inflicted on hypocrites, wicked imitators (of the miracles), enemies and adversaries. The preservation of the Apostles, and of the Church. The incomparable fruits exhibited in the life and the death. Also, very many of the strong points, and distinctive characteristics, and arguments, for the truth and efficacy of the Christian religion. Also, a specimen of its discipline and economy, and the very idea of the Christian Church, and the evangelical office.

There are seven Parts :—

I. Pentecost, with the events preceding it,	Ch. i. ii.
II. The acts in JERUSALEM, and in all Judea, and in Samaria, among the CIRCUMCISED,	iii—ix. xii.
III. The acts in CÆSAREA, and the admission of the GENTILES,	x. xi.
IV. The FIRST journey of Barnabas and Saul among the Gentiles,	xiii. xiv.
V. The deputation sent, and the council of JERUSALEM, as to the Jews and Gentiles being on the SAME footing,	xv.
VI. The SECOND journey of Paul,	xvi.—xix.
VII. The THIRD journey, as far as to Rome,	xix. 21—xxviii.

These several parts are explained more distinctly in the “Order of dates,” ch. vi. How the application of all the parts to our times, ought to be made, is admirably shown by Justus Jonas, in the Dedication to his Annotations on this book, published in the year 1524: “The facts themselves,” saith he, “which are *now* going forward *in our age*, render more clear to us, not only this book, but also the remainder of Scripture, inasmuch as we now see clearly, that the truly godly *suffer* this [the same as the saints are recorded in Acts to have suffered].—*Miracles* are performed daily, not inferior to what were then performed. For who is there that would not account *the sud-*



den change wrought in the world a miracle of the highest kind? Who is there that would not with good reason compare to Paul's preservation from the conspiracy of the Forty men, and the so many cunning plots of his enemies, Luther, the Gospel preacher in our age, who has been already up to this time assailed by so many of the wise and powerful of this world, and who, notwithstanding, still survives, in the teeth of the Pope's indignation, in spite of Satan, and in spite of all the gates of hell? Self-indulgent men fancy, that the apostles have so consulted for the ease of posterity, and have so endured to the utmost the chain of the Gospel, as that now the more *tranquilly*, in consequence, the monks and priests may pamper their bodies with every luxury; as if, indeed, Satan had now no more any existence, or as if the world and the flesh were now at agreement with the Gospel."

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## CHAPTER I.

1. *Μέν, indeed*) The Apodosis to the *μέν*, viz., as to this second *book* (treatise), is exhibited by the fact itself, which absorbs the particle *ὅτι*, *but* [which should follow the *μέν*].—*λόγον*, *treatise*) *λόγος*, the Latin *liber*, usually has such a length, as that the eager reader can finish it at one reading. It is therefore of use, at times, to read through at one time one whole book; for instance, the Gospel according to Luke. The authority of either of the two treatises of Luke redounds to the other. The greatest (farthest) limit hitherto, in the economy of Christ, is this time from the resurrection as far as to the Ascension: with it the first book of Luke terminates, and the second begins, which describes, not so much the Acts of the Apostles, as the Acts of the Holy Spirit; even as the former treatise contains the Acts of Jesus Christ.—*περι πάντων*, *concerning all things*) namely, narrated in a summary manner. John xxi. 25.—*ἤρξατο ποιεῖν—ἄχρι*) *began to do—until*; that is, *did from the beginning*: comp. the use of *ἀρξάμενος*, *beginning*, in ver. 22. Luke has interwoven, in due order throughout the beginnings and endings; i.e. he has introduced all things with due consideration.—*ποιεῖν*, *to do*) by His miracles and holy actions.—*διδάσκειν*, *to teach*) by His discourses.

2. *Ἐντεταλμένοις*, *having given commandment*) They who depart are wont to *give commandment* and a *commission*, as is needed, and

what is sufficient for the occasion. In ver. 3, Luke expresses generally, what the Lord spake to the apostles during those Forty days: but in ver. 2, 4, *et seq.*, he declares what He said on that remarkable day, viz., that of His Ascension: with this comp. ver. 5 at the end, and ver. 9 at the beginning [which prove that ver. 4-9 refer to the one and the same day, namely, that of the Ascension]. For it was up to that very day that Luke had carried forward his Gospel: and with it he begins the Acts of the Apostles.—*τοῖς ἀποστόλοις*, unto the apostles) An appellation appropriate to the subject of the whole book: their term of *discipleship* was now expired.—*διὰ*, through) Construe this with *having given commandment*. He Himself who gave commandment had the Holy Spirit, Luke iv. 18, “The Spirit of the Lord is upon Me:” and He bestowed that Spirit upon the apostles in giving them His instructions, John xx. 22, “Receive ye the Holy Ghost;” intending presently after to bestow it on them most abundantly. Thus before His ascension He gave them *an earnest of Pentecost*.—*ἐξελέξατο*) *He had chosen out*: Luke vi. 13; John vi. 70. Judas is treated of separately in ver. 16, 17.—*ἀνελήφθη*) *He was taken up*.

3. Παρίστησεν ἑαυτὸν, *He presented or showed Himself*) Noble language. A sweet return backwards [a retrogression]: *He was taken up*, *He presented Himself*, *alive*, His *Passion*.—*παθεῖν*, His *Passion*) reaching to His death.—*τεκμηρίοις*, *proofs*) by sight, hearing, touch, etc.; by means of which they might know clearly and for certain both that it was *He Himself*, and that He was *alive*.—*δὲ ἡμέρων τεσσαράκοντα*) for forty days, not continuously, but at intervals. On the other hand, only *ten*, not *forty*, days elapsed from the Ascension to Pentecost: the period of His death was *three days*.—*ὀπτανόμενος*, *appearing to* [*being seen of*] them) in appearances of considerable length: John xxi. 12.—*περὶ τῆς βασιλείας*, *concerning the kingdom*) This was the sum of the words of Christ, even before His *Passion*.

4. Συναλιζόμενος, *having a meeting with them*<sup>1</sup>) This is not said of all His appearances, ver. 3, but of the last, and that, a meeting attended by a large number, and one of the greatest moment. This reading, which has been assailed by some, and the notion of this verb, are proved by Hesychius, who explains *συναλιζόμενος*, *συναλιθεῖς*, by *συναχθεῖς*, *συναθροισθεῖς*.—*μὴ χωρίζεσθαι*, *that they should not*

<sup>1</sup> ABCE and Rec. Text read *συναλιζόμενος*; but Dd, *συναλισκόμενος*; Vulg. ‘convescens.’ “Cum conversaretur vescens cum illis” in e.—E. and T

*d-part*) They would otherwise have readily (naturally been inclined to have) left Jerusalem, where the Lord had been crucified.—*τὴν ἐπαγγελίαν, the promise*) Ammonius says that *ὑπισχυεῖται* is said of one who has undertaken or engaged to give to one who has asked; but *ἐπαγγέλλεται* of one, who of himself has undertaken or volunteered a promise to give. Which propriety of usage in the Greek verb, when the Divine promises are the subject in hand, is accurately to be observed.—*ἤκούσατε, ye have heard*) He had used the very expression in Luke xxiv. 49, “Behold, I send the *promise of My Father* upon you.” And this parallelism serves to form the closest bond of connection between both books of Luke. The style passes from the narrative to the recitative, as in ch. xxiii. 22; also as coming after the verb *παρήγγειλεν*, He *enjoined* them.

5. *Ἰμεῖς, ye*) who are Mine. Matt. iii. 11, John the Baptist, “I indeed baptize you with water unto repentance—but—He shall baptize you with the Holy Ghost and with fire.” This has a widely extended application: Acts xi. 16.—*βαπτισθήσεσθε, ye shall be baptized*) by Me. Matt. i. c.—*οὐ μετὰ πολὺν χρόνον, not many days hence*) The number of days not being defined, kept the faith of the disciples in exercise.

6. *Συνελθόντες, having come together*) They thought that they would more easily obtain a reply when asking jointly.—*τούτω, at this interval* (period), viz. that which was coming after not many days.—*τὴν βασιλείαν, the kingdom*) the seat of which is Jerusalem, ver. 4, but the full extent of it most comprehensive, ver. 8, and the nature and inward character of it more divine than the construction which the interrogators were at the time putting on the words of the Lord; ver. 3 at the end. Luke xxii. 16, “I will not any more eat thereof, until it be fulfilled in the *kingdom of God*.”—*τῷ Ἰσραὴλ, to Israel*) The dative bears the emphasis. The apostles, taking the fact for granted, were asking concerning the *time*: and in a like manner the reply, which follows immediately after, is framed.

7. *Ὅχι ὑμῶν ἐστίν, not for you is it*) He does not say, “It is not for you;” but “not for you (not your part) is it;” in order that the emphasis may be on the *ὑμῶν* [Engl. Vers. loses this point]. Comp. by all means John iv. 38, *οὐχ ὑμεῖς, — ἄλλοι, not ye—others have*; and “not unto thee (it appertaineth), but to the priests,” 2 Chron. xxvi. 18; and *οὐχ ἡμῖν καὶ ὑμῖν, “Not to us and to you belongeth the office of building,”* etc., Ezra iv. 3. It is a kindly repulse, and an impressive description of the Divine Reserve; and yet its aim is not to censure, but to teach. He does not say, *It is not part of your right and office*

to ask; but He says, *Not yours is it to know*. The Father has not ordered that this should be in your power, but has reserved it to His own power, that He should Himself know and do. Comp. Matt. xxiv. 36, "Of that day and hour knoweth no man; no, not the angels of heaven, but My Father only." *Not yours* is it, saith He; from which it is not a legitimate inference, that it will not be the privilege even of others hereafter. The Revelation of the Divine economy has its successive steps: 1 Pet. i. 12, "Unto whom it was revealed that *not unto themselves*, but *unto us*, they did minister the things which are now reported," etc.; Matt. xi. 11; Rev. i. 1.—*χρόνους ἢ καιρῶς*, the intervals (periods) or times ["the times or the seasons"]) The question of the disciples is corrected, and the general term, *χρόνος*, "at this interval" (period), is determined by another term being added, *χρόνους ἢ καιρῶς*, the intervals (periods) or times, as we have elsewhere shown. Let it be generally observed in this place, that something longer is meant by *χρόνον* than by *καιρόν*: ch. vii. 17, 20, "As the time (ὁ χρόνος) of the promise drew nigh," "In which season (*καιρῶν*) Moses was born." Justus Jonas writes, "It is enough that you know from the Scriptures that it is about to come to pass that all things shall be restored; but when this is about to be, belongs to GOD."—*ὧς*, which) To pry into the times reserved to GOD, is the part of mere curiosity: not to concern one's self about what has been revealed, is the part of a petty or a drowsy mind: Dan. ix. 2; 1 Pet. i. 11, "Searching what, or what manner of time, the Spirit of Christ which was in them did signify;" Rev. xiii. 18. The things which did not as yet belong to the apostles to know, were afterwards signified by the Apocalypse. The more general enunciation of truths does not derogate from the special revelation which follows subsequently. Peter also has it said to him in this place, *Thine it is not*, altogether as in John xxi. 22, 23, *What is that to thee?*—ὁ Πατήρ, the Father) Matt. xx. 23, "To sit on My right hand is not Mine to give, but—to them for whom it is prepared of My Father;" xxiv. 36.—*ἔθετο*, hath put) Therefore the thing itself is sure: otherwise there would be no time of the thing.—*ἐν τῇ ἰδίᾳ ἐξουσίᾳ*, in His own power) At the time of the farther revelation, and especially of the actual fulfilment, even those things which heretofore had rested in the Father's power, are known.

8. Ἀλλὰ, but) The antithesis is between that which was the part of the disciples, or was not: as also between that which was about to be at that time, and that which was reserved for farther off times.—*ὑμῶν*, witnesses) by your teaching, and by shedding your blood as

*martyrs* : it is not said, Ye shall be kings of the world ; although the kingdom of GOD shall be propagated by that very testimony.—Ἱεροσολῶν—γῆς, *Jerusalem—the earth*) A gradation or ascending climax. See, for instance, the successive steps, ch. viii. 1, 4, 5, 27.—Σαμαρείας, *Samaria*) They had heretofore been bound [Matt. x. 5, 6] not to enter the cities of the Samaritans. Without a doubt this now seemed strange to the apostles.

9. Νεφέλη, *a cloud*) Therefore the Lord did not disappear (vanish away) of Himself.

10. Ἄνδρες—λευκῶν, *men—white*) Comp. note on Matt. xxviii. 3 [Angels had not before the resurrection appeared in this garb]. A *man*, put for an angel : ch. x. 30, 3, 22 ; Luke xxiv. 4, note. But comp. also Luke ix. 30, note [Moses and Elias, who were *men*, appeared *like angels* at the transfiguration]. [Therefore they were either *angels* or *men*.—V. g.]

11. Γαλιλαῖοι, *ye men of Galilee*) In apparitions which are vouchsafed to individuals, the angels employed the proper name : instead of which in this place the name of their country is employed, under which they all are included. Out of Galilee seldom, if ever, a prophet had arisen ; but all the apostles had come out of it.—τί, *why?*) A similar *Why* occurs in ch. iii. 12.—ἐμβλέποντες) *gazing earnestly*, with a lingering look up into heaven, which now it serves no purpose to look at, since Jesus is no longer to be seen.—ὡς, ὡς τρέπον, *so, in like manner as*) A similar phrase occurs, ch. xxvii. 25, “*even as it was told me:*” 2 Tim. iii. 8.—ἐλεύσεται, *shall come*) It is the Ascension of Christ, rather than His Advent to judgment, which is described in Scripture as His *return*. He is said *to come*, not only because He had not previously come to judge, but because His Advent in glory shall be much more remarkable than His first Advent. The world had not believed that the Son of GOD had *come* : in respect to believers He is said to *return* : John xiv. 3, “*I come again (= return) and receive you to Myself.*” Then He shall be revealed in His own day. The verb *cometh* already was employed in the prophecy of Enoch, Jude ver. 14. *He shall come*, in a visible manner, in a cloud, with a trumpet, with an attendant train, and perhaps in the same place, ver. 12, “*the mount called Olivet.*” Add Zech. xiv. 4, “*His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east.*” Comp. the annot. of Michaëlis, and the note on Matt. xxiv. 27, “*As the lightning cometh out of the East, so shall the coming of the Son of man be*” [It is probable that Christ’s coming will be from the East].

Not those who saw Him ascending are said to be *about to see* Him when He shall come. Between His Ascension and His Coming in glory no event intervenes equal in importance to each of these two events: therefore these two are joined together. Naturally therefore the apostles, before the giving of the Apocalypse, set before them the day of Christ as very near. And it accords with the majesty of Christ, that during the whole period between His Ascension and His Advent, He should without intermission be expected.

12. Ἐλαιῶνος, of Olives) where His agony had taken place.—ἔγγυς, near to) five furlongs.—Σαββάτου ἰδὸν, a Sabbath day's journey) As far as a Jew was permitted to journey on the Sabbath day, without fatigue; i.e. as much as two thousand cubits (ells). Chrysostom infers from this, that it was on the Sabbath day that they returned to the city: I am more inclined to think that the exact spot in the whole Mount of Olives, which was that from which the Ascension took place, is marked by this distance from the city.<sup>1</sup>

13. Ὑπερῶν) So the LXX. render ἡλὶ; Gregory says, “ὕπερῶα in the Scriptures were places in that part of the house which was farthest removed from the ground, set apart by the Jews for private prayer, looking towards the temple of Solomon or its site; which, on account of their consecration and suitable privacy, were used by the apostles for Christian purposes.”—Obs. ch. iii., where he describes at large ὕπερῶα.—Πέτρος, Peter) Construe this, etc., with ἀνέβησαν.<sup>2</sup> As to the order of the apostles, see on Matt. x. 2.<sup>3</sup> The

<sup>1</sup> Lightf. on Luke xxiv. 50, and here, states that the reason why the limit of the Sabbath journey was 2000 cubits beyond the walls of the city or one's house was, because the innermost tents of the Israelitish camp in the wilderness were that distance from the tabernacle, Josh. iii. 4. See Num. xxxv. 4, 5. Epiphanius (*Hær.* 66, 82) makes the Sabbath journey six Greek stadia or three-fourths of a Roman mile. So Josephus, B. J. v. 2, 3, makes the Mount of Olives six stadia from Jerusalem; and this is here, Acts i. 12, called a Sabbath day's journey. In Antiq. xx. 8, 6, Jos. makes it five stadia. Probably it was about five or six, which is below the estimate of 2000 cubits.—E. and T.

<sup>2</sup> Not with ἦσαν καταμένοντες, as Engl. Vers. The commas should be after εἰσῆλθον, and after καταμένοντες, “when they were come in, Peter, etc., went up into an upper room, where they were abiding, or staying.”—E. and T.

<sup>3</sup> Thomas is in this list put above Bartholomew, below whom he is placed in Matthew, Mark, and Luke; also above Matthew, below whom he is placed in Mark and Luke. In Matthew, owing to the modesty of the Evangelist, Thomas is put before Matthew. The higher place given Thomas in Acts answers to the confirmation of his faith, John xx. 27, 28, which was subsequent to the time referred to, when the Evangelists mention him in their respective lists.—E. and T.

article is added to Peter, rather than to the rest, as he was the foremost, ch. iii. 11, iv. 13, 19, viii. 14; although not always so, ch. iii. 4. By means of these few and despised men, without any other human helps, Christ brought the world to the obedience of the faith.

14. 'Ομοθυμαδόν, *with one accord*) This particle is often employed in the Acts, suitably to the subject of the book: outside of the Acts it does not occur, save once, in the New Testament, viz. Rom. xv. 6.—τῇ προσευχῇ καὶ τῇ δέήσει) As to the difference between these words, see 1 Tim. ii. 1, note [δέησις, from δεῖ is an *imploing* of the Divine grace in some special need: προσευχή, *prayer*, is any presenting of our wishes and desires before God].—σὺν γυναῖξι, *with the women*) Luke xxiv. 10, at the sepulchre, “Mary Magdalene, and Joanna, and Mary the mother of James, and other women;” 1 Cor. ix. 5, “Have we not power to lead about a sister, a wife, as well as *other apostles*, and as the brethren of the Lord?”—Μαρία, *Mary*) of whom the last mention in the New Testament is made here. She being held in high esteem among the saints, on account of both her holiness and her age, furnished testimony as to all things which had taken place all along from the time of the Annunciation.—ἀδελφοί, *with His brethren*) His consins. These two were gained over, though in the beginning they had not believed. [John vii. 5.]

15. Ἀναστὰς, *having stood up*) as men are wont to do when about to make a speech. This speech of Peter, though delivered before the great Pentecost, yet bears the impress, not of the discipleship, but of the apostleship, owing to the “receiving of the Holy Ghost,” as mentioned in John xx. 22.—ἐπὶ τὸ αὐτὸ, *together, at the same time*) namely, in that place. In other places there may have been more disciples, especially outside of the city.—ὡς ἑκατὸν εἴκοσι, *about one hundred and twenty*) A tenth part of this number consisted of apostles. Εἴκοσι and εἴκοσιν<sup>1</sup> are written, according to the statement of Eustathius.—εἶπεν—ἄνδρες, *said—men*) There is a parenthesis between the proposition and its discussion, as in Gen. vi. 9, 10, “These are the generations of Noah (Noah was a just man, etc.); and Noah begat three sons.”

16. Ἄνδρες ἀδελφοί, *men brethren*) This is a more blessed mode of address than the well-known one of Demosthenes, etc., *Men of Athens*. It is an appellation expressive of honour and love, calculated to conciliate the hearers.—ταύτην) *this* Scripture, viz. in Ps. lxix. and cix.

<sup>1</sup> ABCE support εἴκοσι: Rec. Text εἴκοσιν.—E. and T.

17. Ὅτι, *because*) This expresses the reason for which Judas is here mentioned, because he had held an *office*.—κατηριθμημένους, *numbered with us*) It is sad to be *numbered*, and yet not continue.—κλήρον, [*'part'*] *the allotment*) *Lot* or *allotment* is said of whatever falls to the share of one without any exertion on his part.—τῆς διακονίας, *the ministry*) So most frequently, in this and the following books, the ministry of the New Testament is termed: but in the Old Testament the LXX. translators for the most part use λειτουργεῖν for עָבַד, *to attend on the service* of the sanctuary; an expression which of itself conveys to the mind the idea of something rather magnificent: whereas the apostles followed (adopted) an easy humility.<sup>1</sup>—ταύτης, *of this*) viz. our.

18. Ἐκτήσατο, *acquired possession of*) *purchased*. Judas, indeed, did not pay the money, Matt. xxvii. 5, "He cast down the pieces of silver in the temple—And *the chief priests* took the silver pieces—and bought with them the potters' field:" but yet he either had determined to purchase it: comp. 2 Kings v. 26 [Elisha to Gehazi, "Went not mine heart with thee when," etc.]; or by making the commencement of the purchase, gave occasion to the priests to consummate it. The wretched man did not believe that the cause of Jesus would be a lasting one: and in the event of its coming to nought, he had marked out, against the time to come, a dwelling-place for himself and those belonging to him (Ps. cix. 9 implies he had a wife and children, "Let his children be fatherless, and his wife a widow: let his children be continually vagabonds and beg"), whither they might betake themselves; and he wished to provide for his and their livelihood. Others explain it, ἐκτήσατο, he acquired, or obtained, viz. not for himself, but in reality for others.—πρηγῆς γενόμενος, *having fallen forward on his face* [*headlong*]) The kind of death which Judas inflicted on himself (Matt. xxvii. 5, note; he strangled himself, a death which is usually effected by hanging. So Ahitophel, 2 Sam. xvii. 23), was at the time well known. Therefore it is taken for granted in this place; and what followed that act is added, namely, the position of the dead body after it had been cast out with ignominy, viz. lying prostrate on the face; whereas those decently buried are laid out lying on the back. The passage may be illustrated from a book written in elegant Greek, 3 Macc. v. 41 (43), where a king, most hostile to the Jews, threatens

<sup>1</sup> "Expeditam humilitatem," a lowliness *unencumbered* by the state and magnificence which marked the Aaronic priesthood.—E. and T.



that he will level the temple to the ground by fire, τὸν ναὸν πυρὶ πρηνεία καταστήσειν. Πρηνῆ γένεσθαι does not mean to throw himself headlong.—ἐλάκησε μέσος, burst asunder with a crash [loud noise] in the midst) Hesychius explains ἔλακεν by ἐψόφησεν. And the μέσος makes the language more express and explicit. The verb coheres with πρηνῆς, as in Wisd. iv. 19, ῥήξει αὐτοὺς ἀφώλους πρηνεῖς.—σπλάγγνα, bowels) He had himself previously laid aside the bowels of compassion: Ps. cix. 17, 18, “As he clothed himself with cursing like as with his garment, so let it come into his bowels like water.”

19. Γνωστὸν ἐγένετο, it became known) namely, that which is mentioned in the beginning of ver. 18.—τῆ ἰδίᾳ, in their own idiom [tongue]) This and the subsequent interpretation of it, *This is the field of blood*, Luke has added to the speech of Peter for the information of Theophilus, and the reader who does not understand Hebrew.

20. Γενήθητο, κ.τ.λ.) Ps. lxx. 25 (26), LXX., γενήθητω ἡ ἔπαυλις αὐτῶν αὐτῶν ἡρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν.—ἔπαυλις) that is to say, οἴκημα εὐτελές, a mean dwelling, according to Eustathius.—αὐτοῦ, his) The Hebrew and LXX. have αὐτῶν, their. But it is understood of Judas as being included in the plural pronoun, to accord with the present purpose of the apostle. Justus Jonas remarks, “By the rejection of Judas, and the substituting of another, is indicated the casting away of the Jews, and of all who persecute Christ after He has been sent to them.”—[ἔρημος, desolate) This is the lot that falls to all things which the ungodly possess in the world.—V. g.]—μὴ ἔστω, let there not be) This was fulfilled when the field passed into a burying-place for strangers.—καὶ τῆν—ἕτερον) Ps. cix. 8. So clearly the LXX.—ἕτερος, another) Matthias, as an individual, was not more plainly designated, and so occasion arose for recourse to a holy casting of lots.

21. Δεῖ, it is necessary, it behoves that) So in ver. 16.—τῶν) The genitive depends on να, and is resumed in τοῦτων, ver. 22, the order of the fact and of the words being elegantly appropriate.—εἰσῆλθε, went in) in private. Comp. John x. 9, note, “By Me—he shall go in and out, and find pasture.” [A Hebrew phrase denoting constant intercourse.]—ἐξῆλθεν, went out) in public.—ἐφ’ ἡμᾶς, over<sup>1</sup> us) as a Master. The preposition accords not only with went in, but also with went out.

<sup>1</sup> ‘Among,’ Engl. Vers. Bengel, *super nos*; which perhaps may mean, *in relation to us*.—E. and T.

22. Ἀπὸ τοῦ βαπτίσματος Ἰωάννου, *from the baptism of John*) It is with this point that the history of Jesus Christ in Mark has its actual *Beginning*. The other evangelists briefly explain the preceding events.—ἕως, *up to*) The testimony of the Twelve Apostles concerning the Lord Jesus and His resurrection, extend up to the day of His Ascension.—τῆς ἀναστάσεως αὐτοῦ, *of His resurrection*) He who believes in the resurrection of Christ, believes in all which went before and which followed. As to the resurrection of Christ, there is frequent mention of it in the Sermons and in the first Epistle of Peter. As an apostle is a witness of the resurrection of Christ, so he is a Christian who believes in it. At that time there was just as much need of grace (Divine power), to enable one to believe that the act had been accomplished, as there was to believe that there is salvation in that act so accomplished. Accordingly, they who believed in the former received the whole faith. In our days, whilst no one in the Church calls in question the accomplishment of the act, many stop short at that point, and, notwithstanding their belief in the certainty of the fact, do not thereby attain to the whole faith.—ἓνα, *one*) For there ought not to be more than Twelve, and therefore both were not to be taken into the apostleship together.

23. Δύο, *two*) The faithful may have arrived at this number by consultation; they went (could go) no farther. Therefore at this point, and not before, the recourse to *lots* begins, whereby a weighty matter is committed to the Divine decision, and the immediate call [the call direct from God] of the apostle is accomplished. Justus Jonas, on this passage, thinks that in our day also there is possibly room (scope) for the use of *lots* in the choice of bishops; and a memorable instance of it is related by Comenius in the Hist. of the Slav. Church, § 60. The same also occurs in Rieger's Böhm. Br. vol. iii. p. 36.—ὃς ἐπεκλήθη, *who was surnamed*) It might seem, because of this surname, that he ought to have been preferred; but perhaps it was not until afterwards that he obtained this surname, in order that he might perceive, that, although Matthias had been chosen, he notwithstanding did not lose the credit due to his merits.

24. Σὺ, *Thou*) Thou Thyself. It was necessary that an apostle should be called by an immediate call of God. They invoke Jesus as *Lord*: ver. 21: for it was His province to choose an apostle; ver. 2, ch. ix. 17, xxvi. 16, Jesus to Saul, "I have appeared unto thee for this purpose, to make thee a minister and a witness;" John vi. 70, "Have I not chosen you Twelve?"—καρδιογενῶσα, *who*

*knowest the hearts*) The *heart*, in the case of a minister of the Gospel, ought to be right: ch. viii. 21; 2 Cor. i. 12; 1 Thes. ii. 4. The *heart* it is which causes that the one should be preferred to the other, who was at least equally good, judging outwardly.—*πάντων, of all*) even of these two.—*ἀνάδειξεν, show*) This was effected by the issue of the actual casting of lots. Jesus often appeared after the resurrection: and yet He did not then confer the apostleship on Matthias; but after the Ascension.

25. *Εἰς τὸν τόπον τὸν ἴδιον, to his own place*) to the place altogether peculiar to him, and distinct from that of the other apostles, [or even distinct from the rest of those who perish.—V. g.] He had sought *ἴδιον*, a something peculiarly *his own* property: ver. 18, the *field*: he obtained *his own place*, which escapes [falls not under] the eyes of survivors, viz. a place in the region of death.

26. *Ἐδωκαν, they gave forth*) They cast.—*κλήρους αὐτῶν, their lots*) the lots of Joseph and Matthias [not *their own* lots]. [With prudent consideration they had brought forward *two* out of the whole multitude, *for the purpose of making choice* between them: but there remained now no other way of *deciding* between these two, save that of casting lots.—V. g.] Whilst the apostles had the Lord with them, they had no recourse to lots; nor did they employ them after the coming of the Paraclete, ch. x. 19, xvi. 6, etc. [The Holy Spirit guided them]: but at this intermediate time alone, and in the case of this one business, they employed them most appropriately.—*συγκατεψηφίσθη, he was numbered among*) All acquiesced in the showing (the direction) of the Divine choice. Hands are not said to have been laid on the new apostle; for he was ordained by an altogether immediate call.

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## CHAPTER II.

1. *Ἐν τῷ συμπληροῦσθαι, whilst the day of Pentecost was being completed* ["When the day of Pentecost was fully come"] Many fulfillments of predictions met together at one and the same time.—*τῆς Πεντηκοστῆς, of Pentecost*) This term is not found in the LXX. transl., but it does occur in Tob. ii. 1; 2 Macc. xii. 32. The Sinaitic Pentecost in the Old Testament, and the Jerusalem Pentecost of the New Testament, have connected with them the two clearest manifes-

tations of God, exceeding all others by far, and raised above every objection of atheists, viz. that of the law and that of the Gospel, Ps. lxxviii. 8, 10; that from the mount and that from heaven (Heb. xii. 18–25); that one which was accompanied with terrors, and that which is full of mercy.—*ἅπαντες ὁμοθύμαδον ἐπὶ τὸ αὐτὸ*, *all with one accord in the same place*) There was a oneness (a conjunction) in respect of fellowship (association), minds, and place. As to who were the persons, and what they did (were engaged about), see ch. i. 14, 15. Not only were there the apostles, but also the others.

2. *ἄφνω*, *suddenly*) So also shall Christ be revealed when coming to judgment [viz. suddenly].—*φερομένης*) An appropriate verb (word) —*πνοῆς*, *of a blast, or gust of wind*) This depends on *ἤχος*, *a sound*. —*οἶκον*, *house*) Often *οἶκος* denotes a part of a house, as the Latin *æcus*. “The house” was *the temple* (for according to Luke xxiv. 53, “they were continually in *the temple*”), which was to be resorted to by all on that festival day, and in that part of the day: the *æcus* was part of the temple: the *ὑπερφῶν*, ch. i. 13, was part of the whole *æcus*.—*καθήμενοι*, *sitting*) quietly, in the morning: ver. 15.

3. *Αὐτοῖς*, *to them*) Construe this with *ἔφθασαν*, *there appeared*, but in such a way as that the force of the pronoun may extend also to *being shared, or parted* [among them], *διαμεριζόμεναι*. And this is tantamount to *distributed*, but in the present: with which comp. ver. 45, *διεμέριζον αὐτὰ πᾶσι*, “they parted them to all men.” The expression used is not *σχιζόμεναι*, as if the tongues in their mouths were *cloven or split*; nor *διαιρούμεναι*, *divided*, as if it was only a different kind of fiery eloquence or utterance that was given to different persons. An intermediate verb is used, viz. *διαμεριζόμεναι*.—*γλῶσσαι*, *tongues*) The word is taken here in a metaphorical sense, as *ᾄ* everywhere, and *ᾄ* *ᾄ*, Isa. v. 24, *the tongue of fire*, that there may be denoted, *as it were fiery tongues*. Yet a considerable part of the literal (unfigurative) meaning remains, because *speaking* is the subject in hand. There were little tongue-like flames resting on the heads of the disciples individually, not coming forth out of their mouths; for there follows, *and sat*, viz. the Holy Spirit (see foll. ver.), which “came upon” them, ch. i. 8, under the appearance of the tongues. There is not added the article *αἱ*, which would denote the natural tongues in the apostles’ mouths, which were now miraculously affected.—*ἐκάθισέ τε*, *and sat*) viz. *ὁ καθίζων*, *the sitter*. Comp. *ἐκάθισαν*, “I saw thrones, and *they sat upon them*,” Rev. xx. 4. An appropriate ellipsis: for not immediately, but only after a little time, it was evident that the Sitter was the Holy Spirit.—*ἐφ’ ἕνα ἕκαστον*,

upon each one) Comp. by all means ἐπι, upon, John i. 32, 33, "The Spirit—abode—remaining—upon Him." [This was the baptism of the Holy Ghost and of fire.—V. g.]

4. Καί, and) The internal operations are here described, along with their effect, as in ver. 3 the external symbol is described.—ἀπαντες, they all) all those of whom ver. 1, 14, 15, ch. i. 14, etc. treat, of various age, sex, and condition; see below, ver. 17, 18.—ἤρξαντο, they began) This was a thing which never before had occurred.—λαλῆν, to speak) without difficulty, with readiness.—γλώσσαις, with tongues) The miraculous variety was not in the ears of the hearers, but in the mouth of the speakers: ch. x. 46, xix. 6; Mark xvi. 17; 1 Cor. xii. 10. This family, which was thus celebrating the praises of God in the tongues of the whole world, was an equivalent representative of the whole world, which is about to praise God with the tongues of its inhabitants.—καθὼς, even as) 1 Cor. xii. 11, "All these worketh that one and the self-same Spirit, dividing to every man severally as He will."—εἰδίδου was giving, gave, so as that they might speak without difficulty, and yet freely.<sup>1</sup>—ἀποφθέγγεσθαι) the power to speak forth, with soberness, and at the same time power; ver. 14, "Peter lifted up his voice;" ch. xxvi. 25, Paul, "I am not mad, but speak forth the words of truth and soberness." Justus Jonas observes, "Moses, who is the typical representative of the law, had a 'tongue slow of speech' (Ex. iv. 10):—but the Gospel speaks with a tongue set on fire and flaming with ardour."

5. κατοικοῦντες, dwelling) These had not come merely to Pentecost [but were regular residents], although the word, dwelling, is limited in ver. 9, 10.<sup>2</sup> [They had come to Jerusalem to dwell there, for this reason, as it seems, because the time for the advent of the Messiah was completed; for which reason they were desirous to be present on the spot.—V. g.]—Ἰουδαῖοι, Jews) For no one of those present was of the Gentiles, but all were Jews of various nations.—τῶν) Understand lands. Luke xvii. 24, note.

6. φωνῆς, voice) concerning which ver. 4, and also ver. 2 treat. Comp. ἦρ, φωνῆ, Ex. iv. 8, "the voice [intimation] of the first sign;" Ps. xix. 3, "There is no speech or language where their voice is not heard."—τὸ πλῆθος, the multitude) of which ver. 5 speaks.—

<sup>1</sup> i.e. Though they were dependent on the Spirit, they were not divested of their individual freedom.—E. and T.

<sup>2</sup> For they were originally Jews of the dispersion, Parthians, etc.—E. and T.

συνεχρόθη, *was confounded*) There was a variety of men, and a variety of feelings produced in their minds.

7. Ἐξίσταντο, *they were amazed* [astounded]) ver. 12.—Γαλιλαῖοι, *Galileans*) and therefore speaking one dialect. That they were Galileans, they knew from the fact that they were the disciples of JESUS.

8. Καὶ πῶς, *and yet how*) The period is concluded at ver. 11. For the words, "How do we hear, each of us in our own tongue in which we were born," which sound abrupt by themselves (with which comp. ver. 6), are, after the long parenthesis, whereby the sense of the sentence is elegantly kept in suspense, resumed in these words, "We do hear them speak," etc. The language is eminently suited to express wonder. Comp. what we have observed on such parentheses in our comment on *Gregorii Thaum.* Paneg. § 94. The apostles were representatives of a variety both of dialects, for instance, Pontic and Asiatic Greek, and of tongues.

9. Πάρθοι, *Parthians*) There is no doubt but that these Jews of all nations, who moreover were *dwelling* at Jerusalem, knew Hebrew; wherefore this variety of tongues [addressed to them instead of the usual *Hebrew*, which they no doubt would have understood], a thing unheard of in the Old Testament, indicates that the Gospel was about to come (extend) to all nations in their own tongues. Furthermore, the series in which the peoples are enumerated, seems to denote the order partly of the geographic position, partly of the conversion, of these nations. First in order are placed the posterity of Shem, next those of Japhet, also those of Ham; those from Asia, Africa, Europe, and again Asia. The nation of the *Parthians*, at that time eminent in power, is placed first.—οἱ κατοικοῦντες) *we who dwell*, or *who were dwelling*. By the employment of this participle the naming of the nations which follow becomes more convenient.—Ἰουδαίαν, *Judea*) The dialect of which differed from that of Galilee, ver. 7. Thus also a miracle was being given to the native Jews. *Augustine* reads *Armenia*: and it lies between *Mesopotamia* and *Cappadocia*: but we may suppose, that the ancient tongue of the *Armenians* is probably included under that of some other nation here mentioned.<sup>1</sup>—τὴν Ἀσίαν, *Asia*) *Asia* strictly so called. The article [which does not occur before Ἰουδαίαν,—Πόντον] forms an Epitasis [See Append.], so as that there may be denoted the region the most remote towards the west.

<sup>1</sup> Jerome reads *Syriam*. But his Vulgate and the oldest authorities read Ἰουδαίαν.—E. and T.

10. Αἴγυπτον, *Egypt*) This region especially abounded in Jews.—τὰ μέρη, *the parts*) more than one.—Κυρήνην, *Cyrene*) a city of Libya towards the west, and therefore in a part of Libya even more remote.—οἱ ἐπιδημοῦντες Ῥωμαῖοι, *strangers of Rome*) Born at Rome, but now having their residence at Jerusalem. These seem to have come to Jerusalem after the rest previously enumerated. The Romans alone of the Europeans are now mentioned.

11. Ἰουδαῖοί τε καὶ προσήλυτοι, *both Jews and proselytes*) That there were many proselytes in those times from among the Romans and their freedmen, and that they had been banished, is well known from Tacitus, l. 2, Annal. ch. 85. However it is not *proselytes* of the Romans only, but also of the other nations, as opposed to the Jews, that are meant in this place.—Κρήτης, *Cretans*) The island Crete is the representative of islands in this enumeration. The prophets had predicted many things as to the conversion of “the islands” □〃8 : and several of these towards the west occur in the history of the Acts.—λαλοῦντων, *speaking*) viz. in the Psalms of David, which were usually employed for that purpose at that time, or even in fresh and new language (modes of expression).—τὰ μεγαλεῖα, *the wonderful works*) the mighty exhibitions of power, the mighty operations.

12. Πάντες, *all*) viz. the “devout men,” ver. 5 ; as opposed to the ‘mockers’ in the following verse.

13. Χλευάζοντες, *mocking*) The world begins with *ridicule* ; then afterwards it proceeds to *questioning*, ch. iv. 7 ; to *threats*, ver. 17 ; to *imprisoning*, ch. v. 18 ; to *inflicting stripes*, ver. 40 ; to *murder*, ch. vii. 58.—γλεύκους) filled with *must* or *sweet wine*, of the past or present year, or with any other strong drink.—μεμειστωμένοι, *filled*) Natural men are wont to attribute supernatural effects to natural causes, betraying thereby their ignorance and shamelessness. Comp. ch. xxvi. 24, Festus to Paul, “Thou art beside thyself ; much learning doth make thee mad.”

14. Σταθεῖς, *standing up*) All the gestures, all the words of Peter, indicate the utmost *soberness*.—ὁς, *but*) availing himself of the occasion. The apostles always found an opportunity, and never lost one. [They were not tied down to a particular place, or a fixed time, etc. They used the freest, and therefore so much the more effective, mode of setting forth the truth.—V. gr.]—ἐπῆρε, *lifted up*) with boldness of speech.—ἀπέφθεγγατο) [*spoke forth*]. This verb is judiciously employed here, instead of εἶπε, *said* [This point is lost in the Engl. Vers.] : inasmuch as this speech is most solemn and ardent, and yet at the same time sober. Comp. Acts xxvi. 25, “I *speak*

*forth* (ἀποφθέγγομαι) the words of truth and soberness.”—ἄνδρες, *Ye men*) In these ancient simple modes of address there is much more of inherent gravity (weight), than in ours of the present day, wherein so many epithets of *Nobility* and *Dignity*, etc., are accumulated in titles. Moreover, this speech has three parts, each of which begins with this appellation, at ver. 22, and also 29: but as the familiarity of his language to them increases, in ver. 29, he adds, *Brethren*, the beginning of their conversion having been already in the meantime made.—Ἰουδαῖοι, *Jews*) born in Judea.—ἅπαντες, *all*) Peter was speaking in the Hebrew language, which was the only one that ‘all’ understood.—τοῦτο, *this*) A drunken man would not use such an exordium. Peter appropriately warns and beseeches them.

15. Ἵπολαμβάνετε, *ye suppose*) He does not say, *As some of you mockingly say*. He speaks gently.—ὅσσοι, *these*) He speaks in the third person, not excluding himself and the rest of the apostles. Even his speech was a sufficient defence of himself, the very act of *standing* was a defence to the rest of the apostles with him: and they, whom he is instructing, had used this expression, ὅσσοι, *these*, ver. 7.—τρίτη, *third*) A drunken man generally does not know the hour: nor is any one readily intoxicated in the morning, especially in a place where he is at home: 1 Thess. v. 7, “They that be drunken are drunken in the night.” It was the feast-day of Pentecost; and on feast-days the Jews used to abstain from eating up to mid-day. See var. lect. of Petitus, ch. 15. [The *third* hour of the Jews is what *nine* o’clock in the forenoon is with us.—V. g.]

16. Ἀλλὰ, *but*) These are not drunken, saith he, but filled with the Spirit.—τοῦτο, *this*) These things are wisely spoken before those things which are mentioned in ver. 22. The mention of the most glorious advent to judgment renders all things which are stated concerning Jesus Christ the more illustrious and effective.

17, 18. Καὶ ἔσται, κ.τ.λ.) Joel iii. 1-5 [in Engl. Vers. ii. 28], LXX., καὶ ἔσται μετὰ ταῦτα καὶ ἐκχεῖται—καὶ ἐπὶ τοὺς δούλους μου—καὶ ὕσους τεύρατα ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς αἵμα—πρὶν ἔλθεῖν—σωθήσεται.—ἰσχάταις, *the last*) All the days of the New Testament are last days: and these last days have now advanced far forward.—πνεύματος, *of My Spirit*) A sweet antithesis; *of My Spirit*, and, *upon all flesh*.<sup>1</sup>—πᾶσαν, *all*) The promise does not appertain to that Pentecost alone: see ver. 39. In Joel the expression is *My Spirit*; Peter’s expres-

<sup>1</sup> *Flesh* is frequently opposed to *Spirit*: and the partitive ἀπό with Gen. is opposed to the universal ἐπὶ πᾶσαν.—E. and T



sion is, "of My Spirit," having special respect to that particular Pentecost.—*καί, and*) Men are described of every sex, age, and rank.—*προφητείας εὐσούσων, shall prophesy*) Prophecy is an extraordinary spiritual gift, an especial proof of God's working in men.—*ὀράσεις, κ. τ. λ., visions, etc.*) waking and sleeping. Among the young especially the external senses are in the fullest vigour, and are thus suited to visions: in the case of the old, the internal senses are most vigorous, and are therefore adapted to dreams. The apostles were *young men*: and Peter therefore appropriately places the *young men* first; whereas Joel places the old men first. A *vision* was vouchsafed to Peter, ch. x. 17: also to Paul, and that too in the night, ch. xvi. 9. However young men are not excluded from dreams, nor old men from visions.—*ἐνυπνίους*) So most MSS., and so Alex. also in Joel. Others read *ἐνύπνια*, and no doubt very often the LXX. have *ἐνύπνιον ἐνυπνιάζεσθαι*: but in this passage, with equal appropriateness, or even with a larger (grander) signification, the expression used is, *ἐνυπνίους ἐνυπνιασθήσονται*. A similar phrase occurs in ver. 30, *ὄραμα ὤμοσεν*.<sup>1</sup>—*καί γάρ*) and truly.—*δοῦλούς μου, My servants*) Servants according to the flesh are meant, as distinguished from the children in ver. 17; but at the same time, these, servants of God.

19. *Τέρατα, prodigies* ['wonders']) Judgments on the wicked accompany great revelations of grace: Num. xiv. 20, etc. [Caleb and the unbelieving Israelites]; Jude ver. 5, "The Lord having *saved* the people out of—Egypt, afterward *destroyed* them that believed not:" and the sure and immediate recompense of the wicked admonishes men to receive the proffered grace. [There is a continued effusion of the Holy Spirit, though it be accomplished in different ways.—V. g.]—*ἐν τῷ ὀρανωθῶ, in the heaven*) Concerning the prodigies in heaven, see ver. 20.—*ἐπὶ τῆς γῆς, upon the earth*) Concerning the prodigies on the earth, there follows immediately the account in this verse, by Chiasmus. Such signs were exhibited before the passion of Christ, which are mentioned in ver. 22: but they are so described as that there are included with them those signs which were shown at the actual time of His passion and resurrection, as also at the destruction of Jerusalem; but especially those signs which shall pre-

<sup>1</sup> Therefore the Gnomon, abandoning the judgment pronounced by the larger Ed., follows the margin of the 2d Ed., which awards the preference to the reading *ἐνυπνίους*.—E. B.

<sup>1</sup> *Ενύπνια* is the reading of E and Rec. Text: so *de*, Vulg. 'somnia' *Ενυπνίους* is that of most of the oldest authorities, ABC, and D corrected.—E. and T.

cede the last day : Matt. xxiv. 29, "Immediately after the tribulation of those days shall the *sun* be darkened, and the *moon* shall not give her light," etc. Prophecy, however remote from the last times, comprises all things summarily and in one comprehensive glance. So altogether (evidently) the clause of Malachi (with which comp. Matt. xi. 13, 14, note ; xvii. 11, 12, note) looks directly to the coming of John the Baptist, and the mention of *the terrible day* of the Lord, the last day, is incidentally subjoined and connected with that clause.—*αἷμα, blood*) slaughter and wars.—*πῦρ, fire*) Conflagrations.—*ἀτμίδα καπνοῦ, vapour of smoke*) Thick smoke ends in a subtle vapour.

20. Ὁ ἥλιος, *the sun*) These words must be taken literally. See note, Matt. xxiv. 29. [The darkening of the sun must be literal, as distinguished from the calamities which precede, described in the previous verses.]—*αἷμα, blood*) A bloody colour, somewhat black. Comp. Gen. xlix. 11, "Washing His clothes in the *blood* of grapes."—*τὴν ἡμέραν Κυρίου, the day of the Lord*) the day of the last judgment, not excluding the other revelations of the Divine glory which precede it.—*ἐπιφανῆ*) ארר, *bright shining, notable*, is translated by the LXX., *ἐπιφανής*, more than once.

21. [Πᾶς, *every one*) All men of this kind, and they alone.—V. g.]—*ἐπικαλέσονται, shall invoke, shall call upon*) All kinds (species) of prayers are included in this word. Melancthon especially delighted in the term *invocation*. [Such an invocation is meant as is made *in spirit*.—V. g.]—*σωθήσεται, shall be saved, shall be made safe*) shall escape all penalties ; shall attain to blessedness. [Even in the very *end*, which shall be so terrible to the whole creation.—V. g.] Luke xxi. 36.

22. Ἰησοῦν τὸν Ναζωραῖον, *Jesus of Nazareth*) Whom ye know. It is He Himself who furnishes the sum and substance of all the apostolic discourses : ch. iii. 13, etc. They preached Him without variation : and always they won souls.—*ἀποδεικνυμένον, demonstrated, approved*) most evidently.—*τέρασι, by prodigies*) which are the pre- ludes of those spoken of in ver. 19.

23. Ὀρισμένῃ, *determinate, defined*) An anticipation of the objection, why the Jews were permitted to act so toward so great a man : and also a preparatory consolation to the perpetrators : ch. iii. 17, 18 ; with which comp. Gen. xlv. 5, Joseph to his brethren, "Be not grieved, nor be angry with yourselves, that ye sold me hither ; for God did send me before you to preserve life."—*βουλή και προγνώσει, by the counsel and foreknowledge or providence*) The counsel

(concerning which comp. ch. iv. 28, "Thy hand and Thy counsel determined:" His *hand* is felt before His *counsel* is perceived; therefore *hand* is put before *counsel*) is here put before the providence or foresight of God. Therefore 'providence' expresses very much. Prediction also followed it: ch. iii. 18.—ἔκδοτον) *delivered up*.—ἀνόμων, *unjust, iniquitous*) Iniquitous, *i.e.* void of law (νόμος), were Pilate and his Gentile associates, through whom the Jews perpetrated the deed.

24. Λύσας, *having loosed*) This verb accords with the term שׁוֹרָפִים, which is denoted by the Latin Vulg. *funes*, "the cords" or 'bands;' but it is also used of the pains of one in parturition.—τὰς ὠδῖνας, *the pains*) out of which new life arose. Jesus experienced the *pains* of death whilst He died. In death, τετέλεισται, *He was consummated, all was finished*; and therefore after death there were no more pains: a little after, in His resurrection there was made a loosing, not of *pains*, but of the *bonds* or *bands*, which had brought with them the pain, whilst He was in the act of dying.—ἄδου) Ὁδῖνες θανάτου and ὠδῖνες ἄδου are expressions used in Ps. xviii. (xvii.) 5, 6, "The *sorrows* (in margin, *cords*) of hell compassed me about; the *snares of death* prevented me." In Luke most have written θανάτου, perhaps with a view to soften the mode of expression; but the old reading, ἄδου, is more in accordance with ver. 27, 31.<sup>1</sup>—οὐκ ἦν δυνατόν, *it was not possible*) on account of the predictions mentioned in ver. 25, and the reasons mentioned in those predictions. To this the *must* (δεῖ) in ch. iii. 21 corresponds. Hence we find so often the expression, *once, once for all*, so often used as to the death of Christ: Rom. vi. 10, note: "In that He died, He died unto sin *once*" (ἐφάπαξ, not merely ἅπαξ).—ὑπ' αὐταῦ, *by it*) by *Hades* or *Hell*, although a powerful enemy.

25. Εἰς αὐτόν, *in reference to Him*) viz. to Christ.—προωρώμην—εἰς ἄδου—ἐγνώρισάς μοι, κ.τ.λ.) Ps. xvi. 8–11, where the LXX. have, προωρώμην—εἰς ἄδην—ἐγνώρισάς μοι, κ.τ.λ.—προωρώμην, *I foresaw, or I saw the Lord before me*) This very sentiment is expressed a little before in the same psalm, ver. 2, thus, *My goodness in comparison of, or beside Thee, [implying a continual seeing of the Lord as present before him] is nothing* (has no existence).—ἐκ δεξιῶν μου ἴστιν, *He is on my right hand*) to protect me.

<sup>1</sup> The larger Ed. had preferred the reading θανάτου; but the 2d Ed. prefers ἄδου, with the Gnomon and Vers. Germ.—E. B.

ABCE Theb. read θανάτου. De Vulg. Memph. Syr. read ἄδου: Iren. 195, 'inferorum.'—E. and T

26. Ἡ γλῶσσά μου, *my tongue*) So the LXX. have translated כבוד in Hebrew poetry; the signification of which may be gathered from Ps. xxx. 13, "My *glory* (*i.e. my tongue or my soul*) may sing praise," with which comp. ver. 9, where the words in antithesis are, *dust* and *glory*; just as in Ps. vii. 5, "Lay mine honour in *the dust*;" also, from Ps. lvii. 7, 8, "My *heart* is fixed," etc. "Awake up, *my glory*; awake up, *psaltery and harp*," wherein *glory* stands midway between the *heart* and the *instruments*; also, from this very saying, Ps. xvi. 9, wherein the *glory* is put midway between the *heart* and the *flesh*. Therefore it denotes the very flower of nature, which even especially puts itself forth through the tongue, the voice, or singing: for *glory* is to the *flesh* the same that the *flower* is to the grass or herb; 1 Peter i. 24, "All *flesh* is as *grass*, and all the *glory* of man as the *flower of grass*:" or the *beauty* of its look, James i. 11, "The sun withereth the *grass*, and the *flower* thereof falleth, and the *grace* (or *beauty*) of the *fashion* (or look) of it (ἡ εὐπρέπεια τοῦ προσώπου) perisheth."—ἔτι δὲ, *moreover indeed*) also, so therefore. Epitasis [an emphatic addition to a previous enunciation. Append.].

27. Τὴν ψυχὴν μου, *My soul*) *i.e.* Myself, as regards the *soul*. The subsequent sentence refers to the *body*.—εἰς ᾧδου) viz. τόπον: ᾧδης is as it were the *sepulchre* of souls. ἵνα LXX. translate εἰς ᾧδην: οὐχ with ἵ occurs in Lev. xix. 10, Ps. xlix. 11, Job xxxix. 14. He was in Hades: he was not left in Hades.—τὸν ὁσιόν σου, *Thy Holy One*) The Hebrew has, *Thy Gracious One*. Christ is the One in whom all the Father's good pleasure rests.

28. Ἐγνώρισάς μοι, *Thou hast made known to Me*) See note, Heb. ix. 12. [The path of life leading to the Father, was an arduous one, even to Christ, Heb. v. 7; no one had trodden it before. Therefore it is said, "He *entered* once into the holy place, having *found* (εὐράμενος) eternal redemption for us:" John iii. 13.]—ὁδοῦς ζωῆς, *the ways of life*) whereby the goal is reached, and one can walk in life. The LXX. give ὁδοῦς as the rendering of the Hebr. דרך in the singular.—μετὰ τοῦ προσώπου, *with Thy countenance*) when I am (shall be) with Thee. Heb. ix. 24, "Now to appear in the presence of God for us" (ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ).

29. Ἐξῆν) viz. ἔστω, *let it be allowed to me*. The neuter is frequently without a verb. The ellipsis in this place is expressive of ἡδoς.<sup>1</sup>—μετὰ παρρησίας, *freely*) The Jews held David in high estima-

<sup>1</sup> See Append. on "Moratus Sermo." Here, the feeling of *modesty* and *courtesy*.—E. and T.

tion: and it was of him that he had to say something not altogether favourable, in order that thereby the glory of Christ might be the more enhanced. There is therefore in this passage a *προθεραπεία* [see Append.], or previous mitigation of what he is about to say.—*πατριάρχου*, the patriarch) This name is one of greater dignity than the name, 'king.' This, too, produces the effect of *προθεραπεία*.—*τὸ μνήμα αὐτοῦ*, his sepulchre) and that sepulchre containing the very body of David, which saw corruption. He speaks gently.—*ἐν ἡμῖν*, among us) The monuments, places, institutions, manners, families, and adages of the Israelites, marvellously accorded with the Scripture of the Old Testament. So too the New Testament books accord with the state of events which followed subsequently.

30. *Προφήτης*, a prophet) Whence it follows that the 16th Psalm is prophetic.—*εἰδώς*, knowing) by the prophecy of Nathan (2 Sam. vii. 12, 13). Therefore it was after this prophecy that David composed and sang the 16th Psalm.—*ὅτι ὄρκω ὤμωσε*, with an oath He swore) Ps. cxxxii. 11, with which comp. ver. 2.—*καρποῦ τῆς ἰσχυροῦς*, of the fruit of his loins) Scripture speaks of propagation with wonderful correctness and delicacy. A periphrasis for, of his seed.—*καθίσαι*) to set, to cause to sit.—*αὐτοῦ*, his) David's.

31. *Προῶτων*, seeing before) in prophetic vision.—*ἐλάλησεν*, he spake) in that 16th Psalm.—*τοῦ Χριστοῦ*, of Christ) Peter thus reasons: David did not speak of himself, as the fact shows; therefore he must have spoken of Christ, as being about to rise again from the dead. But how is the resurrection inferred from the promise concerning the kingdom? *Answer*—Because Christ had not heretofore entered upon the kingdom, and because the future kingdom was an eternal one. Therefore David recognised the inner nature (character) of the kingdom of Messiah.—*ἡ ψυχὴ αὐτοῦ*, His soul) The Latin Vulg. omits this. For it has "neque derelictus est in inferno;" where the masculine *derelictus* shows that the translator has purposely written it so (and not by an oversight). Other very ancient authorities accord with this. More modern authorities have supplied it from ver. 27.<sup>1</sup>

32. *Τούτων τὸν Ἰησοῦν*, this Jesus) ver. 23, 36, *τούτους*, Him, this same

<sup>1</sup> Thence both, in this passage, the margin of Ed. 2, to which the Gnomon along with the Vers. Germ. corresponds, has advanced the briefer reading, which in the larger Ed. is rated at a lower estimate, to the mark β.—E. B.

See support *ἡ ψυχὴ αὐτοῦ*, with the Rec. Text. But ABC corrected, D Vulg. Memph. Theb. Syr. and Iren. omit the words.—E. and T.

Jesus.—ἀνέστησεν, *hath raised up*) from the dead.—οὗ, *of Whom* [but Engl. Vers. *whereof*]) namely, of GOD, who effected it: ch. v. 32, “We are *His witnesses* of these things;” x. 41, “*God showed Him openly*; not to all the people, but unto *witnesses chosen before of God*, even unto us, who did eat and drink with Him after He rose from the dead:” 1 Cor. xv. 15.

33. Τῇ δεξιᾷ) So also in ch. v. 31, “Him hath God exalted with His right hand to be a Prince and a Saviour.” The Hebrew מְרִיבֵי is rendered by the LXX. usually ἐκ δεξιῶν; and so also in Ps. cx. 1, the passage to which Peter refers, and yet uses the expression τῇ δεξιᾷ, which is found once in the LXX., Isa. lxiii. 12. Christ was exalted *by the right hand of GOD* to the right hand of God.—οὖν, *therefore*) The resurrection of Christ having been established, His ascension cannot be called in question. For this reason it is first asserted by itself, and next is also established from the 110th Psalm.—ὑψωθείς, *having been exalted*) The exaltation strictly took place at His ascension.—ἐξέχεε, *He poured out*) See ver. 17.—ταῦτο ὁ νῦν) The more recent MSS. of the Latin Vulg. have “hunc, quem,” instead of “hoc quod nunc.” They understand πνεῦμα (Neut.), “spiritum” (Masc.). The neuter gender in Greek is expressed by the masculine in Latin. Moreover the phrase is absolute, *this* (ταῦτο), elegantly denoting the newness (the unprecedented character) of this unspeakable gift.<sup>1</sup> Irenæus has νῦν, *now*, which has been omitted by some.<sup>2</sup>—βλέπετε καὶ ἀκούετε, *ye see and hear*) Ye have testimonies to the facts which are not to be ‘mocked’ at (ver. 13).

34. Οὐ γὰρ Δαυὶδ, *for David has not*) The dilemma is this: The Prophet speaks either of himself or of the Messiah. Comp. ch. viii. 34. He does not speak concerning himself, as is shown in ver. 29; therefore it must be concerning the Messiah. See note on Matt. xxii. 44 [“*My Lord*,” saith David; therefore He was *Lord* of David, before He spoke to him].—δὲ, *but*) Therefore it is another, and that other the Messiah, who ascended.—αὐτὸς) *himself*.—κάθου, *sit*) This sitting necessarily infers the ascension. For they differ, as the act and the state: and the act itself (the ascension) is sometimes denoted by the *sitting*.

36. Ἀσφαλῶς, *assuredly*) Peter proclaimed this aloud with great

<sup>1</sup> Τοῦτο δ is the reading of ABC and D corrected. But good MSS. of Vulg. “hoc donum quod:” so also *e*: and E, ταῦτο τὸ δῶρον: also Iren. and Cypr. The oldest MS. of Vulg. (Amiat.) has “hunc quem.”—E. and T.

<sup>2</sup> So also Ee and Rec. Text have νῦν. But ABC and D, corrected, omit it.—E. and T.

force. Comp. ch. iv. 10, xiii. 38. Γνωστὸν, *known*.—καὶ Κύριον<sup>1</sup> καὶ Χριστὸν, *both Lord and Christ*) Peter had quoted the promise given to David concerning the *Christ*, and the Psalm, in which David had called Him *Lord*. Now therefore he infers the title, *Lord*, from ver. 34, and from Psalm ex., and repeats the title, *Christ*, from ver. 30, and from the promise given to David, conjoining both strong points (sinews) of his argument in this recapitulation. The particle *καί*, *both*, though omitted by some in the former place, makes the language very vivid.<sup>2</sup> Henceforward continually, in the New Testament, Jesus in His exaltation is meant by the appellation, *Lord*; ver. 47, etc.; except where there is reference to the Hebrew יהוה, which requires to be explained according to the sense of the passages in the Old Testament.—αὐτὸν, *Him*) viz. *this* Jesus. It is altogether demonstrative.—ἐποίησε, *hath made*) and that too in such a way, as that JESUS<sup>3</sup> was even previously Lord and Christ: ver. 34.—ὑμεῖς ἑσταυρώσατε, *ye have crucified*) The sting of his speech is put at the end.

37. Κατενόγησαν, *they were stung with compunction*) So the LXX. render יצאצב ייה *κατενόγησαν*, the men were *stung with grief*.—εἶπον, *they said*) The apostles used not to make an end of speaking before that their hearers had shown how they were affected. If the hearers in our day were to signify on the spot what were their feelings at heart, the edification of all would be much more sure and abundant.—τοῦς λοιποῦς, *the rest*) They perceived that the cause of the apostles was one joint and common cause.—[τί ποιήσωμεν; *what shall we do?*] The beginning of true conversion is made, when men have come to this question.—V. g.]—ἄνδρες ἀδελφοί, *men brethren*) They had not so spoken before.

38. Μετανοήσατε) *repent*, viz. towards GOD. Thus in this verse there is contained by implication the Holy Trinity [comp. ch. iii. 19, 20, where the same truth is implied].—βαπτισθήτω, *let each of you be baptized*) He speaks as of a thing already known to all: for both John and Christ [by His disciples] had administered *baptism*.—ἐπι-

<sup>1</sup> καὶ Κύριον αὐτὸν καὶ Χριστὸν is pronounced the better reading by the margin of Ed. 2.—E. B.

So ABC Vulg. Iren.; but Ee and Rec. Text, καὶ Χριστὸν αὐτὸν. D corrected d omits αὐτὸν.—E. and T.

<sup>2</sup> And this has been in some measure expressed in the *Vers. Germ.* by the repetition of the words *Zu einem*.—E. B.

ABCDEde Vulg. have καὶ before Κύριον. But the Elzevir Rec. Text (not Stephens') omit it.—E. and T.

<sup>3</sup> As the name JESUS means *God-Saviour*.—E. and T.

τῷ ὀνόματι Ἰησοῦ,<sup>1</sup> *in the name of Jesus*) See note on Matt. xxviii. 19. [The confession of the Holy Trinity and their offices was the preliminary of baptism. The creeds are but an expansion of this baptismal confession. The Jews, as being already in covenant with God (the Father) by circumcision, were to be baptized *in the name* (ἐπὶ τῷ ὀνόματι) *of Christ*, and to receive the gift of the *Holy Spirit*: the Gentiles, as being wholly aliens from God, were, according to Matt. xxviii. 19, to be baptized *into the name* (εἰς τὸ ὄνομα) *of the Father, Son, and Holy Ghost.*]—ἁμαρτιῶν, *of sins*) viz. of that sin which you committed in having crucified Christ (for it was on account of that sin especially that they were suffering such distress of conscience), and of all your other sins.—λήψεσθε, *ye shall receive*) alike as we. We are a living proof to you of the fact.

39. ὑμῖν, *unto you*) This denotes more than if he had said, “The promise is yours.” Comp. Luke ii. 11, “*Unto you* is born, etc., a Saviour.”—ἔστιν, *is*) stands forth fulfilled: ch. iii. 25, 26, xiii. 32, 33.—ἡ ἐπαγγελία, *the promise*) of this gift.—πᾶσι, *to all*) and therefore not to the apostles alone.—τοῖς εἰς μακρὰν, *who are afar off*) The LXX. Isa. lvii. 19, εἰρήνην ἐπ’ εἰρήνην τοῖς μακρὰν καὶ τοῖς ἐγγύς οὔσι. The apostles sometimes touched slightly upon mysteries, the fuller declaration of which was afterwards about to go forth to the world through themselves: and in the meanwhile touched upon them in such words as marvellously corresponded both to the language of the Old Testament and to their own present feeling or sense, which was a true sense, but not as yet the full one, and to the Divine intention, which was about to declare itself further through them. In this passage the Holy Spirit spake through Peter such things as to the admission of the Gentiles speedily, in a large number, and without circumcision (with which comp. Eph. ii. 13), as Peter himself afterwards in ch. x. did not at once perceive (apprehend): and yet his words were in accordance with Isaiah; and even these words here are suited to that sense which he afterwards understood. All the words of Scripture are most skilfully chosen. As to the fact signified, weigh well the word *first* in ch. iii. 26, “*Unto you, in the first instance, God, having raised up His Son Jesus, sent Him.*” Rom. ii. 10, “*Of the Jew first, and also of the Gentile:*” xv. 10, “*Rejoice*

<sup>1</sup> The fuller reading, Ἰησοῦ Χριστοῦ, is preferred in the margin of Ed. 2, which is followed by the Vers. Germ.—E. B.

Iren. omits Χριστοῦ; but the other oldest authorities have it: and DEde Vulg. Amiat. Cypr. and Lucifer prefix τοῦ Κυρίου, which ABC and Rec. Text omit.—E. and T.



ye Gentiles *with* His people:" Eph. ii. 19, "You who were afar off are fellow-citizens *with* the saints" (the Jew-Christians), iii. 6, "That the Gentiles should be *fellow-heirs*." At the same time there is a Euphemism in the fact, that the name, *Gentiles* (so offensive to Jewish ears), is not introduced.—ὅσους ἄν, κ.τ.λ., *whomsoever*, etc.) The LXX. have εὐαγγελιζόμενοι οὗς ὁ Κύριος προσέκληται in Joel, ch. quoted in ver. 17 [Joel ii. 32].—προσκαλέσεται) *shall call to Himself*. This is the force of the verb in the middle.—Κύριος) יהוה *the Lord*.—ὁ Θεὸς ἡμῶν, *our God*) the God of us all.

40. Πλείους, *with many more*) The truth must be pressed on men, until the desired result is effected.—διεμαρτύρατο, *he testified*) This refers to what goes before.—παρεζάλει, *he exhorted*) This refers to what follows.—σώθητε, *be saved*) *depart in a state of salvation*, without delay. This is deduced from ver. 21, "Whosoever shall call on the name of the Lord, shall be *saved*," and is repeated in ver. 47, "Such as should *be saved*." These words are conjugates to the name JESUS [= God-Saviour]. The beginning of salvation is in conversion, and does not merely take place first at death. Eph. ii. 5.—τῆς σκολιᾶς ταύτης) *this crooked, untoward generation*; as to which see ver. 13. An apt epithet to apply to the Jews: some of whom were persevering in 'mocking.'

41. Οἱ) That is, they who did not stop short with mere compunction, but *willingly (gladly)*, and in very deed, were obedient to the exhortation. This was the characteristic feature of the New Testament Pentecost.—ἀποδέξάμενοι) The subject, not a part of the predicate. They receiving the 'saying,' or word, "worthy of all acceptance:" 1 Tim. i. 15.—ἐβαπτίσθησαν, *were baptized*) Understand, *and received the gift of the Holy Spirit*, ver. 38.—καὶ, *and*) And so.—προσετέθησαν, *there were added*) Previously there had been only one hundred and twenty names: and yet the souls about three thousand are said to have been *added* [to the 120, though so much smaller a number], because the former (the 120), few as they were, nevertheless constituted the original head and body of believers. So in ver. 47, "The Lord *added* to the Church."—ὡσεὶ τρισχίλια, *about three thousand*) How marvellous was the efficacy of the Gospel!

42. Προσχωρτεροῦντες, *continuing steadfast, persevering*) having forsaken all things else.—κονωνία, *in fellowship*) of all their internal and external goods, actions, and plans. Comp. as to their resources, Rom. xv. 26.—τῆ κλάσει τοῦ ἄρτου, *in breaking of bread*) that is, in frugal diet, partaken of jointly one with the other. Comp., however, note, ver. 46. [The Lord's Supper is included in this expres-

sion.] The Christianity of all, and each individually, is to be estimated, not merely from Divine worship, but also from the daily mode of life.

43. Φόβος, *fear*) For they had GOD present with them. This fear prevented the persecutors from breaking out in acts of violence against the novice Christians, before that the fitting time was come.—διὰ τῶν ἀποστόλων, *by the apostles*) therefore not by all the other disciples.

[44. Παντες, *all*) though sprung from entirely different nations. At what a wide distance, alas! we are removed from that unity in the present day.—V. g.]

45. Κτήματα, *possessions*) lands and houses : ch. v. 1, 8.—ὑπάρξεις, *their goods, effects*) viz. of a moveable kind.—ἐπίπρασκον, *they sold*) The direction of the Lord, Luke xii. 33, “Sell that ye have, and give alms,” spoken a short while before to the disciples, and applying to all times, was especially applicable to the time then being. [So afterwards, at the destruction of Jerusalem, they had nothing to lose : and their all was in the meantime laid out to the best account. The impending calamities of the time move the more prudent, not to parsimony, but to liberality. Eccles. xi. 2, “Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth.” James v. 3.—V. g.]—διεμέριζον, *they parted or distributed* them) The Passive, διεδίδου, *division was made*, ch. iv. 35. The multitude was from time to time increasing.<sup>1</sup> The dividers of their goods were believers themselves ; the apostles ; the seven deacons.—ἀντὰ, *them*) all things in common, even the money from the goods which were sold.—καθότι, *according as*) not as in the societies of the world, where each receives from the common fund according to the magnitude of the share that he has contributed, not according to his need.

46. Προσκαρτεροῦντες, κ.τ.λ.) There are four important points here ; *continuing stedfastly* (persevering) in the temple, *breaking bread*, *they partook of*, and *praising* : The fourth of these properly coheres with the first ; the third with the second.—ἐν τῷ ἱερῷ, *in the temple*) in public ; as κατ’ οἶκον, *at home*, in private [Engl. Vers., *from house to house*].—κλῶντες, *breaking*) Heb. שבר, *to break*, or *to give fragments*. Their daily partaking of food is signified, with which often was

<sup>1</sup> Therefore, whilst at first they *shared* their goods (διεμέριζον) with all, subsequently, when the numbers of believers were large, a *division was made* on a more systematic plan.—E. and T.

conjoined the administration of the Eucharist: ch. xx. 7, note, 1 Cor. xi. 20, 21: for it is not probable that in this book of Acts no mention at all should occur of the Holy Supper, whereas there is so frequent mention of baptism; but mention of it is made in a guarded (covert) manner, as was usual at that time, 1 Cor. x. 15 (where Paul is speaking of the Lord's Supper), and less frequently. Scripture most wisely holds the middle course between those things which are well known, and those which are proper to be concealed.—*τροφῆς*, *food*) Christianity loves exemption from earthly cares, as also simplicity, and shrinks from a variety of arts and professions. Such a life is commended throughout the whole book of Ecclesiastes.—*ἀγαλλιάσει*, *with* [‘gladness’] *exultation*) This is the fruit of faith, and a characteristic mark of truth.—*ἀφελότητι*, *simplicity* or *singleness*) Without anxiety for the future, and without envy, as far as those richer than themselves were concerned, without unreasonable (perverse) shame, as far as those poorer than themselves were concerned.

47. *Χάριν*, *grace*, i.e. *favour*) They find this who *praise* God.—*ὁ δὲ Κύριος*, *moreover the Lord*) Jesus.—*τοῦτε*) An emphatic article: There was no day without such being added who were being saved.—*τῆ ἐκκλησίᾳ*) This, as it seems, is a gloss of *Chrysostom*, which has been propagated by the *Syriac* version and others. The words are not in the older authorities.<sup>1</sup> [The company of believers receives a variety of appellations, until, having obtained its own regular constitution, it at last receives the name of *the Church* (an argument against the genuineness of *τῆ ἐκκλησίᾳ* here).—*Not. Crit.*]

### CHAPTER III.

1. *Ἐπι τὸ ἀντὶ*, *together*) This being put in the beginning, emphatically signifies the union (joining) together of Peter and John.<sup>2</sup>

<sup>1</sup> Hence also in this passage the decision of the larger Ed., which had judged the omission of the words *τῆ ἐκκλησίᾳ* not to be approved of, is corrected. The margin of Ed. 2 has left the decision to the reader: but the Germ. Vers. follows this *after-decision* of the Gnomon.—E. B.

The words are omitted in ABC Vulg. Memph. and Theb.: and so Lachm. But Ec and Rec. Text insert them: so also Dd and Syr. *ἐν τῇ ἐκκλησίᾳ*: so Tisch.—E. and T.

<sup>2</sup> Lachm., after the oldest MSS. ABC Vulg. Memph. Theb. Lucif. 199, puts

Hesychius remarks, ἐπὶ τὸ αὐτὸ, ἰ.ε. ὁμοῦ, εἰς τὸν αὐτὸν τόπον.—Πέτρος) Others have written Πέτρος δὲ, supposing that ἐπὶ τὸ αὐτὸ should be joined with the preceding words [ch. ii. 47]. More conveniently, others, though of a later date, have inserted δὲ after ἐπὶ τὸ αὐτὸ. The short reading without the δὲ, is the mean between the extremes [the starting-point from which the others have departed, one on the one side, the other on the other], and the ancient reading.—[τὴν ὥραν τῆς προσευχῆς, *the hour of prayer*) It is right that public prayers should be frequented even by men who are adult, and in higher positions of honour than most men.—V. g.]—τὴν ἐνάτην, *the ninth*) the wonted hour, suited for prayer, on account of soberness [the mind not being heavy, as it is apt to be after meals], before supper : ch. x. 3. [This is our three o'clock in the afternoon. He who would accustom himself to collect his thoughts at that time, and to apply himself to (to find time for) prayer, would derive no common profit from the practice. There is no difference as to time, regarded in itself. But it is a proof of choice obedience to cut short or interrupt labour, when we are in the height of business, for such a purpose. It was about mid-day that Peter prayed in private : ch. x. 9.—V. g.]

2. Καὶ τις ἀνὴρ, *and a certain man*) The man is fully described, in the case of whom Peter performed the first miracle.—ἐβαστάζετο) Middle [*used to have himself carried*].—θύραν, *the door or gate*) whereby many used to enter. It is called πύλην, *a gate*, in ver. 10.—Ὠραϊαν, *Beautiful*) Heb., *the Gate Susan* in the same sense.—τοῦ αἰτεῖν, *in order to ask*) Although the people ought not to have had beggars.

3. Ἠρώτα ἐλεημοσύνην λαβεῖν, *asked to receive alms*) A very similar phrase occurs 1 Macc. xi. 66, ἤξιωσαν αὐτὸν τοῦ δεξιᾶς λαβεῖν. Many omit λαβεῖν here in Acts.<sup>1</sup>

4. Ἀτενίσας—βλέψον, *fastening his eyes upon him—Look at*) Great is the power of a steadfast gaze : ch. xiii. 9, “Saul set his eyes on Elymas.”

6. Ἀργύριον καὶ χρύσιον, *silver and gold*) The beggar was expecting

ἐπὶ τὸ αὐτὸ at the end of the last verse of ch. ii., and reads in ch. iii. 1, Πέτρος δὲ. But Tisch., with Ee Syr. and Rec. Text, puts them at the beginning of ch. iii. Ἐπὶ τὸ αὐτὸ δὲ.—E. and T.

<sup>1</sup> Dd Lucif. 199. omit λαβεῖν. But ABCE Vulg. Memph. retain it: and Syr Theb. *ut darent*.—E. and T.

The Germ. Vers. of Beng. omits it, after the example of both his *Greek Editions*.—E. B.

money.—ὡς ὑπάρξει μοι, *I have none*) There is no doubt but that alms were given even to those who were not of the community of believers: but Peter at that time, either had nothing with him in going to the temple, or was not able to give as much as was needed for the relief of the poor man. Observe the abstinence of the apostle, though exercising such an ample administration of charitable funds: ch. ii. 45, with which comp. ch. iv. 35.—Ἰησοῦ Χριστοῦ, *of Jesus Christ*) Jesus therefore is the Christ.

7. Αὐτὸν, *him*) It was the part of the blind man merely to give himself up to the power which was entering into him.—αἱ βάσεις καὶ τὰ σφυρὰ) As to both Greek words there is much disputation. Luke implies that all the parts in the lame man were strengthened, so as to enable him to walk. Βάσεις are the *Feet*, which have their principal *strength* in the knees: σφυρὰ, by a catachresis, are used to express the *ankles*, as in Callimachus, οὐδὲν ἐπὶ σφυρὸν ὀρθὸν ἀνέστη: strictly, little mallets, or the lowest parts of the leg. Luke, as being a *physician*, expressed himself accurately. Comp. Ps. xviii. 36, "Thou hast enlarged my steps under me, that my feet (margin, *ankles*) did not slip."

8. Καὶ περιεπάτει, *and he walked about*) although he had never learned to walk. A new part of (feature in) the miracle.—ἀλλόγητος, *leaping*) Praiseworthy alacrity [put forth in honour of GOD.—V. g.]: Isa. xxxv. 6, "Then shall the lame man *leap* as an hart."

10. Θάμβους, *with amazement*) in feeling.—ἐκστάσεως, *ecstasy*) [wonder, elevation of mind] in the understanding.

11. [Πᾶς ὁ λαός, *all the people*) consisting of those who had met together for public prayer, ver. 1.—V. g.]—ἐκθαμβοί, *exceedingly amazed*) This comprehends amazement and ecstasy.

12. Ἀπεκρίνατο, *answered*) having again obtained an opportunity.—τί θαυμάζετε, *why wonder ye?*) They had good reason to wonder; but they ought to have recognised the Lord, from whom the benefit had come, and not to stop short and fasten their whole attention upon the mere work itself, or upon the Divine instruments by which it was accomplished.—δύναμις ἢ εὐσεβεία) Most frequently δύναμις and εὐσεβεία are joined. Wherefore the *Syriac* and some MSS. of the Latin Vulg. have taken up *virtute aut potestate*, instead of *virtute aut pietate*: and furthermore some MSS. mentioned in Irenæus, inasmuch as these two words seemed synonymous, have omitted *et potestate*, "and power." The formation of the words in writing, εὐσεβεία and εὐουσία, *piety* and *power*. is also similar in appearance,

especially in the contractions used in writing Latin.<sup>1</sup> These two, *virtue* and *power*, are usually looked to by men in the Divine instruments. Wherefore "Peter puts away from himself the attribution of power, whether physical or meritorious, and ascribes the whole to GOD and Christ the Lord." So writes H. de Bukentop, lib. ii. de Vulgata, p. 285.

13. 'Ο Θεός, *God*) Who gave the promise to the patriarchs and fathers. *The God of Abraham and Isaac and Jacob, the God of our fathers*, is an appellation frequently occurring in the Acts, more than in the other books of the New Testament, and one appropriate to that period of time.—τῶν πατέρων ἡμῶν, *of our fathers*) Is it the same fathers, viz. Abraham, Isaac, and Jacob: with which comp. Exod. iii. 6, 15, 16: or are those 'fathers' meant, who lived, for instance, in the time of Moses and Samuel or David, ver. 22, 24, 25, to whom also the promise was given? In the former passage of Moses (Exod. iii. 15, 16), the appellative, *fathers*, is employed: in Luke, the proper names, *Abraham, Isaac, and Jacob*. In Moses at least there is an apposition: there is one also, as we think, in Luke. GOD fulfilled this His promise: therefore all ought to believe.—ἐδόξασε, *hath glorified*) even before His passion: Matt. xi. 27, xvii. 5; John xii. 28, viii. 50, x. 36, xiii. 3, 31, xvii. 5; 2 Pet. i. 17; Luke ii. 32 Heb. iii. 3, v. 5. Others refer the word here to the *glorification* of Jesus Christ by the present miracle specially, or to the whole of His exaltation, or to both conjointly. The discourse begins far back [with the God of *Abraham*, etc.], in ver. 13; wherefore we regard the order of the facts, and of the time, and of the text, to be the same.—τὸν παῖδα αὐτοῦ, *His Servant*, or *Minister* [but Engl. Vers. *His Son*]) See note on Matt. xii. 18 [παῖς in the LXX. expresses the Hebrew עבד, Isa. xlii. 1, "Behold My *Servant*, whom I have chosen." So here, and ch. iv. 27, 30; but not afterwards in the New Testament, as not a suitable expression for Him, now that He is exalted]. [In human fashion, one might call Him the *Prime Minister* of God, on account of the great dignity and extent of His office.—V. g.]—ἡμεῖς μὲν, *ye indeed*) The object of this is, that hereby they may be brought to *compunction* and *repentance*.—παρεδώκατε, *ye have delivered up*) This Saviour, who was given to you, ye have *given up*; whereas ye ought with all zeal to have recognised His *glory*, and embraced and laid hold of Him.—ἡρνήσασθε, *ye have denied*) This is opposed to the proper *judgment* (κρίναντος) of Pilate (Pilate's

<sup>1</sup> ABCDde Vulg. Amiat. (the oldest MS.) have ἡ εὐσεβεία —E. and T.

own judgment), who tried to *let Jesus go*.—Πιλάτου, *of Pilate*) whose blindness is less surprising than yours. Peter shows in this place that the Jews resisted the true judgment of GOD and of men concerning Jesus.

14. Ἰμεῖς δὲ, *but ye*) The four parts of the assertion are to be observed, or rather the two parts consisting of two members each: *God hath glorified—, whom ye indeed delivered up—*. *But ye denied—whom God hath raised*. For Peter states: I. The act of GOD, and the consequent act on the part of the Jews; II. The act of the Jews, and the consequent act on the part of GOD.—τὸν ἅγιον καὶ δίκαιον, *the Holy and the Just One*) Antonomasia [the substitution of a descriptive or appellative designation for a proper name]. He speaks of the One JESUS. He was *Holy*, in respect to His being the *servant or minister* (παῖδα, ver. 13) of God, whom GOD *hath glorified*. For קדש and כבוד, *Holiness* (sanctity) and *Glory*, contain almost the same notion. The same was “the Just One” (ch. vii. 52, xxii. 14), even in the judgment of Pilate. Moreover, the preaching (proclamation) of the *Sanctity* of JESUS is opposed to the opinion entertained by the multitude as to the ‘power’ of the apostles: the preaching of His *Justice* [His being the *Just One*] is opposed to the ‘*piety*’ (εὐσεβεία) imputed to them; ver. 12.—ἠρνήσασθε, *ye have denied*) This verb is repeated, having regard to them in a different point of view. *They denied His kingdom*, ver. 13: *they denied His sanctity and justice*, ver. 14.—ἠτήσασθε, *ye desired*) Even if Pilate had offered Barabbas to you, ye ought to have besought him that Jesus should be let go.—ἄνδρα φονέα, *a man a murderer*) There follows a magnificent antithesis: *but the Author, or Prince of life*. Christ was this even before His suffering of death.

15. Ὡς, *of whom*) viz. God. See ch. ii. 32, note.—μάρτυρες, *witnesses*) They had acted the part of witnesses, in ver. 6, with which comp. ver. 16.

16. Ἐπι τῆς πίστεως, [*on account of, or*] *upon the faith*) *The faith* (i.e. faithfulness) *of the name of Jesus* is an expression drawn from the fact, that this name is a name πιστός, *faithful*, and *sure* (to be firmly relied on): and to this *faith* (or *faithfulness*) corresponds, presently after, *the faith which is through* (by) *Him*, viz. the faith which was in Peter, and began to be in the lame man. The correlatives are, *the name of Christ*, and the *faith of the saints*.—θεωρεῖτε καὶ αἴδατε) *ye see* at the present time, *ye know* as to the past.—τὸ ὄνομα αὐτοῦ, *His name*) The nominative, instead of the pronoun *that*, which would have reference to the preceding ὀνόματος, of His

*name*. A similar construction occurs, 2 Chron. xxviii. 9, "In the wrath of the Lord God of your fathers upon Judah, (*the Lord*) hath given them into your hand;" 1 Sam. xxiv. 5, "The heart of David smote him (*viz. David*);" Deut. ix. 4, "On account of the wickedness of those nations, God doth destroy them." By an elegant retrogression [see Append. on Regressus], Peter concludes from the effect to the cause, and with great force mentions (names) *name* so often.—*ἡ δι' αὐτοῦ*, *which is by* (through) *Him*) Peter sets down not only the act, but even faith itself, to the account of Christ and His name. *Through* Christ, our faith is of God, and tends to God. 1 Pet. i. 21, "Who by Him do believe in God, etc., that your faith and hope might be in God."

17. *Καὶ νῦν*, *and now*) *ἤντι*, a formula of transition from the past to the present.—*ἀδελφοί*, *brethren*) An appellation full of courtesy and compassion.—*οἶδα*, *I know*) Peter speaks to their heart, kindly. On this account he rather says, *I know*, than *we know*.—*κατὰ ἄγνοιαν*, *through ignorance*) ch. xiii. 27, "Because they *knew Him not*, nor yet the voices of the prophets, which are read every Sabbath day; they have fulfilled them in condemning Him."—*ἄρχοντες*, *rulers*) These were not present, but the people. Peter sets aside the prejudice of authority [*viz.* of the chief priests and rulers], and this again he does in a kindly manner.

18. *Δε*, *but*) In the case of anything badly done by us, this too is to be considered, what good GOD hath done under it.—*ἃ προαγγέλλει*, *which God announced before*) This is opposed to the *ignorance* (ver. 17) of the Jews.—*πάντων*, *of all*) This imparts great force to his language.—*παθεῖν τὸν Χριστὸν αὐτοῦ*) So the Greek MSS. of adequate authority, as also *Irenæus* and the *Syr. Version*. That is to say, *that His Anointed should suffer*.<sup>1</sup> And this altogether accords with ch. iv. 26, "Against *His Christ*." Others have written *αὐτοῦ*, *His*, afterwards the words *by the mouth of all the prophets*, as we find in Luke i. 70.—*οὕτω*, *so*) in this way.

19. *Μετανοήσατε οὖν καὶ ἐπιστρέψατε*, *repent therefore and be converted*) Here, and in ch. xxvi. 20, *repentance* is put before *conversion*; whereas in Jer. xxxi. 19, *conversion* is put before *repentance*, "Surely after that I was *turned* (converted), I *repented*." *Conversion* is put first, when there is signified the recovery of a man from sin and the return to his right mind [senses, Luke xv. 17]: it is put

<sup>1</sup> BCDEde Vulg., both *Syr. Versions*, and *Iren.* read *αὐτοῦ* after *Χριστόν*. A puts *αὐτοῦ* after *προφητῶν*, omitting *παθεῖν τὸν Χριστόν*. *Rec. Text* and *Memph.* read *αὐτοῦ προφητῶν παθ. τ. Χριστόν*.—E. and T.



after *repentance*, when there is signified in the person repenting the applying of himself to GOD.—εις τὸ ἐξῆλεψεθῆναι, *that your sins may be blotted out*) The allusion is to the *water* of baptism.—τὰς ἁμαρτίας, *your sins*) even that sin which ye perpetrated against Jesus.—ὅπως ἂν, *that*) ["when"]. So ὅπως ἂν, Matt. vi. 5; Luke ii. 35: and (for the Hebrew עַל־כֵּן) Acts xv. 17; Rom. iii. 4: ἂν being the potential particle, *if*, viz. *ye exercise repentance* (ye repent), does not make the whole sentence conditional, but is intended to stimulate the hearers to do their part.—ἔλθωσι, *may come*) even (also) to you. For those times of themselves were about to be, even though those hearers did not give ear to the Gospel (comp. Zech. vi. 15, where similarly there is a particular condition); but in relation to the hearers, those times might be more or less hastened forward. On this account they are called καιροί, *times* [not *the times*], without the article.—καιροί, *times*) Comp. ver. 21, note.—ἀναψύξεως, *of refreshing*) The allusion is to the *refreshing breeze* (air) of the New Testament, full of grace, before which all heat retires.—ἀπὸ προσώπου, *from the face* [presence]) All joy is pure from the face of the Lord, when He regards us with a look of mercy. Ps. xlv. 3, "The light of Thy countenance;" Num. vi. 25.

20. Ἀποστείλει, *that He may send*) "Sent," in ver. 26: and yet the expression here, is not "send back," or "again," but simply "send." comp. i. 1, note.—προεχειρισμένον) Hardly anywhere is the reading προεχειρισμένον to be found. Peter does not here *preach beforehand* Christ, but declares that He is already "*prepared*." The same verb occurs, ch. xxii. 14, xxvi. 16; Ex. iv. 13; Josh. iii. 12. Comp. Luke ii. 31. He is *prepared*, that He may be received by us, (and) that He may be sent by God. Hesychius, προεχειρισμένον, προβιβημένον, ἡτοιμασμένον; for so we ought to read, for ἡτοιμασμένον.

21. "Ὁν δεῖ οὐρανὸν μὲν ἑξῆσθαι, *who must indeed receive heaven* [but Engl. Vers. *whom the heaven must receive*]) The particle μὲν, *indeed*, has the place of its Apodosis, which usually is expressed by δεῖ, *but*, in this instance supplied in the ἀποστείλει, *He may send*, in ver. 20. *To be taken*, i.e. *confined, shut up, or contained within heaven*, is a violent interpretation, as though the heaven were greater than Christ; and is inimical to the loftiness of Christ, who "ascended up far above all heavens," Eph. iv. 10. It might however be said, not without a reasonable sense, *the heaven receives Christ; it admits and acknowledges Him*, viz. [not as *containing* Him, but] as a throne does its legitimate king, although Christ previously was humbled, and was not yet recognised by the world. But much more august and

consonant to the language of Scripture is this sentiment, *Christ takes or receives for Himself heaven*; and so οὐρανὸν more appropriately also [than in the other interpretation] is without the article. It is the same as λαβεῖν βασιλείαν, *to receive a kingdom*, Luke xix. 12, and βασιλεύειν, *to reign*, 1 Cor. xv. 25. Nor is the force of the verb δέχομαι opposed to this view, as if the heaven ought to be the thing containing, wherein Christ should be contained. Basilus of Seleucia, Or. 11, writes, δέχεται ἡλίας καταγώγιον ἀμαρτίας ἐλεύθερον: and not dissimilar is that in Or. 14, πῶς ὁ οὐρανὸς σαγηνεύεται. Let those instances be added, which E. Schmidius has brought forward on this passage: οὐκ ἤλθεσ ἐν δέοντι, δέξασθαι δόμους, *thou hast not come seasonably, to take (occupy) this house*; and Demosthenes, οὐδὲ διόντων ὑμῶν τῶν καιρῶν Ἀμφίπολιν δέξασθαι δύναισθ' ἄν, *not even if the opportunity itself should give you Amphipolis, would you be able to lay hold of it*. Furthermore, the verb δέξασθαι has this emphasis, that it denotes a thing offered to us. For the Father said to the Son, *Take possession of heaven, Sit at My right hand, Sit on My throne which is heaven*. In fine, δέξασθαι, *to receive or take to Himself*, has an inceptive notion, and yet it is said in the present δεῖ, *it behoves*, not ἔδει, *it behoved*; although the Ascension had taken place not yesterday or the day before. In fact, Peter speaks concerning a fact which, as compared with His glorious advent from heaven, was still as it were present, especially in relation to His hearers, who were even now approaching to the faith.—ἄχρι χρόνων ἀποκαταστάσεως, *until the times of restitution shall come* i.e. until they (these times) shall be fulfilled. So ἄχρις ἡμερῶν πέντε, in five days (“ipsos quinque dies”), ch. xx. 6: ἄχρι καιροῦ, *for a season*, ch. xiii. 11. Similar phrases occur, Luke xxi. 24; Gal. iv. 2; Heb. iii. 13; Rev. vii. 3, xv. 8, xvii. 17, xx. 3. Peter comprises the whole course of the times of the New Testament between the Ascension of the Lord and His Advent in glory, times in which that apostolic age shines forth pre-eminent, ver. 24, as also corresponding to it the condition of the Church, which was to be constituted of Jews and Gentiles, together.<sup>1</sup> Justus Jonas says, “Christ is that King, who has now received heaven, reigning in the meantime through the Gospel in the Spirit, until all things be restored, i.e. until the remainder of the Jews and the Gentiles be converted.” Rom. xi. Ἀποκατάστασις is the *restitution* of things from their confusion into their former order. You will say, Were then

<sup>1</sup> So that the *times of restitution* comprise the *existing Church* as well as the *future*.—E. and T.

all things at any time in such a state as that to which they are to be restored? Answer: 1) They were, at least as far as concerns their beginnings: comp. Matt. xvii. 11, "Elias truly shall first come and *restore* all things:" for which reason the apostles also above used this verb, ch. i. 6, "Wilt Thou at this time *restore again* the kingdom to Israel?" 2) There is a reference to the Divine intention and promise: as a man born blind is said *to recover his sight*, because the sight is a natural blessing. Weigh well the word *ἀποκαθίστημι*, Jer. xvi. 15, xxiv. 6, l. 19; Ezek. xvi. 55. The restoration of all things shall be accomplished, when all enemies shall be the footstool of Christ: 1 Cor. xv. 25; a consummation which is being gradually accomplished now, and shall be quickly brought about at some future time.—*πάντων*, of all things) *The universal whole* is opposed to *heaven*, as to a part of that whole.—*ἔν*) for *ἄ*, which.—*ἐλάλησεν*, spake) *ἐκεῖνος*, spake [made a solemn declaration, Jer. xxiii. 31].—*[τῶν ἁγίων, the holy)* All the prophets were holy: they all entered heaven, Luke xiii. 28. They who are rejected as "workers of iniquity" were not prophets, even though they uttered prophecies: Matt. vii. 22, "Have we not *prophesied* in Thy name?" with which comp. John xi. 51: Caiaphas' prophecy as to Jesus' "dying for the people." Balaam was no doubt a prophet, but not in Israel, but only in relation to (penes) Balak.—V. g.]—*προφήτων, prophets)* Moses, ver. 22, and the rest, ver. 24. To this the *γάρ, for*, is to be referred, ver. 22.

22. *προφήτην, κ.τ.λ.)* Deut. xviii. 15, *et seqq.*, LXX., *προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμέ ἀναστήσει σοι Κύριος ὁ Θεός σου, αὐτοῦ ἀκούσαθε κατὰ πάντα*,—*καὶ λαλήσει αὐτοῖς καθ' ὅ, τι ἂν ἐντείλωμαι αὐτοῖς· καὶ ὁ ἄνθρωπος ἐκεῖνος, ὅς ἐάν μὴ ἀκούσῃ τῶν λόγων αὐτοῦ, ὅσα ἂν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.*—*ἐκ τῶν ἀδελφῶν ὑμῶν*, of your brethren) Moses does not say, *of our brethren*; for he speaks in the name of GOD. Nor was Christ ever promised to Moses; for He did not come of his tribe or posterity: and Moses and Christ are altogether opposed one to the other.—*ὡς ἐμέ, like unto me)* The Israelites had no idea of a greater prophet than Moses, who was a prophet of an altogether unique kind in the Old Testament: Num. xii. 6, 7, 8, "If there be a prophet among you, I the Lord will make Myself known unto him in a vision and—in a dream: My servant Moses is not so—with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord he shall behold;" Deut. xxxiv. 10, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Therefore Jesus alone

is like to him. Moses *began* the divinely-appointed Church of Israel : Christ *began* His own divinely-appointed Church. With the prophecy of Moses presently after was conjoined its effect, viz the leading forth of the people from Egypt : with the prophecy of Christ was conjoined presently after its effect, viz. redemption. The people could not endure the voice of the Lord : they desired to hear Moses : to hear Christ is much more desirable. Moses spake to the people all things, and those alone which the Lord commanded, and that most fully : Christ did so in a much greater degree. And so Christ answers to Moses, so as to be even greater, in respect to His Divine Person and Gospel office : Heb. iii. 2, 3, 5, 6, "This man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house—Moses as a servant—but Christ as a Son ;" with which comp. Num. xii. 7. Likeness does not hinder excellence, Matt. xxii. 39 : and the particle *ὡς*, *as*, *like unto*, has the effect of comparing not only pair with pair, but also the less with the greater, Matt. v. 48, "Be *ye* perfect, *even as your Father*," etc., and the greater, with the less : Mal. iii. 4.—*αὐτοῦ*, *Him*) more than me.—*ἀκούσεσθε*, *ye shall hear*) It will be your duty, and ye shall be able to hear.

23. "Ἔσται δὲ, *moreover it shall come to pass*) וְהָיָה, a modal [See Append. on 'Modalis'] formula, exciting attention.—*ἥτις ἐὰν*, *whatsoever*) It is implied that many are about to hear this Prophet, and many not about to hear Him.—*ἐξολοθρευθήσεται*, *shall be utterly destroyed*, or *exterminated*) Instead of the Hebrew, "I will require it of him" (Deut. xviii. 19), is put that customary formula concerning *כרת*, *utter cutting off*. As death is the wages of sin ; so a violent death, that is, utter destruction, is the wages of violent (heinous) sin.

24. *Πάντες*, *all*) The prophets, in Rev. x. 7, are appealed to for the same purpose.—*δὲ*, *truly*) Answering to *μὲν*, *indeed*, in ver. 22.—*ἀπὸ Σαμουὴλ*, *from Samuel*) Between the times of Moses and Samuel there was not much prophecy, until the authority of Moses alone was firmly established, according to whom the prophetic claims of all the others subsequently were to be decided. Then when the kingdom was introduced (beginning with king Saul), prophecy *concerning the kingdom of Christ* flourished : and it was through the very mother of Samuel that the first mention of the *King* and *Messiah* was made ; and it was afterwards renewed frequently : 1 Sam. ii. 10, 35, etc., "The Lord shall judge the ends of the earth ; and He shall give strength unto His *King*, and exalt the horn of His

Anointed (= Messiah).—τῶν) Repeat ἀπὸ before τῶν.—καὶ προλατῆγγειλαν) καὶ, also, likewise.—ταύτας, these) Many things, when the time comes, are fulfilled at once.

25. Ὑμεῖς, ye) who are alive in these days.—τῶν προφητῶν) “ye are children of the prophets,” in their character as prophets, that is, of their prophecies. So what follows coheres with this, and of the covenant: as in Dan. ix. 24, *The Vision and prophecy* (in Hebr. prophet). To you, saith Peter, appertain the prophecies and covenant. He binds under obligation of the covenant his hearers.—καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς) Gen. xxii. 18, LXX., καὶ εὐλογηθήσονται (Al. ἐνευλογηθήσονται) ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς. By Peter they are termed πατριαί, families (kindred) [not ἔθνη, nations or Gentiles, as in LXX.], as it were under that veil;<sup>1</sup> as to which we have treated in ch. ii. 39. Comp., as to this passage, the notes, Gal. iii. 8, 16 [The promise of the blessing is in the seed, i.e. Christ. The promise of the inheritance of the earth is to Abraham and his seed, i.e. his countless posterity].

26. Πρῶτον, first) A previous intimation as to the call of the Gentiles.—ἀναστήσας, having raised up) of the seed of Abraham.—παῖδα) ver. 13 [His servant, not His Son, as Engl. Vers.]—εὐλογεῖντα, blessing) This is deduced from ver. 25.—ἐν τῷ ἀποστρέξειν) Active: in turning away. Christ is He who turns away both us from wickedness, and ungodliness from us: Rom. xi. 26, “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” It is a thing not to be done by human strength.—πονηριῶν) wickednesses, iniquities, whereby the blessing is impeded. Πονηρία denotes both wickedness and misery.

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## CHAPTER IV.

1. Ααλοῦντων, whilst they were speaking) The matter was divinely so ordered as that they first spake out all that was necessary in the temple; afterwards in the council (Sanhedrim), to which they would not have been allowed to go had they not been brought there.—

<sup>1</sup> Whereby the apostles were guided to use words implying truths, as here the conversion of the Gentiles, which were as yet future, and but imperfectly understood by themselves. Had Peter used ἔθνη, the meaning would have been no longer veiled, but explicit.—E. and T.

ἰπέστησαν, *came upon them*) “The cross,” says Jonas, “always accompanies the true Gospel.”—οἱ ἱερεῖς, *the priests*) who were troubled (alarmed) as to their priesthood being in danger.—ὁ στρατηγὸς τοῦ ἱεροῦ, *the captain, or prefect of the temple*) who was troubled (alarmed) as to the public welfare (republicâ, *the state*), as being the chief prefect, under whom were the prefects of the watches in the temple: Luke xxii. 4.—οἱ Σαδδουκαῖοι, *the Sadducees*) who were troubled as to their doctrine.

2. Διὰ τὸ διδάσκειν αὐτούς, *on account of their teaching*) This the Priests *were annoyed at*, on account of their authority: the Prefect of the temple, through fear of attempts at revolution.—καταγγέλλειν, *their announcing*) This the Sadducees *were annoyed at*, as they denied the resurrection: and their error was being utterly refuted by the one sole and incontrovertible example of Jesus Christ especially.

3. Εἰς τήρησιν, *in confinement, custody*) So Peter and John were sharpened (exercised) in faith.—αὔριον, *the morrow, the next day*) *The morrow* is here put for *the next day*, by Mimesis (*i.e.* using the words which were probably used by the persons committing the apostles to prison: Append.). [On that night what great things we may suppose occurred (passed) in the souls of those great apostles!—V. g.]—ἑσπέρα, *evening*) of that day, the morning of which is in ch. iii. 1.

4. Τῶν ἀνδρῶν, *the men*) The number, therefore, with the women and children, was much greater. In this multitude, amounting to *about five thousand*, there seem to be included those who are mentioned in ch. ii. 41, “about three thousand souls.” Subsequently, after other accessions, ch. v. 14, vi. 1, 7, they became several myriads: ch. xxi. 20, “Thou seest how many *myriads* [not *thousands*, as Engl. Vers.] of Jews there are who believe.”

5. Αὐτῶν, *of them*) viz. the Jews.—τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς, *rulers and elders and scribes*) who were conspicuous in authority, counsel, and doctrine.—εἰς Ἱερουσαλήμ, *to Jerusalem*) from the neighbourhood: unless εἰς be put for ἐν.<sup>1</sup>

6. Τὸν ἀρχιερέα, *the High Priest, the chief of the priests*) This is to be understood of Caiaphas also.—Ἀλέξανδρον, *Alexander*) This name was frequent among the Jews from Alexander the Great.

7. Ἐπιυθάνοντο) *they began asking*, in many words, as if it were a

<sup>1</sup> And indeed the Germ. Vers. prefers the reading ἐν, after the margin of both Greek Editions.—E. B.

Ἐν is the reading of ABDE Vulg. Theb. Rec. Text has no very old authority for εἰς.—E. and T.

matter unknown or obscure. To it corresponds *γνωστὸν*, Be it *known*, ver. 10.—*δυνάμει, ὀνόματι*, by what *power* or *name*) Something had been reported to them of the words of Peter, ch. iii. 6, 12, 16 [as they use the very same words, *name* and *power*]. And this very expression (viz. ‘name’) is admirably repeated by Peter, ver. 10, 12.—*ἔποιήσατε, have ye done*) They speak ambiguously: they do not say, *have ye healed?*

8. *Πλησθεῖς, being filled*) at that very moment. The power which was dwelling in him put itself forth. So ch. xiii. 9. As the existing time (exigency) in each instance demands, so GOD moves His instruments. But *πλήρης, full*, when used, expresses habitual fulness: Acts vi. 3, 5, “Stephen—full (*πλήρη*) of faith and of the Holy Ghost.”—*ἄρχοντες, rulers*) In the beginning he gives honour to them. But he addresses in a different manner, when they persevere in assailing Christianity, ver. 19; and again in ch. v. 29. Comp. c. vii. 2, at the beginning, with ver. 51.

9. *Ἐί, if*) i.e. since. He means the *ἀνάκρισις, examination*, now going forward.—*ἀνακρινόμεθα, we be examined*) By judicial process.—*εὐεργεσία, a good deed*) whereas ordinarily it is persons who have done *an evil deed*, that must submit to examination. The article is not added; but there follows, in ver. 12, *ἡ σωτηρία, the salvation*, where the article forms an Epitasis [emphatic addition to the previous enunciation, viz. to the *εὐεργεσία* without the article]. Christ was *σωτὴρ καὶ εὐεργέτης, a most beneficent Saviour*. See Chrysost. de Sacerd. p. 208.—*ἐν τίνι, by what*) The rulers had asked, *by what power* (virtue), and *by what name*. This Peter takes up, changing the adjective [substituting *τίνι* for *ποιά, ποίῳ*], in order to make his reply the more definite: and immediately also replies concerning the *authority* and *name*, ver. 10.—*οὗτος, this man*) who is here present, ver. 10. 14.—*είσωσται, is made whole*) To this word is to be referred *ἡ σωτηρία, σωθῆναι, the salvation, be saved*, ver. 12, from the notation (signification) of the name *Jesus*, ver. 10. [The health of the body is as it were a type and mirror of the health of the soul.—V. g.]

10. *Γνωστὸν, known*) This Peter, as a great herald (preacher), spoke with his voice raised. He expresses the whole in a brief compass.—*ὑμῶν, unto you*) rulers.

11. *Οὗτος, this*) He brings a more severe charge against the rulers, than in ch. iii. 17 against the people.—*ὁ λίθος, the stone*) The article refers the hearers back to prophecy. See Matt. xxi. 42, note.—*ὑφ’ ὑμῶν, by you*) This is added with boldness of speech.—

εἰς κεφαλὴν γωνίας, *the head of the corner*) This is explained in the following verse. The very rejection on the part of the builders proves the stone [to be the one chosen of God].

12. Ἐν ἄλλῳ οὐδενί, *in none other*) *i.e.* it is wholly in Him alone that salvation is. Hereby the question, ver. 9, *by what means*, is clearly set at rest (is a fixed point).—ἡ σωτηρία, *the salvation*) which was promised, and long wished for, whereby we escape every misery: the salvation (health) of body and soul: with which comp. ver. 9. There is great force in the article.—γάρ, *for*) It is necessary that there should be divinely given and proclaimed a *name*, wherein there is salvation. It belongs not *to us* to mark out, or devise, a name whereby to obtain salvation: it belongs not to Rome to canonise the departed.—ἕτερον, *other such* [‘alterum,’ *second*]) This has the force of Epitasis (augmentation of the force of what precedes, by addition), in relation to the ἄλλῳ [‘alio’] preceding. Ammonius observes: “ἕτερος is used in the case of *two*; ἄλλος, in the case of *more than two*.<sup>1</sup> Comp. 1 Cor. xii. 8, 9, ἄλλῳ δὲ—ἑτέρῳ δὲ; 2 Cor. xi. 4; Gal. i. 6, 7, notes.—τὸ τὸν οὐρανόν, *under heaven*) *i.e.* in all the earth: ch. ii. 5. The dwellers on the earth had need of salvation; and it behoved the Saviour to establish (plant) salvation on the earth. Matt. ix. 6, “The Son of man hath power on earth to forgive.”—τὸ δεδομένον, *given*) Which has been given, *viz.* from heaven.—ἐν ἀνθρώποις, *among men*) There is one Mediator: there is no second one in the whole human race. 1 Tim. ii. 5.—ἡμᾶς, *us*) *viz.* all men.

13. Θεωροῦντες) *beholding*.—παρρησίαν, *the freedom of speech*) The noun παρρησία, and the verb παρρησιάζομαι, both very frequently used in this book of Acts, inasmuch as being appropriate to its subject, express the characteristic of true religion. It was by this *boldness of speech* that they overcame both city and world (*urbem et orbem*).—καταλαβόμενοι, *having perceived*) now, or even before.—ἄνθρωποι, *men*) This is a more humble designation than ἄνδρες.—ἀγράμματοι, *unlearned*) who could scarcely read or write, having hardly made further progress even in sacred learning.—ἰδιῶται, *untutored men*) Private persons, *viz.* fishermen; and therefore not endued with those accomplishments on which political and eloquent men depend. The ἀγράμματος is unaccomplished; the ἰδιώτης, still more so. See the remarks which we have made concerning this word, on Chrysost.

<sup>1</sup> Not merely is there the wished for salvation in none *other* (of many), but there is no *second* name, besides that of Jesus, whereby we must be saved ἕτερος has more the sense, *different*, than ἄλλος.—E. and T.



de Sacerd., § 413. "It is by men of this kind, despised in the eyes of the world, that *God* has ALWAYS caused His word to be preached."—Justus Jonas.—ἐπεγίνωσκόν τε, and they knew or recognised) now at last: for a little before they had paid less attention to them.

14. Σὺν αὐτοῖς, with them) viz. with Peter and John.—ἑστῶτα, standing) with firm ankle.—οὐδὲν εἶχον, they had nothing) although they were wishing it: ver. 21. They themselves say, we cannot: ver. 16.

16. Τί ποιήσομεν, what shall we do?) The answer is ready to those who ask this question; Believe.—τοῖς) The Ablative.—φανερὸν, manifest) viz. is. And on this depends ὅτι γνωστὸν, &c. &c.

17. Διανεμηθῆ) They regard the whole as a gangrene or canker. For so it is described in 2 Tim. ii. 17, "Their word will eat or have pasture (νομὴν ἔξει) as doth a canker or gangrene" (γάγγραινα).—ἀπειλῆ, with threatening) Your efforts are vain, ye rulers. These men have a resource to flee to: ver. 29.—τοῦτο, this) They do not deign to mention the name Jesus: ch. v. 28.

18. φθέγγεσθαι, to speak) in familiar discourse.—διδάσκειν, to teach) in their public speeches (sermons).

19. Ἀποκριθέντες, having answered) openly and in plain terms. They employ no artifice, with a view to being let go.—ἐνώπιον τοῦ Θεοῦ, in the sight of God) The world accounts many things as right, which in the sight of God are not right: and vice versa.—ἀκούειν) to hearken to, for to obey. He who does not comply, even hears with reluctance.—μᾶλλον, rather) On the part of the courageous saints the authority of those rulers (high priests) alone is respected, who establish or command nothing that is contrary to GOD.—κρίνατε, judge ye) The figure Communicatio [leaving the judgment of a matter to the hearers, or even to the very adversaries themselves]. The world cannot readily maintain their own laws against the cause of GOD with so great perverseness, as that natural equity should be utterly stifled.

20. Ἡμεῖς, we) They already do that which the rulers had hardly yet prohibited (had scarcely left off prohibiting), and they maintain their right.—οὐ δυνάμεθα μὴ λαλεῖν, we cannot but speak) Amos iii. 8, "The Lord God hath spoken, who can but prophesy?" [Real fulness of heart hath (carries with it) incredible force.—V. g.]

21. Προσαπειλησάμενοι) having further threatened them.—πάντες, all men) Often the people is sounder than those who rule.

22. Πλειόνων, more than forty years) The infirmity of the man who was born lame had been inveterate.—ἐν ᾧ) on whom.

23. Ἀπήγγειλαν, *they reported*) Although the rulers were opposed to their doing so, yet it was no sin on the part of the apostles.—οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, *the chief priests and elders*) The Sadducees are not named, who partly are contained under them, ch. v. 17, partly were not assessors in the council.

24. Ὁμοθυμαδὸν ᾤραν φωνήν, *with one accord they lifted up their voice*) Peter even here seems to have led the way in this address to God: but the others also employed their voice. [The devotion of their minds was so much the more kindled thereby.—V. g.]—Δέσποτα) *Lord of the family of believers.*—σύ, *Thou*) An enunciation, the subject of which is, *Thou, O GOD, who hast made all things*; then, understanding *art*, the predicate follows, [Thou art He] *who hast spoken.*—ὁ ποιήσας, *who hast made*) This is a lofty exordium, employed in prayers of more than ordinary solemnity. Jer. xxxii. 17, “Ah! Lord God, behold, Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee.” Neh. ix. 6. Therefore the will of GOD is done in the *heaven, earth, and sea*; and the will of men on the earth ought not to be set up against it, or be put before it: it is in vain that petty men make their attempts. The Creator even by miracles refutes them.

25. Ἰνατί—αὐτοῦ) Ps. ii. 1, 2. So altogether the LXX.—ἐφρῶσαν) This word is strictly said of horses, to *snort* fiercely.—κενά) This is equivalent to an adverb. So the LXX., παρακαλεῖτε κενά, “Comfort ye me *in vain*,” Job xxi. 34. This word in the second hemistich, is parallel to the interrogation in the former hemistich.

26. Οἱ βασιλεῖς τῆς γῆς, *the kings of the earth*) All the kingdoms of the world have at some time or other assailed the Gospel.—οἱ ἄρχοντες, *the rulers*) Pilate was the representative of these; as Herod was of “the kings.” The prophecy and the event accurately correspond. Subsequently we read of Herod, not Pilate, having afflicted also the apostles.

27. Συνήχθησαν, *were gathered together*) This is repeated from ver. 26.—ἐπ’ ἀληθείας, *of a truth*) as the fact itself demonstrates.—παιδὸς σου, *Thy Servant or Minister* [not *child*, as Engl. Vers.]) of whom David was a type: for the latter is called by the same designation, ver. 25, “Thy servant (παιδός σου) David.”—ὃν ἔχρισας, *whom Thou hast anointed*) He is the Lord’s Anointed (= Christ) King, ver. 26. Ps. ii. 2, 6, “Yet have I set (Hebr. *anointed*) my King upon My holy hill of Zion.”—Ἡρώδης, *Herod*) He, when he had Jesus in his power, nevertheless did not let Him go, but sent Him back to

Pilate; thereby consenting to those things which the latter was about to do: Luke xxiii. 7, etc., xiii. 31, The Pharisees said,—“Herod will kill Thee.”—*λαοῖς*, *the peoples*) The plural, repeated from the Psalm; used poetically. One or two MSS. have *λαός*, but *λαοῖς* has reference to the 25th verse, *λαοί*, plural.<sup>1</sup> Comp. 1 Kings xxii. 28, *ἀκούσατε λαοὶ πάντες*. And the present prayer of the disciples answers to the second Psalm, as a comparison shows:

<i>the kings,</i>	<i>Herod:</i>
<i>the rulers,</i>	<i>Pontius Pilate:</i>
<i>the heathen,</i>	<i>the heathen (= the Gentiles):</i>
<i>the peoples,</i>	<i>the peoples of Israel.</i>

The Psalm is treating of the *Kingdom* of Christ: wherefore Herod and Pilate are mentioned among His enemies, rather than Caiaphas the High Priest, who is included in ver. 29.

28. *Ποῖσαι*, *to do*) They could not do more, though they wished it. Construe this with, *were gathered together*, not with, *Thou hast anointed*: for the subject of the verb *to do* are the enemies gathered together, concerning whom the prediction had been given. Comp. ch. ii. 23, “Him, being delivered by *the determinate counsel and foreknowledge of God* :” iii. 18.—*ὅσα*, *whatsoever things*) not fewer things, but not more.—*ἡ χεὶρ σου καὶ ἡ βουλὴ σου*, *Thy hand and Thy counsel*) The order of the words is worthy of observation. The hand of God is felt sooner than His counsel. His power and His wisdom are meant.—*προώρισεν*) *determined before*.

29. *Ἀπειλήσας*, *threatenings*) The plural: ver. 17, 21.—*παρρησίας*, *boldness of speech*) whatsoever they may threaten.—*λαλεῖν*, *to speak*) They do not ask that they may be allowed to give over speaking, much less that others may be sent (in their stead); for they were sure of their own call to the office.

30. *Ἐν τῷ*, *in or by*) *in stretching forth*, that is, whilst Thou dost stretch forth. Miracles accompany the word, and give a stimulus to its efficiency: ch. xiv. 3, “The Lord—gave testimony unto *the word* of His grace, and granted *signs and wonders* to be done.” Mark xvi. 20.—*ἐκτείνειν σε*, *Thy stretching forth*) Often in the Old Testament the arm of the Lord is spoken of as *stretched forth*.—*εἰς ἰάσιν*, *to healing*) ver. 22.—*γίνεσθαι*) Repeat *ἐν τῷ*, *whilst signs, etc., are being done*. For I cannot admit the construction *εἰς γίνεσθαι*, as

<sup>1</sup> E and Hilary read *λαός*. But the weight of authorities is on the side of *λαοῖς*.—E. and T.

there is no article intervening (*i.e.* before *γίνεσθαι*): therefore *εἰς ἰασον* is to be construed with *ἐκτείνειν*. The comma ought to be, not before *εἰς*, but after *ἰασον*: *whilst thou art stretching forth—and whilst signs are being done*. Thus all is clear.—*ὀνόματος*, the name) ver. 17.

31. Ἐσαλεύθη, *was shaken*) A proof afforded that all things are about to be shaken (put in commotion) by the Gospel: ch. xvi. 26 (the earthquake at Philippi preceding the conversion of the gaoler).—*ἐπλήσθησαν*, *they were filled*) afresh.—*μετὰ παρρησίας*, *with boldness of speech*) Boldness of speech was immediately conferred on them, as in ver. 29 they had prayed; and this they put forth into exercise on the very earliest opportunity among themselves, and in addressing others.

32. Ἡ καρδία καὶ ἡ ψυχὴ μία, *one heart and soul*) in all matters of belief and of practice (*credendis et agendis*). A remarkable character given of them.—*οὐδὲ εἷς*) *Not even one*, in so great a multitude. The highest degree of concord.—*ἔλεγεν*, *was saying*) By this very expression it is taken for granted, that *ownership* of property was not altogether abolished.—*κοινὰ*, *common*) This was required by the Divine direction; as also by the number of believers, which was indeed great, but not so great as it was afterwards; as also by the change of the Jewish state which was impending. The magistrates did not at that time interfere to prevent the Church and individual Christians from disposing of their resources according as they themselves pleased: ver. 34, 35, vi. 1, 2, xi. 30, xxiv. 17; 1 Cor. xvi. 1.

33. Ἀπεδίδουν, the apostles *gave or rendered*<sup>1</sup>) Being assured of the truth themselves, they tried to assure others of it.—*οἱ ἀπόστολοι*, the apostles) The giving testimony was peculiarly their province; for they had seen the facts. To them also was given an extraordinary measure of the Spirit: ch. v. 12.—*χάρις*, *grace*) The grace of God and the favour of the people.

34. Οὐδὲ γὰρ ἐνδεής τις, *for neither was there any in need*) So it ought to be in our days, even without goods being in common,—a state of things which is suited only to the highest perfection (flower) of faith and love.—*πωλοῦντες*, *selling*) They laid out their wealth to good account, before that the Romans devastated the city. As the

<sup>1</sup> The *ἀπό* implies, that they gave testimony as *a thing that was due*, as of a thing which, having received themselves, they gave *in turn* to others.—E. and T.

Israelites made gain from the Egyptians, so did the Christians from the Jews.<sup>1</sup>

35. *Καὶ ἐτίθεν, and laid them down*) as soldiers lowering or laying down their arms. They hereby were intimating that the apostles, under the guidance of Divine wisdom, should have all the control over their effects.—[*καθότι, according as*] Not according as each had given up more or less.—V. g.]

36. 'Ο ἐπικληθεὶς, *who was surnamed*) A new specimen of the apostles' high dignity, to give surnames to believers.—*υἱὸς παρακλήσεως, the Son of consolation*) A Gospel surname. *De Dieu* on this passage, and *Hiller, Onom.* p. 300, explain the etymology.<sup>2</sup>—*Λευίτης, a Levite*) Instead of Levitical ordinances, those of Christianity flourish. The priests also follow, ch. vi. 7, "A great company of the priests was obedient to the faith."—*Κύριος τῷ γένει*) So *Ποντικός τῷ γένει*, 'Αλεξανδρεὺς τῷ γένει, ch. xviii. 2, 24.

37. 'Υπάρχοντος αὐτῷ ἀγροῦ, *having land*) This must have been outside of the land of Israel, in which the Levites had no portion.

## CHAPTER V.

1. 'Ανανίας σὺν Σαπφείρῃ, *Ananias with Sapphira*) Names expressing *grace* and *beauty*, but attached to persons whose principles were bad.

2. 'Ενοσφίσατο, *he fraudulently kept back*) The sin of Achan and that of Ananias were in many respects similar, at the beginning of the churches of the Old and New Testament respectively; and the same verb, *ἐνοσφίσατο, fraudulently appropriated or kept*, is used of Achan, in Josh. vii. 1. The former, however, in the Old Testament, according to the direction of God, was killed by the hand of men; the latter, in the New Testament, by the Divine hand, at the word of the apostle. The sin of Judas also was similar to that of Ananias.—*ἀπὸ τῆς τιμῆς, of the price*) These two seem not to have believed that Christianity would last long.—*συνειδυίας, being conscious of it*) They sinned the more grievously, since they might have mutually

<sup>1</sup> Viz. by *selling* their lands, which the Roman invasion would soon make worthless to the Jews.—E. and T.

<sup>2</sup> The *παρακλήσεως* has evident reference to the *Παράκλητος*, alluded to in ver. 31.—E. and T.

dissuaded one another from the sin.—ἐνέγκας μέρος τι, *having brought a certain part*) just as if it were the whole. Ananias however had wished to seem to have brought the whole: therefore he had not kept back much.

3. Ἐπλήρωσεν) *hath filled*, viz. with audacity and fraud, without there being any resistance made to him on thy part. Ananias himself perhaps did not think that Satan was lurking beneath the temptation. The fulness of heart which comes from Satan is the highest degree of wickedness.—ψέυσασθαί σε) *that thou shouldst deceive*, as far as it lay in thy power, as if the Holy Spirit did not know thy deception: ver. 9. Ψέυδομαι with the Accusative occurs, Deut. xxxiii. 29, LXX., ψεύσονται σε οἱ ἐχθροί σου: thence in Ps. lxxvi. (in Sept. lxxv.) 3; Job vi. 10, viii. 18. It is more expressive than if joined with the Dative.<sup>1</sup>—τὸ Πνεῦμα τὸ Ἅγιον, *the Holy Spirit*) Who is in us (comp. 2 Cor. xiii. 3, “Christ speaking in me”), 1 Thess. iv. 8, “He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit;” and by whose direction the goods of the Church are administered.

4. Μένον, *whilst remaining*) That is, whilst the land remained unsold.—σοι ἔμεινε, *it remained to thee*) The making of one’s goods common property, was a matter of option.—ἐν τῇ σῇ ἐξουσίᾳ, *in thine own power*) A mere purpose, where there is no vow, does not bind to do anything which is good in itself, and yet not necessary. Comp. Joh. Val. Schmidii diss. jur., delivered at Leipsic, A.D. 1712, “de proposito in mente retento nihil operante,” § 18.—τί ὄτι, *wherefore*) Ananias sinned most freely (unscrupulously) and with long-continued purpose.—ἔθου, *laid up* [‘conceived’]) The same sin originated at once from the man and *from Satan*.—τῷ Θεῷ, *unto GOD*) What thou hast professed to give to God, thou hast appropriated to thyself. The relation (ratio) of *the Holy Spirit* in the sentence is contained under the government of the particle ἀλλὰ, *but*, not under that of the particle οὐκ, *not*. Therefore this is the sense: Ananias lied *unto God and His Spirit*, not unto men and Peter. Venture, if thou durst, O Socinian, to express it thus, “He lied not to the Holy Spirit and Peter, but to GOD.” The lie of Ananias, as he lied to the Holy Spirit, and as he lied to GOD, is altogether the same sin, and equally grievous: nay, in some measure it is more grievous, as he lied to the Holy Spirit.

<sup>1</sup> With the Accus. “to deceive a person by a lie:” with the Dat. ver. 4, “to tell a lie to or in reference to a person.”—E. and T.

Comp. Mark iii. 28, "He that blasphemeth against the Holy Ghost, hath never forgiveness." A most solid argument, whereby it is proved that the Holy Spirit is a person, and a person of the Godhead.

5. Πεσών, *having fallen down*) The terror of Ananias is a specimen of the terror wherewith the ungodly shall be struck in the judgment, without being bereft of life, as he was.—ἐξέψυξε, *was deprived of life, gave up the ghost*) By this verb a miserable death is denoted; ver. 10; ch. xii. 23, Herod; Judg. iv. 21, Sisera, (in the Alex. MS. of LXX., ἐξέψυξεν, for ἀπέθανεν). You may ask why so heavy a punishment and so sudden a death was inflicted at this time of the New Testament, which was so full of grace? Comp. ch. ix. 55, 56, where Jesus rebukes John for desiring fire from heaven, "The Son of man is come not to destroy men's lives, but to save them." The answer is, I. The disciples of their own accord had demanded fire to fall on the Samaritans: whereas in this case the Holy Spirit directs Peter. II. Jesus, in His then existing state of humiliation, had been unknown to the Samaritans, and was afterwards to be preached to them: Ananias and Sapphira had most evidently known the glory of Christ, and the presence of the Holy Spirit, and had had most abundant means of salvation afforded to them. III. Ananias and Sapphira sinned most heinously, most unscrupulously, and by mutual consent, and suddenly filled up the full measure of their sin. IV. At the beginning of that dispensation, a salutary example was given in their case to many, and fear was the result of it. V. What was added to the severity of the punishment in respect to the body, *may have been taken off from it in respect to the soul.*—φόβος, *fear*) Counteracting the force of the very bad example.—τοὺς ἀκούοντάς, *them who heard*) Not merely upon those who saw what was done. So in ver. 11.

6. Οἱ νεώτεροι, *the young men*) Peter directed these to do this office.—συνέστειλαν) *wound him up for burial.*—ἔθαψαν, *buried*) at once. For there was no need of delay.

7. Διάστημα, *the space*) The woman, being the weaker vessel, had a longer space for repentance. A precious interval of three hours!—μὴ εἰδυῖα, *not knowing*) For if she had known, her confession would have been nothing great. Nor was she worthy to know, since she had tempted the Spirit of the Lord.

8. Ἀπεκρίθη) *answered* to the woman, whose entrance into the assembly of the saints was equivalent to her speaking.—εἰπέ μοι, *tell*

me) He exhorts her to tell what the real facts of the case were.—*εἰ τοσούτου, whether for so much*) Here Peter, as it seems, expressed the sum.—*οἱ πόδες, the feet*) This is more express than if his expression were, *they who have buried*.

10. *Ἐβρον, found her*) after their return from burying Ananias.

11. *Ἐκκλησίαν, the Church*) Here for the first time (with which comp. note on ch. ii. 47) mention is made, and therefore a genuine specimen afforded, of the Church, as constituted in the New Testament, called forth by the Gospel, separated from Judaism, grafted on Christ by baptism, cemented together by fellowship of every kind, and *disciplined* by the death inflicted on (by the excision of) Ananias and Sapphira. In the meantime Luke used the designations, *disciples* and the *number of names* (ch. i. 15); *all that believed* (ch. ii. 44); *the number of the men* (ch. iv. 4); *the multitude of them that believed* (ch. iv. 32).—*πάντας, all*) Even we ought to *fear*.—*τοὺς ἀκούοντάς, them that heard*) Without doubt the rulers of the Jews also heard of these things: and yet they did not institute proceedings on that account against Peter. The sin (delinquency) of Ananias was now palpable, and the punishment evidently miraculous.

12. *Ἀπαντες, all*) who believed.—*στοῦ, in the porch*) a spacious place.

13. *Τῶν λοιπῶν, of the rest*) who were not believers.—*κοιλάσθαι, join himself*) on familiar terms.

14. *Πλήθην, multitudes*. The Plural expresses greatness of numbers. The definite number is not now any more given, as it is in ch. iv. 4.

15. *Ὡστε, insomuch that*) This depends on ver. 12, at the beginning ["And they were all—women," in ver. 14, being a parenthesis].—*κατὰ τὰς πλατείας, into, or along the streets*) [*secundum plateas*]. The preposition has a distributive sense without the article, ver. 42, *κατ' οἶκον, house by house*: not with the article, ch. viii. 3, "Entering into the houses," *κατὰ τοὺς οἴκους*.—*κλινῶν καὶ κραιβάτων*) A *couch, κλινή*, is more costly: a *pallet, κραιβάτος*, more humble.—*Πέτρου, of Peter*) He, who had denied Jesus, was now the more on that account conspicuous in faith.—*αὐτῶν, of them*) See the App. Crit., Ed ii., on this passage, as to the addition, *and they were delivered from their infirmity*.<sup>1</sup> The force of this clause is virtually contained in verses 12 and 16.

<sup>1</sup> We add *καὶ ῥύθωσις ἀπὸ πάσης ἀσθενείας ἧς εἶχον*. D has *ἀπηλλάσσοντο γὰρ ἐπὶ πάσης ἀσθενείας ὡς εἶχεν ἕκαστος αὐτῶν*: d somewhat similar. Lucif. 201 has



[16. Πέριξ, *round about*) The success of the Gospel cause advances continually to greater distances and more widely.—V. g.]—ἄπαντες, *all*) There was now no ἀπέτυγμα, *failure*, no abortive attempt to work miracles, as before : Matt. xvii. 16, The man having the lunatic son, “ I brought him to Thy disciples, and they could not cure him.”

17. Ἀναστὰς, *having risen up*) He thought that he ought not to remain quiet.—τῶν Σαδδουκαίων, *of the Sadducees*) Many gathered themselves together to these, so as that they might the more assail the resurrection of Jesus Christ.—ζήλου, *with indignation or angry zeal*) The impotence of this feeling is made apparent by their whole proceeding.

19. Ἄγγελος, *the angel*) “ You will in all cases find that these great consolations were not vouchsafed except to those much afflicted :” Justus Jonas.—τὰς θύρας, *the doors*) ch. xii. 10, Peter, released similarly from Herod’s imprisonment ; xvi. 26, Paul, in the gaol of Philippi.

20. Προεὔθετε, *go*) at once.—σταθέντες, *standing*) most freely.—ἐν τῷ ἱερῷ, *in the temple*) in public, as before.—τῷ λαῷ, *to the people*) whereas the rulers do not wish them to hear.—πάντα, *all*) without any curtailment.—τὰ ῥήματα τῆς ζωῆς τῶν τῶν, *the words of this life*) That is, *these words of life*. With this comp. ver. 32. So among the Hebrews the adjective often is connected with the latter of the two substantives. Comp. ch. xiii. 26, “ The word of this salvation.” *The words of life*, John vi. 68 (“ Lord, Thou hast the words of eternal life”), are to be proclaimed without fear, viz. the words concerning the life of Christ and of believers.

21. Ἑβδομήκοντα) A word of the Septuagint.

23. Κεκλεισμένον, *shut*) The angel again had shut it, after having opened it for Peter : ver. 19.

24. Διαπύρου, *they were perplexed*) The world, in harassing the servants of God, involves itself in countless perplexities, and attributes all the blame to them : ch. xii. 18, xvi. 20, xvii. 6.

25. Ἐστῶτες, *standing*) In antithesis to, *ye have put*.

26. Οὐ μετὰ βίας) *not with violence* : which otherwise they would not have abstained from. Often the rude zeal of the multitude, though not good in itself, is conducive to a good cause : Luke xx. 6.

27. Ἐπηρώτησεν, *asked*) expostulating with them.

*et liberabantur ab infirmitate suâ*: and so the oldest MS. of Vulg., viz. Amiat., also others, inserting ‘ omnes.’—E. and T

28. Παραγγελία, *with injunction*) He is ashamed to say, *with threatening*: with which comp. ch. iv. 17; for they were not able to punish them (iv. 16).—παρηγγείλαμεν, *we enjoined*) See the coarse cunning of the enemies of the Gospel! They, according to their own pleasure, both make and wrest aside and invent edicts, laws, and prohibitions, which cannot but be broken by the witnesses who obey the GOD of truth, in order that the innocent may be punished as if they were guilty. O the injustice of such men!—τούτω—τούτου, *in this name—of this man*) He avoids using the name *Jesus*. Peter uses the name, and does it honour; ver. 30, 31.—τὴν Ἱερουσαλήμ, *Jerusalem*) in which, say they, we keep watch.—βούλεσθε, *ye wish*) An invidious word. The apostles did not wish that; but they taught according to the truth, that Jesus was impiously murdered by the Jews, and at the same time they showed a way whereby the latter might experience the power (virtue) of Jesus' blood in imparting grace and salvation.—ἐπαγαγεῖν) So Judg. ix. 24, ἐπαγαγεῖν τὴν ἀδικίαν—καὶ τὸ αἷμα αὐτῶν ἐπιθεῖναι ἐπὶ Ἀβιμέλεκ.—ἐφ' ἡμᾶς, *upon us*) They themselves had a little before taken upon themselves the blood of the Just One in words, Matt. xxvii. 25; and in actual deed, presently after, ver. 30, "they took the reed and smote Him on the head." [This is the custom of adversaries. Having obtained their opportunity, they show themselves fierce, mad, and unrelenting: then, when the victory inclines to the opposite side, they are unwilling to admit that they have sinned either in deed or intention.]

29. Πέτρος, *Peter*) Although Peter had already more than the others felt the hatred of the world, yet he does not put away from himself the task of speaking and acting. He also does not now use the title in addressing them, as in ch. iv. 8; nay, this is as it were the continuation of his speech on that occasion, accompanied with increasing severity.—Θεῶ, *God*) who by the angel ordered him to speak: ver. 20.—ἀνθρώποις, *men*) viz. you who order us to be silent.

30. Τῶν πατέρων, *of our fathers*) ch. iii. 13.—ἤγειρεν, *hath raised up*) of the seed of David: ch. xiii. 23, iii. 22. For it was this raising up that was referred to by the promises given to the fathers. The same verb occurs, Luke i. 69.—διεχειρίσασθε) He had previously said, ἀνείλετε, ἀπεκτείνατε, ἐσταυρώσατε; he now uses a severer expression ["ye have laid violent hands on"].—ἐπὶ ξύλου, *on a tree*) In a tree (the tree of knowledge of good and evil) was the beginning of sin; in a tree was the atonement for it.

31. Ἀρχηγὸν καὶ σωτῆρα, *a Prince and Saviour*) The Author of



37. *Μ. ἅ, after*) It must therefore be a different Theudas whom Josephus places after this Judas [not *before* him, as here].—*ταῖς ἡμέραις, in the days*) A time then well known and suited for attempts to effect a revolution.

38. *Δέγω ὑμῶν, I say unto you*) This formula in this passage has in it something of a bland, rather than a severe character.—*ἑάσατε, let them alone, allow them*) viz. to do what they are doing. We ought to give our assent to a cause that is manifestly good: we ought to resist one that is manifestly bad. But in the case of a matter sudden, new, and doubtful, and in relation to adversaries inflamed with anger, the counsel of Gamaliel is a pre-eminently salutary one.—*ἦ, or*) He means to say by this word, that it should be rather termed a *work* than a *counsel*. At least the apostles were *doing* all things, not by their own, but by the Divine *counsel*.—*καταλυθήσεται, it will be dissolved, or come to nought*) It both can and will be dissolved, either by you or by others, or of itself.

38, 39. *Ἐὰν ἦ, εἰ ἔστιν, if it should prove to be, if it is*) The former expresses mere conditionality; the latter, inasmuch as being antithetical to the former in this passage, implies something absolute and positive [If it be, as it is; since it is]. Therefore also Gamaliel expresses this second alternative in the second person plural [*Ye cannot overthrow it*], not in the first.

39. *Μή ποτε καὶ, lest haply even*) This use of the particles implies courtesy. The *even* signifies, that, independently of the vainness of the attempt, they would be guilty *even* of reckless impiety. This clause depends on the sense of the clause immediately preceding: *ye cannot*, and therefore ye ought not attempt, to *dissolve* or *overthrow* it.—*θεομάχοι*) This word is put by Symmachus more than once for the Hebr. **מִשְׂרָפִים**. The conjugates are Θεοῦ and θεομάχοι. [There is a large number of such persons.—V. g.]—*εὐρέθητε, ye be found*) in the issue.

40. *Ἐπεισθήσαν) They agreed or assented, viz. so far as that they did not kill the apostles: for the members of the council did not adopt a better tone of mind.—δέσαντες, having beaten them*) This had not as yet been done by the Jews, who were afterwards about to inflict severer punishments. Even the world proceeds by successive steps, either as their hatred increases, or else under the show of equity [or leniency].

41. *Χαίροντες, rejoicing*) The characteristic of truth—in afflictions, joy, real, profound, and pure.—*ὑπὲρ τοῦ ὀνόματος, for the name*) viz. *His name, the name* forbidden in ver. 40. Some have added, *τοῦ*

'Ιησοῦ, or τοῦ Κυρίου 'Ιησοῦ, or τοῦ Χριστοῦ.<sup>1</sup> The phrase is put absolutely, as in 3 John ver. 7, ὑπὲρ τοῦ ἰνόματος: Lev. xxiv. 11. The name *Jesus* had been expressed by Luke in the preceding verse. The reference in this verse is to it with an elegant ellipsis of the pronoun.—κατηξιώθησαν ἀτιμασθῆναι, *they were counted worthy to suffer insult* [shame]) A choice Oxymoron [see Append.]: so, “*To you it is given to suffer,*” Phil. i. 29: comp. 1 Pet. ii. 19. [Contumely before men is a dignity before GOD.—V. g.]

42. Οὐκ ἐπαύοντο, *they did not cease*) whatever prohibition the world might issue.—τὸν) They announced that Jesus is *the* Christ.

## CHAPTER VI.

1. Πληθυνόντων) viz. ἑαυτούς [multiplying themselves]. In the case of a *multitude*, a cause of murmuring easily arises.—τῶν Ἑλληνιστῶν, *of the Hellenists*) These were Jews born outside of Palestine, to whom it seems the Greek tongue, besides the *Hebrew*, was vernacular: as in our days there are many Lusitanian, German, etc., Jews.—παρεθεωροῦντο, *were overlooked*) without any evil design. The apostles were not sufficient for the administration of all things at once.—αἱ χῆραι, *their widows*) who, even in a society of saints, are more easily forgotten, since men are better able to urge their own claims.

2. Ἡμεῖς, *that we*) the apostles.—καταλείψαντας, *having left*) They were not able at once to attend to both: for which reason they sustain that function which is the more noble. It is dangerous to leave those duties which have been especially entrusted to us. This often happens whilst we are unconscious of it. The bishops have put far away from them this principle, since they have become so involved in worldly things, that spiritual things, excepting the solemn outward pageant, are almost entirely swallowed up in their princely function.—διακονεῖν τραπέζαις, *to minister to tables*) The phrase expresses the doing of something unworthy of their office. The antithesis is *the ministry of the word*, ver. 4. What

<sup>1</sup> ABCD<sup>l</sup> Memph. Theb. and Syr. read simply ἰνόματος. Rec. Text adds αὐτοῦ with Orig., and, acc. to Tisch., with Lucif. (But Lachm. quotes Lucif. for ἰνόματος simply.) Ee adds 'Ιησοῦ (and so Vulg.), or τοῦ Κυρίου 'Ιησοῦ.—E. and T.

were the functions of the *deacons* in the primitive Church, is a subject of copious disquisition: but the matter may be comprised in a few words. It was the especial duty of the bishops, apostles, evangelists, etc., to preach the word of GOD; it was their secondary duty to have a kind of fatherly care (for the Church was, at the beginning, like a family) of the sustenance, particularly of the poor, of strangers, of widows, etc. But the *deacons*, of both sexes, were appointed strictly to have the same care of the sustenance of the brethren: and in that department they felt it necessary to bestow very much exertion on the church of Jerusalem; in other places, more or less care as circumstances suggested: whatever exertions they could make, after their principal duty was attended to, they devoted to the preaching of the word.

3. *Μαρτυρουμένους*, testified of as to character) Against whom no suspicion of wrongful dealing militated, although there was no need of an oath, a giving of security, or written bond, etc. Comp. 2 Kings xii. 15, xxii. 7. After the example given in Ananias, who was so severely punished in a case affecting his own property, no one would be so (very) ready to break faith in the case of the property of another.—*ἑπτὰ*, seven) These were appointed, not at the beginning, but after the apostles, and by the apostles. In the government of the Church, GOD has left many things to be settled according as the successive occasions (times) may require; but the Church ought to establish nothing without God. There had been about five thousand men; ch. iv. 4; now, with the additions that were made in the meantime, such a number was made up, as that there should be a deacon apiece for the care of the several thousands [viz. seven].—*πλήρεις*, full) It is no unimportant matter to dispense the property of the Church. Even in a quæstor (one in charge of the public revenues) and in a deacon, as such, there ought to be administrative and sanctifying gifts. [To wit, ecclesiastical goods are not to be regarded as a spoil, but are to be administered in a spiritual manner, and in such a way as those seven, or as even the apostles themselves, if they were still alive, would use them. GOD Himself will at some time require an account.—V. g.]—*καταστήσομεν*) The Indicative, as in 1 Cor. vi. 5; Eph. vi. 16,<sup>1</sup> etc.; Phil. ii. 20.

<sup>1</sup> *δυνήσεσθε*, for *ye may be able*. Often, from the objective character of the Greek mind, that is stated positively in the Indic., which more strictly should be stated dependently in the Subjunctive. So in the Greek Testament, in the case of command, or exhortation, or assertion. Here the apostles, speaking *authori-*

4. Τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου, *to prayer and the ministry of the word*) Prayer takes precedency of the ministry of the word.—προσκαρτεροῦμεν, *we will give ourselves continually to*) We will make these our sole pursuit. These are most noble functions, which no bishop can delegate to another, as though he himself were intent on more important matters.

5. Παντός, *the whole*) Beautiful harmony, accompanied with obedience.—Στέφανον, *Stephen*) From the Greek names, in addition to other reasons (for instance, lest the Hebrews should have an advantage over the Hellenists in the distribution of food), it is inferred that these seven were in part Hebrews, in part Hellenists. Many Jews had Greek names.—πλήρη, *full*) He was eminent in fulness of the Holy Ghost: the others are not excluded; ver. 3.—πίστεως, *of faith*) Not merely faithfulness (in temporal matters), but spiritual faith.—Παρμενῶν, *Parmenas*) *Parmenio*. So it is written in the *Chronicon Alexandrinum*.—προσήλυτον, *a proselyte*) The proselytes might betake themselves for assistance to him who was himself a proselyte. Proselytes, when well tried, may be even employed in offices.

6. Προσευξάμενοι, *having prayed*) viz. the apostles. The subject of the former verb, *they set*, is different from that of the latter, *they* (the apostles) *laid hands*; so ch. viii. 17.

7. ἠύξανε, *increased*) Whilst harmony was maintained, and assiduity in the word of GOD.—ὄχλος, *the multitude*) The expression ὄχλος is applied even to a not very large number; ch. i. 15; Luke v. 29, vi. 17; John xii. 17. Wherefore there is nothing improbable in this passage. As to the *priests*, there might have been less hope: now, as it is, others are influenced in the greater numbers, owing to their example. The rest of the *people* are alluded to in the next clause.—[ὑπήκουον τῇ πίστει, *were obedient to the faith*) *Faith* here denotes the testimony of the Gospel, which is most worthy of belief: wherefore in other passages the expression is used, *to obey the Gospel*, Rom. x. 16; 2 Thess. i. 8; and thence, *obedience to the faith*, Rom. i. 5, xvi. 26. GOD exhibits to us His testimony: which he who receives as true, submissively lends his ears, and so renders *obedience*.—V. g.]

8. Στέφανος δὲ, *but Stephen*) Stephen, though appointed for the administration of outward concerns, yet also discharges spiritual

*ecclesiastically*, use καταστήσομεν for καταστήσωμεν. The latter would have made their act too much dependent on the initiative act of the brethren.—E. and T.

functions. In a sound state of the Church, all things tend to rise upwards: in a diseased state of it, all things verge downwards, towards deterioration.

9. Ἐκ τῆς συναγωγῆς—Ἀσίας, *of the synagogue—of Asia*) This whole description applies to one and the same synagogue, which was at Jerusalem, and was then in a most flourishing state, attracting the eyes of all to it, consisting of foreign nations, Europeans, Africans, and Asiatics: for instance, it had in it Saul of *Cilicia*. Whence furthermore it is very probable that Gamaliel, the famous teacher (doctor) of the law, as being the preceptor of Saul, presided over this very synagogue, and that this commotion was excited either without his privity, or against his will.—Λιβερτίνων, *of the Libertines*) A Roman term. For many Jews were at Rome; ch. xviii. 2, xxviii. 17: and of these, many who had been made captives in former wars, and had been brought to Rome, having readily recovered their *liberty* (for the Romans had no liking for Jews), had returned to Jerusalem, and perhaps had brought with them many proselytes in the same condition, that is *Libertini*. See Reineccii Annot. on this passage. Therefore, instead of Romans, they are called *Libertines*. Add the note on ch. ii. 10.—τῶν ἀπὸ) Construe, ἐκ τῆς συναγωγῆς τῶν ἀπὸ Κιλικίας.

10. Τῆ σοφία, *the wisdom*) Wisdom is a most *powerful* thing (ver. 8).—καὶ τῷ Πνεύματι, *and the Spirit*) The epithet *Holy* is not added, as in ver. 3, 5. His adversaries felt that there was a spirit in Stephen: they did not know that it was the Holy Spirit who was in him.

11. Τότε, *then*) The resource of those who prop up a falling cause.—εἰς, *against or towards*) The calumniators first speak here indefinitely; then definitely, ver. 13, 14.—τὸν) God *Himself*. The article implies an ἐπίτασις (augmented force, as compared with Μωσοῦν, which has no article. See Append.)

12. Συνεκίνησαν, *they stirred up*) Κινεῖσθαι, *to be moved or stirred up*, is especially said of that which is not moved by reason: ch. xxi. 30.—τὸν λαόν, *the people*) which was powerful by reason of its numbers.—τοὺς πρεσβυτέρους, *the elders*) who were powerful in authority.—τοὺς γραμματεῖς, *the scribes*) who were powerful in learning.

13. Οὐ παύεται, *ceaseth not*) They attempt to create odium against him.—ῥήματα λαλῶν, *to speak words of blasphemy*) The same phrase occurs in Luke xii. 10.—τοῦ νόμου, *the law*) See ver. 14, at the encl. Comp. ch. xxi. 28.

14. Γάρ, *for*) Observe the inference unfairly drawn from the best words, ver. 13.—οὗτος, *this Jesus*) Demonstrative, as in Deut.



ix. 3, Κύριος ὁ Θεὸς σου ὄντος προπορεύεσθαι, but used by the adversaries of Stephen in bitterness, and contemptuously. With this comp. Luke xv. 30, note (the elder son applies ὄντος contemptuously to the younger, the prodigal).—καταλύσει, *shall destroy*) Every calumny lays hold of some portion of truth. Stephen, inasmuch as it was now mature time, had intimated something of those things which were about to come to pass. And he seems almost to have seen farther into the truth concerning the abrogation of legal rites, than Peter did before the reply of the Spirit, ch. x. 19, with which comp. what precedes, ver. 15.

15. Ὡσεὶ πρόσωπον ἀγγέλου, *as it were the face of an angel*) The hidden glory of believers often shines forth even from their body, especially from a high cross, and in heaven. Even the face of Moses shone. Scripture, when it praises anything extraordinarily, calls it *divine*, or *belonging to God*; ch. vii. 20; or at least *angelic*: and *splendour* (brightness) is ascribed to the angels, and the angels were, without doubt, attending on Stephen.

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## CHAPTER VII.

1. Ὁ ἀρχιερεὺς, *the high priest*) as the president.—*εἰ, whether*) The interrogation serves the convenience of (gives occasion to) the defence of Stephen against the charges of his adversaries. Ἄρα, *then*, has an appearance of fairness, and of expressing astonishment. This is the sum of the defence: I acknowledge the glory of GOD, revealed to the fathers, ver. 2; the call of *Moses*,<sup>1</sup> ver. 34, 35; the majesty of the *law*, ver. 8, 38, 44; the sanctity of *the temple and of this place*, ver. 7, at the end, 45, 47. And indeed the law is more ancient than the temple: the promise, than the law. For GOD both gave and showed Himself gratuitously (of free grace) to Abraham, and Isaac, and Jacob, and their sons, as their GOD, ver. 2, 3, 9, 10, 17, 18, 32, 34, 45; and they also showed (rendered) faith and obedience to GOD, ver. 4, 20, 21, 23; especially in upholding the law, ver. 8; and their claim to the land of promise, ver. 16. Meanwhile GOD neither at the beginning, nor ever after, tied down

<sup>1</sup> Note, the Italics throughout refer to the very words of their charge, ch. vii 11, 13, 14.—E. and T.

His presence to this one spot: for even before the erection of the temple, and outside of the favoured land, He vouchsafed (permitted) Himself to be known and worshipped, ver. 2, 9, 33, 44; and that the fathers and their posterity were not utterly restricted (fixed down) to this place, their numerous wanderings show, ver. 4, 5, 14, 29, 44; and exile in Babylon, ver. 43, at the end. But ye always were evil, ver. 9; ye resisted *Moses*, ver. 25, 26, 39, 40; ye turned away from *the land* of promise, ver. 39; ye abandoned God, ver. 40, 41; ye worshipped the temple superstitiously, ver 48; ye resisted GOD and His Spirit, ver. 51; ye have slain the prophets and Messiah Himself, ver. 52; ye have not kept *the law*, ver. 53. Therefore GOD is not bound to you, much less to you alone. The histories of former events are wont to be commemorated in Scripture, the fact being traced up from its beginnings; but in such a way that, according to the exigency of the purpose in hand, some things are rapidly gone through, others are omitted: see ch. xiii. 17, 18; Deut. xxxiii. 2, 3; Ps. cvi. 7, 8; Ezek. xx. 5, 6; Hab. iii. 3, 4; Heb. xi. 3, 4, where faith is treated of, as here, unbelief. And most opportunely at this solemn time and place, whereas (whilst) the apostles were rather bearing witness as to Jesus Christ, Stephen makes a recapitulation of ancient events: which also affords a specimen of how one ought wisely to draw out the kernel (to give the salient points) of an *Ecclesiastical History*. Wherefore by no means ought we to assent to Erasmus and others, who think that "many things in this speech have not very much pertinency to the matter in hand which Stephen undertook." In truth, this testimony is most worthy of the fulness of the Spirit, as also of the faith and power which were in him; and although he does not put his enunciations in direct contradiction to the enunciations of his adversaries, yet he answers to all the charges with power. Nor can it be doubted but that Stephen, after that he had cleared up the events of the past and present, would have introduced (inferred) something as to the future, viz. the destruction of the temple, the abrogation of the ceremonial law, and the punishment of the people (with which comp. ver. 43, at the end); and moreover, more at large, as to Jesus being the true Messiah (with which comp. ver. 37), had not "his speech been interrupted by the cries of the Jews vehemently clamouring against him" (as the same Erasmus appropriately suggests). This is the only lengthened speech in this book, delivered by a witness of Christ who was not an apostle; a precious sample of the power of the Spirit.

2. Ἀδελφοὶ καὶ πατέρες, *brethren and fathers*) Stephen, being a young man, addresses them according to their different ages.—ὁ Θεὸς τῆς δόξης, *the God of glory*) The sum of the Divine praise. *Glory* is the Divinity manifest. This magnificent appellation implies that Abraham was indebted to GOD for both himself wholly, and his posterity, and the land and all the blessings promised and performed to himself and his posterity, and this without anything on the credit side of the account.—ᾤφθη, *appeared*) as the GOD of glory exhibited Himself to be seen.—τῷ πατρὶ ἡμῶν, *to our father*) Thence it was that this benefit appertained also to the *offspring* of Abraham.—πρὶν ἢ, *before that*) comp. ver. 4, at the end.

3. Ἐξέλιθε—δείξω) So Gen. xii. 1, LXX., except that they (the LXX.) introduce καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου.—γῆς, *from thy country*) This brought with it (caused) his departure from Chaldea.—συγγενείας, *from thy kindred*) This caused subsequently his departure from Haran or Charran, to which the family of Abraham had come, ver. 4. The more adult part of the family remained in Mesopotamia, the younger portion in Haran; for it is not to be supposed that Terah remained altogether alone there. They who also followed Abraham out of Haran, followed him of their own accord. Abraham was not ordered to bring them with him: and if they had not followed, he still would have gone forth out of Haran: comp. Gen. xi. 31, xxiv. 4 (where Abraham directs his servant to go to his *country* (Mesopotamia) and his *kindred*, implying that the adults of the family had remained in Mesopotamia).—ἤν ἂν, *whichever*) Abraham did not know which would be the land: Heb. xi. 8.

4. Χαλδαίων, *of the Chaldees*) whose land belonged to *Mesopotamia*.—μετὰ, *after that*) Abraham, whilst Terah lived in Haran, had in some measure his paternal home in Haran, only acting the part of a stranger or foreign sojourner in the land of Canaan: but when his father was dead, he began altogether to have his home solely in the land of Canaan. It is not without mystery (symbolical meaning), that the father of Abraham did not enter the land of Canaan: for so it was evident, that it was not by the right of worldly inheritance that this land fell to himself and his posterity.—ἔτι, *now*) at this present day.

5. Οὐδὲ βῆμα ποδῶς, *not even so much as to set his foot on*) That land, concerning which ver. 16 treats, Abraham did not receive by the Divine gift, but bought; the very fact of the purchase implying that he was a stranger.—ἐπηγγείλατο, *He promised*) Gen. xii. 7.—ἅπλην, *it*) the whole of it.—ὡς ἔτι, *when he had as yet*

*no child*) Not even Ishmael as yet was born : nor was there any hope of offspring, on account of the barrenness of Sarah. Both the inheritance and the posterity itself was according to (by) promise. This clause makes an Epitasis (Emphatic addition to what precedes. See Append.), as does that clause, *not even so much as to set his foot on*.

6. Δὲ, *but*) The antithesis between the *promise* and the time of its fulfilment, which was *to be waited for*.<sup>1</sup>—ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῆ ἀλλοτρία, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη τετρακίσια· καὶ τὸ ἔθνος—ἐγὼ) Gen. xv. 13, 14, LXX., ὅτι πάροικον ἔσται τὸ σπέρμά σου ἐν γῆ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτοὺς καὶ κακώσουσιν αὐτοὺς καὶ ταπεινώσουσιν αὐτοὺς, τετρακίσια ἔτη. τὸ δὲ ἔθνος—ἐγὼ.—ἀλλοτρία, *a strange*) Egypt was not then named. Comp. the ᾧ ἕαν, “*to whomsoever they shall be in bondage*,” in ver. 7.—κακώσουσιν) This clause, which has been omitted by some, is required by the fact itself (concerning which presently) and by the accent in Gen. xv. 13.—ἔτη τετρακίσια, *four hundred years*) These years are to be referred not only to the Egyptian bondage (which began long after the death of Joseph and of his brethren, when the people multiplied, ver. 15, etc.), but to the whole sojourn in the strange land, [viz. from the birth of Isaac up to the departure out of Egypt.—V. g.] Four hundred years in the case of a people, and forty years in the case of a man, constitute a memorable period; even in the case of Israel and Moses. Moreover by this very number it was indicated that the joyful dwelling in the land of Canaan afterwards would be much longer in continuance.

7. Καὶ λατρεύουσί μοι ἐν τῷ τόπῳ τούτῳ) Exod. iii. 12, LXX., καὶ λατρεύετε τῷ Θεῷ ἐν τῷ ἔρει τούτῳ. These words spoken to him Moses records of the place, Horeb, not excluding the land of Canaan : Ibid. ver. 8. For if service (worship) on Horeb was a sign of Moses' mission, Ex. iii. 12, much more service in the land of Canaan was a sign. Therefore Stephen has woven together the oracles given to Abraham and Moses, in this sense; “They shall go forth from the land of bondage (this was said to both Abraham and Moses), and shall come to Horeb, and shall serve the Lord in this place; and shall come thence into the land of Canaan, and shall serve the Lord.” In thus weaving together these things, he shows in a strong way, (1) that what was said to Moses as to the worship

<sup>1</sup> Thus δὲ here, not ἀλλὰ in ver. 5, forms the antithesis. So ABC<sup>e</sup> and many MSS. of Vulg. read καὶ ἐπηγγείλατο, not ἀλλὰ ἐπ. D<sup>d</sup> Vulg. Amiat. and Iren., however, read ἀλλ'.—E. and T.

of Israel towards GOD, was already in the time of Abraham divinely intended and meant : (2) that they were taught in Horeb to serve GOD for this purpose, that they might worship Him perpetually in the land of Canaan, ver. 44 : (3) that the worship in Horeb was very much curtailed by the people [owing to their idolatry of the calf], ver. 40, 41, and was rather rendered at length when they entered into the land of Canaan ; ver. 45, "They shall serve Me," is the expression used ; they shall not, as previously, serve the Egyptians ; they shall serve in freedom, as Priests.

8. *Και οὕτως, and so*) after the covenant of circumcision had been given. For Ishmael had been born previously. *Οὕτως, so*, including the idea of time, as *πῶς, "How [was it then reckoned,]"* includes the idea, *At what time?* as the answer shows, which see], Rom. iv. 10.—*πατριάρχας, patriarchs*) A magnificent appellation from the LXX. transl.

9. [*Ζηλώσαντες, moved with envy*] Stephen shows that the ancestors of the Jews were already at that early time stiff-necked.—V. g.]—*ἀπέδοτο εἰς Αἴγυπτον, sold away into Egypt*) removed (alienated) from them him who was presently after carried away into Egypt. An abbreviated expression : and so the LXX., Gen. xlv. 4, "I am Joseph, whom ἀπέδοσθε εἰς Αἴγυπτον."

10. *Ἐκ πασῶν, out of all*) See 2 Tim. iii. 11, note (Ps. xxxiv. 17).—*κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὄλον τὸν οἶκον αὐτοῦ*) Ps. cv. 21 in the LXX., *κατέστησεν αὐτὸν κύριον τοῦ οἴκου αὐτοῦ, καὶ ἄρχοντα πάσης τῆς κτῆσεως αὐτοῦ.*

12. *Ἰακώβ, Jacob*) Even believers experience the common miseries of life, but to their own good.

13. *Ἀνεγνωρίσθη, was made known to, was recognised by*) Made himself known to or recognised by : Gen. xlv. 1 in the LXX., *ἀνεγνωρίζετο τοῖς ἀδελφοῖς αὐτοῦ.*

14. *Ἐβδομήκοντα πέντε, seventy-five*) Stephen, or Luke, follows the Septuagint translation, as being then the best known ; which in Gen. xlvi. 27, or even in Deut. x. 22, has given the number *Seventy-five* ; whereas in the Hebrew and Samaritan Pentateuch, and in Josephus, the number is *Seventy*. So also Philo, adding one son and one grandson of Manasses, and the two sons of Ephraim and his one grandson : Gen. the ch. already quoted, ver. 20.

16. *Και, and*) We may give this paraphrase of the passage : "Jacob died and our fathers (namely, Joseph) ; and (because, after the example of Abraham and Sarah, Isaac and Rebecca, they wished to rest in the land of promise, Gen. i. 13, 25, for this reason) they

were carried over into Sychem or Shechem (*and into the sepulchre of Hebron*, Gen. xxiii. 19), and were laid (*in "the parcel of ground" at Shechem* [Josh. xxiv. 32], *and*) in the sepulchre (*of Hebron*), which Abraham had bought (*and Jacob*) for a price in money (*and a hundred lambs*) from the sons of Emmor, (the father) of Sichern or Shechem" (*and from Ephron*). For two most well known histories are intertwined with one another, having reference to a double purchase (examine well Gen. xxiii. and xxxiii.), and to a double burial : Gen. i. and Josh. xxiv. In this passage both histories require the omitted parts, by the force of the relatives, to be supplied mutually one from the other. The brevity which was best suited to the ardour of the Spirit gave Stephen just occasion, in the case of a fact so well known, to compress these details in the way he has done. Moreover there is to be added the consideration that, as Jacob was buried in the sepulchre of Hebron, and Joseph in the land of Shechem, so the rest of the fathers who died in Egypt, or (at least) some of them, are said to have been gathered to both of them. For Josephus, lib. ii. Ant. ch. iv., writes, that they were entombed at Hebron ; Jerome, in Ep. ad Pammach. de opt. gen. int., informs us that their sepulchres existed even in his age at Shechem, and were wont to be visited by strangers. From which Franc. Junius, lib. i. Parall. 92, infers that some of them were buried in the one place, some in the other, according as seemed convenient to their posterity. Pererius, in Gen. fol. 672, thinks that they were carried over from Shechem to Hebron. And as it would have been too long for Stephen to have recounted these several details, he with admirable compendiousness has indicated the whole. Therefore the reading *Ἀβραάμ* remains intact : nor is there need of the conjecture *Ἰακώβ*. Flaccius admirably observes on this passage : " Stephen has no time, in going cursorily through so many histories, to narrate each in distinct detail : therefore he compresses into one two different sepulchres, places, and purchases, in such a way that, in the case of the former history, indeed, he names the true purchaser, omitting the seller : on the other hand, in the later history, he names the true seller, omitting the purchaser ; as it were by a diameter joining two out of those four contracting parties [two buyers, Abraham and Jacob, and two sellers, Ephron and Emmor or Hamor. Stephen takes and joins Abraham, the first of the first pair, and Emmor of the second]. However much, therefore, the name of the purchaser may be emended, yet still it would not be true that Jacob was buried in Shechem. Abraham bought a place of sepulture from the

sons of Heth, Gen. xxiii.; Jacob was buried there, Gen. xlix. and 1.: Jacob purchased a field from the sons of Emmor or Hamor, Gen. xxxiii.; Joseph was buried there, Josh. xxiv. Here you have a type of those contracts, and may see how Stephen contracted the two purchases into one." So says the Illyrian (Illyricus). See also Glassius in respect to Ellipsis. In a similar way the same Stephen, a little before, in ver. 7, contracted two prophecies, viz. that to Abraham and that to Moses, into one: Exod. iii. 12; Gen. xv. 16: and in ver. 9 he condensed into one word the *selling* of Joseph and his removal *into Egypt*: and below, in ver. 43, he joins a saying of Amos and the departure *to Babylon*, out of Jeremiah. So in ver. 24, "A certain one (an Israelite) *suffering wrong*;—an *Egyptian*" (inflicting the wrong) [*τινα ἀδικούμενον—τὸν Αἰγύπτιον*]. A Semiduplex [That kind of abbreviated expression, when the relation of two members of a sentence is such that they need *mutually* to be supplied, one from the other. See Append.] sentence of this kind, though to us for the most part it seems strange and unusual, did not seem so to the Hebrews. We shall observe an example exactly like this one, below at Heb. xii. 20. In writing, hiatuses of this kind are usually marked by the pen: but they have place also in speaking, when, in the case of a fact most well-known, and vividly present to the mind of both speaker and hearers, there is said only what is needed, and the other things, which would interrupt the flow of the language, must be supposed to have been said.—*μνήματι, the sepulchre*) As they were pilgrims, the first land which they bought was land for a *sepulchre*; for they were seeking after the heavenly land, their true native country.—*τοῦ Σουχέμου τοῦ, viz. πατρὸς. The son was more celebrated than the father; wherefore the latter takes his designation from the former. Emmor was the father of Shechem.*

17. *καθὼς*) This is more than *ὡς*. *Even as* God had promised it would come to pass at a particular time, so it came to pass when the four centuries had elapsed [Gen. xv. 13].

19. *Μὴ ζωογονεῖσθαι*) viz. *τὰ βρέφη*. A word of the Septuagint: Exod. i. 17, 18, and elsewhere frequently.

20. *Ἐν ᾧ καιρῷ, at which time*) a sad time, when his birth was seasonable.—*ἀστεῖος*) So the LXX., Exod. ii. 2, express the Hebrew *בן טוב*, a *godly* child. A specimen of godly physiognomy.—*τῷ Θεῷ, to God*) So the LXX., 1 Sam. xvi. 12, *ἀγαθὸς ὁράσει Κυρίῳ*: Jon. iii. 3, *τοῦτο μὲν ἀλλή τῷ Θεῷ*. Whatever excellent thing there is, derives its excellence from the Divine gift.—*μῆνας τρεῖς, three months*) They

might have thought that their labour is vain, that the child notwithstanding must perish; but they undertook the labour, and the matter eventuated in a successful result very far beyond their hope.—πατρός) viz. αὐτοῦ. So 1 Cor. v. 1; Gal. iv. 2.

21. Ἐκτεθέντα δὲ αὐτὸν) The accusative absolute, as in ch. xxvi. 3, γνώστην ὄντα σε πάντων.—εἰς υἱὸν, for her son) that he should be to her in the light of a son.

22. Ἐπαιδευθή, was learned) as being designed for the kingdom (to be king). Comp. Heb. xi. 26.—σοφία, the wisdom) This wisdom the Egyptians had learned from Joseph: Ps. cv. 22. This wisdom was surpassed by that of Solomon: 1 Kings iv. 30. This was held in great account by the adversaries of Stephen, especially the *Alexandrians*: ch. vi. 9—δυνατὸς, powerful) This power was of more consequence than all the wisdom of the Egyptians, which Stephen, however, mentions in order to commend Moses; nor was it the wisdom that produced that power, but the promise and faith: Heb. xi. 24, 25. Often wisdom and power are joined.—ἐν λόγοις, in words) viz. eloquence: although his utterance was defective: Exod. iv. 10.—ἐν ἔργοις, in deeds) viz. power.

23. Ἐπληροῦτο, was fulfilled) There is a ripe time in all things. Before that time we ought to undertake nothing.—τεσσαρακονταετῆς χρόνος, the age of forty years) Moses' life was thrice forty years: ver. 30, 36.—ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, it came up into his heart) A very appropriate phrase. There may be something in the depth of the soul, which afterwards emerges and ascends (comes up) from that sea into the heart, as into an island. It might seem to have come into the mind of Moses at random: and yet Moses was acted on by Divine impulse.—ἐπισκέψασθαι, to visit) although he himself was happy and they wretched. He was not able to have exact knowledge in the palace of the sorrows of his brethren; therefore he went forth to them.—τοὺς ἀδελφοῦς, his brethren) A motive of love which Moses also employed to others: ver. 26.

24. Πατάξας τὸν Αἰγύπτιον, having smitten the Egyptian) So the LXX. in Exod. ii. 12, where the Hebrew has "he slew the Egyptian."

25. Ἐνόμιζε, he supposed) Therefore Moses knew the reason why he had done it.—συνιέναι, would understand) Often from one proof a judgment may be formed as to many cases [instances. Here, as to the general character of Moses].—οὐ συνῆκαν, they understood not) By sloth and forgetfulness often great matters are neglected. It was this resistance (perverse opposition) of the people that seems afterwards to have induced Moses to refuse the undertaking.



26. Ὁφθῆ, *he appeared, showed himself*) of his own accord, unexpectedly.—συνήλασε, *he brought them together*) by the force of kindness.<sup>1</sup>—εἰπὼν, *saying*) An example of fraternal correction.

27. Ἀπόσαστο, *thrust him away*) adding sin to sin.—τίς—Αἰγύπτῳ) So the LXX., Exod. ii. 14. Hebr., *a man a prince and a judge*.—τίς, *who*) The instruments of GOD are often repelled under the pretext of a defect of the human call.—ἄρχοντα, *a prince*) They seem not to have known how great a man Moses was in the palace. It is the province of a *prince to judge*.

28. Ὁν τρόπον, *in the same way as*) Those things are often known which we do not suppose are known concerning us.

29. Ἐν τῷ λόγῳ τούτῳ, *at this saying*) when he heard this saying.—παροικοῦ, *a stranger, sojourner*) In Egypt, as the son of Pharaoh's daughter, he had begun to be at home: now, as a stranger, he wanders abroad from that country also.

30. Ἄγγελος, *an angel*) The Son of GOD. See foll. verses. Moses at first did not know who it was, but presently after recognised Him from the *voice*.—πυρὶ φλογός, *in a flame of fire*) signifying the majesty of GOD, who was present.

32. Τῶν πατέρων, *of thy fathers*) These are presently named.—σου, *thy*) Whomsoever GOD intends to employ, so as to be a help to others, He previously confirms that very person in faith.—ἐντρομος γεόμενος, *having been thrown into a tremor*) Revelations from heaven begin with striking terror into a man, especially one who has heretofore had no experience of them, and end in consolation. It is by terror that the Divine instruments are prepared.

33. Τῶν ποδῶν, *from thy feet*) He who puts his shoes off his feet is regarded as having himself aright in respect to the whole body. Comp. John xiii. 10.—ὁ γὰρ τόπος, *for the place*) The sanctity of places depends on the unrestricted will and presence of GOD, and is therefore moveable (not stationary).

34. Τοῦ λαοῦ μου, *of My people*) They themselves were by this time, for the most part, ignorant that they were the people of GOD; and yet such they were.—τοῦ στεναγμοῦ, *the groaning*) The sighs, ἐκ στενοῦ, *out of, or by reason of straits* [whence comes στεναγμός], constitute a peculiar object of the Divine hearing.—κατέβην, *I have come down*) For previously He had not seemed to be near at hand.

35. Τοῦτον, *this*) So οὗτος is used thrice in the three following verses, by a grand Anaphora [See Append. The repetition of the

<sup>1</sup> BCDe Vulg. Theb. read συνήλασεν, *he reconciled*; but AE and Rec. Text, συνήλασεν.—E. and T.

same word in beginnings].—*ἠρνήσαντο, they refused or denied*) Forty years before, they had denied him. In the book of GOD there is accurate note made of what mortals speak against GOD; and the words and deeds of one man are ascribed also to those who are of the same mind: Rom. i. 32. Something may be denied (it is possible in some cases to deny) even by the mere will or wish.—*ἄρχοντα και διασπτήν, ἄρχηγον και λυτρωτήν*) A gradation: *ἄρχων, a prince*; *ἀρχηγός, a chief leader*; *διασπτής, a judge*, one who delivers or rescues a private individual from a private individual; *λυτρωτής, a redeemer or deliverer*, who rescues a nation from a nation. So too GOD made Jesus, whom the Jews had denied, Lord.—*ἐν χειρὶ* 𐤇𐤃 is the expression in Hebrew.—*ἀγγέλου, of the angel*) viz. the Lord, the Son of God: see ver. 30, 31. See L. de Dieu on this passage.

36. Γῆ—θαλάσση) The mention of *the land and sea* makes the language august.

37. Προφήτην, *a prophet*) Stephen shows that he does not put in collision with one another Moses and Christ, and that his accusers ought not to do so. The same passage is quoted in ch. iii. 22, where see the note.

38. Οὔτος, *this*) Moses.—*γενόμενος*) Construed with *μετά*.—*ἐν τῇ ἐκκλησίᾳ*) It is not the people in this passage, but the congregation of the people, that is denoted.—*μετὰ τοῦ ἀγγέλου—και τῶν πατέρων, with the angel—and the fathers*) Therefore Moses was mediator. Stephen does not say, *with the angels*, but *with the Angel, i.e. of the covenant*.—*ἐδέξατο, received*) did not invent.—*λόγια, words*) oracles: *λόγιον, a diminutive*, on account of the brevity of the several enunciations. Every paragraph that begins with that formula, *And the Lord spake unto Moses*, is in itself a *λόγιον*. The *Decalogue* especially is referred to.—*ζῶντα, living*) *Living* is his expression, not *life-giving*. He praises the law. It is fiery: it is living; Deut. xxxiii. 2.

39. Γένεσθαι, *to become obedient*) for then especially was the time of submitting themselves.—*ἀπώσαντο, thrust him from them*) viz. Moses, along with the law.

40. Ποίησον—οὔτος, ὅς—αὐτῷ) Exod. xxxii. 1, lxx., *ἀνάστηθι και ποίησον—οὔτος ὁ ἀνὴρ* (Al. *ἀνθρωπος*), ὅς—αὐτῷ.—*ποίησον θεούς, make gods*) By the verb used the notion in the very noun was refuted: for *made gods* are not Gods.—*οἱ προπορεύονται, who shall go before*) They thought it irksome, by reason of their longing regrets after Egypt, to sit inactive and wait so long.—*τί γέγονεν αὐτῷ, what has become of him*) whether he is about to return to us, or what he is about to bring with him, and at what time.

41. Ἐμισχοποίησαν, *they made a calf*) A very notorious act of wickedness is signified by an extraordinary and newly-coined word. They imitated the Egyptians, whose God Apis was an ox.—ἀνήγαγον θυσίαν) A rare phrase. But so also in 1 Kings iii. 15, ἀνήγαγεν ἰλοκαυτώσεις.—τῷ εἰδώλῳ, *unto the idol*) They were idolaters, although they made the name of God their pretext.<sup>1</sup>—εὐφραίνοντο, *they rejoiced*) with great pageant.—ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν, *in the works of their own hands*) It becomes GOD to rejoice in the works of His own hands: and it becomes us to rejoice in the works of His hands. Men are idolaters who rejoice in the works of their own hands.

42. Ἔστρεψε, *turned*) because our fathers ἐστράφησαν, *turned back* (from Him towards Egypt): ver. 39.—παρέδωκεν, *gave them up*) often, from the time of their making the calf down to the times of Amos, and subsequently, as the perversity of the people continually increased.—τῆ στρατιά τοῦ οὐρανοῦ, *the host of heaven*) for example, Mars and Saturn. See the foll. ver. The oldest form of idolatry, which looked more plausible than the others.<sup>2</sup> It is called a *host* or *army*, on account of its multitude, order, and power.—τῶν προφητῶν, *of the prophets*) the twelve.—μὴ—μοι ἔτη—ἐρήμῳ, οἶκος Ἰσραὴλ;—Ἦρ ζὰν—ἐποιήσατε προσκυθεῖν αὐτοῖς—ἐπέκεινα Βαβυλῶνος) Amos v. 25, 26, LXX., μὴ—μοι οἶκος Ἰσραὴλ. ἔτη—ἐρήμῳ; Ἦρ ζὰν (instead of Ἦρ ζὰν)—ἐποιήσατε ἑαυτοῖς—ἐπέκεινα Δαμασκοῦ (instead of Βαβυλῶνος). The prophecy of Amos has two parts: the former of which confirms ver. 41, as to the guilt of the people; the latter confirms the beginning of ver. 42, as to the judgment of God, there being subjoined the mention of their being carried away to Babylon.—σφάγια, *slain victims*) They had offered these to the Lord; but they had not done so either to Him alone, or at all times, or with a perfect and willing heart.

43. Καὶ) *and* therefore.—καὶ ἀνελάβετε, *and ye took up*) Hebr. נָשְׂאוּ, *and ye bore*, as litters or biers (for carrying images on), not without pageant. That this was perpetrated in the wilderness not long after the calf was made, is evident from the preceding verse. This idolatry was clandestine (for otherwise Moses would not have concealed or omitted to notice it), but yet it was gross and frequent.

<sup>1</sup> The calves were probably an imitation of the *Cherubim*, a recognised symbol of *the true God*. Hence Aaron says, "These be thy Gods, O Israel, which brought thee up out of the land of Egypt," Ex. xxxii. 4. The plural form, *Gods*, refers to the plural form of the name of God, Elohim.—E. and T.

<sup>2</sup> Called Sabeanism, from *Saba*, *Sabaoth*, the heavenly hosts. See Job xxxi. 26, 27.—E. and T.

τῆν σκηνὴν, *the tabernacle*) A portable shrine.—καὶ τὸ) The four clauses in Amos are read in this order: *And ye bore the tabernacle* (Malcechem) *of your king* [Engl. Vers. *of your Moloch*], and—(Cijun) *the support or prop* [Engl. Vers. *Chiun, the god*] *of your images; the star of your god, which ye have made for yourselves*: wherein the third clause is subjoined to the second by apposition, there being now (in this case) no כִּי prefixed; which is the reason why the LXX. translators (whom Stephen follows) have been able, without injury to the sense, to transpose these two clauses [*the star—images*, in LXX. : but *images—the star*, in the Hebr.], and why the fourth clause [*which ye made to yourselves*] has reference to the one of these in the Hebrew [*the star*], but to the other in the Greek [*the figures or images*]. *Moloch* and *Cijun*, from being appellative became proper names; and these in Amos are construed with reference to their signification as appellatives, so that that weighty suffix, כִּי, *your*, should not be excluded [*your Moloch* or else *King*], in such a way, however, as to allude to the proper names: whence the LXX. expressly have translated them as proper names. That what *Cijun* (*Chiun*) denotes in Amos, is denoted by the *Remphan* of the LXX. translators, is evident from the same transposition of the clauses: namely, Saturn, as *Moloch* denotes Mars. See the *Specimen Glossarii Sacri* of A. Müller, p. 13; *Selden*, de diis Syr., and on him Andr. Beyerus; Buddei, H. E. V. T. Per. ii. p. 768, etc. Humphr. Hodius, lib. ii. de Bibl. c. 4, fol. 115, 116, plausibly infers that the translator of Amos was an Egyptian, from this Egyptian appellation of Saturn. Joh. Christoph. Harenbergius, in a remarkable disquisition, thinks that Chijun or Remphan was the Nile, which the Egyptians represented by the star Saturn. P. E. Jablonski interprets both of the Sun: Sam. Petitus, both of Saturn.—τὸ ἄστρον, *the star*) So Saturn is called, the star of whom was represented by the image: as contrasted with Mars, whom they worshipped under the form of a human figure.—τοῦ θεοῦ ὑμῶν, *your god*) R. Isaac Caro terms the planet Saturn the Star of Israel, appealing to the unanimous opinion of all astrologers. See Lud. de Dieu on this passage. For the purpose of upbraiding them, he thrice introduces the word *your*.—Ῥεμφάν, *Remphan*) The stop, judging from the Hebrew accents and the order of the words, ought to have been placed before this word, which is variously written; which, however, the LXX. translators have superseded or rendered unnecessary [by the different order of the words which they give]. But whereas the notion of the word *Cijun* had in it a notion suited for bringing conviction home to the Jews, a

notion which is not fully given in the proper name, Ῥεμφάν, of the same LXX., Stephen supplied it by introducing the verb προσκυνεῖν, *to worship*; whether you derive כִּי־ן from כָּהֵן (as אֱוִיב from אֱהָב, and הִיָּה for הִהָה) or from כֹּן, with which comp. the conjugate, לְהַכִּי־ן, Isa. xl. 20. The word, Ῥεμφάν, and by inserting as the Greeks do an μ before the second labial, Ῥεμφάν, seems to have the same origin as מִרְפַּיִם (as to which others have treated); and hence has arisen the name *Remphis*, a king of Egypt. Moloch is a name plain enough.—τῶν τύπων, *figures*) [types]. Subtilty [in describing images as mere symbols, or types, representing different attributes of the true God] does not excuse idolatry.—ἐπέκεινα Βαβυλῶνος, *beyond Babylon*) i.e. beyond Damascus and Babylon: for Amos in the Hebrew, and the LXX., read ἐπέκεινα Δαμασκοῦ. At the time of Amos they were in dread of Damascus on account of the Syrian wars: Babel (Babylon), the place of their captivity, was not as yet named; Stephen therefore supplied it: and in fact they were carried away beyond the city of Babylon: 2 Kings xvii. 6, “The king of Assyria took Samaria (in the ninth year of Hoshea), and carried Israel away into Assyria, and placed them in Halah and Habor, by the river of Gozan, and in the cities of the Medes.” They were carried away, as a punishment, to that quarter from which they had brought their idols. Their thoughts were dwelling on Egypt: they therefore had to depart to another region far removed from it. A similar case of Ampliatio<sup>1</sup> of a quotation in ch. xv. 17 (where see the note) should be compared. The *Wecheliana* editio observes, that there is read somewhere Δαμασκοῦ instead of Βαβυλῶνος: and Prideaux, in his *Connection of Sacred History with Profane*, Part i. p. 14, 15, ed. Germ., thinks this to be derived from old copies, and almost approves of it. The *Wecheliana* readings, when they are supported by no other MSS., owe their origin to the annotations of Beza. Δαμασκοῦ has been plainly derived from the LXX. in (into) Justin, whom Beza quotes.

44. Ἡ σκηνὴ τοῦ μαρτυρίου, *the tabernacle of witness*) So the LXX. for the Hebrew אֶהְיֶה לְכֹהֵן, Ex. xxvii. 21, etc.—κατὰ τὸν τύπον, *according to the fashion*) Heb. viii. 5, note. This ‘type’ was better than those ‘types’ (‘figures’), of which ver. 43 speaks.

45. Διαδέξαμενοι, *having received*) in a long succession.—ἐν, *in* [or *into*]) when they subdued the peoples (in Canaan).—τῇ κατασ-

<sup>1</sup> The designation of a thing from the future event: as here the applying the future carrying away to *Babylon* to the immediate subject of Amos’ prophecy, the carrying away to *Damascus*.—B. and T.

χέσει, the occupation [‘possession’]) חַוְוָה, LXX. κατάσχεσις· שר, κατέσχε.

46. Εὖρε χάριν, found favour) Happy is he who finds favour. Nothing is better.—ἤτήσατο εὐρεῖν, sought to find) ardently: Ps. cxxxii. 2—5.—σκήνωμα) Ps. cxxxii. 5, יבִישׁוּ, LXX., σκήνωμα. This is more than σκηνή.<sup>1</sup>

47. Σολομών, Solomon) So long was Israel without a temple.—οἶκον, a house) This is a humble (“tenue”) term, and one suited to this passage, instead of temple.

48. Οὐκ, not) This particle put in the beginning of the sentence has great force. The same protestation was made by Solomon in the very act of dedicating the temple, 1 Kings viii. 27.—ὁ ἤψιστος, the Highest) An appropriate appellation. He is not to be contained by any edifice.—ἐν χειροποιήτοις, in what are made with hands) This is the ancient reading,<sup>2</sup> to which the more modern authorities have added ναοῖς, from ch. xvii. 24: χειροποιήματα is wont to be used by the LXX. absolutely for idols; also for shrines or sanctuaries, Isa. xvi. 12. And most elegantly Stephen abstains from the term ναοῖς, refuting thus their superstition. The Divine manufacture (making with hands), is the whole universe of things, ver. 50.

49. Ὁ οὐρανός, κ.τ.λ.) Isa. lxvi. 1, 2, in the Septuag., Οὕτως λέγει Κύριος, ὁ οὐρανός μοι θρόνος, ἢ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; καὶ ποῖος τόπος τῆς καταπαύσεώς μου; πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου.—καταπαύσεως, of My rest) The Gentiles made for their gods cushioned couches.<sup>3</sup> The false use of the temple is hereby reprovèd.

50. Ἡ χεὶρ μου, My hand) which is ever unwearied.

51. Σκληροτράχηλοι, stiff-necked) The heart and tongue are required in confession: the heart, ears, and neck,<sup>4</sup> are required in receiving the truth. Stephen weightily censures the Jews: and yet not too soon; for they had been before affectionately (courteously) invited by the apostles.—ἀπερίτμητοι, uncircumcised) A just reproof: comp. ver. 8.—τῇ καρδίᾳ, in heart) Such they show themselves in ver. 54.—

<sup>1</sup> i.e. Σκήνωμα implies a more permanent dwelling, though any earthly house of God must still be but a tabernacle, σκήνωμα.—E. and T.

<sup>2</sup> This reading is preferred both by the margin of the Ed. 2 and by the Vers. Germ., though the larger Ed. judged differently.—E. B.

So ABCDE Vulg. But Rec. Text adds ναοῖς, without any of the oldest authorities.—E. and T.

<sup>3</sup> Pulvinaria, on which their gods were supposed to recline at the banquet called lectisternium.—E. and T.

<sup>4</sup> Eagerly stretched out to hear: comp. καραδοκία.—E. and T.

τοῖς ὠσίν, *the ears*) Such they show themselves in ver. 57, "They stopped their *ears*."—ὑμεῖς, *ye*) not we, the witnesses of Jesus. He includes the ancient Jews; comp. the end of the ver.—ἀεὶ, *always*) The sum of his discussion: always, as often soever as ye are called.—τῷ Πνεύματι τῷ Ἁγίῳ, *the Holy Spirit*) who testifies concerning Jesus, and concerning the whole truth, by the prophets.—ἀντιπίπτετε, *set yourselves against*) They were altogether differently minded from what is demanded in the second ver. of the same chapter of Isa. (lxvi).—ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς, *as your fathers, so ye*) Both are explained (illustrated) in ver. 52.

52. Καὶ ἀπέκτειναν, *and they have slain*) This is commonly construed with what follows; but it is more suitable to connect it with the verb ἐδίωξαν, *persecuted*. [The margin of Ed. 2 and the Vers. Germ. more clearly answers to this judgment than the larger Ed.—E. B.] For, *Which of the prophets not* expresses, with the addition of feeling, the same meaning as, *all the prophets*: whence the construction should be, ["Which of the prophets have not your fathers persecuted and slain," *i.e.*] *all the prophets, who announced or showed before*, etc. Syllepsis. [Append. Where the sense regulates the construction more than the words; as here the Plural, τοὺς προφητάς, refers to the antecedent plural implied in the singular, τὴν τῶν προφητῶν;]—περὶ τῆς ἐλεύσεως, *concerning the coming*) Whence He is so often called ὁ ἐρχόμενος, *the Comer, He who is to come*.—τοῦ δικαίου, *of the Just One*) A remarkable Antonomasia [substitution of an appellative designation for a proper name]. The true Messiah is the Just Author of justice or righteousness.—νῦν, *now*) The *now* answers to the *before* in *who announced or showed before*.—τροδοῦν, *betrayers*) to Pilate. Refer this to the previous, *persecuted*.—φονεῖς, *murderers*) Pilate delivering Him up to them. Refer this to the previous, *have slain*.

53. Οἵτινες, *who*) He proves, from the deed which they had perpetrated upon the Christ, that they had not kept the law. Comp. John vii. 19.—ἐλάβετε, *have received*) with subjection, in the first instance.—εἰς διατάγας ἀγγέλων, *into, as to [by] the dispositions of angels*) [as being the ordinances established by angels]. This indicates the majesty of the law: Gal. iv. 14, "Ye received me as an *angel of God*." The angels on Sinai appeared under the appearance of a flame. Comp. Gal. iii. 19 (διαταγὰς δι' ἀγγέλων), Heb. ii. 2. Εἰς, *at, in respect to, or by reason of*, as in Rom. iv. 20 (εἰς τὴν ἐπαγγελίαν: he staggered not at it in unbelief, as being the promise of God). The Jews received the law as that which was to be regarded in

the light that angelical ordinances would deserve to be regarded ; namely, with the highest reverence. God has the angels for His ministers. Hence, what is angelic, is certainly also divine.—ὄν ἐφύλαξατε, *have not kept it*) with all your *phylacteries* [alluding to the verb ἐφύλαξατε]. He who believes on Christ, establishes the law : he who sets aside Christ, sets aside the law. Reason would think that these last words of Stephen ought to have been suppressed by him, because he had by this time completed his defence. But in the state of one making confession of the truth, all things ought to be said, which the glory of GOD and the salvation of the hearers demand.

55. Πλήρης, *full*) As the fury of his enemies increases, the strength of spirit in Stephen increases, as also every fruit of the Spirit.—ἀτενίσας, *having looked stedfastly*) By an earnest look to *heaven*, the mind of those dying by a violent death may be raised up.—εἶδεν, *he saw*) Jesus is not said to have addressed Stephen.—δόξαν Θεοῦ, *the glory of God*) the ineffable splendour which shines forth in the third heaven.—ἵστῶσα, *standing*) as if to meet Stephen. Comp. ver. 59. For everywhere else he is said *to sit*. Arator well writes,—

“Lumina cordis habens cœlos conspexit apertos  
 Ne lateat, quid Christus aget : pro martyre surgit.  
 Quem tunc stare videt, confessio nostra *sedentem*  
 Cum soleat celebrare magis. Caro juncta Tonanti  
 In Stephano favet ipsa sibi : Dux præscius armat  
 Quos ad dona vocat.”

“By the light that shone into his heart he beheld the heavens opened, so that it does not escape his glance what Christ is doing there : He rises for the martyr, whom the latter at that time sees *standing*; whereas our confession (creed) is wont rather to celebrate Him as *sitting*. The flesh itself, assumed by the Thunderer, favours, in the case of Stephen, its own self. The prescient Captain of our salvation arms those, whom He calls to gifts.”

56. Ἴδού, *Behold*) A confession of faith flowing from a present experimental proof. [From this very moment the eternal life shone upon Stephen more strongly than heretofore.—V. g.]—θεωρῶ, *I see*) It was not the province of his enemies to *see*, but to *believe*, if they had had faith.—τοὺς οὐρανούς, *the heavens*) This expresses more than *heaven*, in ver. 55.—τὸ Υἱὸν τοῦ ἀνθρώπου, *the Son of man*) Luke in the preceding ver. calls Him *Jesus*. Not Luke, but Stephen, saw



Jesus. Comp. note on Matt. xvi. 13 as to the appellation, *Son of man*. [An appellation which none but Christ employed, and of Himself during His life. Nor is it found in the twenty-one Epistles.] The article refers to Dan. vii. 13. As Adam is the representative of all his fallen offspring; so Jesus, the second Adam, is the representative-man of all the redeemed sons of men, sustaining their rights and primogeniture. 1 Cor. xv. 47; Heb. ii. 11, where the article is not added, the words being those of David, not Paul. It expresses His *manifested* state, both the past one in lowliness, and the present and future one in exaltation, as Stephen sees Him, and as He shall appear.

57. Κράξαντες, *having cried out*) so as that they should not hear Stephen. The transition is easily made from words, threats, stripes, and imprisonment, to murder.—ἄρμυσαν, *rushed*) before that the judges had given (got ready) their votes.

58. Ἐξω τῆς πόλεως, *out of the city*) They regard Stephen as having been injurious to the city, and therefore unworthy to die in it.—ἀπέθεντο, *they laid down*) in order to be the less encumbered.—νεανίου, *of a young man*) Saul already at that time seems to have held some degree of dignity among them. It was, however, so ordered by Providence, that he did not raise his hand against the martyr: ch. xxvi. 10.—Σαύλου, *Saul*) *He was perhaps of the progeny of King Saul*.—Valla. At least they were of the same tribe.

59. Κύριε Ἰησοῦ, *Lord Jesus*) Stephen still confesses His name.

60. Θείξ, *laying down* [resting on his knees]) He was not able to do so previously: yet he was able to pray, being more unimpeded in mind than in body. At the same time the knees being laid down, so as to kneel, more properly accords with his intercession for the sin of his enemies.—φωνῇ μεγάλῃ, *with a loud voice*) with boldness of speech; in order that those raising the tumult might hear.—Κύριε, *Lord*) He calls the same Jesus, Lord. Dying persons ought to invoke Him.—ἁμαρτίαν, *sin*) It is not inconsistent with maintaining patience to call sin, sin.—ἐκοιμήθη, *he fell asleep*) A mournful but sweet word. This proto-martyr had (strange to say) all the very apostles as his survivors.

## CHAPTER VIII.

1. Σαῦλος, *Saul*) This is closely connected with what goes before. Is Stephen stoned? It is with Saul's consent. Is there a persecution of the Church taking place? He, the same, is assisting in it: ver. 3.—ἡμέρα, on that *day*) The adversaries did not put it off a day.—διωγμὸς, *persecution*) The one wave is followed by more.—πάντες, *all*) the teachers: ver. 4, 5. For others, and, for their sakes, the apostles, remained: ver. 2, 3.—δισσάρησαν, *were scattered*) So the Gospel was more widely propagated. The wind increases the flame: ver. 4.—πλὴν, *except*) On that account the apostles were in the greater danger; and yet they did not consider that they ought to consult for their safety above the rest. They ought to withstand (*endure*) dangers, who have attained a greater degree and measure of faith than the others: although much seems to depend on them (on their lives).

2. Συνεκρίμισαν, *attended to the burial of*) A holy office. Comp. ch. ix. 37 (Tabitha or Dorcas).—εὐλαβεῖς, *devout*) who feared GOD more than men, although those men were persecutors.

3. [Τὴν ἐκκλησίαν, *the church*) at Jerusalem; as many as remained there.—V. g.] Εἰσπορευόμενος, *entering*) as if an Inquisitor.—καὶ γυναῖκας, *and women*) who ordinarily are more readily spared than men.

4. Οἱ μὲν οὖν διασπαρέντες διήλθον, *they therefore who were scattered abroad went in different directions*) These very words are resumed, as if after a long parenthesis, in ch. xi. 19, and this thread of the narrative is thus continued. The verb διέρχασθαι, *to pass on through-out*, in the Acts often signifies doctrine scattered everywhere.

5. Φίλιππος, *Philip*) When Stephen was taken away, Philip rises, the colleague who was next to him; [who is elsewhere called the Evangelist.—V. g.] For it is not Philip the apostle who is treated of here: with this comp. ver. 18, 25 (wherein the *apostles* are distinguished from Philip).—εἰς πόλιν, *to a city*) The article is not added. It was one of the many cities of the Samaritans.—ἐκηρύσσειν, *preached*) openly.—τὸν Χριστὸν, *the Christ*) This is the sum of the Gospel.

6. Ἐν τῷ ἀκούειν αὐτοῦς) *when they heard*, what was being *said* and done.

7. Πνεύματα, *spirits*) The nominative: the accusative case must be understood after τῶν ἐζόντων, "*who were possessed with them.*" It

is worthy of observation, that Luke in the Acts never employs the term *demons* (δαίμόνια) in speaking of those possessed; and yet he himself in the Gospel has employed the term oftener than the other Evangelists. From which one may infer, that the power of possession was feebler after the death of Christ. 1 John iii. 8; Col. ii. 15; Heb. ii. 14.

8. Χαρά, *joy*) The proper fruit and characteristic of Christian truth: ver. 39, ch. xi. 23, xvi. 34; Rom. xiv. 17 [2 Cor. i. 24].

9. Ἄνθρωπος, *a man*) Such an adversary also Paul found, ch. xiii. 6 (*Elymas*).—πρῶτον ἦρχεν, *was before*) Not always is he, who is prior in point of time, entitled to precedency also in claim of right: ver. 11, ch. xiii. 6. When he was alone, he was able to find applause; but the coming of the light dispels the darkness. Great is the power of the kingdom of God: ver. 7, 13; Exod. ix. 11.—μαγεύων, *using magic or sorcery*) There are therefore in reality magicians, and such a thing as magic: Exod. vii. 11, 22, viii. 7.—τῆς Σαμαρείας, *of Samaria*) When the error of this nation has come to its height, the truth is at hand (arrives).

10. Ἀπὸ μικροῦ ἕως μεγάλου, *from the least to the greatest*) In ordinary cases the sense of the common people and that of the upper classes are different. The proverbial phrase, *from small to great*, is wide extended in meaning; according to the materials that form the substratum, it is contracted to this or that kind of *the great* and *the small*.—λέγοντες, *saying*) in their acclamations.—ἡ δύναμις, *Power*) The abstract, and that, with the article.

11. Προσεῖχον, *they paid attention*) The verb is repeated from the preceding verse.

12. Δε, *but*) when they had perceived the deceit of Simon.

13. Ἐπίστευσε, *believed*) Perceived, that the power of God is not in himself, but is in Philip. It was easier to Simon than to the Samaritans to take up faith; for he felt a power superior to his own. He did not, however, attain to a faith full, justifying, purifying the heart, saving: he had a specious appearance of having reached it, until he betrayed himself in a different character.—βαπτισθεὶς, *having been baptized*) Hence, by a comparison with ver. 22 [where baptism over again is not enjoined], it is evident that baptism is not to be repeated in the case of hypocrites and those who have relapsed.—σημεῖα, καὶ δυνάμεις μεγάλας, γινόμενα) The epithet of *greatness* (μεγάλας) is more appropriate to δυνάμεις, and the participle γινόμενα is more suited to σημεῖα, which move men to faith [therefore

γινόμενα agrees with σημεία, not with δυνάμεις]. A similar variety (change in the gender) also occurs Eph. ii. 1, etc., τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις· ἐν αἷς—ἐν οἷς, κ.τ.λ. Some have made a change in the μεγάλας; others, in the γινόμενα.<sup>1</sup>

14. Δέδεκται, *had received*) Δέδεκται, ἐδέχθη, δεχθήσομαι, are often used in a Passive signification; ch. xv. 4; wherefore in this place the verb may be interpreted, *was made to receive*. Yet it is more simple to take it *received*. Comp. ch. xvii. 7 (ὑποδέκεται).—ἀπέστειλαν, *they sent*) He who is sent, is sent either by a superior or an equal. The authority of the apostolic college was greater than that of Peter and John individually. In our days the Pope of Rome would not be said to be sent by any one.

15. Προσηύξατο, *prayed*) In the ministry of the Gospel prayer has not less power than preaching. He therefore who cannot pray, cannot be a perfect minister. For the things of GOD ought to be laid before men, and the things of men ought to be laid before GOD.

18. Θεασάμενος, *having seen*) again something new. Comp. ver. 13.—τῶν ἀποστόλων, *of the apostles*) It was therefore an apostolical gift. Philip the Evangelist had it not. Yet Ananias had it in the case of Paul: ch. ix. 17.—χρήματα, *money*) Thence has arisen the term *Simony*. The hire (of which “the workman is worthy”) is given and received, not for a spiritual gift, but for work or labour: Matt. x. 10.

19. Τὴν ἐξουσίαν, *power*) He himself first ought to have prayed, that the Holy Spirit might be given to him. He wished to become on a level with the apostles, and superior to Philip. Pride is the mother of heresies and abuses, as is evident in the case of Simon the magician, the father of heretics.—ᾧ ἐάν, *to whomsoever*) after baptism, or even without baptism.

20. Εἴη, *may thy money be or go to destruction*) An anathema of the person and of the thing. Peter exercises the ‘binding’ power.—τὴν δωρεάν, *the gift*) Matt. x. 8, “*Freely (δωρεάν) ye have received, freely give.*”—ἐνόμισας κτᾶσθαι, *thou hast thought to acquire or purchase*) νομίζω [statuo] is said of the understanding and the will. So 2 Macc. vii. 19, μὴ νομίσης ἀθῶος ἕσσεσθαι. [Both sin and guilt especially belong to the heart: ver. 21, 22.—V. g.]

<sup>1</sup> ABC (which omits however γινόμενας) Dd Vulg. Syr. Memph. and Theb. read σημεία καὶ δυνάμεις μεγάλας γινόμενας: and so Lachm. Ee read δυνάμεις καὶ σημεία (σημια) μέγαρα γινόμενα: so Tisch., but omitting μέγαρα, without any of the oldest authorities.—E. and T.

21. Οὐκ ἔστι σοι μερίς οὐδὲ κλήρος) *thou hast no part by purchase, nor lot freely or gratuitously.* Μερὶς and κλήρος are also joined, Dent. xviii. 1; Isa. lvii. 6, with which comp. Ps. xvi. 5.—ἐν τῷ λόγῳ τοῦτου, *in this word*) in this matter, of which thou hast spoken. The purity of religion admits of no foreign (adulterated) admixture with it.—γὰρ, *for*) In a minister and partaker of the Gospel the heart ought to be right. The *heart* is the citadel of good and of bad.—οὐκ ἔστιν εὐθεῖα, *is not right*) that is, is very much distorted. [Rectitude of heart does not admit the mixture of spiritual intentions with temporal.—V. g.]

22. Μετανόησον οὖν, *repent therefore*) Repentance ought to be present first: then next we may seek gifts of grace. An abbreviated expression for, Repent, (and cease) from this thy wickedness.—[καὶ δεήθητι, *and pray*) However lost one be, yet he ought himself to pray, rather than lean on the intercession of others: ver. 24.—V. g.]—*εἴ ἄρα, if* [haply]) The force of the doubt falls on the repentance and prayers of Simon, not on the forgiveness of guilt which is to be hoped for by the penitent.

23. Εἰς, *in*) [*in the light of, as one who is the gall, etc.*: not as Engl. Vers. *in the gall, etc.*] He calls Simon himself the *bitter gall*, etc.; and signifies that both he is such already, and that soon he may injure others. Comp. εἰς, ver. 20 [May thy money be *as* destruction], ch. iv. 11, “He who is *become the head* (εἰς κεφαλῆν) of the corner;” v. 36, vii. 5, 21, xiii. 47.—πιχρίας, *of bitterness*) Heb. xii. 15.—σύνδεσμον ἀδικίας) So the LXX., Isa. lviii. 6.—ὀρῶ, *I perceive*) even from thy deeds.

24. Δεήθητι, *pray ye*) Peter had said, *Pray God*. But Simon says, *Pray ye*. Therefore he felt the power of the apostolic reproof. No one ought to depend merely on the prayers of others: Heb. xiii. 18.—ὁπῶς, *that*) He confesses his fear of the punishment, not horror of the guilt. However, on account of this declaration, he seems not to have been immediately rejected by the Church.—ὧν εἰρηχάτε, *which ye have spoken*) Here the history of Simon Magus is broken off, of which the remaining facts at the time that Luke wrote were well known, and are partly recorded in Church History in our days. The Scripture deems it sufficient to have marked the commencements: it has left the rest to the times and to the last judgment.

25. Διαμαρτυράμενοι, *having testified*) having fulfilled their testimony, which was circulated abroad among all.—εἰς Ἱερουσαλῆμ, *towards Jerusalem*) for what they did on the way to it is subjoined. As yet it was the province of the apostles for the most part to remain at

Jerusalem.—πολλάς, *in many*) Divine operations easily succeed : human counsels, only with anxiety.

26. " Ἀγγελος, *the angel*) The angel bids him arise ; the Holy Spirit, to " go near : " ver. 29. Philip is hereby fortified against acting too timidly after the deceit of Simon.—κατὰ μεσημβρίαν, *towards the south*) This was to serve him as his guide as to his course. The Gospel soon reached all quarters of the world : ch. xi. 19.—ἐπι, *unto*) It is not yet told him what he is about to find. Always faith and obedience have to be exercised. So also in ch. xiii. 2, " Separate me Barnabas and Saul for the work " [without adding *then* what that work should be].—αὐτῇ) Others [Lachm. and Tisch.] have αὐτῆ. But αὐτῆ αὐτὸς is wont to be used to designate anything ; as here, αὐτῆ ἐστὶν ἔρημος. So Ἱεροβάαλ, αὐτὸς ἐστὶ Γεδεών, Judg. vii. 1 ; and so 2 Kings xviii. 9 ; 1 Chron. vii. 31, viii. 12, xxvii. 6, 32 ; 2 Chron. v. 2. Philip was directed that he should betake himself to the desert way, not to the other, which was the more frequented way. [Gaza, it seems, had lain desolate for a long time ; and so it is probable that the use of the way had in the mean time, for the most part, ceased. Comp. Lev. xxvi. 22. On that account the direction of the angel is the more wonderful.—V. g.]

27. Κανδάκης, *of Candace*) a name which, according to Pliny, has now for many years passed to the queens (of Ethiopia).—[προσκυνήσων, *for the purpose of worshipping*) He seems also long ago to have received circumcision.—V. g.]

28. Ἀνεγίνωσκε, *was reading*) aloud : ver. 30, " Philip heard him read." We ought to read, hear, search thoroughly, even upon a journey, even though we imperfectly understand. It is to him that hath that it is given. Scripture [above all worldly books, however clear.—V. g.] affects by its sweetness, and retains its hold on the reader, however deficient in intelligence, just in the same way as perfumes transmit their odours even through the coverings in which they are wrapped.

29. Εἶπε, *said*) The Holy Spirit is therefore a Person : ch. i. 16, x. 19, 20, xiii. 2, xxi. 11 [in all which passages the Holy Ghost is represented *speaking* as a Person].

30. ἤκουσεν, *heard*) The text was known well to Philip.—ἄρα γε, *dost thou at all*) A marvellous address to make to one unknown, and him too a great man. In holy conversation we ought, without circumlocution, to come at once to the truth itself. Philip did not make a beginning, as is usually done, with such topics as these—the weather, the news of the day, etc.

31. *ῥάφ*) An elegant particle, in this sense: *Why ask me this question?* [i.e. virtually, *I do not, for how could I unless, etc.*] He confesses his ignorance.—*ἐὰν μὴ τις*, unless some one) He who has the first knowledge of Jesus, can understand the prophets even without a human guide.—*παρελάλῃσέν τε*, and he besought) There was in the Eunuch modesty and an eager desire to learn.

32. *Ἦ δὲ περὶ τοῦ*, but [now] the passage) By means of that 53d chapter of Isaiah, not only many Jews, but even Atheists, have been converted: history records the names of some of these; GOD knows them all.—*ὡς πρόβατον—κείροντος αὐτὸν—ταπεινώσει αὐτοῦ—τὴν δὲ γενεάν, κ.τ.λ.*) So the LXX., Isa. liii. 7, 8; except that they have not *αὐτὸν, αὐτοῦ*, and *δέ*.—*ἡχθῆν*) It suffered itself to be led, i.e. the sheep: *ἡχθῆν* is connected with *πρόβατον*, and *ἄφωνος* with *ἀμύνης*. For the Apodosis begins at *οὕτως*, so. Comp the Hebrew accents. *Ὠς* is put for *καθὼς*, even as: Rom. v. 18, *ὡς δι' ἐνός*,—*οὕτως και*: 2 Cor. xi. 3. It is not a mere simile (icon), but a comparison.—*ἄφωνος*, dumb, without a voice) though it has a voice, using none, as though it had none.

33. *Ἐν*, in) when He was humbled, immediately His judgment was taken away [was set aside by God]. “He was justified in the Spirit:” 1 Tim. iii. 16.—*γενεάν*) age, and thence progeny. Both are joined in Isa. liii. 10, *He shall see His seed, He shall prolong His days*; and ver. 11, *He shall see* of the travail of His soul, and shall be satisfied. The sense is, “The age of other men is, say, Seventy years,” but the age of Messiah is inexpressible.—*ὅτι*) *ἔ, because*. The connecting link between His humiliation and exaltation.—*αἴρεται ἀπὸ τῆς γῆς*, is taken away from the earth) The life of Jesus Christ, as compared with the fathers, Luke iii., was very short on the earth: He was cut off, Dan. ix. 26, which serves as a most lucid argument that His generation is fixed elsewhere.

34. *Δέχομαι σου*, I pray thee) A simple and candid question.—*περὶ τίνος*, concerning whom) To every text this question may be applied, *Concerning whom?* and, *For what end?*—*περὶ ἑαυτοῦ*, concerning himself) It is the duty of a prophet not to speak much concerning himself; but concerning Christ.—*ἄ, or*) By dividing rightly, one comes nearer to a decision.—*ἑτέρον*, another) Who is that other, save Christ? concerning whom all the prophets testify.—*τινός*, some) The Eunuch asks very indefinitely as yet.

35. *Ἀνοίξας*, having opened) Already he had spoken some things, but now he lays himself out (formally applies himself) to speak. So ch. x. 34.—*ἀρξάμενος*, having begun) A convenient mode of teaching, to begin with the text which has been presented to us, and to sub-

join the remaining remarks which need to be made: ch. xiii. 17; Luke iv. 21.—ἀπὸ, *from*) From every text of Scripture, not merely from so remarkable a one as this was, it is possible to come to Jesus: and then there is a wide field of speaking thrown open to us.—τῆς γραφῆς, *this Scripture*) which indeed treats concerning *the Minister* or *Servant of the Lord* (for so Christ is called in Isaiah [xlii. 1]). And often it is from the predicate alone that this subject is known (recognised): Matt. ii. 23, “He shall be called a Nazarene;” viii. 17 [where His *name* as the subject is not given, but His *attributes* show that it is He who is spoken of].

36. Κατὰ τὴν ὁδὸν, *along the way*) Even the circumstances of one’s journey are divinely guided. The kingdom of GOD adapts itself to external circumstances without force: as air yields to all bodies, and yet permeates all things: ch. xiii. 5, 14, xvi. 13, xvii. 2, 17, xxi. 3.—τί κωλύει, *what doth hinder*) He was prepared and eager to submit himself to whatever even yet remained to be done. *Faith* within, and *water* without, were ready (were here).—βαπτισθῆναι, *to be baptized*) Therefore he had heard from Philip as to *baptism*. It is probable that the Eunuch had been circumcised; for Philip presented himself to him: whereas Cornelius [who was uncircumcised] had to send for Peter. Peter at the beginning hesitated, ch. x. 14; but Philip did not hesitate. At least the proceeding with the Eunuch at that time was secret. For it is in the case of Cornelius that the beginning of the call of the Gentiles is fixed.

37. Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, *if thou believest with all thine heart*) Supply from the previous interrogation, *then nothing hinders thy being baptized*. Some have supplied σωθήσῃ, *thou shalt be saved*, or ἔξεστιν, *thou mayest*. Lest the reader should wonder at the fewness of the witnesses for the shorter reading, let him remember the observations which I have made in my Apparatus concerning the multitude of MSS. which are without this verse. The same is the case with the reply given by the Eunuch, to which again many have added the name Χριστόν, which is so frequent everywhere. It is not found in the MS. cod. *Berolinensis* in the Latin, and others.<sup>1</sup>—ἢ ὅλης,

<sup>1</sup> No part of this 37th verse is found either in critical texts or in the first printed edition, viz. the Complutensian. Erasmus, though admitting that he found it in no Greek MS., but only in the margin of one MS., has coolly inserted it; and so it has been perpetuated, on the ground of a gratuitous assumption, “*arbitror omissum librariorum incuriâ.*” *Ee*, however, with some variations, Cyprian 318, Iren. 196, and Vulg. Amiatinus (alone: the other MSS. of Vulg. omit it), support it. But the weightiest authorities, ABC, Amiat. MS. of Vulg. corrected, Memp. Theb. and Syr. omit the verse.—E. and T.



*the whole of*) which was more than Simon had done : ver. 13 [He *believed*, but not with his *whole heart*]. Philip, though deceived by the magician Simon, does not however hesitate to baptize the believing Eunuch. [He acts cautiously : but not more distrustfully than was proper.—V. g.]

38. Ἀμφότεροι, *both*) It is not recorded what became of the attendants of the Eunuch.—Φίλιππος, *Philip*) He is put in the first place ; for he was greater, as the baptizer, than the Eunuch, who was being baptized.

39. Ἠρπασε, *caught away*) with miraculous velocity, without any action or exertion on the part of Philip, to a distance ; as was needed in a pathless region. Such things often happened to the prophets : 1 Kings xviii. 12 ; 2 Kings ii. 16. The same verb occurs, 2 Cor. xii. 2, 4 ; 1 Thess. iv. 17. By this very mode of departure the faith of the Eunuch was confirmed. By a like mode of transit one or two apostles *might* (*may*) have reached even America, if no other way was open to them.—γὰρ) in the strict sense, *for*. He did not see, nor did he anxiously care to see, Philip more, by reason of joy. He who has obtained the Scripture and Christ can now dispense with a human guide. We do not read of the imposition of hands on the Eunuch.—[χαίρων, *rejoicing*) To a soul disposed aright, what an amount of good can be vouchsafed at one and the same time !—V. g.]

40. Εὑρέθη, *was found*) On the way, neither Philip himself seems to have known where he was, or what was happening to him, nor did any one else see him.—τὰς πόλεις, *the cities*) Between Gaza and Cæsarea ; as, for instance, Joppa, Lydda, etc. Here too, as in the city of Samaria, he prepared hearers for the apostles : ch. ix. 32.—εἰς Καισάρειαν, *Cæsarea*) In this remarkable city he fixed his residence, being about therein to minister to the supply of the saints on their journey : ch. xxi. 8, 9, “We (Paul, Luke, etc.) entered into the house of Philip the Evangelist, one of the seven, and abode with him.”

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## CHAPTER IX.

1. Ἐπι, *as yet*) Thus it was when his vehement ardour in sinning had reached its height, that he was rescued and converted. Comp. ch. xxii. 3, etc., xxvi. 4, etc., 11. For Luke puts off until then, as

is the wont of Scripture, the narration of many details concerning the whole matter, and concerning the words of Ananias (xxii. 12-16).—*τῷ ἀρχιερεῖ, unto the High Priest*) His authority influenced the Jews even at Damascus: ver. 14.

2. *Εἰς Δαμασκόν, to Damascus*) There was a great harvest of believers to be gathered there.—*τῆς ὁδοῦ, of the way*) Religion is the way; and in it we must walk, not loiter.—*δέδεμένους, bound*) The civil power at Damascus gave much indulgence to the Jews: ver. 14, 24.

3. *Ἐν δὲ τῷ πορεύεσθαι, as he journeyed*) Ordinarily they who are performing a journey are not readily susceptible of apparitions, by reason of the motion and the noise.—*ἐξαίφνης, on a sudden*) When GOD suddenly and vehemently attacks (accosts) a sinner, it is the highest benefit and unbounded faithfulness on His part. It is thus that Saul is taught to cease breathing out slaughter at the time that his fury has come to its height; and what was wanting in the duration of his discipline, is made up for by the terror which penetrated all the inmost depths of his soul: by which very means being thus suddenly converted into an apostle, he is also fortified against the danger to which novices are liable.—*αὐτόν, him*) A most evident apparition: ver. 7, 8. Not unlike was the vision of Constantine, wherein he saw a cross; which vision is at least as worthy of credit as the dream of Alexander the Great as to the High priest of the Hebrews. The history is given in Josephus, and is well worthy of being read.

4. *Φωνήν, a voice*) stern, and yet full of grace: ch. xxii. 14.—*Σαούλ, Saul*) JESUS knew Saul before that Saul knew JESUS.

5. *Τίς εἶ; who art thou?*) Conscience itself would readily say, that it is Jesus.—*ἐγώ, I*) *The very One whom thou persecutest am I, Jesus.* [I Jesus am the very One whom, etc.]—*ὃν σὺ διώκεις, whom thou persecutest*) The verb is repeated, with the emphatic pronoun *σὺ, thou*. This very verb Saul, when once stricken with terror, often from time to time brought back to his memory. In conversion, the will of a man is broken and melted: the Divine will is taken up [as the ruling principle henceforth]: ch. xvi. 30. As to the efficacy of such terror, comp. Exod. xx. 20; 2 Sam. vi. 9; 1 Chron. xxi. 30. The most solid arguments for the truth of Christianity are afforded by the conversion of Saul, ver. 21: and he is an extraordinary example of the amplitude of free (gratuitous, undeserved) grace.

6. *Ἄλλᾳ*) Instead of this particle, the longer portion (periocha) has been introduced, *σκληρόν σοι πρὸς κέντρα λακτίξειν τρέμων τε και θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; και ὁ Κύριος πρὸς αὐτόν: That*

this is a gloss, composed from the parallel, ch. xxvi. 14, and from a paraphrase, is betrayed by the manifold discrepancy among the few authorities which support the passage. See App. Crit., Ed. ii., on this place [which altogether refutes this paraphrase that has originated from the parallelism. This is done more fully in the Defence of the New Testament, published separately, A.D. 1739 and 1745. (App. Ed. ii., P. iv. n. ix.) — *Not. Crit.*]—εἰς τὴν πόλιν, into the city) Saul is desired to prosecute his journey and enter the city, but now in a different state of mind. Without this command, he would not have known what he ought to do. It was in those localities first, wherein he had been a persecutor, that Saul confessed the name of Jesus: ch. xxvi. 20.—λαλήθησεται, it shall be told thee) Saul was obliged to wait and submit himself to the ministry, as was the case with Cornelius afterwards: ch. x. 5, “Send men to Joppa, and call for one Simon,” etc. To the ministry Jesus sent away the one, the angel the other, in words which were for that reason few. They are not exempt from danger who, without communion with competent men, seek a path to heaven. The συγκατάβασις, condescension, is marvellous, that the Lord deals with us through men like ourselves.—τί σε δεῖ ποιεῖν, what thou must do) Saul had asked concerning this: Ananias told him this, ver. 17. The apostle learned the rest from the Lord Himself.

7. Οἱ συνοδεύοντες, who journeyed with him) some of whom he had been about to employ as executioners.—εἰστήκεισαν, were standing) They too had fallen, ch. xxvi. 14; but they had arisen before Saul, of their own accord.—ἀκούοντες, hearing) ch. xxii. 9, They saw indeed the light, but heard not the voice. Therefore they must have seen the light (ch. xxvi. 13, 14), but not Jesus Himself: they heard the voice alone, not the voice accompanied with the words. Comp. John xii. 29.—μηδένα, no man) It is not said, They did not see Jesus, but, they saw no man: for they did not know that Jesus had been seen by Paul.

8. Ἠγήθη, arose) at the word of Christ, ch. xxvi. 16.—ἀνεφγμέναν, when his eyes were opened) Therefore they who beheld Saul would not have thought that he did not see.

<sup>1</sup> Vulg. Amiat. supports the addition of these words as in Rec. Text: but not so Amiat. corrected. Also Syr. with an asterisk has them. None other of the oldest authorities has them, except that Hilary has this part of them, “Tremens et pavens dixit, Domine, quid me vis facere?” ABCE (Ec Syr. add σκληροὺν σοι πρὸς κέντρα λακτίζειν after ver. 4) Memph. and Theb. omit the words. Also Lachm. seems to state that Amiat. Vulg. omits them; but Tisch. otherwise.—E. and T.

9. Ἡμέρας τρεῖς, *three days*) A period worthy of note. Whilst his sight and taste were quiescent, he was inwardly collected in mind and recovered (reconciled to God) through prayer: ver. 11. The business of conversion is worthy that a man should bestow whole days upon it, when he is being drawn to God. If he does not do so (devote whole days to it) of his own accord, the goodness of GOD confines him to his bed for the purpose.—μὴ βλέπων, *not seeing*) And yet however he is not said to be 'blind,' because it was not a punishment. Comp. ch. xiii. 11 (where, on the contrary, in the case of Elymas' punishment it is said, "Thou shalt be blind").

10. Ἦν δὲ, *but [now] there was*) Ananias and Saul do not seem previously to have been known to one another.—μαθητῆς, *a disciple*) not an apostle: lest Saul should seem to have been a disciple of the apostles; but an ordinary *disciple*, that Saul might be the more humbled, and that he might not however seem to have been taught by Ananias.—ὁ Κύριος, *the Lord*) Jesus.

11. Πορεύθητι, *go*) So to Saul, ch. xxii. 10; and so again, ver. 15, to Ananias, πορεύου, *go*.—ἰδοῦ, *behold*) Saul was shown to Ananias, praying. Jesus sees those who are praying.—γάρ, *for*) The force of the *Ætiology* (assigning of the reason) appertains to the words, *He hath seen—Ananias*.—προσεύχεται, *he prayeth*) All spiritual motions flow together, and are exercised, in the act of praying.

12. [καὶ εἶδεν, *and hath seen*) A pair of visions, the one of which corresponds to the other; as in this place the corresponding visions vouchsafed to Ananias and Saul respectively, set aside all suspicion of fallacious fantasy (phantasm). The same observation applies also in the case of Cornelius and Peter, ch. x.—V. g.]—Ἀνανίαν, *Ananias*) This name Saul caught up, either with his ear or his mind, during the vision.—ὅπως ἀναβλέψῃ, *that he may recover his sight*) The peculiar (extraordinary) effect of laying on the hands is expressed: the more ordinary one is to be understood: ver. 17, "that thou mightest be filled with the Holy Ghost."

13. Ἀπὸ πολλῶν, *from many*) Saul had been a notable persecutor.—τοῖς ἁγίοις σου, *to Thy saints*) Christians are even already saints. Christ regards the saints as His own: therefore He is God.

14. Τοὺς ἐπικαλουμένους τὸ ὄνομά σου, *who call upon Thy name*) A description of Christians: ver. 21; 1 Cor. i. 2. By this phrase the LXX. for the most part express that Hebrew one קָרָב נִשְׁבַּח.

15. Ἐκλογῆς—παθεῖν, *a vessel of election [a chosen vessel]—suffer*) These words are connected. The mention of election dispels every doubt of Ananias. The προορισμὸς, *fore-ordination* or *predestination*

(Rom. viii. 29, "Whom He did *foreknow*, He also did *predestinate*;" with which comp. ver. 28), converts things unfavourable unto things favourable.—*τὸ βαστάσαι*, *that he may bear*) An arduous, splendid, and blessed office.—*τὸ ἰνομά μου*, *My name*) To this refer, *for My name's sake*, ver. 16.—*ἐνώπιον*, *before*) in public.—*ἐθνῶν*, *Gentiles*) The Gentiles are put first; for Paul was an apostle of the Gentiles. Paul bore the name of Christ before the people in narrating his own conversion, ch. xxii., and before the Gentiles and kings, ch. xxvi.

16. Ἐγὼ γὰρ, *for I*) i.e. do thou diligently, Ananias, what thou art commanded: for I will take care of the rest, that Saul may be Mine, and may remain so.—*ἰποδείξω*, *I will show*) by the actual fact, throughout his whole course. This is predicted to Ananias, not to Saul himself: it was Saul's part to obey.—*παθεῖν*, *to suffer*) So far is he from being about to assail others hereafter. See the beginning of his suffering, ver. 23, 29.

17. Ἀδελφεῖ, *brother*) by the old Jewish tie of connection, and by the new tie of Christianity.—*ἐπιθεῖς*, *having put on*) before his actual baptism. Comp. ch. x. 44, 45 (The Holy Ghost fell on Cornelius and all who heard Peter, and this *before* baptism).—*εἶπε*, *said*) Ananias does not relate to Saul all that had been said to him concerning Saul. It was not for Saul to know of how great consequence he already was (how highly he already was esteemed).

18. Ἐθέως, *immediately*) A miracle.—*ἀπέπεσον*, *there fell from*) Saul, after having beheld Christ, does not see by reason of the splendour: upon Ananias, whom He sent, coming, he recovers his sight.—*ὡσεὶ λεπιδεῖς*, *as it were scales*) The humour in the eyes having been dried up.—*ἐβαπτίσθη*, *he was baptized*) by Ananias; but instructed by the Lord.

19. Ἐνισχύσεν) Neuter verb. So *ἐνισχύσωμεν*, *Let us be valiant*, 1 Chron. xix. 13.—*ἐν Δαμασκῷ*, *at Damascus*) What Paul had done before his conversion in a bad cause, the same afterwards he either himself did in a good cause, and in the same localities, or else suffered at the hands of the Jews.

20. Ἐθέως, *straightway*) Some after conversion are as rivers, immediately from the source (head), broad and deep: others after a longer course. Saul, becoming immediately an apostle, had made as much progress in three days, as others do not make in many years. [By the most thorough humiliation which had preceded, he was fortified beforehand against the danger that otherwise threatens neophytes or novices (1 Tim. iii. 6).—V. g.]

22. Συνέχυσεν, *he confounded*) So that they contradicted themselves.

The antithesis on the part of Saul is *συμβιβάζων*, *confirming* or *proving assuredly*. And yet he does not now fight against the Jews with those arms with which both himself had fought against believers, and with which he is now assailed by the Jews.

24. *Παρατήρουν*, *they kept watching*) by the assistance of the governor. Comp. 2 Cor. xi. 32.

25. *Καθῆκαν*, *let him down*) This fact had been known to but few, before that Paul mentioned it, 2 Cor. xi. 31, etc., “The God and Father of our Lord Jesus Christ—*knoweth that I lie not*.” Luke knew most intimately all the affairs of Paul.

26. *Παραγενόμενος*, *when Saul was come*) three years after: Gal. i. 18. This space of three years also Paul leaps over, ch. xxii. 17.—*τοῖς μαθηταῖς*, *to the disciples*) modestly: not immediately, to the apostles.—*ὅτι ἐστὶ μαθητῆς*, *that he is a disciple*) So far were they from believing that he is an apostle.

27. *Βαρνάβας*, *Barnabas*) With him afterwards Saul had a peculiar connection.—*πρὸς τοὺς ἀποστόλους*, *to the apostles*) Peter and James, Gal. i. 18, 19.—*διηγέσατο*, *related*) He who previously had been an adversary, deservedly *proves* himself (has to prove himself) a changed man.

31. *Ἐκκλησία*, *the Church*) So ch. xvi. 5, as to the *churches*, they “were established in the faith, and increased in number daily.” [The Singular number is emphatic.—*Not. Crit.*]<sup>1</sup>—*καθ’ ὅλης, κ.τ.λ.*, *throughout all Judea and Galilee and Samaria*) Recapitulation.—*εἰρήνην*, *peace*) after that Saul, the principal persecutor, was converted.—*πορευομένη*) So *ὑπάγητε*, John xv. 16, where see note [as *ἔλθ* of progress, not in reference to place, but to time and degree]. In both passages there is an Hendiad. So *ἐπορεύετο χεῖρ τῶν υἱῶν Ἰσραήλ*, Judg. iv. 24.—*φόβῳ—παρακλήσει*, *in the fear—comfort*) An excellent blending. *Comfort*, peace internal: *εἰρήνην*, *peace* external, with the *fear* of the Lord, the dread of men being taken away.—*ἐπληθύνετο*, *was multiplied*) in the number of believers.

32. *Διὰ πάντων*) The masculine [not as Engl. Vers. “throughout all *quarters*”]. Comp. with this *ἐν οἷς*, ch. xx. 25.

33. *Ὀκτώ*, *eight*) He had heard of Christ without a doubt, who was healing all at that time (eight years ago).

34. *Ἰᾶται*, *maketh thee whole*) not merely, *may Jesus make thee whole*. Comp. ver. 40, where he prayed first: ch. iii. 6, xiv. 10. This language establishes the presence and Divine power of Christ.

<sup>1</sup> *Ee* and later Syr. support the Plural *αἱ ἐκκλησίαι* of Rec. Text. But the best authorities, ABC Vulg. Syr. Memph. and Theb. have *ἡ ἐκκλησία*.—E. and T.

35. [Πάντες, *all*) Lydda, according to Josephus, was a town as large in compass as a city. Therefore this was a numerous conversion.—V. g.]—τὸν Σάρωνα, *Saron*) Saron was the name of the tract, in which was the town of Lydda. Hence the article is added.—ἐπὶ τὸν Κύριον, *to the Lord*) Jesus Christ. Those are said *to be converted to the Lord* who have already before embraced the Old Testament: ch. xi. 21 (which presumes the reading, ver. 20, 'Ελληνιστάς); 2 Cor. iii. 16. The Gentiles are said *to be converted to God*, Acts xv. 19, xx. 21.

36. Ἔργων, *of works*) These works, consisting in the making of garments, were estimated at a high value, and recompensed with a great reward.—ἐλεημοσυῶν, *of alms-deeds*) Therefore there did not exist at Joppa community of goods.

38. Οἱ μαθηταί, *the disciples*) Therefore these had not the gift of miracles.—δύο, *two*) on a weighty business. [They were hoping that there would happen that which actually did ensue.—V. g.]—μὴ ὀκνήσαι, *that he would not be loath* [think it irksome]) Faith does not set aside courtesy in words, such as they here used: LXX., Num. xxii. 16, ἀξιώ σε, μὴ ὀκνήσης ἐλθεῖν πρός με, "I pray thee, think it not irksome to come to me."—διελθεῖν, *to come over to them*) They by this word intimate, that the journey of Peter will be profitable even to others on the road [διὰ referring to the country *through* which he has to pass in coming].—ἕως, *even to*) An argument from the ease with which he can come.

39. Συνῆλθεν αὐτοῖς, *came with them*) An indication of his humility. Comp. ver. 43.—μετ' αὐτῶν ὄσασα, *when she was with them*) *i.e.* before she died.

40. Ἐξβαλὼν, *having put out*) Solitude was in all respects suited to the ardour of his prayer and the greatness of the miracle: and the astonished admiration and faith on the part of all afterwards was the greater on that account.—ἀνεκάθισε) *she sat up*: Luke vii. 15, "He that was dead *sat up*" (the young man at Nain).

41. Καί, *and*) *and especially the widows*.—[ζῶσαν, *alive*) By this restoration to life, a time was afforded to her for doing more good deeds.—V. g.]

43. Ἰκανάς, *a considerable number of days*) He did more than they had asked, ver. 38.—Σίμωνι, *Simon*) who lived perhaps near the place.—[βυρσεῖ, *a tanner*) What condescending familiarity with the people did the illustrious apostle in this instance exhibit in external things, after the great deed which he accomplished in this very town, Joppa, and before the grand business which he was about to undertake at Cæsarea!—V. g.]

## CHAPTER X.

1. Ἄνθρωπος, *a man*) Heretofore all the facts described took place among the circumcised: now we come also to the Gentiles.—ἐν Καισαρείᾳ, *at Cæsarea*) Already the doctrine of salvation was not unknown there: ch. viii. 40. Comp. below, ver. 37. For which reason Peter quotes the prophets, ver. 43. Jerusalem was at that time the seat of the ecclesiastical government of the Jews: Cæsarea, of the civil government. The Gospel, preached as it was by those divinely taught, though unlearned men, took hold of each metropolis, which was followed by the other towns: it was so afterwards in the case of Philippi, Athens, Corinth, Ephesus, and Rome itself.—Κορνήλιος, *Cornelius*) A frequent name among the Romans.—Ἰταλικῆς, *the Italian*) A considerable portion of these soldiers were alive at the time when these things were written; and they could bear witness of their truth. Οἱ τῆς σπείρης τῆς Ἰταλικῆς πεζοί, *the foot-soldiers of the Italian Band*, are mentioned also by Arrian, as C. G. Schwarzius observes in his dissertation on the Italian and Augustan cohort or band, p. 42.

2. Σὺν, *with*) Implying the close connection of the master and his household, of the commander and his soldiers: ver. 7.—οἴκῳ, *his house*) Comp. ch. xi. 14.—τῷ λαῷ, *to the people*) Among many of the Jews there was at that time great poverty. GOD repaid the debt of the poor, in their stead. The grace of GOD towards Israel recompenses the favour of Cornelius towards the Israelites.—δέόμενος, *praying*) Prayer and liberality are commended here; fasting is added, ver. 30. The beneficent do what GOD wishes: what these same persons in praying wish for, GOD does.

3. Ἐν ὀράματι, *in a vision*) not in an ecstasy, as Peter.—φανερῶς, *manifestly*) So that it could not be a deception of the senses which was disturbing Cornelius, who was not accustomed to such things.—ἐνάτην, *the ninth*) This is about our third hour (three o'clock) in the afternoon: a time in which the senses are wont to be fresh and lively.

4. Ἐμφοβος γενόμενος, *becoming struck with fear*) owing to the brightness of the angel: ver. 30.—Κύριε, *Lord, or Sir*) So he calls the angel, as one unknown to him.—προσευχῶν, *thy prayers*) These precede: the *alms* follow, though in respect to men they are the



more conspicuous of the two [and therefore are put first in]: ver. 2.—ἀνέβησαν, *have come up*) The angel does not say that he presented them: ver. 31. Yet they did ascend, like a sacrifice: Rev. viii. 4. Angels are not said to be ἱερεῖς, but yet they are λειτουργοί. A joyful message. O how many things fall upon the earth, not ascend!—εἰς μνημόσυνον, *as a memorial*) We should pray and do good, even though we do not immediately feel (perceive) the effect. [With what sweet sensations may we suppose Cornelius to have been profusely filled upon receiving this announcement!—V. g.]

5. Μετάπεμψαι, *send for, invite to come*) Cornelius is not sent to Peter, but is desired to send for him, that he should not seem to have become a mere proselyte [*i.e.* attaching himself as a convert to the Jews], and that it might be thus intimated that so the Gospel is about to come to the Gentile nations, to each in its own country.—Πέτρος, *Peter*) A surname not unpleasant to the Gentiles: as also is the case with the surname *Paul*.

7. Ὡς, *when*) when first, as soon as: ver. 33, “*Immediately* therefore I sent.”—ἀπῆλθεν, *was departed*) He did not suddenly disappear.—δύο, *two*) In our days, he who is deemed to be the successor of Peter receives more splendid embassies.

8. Ἄπαντα, *all things*) Implying pious (affectionate) familiarity towards his domestics, [which, without any sacrifice of their authority, experience of the Divine grace induces even illustrious (noble) men to exercise.—V. g.] Cornelius prudently (with a view to the subsequent confirmation of the faith of his household) speaks out all that he had seen. Peter prudently is silent as to his vision: ver. 21; with which comp. ver. 28 (where he only alludes to it, without going into the details).—ἀπέστειλεν, *sent*) There was no need of a letter.

9. Δώμα, *the house-top*) The house of the tanner had no ὑπερῶον, *upper room*.—προσεύχασθαι, *to pray*) The time before dinner or supper (ver. 3) is seasonable for prayer.—ἕκτην, *the sixth*) dinner hour, and, before it, the hour of prayer: Ps. lv. 17, “*Evening, and morning, and at noon, will I pray.*” Unawares (not expecting it) he meets with so great a revelation.

10. Ἐγένετο, *he became*) immediately after prayer.—προσπεινός, *hungry*) at the regular time of meals: however in somewhat of an extraordinary manner. The tokens of apparitions accord with the state of the natural faculties.—γεύσασθαι, *to taste* [to partake of food]) A verb expressing temperance.—παρασκευαζόντων, *whilst they were making ready*) viz. those persons whose business it was to make

*ready*. Even when the natural faculties are not quiescent, still the Divine operation can predominate.—*ἕκστασις*, a state of mental transport, a trance) Prayer makes the mind adapted for receiving a revelation; and the *trance* fortifies a man against his own spirit.

11. Τὸν οὐρανὸν, *the heaven*) The vessel was not only lifted up from the earth into heaven, but was first let down from heaven. Therefore the reception of the Gentiles into heaven presupposes the first origin of man to be heavenly (from heaven). And in heaven first are the types of the things which are afterwards made on earth for the salvation of men: comp. Heb. viii. 5.—*σκεῦος*, a vessel) a napkin.—*τέσσαρα*, at the *four*) corresponding to the same number of quarters of the world.—*ἀρχαῖς*, *corners* or *extremities*) These were not tied together in one knot, but were severally (separately) let down from heaven: ch. xi. 5.

12. Πάντα τὰ τετράποδα καὶ τὰ ἑρπετὰ τῆς γῆς, *all four-footed animals and creeping things of the earth*) Under the name *all four-footed animals* Luke comprises *wild beasts* also, which however recent transcribers have inserted here, from ch. xi. 6.<sup>1</sup> By these symbols not only was it signified, that Peter is allowed to eat all kinds of food (of every nation), but that the Gentile nations themselves, who had been heretofore designated as unclean animals, are now clean: ver. 28.

[13. Φάγεις, *eat*) Such food was awaiting Peter as Christ Himself is satisfied with: Isa. liii. 11, “He shall see of the travail of His soul, and shall be *satisfied*.”—V. g.]

14. Μηδ' αὐτῶς, *by no means*) A trance leaves a man liberty in respect to that particular thing which is vividly set before him: ch. xxii. 19. But besides, it is a sign of the power being strengthened, even though the senses are bound, for example, in a dream, to maintain one's conscientiousness. The first objection started by a man, when GOD orders something difficult, sometimes has an indulgence, ch. xxii. 19, 20: but there ought to be no repetition of it: John xiii. 8; Exod. iv. 13; Deut. iii. 26; Ezek. iv. 14. From the delay (reluctance) of Peter, the will of GOD shines forth the more clearly. And on that account the more easily could Peter bear the doubts (hesitation) of the brethren: ch. xi. 2, 3, “They that were of the

<sup>1</sup> For this reason the reading *καὶ τὰ θηρία*, which the larger Ed. thought was not to be omitted, is deemed an inferior reading by Ed. 2, and is omitted also in the Germ. Vers.—E. B.

Ed support *τὰ θηρία* after *τῆς γῆς*. Orig. 1,249a has it before *τῆς γῆς*. Rec. Text, with later Syr., reads *τὰ θηρία* before *καὶ τὰ ἑρπετα*. But ABC corrected, Vulg. Orig. 1,386b, 388b, omit *τὰ θηρία*.—E. and T.

circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them."—*οὐδέποτε*, never) He who has once done anything, more easily repeats his act. See therefore that thou doest no evil for the first time (even once). Peter had always been observant of the law.

15. Ἐκαθάρισε, *hath cleansed*) hath made and declared to be clean. For nothing save what is clean (pure) is let down from heaven. Peter continued to remember well this verb: ch. xv. 9. Comp. as to Paul, ch. xiii. 2, note.—*σύ*, thou) who art less than GOD: ver. 26, ch. xi. 17.—*μὴ κοῖνον*, do not thou call common) There is no third or middle term between pure (clean) and common.

16. Ἐπι τρίς, *thrice*) The decisive number, confirming the fact and signifying immediate speed. Comp. Gen. xli. 32.

17. Ἐν ἑαυτῷ, *within himself*) It is by implication indicated, that Peter was now no longer in a state of trance. Comp. ch. xii. 11 (Peter, after his deliverance from prison, "Now I know of a surety that the Lord," etc.).—*διηπόρει*, doubted, was perplexed) The apostles were not without care for knowledge.—*ἰδοὺ*, behold) Often the things which encounter the godly *from within* and *without at the one time* mutually reveal one another [shed light one upon the other]. The things which thus meet and concur together are wisely to be weighed in the mind.—*διερωτήσαντες*) *having by inquiry reached, or found out*.—*Σίμωνος*, of Simon) The names indicated by the angel were a matter of surprise both to the inquirers and to the people of Joppa.

18. Φωνήσαντες, *having called*) their boldness of speech (confidence) being now increased.

19. Ἰδοὺ, *Behold*) Peter was prepared by degrees for receiving this new direction (suggestion) of the Spirit. Believers are led gradually, so far as is sufficient for the time being, in each particular case.—*ἄνδρες*, men<sup>1</sup>) Peter had not heard the three men 'calling.'

20. Μηδὲν διακρινόμενος, *nothing doubting*) A requisite in the highest degree necessary in the case of a good action. Often long-continued doubt is suddenly, when need requires, taken away in life or at death.

21. Ὁν ζητεῖτε, *whom ye seek*) So courage was imparted to those seeking Peter.

<sup>1</sup> The reading *ἄνδρες τοῖς*, which was pronounced to be less established by the margins of the Greek Editions, is notwithstanding received by the Germ. Vers.—E. B.

ACE Vulg. Memph. read the *τοῖς*: and so Laehm. But Dd and later Syr. omit it: and so Tisch. B has *δύο*: comp. ver. 7.—E. and T.

22. Δίκαιος, *just*) Occupatio [The figure by which we anticipate an objection that might be started, and refute it: ἀνθυποφόρα].—μεταπέμψασθαι, *to send for*) Otherwise Cornelius himself would not have hesitated to come to Peter.

23. Εἰσκαλεσάμενος, *having called them in*) Peter had not moved a step (gone forth) from his house.—ἐξέμισε, *entertained them as guests*) not distrusting them as strangers: not disdaining them as Gentiles. At first the Gentiles came to the Jews: afterwards these latter to the former.—τῇ δὲ ἐπαύριον, *but on the morrow*) In the case of a matter, however good, there is not always required urgent haste.—τινές, *some*) six; ch. xi. 12. They were not divinely ordered to go; and yet it was with a pious feeling they did so. Many things are often left to the free discretion of the godly; in which, however, they are governed (guided) by the secret hand of GOD. Afterwards it became evident, how advantageous it was, that so many witnesses were present: ch. xi. 12.<sup>1</sup>—συνῆλθον, *went with*) A holy company, consisting of ten men of various ranks.

24. Ἦν προσδοκῶν, *was waiting for them*) He had not suffered himself to become immersed in other business meanwhile, but wholly devoted himself to this concern, and during the whole of this time was being made ready for it.—τοὺς συγγενεῖς, *his kinsmen*) The kingdom of GOD is often propagated, as external circumstances admit. Συγγενεῖς, *kinsmen*, are from one stock, including those so connected even collaterally.—τοὺς ἀναγκαίους, *his connections, his intimate friends* [Lat. *necessarios*, those bound to one by any tie, ‘necessitudo’]) This tie of connection is wider in extent than *kindred*, and is applied even to affinity, neighbourhood, colleagueship, or fellowship in the same college, etc.—φίλους, *friends*) Not all kinsmen and connections are friends. He called together those whom he thought likely to wish to be present. [They were therefore men who were themselves not unlike Cornelius: ver. 2. How often is it the case, that friendship cultivated with the good or the bad, when we are not expecting it, turns out either to our gain or to our hurt!—V. g.]

25. Εἰσελθεῖν, *As it happened that Peter was entering*) the house.—συναντήσας, *having met*) with joy, and by way of compliment to him.—ἐπὶ τοὺς πόδας, *at his feet*) viz. those of Peter.—προσεκύνησεν, *worshipped*) Luke does not add *him*. A Euphemism [avoiding the expression of that which is idolatry].

<sup>1</sup> They enabled him to meet the charge of those of the circumcision, ch. xi. 2.—E. and T.

26. ἤγειρε, *raised him up*) Why then is the kissing of the Pope's feet not only admitted, but made an ordinary ceremony?—[καὶ γὰρ, *I also*) as Cornelius, ver. 28. Cornelius is not said to have worshipped *Peter*; and yet Peter, for all that, does not fail to check him.—V. g.]—ἄνθρωπος) *a man, not God*. On this account we ought to control both our own exaltation (conceit of ourselves) and the admiration of others. We ought not to look with admiration on mortals, but on the gifts of GOD in them. [As the Galatians had received Paul (Gal. iv. 14), so Peter had received Cornelius.—V. g.]

27. συνομιλῶν, *talking with them*) familiarly.—εἰσῆλθε, *he went in*) into the inner part of the house.—πολλοὺς, *many*) A joyous harvest of souls to be reaped.

28. Ὑμεῖς) *ye yourselves*. He addresses all in his own name, not also in the name of those accompanying him.—προσέρχεσθαι, *to come unto*) an act which is even less than κοίλῃσθαι, *to join one's self with*.—ἀλλοφύλῳ, *one of an alien nation*) Euphemism [for *Gentile*].—καὶ) *for ἀλλὰ, and for but*.—ἐμοί, *to me*) This word is emphatic.—[ὁ Θεὸς, *GOD*) Peter might suppose the knowledge of the true GOD as existing on the part of Cornelius: ver. 34, 36.—V. g.]—ἔδειξε, *hath showed*) The word is employed in the strict sense: ver. 11. He speaks sparingly as to his own hesitation, and as to the secret vision which he had seen.—ἄνθρωπον, *no one that is a man*) This is elegantly put last: it involves an *Ætiology* [the reason assigned], and intensifies the universality of the language.

29. Ἄνευ ἰσχυροῦς, *without gainsaying*) for he had previously cleared away all the difficulties in the way of his coming, with GOD.—πυνθάνομαι, *I ask*) Each has his part in the speaking. [And it is by *asking* many questions that an opportunity of speaking is easily obtained.—V. g.]

30. Ἄπὸ, *from*) from the beginning of the day, which, counting backwards, is the fourth day, up to the present day and this hour of the day.—τετάρτης, *fourth*) The first day (counting backwards, the fourth) was the day of the vision and of sending the messengers: the second, was the day of the arrival of the messengers: the third, the day of the setting out of Peter: the fourth, the day of his arrival at Cornelius' house [ver. 3, 9, 23, 24].—ἤμην νηστεύων, *I was fasting*) It is not meant that he fasted for four days, but on the fourth day, counting backwards. [These acts were praiseworthy; yet Cornelius recounts them with humble simplicity.—V. g.—τὴν ἐνάτην ὥραν, *the ninth hour*) Cornelius may have imitated the Israelites in this

respect: ch. iii. 1, "Peter and John went up—into the temple at the hour of prayer, being the ninth hour."—V. g.]

33. Καλῶς ἐποίησας, *thou hast done well*) A formula of approbation. He praises Peter, in that he has not hesitated to come: ver. 29.—ἐνώπιόν σου, *in thy presence*) A most ancient reading.<sup>1</sup> A transcriber easily took τοῦ Θεοῦ for σοῦ, either from the end of the verse or from ver. 31.—παρέσμεν, *we are present*) Cornelius, in his own house, speaks in the same way as if he and his friends were at Peter's house. They had been religiously prepared for hearing. The soil was good; and in consequence the fruit was most speedy in its growth: ver. 44.—τὰ προσεταγμένα σοι, *that have been commanded thee*) It does not seem to have been previously told to Peter what he should say.

34. Ἐπ' ἀληθείας καταλαμβάνομαι, *of a truth I perceive*) From the harmonious concurrence of all things. [The very narration of Cornelius suggested to Peter a full knowledge of the state of the case.—V. g.]—οὐκ ἔστι προσωπολήπτης, *is no accepter or respecter of the person*) Peter had not thought, previously, that God is an *accepter of persons*; but now for the first time he experiences that whereby it is made most manifestly conspicuous, that GOD is not a *respecter or accepter of persons*.—ὁ Θεός, *God*) To Him all things are ascribed, ver. 38, 40, etc.

35. Ἐν παντὶ ἔθνει, *in every nation*) It is not an *indifferentism of religions*, but an *indifferency* (impartiality) as to the acceptance of nations, that is here asserted. This is even evident from the contrary opinion, viz. that as to the circumcised only being pleasing to GOD; the opinion which Peter confesses himself delivered from. Cornelius had not been utterly ignorant of the doctrine as to the Christ, and the report concerning Jesus Christ (following verses), although he had not received circumcision; GOD so ordering it in His providence. Wherefore Peter speaks with him very differently from the way in which Paul afterwards dealt with idolaters, as the Gospel advanced onwards to more remote nations. See ch. xiv. and xvii. Hence also in ver. 43 he appeals generally to the prophets; which Paul, in the passages referred to, did not: nor does he, however, as he is wont everywhere to do in addressing the Jews, specially quote the testimony of the prophets.—ὁ φεβούμενος αὐτὸν καὶ

<sup>1</sup> Which the Germ. Vers. prefers, following the margin of Ed. 2 rather than the larger Ed.—E. B.

ABCEe (B has Κυρίου in the collation of Birch, probably an error of the collator) have τοῦ Θεοῦ. D corrected, d Vulg. Syr. and Theb. have σου.—E. and T.

ἐργαζόμενος δικαιοσύνην, *he that feareth Him and worketh righteousness*) According to the measure (standard) of primitive knowledge derived from the light of nature, and (or) rather from the revealed word. An indefinite description, suited to the matter in hand and its commencement (the exordium of his speech). Such men in various grades are elegantly described: for instance, ch. xvii. 4, 11, 12. — αὐτὸν, *Him*) the true God. — δεκτὸς, *acceptable*) one to whom grace may be vouchsafed, even without circumcision. The verb λαβεῖν, *to take* (“out of the Gentiles a people for His name”), corresponds to this, ch. xv. 14, where this very passage is had in view.

36. τὸν λόγον ὃν ἀπέστειλε) A Hebraism, in accordance with which it is equivalent to כִּן, *this is*, as in Hagg. ii. 5 [“According to (understood) the word that I covenanted with you”], τὸν λόγον, ὃν διεθέμην ὑμῖν. Ed. Basil or Aldin. Ludovicus de Dieu adds the passages, Zech. vii. 7, viii. 17; 2 Kings ix. 25. Others, however, formerly wrote in Acts τὸν λόγον ἀπέστειλε (with which comp. Ps. cvii. 20, LXX., ἀπέστειλε τὸν λόγον αὐτοῦ), so that τοῦτον should be understood<sup>1</sup>). Comp. Matt. xix. 22 (τὸν λόγον, sub. τοῦτον); John vii. 40, etc. At all events, Peter seems to have had in his mind that expression of Isaiah, ch. ix. 8, חָלַף דְּבַר, “The Lord *sent a word*,” and to have referred it to what goes before in that passage, concerning the Prince of *Peace* and His government; so as to say, “That good thing which has been vouchsafed to Israel through the Messiah, that same I say is yours.” However, I understand both passages as to the word of doctrine. Comp. Acts xiii. 26. It is not to be construed, τὸν λόγον οὐδατε (ver. 37). These new hearers knew the history, concerning which presently he speaks: they did not as yet know also its inner bearings and principles (rationes), concerning which he treats in this verse.—ἀπέστειλε, *sent*) God. The ellipsis confirms the connection of this verse with ver. 34, out of which it is to be filled up. Moreover God *sent*, when His Son came: and “*preached the Gospel of peace*,” speaking through Him.—εὐαγγελιζόμενος εἰρήνην, *preaching the Gospel of peace*) peace between God and men, between Jews and Gentiles: Isa. lvii. 19, “Peace to him that is far off, and to him that is near, saith the Lord.” Eph. ii. 17. —διὰ, *by*) Construe with *peace*: as appears from the fact that he

<sup>1</sup> The Vers. Germ. agrees with this: although the margin of both Greek Editions has pronounced the omission of the word ὃν as less established.—E. B.

The ὃν is read by CDEe and both Syr. Versions: and so Tisch. AB (and, according to Lachm., but erroneously, C) Vulg. Memph. Theb. omit ὃν: and so Lachm.—E. and T.

forthwith calls Christ *Lord of all*, even of the Gentiles. Comp ver. 42, 43. The one Lord comprehends all in peace.—πάντων, *of all*) Masculine. Christ is Lord of all: and God, in Christ, is God of all: ver. 34; Eph. iv. 5, 6.

37. Ὑμεῖς οἴδατε, *ye know*) from proofs more ancient than my coming. [Therefore they had no need of a fuller relation of these events.—V. g.]—ἀρξάμενον) The participle either by itself, or used as an adverb: with which comp. Luke xxiv. 47, ἀρξάμενον ἀπὸ Ἱερουσαλήμ. It is employed absolutely by a frequent and elegant Græcism.—ἀπὸ τῆς Γαλιλαίας, *from Galilee*) John i. 43, ii. 1 (Cana). Cæsarea was tolerably near to that region, but somewhat remote from Jerusalem: ver. 39.—μετὰ, *after*) John constitutes the boundary between the Old and New Testament.—τὸ βάπτισμα, *the baptism*) that most celebrated ordinance.

38. Ἰησοῦν—ὡς ἔχρισεν αὐτὸν ὁ Θεός, *Jesus—how God anointed Him*) This being joined by apposition with *the word*, τὸ—ῥῆμα, depends on *ye know*. Therefore the words in construction have the same force as if it were said, Ἰησοῦς ὡς ἔχρισται; which is equivalent to, τὰ περὶ Ἰησοῦ, ὃν ἔχρισεν ὁ Θεός. The sentiment is this, that Jesus, and that too as the Christ, was known to them.—ἔχρισεν αὐτόν, *anointed Him*) especially in baptism. Matt. iii. 16, 17; Luke iv. 1, 14, 18.—Πνεύματι Ἁγίῳ καὶ δυνάμει, *with the Holy Spirit and with power*) The mention of the Holy Ghost is often so made, as that there is added mention of that gift of the Spirit specially which accords with the matter in hand for the time being: as in this place, where the works of Christ are the subject predicated of, there is added, with *power*. So in ch. vi. 3, the Seven, “full of the Holy Ghost and *wisdom*,” ch. xi. 24, “full of the Holy Ghost and of *faith*,” ch. xiii 52, “The disciples were filled with *joy* and with the Holy Ghost.” Comp. the words, *spirit and truth*, *spirit and life*, John iv. 23, vi. 63. The concrete and abstract nouns are joined in the same way as in 1 Pet. iv. 14.—εὐεργετῶν, *doing good*) All the miracles of Christ brought health and salvation, not injury, to men. The genus, *good deeds*, is followed by the species, *healings*.—πάντας, *all*) There had been, especially at that time, a great multitude of persons possessed and sick.—καταδυναστευομένους, *oppressed by*) with unjust force.—μετ’ αὐτοῦ, *with Him*) He speaks somewhat sparingly of the Majesty of Christ, so as to adapt himself to the capacity of his hearers.

39. Καὶ ἡμεῖς, *and we*) This has the force of Epitasis (emphatic addition). It answers to the *ye* in ver. 37.

41. οὐ, *not*) *Not* now any longer, as He did before His death.—



οὐ παντὶ τῷ λαῷ, *not to all the people*) His kingdom is a kingdom of faith, which was to be propagated by witnesses, and those witnesses persons divinely approved of and trustworthy: and it is a heavenly, not a worldly kingdom; not one of vain splendour, but (as Justus Jonas expresses it) one lying hid *under the (various) forms of the cross.*—ἡμῖν, *to us*) The Apposition of the noun (μάρτυρον) and pronoun (ἡμῖν).—συνεζήγαγομεν καὶ συνεπίομεν αὐτῷ, *did eat and drink with Him*) during two years and more before His passion. There is denoted by this phrase (concerning which comp. John xv. 27), long-continued converse: nor were the apostles wont at any time to mention that they did eat with Jesus *after His resurrection*; for Jesus did this for their own conviction, not for that of others: and He even had spoken more widely as to not afterwards drinking of wine, Luke xxii. 18, 16, “I will not any more eat thereof [of the Passover, not of any food] until it be fulfilled in the kingdom of God,” than concerning the not eating of the Passover (in opposition to any use of food whatever). Therefore μετὰ, *after*, depends on ver. 40 [“Showed Him openly, after He rose from the dead:” not, “We did eat and drink with Him after He rose”]. Christ appeared after His resurrection to those who before had believed on Him, and who could bear witness that He, who was said to have risen again, was truly the Christ whom they had known before.

42. Παρήγγειλεν ἡμῖν, *He enjoined us*) viz. God: ch. v. 29, “We ought to obey God rather than men.”—τῷ λαῷ, *unto the people*) Answering to the beginning of ver. 41.—διαμαρτύρασθαι, *to testify*) Understand, even to the Gentiles: ch. i. 8; Matt. xxviii. 19.—αὐτός, *it is He Himself*).—ἄρισμῆτος, *ordained*) by an immoveable decree.—κριτής, *judge*) This name expresses by Synecdoche (a part for the whole) all the glory of Christ, and in relation to believers it denotes the crowning consummation of the benefits of Christ: 2 Tim. iv. 8, with which comp. Heb. xii. 23. He will judge even the Jews, who condemned Him; even the Romans, who held the Casarean seat of the government of Judea; even the dead, from among whom He rose again, and who are about to rise again in their own proper time; 1 Pet. iv. 5. [Comp. ch. xvii. 31. So the Lord Jesus also testified of Himself as the Judge, before that He made mention of His own ascension; John v. 22, “The Father judgeth no man, but hath committed all judgment unto the Son.”—V. g.]

43. Πάντες, *all*) Those whose books are, as also those whose

books are not extant: ch. iii. 24.—*προφῆται, the prophets*) In this discourse Peter had not yet cited the testimonies of the Old Testament; and now, whilst he appeals to the *prophets* in general, the result is accomplished at the beginning of his discourse, ch. xi. 15, at once, as is appropriate to the economy regarding the Gentiles, in the case of such hearers.—*μαρτυροῦσιν, are witnesses*) as *we*, ver. 39. Peter does not use here the term, *promise*, as described by the prophets.—*ἄφεσιν ἁμαρτιῶν, remission of sins*) which is the source (head) of all benefits.—*πάντα, every one*) even of the Gentiles.

44. "Ἐτι, yet) Peter abounded in copious matter, so as to be ready to speak much more: ch. xi. 15; but when his hearers too received the Spirit, the work of hearing and of speaking has accomplished all that is in its province. [It is by the preaching of faith that the Spirit is received: Gal. iii. 2.—V. g.]—*ἐπέπεσε, fell*) in a conspicuous (visible) manner. In ordinary cases, baptism was received before the coming of the Holy Ghost. But in this instance it might have been doubted whether they should be baptized without circumcision. On this account it *fell* immediately upon the hearers of the word. Grace has its order of operations unrestricted.

45. 'Ἐπὶ τὰ ἔθνη, on the nations) So one house is called, either because they hence inferred that the other Gentiles also were about to receive the Holy Spirit: for once that one was admitted, now henceforth the *door* is closed against none; and rightly from this instance they draw the conclusion as to all cases; ch. xi. 18, xiv. 27: or else because it was not convenient to use the term *ἔθνη*, *Gentiles*.

46. Γὰρ, for) They draw the conclusion from the effect.—*γλώσσαις, tongues*) various.

47. Τὸ ὕδωρ, water) He uses the term *water* for *baptism* by *ταπεινώσις* (less expressed than is implied). When the greater thing has been given, that which is less is added by the giver, and is not despised by the receiver. He does not say, They now already have the Spirit; therefore they can do without the water. They are not circumcised, and yet they are baptized. Therefore the footing on which baptism stands is much higher; comp. ch. xv. 8, 9, which passage shows they were not to be circumcised; and yet Peter considered that they ought to be baptized.—*κωλύσαι, forbid*) ch. xi. 17.—*τις, any one*) either I or any of the brethren.

48. Πρὸς ἑταῖξί, He commanded) He did not baptize with his own hands; there were others present to whom that office could be

becomingly delegated; ver. 45. Comp. 1 Cor. i. 17, [ver. 15, "Lest any should say, I baptized in my own name."]—Κυρίου, of the Lord) Christ Jesus.—ἐπιμεῖναι) to tarry longer.—ἡμέρας τινάς, some days) Golden days.

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## CHAPTER XI.

2. Διεκρίνοντο, discussed or contended) *i.e.* they showed that they had doubts as to that point.

3. Ἀκροβυστίαν ἔχοντας) They speak in a kindly tone: they do not call them *uncircumcised*, but *having the foreskin*. With this comp. (The sons of Jacob speaking in a conciliatory tone to Shechem and Hamor) Gen. xxxiv. 14, ἀνθρώπων ὅς ἔχει ἀκροβυστίαν.—εἰσῆλθες καὶ συνέφαγες, thou wentest in and didst eat with) An accusation heretofore plausible, and that accusation of a grave character and two-fold. But Peter had just reasons for *going in*; and after he had gone in, he got reasons also for *eating with* them.

4. Ἀρξάμενος, beginning) He began to speak in many words.—ἐξέτιθέτο, expounded) Peter was not offended at his being questioned, nor did he demand, that he, even without any exposition of his reasons, should be held as superior to all (any) objections being made on the part of his colleagues and all believers. It is not the indication of the best mind or the best cause, along with the Pope or his attendants (hangers-on), to be offended at the question, *What art thou doing?* Peter answers with mildness, as to a subject which he himself before had not very readily comprehended.

10. Ἐπι τρίς, three times) the number of the men who applied to him, *viz.* three, accorded with this: v. 11.

13. Τὸν ἄγγελον, the angel) He speaks, adding the article, as of an occurrence now very well known to him.

[15. Ἐν—τῷ ἄρξασθαι με, as I began) How great must have been the fulness of Peter's heart!—V. g.]

16. Ἐμνήσθη, I remembered) Comp. John xiv. 26, as to the Paraclete being about to bring all things to the remembrance of the disciples. In the words of Christ there were the seeds of the whole course of the Gospel.

17. Τῆν ἴσην, the like) So 2 Pet. i. 1. They are alike blessed, who have received the Holy Spirit immediately (without the mediation of

ordinances) or mediately.—*ἡμῶν, πιστεύσαντων, unto us who believed, i.e. when we believed*) It was not, saith he, because we had circumcision, but because we had faith, that the Holy Spirit was given to us.—*ἔργον, I*, a mere instrument. The brethren had asked only concerning his having taken food with the Gentiles: Peter gives them also a satisfactory account concerning his having conferred baptism on them; and establishes the certainty that he had acted rightly, not only from the Divine command, but also from the event, which had been crowned by the Divine blessing.

18. *Ἐδόξαζον, they glorified*) A sign of firm (entire) assent.—*ἄραγε, so then*) It was not immediately evident to the Jews, that salvation was about to come also to the Gentiles: now, when it has come to them, the holy admiration of believers is the greater in proportion: *ἄραγε, so then*, expresses full approbation. This *repentance* denotes the whole mention of their spiritual state, and is a token and sample of the conversion of all nations.—*ἔδωκε, has given*) A great gift: ch. v. 31, note. [(Though it is a matter of joy, not sadness, it is a thing) which truly the world is exceedingly afraid of.—V. g.]—*εἰς ζωὴν, unto life*) For where forgiveness of sins is, there life is. [Ezek. xviii. 23.]

19. *Ἐπὶ Στεφάνῳ, concerning Stephen*) The violence against Stephen was in continuation directed towards others.—*διήλθον ἕως, passed on [through] to, travelled as far as*) So too ver. 22. They preached the Gospel also in the nearer places.—*Φοινίκης, καὶ Κύπρου, καὶ Ἀντιοχείας, to Phenice, and Cyprus, and Antioch*) Phenice was to the north; Cyprus, to the west; Antioch, to the east.—*Ἰουδαίοις, to Jews*) Such as were themselves “scattered abroad” [just as these Christian Evangelists, ver. 19].

20. *Κυρηναῖοι, men of Cyrene*) ch. xiii. 1, *Lucius of Cyrene*; ii. 10, *The dwellers in the parts of Libya about Cyrene*. These, as well as the Cyprians, were more accustomed to be conversant with Gentiles.—*Ἑλληνας*) The more common reading is *Ἑλληνοστᾶς*.<sup>1</sup> But

<sup>1</sup> This had been preferred by the larger Ed., but both the 2d Ed. margin and the Germ. Vers. answers to the Gnomon.—E. B.

*Ἑλληνοστᾶς* is the reading of B (judging from the silence of the collators) E. But AD corrected have *Ἑλληνας*. This seems to be required by the sense: for it was *nothing new* to preach to *Hellenists* or *Grecian Jews*; but it was a special “grace of God,” taken particular notice of by the Church, ver. 22, 23, that the Gospel should be preached to *idolatrous Gentiles*. Even Cornelius had been a *devout* Gentile, or proselyte of the gate; but these converts were made of *Greeks*, idolaters. Hence the need of the new name, then first given, *Christians*, to distinguish them *altogether* from the Jews; whereas before they might seem to have

the *Hellenists* are opposed to the *Hebrews*, ch. vi. 1, with which comp. ch. ix. 29. The *Greeks* are opposed in this place to the *Jews*, as everywhere. [*Ἰουδαῖοι* are either *Hebrews* or *Hellenists*: ch. vi. 1.—Not. Crit.] Ussher on A. M. 4045 rightly approves of this reading.

21. *Χεὶρ Κυρίου*, the hand of the Lord) His spiritual power, putting itself forth by the Gospel. So the arm of the Lord, John xii. 38.

23. *Παρακάλεσι*, exhorted) The best kind of *exhortation*, which is stimulated by joy.—*προθέσει*, with stedfast purpose) ch. xxvii. 13, "Supposing that they had obtained their purpose." The contrary is in Heb. iii. 12, "An evil heart of unbelief, in departing from the living God."—*προσμένειν*, to adhere to, cleave to) To be converted, is the act: to adhere, is the state.

24. Ἀγαθὸς καὶ πλήρης Πνεύματος Ἁγίου καὶ πίστεως, a good man and full of the Holy Ghost and of faith) Gal. v. 22, "The fruit of the Spirit is love—goodness, faith."

26. *Ἐβρών*, when he had found) It is probable that Saul had lain hid.—*ἐνιαυτὸν ὅλῳ*, a whole year) How very little, in our days, is a year spent without fruit thought of! Many in the present day make not much progress in many years.—*χρηματίζω* (viz. *μεί*), reciprocal or neuter, thence also Passive. A remarkable verb, whereby is denoted an appellation received in common use.—*τοὺς μαθητάς*, the disciples) inasmuch as their multitude was now a very large one.—*Χριστιανούς*, Christians) Whereas heretofore they had been called *Nazarenes* and *Galileans*. The name, *Christians* [i.e. adherents of Christ.—V. g.], as the name of Christ itself, though noble in itself, was odious in the estimation of those without. Comp. 1 Pet. iv. 16.

28. Ἀναστὰς, having stood up) in the assembly.—*εἰσημανε*, signified) What, in the case of all other men, natural or political sagacity may foresee, that the Spirit foresees in the case of believers. [This prophecy was a great gain to the brethren in Judea. Never is the indication of things future unattended with its use, where it is laid out to good account.—V. g.]—*μέλλειν ἵστασθαι*, that there was about to be) A double future.

29. *Μαθητῶν*, each of the disciples) Luke does not say, of the *Christians*. At the commencement the name, *disciples*, continued the customary one among themselves: others distinguished them (the

been a mere sect of Judaism. Vulg. has *Græcos*, but it does not seem to distinguish *Hellenists* and Hellenes—E. and T.

same persons) by the name, *Christians*, especially the more friendly lookers-on.—*ᾤρισαν*, *determined*) They who *determine*, the more readily afterwards give effect to their determination: ver. 30.—*ἐν τῇ Ἰουδαίᾳ*, *in Judea*) The bounty of the believers at Antioch very much assured the Jews as to the reality of the conversion of the former.

30. Πρὸς τοὺς πρεσβυτέρους, *to the elders*) [through whose agency it should be distributed to the brethren.—V. g.] Therefore the office of the *seven* deacons, and the community of goods, no longer now were on the same footing as at the beginning: but they were not, however, on the same footing as in our day.—*Βαρνάβα καὶ Σαύλου*, *of Barnabas and Saul*) “Here thou seest how they regard as a weighty and serious business this collection for the poor saints: otherwise they would not employ so great personages, and these moreover leaders in the ministry of the word, Paul and Barnabas. So above, in ch. vi., we heard of most influential and spiritual men having been appointed *Deacons*. So, in 2 Cor. viii., Paul says that he did not employ in this business any persons except such as were of approved faith. And yet we in our day think it sufficient to commit this so great a business to any persons whatever, from whatever quarter they may present themselves to us.”—Justus Jonas.

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## CHAPTER XII.

1. Κατ' ἐκεῖνον δὲ τὸν καιρὸν, *but [now] at that time*) The apostolical Church had rest and persecution blended together, of which, when the one or other much prevails, a more severe Divine judgment either will come or is not present.—*κακῶσαι*, *to afflict*) The art of the world. Herod did this, influenced by his own mind [over-ruled by Providence], on account of the time [the juncture, which God saw required such a sore discipline,—τὸν καιρὸν], and on account of [the loving purposes of] grace.

2. Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου, *James the brother of John*) The one of these two brothers left the world at the earliest time, the other at a time long subsequent. At the time that Luke wrote, John, who survived, was better known than James, who is designated from John.

3. Ἰδὼν, *having seen*) Two incentives, leading men to act ill and

omit to do good : the desire to please others, and fear ; the one is the worse, the other the more violent (active) of the two, even in the case of kings.—*τοῖς Ἰουδαίοις, the Jews*) These were hostile, owing to conscience, but that a perverted conscience ; Herod from wantonness, at the cost of believers, wishes to gratify them.—*τῶν ἀζύμων, of the unleavened bread*) It was at the same time of the year formerly that they had taken Jesus. The people were congregated together.

4. *τέτρασι τετραδίοις, four quaternions*) So that they might keep watch by turns, and in several places : ver. 10.—*ἀναγαγεῖν, to bring him forth*) Such proceedings used to be carried on in elevated places. Therefore *ἀναγεῖν* is employed, and this by a Metonymy of the antecedent for the consequent, viz. the punishment.

5. *Προσευχῇ, prayer*) Philem., ver. 22, “I trust that through your prayers I shall be given unto you.”—*ἐκτενήξας*) instant and earnest.—*ὑπὲρ αὐτοῦ, for him*) They prayed concerning a thing which was even of such a kind that, when it was come to pass, it seemed incredible to them, ver. 15. How marvellous and subtle (recondite) is the nature of faith and prayer ! Why did they not also pray for James ? Because he had been speedily slain.

6. *Ὅτε, when*) The aid sent, when the danger was come to its height, shows that the result was not accidental [ch. xxiii. 11].—*κοιμώμενοις, sleeping*) There is frequent mention of men sleeping in danger, either with faith or with torpor.—*μεταξὺ, between*) The enemy had supposed all to have been made secure.—*τῆν φυλακὴν, the prison, the place of watching*) The place is meant [not “kept watch”].

7. *Φῶς, a light*) miraculous.—*οικήματι, in the dwelling*) A general term for the special one, *prison*.

8. *εἶπε, said*) It was not the angel himself who clothed Peter ; for there was no need. Decorum was observed.—*περιζῶσαι, gird thyself around*) His girdle, sandals, and garment, either Peter himself had laid aside when going to sleep, or else the guards had taken away : now he is ordered to put them on. Still Peter had his time for *walking* uninterfered with (at his disposal) : John xxi. 18, “(περιπατήσεις) whither thou wouldest ; but when thou shalt be old,—another shall gird thee, and carry thee whither thou wouldest not.”

10. *καὶ δευτέραν, and the second*) in which also there appears to have been a portion of the soldiers.—*αὐτομάτην, of its own accord*) so that neither Peter applied his hand to it, nor did he see any hand applied to it by the angel.—*ἐξῆμην μίαν, one street*) lest there should be any doubt on Peter's part what house he should repair to : ver.

12.—ἀπέστη, departed) For by this time Peter was sufficient to take care of himself.

11. Εἶπε, he said) with a ready, grateful, pious, joyful mind.—οἶδα ἀληθῶς, I know of a truth) The antithesis is, he thought, ver. 9. All things externally accorded with the internal vision.—ἔξιλετό με, hath delivered me) It was not yet the time that Peter should die: John xxi. 18.

12. Συνιδὼν, having considered) viz. what he ought to do. The same verb occurs, ch. xiv. 6, συνιδόντες, having become conscious of it.—συνηθροισμένοι, gathered together) at midnight.

13. Τοῦ πυλῶνος, the vestibule or porch) [atrium, entrance room] before the house itself. Πύλη, is the gate: πυλῶν implies something larger and more spacious, and expresses either the large gate or even the entrance next to it, the unclosed Subdiale, ὑπαίθριον, open gallery. Peter entered through the gate into this πυλῶν, atrium, and then into the house. What Mark, ch. xiv. 68, calls the προαύλιον, is the πυλῶν of Matt. xxvi. 71, the porch.—προῆλθε) came forward.<sup>1</sup> The antithesis is εἰσδραμοῦσα, having run in, ver. 14.—ὑπακοῦσαι, to answer the knock, to hearken) כָּנַע, LXX. ὑπακούειν.

14. Εἰσδραμοῦσα, having run in) speedily.

15. Μαίνη, thou art mad) [Some subjoin the mark of interrogation after this word. But the margin of both Gr. Editions leaves it undecided.—E. B.] A formula used in case of a thing which is not believed.—διῴσχυρίζετο, she perseveringly affirmed) Quite differently from what they are wont to do, who are either mad or sleeping.—ὁ ἄγγελος αὐτοῦ, his angel) So they inferred from the similarity of the voice. From the opinion of those saints as to the angel of Peter, whom they were supposing to be close to death, having been heard by the damsel, no solid conclusion can be inferred as to a single angel being the attendant on each individual among men. [Scripture assigns frequently to one holy man the guardianship rather of many angels.—V. g.] However even Peter speaks definitely with the article τὸν, ver. 11, τὸν ἄγγελον αὐτοῦ: whereas ordinarily the article is not always added to possessive pronouns. Comp. Matt. xix. 28, δόξῃς αὐτοῦ; Acts iii. 2, μητρὸς αὐτοῦ.

17. Κατασείσας, having made a motion to them with his hand) modestly: that a cry might not be raised. They were speaking

<sup>1</sup> The reading προῆλθε had been preferred by the larger Ed.; but the reading προῆλθε was elevated from the sign ε to the sign γ in the margin of Ed. 2, and is presented to us by the Germ. Vers. along with the Gnomon.—E. B.

Lachm. and Tisch., with the oldest authorities, read προῆλθεν.—E. and T.



much, through astonishment.—'Ἰακώβῳ, unto James) the surviving apostle of that name.—ταῦτα, these things) that they may know, what has taken place.—ἔπορεύθη, he departed) In persecution, often one person in particular is aimed at by the persecutors; and it is allowable for him to escape, rather than the rest: ch. xvii. 14. Peter afterwards returned: ch. xv. 7.—εἰς ἕτερον τόπον, into another place) not very distant.

18. Ἐν τοῖς στρατιώταις, among the soldiers) These had seen the faith, patience, and prayers of Peter; and yet they had not ceased to attack (treat with unkindness) him.—τί ἄρα, what at all) The agitation of the soldiers is expressed by this peculiar phrase.

19. Ἀπαχθῆναι, be led away to execution) The ungodly succeeds to the place of the righteous.—ἀπὸ τῆς Ἰουδαίας, from Judea) with shame, on account of Peter not having been forthcoming.—[Καίσαρειαν, Caesarea) There he died.—V. g.]

20. Ἦν δὲ, but Herod was) A restless kind of life.—θυμομαχῶν, warring in mind) θυμομαχεῖν is said of one who is borne with hostility against his enemy only in mind, when his strength has been now lost, as Raphelius, from Polybius, shows to have been the case with Herod, or else has not been yet collected. Even without recourse to arms, by withholding supplies of grain, etc., to their markets, Herod could press heavily on the people of Tyre and Sidon, as usually happens in the case of marts for commerce.—πίσαντες, having appeased or made a friend of) So the Christians also, in the providence of God, were relieved from the dearness of provisions there: comp. ch. xi. 28.—τὸν ἐπὶ τοῦ κοιτῶνος, the chamberlain) Such personages have often great power with kings; [and they were the more in need of peace on account of the dearness of provisions.—V. g.]—εἰρήνην, peace) They knew not to what lengths the offended king might proceed.—ἀπὸ τῆς βασιλικῆς, from the king's) Repeat χώρας, country. Even Hiram, King of Tyre, had sought provisions for his household from Solomon: 1 Kings v. 9.

21. Ταυτῇ δὲ ἡμέρᾳ, but on an appointed day) The solemn celebration of games for the safety of Caesar, as Josephus says, l. 19, Ant. Jud. ch. 8, who describes at large this impiety of Herod and its punishment: "Clad in a garment which was all woven of silver by marvellous workmanship, and which, struck by the rays of the rising sun and emitting a kind of divine splendour, was inspiring the spectators with veneration accompanied with awe: and presently after pernicious (baneful) flatterers raising acclamations, each from a different quarter, were hailing him as a god, begging him that he

would be favourably propitious ; for that heretofore having revered him as a man, they now perceive and acknowledge that there is in him something more excellent than mortal nature : this impious adulation he did not correct or repel.—There ensued torturing pains in the belly, which were violent from the very first. Having therefore turned his eyes towards his friends, ‘Behold,’ said he, ‘I the god, as you called me, am commanded to leave life, the fatal necessity of death confuting your lie ; and I, whom ye hailed as immortal, am hurried away by a mortal stroke.’—Then worn out by the torture, which did not at all abate for five days in continuation, he ended life.”—*πρὸς αὐτοὺς, unto them*) It is probable that among his hearers were ambassadors of the Tyrians and Sidonians.

22. Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου, *the voice of a god, not of a man*) That *divine* praises were sometimes given to speakers, especially princes, by the acclamations of their hearers, is demonstrated by Ferrarius, l. 3, de acclam. ch. 13 and 14. But their customary character increases, instead of diminishing the impiety of such formulas.

23. Παραχρήμα, *immediately*) The disparagement (insult) to the Divine honour is most speedily counteracted (prevented) : comp. ch. xiv. 14 ; also Rev. xix. 10.—ἄγγελος Κυρίου, *the angel of the Lord*) a good angel. As to this important circumstance Josephus has nothing, though he enters into many matters of less consequence. To such a degree do Divine and human histories differ. The angel of the Lord led forth Peter : the angel of the Lord struck Herod. That both acts were done by angels, mortals saw not : it was only known to the saints.—οὐκ ἔδωκε, *he gave not*) He is not blamed for his having been praised ; but because he accepted the praise. This sacrilege earned a more speedy punishment than the murder of James and his other crimes. [When the stroke was inflicted, Herod confessed (according to the statement of Josephus), that he had contracted guilt thereby.—V. g.]—σκοληκίσβρωτος, *eaten of worms*) What a change to him ! Worms, to a man in the case of death, most natural, and least natural, according as they either follow or precede death. The deaths of persecutors have been striking. The Gospel overcomes and survives them : ver. 24.

25. Ἐπέστρεψαν, *returned*) to Antioch : ch. xi. 30, having been sent thence *with relief unto the brethren in Judea*.—συμπαράλαβοντες, *having taken with them*) Jerusalem was a nursery (seed-bed) of workmen.—Ἰωάννην, *John*) ver. 12. He too had both a foreign and a Hebrew name. Comp. ch. xiii. 1, 8, 9. This variety of names accords with the beginning of the union of Jews and Gentiles.

## CHAPTER XIII.

1. Τὴν ὄσσαν) *which* already *was*, and in a flourishing condition : ch. xi. 20–27 : and from which, therefore, teachers might be sent to the rest. Comp. ch. xv. 35, “ Paul also, and Barnabas, continued in Antioch, teaching and preaching the word of the Lord, with many others also.”—προφῆται, *prophets*) eminent for their power in the Divine word, and who had a solid knowledge of Divine things, with the power of setting it forth.—Λούκιος, *Lucius*) The same name occurs, Rom. xvi. 21.—Μαναήν, *Manaen*) freed from the temptation of a court.—Σαῦλος, *Saul*) He had now for several years borne the apostleship ; but among the veterans at Antioch, with remarkable modesty, he was content with the lowest place, as David even after his anointing fed sheep. Afterwards he was attached to Barnabas, and subsequently became superior to him : ver. 9, 13. For some time, now the one, now the other is put first of the two : and Barnabas indeed is so in the public letter, ch. xv. 25.

2. Λειτουργούντων, *as they ministered*) by the exercise of the word and prayer, and by fasting : ver. 3.—ἀφορίσατε, *separate*) They did so : the foll. verse. It was on this very word that Paul relied, Rom. i. 1, “ Separated (ἀφορισμένους) unto the Gospel of God.” “ All things tend to prove this truth, that no one should teach in any place, to which he is not called by GOD.”—Justus Jonas.—ὁγ, *therefore*) viz. since ye offer yourselves.—καὶ τὸν) The article puts Saul on a level with Barnabas, as contrasted with (as superior to) others, who in ver. 1 are joined to him without the article.<sup>1</sup>—εἰς τὸ ἔργον, *for the work*) It was not the custom of the apostles to remain very long in one place : ch. xi. 26.—ὅ) The accusative depends on the preposition in προσκέκλημαι.—προσκέκλημαι, whereunto *I have called*) Therefore some internal call had come to Barnabas, and Saul himself ; which now is reiterated by the mouth of others (comp. note on Luke xxiv. 34, “Appearances of Jesus took place on both sides, whereby they mutually confirmed one another”), in order that these latter also might know the call of the former, and might subscribe their assent to (might confirm) it. The correlatives are προσκέκλημαι and

<sup>1</sup> Unfortunately for Bengel's remark, the oldest authorities ABCDE have no article before Σαῦλον in this verse.—E. and T.

ἀφορίσατε, *I have called, Separate.* Often things which appertained to Paul himself, were intimated to him through others. The same verb occurs, Ex. v. 3, ὁ Θεὸς τῶν Ἑβραίων προσέκληται ἡμᾶς, *the God of the Hebrews hath called us.*

3. Νηστεύσαντες, *when they had fasted*) afresh : with which comp. ver. 2. So they did, ch. xiv. 23, when *ordaining elders in every church.* [By many, fastings are held in less account than is proper. —V. g.]—ἐπιθέντες, *having laid their hands on them*) Paul had hands laid on him the second time (comp. ch. ix. 17).

4. Ἐκπεμφθέντες) *having been sent forth*, whithersoever they should have to go.—[ὑπὸ τοῦ Πνεύματος Ἁγίου, *by the Holy Spirit*] ver. 2, 9.—V. g.]—Κύπρον, *Cyprus*) the country of Barnabas : ch. iv. 36.

5. Ἐν ταῖς συναγωγαῖς, *in the synagogues*) As occasions presented themselves, so they availed themselves of them : ver. 7, 14, 42. They were by degrees led on to the Gentiles themselves more openly : ch. xiv. 14, 21.—ἐπηρέτην, *minister*) Faith does not set aside various degrees of ministerial functions. Barnabas and Paul were divinely nominated : and it was free to them to join to themselves others. In some things there is left a greater option, in others a less.

6. Πάφου) *Paphos* was a city in the west : *Salamis*, in the east.—μάγον ψευδοπροφήτην, *a sorcerer, a false prophet*) Two predicates very closely joined together.—Βαριηοῦ) *Bar-Jehu* was in itself a name, equally as *Jehu*, applicable to a man, but one very convenient to a sorcerer, a false prophet, for arrogating the claim of divinity. *Jehu* and *Jehovah* are kindred names (Collactanea) ; which also seems to be the reason why the Syriac version has translated *Barjehu* as *Bar Schumo*. In *Barschumo* and in *Elymas* the Syria Græca of Hermann von der Hardt, pp. 110, 114, states that there is contained the notion of *blindness* : but even from the fact, that *Barschumo* is a most frequent name among the Syrians, as is evident from the Bibliotheca, or. T. 2, c. i., of Assemann, a more pleasing notion is to be looked for in it. Ludovicus de Dieu interprets it, *the son of ulcers, a physician healing ulcers* ; as *Elymas*, in his view, is ארמל, *healer*. Paul calls that *Barjehu, Son of the devil*, rebutting thus by a parody the impostor's arrogant assumption of a name expressive of divinity.<sup>1</sup>

7. Ἐν σὺν τῷ ἀνθυπάτῳ, *was with the proconsul* [deputy]) ἀνθύπατος, *proconsul*, was the expression commonly used for *proprator*, or *proquestore*, among the Cyprians. *Elymas was with Sergius Paulus*, or

<sup>1</sup> Some MSS. of Vulg. read *Barjehu* : others, Βαριηοῦ, *Barjesu* : and so Memph. B (judging from the silence of the collators) CEe Theb. read Βαριηοῦς : AD corrected, Βαριηοῦν : Lucif. 209, etc. *Barjesuban*.—E. and T.

was wont to be frequently with him. The latter had either admitted the former of his own will, or had borne with him by a kind of necessity. Yet it was an act of *prudence*, not to be held fast by his impositions, but to seek the truth. The *prudence*, which acts with sobriety, watchfulness, and moderation, is a memorable virtue in the case of those, who might esteem power in their magistracy as if it were reason.—*εἴτος, he*) as being a *prudent* man. Prudence did not make Sergius positively disposed to faith, but less indisposed towards it.

8. Ὀνομα, name) *Barjehu* and *Elymas* [akin to *Elohim*, as *Jehu* to *Jehovah?*] are in some way synonymous. See L. de Dieu, Hiller. et al.—διαστρέψαι, to turn away) The same verb occurs, ver. 10.

9. Ὁ καὶ Παῦλος, who also Paul) Paul having laid aside his old name, which he had borne from the time of his circumcision, receives a new name, equivalent to the surname *πῦρ* [= *little*: the Latin *paulus*, *Paulus*], which it seems implied by the particle *καὶ* that he bore in entering upon his apostleship; and this new name was given him in consequence of his first gospel victory towards the west among the Greeks, the single letter being changed (S into P), not by an error of the Greeks of Cyprus, but by the Divine counsel, appropriately and seasonably. The cause is either external or internal. Externally, he seems to have adopted the name of the proconsul, because he had showed himself the friend of Paul, perhaps in confirming his right as a Roman citizen; for this was wont to be a reason for assuming a name. See Cic. l. 13, fam. ep. 35 and 36. The inner cause is, that Sergius Paulus himself, the first-fruits of this expedition, had formed a spiritual tie of connection with the apostle. This name besides was one familiar to the Gentiles, of whom he was presently after the apostle, and agreeable to them, rather than the Hebrew name, *Saul*; it answered also to his stature, 2 Cor. x. 10 ("His bodily presence is weak:" Paulus = *little*), and to his feeling as respects himself, Eph. iii. 8, with which comp. Ps. lxxviii. 27.—*πλήρης, filled*) by a present active operation, against this energetic sorcerer. Therefore Barnabas gives place to him from this point: ver. 13.—Πνεύματος Ἁγίου, with the Holy Ghost) John xx. 22, 23.

10. ὦ) The interjection, *O*, properly coheres with the substantives, *Son* (*Child*) and *enemy*: but as these signify the severest rebuke, the *Ætiology* (reason assigned) is prefixed, *full*, etc.—*δύου, of subtily*) Hereby he is stigmatised as a *false prophet*.—*ἐκδοσφγία, craft*

[versutia]) Hereby he is stigmatised as a *sorcerer*.—*ὡς διαβόλου, son of the devil*) This too is applicable to a *sorcerer*, and such a man as is not only himself bad, but also forbids others from becoming better.—*ἐχθρὸς πάσης δικαιοσύνης, enemy of all righteousness*) This also applies to a *false prophet*: a true prophet teaches *righteousness*, and that in Christ.—*οὐ παύσῃ, thou wilt not cease, or wilt thou not cease*) Now at least it had been time to have ceased from the wickedness which he had even heretofore practised. Not to cease is *devilish*. Many read this with an interrogation.—*τὰς ἐδδείας, the right ways*) Rectitude and simplicity are characteristic of Divine doctrine.

11. Τὸν ἥλιον) *the sun*, and light. It is probable, that the sorcery of Elymas was much directed to observations of the sun.—*ἄχρι καιροῦ, for a season*) There was no need that the time should be definitely indicated by Luke. A double miracle: blindness was inflicted, and there was a limiting of its duration (of the time).—*ἀχλύς, a mist*) internally.—*σκότος, darkness*) externally.—*ἐζητεῖ, he was seeking*) A criterion of blindness.

12. Τὸ γεγονός, *what had happened*) Often the obstacles which have stood in the way of the truth, when overcome, are subservient to it.—*διδαχῆν, the doctrine*) By the miracle his attention was sharpened in relation to the doctrine.

13. Οἱ περὶ τὸν Παῦλον, *Paul and those who were with him*) Already more regard is had to Paul than to Barnabas [Paul has the chief prominence given to him].—*Πέργην τῆς Παμφυλίας, Perga in Pamphylia*) The name of the region is added, because Perga was less known of itself.—*ἀποχωρήσας, having departed*) either because he could not bear the fatigues of the journey, or because he hesitated to go and have to do with Gentiles. He lost a glorious opportunity.

14. Ἀντιοχείαν τῆς Πισιδίας, *Antioch in Pisidia*) a different one from that, concerning which ver. 1 speaks.—*ἐκάθισαν, they sat*) which was the usual posture of hearers. The antithesis is *ἀναστὰς, having stood up*, ver. 16.

15. Τὴν ἀνάγνωσιν, *the reading*) the customary reading, whereby Moses' writings used to be read through on the Sabbaths in the course of the year; and readings (lessons) in the earlier and latter prophets, consonant with the Mosaic lessons, used to be subjoined. "*Elias in Thisbi*, upon the word  $\text{רַב־בְּרַחֲמֵי}$  [from which the lessons are called *Haphtarā*], shows that the reading of the prophets arose after the times of Antiochus Epiphanes, and not earlier, when the reading of the law was openly and severely forbidden; but that it

was retained subsequently."—L. de Dieu.—*οι ἀρχισυναγωγοί, the rulers of the synagogue*) who kept themselves (had their place) in a different part of the synagogue. The several synagogues had a ruler for each: therefore the term in this place is taken in a wider sense, as *ἀρχιερεῖς* in the plural. See Rhenferd. op. philol. p. 430.—*εἰ ἔστι, if there be, if ye have any*) It is not all who are the fit persons to speak, nor at all times. [And it is in no small degree truly conducive to edification, when the province of discussing a subject is always committed to those, to whom it is most seasonable (fit) to commit it, and that too with the understanding, that these very persons are not to proceed further than so long as their speech flows freely. When the condition of the Church at the time is poor (when there are few, if any, possessing the word of edification), it is right that God should be implored in prayer, that He would deign to come to the relief of man's need.—V. g.] This pair of men never wanted words to speak.—*ἐν ὑμῖν, among you*) It may have been already made evident, by various indications, that they were fit persons to speak.—*παρακλήσεως, of exhortation*) from which the name *Barnabas* is derived [= Son of *paraclesis*, consolation, or exhortation, ch. iv. 36].

16. *Κατασείσας, having made a motion with his hand*) lest even his first words should not be heard.—*ἄνδρες, men*) The appellation recurs in ver. 26, 38.—*καὶ οἱ φοβούμενοι τὸν Θεόν, ye who fear God*) These were proselytes, not to the exclusion of the Gentiles: comp. ver. 17, 26, 43, xiv. 1.

17. *Ὁ Θεός, God*) By such a mention of Him their minds were conciliated, when they saw that Paul agrees with the books of the Old Testament. They were proved by Paul to lie under a peculiar obligation towards the supremely good and great God, and were invited to have faith in His promise and its fulfilment. In the six verses, 17-22, the whole recapitulation of the Old Testament is clearly set forth (is completed): the rest of his address treats of the New Testament.—*τοῦ λαοῦ τούτου, of this people*) Paul especially addresses those whom he calls persons *fearing God*; and he speaks *of* (not *to*) Israel, ver. 23; until in ver. 26 he more directly addresses the Israelites also.—*ἐξελέξατο, chose out*) It was the Divine election that *exalted* the people; not the merit of the people, or any worthiness in them: Ezek. xx. 5.—*πατέρας, fathers*) Abraham and his posterity.

18, 19. *Καὶ—ἐτροφοφόρησεν, and—bore like a nurse* [τφοφόρη]) The beginning of this discourse, ver. 17, 18, 19, has three Greek verbs,

which are partly rare, partly altogether peculiar to the sacred writings, ὑψωσεν, ἐτροποφόρησεν, and κατεκληροδόμησεν; of which the first occurs in Isa. i. 2, the second and third in Deut. i. 31, 38. And moreover these two chapters, Deut. i. and Isa. i., are to the present day read on the one Sabbath: whence it is established with sufficient certainty that both were read on that very Sabbath, and that too in Greek, and that Paul referred especially to that reading of Moses and of the prophets spoken of in ver. 15. For even the mention of the *Judges*, ver. 20, accords with the Haphtara, or lesson read, Isa. i. 26, "I will restore thy judges as at the first:" and it is customary with the Jews to take their discourses, or the beginnings of them, from the Sabbath lesson read in the synagogue. [It was also at that time the same part of the year in which the temple, along with the city, both had been formerly desolated by the Chaldeans, and was subsequently to be desolated by the Romans. —V. g.] Now, as relates to the verb ἐτροποφόρησεν, instead of which valuable MSS. have ἐτροφοφόρησεν, it is already put beyond dispute that the passage referred to in it is Deut. i. 31, ἐν τῇ ἐρήμῳ ταύτῃ ἐτροφοφόρησέ σε Κύριος ὁ Θεός σου, ὡς εἴ τις τροφοφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ. The Hebrew נשׂוּ, *bore*, expresses the simple notion: *how* did he bear with them? In endurance (tolerance) or in beneficence (kindness)? Answer: God *bore*, not merely *led*, the people of Israel in the wilderness, in a way most beneficent and altogether peculiar, such as would properly suit (apply to) that tender age, in which the people did not bear its own self as an adult man, but God bore it as a little child not yet able to help itself, so as that they were exempted from all anxiety concerning food, concerning raiment, and concerning their goings forth. Accordingly Scripture, in speaking of the people in the wilderness, distinguishes this peculiar way of their being borne from everything else of the kind. See Deut. viii. 2, 5, 15, xxxii. 10, etc.; Isa. lxiii. 9, at the end; Hos. xi. 1, etc.; Amos ii. 10; Nehem. ix. 21, in which passage the conjugate διέθρεψας occurs; אֲרוֹ comp. Numb. xi. 12, ὡσεὶ ἄραι τιθηνὸς τὸν θηλάζοντα. And it is to this that the passage also in Deut. i. has reference, and Paul here: whence *Laud.* 3, along with *Æth. Arab.* and *Syr.* versions, has rendered the word *nourished*. For God *bore with the manners* (ἐτροποφόρησε) of the people even previously, Ezek. xx. 9, when *bringing them forth out of the land of Egypt*; and afterwards, Ps. cvi. 43, 44, "Many times did He deliver them, but they provoked Him with their counsel." Wherefore if τροποφορεῖν always had a different meaning



from *τροφοφορεῖν*, *ἐτροφοφόρησε* should be by all means read; a verb which occurs also in 2 Macc. vii. 27, and in Macar. homil. 46, § 3. But *ἐτροφοφόρησεν* is used in the same sense. For this verb has a double force, according as it is derived from *τρόπος* or *τροφός* (not from *τροφή*): for φ before ρ passes into π, as in writing the forms used are, not ἀφῆ, θαφῆ, ἐχειχειρία, ὀχευθηγία, φέφουκα, χιδῶν, ἐχω, ἀμφέχω (from which however come ἐξῶ, ἀμφέξω), but ἀφη, ταφη, ἐχειχειρία, ὀχευτηγία, πέφουκα, κιδῶν or χιδῶν, ἐχω, ἀμπέχω, from a wish to avoid aspirates, a feeling which goes so far that the transcribers wrote everywhere, *οἱ Φαρισαῖοι, αἱ ἡμέραι, εἰς ὃ, κ.τ.λ.* The Scholiast on Aristophanes employs it in the sense derived from *τρόπος*: commenting on the verses,—

Οὐ γρηῃ λέοντος σχύμιον ἐν πόλει τρέφει,

Μάλιστα μὲν λέοντα μὴ 'ν πόλει τρέφει.

"Ἴν' ὁ ἐκτραφῆ τίς, τοῖς τρόποις ὑπηρετεῖν—

Ramus, Act v., Scene 4, 185 f.—

he renders the last phrase by the verb *τροφοφορεῖν*. Also Tully, l. 13, ad Att. Epist. 29, *τὸν τύρον μου τροφοφόρησον*. But in Scripture, even those who write *τροφοφορεῖν*, nevertheless mean *τροφοφορεῖν*. The Cod. Cantabrigiensis has in the Greek *ἐτροφοφόρησει*, and yet in the Latin, "ac si nutrix aluit." The Apost. Constit. have *ἐτροφοφόρησεν αὐτοὺς ἐν παντοίοις ἀγαθοῖς*, I. vii. c. 36. And so clearly Ephraim Syrus, *ὡσπερ νήπιον,—ὄπω καὶ αἱ ψυχὰι αἱ χάριτος θείας μέτοχοι γειόμεναι, τροποφοροῦνται ἐν τῇ γλυκύτητι καὶ ἀναπαύσει τοῦ πνεύματος, κ.τ.λ., fol. υκς. ed. Oxon.* On the contrary, *τροφοφορεῖν* from *τρόπος*, at least in the testimonies just quoted, implies some degree of consent (approval): but God by no means approved of the manners of the people in the wilderness. He says *προσώχθισα, I was grieved*, Heb. iii. 10; with which comp. Exod. xxiii. 21, "Provoke Him not, for He will not pardon your transgressions;" xxxii. 10; Ps. cvi. 23; Isa. lxiii. 10; Ezek. xx. 13. Then, even though it may be understood of an unobjectionable *toleration* of bad manners, yet in this passage, as Mill says, "perhaps it is not even true. For how can it be said that God bore their manners for forty years in the wilderness, seeing that He destroyed them all, excepting one and a second (Joshua and Caleb), in the wilderness?" Nor would that notion accord with the design of the apostle: for he would thus, by implication, be accusing the Israelites; which it is not probable that he wished to do immediately at the beginning of his

address, especially as that beginning was so mild a one. Procopius Gazæus joins *τρέπω* and *τρέφω* in the derivation of this verb, explaining that *ἐτροποφόρησεν*, Deut. i., *ὁ σύμμαχος ἐβάστασε, φησί. Κυρίως δὲ σημαίνει τὸ τοῦς παῖδας δυσκολαίνοντας τρέπειν καὶ μεταφέρειν διὰ συμπηλισμῶν καὶ συγκαταβάσεως.* See Hoeschel on Orig. c. Cels., p. 480. At all events, whatever of good the notion has in it from the term *τρόπος*, still remains: for evidently a *τροφός*, nurse, also performs as well the other offices of kindness, as also especially tolerates patiently the manners (temper and ways) of a peevish little child: and God tolerated the manners of the Israelites, but He also, in many other ways, *ἐτροφοφορησε*: see the whole of Ps. lxxviii. Comp. App. Crit. Ed. ii. on this passage.<sup>1</sup> We must say something also of the *κατεκληρονομησεν*. It denotes not merely, *to take an inheritance*, but also *to give an inheritance*; Judg. xi. 24, "That which Chemosh shall give thee to possess," *κληρονομήσει*, and *κληρονομήσομεν*, "we will possess as an inheritance." And in this passage of Luke it rests on the best MSS. A very few have *κατεκληροδότησεν*.<sup>2</sup> The same variety of reading is found in Deut. i. 38, LXX.—*ὡς τεσσαρακοιταετῆ χρόνον*, about the space of four hundred years) Paul, in recounting the benefits of GOD towards the people in chronological method, at the same time furnishes to his hearers occasion (handle) for thinking about the length of the ages from the Exodus down to Christ, and invites his hearers on that account the rather to acknowledge that Jesus is the Christ. Comp. Matt. i. 17, note (as to the three periods of fourteen generations from Abraham to Christ).

19. "Ἐθνη ἑπτὰ, seven nations) Deut. vii. 1. [There were ten in all, Gen. xv. 19–21 (where the *Rephaims* stand instead of the *Hivites*, and the *Kenites*, *Kenizzites*, and *Kadmonites* are added to the seven); but seven were destroyed by Joshua.—V. g.]

19, 20. 'Ὡς ἔτεσι, κ.τ.λ.) This passage requires a fuller consideration.

### I. *The ancient reading ought to be retained.*

Very many MSS., though less ancient, have it thus: *ὁ Θεὸς—τὴν γῆν αὐτῶν. Καὶ μετὰ ταῦτα ὡς ἔτεσι, κ.τ.λ.* Authorities fewer in number, but yet more ancient and trustworthy, have it thus: *ὁ Θεὸς—τὴν γῆν αὐτῶν, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα. Καὶ μετὰ ταῦτα ἔδωκε*

<sup>1</sup> AC corrected, E, have *ἐτροποφόρησεν*. *Nutrivit in e: ac si nutrix aluit in d.* But B (judging from the silence of the collators) D Vulg. have *ἐτροποφόμησεν*.—E. and T.

<sup>2</sup> ABCDE support *κατεκληρονομήσεν*. None of the oldest authorities support the *κατεκληροδότησεν* of the Rec. Text.—E. and T.

καὶ τὰς, κ.τ.λ. Therefore the mention of *about four hundred and fifty years* is connected with the *distribution of the land* among them, not with the giving of *judges*. The short clause as to the period of *about 450 years* was readily passed over by less ancient transcribers, and was supplied in the subsequent period.<sup>1</sup>

II. *The distribution of the land is not the beginning of the period of about 450 years, but its goal.*

In marking *time*, the Dative case or the Accusative is sometimes employed indiscriminately; but here purposely between the Accusative, which goes before in ver. 18, and that which follows in ver. 21, the Dative in this one instance is put. The Accusative answers simply to the question, *how long?* But by the Dative there is implied how great a period of years intervened from the beginning of an event until the event itself came to pass. Comp. John ii. 20, τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναός, "The temple was forty-six years from its commencement to its completion." If Paul were to say, ἔτη, *years*, the language would lead to the inference, that the land was distributed to the Israelites, to be possessed for *about 450 years*, namely, down to the *promise* given to David concerning the Messiah: for otherwise the whole time of the possession was much longer in continuance. Grotius counts almost 450 years from the Exodus to that time, in which David ejected from the citadel Zion the Jebusites, who had been long before ejected from the city of Jerusalem. *So long a space of time*, saith he, *was spent in settling the Hebrew nation in those seats* (possessions). Nay, but the *whole nation* was settled in those seats by Joshua, Jos. xi. 23, xiv. 15, xix. 51, xxi. 43, 45; although they were rather slothful in occupying the *whole land* that was given to them: Judg. xviii. 1. Wherefore the *occupation* of the land is no more included in the words, *about 450 years*, than the possession of the land when occupied. But when Paul says ἔτεσιν, *years*, he means, that from the time when God chose out their fathers, having given them a promise, and from the time

<sup>1</sup> ABC Memph. and Vulg. have the ὡς ἔτεσιν τετρακοσίοις καὶ πενήκοντα before καὶ μετὰ ταῦτα; the meaning thus will be, that the *distribution of the land was about 450 years* after the promise given to Abraham. The only very old authorities for Tisch. and Rec. Text's placing the words *after καὶ μετὰ ταῦτα* are Ee. Beng. in the larger Ed. followed the latter reading; but in marg. Ed. 2, and Vers. Germ., and Gnomon, the former. The spurious reading of the Rec. Text has given rise to whole volumes; and in Sir H. Ellis' Ed. of Blair's Chronol. Tables this period (altogether the fruit of a wrong reading) is still called "The computation of Paul."—E. and T.

that the fathers were sojourners down to the time of the distribution of the land, there were *about 450 years*. The following Table shows these *about 450 years*.

A. M. 2046. Isaac is born.

2485. Sihon and Og are subdued.

2486. Jordan is crossed over.

2491. Caleb especially receives his portion.

The land is distributed, to be subsequently possessed.

2492. The root of the sabbatical years [Josh. xiv. 15].

2493. The beginning of the cultivation of the land.

See *Ord. Temp.* pp. 3, 4, 66 [Ed. ii. p. 56], which represents the date of the beginning of the agriculture less appropriately, pp. 424, 85 [Ed. ii. pp. 364, 74, 75]; wherefore in this passage I have rendered it more perspicuous. The year 2492 would be the very sabbatical year, if at that time already sabbatical years had been counted: otherwise there would have been *seven* years of cultivating the land, not six; whereas there ought only to be *six*. The beginning of the cultivation of the land is removed from the birth of Isaac by 447 years, which are "about 450;" especially since afterwards, also, there was land which was being occupied (which should be occupied). The more common Greek reading is itself bent into much the same sense by Mill.

### III. *The more modern Greek reading does not cause us a difficulty.*

The years of the Judges, from Othniel to the death of Eli, are 339, and the years of their servitudes, taken separately, are 111; the sum total is 450. Thus they seem to have calculated the number, who changed the reading. But in actual fact the whole period of the Judges is much shorter, from the distribution of the land to the very death of king Saul. For from the Exodus to the foundation of the temple there are only 480 years. We who embrace the old reading have no necessity to waste our time and labour in accommodating the period of *about 450 years* to the time of the *Judges*, or to have recourse to conjecture on the subject, so as to read 350 instead of 450, as Luther, perseveringly and confidently, and many others, as mentioned in Jac. Dornereilius, have done.

20. Μετὰ ταῦτα, *after these things*) these things mentioned ver. 17–19.—ἰδωνε, *He gave*) It was an act of kindness to them.—κρίτες, *Judges*) The times of the Judges were especially glorious

(prosperous), nor did their servitudes occupy a great part of those times: therefore Paul draws his mention of the Judges from that Haphtara (Lesson read on that Sabbath): Isa. i. 26, "I will restore thy *judges* as at the first."—τοῦ προφήτου, *the prophet*) Before Samuel, prophets were rare; afterwards, very numerous.

21. Σαουλ.—Βενιαμίν, *Saul—Benjamin*) Paul had been of the same name and tribe.—ἔτη τεσσαράκοντα, *forty years*) Here the years of Samuel *the prophet* and Saul *the king* are brought together into one sum: for between the anointing of king Saul and his death there were not *twenty*, much less *forty* years: 1 Sam. vii. 2, "While the ark abode in Kirjath Jearim—*twenty* years" (a considerable part of Samuel's ministry before the reign of Saul).

22. Μεταστήσας, *when He had removed him*) This is said appropriately (seasonably): for from this it might be understood that the economy of GOD admits of variation.—αὐτῶν, *him*) The kingdom (dynasty) of Saul presently after expired in the person of his son.—ἤγειρεν, *hath raised up*) This denotes more than *gave*; for it signifies firmness.—ᾧ, *to whom*) Construed with μαρτυρήσας, *having testified*.—μαρτυρήσας, *having testified*) as of a thing hidden deeply in the breast.—εὑρον Δαυιδ, *I have found David*) So the LXX., Ps. lxxxix. 20: εὑρον, *I have found*, as something rare, and not forced.—τὸν τοῦ Ἰεσσαί, *the son of Jesse*) 1 Sam. xvi.—ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου) 1 Sam. xiii. 14, in LXX., ζητήσῃ Κύριος ἑαυτῷ ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ, καὶ ἐντελεῖται Κύριος αὐτῷ, κ.τ.λ.—κατὰ τὴν καρδίαν μου) *according to Mine own heart*) Dost thou wish to know what is right, and who is right? Examine the question according to the heart of GOD. We ought to refer all things for decision to the heart of GOD, but the heart of GOD we ought not to judge according to our heart.—ὅς, *who*) A type therein of Christ.—θελήματα) *wishes*, which are many, according to the variety of the matters in hand.

23. Κατ' ἐπαγγελίαν, *according to His promise*) 2 Sam. vii. 12, "When thy days be fulfilled—I will set up thy seed after thee—and I will establish his kingdom." The mention of the *promise* gives a handle for *faith* in relation to these hearers.—ἤγαγε, *hath brought*) So the best MSS.<sup>1</sup> Many have ἤγειρε, which evidently comes from ver. 22. But 827 is rendered by the LXX. ἄγειν, in Isa. xlvi. 15, "I have *brought* Him, and He shall make His way prosperous;" Dan. ix. 24, "To *bring in* everlasting righteousness."

<sup>1</sup> ABEE Vulg. Memph. read ἤγαγε. CDD and Rec. Text have ἤγειρε.—E. and T.

Especially let the passage, Zech. iii. 8, be well weighed, "Behold I bring forth, ἄγω (*I bring to you*), My servant the Day-spring" (or else *the Branch*).—σωτήρα, a Saviour) So σωτηρίας, of salvation, ver. 26. He alludes to the signification of the name *Jesus*, which is expressed also in ver. 32.

24. Πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, before the presence [face] of His entry [His coming among us]) L. de Dieu observes the remarkable emphasis expressed on account of the nearness of the Messiah, already then present. With this comp. Num. xix. 4, ἀπέναντι τοῦ προσώπου τῆς σκηπῆς τοῦ μαρτυρίου, before the presence of the tabernacle of witness.

25. Τὸν δρόμον, his course) The functions of many of the most excellent of the servants of GOD have been speedily fulfilled and ended: therefore the term *course* is used (implying *speed*).—τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμι ἐγὼ) *I am not he whom ye think that I am* is the rendering of the Latin Vulgate. From which Luther has, *Ich bin nicht der, dafür ihr mich haltet*. For in the time of Luther the copies of the Latin Vulgate, which he sometimes followed in the Acts (ch. iv. 9, v. 6, ix. 31), generally were without the mark of interrogation. But in this passage the language is very energetic, (and therefore should be written) with the interrogation, which was afterwards added here also in the Latin editions. Whether τίνα can be used in this place for ὄντινα, or cannot, we do not inquire. Raphelius says it can, Wolf says it cannot.

26. Ὑμῖν, to you) The application. The word ὑμῖν belongs to the whole audience, and at the same time forms an antithesis to *the people of Jerusalem*: comp. in the fol. verse γὰρ, for: although the γὰρ, for, also is subservient to the connection between ἐπλήρωσαν, have fulfilled, and ἐξαπεστάλη, has been sent: Luke xxiv. 46, 47, "Thus it is written, and thus it behoved Christ to suffer—and that repentance, etc., should be preached in His name—beginning at Jerusalem." Paul ascribes to the people of Jerusalem, not to the whole nation, the slaying of the Messiah.—ἐξαπεστάλη) An elegant double compound: "The word which God sent," Acts x. 36, was sent forth from Jerusalem into remote localities.

27, 28. Καὶ τὰς—καὶ μηδεμίαν) Καὶ, καὶ, as well, as also: φωνὰς depends on ἐπλήρωσαν, not on ἀγνοήσαντες.—τὰς φωνὰς, the voices) clear, harmonious, numerous.—ἀναγινωσκομένας, which are read) The hearers are hereby admonished. With this comp. ver. 15, "If ye have any word of exhortation."—κρίναντες) in having condemned Him in judgment.—ἐπλήρωσαν) The compound follows, ἐκπεπλήρωκε, ver. 33 (32 in Bengel's text), with Epitasis (the emphatic addition of the ἐκ).

28. Μηδεμίαν αἰτίαν, *no cause*) The innocence of Christ.—εἰρήνιστες, *when they found*) although they sought it.

29. Γεγραμμένα, *all that was written*) They could do no more (*nothing beyond* what was written). In Jesus all things that were written were fulfilled.

31. Τοῖς συναναβᾶσιν, *by them that came up with Him*) That last journey both presupposes all the rest, and is in itself the most momentous one.—οἵτινες νῦν εἰσι, *who now are*) Paul mentions nothing as to his own vision of Him; for there was no need to descend into this detail in the beginning: nor does he say anything of himself as distinguished from Barnabas: wherefore, in ver. 32, he speaks more generally.—αὐτοῦ, *His*) Christ's: ch. v. 32; comp. note, ch. ii. 32, "This Jesus hath God raised up, whose (*God's*) witnesses we all are;" ch. x. 41; 1 Cor. xv. 15.—λαὸν, *the people*) Answering to ἑμᾶς in the following ver.

32. Τῆν) The sense is, εὐαγγελιζόμεθα, ὅτι τῆν πρὸς τοὺς πατέρα. εὐαγγελίαν ὁ Θεὸς ἐκπεπλήρωκε. Comp. ὅτι, ch. xvi. 3, "They all knew his father, that (*ὅτι*) he was a Greek," for, "they all knew that his father was a Greek."—ἐκπεπλήρωκε) A rare verb, nowhere else employed either in the Old or New Testament of a promise having been fulfilled.—ἀναστήσας Ἰησοῦν) *in that He hath raised up Jesus*, and has exhibited Him present before us. From this "raising up," used absolutely (as in ch. iii. 22), we are to distinguish the "raising up from the dead," ver. 34.<sup>1</sup> Both raisings are confirmed by the Old Testament.—[ἡμῖν, *to us*) in order that we may be able to be the first in our age to enjoy the fulfilment: ch. iii. 26, "Unto *you first*, God having raised up his Son Jesus, sent Him to bless you."—V. g.]

33. Ἐν τῷ ψαλμῷ, *in the Psalm*) Kimchi thinks that this Psalm was written by David about the beginning of his reign. However, that it was written at Jerusalem, may be inferred from the words in Acts iv. 27, *in this city*.<sup>2</sup> For Zion is mentioned in Ps. ii. 6. Luke mentioned the Psalm without the numeral epithet<sup>3</sup> (see Appar.

<sup>1</sup> This signification of the word ἀναστήσας is confirmed also by Ernesti, *Bibl. th. T.* iv., p. 477.—E. B.

But Engl. Vers. here understands it, *raised up again*.—E. and T.

<sup>2</sup> Rec. Text in Acts iv. 27 omits the words ἐν τῷ πόλει ταύτης. But ABDEde Vulg. Hilar. Iren. and Lucif., the weightiest authorities, support them.—E. and T.

<sup>3</sup> Which is more openly shown by the margin of Ed. 2, than by the margin of the larger Ed.—E. B.

Lachm. reads ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ πρώτῳ, following (1) the order of the words in ABC, and (2) the numeral which Origen expressly mentions as

Crit. p. 622 ; Ed. ii. pp. 294, 295. Add Hesychius the Presbyter, in the *Anecdota Græca* of Wolf, T. iii. p. 175) : otherwise the word *first* would not have been written by some, and *second* by others afterwards ; nay, the doubt whether it was the first or second Psalm would have never arisen among the ancients. Why should not Luke have also specifically said, at least (*if he specified the Psalm in the former case*) at ver. 35, which makes reference to this ver. 33, the 15th or 16th Psalm ? [Whereas he only says, “ In another Psalm.”]—*Υἱός μου εἶ σὺ ἐγὼ σήμερον γεγέννηκά σε*) So the LXX., Ps. ii. 7.—*Υἱός μου, My Son*) This is the sentiment, *Thou, Jesus, art My Son, and therefore the true Messiah*. Comp. note on Heb. v. 5, “ Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son” (not meaning that the priesthood was conferred on Him at the time when the Father said, Thou art My Son, for the Sonship is prior to the Priesthood ; but that the Son, who alone was capable of that Priesthood, as such received it from the Father).<sup>1</sup>—*σὺ*) *Thou, alone, the Messiah*. Paul refers, whilst he quotes the chief point, to the whole Psalm, which was well known to his hearers, and especially the second verse, where there is express mention of the Messiah, “ The Lord and His Anointed.” The pronouns, *σὺ, ἐγὼ, thou, I*, are put together in succession with marvellous force.—*σήμερον, this day*) The Son of GOD is indeed from everlasting : but His everlasting nature is never signified by the expression, *this day*. Wherefore the words, *This day have I begotten Thee*, are used in this sense : *This day I have definitely declared, that Thou art My Son*. The generation, properly so called, is presupposed. The Lord said, *Thou art My Son*, at the time when the psalm was sung : comp. Heb. iv. 7, 8, 9, note : and also at the time when Christ was born as the Son of David. Moreover, a thing is often said to be done then, when it is vividly presented

being the reading of the passage, 2,538*a* ; also Dd Hilar. 27,42, though not in the same order. Tisch. has *ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται*, following D and Hilar. as above. Rec. Text has *τῷ δευτέρῳ*, with *Ee Vulg.* ; but Jerome supports *πρώτῳ*. The reading of Rec. Text no doubt was a correction to suit the present order and division of the Psalms.—E. and T.

<sup>1</sup> I think the connection of the *Sonship* with the *Resurrection* of Jesus (for so I take *ἀναστήσας*), according to the apostle’s reasoning, is, that the latter was the *manifestation* of the former to all. So Rom. i. 4 : *Declared to be the Son of God with power—by the resurrection from the dead*. The same connection exists between the believer’s sonship (heretofore *hidden*) and his future resurrection, which shall *manifest* it ; Luke xx. 36 ; 1 Pet. i. 3 ; Rev. i. 5 ; 1 John iii. 2 ; Rom. viii. 23.—E. and T.



to the eyes as done or about to be done : 2 Chron. ix. 6, The Queen of Sheba to Solomon, "I believed not—until—mine eyes had seen : and the one half—was not told me ; for thou hast *added to*, προσέθηκας (i.e. I see there is *additional* greatness in thee besides), the fame that I heard : " Josh. xxii. 31, ἐπέσασθε, ye have delivered (ye have shown yourselves as delivering : Phinehas to the children of Reuben) : and so Heb. i. 6, "When He bringeth the first-begotten into the world ; " Acts i. 18, note, where Judas is said to have *purchased* the field, because he was the occasion of its being purchased, and had himself designed to purchase it : a condensed mode of expression. Glassius has collected more examples out of the sacred writings, l. 3, tr. 3, can. 15 ; and Linacer, l. 2, at the end, some out of profane authors. The expression *this day*, which occurs, Luke ii. 11, "Unto you is born *this day*," may be compared. Comp. *ibid.* ch. i. 32, 33, 35. Often the particle *to-day* expresses present time, as Dent. xxxi. 2, "I am an hundred and twenty years old *this day* : " Josh. xiv. 11, so Caleb, *this day*. It is therefore an abbreviated expression, as John viii. 58, *Before that Abraham was made, I* (was, and to-day) *am*. So *I have begotten Thee* ; and that fact *is this day visible, that I have begotten Thee*. Comp. Heb. x. 8, 9, note (the authority of the Psalms is shown, in that the declaration of the Son of God was made at the time that the second Psalm was composed, as the oath of Jehovah as to His Priesthood was made when the 110th Psalm was composed).

34. "Ὅτι, that) Paul does not prove the everlasting life of Christ by, as it were, presupposing the resurrection ; otherwise, in ver. 37, he would say in the future, *He shall not see corruption* ; but proves the resurrection itself (comp. following ver.), and mentions additionally, that His everlasting life is conjoined with it. The question was concerning the resurrection itself of Christ, not, presupposing it, concerning His everlasting life.—μηκέτι, no more hereafter) Not even once did Christ see corruption. Therefore resolve μηκέτι thus : μηκέτι, He shall no more go to death, which in ordinary cases is wont to be followed by διασφορά, corruption. Comp. Rom. vi. 9, ὡκέτι, "Christ being raised from the dead, dieth no more."—ὅτι ὁ ὡς ἑμῶν τὰ ὅσια Δαυιδ τὰ πιστά) Isa. lv. 3, in the LXX., διαθήσομαι ἑμῶν διαθήκην αἰώνιον, τὰ ὅσια Δαυιδ τὰ πιστά.—τὰ ὅσια Δαυιδ, the holy things of David) הכסדי דויד, the *graces of* (the acts of grace promised to) David. Christ is called ὁ ὅσιος, the *Holy One*, הכסד, in ver. 35 ; τὸ τοῦ Χριστοῦ, that which is the peculiar attribute of Christ, is expressed by הכסדים, an abstract term. And it is in the plural in Isa. lxiii. 7,

loving-kindnesses ; in John i. 16, *grace for grace* (*i.e.* grace accumulated upon grace) ; and in ver. 17, *ibid.*, “*grace and truth* came by Jesus Christ.” They are those Divine graces promised in Christ to David, and eagerly looked for by David : comp. ver. 23.—*τὰ πιστὰ*) *הנאמני*, *sure, firm, solid*, which altogether uphold and answer to their name (Rom. xi. 6, “If by grace, then is it no more of works : otherwise grace is no more grace”), and which mutually sustain one another ; of which some precede others, some follow others by necessary consequence, and on which we ought altogether to lean, and which will stand fast for ever. Comp. *אמן*, *amen*, 2 Cor. i. 18, 20 ; *מכות נאמנות*, *νόσουσ πιστὰς*, *sure plagues*, Deut. xxviii. 59. Comp. *ibid.* ch. xxxii. 20, where, by comparing with it the following ver., such sons in whom there is no *faith* (*אֵין*, *LXX.*, *πίστις*), are *no sons* (comp. ver. 19, *His sons*). Isaiah has from the parallel put before this phrase, “an everlasting covenant.” Hence necessarily follows the *resurrection of Christ*, Heb. xiii. 20 ; for without it the promised benefits of the Messiah could not have been enjoyed by the people of God. *האמנה*, *πίστις*, *faith*, is a conjugate and correlative to these (*ὅσια*) *πιστὰ*.

35. *Ἐν ἑτέρῳ*) *in another*, viz. Psalm, or rather, passage ; for in the preceding ver. Isaiah is quoted.—*λέγει*, *saieth*) David, in the name (character) of the Messiah.—*οὐ δώσεις*, *Thou shalt not give*) See note on ch. ii. 27.

36. *Δαυὶδ*, *David*) Hereby the objection is met, that the Psalm is treating of David ; and this Paul refutes by the event : comp. ch. ii. 29, 30 : and at the same time he shows, that the *ὅσια Δαυὶδ* are so called, not because David was about to give them, but because they were looked for by David.—*ἰδίᾳ γενεᾷ*) The ablative, to be construed with *ὑπηρετήσας*, *after that in his own generation he had served the will of God* [Not as Engl. Vers., “After he had served his own generation by the will of God”]. The part that David acted does not extend beyond the limit of an ordinary age : 2 Sam. vii. 12. To this brief space of time the everlastingness of the Messiah is opposed, ch. viii. 33. [“To every man a fixed period of life is vouchsafed : and according as one uses it, especially the part of it verging towards its termination, so in a future world he fares either well or ill ; just the same as if he had behaved himself well or ill from the first day of the foundation of the world down to the last day. There are not wanting persons, who think, with an opinion often not altogether false, that either others or themselves are necessary to the world, and therefore lament concerning the approaching

death of those persons or of themselves. But indeed every man has enough to do in serving the will of God *in his own days*. The same GOD who heretofore has governed the world, will also hereafter govern it. He commands from time to time a new crop of good men to spring up to maturity.—V. g.]—ὑπηρέτησας, *having served*) Say, why art thou here? a man, in the world. David most admirably spent his time: ver. 22.—βουλῆς, *the will*) which especially had regard to the Messiah. Construe with ὑπηρέτησας, *having been subservient to*: Comp. Wisd. xix. 6.—ἐκοιμήθη) כבשׁ, *fell asleep*.—προσετέθη, *was laid unto*) This verb is to be referred to the body also, no doubt, as the German *beysetzen*, but at the same time to the soul; and it presupposes the immortality of the soul.

37. ἤγειρε, *raised up*) Here there is not denoted the resurrection from the dead [as Engl. Vers. has it]: inasmuch as it is this very point which is evinced in the conclusion: but *He whom God raised up, is the Holy One of GOD*, ver. 35; so that this description of the subject may contain the reason (Ætiology: see Append. *Because He was the One whom God hath raised up, i.e. given us as a Saviour, therefore He saw not corruption* [the Conclusion]).

38. Διὰ, *through*) Construed with ἄφεσις, *forgiveness*.—καταγγέλλεται, *is announced*) by our instrumentality. The correlative is *belief*, in the foll. ver.

39. ὦν) ἀπό is to be repeated from what immediately goes before.—οὐκ ἠδυνήθητε, *ye could not*) Not merely, *ye cannot*, but *ye never could*, although ye tried it.—νόμῳ) *by the law*, which ye so revere: ver. 15. We ought not to suppose that the division of the law into the moral and ceremonial was as familiar to the Jews as it is to us in the present day, since at that time both flourished together. Wherefore this passage treats of the whole law. Moses is Moses, whether he enjoins concerning rites or concerning morals: and on the other hand, Christ is Christ.—ἐν τούτῳ, *in Him*) In antithesis to *the law of Moses*.—πάντες, *every one*) whether having, or not having the law: whether Jew or Gentile; for some of the latter were present: ver. 42.

40. Βλέπετε, *beware*) An admonition, as yet unaccompanied with censure, but yet one of a serious kind.—ἐν τοῖς προφηταῖς) in the Twelve prophets; namely, in Hab. i. 5.

41. Ἴδετε οἱ καταφρονῆται) So the LXX. for the Hebrew ראו בניך, *Behold ye among the heathen*. There may seem to have been read בניך, *ye violent or perfidious*, as also by the Syr. translator, who has *transgressors*. They derive it from the Arabic سب, *he bore himself*

in an elated manner, *inflicting injury*. See Gebhard, on the Twelve Lesser Prophets, p. 1017, from Pocock.—καταφρονηται, *despisers*) The sum and source of destruction is slothfulness [which leads men to *despise Christ*].—και θαυμάσατε) LXX. have και ἐπιβλέψατε, και θαυμάσατε θαυμάσια.—ἀφανίσθητε, *lose your colour*) the colour of your countenance; through excess of wonder, which in the Hebrew ויהמה ויהמה is signified either by the verb or by the doubled termination of the verb. The imperative has this force, that the despisers should be left to their own astounded surprise.—ὅτι) The LXX. διότι.—ἔργον) The LXX. have only ὅ.—ὅ, *which*) There is hereby expressed in general terms the judgment on the Jews: then in ver. 46 it is most openly indicated.—ὃ μὴ πιστεύσητε, *ye shall in no wise believe*) “Hab. i. was written in opposition to the incredulity of those, who did not credit the word which promised deliverance out of the power of the Chaldeans. Those words of the prophet were undoubtedly then used among the pious as a general proverb against all unbelievers, whoever they might be.”—Justus Jonas.—ἰμῶν) The LXX. have not this word.

42. Ἐξίόντων) Many Jews who refused to hear Paul *went out* before the time: see the foll. verse. Comp. ch. xxviii. 25, 29.—παρεκάλουν) *besought*, in contrast with what the Jews did.—εἰς τὸ μετὰ ζῦ σάββατον, *on the following Sabbath*) μετὰ ζῦ is an adverbial denoting the Sabbath that intervened between the rest of the days which Paul and Barnabas were about to spend at Antioch; and that was the seasonable time for discussing *the same matters* (“these words”). The proper notion of the *Sabbath* [as distinguished from its use to express *a week*] is to be retained, as long as the case admits of it.

43. Σεβομένων) *worshipping* God. As to these, see on ch. xvii. 4.—προσλαλοῦντες, *addressing*) with somewhat of familiarity.—ἔπειθον, *persuaded*) Temptation was likely to assail them.—τῆ χάριτι τοῦ Θεοῦ) *in the grace of God*, which they had received from the Gospel.

44. Ἐρχομένων, *the following*) the next. No other Sabbath had intervened between these two.

45. Τοὺς ὄχλους, *the multitudes*) even of Gentiles.—ἀντίλεγον, *they spoke against*) Presently after their contradiction increased: for there follows the word βλασφημοῦντες, or as others read, ἀντιλέγοντες και βλασφημοῦντες, *contradicting and blaspheming*. If this fuller reading be preferred, it is an instance of the repetition of the verb, another being superseded, as in Judg. iv. 24 (Hebr.); 1 Kings xx.

37; Isa. xix. 22; Jer. xii. 17.<sup>1</sup> Such men are left to themselves: ch. xviii. 6, xix. 9, xxviii. 24, 28.

46. Παρησιασάμενοι, *having waxed bold* [using freedom of speech]) They who impede others ought especially to be reprov'd in public. — ἀναγκαῖον, *necessary*) although ye were not worthy. He shows that he had not preached with the confident assurance of their obedience.—ἀπωθεῖσθε, *ye repel it*) The antithetical words are, *to repel the word of GOD*, and, *to glorify the word of the Lord*, ver. 48.—ὧν ἀξίως, *not worthy*) The Divine consideration [lit. “*deeming worthy*”] towards you is great; but ye are not *worthy*; Matt. xxii. 8: and although ye think us unworthy of being heard, and esteem yourselves alone worthy of eternal life, yet ye yourselves of your own accord rush into this *judgment*, that ye are unworthy, and it is all the same as if you were to say, “We are unworthy.” There is therefore a Metonymy of the antecedent for the consequent. The antithesis is, *they* (the Gentiles) *were glad*, ver. 48.—τῆς αἰωνίου ζωῆς, *of everlasting life*) *ibid.* “*ordained to eternal life.*”—ἰδοὺ, *lo*) This points out a thing present. A grand point of time; a great revolution.

47. Ἐπιτάλαι, *hath enjoined*) by sending us forth, ver. 4, and by offering us the opportunity of fulfilling His will and prediction.—ἡμῶν, *us*) It often happens, that one and the same prophetic saying urges some rather than others to the fulfilment of itself. So it was that this saying urged Paul, as also that which he quotes in Rom. xv. 21. Another instance occurs in 2 Kings ix. 13, 25 (The anointing of Jehu by the prophet is the occasion of Jehu's companions putting him on the throne; and again, Elijah's prophecy urges him to cast Jehoram's corpse into the ground of Naboth).—τίθεικά σε εἰς—γῆς) Isa. xlix. 6, ἰδοὺ οἰδοῦκά σε εἰς διαθήκην γένους, εἰς φῶς—γῆς.—σε, *Thou*) the Messiah.

48. Ἀκούοντα) *hearing this*, that light is vouchsafed to them, and that this was foretold long before.—ἤχαιροι, *were glad*) with most grateful piety. [A mark of the best disposition.—V. gr.]—ὅσοι ἦσαν τριταγμένοι εἰς ζωῆς αἰώνιον, *as many as were ordained to eternal life*) To the *Jews*, who were judging themselves unworthy of eternal life, there are openly put in antithesis those of the Gentiles, who having been ordained to the same life, take up (receive) faith: for so a man's own destruction is wont to be ascribed by Scripture to himself; but his

<sup>1</sup> The margin of Ed. 2 and Germ. Vers. are less favourable to the fuller reading than the larger Ed.—E. B.

D and later Syr. support the full reading; and so Tisch. But ABC Vulg. the shorter reading. Ec have ἰναντιόμηναι καὶ βλασφ.—E. and T.

salvation, to GOD: Rom. ix. 22, note. Therefore GOD is meant, who ordained the Gentiles to everlasting life. For a man cannot *ordain himself* (if we may be allowed so to speak) to everlasting life, except by *believing*. But here the ordination is mentioned prior to faith; therefore the ordination is the act of God. However Luke is not speaking of eternal predestination: for truly, no doubt, *whom God hath foreknown, them He also predestinated; and whom He predestinated, them He also called*: and therefore faith follows the Divine foreknowledge, and it is from the former that the latter is known: Rom. viii. 29, 30; 1 Thess. i. 4. But Luke simply says here, *As many as were ordained*, although the Vulgate has *præordinatos*, “pre-ordained:” and being an inspired writer no doubt, but at the same time also an historian, in assigning the causes of events connected with men’s salvation, he is wont nowhere to mention the election made from eternity, but the present operation of grace by the Gospel (which operation no doubt flows from election). Therefore the correlatives are these, *Salvation is offered; the word is received*: ch. ii. 40, 41, “Save yourselves,—they—received his word.” *The Lord adds many who believe*, ch. ii. 47: v. 14, “Believers were added to the Lord.” *The hand of the Lord is with them that preach; many believe*: ch. xi. 21. *The Lord appoints Paul His minister; Paul obeys*: ch. xxvi. 16, 19. “God sends; the Gentiles hear:” ch. xxviii. 28: comp. Matt. xxi. 43; Eph. ii. 8; Phil. ii. 13, 12, etc. Therefore Luke describes such an *ordaining*, as took place at the very time of hearing; and, as Aretius observes, *in this assembly they believed who were τεταγμένοι, that is, they on whom the gift of God was bestowed at that hour, enabling them to believe*. It is all the same as if Luke said, *They believed whomsoever the Father drew at that time and gave to the Son*: John vi. 44, 37. *Those WHOSE HEART the LORD hath touched and OPENED*: as Luke expresses himself in a passage altogether similar, describing the same *τάξιν, ordaining*, Acts xvi. 14, 15. With this comp. 1 Sam. x. 26: *upon whom the Lord bestowed faith*, Phil. i. 29. Comp. the full and striking note of Raphelius in ‘Herodotea.’ The verb, *τάττω, I ordain*, itself is nowhere used of eternal predestination, which is otherwise expressed by such a variety of phrases; but it is very often said (for the Hebr. וַשׁוּ and וַשׁוּ) concerning those things which GOD ordains in time: *τάξω σε εις τέσσα*, Jer. iii. 19; *τάξω αυτην ως γην ανυδρον*, Hos. ii. 5; *τάξει αυτους* (Luther renders *und wird sie zurichten*) *ως ιππον εδρεπειν*, Zech. x. 3: Add Ezek. xvi. 14, “The beauty which I, *ἔταξα*, appointed,” or “put upon thee;” Hab. i. 12, “Thou hast *ordained* it (*ἔταχας αυτη*) for

judgment;" ch. iii. 19, τάζει τοὺς πίδαξ μου; Mal. i. 3, ἔταξα τὰ ἔρημεις ἀφανισμῶν, "I appointed his mountains to be laid waste;" Job. xiv. 13. Nor is the Preterite in this passage opposed to this view, ἦσαν τεταγμένοι: for this form of speaking does not always look far backwards: John xiii. 5, "The towel wherewith He, ἦν διεζωσμένος, was (not had been) girded." They were ordained, not had been: nor was the ordaining itself completed in one single moment: comp. ver. 44, 43, 42, and John iv. 39, 35, 30. Moreover the ὅσοι, as many, admirably expresses the power of the Divine ordaining, and the readiness and multitude of the hearers answering to it. All these, and these alone, believed, who were ordained: GOD was not unwilling that the rest should believe: 1 Tim. ii. 4. For it is not GOD that judges bad men, but it is bad men themselves who judge themselves unworthy of eternal life: nor were those persons who believed absolutely forced to entertain faith; but grace afforded itself at that time in especial abundance; and hence the hearers afforded (lent) themselves obediently, so as not to repel it (with this comp. ver. 46), but to receive it gladly (with this comp. ch. xvii. 11), and that too in such large numbers, that the apostles, when they subsequently returned, had none in that town to make disciples of, but had only to 'confirm' those already made: ch. xiv. 21, 22. For this reason it was that this passage especially demanded a magnificent and peculiar mode of expression to suit this particular point of time, wherein the Gentiles, as contrasted with the contumacious Jews, were being brought to the faith: and this was the beginning and a specimen of their further conversion. For Scripture is wont with peculiar emphasis to ascribe great successes, such as lie beyond the hope and ability of men, even of those who are saints, to Divine grace: Matt. xxiv. 24; 2 Thes. ii. 13; Rev. xiii. 8. But such success is here denoted by Luke. This ordaining to eternal life includes two things: 1) *The gate of faith being opened*, so that a much richer opportunity of entering, than before, might be given to all; as also a ripeness of souls towards entertaining faith, of the kind that is described, John iv. 35. It is in this way that in Zosimus those who have any injunction laid on them, or business given them, are called οἱ εἰς τοῦτο τεταγμένοι. 2) A most really present (immediate) and effectual operation of Divine grace, which conferred faith on the hearers. The former flowed from the antecedent will (of God): the latter, from the consequent will. If regard is had to the former, the antithesis is to the Jews, in this manner: The Jews had been ordained to eternal life: Matt. xxii. 8; but they did not believe, but repelled

the word of GOD, and judged themselves not worthy of eternal life : then the Gentiles were ordained, and these believed. If regard is had to the latter, the antithesis is to the same Jews, who *were not* ordained. That both is expressed by the verb *τεταγμένοι*, *ordained*, is to be inferred from the *ὄσοι*, *as many*. If regard were had only to the former, the *ὄσοι*, *as many*, seems to be comprehensive [for it would include the Jews who, though *ordained*, did *not* believe] : if regard were had only to the latter, the *ὄσοι*, *as many*, appears too narrow ; for [it would include the believing Gentiles alone, whereas] by this very expression a multitude is meant, not in a restricted, but in a comprehensive sense. *Τεταγμένοι*, *ordained*, is construed with the preposition *εἰς*, *to* : for this participle is not to be taken absolutely. Let all cease to obscure by a gloomy and suspicious interpretation the joyous and florid Epiphonema (subjoined exclamation. See Append.) of Luke.

50. *Γυναῖκας*) Through *women* many obstructions, or else furtherances, are often caused to the kingdom of GOD.

52. *Μαθηταί*, *disciples*) when they saw Paul and Barnabas, concerning whom ver. 51 treats, full of joy and the Holy Ghost : for these two are not here called *disciples*. See note on Matt. x. 1. [After the advent of the Paraclete, the apostles are never called disciples : that term is thenceforth applied to the learners with, or from, the apostles : after ch. xxi. 16, the term does not occur in the New Testament, but *brethren*, *Christians*, *believers*, *saints*.]

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## CHAPTER XIV.

1. *Κατὰ τὸ αὐτὸ*, *together*) So the LXX., 1 Sam. xxxi. 6.—*ὁὔτως*) *in such a way*, and with such success. Persecution had increased their power.

3. [*Ἰκανὸν χρόνον*, *for no short time*) not thinking that they ought to give way to violence.—V. g.]—*ἐπι*, *concerning* [super]) The object.<sup>1</sup> —*μαρτυροῦντι*, *who gave testimony*) The Lord by the testimony of miracles confirmed the word of grace.—*λόγῳ τῆς χάριτος*, *unto the word of His grace*) A noble definition of the Gospel.

<sup>1</sup> Engl. Vers. "in the Lord," *i.e.* *ἐπι* implying that their bold confidence rested upon the Lord.—E. and T.



4. Ἐσχισθη, *was divided*) The great difference of religion and philosophy is apparent even from the divisions which there have been, and which in the case of the faith are of weighty moment, but in the case of philosophy almost ludicrous.

6. Κατέφυγον, *they fled for refuge*) There is most abundant refuge for the godly, viz. either earth or heaven.

9. Ἀτενίσας, *having stedfastly looked upon*) It is the part of spiritual prudence, to observe the motions of the hearers, especially such as are afflicted.—πίστιν, *faith*) passive faith with regard to the miracle. Whilst the cripple hears the word, he feels its power in his soul: whence he is moved inwardly, so as to draw the conclusion with respect to his body (being cured).

10. Ἀνάστηθι, *stand upright*) Paul does not expressly appeal to the name of Jesus, inasmuch as it had been mentioned a little before in his discourse.—[καὶ περιεπάτει, *and he walked*) even though he had never before tried to do so.—V. g.]

11. Κατέβησαν, *have come down*) Often the Gentiles ascribed such a descent to their gods, especially to Jupiter, καταβάτης, *the Descender*. See J. H. a Seelen Medit. Exeget. pp. 453, 458.

12. Δία, *Jupiter*) The people of Lystra used to worship Jupiter. The ancients called Jupiter σωτήρ, *the Saviour*: therefore they accounted Barnabas as Jupiter in particular.

13. Τοῦ ἔντος πρὸ, *which was before*) Therefore they had an idol and shrine outside the gate.—τάβρους, *bulls*) A bull especially used to be immolated to Jupiter.—στήμματα, *garlands*) to be placed upon the bulls. They were in haste.—θύειν, *to sacrifice*) to perform divine worship.

14. Διαρρήξασαυτες, *having rent asunder*) By this very action, not graceful in itself, but done gracefully [becomingly, i.e. for a good end, to avert idolatry], they showed that they were not gods; for God does not deny Himself: whereas they deny that they are gods. Also, they *spring* in among the people, and *cry* as one would do in case of a conflagration, or other sudden and great danger.

15. Λέγοντες, *saying*) With this discourse may be compared that other to the Athenians, who required to hear something more sublime: ch. xvii.—ὁμοιοπαθεῖς ἡμῖν ἄνθρωποι, *men of like passions with you*) not gods made like men. They hasten forward, putting first the Aetiology (assigning of the reason), before that they say that they are men. God is ἀπαθής, *exempt from passions*.—ματαθολοίαι, *vanities*) ὁμοιοπαθεῖς, such as are their Jupiters, Mercuries, and the whole family of them. He does not even deign to call them *gods*.—ζῆντας,

*living*] So God is often called, in opposition to the idols.—*οὐρανὸν γῆν, θάλασσαν, heaven, earth, sea*) From these were derived the three classes of the gods of the Gentiles.

16. "Ος, *who*) An anticipation of an objection that might be made, lest the Lycaonians should suppose that, had these same things been true, they would have heard them from their parents.—*παρμυχημέναις, past*) ὄχρεσθαι is said of that which perishes and passes away ineffectual. See by all means 2 Esdr. ix. (13) 14-22 ; with which comp. as to a *vain* mode of life, 1 Pet. i. 18 : and, on the contrary, as to believers, Acts xiii. 36, *David served the will of God in his generation.*—*έασει, suffered*) A great judgment. With this may be compared Heidanus de Orig. erroris, l. vi., etc.—*πάντα, all*) The largeness of the number of those in error does not take away (set aside) the error.—*ιδού; αὐτῶν, in their own ways*) of idolatry, which they themselves entered upon (have begun).

17. Οὐκ ἀμάρτυρον, *not without witness*) For the nations had testimony from GOD, concerning GOD. And now He decidedly *commandeth* (all men everywhere to repent) : ch. xvii. 30.—*ἀγαθοποιῶν, in that He did good*) The testimony of GOD is put forth even in the punishments which He inflicts ; but more properly in His acts of goodness, namely from *heaven* : Hos. ii. 21.—*οὐράνοθεν, from heaven*) Without doubt Paul here pointed to the heaven by a gesture (a motion of his head) or with his hand. Heaven is the seat of GOD. Comp. the expression, *are come down*, applied to the gods, ver. 11.—*ἕτερούς*) By the *rain* the heaven, earth, and sea are joined with one another. Therefore it is beautifully mentioned in this place, and perhaps there was *rain* at the time.—*διδούς, giving*) in the larger world [*macrocosmo*, opposed to the *microcosmus*].—*καιρούς, seasons*) Days of sunshine, winds, and seasons of the year.—*ἐμπιπλῶν, filling*) in the little world in which we move [*microcosmo*].—*τροφῆς, with food*) in the body, daily.—*εὐφροσύνης, gladness*) in the mind : at festive seasons.

18, 19. Τοὺς ὄχλους, *the multitudes*) These were driven by impulse from one extreme to the opposite. [There are persons who cannot conceive such a sudden leap (transition) in the state of the feelings. But it was not *on that very day* that the Jews are said to have interfered against the apostles (ver. 19) : nor indeed is so sudden a change among the Gentiles to be deemed as impossible ; comp. ch. xxviii. 4, 6.—V. g.]

19. Τὸν Παῦλον, *Paul*) It was he who had made the speech : ver

12. Barnabas shared in the danger; ch. xv. 26; yet he was less hated by them.

20. Κυκλωσάντων, as the disciples *stood round about him*) as one who was to be buried.—εἰσῆλθεν, *came into*) Implying great confidence: being thereby about to confirm believers. [Barnabas was even still in the city.—V. g.]

21. Ἰκανοῦς) *very many*.—ὑπέστρεψαν, *they returned*) with saving power [salutari operâ].

22. Καὶ ὅτι) The same particle occurs in ver. 27.—ὅτι, *that*) This has the effect of both consoling and exhorting.—διὰ, *through*) This is a safe road.

23. Χειροτονήσαντες, *when they had appointed*) A great increase: a new precedent (example) of ministers taken from among the very persons who have been recently converted.—παρέδεντο, *they commended them*) By this verb is indicated faith towards Christ, and love towards the saints. It is appropriately used by persons bidding farewell: ch. xx. 32.

24. Παμφυλίαν, *Pamphylia*) The region, to which belonged the cities *Perga* and *Attalia*, towards the sea.

26. Ἀπέπευσαν) *they sailed back*.—παραδεδομένοι, from whence *they had been recommended* [dedicated]) ch. xiii. 2: נתינין, *Nethinim* = 'devoted:' applied to the servants of the temple who waited on the Levites.—τῇ χάριτι) *the grace* (ch. xv. 40) which was about to flow through them upon many.—ἐπλήρωσαν, *they fulfilled*) A most delightful word.

27. Συναγόντες, *when they had gathered together*) for this purpose. So ch. xv. 30.—ἀνήγγειλαν, *they reported*) they rehearsed all to those who, conscious of Barnabas and Saul's Divine call, had eagerly looked for their success. [A true rehearsal of the course of the Gospel may often bring with it manifold fruit: ch. xv. 3, 4, 12. How rare are narrative sermons of this kind!—V. g.]—μετ' αὐτῶν, *with themselves*) Comp. μετὰ, *with*, ch. xv. 4; Luke i. 58, x. 37.—θύραν, *door*) John x. 1, 2, etc.; Ps. cxviii. 19. Comp. Acts x. 45, note [When the one Gentile, Cornelius, was admitted, the *door* was thrown open to all]. Paul calls it εἴσοδον, *entering in*, 1 Thess. i. 9

## CHAPTER XV.

1. Κατελθόντες, *who came down*) as if about to supply what Paul and Barnabas had omitted.—*ἐδίδασκον, began teaching*) deliberately.—[τῷ ἔθει Μωϋσέως, *after the manner of Moses*) As it is written in the law of Moses.—V. g.]

2. Στάσεως) A term of a middle character between bad and good.—*πρὸς*) against.—*ἔταξαν, they arranged, determined*) *i.e.* the brethren determined.—*ἀναβαίνειν, should go up*) Comp. as to the time and causes of this journey, Gal. ii. 1, etc.—*Παῦλον καὶ Βαρνάβαν, Paul and Barnabas*) These had it in their power to have maintained their own authority, and to have denied that a decision should be obtained from Jerusalem: for that they themselves have the Holy Spirit. The rest might have contended that those two ought not to be the deputies to Jerusalem, but that others, whose judgment was more unbiassed, should be deputed. But on both sides all things are done in a moderate and candid spirit. It was an easier thing to make a Christian of a Gentile, than to overcome Pharisaic false teaching.—*καὶ τινας, and certain persons*) It is a joyful thing to have associates both in the faith and in one's journeying.—*τοὺς ἀποστόλους καὶ πρεσβυτέρους, the apostles and presbyters [elders]*) The order of apostles therefore was distinct from that of the presbyters or elders. Hebr. *עֲלֵי, elders.*

3. Προπεμφθέντες, *being brought on their way*) A frequent and sacred office of kindness.—*διήρχοντο, they passed through*) propagating the kingdom of GOD on their way.—*ἀδελφοῖς, unto the brethren*) who were in Phenice and Samaria.

4. Ἀπεδέχθησαν, *they were received*) in due form.—*ἐκκλησίας, the Church*) The Church is placed before Peter and the rest of the apostles themselves.—*ἀνήγγειλαν, they reported*) Jerusalem, whilst the apostles remained there, was the metropolis of the churches, and to it all questions were to be referred: ver. 33. By this very expounding (setting forth) of the facts, the way was prepared for the decision.—*μετ' αὐτῶν*) *δι' αὐτῶν*, ver. 12, *with them and by them.* The apostles were as ministers and as instruments. [What hath God done with thee, O man; what with thee, O minister of the word? Canst thou mention anything at all?—V. g.]

5. Ἐξάνεστησαν, *rose up*) before the rest, at Jerusalem.—*Φαρισαίων,*

of the Pharisees) Even converted persons have from time to time accompanying them their former state of the understanding, of the will, and of the affections.—πεπιστευκότες, *who had believed*) who had passed from Judaism to Christianity.—[δέϊ, *it is needful*] They were not waiting for the decision of the apostles.—V. g.]—τὸν νόμον Μωϋσέως, *the law of Moses*) Comp. ver. 24. They are speaking of the whole law: ch. xiii. 39, note. [The division of the law into the moral and ceremonial was not as familiar to the Jews as it is to us; for both alike were then in force.] And yet in this passage a more express mention of the moral law is not to be thought requisite: for Paul, although he denied that righteousness (justification) is to be obtained by it, yet “established the law:” Rom. iii. 31. And therefore the Pharisees who believed, in saying that salvation could not be obtained without circumcision, had no occasion to say more expressly, that salvation could not be obtained without the moral law; although they were not far removed from this very sentiment, which therefore Peter refutes, ver. 10, 11.

6. Συνήχθησαν, *met together*) by express arrangement (professedly). A specimen of a good council.

7. Πολλῆς, *much, great*) For the most part, (often) after human party-discussion has preceded, the Divine decision follows. See Job.—ἀναστὰς, *having risen up*) to make a speech.—Πέτρος, *Peter*) This is the last mention of Peter in the Acts.—ἀρχαίων, *ancient* [“a good while ago”]) ch. x.—ἐν . . .) A most similar construction occurs, 1 Chron. xxviii. 4, 5, ἐξελέξατο ἐν ἐμοί—εἶναι βασιλῆα—καὶ ἐν ταῖς σὺν τοῦ πατρός μου ἐν ἐμοί ἠρέλησε τοῦ γένεσθαι με εἰς βασιλῆα—καὶ ἀπὸ πάντων τῶν υἱῶν μου—ἐξελέξατο ἐν Σολομῶντι τῷ υἱῷ μου καθίσει (αὐτὸν) ἐπὶ θρόνου, κ.τ.λ.: “hath chosen *in my case* (in respect of me) that *I* should be king—etc.; and *in the case of Solomon*, He hath chosen to set (*him*) on the throne.” The sentiment of Peter is; GOD, through the Israelites, and expressly through me (through me of the Israelites in particular), hath called the Gentiles: and he adds, *in the case of us*, that he may not ascribe the whole matter to himself alone.<sup>1</sup> So too the verb σπουδάζω has the Accusative with the Infinitive, 2 Pet. i. 15, σπουδάσω—ἔχθιν ὑμᾶς—πειθεῖσθαι.—ἀκοῦσαι, *should hear*) A true Christian is one of whom there may be said what is said in this passage to the end of ver. 9.—τὸ εὐαγγέλιον, *of the Gospel*) In this passage, and ch. xx. 24, that is, only twice, the term *Gospel* is employed in this book; the expression

<sup>1</sup> The Vulg. have *in hinc*. But ABC Iren. 199, the oldest authorities, *in hinc*.—E. and T.

more often used is, *the way, the word, the doctrine of the Lord*. For the appellation *Gospel* more accords with the first commencements.

8. Ὁ καρδιογνώστης, *who knoweth the hearts*) who looks to the *heart*, not to the *flesh*.—ἐμαρτύρησεν αὐτοῖς, *bare them witness*) Two verbs, each with a participle: ἐμαρτύρησε, δοῦς· καὶ οὐδὲν δέκρινε, καθάρισα. Αὐτοῖς, the Dative, as ch. x. 43.—αὐτοῖς, *to them*) He testified, by giving them the Holy Spirit, that they are pleasing to Him: Gal. iii. 5.

9. Τῇ πίστει, *by faith*) derived from the hearing of the Gospel [not by *the law*], ver. 7, 5 at the end: and this without circumcision, without the law.—καθάρισα, *having purified*) The *heart* is the seat of purity. This verb is repeated from the vision, ch. x. 15.—αὐτῶν, *their*) He who hath the Holy Spirit and faith (a thing which is apprehended by the spiritual sense itself), hath liberty and purity, and is no longer subject to the law.

10. Νῦν) *now* in particular (now at last), as if τὰ ἀρχαῖα, *those ancient things* [that *good while ago*, when God made choice that the Gentiles by me should hear the Gospel], ver. 7, saith Peter, are of no weight. An apostrophe to the Pharisees, and a severe reproof.—τί πειράζετε ἐπιθεῖναι ζυγόν, κ.τ.λ., *why do ye try to impose a yoke?*) After πειράζετε most editions insert τὸν Θεόν, according to the very frequent phraseology of Scripture. But the shorter reading, τί πειράζετε ἐπιθεῖναι ζυγόν; gives a mode of expression and a sense very free from difficulty. Comp. App. Crit., Ed. ii., on this passage.<sup>1</sup>—ζυγόν, *a yoke*) Comp. Isa. x. 27, "His (the Assyrian's) burden (βάρος) shall be taken away from off thy shoulder, and his yoke from off thy neck:" see ver. 28, below. Peter does not call circumcision in itself a yoke, but the whole law, of which circumcision formed a leading feature; and when the latter was abrogated, the Pharisees were apprehensive for the whole law. Therefore he connects the consequence (which is expressed in the form of a Metonymy of the consequent for the antecedent, as in ch. v. 9; Gal. ii. 14, at the end) in this way: Whilst ye establish the principle, that salvation cannot be obtained without circumcision, ye impose the yoke of the whole law on the necks of the disciples. Comp. Gal. v. 1, note. [Circumcision was regarded by the Jews more as a part of the law of Moses, than as a sign of the promise given to Abraham. In itself it was not a yoke; but the law, of which it is used as the

<sup>1</sup> ABCDEde Vulg. Rec. Text and Iren. all have τὸν Θεόν: Hilary, *Domini*. Jerome, and a few MSS. of the Vulg., are the only good authorities for omitting these words.—E. and T.

sign, was the yoke, to which Christ and grace are opposed.] And since they were not averse from this imposition of the whole yoke (which afterwards was the very root of the Galatian error), Peter cut off this also, and opposes to circumcision, and still more to the yoke of the whole law, the saving grace of Christ, which was not altogether perceived by them: premising also the example of the Cæsareans, who obtained justification both without circumcision and without the law.—*τῶν μαθητῶν, of the disciples*) They are already disciples; they need not now at last (by the receiving of circumcision) to become so.—*ὅν οὐτε, which neither*) The cause of the abrogation of the law.—*οὐτε οἱ πατέρες ἡμῶν, nor our fathers*) upon whom notwithstanding the law was imposed; the reason for which Paul everywhere shows. Unless it had been imposed at some time or other, no one would have been sensible that it is a yoke which cannot be borne. He does not mean in this place Abraham, Isaac, and Jacob, to whom circumcision was the seal of the promise, not a yoke; but the Israelites under Moses.—*οὐτε ἡμεῖς, neither we*) especially after having once tasted liberty.

11. Κυρίου Ἰησοῦ, *the Lord Jesus*) There is not added, *ἡμῶν, our*: because in this solemn place there is signified *THE Lord of all*.—*πιστεύομεν, we believe*) we believe *that* we are saved; or rather, we believe, *in order that* we may be saved; by faith we strive to attain salvation.—*σωθῆναι, to be saved*) Salvation was the question at issue: ver. 1.—*καὶ ἐκεῖνοι, even they*) viz. those of whom ver. 7 speaks. For the antecedent is in ver. 7–9, the consequent in ver. 10, 11. And *ἐκεῖνοι, they*, is used on account of the time being somewhat far back (remote, *ἀρχαίων ἀπ' ἡμερῶν*), ver. 7. The fathers, who were not even themselves able to bear the yoke, by parity of reasoning are comprehended under the verb *πιστεύομεν, we believe*, as they were under the verb *ισχύσαμεν*, “Neither our fathers nor we *were able*,” ver. 10; and therefore their case is brought under the same category of *grace*, as opposed to the yoke. Peter thus reasons: The disciples now present are saved in the same way as the Gentiles were formerly saved at Cæsarea. The argument formerly proceeded (was inferred consequentially) from the Jews to the Gentiles; ch. x. 47, xi. 15, 17; Gal. ii. 15, 16; and now the same argument (inference) is brought forward (deduced) from the Gentiles, who were first converted, to the rest of the Gentiles. James, in ver. 14, repeats this, which is the sum of Peter’s sentiment.

12. Ἐξῆγουμένων, *narrating*) By which very narration the sentiment of Peter was confirmed.

13. Μετά, *after that*) All things were done in order.

14. Συμεών) The Latin Vulg. has *Simon* [So Amiat. MS. : other MSS. *Simeon*]. James, the apostle of the Hebrews, calls Peter by his Hebrew name.<sup>1</sup>—ἐξ ἐθνῶν λαόν, *a people from the Gentiles*) A remarkable paradox.<sup>2</sup> And because they retain their former name, ἐθνῶν, *the Gentiles or nations*, from this James infers, that they would be the people of GOD, even though they are not by circumcision joined (gathered in to) to the Jewish people.—ἐπι) *for*. The same particle occurs, ch. ii. 38, iv. 17, 18, “*In the name.*”<sup>3</sup>—[τῷ ὀνόματι, *the name*) This is demonstrated in ver. 17.—V. g.]

15. Τοῦτω) *to this fact*.—συμφωνοῦσιν, agree, [harmonise with this]) Peter brought forward the argument of experience, and that, too, what had been vouchsafed to himself, which was trustworthy in itself (αὐτόπιστον) and valid, no less than, for instance, in the time of Abraham. James superadds the prophetic Scripture. Beautiful harmony!—οἱ λόγοι, *the words*) many; one of which, viz. Amos, is forthwith explicitly quoted.

16. Μετά ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ—τὸ ὄνομά μου ἐπ’ αὐτούς—ταῦτα) Amos ix. 11, 12, LXX., ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω καὶ ἀνοικοδομήσω αὐτήν, καθὼς αἱ ἡμέραι τοῦ αἰῶνος ὅπως ἐκζητήσωσιν με οἱ κατάλοιποι τῶν ἀνθρώπων καὶ—τὸ ὄνομά μου, λέγει—ταῦτα.—μετά ταῦτα, *after these things*) In the Hebrew, *in that day*. Both expressions are to be referred to the New Testament.—ἀναστρέψω) וָשׁוּבָה, *I will return*: the verb for the adverb, “*I will again build up.*”—τὴν σκηνὴν Δαυὶδ, *the tabernacle of David*) It is otherwise (elsewhere) called *the house of David, the throne of David*; but here *the tent of David*, because his concerns had been reduced to great lowness of condition. Often the Church of the New Testament, which was to be built up even of Gentiles, is described under the allegory of architecture: Ps. cii. 14, 15, 16; Eph. ii. 20. *The*

<sup>1</sup> Could the reference be to *Simeon*, Luke ii. 25, 31, 32?—E. and T.

<sup>2</sup> λαός being the term always peculiar to the Jews, as opposed to τὰ ἔθνη.—E. and T.

<sup>3</sup> The margin of the larger Ed. and Ed. 2, however, prefer the omission of ἐπί.—E. B.

It is omitted by ACDEde Iren. Vulg. both Syr. Versions, Theb. It is retained by B (judging from the silence of the collators. But Lachm. in opposition to Tisch. makes B favour the omission) and Memph.—E. and T.



tabernacle of David, that is, of Christ. [The Church, in which Christ, the antitype of David, dwells and reigns.—V. g.]

17. "Ὁπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, *that the rest of men may seek after the Lord*) The Hebrew has it thus: *That they may possess the remnant of Edom and of all the heathen.* James and the rest in the council seem to have spoken in Hebrew. The sentiment of James is established by both modes of reading the passage: for *Edom* stands on the same footing as *all the heathen* or *Gentiles*. Comp. the learned observation of Ludovicus de Dieu on this passage. In the case of both οἱ κατάλοιποι are *the remnant*, who are left remaining after great calamities: Rom. ix. 27; Zech. xiv. 16, etc. And in ver. 14 (to take out *for His name*) James most relies on those words, ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, *upon whom My name is called*; which clause, according to the Hebrew accents, comprises both the *Edomites* and *all the nations* ("all the heathen"). Nor is it without good cause that the LXX. translators adopted such words as, by their more comprehensive significance, would serve to declare the comprehensiveness of grace.—πάντα, *all*) "without respect of persons and of works."—Jonas.—ἐπικέκληται, *has been called*) James delighted in this phrase: Ep. ch. ii. 7.—ἐπ' αὐτούς, *upon them*) that they may be Mine.—ποιῶν, *who doeth*) The present time, with emphasis. Comp. the following verse. This among the German Jews is the Haphtara (Lesson) that is wont to be read (in the synagogue) in the spring-time.

18. Ἐνωστὸν ἀπ' αἰῶνος, *known from the beginning of the world*) James infers this from the prediction itself, and from the words of the same prophet, which appeal to *the days of eternity* [LXX., αἱ ἡμέραι τοῦ αἰῶνος: Engl. Vers. Amos ix. 11, "I will build it as in the days of old"]; and to these words the apostle, returning back again to the same prophecy, alludes. We have commented on the words in our notes above. GOD predicted ἀπ' αἰῶνος, "As He spake by the mouth of His holy prophets, which have been *since the world began*" (from eternity, "a seculo"), Luke i. 70: therefore He knew from eternity. Wherefore we ought not to shrink from this (the admission of the Gentiles) as something strange and marvellous. GOD did not give circumcision in such a way as that it was always to last: for at the same time He predicted the conversion of the Gentiles. An admirable Axiom; as Sir. xxiii. 20, πρὶν ἢ (= πρὶν ἔ, Lat. *prius-quam*) κτισθῆναι, τὰ πάντα ἔγνωσται αὐτῷ, *all things were known to Him before that they were founded, or created.* And from this the Divine prescience of *all things* is demonstrated; for all the

works of GOD, especially rewards and punishments, presuppose all the motions (even including the free motions of will and deed) of His creatures.—τὸ ἔργον αὐτοῦ, *His work*<sup>1</sup>) The singular number has peculiar emphasis. It is to be referred to the words, ὁ ποιῶν ταῦτα, *who doeth these things*, ver. 17.

19. Παρενοχλεῖν) παρά, *besides, over and above* what is necessary, *unnecessarily*. Quiet faith ought not to be disturbed.

20. Ἐπιστεῖλαι, *that we send*) an epistle. This forms the beginning of the *Scriptures* of the New Testament.—τῶν ἀλισγημάτων—αἵματος, from *contaminations—blood*) These were things which might have especially offended the partisans of Moses. Ἄλισγημα is properly said of unclean meats (articles of food).—τῶν εἰδώλων, *of idols*) *images*: 1 Cor. viii.—τῆς πορνείας, *from fornication*) which was esteemed no disgrace among the Gentiles. Wherefore also Paul, in writing to the Corinthians, conjointly both exhorts against eating things sacrificed to idols, and forbids fornication; 1 Cor. viii. 1, vi. 13. Fornication in ver. 29, and ch. xxi. 25, is put in the last place, so as not to make a break in the words which refer to the subject of food: but here it is joined with *things sacrificed to idols*, because it was frequently an accompaniment of the worship of idols. Observe also, that the article in this place is very often employed, in order that the language may be the more express; in ver. 29, on the other hand, it is never employed, in order that the language may be the milder. In chap. xxi. 25 it is twice employed (according to Rec. Text, τὸ εἰδωλόθυτον καὶ τὸ αἷμα).—τοῦ πνικτοῦ καὶ τοῦ αἵματος, *from what is strangled and from blood*) These are interdicted, not because they were forbidden by Noah, but inasmuch as they were forbidden by Moses: see foll. ver. [And in their ordinary diet it was a great scandal in the eyes of the Jews to partake of *what was strangled* and of *blood*, of which many feel even a natural horror.—V. g.] Πνικτόν, *what is strangled*, is an expression applied to whatever has been sacrificed or killed, without the blood having been duly let out.

21. Μωσῆς γὰρ, *for Moses*) The words not merely of the prophets, ver. 15, but of Moses also, correspond to the sentiment of Peter; but Moses is too well known to need his testimony being quoted. Often the γὰρ has the effect of an *Ætiology* (reason assigned) for what has been said, that the sense may be this, I have quoted *the prophets*, not *Moses*, whose agreement (with Peter's sentiment) is

<sup>1</sup> Not *works*, as Engl. Vers. with *Ec* and later *Syr*. BC *Memph.* and *Theb.* omit all but γνωστὰ ἀπ' αἰῶνος: so *Tisch.* But *ADD Vulg.* and *Iren.* read τὸ ἔργον αὐτοῦ, as *Beng.* and *Lachm.*—*E.* and *T.*

more open. See Deut. xxxii. 21. James seems to have had in his mind this declaration of the Lord by Moses; but, to avoid giving offence (Euphemy, Append.), he did not wish to quote it in this passage: also Gen. xii. 3, etc. Moses, in mentioning the recency of circumcision as compared with the promise, very much proves the fact (the point at issue).—ἀρχαίων, *ancient*) The same word as in ver. 7. Everything that is most ancient in ecclesiastical, and still more in divine institutions, ought to be had respect to.—κηρύσσοντας, *who preach him*) regularly and periodically.

22. Ἐδόξε, *it pleased*) A weighty word, ver. 25, 28, 34. The synonym is, κρίνω, *I judge, my sentence is*, ver. 19; whence τὰ δόγματα τὰ κεκριμένα, *the decrees that were ordained*, ch. xvi. 4.—ἐκκλησία, *the Church*) This too had its part to act (its share) in the decision.—ἐκλεξαμένους) Resolve the words thus, *ἵνα ἐκλεξαμένοι ἄνδρας πέμψωσι*.—ἐξ αὐτῶν, *from among themselves*) in whom they could repose confidence. In all ways precaution was taken that Paul should not seem to be reporting (delivering) the decision of the council, as if it were his own.—καὶ Σίλαν, *and Silas*) *Silvanus* is put before Timothy, as the companion of Paul, in 2 Cor. i. 19, and both Epp. to the Thess.: from it is formed the diminutive, *Silas*: ch. xvii. 10.

23. Γράψαντες, *having written*) Who dictated the Epistle, or wrote it, and in what language, is not expressed. There could be no suspicion as to its genuineness. No other epistle given by the primitive Church is extant at the present day, although there were many given: ch. xviii. 27; 1 Cor. vii. 1; 2 Cor. iii. 1. Γράψαντες, in the nominative case, coheres with πέμψαι. Comp. 2 Cor. x. 2, viii. 23, εἶπε ὑπὲρ Τίτου, κοινῶν ἐμῶν, etc., note.—διὰ, *by*) An abbreviated expression for, *they wrote*, and *by their hand* (διὰ χειρὸς αὐτῶν) *sent*.—τάδε, *these things*) Many things are put down in this letter out of the speeches of Peter and James.—Συρίαν, *Syria*) It is not to be wondered at, that the books of the New Testament were soon (early) translated into the Syriac language.—χαίρειν) wish *joy* ('greeting'), in truth: see ver. 31. Believers do not always use very warm forms of compliment, but sometimes employ every-day forms in a more elevated sense. So ver. 29, ἔρρωσθε, *farewell*. So James i. 1, χαίρειν, *greeting* (bids salutation). Peter employs other words. From this we may infer, that *this* epistle was composed by James in the Council, as being especially in consonance with the *speech* of James, for instance, παρενοχλεῖν, *to trouble unnecessarily*, ver. 19, and ταραττεῖν, *to trouble*, ver. 24, ἀπέχεσθαι, *to abstain*, ver. 20, 23.

24. Ἐτάραξαν, *have troubled*) They do not spare those who had

introduced the doubts. The same verb occurs, Gal. v. 10, "He that *troubleth* you," and concerning the same subject. We ought to observe the simplicity, gravity, and brevity of the epistle.—ἀνασκευάζοντες) A verb never occurring in the LXX., and in the New Testament employed in this passage alone. The Glossary in Præus explains it, *destroys*, καταλύει, ἀνασκευάζει. Hesychius explains ἀνασκευάζειν, as μετατιθέναι. Comp. therefore μετατίθεσθε, ye are removed, Gal. i. 6. [This is a thing which causes immense mischiefs.—V. g.]

25. Ἡμῶν, unto us) In ver. 28 the expression used is a more forcible one, to the Holy Ghost and to us.—γενομένοις ὁμοθυμαδόν, having come to one unanimous decision [being assembled with one accord]) As to the verb γίνομαι with the adverb, see on John i. 15 [The adverb assumes the signification of a noun], ἔμπροσθέν μου γέγονεν.—ἄνδρας, men) teachers, who are men of weight; not merely one, but two at the least.

26. Παραδεδώκοσι, who have delivered up [hazarded]) and who are therefore most highly approved of men [altogether tried men].

27. Διὰ λόγου, by word of mouth) In antithesis to the letter.—τὰ αὐτὰ) the same things as are presently after written. This proposition is followed by the discussion of it in the foll. ver., γὰρ, for.

28. Τῷ Ἁγίῳ Πνεύματι, to the Holy Ghost) It was He who revealed what should be their decision in that case.—ἐπιτίθεσθαι) that no greater burden should be laid upon you, by any teachers whatever. Peter had used this verb in ver. 10.—τῶν ἐπ'ἀναγκῆς) These things, which are almost necessary things [these somewhat necessary observances], according to the hypothesis [ver. 24], and suited to the existing time, partly also always [of lasting obligation]. Ἐπι in composition sometimes diminishes, as ἐπιξάνθον, almost yellow.

29. Πορνείας, from fornication) Some MSS., and so also Irenæus, Cyprian, and the Æthiopian version, add, και ὅσα μὴ θέλετε ἑαυτοῖς γίνεσθαι, ἐτέροις μὴ ποιεῖτε, "Whatsoever things ye wish that men should do to you, do ye also so to them: this is the law and the prophets:" Matt. vii. 12. See App. Crit., ed. ii., on this passage.<sup>1</sup> Therefore some formerly must have thought that this synodical letter could not be without this clause [viz. on account of the words just quoted from Matt.] They no doubt knew that the question also in the Synod was one concerning the moral law. At least the believers who were of the Pharisees upheld the false use of the

<sup>1</sup> Dd supports the addition. But ABCEe Vulg. reject it.—E. and T.

moral law, as though righteousness and salvation were to be attained by it. The Synod removes this same false use of it, not the moral law itself, but the ceremonial law itself. Wherefore there was no need, that to abstinence from things sacrificed to idols, etc., there should be added the words, "Whatsoever things ye would not wish to be done to you, be unwilling to do to others."—εἰ πράξετε, *ye shall do well* [*prosper*]) Nothing shall be wanting, no obstacle shall be in the way of your doing well (πρὸς τὸ εἰ πράττειν); as regards your Christian felicity, nothing will "trouble" you: ver. 24. This too is intended for *consolation*: ver. 31.

30. Ἀπολυθέντες, *having been dismissed*) solemnly: ver. 33.—[τῆν ἐπιστολὴν, *the epistle*) By this epistle the Scripture of the New Testament was begun.—V. g.]

31. Ἀναγνόντες, *when they had read*) in public.— παρακλήσει, *at the consolation*) To this refer παρεκάλεσαν, *consoled* (Engl. Vers., *exhorted*), ver. 32.

32. Καὶ αὐτοί, *also themselves*) Just as both the letter was written in the prophetic spirit, and Barnabas and Paul were endued with it.— προφῆται, *prophets*) ch. xiii. 1, note. It is the function of a *prophet* παρακαλεῖν καὶ ἐπιστηρίξειν, *to console and confirm*. Comp. 1 Cor. xiv. 3.

33. Ἀπελύθησαν, *they were dismissed* [let go]) after having executed their instructions.

34. Ἐδοξε δὲ τῷ Σίλα ἐπιμεῖναι αὐτοῦ) All the editors have this little verse: nor has Mill removed it from the text of Robert Stephens, though he thinks it to be a gloss. The question is left in doubt by the Greek MSS., and by the arguments derived from the context: whence we have marked it in the Apparatus, pp. 625, 626, as equally balanced on both sides, although in the same place, and in the margin, we have prefixed an obelus. [But the case is otherwise in the margin of ed. ii., which is followed by the Vers. Germ. And now it will be of use to compare App. Crit., ed. ii., on this passage.<sup>1</sup>] But now we embrace the opinion derived from the Greek MSS. which contain the verse, especially since the versions, the Æthiopic and Arabic, quoted in Ludov. de Dieu, contain it, and the Coptic (Memphitic) in the excerpta sent by La Crozius is not opposed to it.<sup>2</sup> In the other authorities, when

<sup>1</sup> CD Vulg. MS. Vindobonensis alone, Theb. and later Syr. read this verse: *Id Vulg. Vindob. adding μόνος δὲ Ἰούδας ἐπορεύθη.* But ABĒc Vulg. Amiat. (the best MS.) Syr. Memph. omit the whole verse.—E. and T.

<sup>2</sup> But the best Memph. MSS. omit the verse.—E. and T.

Luke, who is different both in name and in the derivation of his name, and in reality, from Silas (see *Ord. Temp.*, p. 278 ; ed. ii., p. 239), had written, ἀπελύθησαν—πρὸς τοὺς ἀποστείλαντας αὐτοὺς· ἔδοξε δὲ τῷ Σίλα ἐπιμεῖναι αὐτοῦ, the leap was made from αὐτοὺς to αὐτοῦ, which caused the hiatus in the Codex Alexandrinus and others, and in the Greek commentators, concerning whom in this passage the Anti-Millius of Whitby is silent, and also in the Syriac version. I feel grateful to my very great friend, D. Hauber, who was the cause of my weighing the present passage more carefully. But the same friend thinks that Silas went to Jerusalem with the intention of returning, and that thence there is ascribed to him an *abiding* at Antioch.

36. Ἐπιστρέψαντες, *having returned*) A most wholesome plan : and yet Paul was then (afterwards) led even farther, and more and more towards the west.—δὲ) A particle of exciting.—πῶς ἑχοῦσι, *how they have themselves* [in what state they are]) in respect to faith, love, and hope. [Paul also afterwards had the same care : 1 Thess. iii. 5.—V. g.] The strength (what ought to be the main point) of an ecclesiastical *visitation*. Reader, *How hast thou thyself*, in what state art thou ?

37, 38. Συμπαράλαβεῖν, μὴ συμπαράλαβεῖν, *to take with them, not to take with them*) A contradiction of opinions, vividly expressed.

37. Μάρκον, *Mark*) his kinsman. Mark seems to have caught up a fresh feeling of alacrity, on the free admission of the Gentiles having been decreed in the council : but, ch. xiii. 13, he had neglected the opportunity which he had had of proving himself, in the cross which ensued at that time : therefore he experiences the severity of Paul, who, however, afterwards again admitted him to favour : Col. iv. 10 ; 2 Tim. iv. 11. One may continue in the number of believers, and that, too, in a distinguished place, and yet lose some special dignity,—be acknowledged as pious, and yet be excluded from some special distinction. Comp. Ezek. xlv. 10.

38. Παῦλος δὲ, *but Paul*) Barnabas had been in Christ before Paul : but Paul now in this instance walks more uprightly than Barnabas.—ἠξίου, *thought fit*) This has more reason in it [ἀξίω from ἄξιος, *worthy*] than the ἐβουλεύσατο, *determined*, of Barnabas : ver. 37. See Luke ix. 62.

39. Παροξυσμός, *the exasperation of their minds* [contention]) Whether Barnabas sometime before looked upon the greatness of Paul, as being a colleague junior to himself, with less joyful feeling ; or this present was the only source of contention between them ;

vehement excitement is denoted by this word. Barnabas was leaning more on the lenient view of the case, Paul, on the truth [strict justice]. There is no other sin of which there is greater danger in the case of holy and great colleagues. “How comprehensive is the grace, how powerful the faith, which, in the midst of the world, in the midst of sin, amidst so many snares of Satan, and in the case of such incredible infirmity on our parts, notwithstanding sanctifies, still sustains, and preserves!”—Justus Jonas.—ἀποχωρισθῆναι, *that they departed asunder*) This separation also was directed (overruled) by the Lord to good. For so out of one pair, two were made: and Paul having obtained, instead of one colleague who was his equal, several subordinates, was the less restricted in his movements. Paul also afterwards made kind mention of Barnabas: 1 Cor. ix. 6.—ἐκπλεῦσαι) *sailed forth*, on a different course. The infinitive depends on ὤστε. The exasperation on the part of Barnabas was more violent: for it is the sailing of Barnabas, rather than the setting out of Paul, that is deduced from it.—κῦπρον, *Cyprus*) His country, intending again to see it, and know “in what state it was” (how it had itself): ver. 36, with which comp. ch. xiii. 4 [Barnabas and Saul at the first had *sailed to Cyprus*].

40. Σίλαν, *Silas*) instead of Barnabas: and soon after Timothy instead of Mark.—παραδοθεὶς, *being recommended*) The best provision for the way; one which even an inferior can impart to a superior.

41. Διήρχετο, *he went through*) ver. 36.

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## CHAPTER XVI.

1. [Μαθητῆς τις, *a certain disciple*) Paul already previously had preached the Gospel in that place.—V. g.]—Ἑλληνοῦς, *a Greek*) There is not added, *a believer*.

3. Λαβῶν) This is redundant.—διὰ τοῦς Ἰουδαίους, *on account of the Jews*) For there was no longer need to do so on account of believers [because of the Jerusalem ordinance]: ver. 4.

4. Αὐτοῖς, *to them*) *to the brethren*.

5. Ἐσπεροῦντο, *were strengthened*) now that the disputation as to circumcision has been done away with: ch. xv. 1. A rare increase, at once in numbers, and in the degree of faith.

6. Διελθόντες) *when they had travelled through*, the Spirit not for-

bidding them : for the Galatian region was not a part of the Asia that is here named. Phrygia was a part of Asia, and in it already they had spoken all that was necessary.—*κωλυθέντες*, *having been forbidden*) by some internal dictation (suggestion). Often the reluctance of the mind, the cause of which the ungodly cannot see, is not to be despised. Again, as to the impulse to any course of action, see ch. xviii. 5, xvii. 16.—*λαλῆσαι*, *to speak*) Not yet was it the ripe time : they were now appointed to make Macedonia their destination : other preachers might come to the people of Asia ; nay, even Lydia was one belonging to Asia, ver. 14. And afterwards it was done most abundantly : ch. xix. 10.

7. *Μυσίαν*, *Mysia*) as being a part of Asia.—[*ἑπειράζον*, *they tried*) If they had been accustomed to use casting of lots, they would not have neglected to try the matter (put it to the proof) in this way, at least in this place.—V. g.]—*Βιθυνίαν*, *Bithynia*) a province distinct from Asia : 1 Pet. i. 1. Otherwise they would not have *tried* [*assayed* : viz. after having been forbidden by the Holy Ghost to preach in *Asia*].—*οὐκ ἔασε*, *suffered them not*) just as in Asia.

9. " *ὄραμα διὰ τῆς νυκτός*, *a vision in the night*) It is not said to have been a dream ; although it was the night. So ch. xviii. 9. No other dream is mentioned in the New Testament, except the dreams which were vouchsafed to Joseph in those earliest times, Matt. i. and ii., and the dream of the wife of Pilate, a Gentile. In Acts ii. 17, the words are repeated from Joel. The night is seasonable for learning the Divine will.—*ἄνθρωπος*, *a man*) Who represented not Lydia, nor perhaps the gaoler of Philippi, but rather all from among *the Macedonians* who were about to believe, even though they themselves did not yet know the fact ; for the man says, *Help* us. He was an angel, or a kind of apparition, as in ch. x. 11.—*Μακεδῶν*, *a Macedonian*) whom, from his costume, or language, or some other indication, Paul distinguished ; the fact (event) afterwards corresponding thereto. As yet Paul had not come into Europe.—*βοήθησον*, *help*) by (preaching) the Gospel, ver. 10, against Satan against blindness.

10. *Εἶδε*, *he saw*) Paul alone saw it : all however are guided by his direction.—*ἠζητήσαμεν*, *we sought*) having sought out a ship. Here the language begins in the first person, plural number. Therefore the writer of this itinerary, Luke, was present on the occasion. From Troas he accompanied Paul to Philippi : and afterwards from Philippi to Troas, ch. xx. 6, and still farther.—*συμβιβάζοντες*, *feeling assured*) They felt, owing to this vision, as much



assured as they needed to be for undertaking the journey. Justus Jonas says, "Now even though such a vision is not vouchsafed, each one will be taught by his own faith and by the Spirit, even though his call be through the instrumentality of men, whether his call be of GOD, and whether he pleases GOD."—*προσέκληται*, hath called to summoned us) Therefore the Lord was already there; and the vision in ver. 9 adumbrated His previous (anticipatory) presence among the Macedonians.

11. *Εὐδωδρομήσαμεν*, we came with a straight course) The favourable voyage increased their confidence. But even to this day Europe saith, All hail to you (the first preachers of the Gospel in Europe).

12. *Πρώτη τῆς μερίδος*, first of that part) The Hither (nearer) part of Macedonia, towards Asia, contained Neapolis: the more remote part contained Philippi: the river Strymon flowed between. No cause is assigned why they passed by Neapolis: perhaps there was no synagogue there, at least no reason for stopping there. The first town after that, which was also, according to the order of their way, in that part of Macedonia, was Philippi. The article has a demonstrative force. It is a needless conjecture, to propose reading *πρώτης* for *πρώτη τῆς*. See Baumg. I. II. E., 318.—*κολωνία*) A colony, viz. a Roman one.<sup>1</sup> Xiphilinus acutes the penult, *κολωνία*.<sup>2</sup>

13. *Ἐξω*, outside) The Jews, either by their own wish or that of others (the nations among whom they sojourned), used to hold their meetings removed away from the Gentiles.—*πὰρ ποταμὸν*, by a river side) Often sacred rites were performed, and temples were built, near waters. This was convenient for purification of the body. Even independently of this cause, a shore, or land near water, is more suitable and pleasant as a place of meeting, than the middle of an open plain.—*ἐνομίζετο*) That *νομίζεται*, which is a matter of law, right, or custom.—*προσευχῆ*, prayer) Neither the house, nor the act of praying, is here signified, but the ordinance: ver. 16. There a meeting used to be held for the sake of prayer: whether there was a building there, or not. As to the *house* of the synagogue meeting, it is not said, *ὃ ἐνομίζετο συναγωγὴ εἶναι*.—*καθίσαντες*, having sat down) They did not at once betake themselves to teaching.—*γυναῖξιν*, unto the women) If other men had been present to address them, Paul would not immediately have begun to speak: ch. xiii. 14, 15 [In

<sup>1</sup> And therefore the Greek term *ἀποικία* is not used, but the Latin, *colonia*—E. and T.

<sup>2</sup> So ACDE; and so Lachm. But B has *κολωνία*, acuted on the antepenult.—E. and T.

the synagogue of Antioch in Pisidia, he waited until he was called on by the rulers of the synagogue].

14. Λυδία, *Lydia*) The name of this woman, or else her surname, which was better known than her name. The city, *Thyatira*, is in *Lydia*, as most of the cities, which also occur in the Apocalypse.—πορφυρόπωλις, *a seller of purple*) The women of Lydia were celebrated for the art of purple-dyeing: thence also arose their merchandise.—πόλιως, *of the city*) Either the native city simply, or also the commerce of the city (its staple manufacture), which Lydia was engaged in, is indicated.—σεβομένη τὸν Θεόν, *who worshipped GOD*) She had imbibed some knowledge from the prophets.—διήνοιξε, *opened*) Διανοίγεσθαι, *to be opened*, is properly said of the eyes: and the heart (understanding) has eyes. Eph. i. 18, “The eyes of your understanding (καρδίας, heart) being enlightened.” The heart is in itself closed; but it is the prerogative of GOD to open it. So 2 Macc. i. 4, διανοίξαι (ὁ Θεός) τὴν καρδίαν ὑμῶν, *may God open your heart*.

15. Οἴκος, *her household*) Who can believe that in so many families there was not a single infant? and that the Jews, who were accustomed to circumcise their infants, and the Gentiles, to purify their infants by washings (lustrations), did not also present them for baptism?—παρεκάλεσε, *she besought*) The mind of believers clings to those by whom they have been converted.—εἰ, *if, seeing that*) It expresses in this passage, not doubt, but the force of making petition.—κεκρίκατε, *ye have judged*) They had so judged, in the fact that they had conferred baptism on her.—παρεβιάσατο, *she constrained*) For the sake of avoiding appearance of evil, they did not immediately comply, lest they should seem to have come into Macedonia for the sake of livelihood.

16. Πύθωνα) Hesychius explains πύθων as ὁ ἐγγασπρίμυθος, *ventriloquist diviner*: although πύθων in a wider sense denotes any one whatsoever, from whom one may συμβέσθαι, *inquire*.—ἐργασίαν) Fraud nourishes such gain: true religion does away with it.

17. Κατακολουθήσασα, *having followed close after*) near, much, and from behind. Comp. the ἐπιστρέψας, *having turned*, in ver. 18.—οὗτοι, *these*) Noble words; but there was no need of such a testimony, but rather need of repressing it, lest Paul should seem to have dealings with this spirit. It was not one of the worst spirits, inasmuch as it did not sooner move Paul to restrain it: but yet it deserved to be expelled.

18. Διαπονηθείς, *being grieved*) in reference to his own honour, through his shrinking from it: in reference to the Divine honour,

through love of it.—ἀπ' αὐτῆς, *out of her*) It is probable that this maid was converted.

19. Ἰδόντες, *having seen*) But they ought to have thought thus: The Pythoness' spirit either with truth praised Paul, or not with truth. If not with truth, it is a false spirit; if with truth, why should we oppose Paul?

20. Στρατηγούς, *to the magistrates*) These administered at once the civil and military power: however, they were inferior to the *rulers*, οἱ ἄρχοντες, ver. 19, with which comp. ver. 22, note [wherein it appears that these στρατηγοί, *magistrates*, stripped off the clothes of Paul, an act which the ἄρχοντες would not have been likely to have stooped to].—ἐκπαράσσωσιν, *exceedingly trouble*) They mean to say, These men bring the city *from* (ἐκ) a state of peace into disturbances.—πόλιν, *city*) Their private interest was the real motive hidden beneath; the public interest is made the ostensible plea.—Ἰουδαῖοι, *Jews*) An invidious appellation [they employ it to excite odium against them]. The antithesis is *Romans*.

21. Ἐθῆ, *customs*) The world has either admitted, or adopted, all the dogmas of all the philosophers; but this is the characteristic of the truth of the Gospel, that it has in it something singularly both hostile to and hated by human corruption.—ἃ οὐκ, *which not*) But is it lawful to hold fast ungodly *customs*?—Ῥωμαίους, *being Romans*) A frequent objection of the community of the world against the kingdom of God. Even in our days *Romanism* is repugnant to (opposes) Paul.

22. Συνεπέστη, *the multitude rose up with* (σὺν) the masters of the damsel.—περιήρξαντες, *having torn off*) The magistrates themselves tore off the garments of Paul and Silas: for there follows after this word, and not till then, ἐκέλευον, *commanded*.—αὐτῶν, *their*) viz. of Paul and Silas.

23. Ἐπιθέντες, *when they had laid upon them*) They do not immediately say that they are Romans; or else in the tumult they were not heard. We are not always to use all helps (safeguards against ill-treatment) in every way: we must give ear to the Divine direction.—παραγγείλαντες, *having charged*) More for the sake of appeasing the crowd, as it seems probable, than that they thought Paul and Silas guilty: ver. 35.

25. Μεσονύκτιον, *at midnight*) a customary hour with them for singing hymns and praying, as is probable. This is the night occupation of the saints in their waking moments.—προσευχόμενοι, *praying*) macerated (worn) as they were with scourging, with loss of

blood, and with hunger.—ἐπηκροῶντο, *were listening*) with delight.—οἱ δέσμοι, *the prisoners*) To them it was a novel entertainment to hear (acroama).

26. Πάντων, *of all*) even of the prisoners, in whose minds a great change (conversion) ensued.

27. Ἐξυπνοσ, *awaking out of sleep*) suddenly.

28. Μεγάλη, *a loud*) so as to restrain the man from his purpose.—μηδέν, *no harm*) The Christian faith throws open to view the life to come, and yet it has most effectually called men back from αὐτοχειρία, *inflicting violence on themselves* (suicide).—ἅπαντες, *for we all* [without exception]) There were many more weighty reasons why he ought not to commit suicide; but Paul lays hold of that one which was most seasonable at the time.

29. Φῶτα, *lights*) Plural: that the whole prison might be lighted up.

30. Κύριοι, *Sirs* [a respectful appellation]) So in John xii. 21. He had not so addressed them on the day before. He had not heard the hymns of Paul, ver. 25; for he was asleep, ver. 27: but yet, either before or afterwards, he had become sensible who Paul was.—σωθῶ, *that I may be saved*) He adopted the term *salvation* either from the language of the damsel, as well as from his conscience, ver. 17, or solely from being conscience-stricken.

31. Κύριον, *the Lord*) They do not acknowledge themselves as Κύριοι, *lords* (the title which he had addressed them by).—οἶκος, *house*) The mention of his *household* the more raises the spirits of the trembling gaoler. The master is often followed by his house.

33. Ἐλουσεν, *washed*: ἐβαπτίσθη, *he was baptized*) A beautiful interchange (correspondence) of offices of love.—παραχρῆμα, *straightway*) A wonderful turning-point of time (momentum).

34. Τράπεζαν, *a table*) Faith makes a man full of alacrity, prudent, and liberal.

35. Ἀπόλυσον, *let go*) A great change of sentiment. Comp. ἀσφαλῶς, *safely*, in ver. 23. Furthermore in this way the gaoler was both confirmed in the faith and released from great anxiety. For what could he have done, had it not been so? So David was providentially prevented from having to wage war against Israel, 1 Sam. xxix.—ἐκείνουσ, *those*) They speak of them as aliens.

37. Ῥωμαίουσ, *Romans*) The citizens of Tarsus had the rights of Roman citizenship. Paul does not use the plea of his being a *Roman* as his principal argument, but for another reason, viz. to serve as a consideration which would have weight with his adver-

saries (κατ' ἀνθρώπων). In the region which he now for the first time visited, a more specious persecution might have created the opinion that he was one of a wicked life, and this would have raised a prejudice in the way of the spreading of the Gospel. Wherefore Paul makes a solemn protestation once for all, that he is innocent. The innocence of the apostles was known at Jerusalem; for which reason they bore all things there in silence.—ὅ γάρ) This expresses a degree of just ἀποστομία, *severity*, and sternness. For bitterness had no place in the apostle's mind, especially at so gracious a season: ver. 26, 33.—αὐτοί, *themselves*) not by the *sergeants* or attendants.

40. Ἐκ τῆς φυλακῆς, *out of the prison*) out of the place or state of imprisonment whither they had betaken themselves (ver. 34), in order not to cause danger to the gaoler (by staying in his house): or else from the higher part of the house.—ἴδοντες, *having seen*) They show thereby that they were not forced to be in a hurry.—σοὺς ἀδελφοὺς, *the brethren*) the companions of their journey, or those recently converted.—παρεκάλισαν, *they comforted them*) that they should not be offended (caused to stumble) at adversities.

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## CHAPTER XVII.

1. Ἀμφίπολιν καὶ Ἀπολλωνίαν, *Amphipolis and Apollonia*) cities also of Macedonia.—ἡ συναγωγή, *the synagogue*) in which there were not only Thessalonian Jews, but also Jews of other states. For the ὅπου, *where*, seems to refer to the city, not to the house [*i.e.* synagogue refers not to the *building*, but the *men*].—εἰωθὺς, *custom*) He sought good opportunities in ordinary places.—Σάββατα, *Sabbaths*) not excluding the intervening days.—τρία, *three*) A complete number.

3. Διανοίγων καὶ παρατιθέμενος, *opening up the truth and setting before them*) Two steps in succession, as if one, having broken the outer shell (rind), were to both throw open and set in the midst the inner kernel. Faith is the key that opens. To this pair of words presently corresponds, ὅτι, καὶ ὅτι, *that, and that*. He discussed these two heads in order; 1. What were the characteristics predicated of the Messiah in the Old Testament: 2. that these were peculiarly found in Jesus. Comp. on Matt. xvi. 21 (The Gospel may be divided into two parts: the first, *Jesus is the Christ*; the second,

*Christ must suffer, die, and rise again*).—παθεῖν, *suffer*) even to death.—οὗτος, *This*) The subject: He, JESUS, whom I announce (preach) to you. The predicate is *Christ*.

4. Ἐπίσθησαν, *believed*) In antithesis to οἱ ἀπειθοῦντες, *who believed not*, ver. 5.—προσεκλήρωθησαν, *attached themselves to* [consorted with]) A remarkable verb: *became their lot or heritage*; whence a church is called κληρος, *a heritage*, 1 Pet. v. 3.—τῶν τε σεβομένων, *and of the devout*) A frequent term in this book, especially applied to religious Greeks: ch. xiii. 43, 50, xvi. 14, xviii. 7; but applied to those Greeks who used to frequent the synagogues, ver. 17. All are in themselves wild olive trees: but one wild olive is less unsuited for grafting than another; and where there is less natural unsuitableness, there the transition to faith is more easy.—γυναικῶν, *of the women*) These more than the men were wont to take an interest in religious subjects. Cic. ad Terentiam, says, “Dii quos tu castissimè coluisti; hominesque, quibus ego semper servivi.”—πρώτων, *the chief*) who thereby gave a noble example.

5. Ἰουδαῖοι, *the Jews*) when so great progress was made. “Common-place (practical observation): those who are foremost in persecuting the followers of the Gospel, are those who alone boast themselves as holy and masters of religion.”—Jonas.—ἀγοραίων) those who used to stand in the ἀγορά, or *market-place*, ready to undertake any work for pay.—[πονηροῦς, *wicked*) Truth does not use the help of such men.—V. g.]—ὄχλοποιήσαντες) ὄχλος, *a band, a number of men*.—ἐθροβύβου) θοροβύβω used actively, as in Wisd. xviii. 19.

6. Μὴ εὐρόντες, *when they found them not*) ver. 10.—τὸν Ἰάσονα, *Jason*) Zeal breaking out into a flame, when it does not find those whom it seeks, lays hold of whatever persons are nearest.—βοῶντες, *crying*) with vehemence.—οἱ) They speak as of men very well known, and yet in a vague and confused manner. Comp. ch. xxi. 28: In Jerusalem, the Jews “crying out, Men of Israel, help, This is the man” (Paul), etc.—ἀναστατώσαντες, *who turn upside down*) A calumny.

7. Ὑποδέχεται, *hath received* [underhand, ὑπὸ]) stealthily. This is the notion of the verb in James ii. 25, but not so in Luke xix. 6.—οἱ πάντες, *these all*) They mean to mark those who had fled, and those who were present.

9. Λαβόντες) viz. οἱ πολιτάρχαι.—λαβόντες τὸ ἱκανὸν) τὸ ἱκανὸν ποιῆσαι is to *satisfy*, Mark xv. 15, “Pilate, willing to *content* the people:” ἱκανὰ δοῦναι, *to give security or adequate satisfaction*, and λαβεῖν τὸ ἱκανὸν, *to receive security*, are Correlatives. Chrysostom on this

passage says, ὅρα πῶς ἱκανὰ δοῦς Ἰάσων ἐξέπεμψε Παῦλον, ὥστε τῆν ψυχὴν αὐτοῦ ἔδωκεν ὑπὲρ αὐτοῦ; Jason made himself surety for Paul.

10. Ἐξέπεμψαν) *They sent him forth* from Thessalonica, and sent him to Berea.—ἀπήγασαν) *went away* into the synagogue, boldly braving a new danger.

11. Εὐγενέστεροι) *more noble* than the Jews of Thessalonica. They are truly noble souls, who are easily accessible in Divine things.—ἀνακρίνοντες, *searching*) A characteristic of the true religion is, that it suffers itself to be examined into, and its claims to be so decided upon. [How wretched are they who exclude others from such searching scrutiny! How happy they who legitimately exercise that very right!—V. g.] Προθυμία καὶ ἀνακρίσις, *readiness of mind and accurate scrutiny*, well correspond.—ταῦτα, *these things*) which are expressed in ver. 3.

12. Ἐξ αὐτῶν, *of them*) the Jews.—γυναικῶν, *women*) who were followed by the men.

13. καὶ σαλεύοντες, *there also disturbing* [stirring up]) Conduct exceedingly outrageous (intemperate).<sup>1</sup>

14. Ὡς ἐπι) ὡς with ἐπι, ἐς, πρὸς, is often pleonastic, as Heupelius shows in his *Treatise on Dialects*, p. 69, and so the LXX., ὡς πρὸς θάλασσαν, Ezek. xli. 12; but in this passage ὡς is put in its proper sense, for *as it were, as if*. Their journey seemed to be towards the sea; but Athens was the destination aimed at. Perhaps Paul himself, or Silas and Timothy, did not at the time know whither the road was leading them: see following ver. (which implies that Paul followed the guidance of others rather than his own).

15. καθίσταντες) *those conducting* (constitutes, those who fixed for him his place), i.e. having care of him, putting him in a place of safety.—Παῦλον, *Paul*) who did not of his own accord retire from danger.

16. Ἐκδέχομένου, *whilst Paul was waiting for them*) He had not intended to speak immediately at Athens; but nevertheless presently, without waiting for his companions, stimulated by a remarkable and extraordinary zeal, this soldier of Christ commences the action at once. So he often carried on the Christian warfare alone: Gal. ii. 13, 14; 2 Tim. iv. 16.—[παρωξύνετο, *was stirred up with zeal*) He

<sup>1</sup> The fuller reading, σαλεύοντες καὶ παραύσαντες, although it was declared by the margin of both Greek Editions to be the less established reading, is however exhibited in the Vers. Germ.—E. B.

The fuller reading is supported by ABDd Vulg. But Ec omit καὶ παραύσαντες.—E. and T.

was impatient that idolatrous practices should prevail, and still he had not at the time as yet a handle for attacking them.—V. g.]—κατειδωλον) crowded with idols. Κατάκαρπος and κατάσκιος are compounds of the same form.

18. [Τινές, some) It is not without danger to despise any one, before that you have informed yourself what kind of a person he is.—V. g.]—συνέβαλλον) encountered him.—τί, what) The pride of overloaded (satisfied with its own fulness) and fastidious (contemptuous) reason hereby gives itself vent.—σπεριμύλογος) Hesychius explains σπεριμύλογος as φλύαρος, και ὁ τὰ σπέρματα συλλέγων, και κολοιδῶδες ζῶον, a seed-picker, trifling and jackdaw like. Compare Eustathius. The seed of Paul was not without its fruit: whereas the philosophers of Athens were void of all fruit. Henry Bullinger says, “Nowhere did Paul teach with less fruit resulting than at Athens: nor is it strange, seeing that there was in that same city a kind of den and covert of philosophers who always stood forth, a most immediate and deadly bane to true piety.”—ξένων, of foreign, strange) which the Athenians heretofore had not had.—καταγγελεύς, an announcer, setter forth) This word Paul gives back to them in his turn, ver. 23: I do announce to you.—ὅτι) This because is to be referred to the words, “But others said.”—ἀνάστασιν, the resurrection) They fancied that Paul spoke of Jesus in such a way, as if He had been made a δαιμόνιον they did not fancy that the ἀνάστασις, or resurrection itself, was being set before them as a goddess.—ἐξηγγελλίζετο, he was preaching) in the brief conversation with them, whereby he was sounding their state of mind. See foll. verse.

19. Ἄρειον πάγον) The court of justice was held on a hill (in Greek πάγος) opposite the citadel of Cecrops, outside the city, and received its appellation from Mars (Ἄρης). Thither they brought Paul, almost as if he were one to be put on his trial.—δυνάμεθα γινῶναι) A formula of questioning, as among the Latins, *Possumne scire?* Moreover it has, in the intention of these Attic questioners, a degree of irony; for a “seed-picker,” such as they supposed Paul to be, is full of chinks [Terence Eun. i. 2, 25, plenus rimarum, *one who can keep nothing to himself*]: nor did they think that anything could be said to them, which they did not know thoroughly before.—καινή) They desire to hear, if he has anything new.—ἡ ὑπὸ σοῦ λαλουμένη, which is spoken of by thee) deliberately and earnestly.

20. Ξεníζοντα, strange things) The same word occurs, 1 Pet. iv. 4, 12.

21. Ἀθηναῖτι, the Athenians) An elegant and characteristic de-



scription of them follows.—ἐπιδημοῦντες) *sojourners*: who through sojourning among them acquire the same customs.—ἐνκαιρῶν, *used to spend their time*) The Preterite, whereby it is implied, what kind of hearers Paul had at that time. Curiosity yields to faith.—λέγειν, *to tell*: ἀκούειν, *to hear*) Two classes. [Both unattended with fruit: and in such a way as that always whatever is newer is preferred to what has gone before (former news), even though the latter have been good. A common fault, and one very pernicious.—V. gr.]—καινότερον, *something more new*) New things became immediately depreciated: *newer* things were sought for. Thence (owing to the prevalence of this feeling) καινότερος is a frequent comparative among the Greeks. Chrysostom de Sacerd. § 418, uses the same concerning Paul, τοὺς καινότερους διωγμούς· and Theophr. in the Character of the λογοποιοῦς, says, οὗτος ἐρωτῆσαι ἔχεις περὶ τοῦδε εἰπεῖν καινόν; καὶ ἐπιβαλὼν ἐρωτᾶν, μὴ λέγεται τι καινότερον; Moreover they used to seek for *newer* things, not merely in the case of the occurrences which daily happen; but what seems nobler, in philosophical matters.

22. Ἐν μέσῳ, *in the midst*) A spacious theatre. [The one single messenger of Christ in this instance had to encounter the might (strongest sinews) of human wisdom.—V. gr.]—ἔφη, *said*) As among the Lycaonians he set forth natural Theology in the way of instruction (catechetically), so at Athens he set it forth in the way of an address to the ears of a learned audience, with marvellous wisdom, subtilty (refinement), fulness, and courtesy. They ask for new things: Paul, in his apostolico-philosophical speech, begins with what is most ancient and comes to the newest truths; both of which alike were new to them. And he shows them the origin and end of all things, concerning which their philosophers used to discuss so much, and he in a most appropriate manner refutes the Stoics and Epicureans alike.—κατὰ πάντα, *in all things*) altogether.—ὡς δεισιδαιμονιστῆρος) δεισιδαίμων, *religious*, is a word in itself μέσον, *of middle signification* between good and bad, and therefore has in it an ambiguity conciliatory, and most suitable to this the opening of his speech, wherein, as in the case of the Jews, ch. xxii. 3, so in this case, the apostle deals gently with the Gentiles here, until in his subsequent declaration, εὑρον γὰρ, *for I found*, he verges to reproof. Therefore he calls them δεισιδαιμόνας, as being persons who in their religion had fear, a feeling not in itself bad, without knowledge; or, in other words, those who ἀγνοοῦντες εὐσεβοῦσαν, *worship ignorantly*, the Divinity: the foll. verse. The comparative also mitigates the language; and the particle ὡς (*as being somewhat too fearful in your religion*) explains

and softens the expression. Observe, Reader: Impiety and false religions, as many as they are, and as great soever as they may be, as far as concerns the soul, are *fears*: the *Christian religion* alone has this peculiarity, that it fully satisfies the noblest faculties and affections of man, and brings with it a calm kind of fear, and confidence accompanying the fear, and love, hope, and joy.—ὕμῃς θεωρῶν, *I perceive you*) Great keenness of observation and great freedom of speech. Paul alone against all Athens.

23. Διερχόμενος, *in passing through*) Paul did not wish to stay long at Athens: he ordered Silas and Timothy as soon as possible to come to him; and yet before their arrival he left Athens: ver. 15, 16, ch. xviii. 1, 5. Therefore he implies, that he has no want of something to do, even though the Athenians should not give heed to Paul. He shows by the fact itself that he is no “seed-picker.”—ἀναθεωρῶν, *beholding*) All things may serve the purposes of a wise man, whatever he may come across; but out of many he chooses out the best, as Paul refers to the one altar, dismissing other instances which he might have adduced.—σεβάσματα *works, founded for sacred purposes* [gods worshipped, 2 Thess. ii. 4].—ἐπιεγγραπτο, *there had been inscribed*) The Pluperfect, used courteously. To the Athenians of the existing age, when Paul spoke there, might be ascribed either a greater or less degree of ignorance, than to the authors of the *inscription*.—ἀγνώστῳ Θεῷ, *To an UNKNOWN GOD*) Not even was the article added by the Athenians. Diogenes Laertius says, “When the Athenians, at one time, suffered under a pestilence, Epimenides purified the city, and restrained the plague in this way: He took sheep of black and white fleeces, and led them to the Areopagus, and permitted them to go from it in whatever direction they pleased; instructing those who followed them, wherever the sheep lay down there to immolate them severally τῷ προσήκοντι Θεῷ, *to the appropriate or peculiarly fitting God*: and in this way the plague ceased. Accordingly from that time, and in the present day, it is certain that *altars without a name*, βωμοὺς ἀνωήμους, are found throughout the districts (*pagos*) of the Athenians.” Pausanias says, that there were in Phalerum βωμοὺς θεῶν τε ὀνομαζομένων ἀγνώστων καὶ ἠρώων which words ought, it seems, to be so stopped as to make some to be θεοὺς ὀνομαζομένους, *gods having names*, others to be ἀγνώστους, *unknown gods*. Philostratus, 6. 2, says, σωφρονέστερον περὶ πάντων θεῶν εἶδὲ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὓς καὶ ἀγνώστων θεῶν βωμοὶ ἴδρυνται. Tertullian against Marcion, says, “I find that altars have been publicly set up (*prostitutitas*) to gods altogether unknown, but it is an Attic idolatry.”

The Greek Scholia bring forward this inscription, θεῶν Ἀσίας καὶ Ἐυρώπης καὶ Ἀφρικής, θεῶν ἀγνώστων καὶ ξένων. But they do not produce any witness of this inscription. Jerome, in his Comment. on the Ep. to Titus: "The inscription of the altar was not in the precise form which Paul asserted, *To the Unknown God*; but in this form, *To the gods of Asia and Europe and Africa (Aphricæ); to the unknown and foreign or strange gods*. But because Paul's purpose did not require a number of unknown gods, but only one unknown God, he has used the singular number to show, that He whom the Athenians had thus designated beforehand in the inscription on the altar is his own God." Comp. the note of C. Reineccius on this passage. On weighing all the data, and comparing them one with the other, it is evident that there was at first a certain one altar, having this inscription, *To the Unknown God*, namely, to that one Supreme God, the Founder of all things, inscrutable to mortals: and according to the pattern of this altar, which was erected according to the mind of the ancient philosophers, and not at variance with the enigma of Epimenides, the Athenians erected several others, dedicated *to the Unknown God*; until, as superstition always degenerates into a more corrupt form, some persons inscribed often one altar *to the unknown gods* conjointly, thinking that among so many gods they would find one God at least who would attend and be propitious. And it is to this that the employment of the Pluperfect, ἐπεγέγραπτο, *had been inscribed*, refers, viz. that Paul may intimate that the old form, *to the Unknown God*, is truer than the more recent forms, *to the unknown gods*. So Lucan, lib. ii., "dedita sacris Incerti Judæa Dei." *Judea devoted to the worship of an Uncertain or Unknown God*. The Philopatris of Lucian has these words: τὸν ἐν Ἀθήναις ἀγνώστον ἐφευρόντες, *Finding the Unknown One, who is at Athens*; which is a not obscure allusion to Luke. Gellius, B. ii. c. 28, mentions something not dissimilar concerning the Romans.—εὐσεβεῖτε, *ye worship*) A mild word, addressed to the Gentiles.—τῷ, *Him*) Paul fixes definitely the vague intention of the blinded Athenians. I preach or announce to you, saith he, *One unknown*, but nevertheless not *strange* (referring to their words, ver. 18).—ἐγὼ καταγγέλλω, *I announce*) whatever ye may think concerning me.

24. Ὁ ποιήσας, *who hath made*) So He is demonstrated to be *One God*, true, good, different from His creatures, and manifested by creation.—κόσμος, *the world*) Presently after, *the heaven and the earth*.—Κύριος, *Lord*) Ps. 1. 9, 10.—χειροποίητος, *made with hands*) There follows, ver. 25, *by men's hands*.—α-

τοιμαῖ, dwells) The antithesis concerning men is twice stated in ver. 26.

25. οὐδὲ, neither) The negation belongs to προσδεόμενος. He is said προσδεῖσθαι, who has something, but accompanied with some degree of need (of it): 2 Macc. xiv. 35, σὺ, κύριε, τῶν ὄλων ἀπροσδεῆς ὑπάρχων, εὐδόκησας ναὸν, κ.τ.λ.—θεραπεύεται) Middle.—τινός) There is a double antithesis to this, πᾶσι and πάντα. The masculine is included in the signification of the neuter τινός.—διδούς) *He hath given and gives.*—πᾶσι) *to all* who live and breathe, who are in the highest degree προσδεόμενοι, *in need.* As to man specially, see the foll. ver.—ζωήν, life) To this refer *we live*, ver. 28.—πνοήν, breath) *spirit.* To this refer *we move*, ver. 28. It is by the spirit, or breath, that the life is continued. This moment I breathe, the very next moment that follows is not in my power.—τὰ πάντα, *all that they have*) To this refer *we have our being*, ver. 28.

26. Ἐξ ἐνός) There is added in most copies αἵματος, which I know not whether Irenæus himself read. Ἀνθρώπου [so some MSS. of Vulg. have *homine* for *omne*] might equally well be understood from what follows, πᾶν ἔθνος ἀνθρώπων.<sup>1</sup> At all events the antithesis is between ἐνός and πᾶν, *of one and every* (viz. race).—πᾶν ἔθνος, *every race*) He does not say, πάντα ἔθνη, *all nations.* We all are one nation.—ὀρίσας, *having determined or defined*) That there is a God who gave the earth to men to dwell in, Paul proves from the order of times and of places, which indicates the consummate Wisdom of the Governor, superior to all human counsels: Deut. xxxii. 8, ii. 5, 9, etc.; Ps. lxxiv. 17, cxv. 16.—προσσταγμένους) So the LXX., Jer. v. 24, κατὰ καιρὸν πληρώσεως προστάγματος θερισμοῦ, “at the time of the fulfilment of the appointment of harvest:” and Sir. xxxix. 16, 18, πᾶν πρόσταγμα ἐν καιρῷ αὐτοῦ ἔσται ἐν προστάγματι αὐτοῦ πᾶσα ἡ εὐδοκία.—ὀροθεσίας, *the bounds*) by means of mountains, rivers, etc.

27. εἰ, if) The way lies open: God is prepared (ready) to be found; but He does not compel a man. He wishes him to be free, in such a way as that, when a man seeks and finds God, this in respect to GOD may be, in some measure, as it were a matter (an act) contingent.—ἄραγε) This particle implies that the attempt is an easy one.—ψηλαφήσειαν, if haply [as well they might] *they might feel after*) This is a middle term between *seek* and *find.* The *touch*, the

<sup>1</sup> The margin of the Ed. 2, as also of the Germ. Vers., leaves the decision to the reader.—E. B.

AB Vulg. Memph. Theb. omit αἵματος. But DEde and both Syr. Versions support αἵματος.—E. and T.

coarsest and lowest of the senses, is here appropriately applied to the Gentiles.—*καίτοιγε*, *although*) The particle in this place has not so much a concessive force as an intensive force, so as that by it the facility of the “finding” is augmented. It is not necessary that this universe should be thoroughly known: each one may take (derive) an argument from himself.—*ὄν μακρὰν*, *not far*) A Litotes [See Append.]; that is to say, He is altogether near and intimately close to us; namely, in the propinquity of His presence, and the tie of connection which binds us to Him. Perverse reason supposes Him to be *far off*.

28. Ἐν αὐτοῖς) *In Him*, not in ourselves: *ἐν*, *in*, expresses the most efficacious presence flowing from the most intimate tie of connection, so that we cannot think of (feel) ourselves without thinking of (feeling) Him.—*ζῶμεν καὶ κινούμεθα καὶ ἐσμέν*, *we live and move and are* [Engl. Vers. *have our being*]) These verbs are equivalent to those three things in ver. 25, *life and breath and all things*: *ἐσμέν*, *we are*, whatever we are, who without Him would have no being at all. *Being* is implied of that kind which follows motion, as motion follows life.<sup>1</sup> Cyprian writes: “We are in the Father, we live in the Son, we have motion and make progress in the Holy Ghost.”—*τινὲς τῶν καθ’ ἑμᾶς*, *certain of your own*) Many add *ποιητῶν* [The margin of both Editions, with the concurrence of the Germ. Vers., leaves the question undecided.—E. B. *ποιητῶν* is supported by ABE Vulg. Orig. It is omitted by *Dd Iren.*]. And indeed Aratus, whose testimony Paul quotes in showing that God is a Spirit, was a poet: but with a weighty effect he abstains from the term poet, and from the name of Aratus.—*τοῦ*) for *αὐτοῦ*, *His*, *i.e.* GOD’S.—*γένεος*, *offspring*) This is an article of natural theology: and in Christian theology it ought not to be so urged, as that more weight should not be given to the other ties of connection which bind us to GOD in Christ: *αὐτοῦ γὰρ ἐσμεν ποίημα*, *for we are His workmanship*, Eph. ii. 10.—*ἐσμέν*, *we are*) we all, we men, endowed with mind.

29. Οὐκ ἔφεύλομεν, *we ought not*) A mild mode of expression, especially in the first person plural. “He hath breathed into us a something divine. Therefore, since we are the offspring of God, and have life and breath, it is foolish to believe that the Divinity is in dumb stone or silver, since it is undoubtedly the highest life which hath given us life.”—Jonas.—*χαράγματι*) The Ablative.—*τίχνης*, *of art*)

<sup>1</sup> Therefore Bengel takes *ἐσμέν* not of our bare existence, as Engl. Vers.; but of *all that we are*; which follows *life and motion*.—E. and T.

which is external.—ἐνθυμήσεως, of man's device) which is internal.—τὸ θεῶν) An appropriate appellation of *God* among men who are still far removed from the knowledge of Him.—ὅμοιον, like) Man is in some measure midway between God and matter. Man is not like metal. Therefore God is much less like metal: for man, the offspring of God, is like God. And not only is likeness in this place denied, but any correspondence whatsoever, which might furnish a foundation for making an image, so as that from it the expectation might be formed, that the nature of God takes delight in such things. The statues (themselves) were not esteemed by the Athenians as gods: but Paul does not even leave them the power, which they were presumed to have, of vividly presenting (representing) the Deity before us.

30. χρόνους) the long times, which both ye, and other nations older than you, have spent. For that the Athenians, a colony of the Egyptians, derived that inscription, to the unknown God, from Isis and her robe (peplo: the πέπλος or robe of state worn by the gods), which was never taken off her so as to reveal her, is shown by Gottfr. Olearius Diss. de Gestis Pauli in urbe Athen.—τῆς ἀγνοίας, of ignorance) Is ignorance brought as an objection against the Athenians? ("Whom ye ignorantly worship," ver. 23.) They themselves have confessed it. Ἀγνώστῳ Θεῷ, "to the unknown God;" answering to which is the ἀγνοοῦντες, ye ignorantly, of Paul, ver. 23.—ὑπεριδῶν) A frequent verb in the LXX. Transl., applied to a thing which is not attended to, and is left without favourable help (propitious aid) or without severe punishment (animadversion). For it is a verb of a middle signification between good and bad, most suitable to this passage: Gen. xlii. 21, ὑπερείδομεν τὴν θλίψιν, "we overlooked, or did not regard, the distress of our brother," etc.; Lev. xx. 4; Num. xxii. 30; Deut. xxi. 16, xxii. 1, 3, 4; Job xxxi. 19. And God is said ὑπεριδεῖν, Lev. xxvi. 44, οὐχ ὑπερείδον αὐτούς, "I did not disregard them;" with which comp. ver. 43, ἀνθ' ὧν τὰ κρίματά μου ὑπερείδον, "because they disregarded My judgments:?" Deut. iii. 26; Zech. i. 12; Ps. lv. 1, lxxviii. 59, 62; Job vi. 14. Therefore Paul means to say this: God passed over the times of ignorance, without any preaching of repentance, faith, and the judgment to come, as if He Himself did not animadvert upon (take notice with a view to punishment) or feel much displeased at the error of mankind, which was so great. Comp. Matt. xx. 7, "No man hath hired us" (the parable of the labourers called at different hours of the day), and Acts xiv. 16, "God in times past suffered (ἔλασε) all nations to walk in their own ways:" although

Paul speaks more severely at Athens, than he had spoken to the Lyeaonians : for he had courteously invited the latter, whereas here, at Athens, he speaks in a tone of threatening. — τὰ νῦν, *now*) This day, this hour, saith Paul, brings with it the termination of the Divine connivance [dissimulationis, overlooking the times of ignorance, as though they had no existence, acting as if He did not see them], and a season of greater grace or else of greater punishment. — παραγγέλλει, *plainly enjoins*) even by Paul. — πανταχοῦ, *everywhere*) Repentance is preached everywhere : because all shall be judged. The penitent escape. — μετανοεῖν) *to repent*, to cease from their ignorance, etc. Paul, though drawing his discourse from natural Theology, yet blends with it some things out of revealed Theology. Comp. ver. 27, 28. For even the Gentiles are to be won over by the doctrines which are above nature.

31. Μέλλει κρίνειν, *He is about to judge*) This is appropriately said in the *Areopagus*, where justice and judgment used to be dispensed. Paul adds presently the mention of *righteousness*, as he did also before the *judge* Felix : ch. xxiv. 10, 25. — [τὴν οἰκουμένην, *the habitable earth*) Comp. ver. 26. — V. g.] — ἐν ἀνδρὶ, *by the Man*) So he calls Jesus, to accord with the comprehension of his hearers. He was about to speak more in detail of Gospel truths to those who desired to hear. The ἐν, *by*, is construed with μέλλει κρίνειν, *He will judge*. — ᾧ) for ὅν, *whom*. — ὧρισε, *He hath ordained*) viz. as Judge : ch. x. 42. — πίστιν παρασχόν) God hath raised again Jesus from the dead, and by that fact hath *demonstrated* (*having* thereby *given assurance*) that Jesus is the glorious Judge of all men. As to this very phrase, comp. the note on Chrys. de Sacerd. p. 450 ; and as to the use of the verb παρέχειν, Camerar. comm. ntr. ling. col. 328, 329. All ought to have *faith* in God παρασχόντι, *affording faith* [who *gives* the assurance which is the object of *faith*, — which *faith* lays hold of]. Therefore Paul here also preaches repentance and faith : and since faith was altogether unknown to the Athenians, he most elegantly makes merely an allusion to it by this phrase. The language besides implies, that no one is compelled [God *affords*, or *presents* the object of *faith* to all, *compels* none]. — ἀναστήσαζ, *in that He hath raised*) As to the connection of the resurrection of Christ with the universal preaching of Him, see note, ch. xiii. 32 ;<sup>1</sup> Luke xxiv. 46, 47. Paul did not conclude even this discourse without mention of the resurrection of Christ.

<sup>1</sup> Also 34, as Beng. does not interpret 33 of the *resurrection* at all. But in ver. 34 of ch. xiii., the giving to the whole world of *the sure mercies of David*, and the

32. Ἐχλεύαζον, some *mocked*) interrupting Paul. They took as a stumbling-block of offence what is the principal motive of faith, owing to the pride of reason; and having thus fastened on this one point, they reject all the rest.—εἶπον, *others said*) with more readiness of mind.

33. Οὐτως, *so*) the obedience of the hearers being doubtful [*incipiti auditorum obsequio*]: having performed no miracle.—ἐξῆλθεν, *went forth*) He did not obtrude himself on them.

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## CHAPTER XVIII.

1. Χωρισθεῖς, *having departed*) as if unwilling, speedily [*lit. having been separated or constrained to depart from*]. The same verb occurs in the following ver. Paul did not stay long at Athens. Men endowed with intelligence readily hear as much as is sufficient [for informing them of the way of salvation], if they wish to accept it.—Ἀθηνῶν, *from Athens*: Κόρινθον, *to Corinth*) In the former city, literature and philosophy; in the latter, commerce, most chiefly flourished. Thence the bearing of the one city in relation to the Gospel may be beautifully compared with that of the other. Paul had much greater fruit at Corinth than at Athens.

2. Προσφάτωξ) So the LXX., Deut. xxiv. 5.—ἐληλυθότα, *who had come*) They afterwards returned to Rome, Rom. xvi. 3, after various travels.—τοὺς Ἰουδαίους, *the Jews*) The Romans, in their proud contempt of both, did not care to distinguish between Jews and Christians. He expelled all who were Jews by nation.

3. Εἰργάζετο, *he worked*) in a city so splendid.—σκηνοποιοί, *tent-makers*. The Jews were wont to join to doctrinal (learned) studies manual labours.

5. Συνείχετο τῷ λόγῳ, *was constrained by the word*) The power of the word within urged Paul: comp. Jer. xx. 9, xxiii. 9, wherein there is added the parallelism, ἐγενήθην ὡς ἄνθρωπος συνεχόμενος ἀπὸ οἴνου, *I became as a man constrained or PRESSED by wine*. Instead of λόγῳ, some have written πνεύματι, from ver. 25, or else from ch. *declaring of the glad tidings* unto the Gentiles, according to *the promise made unto the fathers*, is represented as necessarily requiring the resurrection of Christ as the preliminary.—E. and T.



xvii. 16.—[λόγῳ, a striking reading.—Not. Crit.<sup>1</sup>] Each one ought to observe even in his own soul such a *συναχῆ*, or constraining force, and, when he feels it what is right, to follow it. To do so causes the greatest joy; but to neglect doing so, the greatest sorrow. The tidings which Silas and Timothy had announced, stimulated Paul.

6. Ἐκτιναζάμενος, *having shaken*) The meaning of this gesture (significant act) is understood from the words with which he accompanied it.—αἷμα, your *blood*) souls. “Life” and death are put in antithesis: also, “life” and soul on the one hand, and death and the shedding of the blood on the other: comp. 1 Sam. xxii. 22, εἶμι αἷτιος τῶν ψυχῶν, “I am the occasion of *the lives*” (being taken).—ἐπι) The Hebrew *בְּ*, upon. This denotes guilt *resting* or *falling upon*.—καθαρός ἐγὼ, *I am clean*) No one can say so, who has not previously fulfilled (the duty of giving) his testimony.—πορεύσασμαι, *I will go*) So Paul changed his lodging: and yet he did not entirely withdraw himself from the better class of Jews, whom he made by this very act the more earnestly attentive.

7. [Ἐκεῖθεν, *thence*) So also ch. xix. 9.—V. g.]—Ἰουστου, *of Justus*) a Gentile.—συνυμοροῦσα, *adjoining to*) So that those who frequented the synagogue might further [besides] hear the doctrine concerning Jesus Christ.

8. Ἐπίστευσε τῷ Κυρίῳ, *believed on the Lord*) The Lord Jesus Himself testified through Paul: ch. xiv. 3, “They speaking boldly in the Lord, who gave testimony unto the word of His grace.”—ἀκούοντες, *hearing*) of the conversion of Crispus, and hearing the word spoken by Paul.

9. Μὴ φοβοῦ, *be not afraid*) To this refer the first *διότι*, *because*, *for*, in ver. 10.—λάλει, *speak*) To this refer the second *διότι*, *because*, *for*, ver. 10.

10. Ἐγὼ, *I*) The foundation of confidence.—οὐδεὶς, *no man*) This is fulfilled in ver. 14, 15.—ἐπιθήσεται) *will set on, will direct himself against*. Neuter, as frequently in the LXX.—[λαδς—πολύς, *people—much*) Since so few at Athens had received the faith, the comfort now administered was of the greatest advantage to him; and accordingly he subsequently exhibited extraordinary patience in bearing with the Corinthians, with the hope that their nation might be won over to the faith, of whom he might otherwise have become

<sup>1</sup> ABDEde Vulg. support λόγῳ: Rec. Text, without any very old authority, πνεύματι.—E. and T.

easily wearied: 2 Cor. x. 6, "Having in a readiness to revenge all disobedience, when your obedience is fulfilled."—V. g.]

11. Ἐκάθισε, *he sat, i.e. continued settled*) This apostolic chair (cathedra) of Paul at Corinth is better attested than that of Peter at Rome.—ἐνιαυτὸν καὶ μῆνας ἕξ, *a year and six months*) A long time: but in the present day how little the gain (how few are the souls converted) in the same space of time! The teachers and the hearers are in fault (are to blame for this).

12. Γαλλίωνος) This *Gallio* was brother of Seneca, and was commended by Seneca and others for his yielding disposition and sweet temper. The action of Gallio in this passage is in accordance with such a character.—ἀνθυπατεύοντος) Achaia was then strictly a *proconsular* province [ἀνθυπατοῦς = *proconsul*].—Ἀχαΐας, *of Achaia*) of which Corinth was the metropolis.

13. Ἀναπαύθει) *by persuasions excites*. They declare repeatedly that all was tranquil previously.

14. Εἶπεν, *said*) Either because he was favourable to Paul, or because he despised the Jews.—ἀδίκημα, *a matter of wrong*) demanding a civil action.—ῥαδιούργημα, *wanton wickedness*) worthy of a criminal action.—ἡνεσχύμην, *I would bear with you*) Certainly ἀνοχή, *forbearance*, is becoming in a judge, if he is rightly to discharge the duties of his office. Gallio implies that the Jews were troublesome (an *annoyance*) to him.

15. Εἰ, *if*) Gallio speaks slightly (contemptuously): as presently, in the word οὐδῶν, *of such* matters.—ζήτημα) Such men do not like *questions*: ch. xxiii. 29, Cl. Lysias of Paul, "Whom I perceived to be accused of *questions* of their law, but—nothing," etc.; xxv. 19, 20, Festus of Paul, "They had certain *questions* against him of their own superstition."—περὶ λόγου) *concerning doctrine* [Engl. Vers., *words*].—ὀνομάτων, *names*) But the question concerning the name Jesus is one of great moment. The names of the Gentiles were fables and shadows. The Christian religion has in it something peculiar; and therefore human reason, most curious as it is in respect to all other things, has an aversion from becoming acquainted with it.

17. Ἐπιλαβόμενοι, *having laid hold of*) in compliment to Gallio.—Σωθῆνην, *Sosthenes*) the successor of Crispus [who was converted], ver. 8: with this comp. ch. xiii. 15, note. This Sosthenes headed the accusation against Paul: he was afterwards converted: 1 Cor. i. 1, "Paul—and *Sosthenes our brother*—to the church in Corinth," etc.—οὐδὲν, *none*) although an *act of wrong* arose out of the *question*.

—τῷ Γαλλίῳ, *to Gallio*) who connived at the act of the Greeks against the Jews.

18. Ἰκανᾶς, *several days*) until their minds became composed, and that he should not seem to have fled away.—ἀποταξάμενος, *having taken his leave of*) by word of mouth, at a public meeting.—Συρίαν, *Syria*) ver. 22 at the end (*Antioch* was in *Syria*).—σὺν αὐτῷ, *with him*) A happy (blessed) retinue, as far as to *Ephesus*.—Πρίσκιλλα, *Priscilla*) The wife, as being the more approved, is put before the husband.—χειράμενος, *having shorn* [shaven]) As was customary in the case of a vow: ch. xxi. 24; Num. vi. 18.—ἐν Κεγχρεαῖς, *in Cenchrea*) After having left *Corinth*, he adopted a Jewish custom as to the head (shaving off the hair), when setting out to *Jews*. Paul devoted this journey to the *Jews* rather (than to the *Gentiles*): ver. 19.—εὐχὴν) This *vow*, whatever was its object, was not properly that of a *Nazarite*, but one akin to it. And Paul seems to have taken it up for this reason, in order that he might impose on himself the necessity of speedily accomplishing this journey to *Jerusalem*. See following verses.

20. Ἐρωτώντων, *when they desired him*) It is not always that there is a Divine call present under the plausible invitation of men.

21. εἰς Ἱεροσόλυμα, *in Jerusalem*<sup>1</sup>) To this is to be referred ver. 22. The particular *feast* is not expressed in this passage: several years after (from *Miletus*) he hastened thither to keep *Pentecost*: ch. xx. 16.—ἀνακάμψω, *I will return*) He did so: ch. xix. 1. In the interim their longings for him increased.

22. Ἀναβάς, *having gone up*) to *Jerusalem*: ver. 21.—τὴν ἐκκλησίαν, *the church*) The primary church, from which the others were propagated.

23. Διερχόμενος, *going through*) A new visitation of the churches

24. Ἀλεξανδρεὺς, *an Alexandrian*) That city was the seat of all branches of learning.—λόγιος) *learned, eloquent*. All accomplishments may be made useful in the kingdom of *God*, if pride do not accompany them: but especially there ought to be with them *power in the Scriptures*, and fervour of the *Spirit*, whereby even ordinary attainments are strengthened. And yet the fruit springs from *grace*, not from human attainments or accomplishments: ver. 27.

25. Τῷ Πνεύματι) He had *the Spirit*, not in that special way

<sup>1</sup> The larger Ed. had preferred the shorter reading in this place; but Ed. 2 and Germ. Vers. agree with the *Gnomon*.—E. B.

ABE Vulg. Memph. Theb. omit from δέι με to εἰς Ἱεροσόλυμα. Dd, with the Rec. Text, support the words.—E. and T.

which is treated of in ch. xix. 6, but in an ordinary way.—ἐλάλει, *he spake*) in private.—ἐδίδασκειν, *taught*) in public.—ἀκριβῶς, *diligently*) suffering no opportunity to pass. There follows in ver. 26, *more diligently*, ἀκριβέστερον.—μόνον, *only*) There is not excluded all knowledge of Christ whatever: but Apollos had not yet heard concerning the death and resurrection of Christ, and concerning the Paraclete: ch. xix. 2, 3.

26. ἤρξατο, *he began*) To him who hath it shall be given.—ἀκούσαντες, *having heard*) They thus distinguished what was wanting in him.—ἐξέθεντο, *expounded*) by private instruction. He who knows Jesus Christ, can teach those powerful in the Scripture; and the latter are readily taught by the former.

27. Βουλομένου, *when he was wishing*) The good wishes of good men ought to be furthered.—διελάθειν, *to pass through*) He had without doubt heard what Paul had done in those localities, especially at Corinth.—προτροψάμενοι) *having exhorted him* [but Engl. Vers., “*exhorting the disciples to receive him*”], thus inciting forward one who was already running.—ἔγραψαν, *the brethren wrote*) The subjects of their recommendation may be gathered from ver. 24, 25.—τοῖς μαθηταῖς, *the disciples*) who were at Corinth, or even on the way leading to it.—συνεβάλετο) *contributed much help*, by the command which he had of useful words. Join with this verb the διὰ, *through grace* [but Engl. Vers., *those who had believed through grace*]. *To him who believes, through the grace* wherein he is strong, every power of all is rendered a *means of profit*.—τοῖς πεπιστευούσι, *to those who had been brought to the faith*) Apollos watered, he did not *plant* [1 Cor. iii. 6]; and was better able to convince (confute) the Jews, than to convert the Gentiles.

28. τὸν) The article is emphatic in the predicate: for the subject is sufficiently determined by the proper name itself; “that Jesus is *the* Christ.”

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## CHAPTER XIX.

1. Ἀνωτεριζὰ, *the upper*) ch. xviii. 23.—μαθητάς, *disciples*) Christians whom he had not seen at the time spoken of, ch. xviii. 19. Perhaps in the intervening time they had come to Ephesus. There is always a new crop springing up.

2. Πνεῦμα Ἅγιον) The article is not added: the language is indefinite, to accord with the part (pro parte) of those who are being interrogated.—πιστεύσαντες) since ye have received the faith.—οἱ δὲ) but they said, plainly and openly.—οὐδέ) i.e. not even have we heard this, that there are others (some persons) who receive Him (the Holy Spirit). For they could not have followed either Moses or John the Baptist, without hearing of the Holy Spirit Himself. [Therefore what they were ignorant of was, the effusion of the Holy Spirit peculiar to the New Testament.—V. g.]—ἴσθιν, is) that is, whether He is received. See note on John vii. 39 (*To be* is used for *to be present, to be given*, Matt. ii. 18; Gen. xlii. 36).

3. Οὖν, then, therefore) This question contains the idea of astonishment: from which it follows as a consequence, that all who were expressly baptized in the name of Jesus, received the Holy Spirit at that time. Nor does Paul inquire whether they were baptized, but εἰς τί, into what: for all were baptized.—Ἰωάννου, of John) We have received (taken up) the baptism of John, say they, so as to give ourselves up to his teaching. Therefore the baptism of John was most widely propagated, as well as his teaching; but, as often happens, in the case of those more remote and later in point of time, the ordinance was administered less purely or less fully.

4. Ἰωάννης, John) After this passage, no mention occurs of John the Baptist in the New Testament. Here at last (at this particular point) he wholly gives place to Christ. This was a great performance of Paul.—μετ' αὐτὸν) after him.—τούτῃσιν εἰς τὸν Χριστὸν Ἰησοῦν, that is, on Christ Jesus<sup>1</sup>) So Paul explained the testimony of John the Baptist.

5. Ἀκούσαντες, having heard) Luke mentions how the disciples at Ephesus obeyed Paul, receiving baptism in (into) the name of *the Lord Jesus*. For they had not known that they were bound by the baptism of repentance to faith in *Jesus Christ*: just as was the case with those who had slain Jesus, all of whom, therefore, Peter wished to “be baptized in the name of *Jesus*,” ch. ii. 38, although very many of them had not been previously baptized by John: Matt. iii. 5, 6. Apollos, on the other hand, who had received the baptism of John, accompanied with full instruction concerning

<sup>1</sup> The word Χριστὸν, according to the margin of both Editions and the Germ. Vers., ought to be omitted.—E. B.

The word is omitted by ABE Vulg. Memph. and later Syr. *Id* read Χριστὸν alone. Rec. Text, without very ancient authority, joins the the two, Χριστὸν Ἰησοῦν.—E. and T.

*Jesus Christ*, was not re-baptized: ch. xviii. 25. Nor were the apostles re-baptized. For in reality the baptism which is mentioned in Matt. iii. and xxviii. was one: otherwise there would not have been the beginning of the Gospel in John (Mark i. 1, 2, 3), and the Lord's Supper, in Matt. xxvi., would be older than baptism, Matt. xxviii. Nor in this verse is he speaking of the people baptized by John; for it was not until his last days that John pointed to Jesus: ch. xiii. 25. Wherefore it cannot be said that he baptized them into the name of the Lord Jesus; unless you say that John baptized the people twice, first to repentance, then afterwards into the name of the Lord Jesus. Justus Jonas writes, "They were re-baptized, who had been baptized with the baptism of John, for this reason, because John was not the author of righteousness, or the giver of the Spirit, but only preached the Spirit, and grace, which was about to be conferred, a little afterwards, through Christ, who alone is the cause (source) and author of righteousness."—*ἐβαπτίσθησαν, were baptized*) Paul laid his hands on them; he left the act of baptism to others.—[*τοῦ Κυρίου Ἰησοῦ, of the Lord Jesus*) In this way John at last utterly gave place to the Lord Jesus.—V. g.]

6. *καὶ, and*) A very similar instance occurs, ch. viii. 12, 15, 16, in the case of some persons who had been at first baptized in the name of JESUS, and afterwards received the Holy Ghost.—*ἦλθε*) came promptly.—*ἐπ' αὐτοῖς, upon them*) Therefore they knew now from the effect that there is (the presence of) the Holy Ghost, ver. 2.

7. *Ὡσεῖ, about*) There was no need that the precise number should be indicated. Comp. 1 Cor. i. 16, "I baptized also the household of Stephanas; besides I know not whether I baptized any ther."

8. *Διαλεγόμενος, discussing*) A holy occupation: ver. 9 [therefore, to avoid profaning what is holy, *he separated the disciples*].

9. *Ὡς—πλήθους, when—before the multitude*) A cause for just separation is public revilings against the truth.—*ἄποστὰς, having withdrawn*) He left their synagogue to them, content with a smaller school, and a more select number: *ἄποστὰς ἀφώρισε, having withdrawn he separated*: by his act he influenced other good men; [and so he secured them against the stumbling-block thrown in their way by the evil-speakers.—V. g.]—*καθ' ἡμέραν, daily*) not merely on the Sabbath or Lord's day.—*σχολῆν, the school*) instead of the synagogue.

12. *Χρω-δός, from his body*) *χρῶς, the skin, the outermost part of the*

*body.* Here evidently (his) miraculous power reached its highest point.—*σμιμικίνθια, semi-girdles, narrow aprons*) with which they used formerly to be girded.—*ἀπ' αὐτῶν, from them*) We read of evil spirits having often excited (caused) a disease, which might seem to be due to natural causes.

13. Ἐπειχίρησαν, *took in hand, attempted*) And yet there was no room for temerity in the case of such matters. Comp. Heb. xi. 29, 1 Macc. v. 57, etc., concerning unseasonable imitation.—*περιερχομένων, going about, vagabond*) as impostors (jugglers) are wont to do.—*τοὺς ἔχοντας, them who had*) This is plural; but the singular in ver. 15. If the attempt had succeeded once, they would have dared to do it oftener.—*ὀνομάζειν, to name*) though they were in other respects aliens to Him, and void of the power of faith. “They say, *whom Paul preacheth*, as if they would say, We will try whether evil spirits go out in (by) this name: in short, there was no faith in them; but Satan is to be overcome by no forms of speech, and by no works, but by faith alone in the Word of GOD: wherefore also the very cunning spirit, seeing in this case that they have not faith, nor the word of GOD deeply fixed in their heart, laughs at their attempt. The expulsion of Satan from demoniacs is only an adumbration of the expulsion of Satan in ordinary cases from the hearts of all men. But even as he here mocked at those who attempt to effect the expulsion from demoniacs by a mere literal invocation of the name of Jesus without faith: so he derided, and in the present day laughs at, those who have attempted by works to deliver themselves from his power, ex. gr. priests and monks, etc.; for he then first began to have dominion over them, and to treat them altogether as he pleased. Satan is a most crafty spirit, as compared with whose cunning and strength all the light of reason is nothing. His cunning is not known except through the Holy Ghost; and he is not to be expelled except in the exercise of true faith, and by the most spiritual.”—Justus Jonas.—*ὀνομάζειν τὸ ὄνομα, to name the name*) A frequent phrase in the LXX. In the Hebrew there is added to the word שם, the verb הוֹבִיר or נָקַב or קָרָא.—Ἰησοῦν, *Jesus*) “They use the appellation, Jesus, simply, whereas they ought to have called Him the Saviour of the world, who had risen from the dead.”—Chrysost

14. Ἑπτὰ, *seven*) On which very number the exorcists seem to have relied, as also upon the dignity of their nation and their father. In our time seven sons, or the seventh among them, is reputed, I know not whether without superstition, to be endowed with a healing power for the cure of diseases.

15. *Τῶν, who*) This indicates contempt. [What has it profited thee, if thou knowest so as to be able to relate many things concerning Jesus, or even concerning His true members, if thou thyself art notwithstanding destitute of (saving) power? Who art *thou*?—V. g.]

16. *Κατακυριεύσας, having prevailed against*) They irritated the evil spirit.—*ἀμφοτέρων, both*) More recent copies have *αὐτῶν*, from the alliteration to the *αὐτῶν* immediately following.<sup>1</sup> The seven sons of Sceva were wont to do that: *two* did so in this instance, which Luke records; comp. with this ver. 13, where the *τῶν* refers to the seven: the word *τινῶν, certain persons*, refers to the two. Often there lies hid some such hint in one little word of the text, which, without that word, no one would have suspected from the circumstance (fact) itself.

17. *Ἐμεγαλύνετο, was magnified*) These exorcists were treated more severely than that person, who was casting out demons in Luke ix. 49, 50. But the same persons, though not forbidden by Paul, yet by the very disaster which they suffered were *for* the Christian cause (in spite of themselves). The contumely cast on those who act in a sinister manner is subservient to the Divine glory, and to the estimation of the servants of GOD endowed with real power.

18. *Τῆ, and*) The others, beholding the sons of Sceva, the more withdrew themselves from all wickedness.—*ἤρχοντο, came*) of their own accord. The efficacy of the Divine word (is hereby illustrated), penetrating into the inmost recesses of souls, so that of their own accord they confess that which they would not be brought to confess by any natural sincerity, or by any tortures.—*ἐξομολογούμενοι, confessing*) From this verb, it is evident that those actions were bad actions which had been perpetrated before that they had received faith.—*ἀναγγέλλοντες, announcing, showing*) The beginning of confession is difficult. Once that a beginning is made, the statement of the whole matter is afterwards easy: and this is an indication of a mind freed from the dominion of sins.

19. *Ἰκανοί, many*) Even magicians may be converted: ch. viii. 13 (Simon Magus).—*τὰ περίεργα, curious arts*) magic arts, in great variety. This appellation has in it a Meiosis [less said than is

<sup>1</sup> The reading *αὐτῶν ἀμφοτέρων* is approved of by the margin of Ed. 2: and the word *ἀμφοτέρων* is exhibited also by the Germ. Vers. The decision of the larger Ed. had been different.—E. B.

*Ἀμφοτέρων* is supported by ABDd Vulg. later Syr. *αὐτῶν* is read by the Rec. Text. *Ee* omit the words altogether.—E. and T.



meant. Append.]—*συνεέγκαντες*, having brought together) with great unanimity.—*τὰς βιβλους*, their books) True religion abolishes bad books: and the world had been filled (crammed) with such books. Ephesus burned up all curious and bad books as accursed (*anathema*), when the word of the Lord began to prevail: in turn (by a righteous compensation), Ephesus afterwards enjoyed good books, nay, was made the depository of the sacred books. The Epistle of Paul sent to the Ephesians also is extant: Timothy was at Ephesus when Paul wrote both the Epistles to him. Furthermore, Timothy was desired to carry to Rome from Asia the books for Paul when close to his martyrdom, 2 Tim. iv. 13; books which no doubt were a portion of the books of Holy Scripture: and these not of the Old Testament, of which there was everywhere an abundance, but the writings of Paul himself, or even of other apostles, and these chiefly of *parchment*, for the sake of durability. Paul desired Timothy, when he came, to bring these with him safely; not, I imagine, with the intention of selling them for the sake of alms-giving, but in order that he might commit these to Timothy face to face, before his martyrdom, for the weightiest reasons, inasmuch as he had designed to make Timothy in some measure his own successor in the Evangelical office. Timothy brought back to Ephesus, or to that region, after the martyrdom of Paul (comp. Heb. xiii. 23), most costly treasures (*χειμῆλια*, deposits), as we may suppose. It was in the same place that the writings of John, after the death of John also, were in especial esteem. As to the autograph Gospel of John, see Appar. Crit. p. 602, with which comp. p. 420. The Epistles of John, and the last verse of the first, are especially appropriate (applicable) to Ephesus. The Apocalypse, sent first from Patmos to Ephesus, was read first at Ephesus. What is the purport of this remark? In the Appar. pp. 770, 884 (Ed. ii. pp. 480, 620), I have written that it is not an unreasonable expectation, that the autographs of the apostles, furnished with appropriate criteria to test them, may at some time be restored to the light. What if some of them lie hid at Ephesus? and also at Thessalonica? See note on 1 Thess. i. 1. It is an opinion, nothing more; one not however to be ridiculed, inasmuch as being harmless, nay, useful in deterring critics from rashness, lest, if they wander too far out of the track, the original manuscripts may hereafter confute them.—*κατίχαιον*, turned up) [regarding them as *anathema*, or accursed.—V. g.] This was better than to sell them, even though the money had been spent upon the poor.—*ἰνώπιον πάντων*, in the presence of all) A re-

markable spectacle.—ἀργυρίου μυριάδας πέντε) *fifty thousand* drachms. The drachm almost corresponds to the denarius; of which I have treated on Cic. Ep. pp. 76, 452, 723. The Argentine money approaches nearest to this, which is equivalent to 12 *Kreuzer*, 3 *heller*; so that 5 drachms should be 1 florin and a little more; 50,000 drachms is more than 10,000 florins.<sup>1</sup> This is the price of a large library.

20. Ηὔξανε, *grew*) in point of extent.—ἵσχυεν, *prevailed*) in regard to intensity.

21. Ἐπληρώθη, *were fulfilled or ended*) Paul did not at this point think that he ought now to be at rest, but he pants after something more, in the same way as if he had done nothing. He gains possession of Ephesus and Asia; he makes an appointment for Macedonia and Achaia: he looks towards Jerusalem: he meditates Rome; thence to Spain. See Rom. xv. 26, with what goes before and follows. No Alexander, no Cæsar, no other hero, approaches to the large-mindedness of this *Little* Benjamite [2 Cor. x. 1, 10; Phil. iii. 5]. The truth concerning Christ, and faith and love towards Christ, enlarged his heart, like the sand of the sea [1 Kings iv. 29]. Yet he proceeds in order: *When these things were fulfilled or completed*. Indeed the cause of Christianity had reached the proper degree of maturity in Asia: ver. 9, 13, 14, 18.—ἔθετο ἐν τῷ πνεύματι, *purposed in the spirit*) This is said of a holy purpose: of a bad purpose, ἔθου ἐν τῇ καρδίᾳ σου, *thou hast conceived (laid up) in thine heart*: ch. v. 4. The design of Paul pleased the Lord: for He himself adds the promise, ch. xxiii. 11. Observe the energy of Paul, ch. xx. 2, note.—διελθὼν, *having passed through*) Construe this with πορεύεσθαι, *to go*, not with ἔθετο, *purposed*, for he was not yet in Macedonia.—[Ἱερουσαλήμ—Ῥώμην, *to Jerusalem—Rome*) Two metropolitan cities, the one in an ecclesiastical, the other in a political point of view.—V. g.]—δεῖ, *I must*) The Lord answers in ch. xxiii. 11, *so must thou*.—ιδεῖν, *see*) He speaks in a noble spirit. Many adversities were awaiting him when about to *see* Rome. Paul regards not that consideration.

22. Διακονούντων, *of those ministering to him*) He had at the time many engaged in the business of the Gospel: ver. 29.

24. Ναοὺς ἀργυροῦς, *silver shrines*) silver models of the temple or 'clinodia,' which represented the form of the temple of Diana. Similar coins also were made. The margin of the map of Palestine has a copy of them in Hedinger's Bible.

<sup>1</sup> The Greek drachm was properly about 9½d.: the Roman denarius, 8½d. But subsequently the drachm fell in weight, so as to be equal to the denarius.—E. and T.

25. Ἐργάται, *workmen*) The τεχνῖται, the *artificers* of a nobler class, were distinct from the ἐργάται, *workmen*.—ἡ εὐπορία, *gain, wealth*) It is upon the plea of this that the faith is often crushed.

26. οὐτος, *this*) The demonstrative, to kindle their passions.—οὐκ εἰσὶ, *they are no gods*) Are they then, Demetrius?

27. Ἡμῖν, *for us*) The dative of profit or loss.—ἀλλὰ καὶ, *but also*) An effective speech, which is whetted by personal interest and by superstition.—μεγάλῃς, *of the great*) A solemn and customary epithet of Diana. Hence presently, μεγαλειότητα, her *magnificence, or majesty*; comp. ver. 28, 34, 35. Hiller's Onom., pp. 795, 634, 625, shows that also the names Ἄρτεμις and *Diana* denote greatness.—εἰς οὐδὲν λογισθῆναι) So the LXX., 1 Sam. i. 13, ἐλογίσατο αὐτήν εἰς μεθύουσαν, *he counted her as drunken*.—καθαίρεισθαι, *to be destroyed*) Wretched *majesty*, which is thus *destroyed*.—αὐτῆς) *her*.—ὅλη, *the whole*) The multitude (great number) of those in error does not make error into truth.

28. Ἀκούσαντες, *having heard this*) viz. the artificers and workmen.

29. Ὁρμησαν, *they rushed*) viz. Demetrius with his band.—θέατρον) the *theatre*, which was also the forum.—Γάϊον καὶ Ἀρίσταρχον, *Gaius and Aristarchus*) when they did not find Paul himself. Aristarchus was the same who recurs in ch. xx. 4; with which comp. ch. xxvii. 2: but here the Gaius, a Macedonian, is distinct from the Gaius of Derbe, ch. xx. 4; although there are some who think them one and the same person.

30. Βουλομένου, *when Paul was wishing*) With great boldness. See note, 1 Cor. xv. 32. No military boldness is equal to this bravery. He was wishing to defend Gaius and Aristarchus, and to confute the worship of Diana.—οὐκ εἴων αὐτόν, *the disciples did not permit him*) A good wish which is thwarted, may notwithstanding both be good and be rightly thwarted.—οἱ μαθηταί, *the disciples*) seeing that it was Paul who was principally aimed at: ver. 26.

31. Τῶν Ἀσιαρχῶν, *of the rulers of Asia*) those who administered the affairs of state, and were at that time over the sacred rites of Diana.

32. οὐκ ᾔδεισαν, *knew not*) An apt and characteristic description of a people in a tumult. [This is a matter of usual occurrence to senseless zealots.—V. g.]

33. Προεβίβασαν, *they brought forward*) This was done by the authors of the tumult, with whom the Jews conspired against the Christians.—Ἀλέξανδρον, *Alexander*) It is this very man who seems to have been the coppersmith, concerning whom 2 Tim. iv. 14

speaks, known by Demetrius on account of his handicraft.—*προβαλόντων*, *having thrust him forward*) for the sake of their own defence [that he might speak in their defence and against the Christians].—*κατασεισας τήν χεῖρα*) This phrase implies somewhat of a more vehement kind of gesture, than that which has been substituted by some for it from the parallelism (ch. xii. 17), *κατασεισας τῆ χειρί*. It is not quite certain what reading the Latin Vulg. followed.<sup>1</sup>—*ἀπολογεῖσθαι*, *to make a defence*) in behalf of the Jews, against the Christians.

34. Ἐπιγρόντες δέ) The nominative for the oblique case [the genitive, to agree with πάντων]. “A change of construction” [anacoluthon], says Camerarius, “not unusual in Greek, similar to that in the Iliad, ἄμφο δ' ἐζόμενοι γεραρώτερος ἦεν Ὀδυσσεύς.”—ἐκ πάντων, *from all*) They were unwilling to hear a Jew. Thus the danger was averted from the Christians.

35. Ὁ γραμματεὺς) *the town-clerk*.—τίς γάρ ἐστιν, *for who is there, who then is there*) Paul would have spoken otherwise. [But the raving (insane) multitude was unworthy of his preaching.—V. g.] However, the language of the clerk is ambiguous, and he may have spoken so, either because of (to suit) the exigency, or because he sincerely thought what he said: for even in ver. 37 he says, *Your goddess, not, Our goddess*.—Ἐφεσίων, *of the Ephesians*) By the repetition of the proper name, their celebrity is signified.—νεωκόρον) The Perinthians were *νεωκόροι* (worshippers, temple-worshippers) of Hercules; other peoples were worshippers of other gods; the Ephesians, of Diana. See J. H. A. Seelen *Medit. Exeget.*, p. 523.—οὔσαν, *is*) At that very time the Ephesians were priding themselves on that distinction. See Gregory's *Observ.*, ch. x. There was therefore a great conflux of men to the sacred games to her in that city.—Διοπετοῦς) They had supposed the image of Diana to have *fallen down* from heaven, *from Jupiter*.

36. Ὑπάρχειν, *to be*) An apposite word for appeasing those making the tumult. He does not say, *to become*, nor *to continue* quiet (orderly); but the word expresses something between the two.

37. Ἠγάγετε, *ye have brought*) hastily (raptim), into the theatre, as if to a tribunal, or to punishment.—τούτους, *these men*) ver. 29.—οὔτε, *neither*) i.e. they have neither by deed injured the temple, nor by word injured Diana.—οὔτε βλασφημοῦντας, *nor yet blasphemers of*) The apostles did not gather together many of the absurd stories out

<sup>1</sup> ABE read τήν χεῖρα : Dd, τῆ χειρί.—E. and T.

of their mythology, but set forth the truth of God, and in general terms the vanity of idols, ver 26. They who believed, afterwards of themselves rejected false gods.

38. Πρὸς τινά, *against any man*) The clerk prudently does not name Paul.—ἀγοραῖοι) viz. ἡμέραι.—ἀνθύπατοι, *proconsuls*) There was but one proconsul at the one time: but the clerk speaks in the plural of that which is wont never to cease to be [a permanent institution, such as the proconsulate].

39. Τῇ) *the ordinary lawful assembly*.

40. Τῆς σήμερον) viz. ἡμέρας: ch. xx. 26. ἐν τῇ σήμερον.—αἰτίου) The Vulgate takes this in the masculine gender: but the neuter in this book is frequent.—περὶ οὗ οὐ δυνησόμεθα) A double negation: ch. x. 47, κωλύσαι τοῦ μὴ βαπτισθῆναι τούτους.—συστροφῆς) which has the appearance of a στάσις, *insurrection*. The mild term is prudently used by the clerk

## CHAPTER XX.

1. Μετὰ ταῦτα) Demetrius did not succeed in his attempt. Paul remained until all was quiet.

2. Ἐκεῖνα, *those*) parts of Macedonia.—λόγῳ πολλῷ, *with much exhortation*) Paul was especially abounding (overflowing with edifying speech) at this time, ver. 7, 9, 11: wherefore also he at that time wrote several epistles.—Ἑλλάδα, *Greece*) that part of Greece which was between Macedonia and Achaia.

3. Ποιήσας) The nominative was employed by Luke before that the predicate (ἐγένετο γνώμη) occurred to him, which requires the oblique case (viz. αὐτῷ). Such constructions are found not only in Hebrew, but also in Greek and Latin writers.—μῆνας τρεῖς, *three months*) at which time also he seems to have seen the Corinthians, but only *in passing*: 1 Cor. xvi. 7.—αὐτῷ—μέλλοντι ἀναγεσθαι, *for him, as he was about to sail*) They were laying plots for Paul against this very journey to Syria.—εἰς τὴν Συρίαν, *into Syria*) ch. xxi. 3.—ἐγένετο γνώμη, *he determined*) Sometimes they relied on a general, sometimes on a special call.—ὑποστρέψαι, *to return*) Even a holy purpose can sometimes be changed. Comp. ch. xix. 21, where Paul is represented as having once wished to go through Macedonia. It appears that Paul had wished, after journeying through Macedonia and Achaia, to go forward to Jerusalem. But at that time,

indeed, he did not get to Jerusalem, but again returned through Macedonia. His journey to Jerusalem, and to Rome afterwards, proceeded (was accomplished) by another way: the order merely of his course being changed.

4. Συνείπετο, *there accompanied him*) A delightful retinue.—ἀχρι τῆς Ἀσίας, *as far as to Asia*) In Asia a part of them departed, a part remained with Paul: ver. 6, 13, 14. Trophimus went along with him to Jerusalem, as appears from ch. xxi. 29; Aristarchus accompanied him to Rome, ch. xxvii. 2.—Θεσσαλονικέων, *of the Thes-salonians*) So Aristarchus and Secundus are called. For Gaius was of Derbe: the country of Timothy was already marked, viz. Lystra, near Derbe.—Ἀσιανοί, *of Asia*) from Asia strictly so called.

5. Ἐν Τρωάδι, *in Troas*) The name of the region and town.

6. Ἡμεῖς, *we*) Again the writer of the book was present with Paul.

7. Συνηγμένων ἡμῶν, *when we were met together*) as already at that time they were wont, *on the Lord's day*. Therefore it is probable that by *the breaking of bread* is denoted here a feast of the disciples conjoined with the Eucharist, especially since it was so solemn a taking of leave.—διελέγετο, *preached to them*) Spiritual teachers ought not to be too strictly tied down to a given time (ad clepsydram), especially on a solemn and rare occasion.

8. Λαμπάδες ἱκαναί, *many lights*) in order that all suspicion of scandal might be obviated.

9. Νεανίας) παῖς in ver. 12.—καταφερόμενος· κατενεχθείς) One and same participle, but in a different tense: although even the theme ἐνέγκω expresses more than φέρω. Sleep surprised (came unawares on) him whilst sitting: being “sunk down with sleep,” he fell.

10. Ἐπέπεσεν, *lay on him*) Christ did not use this gesture; but Elijah, Elisha, and Paul used it.—μὴ θορυβεῖσθε, *trouble not yourselves*) In the case of the greatest matters undue agitation was forbidden: Exod. xiv. 13; 1 Kings vi. 7; Isa. viii. 6. The temple was constructed without noise. In time of war, tranquillity was required on the part of the people.—ἐν αὐτῷ ἔστιν, *is in him*) Paul speaks in such a way as to remove sudden terror (fright): therefore his words are not to be pressed too closely (strictly). He does not add *as yet*, nor *again*; but simply affirms that the youth is alive: just the same as if he had not even fallen. The miracle was evident. Comp. the same mode of speaking in Jesus' raising the ruler's daughter, “The maid is not dead, but sleepeth,” Matt. ix. 24.

11. Κλάσας ἄρον, *having broken bread*) This breaking of bread

was the particular act of Paul, when about to set out on his journey, and was distinct from that which had occurred the day before, ver. 7.—*ἰμιλήσατε*, *having spoken with them*) in more familiar discourse, after the more solemn address, of which ver. 9 treats.—*οὐτως*, *so*) No taking of rest intervening.

12. \**ἠγαγον*) *they brought, or led, not carried*: he was not at all enfeebled by his fall.—*ζῶντα*, *alive*) Not even by the accident did they receive any damage from Paul: 2 Cor. vii. 9.

13. \**Ἦν διατεταγμένος*) In a middle signification. See Bud. comm. col. 898. *So he had determined concerning himself.*—*πέζευεν*) he preferred *to go on foot*, although he had passed the night without sleep, and although Assos was a town of difficult and dangerous approach, as Eustathius observes.

15. *Τρωγυλίῳ*) The name of a place, as in Wirtemberg, a village is called *Korb* (a basket) with the same signification.—*ἤλθομεν, we came*) with rapid course.

16. \**Ἐξριε*) *determined*. For Ephesus was in the rear.—*χρονοτριβῆσαι*) Not even in Asia would Paul have *wasted time* without fruit: but he considered that he would have been nevertheless wasting time, if (though obtaining some fruit) he neglected thereby greater fruits.—*τὴν ἡμέραν, the day*) The Accusative of time.—*Πεντηκοστῆς, of Pentecost*) Time was urgent: ver. 6. At the feast there were great concourses of people; and therefore a great opportunity of winning souls.

18. \**Ἔμελλε ἐπίστασθε, ye know*) Happy the minister who can thus begin his address, appealing to the conscience of his hearers as attesting what he says.—*εἰπέβην, I entered*) This denotes more than *I came to*; for it signifies, *I set foot on*.—*πῶς*) There follows *ὡς*, ver. 20, which is equivalent to an Anaphora (the repetition of the same word in beginnings, thereby marking them).—*τὸν*) Relative [*the whole time that I was with you*].

19. *Δουλεύων, serving*) A noble idea of the servant of the Lord.—*τῷ Κυρίῳ*) *the Lord*, whose is the Church.—*μετὰ, with*) *Humility of mind, tears, and temptations*, are the concomitants (of *service*): the act of *servicing* itself is described in the foll. verse.—*ταπεινοφροσύνης, humility of mind*) This he recommends to the Ephesians also in Eph. iv. 2, “with all *lowliness*,” *ταπεινοφροσύνης*.—*δακρύων, tears*) ver. 31: 2 Cor. ii. 4; Phil. iii. 18. A characteristic trait of Paul. Holy tears shed by men and heroes, who seldom if ever weep for things in the ordinary course of nature, furnish a specimen of the efficacy, and an argument for the truth, of Christianity. Yet *joy* is com-

patible with these tears : ver. 24. Add the note, ver. 37.—πειρασμῶν, *temptations*) The plots of the Jews in various ways truly tried and exercised the mind of Paul.—τῶν Ἰουδαίων, *of the Jews*) The apostle of the Gentiles speaks of them now as if they were alien (foreigners) to him.

20. Οὐδὲν ὑπεστειλάμην, *I have withheld or kept back*) ver. 27. There were considerations, which might have induced others to keep back many things, or at least some things; fear, the favour of men, etc.—τῶν συμφερόντων, *of things profitable*) These are to be taught: the other things are to be avoided (cut off).—ἀναγγεῖλαι, *but have announced or showed*) To this refer the δημοσίᾳ, publicly.—δίδαξαι, *have taught you*) To this refer the κατ' οἴκους [“from house to house”], *throughout your houses, privately*. Not even the apostolical office, widely extended as it was in its sphere of operations, had its duties fully discharged by merely public preaching. What then ought *pastors* to do?

21. Τῆν) The sum of those things which are profitable is the sum of Christian doctrine, the sum of the Divine counsel, Repentance and Faith.—εἰς, *towards*) repentance, whereby men betake themselves to God. Refer this to the *Greeks*, who were mentioned just before; and refer the word *faith* to the *Jews* who betake themselves to Christ, mentioned a little before. It is a Chiasmus, as in Philem. ver. 5, where see the note. [The Jews (A); the Greeks (B); Repentance (C); Faith (D): A refers to D; B to C: *inverted Chiasmus*. See Append. on the distinction of Immediate Relation, *Direct Chiasmus*, and *Inverted*.]

22. Καὶ νῦν ἰδοὺ ἐγὼ, *and now behold I*) These words are weightily repeated by Anaphora, in ver. 25 [See Append. on *Anaphora*, the frequent repetition of words to mark beginnings].—δεδεμένος τῷ πνεύματι, *bound in spirit*) Paul knew that he was about to be bound: and now already he was so affected in mind as one who is bound, nor could he induce his mind to think anything else but that he would be bound.—μὴ εἰδώς, *not knowing*) We ought not to suppose that the apostles were omniscient. They depended by faith on the Divine guidance. Paul knew concerning others, ver. 25, 29; concerning himself he was obliged to exercise implicit faith.

23. [Πλὴν ὅτι, *except that*) In general terms, bonds and afflictions were indicated to Paul.—V. g.]—κατὰ πόλιν, *in every city*) It was for the good of all to know, and all profited in seeing the obedience of Paul, and in hearing him with the greater eagerness, as not being about to see him any more. Hence too was made evident the



greatness of (his and their) afflictions. Those which appertained to Paul himself were indicated to Paul by others. [Comp. ch. xxi. 4, 11, Agabus' prophecy, with the symbolical binding with Paul's girdle.]

24. Οὐδὲνδὲς) *of no adverse occurrence.*—ἐμαυτῷ, *unto myself*) as concerns myself [ch. xxi. 13]; Phil. i. 21, 22. The denial of self.—ὡς, *as*) viz. I count it dear [I do not count my life so dear, *as* I count it a dear object to finish my course with joy].—τελειῶσαι, *to finish*) He finished after it that a very long time had intervened: 2 Tim. iv. 7, 8, τὸν δρόμον τετέλεξα, "I have finished my course."—δρόμον, *course*) a speedy one.—τῆς χάριτος, *of the grace*) of the New Testament.—τοῦ Θεοῦ, *of God*) This name is repeated with great force in ver. 25, 27.

25. Οὐκέτι ὄψεσθε, *shall see no more*) Paul wisely inserts this now in this place. For so the other things which he has to say the more impressively affect the minds of his hearers.—ὁμῶς, *ye*) The explanation of this word follows, viz. *all*, etc. The apostle returned from Rome to Asia several years after: but in the interim almost *all* these persons died or removed elsewhere. At all events the sense is this: *I know* that such things are about to befall me as, without a peculiar Divine guidance, and that a miraculous one, must cut off from you the power (opportunity) of seeing me. A Metalepsis (as in ch. xxi. 4). [A double trope. Ex. gr. here, there is a double ΜΕΤΟΧΥΜΥ *of the Consequent for the Antecedent*: 1) Such things are about to befall me, as that I am hardly, and not even hardly (scarcely is there in the case the possibility expressed by "hardly"), likely to return: 2) If even I were ever so sure of returning, yet you yourselves, after so long an interval of time, will almost all be either dead or removed elsewhere. Instead of these two Antecedents the Consequent is put: *Ye shall not see my face.*—Append.]

26. Διό, *wherefore*) This is deduced from ver. 20.—μαρτυροῦμαι, *I take you to record*) *Your conscience will be a witness to me.* This is the force of the middle verb.—σήμερον, *this day*) This expression has a great explanatory power.—καθαροῦς, *pure*) This ought to be the chief care of one taking leave.

27. Ἴὰρ, *for*) Therefore he who kept back what he ought to have announced or showed, is not pure from the blood of his hearers.

28. Προσέχετε, *take heed*) This care I devolve from myself on you, ver. 31.—ἑαυτοῖς) first to *yourselves*, then to the *flock*.—τὸ Πνεῦμα τὸ Ἅγιον, *the Holy (Ghost)* *The Holy Spirit* mediately, through the instrumentality of Paul, appointed them. Comp. ch. xiv. 23. But a

call which has not been given by the Holy Spirit really, does not deserve to be termed even a mediate call.—ἐπισκόπους, *overseers* or *bishops*) At this time the appellation, “bishops,” was not yet the customary and peculiar one (applied to those subsequently bearing that name): but here it has the meaning which the force of its etymological derivation requires, and is applicable to all *presbyters*, whose title (“Presbyter”) was a more customary one, owing to its existence in the Jewish Church. Afterwards Timothy and Titus, whom the apostles had set over the presbyters in a certain peculiar manner, were entitled bishops: and yet the bishops also did not cease to be entitled presbyters: Tit. i. 7, 5, where he who is called *a bishop* in ver. 7, is called an *elder* in ver. 5; 1 Pet. v. 2, 1; Phil. i. 1.—τὴν ἐκκλησίαν τοῦ Θεοῦ, *the Church of God*) Others read τὴν ἐκκλησίαν Κυρίου; many, with the Slavonic Version, τὴν ἐκκλησίαν Κυρίου καὶ Θεοῦ. Paul often uses the appellation, *the Church of God*, in the Ep. to the Thess. Cor. Gal. Tim., never *the Church of the Lord*. Nor does he use the expression at all, *Lord and God*, interposing the particle *and* between. Therefore it remains that we read *the Church of GOD*: although, if in this passage Paul used the expression, *Church of the Lord*, according to the parallelism of the Old Testament it would be *the Church of Jehovah*.<sup>1</sup>—ἣν περιεποιήσατο, *which He hath purchased*) This therefore is a most precious flock [as having cost so dearly].—ἰδίου, *His own*) For it is the blood of the Son of GOD: 1 John i. 7, “The blood of Jesus Christ His Son cleanseth us from all sin.”

29. Ἐγὼ, *I*) A sure and confident prediction.—εἰσελεύσονται, *enter in*) from elsewhere. In antithesis to, *from among your own selves*,

<sup>1</sup> Τοῦ Θεοῦ is supported by B Vulg. (oldest MSS.), Harelean Syriac, Cyril of Alexandria, Epiphanius. Τοῦ Κυρίου is read by ACDEde Memph. Theb. Iren. (Latin) 201, Eusebius, Lucifer 226, Jerome. Τοῦ Κυρίου καὶ Θεοῦ, the common reading of MSS., is supported by none of the *oldest* authorities: the Slavonic Version of the 9th cent. is no good authority. Τοῦ Θεοῦ, in connection with “blood,” is the more difficult reading, and therefore so far less likely to be an interpolation. But ἡ ἐκκλησία τοῦ Κυρίου is a still less likely reading to be interpolated, as the phrase is found nowhere else in the N. Test., so that a transcriber would readily change it into τοῦ Θεοῦ, as in 1 Cor. i. 2: and 1 Pet. v. 2, ποιμνιον τοῦ Θεοῦ, might also suggest the change. Even if the *preponderance* of testimony lead to the reading Κυρίου, still the infinite value of Christ’s *own blood*, as alone equal to meet the justice of an infinite God, is clearly brought out. B, the oldest MS. is weighty authority for τοῦ Θεοῦ. Alford shows that there was greater reason for Arians to change the text to Κυρίου, than for the orthodox to change it to τοῦ Θεοῦ. The latter, if left untouched, would be fatal to Arianism; the former, if untouched, does not militate against orthodoxy in the least.—E. and T.

ver. 30. Concerning both kinds of pestilential evils among the Ephesians, see Rev. ii. 2, 6.—μετὰ, *after*) Immediately after the departure and death of the apostles, the Church lost a great part of its purity, as is evident from their (the apostles') predictions, warnings, and complaints. As to the Church of the Ephesians, see the Epp. to Tim. and the writings of John.—μετὰ τὴν ἀφίξίν μου) Hesychius says, ἀφίξις, *i.e.* ἐφοδος, παρουσία, *arrival, presence.* Comp. Rom. xvi. 19, "Your obedience *is come* (ἀφίξετο) unto all men;" where see the note. Nor does ἀφίξις signify *departure.* Zosimus, lib. v. : μετὰ τὴν Ὁνωρίου εἰς τὴν Ῥάβενναν ἀφίξιν, *i.e.* *after Honorius had set out from Ravenna to Bononia* (not after his *departure* to Ravenna). Eusebius, lib. vi. Demonstr. Evang. last chapter : μετὰ τὴν εἰς ἡμᾶς ἀφίξιν (τοῦ Χριστοῦ) ὁ νεὼς ἐπυροπολεῖτο. Therefore the sense is, "First Paul *came* : then afterwards shall come wolves." Comp. John v. 43.—λύκοι, *wolves*) Allegorical.—μὴ φειδόμενοι, *not sparing*) A *Meiosis*, *i.e.* (not only *not sparing*, but) most baneful. It is the part of a pastor φείδεσθαι, *to spare.*

30. Ἀποσπᾶν) *to draw away*, from their simplicity towards Christ, and from the unity of the body. This is the characteristic of a false teacher, to wish that the disciples should depend (hang) on himself alone.

31. Γρηγορεῖτε, *watch*) A pastoral expression.—νύκτα—ἐκαστον, *by night—every one*) This was great watchfulness. [And if this was becoming in an apostle, how much more is it so in a pastor!—V. g.]

32. Τῷ λόγῳ τῆς χάριτος αὐτοῦ, *to the word of His grace*) A description of the Gospel occurs in ver. 24.—τῷ δυναμένῳ, *who is able*) [not as Engl. Vers. *which is able*]. Refer the words to *God*, τῷ Θεῷ. Often the power of GOD is appealed to ; for concerning the Father's willingness believers are sure : They shall have experience of His power. Men who are saints desire it ; GOD is able. Rom. xvi. 25 ; Eph. iii. 10 ; Jude ver. 24 ; 2 Tim. i. 12.—ἐπικοδομησαι, *to build you up*) GOD, by Paul, had built them in the faith : God also, (even) without Paul, could build them up additionally [the ἐπι implying additional edification, or building up].—δοῦναι, *give*) The end of faith.—ἐν, *among or in*) Implying the communion of the saints : 2 Thess. ii. 1. —ἡγιασμένοις, *those who are sanctified*) So believers from among the Gentiles are called, not excluding Jewish believers, ch xxvi. 18. On this account the expression used is ἐν, *in or among*, not σὺν, *with*, so that the Ephesians may be included. In the same sense they are termed κλητοὶ ἅγιοι, *called saints*, Rom. i. 7 ; 1 Cor. i. 2. Moreover, believing Jews, not to the exclusion of the Gentiles, are termed

ἅγιοι, *saints* (*holy* or *dedicated to the Lord*) peculiarly : Rom. xv. 25, 26, 31 ; 1 Cor. xvi. 1, 15 ; Eph. ii. 19, iii. 8 ; 2 Thess. i. 10 ; Ps. cxlviii. 14. See Rom. xi. 16.—πᾶσιν, *all*) Paul had a very great knowledge and remembrance of these. He therefore embraces (comprises) all.

33. Ἄργυρίου, *silver*) The second portion of his parting address. Paul brings forth all things. So Samuel, 1 Sam. xii. 3.

34. Αὐταί, *these*) which are hardened with labour, as ye see.

35. Πάντα—ἄτι) *i.e.* I have showed you, as *all things*, so also this, *that*, etc. If I had not showed you this, I should not have showed you *all things*.—ὑπέδειξα, *I have shown*) by actual example.—ὑμῶν, *you*) the bishops. He admonishes these by his own example, courteously, without precept. Therefore in ver. 33 he does not say, the silver, etc., *of none of you*, which was evident of itself (without needing that he should say so) ; but *of no man*, viz. of no one even of my hearers.—τῶν ἀσθενούντων, *the weak*) viz. in the faith, 1 Cor. ix. 6, 22.—μνημονεύειν, *to remember*) accompanied with actual obedience.—τοῦ λόγου, *the saying*) So the ancient MSS., and with them the Latin Vulg. It is a reading midway between the extremes. Others read τὸν λόγον. Most read τῶν λόγων, which reading has arisen from the alliteration to the preceding τῶν. John xv. 20, μνημονεύετε τοῦ λόγου.—αὐτὸς) *Himself*.—εἶπε, *said*) Without a doubt the disciples kept in memory many sayings of JESUS, which are not to be read in our Scriptures in the present day.—μακάριον) *blessed*, divine. To give, is to imitate the blessed God, and to have recompense, Luke xiv. 14.—δίδοναι, *to give*) A specimen of the Divine giving occurs at ver. 32.—λαμβάνειν) *to receive*, although in a lawful way. The sentiment of the world is the very reverse, as expressed by an old poet in Athenæus, lib. viii. ch. v., in the following Senarian Iambics :—

Δημοσθένης τάλαντα πεντηκοντ' ἔχει  
 Μακάριος, εἴπερ μεταδίδωσι μηδένι.  
 Καὶ Μετροκλήης εἴληξε χρύσιον πολὺ.  
 Ἄνόητος ὁ διδοὺς, εὐτυχεὶς δ' ὁ λαμβάνων.

36. Θεὸς γόνατα, *having knelt down*) His spirit kindling into a glow, in public, ch. xxi. 5.

37. Ἰκανός, *great*) The tenderest and sweetest affections reign here. No book in the world equals Scripture, even as regards τὰ ἔθη καὶ πάθη, *the manners and affections*.—πάντων, *of all*) Even tears are a proof of how much the successive ages of men degenerate. For—

merly both men and good men, and heroes themselves (even among the Gentiles), were readily moved to tears, even in a body collectively. Judg. ii. 4, 5; 1 Sam. xxx. 4. Now when all things are more effeminate than they were then, yet the giving way to tears is permitted only in women and boys. John Hornbeck, l. 6, Theol. pract. c. 8, beautifully discusses the subject of pious tears.

38. Ὀδυνώμενοι, *grieving*) How great hereafter will be the grief (of the lost), to be deprived of the sight of GOD, of the angels, and of the elect!

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## CHAPTER XXI.

1. Ἀποσπασθέντας, *after we had torn ourselves from them*) not without much of longing regret, and with difficulty.—Κῶ) Gaza writes that this is the Attic expression for Κῶν.

3. Τύρον, *Tyre*) Where it was foretold in Ps. lxxxvii. 4. Comp. with that psalm, concerning the people of Philistia and the Ethiopians, Acts viii. 40, ver. 27.—[τὸν γόμον, *her burden*) So frequently does the kingdom of GOD accommodate itself to the external opportunities of (*i.e.* afforded by) the world: but GOD directs worldly things by a secret influence to further the progress of His kingdom.—V. g.]

4. Ἀνευρόντες) *finding again*, when we had sought them. At one time they were alone, at another time with the brethren.—ἑπτὰ, *seven*) so that they enjoyed even a Sabbath there. Paul was in haste, but in a good way.—ἔλεγον, *said*) The Spirit was signifying that bonds awaited Paul: in consequence of this the disciples begged him not to go.

5. Ἐγένετο ἡμᾶς ἐξαρτίσαι) This is more than if he were to say, ἐξήρτίσαμεν, *we accomplished or fulfilled*. It came to pass that without hindrance we stayed at Tyre.—τὰς ἡμέρας) *the days*, which we had determined.—σὺν γυναίξει καὶ τέκνοις, *with wives and children*) a great number, differently from the custom of the world.—ἔξω, *outside*) a long way, through so great a city.—[ἐπὶ τὸν αἰγιαλόν, *on or at the shore*) not by way of pageant or escort, but in order to bid farewell.—V. g.]

6. Ἀσπασάμενοι, *having mutually taken leave*) With this word

are connected both ἀνέβημεν, *we embarked*, and ὑπέστρεψαν, *they returned*.

7. Τὸν πλοῦν, *our course or voyage*) Our whole voyage from Macedonia, ch. xx. 6.—τοῦς) *the brethren whom we knew there*.

8. Εἰς Καισάρειαν, *to Cesarea*) It is here especially that Paul's imprisonment is foretold to him; and this was the place, moreover, where he was about to go as a prisoner: ch. xxiii. 33.—τοῦ εὐαγγελιστοῦ, *the Evangelist*) ch. viii. 5, 35, 40.—ὄντος) *who was* one of the Seven: ch. vi. 5. It is probable that Paul had some communications (dealings) with Philip as to the care of the poor, ver. 15 (ἐπισκευασάμενοι referring to *the alms*, with which they were entrusted for Jerusalem): although there was no community of goods, except at Jerusalem: nor did it last, save only until the scattering abroad, of which ch. viii. 1 treats; at which time, we may suppose that whatever resources were ready to their hand were divided among those who departed from Jerusalem and those who remained in it, according to the extent of their distress (need). Otherwise Philip would not have been able to have departed from it [his services as a deacon for distributing the alms would have been still needed at Jerusalem]: viii. 5, 40.

9. Προφητεύουσαι, *who prophesied*) On the part of these women, however, the prediction and representation of the imprisonment (bonds) of Paul would not have been so becoming, as on the part of Agabus. Philip was an Evangelist: his daughters prophesied. A prophet is greater than an Evangelist: Eph. iv. 11.

11. Ἀυτοῦ) *his own*, not Paul's. The nearer that Paul comes to what awaited him, the more express is the prediction that prepares him.—λέγει) εἶπεν, *saieth*.

12. Παρεκαλούμεν, *we besought*) Paul knew that in that prediction there was the force of a precept: his companions and the people of that place did not know it.

13. Συνθρόπτοντες, *breaking, afflicting*) The apostles were not altogether void of human affections (feelings).—δεθῆναι) *to be bound*: ver. 11.—ἑτοίμως ἔχω, *I am ready, I am in a state of readiness*) The burden is light to him who is ready.

14. Μὴ πειθομένου, *when he would not be persuaded*) Often a person is moved for the sake of others, who is not moved on his own account. Hence we may perceive the steadfastness of Paul.—ἡσυχάσαμεν, *we acquiesced*) With pious modesty.—τὸ θέλημα, *the will*) This, they acknowledged hereby, was known to Paul.

15. Ἐπισκευασάμενοι, *having made our preparations*) The inferior

reading, ἀποσκευασάμενοι, would be appropriate to their arrival. But they were then departing, and carrying alms to Jerusalem : ch. xxiv. 17. This was the ἐπισκευή. Hesychius explains ἐπισκευασάμενοι as εὐτρεπισθέντες, *made ready, equipped with all things necessary.*

16. Καί) viz. τινέζ.—παρ' ᾧ) Resolve the words thus, ἄγοντες ἡμᾶς πρὸς Μνάσωνα, παρ' ᾧ, κ.τ.λ.—ἀρχαίω, *an ancient disciple*) A beautiful eulogium.

18. Ἐπιούσῃ, *on the following day*) without delay.—σὺν ἡμῖν, *with us*) so that the fact of our consent (accordance with him) might be certain : Gal. i. 2.

20. Πόσαι μυριάδες, *how many myriads*) Comp. Jer. iii. 14, etc. Among all these by degrees circumcision expired ; and of these, without doubt, a great part was mixed up with the Gentiles who believed. Wherefore the seed of Abraham has not perished in so great numbers as you would suppose, during the lapse of so many ages [viz. the centuries of the Jews' unbelief since their rejection of Jesus when He was on earth].

21. Κατηχήθησαν, *they have been informed, they have heard it said*) not merely by rumour, but owing to exaggerated statements, exceeding the real state of the case, they are persuaded of this.—τοῖς ἔθεσι, *the customs*) of the Jews.

22. Τί οὖν ἐστι ; *what is it therefore?*) A frequent formula.—συνελθεῖν, *come together*) to hear what God hath done through thee, [and of what kind is thy doctrine.—V. g.] : ver. 19 ; ch. xiv. 27.

23. Λέγομεν, *we say*) This counsel originated from spiritual prudence, not from carnal policy. Paul himself had adopted a somewhat similar course already : ch. xviii. 18.—ἡμῖν, *there are with us*) Those four men therefore were Christians.

24. Παραλαβὼν, *having taken to thee*) as though thou wert the principal one of them.—δαπάνησον ἐπ' αὐτοῖς, *be at the necessary expenses for them*) It was accounted a great act of goodness, and a proof of great zeal, to defray the expense of the sacrifices for needy Nazarites.—ἵνα, *that*) By this is implied in respect to what Paul ought to do in like manner as those men (be at charges with them, as one of them). Those men, when they had obtained the expenses, and not till then, were able to have their heads shaven for such an end [that they might fulfil their vow, and also that all might know the charge against Paul had no foundation].—γνώσουσιν, *shall know*) from a ceremony so conspicuous to all.—πάντες, *all*) ver. 22, “the multitude.”—οὐδέν ἐστιν) that *there is nothing* in those things and, i.e. they are false. [There are manifest antitheses between the

words of ver. 21 and those of ver. 25.—V. g.]—*καὶ αὐτὸς, thyself also*) not merely not deterring others from keeping the law. The Gentiles were not compelled, the Jews were not forbidden, to circumcise. Construe these words with *φυλάσσω, keeping*.

25. Ἐθνῶν, *the Gentiles*) In antithesis to the Jews and Paul himself. By parity of reasoning, this equally appertained to the Jews, excepting the condition of that time [*i.e.* the Jews had *always* observed these precepts, whereas they were then *for the first time* imposed on the Gentiles].—*ἡμεῖς*) *we ourselves*.—*κρίναντες φυλάσσεσθαι*) The intervening words, *μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ*, savour of a paraphrase. The old authorities have not the words.<sup>1</sup>

26. Τότε, *then*) Great yieldingness (complaisance).—*διαγγέλλων*) *signifying, professing or declaring*.—*τῶν ἐκπλήρωσιν, the fulfilment*) about to be: ver. 27, *the seven days*; Num. vi. 9, 13.

27. Αἱ ἑπτὰ) The *αι* has a relative force in relation to those days of which ver. 26 treats.

29. Σὺν αὐτῷ, *with him*) We ought to be anxious, but not too much so, in maintaining our converse with the saints, although likely thereby not to please the ungodly. Paul did not introduce Trophimus into the temple: and yet he did not wholly shun him on account of the Jews.—*ἐνόμιζον, they supposed*) Zealots are often mistaken in their *suppositions*.

30. Αἱ θύραι, *the doors*) Lest Paul should avail himself of the protection of the temple.

31. Ἀποκτεῖναι, *to kill*) with strokes and blows: ver. 32.—*ἀνέβη, came up*) to the Antonian tower, where there was wont to be a garrison and camp of the Romans.—*φάσις, a report*) sudden.

32. Ἐξαυτῆς, *immediately*) He supposed that delay is dangerous: ver. 38.

33. Ἐπελάβετο, *apprehended him*) This captivity of Paul both was the means of his protection, and afforded him the opportunity of preaching the Gospel in the greater safety, in spite of every tumult, ch. xxii. 22, and that too in places to which he otherwise could not possibly have had access: ver. 40, ch. xxviii. 31.—*ἐπυνθάνετο, he inquired*) of the crowd, indiscriminately, as being upon his first approach: ver.

<sup>1</sup> Hence the shorter reading, although declared in the larger Ed. to be the weaker reading, is reckoned by the margin of Ed. 2 among those better established; and the Germ. Vers. expresses, no doubt, that paraphrase, but encloses it in brackets.—E. B.

The words are supported by CDEde as well as by the Rec. Text. But AB Vulg. Memph. Theb. Syr. omit them.—E. and T.



34.—*τίς, τί, who, what*) Two heads of inquiry, both concerning the saints and concerning the ungodly.

34. *Παρεμβολήν*) *the castle*, which the Roman guards (garrison) were holding possession of.

35. *Συνέβη, it occurred, so it was, that*) An auxiliary verb, akin to *ἐγένετο, it came to pass*.

36. *Γάρ, for*) The violence and impetuosity of the people is evidenced by their cries.

37. *Μέλλων, when he was about to be led*) By a most immediate guidance of Divine wisdom, Paul takes this most suitable place for speaking [for making his address to the people].—*εἰ ἔξεσί μοι; may I be allowed?*) He addresses him modestly.

38. *Οὐκ ἄρα; art thou not?*) The captain (tribune) of the soldiers drew his inference thus: Paul speaks Greek; therefore he is the Egyptian. [All along from the times of Alexander the Great, the Greek tongue flourished in Egypt.—V. g.]

39. *Μέν*) *Μέν* imparts *ἤθος* to the beginning of a speech: ch. xxii. 3, *ἐγὼ μὲν εἰμι ἀνὴρ*.—[*λαλῆσαι, to speak*) With what great prudence did the apostle forthwith avail himself of the opportunity afforded by circumstances! Wheresoever he beheld a multitude, the desire of speaking took possession of him: ch. xix. 30.—V. g.]

[40. *Ἐπὶ τῶν ἀναβαθμῶν, upon the steps*) What an advantage did Paul's captivity obtain for him, even at the very beginning of it!—V. g.]

## CHAPTER XXII.

1. *Πατέρες, Fathers*) There were present high priests and elders.—*οὐκ, now*) Heretofore they had not heard him by reason of the tumult. His defence looks back to ch. xxi. 28; for as there, so also here, mention is made of the person of Paul, ver. 3; of the people and of the law, ver. 3, 5, 12; of the temple, ver. 17; of the teaching of all men, ver. 15-17, 21; and of the truth of the doctrine taught, ver. 6, etc. Moreover he handles these topics with much energy, as his time was limited.

2. *Τῇ Ἑβραϊδί, in the Hebrew tongue*) Many seem to have been previously ignorant, that the person about whom the commotion was raised, even knew Hebrew.

3. Ἐγώ, I) By this defence the cry is refuted of which ch. xxi. 28 treated. For the weightiest reasons, and in a peculiar way, Paul speaks so much as he does concerning himself in this passage and ch. xxvi. 4, 5. Comp. 1 Pet. ii. 9.—μὲν, *indeed*) There follows δὲ, *but*, in ver. 6.—ἀνὴρ, *a man*) This speech has a singular degree of ἐνάργεια and distinctness.—παρὰ τοὺς πόδας, *at the feet*) Again in turn, the teacher is said to be from *the head* [a capite, *at or on the head*] of his disciple: 2 Kings ii. 3, “The Lord will take away thy master from *thy head* to-day.” The teacher sits: the disciple sits in a lower place, or else stands; sometimes disciples even prostrated themselves.—ἀκριβείαν, *the truth, the accurate or perfect manner*) the choice (carefully sought out) mode of teaching, peculiar to the Pharisees: ch. xxvi. 5.—ζηλωτής τοῦ Θεοῦ, *zealous towards God*) ζηλωτής is a word intermediate between a good and bad sense: ζηλωτής Θεοῦ, *one zealous towards God*, is used as ζῆλος Θεοῦ, *a zeal of God, or a zeal towards God*, Rom. x. 2. Both passages have some degree of Mimesis [allusion to the language or sentiments of another, whom we are refuting]: for the Jews thought, that they gave honour to God in proportion as they detracted (derogated) from Jesus Christ.—καθὼς, *even as*) A conciliatory argument.—ὁμοίως, *ye*) ch. xxi. 28, 36.

4. Ταύτην, *this way*) Christianity. At first he speaks indefinitely.—δεσμεύων, *binding*) An appropriate word, employed by one that was *bound*.

5. Μαρτυρεῖ μοι, *beareth me witness*) It was evident that he could bear Paul witness: Paul does not doubt that he is willing to do so; hence he speaks in a kind tone. Afterwards in ch. xxvi. 5, he speaks in a more severe tone.—ἀδελφοῦς, *brethren*) Jews: ch. ii. 29.

6. [Μοι, *to me*) It is an excellent thing when any one is able rightly to narrate in detail his own conversion. Many are so won to the Gospel, unless they have been hardened beyond measure, ver. 19.—V. g.]—περὶ μεσημβρίαν, *about noon*) All things were done in clear day-light.

10. Τέτακται σοι, *it is appointed for thee*) The Divine appointment is the sphere of the godly: whatever they do is a realisation (repræsentatio, *a vivid exhibition or ready performance*) of that appointment.

12. Κατοικοῦντων, *who dwelt*) Understand *there*, as in ch. xiii. 1, τὴν οὖσαν ἐκκλησίαν, “the church which was *there*.” They knew Ananias well. These Jews that dwelt (there) may seem to be put in oppo-

sition to the Jews *οἱ περιερχόμενοι*, *who wandered about*, "vagabond," ch. xix. 13.

14. Ὁ Θεὸς τῶν πατέρων ἡμῶν, *the God of our fathers*) ch. iii. 13, note [a frequent appellation in the Acts above the other books of the New Testament, appropriate to that time, when the promises made to "the fathers" were being fulfilled].—*προεχειρίσατό σε*, *hath appointed thee* [beforehand]) Ananias affirms that this vision was vouchsafed to Paul as an act of grace, not in wrath.—*τὸ θέλημα αὐτοῦ*) *His will*, a righteous will, which is set forth in Christ: ch. xx. 27; John vi. 38, 39.—*ἰδεῖν τὸν Δίκαιον*, *to see the Just One*) An extraordinary benefit. Christ, who was always just (righteous), is now also altogether exempt even from the sin of others, which had been imposed on Him: Heb. ix. 28. Since His having gone to the Father, as our "Advocate" or Paraclete, 1 John ii. 1, we do not now see Him, John xvi. 10; and yet He was beheld by Paul. Moreover He is the *Just One*, because He fulfilled all the will of the Father in (by) Himself, and fulfils it in us. This His justice, or righteousness, is the sum of the Gospel, of which Paul is made the witness. Paul also afterwards saw this *Just One*: ver. 18, ch. xxvi. 16.

15. Μάρτυς, *a witness*) by seeing and hearing: ver. 14.—*πάντας*, *all men*) even the Gentiles.

16. Τί μέλλεις; *why tarriest thou?*) Quickly, saith he, strive to pass from a state of grief to a state of peace.—*ἀπόλουσαι*, *wash away*) receiving baptism.

17. Ὑποστρέψαντι, *when I was returned or come again*) The first return of Paul is mentioned in ch. ix. 26. The Genitive succeeds to this Dative, *προσευχομένου μου*, to which the Latin Ablative corresponds, *orante me*; for these words have more connection with *the trance*, than the *μοι υποστρέψαντι* have.—*ἐν τῷ ἱερῷ*, *in the temple*) He shows that he pays all lawful honour to *the temple*.

18. Ἀπὸν, *Him*) Jesus, ver. 8.—*σπεῦσον*, *make haste*) on account of the plot laid for thee, and in order that the sooner thou mayest preach elsewhere.—*οὐ παραδέξονται*, *they will not receive*) Tapeinosis [see Append.]: *i.e.* they will *fight against* thy testimony.

19. ἑαυτοὶ, *they themselves*) Paul thought that the conversion of himself is so effectual an argument, that even the Jews would be moved by it; but the Lord answers, that the Gentiles rather would be moved by it.

20. Καὶ αὐτὸς, *even I myself*) The converted man retains the humble remembrance of his sins, and always confesses them.

21. Εἰς ἔθνη, *unto the Gentiles*) He implies, though not directly,

that the tidings as to Jesus Christ would reach even to the *Romans*.

22. Τούτου, *this word*) concerning the *Gentiles*. Nor did they willingly hear him as to JESUS.—γῆς, *from the earth*) They make him unworthy to be borne by the earth.

23. Κοινορτὸν βαλλόντων, *as they threw dust into the air*) with most violent agitation of mind.

24. Ἀγασθαι, *to be led*) from the stairs, on which he had been standing.—μάστιξιν ἀνετάξασθαι, *that he should be examined by scourging*) in order that he might as speedily as possible confess.—ἐπεφώνουν, *they were so crying against him*) Hearers are said to cry in acclamation of [or in anger at] one making a speech : ch. xii. 22.

25. Πρότειναν, *they stretched him out*) that the back of Paul might be the more entirely exposed to the strokes. This act of stretching him out is ascribed neither to the centurion, who merely stood by, nor to the chief captain (tribune), who did not even stand by ; but to those of whom ver. 29, in the beginning, speaks.—τοῖς ἰμᾶσιν) *with thongs*, wherewith they bound him, when making him ready for receiving the strokes. Μάστιγες, *scourges*, were threatened ; but the ἰμάντες, *thongs*, differ from them, being used for binding him who was to be examined by *scourges*.—ἀνθρώπον Ῥωμαῖον, *a man that is a Roman*) It was a daring deed, as Cicero says, to bind a *Roman* citizen : it was a wicked deed to scourge him. Paul did not appeal to his right of citizenship against the bonds, ver. 29 (which subsequently made the captain "afraid"); for these had been foretold : he did appeal to it against the scourging, in order that he might defend his body and life, being hereafter about to preach the Gospel.—καί, *and*) and that too.—ὁμῶν, *you*) Emphatic. For it was allowed nowhere.

26. Τῷ χιλιάρχῳ, *the tribune or chief captain*) who was away at the time.—γάρ, *for*) Nay, there were stronger reasons underneath for *taking heed*, namely, that he was the servant of GOD.

28. Ἐγὼ δὲ καί, *but I even*) The freedom of speech of Paul is therein indicated.

29. [Εὐθέως, *straightway*) If thou dost purpose aught against any of the sons of GOD, immediately, when thou hast discovered that it is such a one, give over.—V. g.]—ἐφοβήθη, *was afraid*) on account of the great penalty thereby incurred.—καὶ ὅτι) This depends not on ἐπιγνοῦς, but on ἐφοβήθη.

30. Κατηγορεῖται, *he was being accused*) He had as yet heard no accusation, but had understood that there was some accusation lying

underneath.—ἔλυσεν, *he loosed him*) for some time : for, in ch. xxiii. 18, he is again said to be *bound*, ὁ δέσμιος, “the prisoner.” Comp. ch. xxiv. 27, xxvi. 29.—ἐκέλευσεν, *he commanded*) So much diminished was the authority of the people.—συνελθεῖν, *to come together*) to the usual place.—καταγαγών, *having brought down*) from the camp to the city, which lay in a lower position beneath.

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## CHAPTER XXIII.

1. Ἀπενίστας, *having earnestly fixed his eyes upon*) with a countenance indicative of a good conscience ; waiting also to see whether any one of the chief priests was about to ask any question.—ἐγὼ, *I*) By this protestation he gained his point, that no former act of his could be alleged as a charge against him, but that that truth which he was about to assert in the end of ver. 6, might be brought forward as the one and only cause of his imprisonment : ch. xxiv. 21.—συνειδήσει, *conscience*) ch. xxiv. 16 ; 2 Cor. i. 12. Paul speaks especially of his state after conversion : for concerning his former state no one moved any controversy with him. And yet even in his former state, although he was labouring under error, he had obeyed conscience, and had not committed aught which could constitute him guilty before the bar of external justice. Now, since he has not cast away whatever of good he formerly had, but has received better goods, the light was pouring itself out of his present state into his former state.—τῷ Θεῷ, *before God*) although all men did not approve of it.

2. Δεῖ, *but*) No one, however unfavourable (prejudiced against the speaker), ought to have been displeased at Paul's speech. He interrupts him when about to speak more fully, [or even attempts to accuse him of a lie (in laying claim to a “good conscience”).—V. g.]—ὁ ἀρχιερεὺς, *the High Priest* : not one of the many “chief priests,” of whom ch. xxii. 30 treats.—ἐπέταξε, *commanded*) without any cause.—αὐτῷ, *himself*) Ananias [not Paul].—στόμα, *the mouth*) as speaking unworthy things.

3. Τόσπειν μέλλει, *shall smite thee*) Retribution in kind is predicted by Paul.—τοῦ γέ κεκοιμαμένε) *Thou whited wall*, having outside a white coating of chalk, but within clay. The chalk is the appearance and colour of justice ; the part within is injustice. The High Priest himself had his eyes so dulled (held fast) by the whiteness of that chalk,

that he embraced wrong rather than right. Perhaps also he had *hoary* hairs or a *white* robe.—*και*, dost thou *also*) *και* in the very beginning of a reproving speech is equivalent to *therefore*: but here at the beginning, it has the strict meaning, *also*. Dost thou *also*, not merely the rest; thou, who dost wish to be looked upon as a defender of the law.

4. Τοῦ Θεοῦ, of God) They make the sanctity of the High Priest their plea.

5. Οὐκ ᾔδειν, *I did not know*, or *reflect*) Paul, although he had been absent for several years, ch. xxiv. 17, yet knew the *Chief Priest*, ch. xxii. 5, inasmuch as he also knew the others, ver. 6; and if he had not known him, he might still have now known him from the very place in which, without doubt, he was sitting, and from the number of the bystanders: nor was the *council* (ver. 1, συνέδριον) of such a tumultuous (hastily-convened) character, that the High Priest did not occupy a distinguished post. Therefore *I did not know* may be interpreted as a modest form of expression for, *it did not come into my mind*. So, I know not [= I do not remember], 1 Cor. i. 16. Comp. in the same Epistle, ch. xii. 2, note (Eph. ii. 11), and ch. xv. 34, note; Phil. iv. 15; Luke ix. 55; 2 Sam. xix. 22; Lev. v. 4. This phrase most appropriately expresses the various ἡθος of the apostle, partly in relation to the bystanders, whom he thus appeased (softened), especially with the addition of the appellation of *Brethren*, and by quoting the commandment of Moses as to not speaking evil of rulers; partly in relation to Ananias, whose mode of acting and commandment were such as to indicate any one else rather than the High Priest; partly in relation to Paul himself, whom an extraordinary influence (commotio) had elevated in Spirit internally, and after having fulfilled the prompting of that influence, he presently after withdrew himself back again to that ordinary principle which commands not to speak evil of rulers. In a similar way Paul often, under the influence of modesty, judged and spake of those things which he did by Divine direction in such a manner as if they had been done under a mere human impulse. See Rom. xv. 15; 1 Cor. ix. 17, 18; 2 Cor. xi. 8, 9, notes. We glance at the cause of this liberty which the apostle takes in the notes upon 1 Cor. vii. 25 (The apostles wrote nothing that was not inspired; but in some cases they had a special command or revelation, in others they drew from their general habit of faith: in all these cases they might vary most freely their modes, according to the particular circumstances, and waive their own rights, and give the preference to others above themselves,

or *vice versa*). Furthermore, from what we have said, it is also clear how Paul could have addressed, in such a way, him whom he knew merely *to be sitting as a judge*, without violation of the law, which treats universally of rulers.—[*γέγραπται, it is written*) Exod. xxii. 28.—V. g.]

6. \**Ἐκραζέεν, he cried out*) Making an open profession, in order that all in the crowd might hear : ch. xxiv. 21. Here the saying held good, in a good sense, “Divide et impera,” *divide, and you will thereby command*. Paul did not use craft of reason or dialectical stratagem, but simply invites to his defence those who were less far removed from the truth.—*Φαρισαῖος εἰμι, I am a Pharisee*) according to my ancient discipline (training) ; and even yet am so, as far as concerns faith in the resurrection.—*υἱὸς Φαρισαίων υἱὸς Φαρισαίων*, others read, whose testimony is corroborated by the ancient authority, Tertullian. [The Gnomon here follows, not the margin of the larger Edition, but that of the 2d Edition, along with the Germ. Vers.—E. B. *Φαρισαίων* is read by ABC Vulg. Syr.; but *Φαρισαίου* of the Rec. Text, only by Ee of the very old authorities.] Moreover Paul calls himself *a son of the Pharisees*, not meaning his preceptors, which would give tautology in the sense, *a Pharisee, a son of the Pharisees*, nor does Paul mention in ch. xxii. 3 a number of preceptors, but Gamaliel alone ; but he means that he had parents, or a father and grandfather or forefathers, Pharisees : comp. 2 Tim. i. 3. In this way there is a Climax : *a Pharisee, the son of Pharisees*.—*ἐλπιδος καὶ ἀναστάσεως, of the hope and resurrection*) A Hendiadys ; for it was the resurrection that they hoped for.—*ἐγὼ κρίνομαι, I am judged, called in question*) *In the present judicial procedure, in which Ananias acts the part of president, saith Paul, the case has come to this, that the hope and resurrection of the dead is being impugned*. The predecessors of Ananias had been Sadducees, ch. v. 17, and now also he himself was a Sadducee. Now, when more than twenty years had elapsed from the resurrection of Jesus Christ, they did not so unceasingly assail the preaching concerning Jesus Christ and His resurrection, as they did the dogma itself concerning the Resurrection of the dead, which was long ago odious to them ; as indeed they had already done, ch. iv. 2 : whereas the Pharisees, in this respect, were not so far removed from the Christian faith. Therefore Paul conciliates them to himself, whilst the Sadducees were the more enraged in consequence. This then was what at that time the state of the controversy became, which Paul earnestly and steadfastly mentions subsequently, ch. xxiv. 15, 21, xxvi. 6, 7, xxviii. 20.

7. Τὸ πλῆθος, *the multitude*) of the assessors on the tribunal, who favoured each (either) of the two sects respectively.

8. Μῆτε πνεῦμα, *nor spirit*) *Spirit*, as opposed to angel, means here the spirit of a man who is dead : comp. note on ver. 9 ; Matt. xiv. 2 ; Luke xxiv. 37.—ὁμολογοῦσι) *acknowledge, confess*.—τὰ ἀμφότερα, *both*) One of these two points is the resurrection ; the other is, angels and other spirits. The difference of the particles μηδὲ, μῆτε, *but not, and not*, is in consonance with this view, of which the former imparts an adversative, the latter a copulative force to the negation [*i.e.* μηδὲ connects adversatively μὴ εἶναι ἀνάστασιν with the clause ἄγγελον μῆτε πνεῦμα, joined by the copula μῆτε].

9. Κραυγὴ μεγάλη, *a great cry*) disgracefully.—γραμμαματεῖς, *the scribes*) Each sect has its *learned* men, and unlearned : the former are wont to be the mouth-piece of their party.—πνεῦμα, *spirit*) Paul was defending the resurrection : now also the Pharisees urge the point concerning spirits, against the Sadducees.—ἐλάλησεν αὐτῷ, *hath spoken to him*) They take out of the words of Paul the part that pleases them : with this comp. ch. xxii. 6, 7 (his description of the vision which he had on his way to Damascus) : they cast aside the rest.—ἢ ἄγγελος, *or angel*) Paul did not say this ; but the Pharisees add it against the Sadducees. Here his speech is cut short : and Luke skilfully (purposely) relates the words of the scribes broken off abruptly by the tumult, suspending the Apodosis to the particle εἰ, *if*, as he does to the καὶ, *and if*, Luke xiii. 9, καὶ μὲν ποιήσῃ καρπὸν, *and if it bring forth fruit* (well).<sup>1</sup>

10. Ὁ χιλιάρχος, *the tribune or chief captain*) What may we suppose that the soldier thought of the quarrel of so great a college ? He was afterwards about to hear of worse things : ver. 21.—ὑπ' αὐτῶν, *by them*) Some were defending him, others rushing upon him.

11. Τῇ δὲ ἐπιούσῃ νυκτὶ, *but on the following night*) When dangers have come to their height, then especially does the Lord disclose Himself with His consolation. The Divine promises were given, as to the people in the Old Testament, so to the saints individually, at that time especially when all things might seem to them desperate : comp. ver. 16, ch. xxvii. 23 ; 2 Tim. iv. 17.—ὁ Κύριος) *the Lord, Jesus*. What Paul in the spirit had proposed to himself, ch. xix. 21, the Lord establishes (confirms), now when it was the mature (ripe) time. A third declaration is added by the angel of

<sup>1</sup> Aposiopesis.—Not. Crit. ABC corrected, *Ee* Vulg. Memph. later Syr. omit μὴ θεομαχῶμεν, which Rec. Text adds without old authority, excepting *Chelb.* Syr. adds “quid est in hoc ?”—E. and T.



GOD : ch. xxvii. 23, 24. Accordingly from this chapter xxiii., the main subject of this book is the apostolical testimony accomplished by Paul at Rome : 2 Tim. iv. 17. But if the defenders of Peter's supremacy had found either the whole or only the half of this ascribed to Peter, how they would urge it !—*διεμαρτύρω*, *thou hast testified*) especially during the immediately preceding days.—*Ἱεροσολήμ, Ῥώμην*, *in Jerusalem, at Rome*) The two metropolitan cities of the world.—*δέξ*, *thou must*) Danger in the eyes of God is a mere nothing. The very hindrances prove advantages.—*καί*, *also*) To him who hath it shall be given.—*εἰς Ῥώμην*, *at Rome*) The promise, reaching to a distance, embraced all the nearer and intermediate times. Paul shall bear witness at Rome : therefore he shall come to Rome : therefore he shall escape the plots of the Jews, and the dangers of the sea, and injury from the viper.

12. *Λέγοντες*, *saying*) with the utmost rashness, even though they had had a good cause. How perplexed they must have been, when they were not able to accomplish it !

14. *Τῶς ἀρχιερεῦσι*, *to the chief priests*) whose duty however was to have prevented it.—*μηδέν*, *nothing*) either of food or drink.

15. *Ἰμεῖς*, *ye*) With this word are connected the words, *with the council*. They join together treachery and violence.—*ἐμφανίσαστε*) viz. *ἑαυτοῦς*, with which comp. ver. 22, *ταῦτα ἐνεφανίσας πρὸς μέ.*

16. *Ἀκούσας*, *having heard*) They managed the business with too little secrecy, not supposing that there would be any one who would communicate the fact to Paul or to the chief captain.

17. *Ἐνα*) *one* : for there were several.—*χιλίαρχον*, *the tribune or chief captain*) It was safer to tell the chief captain himself.

19. *Ἐπιλαβόμενος*, *having taken hold of the hand*) so as to give confidence to the youth.

21. *Μὴ πεισθῆς*) *do not comply with their request*.—*ἔτοιμοι*, *ready*) to kill him.

23. *Δεξιοῦντάβουζ*, *διακοσίους*, *two hundred body-guards*<sup>1</sup>) Whether we read *δεξιοῦντάβουζ*, or from one very old MS., *δεξιοδότης*, the word expresses an unknown kind of soldiers ; and concerning each of the two readings, Grotius has made a very few remarks. Therefore we may the more wonder that *two hundred* of them were in this case ordered to be got ready. An Arabic rendering, mentioned in Erpenius and Ludovicius de Dieu, has *eighty*. If other witnesses

<sup>1</sup> Lit satellites, who protect the *right side* of a person, from *δεξιός*.—E. and T.

were added to this Arabian one, we might suppose that *διακοσίους* crept in from what goes before. At all events far too large a number of *soldiers* was put in motion against more than forty zealots.<sup>1</sup>

24. *Κτήνη τε παραστήσαι, and to get ready beasts*) From the recitative style a transition is here made to the relative (narrative), differently from what had been begun with in ver. 22: for in the recitative style the form of expression should be *διασώζητε*, *that ye may bring him safe*, not *διασώσωσι*, *that they might bring him safe*. Moreover the relative (narrative) style is appropriate to the subject itself: because the tribune (chief captain) did not immediately intimate what was the cause of their journey.—*ἐπιβιβάσαντες, having set on*) We read but once of Paul having been mounted on horseback, and that not of his own accord: comp. ch. xx. 13.—*ἡγεμόνα, the governor*) There is subjoined in more recent Latin copies, “*Timuit enim, ne forte raperent eum Judæi et occiderent, et ipse postea calumniam sustineret, tanquam accepturus pecuniam.*” And so the Germ. Bible of Mentz, printed in A.D. 1462, with these words omitted, “*tanquam accepturus pecuniam.*”<sup>2</sup>

25. *Ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον*) 1 Macc. xv. 2, *ἦσαν (ἐπιστολαί) περιέχουσαι τὸν τρόπον τοῦτον.—τύπον*) *mould, form, purport*. This, which was without doubt written in Latin, and preserved in the Roman archives, afterwards convinced the Romans, when they read it, of the truth of the apostolic history.

27. *Τὸν ἄνδρα, the person, the man*) So he calls him by way of honour, and again in ver. 30.—*ἐξελίμην, I rescued*) Lysias is silent as to the scourging: ch. xxii. 24. Festus employs the same artifice: ch. xxv. 20, 25.—*μαθὼν, having learnt or understood*) He did not learn it previously (to his coming with his army and laying hold on Paul), but subsequently.

30. *Μηνυθείσης*) Upon this, as being a verb of declaring, the infinitive *μέλλειν* depends.

[33. *Εἰς τὴν Καισάρειαν, to Cesarea*) Paul's stay in this metropolis afforded great help to the cause of the Gospel. Nevertheless he was himself placed in the midst of Gentiles and strangers in this place.—V. g.]

<sup>1</sup> BE read *δεξιοβάβους*; but A, *δεξιοβόλους*. Vulg. and *e* have *laniciarios*; Syr. *jaculantes dextrá*; Memph. and later Syr. *stipatores*.—E. and T.

<sup>2</sup> It is only later copies of Vulg. and the later Syr. with an asterisk which have this addition. Vulg. Amiatinus and the best MSS. are without it.—E. and T.

34. Ἐκ ποίας, *from what province*) Paul was a Roman citizen: on this account Felix asks him as to the province which he came from.

35. Διακούσομαι, *I will hear*) It would have been better to have heard the case as soon as possible.—φυλάσσεισθαι, *to be kept*) So a time was afforded to Paul in which he could pray and meditate in quiet.

## CHAPTER XXIV.

1. Πέντε, *five*) They make all haste. A Sabbath seems to have intervened.—Ἀνανίας, *Ananias*) who was hostile to Paul.—ῥήτορος, *orator*) This is the only passage in the whole of Scripture in which an *orator*, and the term *orator*, present themselves.—Τερτύλλου, *Tertullus*) He seems to have been an Italian.—ἐνεφάνισαν) Intransitive: ch. xxv. 2, 15, xxiii. 15, ἐμφανίσαστε: 2 Macc. iii. 7, xi. 29.

2. Κληθέντος, *when he was called forth*) courteously. He was not brought (in the manner of a prisoner, as Paul was commanded ἀχθῆναι), ch. xxv. 6.

3. Πολλῆς, *great quietness*) A speech utterly unlike that of Paul, which was true, modest, and solid, without any varnish. Felix was a man of flagitious character, and hateful to the Jews.—εἰρήνης) *Peace*, a blessing most of all to be desired in a state.—κατορθωμάτων) A word grand in itself; which Tertullus borrowed from the philosophers: and for this reason there is no epithet added. There follow others in the same clause.—προνοίας, *thy providence*) This term they often attributed to the gods.

4. Δέ, *but*) He implies that more might have been said in praise of Felix. Understand μὲν, *indeed*, in ver. 3, to answer to δὲ here.

5. Εὐρόντες) for εὐρέμεν.—ἄνδρα λοιμὸν) So 1 Macc. xv. 3, ἄνδρες λοιμοί.—στάσεις) So the best MSS.<sup>1</sup> Others read στάσιν. *Sedition* was an invidious term among the Romans and Jews.—πρωτοστατην) *a ringleader*.—Ναζωραίων, *of the Nazarenes*) A name (nickname) of

<sup>1</sup> Therefore in this passage both the margin of Ed. 2 withdraws from the larger Ed., and the Germ. Vers. agrees with the more recent decision.—E. B.

Στάσεις is the reading of ABEE Vulg. Memph. None of the oldest authorities, except both Syr. Versions and Theb., support the στάσιν of Rec. Text and Tisch.—E. and T.

Christians, taken from the surname applied to our Lord, which Paul does not refuse : ver. 14.

6. Ἐπείρασε, *attempted*) This verb may be understood of a mere attempt, or else of an effectual effort : therefore it was a term suited for creating odium.

8. Παρ' οὗ, *from whom*) *i.e.* from Paul.

9. Συνεπέθεντο) An apposite verb : τὰ ἔθνη τὰ συνεπιτιθέμενα—συνεπέθεντο εἰς κακά, Zech. i. 15. And so elsewhere. A few read here συνέθεντο.<sup>1</sup>—φάσκοντες) *saying*, with feigned gravity.

10. [Ὁ Παῦλος, *Paul*] By a simple narrative Paul overthrows the exaggerated accusation.—Ἦ. γ.]—νεύσαντος, *having beckoned to him*) A gesture becoming the gravity of a judge.—ἐκ πολλῶν ἐτῶν, *for many years*) Six or seven. Experience on the part of a judge is desired by one who has a good cause : ch. xxvi. 3.—κριτήν, *a judge*) Paul does not flatter (by adding any complimentary epithet).—εὐθύμως) So the old MSS.<sup>2</sup> Afterwards more recent MSS. have εὐθυμότερον.

11. Δεκαδύο, *twelve*) Deducting the five days, of which ver. 1 speaks, there were seven days : and concerning these seven see ch. xxi. 17, 18, 26, 27 (the *seven* days of purification were nearly ended ἔμελλον συντελεῖσθαι, when he was made prisoner), wherein the verb ἔμελλον should be attended to ; and the sense is, When these things were being done, which Paul had taken in hand, ver. 26 : furthermore see ch. xxii. 30, xxiii. 11, 12, 32.—ἀνέβην, *I went up*) from Cesarea. Felix *might have understood or known* (δυναμένου σου ἐπιγνώναι) the fact from the Cesareans.

12. Ἰερῷ, *in the temple*) He hereby refutes Tertullus, ver. 6. Add ver. 18.—ἐπισύστασιν) A double compound. The people were *in crowds* in the temple : Paul did not *congregate together* the crowd [ποιεῖν ἐπισύστασιν, *to excite a concourse of people*].—συναγωγᾶς, *in the synagogues*) of Jerusalem, ch. xxvi. 11.—κατὰ τὴν πόλιν, *in the city*) Jerusalem, ver. 11 : κατὰ, when followed by the article, has not the distributive force (*city by city*).

13. Νῦν) *now*, for the first time.

<sup>1</sup> Rec. Text has συνέθεντο, with no old authority. ABE support συνεπέθεντο.—E. and T.

<sup>2</sup> Thence the reading εὐθύμως, formerly marked with the sign δ, has been elevated in the margin of Ed. 2 to the sign β, with the consent of the Germ. Vers.—E. B.

ABE Vulg. read εὐθύμας ; but Rec. Text, εὐθυμότερον, without the oldest authorities' sanction.—E. and T.

14. 'Ομολογῶ, *I confess*) A forensic word, and one also used in sacred things, and appropriately employed here. A confession ingenuous, voluntary, full; having respect to *faith* in this verse; to *hope*, in the following verse; to *love*, in ver. 17. They who assent to this confession are accused of being a *sect* (*heresy*), with the same injustice as Paul was.—ὁδόν, *way*) He confesses that he is one of those whom Tertullus had termed “Nazarenes.”—λέγουσιν αἵρεσιν, *they call a sect, heresy*) This appellation (ver. 5) Paul corrects, not that it was at the time an odious term (as *sect* or *heresy* is now), but because it is not a sufficiently worthy one. Αἵρεσις, *a sect*, is a thing of human caprice (humour): the *way* (ὁδός) is a thing divinely ordained. He had said all that was required for his defence; but now, skilfully making a handle of the opportunity, he adds a confession of faith.—πατρῷον Paul confutes the prejudice as to the *newness* of Christianity.—νόμον, *in the law*) Again he refutes Tertullus, ver. 6.—γεγραμμένοις, *written*) concerning Jesus of Nazareth, ver. 5.

15. Ἔχω, *having*) [in actual possession]. This is more than προσδέχονται, *expect, look for* [but Engl. Vers. *allow*].—δικαίων τε καὶ ἀδικίων, *of the just as well as also the unjust*) An appropriate division: for he was speaking in a *court of justice*.

16. Ἐν τούτῳ, *herein*) whilst I have this hope.—αὐτὸς, *I myself*) whatever others do.—ἄσχω, *I exercise myself, I aim*) This verb forms an allegory, with the word αἵρεσις, *sect*. Both words occur in the history of philosophical sects.—πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους, *toward God and men*) What follows accord with this, viz. *alms and offerings*.

17. Πλείωνων, *many*) He, who was long away, could not have been planning revolution; but ought to have been received with kindness, especially as he was about to present an offering of alms.

18. Ἐν ᾗ, *in which*) viz. occupations, aims.—ὄχλου—θέρυβου) ὄχλος, *a crowd of men*; θέρυβος, *a crowd or confusion of things*: ἔχλος is something more fortuitous; θέρυβος, *a crowd*, denotes something more violent, and attempted with more deliberate purpose.—τίμης ὅτι) Δὲ is genuine, being established by very many MSS.<sup>1</sup> Understand εἶδον, *saw me*.

19. Ὅς, *whom*) Never does the world commit greater solecisms (blunders) in violation even of its own laws, than in persecuting the faith.

<sup>1</sup> AB (according to Lachm.) C Ee Vulg. Memph. Theb. later Syr. have the δὲ; but Elzevir Rec. Text omits it, with B (judging from the silence of collators), according to Tisch.—E. and T.

20. Στάντος μου) *whilst I stood*. That standing is mentioned, ch. xxii. 30, ἔστησεν, *made him stand*.

21. Περὶ) Never is there an occasion when Paul omits to make mention *concerning* the resurrection of the dead.

22. Ἀνεβάλετο, *he deferred* them) Dilatory measures are the safe ones for the world in the case of Divine things.—ἀκριβέστερον, *more accurately*) Through these governors *accurate* knowledge of Christianity was carried to Rome.

23. Τηρεῖσθαι, *that he should be kept*) be secured in *safety*.—ἄνεσιν, *rest*) Thus he was able to propagare the Gospel. The Jews were annoyed at this, but could not prevent it.

24. Παραγενόμενος, *having arrived*) in the judgment-hall (governor's residence) of Herod, where Paul was being detained captive; with this comp. Acts xxiii. 35. But Felix does not seem to have been in the same place, but to have had a particular residence of his own.—τῆ γυναικί, *the woman, partner*) *Accurate* language. She was not the legitimate *wife* of Felix, but having left her former husband, had married Felix.—Ἰουδαίᾳ, *a Jewess*) of the family of Herod. See Joseph. 1. 20, Ant. c. 5.

25. Διαλεγόμενος, *as he reasoned*) Paul had no desire to insinuate himself into their good-will by subtle disquisitions. Along with his discourse concerning faith in Christ, he also conjoined what needed to be spoken to the judge Felix, and to the same Felix and Drusilla in their private capacity. [Drusilla was not even the lawful wife of Felix.—V. g.]—τοῦ, *the judgment*) The article not being added to the first and second head of those particulars which are here enumerated, forms an Epitasis [Emphatic addition.—Append.]—ἔμφοβος γενόμενος, *being struck with fear, trembling*) Truth makes Felix to fear even a prisoner in bonds. [Who should not be struck with fear? —But he who is so struck should suffer himself to be urged forward to repentance and faith, so that fear may give place to love.—V. g.]—τὸ νῦν ἔχον, *for the present time*) Such a *present* time having been neglected in this life, shall hereafter cause gnawing remorse to each of the damned. Procrastination is dangerous.—καιρὸν δὲ λαβών) Instead of λαβών, most copies have μεταλαβών, owing to alliteration with μετακαλέσομαι.<sup>1</sup> LXX., Ps. lxxv. (lxxiv.) 3, ὅταν λάβω καιρόν. [This very time should have been the *convenient* season.—V. g.]

<sup>1</sup> Hence the *more recent* margin of Bengel prefers λαβών, which the *older* had reckoned among the less established readings.—E. B.

Μεταλαβών is the reading of BC: παραλαβών of A. No very old authority favours λαβών, except Chrysostom be considered such.—E. and T.

26. Ἐλπίζων, *hoping*) A bad hope: an evil eye.—χρήματα, *money*) which so many Christians would have contributed through love of Paul. Comp. ver. 17, 23. Thus the wretched Felix neglected to secure the treasure of the Gospel.

27. Διετίας, *after two years*) during which the imprisonment continued. The time of the government of Felix began a year before Paul's imprisonment; although it was by successive steps that he attained to the government of Judea: whence Paul, in Acts xxiv. 10, could with correctness say, that he was *for many years* a judge of this people. Comp. Ord. Temp., p. 285.—ἔλαβε, *received*) against his will, as may be inferred from ver. 10, 24.—χάριτας καταθέσθαι, *to gratify, to show a pleasure to*) in order that the favour of the Jews might follow him in leaving the government. So χάριν καταθέσθαι, ch. xxv. 9: φίλιαν καταθέσθαι, 1 Macc. x. 23. Worldly men, in order to gratify one another, stretch out their hands against those things which are GOD'S: ch. xxv. 9.

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## CHAPTER XXV.

1. Τρεῖς ἡμέρας) *after three days*: quickly enough.

2. Ἐνεφάνισαν [informed him against], *appeared* against [understanding *ἑαυτοῦς*]) After so long intervals of time Jewish zeal [bigotry] does not abate: ver. 24. So with the greater justice Paul embraced the Gentiles.—παρεκάλουν, *besought*) On this depends ὅπως, *that*, ver. 3.

3. Εἰς Ἱερουσαλήμ, *to Jerusalem*) where Festus already was.

4. Ἀπεκρίθη, *answered*) The zeal of Festus in defending the Imperial rights proves advantageous to Paul. Luke skilfully portrays the mind of the procurator, a novice, and therefore haughty.—ἐν τάχει, *speedily*) See ver. 6.—μέλλεν ἐκπορεύεσθαι) *that he is about to go forth, to give sentence in the case.*

5. Δυνατοί) *Those who are able, viz. to perform the journey* [not, *able to prove guilt in Paul*]. The urbane (witty) ἦθος of Festus is hereby expressed, as he thus answers the Jews, who made their pretext (for wishing Paul to be brought from Cesarea to Jerusalem) the troublesomeness of the journey.—συγκαταβάντες, *going down together*) with me. The Court-house (Forum) does not follow the pleader (plaintiff).—εἴ τι, *if aught*) He does not simply and impli-

citly believe the Jews : ver. 10, at the end.—*ἐν τῷ ἀνθρώπῳ*) *in the man*. So the Latin Vulg. with the best MSS. More recent authorities add *τούτῳ*.<sup>1</sup>

6. *Ὁὐ πλείους ὀκτώ ἢ δέκα*) *not more than eight or ten*, is the reading of the Latin Vulg. And this reading is supported by old Greek MSS., along with the Coptic (Memphitic) Version. An excellent reading.<sup>2</sup> So *Ὁὐ πλείους ἡμέραι δεκαδύο, κ.τ.λ.*, ch. xxiv. 11, iv. 22, xxiii. 13. Others omit *ὀὐ*, or also *ὀκτώ*, or *Ὁὐ πλείους*. Eight or ten days are a sufficiently short time (ver. 4) for the stay of the new governor in the city of Jerusalem. Within that time he could not conveniently have discussed Paul's case.

7. *Περίεστησαν*, *stood round about*) threatening danger.—*πολλά*, *many*) Where *many* charges are alleged, often not even one is true.—*καὶ βαρέα*, *and grievous*) What these were is intimated in the following verse—*φέρωντες*, *bringing*) with clamour : ver. 24.

9. *Θέλεις* ; *wilt thou?*) Festus could have given the decree without asking Paul ; but conscience kept him back, and the matter was divinely so ordered, that Paul should be given cause for making an *appeal*.—*ἐπ' ἐμοῦ*, *before me*) This Festus adds plausibly. Paul answers presently, *ἐπὶ τοῦ βήματος, κ.τ.λ.*, *before the tribunal*, etc.

10. *Ἐστῶς εἰμι*, *I stand*) viz. here at Cesarea.—*κάλλιον*) *better* than others [not as Engl. Vers. *very well*].—*ἐπιγινώσκεις*, *thou knowest*) He touches the conscience of Festus.

11. *Ἄδικῶ*) The present absolute (as in Col. iii. 25, *ὁ ἀδικῶν*), in which the preterite is involved, as in Chrys. de Sacerd. sect. 55, at the end, *οὐκ ἀδικῶ*. Comp. ch. xxvi. 31, *πράσσει*.—*τὸ ἀποθανεῖν*) That this was the issue at stake, is denoted by the article.—*οὐδεὶς*, *no man*) Modestly expressed ; *i.e.* thou canst not.—*ἐπικαλοῦμαι*, *I appeal*) Sometimes we may employ legal remedies in the cause of God. Paul lays hold of a help towards his going to Rome, according to what was the will of God expressed in the vision, ch. xxiii. 11.

12. *Συμβουλίου*, with the *council*) This consisted of the persons who

<sup>1</sup> Memph. and both Syr. Versions are the only very old authorities for *τούτῳ* : which Tisch. reads. But ABCE Vulg. Lucifer omit *τούτῳ*, and add *ἄτοπον* : and so Lachm.—E. and T.

<sup>2</sup> Which is rated more highly in the margin of Ed. 2 and the Germ. Vers. than in the larger Ed.—E. B.

ABC Vulg. Memph. read *Ὁὐ πλείους ὀκτώ*, except that B has *πλείονας*. Rec. Text omits *ὀὐ* and *ὀκτώ*. Ee omit *ὀὐ*, but retain *ὀκτώ*. Lucifer retains both. Chrysostom in his commentary omits *πλείους ἢ*, but in the text retains the words.—E. and T.



were with the governor.—*πορεύσῃ, thou shalt go*) Festus seems to have said this by way of terrifying Paul.

13. Βερινίκη, *Bernice*) Sister of Agrippa—*τὸν Φῆστον, Festus*) the new governor.

14. ἰλιείους, *more*) Festus handles the matter concerning Paul negligently.—*ἄνθρωπος, a man*) The whole language of Festus savours of the new governor.

16. Ῥωμαίοις, *Romans*) Would that none of those things, which the Romans were not wont to do, were done among Christians!

17. Ἄναβόλην μηδεμίαν, *no delay*) This in itself was not bad.

18. Ὑπενόουν, *I supposed, or suspected*) from their very great vehemence.—*ἕτερος, I*) as yet a stranger.

19. [Ζητήματα, *questions*) There is a great variety in questions. The most unimportant are often accounted as the most important, and the most important as the most unimportant. See that from your heart you estimate as of the highest importance questions concerning Jesus.—V. g.]—*ἰδίᾳς*)—Truly the Jews seemed to the Gentiles to have something *peculiar* about them. Agrippa was not a Jew: otherwise Festus would not thus express himself to him. He was of the family of the Herods, an Idumean, a Proselyte; but, as usually happens in the case of great men, without any great zeal for religion. Festus therefore might have held Agrippa as a Gentile. Compare also ch. xxvi. 27.—*δεισιδαιμονίας, superstition, religion*) A word middle between a good and bad sense; it is sometimes employed in the former, but oftener in the latter sense.—*περί τινος, concerning a certain Jesus*) Thus the wretched Felix speaks concerning Him, to whom every knee shall bow. [If ye refuse to believe, ye mockers and despisers! who is that *Certain One* ye shall see with wailing and lamentation?—V. g.]—*τεθνηγότος, dead*) Festus either did not know or did not trouble himself about *the cross* (crucifixion of Jesus).—*ζῆν, to be alive*) He does truly live. This is no doubt true: not a fiction.—V. g.]

20. Ἀπορούμενος, *being in doubt*) Thou oughtest to have inquired, Festus. An elegant construction, ἀπορούμενος ζήτησιν. Scapula has examples.—*ζήτησιν*) Ζητήματα are the things which are the subjects of inquiry, ver. 19: ζήτησις, the act of inquiry or question. The ζήτημα is the object (or subject) of inquiry, ζήτησις.—[εἰς Ἱερουσαλήμ, *to Jerusalem*) Here Festus is silent as to his dangerous purpose (counsel), which he had taken up through desire to favour the Jews against Paul.—V. g.]

21. Τηρέθηναι, *to be kept*) By this verb Festus betrays that he had

wished to have given up Paul to the will of the Jews.—Σεβαστοῦ) *Augustus*.

22. Ἐβουλόμην) for βούλομαι a courteous enallage [change of tense.—Append.]—καὶ αὐτὸς, *I myself*) A prudent wish. If thou knowest for thyself, thou wilt see and hear more than others tell thee. [The world truly is full of lies : but nowhere is it the custom to lie more absurdly, or wantonly than when a question arises concerning either *holy* persons or *holy* things.—V. g.]—αὔριον) The same day by Festus is termed αὔριον, *to-morrow* ; by Luke, ἐπαύριον, *on the following day*, ver. 23.

23. Φαντασίας,  *pomp*) a crowd of attendants, ornament, and ceremony. [A great number of officers of higher and lower grade were present in attendance.—V. g.]—ἀκροατήριον, *the place of hearing*) which was capacious, being the residence of the governor.—χιλιάρχους, *tribunes* [chief captains] viz. military tribunes.—ἀνδρασι—πύλωσι, *principal men—of the city*) These were the civil magistrates.—ὁ Παῦλος, *Paul*) To him so noble an occasion was a matter of joy.

24. Ἐμὴν, *with us*) with me and Agrippa.—ἄνδρες, *men*) Festus spares (does not mention) Bernice, in order not to (seem to) present the prisoner before a woman.—θεωρεῖτε) Indicative: *ye see*. With this comp. ch. iii. 16, “This man whom ye see;” xix. 26, xxi. 20.

26. Τῷ κυρίῳ, *to my lord*) Cæsar. Lately this appellation, *Lord*, had arisen.

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## CHAPTER XXVI.

1. Ἐπιτρέπεται, *It is permitted*) Elegantly the impersonal form is used, *permission is granted to thee*, by Festus and by Agrippa. Agrippa was desiring to hear him.—ὑπὲρ, *for*) not merely concerning thyself. [This no doubt is what Paul has in hand ; but in such a way as that he rather speaks concerning *Christ*.—V. g.]—ἐκτείνας τὴν χεῖρα, *having stretched forth his hand*) bound with a chain though it was. This gesture was appropriate both to the boldness of speech of Paul, and to the securing of his hearers' attention.

2. Περὶ, *concerning*) Paul both refutes the charge of the Jews, and, under the impulse of faith, says more. This, the last extant speech

of Paul, is fuller than the others, and worthy of his spiritual increase in attainments.—ἐπὶ Ἰουδαίων) He does not add the article [not “by the Jews,” but “by Jews”]: for it was not all the Jews universally who were accusing Paul.—βασιλεῦ Ἀγρίππα, *King Agrippa*) The address in the second person has great force, especially when it is Singular, and when the proper name is used: ver. 27.—ἡγχιμαί ἐμαυτὸν μακάριον, *I count myself happy*) I congratulate myself on the fact.

3. Γνώστην ὄντα σε) Two accusatives, an Attic idiom: *i.e.* especially as thou art expert or acquainted with. See Heupel. de Dialectis, Can. 98, Raphael. from Xen. and Arrian. Γνώστης, is one who seeks and has acquaintance with. Festus was not one of this character: ch. xxv. 20.—ἐθῶν, *customs*) in matters of practice.—ζητημάτων, *questions*) in matters of theory. Festus had used this term in the absence of Paul: ch. xxv. 19. Accordingly Paul, by the Divine guidance, repeats and explains it.

4. Μὲν οὖν) Οὖν makes an addition to the discussion: μὲν, when δε does not follow, softens the language; ver. 9. This narrative has in it great ἐνάργεια, *distinctness*.—βίωσιν, *my manner of life*) mode of action in life.—τὴν ἐκ νεότητος, τὴν ἀπ’ ἀρχῆς, *which was from my youth, which was from the beginning*) that is, from the beginning of my youth. So ἀνωθεν, *from the first*, in the foll. verse.

5. Προγινώσκοντες) *knowing me, before that I speak*.—εἰάν θέλωσι, *if they be willing*) But they were unwilling [to testify], because they were sensible that in the conversion of Paul, even in respect to his previous life, there is the most effectual argument for the truth of the Christian faith.

6. Καὶ, *and*) These things which are contained in ver. 6, 7, 8, are spoken as it were in a parenthesis: that Paul may show that he has not thrown aside that very tenet, which the *Pharisees* rightly maintain, viz. concerning the resurrection of the dead, but that he really asserts and vindicates it. As to the connection of ver. 5 and 9, to which the words μὲν οὖν are subservient, comp. ch. xxii. 3, 4, “Zealous toward God, as ye all are this day: And I persecuted this way unto the death.” In fact it was Pharisaism that had prompted Paul to persecution.—νῦν) *even still* [though no longer a Pharisee in other respects].—ἐλπίδι, *for the hope*) There is force contained in the repetition: *hope* (ἐλπίζειν); *for which hope’s sake* (περὶ ἧς ἐλπίδος), ver. 7.—ἰσαγγελίας, *of the promise*) The *hope* therefore is firmly established.—ἕστηκα, *I stand*) on this day.—κρινόμενος, *being put on my trial*) at this time.

7. Εἰς ἧν, *unto which*) hope.—τὸ δωδεκάφυλον, *the twelve tribes*)

Even the Ten tribes had in considerable numbers (a good part of them) returned from the East, but they had passed from that *διασπορά* into the *διασπορά*, of which James i. 1 and 1 Pet. i. 1 speak. For the Ten tribes had not been in the first instance carried away into those localities which James and Peter, in the passages quoted, refer to ("Pontus, Galatia, Cappadocia, Asia, Bithynia"). All had the hope of the resurrection.—*καταντῆσαι*, to attain) A verb frequently used by Paul: Eph. iv. 13, "Till we all come (*καταντήσωμεν*) to the unity of the faith;" Phil. iii. 11. The whole of our religion tends towards the future.

8. "Απιστον, *incredible*) The ancients called poetic fables incredible: See Chrysost. de Sacerd. § 226, 590: So Festus esteemed the resurrection an *incredible* thing: ch. xxv. 19.—*ὕμῃν*, to you) An Apostrophe [sudden turning of the address to others than those with whom he began], in respect of the Jews (for Agrippa was not a Jew: ver. 3, 7 ("our twelve tribes")), where the *ἡμῶν* forms an antithesis to the proselytes, especially those of them who were such as Agrippa was, according to my note on ch. xxv. 19); and boldness of speech, towards the hearers then present. He so replies to Festus, as if he had heard his speech: ch. xxv. 19.

9. "Ἐδοξα ἑμαυτῷ, *I thought with myself, I seemed to myself bound* even above others.—*δέειν*, that I ought) So great is the power of the conscience even when in error.—*πολλὰ ἐναντία*, many things contrary) not as others, who neither treat with respect, nor yet injure (Christians). These *contrary* things the language of Paul enumerates with a remarkable increase of force.—*πρᾶξαι*) *ἐποίησα*, presently. The words differ, as we observe elsewhere.<sup>1</sup>

10. Τῶν ἁγίων, *of the saints*) So he terms the Christians, in a manner appropriate to the beginning of his speech, using a term transferred to them from the Jews.—*ἐγὼ*, I) Emphasis.—*τὴν*) The article signifies that Paul could not have done this without *the power* (the authority); and that the chief priests gave a general power (authority) to all who wished to persecute.—*κατήνεγκα ψῆφον*) A rare phrase. Paul *added his vote*, since he thought what was done altogether right.

11. Συναγωγὰς, *synagogues*) of Jerusalem.—*ἀνάγκαζον βλασφημεῖν*, *I compelled them to blaspheme*) This was the saddest of all. Repent, ye enemies of the Gospel. If Franc. Spira, to whom force was

<sup>1</sup> *πράσσειν*, *agere*; *ποιεῖν*, *facere*. *Πράσσειν* expresses the general state of the conduct and *practice*: *Ποιεῖν*, the particular *acts*.—E. and T.

applied, paid so dearly for his sin, what then will become of those who apply the force (exercise compulsion), and yet do not repent with Saul.

12. Ἐπιτροπής, *with the order, permission*) Paul was a commissary. Ἐπιτροπή, *Commission*: whence ἐπίτροπος. See Esth. ix. 14, in the LXX.

13. Ἐἶδον, *I saw*) unexpectedly.—βασιλ.εὔ, *O King*) Most seasonably he fixes the word *King* at this point, where there is an Epitasis of (emphatic addition to) the language.—ὑπερ, *above*) The glory of Christ.

14. Τῆ Ἑβραϊδὶ διαλέκτῳ, *in the Hebrew tongue*) Paul himself, in this instance, did not speak in Hebrew. For in ch. xxii. 7, which narrates the same incident, he did not, when speaking in Hebrew, add this, *in the Hebrew language*. The Hebrew language was the language of Christ on earth and from heaven.—σκληρόν σοι, *it is hard for thee*) Lightfoot observes, it is a Hebrew adage.

15. Ὁ δε, *but He*) Alex. has ὁ δε Κύριος: so also others, along with the Latin Vulg. This reading is derived from ch. ix. 5, where the narrative of Luke has it so.<sup>1</sup> But Paul, who speaks here, omits the word also in ch. xxii. 8.<sup>2</sup> The omission is elegant. For it was not until afterwards, in continuation, that he heard who was the *Lord* that here addressed him.—ἐγὼ, *I*) Therefore He doth live, Festus (notwithstanding thy cavil, “One Jesus, which was dead, whom Paul affirmed to be *alive*”): ch. xxv. 19. Paul often refers to the words of the speech which Jesus spake to Saul, as we shall presently observe. Comp. note on ver. 17, 18.—Ἰησοῦς, *Jesus*) ὁ Ναζωραῖος, *of Nazareth*, is added in ch. xxii. 8. Paul does not add it in this place, in order to avoid offending (to spare) Agrippa, that he may not seem to upbraid him with the impiety of the Herods against the Christ. Also in ver. 26, he speaks somewhat generally.—στῆθι ἐπι τοῦς πόδας σου) So the LXX., Ezek. ii. 1.

16. Ἐν ταῖς ὁρασίαις σου, *and of those visions which I will hereafter impart to thee* [“of those things, in the which I will appear unto thee”].

17. Ἐξαιρούμενος, *rescuing thee*) The Lord truly rescued Paul out of many dangers. The same verb occurs, ch. xii. 11, and elsewhere, in the same sense. Paul intimates that this liberty, wherein he now rejoices in the midst of his very bonds, had been promised to him

<sup>1</sup> ABCe Vulg. both Syriac Versions, Memph. have the Κύριος Rec. Text omits it without the sanction of any very old authority.—E. and T.

<sup>2</sup> To which its omission by transcribers here is probably due.—E. and T.

along with his going forth to the Gentiles.—οὓς) *whom*. The word is to be referred both to the Jewish *people* and to the *Gentiles*: ver. 20.—νῦν ἐγὼ) νῦν without the ἐγὼ is the reading in a very few MSS.: more read ἐγὼ, without the νῦν. The transcribers might readily omit one or other of the two words amidst a number of very short words. The Latin Vulg. retains the two, *nunc ego*.<sup>1</sup> *I* denotes the authority of Him who sends Paul: the *now* denotes the present time.—ἀποστέλλω, *I send*) The epoch of the apostleship of Paul begins with this very point, when he was converted: ch. ix. 15, “He is a chosen vessel unto Me, to bear My name before the Gentiles,” etc.; 20, 27, Barnabas declared *how* Saul *had seen the Lord* in the way (a badge of apostleship); Gal. i. 12, 15, 16, “I neither received it of man—but by the revelation of Jesus Christ—It pleased God to reveal His Son in me, that I might preach Him among the heathen.”

18. ἄνοιξαι, *to open*) He opens the eyes, who sends Paul; and He opens them by the instrumentality of Paul, who is sent. There is in this passage a noble description of the whole process of conversion. Comp. Isa. xlii. 6, 7.—αὐτοῦν, *their*) viz. of Jews and Gentiles.—τοῦ ἐπιστρέψαι) There is not added αὐτοῦς, as it is presently added to λαβεῖν for which reason, as ἀνοίξαι, so ἐπιστρέψαι, is said of Paul (as the modern Greek Version understands it, as also Beza and others): and τοῦ is explanatory, as in Luke i. 73, τοῦ δοῦναι, where the article indicates that the preceding Infinitive, ποιῆσαι, is explained by this subsequent one, “*To perform* the mercy—that *He would grant* unto us;” note.—ἀπὸ σκότους εἰς φῶς, *from darkness to light*) This clause more belongs to *the people* (the Jews): that which follows, more to the Gentiles. Comp. ver. 20, note: εἰς, *into light*, 1 Pet. ii. 9. Comp. Col. i. 12, 13; 1 John i. 7, ii. 9, 10; Rev. xxi. 24. φῶς here is without the article, as in ver. 23.—ἐξουσία, *the power*) which was very gross among idolaters. Comp. Col. i. 13, 14, “*Redemption* through His blood—the forgiveness of sins.”—Σατανᾶ, *of Satan*) *Satan* is opposed to GOD, as antichrist is to Christ.—τοῦ) Anaphora [the frequent repetition of the same word at beginnings].—ἄφεσιν ἁμαρτιῶν, *forgiveness of sins*) This belongs expressly to *the people*: ch. ii. 38, “Repent and be baptized in the name of Jesus Christ for the remission of sins.” κληρονομία, *lot, inheritance*, among them who are sanctified, more applies to the Gentiles.—κληρονομία, *inheritance*) Comp.

<sup>1</sup> The margin of Ed. 2 is more favourable to this reading than the larger Ed. And so the later decision is followed also by the Germ. Vers.—E. B.

Ἐγὼ is the reading of ABCEe: Νῦν, of the Rec. Text without very old authority. *Nunc ego*, Vulg.—E. and T.

again Col. i. 12-14.—*ἐν τοῖς ἡγιασμένοις*, among them which are sanctified) See ch. xx. 32, note (This title is applied to believers from among the Gentiles, not however excluding Jewish believers: therefore *ἐν*, not *σύν*, is used).—*πίσσει*, by faith) Construe this with *λαβεῖν*, that they may receive [not with *ἡγιασμένοις*, sanctified, as Engl. Vers.]

19. Ὅθεν) whence I received the power to obey.—*οὐκ ἐγενόμην ἀπειθής*, I was not disobedient) Litotes: i.e. I was altogether and immediately obedient: Gal. i. 16. Not even the conversion of Paul was irresistible. According to the opinion of the Jews, Paul ought to have been *disobedient*: this he denies himself.—*οὐρανίῳ*, the heavenly) and therefore most efficacious.

20. Μετανοεῖν, that they should repent) This more appertains to the Jews.—*ἐπιστρέφειν*, turn) This more appertains to the Gentiles. For to turn to the Lord Christ is said in this book especially of the Hebrews: ch. xi. 21, note: to turn to God is said of the Gentiles: ch. xiv. 15, xv. 3, 19; 1 Thess. i. 9.

21. Ἐνεκα τούτων, for these causes) Now Paul brings together all that went before, for the purpose of his defence.

22. Ἐπικουρίας, help) Ammonius observes; *βοηθεῖ* is said of the assistance given by one who is with another; *ἐπικουρεῖ*, of that of one who comes from without to the help of another. When all the Jews were either attacking, or else not defending Paul, God suddenly sent Romans to his help from the camp. Thus the promise which Jesus had given in ver. 17 was fulfilled.—*τυχῶν*) In relation to us, not in relation to God, such things are fortuitous [*τυγχάνω* properly implies chance].—*ἕστηκα*, I have stood, I stand [continue]) safe and uninjured.—*μεγάλῳ*, to great) as in the present instance.—*μελλόντων*) The Genitive depends on *ᾧν*.—*καί*) and, in particular, Moses, an extraordinary prophet.—*εἰ*) whether. Elegantly used. The fact was clear: the Jews had called it in question; ver. 3, “questionous among the Jews.”—*παθητὸς*, is liable to—capable of—suffering) The Jews had denied that Messiah can suffer.—*πρῶτος*, the first) 1 Cor. xv. 23.—*φῶς*, a light) ver. 13, 18.—*μέλλει καταγγέλλειν*, is about to show) by the Gospel, as was foretold.

24. Μαίνῃ, *Ἡαῶλε*, thou art mad, Paul) It is thou, Festus, who art mad. Festus saw that it is not nature which acts in Paul: he was not capable of seeing grace: wherefore he supposes that it was a Jewish kind of enthusiastic phrensy, of the same kind as was that among the Gentiles, according to their own fables. He does not ascribe to Paul habitual madness, but a particular act and feeling of madness then: comp. ch. xii. 15. —*γράμμαστα*, learning)

Festus accounts the apostle's ardour as the effect of overmuch learning [Pedantry].

25. Κράτιστε Φῆστε, *most noble Festus*) Madmen do not use names and terms of respect. Thus also Paul refutes Festus.—ἀληθείας καὶ σωφροσύνης, *of truth and soberness*) “Soberness” is opposed to madness : “truth” is confirmed in the following verse. Both remain still, even when men of GOD act with the greatest vehemence.—ἀποφθέγομαι, *I speak forth*) A suitable word.

26. Ἐπίσταται, *knoweth*) This is evident : for he even knew the *Christian* name, ver. 28. Having refuted the objection of Festus, Paul urges the truth which he aimed at setting forth, appropriately and gradually, step by step, returning from Festus to Agrippa.—παρρησιαζόμενος, *using all freedom of speech*) He had free confidence, which Festus called madness.—οὐκ ἐν γωνίᾳ) not in a *corner*, but under the view of mankind.

27. Τοῖς προφήταις, *the prophets*) He who believes these, must believe Paul, and Christ Himself.—οἶδα, *I know*) Here Paul so holds fast the king, that he can hardly struggle against it. [This is an artifice which it is of advantage that energetic teachers should often use : but the hearer who feels himself closely pressed thereby, should not delay to yield in submission.—V. g.]

28. Ὁ δὲ Ἀγρίππας, *but Agrippa*) The king is thought by some to speak contemptuously : it would be more true to say, that there was a motion towards good in him : with which comp. ver. 27, 29.—ἐν ὀλίγῳ) This phrase itself is not to be found in the LXX. ; but synonyms however are found, put in the same neuter gender ; and these synonyms express the Hebrew כמעט, the Latin *propemodum*, *tantum non* ; and that too, in such a way that the effect itself, in the case of a past event, is excluded, in the case of a thing future, is included, according to the variety of the circumstances of each particular case. In the former manner there is generally added παρά· παρά μικρὸν, παρά βραχὺ, παρ' ὀλίγον, Ps. lxxii. (lxxiii.) 2, xciii. (xciv.) 17 ; Prov. v. 14 : Latin, *pene*. In the second way, ἐν is employed : ἐν τῷ μηδενί, Ps. lxxx. (lxxxii.) 14 ; ἐν τάχει, Ps. ii. 12 : Lat. *nullo negotio*, *facile*, *celeriter* ; which notion admirably accords with this passage, which also has ἐν. Therefore there are presented to us here, Festus without Christ, Paul the representative of Christianity, and Agrippa, at the point where the decision between the two roads must be made, with an excellent bias.

29. Εὐξαίμην ἂν τῷ Θεῷ, *I would wish before GOD*) Agrippa speaks of it as a thing at his own pleasure, as if he could at will admit



human persuasion, such as he ascribed to Paul: Paul courteously corrects this error; for it is the gift and work of GOD.—*καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ*, both almost and altogether) Paul retorts the expression *almost* upon the king; and by a kind of parody adds, *and altogether*: both of which designate (imply) both the time and the easiness of the thing: Those things which are easy, are for the most part *quickly* done; those things which are difficult, are *slowly* done. The *ἐν πολλῷ* [implying *slowness* and *difficulty* in the accomplishment] appertains to Festus, and other hearers like Festus, whom he invites to faith: the *ἐν ὀλίγῳ* (*in a little, easily, quickly, almost*), or both expressions, apply to Agrippa.—*οὐ μόνον σέ, not only thou*) Paul intimates that he is ready, not only to bestow (devote) *τὸ ὀλίγον*, that which is little and easy, the labour of speaking, but also that which is *much and hard*, *τὸ πολὺ*, viz. great labour, endurance, and life itself.—*πάντας, all*) It is the part of modesty, that Paul does not name and address *all* these; yet he looks at them and marks them.—*σήμερον, this day*) This is construed by most interpreters with the preceding participle; by Chrysostom and others, with the subsequent verb. And, indeed, it has remarkable force with the verb.—*γενέσθαι, might become*) The word of Agrippa (“to become a Christian”) is repeated. The antithesis is *εἰμι, I am*, presently.—*τοιοῦτους, such*) Christians, not merely by profession, but in reality. An elegant periphrasis.—*καὶ γὰρ, even I myself*) Paul speaks from a sense of his own blessedness, with the widest (most comprehensive) love. Comp. 1 Cor. vii. 7.—*παρεκτός, with the exception of*) A most sweet *ἐπιθεραπεία* (*after-correction*.—See Append.) and exception.

30. *Ἀνέστη, rose up*) They therefore had sat. A most precious moment (season) for Agrippa; which whether he used or not, we shall hereafter see.

31. *Οὐδέν, nothing*) Is there nothing besides, ye hearers, which ye might have learned from that discourse? Political reflections and favourable opinions pronounced on such a preacher, do not settle the matter.—*πράσσει, doeth*) and hath done. They speak not merely of one action, but of the whole life of Paul.

32. *Εἰ μὴ, if* he had *not*) Now Festus could not let him go. There was added the fear of offending the Jews.

## CHAPTER XXVII.

1. Ἐκρίθη, *it was decided*) The setting out of Paul to Cæsar was already before decreed: now the time was appointed, and their route by sea. As to Paul, *it was decided* in the strict judicial sense of the word: his friends freely followed Paul, and among them Luke.—τοῦ) ἐκρίθη τὸ κρίμα τοῦ ἀποπλεῖν.—ἑτέρους, *other prisoners*) Comp. Luke xxii. 37.—σπείρης Σεβαστῆς) *the Augustan band*.

2. Πλοίω) They did not choose for the sake of prisoners to take such a *ship* [so large, and therefore charging dearly for passage], as that in it alone the whole voyage might be accomplished. see ver. 6.—Ἀδραμυττηνῶ) *Adramyttium*, a town of Asia Minor, situated towards the north of Pergamos, as Raphelius observes from Xenophon, contrary to what the geographical maps represent.—μέλλοντι) So the language appertains to the ship; with which comp. ver. 6. Μέλλοντες is the reading of others, flowing from the rhythm ἐπιβάντες.<sup>1</sup> τοῦς—τόπους, *the localities*) As the sea is navigated, so the parts (τόποι) of the sea are navigated.—Ἀριστάρχου) *Aristarchus* was either returning to his native country, or was on his journey to Rome.

3. Φιλανθρώπως, *courteously*) A suitable word, applied to offices of kindness on the part of comparative strangers, ch. xxviii. 2; Tit. iii. 4, ἡ φιλανθρωπία.—Ἰούλιος, *Julius*) He seems to have heard Paul (when speaking before Agrippa, who is said to have been accompanied by *the chief captains and principal men of the city*), ch. xxv. 23.—φίλους, *friends*) who were at Sidon, [equally as (as also) at Tyre.—V. g.]

4. Ὑπεπλεύσαμεν, *we sailed under*) They were wishing to pass by the southern part of Cyprus: they passed the eastern part at no great distance. The ὑπο here has the same force in the compound as in ver. 7, 16.

5. Πέλαγος) the deep sea, more remote from the land. In antithesis to, *we sailed under*.

7. Μὴ προσεῶντος) the wind *not admitting* us towards Crete.

8. Μόλις, *hardly*) Construed with ἤλθομεν, *we came*.—καλῶς) Perhaps this epithet was given by antiphrasis; comp. ver. 12, “the

<sup>1</sup> Μέλλοντι is the reading of AB Vulg. (Amiat.) both Syr. Versions, Memph. Μέλλοντες of the Rec. Text is not supported by any very old authority.—E. and T.

haven was *not commodious*:" as the name, Pontus Euxinus.<sup>1</sup>—*Λασαιία*) So the best MSS. : two have "*Ἀλασσα* : whence the Latin Vulg. has *Thalassa*.<sup>2</sup> The word *civitas*, immediately preceding (in the Vulg.), may have caused the prefixing of the letter *t* from its third syllable.<sup>3</sup> We assign more weight to the Asiatic MSS. than to the African, when the question is concerning the names of places. Crete is said to be *ἐκατόμπολις*, as is remarked in the Periplus of Scylax. Among the *hundred* towns, how many are unknown in our days ?

9. "*Ἦδη, now*) by reason of the time of year. The ancients were more afraid of winter in their voyages than men of our days are.—*τὴν νηστείαν, the fast*) The time of the year is denoted, by Metonymy [see Append.], from the fast of the seventh month, Lev. xvi. 29. [The feast of atonement, of which this was the fast, answers to that portion of time which immediately precedes our vintage.—V. g.]—*παρήνει, advised*) that they should not leave Crete : ver. 21.—*ὁ Παῦλος, Paul*) Paul furnishes a noble example of faith in the case even of things altogether external, accompanied with great presence of mind and dexterity of counsel putting itself forth, and stirring up others.

10. *Ἀποσῶς, unto them*) to the centurion and the rest.—*ὅτι*—*μέλλειν*) *ὅτι* sometimes has an infinitive. Polybius writes, *διαδοθείσης φήμης, ὅτι τὰ θηρία τοῦς πλείστους διαφθείραι*. Raphelius adduces more instances from him.—*ὑβριῶς*) *ὑβρις*, Latin *injuria*, is often said with respect to one suffering who had not deserved the injury, even though the operating (agent) cause be not culpable. This word, *ὑβρις*, especially has regard to the ship : *ζημία* has regard both to the ship and to the souls in it.—*μέλλειν ἕσσεσθαι*) *μέλλει* makes the language *modal* [see Append. *Sermo Modalis*], *is likely* to be, *is liable* to be : and savours of modesty. [He does not expressly say that it ought or must be done ; with which comp. ver. 21 ; but merely indicates the danger impending from the course which they were choosing to adopt. So also in ver. 31.—V. g.]

<sup>1</sup> Which means *hospitable to strangers*, whereas it was a sea notoriously *inhospitable*, *ἀξέεινος*, and inclement : but was called the former from a superstitious feeling to avoid a bad omen.—E. and T.

<sup>2</sup> Rec. Text and Tisch. read *Λασαιία*, with the sanction of the two Syr. Versions alone of the oldest authorities. B and Memph. read *Λασαια*. A has "*Ἀλασσα* : and so Lachm. Vulg. has *Thalassa*, and in other MSS. *Thassala*.—E. and T.

<sup>3</sup> Before "*Ἀλασσα*, which would favour the reading of A : *Alassa, Talissa, Thalassa*.—E. and T.

11. Κυβερνήτη, *the master*) who was in command of the ship.—ναυκλήριον, *the owner of the ship*) to whom the ship belonged. He too was under the control of the centurion.—ἐπείθετο μάλλον, *had more regard to*) The artificer is not always to be trusted in his own art. Often the believing Christian, at the time when there is the greatest need, speaks more seasonable advice; but he is less regarded: Eccles. ix. 15. Perhaps Julius was afraid of the indignation of his superiors.

12. Οἱ πλείους, *the majority*) In time of danger, even those give their votes and opinions who are not entitled to do so: but the majority of votes does not always prove a thing to be really better.—ἔθεντο βουλὴν *gave their advice*: Pricæus observes, that *consilium posuerunt* is a Petronian phrase. LXX., Judg. xix. 30, θέσθε βουλὴν: and so Ps. xiii. (xii.) 3, θήσομαι βουλὰς.—Φοίνικα, λιμένα) Φοίνιξ was the name of a town: its port is called Φοινικοῦς by Ptolemy. An easy Metonymy.—κατὰ Δίβρα καὶ κατὰ Χῶρον, *towards the south-west [Africus], and towards the north-west [Corus]*) By the putting down of the two winds, it is more distinctly expressed, how open the harbour was, and how great their hope of being able to put in there, than if the west wind (Zephyrus) only were put down, from which the wind called *Africus* or Δίβρα declines towards the south, *Corus* declines towards the north.

13. Δόξαντες, *having supposed*) as the south wind blew in their favour.—ἄραντες) *having moved*. Where there is motion, there the mass is raised from the support beneath on which it rests. Thence ἀρεῖν, *to move*, by a Metonymy of the consequent for the antecedent.—ἄσσον) *nearer*. The comparative contracted from ἐγγύς, which Herodotus also uses everywhere, and Josephus, l. i. Ant. c. 20. See Beza, E. Schmidt, and Raphelius. It is not in this place the name of a town, otherwise unknown, that they were seeking [as if ἄσσον were a town]; for it was Phenice which they had sought.<sup>1</sup>

14. Ἐβραλε) viz. αὐτόν) so ἐπιδόντες, ver. 15; ἀπορρίψαντες, ver. 43. Intransitive.—αὐτῆς) The modern Greek Version has, τῆς Κρήτης κατ' αὐτῆς, upon Crete and from Crete against us.—ἄνεμος Τυφωνικός, *a Typhon-like [tempestuous] wind*) Aristotle, *de mundo*, writes, Τυφῶν ἐστὶ τὸ ἀστράψαν ἄχρι τῆς γῆς διεκθέον, ἐὰν ἄπυρον ἦ παντελῶς. It is called so from τυφῶ (to smoke), for θύφω, as τρέφω for θρέφω. Typhon, in Pliny, means the hurricane (ἐκνεφίας, the hurricane caused by clouds

<sup>1</sup> Rec. Text accents it, ἄσσον. Vulg. makes it a town: cum sustulissent de Ἀσσο.—E. and T.

meeting and bursting) descending like a thunderbolt, the especial bane of sailors : l. ii. c. 48 and 49 ; and when, moreover, there is rather a stormy blast than a wind. On this account, it is therefore conjointly called *ἄνεμος τυφωνικός*.—*Εὐρακλύδων*) that is, *the east wind (Eurus) exciting the billows*. An appropriate compound ; the *Εὔρος* forming one part of it, because of the *ἄνεμος*, and the *κλύδων* forming the other part, because of the *Τυφωνικός*. [“See App. Crit. P. ii. on this passage, which refutes, by more than one reason, the reading *Εὐρακύλων*, which many advocate.”—Not. Crit.]<sup>1</sup>

16. Περικρατεῖς γένεσθαι τῆς σαφῆς) *to retain, and haul out of the sea, the boat*, which heretofore had accompanied the ship : ver. 30, 32.

17. Ἦν, *which*) the boat.—βοηθείαις, *they used helps*) which the boat afforded.—ὑποζωνιόντες, *undergirding*) Gyraldus, in his book concerning voyages, says (ch. xv.), that the “mitra” (girdle) is the rope with which a ship is girded in the middle. Add Raphelius.—τὴν Σύρτιν, *the Syrtis*) quicksands towards Africa.—τὸ σχεῖος, *the tackling*, [that wherewith the ship was furnished]) the sails, etc., ver. 19, in order that they might be driven on the Syrtis with less violence.

18. Ἐκβόλην) *a casting out of the merchandise*.

20. Μῆτε ἡλίου, μέτε ἄστρον, *neither the sun, nor the stars*) which the ancients could the less do without before the discovery of the mariner’s compass.

21. Πολλῆς) Their abstinence was *much*, frequent, and long-con-

<sup>1</sup> Others prefer *εὐρακλύδων*, from the MS. Petav., as *Ernesti* suggests, *Bibl. Th. T.* viii. p. 24.—E. B.

*Εὐρακύλων* is read by AB (according to Lachm. : but B corrected, acc. to Tisch.) Vulg. (Euroaquilo) and Theb. *Εὐρακλύδων* of the Rec. Text and Tisch. has the sanction of the two Syr Versions alone among the oldest authorities. Bentley, in his Letter to F. H., D.D., signed Phileleutherus Lipsiensis, ably supports *Εὐρακύλων*. The wind Euroclydon was never heard of before. *Εὔρος* and *κλύδων*, presenting a disparity of ideas, would never be joined in one compound ; but *Εὐρακύλων* exactly suits the sense. Eurus is often taken (Gellius ii. 22) for *the middle equinoctial East*, the same as *Solanus*. Between the two cardinal winds, Septentrio and Eurus, there are two at stated distances, *Aquilo* and *καικίας*. The Latins, having no name for *καικίας* (Seneca, *Nat. Quæst.* 16), expressed the wind blowing between *Aquilo* and *Eurus* by the compound *Euro-Aquilo*, on the analogy of the Greek *Εὐρόνοτος*, the middle wind between Eurus and Notus. The *καικίας* is well called by Luke *τυφωνικός*, *whirling* ; for the proverb shows that this was the peculiar character of *καικίας* in those climates, Ἐλκων ἐφ’ αὐτὸν ὡς ὁ καικίας νεφη. So Luther’s and the Danish Version, *North-east*. More strictly it is the *East north-east*, the very wind which would drive a ship from Crete to the African Syrtis, according to the pilot’s fears, ver. 17.—E. and T.

tinued.—τότε, then) When the world exults with joy, Christians abstain; when all others are in alarm, Christians are of good courage, and cheer up the others: ver. 36.—ἔδει μὲν, ye ought indeed) It is not without cause that Paul thus begins: I had given you good counsel, I will give you good counsel again; now comply with it.—κερδήσαι, to have gained) This does not depend on μὴ. Κερδήσαι, by a Euphemism, is equivalent to avoid. Josephus, b. ii. de Bello Jud. ch. xvi., τότε τῆς ἥσττης ἕναιδος κερδήσετε, ye will supersede (escape from) the disgrace of defeat. Add B. ii. Ant. Jud. ch. 3. Basilus of Seleucia, Or. 19, ἴνα, εἰ μὲν φθάσας ὁ λόγος ἐπιστρέψῃ τὴν ἔννοιαν, τὴν τιμωρίαν κερδάνωσιν. Casaubon on this passage compares Arist. ἠθ. μεγ. B. ii., καὶ ᾧ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τὸ τοιοῦτον κερδάναντα εὐτυχῆ φαμέν. So too the Latins use *lucrifacere*.—ταύτην, this) which is before our eyes.

22. καὶ) The particle μὲν, put previously, required δὲ to follow, but καὶ has in it a degree of modesty.—[παραίνῳ ὑμᾶς, I exhort you) Paul, however neglected his advice had been, is not angry notwithstanding, but proceeds to give wholesome advice in this place, and in ver. 33.—V. g.]—οὐδὲμία, πλὴν, no loss—except) A marvellous prediction: ver. 24, 34, 44.

23. Εἰμί, I am) To belong to GOD is the height of religion; wherein faith, love, and hope, are comprehended. The correlative is, to serve GOD.—λατρεῖα, I serve) They who were in the ship saw this.

24. Κεχάρισται, hath freely given thee) Paul had prayed: Even many of these perhaps, as far as life is concerned, were given to Paul. Even the centurion, in subservience to Divine providence, saved the prisoners in compliment to Paul, ver. 43. The providence of God marvellously reigns under contingent events, such as was the accompanying retinue here. More readily many bad men are preserved with a few godly men, than one godly man perishes with many guilty men. The world is like this ship. [And although the men of the world owe very much beyond what they think to the children of God, yet they are most evilly disposed towards them.—V. g.]—σοι, to thee) There was no danger, at a time otherwise so dangerous, that Paul should seem to speak boastingly what he spoke of necessity.—πάντας, all) not merely, as Julius desired, the prisoners: ver. 43. These “all” were many: ver. 37. Do thou seek souls: they shall be given thee, more than thou couldest hope.—μετὰ σοῦ, with thee) Paul, in the sight of GOD, was chief man in the ship, and its commander by his counsels.

25. Ἄνδρες, men) whom courage becomes.—τῷ Θεῷ, God) Faith

exercised towards the (word of the) angel of GOD, is exercised towards GOD.

26. Εἰς νῆσον, upon an island) This took place presently, ver. 27.

27. Τεσσαρεσκαίδεκάτης, the fourteenth) after having left Crete: ver. 18, 19.—αὐτοῖς χώραν, that land drew near to them) To persons who are being carried along, the lands seem to be in motion.

30. Φυγεῖν, to flee) in the boat, which would go more safely over the rough places.

31. Ὑμῶν, ye) He does not say, *we*. The soldiers had no anxiety as to the safety of the prisoners; Paul was not afraid for his own.

32. Τότε, then) Paul left it to the soldiers to consider what they ought to do.

33. ἄχρι) until, whilst. In the time of dawn there was more scope for lengthened exhortation.—τεσσαρεσκαίδεκάτην, fourteenth) Construed with προσδοκῶντες, waiting for, expecting (relief): for they had not so long abstained from food, although perhaps they had had no regular dinner or supper. For the rest, the fourteenth day, as Wall thinks, was thought the critical [decisive of their fate] day among sailors.

34. Σωτηρίας, for your safety) that ye may be the stronger (the better able) for swimming to land.

35. Εὐχαρίστησε, he gave thanks) A public confession of the Lord.—ἤρξατο, he began) There was the force of example even in this. Paul, taking food with good courage, imparts courage to those giving way to despair.

[37. Αἱ πᾶσαι, all) of whom we may, not without good reason, suppose that no few were won to the Gospel.—V. g.]

38. Τὸν σῖτον, the corn) having a sure hope of getting to land.

39. Τὴν γῆν, the land) which they had begun to see.—αιγιαλὸν, the shore) which was smooth: Matt. xiii. 2, note [Hesychius defines *αιγιαλός* as a smooth shore with sands].

40. Εἶπον, they committed, let go) viz. the ship, and themselves with it.—τάς ζευκτηρίας τῶν πηδαλίων) “The rudders are attached to the ship by certain bands. When these are loosened, then the rudders go down much into the waters, and by their weight keep back the ship, so as not to be upset by the winds.”—Grotius.—τὸν ἀρτέμονα) “The *artemon* is that smaller sail which is wont to be attached to larger sails, whence also it takes its name” [Th. ἀρτάω, I hang to, fasten to].—Gyrald. de Navig., T. I. Op., f. 604, where he refutes many errors concerning the *artemon*.—τῇ σπιούσῃ) viz. αὔρα. This is construed in the Ablative with the verb *κατεῖλον*, as the old

Engl. Vers. [but authorised Engl. Vers., “They hoised up the mainsail *to the wind*”] and Heinsius. It was by the sail, not by the oars, that they were now aiming to reach the shore.

41. Εἰς τόπον διθάλασσον, *to a place where two seas met*) Such a place, for instance, is an oblong mound composed of sand formed into a dense mass. It is called *ταινία*, a ridge, “pulvinus,” a *sand-bank*.

42. Βουλῆ, *counsel*) A cruel, unjust, and ungrateful one. [The soldiers no longer reflected how much they owe to Paul.—V. g.]

43. Ἀπορήριψαντας) viz. ἑαυτούς.

44. Ἀπὸ, *from*) from the wooden parts of the ship.

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## CHAPTER XXVIII.

1. Τότε) *then at last*.—ἐπέγνωμεν) So the most ancient authorities read. Ἐπέγνωσαν<sup>1</sup> is the reading of the more recent copies, from ch. xxvii. 39. The sailors did not know the land, says Luke, sooner than all the rest of us.—Μελίτη) *Melita*, below Sicily: comp. ch. xxvii. 17 (*the Syrtis*, off Africa); nor is the ver. 27 there an objection (*up and down in Adria*), for the name of the Adriatic Sea was used in a comprehensive sense among the ancients, extending towards the Ionian Sea.

2. Βάρβαροι, *the Barbarians*) A word of a middle sense between good and bad, not in itself a name of reproach. Drusius derives it from the Syriac *bar*, outside: so that *barbarus* should be said of one who uses an unknown tongue.—γὰρ, *for*) Much praise is given to their prompt kindness towards strangers, who were many in number, though that kindness did not cost them much.

3. Συστρέψαντος, *when Paul had gathered*) An example of his *working with his own hands* (αὐτουργία): ch. xxvii. 19. He did the office of a prisoner submissively, helping others also thereby.—φρυγάνων, *of sticks, brushwood*) in which the viper lay hid in the cold season.—τι πλῆθος) *τι* is omitted by more modern copies.<sup>2</sup>—

<sup>1</sup> Ἐπέγνωμεν is read by ABC Vulg. both Syr. Memph. Rec. Text has ἐπέγνωσαν without any very old authority.—E. and T.

<sup>2</sup> ABC support *τι*. Vulg. Amiat. MS. omits it. as also later Syr. and Rec. Text.—E. and T.



ἀπὸ) ἐκ is the reading of more recent copies.<sup>1</sup> Ἀπὸ τῆς θερμότης, *from the heat* [owing to the heat], is considered by Grotius to be clearer. So, saith he, ἀπὸ τοῦ ἰοῦ, ἀπὸ τῆς λύπης, are often used among the Greeks in signifying a cause.—καθῆψε) viz. ἐαυτήν, *attached itself* to his hand. See Suicer's Thesaurus. Presently there follows κρεμάμενον, *hanging*, ver. 4.

4. Ἐλεγον, *they said*) forming a hasty judgment. They saw his chains.—φονεῖς, *a murderer*) A most inhuman crime, murder, which of all crimes is most openly punished in this life.—ἡ δίκη, *Vengeance*) They recognise the fact, that there is some vengeance; but they account her as a goddess, and do not know who is ὁ Δίκαιος, *the Just avenger*. How feeble is the light of nature!—ζῆν, *to live*) They recognise the law of retribution in kind.—οὐκ ἔασεν, *hath not suffered*) They suppose Paul to be already dead.

5. Ἀποτινάξας, *having shaken off*) Quintinus Hæduus, in the book concerning the Melitensian war, as quoted in Flacius, observes in this passage, "No poisonous kind of serpent either is born in Melita, or hurts any there, when introduced from elsewhere. The natives of that isle are, as it were, a terror to serpents. Scorpions, a deadly animal elsewhere, are seen harmless in the hands of children in sport. I have seen a person who ate them; which, they say, is due to Paul, when bitten, having shaken off the viper hanging to his finger without hurt. If this be true, *subjoins Illyricus*, we must no doubt suppose that it is the peculiar blessing of GOD, who, as it were, left an eternal memorial of the Gospel having been preached there, and so many miracles performed; even as the Scripture often testifies that GOD makes lands either worse or better on account of the sins of men, or even, on the other hand, on account of His own extraordinary compassion. Even as evident experience testifies that the soil and clime itself of Germany, and of all the northern regions, are far milder, and more salubrious and fertile, than they were formerly before the birth of Christ, as is clear from writers worthy of credit," etc.

6. Προσέδοκων, *they were expecting*) They knew what were wont to be the effects of such bites.—μεταβαλλόμενοι, *being changed*) The instability of human reasoning is herein showed. He is either an assassin, say they, or a god. So at one time bulls were about to be sacrificed to Paul at Lystra, and presently after stones were thrown at him: ch. xiv. 13, 19. There is a third alternative admissible:

<sup>1</sup> ABC, ἀπό. Rec. Text, ἐκ.—E. and T.

he is a man of GOD. As to no class of men do natural men commit greater errors, than as to the saints.

7. Τοῦτος περι) in the locality and in the neighbourhood.—τῷ πρώτῳ, *the chief man*) Publius does not seem to have had official authority, but the leading position which wealth gives.—τρεῖς ἡμέρας, *for three days*) at the first time (at the early part) of our stay at Melita.

8. Ἐγένετο, *It came to pass*) There is described a disease most serious, in respect to the age of the patient and the complication of the maladies.—πυρετοῦς, *fevers*) A complicated fever; or one of such a kind that he often fell into it. The Plural has this force.

10. Τὰ πρὸς τὴν χρείαν, *such things as were necessary*) after the shipwreck. [Paul afresh was of benefit to his companions.—V. g.]

11. Τρεῖς μῆνας, *three months*) So Paul obtained rest: [—and the inhabitants of the island, through Paul, reaped an abundant harvest of blessings.—V. g.]—παρασήμῳ) The *sign* of a ship was in the prow, and it was from it that ships took their names.—Διοσκούροις, *the Twin-Sons of Jove*) These were Castor and Pollux, or the Castors, esteemed to be *sons of Jupiter*, whom the sailors thought to be propitious to them.

13. Περιελθόντες, *coasting around*) along the curve.—νότου, *the south wind*) An appropriate and pleasant termination to their voyage.

14. Παρεκλήθημεν ἐπ' αὐτοῦς) The sight of brethren was a *consolation* to us [Engl. Vers. takes παρεκλήθημεν differently]; and it led us to stay seven days. Here also the kindness of the centurion gave indulgence to Paul.—εἰς τὴν Ῥώμην ἤλθομεν, *we came to Rome*) a remarkable place, earnestly wished for. Here there is an Emphasis on τὴν Ῥώμην, (the) *Rome*, that it may be marked as the city long desired: but in ver. 16, ἤλθομεν εἰς Ῥώμην, *we came to Rome*, the emphasis is on ἤλθομεν, *we came*, that the entry itself may be marked.

15. Οἱ ἀδελφοί, *the brethren*) Christians.—ἀπάντησιν, *to meet us*) Offices of kindness towards foreigners are implied in προσέμπεριν, ἀπαντᾶν, *to escort on the way, and to go to meet*.—ἄχρις, *even to*) He met with some in Appii Forum, others afterwards at the Three Taverns.—εὐχαριστήσας, *having given thanks*) for having obtained his wish, to see Rome: ch. xix. 21; Rom. i. 11, "For I long to see you;" xv. 23.—ἔλαβε θάρσος, *took courage*) actively. He saw that Christ is even at Rome. There was not always the same degree of confident energy even in Paul. He already forgets the troubles of his journey. Ammonius says that θράσος is an *unreasonable impulse*; but θάρσος, a *rational impulse*.

16. Τῷ Παύλῳ) A more recent transcriber has formed a neat

paraphrase : ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχη· τῷ δὲ Παύλῳ, κ.τ.λ.<sup>1</sup> What became of the other prisoners is of no interest to us. We may suppose that Festus had written to Rome in as mild terms as possible : with which comp. ch. xxv. and xxvi.—καθ' ἑαυτὸν) *by himself*, wherever he thought fit. He got a *lodging*, which he *hired*, ver. 23, 30.—στρατιώτην, a *soldier*) who was joined to Paul by a chain, as was the custom, and who might thus continually hear his teaching.

17. Μετὰ τρεῖς ἡμέρας, *after three days*) which were given to rest and prayer.—συγκαλέσασθαι, *called together*) to himself, ver. 23. Being bound, he could less conveniently go about to visit them.—τῶν Ἰουδαίων πρῶτος, *the chief of the Jews*) possessed of especial authority among them. He always sought out the *Jews* in the first instance.—οὐδέν, *nothing*) They might have taken up a false suspicion from his very chains : Paul obviates this (anticipates and meets this objection).

18. Ἐβούλοντο ἀπολύσαι, *were wishing to let me go*) ch. xxiv. 23, etc.

19. Ἀντιλεγόντων, *when the Jews spake against it*) He speaks mildly : for they had tried, by a plot for murdering Paul, to put an end to his speaking in Palestine.

20. Ἐνεκεν, *on account of this*) In the beginning he speaks with them as a brother, not as an apostle.

21. Οὔτε, *neither*) It had been the winter time : and Paul had not long before appealed to Cæsar.—τῶν ἀδελφῶν, *of the brethren*) Jews.—ἀπήγγειλεν, *hath announced*) professedly and formally.—ἐλάλησε, *hath spoken*) viz. in every-day conversation.

22. Γνωστὸν, *it is known to us*) Paul retorts the expression on them, in ver. 28, "Be it *known* to you."—πανταχοῦ ἀντιλέγεται, *it is everywhere spoken against*) This is the indication of a good cause, rather than of a bad one.

23. Πείθων, *persuading*) most sweetly.—ἀπὸ πρωῆ ἕως ἑσπέρας, *from morning even till evening*) Who would not wish to have been present ?

24. Ἐπέειποντο, *some assented [believed]*) with the understanding and the will. And so others *ἠπίσταντο, believed not*.

25. Ὅντες, *when they were not agreeing*) viz. the Jews.—πρὸς

<sup>1</sup> Hence the shorter reading both is declared by the margin of Ed. 2 to be the reading better established, and has been received by the Germ. Vers.—E. B.

The words ὁ ἑκατόνταρχος—στρατοπεδάρχη are omitted by AB Vulg. Memph. : and so Lachm. Rec. Text and Tisch. support the words without any very old authority save the later Syr.—E. and T.

ἑαυτοῦ) among themselves.—ἀπελθόντες, they departed) The middle voice.—εἰπόντος, Paul having spoken) in reference to them, as they were going away.—ἓν) one word, which was in the highest degree appropriate and serious. [Often from one word or deed one lays hold of occasion for starting back from what is good: nay, indeed, this very thing happens to all, who, though they hear the word, are not saved. Most lamentable turning-points in the history of such persons!—V. g.]

26. Πορεύθητι, go) This verb Paul might apply to himself: for he had just come to Rome.

27. Καὶ ἰάσομαι, and I shall [should] heal them) The indicative after the subjunctive; concerning which comp. the note on Mark iii. 27, εἰάν μὴ—δήσῃ, καὶ τότε διαρπάσει. And the former (the indicative) is the better established here, because in Isaiah the Hebrew accent makes the fullest stop of the hemistich after ἐπιστρέψωσι, should be converted [and so ἰάσομαι becomes distinguished from the contingent relation of the previous verbs, and is made a positive assertion].

28. Τοῖς ἔθνεσιν, to the Gentiles) whose capital was Rome. He had declared to the contumacious Jews his going to the Gentiles, at Antioch, ch. xiii. 46; at Corinth, ch. xviii. 6; and now in the third instance at Rome; and so also in Asia, Greece, and Italy.—ἀπεστάλη, is sent) by the apostle. Before this time no apostle, not even Peter, had come to Rome.—τὸ σωτήριον τοῦ Θεοῦ, the salvation of God) The root of the name *Jesus*. Comp. note, Luke iii. 6, ii. 30.—αὐτοῖς, these very persons) although ye will not hear it.—καὶ) even: not only is it sent to them, [but also they will hear it.]—ἀκούσονται, they will hear) The Jews ought to have repented by reason of the event of this very prediction.

29. Πολλήν, much) as persons are wont, who are unable to resist the truth.

30. Ἔμεινε δὲ, but Paul remained) whatever the Jews might think of his so doing.—δυσίαν ἔλην) the very two years, after which had elapsed this book was written; having been published long before the martyrdom of Paul, and without doubt by the wish of Paul. Luke was with Paul also at the last time (in the prison at Rome just before Paul's martyrdom), 2 Tim. iv. 11. "Perhaps Luke was meditating a third book, in which he would repeat the acts of those two years: even as in Acts i. he set forth some things which were not narrated in the last chapter of the Gospel."—*Estius*.—πάντας, all) without distinction of nation.

31. Βασιλείαν, the kingdom) in the very seat of the empire (king-

dom) of the whole earth. So presently, *περὶ τοῦ Κυρίου*, concerning the Lord. Comp. ver. 23. The mention of the kingdom had been a matter of odium in the eyes of Pilate: now Rome bears its being publicly stated.—*παρρησίας*, confidence) internally.—*ἀκωλύτως*, without hindrance) externally, after having overcome so many hindrances. The Victory of the Word of God. Paul at Rome forms the climax (crowning point) of the Gospel preaching, and the end of the Acts; which Luke otherwise (2 Tim. iv. 11) might have easily brought on to the death of Paul. He began at Jerusalem; he ends at Rome. [And at the close of this very period of two years the fourth thousand years from the Creation of the world was completed.—V. g.] Thou hast, O Church, thy form given to thee. It is thine to preserve it, and to keep the deposit committed to thee. In the Old Testament, Isaiah, the volume of the Twelve Prophets, Ecclesiastes and Lamentations, have a close threatening and severe; whence the Jews are wont to subjoin the penultimate verses, of a more joyful character, without the vowel points. But in the system of the books of the New Testament all the endings of books have all that is favourable and joyous.

END OF VOL. II.

G N O M O N

OF

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BY

JOHN ALBERT BENGEL.

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M. ERNEST BENGEL;

AND SUBSEQUENTLY COMPLETED BY

J. C. F. STEUDEL.

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# ANNOTATIONS

ON

## PAUL'S EPISTLE TO THE ROMANS.

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### CHAPTER I.

1. Παῦλος, PAUL. The beginning of the Epistle, the inscription.<sup>1</sup> The Scriptures of the New Testament, as compared with the books of the Old Testament, have the epistolary form; and in those, not merely what has been written by Paul, Peter, James, and Jude, but also both the treatises of Luke, and all the writings of John. Nay, it is of more consequence, that the Lord Jesus Christ Himself wrote seven letters in His own name, by the hand of John (Rev. ii. and iii.); and the whole Apocalypse is equivalent to an epistle written by Himself. Epistles were usually sent, not to slaves, but to free men, and to those especially who had been emancipated; and the epistolary style of writing is better suited, than any other, for extending, as widely as possible, the kingdom of God, and for the most abundant edification of the souls of men. Moreover, Paul alone laboured in this field more than all the other apostles put together; for

<sup>1</sup> [*The Address, or Heading.*—ED.] The ancient Greeks and Romans used to put, at the beginning of their letters, those things which now, according to our mode of Subscription, come under the name of the Address and previous Salutation, and this generally very brief, as if it were to be said: *Paul wishes health (sends compliments) to the Christians at Rome.* But the apostle expresses those things, from a very large measure of spiritual feeling, in great exuberance of style, while he chiefly preaches Jesus Christ and His gospel, and forcibly declares his evangelical office of Apostle.—V. G.



fourteen of his epistles are extant, of which various is the arrangement, various the division. He wrote one to the Hebrews, without prefixing his name to it; he added his name to the rest; and these were partly addressed to churches, partly to individuals; and in the present day they are arranged in volumes,<sup>1</sup> in such a way as that the one with the greatest number of verses is put first. But the chronological order is much more worthy of consideration, of which we have treated in the *Ordo temporum*, cap. 6.<sup>2</sup> When that matter is settled, both the apostolic history, and these very epistles, shed a mutual light on one another; and we perceive a correspondence of thoughts, and modes of expression, in epistles written at one and the same time, and concerning the same state of affairs [as the apostolic history—the Acts—describes]; and we also become acquainted with the spiritual growth of the apostle. There is one division, which, we think, ought to be particularly mentioned in this place. Paul wrote in one way to churches, which had been planted by his own exertions, but in a different way to those churches, to which he was not known by face. The former class of epistles may be compared to the discourses, which pastors deliver in the course of their ordinary ministrations; the latter class, to the discourses, which strangers deliver. The former are replete with the kindness, or else the severity, of an intimate friend, according as the state of the respective churches was more or less consistent with the Gospel; the latter present the truths of the Gospel as it were more unmixed, in general statements, and in the abstract; the former are more for domestic and daily use, the latter are adapted to holidays and solemn festivals,—comp. notes on ch. xv. 30. This epistle to the Romans is mostly of this latter description.—*δοῦλος Ἰησοῦ Χριστοῦ*, *servant of Jesus Christ*) This commencement and the conclusion correspond (xv. 15, etc.) *Χριστοῦ—Θεοῦ*, *of Christ—of God*) Everywhere in the epistles of Paul, and throughout the New Testament, the contemplation of *God and of Christ* is very closely connected; for example, Gal. ii. 19, etc. [And it is also our privilege to have the same access to God in Christ.—V. g.]—*καλεῖται ἀπόστολος*, *a called apostle*), [called to be an apostle.—Eng. vers.] Supply, *of Jesus Christ*;

<sup>1</sup> *i. e.*, in the collected form.—ED.

<sup>2</sup> See *Life of Bengel*, sec. 22

for the preceding clause, *a servant of Jesus Christ*, is now more particularly explained. It is the duty of an *apostle*, and of a *called apostle*, to write also to the *Romans*. [*The whole world is certainly under obligation to such a servant as this.*—V. g.] The other apostles, indeed, had been trained by long intercourse with Jesus, and at first had been called to be followers and disciples, and had been afterwards advanced to the apostleship. Paul, who had been formerly a persecutor, by a call became suddenly [without the preparatory stage of discipleship] an apostle. So the Jews were saints [set apart to the Lord] in consequence of the promise; the Greeks became *saints*, merely from their *being called*, ver. 6, etc. There was therefore a special resemblance and connection between one *called to be an apostle*, and those whom he addressed, *called to be saints*. Paul applies both to himself and to the Corinthians a similar title (1 Cor. i. 1, 2); and that similarity in the designation of both reminds us of the *ὑποτύπωσιν*, *pattern*, or living exhibition [of Christ's grace in Paul himself, as a sample of what others, who should believe, might expect], which is spoken of in 1 Tim. i. 16. While Christ is calling a man, He makes him what He calls him to be,—comp. ch. iv. 17; and that, too, quickly, Acts ix. 3–15.—*ἀφωρισμένους*, *separated*) The root, or origin of the term Pharisee, was the same as that of this word; but, in this passage Paul intimates, that he was *separated by God* not only from men, from the Jews, and from the disciples, but also from teachers. There was a *separation* in one sense before (Gal. i. 15), and another after his call (Acts xiii. 2); and he refers to this very separation in the passage before us.—*εἰς εὐαγγέλιον*, *to the Gospel*) The conjugate verb follows ver. 2, *προεπηγγείλατο*, *He had promised before*. The promise was the Gospel proclaimed [announced beforehand], the Gospel is the promise fulfilled, Acts xiii. 32. *God promised the Gospel*, that is, He comprehended it in the promise. The promise was not merely a promise of the Gospel, but was the Gospel itself.<sup>1</sup>

2. "O, *which*). The copiousness of Paul's style shows itself in the very inscriptions: and we must, therefore, watchfully observe the thread of the parentheses. [*God promised that He would not only display His grace in the Son, but also that He*

<sup>1</sup> *i. e.*, in germ.—ED.

would publish that very fact to the whole world. Listen to it with the most profound attention.—V. g.]—προεπηγγείη. ατο, promised afore) formerly, often, and solemnly. The truth of the promise, and the truth of its fulfilment, mutually confirm each other.—διὰ τῶν προφητῶν αὐτοῦ, by His prophets) That which the prophets of God have spoken, God has spoken, Luke i. 70; Acts iii. 24.—γραφῶν, in the Scriptures) ch. xvi. 26. The prophets made use of the voice, as well as of writing, in the publication of their message; and the voice was likely to have greater weight in the case of a single people [the Jews], than among the countries of the whole globe: therefore, the greater weight in delivering the message, would give an advantage to the voice over writing: notwithstanding, as much respect is paid to writing, with a view to posterity, as if there had been no voice. To such an extent does Scripture prevail over tradition. [The believing Romans were, in part, originally Jews, and, in part, originally Gentiles (exjudaei, Ex-Gentiles), and Paul particularly has regard to the latter, ver. 13.—V. g.]

3. Περὶ, concerning) The sum and substance of the Gospel is, concerning the Son of God, Jesus Christ our Lord. An explanation is introduced in this passage, as to what this appellation, the Son of God, denotes, ver. 3, 4.<sup>1</sup>—τοῦ γενομένου, who was [made Engl. Vers.] born. So Gal. iv. 4.—κατὰ, according to) The determinative participle, ver. 4; ix. 5.

4. Τοῦ ὀρισθέντος υἱοῦ Θεοῦ, who was definitively marked as [declared to be, Engl. Vers.] the Son of God) He uses τοῦ again, not καὶ or ὁ. When the article is repeated, it forms an

<sup>1</sup> JESUS CHRIST IS THE SON OF GOD. This is the foundation of all rightful access, on the part of Jesus Christ, to His Father and His God; and, in like manner, of our approach by Him, as our Lord, to His Father and our Father, to His God and our God, who has delivered us to Him as His peculiar property. Even before His humiliation, He was indeed the Son of God; but this Sonship was in occultation by His humiliation, and was at length fully disclosed to us after His resurrection. His justification depends on these facts, 1 Tim. iii. 16; 1 John ii 1; and that is the foundation of our justification, Rom. iv. 25. Hence, in His passion, He placed all His confidence in the Father, not on account of His works (for not even did the Son give first to the Father any thing, which the Father was bound to pay back to Him), but for this reason, because He was the Son; and thus He went before us in the way, as the leader and finisher of our faith. Heb. xii. 2.—V. g.

epitasis. [See Append.] In many passages, where both natures of the Saviour are mentioned, the human nature is put first, because the divine was most distinctly proved to all, only after His resurrection from the dead. [*Hence it is, that it is frequently repeated, He, and not any other. Acts ix. 20, 22, etc.—V. g.*] The participle ἰρισθέντος expresses much more than ἀφωρισμένος in ver. 1; for one, ἀφορίζεται, out of a number of other persons, but a person, ἰρίζεται, as the one and only person, Acts x. 42. In that well-known passage, Ps. ii. 7, קח [the decree] is the same as ἰρισμός; [the decree implying] that the Father has *most determinately* said, *Thou art My Son.* The ἀπὸδειξις, the *approving* of the Son, in regard to men, follows in the train of this ἰρισμόν.—Acts ii. 22. Paul particularly extols the *glory of the Son of God*, when writing to those to whom he had been unable to preach it face to face. Comp. Heb. x. 8, etc., note. —ἐν δυνάμει, *in (or with) power*), most powerfully, most fully; as when the sun shines in δυνάμει, *in his strength.*—Rev. i. 16.—κατὰ πνεῦμα ἁγιοσύνης, *according to the spirit of holiness*) The word ἁγιος ἁγιος, *holy*, when the subject under discussion refers to God, not only denotes that blameless rectitude in acting, which distinguishes Him, but the Godhead itself, or, to speak with greater propriety, the *divinity*, or the excellence of the Divine nature. Hence ἁγιοσύνη has a kind of middle sense between ἁγιότητα and ἁγιασμόν.—Comp. Heb. xii. 10, 14. [*“His holiness,” ἁγιότης; “without ἁγιασμός sanctification, no man shall see the Lord.”*] So that there are, as it were, three degrees, *sanctification* (sanctificatio), *sanctity* (or *sanctimony*, “*sanctimonia*,”) *holiness* (sanctitas) *Holiness* itself (sanctitas) is ascribed to *God the Father*, and to *the Son*, and to *the Holy Ghost*. And since the *Holy Spirit* is not mentioned in this passage, but *the Spirit of holiness* (sanctity, sanctimoniam), we must inquire farther, what that expression, which is evidently a singular one, denotes. The name *Spirit* is expressly, and that too, very often, given to the *Holy Spirit*; but *God* is also said to be a *Spirit*; and the *Lord*, Jesus Christ, is called *Spirit*, in antithesis indeed to the *letter*, 2 Cor. iii. 17. But in the strict sense, it is of use to compare with the idea here the fact, that the antithesis *flesh* and *spirit* occurs, as in this passage, so rather frequently, in passages speaking of Christ, 1 Tim.

iii. 16, 1 Pet. iii. 18. And in these passages that is called *Spirit*, whatever belongs to Christ, independently of the flesh [*assumed through His descent from David*, Luke, i. 35.—V. g.], although that flesh was pure and holy; also whatever superior to flesh belongs to Him, owing to His generation by the Father, who *has sanctified* Him, John x. 36; in short, the *Godhead* itself. For, as in this passage, *flesh* and *spirit*, so at chap. ix. 5, *flesh* and *Godhead* stand in contradistinction to each other. This spirit is not called *the spirit of holiness* (sanctitatis ἀγιότητος), which is the peculiar and solemn appellation of the *Holy Spirit*, with whom, however, Jesus was most abundantly filled and anointed, Luke i. 35, iv. 1, 18; John iii. 34; Acts x. 38; but in this one passage alone, the expression used is *the spirit of sanctity* (sanctimoniae ἀγιωσύνης), in order that there may be at once implied the efficacy of that *holiness* (sanctitatis ἀγιότητος) or divinity, of which the resurrection of the Saviour was both a necessary consequence, and which it most powerfully illustrates; and so, that *spiritual* and *holy*, or divine power of Jesus Christ glorified, who, however, has still retained the *spiritual* body. Before the resurrection, the Spirit was concealed under the flesh; after the resurrection the *Spirit of sanctity* [sanctimoniae] entirely concealed the flesh, although He did not lay aside *the flesh*; but all that is carnal (which was also without sin), Luke xxiv. 39. In respect of the former [His state before the resurrection], He once used frequently to call Himself the *Son of Man*; in respect of the latter [His state after the resurrection; and the *spirit of sanctity*, by which He rose again], He is celebrated as the *Son of God*. His [*manifested* or] *conspicuous* state [*as presented to men's view before His resurrection*] was modified in various ways. At the day of judgment, His *glory as the Son of God* shall appear, as also His body in the highest degree glorified. See also John vi. 63, note.—ἡ ἀνάστασις νεκρῶν, *by means of the resurrection of the dead*) Ἐκ not only denotes time, but the connection of things (for *the resurrection* of Jesus Christ is at once the source and the object of our faith, Acts xvii. 31). The verb ἀνίστημι is also used without a preposition, as in Herodotus, ἀναστάντες τῶν βαδρῶν: therefore, ἀνάστασις νεκρῶν might be taken in this passage for *the resurrection from the dead*. But it is in reality taken in a more pregnant sense; for it is intimated, that the resurrection

of all is intimately connected with the resurrection of Christ. Comp. Acts iv. 2, xxiii. 6, xxvi. 23. Artemonius conjectures that the reading should be ἐξ ἀναστάσεως ἐκ νεκρῶν. Part I., cap. 41, p. 214, etc., and this is his construction of the passage: περὶ [ver. 3] ἐξ ἀναστάσεως ἐκ νεκρῶν τοῦ υἱοῦ αὐτοῦ κ.τ.λ. concerning the resurrection of His Son from the dead, etc. But, I. There is a manifest Apposition, concerning His Son, Jesus Christ; therefore, the words, which come between parenthetically, are all construed in an unbroken connection with one another. II. There is an obvious antithesis: ΤΟΥ γενομένου ΕΚ ΚΑΤΑ: ΤΟΥ ὀρισθέντος—ΚΑΤΑ—ΕΞ.—III. ἀνάστασις, not ἐξ ἀνάστασις, if we are to have regard to Paul's style, is properly applied to Christ; but ἐξ ἀναστάσεως to Christians; Comp. ἡγεῖρε, ἐξεγερῆ, 1 Cor. vi. 14. Artemonius objects that Christ was even previously the Son of God, Luke iii. 22; John x. 36; Acts ii. 22, x. 38. We answer, Paul does not infer the Sonship itself, but the ὀρισμὸν, the [declaration] definitive marking of the Sonship by the resurrection. And in support of this point, Chrysostom compares with this the following passages: John ii. 19, viii. 28; Matt. xii. 39; and the preaching of the apostles follows close upon this ὀρισμὸν, Luke xxiv. 47. Therefore, this mode of mentioning the resurrection is exceedingly well adapted to this introduction, as Gal. i. 1.

5. Δ' οὗ, by whom), by Jesus Christ our Lord.—ἐλάβομεν, we have received), we, the other apostles and I.—χάρις καὶ ἀποστολήν, grace and the apostolic mission) These two things are quite distinct, but very closely connected. Grace, nay, a singular measure of grace, fell to the lot of the apostles, and from it, not only their whole mission, Eph. iii. 2, but also all their actions proceeded, Rom. xii. 3, xv. 15, 16, 18. The word ἀποστολή occurs in this sense in Acts i. 25. With the LXX. it signifies, sending away, a gift sent, etc. Obedience to the faith corresponds to grace and apostleship.—εἰς ὑπακοὴν πίστεως, for obedience to the faith), that all nations may become and continue submissively obedient to the word of faith and doctrine concerning Jesus (Acts vi. 7), and may therefore render the obedience, which consists in faith itself. From its relation to the Gospel, the nature of this obedience is evident, ch. x. 16, xvi. 26; 1 Peter i. 2: and ὑπακοή, obedience, is ἀκοή μεθ' ὑποταγῆς, hearing with submission, ch. x. 3, at the close of

the verse. So, Mary *believing* said, *Behold, the handmaid of the Lord*, Luke i. 38, 45—*ἐν πᾶσι τοῖς ἔθνεσιν*, among all nations) As all nations outwardly obey the authority of the Romans, so all nations, and so the Romans themselves also ought, with their whole heart, *to be obedient to the faith*—*ὑπὲρ τοῦ ἰνόματος αὐτοῦ*), for the name of Him, even Jesus Christ our Lord. By Him grace has come, John i. 17; for Him, His ambassador's act; 2 Cor. v. 20; by Him *faith* is directed towards God, 1 Peter i. 21.

6. Ἐν οἷς), among which nations, that have been brought to the obedience of the faith by the calling of Jesus Christ—*καὶ ὑμεῖς, ye also*) Paul ascribes no particular superiority to the Romans.—Comp. 1 Cor. xiv. 36. He, however, touches upon the reason for his writing to the Romans. Presently, in the following verse, he directly addresses them—*κλητοί*, called), ver. 7.

V. 7. Πᾶσι τοῖς ἔθνεσιν ἐν Ῥώμῃ, to all that be in Rome) Most of these were of the Gentiles, ver. 13, with whom, however, Jews were mixed. They had been either born and educated at Rome, or, at least, were residing there at that time. They were dwelling scattered throughout a very large city, and had not hitherto been brought into the form of a regularly constituted church. Only some of them were in the habit of assembling in the house of Priscilla and Aquila, Rom. xvi. 5. What follows, *beloved*, etc., agrees with the word *all*; for he does not address the idolaters at Rome—*ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις*) These two clauses want the copulative conjunction, and are parallel; for he, who belongs to God, is holy [set apart]. Comp. Heb. iii. 1. The expression, *the beloved of God*, he particularly applies to the believing Israelites, ch. xi. 28; *called to be saints*, to believers of the Gentiles. The Israelites are holy by descent from their fathers, Acts xx. 32, note. Comp. with annot. on ver. 1 of this chapter; but believers of the Gentiles are said to be *sanctified* or *called saints*, holy by calling, as Paul interprets it [‘sanctified’], 1 Cor. i. 2. We have here a double title, and I have referred the first part to the Israelites, the second to the Gentiles. Comp. ver. 5, 6, and add the passages, which have just now been quoted. The celebrated Baumgarten, in his German exposition of this Epistle, to which we shall often have occasion to refer, writes thus: “*Hiedurch würde der gottesdienstliche Unterschied der Gläubigen und eingebillete Vorzug der Israëlitzen zu sehr bestätigt*

worden seyn, den Paulus vielmehr bestreitet und abgeschaffet oder aufgehoben zu seyn versichert."<sup>1</sup> We answer: The privilege of the Israelite (although he *who is called holy*, is as highly blessed, as he *who is the beloved of God*) is as appropriate to be mentioned in Paul's introduction, as the *πρῶτον*, ch. i. 16 [to the Jew first], is appropriate in the Statement of his subject<sup>2</sup> there; which [the statement of the priority of the Jew, at ver. 16] Baumgarten defends enough and more than enough.—*χάρις*, *grace*, etc. This form of expression is the customary one in the writings of Paul. See the beginnings of his epistles, and also Eph. vi. 23.—*ὑμῖν*, to you) Supply, *may there fall to your lot*.—*εἰρήνη*, *peace*) ׀לשׁ, *peace*: a form of salutation in common use among the Hebrews, before which is placed *χάρις*, *grace*, a term altogether consonant to the New Testament, and to the preaching of the apostles. *Grace* comes from God; then, in consequence, man is in a state of *peace*, ch. v. 2, note.—*ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ*, from God our Father and the Lord Jesus Christ) The solemn form of appellation used by the apostles, *God and the Father, God our Father*; and, when they speak to one another, they do not often say *Κυρίου*, *Lord*, inasmuch as by it the proper name of GOD with four letters [יהוה were the four letters, *tetragrammaton*] is intended; but, in the Old Testament, they had said, *Jehovah our God*. The reason of the difference is: in the Old Testament they were, so to speak, slaves; in the New Testament they are sons; but sons so know their father, as to render it unnecessary to call him often by his proper name. Comp. Heb. viii. 11. Farther, when Polytheism was rooted out, it was not so necessary, that the true God should be distinguished from false gods, by His proper name. *Κυρίου* is construed, not with *ἡμῶν*; for *God* is declared to be *the Father of Jesus Christ, and our Father*, not, *our Father, and the Father of Jesus Christ*; but [*Κυρίου* is construed] with *ἀπὸ*, as is evident from 2 Tim. i. 2. There is one and the same grace, one and the same peace, from

<sup>1</sup> Here lay the difference in divine services among believers, and the imaginary superiority of the Israelites would have been too strongly confirmed, which Paul, to make quite sure of it, would much rather have disputed and cancelled or abolished.

<sup>2</sup> 'Propositioni' in the Latin: Cic. Inv. ii. 18, defines it as "per quem locus is breviter exponitur, ex quo vis omnis oportet emanet ratiocinationis."



God and Christ. Our confidence and prayers are directed to God, inasmuch as He is the Father of our Lord; and to Jesus Christ, inasmuch as He makes us, through Himself, stand in the presence of the Father.

8. Πρῶτον, *first*) A *next* does not always follow; and in this passage, the affectionate feeling and emotion of the writer have absorbed it.—μὲν) The corresponding ὁί follows at ver. 13. You are, says he, already *indeed* in the faith; *but* yet I am desirous to contribute something to your improvement.—εὐχαριστῶ, *I give thanks*) Even at the beginning alone [besides similar beginnings in other epistles] of this epistle, there are traces of *all* the spiritual emotions. Among these, *thanksgiving* takes the pre-eminence: and with it almost all the epistles commence. The categorical idea of the sentence is: You have found faith. Thanksgiving, which is an accessory idea, renders the discourse modal (*i.e.*, shows the manner in which the subject and predicate, in the categorical sentence, are connected),—comp. note to ch. vi. 17. Paul rejoices that, what he considered should be effected by him elsewhere, as a debtor to all, was already effected at Rome.—τῷ Θεῷ μου, *my God*) This phrase, *my God*, expresses *faith, love, hope*, and, therefore, the whole of true religion, Ps. cxliv. 15; Hab. i. 12. *My God is the God whom I serve*; see next verse.—διὰ, *through*) The gifts of God come to us *through* Christ, our thanksgivings go to God through Christ.—ἡ πίστις, *faith*) In congratulations of this kind, Paul describes either the whole of Christianity, Col. i. 3, etc., or some part of it, 1 Cor. i. 5. He therefore mentions *faith* in this passage, as suited to the object, which he has in view, ver. 12, 17.—καταγγέλλεται, *is spoken of*) An abbreviated mode of expression for, You have obtained faith; I hear of it, for it is everywhere openly declared; so, 1 Thess. i. 8, he says, that the faith of the Thessalonians is spread abroad *in every place*.—ἐν ὅλῳ τῷ κόσμῳ, *throughout the whole world*) The Divine goodness and wisdom established the faith in the principal cities, especially in Jerusalem and Rome, from which it might be disseminated throughout the whole world.

9. Μάρτυς, *witness*) A pious asseveration respecting a matter necessary [Paul's secret prayer for them], and hidden from men, especially from those, who were remote and unknown,—2 Cor.

xi. 31.—*λατρεύω, I serve*), as an apostle, ch. xv. 16. The witness of God resounds [is often appealed to] in *spiritual* service; and he who serves God, desires and rejoices, that as many as possible should serve God, 2 Tim. i. 3.—*μνείαν ὑμῶν, mention of you*) Paul was wont to make distinct and explicit *mention* of the churches, and of the souls of their members.

10. *Ἐπιπῶς ἤδη ποσέ,* The accumulation of the particles intimates the strength of the desire.

11. *Μεταδῶ, I may impart*), in your presence, by the preaching of the Gospel, ver. 15, by profitable discourses, by prayers, etc. Paul was not satisfied with writing an epistle in the meantime, but retained this purpose, ch. xv. 24. There is much greater advantage in being present, than in sending letters, when the former falls out so [when one can be present in person].—*χάρισμα πνευματικόν, spiritual gift*) In these gifts, the Corinthians abounded, inasmuch as they had been favoured with the presence of Paul, 1 Cor. i. 7, xii. 1, xiv. 1; in like manner the Galatians, Gal. iii. 5. And those churches, which were gladdened by the *presence of the apostles*, had evidently distinguished privileges of this kind; for example, from the imposition of the apostles' hands, Acts xix. 2, 6, viii. 17, 18; and 2 Tim. i. 6. But hitherto, at least, the Romans were much inferior in this respect; wherefore also the enumeration of gifts at ch. xii. 6, 7, is extremely brief. He is, therefore, desirous to go to their assistance, that *they may be established, for the testimony of Christ was confirmed* by means of the gifts.—1 Cor. i. 6. Peter had not, any more than Paul, visited Rome, before this epistle was written, as we learn from this passage, and indeed from the whole tenor of the epistle; since Peter, had he been at Rome, would have imparted, what Paul was desirous to impart, to the Romans. Furthermore, Baronius thinks that this epistle was written A.D. 58; whereas the martyrdom of Peter took place A.D. 67; therefore, if he was at Rome at all, he could not have remained long at Rome.—*στηριχθῆναι, to be established*) He speaks modestly; *It is the province of God to establish*, ch. xvi. 25. Paul intimates, that he is only the instrument.

12. *Τοῦτο δέ ἐστίν, Moreover, that is*) He explains the words, *to see you*, etc. He does not say, *Moreover, that is, that I may bring you into the form of a regularly constituted church.* Pre-

caution was taken [by Divine foresight] lest *the Church* of Rome should be the occasion of any mischief, which nevertheless arose in after-times.—ὁμῶν τε καὶ ἐμῶν, *both of you and me*) He not only associates with himself the Romans, *together with whom he longs to be comforted* [or *stirred up together with whom*], but he even puts them first in the order of words, before himself. The style of the apostle is widely different from that of the Papal court at Rome.

13. Ὅν—ἀγνοεῖν, *not—to be ignorant*) A form of expression usual with Paul, which shows the candour of his mind.—ἀδελφοί, *brethren*) An address, frequent, holy, adapted to all, simple, agreeable, magnificent. It is profitable, in this place, to consider the titles, which the apostles use in their addresses. They rather seldom introduce proper names, such as *Corinthians*, *Timothy*, etc. Paul most frequently calls them *brethren*; sometimes, when he is exhorting them, *beloved*, or *my beloved brethren*. James says, *brethren, my brethren, my beloved brethren*; Peter and Jude always use the word *beloved*; John often, *beloved*; once, *brethren*; more than once, *little*, or *my little children*, as Paul, *my son Timothy*.—καρπὸν σζῶ, *I might have fruit*) *Have*, a word elegantly placed midway between *receive* and *give*. What is profitable to others is a delight to Paul himself. He esteems that as the *fruit* [of his labour] (Phil. i. 22). In every place, he wishes to have something [a gift] put out at interest. He somewhat modifies [qualifies] this desire of gain [spiritual gain], when he speaks of himself in the following verse as a *debtor*. He both *demand*s and *owes*, ver. 12, 11. By the cords of these two forces, the 15th verse is steadied and strengthened.—καθὼς, *even as*) Good extends itself among as many as possible.

14. Ἐλλησί τε καὶ βαρβάρους, *alike to the Greeks and to the barbarians*). He reckons those among the Greeks, to whom he is writing in the Greek language. This division into Greeks and barbarians comprehends the entire *Gentile* world. There follows another division, *alike to the wise and to the unwise*; for there were fools even among the Greeks, and also wise men even among the Barbarians. To all, he says, I am *debtor*, by virtue of my divine commission to all, as being the servant of all (2 Cor. iv. 5.) Though men excel in wisdom or in power, the Gospel is still necessary to them; others [beside the wise and powerful] are not excluded.—(Col. i. 28, note.)

15. Οὕτω, so), therefore. It is a sort of epiphonema [exclamation, which follows a train of reasoning], and a conclusion drawn from the whole to an important part.—τὸ κατ' ἐμὲ), that is, *so far as depends on me*, or *I for my part*, so far as I am not prevented; so Ezra vi. 11, καὶ ὁ οἶκος αὐτοῦ τὸ κατ' ἐμὲ ποιηθήσεται, and his house, so far as it depends upon me, shall be made [a dunghill].—πρόθυμον, ready) supply *there is* [readiness in me; *I am ready*]. 3 Mac. v. 23, (26).—τὸ προθυμον τοῦ βασιλέως ἐν ἐτοιμίῳ κείσθαι, [*the readiness of the king to continue in a state of preparation*—ἐν Ῥώμῃ, at Rome), *to the wise*.—Comp. the preceding verse; *to the powerful*.—Comp. the following verse and 1 Cor. i. 24; therefore the following expression, *at Rome*, is emphatically repeated.—(See ver. 7.) Rome, the capital and theatre of the whole world—εὐαγγελισασθαι, *to preach the Gospel*) The Statement of the Subject of the epistle is secretly implied here; I will *write*, what I would wish to have spoken in your presence concerning *the Gospel*.

16. Οὐ γὰρ ἐπαισχύνομαι, *for I am not ashamed*) He speaks somewhat less forcibly, as in the introduction; afterwards he says, *I have whereof I may glory* (ch. xv. 17). To the world, the Gospel is *folly* and *weakness* (1 Cor. i. 18); wherefore, in the opinion of the world, a man should be ashamed of it, especially at Rome; but Paul is not ashamed (2 Tim. i. 8; 2 Cor. iv. 2). τοῦ Χριστοῦ, *of Christ*) Baumgarten gives good reasons, why Paul did not call it in this passage the Gospel of GOD, or of the SON OF GOD; but the reasons, which he alleges, are as strong for reading the words τοῦ Χριστοῦ, as for omitting them. Arguments are easily found out for both sides; but testimony ought to have the chief weight; and in reference to this passage, the testimony for the omission is sufficient.—(See App. Crit., edit. ii., on this verse.<sup>1</sup>)—δύναμις Θεοῦ, *the power of God*), great and glorious (2 Cor. x. 4).—εἰς σωτηρίαν, *unto salvation*) As Paul sums up the Gospel in this epistle, so he sums up the epistle in this and the following verse. This then is the proper place for presenting a connected view of the epistles. We have in it—

## I. THE INTRODUCTION, i. 1-15.

<sup>1</sup> ABCD\* omit the words; also, ΔG, *fg.*, Vulg. Orig. and Hilary. But Text has them.—Ed.

II. THE SUBJECT STATED [Propositio], with a Summary of its Proof.

1. Concerning Faith and Righteousness.
2. Concerning Salvation, or, in other words, Life.
3. Concerning "Every one that believeth," Jew and Greek, 16, 17.

To these three divisions, of which the first is discussed from ch. i. 18 to ch. iv., the second from v. to viii. the third from ix. to xi., not only this Discussion itself, but also the Exhortation derived from it, correspond respectively and in the same order.

III. THE DISCUSSION.

1. On Justification, which results,
  - I. Not through works : for alike under sin are
    - The Gentiles, 18.
    - The Jews, ii. 1.
    - Both together, 11, 14, 17 ; iii. 1, 9.
  - II. But through faith, 21, 27, 29, 31.
  - III. As is evident from the instance of Abraham, and the testimony of David, iv. 1, 6, 9, 13, 18, 22.
    2. On Salvation, v. 1, 12 ; vi. 1 ; vii. 1, 7, 14 ; viii. 1, 14, 24, 31.
    3. On "Every one that believeth," ix. 1, 6, 14, 24, 30 ; x. 1, 11 ; xi. 1, 7, 11, 25, 33.

IV. THE EXHORTATION, xii. 1, 2.

1. Concerning FAITH, and (because the law is established through faith, ch. iii. 31) concerning love, which faith produces, and concerning righteousness towards men, 3.—xiii. 10. FAITH is expressly named, ch. xii. 3, 6. LOVE, xii. 9, and ch. xiii. 8. The definition of RIGHTEOUSNESS is given, xiii. 7, at the beginning of the verse.
2. Concerning SALVATION, xiii. 11-14. SALVATION is expressly named, ch. xiii. 11.
3. Concerning the joint union of JEWS and GENTILES, xiv. 1, 10, 13, 19 ; xv. 1, 7-13. Express mention of both, xv. 8, 9.

## V. THE CONCLUSION, xv. 14 ; xvi. 1, 3, 17, 21, 25.

Ἰουδαίῳ, *to the Jew*) After the Babylonish captivity, all the Israelites, as Josephus informs us, were called Jews ; hence the Jew is opposed to the Greek. For a different reason, the Greek is opposed to the Barbarian ; ver 14.—πρῶτον) concerning this particle, see App. Crit. Ed. ii.,<sup>1</sup>) on this verse. The apostle, as I have shown, treats of *faith*, ch. i. to iv. ; of *salvation*, ch. v. to viii. ; of the Jew and the Greek, ch. ix. to xi. The knowledge of this division is very useful for the right understanding of the epistle. The third part of the discussion, that concerning the Jew and the Greek, neither weakens nor strengthens the genuineness of the particle πρῶτον. Paul uses it rather for the purpose of convicting [confuting their notion of their own peculiar justification by the mere possession of the law] the Jews, ii. 9, 10 ; but the Gospel is the power of GOD unto salvation, not more to the believing Jew, than to the Greek.

17. Δικαιοσύνη Θεοῦ, *the righteousness of God*) *The righteousness of God* is frequently mentioned in the New Testament, often in the books of Isaiah and Daniel, most often in the Psalms. It sometimes signifies that *righteousness*, by which God Himself is righteous, acts righteously, and is acknowledged to be righteous, ch. iii. 5 ; and also that righteousness, as it is termed in the case of [when applied to] men, either particular or universal, in which grace, and mercy also, are included, and which is shown principally in the condemnation of sin, and in the justification of the sinner ; and thus, in this view, the essential *righteousness of God* is evidently not to be excluded from the business of justification, ch. iii. 25, etc. Hence it sometimes signifies this latter *righteousness*, by which a man (in consequence of the gift of God, Matt. vi. 33) becomes righteous, and is righteous ; and that, too, either by laying hold of the righteousness of Jesus Christ through faith, ch. iii. 21, 22, or by imitating that [the former spoken of] righteousness of God, in

<sup>1</sup> *The margin of the second edition considered the reading πρῶτον less firmly established, while the larger edition had left it to the decision of the reader. The German version gives no decisive opinion.—E.B. [ACD support πρῶτον ; also, Δf Vulg. and Origen. BGg, omit πρῶτον.—ED.]*

the practice of virtue, and in the performance of good works, James i. 20. That righteousness of faith is called *the righteousness of God* by Paul, when he is speaking of justification; because God has originated and prepared it, reveals and bestows it, approves and crowns it with completion (comp. 2 Pet. i. 1), to which, therefore, men's *own* righteousness is opposed, Rom. x. 3; with which comp. Phil. iii. 9. Moreover, we ourselves are also called *the righteousness of God*, 2 Cor. v. 21. In this passage, as well as in the statement of the subject [Proposition], the *righteousness of God* denotes the entire scheme of beneficence of God in Jesus Christ, for the salvation of the sinner.—ἀποκαλύπτεται, *is revealed*) Hence the necessity of *the Gospel* is manifest, without which neither righteousness nor salvation is capable of being known. The *showing forth* ['declare.'—Engl. vers.] of the righteousness of God was made in the death of Christ, ch. iii. 25, etc. [ἐνδοξίῳ τ. δικαιοσύνης]; the manifestation and revelation of that righteousness of God, which is through faith, are made in the Gospel: ch. iii. 21, and in this passage. Thus there is here a double *revelation* made; (comp. ver. 18 with this verse) namely, of wrath and of righteousness. The former by the law, which is but little known to nature; the latter, by the Gospel, which is altogether unknown to nature. The former precedes and prepares the way; the latter follows after. Each is a *matter of revelation* (ἀποκαλύπτεται), the word being expressed in the present tense, in opposition to the times of ignorance, Acts xvii. 30.—ἐκ πίστεως εἰς πίστιν, *from faith to faith*) Construe the *righteousness which is of or from faith*, as we have presently after *the just from faith* [*i.e.* he who is justified,—whose righteousness is, of faith]. The phrase, *from faith to faith*, expresses pure faith; for righteousness *of, or from* faith, subsists in faith, without works. Εἰς denotes the destination, the boundary, and limit; see ch. xii. 3, and notes on Chrysostom's work, De Sacerd, p. 415. So 1 Chron. xvii. 5. *I have gone* [lit. in the Heb. *I was or have been*] הלך אל אהל *from tent to tent*, where one and another tent [different tents] are not intended; but a tent [the tabernacle] as distinguished from [or independently of] a house or temple. Faith, says Paul, continues to be faith; faith is all in all [lit. *the prow and stern*] in the case of Jews and Gentiles; in the case of Paul also, even up to its very final consummation, Phil. iii. 7–12. Thus εἰς sounds with

a beautiful effect after ἐκ, as ἀπὸ and εἰς, 2 Cor. iii. 18, concerning the purest glory. It is to avoid what might be disagreeable to his readers, that Paul does not yet expressly exclude works, of which, however, in this Statement of Subject [Proposition], an exclusion of some kind should otherwise have appeared. Furthermore, the nature of a proposition, thus set forth, bears, that many other things may be inferred from this; for inasmuch as it is not said, ἐκ τῆς πίστεως εἰς τὴν πίστιν, *from the faith to the faith*, but indefinitely ἐκ πίστεως εἰς πίστιν *from faith to faith*, so we shall say [we may say by inference] *from one faith to another*, from the faith of God, who makes the offer, to the faith of men, who receive it, ch. iii. 2, etc.; from the faith of the Old Testament, and of the Jews, to the faith of the New Testament, and of the Gentiles also, ch. iii. 30; from the faith of Paul to the faith of the Romans, ch. i. 12; from one degree of faith to still higher degrees, 1 John v. 13; from the faith of the strong to the faith of the weak, ch. xiv. 1, etc.; from our faith, which is that of expectation, to the faith, which is to be divinely made good to us, by the gift of *life* ["The just shall *live* by faith"].—καθως, *as*) Paul has just laid down three principles: I. Righteousness is [of, or] from faith, ver. 17: II. Salvation is by righteousness, ver. 16: III. *To the Jew and to the Greek*, ver. 16. What follows confirms the whole, viz., the clause, *the just by faith, shall live*, which is found in the prophetic record, Hab. ii. 4; see notes on Heb. x. 36, etc. It is the same Spirit, who spoke by the prophets the Words, that were to be quoted by Paul; and under whose guidance Paul made such apposite and suitable quotations, especially in this epistle.—ζήσεται, *shall live*) some of the Latins, in former times, wrote *the present* 'lives' *for the future* "shall live" (*vivit* for *vivet*);<sup>1</sup> an obvious mistake in one small letter, and not worthy of notice or refutation. *Baumgarten*, following *Whitby*, refutes it, and observes, that I have omitted to notice it.

18. Ἀποκαλύπτεται, *is revealed*) See verse 17, note.—γὰρ, *for*) The particle begins the discussion; the Statement of Subject [Proposition] being now concluded, ch. vi. 19; Matt. i. 18; Acts ii. 15; 1 Cor. xv. 3. The Latins generally omit it.<sup>2</sup> This

<sup>1</sup> 'Vivit' *fg* Vulg. and Iren. But ABCAG have ζήσεται.—ED.

<sup>2</sup> But the Vulg. has it "Revelatur enim."—ED.



is Paul's first argument : All are under sin ; and that the law shows ; therefore, no one is justified by the works of the law. The discussion of this point continues to the third chapter, ver. 20. From this he draws the inference, therefore [justification must be] by faith, ch. iii. 21, etc.—ὀργή Θεοῦ, *wrath of God*) [not as Engl. Vers. “*the wrath*”] ὀργή without the article, in this passage [is denounced against all *unrighteousness*]; but ἡ ὀργή is denounced against those [*the persons*; not as ὀργή, against *the sin*], who disregard righteousness. Wrath is, as it were, different, when directed against the Gentiles, and when against the Jews. The righteousness and the wrath of God form, in some measure, an antithesis. The righteousness of the world crushes the guilty individual; the righteousness of God crushes beneath it the sin, and restores the sinner. Hence there is frequent mention of *wrath*, especially in this epistle, ch. ii. 5, 8, iii. 5, iv. 15, v. 9, ix. 22, and besides, ch. xii. 19, xiii. 4, 5.—ἀπ' οὐρανοῦ, *from heaven*) This significantly implies the majesty of an angry God, and His all-seeing eye, and the wide extent of His wrath : whatever is under heaven, and yet not under the Gospel, is under this wrath,—Ps. xiv. 2.—ἐπι πᾶσαν, *upon all*) Paul, in vividly presenting to view the *wrath* of God, speaks in the abstract, concerning sin : in presenting to view *salvation* [ver. 16, he speaks] in the concrete, concerning believers ; he now, therefore, intimates enigmatically [by implication], that grace has been procured for *sinner*s.—ἀσέβειαν καὶ ἀδικίαν, *ungodliness and unrighteousness*) These two points are discussed at the twenty-third and following verses. [*Paul often mentions unrighteousness, ver. 29, as directly opposed to righteousness.*—V. g.]—ἀνθρώπων τῶν) A periphrasis for the Gentiles.—τῆν ἀλήθειαν, *the truth*) to which belongs, whatever of really sound morality the heathen writings possess.—ἐν ἀδικίᾳ, *in unrighteousness*) The term is taken now in a larger sense, than just before, where it formed an antithesis to ἀσέβειαν, viz., in the sense of ἀνομία, ch. vi. 19.—κατεχόντων, *holding back*) [*holding, Engl. Vers. less correctly*] Truth in the understanding, makes great efforts, and is urgent ; but man impedes its effect.

19. Τὸ γνωστὸν) the fact that God is known : that principle, that God makes Himself known ; that is to say, the existence of *an acquaintance with, or knowledge of, God* [the fact of *God*

being known; the objective knowledge of God], not merely that He can be known. For, at ver. 21, he says, γνόντες, of the Gentiles [asserting thus, that they *did know* God].—Plato b. 5. Polit. uses γνωστόν in the same way; τὸ μὲν παντελῶς ὄν, παντελῶς γνωστόν· μὴ ὄν δὲ μηδαμῆ, πάντη ἄγνωστον, whatsoever indeed has a positive existence, is positively *known*: but a thing, which has no existence at all, is utterly *unknown*.—ἐφανερώσει) Paul used this word with great propriety, as well as ἀποκαλύπτω above.<sup>1</sup>

20. Ἄδρατα καθορᾶται, the invisible things are seen) An incomparable oxymoron<sup>2</sup> (a happy union of things opposite, as here *invisible*, yet *seen*). The invisible things of God, if ever at any time, would certainly have become visible at the creation; but even then they began to be seen, not otherwise, save by the understanding.—ἀπὸ κτίσεως, from the creation) Ἄπὸ here denotes either a *proof*, as ἀπὸ, in Matt. xxiv. 32, so that the understanding [comp. ver. 20, “understood”] of the fathers [respecting God, as He, whose being and attributes are proved] from the creation of the world, may refute the apostasy of the Gentiles; or rather, ἀπὸ denotes *time*, so that it corresponds to the Hebrew preposition כִּי, and means, *ever since the foundation of the world*, and beyond it, reckoning backward; and thus the αἰδίου, *eternal*, presently after, agrees with it. In the former mode of interpretation, ἀπὸ is connected with καθορᾶται, are seen from; in the second mode, with ἀδρατα, unseen ever since.—ποιήμασι) [the things made], the works that have been produced by κτίσιν, creation. There are works; therefore there is a creation; therefore there is a Creator.—νοούμενα) Those alone, who use their understanding, νῶ, καθορᾶσι, look closely into a subject.—καθορᾶται, are seen) for the works [which proceed from the invisible attributes of God] are discerned. The antithesis is, ἐσκοτίσθη [ver. 21], was darkened.—ἦτε—καί) These words stand in apposition with ἀδρατα.—αἰδίου κ.τ.λ., eternal, etc.) The highest attribute of God, worthy of God—perfection in being and acting; in one word θεϊότης, which signifies *divinity* [not “Godhead,” as Engl. Vers.], as θεότης, *Godhead*.—δύναμις, power) of all the attributes of God, this is the one, which was first revealed.

<sup>1</sup> Implying it is by *revelation* and *manifestation*, not by man's mere reasonings, the knowledge of God comes.—ED.

<sup>2</sup> See App. for the meaning of this figure.

His works, in a peculiar manner correspond to His several attributes [Isa. xl. 26]—*εἰς τὸ*) Paul not only speaks of some result ensuing, but directly takes away all excuse; and this clause, *εἰς το,*—is equivalent to a proposition, in relation to [to be handled more fully in] the following verses. Construe it with *φανερὸν ἔστιν* [ver. 19. The fact of their knowing God, is manifest in, or among them].—*ἀναπολογήτους, without excuse*). So also in regard to the Jews, ch. ii. 1.

21. *Διότι.* This *διότι* is resumed from ver. 19. They did not sin in ignorance, but knowingly.—*Θεὸν ὡς Θεὸν, God as God*). This is *ἡ ἀλήθεια, the truth* [of God, ver. 25], the perfection of conformity with nature,<sup>1</sup> where worship corresponds to the divine nature. Comp. in contrast with this, Gal. iv. 8 [when ye knew not God, ye did service unto them which] *by nature are no Gods.*—*Θεὸν, God*). [They glorified Him not as the God] eternal, almighty, and to be continually honoured by showing forth His glory, and by thanksgiving.—*ἐδόξασαν ἢ ἐυχαρίστησαν, they glorified or were thankful*) We ought to render thanks for benefits; and to glorify Him on account of the divine perfections themselves, contrary to the opinion of Hobbes. If it were possible for a mind to exist extraneous to God, and not created by God, still that mind would be bound to praise God.—*ἢ), or, at least.*—*ἐμταιώθησαν*) This verb and *ἑσκατίσθη* have a reciprocal force. *ἔβη, μάταια, ματαιῶσθαι* are frequently applied to idols, and to their worship and worshippers, 2 Kings xvii. 15; Jer. ii. 5; for the mind is conformed [becomes and is assimilated] to its object [of worship], Ps. cxv. 8. *Ματαιότης* is opposed to *τῷ δοξάζειν; ἀσύνετος καρδία* to *τῷ ἐυχαριστεῖν.*—*διανοητισμοῦ* [“imagination,” Eng. vers.], *thoughts*) Variable, uncertain, and foolish.

22. *φάσκοντες, professing.*—*ἐμωράνησαν*) The LXX., Jer. x. 14, etc., *ἐμωράνη πᾶς ἄνθρωπος ἀπὸ γνώσεως*—*ψευδῆ ἐχώνευσαν*—*μάταια ἔστιν, ἔργα ἐμπεπαιγμένα,* (every man is a fool in his knowledge.—Their molten images are falsehoods, they are vain and deceitful works). Throughout this epistle Paul alludes to the last chapters of *Isaiah*, and to the first of *Jeremiah*, from which it appears, that this holy man of God was at that time fresh from the reading of them.

<sup>1</sup> *Convenientia.*=the Stoic *ὁμολογία* Cic. de fin. 3. 6. 21—ED.

23." ἠλλάξαν, *they changed*), with the utmost folly, Ps. cvi. 20; Jer. ii. 11. The impiety being one and the same, and the punishment one and the same, have three successive stages. In the first, these words are the emphatic ones, viz., καρδία, in ver. 21; καρδιῶν, in ver. 24; ἐδόξασαν, and δόξαν, and ἀτιμάζεσθαι τὰ σώματα, in ver. 21, 23, 24. In the second stage, μετέηλλαξαν is emphatic, and the repetition of this verb, not, however, without a difference between the simple and compound forms [ἠλλάξαν τ. δοξαν, ver. 23; μετέηλλαξαν τ. φυσικὴν χρῆσιν, ver. 26, the corresponding sin and punishment], gives the meaning of like for like [*talionis*, their punishment being *like* their sin], ver. 25, 26; as παρά changes its meaning, when repeated in the same place [παρὰ τ. κτίσαντα, ver. 25; παρὰ φύσιν, ver. 26]. In the third, οὐκ ἐδοκίμασαν, and ἀδόκιμον, ver. 28, are emphatic. In the several cases, the word παρέδωκε expresses the punishment. If a man worships not God as God, he is so far left to himself, that he casts away his manhood, and departs as far as possible from God, after whose image he was made.—τὴν δόξαν τοῦ ἀφθάρτου, *the glory of the incorruptible*) The perfections of God are expressed either in positive or negative terms. The Hebrew language abounds in positive terms, and generally renders negatives by a periphrasis.—ἐν), Hebrew כִּי, [So, after the verb to change *with*, or *for*] the Latin *pro, cum*; so, ἐν, ver. 25 [changed the truth of God *into* a lie].—ἀνθρώπου—ἐρπετῶν, *like to man—to creeping things*) A descending climax; *corruptible* is to be construed also with *birds*, etc. They often mixed together the form of man, bird, quadruped, and serpent.—ὁμοιώματι εἰκόνης, *in the likeness of an image*) *Image* is the concrete; *likeness* the abstract, opposed to δόξη, the *glory*; the greater the resemblance of the image to the creature, the more manifest is the aberration from the truth.

24. Διό, *wherefore*) One punishment of sin arises from its physical consequences, ver. 27, note, [that recompense of their error, which] *was meet*; another, moreover, from retributive justice, as in this passage.—ἐν ταῖς ἐπιθυμίαις, *in the lusts*) ἐν, not ἐίς. 'Αἱ ἐπιθυμίαι, *the lusts*, were already present there. The men themselves were such as were the gods that they framed.—ἀκαθαρσίαν, *uncleanness*) Impiety and impurity are frequently joined together, 1 Thess. iv. 5; as are also the knowledge of God and purity of mind, Matt. v. 8; 1 John iii. 2, etc.—

ἀτιμάζεσθαι, to dishonour) Honour is its opposite, 1 Thess. iv. 4. Man ought not to debase himself, 1 Cor. vi. 13, etc.—ἐν ἑαυτοῖς,<sup>1</sup> among their own selves), by fornication, effeminacy, and other vices. They themselves furnish the materials of their own punishment, and are at the cost of it. *How justly! they, who dishonour God, inflict punishment on their own selves.*—Joh. Cluverus.

25. Τὴν ἀληθείαν, the truth) which commands us to worship God AS God.—ἐν τῷ ψεύδει [into a lie—Engl. vers.] (exchanged) for a lie) the price paid for [mythology] idol worship; ἐν, the Lat. cum.—ἐσεβάσθησαν, they worshipped) implying internal worship.—ἐλάτρευσαν, they served) implying external worship.—παρὰ in preference to, more than, ch. xiv. 5 [ἡμέραν παρ' ἡμέραν].

26. Πάθη ἀτιμίας, lusts of dishonour) [vile affections—Engl. vers.] See Gerberi lib. unerkante sünden (unknown sins), T. i., cap. 92; Von der geheimen Unzucht (on secret vices). The writings of the heathen are full of such things.—ἀτιμίας, dishonour). Honour is its opposite, 1 Thess. iv. 4.—θῆλαιαι women) In stigmatizing sins, we must often call a spade a spade. Those generally demand from others a preposterous modesty [in speech], who are without chastity [in acts]. Paul, at the beginning of this epistle, thus writes more plainly to Rome, which he had not yet visited, than on any former occasion anywhere. The dignity and earnestness of the judicial style [which he employs], from the propriety of its language, does not offend modesty.—χρησιν, use) supply of themselves; but it is elliptical; the reason is found, 1 Cor. xi. 9; we must use, not enjoy. Herein is seen the gravity of style in the sacred writings.

27. Ἐξεκαύθησαν, were all in a flame) [burned] with an abominable fire (πυρώσει, viz., of lust.)—τὴν ἀσχημοσύνην, that which is unseemly) against which the conformation of the body and its members reclaims.—ἧν ἔδει) which it was meet [or proper], by a natural consequence.—τῆς πλάνης, of their error) by which they wandered away from God.—ἀπολαμβάνοντες), the antithetic word used to express the punishment of the Gentiles; as ἀποδώσει, that of the Jews, ii. 6. In both words, ἀπό has the same force.

<sup>1</sup> So, late corrections in D; G Orig. 1, 260, e.—Vulg. and Rec. Text. But ABCA and Memph. Version read αὐτοῖς.—ED.

28. ἔχειν *to have*) [or *retain*] the antithesis is παρέδωκεν, [God] *gave them over*: ἔχειν ἐν ἐπιγνώσει, *to have [or retain] in knowledge*, denotes more than ἐπιγινώσκειν, *to know* [to be acquainted with]. Knowledge was not altogether wanting to them; but they did not so far profit in the possession of it, as to have [or retain] God, ver. 32.—ἀδόκιμον) As ἀδύνατος, ἄπιστος, and such like, have both an active and passive signification, so also ἀδόκιμος. In this passage, there is denoted [or *stigmatized*], in an active sense, the mind, which *approves* of things, which ought by no means to be approved of; to this state of mind they are con-signed, who have *disapproved* of, what was most worthy of ap-probation. In this sense, the word ἀδόκιμον is treated of at ver. 32; *συνευδοκοῦσι*: and the words ποιεῖν τὰ μὴ καθήκοντα, at ver. 29–31.—τὰ μὴ καθήκοντα), an example of the figure Meiosis [by which less is said, than the writer wishes to be understood].

29. Πεπληρωμένους) a word of large meaning; μεστοὺς follows presently after.—ἀδικία, *with unrighteousness*) This word, the opposite of *righteousness*, is put in the first place; *unmerciful* is put in the last [ver. 31]. *Righteousness* has [as its necessary fruit], *life*; *unrighteousness*, *death*, ver. 32. The whole enumeration shows a wise arrangement, as follows: nine members of it respecting the affections; two in reference to men's conversa-tion; three respecting God, a man's own self, and his neighbour; two regarding a man's management of affairs; and six respect-ing relative ties. Comp. as regards the things contrary to these, ch. xii. 9, etc.—πορνεία) I have now, for a long time, acknow-ledged that this word should be retained.<sup>1</sup> It does not appear certain, that it was not read by Clemens Romanus.—πονηρία—κακία)<sup>2</sup> *πονηρία* is the *perverse wickedness* of a man, who delights in injuring another, without any advantage to himself: *κακία* is the

<sup>1</sup> Although the margin of the larger edition (A. 1734), contains the opinion, that it should be omitted. The 2d ed. corresponds with the Gnomon and the German Version.—E. B. [AC, and apparently B, Memph. Version, omit *πορνεία*. But AGfg Vulg. insert it.—ED.]

<sup>2</sup> *πονηρία* Th. ὁ παρέχων πόνους, "one who puts others to trouble," apt-ness in mischief. *κακία* is the *evil habit* of mind; *πονηρία*, the *outcoming* of it: Opp. to *χρηστός*; as *κακός* to *ἀγαθός*. *Κακοήθεια*, as distinct from these, is not, as Engl. Vers. 'malignity,' but *taking everything in the evil part*; Arist. Rhet. ii. 13; arising from a baseness or evil ἦθος in the man himself.—See Trench's Gr. Test. Syn.—ED.

*vicious disposition*, which prevents a man from conferring any good on another.—*πλεονεξία* denotes *avarice*, properly so called, as we often find it in the writings of Paul: otherwise [were *πλεονεξία* not taken in the sense *avarice*] this sin would be blamed by him rather rarely. But he usually joins it with impurity; for man [in his natural state] seeks his food for enjoyment, outside of God, in the material creature, either in the way of pleasure, or else avarice; he tries to appropriate the good that belongs to another.—*κακοηθείας*), *κακοήθεια*, *κακία κεκρυμμένη*. Ammonius explains this as “wickedly inveighing against all that belongs to others; exhibiting himself troublesome to another.”

30. *Ψιθυριστάς*, *whisperers*), who defame secretly.—*καταλάλους*, *back-biters*), who defame openly.—*θεοστυγῆς*) men who show themselves to be *haters of God*—*ὕβριστάς*) those who *insolently drive away from themselves* all that is good and salutary.—*ὑπερηφάνους*) those who exalt themselves above *others*. On this vice, and others which are here noticed, see 2 Tim. iii. 2, etc.—*ἀλαζόνιας*) [‘boasters,’ Eng. vers.], *assuming*, in reference to things great and good.<sup>1</sup>—*ἔφευρετάς κακῶν*, *inventors of evil things*) of new pleasures, of new methods of acquiring wealth, of new modes of injuring others, for example in war, 2 Macc. vii. 31. Antiochus is said to have been *πάσης κακίας ἐυρετής* [an inventor of every kind of evil] against the Hebrews.

30. 31. *Γενεῖσιν ἀπειθεῖς*, *ἀσυνέτους*, *ἀσυνθέτους*, *ἀστόργους*, *ἀσπόνδους*, *ἀνελεήμονα*, *disobedient to parents, without understanding, refractory*, [But *covenant-breakers*—Eng. vers.], *without natural affection, implacable, unmerciful*) Two triplets [groups consisting of three each], the former referring to one’s conduct to superiors, the latter to inferiors.

31. *Ἄσυνθεῖτους*). The LXX. translate the Hebrew words *נִבְרָה*, to act with *perfidy*, *נִבְרָה*, to *prevaricate*, by *ἀσυνθετεῖν*.<sup>2</sup>

32. *Δικαίωμα*, [judgment.—Eng. ver.], the royal, divine, *principle of justice*, that God approves of virtues, hates vices, visits the wicked with the punishment of death, and justly and deservedly so, in order that He may show that He is not unjust.

<sup>1</sup> *ἀλαζόνων*, boastful in words; *ὑπερήφανος*, proud in thoughts; *ὕβριστής*, insolent in acts.—See Trench Syn.—Ed.

<sup>2</sup> The Vulg. translates *ἀσυνθεῖτους* ‘incompositos.’—Ed.

For whilst He punishes the guilty with death, He Himself is justified [is manifested as just]. This Royal rule is acknowledged even among the Gentiles.—(ἴτι) viz. *that*.—πράσσουντες· πράσσουσι) [those that *commit* or *practise*.] This verb, which is repeated after the interposition of ποιῶσιν [*do*], accurately expresses the wantonness of profligate men, which is altogether opposed to divine justice. ποιῶσιν)—*they do such things*, even with the affections, and with the reason. The same distinction between these two verbs occurs,<sup>1</sup> ch. ii. 3.—θανάτου, *of death*) Lev. xviii. 24, etc.; Acts xxviii. 4. From time to time every extremely wicked generation of men is extirpated, and posterity is entirely propagated from those, whose conduct has not been so immoral.—(ἀλλὰ καὶ, *but also*.) It is a worse thing, συνευδοκεῖν, *to approve* [of the evil]; for he, who perpetrates what is evil, is led away by his own desire, not without an argument of condemnation against himself, or even against others,—(Comp. *thou that judgest*, ii. 1), and at the same time shows his approbation of the law.—Comp. with this, ch. vii. 16; but he who, συνευδοκεῖ, or *approves*, with the heart and with the tongue [that which is evil], has as the fruit of wickedness, wickedness itself; he feeds upon it; he adds to the heap of his own guilt the guilt of others, and inflames others to the commission of sin. He is a worse man, who destroys both himself and others, than he who destroys himself alone. This is truly a reprobate mind.—ἀδόκιμον and συνευδοκοῦσι are conjugate forms.—See ver. 28, note. The *judging*, in ch. ii. 1, is the antithesis to the *approving* here. The Gentiles not only do these things, but also approve of them. The Jew judges indeed, thereby expressing disapproval; but yet he does them.—τοῖς πράσσουσι, *them that do them*) themselves, and others.—Comp. Is. iii. 9.

<sup>1</sup> ποιῶ to *do* or *make*. πράσσω, to *commit* or *practise*.—ED.



## CHAPTER II.

1. *Διό, wherefore*). Paul passes from the Gentiles to the Jews, as the whole of the following discourse clearly shows; and yet he does not use the transitive, but the illative particle, of which two the latter, as being the more powerful, absorbs the former. The Gentile does evil; the Jew does evil. Then in the 6th and following verses, he comprehends both, Jews and Gentiles.—*ἀναπολόγητος, inexcusable*.) Man seeks to defend himself.—*ἄνθρωπε, O man*) In ch. i. he spoke of the Gentiles in the third person, but he deals with the Jew in the second person singular; even as the law itself deals with the Jew, not in the second, but in the third person singular; because it had no concern with any one but the Jew.—Comp. ch. iii. 19. But the apostle, who directs his discourse to Gentiles and Jews, addresses the *Jew* indeed in the second person singular, but calls him by the name [*O man*] common to all.—comp. ch. i. 18; nor does he acknowledge the *Jew*, as such, ver. 17, 28. The same difference between the third and second persons occurs again, ver. 14, 17. It is a not dissimilar circumstance, that the Gentiles are put off [as to their condemnation] till the final judgment, ver. 16; but the Jews are threatened by the law with a present judgment also [besides the final one ver. 2.]—*ὁ κρίνων, thou that judgest*) being removed [*i.e.* wherein thou art distinguished] from those that *have pleasure in evil-doers*, i. 32. Paul uses a weighty expression. The Jew esteems himself superior to the Greek, ver. 19, etc. Paul now calls that *an act of judging*, and by it opens up a way for himself, with a view to show the judgment of God. It is mere self-love in a man, that, in proportion as he thinks others worse than himself, he thinks the better of himself, Gal. vi. 4. The figure *paregmenon*<sup>1</sup> occurs here; for *κατακρίνεις* follows.—Comp. ch. xiv. 22, 23; 1 Cor. iv. 3, etc., xi. 29, etc.; James ii. 4.—*ἄτερον, another*) who is of no concern to thee; whose more open unrighteousness profits thee nothing; a heathen.

<sup>1</sup> A joining together of conjugate forms, or of simples and compounds. ex. gr. here, *κρίνεις, κατακρίνεις*.—ED.

2. Οἴδαμεν) *we know*; without thy teaching, O man, that judgest [we know].—τὸ κρίμα τοῦ Θεοῦ, *the judgment of God*); not thine, thou that exceptest thyself.—κατὰ ἀλήθειαν) *according to the truth* of the highest kind, without distinction; just as His judgment is called δίκαιον, *righteous*, at ver. 5, 6, 11; not merely having respect to external acts, but also to internal thoughts ver. 16 [the secrets of men].

3. σύ, *thou*) as distinguished from the Gentile; every one, even without a cause, makes his own self an exception [as regards condemnation]; and flatters himself, although he knows not himself, on what grounds.—ἐκφεύξῃ, *shalt thou escape?*) through the loopholes, which thou seekest. Every one, that is arraigned, φεύγει, *tries to escape* [ὁ φεύγων is the technical term for a defendant; ὁ διώκων, the accuser]; he who is acquitted, ἐκφεύγει, *escapes*.

4. ἢ, *or*). Men easily become *despisers* of goodness, while they are not sensible of the judgment of God. The particle ἢ, *or*, properly acts as a disjunctive between the vain thought [on their part] of *escape*, and the palpable *treasuring up of wrath* in consequence of their abuse of goodness itself.—χρηστότητος, ἀνοχῆς, μακροθυμίας, *goodness, forbearance, long-suffering*) since thou hast both sinned, and art now sinning, and wilt sin. [By goodness, GOD restrains His wrath, ver. 5: by forbearance, He as it were, keeps Himself unknown, until He is revealed, ver. 5: by long-suffering He delays His righteous judgment, *ibid.*—V. g.] Presently after, τὸ χρηστὸν, *the goodness of God*, implies all these three. Even those, who shall be condemned hereafter, had the power, and it was their duty, to have repented.—αγνοῶν, *ignorant*). Paul wonders at this ignorance.—ἄγει) *leads* pleasantly; does not compel by necessity.

5. Δεῖ, *but*) The antithesis is between the despising of the riches of His goodness, and the *treasuring up of wrath*.—σκληρότητα, *hardness*) Its antithesis is χρηστὸν.—ἀμετανόητον καρδίαν) The antithesis is μετάνοιαν. He meant to say ἀμετανοήσιαν: to which word, later writers show no aversion; but Paul avoided an unusual term.—θησαυρίζεις, *thou treasurest up*), although thou, O man, thinkest, that thou art *treasuring up* all kinds of blessedness. O what a treasure may a man lay up, during so many hours of his life, on either side! [either for heaven, or else hell],

Matt. xviii. 24; 1 Tim. vi. 18.—σεαυτῶ) *for thyself*; not for the other, whom thou judgest.—ὀργήν—ὀργῆς, *wrath—of wrath*) The idea of Δεινότης [vehemence] of language is here conveyed with great force. Why is it, that many have no sense of wrath? [Because] The *day of wrath* is not yet; but it shall be.—ἐν ἡμέρᾳ).<sup>1</sup> When ἐν refers to time, it denotes the present; εἰς, the future.<sup>2</sup> That day is present to God [therefore ἐν ἡμέρᾳ, present, is used]. But this expression may also be construed with ὀργήν. [Beng. seems to have construed ἐν ἡμέρᾳ with Θεσαυρίζεις].—ἀποκαλύψεως, *of the revelation*) When God shall be revealed, the secrets of man shall be revealed, ver. 16.—καὶ δικαιοκρισίας). By far the greatest weight of testimony, and the unquestionable antithesis between ἀνοχῆς and ἀποκαλύψεως, which is most worthy of the apostle (such as there is also between ἀνοχῆν and ἐνδοξιῖν, ch. iii. 26; Ps. l. 21), confirm the reading of the particle καί, ver. 4, τῆς χρηστότητος, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας. ver. 5, ὀργῆς καὶ ἀποκαλύψεως, καὶ δικαιοκρισίας.<sup>3</sup> Ἀνοχῆ and ἀποκαλύψις have respect to God, and are compared together, as ἀνοχῆ and ἐνδοξιῖς are at ch. iii. 25; μακροθυμία and δικαιοκρισία refer to the sinner, χρηστότης and ὀργῆ are put generally. Wherefore the particle καί should not have been admitted, as it is by some; it is supported also by Origen, in his work against Celsus, in the MS. at Bâle, as Sam. Battier informs us in his Biblioth. Brem., Class vi., p. 98. Instead of ἀποκαλύψεως the Alex. MS. has ἀνταποδόσεως. I formerly omitted to notice this various reading, which arose from its having the same letters at the beginning as the verb ἀποδώσει, and is quite out of place here; nor do I use it now to defend that καί which follows immediately after. Erasmus observes, that δικαιοκρισίας, was a word newly coined to express a thing not formerly known among [acknowledged on the part of] men.

6. Ὁς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ). So the LXX. expressly in Prov. xxiv. 12, and Ps. lxii. 13, σὺ ἀποδώσεις κατὰ.

<sup>1</sup> Wrath to be revealed *in* the day of wrath.—ED.

<sup>2</sup> εἰς τὴν ἡμέραν would be *against* the coming day.—ED.

<sup>3</sup> The later Syr. Version, and Origen in three passages, also the A MS., read the καί before δικαιοκρ. But ABG Vulg. Syr. Memph. *fg*. Origen in three other passages, and Lucifer, agree with Rec. Text, in omitting καί.—ED.

This saying, and especially that below, ver. 11, is often quoted. —ἀποδώσει, *will render*) not only *will give*, but *will repay*. [*See that you make this the rule of your plans.*—V. g.]—κατὰ, *according to*) Paul describes those, who shall obtain either life or death, generally, and according to the condition [or else *in a way suited to the apprehension*] of those, with whom he is concerned in this place, cutting them off still from all special ground of obtaining or losing salvation. Therefore, this passage is of no advantage to the argument for the merit of good works.

7, 8. Τοῖς μὲν—τοῖς δὲ, *to these on the one hand—but to them on the other*) a more important distinction, than many now think.

7. Τοῖς) sc. ὄνσι; comp. the following verse; for κατὰ (see Acts xxv. 23,) is employed here nearly in the same sense as ἐξ, next verse; save that ἐξ implies a something natural to the sinner; κατὰ, a something supervenient [not natural, but *super-induced*]. You will see the difference, if you interchange the particles with one another: ἐξ ὑπομονῆς κτλ. In this view, τοῖς and ζητοῦσι stand in apposition, the conjunction being omitted by the figure asyndeton.<sup>1</sup>—ὑπομονὴν ἔργου, *patience in work*) so the *patience of hope*, 1 Thess. i. 3; ὑπομονή, *patience*, includes, in this passage, obedience, steadiness, and that, too, with submission.—ἔργου, *in work*. There is great force in the singular number here (*well-doing.*—Engl. Vers.; *the good work* is referred to, of which), Phil. i. 6; Rev. xxii. 12.—δόξαν, *glory*) The construction is, τοῖς δόξαν κτλ. ζητοῦσιν (ἀποδώσει) ζώην, *to those who seek for glory, etc. (he will render) life*. Pure love does not exclude faith, hope, desire, 1 Cor. xv. 58.—ζητοῦσι, *to them that seek*) Whereas thou, O Jew, thinkest, that thou hast no need of any seeking [*Industry is requisite.*—V. g.]

8. Τοῖς δὲ ἐξ ἐριθείας, *but unto them that are [influenced by contention] contentious*. Paul shrunk from saying directly: *God will render to them, that are contentious, death or everlasting destruction*. He therefore leaves that matter to be supplied, by the conscience of the sinner, from the preceding antithesis; *He will render*, not certainly eternal life; and he turns the discourse to those things, which follow. Τοῖς here, has therefore the force

<sup>1</sup> Beng. construes it "to them who are *animated by (κατὰ) patient continuance in well-doing*, even those who seek glory, etc.—ED.]

of ἡ prefixed, and signifies *as concerns*. Comp. ch. iv. 12, notes. Accordingly there follows, with great propriety, ἐπὶ πᾶσαν; for we have also, Ex. xx. 5, ἐπὶ τέκνα, ἐπὶ τρίτην καὶ τετάρτην γενεάν, τοῖς μισοῦσί με, upon the children, upon the third and fourth generation, as concerns them that hate me. Furthermore, ἐξ, from or of, as in ver. 27, and often elsewhere, denotes a party or sect; in reference to those, who are of a contentious party or nation, like thee, O Jew, setting themselves in resistance to God. The character of false Judaism is disobedience, contumacy, impatience. —τῆ ἀληθείᾳ, τῆ ἀδικίᾳ, truth, unrighteousness) These two are often opposed to each other, 1 Cor. xiii. 6; 2 Thess. ii. 10, 12; truth includes righteousness, and unrighteousness implies at the same time falsehood.—θυμὸς καὶ ὀργή) LXX., Ps. lxxviii. (lxxvii.) 49, θυμὸν καὶ ὀργὴν καὶ θλίψιν; θυμὸς inflicts punishment; ὀργή follows up an offence. The propriety respectively of these words is seen in Eph. iv. 31, 32, where τὸ χαρίζεσθαι is opposed to τῆ ὀργῆ, and εὐσπλαγγνον το θυμὸς. θυμὸς is defined by the Stoics to be ὀργὴ ἀρχομένη, the beginning of anger. Nor should we despise the explanation of Ammonius, θυμὸς μὲν ἐστὶ πρόσκαιρος, ὀργὴ δὲ πολυχρόνιος μνησικακία; θυμὸς is only temporary; ὀργὴ is the lasting remembrance of injuries.<sup>1</sup>

9. Θλίψις καὶ στενοχωρία, affliction and anxiety [tribulation and anguish]. θλίψις, affliction or tribulation for the present; στενοχωρία, anxiety or anguish, in regard to things future; θλίψις, affliction, or tribulation, presses down; στενοχωρία, frets and harasses [œstuat et urget], Job xv. 20, etc. In these words we have a proof of the avenging justice of God; for the anger of God has for its object, to teach the sinful creature, who is experiencing wrath and every species of adversity, to hate himself, because in his whole conduct, he has set himself in opposition to God; and so long as the creature shrinks from this most just hatred of himself, he continues under punishment.—πᾶσαν ψυχὴν, every soul) This term adds to the universal character of the discourse, ch. xiii. 1.—πρῶτον, first). So Ps. xciv. 10: *He that chastiseth the nations, shall he not correct (you among the people?)*. The Greek is a partaker [in the judgment] along with the Jew.

10. Δόξα δὲ καὶ τιμὴ, but glory and honour. *Glory*, originating

<sup>1</sup> θυμὸς Th. θύω, boiling indignation; ὀργή, abiding wrath, with a settled purpose of revenge, ἐπιθυμία τιμωρίας.—ED.

in the Divine good pleasure; *honour*, originating in the reward bestowed by God; and *peace*, for the present and for ever. For the *δέ*, *but*, expresses the opposition between *wrath*, and *glory*; *indignation*, and *honour*; *affliction* and *anxiety* [*tribulation* and *anguish*], and *peace*. Comp. ch. iii. 17, 16, of which catalogue the joys are viewed, as they proceed from God; the sorrows as they are felt by man; for the latter are put absolutely in the nominative, while the former, on the contrary, are put in the accusative in ver. 7, as being such things, as God bestows. But why are *honour* and *sorrow* set in opposition to each other, since disgrace is the converse of honour, sorrow of pleasure? Ans.: In this passage, we must carefully attend to the word *εἰρήνη*, *peace*, which is here opposed to *sorrow*, that is to say, to *tribulation* and *anguish*. But at Isaiah lxx. 13, *joy* (and honour) is opposed to *shame* (and grief), each of the two parts of the sentence being expressed in abbreviated form, and requiring to be supplied from its own opposite. Besides, in the classification of goods, honour is the highest good, and, in the classification of punishments, sorrow is the greatest punishment; and the highest degree on the one side, including all below it, is opposed to the highest degree on the other; so we have *glorying* and *woe*, 1 Cor. ix. 16.

9, 10. Κατεργαζομένων ἐργαζομένῳ). The distinction between these words is more easily felt, than explained, more easily ridiculed, than refuted. There is another distinction: ἐπὶ ψυχὴν is said of the punishment; for punishment *falls upon it*, and the soul will bear it unwillingly; παντὶ τῷ ἐργαζομένῳ, the dative of advantage, is said of the reward.

12. " Ὅσοι γὰρ, *for as many*) the Gentiles: and *as many*, the Jews. —ἀνόμωσ) This word occurs twice by antanaclasis,<sup>1</sup> in the sense, *not in the law, not by the law*, (ὄυκ ἐν νόμῳ, ὄυ διὰ νόμου) as is evident from the antithesis.—ἤμαρτον) *sinned*: the past tense, [past] in reference to the time of judgment [shall *then* be found to have sinned].—καὶ ἀπολῶνται, *they shall also perish*) the word, *also*, denotes the correspondence between the mode of sinning, and the mode of perishing; he says, they shall also *perish*; for it was not convenient to say, in this instance, ἀνόμωσ, *they shall be judged*

<sup>1</sup> See Appendix.

without law, as he presently after says aptly, *they shall be judged by law.*—*ἐν νόμῳ*) [in, or] *with the law*, not, [as the heathen], *ἀνόμως*, *without law*, i.e. since they had the law.—*διὰ νόμου*, *by the law*) ch. iii. 20.

13. *Ὁ γὰρ, for not*) A Proposition [Statement of Subject] clearly standing forth, the words of which have respect also to the Gentiles, but are particularly adapted to the Jews; concerning the former, ver. 14, etc. treats; concerning the latter, ver. 17, etc.; wherefore, also, ver. 16 depends on ver. 15, not on ver. 12. They have caused much confusion, who enclosed within a parenthesis the passage beginning at the 14th, nay, rather at the 13th verse, and ending with the 15.—*οἱ ἀκροαταί*, *hearers*), in-active, however sedulous [in hearing] they may be.—*παρα τῷ Θεῷ*. *before* [with] *God*) ver. 2.—*ποιοῦται*, *doers*) namely, *if* men have shown themselves to be *doers*, ch. x. 5. They may *do* things *pertaining to the law*, but they cannot prove [warrant] themselves to be the *doers of the whole law.*—*δικαιοδοῦσονται*, *shall be justified*) This verb, in contradistinction to the noun *δίκαιοι*, which denotes *men actually righteous*, involves a condition, which is to be performed, and *then* [the condition being fulfilled] the declaration of their being righteous, as about to follow [as the consequence] in the day of the divine judgment.

14. *ὅταν, when*) After Paul has finished the refutation of the perverse judgment of the Jews against the Gentiles, he next proceeds to show the true judgment of God against the latter. He treats here of the Gentiles more directly, for the purpose of convicting them; and yet, what is granted to them in passing, is granted with this end in view, that the Jew may be dealt with the more heavily; but ver. 26 treats of the Gentiles quite incidentally, in order to convict the Jew. Wherefore, *ὅταν, when*, is used here [ver. 14]; *ἰάν, if*, there [ver. 26].—*γὰρ for*) He gives the reason, why the Gentiles should also be required to be the *doers of the law*; for when they do ever so little of it, they recognise their obligations to obey it. And yet he shows, that they cannot be justified by the law of nature, or by their own-selves. There are four sentences beginning with the words: *when—these—who—the conscience bearing witness along with.* The second is explained by the third, the first by the fourth.—*ἰδὲν*) Not, *τὰ ἰδὲν*; some individuals of the Gentiles; and yet there

is no man, who does not fulfil some of the requirements of the law (*ἐκ τῶν τοῦ νόμου*). He did not choose to say *ἐθνικοί*, which is usually taken rather in a bad sense.—*μὴ νόμον νόμον μὴ*,—*not the law: the law not*) Not even here is the change in the arrangement of the words without a reason; in the former place, the *not* is the emphatic word, so that greater force may be given to the, *have not*; in the latter place, the word *νόμον*, *the law*, contains the emphasis, thus forming an antithesis to the *ἑαυτοῖς*, *unto themselves*. So also, *νόμος*, *law*, has sometimes the article, and sometimes not, and not without a good reason in each instance, ver. 13, 23, 27, iii. 19–21, vii. 1., etc.—*φύσει*, *by nature*) The construction is, *μὴ νόμον ἔχοντα φύσει*, *not having the law by nature*.<sup>1</sup> [But Engl. vers. joins *nature* with *do*, not with *having*] precisely as in ver. 27, *ἡ ἐκ φύσεως ἀκροβυστία*, *the uncircumcision by nature*, contrary to the Syriac version of ver. 27, which connects the word *nature* with *doing*, “*doing by nature the law*.” The Gentiles are *by nature* (that is, when left to themselves, as they are born, not as individuals, but as nations), destitute of the (written) law; the Jews are *by nature* Jews, Gal. ii. 15, and therefore have *by nature* the (written) law, ch. xi. 24, the end of the verse. Nor yet, however, is there any danger, that the force of the construction, which most follow, *do by nature those things, which are of* [contained in] *the law*, should be lost; for what the Gentiles, who have not the law, do, they in reality do *by nature*. The term *law*, in the writings of the apostle, does not occur in the philosophical, but in the Hebrew use; therefore, the phrase, *natural law*, is not found in sacred Scripture; ver. 12 shows, that the thing itself is true.—*ποῖ ἢ* *do*), not only in actual performance, but also in their inmost thoughts, ver. 15, at the end,—*οὗτοι*, *these*) This little word turns the collective noun *ἔθνη*, *Gentiles*, to a distributive sense [so far *to wit* as *they really do it*.—V. g.]—*νόμος*, *a law*) What the law is to the Jews, that the Gentiles are to their own-selves.

15. *Ἐνδείκνυνται*, *they show*) [demonstrate] to themselves, to others, and, in some respects, to God Himself.—*τὸ ἔργον τοῦ νόμου*,

<sup>1</sup> *It may be thought by this interpretation, that the clause which precedes the words, von Natur, in the German version should be omitted to avoid the ambiguity, although, perhaps, the Author knowingly and willingly made use of the ambiguous [equivocal] punctuation.—E. B.*



*the work of the law*), the law itself, with its practical [active] operation. It is opposed to the letter, which is but an accident [not its essence].—*γραπτόν*, *written*), a noun, not a participle, much less an infinitive [*to be written*]. Paul, by way of contrast, alludes to the tables of Moses. This *writing* is antecedent to the *doing* of those things, *which are contained in the law*: but afterwards, when any one has done, or (has not done) the things commanded, [*the demonstration, or*] *the showing* [of the work of the law] follows, and that permanent writing [viz., that on the heart] becomes more clearly apparent—*συμμαρτυρούσης*, *simultaneously bearing witness*) An allegory; the prosecution, the criminal, the witnesses are in court; conscience is a witness; the thoughts accuse, or also defend. Nature, and sin itself, *bear witness*: conscience *bears witness along with them*.—*αὐτῶν*) *of themselves, or their own*.—*τῆς συνειδήσεως*, *the conscience*) The soul has none of its faculties less under its own control, than conscience. So *συνειδήσεις* and *λογισμός* are joined, Wisd. xvii. 11, 12.—*μεταξὺ ἀλλήλων*, *between one another*) as prosecutor and criminal. This expression is put at the beginning of the clause for the sake of emphasis, inasmuch as *thoughts* implicated in the trial *with thoughts*, are opposed to *conscience* referred to *the law*.—*τῶν λογισμῶν κατηγορούντων*, *their thoughts accusing*) Some explain [analyse] the words thus: *the thoughts, which accuse, testifying simultaneously* [taken from *συμμαρτυρούσης*]; but *thoughts accusing* [*τῶν λογισμῶν κατηγορούντων*] is an expression, which stands by itself.—*ἤ καὶ*, *or even*) The concessive particle, *even*, shows that the thoughts have far more to accuse, than defend, and the defence itself (comp. 2 Cor. vii. 11, *defending or clearing of yourselves*) does not extend to the whole, but only to a part of the conduct, and this very part in turn proves us to be debtors as to the whole, i. 20.—*ἀπολογουμένων*, [*excusing*] *defending*). We have an example at Gen. xx. 4.

16. *Ἐν ἡμέρα*, *in the day*) It is construed with *show*, for the present tense is no objection; ver. 5 employs the present in the same general way. And Paul often says, *in the day of the Lord*, which implies more than *against* [or *unto the day*] 1 Cor. v. 5—comp. *before*, or *in the presence of* 1 Tim. v. 21, note. Such as each thing was, such it shall then be seen, be determined, and remain. In that day, that writing of the law on the hearts of

men will be manifest, having also joined with it some defence of upright acts, although the man be condemned [fall] in the judgment, himself being his own accuser, on account of other offences. And that circumstance implies, as a consequence, [infers] (reasoning, from the greater to the less, *i.e.*, from the final judgment, to the judgments of conscience in the present life), accusation, or even defence, exercised in this life also, as often as either the future judgment itself is vividly presented before a man, or its anticipations, without the man's own privity (conscientiousness), are at work in the conscience.—Comp. 1 John iv. 17. And Scripture often speaks so of the future, especially of the last things, as that it presupposes those which precede them. The Jews at ver. 5, as the Gentiles in this passage, are threatened with the future judgment.—*τὰ κρυπτά*, *the secrets*) *the conscience*, and *the thoughts*.—Comp. 1 Cor. iv. 5. This confirms the connection of this verse with the preceding. The true quality of actions, generally unknown even to the agents themselves, depends on the secrets.—See ver. 29. Men judge by outward manifestations, even concerning themselves. Outward manifestations of good or evil will also be judged, but not then for the first time; for they are judged, even from the time in which they are wrought; deeds, that are secret, are then at length brought to judgment.—*τῶν ἀνθρώπων*, *of men*) even of the Gentiles.—*κατὰ*, *according to*) *i.e.* as my Gospel teaches. Paul adds this short clause, because he is here dealing with a man, who does not yet know Jesus Christ. The Gospel is the whole preaching as to Christ; and Christ will be the Judge; and the judgment in regard to the Gentiles, is not so expressly declared in the Old, as in the New Testament. And it is called the Gospel of Paul, as it was preached by Paul, even to the Gentiles.—Acts xvii. 31. All the articles of evangelical doctrine, and the article concerning the final judgment, greatly illustrate one another; and moreover, this very article, even in respect of believers, is altogether evangelical.—Acts x. 42; 1 Pet. iv. 5.

17. *Εἰ δὲ*, *but if*) *If*—comp. *when*, ver. 14—has some resemblance to an Anaphora,<sup>1</sup> with the exception that *ὅταν*, *when*, having reference to the Gentiles, asserts more; *εἰ*, *if*, used with

<sup>1</sup> See Appendix.

respect to the Jews, concedes less. After *if, ὡν, therefore* [ver. 21], follows, like *ἀλλά*, but, (ch. vi. 5)<sup>1</sup> and *ὁὶ, truly* Acts xi. 17.<sup>2</sup>—Comp. Matt. xxv. 27. Moreover, the *ὡν, therefore*, in a subsequent verse (ver. 21), brings to a conclusion the somewhat long protasis, which begins with *εἰ, if*.—*Ἰουδαῖος, a Jew*) This, the highest point of Jewish boasting (a farther description of it being interposed at ver. 17-20, and its refutation being added, ver. 21-24), is itself refuted at the 25th and following verses. Moreover, the description of his boasting consists of twice five clauses, of which the first five, from *thou restest* (ver. 17), to, *out of the law* (ver. 18), show what the Jew assumes to himself; the rest, as many in number as the former, *thou art confident* (ver. 19), to, *in the law* (ver. 20), show, what more the Jew, from this circumstance, arrogates to himself, in reference to others. On both sides [in both series], the first clause of one corresponds to the first of the other, the second to the second, and so on in succession; and as the fifth clause in the former series, *instructed*, ver. 18, so the fifth in the latter, *having*, ver. 20 [the form of knowledge] denotes a cause: *because thou art instructed*, [answering to] *because thou hast*.—*ἐπινομάζῃ*) in the middle voice: *thou callest thyself by this name, and delightest to be so called*.—*ἐπιαναπαύῃ*) *thou restest* in that, which threatens to put thee in a strait; thou hast in the law a schoolmaster, instead of a father [as you fancy the law to be].—*Τῷ νόμῳ, in the law*) Paul purposely [knowingly] makes frequent use of this name.—*ἐν Θεῷ, in God*), as though He were One, who is peculiarly thy God.

18. *Τό θέλημα*) *the will*, that is, whatever has been ratified by the law; so, *the will*, absolutely, Matt. xviii. 14; 1 Cor. xvi. 12. But this *will* is nothing else, than the will of God; but a strong feeling of piety [*ἐὐλάβεια*, pious caution] prevented Paul from adding, *of God*.—*δοκιμαζεῖς*) *provest, approvest*.

19. *Ἐν σκότεινι*, *in the darkness* of congenital ignorance [ignorance, accompanying the heathen from birth].

20. *μόρφωσιν*) The word is taken here in a good sense, in reference to the Jew, who is boasting: the *form*, or *correct out-*

<sup>1</sup> ABCA read *ἀλλά* there. Gfg Vulg. read *ἄμα*, simul.

<sup>2</sup> EGe Rec. Text, Theb. Vers. read *ὁὶ, who truly was I*, etc. ABCd Vulg. omit *ὁὶ*.—ED.

line.—τῆς γνώσεως καὶ τῆς ἀληθείας, *of knowledge and of the truth*) a Hendiadys; *the truth* in this passage expresses accuracy in established doctrine, in our days called *orthodoxy*.

21. Οὐ διδάσκεις, *dost thou not teach*) a Metonymy for the consequent (that is, substituting the antecedent for the consequent), he, who doth not practise, doth not teach his own self.—κηρύσσων, *preaching*) loudly, clearly.

21, 22. Κλέπτεις, μοιχεύεις, ἱεροσυλεῖς, *dost thou commit theft, adultery, sacrilege?*) Thou sinnest most heinously against thy neighbour, against thyself, and against God. Paul had shown to the Gentiles, that their sins were first against God, secondly against themselves, and thirdly against others; he now inverts the order; for sins against God are very openly practised among the Gentiles; not so, in the case of the Jew.—ὁ βδελυσσόμενος, *thou that abhorrest*) even in speaking.—τα εἰδωλὰ, *idols*) The Jews, from the Babylonish captivity even to the present day, abhor idolatry, to which they had been formerly addicted: nevertheless they even put Christ to death, and [still] oppose the Gospel and the glory of God.—ἱεροσυλεῖς, *dost thou commit sacrilege?*) because thou dost not give God the glory, which peculiarly belongs to God.

24. Τὸ γὰρ ὄνομα) Is. lii. 5, in the LXX., δι' ὑμᾶς διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι, *through you My name is continually blasphemed among the Gentiles*.—Comp. Ezek. xxxvi. 20, etc.—καθὼς γέγραπται, *as it is written*) This short clause is fittingly placed at the end, as it refers to a thing evident of itself, but it is set down for the sake of the Jews, ch. iii. 19.

25. Ὁφελεῖ, *profiteth*) He does not say *justifieth*; the *profit* is described chap. iii. and iv. Circumcision was still practised among the (believing) Jews.—ἰάν, *if*) Paul not only speaks, using the *ad hominem* argument [argument on his adversary's own principles to confute him], but also speaks according to his own sentiments, and shows, that they are deceiving themselves, who are trusting to circumcision, though they have violated the law.—παραβάτης, *a transgressor*) A word abhorred by a Jew, ver. 27.

26. Ἡ ἀκροβυστία, *uncircumcision*) that is, a person uncircumcised, for to this the αὐτοῦ, *his*, is referred.—λογισθήσεται) The future; *shall be counted*, by a righteous judgment. In ver. 25, γέγονεν, the preterite, implies, *is now made*.

27. *Κεῖνέῃ, shall judge*) Those, whom thou now judgest, will in their turn judge thee at the day of judgment, ver. 16. Matt. xii. 41; 1 Cor. vi. 2, 3.—*τελοῦσα, keeping* (if it fulfil): a word of large meaning. Therefore *ἐάν, if*, ver. 26, has a conditional meaning, and does not positively assert.—*σέ, thee*), who art its judge [the self-constituted judge of the uncircumcised].—*τὸν*) the article does not properly belong to *παραβάτην*, but *τὸν διὰ* is used as *ἡ ἐκ*.—*διὰ* [by, or] with) Thou hast the letter, but thou even abusest it; there is an antithesis between *by nature*, and *with the letter*; then follows a Hendiadys, *by the letter and circumcision*. Concerning the letter and spirit, see ch. vii. 6.

28. *Ὁ ἐν*), a periphrasis for the adjective.—*ἐν σαρκί, in the flesh*) opposed to [that] *of the heart*, ver. 29.

29. *Ὁς, whose*), who seeks praise and has it, not from men, etc.—*ἔπαινος, praise*) The allusion is to the name *Jew* [*Judah*], *יהוה, they shall praise thee*, Gen. xlix. 8. He therefore adds, *ὁς, not ἡς* [*περιτομῆς*]. This is the solution: *The Jew who is one inwardly, he is the Jew, who has praise*; as much as to say, this is true *Judaism*. It is opposed to the *judging* [ver. 3].—*ὧν ἐξ ἀνθρώπων, not of men*), who, when they praise themselves, *boast*, ver. 17.—*Θεοῦ, of God*), who sees the *heart*.

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### CHAPTER III.

1. *τί, what*). Paul's usual form of bringing in an objection.—*ὅτι, then*. Since circumcision is unprofitable without observing the law, and since being a Jew outwardly is of no avail, what advantage does the latter possess, and of what profit is the former? It therefore must follow, that the Jews have no peculiar privileges whatever. Paul denies this conclusion. There are innumerable exceptions taken against the doctrine set forth in this epistle, by the perverseness of the Jews, and of mankind at large; but Paul sweeps them all away.—*τὸ πρῶτον, peculiar advantage*), *יהוה*, over [as compared with] the Gentiles. This

point is taken up at ver. 2.—ὠφέλεια τῆς περιτομῆς, the *profit of circumcision*) See on this subject ch. ii. 25.

2. Πολύ, *much*) In the neuter gender; supply περισσόν. It rather refers to the concrete, concerning the Jew, than to the abstract, concerning circumcision, ver. 1; this will be treated of at ch. iv. 1, 9, etc. So, ch. ii. 29, ὃ, viz. Ἰουδαίου, the Jew [instead of ἡς, though περιτομῆ had preceded].—πρῶτον) *i.e. first*, and therefore chiefly; the word signifying *in the next place*, does not always follow [after πρῶτον]. One privilege of the Jews, admirably adapted to Paul's object, is set forth in this passage (the others will follow, ch. ix. 4, 5); and by this very one, he is about, by and by, after he has ended this prefatory address of conciliation, so much the more to convict them.<sup>1</sup>—ἐπιστεύθησαν, *they were intrusted with*) He, to whom a treasure is intrusted, may manage it either faithfully and skilfully, or otherwise; and the Jews treated the Old Testament Scriptures in very different ways. But Paul says, that the *oracles* of God were intrusted to the Jews in such a manner [under this condition], that the *good about to come*, ver. 8, which they [the oracles] described, would belong to the Jews, if they would receive it by faith;—ideas extremely suggestive: God is true, faithful, intrusting His revelation to men, righteous; man is mendacious, perfidious, distrustful, unrighteous.—λόγια), a diminutive. The Divine answers were often brief, as in the Urim and Thummim: λόγιον is also [God's] *saying* [ver. 4], concerning circumcision, and the other privileges of the Israelites.

3. Τί γάρ, *for what?*), viz. *shall we say*, ver. 5, where likewise μὴ, interrogative, follows; so, τί γάρ, LXX., Job xxi. 4.—ἴ, *if*) Thus might the Gentile rival easily object.—ἠπίστησαν) The words derived from a common root are, ἐπιστεύθησαν, ἠπίστησαν, ἀπιστία, πίστιν.—τινές, *some*) [for many, most of the Jews], a form of expression to avoid what is disagreeable [euphemy]. Moreover, unbelievers, though numerous, are considered as *some* indefinitely, because they do not very much come under enumeration, ch. xi. 17; 1 Cor. x. 7; 1 Tim. iv. 1.—πίστιν), the *faithfulness*, by which promises will be performed, and *good will come* [ver. 8]. This *faithfulness* remains, though all men should be *unfaithful*

<sup>1</sup> On the προθεραπεία, *i.e.*, precautionary address to disarm prejudices, when about to speak unwelcome truths. See Appendix.—ED.

[*unbelieving*]; it remains, chiefly in respect of *believers*. They who deny universal grace, have but little [*perception* or] knowledge of the *faithfulness* of God in respect to *unbelievers*. With respect even to the reprobate, the antecedent will of God ought, indeed, to be held as of great account; for what they have not, they, nevertheless, might have had; and this very circumstance confers upon them an altogether great privilege; and even though they do not perceive it to be so [or *uphold* it], still this *peculiar advantage* [ver. 1, τὸ περὶ σόβον] remains, that the glory of God, and the glory of the *faithfulness* of God, are illustrated in them. Comp. the expression, *hath abounded*, ver. 7. This, the *peculiar advantage*, is not to be held as of no account. The apostle, when he would vindicate our faith, with great propriety praises the *faithfulness* of God. Comp. 2 Tim. ii. 13.—καταργήσει; *shall it make of no effect?*) The future, employed with great force in a negative address. The *faithfulness* of God is unchangeable.

4. Μὴ γένοιτο) Paul alone uses this form of expression, and only in his epistles to the Romans and the Galatians.—γινέσθω, *let him be made*) in judgment.—ὁ Θεὸς ἀληθής, *God true*) See Ps. cxvi. 12, where God's most faithful retribution is set in opposition to man's perfidy. This fact, and the term *lying*, are referred to again, in verse 7.—πᾶς ἄνθρωπος, *every man*), not even excepting David. Ps. cxvi. 11, the LXX. have πᾶς ἄνθρωπος ψεῦστης, *every man a liar*. Hence David, 1 Sam. xxiv. 9, speaks of *man's words*, that is, falsehood.—ὁπῶς—κρίνεταιί σε) So the LXX., Ps. li. 6 [4]. Those things are also [besides their application at David's time] prophetic, which David prayed in the agony [conflict] of his repentance.—ἂν, *if* only it [God's *faithfulness*] were to be had recourse to, and if man would dare to put it to the test.—δικαιωθήσῃ—νικήσῃ, *thou mayest be justified—mayest overcome*), in the name of *faithfulness* and truth. The human judge judges so, as that the offence of the guilty is the only consideration weighed [regarded] by him, nor is he otherwise concerned as regards [vindicating] his own righteousness; but God exercises judgment so, as that the unrighteousness of men is not more demonstrated thereby, than His own *righteousness*: νικᾶν is generally said of a *victory* after the hazard of war, or of a lawsuit for money, or of a contest in the public games.

In this passage, it is said of a judicial victory, which cannot but come to God [*i.e.* God is sure to be the victor].—*ἐν τοῖς λόγοις σου*) Hebr. בְּדַבָּרְךָ, in which one passage דַּבַּר occurs in Kal, without the participle, that is, *when thou beginnest to speak*, and judicially to answer man, who accuses thee, or to proceed against him. [*In a general way, indeed, men acknowledge that GOD is just, but when the question refers to special cases, then they are wont [they love] to defend their own cause, V. g.*]—*ἐν τῷ κρίνεσθαί σε*) Hebr. בְּשִׁפְטֶךָ God at once both κρίνει and Κρίνεται. Κρίνεται [*implead in judgment*] has the meaning of the middle voice, such as verbs of *contending* usually have: κρίνοντας applies to those who dispute in a court of law. LXX., Is. xliii. 26; Judg. iv. 5; Jer. xxv. 31. An instance in illustration is to be found in Micah vi. 2, etc.; also in 1 Sam. xii. 7. It is inexpressible loving-kindness in God to come down [*condescend to stoop*] to man for the purpose of pleading with him.

5. *Ei δὲ, but if*) This new argument, urged through a Jewish person, is elicited from the verb *thou mayest be justified*, in the preceding verse.—*ἡ ἀδικία, unrighteousness*) of which a man is guilty through *unbelief*.—*τι ἐροῦμεν, what shall we say*) Paul shows that this, their *peculiar advantage* [ver. i.], does not prevent the Jews from being under sin.—*ὁ ἐπιφέρων*) *the inflicter of wrath* [taketh vengeance] upon the *unbelieving Jews*. The article has a particular force. The allusion is to Ps. vii. 11, *ὁ Θεὸς κριτὴς δίκαιος, καὶ μὴ* (לֹא for לֹא; the LXX. from the similarity of letters, mistaking God for *not*), *ἐπάγων ὀργὴν καὶ ἐκάστην ἡμέραν: God is a just judge, and (not being substituted for God) a God inflicting wrath.*—*κατὰ ἄνθρωπον, as a man*) Man, according to the principles of human nature, might reason thus: My wickedness is subservient to the Divine glory, and makes it the more conspicuous, as darkness doth the light; therefore, I should not be punished.

6. Ἄλλως) The consequence is drawn [bound, connected] from the less to the greater, as it ought to be in the case of *negatives*. If God were to act unrighteously, in taking vengeance on the Jew who acts unrighteously, a thing too absurd to be mentioned, He certainly could not judge the whole world. *Affirmatively*, the process of reasoning would take this form: He who (justly) judges the whole world, will doubtless also judge



justly in this one particular case. [Vice versa] The conclusion is, in its turn, drawn from the greater to the less at 1 Cor. vi. 2. —*τὸν κόσμον, the world*) For even the *unrighteousness* of the whole world (which is put in opposition to the Jews, at ch. xi. 12), *commends the righteousness of God*; and yet God pronounces, and with justice, the whole world to be *unrighteous*, Gen. xviii. 25. Nay, in the very judgment, the *unrighteousness* of man will greatly illustrate the *righteousness* of God. The Jew acknowledges the *righteousness* of the Divine judgment regarding the world; but Paul shows that there is the same ground for judgment regarding the unbelieving Jews.

7. *εἰ γὰρ, for if*) An *Ætiologia*<sup>1</sup> [a sentiment, with the grounds on which it rests subjoined] set forth in the form of a dialogue, for the purpose of strengthening the objection which was introduced at the beginning of ver. 5. *ψεύσματι, through my lie*) The things which God says are true, and he who does not believe these, makes God a liar, being in reality himself the liar.—*τί*) that is, *why* do I even still excuse myself, as if I had some reason to fear? Comp. *τί ἔτι*, ch. ix. 19; Gal. v. 11.—*καὶ γὰρ*) *I also*, to whom the truth of God has been revealed; not merely the heathen.—*κρίνομαι*) corresponds to *κρίεσθαι*, ver. 4, 6, lxx.; Job xxxix. 35 (xl. 4) *τί ἔτι ἐγὼ κρίνομαι*;

8. *καὶ μὴ, and not*) supply, *act so, as* [and why should I not act so, as, etc.]; but a change of number or person is introduced, such as in ch. iv. 17.—*καθὼς, as*) Some were in the habit of calumniating Paul; others were of this way of thinking, and said that their opinions were approved by Paul.—*φασί τινες, some say*) who make our support the pretext to cover over [justify] their own perverseness. This epistle was principally written for the purpose of Paul's confuting such as these.—*ἡμεῖς, that we*) who maintain the *righteousness* of God.—*ὅτι*) This depends strictly [absolutely] on *λέγειν*.—*ποιήσωμεν, let us do*) without fear. *τὰ κακά, evil*) sins.—*ἔλθῃ, τὰ ἀγαθὰ, good may come*) The same phrase occurs with the LXX. int. Jer. xvii. 6. Those calumniators mean to say this: Good is at hand, ready to come; but evil should prepare the way for it.—*τὰ ἀγαθὰ, good*) the glory of God.—*ἔν, of whom*) that is of those who do evil, or even say

<sup>1</sup> See Appendix.

that we ought to do evil, in order that good may come.—τὸ κρίμα) *the judgment*, which these unprincipled men endeavour to escape by a subterfuge, as *unjust* [unrighteous], will peculiarly [in an especial degree] overtake them—ἔνδικον, *just*) Thus Paul removes to as great a distance as possible that conclusion, and abruptly repels such disputers.

9. Τί οὖν; *what then?*) He resumes the question with which he began at ver. 1.—προεχόμεθα;) *have we any advantage as compared with the Gentiles?*—οὐ πάντως<sup>1</sup>) the Jew would say πάντως: but Paul contradicts him. In the beginning of this passage, he speaks gently (for, in other places, where μηδαμῶς is used, οὐ πάντως cannot be substituted for it; and in this passage the expression, *by no means* [μηδαμῶς, had it been used], would take away the concession which he made to them at ver. 2); but he afterwards speaks with greater severity.—προητιασάμεθα) *we have proved, before that I had mentioned the peculiar privilege of the Jews.* Paul deals, in Chapters i. and ii., as a stern Administrator [Procurator] of divine justice; but yet he was unwilling to use the singular number. By the plural number, he expresses the assent of his believing readers: πάντας, *all the Jews* [as well as] *all the Greeks.*—ὑφ' ἁμαρτίαν) ὑπό denotes subjection, as if *under the tyranny of sin.*

10. Καθως, *as*) That all men are under sin, is very clearly proved from the vices which always, and everywhere, have been prevalent [have stalked abroad] among mankind; just as, also, the internal holiness of Christ is displayed in [pourtrayed by means of] the innocency of His words and actions. Paul therefore quotes, with propriety, David and Isaiah, although it is concerning the people of their own times that they complain, and that accompanied with an exception in favour of the godly [some of whom are always to be found], Ps. xiv. 4, etc. For that complaint describes men such as God looking down from heaven finds them to be, not such as He makes them by His grace.

10. "Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς κτλ.) Ps. xiv. 2, etc. The LXX., οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.—εἰ ἔστι συνιῶν ἢ ἐκζητῶν τὸν Θεόν.—ἑνός, The general phrase is, *there is none*

<sup>1</sup> Beng. seems to translate "not altogether;" quite different from "in no wise."—ED.

*righteous*; the parts follow: the dispositions and pursuits, ver. 11, 12; the conversation, ver. 13, 14; the actions, ver. 15, 16, 17; the general demeanour, (*gestus et nutus*), ver. 18.—*δικαιος*, *righteous*) a suitable word in a discourse on *righteousness*.—*οὐδὲ τις*, *not even one*) who can except any one here? ver. 23, not so much as one *under heaven*. The exception, even of one, or at least of a few, might procure [*conciliate*] favour to all; as it is, wrath is on that account the greater.

11. *οὐκ ἔστιν ὁ συνιῶν*, *there is none that understandeth*) They are without understanding in relation to what is good.—*οὐκ ἔστιν ὁ ἐκζητῶν*, *there is none that seeketh after*) They are without the will to do good. To *seek after*, implies that God is *κρυπτός*, *hidden*, Is. xlv. 15.

12. *Ἐξέλιναν*, *they have turned aside*) they have gone out of the way. Declension supposes, that all had formerly been in the right path.—*ἄμα*, *together*) at the same time.—*ἠχρηώθησαν*. *They have become unprofitable*) They have not the power of returning to do good. And on the contrary, in all these particulars they cling to what is evil, either secretly, or even openly. They have become *unfit for any useful purpose* (*ἀχρηῶσι*). The conjugate word *χρηστότης* presently after follows.

13. *Τάφος—ἰδὲ—ἀυτῶν*) so the LXX., Ps. v. 10, exl. 4.—*ἀνεργμῆτος*) a *sepulchre lately opened*, and therefore very fetid.—*ὁ λάρυγγς*, *their throat*) Observe the course of the conversation, as it flows from the heart, by the avenue of *their throat, their tongues, and their lips*—the whole is comprised in the *mouth*; a great part of sin consists in words.—*ὑπὸ τὰ χεῖλη*) *under their lips*; for *on their lips* is the sweetness of honey.

14. *ὣν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει*) Ps. x. 7, LXX., *ὃ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου*.—*τὸ στόμα*, *the mouth*) In this and the following verse violence is described, as, in ver. 13, deceit.—*ἀρᾶς*, *cursing*) directed against God.—*πικρίας*, *bitterness*) against their neighbour.

15—18. *Ὁξεῖς—οὐκ ἔγνωσαν*) Is. lix. 7, 8, LXX., *οἱ οἱ πόδες αὐτῶν—ταχίνοι ἐχθραὶ αἵμα—σύντριμμα οὐκ οἶδασιν*. So of the feet, Prov. i. 16.

16. *Σύντριμμα καὶ καταστροφή*), *שׁר רשׁב*, *wasting and destruction*.

17. *οὐκ ἔγνωσαν*, *they have not known*) they neither know, nor wish to know.

18. οὐκ ἀτῶν) so the LXX., Ps. xxxvi. 2, οὐκ—ἀυτοῦς—φόβος, *fear*), not to say *love*, of which man in his natural state knows much less. Of several passages, in which human depravity is expressed, either in the complaint of God and of the saints, or else in the confessions of the penitent, Paul has written out a part of the words, and intimates that all the *rest* are to be sought for out of the same places.—ὀφθαλμῶν, *their eyes*) The seat of reverential awe is in the eyes.

19. ὅσα) *whatsoever*. He has just now accumulated many testimonies from the law.—νόμος, *the law*) Therefore the testimony, ver. 10, etc., brought forward from the Psalms, arraigns [strikes] the Jews; nor ought they to think, that the accusations therein contained are against the Gentiles. Paul has brought no declaration of Scripture against the Gentiles, but has dealt with them by arguments drawn from the light of nature.—νόμος—νόμος) An instance of Δε εἰς, <sup>1</sup> [impressive vehemence in words]—ἰνα, *that*) He presses this home to the Jews.—στόμα) *mouth*, bitter, ver. 14, and yet given to boasting, ver. 27. The Jews are chiefly intended here, as the Gentiles by the term *world*.—γένηται, *may be made*) [become] The world is always *guilty*, but *it is made guilty*, when the law accuses and condemns it.—πάντες, *all*) not even excepting the Jews. *The guilt of the Gentiles*, as being manifest, is presupposed; *the Jews* are prosecuted to condemnation by arguments out of *the law*. These are guilty; and their condemnation completes the condemnation of the whole *world* as guilty.

20. Διότι) *for this reason, because*) [Beng. connects this verse with ver. 19. But Eng. vers. ‘therefore’].—νόμου, *of the law*) indefinitely put, but chiefly referring to the moral law, ver. xix. 9, ch. ii. 21—26; which [the moral law] alone is not *made void*; ver. 31; for it was the works of it that Abraham was possessed of before he received circumcision. Paul, in affirming that we are not justified by the works of the law, as opposed to faith, not to any particular law, means the whole law, of which the parts, rather than the species, were the ceremonial and the moral; and of these the former, as being even then abrogated, was not so much taken into account; the latter does not bind

<sup>1</sup> See Appendix.

us [is not obligatory] on the same principle [grounds] as it was [when] given by Moses. In the New Testament we have absolutely no works of the law without [independently of] grace; for the law confers no strength. It is not without good reason, that Paul, when he mentions *works*, so often adds, *of the law*; for it was on these that his opponents were relying: and were ignorant of those better works, which flow as results from faith and justification.—ὁ δικαιωθήσεται, *shall not be justified*) on the signification of this word, see Luke vii. 35. In the writings of Paul at least, the judicial meaning is quite manifest, ver. 19, 24, etc., ch. iv. 5, taken in connection with the context. Concerning the future tense, comp. v. 30, note.—πᾶσα σὰρξ, *all flesh*) synonymous with the *world*, ver. 19, but with the accompanying notion implied of the cause: the world with its righteousness is flesh; therefore it is not justified [by works flowing] out of itself.—ἐνώπιον αὐτοῦ, *in His sight*) ch. iv. 2, ii. 29.—νόμον, *law*) which was given for that very purpose.—ἐπι, *knowing*), *the knowledge* of sins does not justify by itself, but it feels and confesses the want of righteousness.—ἁμαρτίας, *of sin*) *Sin and righteousness* are directly and commensurately opposed to each other [adequate; so that one on its side is exactly commensurate with the other on its side]; but *sin* implies both guilt and depravity; therefore *righteousness* denotes the reverse of both. *Righteousness* is more abundant, ch. v. 15, 17. Apol. A. C. says well, *Good works in the saints are the fruits of [appertain to] righteousness, and are pleasing on account of faith; on this account they are the fulfilling of the law.* Hence δικαιῶν is to make a man righteous, or in other words, to justify; a notion quite in accordance with the form of the verb in ὦ: nor is there any difficulty in the derivative verb, but in δικαιῶ. He then, who is justified, is brought over [translated] from sin to righteousness, that is, from guilt or criminality to a state of innocence, and from depravity and corruption to spiritual health. Nor is there a homonymy,<sup>1</sup> or twofold idea, [when by analogy things different by nature are expressed by one word], but a signification at once simple, and pregnant in the terms *sin* and *righteousness*, the same as also everywhere prevails in the term ἄφεσις, *forgiveness*,

<sup>1</sup> See Appendix.

[remission], and in the words, by which it is implied, ἀγιάζω, *to sanctify*, ἀπολούω, *to wash away*, καθαρίζω, *to purify*, etc., 1 Cor. vi. 11, notes; Ps. ciii. 3; Mic. vii. 18, etc. And this pregnant [suggestive] signification itself of the verb *to justify*, implying the whole of the divine benefit, by which we are brought from sin to righteousness, occurs also, for example, in Tit. iii. 7; with which comp. 2 Cor. v. 21; Rom. viii. 4; with which comp. ch. v. 16. But elsewhere, according as the subject under discussion demands, it is restricted to some particular part, and especially to deliverance from sin, so far as guilt is regarded in it: and Paul always uses it so, when, according to his design, he is treating of God justifying the sinner by faith.

21. *Νυνὶ* now [as it is] forms the antithesis, including the idea of time, ver. 26.—χωρὶς νόμου—ὑπο τοῦ νόμου καὶ τῶν προφητῶν, *without the law—by the law and the prophets*) A sweet antithesis. *The law* is taken both in a limited and extended sense [*David, for instance, must be reckoned among the prophets*, ch. iv. 6.—V. g.].—πεφανέρωται, *has been manifested*) by the Gospel of Jesus Christ.—μαρτυρουμένη, *being witnessed by, having the testimony of*) according to [by] promise.

22. Δε [even] but) An explanation is here given of the righteousness of God, ver. 21.—διὰ πίστεως Ἰησοῦ Χριστοῦ, *by faith of Jesus Christ*) *by faith* in Jesus.—See Gal. ii. 16, notes.—εἰς, *unto*) To be connected with the *righteousness*, ver. 21.—εἰς πάντας, *unto all*) the Jews, who are, as it were, a peculiar vessel.—ἐπὶ πάντας, *upon all*) the Gentiles, who are as a soil which receives an exceedingly abundant rain of grace, comp. ver. 30.—ὅ γάρ ἐστι διαστολή, *for there is no difference*) Jews and Gentiles are both accused and justified in the same way. The same phrase occurs in ch. x. 12.

23. Ἡμαρτον, *have sinned*) that is, they have contracted the guilt of sin. Both the original act of sin in paradise is denoted, and the sinful disposition, as also the acts of transgression flowing from it. The past tenses often have an inchoative meaning along with the idea of continued action; such as ἐπίστευσα, ἠγάπησα, ἠγάπησα, ὑπέχουσα, ἔστησα, *I have believed, and still continue to believe; I have hoped, and still continue to hope; I have loved, and still continue to love; I have obeyed, and still continue to obey; I have established myself, and still establish myself.*—καὶ ὑστεροῦνται,

and come short) From the past tense, *have sinned*, flows this present, *come short*, and by this word the whole *peculiar advantage* [ver. 1] of the Jews, and all the boasting of all flesh, are taken away; the former is a thing done [past], and the latter is a thing now established; each of them [*ἤμαρτον* and *ὑστεροῦνται*] denotes deficiency; *they do not attain*, ch. ix. 31.—*τῆς δόξης τοῦ Θεοῦ, of the glory of God*) The glory of the living God Himself is signified, which bestows *life*, ch. vi. 4; and to this, access was open to man if he had not sinned; but, as a sinner, he fell short of this end of his being; nor does he now attain to it, nor is he able, by any means, to endure that glory which would have [but for sin] shone forth in him, Heb. xii. 20, etc.; Ps. lxxviii. 2. Hence he has become subject to *death*; for glory and immortality are synonymous terms, and so, also, are death and corruption; but Paul does not more expressly mention *death* itself, until after the process of justification, and its going forth even to [its issue in] *life*, have been consummated; he then looks at *death* as it were from behind, ch. v. 12. Therefore, the whole state of sin is most exquisitely portrayed thus, in this masterly passage: *They come short of, or are far from the glory of God*; that is, they have missed [aberrarunt a: *erred from*] the chief end of man; and in this very fact is implied [included], at the same time, every lesser aberration. But those who are justified recover the hope of that glory, along with most immediately realized glorying [viz., in Christ] in the meanwhile (of which [*i.e.* of *boasting*] in themselves, they had been deprived, ver. 27), and [recover] the kingdom in *life*. See, by all means, ch. v. 2, 11, 17, viii. 30, at the end of the verse. Wherefore, the antithetic idea to *they have sinned*, is explained at ver. 24, and the following verses; and ch. iv. throughout, on justification; the antithetic idea to *they have come short*, is set forth in ch. v., with which, comp. ch. viii. 17, and the following verses.

24. *Δικαιούμενοι, Those who are justified*) Suddenly, a more pleasant scene is thus spread before us.—*τῆ αὐτοῦ χάριτι*) by *His own grace*, not inherent in us, but as it were inclining of its own accord towards us; which is evident from the conjugate verbs *χαρίζομαι* and *χαρισίω*. Melancthon, instead of *grace*, often uses the expression *favour* and *mercy*. *His own* is emphatic. Comp. the following verse.—*ἀπολύτρωσις*)—*ἀπολύτρωσις*.

redemption from sin and misery. *Atonement* [expiation] or *propitiation* (ἰλασμός) and ἀπολύτρωσις, *redemption*, are fundamentally one single benefit and no more, namely, *the restoration of the lost sinner*. This is an exceedingly commensurate and pure idea, and adequately corresponds to the name JESUS. *Redemption* has regard to *enemies* (and on this point the positive theology of *Koenig* distinctly treats in the passage where he discusses *Redemption*), and *reconciliation* refers to *God*; and here, again, there is a difference between the words ἰλασμός and καταλλαγή. ἰλασμός, *propitiation* takes away the offence against *God*: καταλλαγή may be viewed from two sides; it removes (α) *God's* indignation against *us*, 2 Cor. v. 19; (β) *and our* alienation from *God*, 2 Cor. v. 20.—ἐν Χριστῷ Ἰησοῦ, *in Christ Jesus*) It is not without good reason that the name *Christ* is sometimes put before *Jesus*. According to the Old Testament [From Old Testament point of view], progress is made from the knowledge of Christ to the knowledge of *Jesus*; in the experience of present faith [From the New Testament point of view, the progress is] from the knowledge of *Jesus* to the knowledge of Christ. Comp. 1 Tim. i. 15, notes.

25. Προέθετο) *hath set forth before* the eyes of all. Luke ii. 31. The πρὸ in προέθετο does not carry with it the idea of time, but is much the same as the Latin *proponere*, to *set forth*.—ἰλαστήριον, *a propitiatory* [Eng. vers. not so strictly, "*propitiation*"]) The allusion is to the *mercy-seat* [propitiatory] of the Old Testament, Heb. ix. 5; and it is by this Greek term that the LXX generally express the Hebrew כַּפֶּרֶת, Ex. xxv. 17–22. Propitiation goes on the supposition of a previous offence, which opposes the opinion of the Socinians.—ἐν τῷ αὐτοῦ αἵματι, *in His own blood*) This blood is truly propitiatory. Comp. Lev. xvi. 2, 13, etc.—εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, *to the declaration of* [for the demonstration of] *His righteousness*) This is repeated in the following verse, as if it were after a parenthesis, for the purpose of continuing the train of thought; only that instead of εἰς, Latin *in*, there is used in the following verse προς, *ad*, which implies a something more immediate,<sup>1</sup> ch. xv. 2. Eph. iv. 12.—ἔνδειξιν

<sup>1</sup> εἰς, *towards*, with a view to; πρὸς, *for*, with the effect of.—ED.



[demonstration], *declaration*) Comp. notes at ch. i. 17.—διὰ τῆς πάρεσις, *for* [Engl. Vers.] *the pretermission* [*passing by*]) Paul, in the Acts, and epistles to Ephesians, Colossians, and Hebrews, along with the other apostles, often uses ἄφεσις, *remission*: None but he alone, and in this single passage, uses πάρεσις, *pretermission*; and certainly not without some good reason. There was *remission* even before the advent and death of Christ, ch. iv. 7, 3; Matt. ix. 2, in so far as it implies the application of grace to individuals; but *pretermission* in the Old Testament had respect to transgressions, until (ἀπολύτρωσις) *redemption* of [or *from*] them was accomplished in the death of Christ, Heb. ix. 15; which *redemption*, ἀπολύτρωσις, itself is, however, sometimes also called ἄφεσις, Eph. i. 7. Παρίεναι is nearly of the same import as ὑπεριδέειν, Acts xvii. 30. Hence, in Sir. xxiii. 3 (2) μὴ φεῖδυσθαι and μὴ παρίεναι are parallel; for both imply the *punishment of sin*. Ed. Hoeschel, p. 65, 376. πάρεσις, *pretermission* [*the passing over or by sins*] is not an imperfect ἄφεσις, *remission*; but the distinction is of quite a different sort; *abolition* or *entire putting away* is opposed to the former (as to this *abolition*, ἀθέτησις, see Heb. ix. 26), *retaining* to the latter, John xx. 23. Paul, at the same time, praises God's *forbearance*. The object of *pretermission* are sins; the object of *forbearance* are sinners, against whom God did not prosecute His claim. So long as the one and other of these existed, the justice [righteousness] of God was not so apparent; for He did not seem to be so exceedingly angry with sin as He really is, but appeared to leave the sinner to himself, ἀμελεῖν, *to regard not*. Heb. viii. 9 [ἤμελεσσα, "I regarded them not"]; but in the blood and atoning death of Christ, God's justice [righteousness] was exhibited, accompanied with His vengeance against sin itself, that *He might be Himself just*, and at the same time accompanied with zeal for the deliverance of the sinner, that *He might be Himself* [at the same time also] *the justifier*; and therefore very frequent mention of this vengeance and of this zeal is made by the prophets, and especially by Isaiah, for example, ix. 6, and lxi. 2. And διὰ, *on account of* [not *for*, as Eng. vers.] that *pretermission in the forbearance of God*, it was necessary that at some time there should be made a *demonstration* [a showing forth, ὑδειξίν] of His

justice [righteousness].—προγεγονότων) of sins which had been committed, before atonement was made for them by the blood of Christ. Comp. again Heb. ix. 15.

26. [ver. 25, Engl. Vers.] 'Εν, in marks the time of forbearance [but Engl. Vers., through]. The antithesis [to that, the time of forbearance] is, in the present time [ἐν τῷ νῦν καιρῷ] where also the νῦν, present, corresponds to the προ, before, in προγεγονότων—εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δίκαιοῦντα, that He might be just and the justifier) The justice of God not merely appeared, but really exercised itself in the blood-shedding of Christ. Comp. the notes on the preceding verse, αὐτὸν, He Himself, in antithesis to the person to be justified. We have here the greatest paradox, which the Gospel presents; for, in the law, God is seen as just and condemning; in the Gospel, He is seen as being just Himself, and, at the same time, justifying the sinner.—τὸν ἐκ πίστεως) him who is of faith [who believeth, Engl. Vers.] comp. the ἐκ, ch. ii. 8, [ἐξ ἐριθείας, influenced by contention].

27. Ποῦ, where) A particle showing the argument to be complete and unanswerable. 1 Cor. i. 20, xv. 55; comp. 2 Pet. iii. 4.—ἡ καύχησις, boasting) of the Jew, over the Gentiles, towards God, ch. ii. 17, etc., iv. 2. He may boast, who can say, I am such as [all that] I ought to be, having fully attained to righteousness and life. The Jews sought for that ground for boasting in themselves.—διὰ ποίου νόμου) by what law, supply ἐξελείσθη ἡ καύχησις, is boasting excluded; or rather, by what law is the thing [justification] accomplished? A similar ellipsis is found at ch. iv. 16, [διὰ τοῦτο ἐκ πίστεως, therefore it is accomplished of or by faith].—ὄχι, nay) Although a man, according to the law, might have [i.e., supposing he might have] righteousness and a reward, yet he could not boast before God; comp. Luke xvii. 10; now as it is, seeing that there is no righteousness to be had by the law, there remains much less room for boasting; and boasting is much more excluded by the law of faith, than by the law of works.—νόμου πίστεως, the law of faith) An appropriate catachresis [change<sup>1</sup> in the application] of the word law. This [justification by faith] is also a law, inasmuch as being of Divine appointment, to which subjection [submission]

<sup>1</sup> See Appendix.

is due, ch. x. 3. [They have not *submitted themselves to the righteousness of God*].

28. Λογίζόμεθα γὰρ) γὰρ for οὖν, in this sense: So far as regards these things; *for* we wished to set it forth as fully proved, that it is *by faith*, etc. Most copies read οὖν,<sup>1</sup> but it seems to have been repeated from ver. 27, and γὰρ serves the purpose of the argument against boasting, which is now deduced from justification through faith, ver. 22.—πίστει, *by faith*) Luther, *allein durch den glauben*; *by faith alone*, or rather *only by faith*, as he himself explains, T. V. Jen. f. 141. Arithmetically expressed the demonstration stands thus:—

The matter in dispute involves two elements,

Faith and Works,	2
Works are excluded,	1
	—
Faith alone remains,	1

If one be subtracted from two, one remains [comp. ch. xi. 6]. So the μόνον, *only*, is expressed at ver. 29; and so the LXX. added μόνον, *only* in Deut. vi. 13, in accordance with [to complete] the Sense: with which comp. Matt. iv. 10. The Vulgate has *solum, only*, Job xvii. 1, etc., πίστει μόνη, *by faith alone*, Basil., hom. 22, On Humility. In short, James, in discussing this very subject, and refuting the abuse of the doctrine of Paul, adds μόνον, *only*, ch. ii. 24. [And, in fact, volumes are on sale, abounding with testimonies of persons who used the word *allein, only, before the time of Luther*.—V. g.] Justification takes place through faith itself, not in so far as it is faith [not in the fact of its being faith; as if there were merit in itself] or a work of the law, but, in so far as it is faith of Christ, laying hold of Christ; that is, in so far as it has in it something apart from the works of the Law. Gal. iii. 12. [Take care, however, lest this point should be misunderstood. Faith alone justifies; but it neither is, nor does it remain alone; it is constantly working inwardly and outwardly.—V. g.]—ἄνθρωπον) εἴς, *any man whatever*, Jew and Greek, with which comp. the following verse. So ἄνθρωπος, *a man*, 1 Cor. iv. 1.

<sup>1</sup> BC and both Syr. Versions with Rec. Text οὖν. But AAGfg Vulg. and Memph. Vers. read γὰρ.—Ed.

29. *Ναι και ἔθνῶν*, *yea also of the Gentiles* [although they are without the law.—V. g.], as nature teaches, and the Old Testament prophecies.

30. *Ἐπειπερ*,<sup>1</sup> *seeing that indeed*) The inference is: if justification be by the law, then the Gentiles, who are without the law, cannot be justified; and yet they also rejoice in God, as a justifier, ch. iv. 16.—*εἷς*) *εἷς, ὁ Θεός, one*, namely *God*; the relative *who* depends on *one*, as its antecedent.—*δικαιώσει*, *shall justify*) The future, as we find it in many other passages, ch. i. 17, iii. 20, v. 19, 27; 2 Cor. iii. 8, therefore, we have in express terms, *μέλλοντος*, *that was to come*, ch. v. 14; *μέλλει*, *will be*, ch. iv. 24. Paul speaks as if he were looking forward out of the Old Testament [from the Old Testament stand-point] into the New. It is to this that those expressions refer, *ex. gr.*, *foreseeing*, Gal. iii. 8; *the promise*, *ib.* 14; *the hope*, *ib.* v. 5. So John is said *to be about to come*, Matt. xi. 14, xvii. 11; *the wrath to come*, Matt. iii. 7, where we have the discourse of the forerunner, which presupposes the threatenings.<sup>2</sup>—*ἐκ διὰ*, *of or out of* [by, Engl. Vers.]—*through*) The Jews had been long ago in the faith; the Gentiles had lately obtained faith from them. So *through* is used, ver. 22; Eph. ii. 8; *of or out of* [by, *ἐκ*] in a number of passages. It is well [right] by all means to compare the same difference in the particles in ch. ii. 27; and difference in the thing signified [*i.e.*, the different footing of the Jew and Gentile] ch. xi. 17, etc.—*διὰ τῆς*) He does not say, *διὰ τὴν πίστιν*, *on account of faith*, but *through faith*.

31. *Νόμον*, *the law*) This declaration is similar to the declaration of our Lord, Matt. v. 17.—*ιστῶμεν*, *we establish*) while we defend [uphold] that which the law witnesseth to, ver. 20, 21, and while we show, how satisfaction is truly made to the law through Christ.

<sup>1</sup> So ΔG; “quoniam quidem unus,” *fg* Vulg. Iren. 186, 259. But ABC Orig. 4, 228a, read *εἰπερ εἷς*; “si quidem unus,” in *g*.—ED.

<sup>2</sup> *i.e.*, the wrath to come is taken for granted from the Old Testament; John's part is to warn them to flee from it.—ED.

## CHAPTER IV.

1. τί ὄν, *what then*) He proves from the example of Abraham ; 1, That justification is of grace [gratuitous] ; 2, That it has been provided for the Gentiles also, ver. 9.—τὸν πατέρα ἡμῶν, *our father*) [This, viz., his being *our father*, constitutes] the foundation of the consequence derived from Abraham to us.—εὑρηξέναι, *hath found*) It is applied to something new Heb. ix. 12 [Engl. Vers., *having obtained* ; but εἰράμενος, *having found*] ; and Paul intimates, that the way of faith is older than Abraham ; and that Abraham, in whom the separation from the Gentiles by circumcision took place, was the first from whom, if from any one, an example seemed capable of being adduced in favour of works ; and yet he, at the same time shows, that this very example [instance] is much more decisive in favour of faith ; and so he finally confirms by examples, what he had already established by arguments.—κατὰ σάρκα, *according [as pertaining, Engl. Vers.] to the flesh*. Abraham is nowhere called *our father according to the flesh*. Therefore, it [the clause, *according to the flesh*] is not construed with *father* ; for the expression *according to the flesh*, is added in mentioning the fathers, only when the apostle is speaking of Christ, ch. ix. 5 ; and Abraham by and by, at ver. 11, is shown to be the father of believers, even of those of whom he is not the father according to the flesh. The construction then is, *hath found according to [as pertaining to] the flesh*. In the question itself, Paul inserts something which has the effect of an answer, in order that he may not leave even the smallest countenance for [or, *a moment of time to*] the maintaining of Jewish righteousness, and for their boasting before God.

2. εἰ, *if*) A particle implying reluctant concession [for argument's sake].—γάρ, *for*) [The γάρ expresses] the cause after the proposition, and the reason why, in ver. 1, he added the limitation, *hath found as pertaining to the flesh*.<sup>1</sup>—πρὸς) *to, or before*.

<sup>1</sup> Εξ ἔργων, *from works*) Abraham was before the law, hence Paul introduces no mention of the law, ver. 1-12.—V. g

*He was not justified by works before God, and therefore, he has no ground of boasting before God; but both [hold good of him] according to the flesh.*

3. Γὰρ, *for*) This word is to be referred to *but not*.—*ἡ γραφή, the Scripture*) The word *Scripture* is elegantly used. *Moses* does not speak in this passage, comp. ch. x. 5.—*ἐπίστευσε δὲ Ἀβραάμ, κ.τ.λ.*), Gen. xv. 6, lxx., *καὶ ἐπίστευσεν Ἀβραμ, κ.τ.λ. believed* in the promise of a numerous seed, and especially of the seed Christ, the seed of the woman, in whom all the promises are yea and amen, and on whose account a numerous seed had been desired.—*ἐλογίσθη λογίζεσθαι, to number, to estimate, to consider, to reckon, signifies here the act of a gracious will. It is repeated in this passage with great effect: ἐλογίσθη, the passive, as λογίζεσθαι, ver. 4, 5, is reckoned. Heb.; He reckoned it to him, namely, the fact [of his believing] or his faith; for this is to be supplied from the verb immediately preceding, believed.—εἰς*) So ch. ii. 26 [counted *for*]; Acts xix. 27, notes.

4. Δὲ) *but [now]*. Paul takes what is contrary [the case of *him that worketh*] out of the way, so as to enable him, in the following verse, to draw his conclusion regarding the man who does not trust to works, and to evince that Abraham was not such a one as he describes, by the words *him that worketh*.—*ἐργαζομένω, to him that worketh*) if there were, indeed, any such [which there is not]. We must take both expressions, *him that worketh* and *him that worketh not*, in a reduplicative sense: *to work, and wages, are conjugates in the Heb. לעבד. [The man that worketh, in this passage, applies to him who, by his works, performs (makes good) all that the law requires.—V. g.]—μισθός, reward*, the antithesis to *faith*.—*ὀφείλημα, a debt, by virtue of a contract between the parties. Merit in its strictest sense so called, and debt, are correlatives.*

5. Τὸν ἀσεβῆ, *the ungodly*) This points out the excellence of faith, which hath established it *so* as that the ungodly are justified, ch. v. 6. Compare and consider the end of ver. 17 of this chapter. Translate τὸν ἀσεβῆ, *him who is ungodly*. Justification belongs to individuals. This word is a most conclusive proof that Paul is speaking, even most especially, of the moral law, by the works of which no one can be justified.—*κατὰ τὴν πρόθεσιν τῆς χάριτος τοῦ Θεοῦ, according to the purpose of the grace of God*) A

very ancient translator<sup>1</sup> of the Scriptures into Latin has this clause; following him, Hilarius, the deacon; then the scholiast on Jerome, etc. Beza acknowledges that it is exceedingly suitable; for there is a manifest antithesis between, *not according to grace, but according to debt* [ver. 4] etc., *according to the purpose of the grace of God*. The Greek transcribers might easily jump from *κατὰ* to *καθὰπερ* [omitting *κατὰ τ. πρόθεσιν*, etc.] During the time that intervened between the publication of the Apparatus and the Gnomon, I have advanced on without inconsistency to the embracing of this clause, to which Beza is not opposed. Baumgarten has put in his negative. I have stated my reasons: he has given his; let those judge who are able. Paul sets in opposition to each other, *works* and *πρόθεσιν*, *the purpose*; and at the very time too, when he is speaking definitely of certain believers, the subjects of that purpose, as in this passage, of Abraham.

6. *καὶ, even*) after the law was given by Moses.—*Δαυὶδ, David*) David is very appositely introduced after Abraham, because both, being among the progenitors of the Messiah, received and propagated the promise. No direct promise regarding the Messiah was given to Moses, because the latter (Christ) is placed in opposition to the former, and was not descended from the stem of Moses.—*λέγει τὸν μακαρισμὸν*) he [*describes*] *declares the blessedness of the man, μακαρίζω, I pronounce him blessed*. The words are to be thus construed: *λέγει, declares without any reference to works*; that is, David, in recounting the ground of bestowing salvation on man, makes no mention at all of works. The argument derived from the silence of Scripture is often quite conclusive. But David, it may be said, immediately adds, *and in his spirit there is no guile*, which is all the same as an allegation of works. Ans. It is not all the same. This addition has no part in the definition of the subject, but forms a part of the predicate, although not even then would the merit of works be established; for the thief who confesses his crime, and does not guilefully deny it, does not merit pardon for his offence by that confession of his. But this is the meaning: *blessed is the man to whom the*

<sup>1</sup> Some old copies of the Vulg. have the words. But the Cod. Amiatinus, the oldest MS. of the Vulg., omit them.—ED.

*Lord hath not imputed sin* : blessed is he, and *in his spirit there is no guile* ; that is, he is sure of his condition, of the forgiveness of his sins ; he may have good confidence ; *his spirit*, his heart does not deceive him, so as to become, as it were, a קטב רמיה, *a deceitful bow*, Ps. lxxviii. 57. The act of Phinehas was also imputed to him for righteousness, Ps. cvi. 31 ; not, indeed, in viewing it as a work : but it was, as it were, unmixed [mera] faith. He seemed neither to see nor hear anything else, by reason of his unmixed zeal, that he might maintain the honour of his God.

7. Ἀφέθησαν κτλ) So the LXX., Ps. xxxii. 1. The synonymous words are, ἀφιέναι, ἐπικαλύπτειν, οὐ λογιζέσθαι, that sin committed may be accounted as not committed.

8. ᾧ, *to whom*) Greater force is given to the sense, by the transition from the plural in the preceding, to the singular in this verse ; as also the more express mention of the *man* and of the *Lord* lends additional force.

9. ὅ) Paul comprehends in this what he lately said respecting Abraham and David.—περιτομῆν) *Does it come on the circumcision only, by itself, to the exclusion of others ? or upon the circumcision also ?*—λέγομεν, *we say*, ver. 3.

10. Πῶς, *how*) This word implies more than *when*.—οὐκ ἐν περιτομῇ, *not in circumcision*) For justification is described, Gen. xv. ; circumcision, Gen. xvii.

11. Σημεῖον, *a sign*) Circumcision itself was a sign, a mark, namely, imprinted on the body, and the expression, *the sign of circumcision*, is used just as *taking of rest in sleep* [κοίμησις τ. ὕπνου], John xi. 13 ; and *the virtue of piety*, that is, piety a virtue.—ἔλαβε, *received*) obediently.—τῆς ἐν τῇ) τῆς is to be construed with πίστεως ; with which compare the next verse.—διὰ ἀκροβυστίας) διά, *with* ; as in ch. ii. 27 [not as Eng. vers. “*by the letter, and circumcision* ;” but ‘*with,*’ or ‘*in.*’ Eng. vers. here, Rom. iv. 11, renders διὰ ἀκροβ, *though they be not circumcised*]. 11, 12. Πατέρα) the construction is, *that he might be the father of all who believe with* [i.e. being in] *uncircumcision*—and *the father of the circumcision*. *Father and seed* are cor-relatives.

12. Περιτομῆς, *of circumcision*) The Abstract for the concrete, *of the circumcised nation*.—τῶς) Heb. ה: see *Nold.* on this



particle, n. 30, 10, 15, 19, 22. Generally, it implies *as to* [as regards, in relation to]; so τῶν, 1 John v. 16; Luke i. 50, 55. LXX. 1 Chron. xiii. 1: μετὰ τῶν ἀρχόντων κτλ. παντὶ ἡγουμένῳ, add to these passages 2 Chron. xxxi. 2, 16; Num. xxix. 4.—οὐκ—μόνον) Abraham, therefore, is not the father of *circumcision* to such as are merely of the circumcision, and do not also follow the faith of Abraham.—ἐκ περιτομῆς, of the circumcision) ἐκ, of, means something more weighty than ἐν, in. Circumcision was at least a sign, *uncircumcision* was not even a sign.<sup>1</sup>—ἀλλὰ καὶ τοῖς) so in ver. 16.—ἵγχει, in the traces [steps]) The traces of faith are opposed to the traces of outward circumcision; the path is not trodden by many, but there are foot-traces found in it; it is, however, an open way.

13. Οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία, for the promise was not through the law) This is evident in the very terms; and the promise was given before the law. Through the law, that is, through the righteousness of the law, but Paul did not wish in his statement to connect righteousness and the law.—ἢ τῷ σπέρματι, or to his seed) This constitutes the foundation of the consequence derived from Abraham to all believers.—τῷ κόσμῳ, of the world) and therefore of all persons and things. Comp. 1 Cor. iii. 21. Heir of the world, is the same as father of all the nations, who accept the blessing. The whole world was promised to Abraham and to his seed conjointly throughout the whole world. The land of Canaan fell to the lot of Abraham, and so one part was allotted to one, and another to another. So also corporeal things are a specimen of things spiritual. Christ is heir of the world, and of all things, Heb. i. 2, ii. 5, x. 5; Rev. xi. 15; and so also are they who believe in Him according to the example of Abraham, Matt. v. 5, notes.

14. Εἰ, if) The promise and faith complete the whole: and we ought not to add the law, as if it were something homogeneous.—οἱ ἐκ νόμου, those who are of the law) This phrase recurs in a milder sense in ver. 16.—κεκένωται—κατήργηται—made void—and of no effect), words synonymous but not interchangeable. Comp. Gal. iii. 17, 15; the word antithetic to these is *sure* [βεβαίαν], ver. 16. Faith receives [ver. 11] blessings in all their

<sup>1</sup> Therefore ἐκ is used with περιτομῆς, ἐν with ἀκροβυστία.—Εἰδ.

fulness, it is therefore said, on the opposite side, to be made *void*, to be of *no effect*.—πίστις—ἐπαγγελία, *faith—the promise*) words correlative : and they are appropriately put in retrograde order [comp. ver. 13] in an argument like the present, wherein is shown the absurdity which would flow from the opposite theory [by the *reductio*, or *argumentum ad absurdum*].

15. Νόμος, *the law*) It occurs twice in this verse ; first, with the article, definitely ; next, indefinitely.—ὀργήν, *wrath*) not *grace*, see the next verse. Hence the *law* is not of *promise* and of *faith*.—οὐδὲ παράβασις, *there is not even transgression*) He does not say, *not even sin*, comp. ch. v. 13, ii. 12 ; *offence*, ch. v. 20, and *transgression* have a more express reference to the law which is violated. Transgression rouses wrath.

16. Ἐκ πίστεως, *of faith*) So ἐκ, ch. iii. 30, v. 1. Supply *heirship* (the *heirship* is of *faith*) comp. ver. 14.—ἐκ τοῦ νόμου, *of the law*) so *of the circumcision*, ver. 12, where the *not only* belongs to *of the circumcision*, but in this verse, *not only* refers to the expression, *to that seed which*.

17.<sup>1</sup> Ὅτι—τίθεικά σε) so the LXX., Gen. xvii. 5. The construction, τίθεικά σε, κατέναντι—Θεῶν, is like the following, ἵνα εἰδῆτε, ἄρον, Matt. ix. 6. Comp. Rom. xv. 3 ; Acts i. 4.—κατέναντι—Θεῶν, *before God*) since those nations did not yet exist *before men*.—οὐ), that is, κατέναντι Θεῶν, ᾧ ἐπίστευσε, *before God, in whom he believed*.—ζωοποιῶντος, *quickening*) Heb. xi. 19, notes. The dead are not dead to God, and things which be not, are to God.—καλοῦντος, *calling*) The seed of Abraham did not yet exist, nevertheless God said, So shall thy seed be. The multiplication of the seed presupposes the previous existence of the seed. For example, the centurion says to his servant, who was living and moving in the natural course of the world, Do this ; but God says to the light, whilst it is not in existence, just as if it were, Come forth, γενοῦ, come into existence. Think of that often recurring and wonderful ἦ, Gen. i., it expresses the transition from *non-existence* to *existence*, which is produced by God *calling*, Ezek. xxxvi. 29.

<sup>1</sup> πατήρ πάντων ἡμῶν, *father of us all*). Hence it is, that although Christ is said to be the *Son of David*, yet believers are not called the sons of David, but of Abraham.—V. g.

18-21. "Ος, *who*) Paul shows, that the faith, to which justification is ascribed, is no frail thing, but an extraordinary power.

18. Παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, *past [against] hope believed in hope*) We lay hold of one and the same object both by *faith* and by *hope*; by *faith*, as a thing, which is truthfully enunciated [proclaimed]; by *hope*, as an object of joy, which for certain both can and will be realized. *He believed in the hope* of the promise, *past [beyond, 'præter'] the hope* of reason, [which reason would have suggested]. παρὰ and ἐπι, *past [against] and in*, the particles opposed to each other, produce a striking oxymoron.<sup>1</sup>—ὄτῳς, *so*) as the stars, Gen. xv. 5. LXX. also, οὐτῳς.—σου. Comp. Gal. iii. 8, notes.

19. Μὴ ἀσθενήσας, *being not weak*) Reason [had he hearkened to it] might have afforded causes of weakness.—ἐαυτοῦ—Σάρρας, *his own—of Sarah's*) The old age of both the husband and wife, and the previous barrenness of the latter, increase the difficulty, and prove the birth of Isaac to have been miraculous. The course of the history shows, that Sarah gave birth to Isaac only [*not save, 'nonnisi'*] in conjunction with Abraham. The renewed vigour of his body remained even in his marriage with Keturah.—ἑκατοντάετης σου, *when he was about a hundred years old*) After Shem, we read of no one begetting children, who was a hundred years of age, Gen. xi.

20. Εἰς, *at*) The promise was the foundation of his confidence.—ὃ διεκρίθη, *did not [stagger or] doubt*) It is clear, what *doubt* is, from its opposite *was strong*. We should observe, that it is the reverse of doubting.—δοῦς, *giving*) These things, *giving glory to God*, and *being fully persuaded*, are very closely connected.—δόξαν) *the glory* of truth (its opposite is stigmatized in 1 John v. 10, in the case of him, who does not believe) and of power.

22. διὸ, *therefore*) namely, because he gave glory to God.—V. g.

23. Δι' αὐτὸν, *for his sake*) who was dead long before.—ἔτι, *that*.

Δι' ἡμᾶς, *for us*) who ought to be stirred up by the example of Abraham.—V. g.

<sup>1</sup> See Appendix.

24. Ἐγείραντα, *Him, who raised up*) Comp. v. 17, *quicken- ing the dead*. The faith of Abraham was directed to that, which was about to be, and which could come to pass, ours to that which has actually taken place; the faith of both, is directed to the Quickener [Him, who makes alive].

Παρεδόθη, *was delivered*) so the LXX. Is. liii. 12, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, *and for their iniquities He was delivered up*. God is not said to have inflicted death upon Christ; although He inflicted on Him [put Him to] *griefs*; but [God is said] to *have delivered up* Christ, or else Christ is said to *have died*, ch. viii. 34. I do not deny the fact itself, see Zech. xiii. 7; but the phrases are moulded in such a way that they rather express that the *passion* was enjoined upon Christ by the Father, as also that the *death* was obediently endured by Christ to the utmost [‘*exantlata*,’ the cup of suffering to death drained to the dregs].—δικαίωσιν, *justi- fication*) a verbal noun, differing from δικαιοσύνη, *righteousness*. Faith flows from the resurrection of Christ, and so also does justification, Col. ii. 12; 1 Pet. i. 21. The ground on which our belief in God rests, is, that He has raised Jesus Christ from the dead. Yet this ground of belief does not impair the truth, that the obedience of Jesus Christ, and His own blood, is the source of our justification. See ch. iii. 25, v. 19.

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## CHAPTER V.

1. Δικαιωθέντες οὖν ἐκ πίστεως, *therefore being justified by faith*) This clause is a *recapitulation of the preceding reasonings*; comp. *justification*, ch. iv. 25.—εἰρήνην, *peace*) we are no longer *enemies*, ver. 10, nor do we fear *wrath*, ver. 9, *we have peace and we glory*, which is the principal topic of Chapters, v. vi. vii. viii. [*Hence Paul so often puts peace by the side of grace*.—V. g.]—πρὸς, *to*) *towards, in relation to*; God embraces us in the arms of peace.—*τοῦ*) Paul gives the full title, *our Lord Jesus Christ*, especially at the beginning or end of any discussion, ver. 11, 21, vi. 11, 23,

which last verse, however [vi. 23] is more closely connected with those that go before, than with those that follow, at the beginning of which, the word *brethren* is placed [ch. vii. 1].

2. Προσαγωγήν, *access*) Eph. ii. 18, iii. 12.—ἰσχύκαμεν, *we have had*) the preterite antithetic to the present, *we have*, ver. 1. Justification is *access unto grace*; *peace* is the state of permanent remaining in grace, which removes the enmity. So, accordingly, Paul in his salutations usually joins them together, *grace to you and peace*; comp. Num. vi. 25, 26. It comprehends both the *past* and *present*; and, presently after, speaking of hope, the *future*; wherefore construe the words in this connection, *we have peace and we [rejoice] glory*.—ἐν ᾗ, *in which*) *Grace* always remains *grace*; it never becomes *debt*.—ἰστήκαμεν, *we have stood*) we have obtained a standing-place.—καυχώμεθα, [*rejoice*] *we glory*) in a manner new and true; comp. ch. iii. 27.—ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ, *in [over, concerning, 'super'] hope of the glory of God*) comp. ch. iii. 23, viii. 30; Jude, ver. 24. Christ in us, *the hope of glory*, Col. i. 27; John xvii. 22. Therefore, *glory* is not *glorifying itself*, but is its surest object, as regards the future.

3. Καυχώμεθα, *we [rejoice] glory*) Construe with ver. 11. see notes there.—ἐν ταῖς θλίψεσιν, *in tribulations*) Tribulations during the whole of this life seem to deliver us up to *death*, [ver. 12], not to *glory*, and yet not only are they not unfavourable to hope, but even afford it assistance.—ὑπομονὴν κατεργάζεσθαι, *worketh patience* [patient perseverance]) namely in the case of believers; for in the case of unbelievers the result is rather impatience and apostacy. *Patience* is not learned without adversity; it [patience] is the characteristic of a mind not only ready [prompt in resolution], but also of one courageous [hardy] in endurance.

4. Ἦ δὲ ὑπομονὴ δοκιμῆν) Again, conversely, τὸ δοκιμῶν τῆς πίστεως, ὑπομονήν. [*The trying of your faith, or experience, worketh patience*] James i. 3. It will be difficult to find an instance of any one having used *δοκιμῆ* before Paul: *δοκιμῆ* is the quality of that man, who is *δοκιμῶς*.—[—*who has been proved through various casualties and trying circumstances of peril*.—V. g.]—*δοκιμῆ* ἐλπίδα, *experience, hope*) Heb. vi. 9, 10, 11; where ver. 10 illustrates *δοκιμῆ*, *experience*; ver. 9, 11, illustrate *hope*. Comp.

Rev. iii. 10.—*ἐλπίζω*, *hope*) to which our attention is directed at the end of ver. 2. The discourse returns in a circle [reverting to *hope*, from which he started in ver. 2]; and it is to this whole [*i.e.*, from *rejoice*, in ver. 2, to *maketh not ashamed*, ver. 5] that the Aetiology<sup>1</sup> [reason assigned by the] *because*, at ver. 5, refers.

5. Οὐ κατασχύνει, *does not make ashamed*) We have here an instance of the figure *ταπεινώσις*, [by which less is said than the writer wishes to be understood]; that is, *hope* affords us grounds for the highest *glorying*, and will not prove fallacious; hope will be a reality.—ὅτι, *because*) The [believer's] present state is described, ver. 5–8. From this, hope as to the future is inferred, ver. 9–11.—ἡ ἀγάπη) [not *our love to God*, but] the *love* [of God] *εἰς ἡμᾶς*, *toward us*; [as proved by] ver. 8; from which we derive our hope; for it [God's love] is an eternal love—ἐκέχυσται, *is shed abroad*) most abundantly; whence we have this very feeling *αἰσθησις* [Sense, perception of His love]—ἐν ταῖς καρδίαις, *in our hearts*) not *into our hearts*. This form of expression indicates, that the Holy Spirit Himself is in the heart of the believer—διὰ, *through* [*by*]) We have the reason assigned for the whole of our present condition, in which the Holy Spirit is the earnest of the future. [The Holy Spirit is here mentioned for the first time in this discussion. When a man is really brought to this point, he at length perceives distinctly (in a marked manner) the operation of the Holy Spirit.—V. g.]—δοθέντος) *given*, through faith. Acts xv. 8; Gal. iii. 2, 14.

6. Ἐτι, *as yet*) This is to be construed with ὕψων, *when we were*.—γὰρ, *for*) The marvellous love of God is set forth.—ἀσθενῶν, *powerless* [without strength]) ἄσθενεια is that [want of strength] *powerlessness* which characterises a mind when made ashamed (comp. the beginning of ver. 5) which [powerlessness] is opposed to *glorying* [ver. 2, 3] (comp. notes on 2 Cor xi. 30); we have the antithetic word at ver. 11, [we glory (joy) in God] where this paragraph also, which begins with the words, *being without strength*, returns in a circle to the point, from which it started. There was powerlessness, and that a deadly powerlessness (comp. 1 Cor. xv. 43), on the part of—

<sup>1</sup> See Appendix.

<i>The ungodly,</i> <i>Sinners,</i> <i>Enemies,</i>	}	the opposite of whom, re- spectively, are	{	<i>Good men.</i> <i>The righteous.</i> <i>The reconciled.</i>
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See on the powerlessness and on the strength of glorying [*i.e.*, the *powerlessness* of the ungodly, and the *strength of glorying* of the righteous] Ps. lxxviii. 2, and the following verses; [lxxi. 16, civ. 35] Is. xxxiii. 24, ch. xlv. 24; 1 Cor. i. 31; Heb. ii. 15. Add the verbal parallelism, 2 Cor. xi. 21.—κατὰ καιρὸν ἀπέθανε, *in due time died*)  $\text{בְּתֵּיבָה}$  κατὰ καιρὸν, Is. lx. 22. When our powerlessness had reached its highest point, then Christ died, at the time which God had previously determined, and in such a manner, that He died neither too soon nor too late (comp. the expression *in the time that now is* [*at this time*] ch. vii. 26), and was not held too long [longer than was needful] under the power of death. Paul fixes the limits [of *the due time*] and he cannot speak in this passage of the death of Christ, without, at the same time, thinking of the counsel of GOD, and of the resurrection of Christ, ver. 10, ch. iv. 25, viii. 34. The question, why Christ did not come sooner, is not an idle question; see Heb. ix. 26; Gal. iv. 4; Eph. i. 10; Mark i. 15, xii. 6, just as also the question, why the law was not given sooner, is no idle question, ver. 14.

7. Δίκαιου. τὸν ἀγαθὸν) Masculines; with which comp. ver. 6, 8, as *Th. Gataker* rightly shows, Book 2, Misc. c. 9, but in such a way, that he thinks them to be merely synonymous. When there is any doubt respecting the peculiar force of an expression, and a difference between words, it will be of much advantage if you either suppose something in the meanwhile, or transpose the words. Accordingly, by transposing the words in this passage, we shall read: μόλις γὰρ ὑπὲρ ἀγαθοῦ τις ἀποθανῆναι, ὑπὲρ γὰρ δίκαιου τάχα τις καὶ τολμᾷ ἀποθανεῖν, *for scarcely for a good man will one die, for peradventure for a righteous man, some one would even dare to die*) suppose, to wit, also, that ἀγαθὸν is put without the article. You will immediately perceive the disadvantage to the sense, with which this change would be attended, and it will appear evident, that there is both some difference between δίκαιον and ἀγαθὸν, and a great one between δίκαιον and τὸν ἀγαθὸν, wheresoever that difference in the consecutive words may be found hereafter. In fact, the

article so placed, makes a climax. Every good man is righteous; but every righteous man is not good. *Gregory Thaumaturgus*; *περὶ πολλῶν καὶ τοῦ παντός*. *Chrysostom*; *μικρὰ ταῦτα καὶ τὸ μηδὲν*, *those things of little importance, and that which is of no importance whatever*. The Hebrews call a man צדיק, who performs his lawful duties; חסיד, who performs acts of kindness. The Greeks call the former δίκαιος; the latter, ὅσιος; comp. צדיק and חסיד, Zeph. ii. 3, but in this passage we have not ὅσιον, but τῶν ἀγαθῶν. Wherefore the distinction between the Hebrew words does not determine the point. But this much is certain, that just as ὅσιος, so also ἀγαθὸς expresses more than δίκαιος. (See Matt. v. 45, and lest they should be thought there also to be merely synonymous, try that same transposition, and it will be seen, that to make mention of the genial sun in connection with the just, and the useful rain in connection with the good, is not so suitable [as the converse order of the original], likewise Luke xxiii. 50.) And so Paul, in this passage, judges τὸν ἀγαθόν, the good man to be more worthy, that one should die for him, than δίκαιον, a righteous man. Ἄσεβεῖς [ver. 6] and ὁ ἀγαθός, the ungodly and the good man, also δίκαιος and ἁμαρτωλοί [ver. 8], a righteous man and sinners, are respectively opposed to each other. What, then, is the result? δίκαιος, indefinitely, implies a harmless [guiltless] man; ὁ ἀγαθός, one perfect in all that piety [duty towards God and man] demands, excellent, bounteous, princely, blessed, for example, the father of his country.—ἰσπερ γάρ) here γάρ has a disjunctive force, of which we have many examples.—τάχα, τις, καὶ, τὸλμᾶ, peradventure, one, even, dares) These several words amplify that which is stated in ver. 8; τάχα (instead of τάχιστα) diminishes the force of the affirmation; τις, one, is evidently put indefinitely; nor is it regarded [nor does it enter into the consideration], whether the person, who may die for a just or for the good man, is in a state of wrath or of grace; καὶ, even, concessive, shows, why it is not said simply, dies, as if it were a daily occurrence; but that the writer should rather say, dares to die, inasmuch as it is something great and unusual. τὸλμᾶ, dares, as though it were an auxiliary verb, corresponds to the future, will one die; dares [endures to], ventures.—ἀποθαῆναι, to die) Dost thou wish to have the steadiest friends? be a good man.



8. Συνίστησι) *commends*; a most elegant expression. Persons are usually [commended] recommended to us, who were previously unknown to us or were aliens [strangers]. Comp. *He descended into the midst* [He stooped down to *interpose between us and Himself*] (ἐμεισίτευσε) Heb. vi. 17.—ὁε, *but*) This comparison presupposes that God's love toward Christ, is as great as God's love toward Himself. Therefore the Son is equal to God.—ἀμαρτωλῶν, *sinners*) We were not only not *good*, but not even *righteous*.

9. Δικαιωθέντες, *Being justified*) The antithesis to *sinners*, ver. 8.—νῦν, *now*) The remembrance of Jesus Christ's death was at that time *fresh* among believers.—ἀπὸ τῆς ὀργῆς, *from wrath*) which otherwise does not cease: *wrath* abides upon those who do not attain to *grace*.

10. Εἰ, [since] *if*) Often *ei, if*, especially in this and the eighth chapter of this epistle, does not so much denote the condition as strengthen the conclusion.

11. Καυχώμεθα, *we glory (joy)*) The whole discourse from ver. 3 to 11 is comprehended in one construction, thus: οὐ μόνον ὁε, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν (εἰδότες ver. 3—ἐν τῇ ζῳῇ αὐτοῦ—ver. 10) οὐ μόνον ὁε, ἀλλὰ καὶ καυχώμεθα ἐν τῷ Θεῷ κ.τ.λ. So the edition of *Colinaeus, Barb. 4, cod. MS. in colleg. prædicatorum apud Basileam, Bodl. 5. Cov. 2. L. Pet. 1. Steph. 1a. Ath. Arab. Vulg.* make the words οὐ μόνον ὁε, ἀλλὰ καὶ καυχώμεθα be repeated after a long intervening parenthesis [by *epanalepsis*,<sup>1</sup> Not. crit.], and the sense, suspended by it, be most elegantly and most sweetly completed, according to the following arrangement of the apostle, although it was only lately that we discovered it, *We have peace, and we glory not only in the HOPE of the glory of God; but, even in the midst of tribulations, we glory, I say, in God Himself, through our Lord Jesus Christ, by whom we have NOW [opp. to HOPE above] received the atonement [reconciliation].* Most of the more recent copies have made it καυχώμενοι, as if the construction were, *being reconciled, we shall be saved and glorying*; according to the reading, which is more generally received.<sup>2</sup>—ἐν τῷ Θεῷ, *in God*) not before God, ch. iv. 2.—τὴν καταλλαγὴν) the

<sup>1</sup> See Appendix.

<sup>2</sup> BCA, the weightiest authorities, read καυχώμενοι. Gfy Vulg. read καύχμεν, gloriamur. Others, καυχώμεθα.—ED.

*reconciliation*. Glorifying as to love, which means something more [than merely *reconciliation*] follows upon *the reconciliation* and deliverance from wrath.<sup>1</sup>

12. Διὰ τοῦτο, *wherefore*) This has regard to the whole of the preceding discussion, from which the apostle draws these conclusions concerning sin and righteousness, herein making not so much a digression as a regression. In imitation of Paul's method, we must treat, in the first place, of actual sin, according to the first and following chapters, and then go back to the source in which sin originated. Paul does not speak altogether expressly of that which theologians call original sin; but, in truth the sin of Adam is sufficient to demonstrate man's guilt; the very many, and most mournful fruits resulting from it, are sufficient for the demonstration of man's habitual corruption. And man, in consequence of justification, at length looks back upon, and apprehends the doctrine concerning the origin of evil, and the other things connected with it. This second part, however, is in special connection with the first part of this chapter; comp. the *much more*, which reigns [ver. 17] on both sides [*i.e.* grace reigning and triumphing abundantly over *both original sin* and *habitual corruption*]; ver. 9, etc., 15, etc., for the very glorifying of believers is exhibited; comp. ver. 11 [*we glory*, or Engl. vers. *we joy*] with ver. 21. The equality, too, of Jews and Gentiles, and consequently of all men, is herein included.—ὥσπερ, *as*) The Protasis, which the words *and so* continue; for it is not *so also* that follows [which would follow, if the apodosis began here]. The apodosis, from a change in the train of thoughts and words, is concealed in what follows.—ἀνθρώπου, *man*) Why is nothing said of the woman? Ans. 1. Adam had received the commandment. 2. He was not only the Head of his race, but also of Eve. 3. If Adam had not listened to the voice of his wife, not more than one would have sinned. Moreover, why is nothing said of Satan, who is the primary cause of sin? Ans. 1. Satan is opposed to God; Adam to Christ; moreover, here the economy of grace is described as it belongs to Christ, rather than as it belongs to God: therefore, God is once mentioned, ver. 15; Satan

<sup>1</sup> *The atonement*, Engl. Vers. But τῆν implies "*the reconciliation*," already spoken of ver. 10, *reconciled*.—ED.

is never mentioned. 2. What has Satan to do with the grace of Christ?—*ἡ ἁμαρτία—ὁ θάνατος, sin—death*) These are two distinct evils, which Paul discusses successively at very great length.—*εἰς τὸν κόσμον) into this world*, which denotes the human race—*εἰσῆλθε, entered*) began to exist in the world; for it had not previously existed outside of the world.—*καὶ διὰ, and by*) Therefore, death could not have entered before sin.—*καὶ ἑνὶ ἄνθρωπῳ) and so*, namely, by one man.—*εἰς) unto [or upon]* all, wholly.—*διῆλθεν, passed*) when sin once entered, which had not been in the world from the beginning.—*ἐφ' ᾧ) 'Εφ' ᾧ* with the verb *ἥμαρτον* has the same signification, as *διὰ* with the genitive, *τῆς ἁμαρτίας*. The meaning is, *through the fact that*, or in other words, *inasmuch as all have sinned*, comp. the *ἐφ' ᾧ*, 2 Cor. v. 4, and presently after, the other *ἐπι*, occurring in ver. 14.—*πάντες) all* without exception. The question is not about the particular sin of individuals; but in the sin of Adam all have sinned, as all died in the death of Christ for their salvation, 2 Cor. v. 15. The Targum on Ruth, ch. iv., at the end: *בְּ* *On account of the counsel, which the serpent gave to Eve, all the inhabitants of the earth became subject to death, מוהא מוהא*, Targum on Eccl. ch. vii., at the end. *The serpent and Eve made the day of death rush suddenly upon man and upon all the inhabitants of the earth. Sin precedes death; but the universality of death becomes known earlier than the universality of sin.* This plan of arrangement is adopted with respect to the four clauses in this verse.

13. " *ἄχρι, until*) Sin was in the world, not only after the law was given by Moses, but also during the whole period before the law from Adam down to Moses, during which latter period sinners *sinned without the law*, ch. ii. 12, for the condition of all before Moses, and of the Gentiles subsequently [after Moses' time], was equal; but this sin was not, properly speaking, the cause of death: because there is no imputation of sin without the law, and consequently there is no death; comp. ver. 20. The sin committed by Adam, entailing evil on all, is called *the sin* (*ἡ ἁμαρτία*) twice in the preceding verse; now, in this verse, sin in general is called *ἁμαρτία* without the article.—*οὐκ ἐλογίσται, is not imputed*) The apostle is not speaking here of men's negligence, which disregards sin in the absence of a law, but of the Divine judgment, because sin is not usually taken into any

account, not even into the Divine account, in the absence of the law.—Comp. ἐλλόγει, *impute*, or *put it to my account*, Philem. v. 18, note. *Sin* therefore does not denote notorious crimes, such as those, for which the inhabitants of Sodom were punished before the time of Moses, but the common evil. Chrysostom on this passage shows exceedingly well, what Paul intended to prove by this argument, ὅτι οὐκ αὐτὴ ἡ ἀμαρτία τῆς τοῦ νόμου παραβάσεως, ἀλλ' ἐκείνη ἡ τῆς τοῦ Ἀδάμ παρακοῆς, αὐτὴ ἦν ἡ πάντα λυμαιομένη, καὶ τίς ἡ τοῦτου ἀπόδειξις; τὸ καὶ πρὸ τοῦ νόμου πάντα ἀποθνήσκειν, “that it was not the very [actual] sin of transgressing the law, but that of the disobedience of Adam—this was the sin that brought universal destruction, and what is the proof of this? The fact that all died before the giving of the law.”

14. Ἐβασίλευσε, *reigned*) Chrysostom says, πῶς ἐβασίλευσεν; ἐν τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ. “How did it reign? in the likeness of Adam’s transgression.” He therefore construed *in the likeness* with *reigned*; and no doubt [*death*] *reigned*, *I say*, may be supplied [before the words *in the likeness of Adam’s transgression*]; comp. vi. 5. A *reign* is ascribed to death, as well as *power*, Heb. ii. 14. Scarcely indeed has any sovereign so many subjects, as are the many even kings whom death has taken away. It is an immense kingdom. This is no Hebraism; sin rules; righteousness rules.—ἀπὸ—μέχρι, *from—until*) The dispensation respecting the whole human race is threefold. 1. Before the law. 2. Under the law. 3. Under grace. Men severally experience the power of that dispensation, chap. vii.—καὶ, *even*) The particle indicates a species of persons subject to death, whom death might have seemed likely to spare in preference to all others; and so therefore it establishes the universality of death. [*Not only against those*, he says, *who committed many sins after the age of Moses, which were to be reckoned to them according to the law, but even against those, long before, who did not commit such sins—V. g.*].—ἐπὶ, *over*) This is a paradox; *death reigned over those who had not sinned*. Paul shows an inclination to use such paradoxes in speaking of this mystery, comp. v. 19; 2 Cor. v. 21; Rom. iv. 5.—τοὺς μὴ ἀμαρτήσαντας, *those who had not sinned*) All indeed from Adam to Moses have committed sins, although some were virtuous, others profligate; but because they sinned without law, without which sin is not

reckoned, they are spoken of as *those, who had not sinned*: but Adam is spoken of as *the one who sinned*, ver. 16. Observe, if these seven precepts of Noah, were what they are said to be, Paul would have described *those who had not sinned*, from Adam to Noah, not to Moses.—ὁμοιώματι, *in the likeness*) As Adam, when *he transgressed* the law, died, *in like manner* also they died, *who did not transgress*, or rather, *who did not sin*; for Paul varies the words in speaking of Adam, and of all others. This is the conclusion; That men died before the law, is a thing which befell them *on account of the similitude of Adam's transgression*; that is, Because the ground on which they stood, and on which Adam stood, [their footing and that of Adam] was one and the same:—they died on account of another guilt, not on account of that, which they themselves had contracted, namely, the guilt which had been contracted by Adam. In fact, the death of many is ascribed directly to the fall of the one, ver. 15. Thus it is not denied, that death is the wages of any sin whatever; but it is proved, that the primary cause of death was the first sin. It is this fact, which has brought us to destruction, just as the robber, who has plundered his victim, after having murdered him, is punished for the murder, and yet he did not commit the robbery with impunity, since the punishment of the robbery merged in the punishment of the murder; but, as compared with the greater punishment of murder, it was scarcely taken into account.—'Αδάμ, *of Adam*) In this one verse we have the name of the individual 'Αδάμ, in all the others, the appellative noun, *man*. But, while the name of Adam is consigned to oblivion, the name of Jesus Christ is distinctly preached [proclaimed] ver. 15, 17.—ὃς ἐστὶ τὸ πρῶτον τοῦ μέλλοντος) ὃς for ὅ, *which thing*, agrees in gender with τὸ πρῶτον: *that which was to come*, τὸ μέλλον, is in the neuter gender [But Eng. vers., “of Him, that was to come.”] Hence what is said respecting the future, ver. 17, 19. This paragraph from ver. 12 by implication contains the whole comparison of the first and second Adam, so far as they correspond to each other; for what follows refers to the differences between them, and the apodosis should be inferred from the protasis in this manner at ver. 12: [*As by one man sin entered—and death, etc.*], so in like manner *by one man righteousness entered into the world and by righteousness life; and so life passed upon all men,*

because all are justified. And at ver. 14, All shall reign in life, after the similitude of Christ, who has rendered all obedience; although those who thus reign have not by themselves fulfilled all righteousness [answering to the words "even over them," etc., and 'nevertheless' in ver. 14.] Again Chrysostom says, πῶς τύπος; φησιν. ὅτι ὡσπερ ἐκεῖνος τοῖς ἐξ αὐτοῦ, καίτοιγε μὴ φαγοῦσιν ἀπὸ τοῦ ξύλου, γέγονεν αἴτιος θανάτου τοῦ διὰ τὴν βρῶσιν ἐισαχθέντος. οὕτω καὶ ὁ Χριστὸς τοῖς ἐξ αὐτοῦ, καίτοιγε οὐ δικαιοπραγήσασιν, γέγονε πρόξενος δικαιοσύνης, ἣν διὰ τοῦ σταυροῦ παῖσιν ἡμῖν ἐχαρίσατο διὰ τοῦτο ἄνω καὶ κάτω τοῦ ἐνὸς ἔχεται, καὶ συνεχῶς τοῦτο εἰς μέσον φέρει. "How is he a type or figure? because just as that man [Adam] has become the source of death, which was brought in by the eating of the forbidden fruit, to those descended from him, although they had not eaten of the fruit of that tree, so also Christ has become the provider of righteousness to those belonging to Him, although they have not performed what is righteous; and this righteousness He has freely bestowed upon us all by the cross; therefore IN EVERY DIRECTION AND ON ALL OCCASIONS he maintains this One thing, and perpetually brings it into view." We may farther add; as the sin of Adam, independently of the sins, which we afterwards committed, brought death upon us, so the righteousness of Christ, independently of good works, which are afterwards performed by us, procures for us life; nevertheless, as every sin receives its appropriate punishment, so every good action receives a suitable reward.

15. Ἄλλ' οὐχ, but not) Adam and Christ, according to contrary aspects [regarded from contrary points of view], agree in the positive [absolutely], differ in the comparative [in the degree]. Paul first intimates their agreement, ver. 12-14, expressing the protasis, whilst leaving the apodosis, meanwhile, to be understood. Then next, he much more directly and expressly describes the difference: moreover, *the offence and the gift* differ; 1. In extent, ver. 15; 2. That self-same man from whom sin was derived, and this self-same Person, from whom the gift was derived, differ in power, ver. 16; and these two members are connected by anaphora [*i.e.*, repeating at the beginning, the same words] *not as*, [at the beginning of both] ver. 15 and 16, and the aetiology in ver. 17 [cause assigned; on aetiology, and anaphora, see Appendix] comprehends both. Finally, when

he has previously stated this difference, in the way of *προθεραπεία* [see Appendix; *Anticipatory, precaution* against misunderstanding], he introduces and follows up by protasis and apodosis the comparison itself, viewed in the relation of effect, ver. 18, and in the relation of cause, ver. 19.—τὸ παραπτώμα—τὸ χάρισμα, *the offence—the gift*) The antitheses in this passage are to be observed with the utmost care, from which the proper signification of the words of the apostle is best gathered. Presently after, in this verse, and then in ver. 17, the gift is expressed by synonymous terms.—οἱ πολλοί, *the many*) this includes in its signification *all*, for the article has a meaning relative to *all*, ver. 12, comp. 1 Cor. x. 17.—ἡ χάρις, *grace*) *Grace* and the *gift* differ, ver. 17; Eph. iii. 7. *Grace* is opposed to the *offence*; the *gift* is opposed to the words, *they are dead*, and it is the *gift of life*. The Papists hold that as *grace*, which is a gift, and what follows *grace*, as they define it, they do not consider as a gift, but as merit. But all is without money or price of ours [the whole, from first to last, is of grace, not of debt or merit of ours].—ἐν χάριτι Χριστοῦ, *in the grace of Christ*) see Matt. iii. 17; Luke ii. 14, 40, 52; John i. 14, 16, 17; Gal. i. 6; Eph. i. 5, 6, 7. The grace of God is the grace of Christ, conferred by the Father upon Christ, that it may flow from Him to us.—τῆ τοῦ) Articles most forcible, Col. i. 19: τῆ especially, is very providently [to guard against mistake] added; for if it were wanting, any one, in my opinion, might suppose that the words *of one*, depended on the word *gift*, rather than on *grace*. As it is, [the τῆ being used] it is evident that the grace of God, and the grace of Jesus Christ, are the things predicated; comp. similarly, viii. 35, 39, concerning love [the attribution of it, both to God and to Christ, as here].—ἐνδὲς ἀνθρώπου, *of one man*) Paul (more than the other apostles, who had seen Him before His passion) gladly and purposely calls Jesus *man*, in this His work, as man for man, 1 Cor. xv. 21; 1 Tim. ii. 5. Can the human nature of Christ be excluded from the office of Mediator? When Paul in this verse calls Christ *man*, he does not give that appellation to Adam; and ver. 19, where he gives it to Adam, he does not bestow it upon Christ (comp. Heb. xii. 18, note). The reason is, doubtless, this, both Adam and Christ do not sustain *our manhood* at the same time; and either Adam ren-

dered himself unworthy of the name of man; or the name of man is scarcely sufficiently worthy of Christ. Moreover, Christ is generally denominated from His human nature, when the question is about bringing men to God, Heb. ii. 6, etc.: from His Divine nature, when the subject under discussion is the coming of the Saviour to us, and the protection which He affords us, against our enemies, Tit. ii. 13. No mention is here made of the Mother of God; and if her conception was necessarily immaculate, she must have had no father, but only a mother, like Him, to whom she gave birth. [Cohel. or Eccles. vii. 29.]

16. Καί, and) The meaning is to this effect: *and not, as by one that sinned* (is the judgment) (so by one, the author of righteousness is) *the gift* [Engl. Vers. is different]; that is to say; And [moreover] the proportion [the *ratio*] on both sides, is not the same.—*κρίμα*, the judgment) namely, *is*.—ἐξ ἑνός, from one) namely, *offence*, [Engl. Vers. differs]; for the antithesis, *of many offences*, follows. The one offence was of the one man; the many offences are of many men.<sup>1</sup>

17. Τοῦ ἐνός—διὰ τοῦ ἐνός, of the one man, by the one) A very significant repetition; lest the sins committed by individuals should seem rather [than the offence of the one man] to have produced death.—ἔβασίλευσε, reigned) The word in the preterite tense looks back from the economy of grace to the economy of sin; as presently after the expression *shall reign*, in the future, looks forward from the economy of sin, to the economy of grace and eternal life; so ver. 19.—τὴν περισσίσιν) Πλεονάζειν, and περισσεύειν differ, as *much* in the positive, and *more* in the comparative,

<sup>1</sup> I frankly confess, that I do not clearly understand how this plural proves, that Paul is not treating here of original sin, as if it ever exists without the accompaniment of other sins, which is the assumption of some one of the more recent commentators. Doubtless the Apostle distinctly shows, that the gift in Christ is the cure both for original sin, and for the actual offences of individuals BESIDES. There are, certainly, many actual sins, which are not to be considered as the necessary consequence of the first sin (otherwise all the morality of our actions would now cease); but there is no sin, whether it be called original or actual, the pardon and removal of which, ought not to be considered as the mere effect of the gift, χάρισματος. Therefore the power of the gift, τοῦ χάρισματος, is greater than that of the judgment, τοῦ κρίματος.—E. B.



ver. 20. *Abundance* of grace, is put in opposition to the one offence.—λαμβάνοντες, *receiving*) λαμβάνειν may be rendered either as a neuter-passive verb, *empfangen, erlangen, kriegen* to receive, to acquire, to get; or actively, *annehmen*, to take. The former is the better sense; still the relation to ὄψεσθαι a *gift*, is more suitable to the act of *taking*. In justification, man does something; but the act of taking, so far as it is an act, does not justify, but that which is taken or laid hold of. *The gift* and *taking*, are correlatives. Furthermore, this verb is not used, when we are speaking of sin; and it is for the same reason, owing to which it happens that we are not said to *reign* in death, but death *reigned*; but life reigns in us, 2 Cor. iv. 12, and we in life. Christ, in this passage, is King of them that reign. *Life* and *reigning* are mentioned in connection also, in Rev. xx. 4. The term *life* is repeated from ch. i. 17, and often recurs, presently after, in ver. 18, 21, and in the following chapters.

18. "Ἄρα οὖν) ἄρα draws the inference, syllogistically: οὖν concludes, almost rhetorically: for this subject is not farther discussed than in this and the following verse.—ἐνὸς—ἐνός, *of one—of one*) In the masculine; as is manifest from the antithesis, *all*. The word *one*, generally put without the addition, *man*, designates with the greatest force, *one*, either of the two.—δικαιώματος—δικαίωσιν) Δικαίωμα is, so to speak, the material substratum, the foundation for δικαίωσει, *justification*; obedience, righteousness fulfilled. It may be called *justificament* (*justificamentum*) The ground and material of justification, as ἰδραίωμα denotes a firmament [or means of making firm]; ἐνδύμα, vestment; ἐπιβλήμα, additament [or the thing wherewith addition is made]; μίασμα, defilement; ἰχθύρωμα, muniment; περικάδαμα, the means of purgation; περίψημι, the thing scraped of; σκέπασμα, a tegument or the thing wherewith a covering is made; στερέωμα, firmament; ὑπόδημα, a thing wherewith the foot is covered, a shoe; φρόνημα, *sentiment* [the material of φρόνησις] French *sentiment*. Aristot. Eth. Book v. c. 10, has put ἀδικήμα and δικαίωμα in opposition to each other, and defines the latter to be the correction of injustice [τὸ ἐπανόρθωμα τοῦ ἀδικήματος] the putting right what is wrong; which is tantamount to *satisfaction* [or *atonement*], a term undeservedly hateful to the Socinians.

The following scheme exhibits the exquisite propriety of the terms :—

	A.	B.	C.	D.
Ver. 16.	κρίμα, judgment.	κατάκριμα, condemnation.	χάρισμα, free gift.	δικαίωμα, righteousness.
	A.	B.	C.	
Ver. 18.	παράπτωμα, offence.	κατάκριμα, condemnation.		δικαίωμα, righteousness.
		D.		
		δικαίωσις ζωῆς, justification of life.		

In both verses A and B are of the same class, *συστοιχεῖ*, [are co-ordinate] and likewise C and D.; but A and C correspond in the opposite classes, *ἀντιστοιχεῖ*; so also B and D. In ver. 16 the transaction on the part of God is described; in ver. 18 on the part of Adam and of Christ; and that, with less variety of words in the case of the economy of sin, than in the case of the economy of grace. *Δικαίωσις ζωῆς*, *justification of life*, is that Divine declaration, by which the sinner, subject to death, has life awarded to him, and that too, with justice on his side.

19. *Παρακοῆς*) *παρὰ* in *παρακοή* very appositely points out the principle of the initial step, which ended in Adam's fall. The question is asked, how could the understanding or the will of an upright man have been capable of receiving injury, or of committing an offence? Ans. The understanding and the will simultaneously gave way [tottered] through carelessness, *ἀμέλεια*, nor can we conceive of any thing else previous to carelessness, *ἀμέλεια*, in this case, as the initial step towards a city being taken is remissness on the part of the guards on watch. Adam was seduced through carelessness and *indolence of mind*, *διὰ ῥαθυμίαν*; as *Chrysostom* says, Homil. xxvii. on Gen., and at full length in Homil. lx. on Matt., "whence did man wish to disobey God? from *weakness and indolence of mind*," *πῶθεν ἠθέλησεν ὁ ἄνθρωπος παρακοῦσαι Θεοῦ; ἀπὸ ῥαθυμίας, κ.τ.λ.*—*παρακοή*, *disobedience*, implies this carelessness or weakness. The opposite in this passage is *ὑπακοή*, *obedience*, from which is derived an excellent argument regarding active obedience, without which the

atonement of Christ could not have been called *obedience*; it is for this reason He is so often praised as, ἄμωμος, *blameless*.—κατασταθήσονται, *shall be constituted*) It is one thing for a man to be constituted righteous, even where imputation is spoken of, it is another thing to be justified, since the former exists as the basis and foundation of justification, and necessarily precedes true justification, under which it is laid as the substratum [on which it rests]; for a man must of necessity stand forth as righteous, before he can be truly justified. But we have both the one and the other from Christ, for both the merit of Christ's satisfaction for sin, imputed to a man in himself unrighteous, already constitutes that same person righteous, inasmuch as it procures for him the righteousness, by which he is righteous; and by virtue of this righteousness, which is obtained by that merit, he is necessarily justified whereinssoever that justification be needed; that is, he is justly acquitted by merit, who in this way stands forth righteous, Thom. Gataker. Diss. de novi instr. stylo, cap. 8. This is quite right. Nevertheless the apostle, as at the end of the period, seems to set forth such a constituting of men as righteous, as [which] may follow upon the act of justification, and which is included in the expression *being found*, Phil. iii. 9; comp. with Gal. ii. 17.—οἱ πολλοί, *the many*) all men, ver. 18, 15.

20. Νόμος, *law*) the omission of the article tends to increase the sublimity [elevation of tone].—παρεῖσθ' ἐλθεῖν *came in stealthily* by Moses, ver. 14. The Antithetic word is, *entered*, ver. 12: Sin therefore is more ancient than the law.—ἐπιείσθη, *might abound*) ch. vii. 7, etc. Sin is not reckoned in the absence of the law; but when the law came in stealthily, sin appeared as *abounding*; but, before the law, the fall of Adam should be held as the cause of death.—τὸ παράπτωμα, *the offence*) supply καὶ ἡ ἁμαρτία and *sin*. All the sins of mankind, compared with the sin of Adam, are as it were offshoots; it is the root. ἁμαρτία, *sin*, in the singular number, is considered as a plague most widely spread; and it also comprehends all actual παραπτώματα, *offences*, ver. 16.—ἡ ἁμαρτία [*the sin*] or in other words, *the offence and sin*; for there is a difference between them;<sup>1</sup> see notes on ver. 14; *the sin*, in the singular number, John i. 29.—ὑπερπερισ-

<sup>1</sup> The latter being the result of the former.—ED.

σευσε, *superabounded* [*did much more abound*] A third party conquering the conqueror of the conquered is superior to both : sin conquered man : grace conquers sin ; therefore the power of grace is greatest.

21. Ἐν τῷ θανάτῳ—εἰς ζωὴν, *in death—unto life*) The difference is here exemplified between the particles ἐν and εἰς. {Death has its limits and boundary, whereas life is everlasting, and [by divine power] divinely extended. Death is not said to be eternal ; whereas life is said to be eternal, ch. vi. 21, etc.—ἡ χάρις βασιλεύσῃ, *that grace might reign*) Grace therefore has had, as it were, no reign, that is, it has had a most brief reign before the fall. We may believe, that Adam sinned not long after that he was created.—Ἰησοῦ, *Jesus*) Now no longer is Adam even mentioned : the mention of Christ alone prevails.

## CHAPTER VI.

1. Ἐπιμενοῦμεν ; *shall we continue?*) Hitherto he treated of the past and the present : now he proceeds to treat of the future ; and the forms of expression are suited to those, which immediately precede, whilst he speaks respecting the ‘abounding’ of grace. In this passage the *continuing* in sin is set before us ; in the 15th verse, the *going back* to sin, which had been overcome. The man, who has obtained grace, may turn himself hither or thither. Paul in this discussion turns his back on sin.

2. Ἀπεθάνομεν, *we are dead*) in baptism and justification.

3. Ἡ) *Or?* [‘an,’ Latin. The second part of] a disjunctive interrogation.—ἀγνοεῖτε, *know ye not?*) The doctrine concerning baptism was known to all. The same form of expression occurs again ch. vii. 1. to which the phrase, *know ye not?* corresponds, ver. 16, xi. 2 [Wot ye not?] and 1 Cor. throughout. *Ignorance* is a great obstruction ; knowlege is not sufficient.<sup>1</sup>—ἕσοι, *whoso-*

<sup>1</sup> The point in this sentence is putting *officit* in antithesis to *sufficit*, but

ever) [as many soever]. No one of the Christians was by that time unbaptized.—ἐβαπτίσθημεν, *were baptized*) The mentioning of *Baptism* is extremely well suited to this place; for the adult, being a worthy candidate for Baptism, must have passed through the experience of these things, which the apostle has hitherto been describing. Paul in his more solemn epistles, sent to the churches (Rom. Cor. Gal. Eph. Col.), at the beginning of which he calls himself an apostle, mentions *Baptism* expressly; in the more familiar (Phil. Thess.) he presupposes it.—εἰς) *into*. The ground on which we are baptized.—Χριστὸν Ἰησοῦν, *Christ Jesus*) The name *Christ* is here put first, because it is more regarded here, ver. 4, Gal. iii. 27.—εἰς τὸν θάνατον αὐτοῦ, *into His death*) He who is baptized puts on *Christ*, the second Adam; he is baptized, I say, into a whole *Christ*, and so also into His death, and it is the same thing as if, at that moment, *Christ* suffered, died, and was buried for such a man, and as if such a man suffered, died, was buried with *Christ*.

4. Συνετάφημεν, *we were buried with Him*) The fruits of the burial of *Christ*. Immersion in baptism, or at least the sprinkling of water upon the person, represents burial, burial is a confirmation of [facit ratam] death.—εἰς, *into*) Construed with *baptism*, with which comp. ver. 3.—ὡσπερ—ὅτω, *as—so*) An abbreviated expression for,<sup>1</sup> *As Christ was raised from the dead by the glory of the Father*, so we should also rise, and as *Christ* reigns for ever in the glory of the Father, and in that life to which He has risen, *so we also should walk in newness of life*.—διὰ, *by*) *By* concerning the Father is also found at 1 Cor. i. 9.—τῆς δόξης, *the glory*) Δόξα is the *glory* of the divine life, of *incorruptibility*, ch. i. 23, of the power and virtue, by which both *Christ* was raised, and we are restored to a new life, and are conformed to God, Eph. i. 19, etc.—ἐν καινότητι, *in newness*) Ch. vii. 6; 2 Cor. v. 15, etc. This newness consists in life.

5. Στέμψυται) LXX. βουνὸς στέμψυτος, ὄρυμνος στέμψυτος, *a planted hill, a planted forest*, Amos ix. 13; Zech. xi. 2, and on this account ὁμοιώματι here may be taken in the ablative. But

it cannot be imitated in English—it might be, *ignorance* is exceedingly *efficient*, knowledge is not *sufficient*, were *efficient* an English word, which it is not.—TR.

<sup>1</sup> See App., under the title *Concisa Locutio*.

Hesychius has *σύμφυτον, συμπορευόμενον, συνόν*, and so *σύμφυτοι* with the dative is a word very significant; comp. ver. 4, 6. Cluverus translates it, engendered together [connaturati, *endowed with the same nature together*] *grown together*<sup>1</sup>.) All spiritually quickening power is in Christ, and that power has been conferred upon [brought together into] baptism; *σὺν* is used [in the compound *σύμφυτοι*], as in the opposite word *συνεσταυρώθη*; and the simple [root] word *φύομαι* refers to *θάνατον*, and *ἀνάστασιν*.—*ἀλλὰ, but*) The contrast is between death and the resurrection.—*τῆς*) that is, *τῷ ὁμοιώματι τῆς ἀναστάσεως*, *in the likeness of His resurrection*.—*ἔσόμεθα*) scil. *σύμφυτοι*, *we shall be*, viz. *planted in a new life*. The future, see ch. v. 19.

6. "Ἀνθρώπος, *man*) The abstract for the concrete, as in ch. vii. 22, and in many other places.—*ἴνα—τοῦ μηκέτι*) The particles should be carefully noticed; as also the three synonymous nouns, and the verbs added to them.—*καταργηθῆναι*, *may be destroyed*) may be stripped of its *dominion* [ver. 14].—*τὸ σῶμα τῆς ἁμαρτίας*, *the body of sin*) the mortal body, abounding in sin and lusts, etc., ver. 12, *so the body of death*, ch. vii. 24, note.

7. 'Ἀποθανῶν, *dead*) *to sin*, ver. 2.—*δέδικαιώται*, [*is freed from sin*] *is justified*) Sin has now no longer any claim against him in law; with which comp. ver. 6, 9, so that he is no longer a *debtor*, ch. viii. 12. In respect of the past, he is justified [just] from the guilt of sin; in respect of the future, from its dominion, ver. 14.

8. 'Ἐι, *if*) The Apodosis falls principally on the verb, *we shall live with*.

9. Εἰδότες, *knowing*) This word depends on, *we believe*.—*θάνατος*, *death*) without the article, *any kind of death*.—*οὐκ ἔστι, no more*) *Death never had dominion over Christ*, but yet it had assailed Him, Acts ii. 24; and if it had held Him, it might have been said to have had dominion over Him; which God forbid. Paul was unwilling to say here, *βασιλεύει, reigneth*.

10. ὅ, *in that*) This has more force than *ὅτι, that*.—*τῇ ἁμαρτίᾳ, to sin*) The dative of disadvantage, as in ver. 11. Sin had been cast upon Christ, but Christ abolished it by His death for us; He truly *died*.—*ἐφάπαξ*) This has a stronger meaning in this

<sup>1</sup> *Concreti.*

passage than ἄταξ. So Heb. vii. 27, and ἄταξ, 1 Pet. iii. 18.—ζῆ τῷ Θεῷ) *He lives to God*, a glorious life derived from God, ver. 4 [raised up—by the *glory* of the Father] full of divine vigour, lasting for ever. For God is the God of the living.

11. λογίζεσθε, *you reckon*) The indicative; for the imperative begins in the following verse. So λογίζομαι, iii. 28 [we *conclude* that a man is justified by faith, etc.] Whatever is the standing in which every one is, in and according to that standing he ought to account himself.<sup>1</sup>—εἶναι) is omitted by a few copies, but they are ancient. Baumgarten adopts this reading—I consider it doubtful.<sup>2</sup>—ἐν, *in*) It is construed with *alive*, may even with *dead* too: So ver. 8, only that the prepositions *with* [σύν, ver. 8] and *by*, ch. vii. 4 [διὰ, *by* the body of Christ] are rather used in that connection.—τῷ κυρίῳ ὑμῶν) See App. crit. Ed. II. on this passage.<sup>3</sup>

12. Μη, *not*) Refer the ἀλλά *but* [yield yourselves unto God, ver. 13] to μη, *not* [here]: and refer καὶ τὰ μέλη, *and your members*, etc., to μηδὲ, *neither* [both in ver. 13] [There is a remarkable force in this dehortation on the one hand and exhortation on the other, V. g.]—μη εἶν βασιλεύετω, *let not sin therefore reign*) The same verb occurs in ch. v. 21. A synonymous term in ver. 9. It is a correlative of *serve*, ver. 6.—θνητῶν, *mortal*) For you, who are now alive, are become alienated from your body, ch. viii. 10.—αὐτῇ ἐν) This savours somewhat of a paraphrase. Baumgarten and I, as usual, hold each his own opinion, as to the mode of interpreting this passage.—ἐν ταῖς ἐπιθυμίαις αὐτοῦ, *in its lusts*) viz. σώματος, *of the body*. The bodily appetites are the fuel; sin is the fire.

13. Μηδὲ παριστάνετε) *neither yield ye*. The first aor. παραστήσατε, which occurs presently, has greater force than this present.—τὰ μέλη ὑμῶν ἑαυτοῦ καὶ τὰ μέλη, *your members; yourselves and your members*) First, the character of the Christian is brought under consideration; secondly, His actions and

<sup>1</sup> So also the Christian, whose standing is, that of being dead to sin with Christ and raised with Him in newness of life.—ED.

<sup>2</sup> ABD(Δ)G Memph. Vers. Hilary, omit the εἶναι. But BC Vulg. *ſg* and Rec Text retain it.—ED.

<sup>3</sup> ABD(Δ)Gfj Vulg. Hilary, reject τῷ κυρίῳ ὑμῶν. But C Memph. and Syr. Versions retain the words.—ED.

duties. Man, who is dead in sin, could not, with propriety, be said to *yield* HIMSELF [Sistere seipsum, to *present himself*] to *sin*: but the man, who is alive, may yield [present] himself to God.—ὄπλα, *arms*) [*instruments*] a figurative expression, derived from war, as *wages*, ver. 23.—ἀδικίας, of *unrighteousness*) which is opposed to the righteous will of God.—τῆ ἁμαρτίας, to *sin*) Sin is here considered as a tyrant.—παραστήσατε [yield] *present*) as to a king.—ἐκ νεκρῶν, *from the dead*) The Christian is *alive from the dead*. He had been dead, he is now alive. Comp. Eph. v. 14, *note*, Rev. iii. 1—3. Sleep, too, in these passages, is the *image of death*.—δικαιοσύνης, of *righteousness*) The antithetic word is ἀδικίας, of *unrighteousness*.

14. Οὐ κυριεύσει, *Shall not have dominion*) Sin has neither the right nor the power; it will not force men to become slaves to it against their will.—ὑπὸ νόμον, *under the law*) Sin has dominion over him, who is under the law.

15. Ὑπὸ, *under*) ch. vii. 2, 14.

16. Δούλους, *servants*) *Servitude* is here denoted, from which *obedience* follows as a consequence.—δοῦλοι, *servants*) The state of *servitude*, which follows as the consequence of *obedience*, is signified, 2 Pet. ii. 19.—εἰς, *unto*) εἰς, *unto*, occurs twice in this verse, and in both cases it depends on *servants*.—ὑπακοῆς, of *obedience*) *Obedience*, used absolutely, is taken in a good sense. Righteousness, too, promptly claims as her own, those who act obediently to her.—εἰς δικαιοσύνην, *unto righteousness*) Supply, and of *righteousness unto life*: as appears from the antithesis [*death*], with which comp. the similar antithesis, ver. 20 and 22, iii. 20, *note*.

17. Χάρις δὲ τῷ Θεῷ, *but God be thanked*) This is an idiom peculiar to Paul, who usually expresses categorical propositions, not categorically and nakedly, but, as it were, with some modifying qualification, *i.e.*, with an intimation of affection, thanksgiving, prayerful wish for them, etc.—1 Cor. xiv. 18; 2 Tim. ii. 7, *note*. The enthymeme<sup>1</sup> of this passage stands thus: *you were the servants of sin; but now you have become obedient to righteousness*: but there is added the moral mode<sup>2</sup> or moral

<sup>1</sup> The simple enunciation. See Appendix.

<sup>2</sup> See Appendix, under the title, *Modalis Sermo* A proposition not



sentiment, *God be thanked, that though ye were the servants of sin, ye have now obeyed righteousness.* This mode, however, in this place, implies this also, that this is the blessed state of the Romans, which they ought by all means to maintain. This observation will clearly bring out the meaning of the apostle's language in many passages, and will show the ardour that was within his breast.—ὅτι, *that*) so *that*, with *indeed*, to be understood, John iii. 19.<sup>1</sup>—δούλοι, *servants*) especially in heathenism.—ἐκ καρδίας, *from the heart*) 'The truth and efficacy of the Christian religion [lies in its having its root in the heart.] Wicked men cannot be altogether wicked with their whole heart, but even unconsciously and continually repent of their past conduct, and of their slavery to sin; but good men are good from the heart, and without constraint. [It is not any doctrine of men, but the doctrine of God alone, which takes by storm (takes complete possession of) the human heart.—V. g.]—εἰς ὅν) This is the explanation ὑπηκούσατε εἰς τὸν διδασχῆς ᾧ or εἰς ὃν παρεδόθητε, comp. εἰς, Gal. i. 6; *you were obedient to* [with respect to, towards] *the form of doctrine* (comp. εἰς πάντα ὑπήκουσι, *obedient in all things*, 2 Cor. ii. 9) *unto which you were delivered* (*which was delivered to you*). The case of the relative, expressed in abbreviated form,<sup>2</sup> depends on the word preceding, ch. iv. 17, or following ch. x. 14.—παρεδόθητε, *you were delivered*) Elsewhere the *doctrine* is said to be *delivered*. That phrase is here elegantly inverted, and is a very graceful expression respecting those who, when freed from sin, devote and yield [present] themselves, ver. 16, with a great change of masters, to the honourable service of righteousness.—τὸν, *form*) a very beautiful term, Ex. xxv. 40. The form meant is the 'form' of Christ, Gal. iv. 19.—διδασχῆς, *of doctrine*) That rule and standard, to which the servant conforms himself, is merely shown to him *by the doctrine*; he does not need to be urged by constraint.

stated nakedly, but with intimation of feeling accompanying it. Instead of the naked statement, "Ye were servants of sin," Paul says, in the *moral mode*, "Thanks be to God, that, though ye were servants of sin, ye have now obeyed," etc.

<sup>1</sup> Light is (*indeed*) come into the world, and (*yet*) men loved darkness, etc. So here, = *though ye were,—yet now*, etc.—Ed.

<sup>2</sup> See App., tit. "Concisa Locutio."

18. Ἐλευθερωθέντες, *being made free*) It will be of use to have this connected view of the plan of the apostle, up to the point which it has now reached :—

I. Sin,	Ch. iii. 9.
II. The perception [the coming to “the knowledge”] of sin from the law; the sense of <i>wrath</i> ; internal [spiritual] <i>death</i> ,	iii. 20.
III. The revelation of the righteousness of God in Christ, by the Gospel, directed against sin, and yet in behalf of the sinner,	iii. 21.
IV. The centre of Paul’s system, FAITH; embracing that revelation without reservation, and striving after, and succeeding in its effort to reach righteousness itself,	iii. 22.
V. The remission of sins, and justification, by which God the judge, views sin committed by man, as if it had not been committed, and righteousness lost, as if had been preserved [retained],	iii. 24.
VI. The gift of the Holy Spirit; <i>love</i> Divine shed abroad in the heart; the inner new <i>life</i> ,	v. 5, vi. 4.
VII. The free service of <i>righteousness</i> in good works,	vi. 12.

From this view, it is evident why Paul, in proving justification by faith alone, against those who are in doubt or error, makes frequent mention of the gift of the Holy Spirit, and of the other things, which follow as the consequences of justification. As righteousness flows from faith; adoption [sonship] accompanies righteousness; the gift of the Holy Spirit, with the cry, *Abba, Father*, and with newness of life, follows upon adoption; but faith and righteousness are not in themselves clearly perceived by sense; whereas the gift of the Holy Ghost pro-

duces very conspicuous and prominent [standing out palpable] effects; comp. [God] *bare them witness* [giving them *the Holy Ghost*] Acts xv. 8. Farther, the surpassing excellence of these fruits, most effectually proves the worthlessness of men's works.

19. Ἀνθρώπων, *after the manner of men*) Language after the manner of men, is frequent, and in some measure always occurring, whereby Scripture condescends to suit itself to our capacity. Too plain language is not always better [the best] adapted to the subject in hand. The accusative is used for the adverb. [*According to our mode of speaking, it may be translated, Ich muss es euch mir massiv sagen, I must speak to you with great plainness and simplicity.*—V. g.]—διὰ, *because of*) Slowness of understanding arises from weakness of the flesh, *i.e.*, of a nature merely human, comp. 1 Cor. iii. 3. Ἀσθένειαν, *weakness*) Those who desire discourse to be continuously in all respects quite plain, should perceive in this a mark of their own weakness, and should not take amiss [take offence at] a more profound expression of the truth, but they should consider it with gratitude, as an ample benefit, if in one way or the other, they have had the good fortune to understand the subject: at first, the mode of expressing the truth is more sublime, then afterwards it is more plain, as in the case of Nicodemus.—John iii. 3, 15. That which pleases most [the greatest number] is not always the best.—V. g.—τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, *to iniquity unto iniquity*) A *ploce*<sup>1</sup> not observed by the Syriac version. The word [to] *iniquity* [ἀνομίᾳ] (before which *uncleanness* is put, as a part before a whole) is opposed to *righteousness*; the word [unto] *iniquity* [ἀνομίαν] is opposed to *holiness* [end of verse] *Righteousness* corresponds to the Divine will, *holiness* as it were, to the whole of the Divine nature. Those who are the servants of *righteousness*, make progress [*i.e.*, advance from *righteousness* to *holiness*, whereby they partake of the Divine nature]; ἄνομοι, workers of iniquity are workers of iniquity, nothing more.

20. Τῆς ἀμαρτίας, *of sin*) This case contains the emphasis of the sentence; *sin* had taken possession of you.—τῇ δικαιοσύνῃ, *to [towards] righteousness*) that is in respect of righteousness.

<sup>1</sup> See App., tit. *Ploce*. A word twice put, once in the simple sense, and once again to express some attribute of the word.

21. τίνα οὖν καρπὸν ἔχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε) This whole period has the force of a negative interrogation. He says, that the righteous have their *fruit* unto holiness; but he does not consider those things which are 'unfruitful' [ἄκαρπα] worthy of the name of *fruit*.—Eph. v. 11. He says, therefore, those things which now cause you to feel ashamed, were, indeed, formerly not *fruits*. Others put the mark of interrogation after τότε, then, so that ἐφ' οἷς may be the answer to the interrogation; but then the apostle should have said ἐφ' ᾧ, sc. καρπῷ [Sanctification is the reverse of this shame, ver. 22, evidently just as in 1 Cor. i. 28, 30, that which is base ("base things") and sanctification, are in antithesis; but the multitude of Christians are now ashamed of sanctification, which is esteemed as something base. What a fearful death hangs over such persons! O the degeneracy of the times and the manners (principles of men)!—V. g.]—νῦν, now) when you have been brought to repentance.—γὰρ, for) instead of moreover [autem]; but it has a greater power of separation, comp. ver. 22 at the end, δέ, and moreover [autem]; so γὰρ, for, ch. v. 7.—ἐξείνῳν, of those things) He does not say, of these things; he looks on those things as the remote past.—θάνατος, death) The epithet *eternal* (αἰώνιος) ver. 23, is never added to this noun, not only in relation to those, in the case of whom, death yields to life, but not even in relation to those who shall go away into *everlasting fire, torment, and destruction*. If any one can think, that it is, by mere chance, and not design, that Scripture, when *eternal life* is expressly mentioned, never names its opposite, *eternal death*, but everywhere speaks of it in a different manner, and that, too, in so many places, I, for my part, leave to him the equivalence of the phrases, *eternal destruction*, etc.<sup>1</sup> The reason of the difference, however, is this: Scripture often describes *death*, by personification, as an enemy, and an enemy, too, to be destroyed; but it does not so describe *torment*.

22. νῦν δέ, but now) Paul has used νῦν very often, and always with δέ, but.—ἔχετε, you have; or, have ye, with which comp. ver. 19.—εἰς ἁγιασμὸν, unto sanctification [holiness], an antithesis to; ἐφ' οἷς ἐπαισχύνεσθε, of which you are ashamed, ver. 21. Ye are a holy priesthood of God. The reference seems to be to

<sup>1</sup> I leave him to his own foolish notion, that the phrases *eternal destruction*, etc., are equivalent to *eternal death*.—ED.

Amos ii. 11, צַדִּיקִים, LXX, εἰς ἁγιασμένον; Engl. Vers. has *Nazarenes*.

23. τὰ, τὸ) The mark of the subject.—ὀψώνια—χάρισμα, *wages—gift*) Bad works earn their own proper pay; not so, good works; for the former obtain wages, the latter a gift: ὀψώνια, *wages*, in the plural: χάρισμα, *a gift*, in the singular, with a stronger force.

## CHAPTER VII.

1. "H) The disjunctive interrogation. There is a close connection here with ch. vi., the words of which, at ver. 6, 14, 21, καταργεῖσθαι, κυριεύειν, καρπὸς, θάνατος κ.τ.λ. again occur prominently in this chapter. The comparison of the Old and New state is continued.—γινώσκουσι, *to them that know*) the Jews; although it is the duty of all Christians to know the law.—ὁ νόμος, *the law*) for example, of marriage. The whole *law*, in consonance with the opening of this portion, is put by synecdoche,<sup>1</sup> for the *law of marriage*.—τοῦ ἀνδρώπου, *over a man*) i.e., *over a woman*, ver. 2, comp. 1 Pet. iii. 4, where the *inner* ["the hidden man"] presupposes the outer man, and the parallelism consists in this, that *man* is predicated also separately of *the woman*, not merely of Adam, the husband ['viro,' *the man*, in the restricted sense of the term.] *Man* here is used generically; but in the second verse, Paul applies it in a special and subordinate sense to the woman, as falling under the generic term.—ἐφ' ὅσον, *as long as*) neither any longer nor any shorter.—ζῆ, *lives*) the Law [lives. But Engl. Vers. "As long as *he*—the husband—liveth."] A personification. In the apodosis, life and death are ascribed, not to the law, but to us; whereas, here we have the protasis, in which, according to the meaning of the apostle, life or death is ascribed to the [marriage] law itself, and to the husband. What

<sup>1</sup> See Appendix.

is here said, depends on the nature of the things related, which are the law and man. When either party dies, the other is considered to be dead. Thus the protasis and apodosis cohere.

2. Ἰπανδρός) So the LXX.—δέδεσται, *is bound*) It may be construed with *to her husband*, and with *by [to] the law*.—τοῦ νόμου τοῦ ἀνδρός) It would not be an unsuitable apposition, were we to say, *from the law [that is, from] her husband*.

3. Χρηματίσει) viz. ἐάντην, *she will come under the appellation of an adulteress*, and that too by the power of the law. *She shall bring upon herself the name of an adulteress*.—ἐάν γένηται ἀνδρὶ ἐτέρῳ, LXX. Dent. xxiv. 2.

4. ὄστει) This word has a stronger meaning than if οὕτως had been used.—ἐθανατώθητε, *ye have become dead*) which denotes more than *ye are dead*. The comparison is thus summed up: the husband or wife, by the death of either, is restored to liberty; for in the protasis, the party dying is the husband; in the apodosis, the party dying is that, which corresponds to the wife.—διὰ τοῦ σώματος, *by the body*) A great mystery. In the expiation [atonement] for sin, why is it that mention generally is made of the body, rather than of the soul of Christ? Ans. The theatre and workshop of sin is our flesh; and for this, it is the holy flesh of the Son of God, which is the remedy.—ἐγερέντι, *who is raised*) and so is alive [which the law no longer is to the believer].—καρποφορήσωμεν, *we should bring forth fruit*) He comes from the second party to the first; *fruit* corresponds to offspring; for the simile is derived from marriage.

5. Ἡμεν ἐν τῇ σαρκί, *we were in the flesh*) that is [we were] carnal. See the opposite ver. 6, at the end.—διὰ, *by*) ver. 8.—τῷ θανάτῳ, *to that death*) of which ver. 13, ch. viii. 6, speak.

6. Ἀποθάνοντες, *being dead*) So ver. 4, *ye became dead*, said of that party, which corresponds to the wife: comp. Gal. ii. 19. I have shown *in der Antwort wegen des N. T. p. 55. A. 1745*, that Chrysostom also read ἀποθάνοντες, not ἀποθάνοντος.<sup>1</sup>—ὡ) A plain construction in this sense: we have been set free by death from the law, which held us fast.—κατεργόμεθα) an expres-

<sup>1</sup> So also A (B?) C, both Syr. Versions, Memph. The first correction of the Amiatine MS. of Vulg. read ἀποθάνοντες. D (Δ) G fg Vulg. read τοῦ θανάτου [The law of death]. Rec. Text (and B?) ἀποθάνοντος.—ED.

sive term; comp. συνέκλεισε, ch. xi. 32, ἐφρουρούμεθα, Gal. iii. 23.— ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος, in newness of spirit, and not in the oldness of the letter) We have the same antithesis, ch. ii. 29; 2 Cor. iii. 6. *The letter* is not the law considered in itself, inasmuch as, thus considered, it is spiritual and living [instinct with life] ver. 14; Acts vii. 38 [the *lively* oracles], but in respect of the sinner, to whom it cannot give spirit and life, but leaves him to death, nay even it to a more profound extent hands him over to its power: although he may in the mean time aim at the performance of what the letter and its mere sound command to be done; so that the appearance and the name may still remain, just as a dead hand is still a hand. But the Spirit is given by the Gospel and by faith, and bestows life and newness, 2 Cor. iii. 6; comp. John vi. 63. The words *oldness* and *newness* are used here by Paul in relation to the two testaments or covenants, although believers have now for a long time enjoyed the first fruits of the New Testament; and at the present day unbelievers retain the remnants, nay rather the whole substance, of the Old Testament. Observe too, the ἐν, in, is put once, not twice [The Engl. Vers. wrongly supplies in before the oldness. But Beng. That we should not serve the oldness, etc.] We have served oldness not God: comp. Gal. iv. 9, ὅς, to which [The beggarly elements, whereunto ye desire again to be in bondage]; now we serve not newness, but [we serve] God in newness, ch. vi. 22.

7. ὁ νόμος ἁμαρτία; is the law sin?) He, who has heard the same things predicated of the law and of sin, will perhaps make this objection: is, then, the law sin, or the sinful cause of sin? comp. ver. 13, note.—τὴν ἁμαρτίαν, sin) We must again observe the propriety of the terms, and the distinction between them:

ὁ νόμος· τὸ λέγειν τοῦ νόμου.

the law; the fact of the law saying [Taken out of, "Except the law had said"].

ἡ ἁμαρτία· ἡ ἐπιθυμία.

sin; lust.

οὐκ ἔγνω, (from γινώσκω) οὐκ ᾔδειν, (from οἶδα.) ἔγνω is the greater, οἶδα the less. Hence the latter, since even the less

degree is denied, is expressive of increase.<sup>1</sup> Ἀμαρτία, *sin*, is as it were sinful matter, from which *all* manner of [The *all* taken from πᾶσαν ἐπιθυμίαν, ver. 8] disease and paroxysm of *concupiscence* [ver. 8] originates.—οὐκ ἔγνων, *I had not known*) Paul often sets forth his discourse indefinitely in the first person, not only for the sake of perspicuity, but from the constant application of what is said to himself; see 1 Cor. v. 12, vi. 12. And so also in this passage.—τὴν τε γὰρ ἐπιθυμίαν, *for even lust*) Ἡ ἀμαρτία, *sin*, is more deeply seated [inward] and recondite: ἡ ἐπιθυμία, *lust*, rather assails [rushes into] the sense, and at the same time betrays [the inwardly seated] *sin*, as smoke does fire. The particles τε γὰρ, *for even* indicate this διορισμός, this contra-distinction; and *sin*, that one indwelling evil, works out [produces] a variety of *lust* [all manner of concupiscence]: see what follows; and again *lust* brings forth *sin* consummated [*finished*], James i. 15. [*Sin lies concealed in man, as heat in drink, which, if we were to judge by mere sensation, may possibly at the time be very cold*, V. g.]—οὐκ ᾔδειν, *I had not known*) *lust* to be an evil; or rather, I had not known [even the existence of] *lust* itself; its motion at length [when the *law* came, then and not till then] met the eye.—ἔλεγεν, *said*) Moreover it said so, [first] by itself; then, [also] in my mind: comp. *when the law came*, ver. 9.

8. Διὰ τῆς ἐντολῆς, *by the commandment*) The construction is with the following verb [κατειργάσατο, *wrought concupiscence by the commandment*. Not as Engl. V., *Taking occasion by the commandment*, here and at ver. 11]; as in ver. 11 twice.—χωρὶς—νεκρὰ, *without—dead*) A self-evident principle.—νεκρὰ, *dead*) viz. *was*: it did not so much rage through concupiscence: or the word to be supplied may be, *is*.

9. Ἐζῶν, *I was alive*) ζῆν here does not merely signify *to pass one's life*, but it is put in direct antithesis to *death*. This is the pharisaic tone, comp. the following verse. [*I seemed to myself indeed to be extremely well*, V. g.]—χωρὶς νόμου, *without the law*) the law being taken out of the way, being kept at a distance, as if it did not exist.—ἐλθοῦσης) The antithesis to χωρὶς.—ἐντολῆς, *the commandment*) ἐντολῆ, *a commandment* is part of the law, with the addition of a more express idea in it of

<sup>1</sup> The increase in force is this; I had not *full* knowledge (ἔγνων) of *sin*, nay I had not even *been at all sensible* (ᾔδειν) of *lust*.—ED.



compulsory power, which restrains, enjoins, urges, prohibits, threatens.—ἀνέζησεν, *revived*) just as [even as] it had been alive, when it had entered into the world by Adam.

10. Ἀπέθανον, *I died*) I lost that life, which I [fancied that I] had.—εὑρέθη, *was found*) So εὐρίσκω, *I find*, ver. 21.—εἰς ζωὴν, *to life*) on the ground of the original intention of God, and in another point of view, on the ground of my own opinion, which I held, *when I was living without the law*. *Life* pointedly indicates both joy and activity; while *death* implies the opposite.—αὐτῇ, *itself*) the same [the very same commandment]. It is commonly written αὐτῆ, but *Baumgarten* has αὐτῇ, which is correct.<sup>1</sup> Comp. Acts viii. 26, note.

11. Ἐξήπατησε, *deceived*) led me into by-paths, as the robber leads the traveller; and while I supposed that I was going onward to life, I fell into [upon] death.—ἀπέκτεινε, *slew me*) This is the termination of the economy of sin, and is on the confines of that of grace.

12. Ἁγίος, *holy*) supply from what follows, *and just and good*; although it was necessary to accumulate these synonymous terms chiefly in defence of the *commandment*, with its stinging power [rather than of *the law*]: *holy, just, good*, in relation respectively to its efficient cause, its form, and its end; (as we find in the *MS. notes of Dorscheus*) or *holy* in respect of my duties to God; *just*, in respect of my neighbour; *good* in respect of my own nature;<sup>2</sup> with which whatever is commanded is in harmony, for life is promised, ver. 10. The third of these three epithets is taken up with very great propriety in the following verse.

13. Τὸ therefore what is good.—The power of the article is to be noticed.—θάνατος, *death*) the greatest evil, and the cause of

<sup>1</sup> Lachmann and Tischendorf, the two ablest exponents of modern textual criticism, prefer αὐτῆ.—ED.

<sup>2</sup> Δίκαιος Th. δίκη, is that which is precisely what it should be, without regard to the question whether good or evil flow from it, *just, right*. But ἀγαθός, what is *profitable and of benefit* to men. The commandment is δίκαια, for it teaches nothing but what is *just*: ἀγαθός, for it regards the *happiness* of those, to whom it is given. It is also ἅγια, not because it makes holy, but because it is *holy in itself, sacred to God*, and therefore to be held inviolate.—See Tittmann *Syn. Gr. Text.*—ED.

death, the gretest evil : *κατεργαζομένη*, *working* [*death in me*].—*ἀλλὰ ἡ ἁμαρτία*, *but sin*) namely, *was made death to me* ; for the participle *κατεργαζομένη*, *working*, without the substantive verb, does not constitute the predicate.—*ἵνα φανῆ ἁμαρτία*, *that it might appear sin*) Ploce<sup>1</sup> : *sin*, [which, as opposed to the law, which is *good*, is] by no means *good*. This agrees with what goes before.—*διὰ τοῦ ἀγαθοῦ—θάνατον*, *by that which is good—death*) A paradox ; and the adjective *good* is used with great force for the substantive [of which it is the epithet] the *law*.—*κατεργαζομένη*, *working*) A participle, which must be explained thus : *sin was made death to me, inasmuch as being that which accomplished my death even by that which is good*. It is no tautology ; for that expression, *by that which is good*, superadds strength to the second part of this sentence.—*ἵνα γένηται*, *that it might become*) This phrase is dependent on *working*. So *ἵνα*, *that*, repeated twice, forms a gradation. If any one should rather choose to make it an anaphora,<sup>2</sup> the second part of the sentence will thus also explain the first.—*καθ' ὑπερβολὴν ἁμαρτωλὸς*) Castellio translates it, *as sinful as possible* : because, namely, [sin,] *by that which was [is] good, i.e. by the commandment, works in me that which is evil, i.e. death*.—*διὰ*, *by*) It is construed with *might become* [that *sin might by the commandment become exceeding sinful*].

14. Πνευματικός ἐστι, *is spiritual*) it requires, that every feeling of man should correspond to the feeling [*i.e. the will*] of God ; but God is a Spirit.—*σαρκικός*, *carnal*) ver. 18.—*εἰμι*, *I am*) Paul, after he had compared together the twofold state of believers, the former in the flesh, ver 5, and the present in the Spirit, ver. 6, proceeds in the next place from the description of the first to the description of the second, and does so with a view both to answer two objections, which, in consequence of that comparison might be framed in these words : *therefore the law is sin*, ver. 7, and, *therefore the law is death*, ver. 13 ; and to interweave in the solution of those objections the whole process of a man, in his transition from his state under the law to his state under grace, thinking, sighing, striving, and struggling forth,

<sup>1</sup> See Appendix. The same term twice used, once expressing the idea of the word itself, and once again expressing an attribute of it.

<sup>2</sup> See Appendix. The frequent repetition of the same word in the beginnings of sections or sentences.

and to show the function of the law in this matter : this, I say, he does, ver. 7-25, until at ch. viii. 1, he proceeds to the topics, which are ulterior to these. Therefore in this 14th verse the particle *for* does not permit any leap at all, much less does the subject itself allow so great a leap to be made from the one state into the other ; for Paul diametrically opposes to each other the carnal state in this verse, and the spiritual state, ch. viii. 4, as also slavery in this [“*sold* under sin”] and the 23d [“*bringing me into captivity*”] verse, and liberty, viii. 2, [“*free* from the law]. Moreover he uses, before the 14th verse, verbs in the preterite tense ; then, for the sake of more ready expression [more vivid realization of a thing as present], verbs in the present tense, which are to be resolved into the preterite, just as he is accustomed to exchange cases, moods, etc., for the sake of imparting ease to his language ; and as an example in ch. viii. 2, 4, he passes from the singular to the plural number, and in the same chapter ver. 9, from the first to the second person. Also the discourse is the more conveniently turned from the past to the present time, inasmuch as a man can then, and then only, understand really the nature of that [his former] state under the law, as soon as he has come under grace ; and from the present he can form a clearer judgment of the past. Finally, that state and process, though being but one and the same, has yet various degrees, which should be expressed either more or less in the preterite tense, and it is step by step that he sighs, strives eagerly, and struggles forth to liberty : The language of the apostle becomes by degrees more serene, as we shall see. *Hence it is less to be wondered at, that interpreters take so widely different views.* They seek the chief force [the sinews] of their arguments, some from the former, others from the latter part of this passage, and yet they endeavour to explain the whole section as referring to one simple condition, either that under sin, or that under grace. [*We must observe in general, that Paul, as somewhat often elsewhere, so also in this verse, all along from ver. 7, is not speaking of his own character, but under the figure of a man, who is engaged in this contest. That contest is described here at great length, but the business itself, so far as concerns what may be considered the decisive point, is in many cases quickly accomplished ; although believers must contend*

with the enemy, even till their deliverance is fully accomplished, ver. 24, ch. viii. 23, V. g.]—πειραμένος, sold) A man, sold to be a slave, is more wretched, than he who was born in that condition, and he is said to be a man sold, because he was not originally a slave. The same word occurs in Judg. iii. 8, 1 Kings xxi. 25. *Sold: Captive*, ver. 23.

15. 'Ο γὰρ, for that which) He describes slavery in such a way as not to excuse himself, but to accuse the tyranny of sin, and to deplore his own misery, ver. 17, 20. γὰρ, for, tends to strengthen the word *sold*. The slave serves an unworthy master, first, with joy, then afterwards, with grief, lastly, he shakes off the yoke.—ὃ γινώσκω, I do not acknowledge [allow]) as good; ([γινώσκω] the same as to consent to it, that it is good, ver. 16, which forms the antithesis); its opposite is I hate.—θέλω, I would, [wish]) he does not say, I love, which would imply more, but I would, intending to oppose this [I would] to, I hate, following immediately after.—πράσσω—ποιῶ) There is a distinction between πράσσω and ποιῶ commonly acknowledged among the Greeks;<sup>1</sup>—the former implies something weightier than the latter. The former is put twice in the present tense, first in a negative assertion, and then in an affirmative assertion, ὃ πράσσω I practise not, the thing is not put in practice; ποιῶ I do, refers to action both internal and external. These words are interchanged, ver. 19, xiii. 3, 4; and this interchange is not only not contrary to the nature of the discourse which is gradually rising to a climax, but it even supports and strengthens it; for at ver. 15, the sense of the evil is not yet so bitter, and therefore he does not so much as name it, but by the time he reaches ver. 19, he is now become very impatient [takes it exceedingly ill] that he should thus impose evil on himself. The farther the soul is from evil, the greater is its distress [torture], to touch even the smallest particle of evil with so much as one finger.

16. Σύμφημι, I consent) Συνήδομαι, I delight is a stronger expression, ver. 22, note. The assent of a man, given to the law against himself, is an illustrious trait of true religion, a powerful testimony for God.—καλός, beautiful) The law, even apart from

<sup>1</sup> See my previous note. Πράσσω is ago. Ποιῶ, facio. Ἐργαζομαι, operor.—ED.

its legality, is beautiful: καλός, *beautiful*, suggests holiness, justice, and goodness, ver. 12.

17. Οὐκ ἔτι, *no longer*) These words are repeated, ver 20.—*αἰκοῦσα, dwelling*) ver. 18, 20. This word is afterwards used concerning the Spirit, ch. viii. 9.

18. Οἶδα, *I know*) This very knowledge is a part of this state, which is here described.—*τοῦτέστιν, that is*) It is a limitation of the sense; *in me* is more than *in my flesh*, and yet the flesh is not called sin itself<sup>1</sup> (we must make this observation contrary to the opinion of Flacius); but what Paul says, is: sin dwells in the flesh. And already this state, of which Paul is treating, carries along with it some element of good.—*θέλω εἶναι to will*) The Accusative, *good*, is not added after *to will*; and the delicacy [minute accuracy] of this language expresses the delicacy [minute accuracy] in the use of the expression, *to will*.—*παράκειται*) [*is present*] *lies in view*, without [my being able to gain] the victory. The antithesis, concerning the performance of good works, is the *not* [I find *not*] which occurs presently after. My mind, though seeking [that, which is good], does not in reality find it.

20. Οὐκ ἔτι) *no longer*,<sup>2</sup> namely, as I formerly used to perpetrate it [taken from *κατεργάζομαι*]. Some degree of serenity and deliverance gradually arises. *I* is emphatic, in antithesis to *sin*. He who says with emphasis, it is not *I that will* it [non *volo ego*], instead of the former, *I would not* [non *volo* (without *ego*) *I do not will*] (ver. 15) is already farther removed from sin.

21. Εὕρισκω) In this distressing conflict *I find* the law, [But Engl. Vers. "*a law*"] without which I formerly lived. This is all [I merely find the law]. That proposition, which occurs at ver. 14, is repeated.—*τὸν νόμον*) *the law* itself, which is in itself holy.—*τῷ θέλωτι*, [for, or *to me*] *willing*) The Dative of advantage: *I find* the law, which is not sinful or deadly [for, or] to me [so far as I am concerned; in my experience]. The first principles of harmony, friendship, and agreement between the law and man, are expressed with admirable nicety of language. The participle is purposely put first, *τῷ θέλωτι ἐμοί, for, or to the*

<sup>1</sup> It is only called *sinful*.—ED.

<sup>2</sup> *Not now, as in former times*, when I was wholly dead in sin.—ED.

person willing, viz. *me*,<sup>1</sup> in antithesis to the second [*with*] *me*, which presently after occurs absolutely. With the words, *for*, or *to me willing*, comp. Phil. ii. 13.—ὅτι, *because*) [But Engl. Vers. I find a law, *that, when I would do good, evil is present with me*]. —παράκειται, *lies near, [is present with me]*) Here the balance is changed; for at ver. 18, the good will *lies near [is present;]* the same word, παράκειται] as the lighter part [side of the scale]; whereas by this time, now the evil, though not the evil will, *lies near [is present]*, as the lighter part [side of the scale].

22. Συνήδομαι, *I delight*) This too is already a further step in advance than σύμφημι, *I consent*, ver. 16.—τὸν ἔσω, *the inward*) He already upholds the name and character of the inward, but not yet however of the *new man*; so also in ver. 25 he says, “with my *mind*,” not, with my *spirit*.

23. Βλέπω) *I see*, from the higher department of the soul, as from a watch-tower, [the department, or region of the soul] which is called νοῦς, *the mind*, and is itself the repository of conscience.—ἕτερον, *another [law]* and one alien [to the law of my mind].—μέλεις, *in the members*) The soul is, as it were, the king; the members are as the citizens; sin is, as an enemy, admitted through the fault of the king, who is doomed to be punished by the oppression of the citizens.—τῷ νόμῳ τοῦ νόου μου) *the dictate [law] of my mind, which delights in the Divine law.*—αἰχμαλωτίζοντά με, *bringing me into captivity*) by any actual victory which it pleases.<sup>2</sup> The apostle again uses rather a harsh term, arising from holy impatience:<sup>3</sup> the allegory is taken from war, comp. the similar term, *warring*.

24. Ταλαίπωρος ἐγὼ ἄνθρωπος) [“*O wretched man that I am!*” Engl. Vers. But Beng.] *wretched me, who am [inasmuch as I am] a man!* *Man*, if he were without sin, is noble as well as blessed; with sin, he rather wishes not to be a man at all, than to be such a man as man actually is: *The man* [whom Paul personifies] speaks of the state of *man* in itself, as it is by nature. This cry for help is the last thing in the struggle, and,

<sup>1</sup> The participle cannot be placed first in English Tr. What he means is; the *law is found by him who wills to do good*, which is now the case *with me*.—ED.

<sup>2</sup> *i.e.* leading me at will to do whatever it pleases.—ED

<sup>3</sup> To express his holy impatience to be rid of the tyrant.—ED.

after that henceforth convinced, that he has no help in himself, he begins, so to speak, unknowingly to pray, *who shall deliver me?* and he seeks deliverance and waits, until God shows Himself openly in Christ, in answer to that *who*. This marks *the very moment of mystical death*.<sup>1</sup> Believers to a certain extent continue to carry with them something of this feeling even to the day of their death,<sup>2</sup> viii. 23.—*ρύσεται*, *shall deliver*) Force is necessary. The verb is properly used; for *ρύσσειν*, is, *ἐκ ΘΑΝΑΤΟΥ ἔλκειν* (to drag from DEATH), Ammonius from Aristoxenus.—*ἐκ* *from*.—*τοῦ σώματος*, *from the body of death*) the body being dead on account of sin, ch. viii. 10. The death of the body is the full carrying into execution of that death, of which ver. 13 treats, and yet in death there is to be deliverance.—*τούτου* *σῶμα θανάτου τούτου* is said for *σῶμα θανάτου τοῦτο*, *the body of this death, for, this body of death*.—Comp. Acts v. 20, note.

25. *Εὐχαριστῶ, I give thanks*) This is unexpectedly, though most pleasantly, mentioned, and is now at length rightly acknowledged, as the one and only refuge. The sentence is categorical: God *will deliver* me by Christ; the thing is not in my own power: and that sentence indicates the whole matter: but the moral mode [*modus moralis*. See Append.] (of which, see on ch. vi. 17), *I give thanks*, is added. (As in 1 Cor. xv. 57: the sentiment is: God giveth us the victory; but there is added the *ἦθος*, or moral mode, *Thanks be to God*.) And the phrase, *I give thanks*, as a joyful hymn, stands in opposition to the miserable complaint, which is found in the preceding verse, *wretched that I am*.—*οὖν*, *then*) He concludes those topics, on which he had entered at ver. 7.—*αὐτὸς ἐγὼ*) *I myself*.—*νόμῳ Θεοῦ*—*νόμῳ ἀμαρτίας*, *the law of God—the law of sin*) *νόμῳ* is the Dative, not the Ablative, ver. 23. Man [*the man, whom Paul personifies*] is now equally balanced between slavery and liberty, and yet at the same time, panting after liberty, he acknowledges that the law is holy and free from all blame. The balance is rarely even. Here the inclination to good has by this time attained the greater weight of the two.

<sup>1</sup> The becoming figuratively *dead* in a spiritual sense *to the law and to sin*, ver. 4.—ED.

<sup>2</sup> This longing for deliverance from the body of this death.—ED.

## CHAPTER VIII.

1. Οὐδέν ἄρα νῦν κατάκριμα, *There is therefore now no condemnation*) The apostle comes now to deliverance and liberty. Moreover he does not employ the adversative ὁὐ, *but*; he uses the conclusive ἄρα, *therefore*, comp. on ch. ii. 1; because at the end of ch. vii. he had already reached the confines of this condition. He also now evidently returns from his admirable digression to the path, which is pursued [he had entered on] at ch. vii. 6. And, as a proof of this, the particle *now*, which denotes present time (like the German *würklich*, actually, truly) was used there, and is resumed here. *Condemned* [“God c. sin”] in ver. 3, refers to *condemnation* here.

1, 2. Περιπατοῦσιν ὁ γὰρ νόμος, *to them that walk: for the law*) the aetiology [assigning of the reason, see Append.] by a parenthesis suspends the train of thought (*for the law of death* (ver. 2): *in us who walk* [resuming the *same word* and train of thought as ver. 1], ver. 4); and as this parenthesis is terminated by epanalepsis,<sup>1</sup> the expression *but according to the spirit* completes the period, in which the *but* is opposed rather to the *not* in ver. 1, than to the *not* in ver. 4. The phrase, *but after the spirit* (ἀλλὰ κατὰ πνεῦμα) is omitted in the first verse on the most respectable testimony.<sup>2</sup> Baumgarten retains it. But Paul immediately treats of that expression μὴ κατὰ σάρκα, *not according to or after the flesh*; <sup>3</sup> then as he advances,<sup>4</sup> he adds,

<sup>1</sup> See Appendix. When the same word or words are in the beginning of the preceding member and in the end of the following member: as here μὴ κατὰ σάρκα περιπατοῦσιν, *before*, and *at the close* of the parenthesis.

<sup>2</sup> A and the later corrector of D Vulg. Syr. add with Rec. Text. the words μὴ κατὰ σάρκα περιπατοῦσιν. But they omit ἀλλὰ κατὰ πνεῦμα. BCD (A) Ggf. Memph. and Theb. Versions omit the whole μὴ κατὰ—πνεῦμα. Rec. Text has, of ancient authorities, only ff, one or two later uncial MSS. and Theodoret.—ED.

<sup>3</sup> Which makes it likely, that not κατὰ πνεῦμα, but κατὰ σάρκα was what went immediately before.—ED.

<sup>4</sup> And not till then.—ED.



ἀλλὰ κατὰ πνεῦμα, *but according to or after the spirit*, ver. 4, note.

2. Νόμος τοῦ πνεύματος) *the law of the spirit*, the Gospel inscribed on the heart; comp. ch. iii. 27; 2 Cor. iii. 8. *The spirit makes alive, and this life invigorates [vegetat] the Christian.*—ἡλευθέρωσέ με, *hath made me free*) a mild term, and in the preterite tense; he had formerly put the weightier verb ῥύσεται in the future. Grace renders that most easy, which seems difficult to man under the law, or rather does it itself. Both are opposed to the phrase, *bringing me into captivity*, ch. vii. 23.—τῆς ἀμαρτίας καὶ τοῦ θανάτου, *of sin and death*) He has respect to those things which he said in behalf of the law of God, ch. vii. 7 and 13. Observe that *and* is put here, and is not put at the beginning of the verse in the antithesis, πνεύματος τῆς ζωῆς, *of the spirit of life*, where either the conjunctive particle is wanting, *of spirit*, [and] *of life*, or it must be explained thus, τὸ Πνεῦμα τῆς ζωῆς, the Spirit of life.

3. Τὸ) This word has the force of an adjective [*or epithet*], to be simply explained thus: God has accomplished the condemnation of sin, which was beyond the power of the law; God condemned sin in the flesh (*a thing which the law could not do*, namely, condemn sin, while the sinner is saved). Τὸ ἀδύνατον, *what was impossible*, has an active signification in this passage; and the paraphrase of Luther is according to the meaning of the apostle.—See Wolfii Cur. on this place.—τοῦ νόμου) *of the law*, not only ceremonial, but also moral; for if the moral law were without this *impossible* [impossibility of condemning sin, yet saving the sinner], there would have been no need that the Son of God should have been sent. Furthermore, the word *impossible*, a privation [of something once held], supposes that the thing was previously possessed: formerly the law was able to afford righteousness and life, ch. vii. 10. Hence it is that man so willingly follows the traces of that first path even after the fall.—ἑαυτοῦ) ἴδιον, ver. 32. *His own*, over whom sin and death had no power.—πέμψας, *sending*) This word denotes a sort of separation, as it were, or estrangement of the Son from the Father, that He might be the Mediator.—ἐν ὁμοιώματι σαρκὸς ἀμαρτίας, *in the likeness of the flesh of sin [sinful flesh]*) The construction is with κατέκρινε, *condemned* [not as Engl. Vers.

His own *Son in the likeness* of sinful flesh]. We, along with our flesh, utterly tainted as it was with sin, ought to have been consigned to death; but *God, in the likeness* of that *flesh* (for justice required the likeness), that is, in the flesh of His own Son, which was real and at the same time holy, and (that too) *for sin, condemned that sin* (which was) in (our) flesh,<sup>1</sup> that we might be made free; ἐν [before ἰμοιῶματι] is construed with *condemned*, compare *by*, ch. vii. 4 [Dead *by* (διὰ) the body of Christ].—περὶ ἁμαρτίας τὴν ἁμαρτίαν, *for sin, sin*) The substantive is here repeated, as in Luke xi. 17, note, *when the house is divided, the house falls*. But the figure *place*<sup>2</sup> is here added, as is indicated by the use of the article only in the latter place [on the second employment of the word ἁμαρτία]. These two terms mutually refer to one another, as do the words *the likeness of flesh* and *flesh*, *περὶ, for*: περὶ ἁμαρτίας is equivalent to a noun, as in Ps. xl. (xxxix.) 6; Heb. x. 6, 8. But here, in the epistle to the Romans, I explain it thus: *God condemned sin on this account, because it is sin*. Sin was condemned *as sin*. So sin is put twice in the same signification (not in a double signification as happens in an antanaclasis), but the article τὴν adds an epitasis.<sup>3</sup>—κατέκρινε, *condemned*) took away, finished, put an end to, destroyed all its strength, *deprived sin of its power* (compare the word *impossible* above [What the law was *powerless* to do, God had *power* to do, and *deprived* the law and sin of *their power*])—sin which was laid on the Son of God. For the execution of the sentence also follows the *condemnation* of sin. It is the opposite of the expression *to justify*, ver. 1; ch. v. 18, and 2 Cor. iii. 9.

4. Τὸ δίκαιωμα, *the law's just commandment* [*jus*. Engl. Vers. 'righteousness'] an antithesis to *condemnation*, ver. 1.—πληρωθῆναι, *might be fulfilled*) That *fulfilment* is presently after described, ver. 5–11; thence it is that we have the *for*, ver. 5. *Works of justice* [*righteousness*] follow *him that is justified* [*i.e.* follow as the con-

<sup>1</sup> God condemned that sin, which was in our flesh, in the likeness of that sinful flesh, [*i.e.* in His incarnate Son,] and that too, for sin.

<sup>2</sup> See Appendix. The same word repeated, once expressing the simple idea of the word, next expressing an attribute of it.

<sup>3</sup> See Appendix. Epitasis, when to a word, which has been previously used, there is added, on its being used again, some word augmenting its force.

sequent fruits of his justification] : sin is condemned, he who had been a sinner, now acts rightly, and the law does not prosecute its claims against him.—*ἐν ἡμῖν*) *in us*.—*μη̄ κατὰ σαρκά*, *not after the flesh*) an antithesis to, *in the flesh*, ver. 3. Now at length Paul has come to the open distinction between *flesh* and *spirit*.<sup>1</sup> The spirit denotes either the Spirit of God, or the spirit of believers, ver. 16. The latter is a new power produced and maintained in us by Him; and it is to this that the reference is, wherever *flesh* stands in opposition.

5. *Οἱ γὰρ*, *for they that*) From this passage and onward Paul primarily describes the condition of believers; and secondarily, for the purpose of illustrating it, what is contrary to that state.—*ὄντες*, *who are*) This refers to a state, or condition.—*φρονέουσ.* [*mind*] *have a feeling for*) A feeling which flows from the condition.

6. *φρόνημα*, [*mind*] *feeling for, or of*) Fr. *sentiment*. Corresponds to the verb, *have a feeling for* [*mind*] (*φρονέουσι*, ver. 5).—*θάνατος—ζωή*, *death,—life*) in this present life with its continuation in another, comp. ch. vi. 23.—*ζωὴ καὶ εἰρήνη*, *life and peace*) By the addition of the word *peace*, he prepares the way for himself for the transition to the following verse, where *enmity* is described.

7. *οὐδὲ—δύναται*, *neither can he*) Hence the pretext of impossibility, under which they are anxious to excuse themselves, who are reproved in this very passage, as carnal.—V. g.

8. *Δε* is *ἐπιτακτικός*, [*employed to give epitasis* (See Appendix): i.e. where to an enunciation already stated, there is added some word to give increased emphasis, or an explanation].—*ἀρέσσαι* *ἀρέσσω* here, as elsewhere, signifies not only *I please*, but *I am desirous to please*, 1 Cor. x. 33; Gal. i. 10; it is akin to the phrase, *to be subject*, in the preceding verse.

9. *Πνεῦμα Θεοῦ, πνεῦμα Χριστοῦ*, *the Spirit of God, the Spirit of Christ*) A remarkable testimony to the doctrine of the Holy Trinity, and its economy in the hearts of believers, comp. ch. v. 8, 5, xiv. 17, 18, xv. 16, 30; Mark xii. 36; John xv. 26; Gal. iv. 6; Eph. i. 17, ii. 18, 22; 1 Pet. i. 2; Acts ii. 33; Heb. ii. 3, 4; 1 Cor. vi. 11, 13, etc.; 2 Cor. iii. 3, 4. We are to refer ver. 11 [*The Spirit of Him that raised Jesus*] to “the Spirit

<sup>1</sup> A proof against the words *ἀλλά κατὰ πνεῦμα*, ver. 1, which would be too premature a distinguishing of *πνεῦμα* and *λόγος*—Ed.

of God" in this verse, and *Christ in you*—[*the Spirit is life*] ver. 10, to "the Spirit of Christ" in this verse. For the distinctive marks [*Gnorismata* of the Christian] proceed in this order: He who has the Spirit, has Christ; he who has Christ, has God.—Comp. respecting such an order as this, 1 Cor. xii. 4, etc; Eph. iv. 4, etc.—*ἐν ὑμῖν, in you*) *In*, a particle very carefully to be attended to in this chapter, ver. 1–4, 8–11, 15, concerning the carnal and spiritual state. We in God, God in us.—*οὗτος*) *this man* in particular does not belong to Christ; and therefore this whole discourse has no reference to Him.—*αὐτοῦ, His*) Christ's; he is a Christian, who belongs to Christ.

10. *Εἰ δὲ Χριστός, And truly if Christ*) Where the Spirit of Christ is, there Christ is, comp. the preceding verse.—*σῶμα*) *the body*, sinful, for here it is opposed to the Spirit, not to the soul.—*νεκρὸν*) The concrete [not the abstract *death*; as the antithetic *ζωή life* in the abstract]: he says *dead*, instead of, *about to die*, with great force; [already] adjudged, and delivered over to death. This is the view and feeling of those, who have experienced in themselves [in whom there succeeds] the separation of soul and spirit, or of nature and grace.—*δὲ, but*) Implying, that the opposition is immediate [and direct between *the body* and *the spirit*], which excludes Purgatory, [a notion] suited neither to *body* nor *spirit*, and not consonant to the remaining economy of this very full epistle, ver. 30, 34, 38, ch. vi. 22, 23.—*ζωή, life*) The abstract.—*διὰ on account of*) Righteousness brings forth life, as sin brings forth death; life does not bring forth righteousness, [justification] contrary to the opinion of the Papists.—*δικαιοσύνην, justice [righteousness]*) *The just—shall live* [Rom. i. 17].

11. *Ἰησοῦν, Jesus*) Afterwards in Apodosis, *Christ*. The name *Jesus* has respect to Himself; the name *Christ* has reference to us. The former appellation, as a proper name, belongs to the person; the latter, as an appellative, belongs to the office.—*ζωοποιήσει, shall quicken [make alive]*) comp. *life*, ver. 6. This life knows no condemnation, ver. 1.—*διὰ on account of [or by means of]*) 2 Cor. i. 22. He is one and the same Spirit, who is the Spirit of Christ, and who is in believers; therefore as Christ lives, so believers shall live: See App. Crit. Ed. ii. on this passage.<sup>1</sup>

<sup>1</sup> ABC and acc. to Dial. c. Maced. "Several old MSS." Memph. and

12. Ἑσμέν) *we are*, we acknowledge and consider ourselves to be. A kind of teaching, which borders on exhortation; (so, *we are*, is also used in Gal. iv. 31) and which presupposes men already of their own accord well inclined. *A feeling of delight* [see ch. vii. 22] mitigates the sense of *debt*. [*But what is the condition of carnal men? These are really debtors, and confess themselves to be debtors, as often as they declare that it is not in their power to live spiritually.*—V. g.]—ὄ τῆ σαρκί, *not to the flesh*) add, *but to the spirit*; but this is elegantly left to be understood.—κατὰ σάρκα, *after the flesh*) which endeavours to recall us to bondage.

13.<sup>1</sup> Τοῦ σώματος) Others read, τῆς σαρκός. Baumgarten defends the former, I leave it undetermined.<sup>2</sup>—ζήσεις, *ye shall live*) He does not say, μέλλετε ζῆν, *you are about* (thereby) *to obtain life*, but ζήσεις, *you will remain in life*. In the repentance of those, over whom the flesh had dominion, and in the temptations of those, over whom the spirit reigns, the flesh and the spirit are, so to speak, evenly balanced; grace preventing [*i.e.* in the old English sense of *prevent*: *going before, so as to give a good will to*] the former, sin, preventing [*going before, so as to get the advantage over*] the latter; to whichever side a man turns himself, from it he receives his denomination. Beginning with this passage, Paul entirely dismisses the carnal state, and now that he has finished that part, which he had begun at ch. vi. 1, he describes the pure and living state, which is the inheritance of believers.

14. Ἀγοραί) In the middle voice: *are led* willingly [*This is the sum of the antecedents* (the preceding statements); *υἱοὶ Θεοῦ εἰσιν*, the sum of *the consequents* (the statements that follow) is, *υἱοὶ Θεοῦ εἰσιν*.—V. g.]—εἰσὶν υἱοὶ Θεοῦ) Others read υἱοὶ Θεοῦ εἰσιν

later Syr. Versions read διὰ τοῦ ἐνοικοῦντος—πνεύματος. But D(Δ)Gfj Vulg. Syr. Theb. Versions, Orig. 2, 534a, and 3, 618c, 812d, Iren. 304, Hil. 803, read διὰ τὸ ἐνοικοῦν—πνεῦμα. With the accus. the meaning will be *on account of the Spirit*, etc. with the genit. *by or through*. Beng. translates it 'propter.'—Ed.

<sup>1</sup> γάρ, *for*) the flesh repays with the worst retribution [or is a very bad paymaster]: and is there a man, who would wish to owe anything to it?—V. g.

<sup>2</sup> ABC Orig. 1, 616a; 721b; 732b; 3, 591b read τοῦ σώματος. But (Δ) DGfj Vulg. Orig. 2, 26b; 3, 170b Iren. and Cypr. read τῆς σαρκός.—Ed.

or *υιοί εἰσι Θεοῦ*. There are thus three readings, of which Baumgarten defends the first, I the second, which is supported by the third, inasmuch as the word *υιοί* is placed first for the sake of emphasis; and it was the emphasis that induced me to touch upon this variety in the readings.<sup>1</sup>—*υιοί sons*) The Spirit is given to sons, Gal. iv. 6. At this passage Paul enters upon the discussion of those topics, which he afterwards comprehends under the expression, *He glorified*, ver. 30, but he does not describe unmixed glory, but only such glory, as that, the taste of which is still diluted with the cross. Therefore the sum of what he says is: through sufferings [we must pass] to glory; patient endurance [or else, *support*] is interwoven with sufferings. Hence the whole connection of the discourse will be obvious.

15. γὰρ, *for*) This word has reference to *sons* in the preceding verse.—*πνεῦμα δουλείας, the spirit of bondage*) The Holy Spirit was not even in the Old Testament a Spirit of bondage; but He so unfolded His power in the case of those believers, in whom He then dwelt, that there however was lurking, beneath, a feeling and sense, which carried with it something of bondage, inasmuch as being in the case of those who [under the law] were still but *children*, Gal. iv. 1.—*πάλιν, again*) as formerly [under the law]. The Romans in their state as Gentiles had had groundless [vain] fear; but not the spirit of fear, as those had had, into whose place the Gentiles had come. The Church of all ages is, as it were, one individual, moral person; so the word, *again*, Gal. iv. 9, v. 1.—*εἰς φόβον, to fear*) See Heb. ii. 15, note.—*υιοθεσίας, of adoption*) See Gal. iv. 1, etc.—*κράζομεν, we cry*) one and all. *Cry* is a word implying vehemence, accompanied with desire, confidence, a just claim, perseverance. And the Holy Spirit himself *cries*: *Abba, Father*, Gal. iv. 6, note. [*If, while you are alive, you have not attained to this experience, it ought to be the subject of lamentation to you, and you ought eagerly to seek it; but if you have attained it, see that you joyfully continue in it.*—V. g.]

16. τῷ) Our spirit *testifies*: the Spirit of God Himself *testifies along with* our spirit. [Our spirit is human, 1 Cor. ii. 11;

<sup>1</sup> *Υιοί εἰσιν Θεοῦ* is read by BGg Vulg. (Amiat. MS.) Orig. 1, 574c Hilary. But (Δ)DAC Fuld. MS. of Vulg. f, Orig. 1, 685c Cypr. have *υιοί Θεοῦ εἰσιν*. Rec. Text with Iren. has *εἰσιν υιοί Θεοῦ*.—ED.

and therefore its testimony is in itself not infallible, Mal. ii. 16.—V. g.] Blessed are they, who distinctly perceive this testimony.—*ἀπό τοῦ* has reference to ver. 14.

17. *Συγκληρονόμοι*, *joint-heirs*) that we may know, that it is a very great inheritance, which God gives to us: for He has assuredly given a great inheritance to His Son.—*ἔπειρ*, *if indeed*) This short clause is a new proposition, which has respect to those things, which follow.—*συμπάσσομεν*, *we suffer with*) To this word refer *sufferings* in the following verse, and in like manner, *we may be glorified together* in this verse refers to the *glory* in the following verse.

18. *Γάρ*, *for*) The reason assigned,<sup>1</sup> why he just now made mention of suffering, and of glorification.—*τοῦ νῦν καιροῦ*, *of the present time*) The cross [laid on the children of God], in the New Testament is greater than it formerly was, but it is of short continuance. *καιρὸς*, a short time; the present and future are opposed to each other.—*πρὸς*, *to be compared with*) that is, if they be compared together.—*εἰς ἡμᾶς*, *with respect to [towards] us*; comp. 2 Cor. v. 2.

18, 19. *Ἀποκαλυφθῆναι—ἀποκάλυψιν*) The glory is revealed, and then also the sons of God are revealed.

19. *Ἀποζαρωδοξία*. This term denotes the hope of the coming event, and the effort of the mind, which is eagerly panting for [gaping for] it. *The expectation of the creature*, that is, the creature waiting, or expecting. Luther on this passage in Post. eccl. calls it, *das endliche Harren*, *final waiting*.—*τῆς κτίσεως*, *of the creature*) *The creature* here does not denote angels, who are free from *vanity* [weakness]; nor men of every kind, provided only they are men, although not even the weakest men [those most under bondage to vanity] are excluded, who, although in the bustle of life they consider vanity as if it were liberty, and partly stifle, partly conceal their groaning, yet in times of sobriety, quietness, sleeplessness and calamity, they have many sighs, which are heard by God alone; nor are the virtuous Gentiles excluded; but believers are expressly opposed to the *creature*. As to the rest, all the visible creation [the whole aggregate of creatures: “*creaturarum universitatem*”] without

<sup>1</sup> Aetiologia. See Appendix.

exception is intended (as *κτίσμα* in *Macarius* everywhere denotes the visible creation [creaturam], Homil. vi. § 5, etc.), and every kind of creature according to its condition (captu) [ver. 39, i. 25]. As every creature stands in its relation to the so is of God, so, in this passage, the things predicated of the former stand in relation to the things predicated of the latter. The wicked neither desire, nor will obtain liberty. Disadvantages have redounded to the creature in consequence of [from] sin; reparation will accrue to the creature in consequence of [from] the glory of the sons of God.—*οὐδὲν* *τέκνων*, ver. 21.—*ἀπεκδέχεται*) 'Απὸ in this compound verb signifies the waiting for a thing *hoped for* in consequence of the promise. The same word is in ver. 23 and in like manner *ἀποκαταδοκία* above.

20. *Ματαιότητι*, to *vanity*) whence the first of believers, whom the Scriptures commend, was called *Ἄβελ*, *Abel* [*vanity*]. *Glory* is opposed both to *vanity and corruption*; and the greatest *vanity* is idolatry, ch. i. 21, 23. *Vanity* is abuse and waste; even the malignant spirits themselves have dominion over the creature.—*ὑπετάγη*, was made subject) In the passive voice, with a middle signification, though it has however in it somewhat of the figure, personification.—*οὐχ' ἐκούσα*, not willingly) For in the beginning it was otherwise: thence it is that the creature would rather be made subject to *Christ* ["Thou hast put all things in *subjection* under His feet"], Heb. ii. 7, 8.—*διὰ τὸν ὑποτάξαντα*, on account of [propter: owing to] *Him who hath subjected*) that is on account of [by reason of] *God*, Gen. iii. 17, v. 29. Adam rendered the creature obnoxious [liable] to *vanity*, but he did not *subject it*.

21. 'Επ' ἐλπιδί [*super spe*: resting on hope], *in hope*) It is construed with, *was made subject*, so, *in hope* [*super spe*], is put absolutely, Acts ii. 26; and comp. *by hope* [*spe*], ver. 24.—*αὐτὴ ἡ κτίσις*) *itself*, to wit, *the creature*.—*ἐλευθερωθήσεται*, shall be delivered [*set free*]) Deliverance is not accomplished by means of complete destruction; otherwise quadrupeds, when they are butchered, would fall with pleasure.<sup>1</sup>—*ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης*, from the bondage of corruption into the glorious

<sup>1</sup> *i.e.*, were death and annihilation a deliverance. Therefore the coming restoration of the creature and its deliverance will not consist in their destruction and annihilation — F<sub>n</sub>



*liberty*) ἄπὸ, *from*, and εἰς, *into*, are opposed to each other. *From* denotes the point, from which we set out; *into*, the point at which we arrive. *Bondage and liberty* belong to the creature; *corruption and glory* to men, even believers [the latter, *glory* to believers alone: the former, *corruption*, to men in general]. *Vanity*, ver. 20, is something more subtle than φθορά, *corruption*. Not only *deliverance*, but also *liberty*, is that goal, to which the creature in its own way is directing its course.—εἰς τὴν ἐλευθερίαν, *into the liberty*) *In order that they may in freedom be subservient to the glory of the sons* [of God].—Cluverus.

22. Γὰρ, *for*) This aetiology<sup>1</sup> [assigning of a reason] supposes, that the groaning of the creature is not in vain, but that it is heard by God.—πᾶσα) *all* [the whole]. It is considered as one whole, comp. ver. 28, 32, 39.—συστενάζει, *groaneth together*) with united groanings [sighings]. Dio Cassius, book 39, gives a singular example of this in the *wailing* of the elephants, which Pompey devoted to the public shows contrary to an express pledge [promise given], as men at the time interpreted it; and the people themselves were so affected by it, that they imprecated curses on the head of the commander.—ἄχρι, *until*) He insinuates, that there will be an end of pains and groans, the pains and groans of the creature.

23. Οὐ μόνον ὅτι, *but* [and] *not only*) The conclusion is drawn from the strong groaning [of the creature] to that which is much stronger [that of ourselves].—αὐτοὶ—καὶ ἡμεῖς αὐτοὶ, *ourselves—even we ourselves*) The former αὐτοὶ, *ourselves*, is to be referred [has reference] by antithesis to *the creature* [the whole creation groaneth] ver. 22: the latter refers to ver. 26, concerning the *Spirit* [maketh intercession for us with groanings]; and yet one and the same subject is denoted [the two αὐτοὶ belong to ἡμεῖς]; otherwise, the apostle would have said, αὐτοὶ οἱ τὴν ἀπαρχὴν κ.τ.λ. [the article οἱ would have followed the first αὐτοὶ, had it referred to a different subject from the second αὐτοὶ].—τὴν ἀπαρχὴν τοῦ πνεύματος, *the first fruits of the Spirit*) that is the *Spirit*, who is the *first fruits*; see 2 Cor. i. 22, note. *We are a kind of first fruits of God's creatures*, James i. 18; and we have the *first fruits of the Spirit*; and the same Spirit enters

<sup>1</sup> See Appendix

into all *creatures*, Ps. cxxxix. 7, a passage, from which the groaning of the creature is distinctly explained. The sons of God are said to have the *first fruits*, so long as they are in the way [whilst as yet they have not reached the end, when they shall have full fruition]. They who possess the *first fruits*, and the good, which attends the first fruits, are the same.—ἐχούτες, *having*) This word involves the idea of cause; *because we have*.—ἐν ἑαυτοῖς, *in ourselves*) It implies, that the groaning of believers is widely different from the groaning of the creature.—στεινάζομεν) Στεινάζω here, and in ver. 22, signifies *to desire* [yearn after] *with groaning*; comp. 2 Cor. v. 4.—τήν) This article shows by the apposition, that this sentiment, if it be resolved [analyzed], is contained in it, *the redemption of our body is what constitutes the adoption*.—τήν ἀπολύτρωσιν [redemption] *deliverance*) This will be at the last day, which already at that time they were setting before themselves as being at hand; ἐλευθερία, *liberty* [ver. 21], is a kindred expression to this ἀπολύτρωσις.—Comp. Luke xx. 36. [*That liberty is not intended here, by which we are delivered from the body, but that, by which the body is delivered from death*.—V. g.]

24. Ἐλπιδί) the dative, not of the means, but of the manner; *we are so saved*, that there may even yet remain something, for which we may hope,—both salvation and glory. He limits the present salvation, but, while he limits, he by that very circumstance takes it for granted.—τί και) *why yet* does he hope for it? Where there is vision, there is no need of hope. The blessed will be sure of the eternity of their blessedness, because they shall have no need of hope; and therefore they will be established in it.

25. Εἰ δὲ, *but if*) The patient waiting of believers is deduced from the nature of hope.

26. Καί, *even*) Not only the whole creation (every creature) groans, but the Holy Spirit Himself affords assistance; comp. ver. 23, note 2. On both sides, believers have such as groan with them, and make common cause with them;—on the one side, they have the whole *creation* [creature], on the other, what is of still more importance, they have the *Spirit*. In as far as the Spirit groans, it respects *us*: in as far as He also affords assistance [‘helps,’] it respects *the creature* [creation].—συναντι-

λαμβάνεται) *σὺν* has the same force in this compound as in *συμ-μαρτυρεῖ*, ver. 16, [*i.e.*, *along with us*].—*ταῖς ἀσθενείαις*) *infirmities*, which exist in our knowledge and in our prayers; the abstract for the concrete, *infirmities*, that is *our prayers*, which are in themselves infirm.—*γὰρ*, *for*) Paul explains what the *infirmities* are.—*τί—καθὸ*, *what—as*) comp. *how or what*, Matt. x. 19.—*ὑπερεντυγχάνει*) *ὑπέρ*, *abundantly* [over and above] as in ver. 37, *ὑπερικώμεν*, and *ὑπερπερίσσευσεν*, ch. v. 20. Both *ὑπερεντυγχάνει* in this verse, and *ἐντυγχάνει*, ver. 27, are the predicates of the same subject, viz. the Holy Spirit. It is the general practice, first to put the compound verb with its proper emphasis, and then afterwards merely to repeat, in its stead, the simple form. Thus in Rom. xv. 4 we have first *προεγράφη*, and subsequently in the second place, *ἐγράφη* follows, which is the genuine reading.—*στεναγμοῖς*, *with groans*) Every groan (the theme or root of the word being *σπένος*, *strait*) proceeds from the pressure of great straits: therefore the matter [the component material] of our groaning is from ourselves; but the Holy Spirit puts upon that matter its form [puts it into shape], whence it is that the groanings of believers, whether they proceed from joy or sorrow, cannot be uttered.

27. *Δὲ*) [Not *and*, as Engl. Vers., *but*] refers to a privative in *ἀλ.ἀλήτοις* [Though they can *not* be uttered, *yet*, etc.]—*ταῖς καρδίας*, *the hearts*) The Spirit dwells in the hearts [of believers], and *makes intercession*. Christ is in heaven. *He who searches the hearts* is the Father, to whom especially that act is attributed in Scripture.—*τὸ φρόνημα τοῦ πνεύματος*, *the mind of the Spirit*).—Comp. *φρόνημα*, ver. 6, *Sensum*,<sup>1</sup> the nominative: from the plural *sensa*, *sensorum*.—*τοῦ πνεύματος*, *of the Spirit*) the Holy Spirit, as in the preceding verse.—*κατὰ*) *according to* [*ad*], *κατὰ Θεόν*, *according to God*, not *κατὰ ἄνθρωπον*, *according to man* (comp. 1 John iii. 20) [after the manner of God, not man], as is worthy of God, and in a manner acceptable and manifest to Him. The Holy Spirit understands the style of the court of heaven, which is acceptable to the Father. *κατὰ* is the emphatic word of the sentence, inasmuch as it is placed at the

<sup>1</sup> Beng. uses *sensum* here to express *φρόνημα*, not the accus. of *sensus*, but an old disused nominative singular, the plural of which is often found *sensa sensorum*.—ED.

beginning of the clause.—ὑπὲρ ἁγίων, *for saints*) The article is not added; they are *saints*, who are both near to *God*, and are deemed worthy of assistance, being those for whom [the Spirit] *makes intercession*.

28. Οἴδαμεν δὲ, *Moreover we know*) An antithesis to, *we know not*, ver. 26.—τοῖς ἀγαπῶσι, *to them that love*) The subject is here described from the fruit of those things, which have been hitherto mentioned,—namely, love to *God*; and this *love* also makes believers [by a happy art] dexterously to take in good part *all things* which *God* sends upon them, and perseveringly to overcome all difficulties and temptations, [James i. 12. *Paul is an example*, 2 Cor. i. 3—11.—V. g.] Presently after, in the case of *the called*, the reason is given, why a predicate so excellent is attributed to this subject [why such blessed things are predicated of *them who love God*].—πάντα συνεργεῖ) *all things work together*, by means of groanings, and in other ways. So 1 Macc. xii. 1, ὁ καιρὸς αὐτῷ συνεργεῖ, *time works with (serves) him*.—εἰς ἀγαθόν, *for good*) even as far as to [up to] their glorification, ver. 30, at the end.—τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν, *to those who are the called according to His purpose*) This is a new proposition in reference to what follows. The apostle designs to give a recapitulation of all the advantages involved in justification and glorification, ver. 30, and accordingly returns now first of all to its deepest [most remote] roots, which only can be known from these their sweetest fruits themselves:<sup>1</sup> he at the same time hereby prepares us for the ninth chapter [which treats chiefly of *God's election and calling*]: πρόθεσις is *the purpose*, which *God* determined to carry into effect concerning the salvation of His own people. κλητοῖς, *the called*, is a noun, not a participle; inasmuch as οὖσιν is added [which it would not be, if κλητοῖς were a participial adjective], who *are* the called:—the *purpose* is unfolded, ver. 29, the *called*, ver. 30.

29. Προέγνω) *He foreknew*. Hafenreffer translates it—*He formerly acknowledged*. πρόθεσις, *the purpose*, comprehends πρόγνωσιν, *foreknowledge*, and προορισμὸν, *predestination*, for *calling* is annexed both to the former (πρόθεσις) and to the two latter

*i.e.* the root, *God's calling* and everlasting election, is known from the blessed fruits (*all things working for their good*) which it bears to *the called*.

—ED.

(προγνωσις and προορισμός), ver. 28-30; Eph. i. 9, where however θέλημα, *His will*, is in a more extensive sense, than *predestination*, and assuredly *predestination* accompanies *foreknowledge*, for *foreknowledge* takes away *rejection* or *reprobation* [casting away]: ch. xi. 2. Moreover *reprobation* [casting away] and *predestination* are opposed to each other.—προώρισε, συμμόρφους, *predestined*, (to be) *conformed*) He declares, who they are, whom *He foreknew*, namely, those who are *conformed*. This is the character of those [impress of God's seal on those: referring to seal, 2 Tim. ii. 19], who were foreknown and are to be glorified, 2 Tim. ii. 19; Phil. iii. 10, 21.—της εικόνας, to the image) construed with συμμόρφους, although σύμμορφον, Phil. iii. 10, governs the dative. Here it has more the power of a substantive with [followed by] the genitive. This likeness [conformity to His Son's likeness] constitutes the very *adoption of sons* itself, not the cross or glory; for this [the glory] follows only after [not till after] *justification*; concerning which, see ver. 30: but they who are the *sons* of God are the *brethren* of Christ [at an earlier stage in the successive links, viz. ver. 29]. *Conformity* to His cross or His glory is the consequence that follows in the train of *conformity* to the Son of God, Gal. iv. 19. So Eph. i. 5, *predestinating us unto the adoption of sons* (children).—εις τὸ The cause, why *predestination* is conjoined with *foreknowledge*, namely, Christ ought to have many brethren; but this multitude of brethren would fail, or at least would be diminished, if there were *foreknowledge* without *predestination*. *Predestination* overcomes everything that obstructs the salvation of believers, and changes adversity into prosperity.—εἶναι) that *He might be*, and might be seen to be.—πρωτότοκον, the first-born) The glorious resurrection of Christ, and of believers, is itself a kind of generation [the regeneration], Matt. xix. 28.

30. Τούτους και ἰδικαίωσεν, *them He also justified*) Paul does not fix the number of those, who are called, justified, glorified, to be absolutely equal; he does not affirm that the believer may not fail between the special call, and final glory, ch. xi. 22; nor does he deny that there are also persons called, who may not be justified; but he shows, that God, so far as He Himself is concerned, conducts His people from step to step.—ἐδόξασε, *He glorified*) ver. 17-24. He speaks in the preterite, as if he were looking back

from the goal to the race of faith, and from eternal glory, as it were, backward to the eternity itself, in which God decreed the glorifying of His people.—[*Comp. Ps. xvi. 3.*]

31. Πρὸς ταῦτα) to [as regards] *these things*, which have been spoken of in chapters iii. v. viii. : that is to say, we cannot go, we cannot think, we cannot wish for anything farther. And if any one, by reason of his unbelief, should feel inclined to bring forward anything in opposition to these things (comp. Luke xiv. 6, *to=in opposition to these things*) he cannot do it. [*It may be justly said, that the gate of heaven is thrown open in this passage, ver. 31–39.—V. g.*—*εἰ*] *if*. The conditional used instead of the causal, renders the conclusion the stronger. Many are of opinion, that there are three sections [*periochæ*, complete portions of the discourse] in this passage, every one of which begins by an interrogation with τίς, *who?* with an anaphora,<sup>1</sup> and has its answer immediately following, which is called antihypophora.<sup>2</sup> But the apostle contemplated a different analysis. There are four sections beginning with this verse; one, a general section; and three special ones: every one of them has glorying concerning Grace in the first instance; and then presently after a suitable question, challenging all opposition, to which the expression, *I am persuaded*, is an answer. The first, a general section, is this: *If God be for us, WHO can be against us?* The first special section is this, which concerns the past: *He who did not even spare His own Son, but delivered Him up for us all; How shall He not also with Him forgive [But Engl. Vers. freely give] us all things? WHO shall lay anything to the charge of God's elect?* (Where in the question, the logical consequence is from [is drawn from] glorying concerning the past: for the nature of the subject did not admit of the section being only expressed by *preterite tenses*. Accordingly there is [besides the Preterites] also a double *future* in, *shall He forgive, shall lay to the charge*; but it has a manifest reference to *past events*. God will forgive all the sins, that have been committed [by believers]. No one can now accuse God's

<sup>1</sup> The frequent repetition of the same word in the beginnings of sections.—See Appendix.

<sup>2</sup> See Appendix. The answer to a foreseen objection of an adversary, by anticipation, or an answer to an objection actually made, by the statement of an opposite sentiment or fact.

elect on account of those sins committed by them. And the *how* and *who* are thus combined in one and the same section, but there is also a double relation, 1.) *God did not spare His own Son.* Therefore, *He will also forgive us with Him all things.* 2.) *He delivered Him up for us all.* Therefore, *no one shall lay anything to the charge of God's elect.*) The second section has respect to the present; *It is God that justifieth, WHO is he that condemneth;* comp. by all means, Isa. l. 8, 9. The third section is concerning the future; *It is Christ [that died], etc. WHO shall separate us?* For it is a future non-separation which is implied in the *shall separate*, as appears by comparing this with the end of ver. 38. The Past and Present are the foundation of the Future, and often the love of Christ is inferred from His death, ch. v. 5, etc.; Gal. ii. 20; Rev. i. 5. An interrogative apodosis such as this is frequent, and is admirably suited to a spirited discourse.—Acts viii. 33; Num. xxiv. 9; Job ix. 12, xxxiv. 29; Ps. xxvii. 1; Isa. xiv. 27, xliii. 13; Lam. ii. 13, at the end of verse; Amos iii. 8.

32. "Ὁσγῆ, who) This first special section has four sentences: the third has respect to the first, the fourth to the second. He did not spare His own Son: therefore there is nothing, which He will not forgive. He delivered up His Son for us: therefore no one shall accuse us on account of our sins, ch. iv. 25. *He was delivered* [for our offences]. Nor does the clause, *who shall lay anything to the charge*, so closely cohere with that which follows, as with that which goes before; for the delivering up of Christ for us forbids all *laying ought to our charge*: whereas *our justification* [ver. 33, it is God that justifieth] does not forbid *the laying things to our charge*, but overcomes it. Ἦε has a sweetness full of exultation, as the *zai, even—also*, ver. 34, repeated: ὅς, *who*, has its apodosis, *he*, implied in the following words.—ὅχι ἐφείσατο, *did not spare*) LXX. ὅχι ἐφείσω τοῦ υἱοῦ σου κ.τ.λ., Gen. xxii. 16, concerning Abraham and Isaac, and Paul seems to have had that passage in his mind. God, so to speak, offered violence to His love as a Father.—ἡμῶν πάντων, *us all*) In other places it is generally said, *all we, of all of us*; but here *us* is put first with greater force and emphasis. The perception of grace in respect to *ourselves* is prior to our perception of *universal* grace [grace in respect to *the world at large*]. Many examples of its application

are found without any mention of its universality, for instance, 1 Tim. i. 15, 16: whereas its universality is subsequently commended for the purpose of stimulating to the farther discharge of duties, ib. ii. 1, etc.—*παρέδωκεν*) *delivered up*. So LXX., Isa. liii. 6.—*καὶ σὺν αὐτῷ*, with *Himself also*) *καὶ also* adds an epitasis<sup>1</sup> to the reasoning from the greater to the less. It was more [a greater stretch of love] *not to spare His Son*; now, *with the Son*, that is, when we have the Son already sacrificed, at all costs, to us [by the Father], He will certainly forgive us [give us freely] all things.—*πάντα*) *all things*, that are for our salvation.—*χαρίσειται*, *will freely give [and forgive]*) The antithesis to *He did not spare*. The things which are the consequence of redemption, are themselves also *of grace* [*freely given*: *χαρίσειται*, *χαρίεις*].

33. Ἐλεγκτῶν Θεοῦ, of *God's elect*) ver. 29.—*δικαιῶν*, that *justifieth*) *To justify and condemn* are the words in antithesis to each other, ver. 3, note. In Isa. l. 8, 9, a passage, which we have previously quoted, there similarly comes first an hypothesis in each of the consecutive sections, and there follows the Answer subjoined by the speaker, in each case respectively, expressed in the form of a question; for example,

A. *He is near, who justifies me:*<sup>2</sup>

B. 1. *Who will contend with me? we shall (let us) stand together.*

2. *Who is the lord of my cause? let him draw near to me.*

C. *Behold the Lord God will help me:*

D. *Who is he that shall condemn me?*

Here the apostle seems to have assumed A, and on the contrary to have omitted B, and likewise to have omitted C, and on the contrary to have quoted D

34. Ὁ ἀποθανών, μᾶλλον δὲ—ὃς καὶ—ὃς καί, that *died, yea rather—who even—who also*) The order of the enumeration of the

<sup>1</sup> See Appendix. Some word added to give increased emphasis or clearness to a previous enunciation.

<sup>2</sup> This expression, that He is *near*, seems to be in the meanwhile said in the Old Testament sense, whereas, on the contrary, He is said in the Romans to be *the God that justifieth*, without any restriction.



things contrary, ver. 35, 38, 39, corresponds to these four weighty turning points of his argument. In ver. 35, the former are lighter and less considerable [than in ver. 38], and may be all referred to [reduced to the one head, viz.] *death*, ver. 38, inasmuch as they are, as it were, previous tendencies towards *death*. The contraries in the way of the elect, enumerated in ver. 38, 39, are more weighty ones. That topic will be by and by brought out more fully.—*μᾶλλον, rather*) ch. v. 10. Our faith ought to lean on the death of Christ, but it ought *rather* also to make such progress, as to lean on His resurrection, kingly dominion, and second coming.—*ἔσται ἐν δεξιῇ τοῦ Θεοῦ, is at the right hand of God*) He is able to save; He Himself and the Father. The ascension is not previously mentioned, nor does the mention of His glorious coming follow: for the former is the act of sitting at the right hand of God, the latter entirely takes away all, that threatens separation from the love of God, and brings in the state of glory, of which ver. 30 treats.—*ἐπιγγίχει, intercedes*) He is willing to save: He Himself and the Father.

35. *Τίς ἡμᾶς χωρίσει, who shall separate us*) The perpetuity of the union, for the time to come, with *the love* of Christ and of God, is deduced from the *death* of Christ, from His *resurrection*, His *sitting at the right hand of God* and His *intercession*, comp. ch. v. 5, 6, 9, 10; Heb. vii. 25. But the *who* is presently after explained by the enumeration [shall tribulation or distress, etc.], without an aetiology following after: from which again it is evident, that the aetiology, [assigning of the reason] must be sought for before the words, *who shall separate us*, in ver. 34: and he says *who*, not *what*, although he subjoins [shall] *affliction*, etc., because personal enemies lurk under these adverse things.—*τῆς ἀγαπῆς, from the love*) towards us, ver. 37, 39. The foundation of the impossibility of being separated from the love of Christ is love; the foundation of this confidence is love clearly perceived.—*τοῦ Χριστοῦ, of Christ*) The love of God is one with the love of Christ, ver. 39.—*γυμνότης*) *nakedness, the want of clothing*, the extreme of poverty, 1 Cor. iv. 11; 2 Cor. xi. 27. The enumeration for the most part goes on in pairs, *hunger and nakedness*, etc.—*κίνδυνος, peril*) Hypocrites often sink under mere dangers.—*ἡ μάχαιρα, or sword*) an instrument of *slaughter*. Paul mentions the kind of death, with which he himself had been

sometimes threatened, ch. xvi. 4; Phil. ii. 17, note. Many martyrs, who survived other tortures, *were despatched* with the sword, ἐτελειώθησαν [consummati sunt].

36. Καθώς, *as*) He gives the reason, why he enumerates in the preceding verse so many trials.—ὅτι—σφαγῆς) So the LXX., Ps. xlv. 23. Both the church of the Old Testament, and much more that of the New Testament, might have so spoken; and the latter may still so speak.—ἐνεκα σοῦ, *for thy sake*) It is a good thing thus [*i.e.* for Christ's sake] to suffer: the sorrows, in which the world abounds, and which are braved for other reasons, are vain.—θανατούμεθα, *we are killed*) The first class of the blessed [departed saints] is for the most part filled up with those, who met a violent death, Matt. xxiii. 34, 35; Heb. xi. 37; Rev. vi. 11, xx. 4.—ὅλην τὴν ἡμέραν) *all the day*. So the LXX., in many passages, הַיּוֹם הַכּוֹל, a proverbial expression; *the whole day, all the day*: Matt. xx. 6. Ps. quoted above, ver. 16, 9.—ἐλογίσθημεν, *we are accounted*) by our enemies, as also by ourselves.

37. Ὑπερνικῶμεν, *we are more than conquerors*) We have strength not only equal and sufficient, but far more than sufficient for overcoming the preceding catalogue of evils: and not even shall the catalogue of evils, which follows, injure us, because Christ, because God is greater than all. In this section there is designated that (as it were) highest mark which the Christian can attain, before his departure to the abodes of the blessed.—διὰ τοῦ ἀγαπήσαντος) The Aorist: *through Him, who hath with His love embraced* us in Christ, and for that very reason proves us by trials and adversity.

38. Πέπεισμαι, *I am persuaded*) all doubt being overcome.—γάρ) Things of less weight do not hurt us: *for* even things of greater weight shall not hurt us.—οὔτε θάνατος, κ.τ.λ., *neither death, etc.*) This is introduced from ver. 34, in an admirable order:

*Neither death shall hurt us,  
nor life*: comp. ch. xiv. 9.

*nor angels, nor principalities, nor things  
present, nor things to come*: comp. Eph.  
i. 20, 21.

*nor power, nor height, nor depth, nor any  
other creature.*

*for Christ hath died:  
He rose again*:

*Christ is at the right  
hand of God.*

*He makes inter-  
cession.*

Hence we have an illustration of the order of the words. For the enumeration moves in pairs; *neither death nor life; nor things present, nor things to come*. The other two pairs are subjoined by chiasmus;<sup>1</sup> *nor power [1], nor height [2], nor depth [3], nor any other [4] creature*; [the *first* referring to the *fourth*, the *second* to the *third*]; in such a way, however, that in some sense, also *power* and *height*, *depth* and *any creature* may be respectively joined together. A similar chiasmus occurs at Matt. xii. 22, *so that the blind and dumb both spake and saw*, [*blind* referring to *saw*; *dumb* to *spake*]. But if any one should prefer the more commonly received reading of the order of enumeration, he may read as follows —

*Neither death, nor life :*  
*nor angels, nor principalities, nor powers :*  
*nor things present, nor things to come :*  
*nor height, nor depth, nor any other creature,*

so that there may be four pairs of species, and the second and fourth pairs may have the genus added in the first or last place. But testimony of higher antiquity maintains the former order of enumeration to be superior.<sup>2</sup> See App. Crit. Ed. ii., p. 329, etc. I acknowledge for my own part that the generally received order of the words is more easy, and the reader is free to choose either. At all events the relation of this enumeration to ver. 34, which was demonstrated above, is so evident, and so full of the doctrine of salvation, that it cannot be admitted to be an *arbitrary* interpretation. Now, we shall look at the same clauses one by one.—*θάνατος, death*) *Death* is considered as a thing most terrible and here it is put first, with which comp. ver. 34, and the order of its series, and ver. 36. Therefore the death also, which is inflicted by men, is indicated: burning alive, strangulation, casting to wild beasts, etc.<sup>3</sup>—*ζωή, life*) and in it *δολίψις,*

<sup>1</sup> See Appendix. From the Greek X. When the component parts of two pairs of words or propositions have a mutual relation, inverse or direct.

<sup>2</sup> ABCD(Δ)Gfg. Memph. later Syr. Versions, Orig. Hilary 291, Vulg. put the *δυνάμεις* before *ὅντι ὑψώμα*. Rec. Text has no *very* ancient authority but Syr. Vers. for putting *δυνάμεις* before *ὅντι ἰνοστώτα*.—ED.

<sup>3</sup> The author in his Germ. Vers. expresses the suspicion, that the state of

*affliction*, etc., ver. 35 : likewise length of life, tranquillity, and all living *men* [as opposed to *angels*]. None of these things shall be hurtful, comp. 1 Cor. iii. 22 [in ver. 21 *men* are included].—*ἄγγελοι*, *angels*) The mention of *angels* is made, after the implied mention of men, in the way of gradation ; 1 Cor. xv. 24, note. In this passage the statement may be understood as referring to good angels (conditionally, as Gal. i. 8), and of wicked angels (categorically) : (for it will be found that the latter are also called *angels* absolutely, not merely *angels of the devil* ; Matt. xxv. 41) ; 1 Cor. iv. 9, vi. 3, xi. 10 ; 1 Tim. iii. 16, 1 Pet. iii. 22 ; 2 Pet. ii. 4 ; Jude, ver. 6 ; Rev. ix. 11, etc. , Ps. lxxviii. 49.—*ἀρχαί*, *principalities*) These are also comprehended under the general name *angels*, as well as other orders, Heb. i. 4, 14 ; but those seem to be specially denominated *angels*, who are more frequently sent than the rest of the heavenly orders. They are thus called *principalities*, and also *thrones*, Col. i. 16 ; but not *kingdoms*, for the *kingdom* belongs to the Son of God, 1 Cor. xv. 24, 25.—*οὔτε ἐνεστῶτα οὔτε μέλλοντα*, *nor things present nor things to come*) *Things past* are not mentioned, not even sins ; for they have all passed away. *Present things* are the events, that happen to us during our earthly pilgrimage, or which befall the whole world, until it come to an end. For the saints are viewed either individually, or as a united body. *Things future* refer to whatever will occur to us either after our time in the world, or after that of the whole world has terminated, as the last judgment, the conflagration of the world, eternal punishment ; or those things, which, though they now exist, will yet become known to us at length by name in the world to come, and not till then.—*οὔτε δύναμις*,<sup>1</sup> *nor power*) <sup>2</sup>*Δύναμις* often corresponds to the Hebrew word כֹּחַ, and signifies *forces*, *hosts*.

39. *οὔτε ὑψώματα, οὔτε βάθος*, *nor height nor depth*) *Things past* and *future* point to differences of times, *height and depth* to

the dead *is here indicated rather than* actual slaughter ; from the consideration, *that already in ver 35, every kind of death may be comprehended under the term sword*.—E. B.

<sup>1</sup> *fy* Vulg. Ambrose and Augustine support the singular *δύναμις*. But all the other authorities quoted in my last note support *δυνάμεις*.—ED.

<sup>2</sup> D corrected by a later hand, *d*.

differences of places. We do not know, the number, magnitude, and variety of things, comprehended in these words, and yet we do not fear them. *Height* here, in sublime style, is used for heaven; *depth* for the abyss; with which comp. ch. x. 6, 7; Eph. iv. 8, 9, 10, that is, neither the arduous and high ascents, nor the precipitous and deep descents, I shall not say, of the feelings, of the affections, of fame, and of pecuniary resources, Phil. iv. 12, nor shall I say [the arduous ascents, etc.], of walls, of mountains, and of waters, but even of heaven and of the abyss itself, of which even a careless consideration has power sufficient to make the human mind beside itself [to fill it with strange awe], produce in us no terror. Furthermore, Paul does not say in Greek, ὕψος, βάθος, as he does elsewhere in another sense; nor ὕψωμα, βάθυσμα (as Plutarch says, ὑψώματα τῶν ἀστέρων, *the heights of the stars*, and Theophrastus, βαθύσματα τῆς λίμνης, *the depths of the lake*) but ὕψωμα, βάθος; using purposely, as it were, the derivative and primitive, which strike the ear with variety in sound. ὕψος, the primitive noun, signifies *height* absolutely; ὑψωμα, a sort of verbal noun, is not so much height, as something that has been elevated, or made high: ὕψος belongs to God, and the third heaven, from whence we receive nothing hurtful; ὑψωμα has perhaps some likeness in sound [resemblance by alliteration] to the word στερέωμα, *firmament*, which is frequently used by the LXX. interpreters; and in this passage certainly points to those regions, to which it is difficult to ascend, and where the powers of darkness range, *exalting* themselves awfully against us [2 Thess. ii. 4, *exalteth* himself, Ephes. ii. 2, vi. 12]: βάθος, how far soever it descends, does no injury to us.—κτίσις, *creature*) whatever things exist outside of God, and of what kind soever they are. He does not so much as condescend to mention visible enemies.—δυνήσεται, *shall be able*) although they should make many attempts.—χωρίσαι, *to separate*) neither by violence, ver. 35, nor in the way of law [just right], ver. 33, 34.

## CHAPTER IX.

1. Ἀλήθειαν, *truth*) Concerning the connexion, see on ch. i. 16, note. The article is not added here; comp. 2 Cor. vii. 14, xi. 10, because his reference is not to the whole truth, but to something true in particular [a particular truth], and in this sense also ἀλήθειαι in the plural is used in Ps. xii. 2, LXX.; 2 Macc. vii. 6. This asseveration chiefly relates to ver. 3, where *for* is put as in Matt. i. 18. Therefore in ver. 2 ὅτι denotes *because* [not as Engl. Vers. *that*], and indicates the cause of the prayer. For verse 2 was likely to obtain belief of itself without so great an asseveration [being needed; therefore ὅτι is not = *that* in ver. 2.]—λέγω, *I speak*) The apostle speaks deliberately.—ἐν Χριστῷ) 2, ἐν, has sometimes the same force as an oath.—ὃ ψέδομαι, *I lie not*) This is equivalent to that clause, *I speak the truth*. Its own confirmation is added to each [both to, *I lie not*, and to, *I speak the truth*]. This chapter throughout in its phrases and figures comes near to the Hebrew idiom.—συνειδήσεως, *conscience*) The criterion of truth lies in the conscience and in the *heart*, which the internal testimony of the Holy Spirit enlightens and confirms.

2. Δύπη, *grief*, [*heaviness*]) In spiritual things grief and (see the end of the eighth chapter) joy in the highest degree may exist together. Paul was sensible, from how great benefits, already enumerated, the Jews excluded themselves, and at the same time he declares [makes it evident], that he does not say those things, which he has to say, in an unfriendly spirit towards his persecutors.—μοι—τῇ καρδίᾳ μου, *to me—in my heart*) These are equivalent in each half of the verse.

3. Ἡύχόμην, *I could wish*) A verb in the imperfect tense, involving in it a potential or conditional signification, involving the condition, *if Christ would permit*. *His grief* was *unceasing* [continual], but this *prayer* does not seem here to be asserted as unceasing, or absolute. Human words are not fully adequate to include in them [to express fully] the emotions of holy souls; nor are those emotions always the same; nor is it in the power

of those souls always to elicit from themselves such a prayer as this. If the soul be not far advanced, it is incapable of [cannot comprehend] this. It is not easy to estimate the measure of love, in a Moses and a Paul. For the narrow boundary of our reasoning powers does not comprehend it; as the little child is unable to comprehend the courage of warlike heroes. In the case of those two men [duumvirs] themselves, the intervals in their lives, which may be in a good sense called extatic, were something sudden and extraordinary. It was not even in their own power to elicit from themselves such acts as these at any time they chose. *Grief* [heaviness] and *sorrow* for the danger and distress of the people; shame for their fault; zeal for their salvation, for the safety of so great a multitude, and for still farther promoting the glory of God through the preservation of such a people, so carried them away, as to make them for a time forget themselves, Exod. xxxii. 32. I am inclined to give this paraphrase of that passage: *Pardon them; if thou dost not pardon them, turn upon me the punishment destined for them, that is, as Moses elsewhere says, kill me, Num. xi. 15.* It is therefore the book of temporal life, as distinguished from that of eternal life, according to the point of view, economy, and style of the Old Testament; comp. Ex. xxxiii. 3, 5. The book of temporal life is intended in Ps. cxxxix. 16.—*ἀὐτὸς ἐγὼ, I myself*) construe these words with *to be* [were].—*ἀνάθεμα εἶναι, to be accursed*) It will be enough to compare this passage with Gal. iii. 13, where Christ is said *to have been made a curse for us.* The meaning is, I could have wished to bring the misery of the Jews on my own head, and to be in their place. The Jews, rejecting the faith, were accursed from Christ; comp. Gal. i. 8, 9, v. 4. Whether he would have wished only the deprivation of all good, and his own destruction, and annihilation, or the suffering also of every evil, and that too both in body and in soul, and for ever, or whether, in the very excitement [paroxysm] of that prayer, he had the matter fully present before his understanding, who knows whether Paul himself, had he been questioned, would have been able exactly to define? At least that word [*Ego*] *I* [all thought of *self*] was entirely suppressed in him; he was looking only to others, for the sake of the Divine glory; comp. 2 Cor. xii. 15. From the loftiest

pinnacle of faith (chap. viii.) he now shows the highest degree of love, which was kindled by the Divine love. The thing, which he had wished, could not have been done, but his prayer was pious and solid, although under the tacit condition, *if it were possible to be done*; comp. Rom. viii. 38, *I am persuaded*; Ex. xxxii. 33.—ἀπὸ τοῦ Χριστοῦ, *from Christ*) So ἀπὸ *from* 1 Cor. i. 30; or, as Christ, being made *a curse*, was abandoned *by the Father*; so Paul, filled with Christ, wished in place of the Jews to be forsaken *by Christ*, as if he had been accursed. He is not speaking of excommunication from the everlasting society of the church. There is a difference between these two things, for κατάρρα ἑλλῆρ, *curse*, has the greater force of the two, and implies something more absolute: ἄρρα, *anathema*, something relative, Gal. i. 8, 9, 1 Cor. xvi. 22, the former is rather more severe, the latter milder; the former expresses the power of reconciliation by the cross of Christ; the latter is more suitable to [more applicable as regards] Paul; nor can the one be substituted for the other, either here, or in the passages quoted.—Τῶν) The apostle is speaking of the whole multitude, not of individuals.—ἀδελφῶν μου, *for my brethren*) This expresses the cause of his so great love toward them.—συγγενῶν μου κατὰ σάρκα, *my kinsmen according to the flesh*) This expresses the cause of his prayer, showing why the prayer, other things being supposed to be equal [*ceteris paribus*, supposing there were no objection on other grounds], was right; and by adding *kinsmen*, he shows that the word *brethren* is not to be understood, as it usually is, of Christians, but of the Jews. Christ was made a *curse* for us, because we were his *kinsmen*.

4. οἵτινες, *inasmuch as being those who*) He now explains the cause of his sorrow and grief: viz. the fact that Israel does not enjoy so great benefits. He uses great 'euphemia' [softening of an unwelcome truth. Append.] in words.—ὧν ἡ υἰοθεσία—ἐπαγγελίαι, *whose is the adoption of [as] sons—the promises*) Six privileges are enumerated by three pairs of correlatives; and in the first pair, regard is had to *God the Father*; in the second, to *Christ*; in the third, to *the Holy Spirit*: with which comp. Eph. iii. 6, note.—ἡ υἰοθεσία καὶ ἡ δόξα, *the adoption of sons and the glory*) i.e. that Israel is the first-born son of God, and the God of glory is their God, Deut. iv. 7, 33, 34; Ps. cvi. 20,



(xlvi. 5); but by the force of the correlatives, God is at the same time the Father of Israel, and Israel is the people of God. In like manner this relation is expressed in abbreviated form (the two respective correlatives being left to be supplied. See Append. on locutio concisa) in Rev. xxi. 7; comp. Rom. viii. 18, 19. Some understand *δόξαν*, the *glory*, of the ark of the covenant; but Paul is not speaking here of anything corporeal. God Himself is called the *Glory* of His people Israel, by the same metonymy, as He is called the *Fear*, instead of the God [the Object of fear], of Isaac, Gen. xxxi. 42, 54.—*καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία*, and the covenants and the giving of the law) comp. Heb. viii. 6. The reason why the *covenants* are put before the *giving of the law*, is evident from Gal. iii. 17. *Διαθήκαι* is plural, because the *testament*, or covenant, both was frequently repeated, Lev. xxvi. 42, 45; Eph. ii. 12; and was given in various modes [*πολυτρόπως*], dispositions [one, the law received by the *disposition* of angels, the other the Gospel covenant under Jesus], Heb. i. 1; and because there were two administrations of it, Gal. iv. 24, the one promising, the other promised [the subject of the promise].—*καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι*, and the service of God and the promises) Acts xxvi. 6, 7; Eph. i. 13; Heb. viii. 5, 6. Here the *giving of the law* and the *service of God*, the *covenants* and the *promises* correspond by chiasmus.<sup>1</sup> For the *promises* flow from the *covenants*; and the *service of God* was instituted by the *giving of the law*. [It was the promises that procured (gained) for the service of God its peculiar dignity. Moreover, the Holy Spirit was promised, Gal. iii. 14.—V. g.]

ἡ. Ὡν αἱ πατέρες, κ.τ.λ.) whose are the fathers, etc. Baumgarten has both written a dissertation on this passage, and has added it to his Exposition of this Epistle. All, that is of importance to me in it, I have explained in *Zeugniss*, p. 157, etc. (ed. 1748), [c. 11, 28].—*καὶ ἐξ ὧν*, and of whom, i.e. of the Israelites, Acts iii. 22. To the six privileges of the Israelites lately mentioned are added the seventh and eighth, respecting the fathers, and respecting the Messiah Himself. *Israel* is a noble and a holy people.—ὁ ὧν) i.e. ὁς ἐστι, but the participle has a more narrow meaning. Artemonius with great propriety proves

<sup>1</sup> See Appendix.

from the grief of Paul, that there is no doxology in this passage : Part I. cap. 42 : but at the same time he along with his associates contends, that Paul wrote ὧν ὁ ἐπὶ πάντων, Θεός, κ.τ.λ. So that there may be denoted in the passage this privilege of the Israelites, that the Lord is their God ; and he interprets the clause, ὁ ἐπὶ πάντων, thus : that this privilege is the greatest of all the honours conferred upon Israel. But such an interpretation of the ὁ ἐπὶ πάντων, with which comp. Eph. iv. 6 (that we may remove this out of our way in the first place), implies a meaning, which owes its birth merely to the support of an hypothesis, and which requires to be expressed rather by a phrase of this sort ; τὸ δὴ πάντων μετίζον. The conjecture itself, ὧν ὁ, carries with it an open violation of the text. For I. it dissevers τὸ κατὰ σάρκα from the antithetic member of the sentence, κατὰ πνεῦμα,<sup>1</sup> which is usually everywhere mentioned [expressed]. II. It at the same time divides the last member of the enumeration [of the catalogue of privileges], before which καί, and, is suitably placed, καὶ ἐξ ὧν, κ.τ.λ. into two members, and in the second of these the conjunction is by it harshly suppressed.

Artemonius objects : I. Christ is nowhere in the sacred Scriptures expressly called God. *Ans.* Nowhere ? Doubtless because Artemonius endeavours to get rid of all those passages either by proposing a different reading, or by a different mode of interpretation. He himself admits, that too many proofs of one thing ought not to be demanded, page 225. In regard to the rest, see note on John i. 1. He objects, II. If Paul wrote ὁ ὧν, he omitted the principal privilege of the Israelites, that God, who is the Best and Greatest of all, was their God. *Ans.* The adoption and the glory had consisted in that very circumstance ; therefore he did not omit it ; nor is that idea, *the Lord is the God of Israel*, ever expressed in these words, *Thine, O Israel, is God blessed for ever*. He urges further ; Christ is included even in the covenants, and yet Paul presently after makes mention of *Christ* ; how much more would he be likely to make mention of God the Father Himself ? *Ans.* The reason in the case of Christ for His being mentioned does not equally hold good in the case of God. Paul

<sup>1</sup> i. e., according to His divine nature. The words ὁ ἐπὶ πάντων Θεός are equivalent to κατὰ πνεῦμα, and form a plain antithesis to τὸ κατὰ σάρκα = His human nature.—ED.

mentions in the order of time all the privileges of Israel (the fathers being by the way [incidentally] joined with Christ). He therefore mentions Christ, as He was manifested [last in order of time]; but it was not necessary that that should be in like manner mentioned of God. Moreover, Christ was in singularly near relationship to the Israelites; but God was also the God of the Gentiles, ch. iii. 29: and it was not God, but Christ, whom the Jews rejected more openly. What? In the very root of the name *Israel*, and therefore of the *Israelites*, to which the apostle refers, ver. 4, 6, the name *El, God*, is found. He objects, III. The style of the Fathers disagrees with this opinion: nay, the false Ignatius [pseudoignatius] reckons among the ministers of Satan those, who said, that Jesus Himself is God over all. Ans. By this phrase, he has somewhat incautiously described the Sabellians, and next to them he immediately places the Artemonites in the same class. In other respects the fathers often apply the phraseology of Paul respecting Christ to the Father, and by that very circumstance prove the true force of that phraseology [as expressing Divinity]; and yet the apostle is superior to [should have more weight than] the fathers. Wolfius refutes Artemonius at great length in vol. ii. Curar. ad N. T., p. 802, etc.—*ἐπι πάντων*, over all) The Father is certainly excepted, 1 Cor. xv. 27. *Christ is of the fathers, according to the flesh; and at the same time was, is, and shall be over all, inasmuch as He is God blessed for ever. Amen!* The same praise is ascribed to the Father and the Son, 2 Cor. xi. 31. *Over all*, which is antithetic to, *of whom*, shows both the pre-existence (*πρό-παρξιν*) of Christ before the fathers, in opposition to His descent from the fathers according to the flesh, and His infinite majesty and dominion full of grace over Jews and Gentiles; comp. as to the phrase, Eph. iv. 6; as to the fact itself, John viii. 58; Matt. xxii. 45. They are quite wrong, who fix the full stop either here [after *πάντων*], (for the comma may be placed with due respect to religion); for in that case the expression should have been, *εὐλογητός ὁ Θεός* [not *ὁ—Θεός εὐλογητός*], if only there had been here any peculiar occasion for such a doxology; or [who fix a full stop] after *σάρκα*; for in this case *τὸ κατὰ σάρκα* would be without its proper antithesis [which is, “who in His divine nature is God over all”].—*Θεός*, God) We should

greatly rejoice, that in this solemn description Christ is so plainly called God. The apostles, who wrote before John, take for granted the deity of Christ, as a thing acknowledged; whence it is that they do not directly treat of it, but yet when it comes in their way, they mark it in a most glorious manner. Paul, ch. v. 15, had called Jesus Christ *man*; but he now calls Him God; so also 1 Tim. ii. 5, iii. 16. The one appellation supports the other.—εὐλογητός, *blessed*) הַבְּרֵכָה. By this epithet we unite in giving all praise to God, 2 Cor. xi. 31.—εις τούς αἰῶνας, *for ever*) [He] *Who is above all—for ever*, is the *first and the last*, Rev. i. 17.

6. οὐχ' ὅσον,) *This is not of that kind [not as though]* The Jews were of opinion, that, if all the Jews were not saved, the word of God becomes of none effect. Paul refutes this opinion, and at the same time intimates, that the apostacy of the Jews had been foretold, rather than otherwise, by the word of God.—ὁὐ) *but*; namely, although I profess great sorrow for Israel, who continue without Christ.—ἐκπέπτωκεν, *hath taken none effect*) A suitable expression, 1 Cor. xiii. 8, note. If all Israel had failed, the word of God would have failed; but the latter cannot occur, so neither can the former: for even now there are some, [Israelites believers], and in future times there will be all. For this sentence comprehends all the statements in Chapters ix. x. xi., and is most aptly expressed. It is closely connected with what goes before in ver. 2, and yet in respect of what follows, where the word λόγος occurs again, there is a studied gentleness of expression and anticipatory caution<sup>1</sup> that whatever is said of a disagreeable description may be softened before it is expressed; as in 1 Cor. x. 13.—ὁ λόγος, *the word*) of promise, which had been given to Israel.—οὐ γὰρ πάντες, *for not all*) γὰρ, *for* begins the discussion, *not all*, is mildly said instead of, *there are not many*. This was what the Jews held: *We all and we alone are the people of God*. Wherefore the *all* is refuted here; and the *alone* at ver. 24, etc. The Jews were Particularists ('Particularistæ'); therefore Paul directly refutes them. His whole discussion will not only be considered as tolerable, but will even be much admired by those, and those alone, who have gone

<sup>1</sup> See on 'Euphemia' and προθερηπεία the Appendix.

through the former chapters in faith and repentance ; for in this the prior regard is had to *faith* [rather than to repentance]. The sum of this discussion, in the opinion of those who deny universal grace, is as follows. GOD gives FAITH to whom He will ; He does not give it, to whom He will not ; according to the mind of Paul, it is this : GOD gives RIGHTEOUSNESS to them that believe, He does not give it to them that work ; and that is by no means contrary to His word. Nay, He himself has declared by types and testimonies, that those, the sons of the promise are received ; that these, the children of the flesh are rejected. This decree of God is certain, irrefragable, just ; as any man or people listens to this decree or strives against it, so that man or that people is either accepted in mercy or rejected in wrath. The analysis of Arminius, which has been gleaned from Calovius Theol. Apost. Rom. Oraculo lxviii., and adopted Oraculo lxix., comes back to this [amounts to this at last]. Compare by all means i. 16, note. In the meantime Paul, in regard to those, whom he refutes, does not make any very wide separation between the former chapter [or head] concerning faith and the latter concerning righteousness ; nor indeed was it necessary.—'Ισραήλ, 'Ισραήλ, *Israël, Israël*) Plöce.<sup>1</sup>

7. "Οτι) because ; this particle makes an epitasis<sup>2</sup> in respect of the preceding sentence.—'Αβραάμ, of Abraham) That, which happened to the children of the Fathers in the most ancient times, may much more happen to their later descendants.—ἀλλ' ἐν 'Ισαάκ, κ.τ.λ., but in Isaac, etc.) This clause is put as a "Suppositio Materialis" [See Append.]; for we supply, *it was written, and it is being fulfilled*, lxx., Gen. xxi. 12 : ὅτι ἐν σπέρμα Here we even find a suitableness in the origin of the name Isaac ; for they are the seed, who embrace the covenant of grace with a pure and noble-minded joy, Gen. xvii. 19 [*Isaac Heb. = laughter, joy*].

8. Τοῦτ' ἐστίν) The apostle, using boldness in speaking, puts that is for therefore.—ταῦτα) οὗ, that is, *are*. The substantive pronoun for the substantive verb ; so οὗτοι, *these*, ver. 6 : and

<sup>1</sup> See Appendix. A word twice put, once in the simple sense, once to express an attribute of it.

<sup>2</sup> Appendix. An addition made to a previous enunciation, to explain, or give emphasis.

frequently οὗτος *this*, ver. 9. The mode of expression in this chapter becomingly assumes the Hebrew idiom, so ver. 28, etc.

9. Ἐπαγγελίας, *of promise*) It corresponds to the expression, *of the promise*, ver. 8.—οὗτος, *this*) viz., *is*.—κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρα υἱός) *At this time will I come, and Sarah shall have a son.* LXX., Gen. xviii. 10: ἰδοὺ ἐπαναστρέφω ἡξίω πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σάρρα ἢ γυνή σου; comp. Gen. xvii. 21.

10. Οὐ μόνον δὲ, *and not only so*) That is: it is wonderful, what I have said; what follows is still more wonderful. Ishmael under Abraham, Esau under Isaac, and those, who resembled Ishmael and Esau under Israel, rebelled.—Ῥεβέκκα, *Rebecca*) viz., *ἐστίν, is, i.e.* occurs in this place. She, the mother, and presently after Isaac the father, are named.—ἓξ ἐνός, *by one*) Isaac was now separated from Ishmael, and yet under Isaac himself, in whom Abraham's seed is called, Esau also is separated from Jacob. Ishmael and Isaac were born not of the same mother, nor at the same time,—and Ishmael was the son too of a bondmaid, Isaac of a free woman. Jacob and Esau were born both of the same mother, and she a free woman, and at the same time.—κοίτην) so LXX. for כַּבֵּשׁ; it often occurs, *e.g.* Lev. xviii. 20, οὐ δώσεις κοίτην σπέρματος, said of the man, which is opposed to the phrase ἔχειν κοίτην, of the woman in this passage.

11. Μήπω γεννηθέντων, *when they were not yet born*) Carnal descent profiteth nothing, John i. 13.—μηδὲ πραξάντων, *and when they had done nothing*) This is added, because some one might think as to Ishmael, that he was driven out, not so much because he was the son of a bondmaid, as because he was a mocker; although this slave-like scurrility afterwards shows itself in [lays hold of] the son of the bondmaid, so that he [קַבֵּשׁ, and κακόζηλος τοῦ ρῆγ] *laughs and mocks at Isaac*, whom he envies and insults.—κατ' ἐκλογή;) The *purpose*, which is quite free, has its reason founded on election alone; comp. κατὰ ch. xvi. 25; Tit. i. 9. It might be said, in Latin, *propositum Dei electivum, the elective purpose of God*.—μένη, *might stand [remain]*) incapable of being set aside. It is presupposed that the πρόθεσις, *the purpose*, is prior to the, *might stand*.—οὐκ ἐξ ἔργων, *not of works*) not even of works foreseen. Observe, it is not faith, which is opposed to *election*, but works.—ἐκ τοῦ καλοῦντος, *of Him that calleth*) even *Him, who*

called Jacob to be the superior, Esau to be the servant: comp. ver. 25.

12. Ἀὐτῇ, to her) It was often foretold to mothers before conception or birth, what would happen to their sons.—ὅτι ὁ—ἐλάσσονι) Gen. xxv. 23, LXX., καὶ ὁ—ἐλάσσονι.—ὁ μείζων) the elder, who, it might be reasonably thought, should command, as the younger should obey.—δοῦλ. ἐβόσει, shall serve) and yet not so for ever, Gen. xxvii. 40.

13. Καθὼς, as) The word spoken by Malachi, at a period so long subsequent, agrees with that spoken in Genesis.—τὸν Ἰακώβ ἠγάπησα κ.τ.λ.) Mal. i. 2, LXX., ἠγάπησα τὸν Ἰακώβ κ.τ.λ.—ἠγάπησα—ἐμίσησα, I have loved—I have hated) The reference is not to the spiritual state of each of the two brothers: but the external condition of Jacob and Esau, in like manner as the corporeal birth of Isaac is a type of spiritual things, ver. 9. All Israelites are not saved, and all Edomites are not damned. But Paul intimates, that as there was a difference between the sons of Abraham and Isaac, so there was a difference among the posterity of Israel. So far has he demonstrated what he purposed; he in the next place introduces an objection, and refutes it; μισῆν properly signifies to hate, nay, to hate greatly. See Mal. i. 4, at the end.

14. Τί οὖν, what then?) Can we then on this ground be accused of charging God with unrighteousness and iniquity by this assertion? By no means; for what we assert is the irrefragable assertion of God; see the following verse.—Μὴ γένοιτο, God forbid) The Jews thought, that they could by no means be rejected by God; that the Gentiles could by no means be received. As therefore an honest man acts even with greater severity [ἀποστομίᾳ] towards those who are harshly and spitefully importunate, than he really feels (that he may defend his own rights, and those of his patron, and may not at an unseasonable time betray and cast away his character for liberality) so Paul defends the power and justice of God against the Israelites, who trusted to their mere name and their own merits; and on this subject, he sometimes uses those appropriate phrases, to which he seems to have been accustomed in former times in the school of the Pharisees. This is his language: No man can prescribe anything to the Lord God, nor demand and somewhat insolently extort anything from Him as

a debt, nor can he interdict Him in anything [which He pleases to do] or require a reason, why He shows Himself kind also to others [as well as to himself]. Therefore Paul somewhat abruptly checks by a rather severe answer the peevish and spiteful objectors. Luke xix. 22, 23, is a similar case. For no man is allowed to deal with God as if by virtue of a bond of agreement, [as if he were His creditor], but even if there were such a bond, God even deals more strictly with man [*i.e.* with a man of such a hireling spirit]; let the parable, Matt. xx. 13–15, which is quite parallel, be compared: *I do thee no wrong*, etc. There is therefore one meaning of Paul's language, by which he gives an answer to those who contend for good works: another, of a milder description, in behalf of believers, lies hid under the veil of the words. In the Sacred Scriptures too, especially when we have come from the thesis [the proposition] to the hypothesis [that on which the proposition rests], the *manners*, τὰ ἥθη, as well as the *reasonings*, οἱ λόγοι, ought to be considered; and yet there can be no commentary so plain, which he, who contends for justification by good works, may more easily understand than the text of Paul.

15. Τῷ γὰρ Μωσῆ, *for to Moses*) Many are of opinion, that the objection extends from this verse to ver. 18; in which view the *for*, is used, as in ch. iii. 7, and thus *thou wilt say then*, ver. 19, concludes the objection, which was begun at ver. 14. And indeed by this introduction of a person speaking there would be a fitting expression of that ἀνταπόκρισις (*rejoinder of the opponent*), which is censured at ver. 20, and is subsequently refuted by taking up the words themselves or their synonyms. In the meantime Paul so expresses himself, as to make ὁ ἀνταποκρινόμενος, the objector whilst replying at the same time answer himself; and therefore the words in this verse may be also taken, without injury to the sense, as spoken in the person of the apostle, as we shall now endeavour to show. Moses, Exod. xxxiii., had prayed for himself and the people by הן, *the grace of the Lord*, ver. 12, 13, 16, 17, and had concluded with, *show me thy glory*. The Lord answered: *I will make all My goodness pass in the presence of thy face, and I will proclaim the name of the Lord before thy face*. והנתי את־אשר אהן ורחמתי את־אשר ארחם, *And will be gracious, to whom I will be gracious, and will show mercy, to whom I will show*



*mercy*, ver. 19. The Lord did not disclose even to Moses without some time intervening, to whom He would show grace and mercy, although the question was respecting Moses and the people of Israel alone, not respecting the Gentiles. To this Moses, then, not merely to others by Moses (Μωσῆς, says Paul, as presently after, τῷ Φαραῶ) the Lord spoke thus: *By My proclamation, and by My most abundant working, subsequently, I will designate [mark out] him, as the object of grace and mercy, whosoever he be, whom I make the object of grace and mercy.* By these words He intimated, that He would make proclamation [would reveal His own character] as regards grace and mercy; and He shortly after accordingly made proclamation, Ex. xxxiv. 5, וְהָיָה חַסְדִּי וְרַחֲמֵי עִלְיוֹתַי [ΟΙΚΤΙΡΜΩΝ καὶ ΕΛΕΗΜΩΝ κ.τ.λ. εἰς χιλιάδας], *merciful and gracious, etc., to thousands*; and added [καὶ τὸν ἕσχατον οὐ καθαριεῖ, ἐπάγων ἀμαρτίας πατέρων, κ.τ.λ.], *and He will not clear the guilty, etc.* Therefore according to the subsequent proclamation itself, the following meaning of the previous promise comes clearly out: *I will show thee the most abundant grace, even to that degree that thou mayest see concerning Me [see centred in Me] all whatsoever thou dost both desire and canst receive [comprehend] in order that thou mayest furthermore understand, that it is [all of] grace; and for this reason inasmuch as I have once for all embraced thee in grace, which thou acknowledgest to be grace; and as to the rest of the people, I will show them the most abundant mercy, in not visiting them with immediate destruction for their idolatry, that they may further understand it to be mercy; and for this reason inasmuch as I have once for all embraced them in mercy, which thou in their behalf acknowledgest to be mercy.* The LXX. Int. and Paul have expressed the meaning of this sentence by the difference between the present and future tense: ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτερήσω ὃν ἂν οἰκτείρω, *I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.* And there is the figure Ploce [see Appen.], which nearly signifies the same as below, ch. xiii. 7, and here it expresses the liberty of the Agent, of whom the apostle is speaking, as in Ex. xvi. 23. Moreover, each of the two verbs, placed in the two clauses [*i.e.* repeated twice], contains the emphasis in the former clause; [*i.e.* the emphasis is on the verb in each of the two clauses on its *first* mention, not on it *when repeated*; *I will have mercy, on whom I*

have mercy, etc.]: although generally in other passages the emphasis is on the verb in the latter clause [*i.e.* on its repetition] Gen. xxvii. 33, xliii. 14; 2 Kings vii. 4. That the acknowledgment of grace and mercy, on the part of Moses, and the true Israelites, is entwined together, is evident from this, that Paul, ver. 16, speaks, on the opposite side, of the man *that willeth* and *that runneth*, to whom grace is not grace, and mercy is not mercy. אֲשֶׁר אֵלֶּיךָ אֵלֶּיךָ is put twice, and intimates in the former passage that Moses (to whom the word חַן, *grace*, is repeated in reply, taken from his own very prayers from Ex. xxxiii. ver. 13: where there occurs the same Ploce), and that in the latter passage, the others, were εἰς χιλιάδας among the thousands [as to whom God said of Himself, *keeping mercy for thousands*], to whom sinners, their children, grandchildren, etc., are opposed, Ex. xxxiv. 7. And thus, this testimony is extremely well fitted to prove, that there is no unrighteousness with God. This sentiment is manifest to believers. But in regard to those, who maintain the efficacy of good works, it sounds too abrupt: the reason why God should be merciful, is none other than His own mercy, for no other is mentioned in the writings of Moses, concerning Moses and Israel. *I will have mercy, i.e. no one can extort anything by force; all things are in My hand, under My authority, and dependent on My will, if I act otherwise, no one can charge Me with injustice.* This answer is sufficient to give to the defender of good works; and if any farther answer is given to him, it is superfluous.

16. Ἄρα οὖν, *therefore*) so also ver. 18. The inference of Paul here is not drawn from the particle οὖν ἄν, *whomsoever*, but from the words ἐλεῶ and οἰκτιρίζω, *I have mercy*, and *I have compassion*. —ὃ τοῦ) *not of the man that willeth, nor of him that runneth*, supply it is, the *business*, or, *will*, *course* [the *race* is not of him that runneth, etc.]; not that it is in vain to will rightly, and, what is of greater importance, to run, or strive rightly, 1 Cor. ix. 26; Phil. iii. 14: but because to will and to run produce none of the things aimed at by those, who trust to their works. The human will is opposed to divine grace, and the course [the *run*] of human conduct to divine operation.—Comp. ver. 30, 31.

17. λέγει) *saith, i.e. exhibits God speaking in this manner*, comp. ch. x. 20, *saith*.—γὰρ, *for*) He proves, that it is of *Him*

who shows mercy, even God.—τῷ Φαραῶ, to the Pharaoh) who lived in the time of Moses.—ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τῆν δύναμίν μου κ.τ.λ.) Even for this same purpose have I raised thee up that I might show my power in thee. The LXX, Ex. ix. 16, καὶ ἐνεκεν τούτου διετηρήθης ἕως τοῦ νῦν, ἵνα ἐνδείξωμαι ἐν σοὶ τῆν ἰσχύϊν μου κ.τ.λ. For this cause, thou hast been preserved until now, that I might show my power, etc.—ἐξήγειρά σε) העמרתיך LXX. Int. διετηρήθης (as Exod. xxi. 21, עמר, *διαβίωσθαι*, to pass one's life), but Paul according to his custom says more significantly, ἐξήγειρά σε: but it should be carefully observed, that by ἐξήγειρω here the meaning of the word עקר is not expressed, as it is used in Zech. xi. 16, but העמיד, which in all cases presupposes the subject previously produced. See the difference of these two Hebrew verbs in 1 Kings xv. 4. The meaning then is this: I have raised thee up to be a king very powerful (in whom I might show My power) and illustrious (by means of whom [owing to whom] My name might be proclaimed throughout all the earth). Therefore this ἐξήγειρισ, raising up, includes the διατηρεῖν, preserving, as the LXX. render it, using the milder term: and also includes the ἐνεχεῖν, which in ver. 22, is introduced from this very passage of Moses. The predecessor [the former Pharaoh] had previously begun rather to oppress Israel; Exod. ii. 23: nor yet did the successor repent. The *Ordo Temporum*, p. 161 [Ed. II. 142], determines his reign to have been very short, and therefore his whole administration was an experiencing of the Divine power. It must be added, that this was told to Pharaoh not at first, but after he had been frequently guilty of excessive obstinacy, and it was not even then intended to discourage him from acknowledging Jehovah and from letting the people go, but to bring about his reformation.—δύναμιν, power) by which Pharaoh with all his forces was drowned.—διαγγελάῃ, might be declared) This is being done even to the present day.

18. "Ὁν θέλει) whom He will. Moreover, as regards the question, to whom God wills to show mercy, and whom He wills to harden; Paul shows that in other passages.—ἐλέει, has mercy) as for example on Moses.—σκληρύνει, hardens) as He did Pharaoh. He uses, hardens, for, has not mercy, by metonymy of [substituting, for the antecedent,] the consequent, although not to have mercy has a somewhat harsher meaning: so, is sanctified, for,

is not unclean, 1 Cor. vii. 14; and, *you rescued from*, [ἐρρύσασθε], instead of *you did not deliver up*. Jos. xxii. 31.

19. "Ετι, *as yet*) even still. This particle well expresses the peevish outcry. To the objection here put, Paul answers in two ways. I. The power of God over men is greater than the power of the potter over the clay, ver. 20, 21. Then II. He answers more mildly: God has not exercised His power, not even over the vessels of wrath, ver. 22.—αὐτοῦ, *His*) It is put for, *of God*, and expresses the feeling, by which objectors of this description show their aversion from God.

20.<sup>1</sup> Ἀνθρωπε, *O man*) weak, ignorant of righteousness [*i.e.* the true way of justification].—μὴ ἐρεῖ, *κ.τ.λ.*) Isa. xxix. 16. Οὐχ ὡς πηλὸς τοῦ κεραμέως λογισθήσεσθε; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτὸ, οὐ σὺ με ἔπλασας. The same prophet, ch. xlv. 9, μὴ ἐρεῖ ὁ πηλὸς τῷ κεράμεϊ: τί ποιεῖς, ὅτι οὐκ ἐργάζῃ, οὐδὲ ἔχεις χεῖρας. μὴ ἀποκριθῆσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτὸ; *Shall ye not be reckoned as the potter's clay? Shall the thing formed say to Him that formed it, Thou hast not formed me? Is. xlv. 9, Shall the clay say to the potter, what art thou doing, that thou dost not work, thou hast no hands? Shall the thing formed answer Him that formed it?—(Vers. LXX.)*

21. "Η) particle of interrogation [*an?*].—ἐξουσίαν, *power*) construed with, *over the clay*. The potter does not make the clay but digs it out; God makes man, therefore He has greater power [over man], than the potter [over the clay]. But absolute power and liberty do not imply, that the will and decree are absolute. If God had left the whole human race under the power of sin and death, He would not have done unjustly, but He did not exercise that right. [*Man is struck with the vivid exhibition of Divine power, so that he ever after unlearns all the outrageous (unreasonable) suspicions of his thoughts, against the justice [righteousness] of God*, Matt. xx. 15; Ex. xx. 20; Job xlii. 2, 6.—V. g.].—φυράματος) *lump*, which has been prepared from clay and softened by steeping, and has its

<sup>1</sup> Μενούργε, *but truly*) This answer savours of a severe and somewhat vehement nature. Men of fierce dispositions must certainly be restrained; but the sweetest foundation of the whole argument is subsequently disclosed to them that are called, ver. 24. In this discussion, he who merely cuts off a portion of it from the rest, must be perplexed and stick at trifles; but he proceeds easily, who thoroughly weighs the whole connection of chapters ix., x., xi.—V. g.

parts now more homogeneous.—*εἰς ἀτιμίαν*, to dishonour) Paul speaks circumspectly, he does not yet say, *to wrath*: vessel must be construed with these words [To make one, a vessel unto honour, etc.]

22. *Εἰ δὲ*, but if) This particle has this as its apodosis to be supplied at the end of ver. 23 from ver. 20: God has much greater cause to complain concerning man, and man has less cause to expostulate with God [than the potter concerning the clay, and the clay with the potter]. Comp. *εἰάν*, John vi. 62, where also the apodosis is to be supplied. It is a question, but one implied, not expressed, with an ellipsis, *What reply hast thou to make* [if God willing to show, etc., endured, etc.].—*θέλων*, willing) Corresponds to the, *His will*, ver. 19, and to, *He will*, ver. 18. Paul speaks *κατ' ἀνθρώπων*, ["after the manner of man:" or, *taking advantage of his opponent's unavoidable admission*] in the words of his opponent; and so *εἰ* signifies *whereas*, [since, as you must grant]. At the same time, we must observe that what he says of the vessels of wrath is more scanty, and of the vessels of mercy more copious; *willing to show*, he says, not, [willing, putting forth His will] *that he might show*, comp. next verse [where in the case of the vessels of mercy, he says, *ἵνα γνωρίσῃ*, though here ver. 22 in the case of the vessels of wrath, he says, *γνωρίσαι*], and Eph. ii. 7.—*ἐνδείξασθαι*—*τὸ δύνατον αὐτοῦ*, to show His power) These words are repeated from ver. 17.—*τὴν ὀργὴν*, wrath) He does not say, the riches of his wrath; comp. ver. 23.—*τὸ δύνατὸν*) This signifies, what He can do (*potentiam* 'might') not what He may do (*potestatem* 'right' [*ἐξουσία*]).—*ἤνεγκεν*, endured) as He endured Pharaoh.—*ἐν πολλῇ μακροθυμίᾳ*, with much long-suffering) viz: in order that it might allure the wicked [the reprobate] from their state of alienation from Him to repentance, ch. ii. 4; 2 Pet. iii. 9. God endures many bad men, in the enjoyment of great and long continued good fortune in this life, when He might at the very first have consigned them to death. The gate of mercy and grace is still open to them. This long-suffering, humanly speaking, precedes His "will to show His wrath," nor does it merely follow it. His *enduring* is not wont to be exercised until He is about to show His wrath]: wherefore *ἤνεγκεν* should be translated, *had endured* [previous to His will to show His wrath.] By

this very circumstance the question, *who hath resisted?* ver. 19, is most powerfully refuted.—ὄργης) of *wrath*, which is not indeed without cause, but presupposes sins; he does not say, of *disgrace*, nor *unto wrath*, but of *wrath*, [*i.e.* the fault is in themselves.]—κατηρτισμένα, *fitted*) It denotes the disposition [fitness] internal and full, but now no longer free [no longer now liable to change], not the destination; he does not say, *which He προκατήρτισε*, *previously fitted*, although he says in the next verse, *which he prepared*, comp. ver. 19, ch. xi. 22, note; Matt. xxv. 34, with ver. 41, and Acts xiii. 46, with ver. 48. This is distinct from the efficient cause; what is said merely refers to the state in which God finds the reprobate, when He brings upon them His wrath.—εἰς ἀπώλειαν, *to destruction*) The antithesis is, ver. 23, *unto glory*.

23. ἵνα, *that*) Denotes more distinctly the end and aim, without excluding means.—γνωρίσῃ, *might make known*) This verb is applied to things not formerly known; it is therefore put both here and in the preceding verse, but ἐνδείκνυσθαι, *to show*, is only used in verse 22 concerning wrath; of which even the Gentiles have some knowledge.—ἐπι, *upon*) The sentence is thus quite consistent. *But if God that He might make known the riches of His glory*, supply, *did this*, or, in other words, *made known the riches* [of His glory] *on the vessels of mercy*; respecting the apodosis, see the beginning of the note, ver. 22.—τῆς δόξης) of *His glory*: of His goodness, grace, mercy, wisdom, omnipotence, Eph. i. 6.—ἐλέους) of *mercy*, ver. 15, 16, 18, 25, which presupposes the former misery of those, styled vessels.—προητοίμασεν, *previously prepared*) antecedently to works, ver. 11, by the arrangement of all the external and internal circumstances, which he, *who is called*, finds tending to his salvation, at the first moment of *his call*. This is implied by the preposition in προητοίμασεν. So a vessel *unto honour, prepared*, 2 Tim. ii. 21.

24. οὓς καὶ, *whom also*) καὶ, *also*, in chap. viii. 30, Cluverus: *whom (having been previously prepared for glory) He hath also called*.—ἐκάλεσεν, *called*) in some respects an antithesis to, *He endured*, ver. 22. Again, *I will call*, occurs in the next verse.—ἡμᾶς, *us*) This gnome<sup>1</sup> leads Paul to come to the proposition

<sup>1</sup> 'Noëma,' a gnome or religious and moral sentiment appertaining to human life and action.—See Appendix.

respecting grace, which is laid open to Jews and Gentiles; and he proceeds to refute the Jewish Particularism, and to defend the universality of grace.—*ὁ μόνον ἐξ, not only from*) The believing Jew is not called on the very ground that he is a Jew, but he is called *from* the Jews. This is the root of the word *ἐκκλησία*. [*The epistle to the Ephesians most especially corresponds to this whole section, as well as to the exhortation, chapters xiv. xv., deduced from it.*—V. g.]—*ἐξ Ἰουδαίων, from the Jews*) He treats of this at ver. 27.—*ἐξ ἐθνῶν, from the Gentiles*) He treats of this, ver. 25, etc.

25. *Λέγει, saith*) God. Paul asserted the prior right of God in calling the Gentiles, and their actual calling, and now at last that the event is shown, he brings in one testimony from the Old Testament, and ch. xv. 9, etc., a number more in succession, by a method worthy of notice. The predictions, though numerous and quite clear from their fulfilment, yet in the first instance do not easily obtain belief. The strength of the following quotation is not in the verb *καλέσω I will call* [name], but in the other part of the expression: *ἐκάλεσεν, He called*, is used as in viii. 30. Nevertheless *naming* immediately accompanies *calling*, and in a manner precedes it.—*καλέσω τὸν οὐ λαόν μου, λαόν μου. καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην*) *I will call them my people, who were not my people, and her beloved who was not beloved*, Hos. ii. 25. The LXX. have, *And I will have mercy on her, on whom I have not had mercy, and I will say to them who are not my people, thou art my people.*—[*καὶ ἐλέησω τὴν οὐκ ἠγαπημένην. καὶ ἐρῶ τῷ οὐ λαῷ μου, λαός μου εἶ σύ.*]—*ἠγαπημένην loved*) as one betrothed, as a bride.

26. *καὶ—ἐκεῖ κληθήσονται—ζῶντος*) Hos. ii. 1, LXX. *καὶ—κλήθησονται καὶ αὐτοὶ—ζῶντος.—ἐκεῖ*) *there*: So it is not necessary for them to change their country and betake themselves to Judaea, comp. Zeph. ii. 11.

27. *Κράζει*) *crieth*. See Isa. x. 22, where the accents also may be compared. Israel utters an opposing reclamation [*cries against*]: Isaiah with a still louder exclamation [*cry*] declares, a remnant shall be saved.—*ὑπὲρ*) *for* Israel, Fr. *en faveur*, in behalf of.—*ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ.—κατάλειμμα—ποιήσει Κύριος ἐπὶ τῆς γῆς*) Isa. x. 22, 23, LXX., *καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ—κατάλειμμα αὐτῶν—Κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὄλγ.* In the last clause Sym-

machus and Theodotion have ἐν μέσῳ πάσης τῆς γῆς. The word ἀριθμὸς Paul introduced from Hos. ii. 1 [i. 10]. If Israel shall have been [or *have been*] as numerous as the sand, a remnant [only] shall be saved, namely, from the misery of the Babylonish captivity and from spiritual misery. That a remnant should remain in the multitude of the remnant [*i.e.* in a case where the body from which the remnant is taken is a multitude] is less wonderful. The *Many* are hardened; but *the seed* implies a small number, ver. 29, note. When the rebellion of Israel reaches its height, at that point salvation begins.

28. Λόγον) a thing *heard*, and therefore *spoken*, Isa. xxviii. 22.—συντελεῶν και συντέμνων) supply, as is often necessary in Hebrew, the word *is*, comp. Acts xxiv. 5; 2 Pet. i. 17; Heb. בליון הרוע and בלה ונהרצה. The Lord συντελεῖ, will consummate His λόγον word [decree] concerning Israel, in respect to the appointed [fixed] punishment (so that it becomes בלה, *consummated*, *completed*); and at the same time συντέμνει λόγον, *cuts short* His word, in respect to the termination [will make a speedy termination] of the punishment (so that בנהרצה becomes בלה, this *decree* becomes *consummated*). The word *Lord* is to be supplied from the following clause; and the word συντελεῶν may be taken either as the subject, or rather, since the article is wanting, as a part of the predicate [the Lord *is about to consummate*, etc.]—ἐν δικαιοσύνη, שוטף צדקה. Is. x. 22.

29. Εἰ μὴ—ὡμοιωθήμεν) Is. i. 9, LXX., και εἰ μὴ ὡμοιωθήμεν.—προεῖρηκεν, *said before*) *Before* the event, or before the prophecy quoted at ver. 28.—σαβαώθ) In 1 Samuel and in Isaiah, σαβαώθ is put for the Heb. word צבא; in all the other books it is translated παντοκράτωρ, *Ruler over all*. From this circumstance there is strong ground for conjecturing, that one or perhaps several persons were employed to translate those two books, and that different persons translated the rest. And in the same first book of Sam. Scripture begins to give this title to God, although others had been formerly used as it were in its place.—Exod. xxxiv. 23.—σπέρμα, a seed) There is denoted 1) a small number at the present time, 2) the propagation of a multitude after deliverance from captivity.—ὡς Σόδομα, as Sodom) where not a single citizen escaped; no *seed* was left.

30. Τί, what) He returns from the digression, which he had



commenced at the middle of ver. 24, and takes in summarily the whole subject, ver. 30—32. There is a mitigation of the severity of the discussion continued from ver. 6 to ver. 23; but it will only be comprehended by him, who is acquainted with the way of faith. In short, by this tone of feeling the foregoing remarks are judged of.—κατέλαβει) *have attained* [Luke xiii. 29, 24.]—πίστεως, *by faith*), ver. 33, at its close.

31. Νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης, *the law of righteousness to the law of righteousness*) He did not use the word *law*, in the preceding verse, concerning the Gentiles; but now uses it in speaking of the Jews; and there is a place or repetition of the words in a different sense; concerning legal and also concerning evangelical righteousness. While Israel is following the one law, he does not attain to the other. The apostle appropriately uses the expression, *the law of righteousness*, for, *the righteousness of the law*. The Jews rather looked to the law, than to righteousness: νόμος, *doctrine*, התורה.—οὐκ ἔφθασε) *did not attain*.

32. "Οτι *because*) viz. *they sought after it* [*followed after it*].—οὐκ—αλλ' ὡς) The Basle Lexicon says: ὡς *in comparing things dissimilar is doubled, and the one ὡς is elegantly understood in the former member, and ὡς is only joined to* [expressed in] *the latter part*. Examples are there subjoined from Aristotle; we may compare John vii. 10; 2 Cor. xi. 17; likewise Acts xxviii. 19; Philem. v. 14; Phil. ii. 12.

33. Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται) LXX., Is. xxviii. 16, ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιών λίθον πολυτελεῖ, ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντιμον εἰς τὰ θεμέλια αὐτῶν, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθή, Is. viii. 14. καὶ οὐχ ὡς λίθου προσκόμματος συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι. Such a one will not be made ashamed, and so will obtain glory; comp. ch. v. 2, 5. This denotes *eternal life*, Is. xlv. 17.

## CHAPTER X.

1. Ἀδελφοί, *brethren*) Now that he has got over, so to speak, the severity of the preceding discussion, he kindly addresses them as *brethren*.—μὲν, *indeed*) δὲ usually follows this particle, but δὲ, ver. 2, is absorbed in ἀλλά, *but*.—εὐδοκία, *well-wishing, desire*) I would *most gladly* hear of the salvation of Israel.—δέησις, *prayer*) Paul would not have prayed, if they had been utterly reprobates [cast away.]

2. Ἰζήλου Θεοῦ, *a zeal of God*) Acts xxii. 3, note. *Zeal of God*, if it is not against *Christ*, is good.—οὐ κατ' ἐπίγνωσιν, *not according to knowledge*) An example of Litotes [expressing in less strong terms a strong truth] *i.e.* with great blindness; it agrees with the word, *ignorant*, in the next verse. Flacius says: *The Jews had and now have a zeal without knowledge; we on the contrary, alas! to our shame, have knowledge without zeal. Zeal and ignorance are referred to at ver. 19.*

3. Ζητοῦντες, *seeking*) by all means.—οὐχ' ὑπετάγησαν, *have not been subject*) and have not obeyed," (ὑπήκουσαν) ver. 16. Ὑποταγή, submits itself to the Divine will, τῷ θεῷ, *the will of GOD*.

4. Τέλος, *the end*) bestowing righteousness and life, which the law points out, but cannot give. Τέλος, *the end*, and πλήρωμα, *the fulfilment*, are synonymous; comp. 1 Tim. i. 5, with Rom. xiii. 10, therefore comp. with this passage Matt. v. 17. The law presses upon a man, till he flies to *Christ*; then even the law itself says, *thou hast found a refuge. I cease to persecute thee, thou art wise, thou art safe*.—Χριστός, *Christ*) the subject is, *the end of the law*. [Not as Engl. Vers. "Christ is the end of the law"]. The predicate is, *Christ* (*viz.* ὢν, who is) *in* [every one that believeth; not as Engl. Vers., "the end of the law to every one"] etc. [ver. 6, 7, 9.]—παντι τῷ πιστεύοντι, *in every one that believeth*) The words, *in the believer*, are treated at ver. 5, etc.: and the words, *every one*, at ver. 11, etc. παντι, *in every one*, namely, of the Jews and Gentiles. The ix. chap. must not be

<sup>1</sup> Ἐὰρ, *for*.) Therefore even in those, who are not in a state of grace, something at least may be found which may induce those, who rejoice in the Divine favour, to intercede for them.—V. g.

shut within narrower limits than Paul permits in this x. chap., which is more cheerful and more expanded; and in it the word *all* occupies a very prominent place, ver. 11, etc.

5. Γράφει, *writes of*), [thus exhibiting the truth that] “the letter killeth.” It is antithetic to ver. 6, 8: [the righteousness by faith] *speaks*, with the living voice [not *writes*, as Moses]. There is also another similar antithesis: *Moses* in the concrete; *the righteousness which is of faith* in the abstract.—ὅτι ὁ ποιήσας, κ.τ.λ.) Lev. xviii. 5, LXX., ποιήσετε αὐτὰ ἃ ποιήσας, κ.τ.λ..

6. Ἡ ἐκ πίστεως δικαιοσύνη, *the righteousness which is of faith*) A very sweet Metonymy, *i.e.* a man seeking righteousness by faith.—λέγει, *speaks*) *with himself*.—μὴ εἴπῃς, *say not*) for he, who says so, does not find in the law what he seeks; and he does not seek, what he might find in the Gospel: *viz.* righteousness and salvation, which are in Christ and are ready for believers in the Gospel. And yet, whoever only hears and heeds that from Moses, *The man that doeth shall live*, considers it necessary, thus to say [who shall ascend into heaven, etc.]—καρδία, *in the heart*) The *mouth* [ver. 9] is also attributed to faith; for faith speaks; but *unbelief* generally mutters.—τίς, κ.τ.λ.) Dent. xxx. 11-14, LXX., ὅτι ἐντολὴ αὐτῆς, ἣν ἐγὼ ἐπέλλομαι σοι σήμερον οὐχ' ὑπέρογκός ἐστιν, οὐδὲ μακρὰν ἀπὸ σοῦ ἐστιν. οὐκ ἐν τῷ οὐρανῷ ἐστι, λέγων τίς ἀναβήσεται ἡμῶν εἰς τὸν οὐρανόν, καὶ λήψεται ἡμῖν αὐτὴν; καὶ ἀκούσαντες αὐτὴν ποιήσομεν. οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων τίς διαπεράσεται ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης; καὶ λήψεται ἡμῖν αὐτὴν. καὶ ἀκούσαντες αὐτὴν ποιήσομεν. ἐγγύς σου ἐστὶ τὸ ῥῆμα σφύδρα: ἐν στόματί σου καὶ ἐν τῇ καρδίᾳ σου, καὶ ἐν ταῖς χερσὶ σου, ποιεῖν αὐτό. “For this commandment which I command thee this day is not overwhelmingly great; nor is it far from thee; it is not in heaven, that thou shouldst say, who amongst us shall go up to heaven and obtain it for us, that we may hear it and do it? nor is it across the sea, that thou shouldst say, who shall cross the sea and bring it to us, that we may hear it and do it? The word is very near to thee, in thy mouth and in thy heart and in thy hands to do it.” This paraphrase, so to speak, very sweetly alludes to this passage, without expressly quoting it. Moses speaks of heaven, as well as Paul, but the former afterwards says, *across the sea*, instead of which Paul most dexterously turns his discourse to *the abyss*, that he may

on the contrary [in antithesis to their question as to the abyss] make mention of the resurrection of Christ from the dead. The abyss is a huge cavity in the terraqueous globe, at once under the sea and the land. Compare, as to many things connected with this subject, Job xxviii. 14, 22; Phil. ii. 10, note.—*τίς ἀναβήσεται*; *who shall ascend?*) He, who thus speaks, shows his willingness, but declares his inability to ascend and descend, so as to fetch righteousness and salvation from afar.—*τοῦτ' ἔστι*, *that is*) Their perverseness is reproved, who say, *Who shall ascend into heaven?* for they speak just as if the word concerning the *Lord of heaven* were not at hand, whom the mouth of the believer confesses to be Lord, ver. 9, and they who wish to bring salvation down from heaven, wish to bring Christ (as being the One, without whom there is no salvation) down from heaven, whence He has already descended: but as the latter cannot take place, so neither can the former. The words, *That is*, in the present is thrice used, with great force.

7. *Τοῦτ' ἔστι*, *that is*. *That* is construed with *to say*, as substantive and adjective. Moreover, they are again reproved for perverseness, who say, *who shall descend into the deep?* for they speak just as if the word concerning the resurrection of Christ from the dead were not nigh at hand, and the heart of the believer acknowledges, that He has risen, in the same ver. 9: and they who wish to fetch salvation from the *depths of the earth*, wish to bring Christ (since there is no salvation without Him) from the deep, which He left once for all at His resurrection; but as the latter cannot happen, so neither can the former. Therefore the believer, so far as this is concerned, regards not either heaven or the deep, since he has the thing which he desires, as near to him, as he is to himself. But unbelief is always fluctuating; it is always wishing, and knows not what it wishes; it is always seeking, and finds nothing. Hence it looks down at the deep with giddiness, nor can it look up to the heaven with joy.—*Χριστόν*, *Christ*) The unbeliever does not fetch Christ in His own name, that is in the name of Christ [in His peculiar attributes as anointed Saviour] either from heaven or from the deep: but the righteousness by faith, speaking here, suggests to the ignorant unbeliever to call upon the name of Christ, as much as to say, that which thou art seeking, O unbeliever [O

unbelief], whilst thou art moving heaven and the deep, and art taking refuge in heaven or the deep, (as we find in Virgil, *I will move hell* [*Acheronta movebo*], know that it can neither be thought of by me, nor be found by thee, without [outside of] Christ, ver. 4. The expression is hypothetical. That, which cannot be done,—to fetch *righteousness from afar* [opposed to, *is nigh thee*], from heaven or out of the deep; Paul sets this aside: and so leaves one only refuge, the word of Christ, which is *very near*.

8. Ἄλλὰ, *but*) The particle here either has an *augmentative* [ἐπιταυτικὴν: See Append. on *Epitasis*] meaning as in Matt. xi. 8, 9, or falls upon ἐγγύς, *nigh thee*.—ἐγγύς, *nigh*) We ought not to seek Christ at a distance, but within us. For while *faith* is beginning to believe, Christ dwells in the heart. This seeking for Christ [*at a distance, instead of within one's own heart*] is found not only in those who are merely beginning, but even in those who are making progress in faith, Song of Sol. iii. 1; Ps. cv. 3, 4. For he is here speaking, as if the righteousness of faith were itself conversing with itself.—ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου) so it is in the Hebrew, but the LXX. add καὶ ἐν ταῖς χερσὶ σου τοῦτ' ἔστι) *The word, that is, the word of faith is nigh thee.*

9. Ἐάν) *if* only—ὁμολογήσῃς, *thou shalt confess*) Confession in itself does not save; otherwise infants would not be saved: but only in as far as it includes faith.—Κύριον, *the Lord*) The summary of faith and salvation is found in this appellation. He who confesses that Jesus is *Lord*, does not now any longer [now for the first time ceases to] endeavour to bring Him down *from heaven*.—ἤγειρεν ἐκ νεκρῶν, *hath raised Him from the dead*) The special object of faith. He who believes the *resurrection* of Jesus does not now any longer endeavour to bring Him from the dead, ver. 7

10. Καρδίᾳ, *with the heart*) From the mentioning of the 'heart' and 'mouth' by Moses [in Dent. xxx. 14, quoted here at ver. 8], the consequence is [here by Paul referred, or] proved in reference to 'faith,' and 'confession;,' namely, because the 'heart' is the proper subject of 'faith' and the 'mouth,' of 'confession;,' there-

fore Paul here in this verse begins his sentences, by saying, *with the heart*, and *with the mouth*.

11. Λέγει, *saieth*) ix. 33, note.<sup>1</sup>

12. Οὐ γὰρ ἐστὶ διαστολή, *for there is no difference*) ch. iii. 22 Here the words *first to the Jews*, are not added, as at the beginning, ch. i. 16.—ὁ γὰρ αὐτὸς, *for the same*) ch. iii. 29, 30.—Κύριος, *Lord*), ver. 9.—πλουτῶν) *rich and liberal*, whom no multitude of believers, how great soever it may be, can exhaust; who never finds it necessary to deal more sparingly.

13. Πᾶς ὅς ἂν, *whosoever*, Acts ii. 21, note. This monosyllable, πᾶς (*all*), more precious than the whole world, set forth [as a theme] ver. 12, is so repeated, ver. 12 and 13, and farther confirmed, ver. 14, 15, as not only to signify that whosoever shall call upon the name of the Lord, shall be saved, but that God wills that He should be called upon by all, for their salvation.

14, 15. Πῶς, *how*) A descending climax; by which Paul argues from each higher to the next lower degree, and infers the necessity of the latter, as also from that necessity [infers] its very existence. He who wills the end, wills also the means. God wills that men should call upon Him for their salvation; therefore He wills that they should believe; therefore He wills that they should hear; therefore He wills that they should have preachers. Wherefore He sent preachers. He has done all that the matter [the object aimed at, viz., man's salvation] required. His antecedent will is universal and efficacious.

14. Οὗ οὐκ ἤκουσαν) *whom*, namely, when speaking in the Gospel, ver. 15, or offering Himself, *they have not heard*.

15. Πῶς δὲ κηρύξουσιν, *but how* [how then] *shall they preach*) viz., *οἱ κηρύσσοντες, those preaching*. This word, as well as those going before, is put in the future tense, in imitation of Joel, in whose writings this expression, *shall call*, is found, ver. 13, by that [manner, which Paul has at times, of] looking from the Old Testament [standing-point] to the New.—καθὼς, *as*) i. e. messengers [of the good tidings] were not wanting. Isaiah in spirit saw their eager steps.—ὡς—εἰρήνην, πᾶν εὐαγγελιζομένων τὰ ἀγαθά) Is. lii. 7. LXX ὡς—ἀποὴν εἰρήνης ὅς εὐαγγελιζόμενος ἀγαθά.

<sup>1</sup> Οὐ καταισχυθήσεται, *shall not be ashamed*) Unrighteousness and destruction lead to shame: righteousness and salvation to glory.—V. g.

-ὡραῖοι) it is properly said of what is beautiful and pleasant in nature.—οἱ πόδες, *the feet*) at a distance, how much more their countenances [or else *mouths*, as preachers] close at hand.—τῶν ὡαγγελιζομένων, *of them that bring glad tidings*) for while they speak, the Lord Himself speaks, Is. lii. 7, with which comp. ver. 6.

16. 'Αλλ', *but*) Here the fault is at last pointed out.—οὐ πάντες, *not all*) An antithesis to *every one, whosoever*, ver. 11, etc. The fault lies with men, especially with the Jews: *not all, i.e.* almost nobody, comp. the *who?* which immediately follows.—ὑπήκουσαν) comp. ὑπὸ in ὑπετάγησαν, ver. 3. Those, too, should and might have obeyed, who have not become obedient.—λέγει) *says*, presently after the words quoted from him in ver. 15, [by Paul]. See John xii. 38, note.

17.<sup>1</sup> Ἄρα, *then*) From the complaint of the prophet respecting the unbelief of his hearers, he infers, that the word of God and preaching, the proper source and handle of faith, were not wanting.—εἰς ἀκοῆς) *hearing*, and hence [the thing heard] *speech, word, preaching*.

18. Μὴ οὐκ ἤκουσαν, *Have they not heard?* [μή Interrog. implies a negative answer is expected: so Latin *num*; *you cannot say they have not heard, can you?*]) *You cannot say, can you*, that the faculty of hearing was wanting in them, since faith comes only by hearing?—εἰς πᾶσαν—ἡγμάτα αὐτῶν) So the LXX., Ps. xix. 5. In that Psalm, there is a comparison drawn, and the protasis is accordingly, ver. 2–7, and the apodosis, ver. 8, etc. Hence we clearly perceive the same reason for the Proclamation made by the heavens, and the Gospel,<sup>2</sup> which penetrates into all things [So the proclamation of the heavens, “There is no speech,” etc., “where their voice is not heard,” etc.] The Comparison rests mainly on the quotation of the apostle, and offers no violence to the text.—ὁ φθόγγος, *the sound*, Ps. xix. 5, ἦρ. Aquila had at a former period translated that word *κανών*, *rule*.—Comp. by all means, 2 Cor. x. 13. Every apostle had his own region and province, as it were, defined, to which his voice was to come, but a *rule* only refers to single individuals, a *sound* or *word* extends to the whole earth.

<sup>1</sup> Ἡμεῶν, [the report] of us) thy ambassadors, he means.—V. g.

<sup>2</sup> “The heavens declare the glory of God,” etc.: κηρύσσειν *to preach*, is properly to *proclaim as a herald*.—Ep.

19. Μὴ οὐκ ἔγνω Ἰσραήλ ; *Did not Israel know ?*) The meaning is, that Israel could and should have known the righteousness of God, but did not wish to know it, ver. 3, and that is now shown from Moses and Isaiah. Paul in ch. ix.—xi. frequently calls the people, *Israel*, not *Jews*.—πρῶτος Μωϋσῆς, *first Moses*) Moses, under whom Israel took the form of a people or nation, has already at that early time said.—ἐγὼ—ὑμᾶς—ὑμᾶς) Deut. xxxii.

21. LXX., καὶ γὰρ—αὐτοὺς—αὐτοὺς—οὐκ ἔθνεϊ) This may be expressed in Latin by *ne-gente*, a not-nation. As the people followed gods, that were no gods, so God avenges the perfidy of the people, and took up a people that was no people, a people, who had not God as their God, a people quite unlike to Israel. So the term *people* does not recur ver. 20, [of the Gentiles] but ver. 21 [of Israel].—ἄσυνέτη, *foolish*) Wisdom makes a people, Job xii. 2. Therefore a foolish people is *not a nation*; [a not-nation] a people that knows not God is foolish. 𐤀 is a middle term, by which even Israel is denoted [μέσον; applicable to the *people* Israel, and the *not-people*, the Gentiles]. The epithet 𐤁𐤁 denotes other nations.

20. Ἀποτολμῶ) What Moses had merely hinted at, Isaiah *boldly and openly proclaims*.—εὐρέθην, *I was found*) I was ready at hand for, Isa. lxx. i., LXX., ἐμφανῆς ἐγενήθην τοῖς ἐμὲ μὴ ζητοῦσιν, εὐρέθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, *I was made manifest to them that sought Me not, I was found by them who asked not after Me.*

21. Ὁλην, *whole*) Isa. *ibid.* ver. 2, LXX., ἐξέπετασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς κ.τ.λ., comp. *the whole day*, [all the day long] ch. viii. 36, see the remarkable dissertation of J. C. Pfaffius, on the *continued* grace of God.—ἐξέπετασα, *I extended*) A metonymy [see Appen.] of the antecedent [for the consequent]. *They permit Me to extend My hands, nor do they come.* Even by this one word alone the doctrine of the double will of God, viz., a mere good-will [which is towards *all* men], and a will of sealing [certain persons as His *elect*; *benepiaciti et signi*; εὐδοκία, Luke ii. 14, *good will*; but σφραγίς, *sealing as the Lord's own*, 2 Tim. ii. 19, or else the “*voluntas benepiaciti*” is God's *effectual* good will towards the elect, Eph. i. 5, εὐδοκία τοῦ θελήματος αὐτοῦ; the “*voluntas signi*,” His mere *figurative* and ostensible good will, whereby it is said in accommodation to human modes of thought “*God willeth all men to be saved.*”



Comp. Calvin Instit. B. iii. c. 20 and c. 24, sect. 17], is shown to be absurd.—ἀπειθοῦντα, *not believing*) with the ‘heart.’—ἀντιλέγοντα, *gainsaying*) with the ‘mouth;’ comp. ver. 8, etc.

## CHAPTER XI.

1. Μὴ ἀπόσωτο) *hath He cast away* entirely? So Gideon, ex-postulating in faith, says νῦν ἀπόσωτο ἡμᾶς, *now He has forsaken us* (*cast us away*, Judg. vi. 13). But οὐκ ἀπόσεται Κύριος τὸν λαὸν αὐτοῦ, *but the Lord will not cast away His people*, Ps. xciv. (xciii.) 14. Has He cast them away, says Paul, so that they are no longer the people of God? In ch. x. after he so impressively exhibited the grace [which God exercised] towards the Gentiles, and the rebellion of the Jews, this objection might be made. He therefore answers, far be it from us to say, that God has rejected His people, when the very appellation, *His people* contains a reason for denying it. The negative assertion, *far be it*, [God forbid], is made distinctly, (1.) concerning the present time of the offending people; both that there are now some, [believers among them]; comp. Acts xxi. 20, note; and that in the successively increasing admission of Gentiles, there will be very many of Israel, who shall believe. These are called the *remnant* and the *election* ver. 5, 7. (2.) As to the future; that the people themselves, will at last be converted ver. 24, note.—ἐγὼ, 1) Paul would rather draw a favourable conclusion from the individual [believing Israelites, as himself] to the genus, [the whole nation,] than one, on the unfavourable side, from the genus [the unbelieving nation] to the species [the individual];—1, formerly a persecutor, deserved to be cast away. The genus is the whole Jewish people: the species is believers among the Jews (of whom Paul was one as an individual) or such of that people as should hereafter believe.

2. Προέγνω) *foreknew*, as a people peculiar to Himself, ver. 29. —ἐν Ἡλίᾳ, *in Elias*) in the history of Elias, who was in the greatest straits, and thought himself to be alone; when Israel had become fewer than at any time before or since, [1 Kings xx. 15].—ἐντυγχάνει, Hesychius, ἐντυγχάνει, προσέρχεται; comp. Acts xxv. 24; 1 Macc. viii. 32.

3. Κύριε, τοὺς προφῆτας σου—τὴν ψυχὴν μου) 1 Kings xix. 14, LXX., ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ Ἰσραὴλ, τὰ θυσιαστήριά σου καθεῖλον, καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαί ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν. *The children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away.* The nicety of the apostle's style is remarkable; the LXX. in this passage use μονώτατος, as they often do; Paul μόνος.

4. Κατέλιπον, *I have left* [Engl. Vers. not so well, reserved]) who were not to be slain by Hazael, Jehu, or Elisha. The LXX., 1 Kings xix. 18, have καὶ καταλείψω ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν πάντα γόνατα, ἃ οὐκ ᾤκλασαν γόνυ τῷ Βάαλ. *And I will have in Israel seven thousand men, all the knees, which have not bowed to Baal.* From the verb λείπω [in κατέλιπον, *I have left*] we derive λείμμα *a remnant* [a portion left]; see what follows.—ἐμαυτῷ, *to myself*) Paul adds this for the sake of emphasis, in antithesis to the complaint of Elias about his being left alone. The Lord knows His own people.—ἑπτακισχιλίους, *seven thousand*) among a people, who had become reduced to a wonderfully small number, the number is not small, nay it was itself the whole people, 1 Kings xx. 15. From these the whole posterity of the ten tribes at least were descended. Heb. כּז, *i.e. purely such as these*, without any admixture of the worshippers of Baal. I do not say, that they were the same individuals, who are mentioned in 1 Kings xx. 15, and xix. 18; but the number is equal, viz., seven thousand, in ch. xx. 15, and about seventy years afterwards, in ch. xix. 18, after the time of Hazael, Jehu and Elisha, comp. 2 Kings xiii. 7, 14.—ἀνδρας, *men*) Men were chiefly taken into account in reckoning, and were present at public worship; therefore their wives and children also are to be added to the seven thousand.—Τῆς Βάαλ) In the feminine gender, supplying εἰκόνι, the *image* of Baal, used by way of contempt, and antithetic to *men*. So the LXX. also Judg. ii. 11, etc. Under the assertion of guiltlessness as to the worship of Baal, guiltlessness as to the worship of the golden calves<sup>1</sup> is included.

5. Ὡν, *then*) The conclusion drawn from the Old to the New Testament.

<sup>1</sup> Set up by Jeroboam in Dan and Bethel, 1 Kings xii. 29.—ED

6. *Χάριτι, by grace*) The meaning of the dative is one, and that of the particle *ἐκ* with the genitive is another [is different]. The former rather indicates the vehicle or instrument, as a canal, in the pure and simple sense; the latter, more properly the material cause, the principle [first origin], the source.—*οὐκ ἔτι, now no longer [no more]*) This phrase used four times shows the strength of the conclusion. This decree, which God has decreed, is absolute: *I will make men righteous only by faith, no man by works.* This decree no one shall break through.—*γίνεται—ἴστιν, [becomes] is made—is*) This is a nice and just distinction between these words [lost sight of in the Engl. Vers.]. Nature asks for works; faith acknowledges supervenient grace, *γενομένην* [grace coming into exercise]. So, *ἐγένετο* [came into exercise] John i. 17. *φερομένην χάριν, 1 Pet. i. 13.—εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἴστι χάρις: ἔπει τὸ ἔργον οὐκ ἔτι ἴστι ἔργον.* *But if it is of works, then is it no more grace, otherwise work is no more work*) From this short clause, it is no more of works, this inference is drawn, *Israel has not obtained:* and from that short clause, *it is no more grace,* the inference is, *the election has obtained.* The first part of this verse excludes works, the second establishes grace; with this comp. ver. 5. The first part forms the protasis, the last, the apodosis, which is always the more necessary part, and is improperly omitted by some in this passage, comp. by all means ch. iv. 4, 5; Eph. ii. 8, 9. *Grace and work are opposed to each other, ἡ ἀρετή, LXX. for the most part interpret it ἔργον, work, for example Ps. cix. 20.*

7. *Ἡ ἐκλογή, the election*) chiefly of the Israelites, *the election,* that is, the elected, inasmuch as being elected, obtain.

8. *Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὄτα τοῦ μὴ ἀκούειν*) Dent. xxix. 4, *yet the Lord God hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.* Is. xxix. 10, LXX., *πεπότικεν ὑμᾶς Κύριος, πνεύματι κατανύξεως, καὶ καμύσει τοὺς ὀφθαλμοὺς αὐτῶν κ.τ.λ.* *The Lord hath made you drunk with the spirit of slumber, and He will shut their eyes, etc.* Add Matt. xiii. [12,] 14, note. *Ἐδωκεν, hath given,* by a most righteous judgment, and hath said to them, *have.*<sup>1</sup>—*κατανύξεως* Κατανύξις in this passage

<sup>1</sup> According as you have chosen. The *have,* refers to spiritual goods.  
 “From him who hath not (his spiritual privileges to any good purpose)

denotes suffering from frequent pricking, which terminates in stupor. It is taken in a good sense, Acts ii. 37, and very often among ascetic writers. The Latins use similarly *compunctio*, *compunction*.—ἕως, even unto) A tacit limitation, 2 Cor. iii. 14.

9. Γενηθήτω—αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπίδομα αὐτοῖς—σύγκαμψον) Ps. lxi. 22, 23, LXX., γενηθήτω—αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπίδοσιν καὶ εἰς σκάνδαλον. *Let their—be made before their eyes into a snare, and for a recompence, and for an offence.*—σύγκαμψον.—τράπεζα, a table) ἦλψ, Ps. lxi. 22, where, on comparing with it the preceding verse, there is an allegory, *i.e.*, while they are carelessly taking their food, let them be taken themselves.—σκάνδαλον, *stumbling-block*) It is taken in the more literal sense in this passage, to correspond with the synonyms, *noose* and *instrument of capture* (*laqueus* and *captio*); for σκάνδαλον is the moveable stick in a trap. It corresponds to שָׁרֵץ in the above psalm. There is a gradation: the noose (*laqueus*) catches a part, for example, the foot; the *instrument of capture* (*captio*, θήρα, *trap*) holds the whole; the *stumbling-block* (*scandalum*) not only catches, but also hurts.—ἀνταπίδομα, *recompence*) Their fault, therefore, not the absolute decree of God, was the mediating cause of their rejection.

10. Σκοτισθήτωσαν.—σύγκαμψον) They, who have their eyes darkened, and their back bent, are sure to *stumble*, ver. 11, and rush into a snare.

11. Ἐπταῖσαν) πταίω is properly used for the *stumbling of the feet*.—Comp. James iii. 2, note. The physical propriety of the word πταίω, both respecting the foot and the tongue, is contrasted with its moral signification.—ἵνα πέσωσι) *that they should fall* entirely, all of them, and that too without any hope of being lifted up again. A proverbial expression: *they have fallen* in some measure, ver. 22, but not utterly.—τοῖς ἔθνεσιν, *to the Gentiles*) We have here the article itself of the thing performed [ἡ σωτ.—τοῖς ἔθν. By their fall has come *the salvation* which the Gentiles now enjoy], Acts xiii. 46, *lo!* [and, *Behold*, ver. 22].

shall be taken away even that *he hath*." God gives to men, that which they choose for themselves. *You fancy you have, I give you according'y.*  
—Ed.

—εἰς τὸ παραζηλώσασαι αὐτούς, *that they might be provoked to jealousy*) That<sup>o</sup> the Israelites might be provoked to believe, ver. 14. [Reader, see that you also be provoked, by every means whatever, to jealousy; you will thus in no ordinary degree be strong in grace.—V. g.] This word occurs elsewhere, ch. x. 19.

12. Εἰ δὲ, *Now if*) This verse has two parts, the first is treated of, ver. 13, etc. : the latter, *how much more*, etc., ver. 23, 24.—κόσμου—ἐθνῶν, *of the world—of the Gentiles*) The world denotes quality [in reference to the] παράπτωμα, the original fall [*i.e.*, the fall of man in Adam]; the Gentiles, quantity, or, in other words, multitude, to which fewness [*diminishing*, Engl. Vers.], ἡττημα, is opposed; whence τὸ πλήρωμα [*the fulness*] signifies, presently after, the large numbers of Israel abounding in grace.—ἡττημα) the fewness, in opposition to πλήρωμα, fulness [abundance]. Is. xxxi. 8, ἔσονται εἰς ἡττημα, [His young men shall become a mere handful; lit. a fewness].—πόσῳ μᾶλλον, *how much more*) for where there are many seeds, their increase is the greater.—τὸ πλήρωμα αὐτῶν, *their fulness*, [abundance]; supply, *will be the riches of the Gentiles*. Therefore, even if the Jews had believed from the very first, the Gentiles would not have been excluded. The same word occurs in ver. 25.

13. Ὑμῖν) *to you*, not that you may be elated, but that the Jews may be invited.—διακονίαν, *ministry*) apostleship among the Gentiles.—δοξάζω, *magnify*) To wit, Paul enhances the grace given to the Gentiles and its fulness, as about to be reciprocated upon [towards] the Israelites themselves [intended to have a reflex influence on Israel]; and here he gives a reason for his so enhancing that grace.

14. Τὴν σάρκα, *the flesh*) *i.e.*, brethren. Is. lviii. 7.

15. Γὰρ, *for*) The particle connecting the discussion with the proposition.—ἀποβολή, *the casting away*) an antithesis to *receiving*, but in this sense, that God is said to *receive* by grace, men *to be cast away* [to suffer casting away] by their own fault. Upon the casting away of the Jews, the Gentiles *were received*, and obtained grace, ver. 30.—πρόσληψις) αὐτῶν, Hesychius: πρόσληψις, γνῶσις, comp. προαλλάβειτο, ch. xiv. 3. Τίς, concludes from the less to the greater: ἀποβολή, *casting away*, and πρόσληψις, *receiving*, are contrary to each other; therefore, καταλλαγή, *reconciliation* [of the world, in the former clause], precedes τῇ ζῳῇ

ἐκ νεκρῶν, [*of the Israelites, in the latter clause*] *life from the dead*, which implies much more [*than καταλλαγῆ*].—ζωή, *life*) of the world, ver. 12.—ζωή ἐκ νεκρῶν, *life from the dead*) a thing much greater, and more desirable. The meaning is: *the life of those who had been dead*, Ez. xxxvii. 3, etc., so ἐκ, *from*, ch. vi. 13; 2 Cor. iv. 6. He is speaking of bringing the whole to life, that there may be no dead mass remaining. The conversion of the whole human race or the world will accompany the conversion of Israel.

16. Ἡ ἀπαρχή, *the first fruits*) The patriarchs.—ἀγία, *holy*) appropriated and acceptable to God.—Comp. ver. 15, with 1 Tim. iv. 4, 5.—φύραμα, *a lump*) Num. xv. 20, 21, ἀπαρχὴ φυράματος.—ἡ ρίζα, *the root*) the patriarchal stock, considered naturally, as also being regarded as in possession of circumcision and of the promise. In the opinion of *Weller*, after Origen, Christ is the *root*, the patriarchs also are the *branches*, from whom the *first fruits* were derived.

17. Σὺ, *Thou*) O Roman, who art a Gentile.—ἀγριέλαιος, *a wild olive*) the graft of the *wild olive*; a singularly expressive [*δεινῆ*. See Append. δεινότης] Synecdoche. [*Sad experience even in our age proclaims this fact. A promiscuous multitude, unwilling to bear true Christianity, labour under the wildest ignorance; nor do we even except those, who boast no ordinary attainments in virtue and knowledge.*—V. g.]—ἐν αὐτοῖς) among them: The word, *them*, is not to be referred to the word, *some*, but to the branches generally.—συγκοινωνός) Paul often uses σὺν concerning the Gentiles, Eph. ii. 19, 22, iii. 6; comp. μετὰ, Rom. xv. 10.

18. Μὴ κατακαυχῶ, *Boast not against*) Let them, who deny the [possibility of the] conversion of the Jews, take care, that *they boast not against them*.—οὐ σὺ, it is *not thou* that) supply *know or remember that; know, or remember that it is not thou that bearest the root*, but, etc.

19. Ἴνα, *in order that*) This particle expresses the chief force of the *boasting* [of the Gentiles]; but in opposition to this *boasting* compare the, *for your sakes*, ver. 28, and τῶν, ver. 31 [sc. ὑμετέρῳ ἐλέει, they disobeyed to the end that through the mercy showed to you they might obtain mercy.]

20. Τῇ ἀπιστίᾳ—τῇ πίστει, *by* [because of] *unbelief—by faith*) Neither of the two events (says Paul) [was ordered] absolutely.

for if it were absolutely, there would be room for boasting, which is here shown to be out of place: *faith*, the gift of God, making men humble [could not be such as to give room to *boasting*].—ἔστηκας) *thou hast obtained and still holdest this standing*, contrasted with the words, *them, who fell*, ver. 22.—μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ) *be not high-minded, but fear*; Prov. iii. 7, μὴ ἴσθι φρόνιμος παρὰ σεαυτοῦ, φοβοῦ δὲ τὸν Θεόν, *Be not wise in thine own eyes; but fear God*.—φοβοῦ, *fear*) Fear is opposed not to confidence, but to superciliousness, and security.

21. Μήπως) Repeat, φοβοῦ.—φείσεται) The Indicative, the particle *μήπως* being here in a manner disregarded, [by the Indic. instead of the subjunctive, the regular mood after *μή*] has a more categorical [positive, unconditional] force. *Baumgarten* would rather read *φείσεται* with *μήπως*. But *Mart. Crusius* shows, that *ἴνα, ὡς, ὅπως, μή,* are sometimes joined with the future indicative, Gram. Gr. Part II. page 867, and beside other examples, he specifies that passage of Demosthenes, ὅπως τὰ παρόντα ἐπανορθώσεται. *Blackwall* has collected other examples in the Sacred Classics, p. 432, ed. Woll., where he praises this very passage of Paul on account of its elegance. Certainly language, framed, as this is, rather categorically, tends to excite fear [more than conditional or potential language, as *φείσεται* would be.]

22. Χρηστότητα καὶ ἀποτομίαν, *goodness and severity*) An important disjunction.—ἐπιμείνης, *thou shalt have continued*) *To continue* is in respect to what is good, in this verse; in respect to what is evil in the next [ἐπιμείνωσιν, *abide in unbelief*]. The one is described on the part of God, the other on the part of man·comp. ver. 28, 30, etc. The Roman [Church] has not remained in goodness, since the righteousness of works has been introduced.—ἑπει, *otherwise*) Believers may utterly fall away.—ἐκκοπήσῃ, *thou shalt be cut off*) by the sword; not merely, *shalt be broken off* [ἐκκλασθήσῃ], as they were, by the hand. כרת, LXX., ἐκκόπτω, *I cut off*, Jer. xlv. 8, not however generally in that sense, in which, *I utterly destroy*, (ἐξολοθρεύω), is used.

23. Ἐὰν μὴ, *if not*) Therefore their conversion will not be [the effect of] irresistible [grace].—δυνατὸς, [able] *powerful*) it might be a principal objection: how will the Jews be converted, who for so many ages act so as to withdraw themselves from the

faith, separate [draw aside] the Old Testament revelations from the true Messiah, and snatch them out of the hands of believers? Paul answers, God has *power*: comp. the, *powerful* [able], ch. xiv. 4: and He will show the glory of this power, against which no one in the Gentile world can strive. There will then be a great work!—*πάλιν*, *again*) not only in [with] a smaller [comparatively small] number, as now, but in [with] a greater number, as formerly, when they were the people of God.

24. Ἀγριελαίου, *of the wild olive tree*) There is as great a distinction between those, who either have not, or have the revealed word, as there is between the wild and cultivated olive-tree.—*παρὰ φύσιν*) quite *contrary to nature*, for in the art of gardening, the process of engrafting, which unites two trees of a different nature, commits the soft graft, which is followed by the fruit, to the woody stem: but Paul says, that the graft of the wild olive is inserted into the good olive-tree, in order that it may follow [in consequence partake of] the fatness of the good olive.—*πόσῳ μᾶλλον*, *how much more*) He gradually comes from that which *can* be, to that which actually *is*. The discourse in fact assumes an augmentation of force; formerly Paul demonstrated from the prophets, that in Israel there were more wicked than good men, he now demonstrates in like manner from the prophets, that there will be hereafter more good than wicked men; and while he is drawing forth this statement, he calls it a *mystery*, fitted to check the pride of the Gentiles, lest they should think that the part assigned to the Jews was to be always inferior.

25. Μυστήριον, *a mystery*) Paul does not always apply the term, *mysteries*, to those doctrines, which from the very first are necessary to be known by believers, but to the secrets, which were unknown even to many believers, until, as the case required, for the sake of faith or love they were opened up to them from the Scriptures, heretofore in this respect sealed. Comp. 1 Cor. xv. 51, and on a similar occasion Eph. iii. 3. The calling of the Gentiles had been a *mystery*, ch. xvi. 25. But now the conversion of Israel is likewise a *mystery*. [*Therefore something different is intimated from such conversions, as were exhibited day by day in the times of Paul.*—V. g.] Each of these



forms a great part of that *mystery*, which is confirmed in Rev. x. 7. Furthermore, since it is a mystery, they ought to be treated with patient forbearance who do not recognise it so quickly, and we should hope for the time, when it will be recognised by all.—<sup>1</sup>φρόνιμοι, *wise*) *dreaming, that the church at Rome cannot fail.* Cluverus. The very term, *mystery*, checks the reader's pride. Hence the admonition is repeated at. ch. xii. 16, which is already to be found at ver. 20, note.—ἀπὸ μέρους, *in part*) He speaks in a way softening the unwelcome truth; for οἱ παρωθέντες, *those, who were hardened*, were as “the sand of the sea,” ver. 7; comp. with ch. ix. 27. Therefore, in the following verse, the conversion, which will not be *in part* [as their hardening was, which yet comprised as many as the sand], but will include *all Israel* (see foll. verse), will be by far the most abundant. And in the mean time also, there are always some being converted, and for this desirable object it becomes believers to be always on the watch.—πλήρωμα, *fulness*) *a most abundant supply*; the antithesis is *in part*. No nation shall remain, to which the Gospel shall not have been preached in the whole world; although a great part of mankind will still continue to be wicked.—εἰσελθῆ, *shall come in*) John x. 9, 16. For many ages, now, many obstacles retard [put a drag on the wheels of] this coming in, obstacles which will be broken through at the proper time, so that the fulness of the Gentiles, who have been long since called, may entirely come in; and then the *hardening* of Israel will terminate, Ps. cxxvi. 2, 3. Paul *provokes* the Israelites to Christian *jealousy*; and this presupposes the conversion of the Gentiles before that of Israel, and yet the remaining abundance of the Gentiles may afterwards be gained by the full conversion of Israel, ver. 11, 12, 15, 31; Ez. xxxix. 7, 21–27.

26. καὶ οὕτω, *and so*) he does not say *and then*, but with greater force, *and so*, in which very expression the *then* is included; to wit, the blindness of Israel will be terminated by the very coming in of the Gentiles.—πᾶς Ἰσραὴλ, *all Israel*) Israel contradistinguished from the Gentiles, of which ver. 25 treats. The words, שְׂאִרְיָה, *a remnant*, and פְּלִיטָה, *deliverance*, are

<sup>1</sup> We should never consider a mystery for the sake of curiosity: we should always seek to be humbled before it.—V. g.

used in respect of those that perished ; but *the Remnant* itself, numerous in itself, will be wholly converted, Mic. ii. 12.—*σωθήσεται*) shall be saved : The Latin Vulgate has expressed this by, *salvus fieret* ; and not inappropriately.<sup>1</sup> It contains this sentiment, *the fulness of the Gentiles shall be brought in and so all Israel shall be made safe* ; but ἄχρις οὗ, *until*, has changed the former verb εἰσελεύσεται [Indic.] into εἰσέλθῃ [Subj.], the second verb, σωθήσεται, remaining [Indicative].—See similar instances noticed at Mark iii. 27. The Latin Vulg. has expressed the meaning.—ἤξει ἐκ Σιών—διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν) shall come out of Zion—the covenant, when I shall take away their sins. Is. lix. 20, 21, LXX., καὶ ἤξει ἕνεκα Σιών—διαθήκη, εἶπε Κύριος, κ.τ.λ., and shall come for the sake of Zion—the covenant, saith the Lord, etc. Is. xxvii. 9, LXX., καὶ τοῦτο ἐστὶν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ, κ.τ.λ., and this is His blessing, when I shall take away his sin. Heb. יְצִי לְיוֹ, and there shall come to Zion (and for its benefit) the Redeemer, and to those turning from transgression in Jacob. Paul, ch. iii., in describing sin had quoted Ps. xiv., and chiefly ch. lix. of Isaiah : now in describing salvation, he joins together the same texts. He says, ἐκ Σιών, *out of Zion*, as the LXX., Ps. xiv. 7. The Deliverer or Redeemer comes (ἐκ) out of Sion and (ἕνεκα) for good to Sion. His coming has been already accomplished, and the fruit will arrive at perfection at the proper time. *Sion* is a whole, in a good sense, *Jacob* here is a whole, in a less favourable sense ; those *returning* are a part.

27. Αὐτῆ, *this*) of which see in the preceding verse.—παρ' ἐμοῦ, *from me*) He himself will do it.—διαθήκη, *testament* [covenant])—namely, *it shall then be and shall be unfolded*.—τὰς ἁμαρτίας) *sins*, and the miseries arising from them.

28. Ἐχθροὶ) *enemies*. Therefore the obstinacy of the Jews ought not to be alleged to the prejudice of their conversion. Moreover, they are called *enemies*, in an active sense ; presently [by and by] they shall be called *beloved* in a passive sense (both in respect of God, not merely, of Paul) ; the evil is to be imputed to man ; the good proceeds from God. So also mercy

<sup>1</sup> Thus the Vulg. makes σωθήσεται depend on ἄχρις οὗ, *donec*, “until the fulness of the Gentiles shall come in, and until all Israel shall thus be saved.”  
--ED.

and unbelief are opposed to each other, ver. 30, etc.—*δι' ἑμαυτοῦ*, for your sakes, ver. 31, 12, 15.

29. Ἀμεταμέλητα, without repentance) Truly an apostolic axiom. Something absolute is signified; for God will not give way to the unbelief of His own people [so as to suffer it to continue] for ever. Repentance is hid from the eyes of the Lord [*i.e.* change of His purpose, as to raising Israel from its present spiritual 'death,' is impossible with God], Hos. xiii. 14.—*χαρίσματα*, gifts) towards the Jews.—*καλέσεις*, calling) towards the Gentiles.

30. καὶ) I formerly admitted this particle marked with an obelus, thus †, and am now glad that Baumgarten agrees with me.—*ἠπειθήσατε*, ye have not believed) unbelief falls upon [applies to] even those, who themselves have not heard the word of God, because they had however received it primitively in the persons of the patriarchs Adam and Noah. [The Gentiles are accountable for not having retained the revelation received from Adam, Noah, etc.]

31. ἠπειθήσαν, they have disbelieved) They have been left to their unbelief.—*τῷ ὑμετέρῳ*, your [of you]) the Genitive of the object, [your mercy, *i.e.* the mercy, of which you are the objects,] as τὰ ἐλέη Δαυὶδ, the mercies of David, 2 Chron. vi. 42, *רַחֲמֵי דָוִד*, the favour directed to thy people, Ps. cxvi. 4.—*ἐλέει*, through mercy) construed with *ἐλεηθῶσι*, might obtain mercy; for *ὅσα*, that, is often transposed; and in verse 30, the disbelieve of the Jews precedes the mercy of the Gentiles; wherefore in verse 31 the mercy of the Gentiles does not [is not to be supposed to] precede the same disbelieve of the Jews [as would be the case, if *ἐλέει*, owing to your partaking of mercy, were taken with *ἠπειθήσαν*]. See App. crit. Ed. ii. on this passage.—*ἐλεηθῶσι*, might obtain mercy) that mercy, which goes before faith, and which is only acknowledged and received through faith, by which *ἀπειθεῖα*, disbelieve is retracted.

32. συνέκλεισε, hath concluded together), Jews and Gentiles, comp. Gal. iii. 22, note. The phraseology of the LXX. Int., Ps. lxxviii. 50, is εἰς θάνατον συνέκλεισε, He shut up to death, he

<sup>1</sup> The German version agrees in this.—E. B.

ABCD (later correction), Gfj, omit καὶ, before ὑμῖν. But Vulg. and Rec. Text. have it.—ED.

*gave over.*—εἰς ἀπειθειαν, in [unto] disbelief) Eph. ii. 2. Those who have experienced the power of disbelief, at length betake themselves with the greater sincerity and simplicity to faith.—ἴνα) that. The thing itself will be accomplished.—τοὺς πάντας) them all without exception, [less accurately, all, in Engl. Vers.] all together; comp. ver. 30, 31.—ἐλέησῃ, might have mercy) His mercy being acknowledged by them, ver. 6, when faith is given to them by Himself.

33. Ὡ βάθος, *O the depth*) Paul in ch. ix. had been sailing, as it were, on a narrow sea; he is now embarked on the ocean. *The depth of the riches* is described in ver. 35, and has respect to ch. ix. 23, x. 12. (wherefore it (*of the riches*) ought not to be resolved into a mere epithet); *the depth of wisdom* is described in ver. 34; *the depth of the knowledge*, in ver. 34. Comp. concerning riches and wisdom, Eph. iii. 8, note, and Rev. v. 12. The different meanings of biblical terms are worthy of being well noticed and collected. *Wisdom* directs all things to the best end; *knowledge* knows that end and issue.—ὡς, how) No one examines, no one searches out, but He Himself. Here and in ver. 34, there is a Chiasmus;<sup>1</sup> as is seen by comparing the antecedents and consequents together. *The depth* is described in the second part of ver. 33 [How unsearchable, etc., answering to the depth]. *Knowledge* itself, as we have said, is described in ver. 34, for who [hath known, etc.]—*wisdom* itself is described in the words or who [hath been His counsellor]: *riches* themselves, in ver. 35 [who hath first given to Him, etc.]—τὰ κρίματα, *His judgments*) respecting unbelievers.—αἱ ὁδοί, *His ways*) respecting believers. A gradation. His ways are as it were on the surface, His judgments more profound; we do not even search out His ways [much less His judgments].

34. Τίς γὰρ—ἐγένετο) Isa. xl. 13, LXX., τίς ἔγνω—καὶ τίς αὐτοῦ σύμβουλος. *Who? i.e.* none: but He Himself.—γὰρ, for. The more express quotation of Scripture follows. In proving doctrines the phrase is used, *it is written*, in other places, it is often omitted, ch. xii. 20.—νοῦν Κυρίου, *the mind of the Lord*) Isaiah has אֵת רוּחַ יְהוָה, *the Spirit of Jehovah*. Paul uses the version of the LXX. Otherwise רוּחַ and νοῦς are not synonymous; but the conclusion arrived at is very good; no one apprehends

<sup>1</sup> See Appendix.

the Spirit, therefore no one apprehends the mind or sense of the Lord. Reference to the Holy Trinity is implied, comp. on the words, *εἰς αὐτὸν*, to *Him*, ver. 36, Isa. xxxiv. 16, at the end of the verse.—*σύμβουλος* Paul says, not only that no one has been *σύμβουλος*, but not even now can be so: *σύμβουλος* is either a *partner in counsels*, or, one at least *privy to them*; for he had said just now, *for who hath known the mind of the Lord?* And yet many in their discussions, for example, on the origin of evil, which touch upon the recesses of the Divine economy much more deeply than this, which is from religious reverence broken off by the apostle between ver. 32, 33 (for there is a great difference between the fall of many angels and of the whole human race on the one hand, and, on the other, the fall of the Israelites [the latter is a much less profound mystery than the former]) many such, I say, boast, as if they were not only the Lord's counsellors, but also His inquisitors, His patrons, or His judges. Scripture everywhere stops short at this point, that the Lord hath willed, and hath said, and hath done it: It does not unfold the reasons of things universal or particular; respecting those things that are beyond our present state of infancy, it refers believers to eternity, 1 Cor. xiii. 9, etc. The thirst of knowing will torture and burn others, who unreasonably pry into mysteries, throughout eternity.

35. Ἡ τίς, κ.τ.λ.) Some adopt these words in the LXX., Isa. xl. 14: others do not; but Job xli. 2, Hebr. and Vulg. have it thus: *Who hath previously given to Me, that I may render to Him again? All things which are under heaven are Mine.*

36. Ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν, of *Him*, and through *Him*, and to *Him*) The Origin, Course, and End of [The Source from whom come, the Agent through whom is maintained the continuance of, the End for whom are] all things, is here denoted, comp. 1 Cor. viii. 6. [Furthermore, *ἐξ αὐτοῦ*, refers to riches; *δι' αὐτοῦ*, to wisdom; *εἰς αὐτὸν*, to knowledge.—V. g.]—*ἡ δόξα*, the glory) of the Riches, Wisdom, Knowledge. [Along with this doxology to Omnipotence, is included the praise of Divine Wisdom and Love, from which the creatures derive their strength, understanding, and blessedness.—V. g.]—*ἀμήν*. The final word, with which the feeling of the apostle, when he has said all, makes a termination.

## CHAPTER XII.

1. Παρακαλῶ, *I exhort*) Moses commands : the apostle exhorts. Paul commonly gives exhortations consonant to the doctrines, which had been previously discussed, Eph. iv. with which comp. ch. iii. So in this passage the general application drawn from the whole discussion is contained in ver. 1, 2, as the allegations which immediately follow prove. We have shown at i. 16 the special applications from ver. 3 up to the conclusion of the epistle.—διὰ τῶν οἰκτιρισμῶν, *by the mercies*) The whole sentiment is derived from Chapters i.—v. ; the word has its origin in the antithesis to *wrath*, ch. i. 18 : for the whole economy of grace or mercy, exempting us from wrath, and rousing the *Gentiles* especially to the discharge of duty, is indicated in this passage, ch. xv. 9. He who is rightly affected by *the mercy* of God, enters into the whole *will* of God. [*But the soul exposed to wrath scarcely derives any benefit from exhortations. You are "pouring oil on a stone."*—V. g.]—παραστῆσαι, *that ye present*) In so large a list of duties, Paul has none of those things, which in the present day among the followers of the Church of Rome, generally make up both sides of the account. παραστῆσαι is repeated from ch. vi. 13, 16, 19, *to yield, to present*. The oblation *is presented alive*, not sacrificed.—σώματα, *bodies*) antithetic to the abominable abuse of their bodies among the *Gentiles*, ch. i. 24. For more antitheses presently follow in respect of this same topic. The body is generally an impediment to the soul : present the body to God, and the soul will not be wanting, ch. vi. 12. See also ch. vii. 4 ; Heb. x. 5. *Vice versa*, the *soul*, when subject to the magistrate, will be obedient with the body also, ch. xiii. 1.—σώματα, λατρείαν, *bodies, [worship] service*) We have here the apposition of these two words by metonymy,<sup>1</sup> indicating body and soul.—θυσίαν, *sacrifice*) Sin having become dead : comp. on this sacrifice, ch. xv. 16.—ζῶσαν, *living*) That life, which is men-

<sup>1</sup> Antecedent for consequent, or vice versa, as here : *service*, for, the *soul* which serves.—Appendix.

tioned in ch. i. 17, vi. 4, etc. It is an abomination to offer a dead carcase.—*ἁγίαν*, *holy*) such as the holy law demands, ch. vii. 12.—*εὐάρεστον*, *acceptable, well-pleasing*) ch. viii. especially ver. 8.—*τῷ Θεῷ*, *to God*) construed with *παραστήσαι*, *to present*.—*λογικὴν*, *reasonable*) sincere (1 Pet. ii. 2) in respect of understanding and will: the verb *δοκιμάζειν*, ver. 2, is in consonance with this; and *φρονεῖν*, *κ.τ.λ.*, ver. 3. The *service* [worship], *λατρεία*, of the Gentiles is *unreasonable*, *ἄλογος*, ch. i. 18–25, the confidence of the Jews is *unreasonable*, *ἄλογος*, ii. 3, but the Christian considers all things rightly, and collects [infers] his duty from the kindness of a merciful God. The epithet *λογικὴν* now corresponds to that verb, *λογίζεσθαι*, which is often used, ch. iii. 28, vi. 11, viii. 18. *λογικὸν γάλα*, 1 Pet. ii. 2, is a periphrasis for the *Word* itself,—*the Milk of the word*; but here *λογικὴ*, *reasonable*, is an epithet of *λατρεία*, *service* [worship]. Peter uses the word, "Ἀδόλον. The *Word* is sincere, and the *Service* [worship] in accordance with [resulting from] the word is sincere.

2. *Μὴ συσχηματίζεσθε*—*ἀλλὰ μεταμορφοῦσθε*) *μορφῇ*, *form, conformation*, denotes something more inward and thoroughly finished, than *σχῆμα*, *fashion or external appearance* [habitus].—Comp. Phil. ii. 6, 8, iii. 21. The external *appearance* of the saints should not be inconsistent with the internal form [conformation].—*αἰῶνι*, *to the world*) which neglects the *will of God*, and is entirely devoted to selfish pursuits.—*δοκιμάζειν*, *to prove* [approve by testing]) This also refers to that new *μορφῇν*, *form*. The antithesis is in ch. i. 28. [*While a man's mind continues in its original condition (the old man), how sagacious soever he may be, he cannot prove the will of God. He will endeavour to defend at one time this, and at another that (objectionable thing), thinking that God is such a one as himself.*—V. g.]—<sup>1</sup>*καὶ τέλειον*, *and perfect*) He, who presents [his body] an oblation, *living, holy, acceptable*, knows the will of God as *good*, requiring what is living and holy, *acceptable*, and, with the progress of believers [in course of time, as believers make progress] *perfect*. [*They*

<sup>1</sup> *Τὸ θέλημα*, *the will*) For special reasons very many questions occasionally arise, whether it would be right to do this or that, or not. They can easily decide, who make the *will* of God their great concern and chief delight. But they require experience [to prove and test things] and intelligence. Eph. v. 17.—V. g.

by unworthy means shun this perfect will, who are continually seeking after such things as they are at liberty still to engage in without sin (as they think). The conduct of such men as these resembles that of the traveller, who takes a delight in walking, not in the safe path, but without necessity on the extreme verge of the bank.—V. g.]

3. Λέγω) Flacius explains; *I distinctly declare* [edico]. This word adds the meaning of an imperative, to the subsequent affectionate [moratæ, *i.e.*, having ἡθός. See Append.] exhortation.—γάρ, *for*) He shows what the will of God intends.—διὰ τῆς χάριτος, *through the grace*) Paul himself affords an example, σωφροσύνης, *of the sobriety*, which he commends; lest, by this form of expression, λέγω, *I distinctly declare* [ordain], which Christ alone could have used absolutely, he should seem rashly to prescribe things so difficult to others, comp. ver. 6.—ὅντι) to each one, *who is among you*, of your rank, a believer.—ἐν ὑμῖν, *among you*) there were many reasons, why the Romans might think that they might exalt themselves, and they afterwards did so.—δεῖ) *ought*, according to truth and duty.—φρονεῖν) *to think*, and thence, *to act*.—εἰς) the particle limits.<sup>1</sup>—ἐκάστω, *to every man*) No man ought to hold himself up as the only rule, according to which he tries others, and he ought not to think that others should be entirely such as he is, and should do the same things and in the same way as he does.—ὡς) *as*, and not more, ver. 5; but yet not less, ver. 6, 7; therefore δὲ, *but* [and on the other hand: not then, as Engl. Vers.] is used, ver. 6.—μέτρον, *measure*) Both faith and the measure [proportion given] of faith is the gift of God.—πίστεως, *of faith*) *from which the rest of the gifts flow* (Cluverus); and that, too, those gifts that sanctify and do service [even sanctifying and administrative gifts flow from faith]. Faith is the source of them all, and the rule to regulate us in their very use. *Of faith*, which has been treated of ch. i., and following chap. [Love follows, ver. 9.—V. g.]

5. Ὁ δὲ καθείς) see Mark xiv. 19, note.—μέλη, *members*, Eph. iv. 25.

6. ἔχοντες, *having*) This word also depends on ἔσμεν [ver. 5]:

<sup>1</sup> Σωφρονεῖν, *to use moderation*) σωφροσύνη, an excellent virtue among those that are spiritual.—V. g.



for there is an apodosis at the end of ver. 4 ; but *ἴσμεν* denotes *we are*, and at the same time inclines to [borders on] a gentle exhortation [*let us be*, by implication], as Gal. iv. 28, note. Hence in the several parts of this enumeration, the imperative ought to be understood, comp. ver. 14 ; but it is Paul's characteristic *ἦθος*, not to express the imperative often, after it has been once put at the beginning, as in ver. 3.—*χαρίσματα*, gifts) these are of different kinds, *χάρις*, grace is one.—*προφητείαν*, prophecy) This stands first among the gifts. Acts ii. 17, 18, xi. 27, xiii. 1, xv. 32, xix. 6, xxi. 9, 10 ; 1 Cor. xi. 4, etc., 12, etc. ; Eph. ii. 20, iii. 5, iv. 11 ; 1 Thess. v. 20 ; 1 Tim. i. 18, iv. 14 ; Rev. i. 3, etc. When these passages are compared together, it is evident, that prophecy is the gift, by which the heavenly mysteries, sometimes also future events, are brought under the notice of men, especially believers, with an explanation of Scripture prophecies, which could not be elicited by the ordinary rules of interpretation. But the other gifts, which we find in the first epistle to the Corinthians, are not added in this epistle, which is otherwise so copious. See ch. i. 11 ; 1 Cor. ix. 2, notes.—*κατὰ*, according to) Repeat, *we having*, viz., *the gift, prophecy*, and so in succession. So just before, *according to the grace*, [as here, “according to the proportion of faith]. As it is given to a man, so ought a man to be of service to others.—*τὴν ἀναλογίαν τῆς πίστεως*, the proportion [analogy of faith]) i.e., as God distributes (to every prophet) *the measure of faith*, ver. 3 : for there already Paul slightly touched upon this point, and he now returns to it, after some other topics had been introduced in the intervening verses. *Prophecy* and *faith* are closely connected, 1 Cor. xii. 9, 10, xiii. 2. Peter treating of the same subject, first epistle iv. 11, says, *Ὡς λόγια Θεοῦ*, as the oracles of God. It is much the same as if Paul were to say, whether it be *prophecy*, [let it be restricted *within the limits of*, or] *in prophecy* ; with which compare what follows : let it not be carried outside of and beyond the bounds of faith ; nor let any one prophesy from the promptings of his own heart, beyond what he has seen ; and again, on the other hand, let him not conceal or bury the truth ; let him only speak so far as he has seen, and knows, and believes,<sup>1</sup>

<sup>1</sup> The construction is, *whether it be prophecy, we are* [i.e. we ought to be as Christians] *persons who have it according to the proportion of faith.*—ED.

see Col. ii. 18; Rev. i. 2. Paul himself affords an example of such a proportion [analogy], 1 Cor. vii. 25. Erasmus says, *The phrase, ACCORDING TO THE PROPORTION, gives one to understand, that the gifts are the greater [are bestowed in the greater number], in proportion as one's faith shall have [hath] been the more perfect; so also, Corn. a Lapide, Piscator, Peter Martyr. Basilus M. on the Holy Spirit, He fills all things with His powerful working, and they, who are worthy, can alone receive Him, nor is He merely received in one, μέτρον, measure, but, κατὰ ἀναλογίαν τῆς πίστεως, according to the proportion of faith, He distributes his operations, c. 9. Chrysostom: for although it is grace, yet it is not poured out uniformly, but taking the several measures [the various proportions in which it is poured out] from the [several states] of those who receive it, it flows in proportionally to what it has found the size of the vessel of faith presented to it. Lichtscheid discusses this point at great length in Tr. Germ. vom ewigen evangelio (of the everlasting Gospel), p. 60, etc. As with Paul here, so with Mark the Hermit, the measure, μέτρον, and the proportion, ἀναλογία, are one and the same thing: see his book, περὶ τῶν οἰομένων ἐξ ἔργων δικαιωθῆναι (concerning those who think that they are justified by works), a little past the middle. The knowledge of a man's affairs (business, conduct) depends on the proportion in which he puts in practice the precepts of the law, but the knowledge of the truth (of the doctrine of salvation) depends on the measure of faith in Christ; and this same writer often uses the word, ἀναλογίαν, in this sense. In the writings of Paul, however, the word μέτρον is used in the sense of limiting, in reference to moderation or the avoiding of excess; whereas ἀναλογία has a fuller meaning (if we compare it with what follows) in reference to the avoiding of deficiency [the full proportion]. In what theologians call the creed, all the heads agree together in an admirable analogy [completeness of proportion], and each article, respecting which a question occurs, should be decided according to the articles already certainly known, the interpretation of the rest should be adjusted according to the declaration [the dictum] of Scripture clearly explained; and this is the analogy of Scripture itself, and of the articles of faith, which form the creed. But every man does not know all things; and, of what he does know, he*

does not know all with equal certainty; and yet he holds the things, which he certainly knows, by that very faith, by which the creed is formed; wherefore both he himself, in prophesying, should determine all things according to the analogy of the faith by which he believes, and others, in hearing [also ought to determine all points] according to the analogy of the faith, whereby they believe [and form their creed]. 1 Cor. xiv. 29, 37; Heb. xiii. 8, 9; 1 John ii. 20, and the following verses.

7. Ἐῖτε, or) This word is thrice repeated by the figure *Ploce* [See Append.] *Do*, what thou *art doing*, in earnest, in order that the reality may correspond to [keep] its own name [that what you do, may correspond to what you profess to do], Eccles. ix. 10. The principle of the subsequent sentiments is the same.<sup>1</sup>

8. Μεταδιδούς) διδόναι signifies *to give*; μεταδιδόναι *to impart*, [to give a share,] so that, he who gives, may not strip himself of all, that he has.—ἐν ἀπλότητι) as God gives, James i. 5, ‘liberally,’ abundantly, 2 Cor. viii. 2, [neither prevented by the desire of private advantage, nor by anxious deliberation, whether or not another may be worthy of the favour given, and whether proper moderation be observed in giving.—V. g.]—ὁ προϊστάμενος) one who has the care of [rules, Engl. V.] others, and has them under his patronage.—ἐν σπουδῇ, with diligence) The force of this word is very extensive; ver. 11; 2 Cor. vii. 11, note.

9. Ἡ ἀγάπη, love) He treated of faith from ver. 3; he is now to treat of love. Verses 9, 10, 11 have respect to ch. vii.; ver. 12 to ch. viii.; ver. 13 to ch. ix. and the following chapters, concerning the communion of believers whether Jews or Greeks. The third clause of the sixteenth verse is repeated from ch. xi. 25.—ἀποστυγούστας—κολλώμενοι, *abhorring—cleaving*) both in the mind and in the outward manifestation of it, even when at the risk of incurring danger and ill-will. The ἀνοπόκριτος, the man without dissimulation, is shown in Prov. viii. 7, *Let my lips HATE wickedness; wickedness is an ABOMINATION to my lips.* This is rightly connected with *love*, 1 Cor. xiii. 6. Very emphatic words. He, who is without hatred of evil, does

<sup>1</sup> Ἐν τῇ διακονίᾳ, on the ministry) Let not the minister assume too much to himself and after all not fully discharge his duty.—V. g.

not really love good. From this passage, the discourse moves forward in pairs of sentences. [*There are men* 1) *who patronise evil and assail good* : 2) *who love good, but do not abhor evil with that indignation which it deserves* : 3) *who disdain evil, but cherish good more coldly than is proper* : 4) *who so abhor evil and cleave to good, as that in their case no one can be ignorant of it.*—V. g.]

10. Φιλίστοργοι, *kindly affectioned*) στοργή, the *spiritual love of brethren.*—προηγούμενοι, [Engl. V. *preferring*] *anticipating, or leading the way in doing honour to one another*) if not always in gesture and actions, at least always in the judgment of the mind. That will be so, if we rather consider the good qualities of others and our own faults. These are the social virtues of the saints [homileticæ. Or perhaps, “their virtues are a kind of *living sermon* to the world.”] The Talmudists say : *whosoever knows, that his neighbour has been in the habit of saluting him, should anticipate him by saluting him first.*

11. Τῇ σπουδῇ—τῷ πνεύματι, *in diligence* [business, Engl. Vers.]—*in spirit*) The external or active, and the internal or contemplative life is thus set in due order.—τῷ Κυρίῳ δουλεύοντες, *serving the Lord*) We ought to serve Christ and God, ver. 1, ch. vii. 6, xiv. 18, xvi. 18 ; Acts xx. 19 ; Phil. iii. 3 ; Ps. ii. 11, where *servng and rejoicing* are parallel, as in this passage. [See *App. Crit. Ed. II.* on this passage, which shows that the reading *καίρῳ*<sup>1</sup> is quite unsupported and unworthy of the apostle. Not. crit.]

12. Ἐλπιδί, *in hope*) So far respecting faith and love, now also concerning hope, comp. ch. v. and viii. Then concerning our duties to others, to the saints, ver. 13, to persecutors, ver. 14, to friends, strangers, enemies, ver. 15, etc.—*χαίροντες, rejoicing*) True joy is not only an emotion of the mind and a benefit [privilege], but also a Christian duty, ver. 15. It is the highest complaisance in God. He wishes us to rejoice and to spend our spiritual life joyously.

13. Ταῖς χρείαις) τῇ θλίψει, Phil. iv. 14. There was much occasion for this especially at Rome. It is particularly remarkable, that Paul, when he is expressly treating of duties arising

<sup>1</sup> AB and prob. all Gr. MSS. of Jerome, Vulg. and most Versions read *Κυρίῳ*. But D(Δ) corrected later, and Gfg read *καίρῳ*.—ED.

from the communion of saints, nowhere gives any charge concerning the dead.—διώκοντες, *following after*) so that you not only are to receive to your house strangers, but are to seek them out.

14. Διώκοντας, *persecuting*) for the sake of Christ.—καὶ μὴ καταρᾶσθε, *curse not*) not even in thought.

15. Χαίρειν, *rejoice*) the infinitive for the imperative, a thing not unfrequent among the Greeks, and here a gentle mode of expression [*moratus*, indicative of ἡθους, a feeling, viz. here the avoidance of the *authoritative* Imperative]. I *exhort* is understood, taken from ver. 1. *Laughter* is properly opposed to weeping, but in this passage as in 1 Cor. vii. 30, *joy* is used, not *laughter*, which is less suitable to Christians in the world.

16. Τοῖς ταπεινοῖς, *to lowly things* [Engl. V. “to men of low estate”]) Neuter, for the phrase *high things* precedes.—συναπαγόμενοι, *being* [suffering yourselves to be] *carried along with*) the verb has the force of the middle voice, by which *voluntary συγκατάβασις, condescension*, is denoted. The proud think, that he, who is humble, is led away, but it is a good thing to be led away in this manner; so it was with David.—μὴ γίνεσθε φρόνιμοι παρ’ ἑαυτοῖς) Prov. iii. 7, LXX, μὴ ᾄσθι φρόνιμος παρὰ σεαυτῷ [comp. Rom. xi. 25.]

17. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων) *Providing things honest in the sight of all men*. Prov. iii. 4, LXX., προνοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀνθρώπων.—καλὰ, *becoming*) A precious stone should not merely be a precious stone, but it should also be properly set in a ring, so that its splendour may meet [attract] the eye.—πάντων, *of all*) For many are suspicious and unjust. See the following verse.

18. Ἐι, *if*) *if possible*. He makes it conditional, and this clause may be construed with the 17th verse, inasmuch as good actions, especially if circumspection be wanting, may often appear to some not so good as they really are.—τὸ ἐξ ὑμῶν, *so far as it lieth in you*) This is a limitation, for it is not always possible owing to others.—μετὰ πάντων ἀνθρώπων, *with all men*) of whom there was a very great conflux at Rome. No man is so savage, as not to have the feelings of humanity towards some individuals, but we ought to be peaceful, gentle, meek towards all, Phil. iv. 5; 2 Tim. ii. 24; Tit. iii. 2. [*Once and again at*

some time or other in the whole course of our life, we have to transact business with some individual, and according as we behave to him, so he ever after forms his estimate of our character and general conduct.—V. g.]—εἰρηνεύοντες, being at peace) xiv. 17, 19.

19. Ἀγαπητοί, beloved) By this appellation he soothes those who might feel angry; and he often uses it in the exhortations, that flow from a sense of the Divine grace which had been exercised towards the exhorter and those to be exhorted: comp. ver. 1.—δότε τόπον, give place) He who avenges himself, flies upon [seizes unwarrantably] all that appertains to the wrath of God.—τῆ ὀργῆ) that *wrath*, of which so many things are said in Scripture; that is: the wrath of God, which alone is just and alone deserves to be called wrath [Not as Engl. V. seems to imply, *Yield to the wrath of your enemy*]. This is an ellipsis, due to a feeling of religious reverence, 2 Chron. xxiv. 18.—ἐμοί, to me) supply, *let it be* [left to Me, as My Divine prerogative], Deut. xxxii. 35, ἡμέρα ἐκδίκησεως ἀνταποδώσω, *I will repay in the day of vengeance*.—ἐκδίκησις, vengeance) Hence Paul inferred—not *avenging yourselves*, ἐδικεῖν, to exact by law, to prosecute a law-suit to the utmost.—ἐγὼ ἀνταποδώσω, *I will repay*) *i.e.* leave this to me. [This consideration easily suppresses all desire of vengeance. Suppose, that your adversary is not better, and that you are not worse than you think of yourself and him: he will either obtain at length the Divine grace, or he will not. If he shall obtain it, he will also acknowledge no doubt the injury, which he did to you, even though you should not be alive; and in this case you will not desire, I hope, in consequence of any grudge of yours, to debar him from access to GOD, but rather would feel delight in assisting him in every way with your prayers. If he shall not obtain it, GOD at least in His own behoof as supreme Judge, will by no means fail to punish him severely for the fault, for which you have granted him pardon.—V. g.]—λέγει Κύριος, saith the Lord) A form of expression used by the prophets, which the apostles did not use, but when they quoted the prophets; because, the prophets had one mode [ratio] of inspiration and the apostles another.

20. Ἐὰν οὖν πεινᾷ—ψώμιζε—αὐτοῦ) LXX. Prov. xxv. 21, 22, ἐὰν πεινᾷ—τρέφε [ψώμιζε in LXX. ed. by Holmes and Bos] αὐτοῦ, ὁ δὲ Κύριος ΑΝΤΑΠΟΔΩΣΕΙ σοι ἀγαθά. *If he hunger, feed him* [his

head], and the Lord will repay thy good deeds. The apostles applied the phrase, *it is written more to doctrines, than to morals.*—ἐχθρός, *an enemy*) This especially holds good of a bitter and violent enemy.—ψώμιζι, *feed*) with thy hand. So LXX., 2 Sam. xiii. 5. Thus will even thy iron-hearted enemy be softened.—ἄνθρακας πυρός, *coals of fire*) The end of all vengeance is that an enemy may be brought to repent, and that an enemy may deliver himself into the hands of the avenger. A man will very easily attain both objects, if he treat his enemy with kindness. Both are described in this remarkable phrase; for it is such a repentance as that, which in the greatest degree *burns*; 4 Esd. xvi. 53, and an enemy becomes willingly the property of his avenger; you will then have him entirely in your power [ready at your nod to obey].—ἐπὶ τὴν κεφαλὴν αὐτοῦ, *upon his head*) *i.e.* upon himself, upon him wholly, in that part too where he will feel it most.

21. Μὴ νικῶ, *be not overcome*) νικῶ in the middle voice. They, whom the world consider to be conquerors, are in reality conquered.—κακοῦ) by the *evil*, of your enemy, and of your own nature.—νίκα, *overcome*) He is a brave man, who can endure.—ἐν τῷ ἀγαθῷ τὸ κακόν, *evil with good*) So also ch. xiii. 3, 4, with which there is a charming connection.

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## CHAPTER XIII

1. Πᾶσα, *every*) The apostle writes at very great length to the Romans, whose city was the seat of empire, on the subject of the magistracy, and this circumstance has all the force of a public apology for the Christian religion. This, too, may have been the reason why Paul, in this long epistle, used only once, and that too not until after this apology, the phrase, *the kingdom of God*, on other occasions so customary with him; xiv. 17, for, instead of *the kingdom*, he calls it *the glory*; comp., however, Acts xxviii. 31, note. Every individual should be under the authority of the magistrate, and be liable to suffer punishment, if he has done evil, ver. 4.—ψυχῆ, *soul*) He had said that their bodies ought to be presented to God, ch. xii. 1, presupposing

that the souls would be; now he wishes *souls* to be subject to the magistrate. It is *the soul*, which does either good or evil, ch. ii. 9, and those in authority are a terror to the evil work, *i.e.* to the evil doer.—A man's high rank does not exempt him from obedience.—ἐξουσίαις ὑπερχούσαις) ἐξουσία from εἰμι, ὑπερέγω from ἔγω; *being* is before *having*: ὑπερχούσαις contains the aetiology [See Append. Be subject to the powers *because* they are ὑπερέχουσαι: the cause or reason], 1 Pet. ii. 13, Fr. *Souverain, Sovereign*.—ὑποτασσέσθω) The antithesis to this is ἀντιτασσόμενος, ver. 2. The Conjugates are τεταγμένοι, διαταγή. *Let him be subject*, an admonition especially necessary to the Jews.—ἐξουσία, power) ἐξουσία denotes the office of the magistrate in the abstract; αἱ δὲ ἐξουσίαι, ver. 2, *those in authority* in the concrete, therefore δὲ is interposed, ἐπιτατικὸν [forming an *Epitasis*, *i.e.* an emphatic addition to explain or augment the force of the previous enunciation.—Appen.]. The former is more readily acknowledged to be from God than the latter. The apostle makes an affirmation respecting both. All are from God, who has instituted all powers in general, and has constituted each in particular, by His providence,—εἰ μὴ ἀπὸ) See App. crit. Ed. ii. ad h. v.<sup>1</sup>

2. Διαταγῆς, the ordinance) the abstract, in which the concrete is implied. So 1 Pet. ii. 13, κτίσις, creature, in the abstract [but Engl. Vers. *the ordinance*]; it at the same time includes, for example, *the king*, in the concrete.—ἀνθέστηκεν) The Preterite, *i.e.* by that very act resists.—κρίμα) Divine judgment, through the magistrate.—λήψονται, they shall bring on themselves) While they take to themselves another's power, they shall by their own spontaneous act take [bring] on themselves, receive judgment. We have here the figure <sup>2</sup>Mimesis [an allusion to the words of another with a view to refute him].

3. <sup>3</sup>Οὐκ—ἀγαθῶν) not—of good works. This is immediately

<sup>1</sup> G Orig. D corrected later, read ἀπὸ. But AB read ὑπὸ. Vulg. *fg* and Iren. have the transl. Lat. *a*.—Ed.

Jerome omits from αἱ δὲ to εἰσίν. But ABD(Λ)G Vulg. Memph. *fg* Versions, Iren. 280, 321, retain the clause, omitting, however, ἐξουσίαις: which word is retained by Orig. and both the Syr. Versions and Rec Text.—Ed.

<sup>2</sup> See Appendix.

<sup>3</sup> The margin of the 2d Ed. prefers the reading, τῶ ἀγαθῶ ἔργω, ἀλλὰ τῶ



discussed, *Wilt thou—as to good.*—κακῶν, of evil) This is treated of at ver. 4, *if* [thou do that which is evil]—upon him that doeth [evil]. They especially do evil who are also rebellious. For at the beginning of the verse thus retains its own proper force.—θέλω, *wilt thou*) All in some degree *will*, but they do not in an equal degree so act.—μὴ φοβέσθαι, *not be afraid*) One kind of fear precedes bad actions, and deters men from committing them; this fear continues, ver. 7: another kind follows bad actions, and from this fear, they are free, who do well.—ἔπαινον, *praise*) 1 Pet. ii. 14, along with a reward; comp. 1 Cor. iv. 5.

4. Θεοῦ γὰρ, *for of God*) There is here an Anaphora or repetition of the same word at the beginning of different clauses. There is a trace of Divine providence in this, that even wicked men, appointed to the magistracy, give their support to what is good, and visit evil with punishment.<sup>1</sup>—σοι, *to thee*) This *to thee* is used with great elegance respecting him, that doeth well, but τῷ is used indefinitely respecting the evil-doer.—εἰς) *so far as concerns* what is good, what is for your advantage.—τὸ κακόν, *evil*) Good is marked as in direct antithesis to this evil in ver. 3, not in ver. 4.—φορεῖ, *wieldeth* [beareth]), not merely φέρει, *carries*: [*gestat*, not *gerit*; *wields*] according to Divine appointment.

5. Ἀνάγκη) Baumgarten remarks that this word is wanting in some MSS. It is only wanting in the Graeco-Latin, which are unworthy of the name of MSS. where they have no Greek copies agreeing with them (as also happens, ch. i. 19). I do not mention this for the sake of contention, but because I am well assured of the advantage conferred on the Greek New Testament by him, who lessens the authority of the bilingual copies in any passage.—διὰ τὴν ὀργήν, *for* [on account of, through fear of] *wrath*) which hangs over the evil-doer, ver. 4. Hence we have another manifest connection of this with the preceding chapter, in which see ver. 19, [give place] *unto wrath.*—διὰ τὴν

κακῶν. So also the German version.—E. B. So the oldest authorities ABD corr. later, G, Vulg. *fy* Iren. Memph. But both Syr. Versions have τῶν ἀγαθῶν ἔργων—κακῶν.—ED.

<sup>1</sup> Διάκονος ἴστιν, *He is the minister*) Paul uses the same words concerning the magistracy, as he uses to express on other occasions the ministry of the Gospel. So also ver. 6—V. g.

συνείδησιν, for conscience' sake) which expects the praise of a good action from the minister of God, ver. 3.

6. Δειπουργοί, ministers) The *ministry* and the *magistracy* are adorned with the same titles. So ver. 4, διάκονος, comp. Is. xlv. 28; Jer. xxv. 9.—προσκαρτεροῦντες, [attending continually] persevering) O that all men would do so rightly.

7. Ὁφειλᾶς), debts.—τῷ, an abbreviated mode of expression,<sup>1</sup> as in 2 Cor. viii. 15, note.—φόρον, τέλος) with respect to the thing itself; φόρος is the genus, τέλος the species.—φόβον, τιμὴν, fear, honour) with the mind, and words and gestures. φόβος, respect, a higher degree of honour.

8. Μηδενί, to no man) From our duties to magistrates, he proceeds to general duties, such as we owe to one another.—ὀφείλετε, owe) a new part of the exhortation begins here.—ἀγαπᾶν, to love) a never-ending debt. Song of Sol. viii. 7, at end of ver. If you will continue to love, you will owe nothing, for love is the fulfilling of the law. To love is liberty.

9. Οὐ μοιχεύσεις, thou shalt not commit adultery) Paul goes over the commandments without binding himself down to their order.—οὐ ψευδομαρτυρήσεις, thou shalt not bear false witness) I did not think that this came from Paul's pen, but Baumgarten thinks so, as he writes, that *Whitby should be consulted*. See App. crit. Ed. ii. on this passage.<sup>2</sup>—εἴ τις ἐτέρα, if there be any other) for example, honour thy father.—ἐντολή) ἐντολή, a commandment, a part; νόμος, the law, the whole.—λόγῳ, in the saying) a short, easy one.—ἀνακεφαλαιῶται) it is briefly comprehended, so that although particular precepts may not be thought of, yet no offence can be committed against any one of them by the man, who is endued with love; comp. *is fulfilled* [in one word] Gal. v. 14, likewise, *hang* [all the law and the prophets] Matt. xxii. 40.—ὡς σεαυτόν) So *Seidelianus* along with some; others read ὡς ἑαυτόν, which Baumgarten approves. I was of opinion that one sigma had been written instead of two, and those, who are

<sup>1</sup> See Appendix. Concisa Locutio.

<sup>2</sup> The German Version has the clause, rather, I should think, from a slip of memory, than from change of opinion.—E. B.

ABD(Δ)Gfg Origen, the best MSS. of Vulg. omit οὐ ψευδομαρτυρήσεις. Rec. Text keep the words, with which a few MSS. of the Memph. Vers. agree.—Ed.

acquainted with the habits of the transcribers, will readily agree with me. Examples will be found in App. crit., p. 383.<sup>1</sup>

10. Κακὸν ὄν, *no evil*) Moreover, most duties are of a negative character; or at least, where there is no one injured, positive duties are pleasantly and spontaneously performed. Where there is true love, there a man is not guilty of adultery, theft, lying, covetousness, ver. 9.<sup>2</sup>

11. Καὶ τοῦτο, *and this*) supply *do*, those things, which are laid down from ch. xii. 1, 2, and especially from xiii. 8.—καιρὸν) the *time* [opportunity, season] abounding in grace, ch. v. 6., iii. 26; 2 Cor. vi. 2.—ῥα, *the hour*) viz. *it is*. This word marks a short period of time. We take account of the *hour* for [with a view to] rising.—ἤδη, *already*) without delay; presently after there occurs νῦν, *at the present time* [now].—ἐξ ὑπνου, *out of sleep*) The morning dawns, when man receives faith, and then sleep is shaken off. He must therefore rise, walk and do his work, lest sleep should again steal over him. The exhortations of the Gospel always aim at HIGHER AND HIGHER DEGREES of perfection, [something farther beyond], and presuppose the oldness of the condition in which we now are, compared with those newer things, which ought to follow, and which correspond to the nearness of salvation.—ἤμῶν) construed with ἐγγύς, which is included in ἐγγύτερον, rather than with σωτηρία; for in other passages it is always called either the *salvation of God*, or *salvation absolutely*, not *our salvation*, [which Engl. Vers. wrongly gives]; comp. on this *nearness of salvation*, Gal. iii. 3, v. 7. In both places the apostle supposes, that the course of the Christian, once begun, thereupon proceeds onward continually, and comes nearer and nearer to the goal. Paul had long ago written both his epistles to the Thessalonians; therefore when he wrote of the nearness of salvation, he wrote considerably [for he here, after having had such a time meanwhile to consider, repeats his statement], comp. 1 Thess. iv. 15, note. Observe also: he says elsewhere, that we are near to salvation, Heb. vi. 9: but here,

<sup>1</sup> ABD(Δ) Vulg. Orig. have *σῆμαυτόν*. But G and Rec. Text *ἑαυτόν*.—ED.

<sup>2</sup> Οὐκ, *then*) Love is not extinguished of itself; for well-doing, unless it meets with some obstruction from some evil, goes on without interruption: hence it is that from the avoiding of evil the fulfilment of the law, which also includes good, is derived [is made to flow].—V. g.

that salvation, as if it were a day, is near to us. He who has begun well ought not to flag, when he is near the goal, but to make progress [deficere, proficere : not to *recede*, but *proceed*].—ἡ σωτηρία) *Salvation* to be consummated at the coming of Christ, which is the goal of hope, ch. viii. 24, and the end of faith, i. Pet. i, 9. The making mention of *salvation* is repeated from ch. v. and viii. [Moreover from that whole discussion, this exhortation is deduced, which is the shorter, in proportion as that was the longer.—V. g.]—ἡ ὅτε ἐπίστεύσαμεν) *than* at the time, when we began to believe at the first, and entered upon the path described, ch. i.—iv. ; so, πιστεύειν, *to take up faith*, [to accept it, to become believers] Acts iv. 4, 32, and in many other places. [He, who has once begun well, from time to time approaches either nearer to salvation, or salvation, as it is said here, comes nearer to him. He has no need to feel great anxiety, excepting the eagerness of expectation.—V. g.]

12. Ἡ νύξ) *the night* of this dark life, πρόκοψεν, *has come to its height* ; the day of complete salvation has drawn nigh,—the day of Christ, the last day, Heb. x. 25, the dawn of which is this whole time, which intervenes between the first and second coming of our Lord. Paul speaks as if to persons awaking out of sleep, who do not immediately comprehend that it is bordering between night and day. He who has been long awake, knows the hour ; but he to whom it needs now at last to be said, it is no longer night, the day has drawn near, is understood to be regarded as one, who is now, and not till now, fully awake.—ἔργα, *the works*) which they, whilst even still lying [and not yet awake] perform : comp. Gal. v. 19, note ; works, which are unworthy of the name of *arms*. Farther, *works* come from internal feelings : *arms* are supplied from a different quarter ; during the night men are without even their clothes ; during the day, they have also arms.—ὅπλα, *arms*) this word is repeated from ch. vi. [13, Neither yield your members as *instruments* of unrighteousness] : such *arms* as became those, who are light-armed [ready for action], as the breastplate and the helmet, 1 Thess. v. 8.

13.<sup>1</sup> Εὐσχημόνως) with *good clothing* (*honestly*, Engl. Vers., in

<sup>1</sup> Ὡς ἐν ἡμέρᾳ, *as in the day*) See that you bear yourself so now, as you would desire to be seen to be at the last day —V. g.

the archaic sense, = *becomingly*; in becoming attire).—*νώμοις και μίθαις*, not in riotings and drunkenness) as to ourselves. *κῶμος*, *feasting*, a lascivious banquet, with dancing and various disorderly acts.—Wisd. xiv. 23; 2 Macē. vi. 4.—*χοίταις και ἀσελγίαις*, in chamberings and wantonness) accompanied with others.—*ἔριδι και ζήλῳ*, in strife and envying) directed against others. In ver. 13, 14, there is a chiasmus: <sup>1</sup> *a. not in rioting—β. not in strife and envying: γ. but put on, in love* [opposed to strife, and inseparable from Christ], *the Lord Jesus Christ—δ. and—not—for the lusts.* β and γ correspond, α and δ.

14. Τὸν) Here is summarily contained *all the light and power* of the New Testament, as it is the whole of salvation [*everything that is wrong being excluded.—V. g.*] 1 Cor. vi. 11.—*Ἰησοῦν Χριστὸν, Jesus Christ*) ch. vi. 3, 4.—*σαρκός*, of the flesh) This has respect to ch. vii. and viii.—*πρόνοιαν, care*) *The care of the flesh* is neither forbidden in this passage as bad, nor praised as good, but it is reduced to order and fortified against the dangers to which it is liable, as something of a middle character [between bad and good], and yet in some respects the object of suspicion. *Πρόνοια, previous* [anticipatory] *care* of the flesh is opposed to holy *hope*.—*ἐπιθυμίαις, lusts*) of pleasure and passion: with this comp. ver. 13 [and ch. vi. 7.]

## CHAPTER XIV.

1. Ἀσθενήσῃ) The participle is milder than the adjective *ἀσθενῆ*, *weak*.—*πίσσει, in faith*) Even still the apostle refers all things to *faith*.—*προσλαμβάνεσθε, receive ye*) We have the same word, ver. 3, ch. xi. 15, xv. 7; Philem. ver. 17. [*Salvation has come to both Jews and Gentiles by faith; therefore neither party should impede the other, but both should afford mutual assistance.—V. g.*]—*μὴ εἰς, not into*) He who urges another to do, what he himself is doing, appears to receive him, but then he receives him so, that his *thoughts, διαλογισμοί*, are driven into [to enter-

<sup>1</sup> See Appendix.

tain] doubts, διακρίσεις, so that he cannot in his own feeling on the particular point, be borne along with full satisfaction, πληροφορεῖσθαι [be fully persuaded, ver. 5], the word ἀδιαφορεῖν is the antithesis to the word διακρίνειν. He calls them *doubts in the thoughts, for those in doubt think more than they speak.*

2. Πιστεύει, *believes*) This word has a more direct sense in the predicate; the participle ἀσθενῶν conceals, as it were, the weakness of him who eats herbs.—λάχανα, *herbs*) vegetable food (in preference to meats, ver. 21), which we have the most undoubted liberty to eat, Gen. ix. 3.

3. αὐτὸν, *him*) who eats in faith.—προσελάβετο, *hath received*) [taken to Himself] for example, from among the Gentiles.

4. Σὺ) *thou*, O weak man.—τίς εἶ) *who art thou*, who takest so much upon thyself.—ἀλλότριον οἰκέτην, *another man's servant*) He calls him in another respect *thy brother*, as it suits his purpose, ver. 10.—Κυρίω, [Master] *Lord*) Christ, ver. 6, 7, 9, 10, 14, 15, 18.—στήκει, *he stands*) although thou, O weak man, dost not think so.—σταθήσεται δὲ, *yea, and he shall be holden up*) if he shall fall; *he will be upheld* by sure knowledge.—δυνατὸς γάρ, *for He is able*) In the works of Divine grace, the conclusion is often valid, when drawn from what is possible (*posse*) to what actually is (*esse*): against those especially, who judge other wise; and in behalf of those who are weak.

5. Πᾶσαν ἡμέραν) πᾶσαν ἡμέραν κρίνει ἡμέραν, *another judges every day a day.* He judges that he should equally do good at all times.—ιδίῳ νοί, *in his own mind*) *his own*, not another's. νοίς does not signify the opinion of the mind, but the *mind* itself.—πληροφορεῖσθαι, *to be borne along with full satisfaction* [lit. *course*]) *i.e., let each one act, and let another permit him to act* (this is the force of the Imperative, as at ver. 16) *according to his own judgment*, without anxious disputation, and with cheerful obedience, comp. v. 6. He is not speaking positively [precisely] of the understanding; for these two things are contradictory: *you may eat, you may not eat*, and therefore cannot at the same time be true; and yet a man, who has determined either on the one or the other, may *be fully persuaded* (lit. *be carried, full course*) *in his own mind*, as a boat may hold on its course uninjured either in a narrow canal or in a spacious lake.

6. Εὐχαριστεῖ γάρ—καὶ εὐχαριστεῖ, *for he gives thanks—and*

*gives thanks*) Thanksgiving sanctifies all actions, however outwardly different, which do not weaken it, 1 Cor. x. 30; Col. ii. 7, iii. 17; 1 Tim. iv. 4. The, *For*, however, has greater force than *and*, as thanksgiving is more connected with eating, than with abstinence from eating; and in him, who *eats*, there are both the fruits and the criterion, and in some respects the ground of faith, even of that faith, of which we have an account at ver. 22, and of an assured conscience; with respect to him who does *not eat*, that faith, of which we read at ver. 22, is no doubt defective as to its fruits, criterion, and the ground on which it rests, but yet the man retains all the three as regards a conscience void of offence [not violated].—*καὶ εὐχαριστεῖ*, and *gives thanks*) for herbs, ver. 2.

7. Ἡμῶν, *of us*) believers; for all others live and die to themselves.—*ἑαυτῷ*, to himself) Wellerus says: *No man ought to live to himself, neither formally [formaliter], so that, as one at his own disposal, he should regulate his life according to his own desires; nor materially [materialiter], because, satisfied with himself, he may wish to give way to self-indulgence; nor [finaliter] with this end in view, that he may make the scope of his life the enjoyment of pleasures.*—*ζῆ, ἀποθνήσκει*, *lives, dies*) the art of dying is the same as that of living.

8. Τῷ Κυρίῳ, *to the Lord*) implying the Divine majesty and power of Christ.—*ἔσμεν*) *we are*, not merely we begin to be.

9, *Καὶ ἀπέθανε καὶ ἔζησεν*, *both died and revived*) This agrees with what goes before and with what follows. Baumgarten reads *καὶ ἀνέστη*, and alleges the probability of omission on the part of the transcribers, but gives no reason for this probability. I think the addition probably is due to this, that the transcribers very easily laid hold of a very well-known expression concerning Christ, *ἀπέθανε καὶ ἀνέστη*, 1 Thess. iv. 14; and when this was done, some omitted *καὶ ἔζησεν*, others, however, also retained it, and moreover placed it either first, as in *Iren.* l. iii. c. 20; or in the middle, as in the Syriac version; or third in order, as in Chrysostom, who, however, in his exposition, passes over the *καὶ ἀνέστη*. Whitby, who, according to Baumgarten, ought to be consulted, refutes himself; for he says, that *ἀπέθανεν* and *νεκρῶν*, *ἔζησεν* and *ζώντων* correspond to each other (as also Origen observes, c. Cels., p. 103, ed. Hoesch.) *ἀνέστη* finds nothing to which it

corresponds. I have cleared away the objection from the testimonies of the fathers, adduced by him, in the *Apparatus*. The reading ἔζησεν is well supported; ἀνέζησεν rests on much weaker authority.<sup>1</sup>—νεκρῶν, of the dead) The dying and the dead rejoice in the Lord Jesus, who has died and abolished death and vanquished the devil, Heb. ii. 14.—ζώντων, of the living) The living and those, who are made alive again, triumph with their living Redeemer, their Kinsman (Heb. *Goel*.) The living God is the God of the living, Matt. xxii. 32. Christ, who lives again, is Lord of those who are brought to life again. Paul places here, ver. 7, 8, this *life* before *death*, and, in ver. 9, by gradation, after *death*, that *life*, as ch. viii. 38, with which comp. ver. 34. Christ, says he, *died, that he might have dominion over the dying, Christ revived, that He might have dominion over the living*. Christ has *died*, therefore *death* (the act or rather the passive suffering of dying and the state of death) will not separate us from Him. Christ has *risen again*, therefore *the life* (of the world to come) will not separate us from Him; hence the notion of<sup>2</sup> *the insensibility of the soul during the whole night*, whilst the body is in the grave, is set aside by the dominion of Christ over the dead; and against this doctrine solid arguments are derived from the appearance of Moses and Elias, Matt. xvii. 3, as also from the resurrection of the saints, Matt. xxvii. 52, 53; and from the hope of Paul, etc., Phil. i. 23; 2 Cor. v. 8; Heb. xii. 23. To these we may add “the fifth seal,” Rev. vi. 9, note, and the ἔχθλοι, multitudes of the blessed, Rev. vii. and xiv., etc. The apostles themselves declined, 1 Cor. v. 12, to judge “those that are without.” The state of deserving [the state in which men are capable of deserts] (taking the word in a large sense on both sides [in a good and a bad sense]) is doubtless not extended beyond this present life. The condition of man for all eternity depends on [his state at] the moment of death, although without man’s co-operation, different degrees may exist. Comp. Luke xvi. 9, 22, 25; John ix. 4 (comp. Ecc. ix. 10); Gal. vi. 10; 2 Tim.

<sup>1</sup> ABC Memph. Syr. later, read ἀπέθανεν καὶ ἔζησεν. But Gg, Vulg. and Origen, ἀπέθανεν καὶ ἀνέστη; for which last Fulgentius and the Fuld. MS. of Vulg. corrected by Victor, have ἀνέζησεν. D(Δ)f Iren. have ἔζησεν καὶ ἀπέθανεν καὶ ἀνέστη. Rec. Text, ἀπεθ. κ. ἀνέστη, κ. ἀνέζησεν.—ED.

<sup>2</sup> Δυχοπαυουχίαν.



iv. 6, 8; Tit. ii. 12; Heb. iii. 13, vi. 11, ix. 27; Rev. ii. 10; Rom. viii. 23, etc.

10. *σὺ δὲ, But thou*) thou, who art the weaker; it was with him the apostle has hitherto been dealing: he now addresses the stronger, *or* [dost] *thou also*.—*κρίνεις, judgest*) He, who judges, demands, that the knees should be in fact bent to Him.<sup>1</sup>—*ἔξουθενεῖς, dost thou set at nought?*) in thy mind and by thy conduct.

11. *Γέγραπται, it is written*) Christ is God; for He is called *Lord and God*: It is He Himself to whom we live and die. He swears by Himself.—*Ὡς ἐγὼ, λέγει Κύριος ὅτι—καὶ πάντα γλῶσσα ἐξομολογήσεται τῷ Θεῷ*) Is. xlv. 22, 23, LXX., *ἐγὼ εἰμι ὁ Θεὸς καὶ οὐκ ἔστιν ἄλλος—ὅτι—καὶ ἑμῖται πάντα γλῶσσα τὸν Θεόν.*<sup>2</sup> *I am God and there is none else, and every tongue shall swear by God.*

12.<sup>3</sup> *Δώσει, shall give*) A gentle exhortation: let no man fly upon [seize] the office of a judge.

13. *Κρίνατε, judge ye*) A beautiful Mimesis<sup>4</sup> in relation to that which precedes, [If we are to judge, be this our judgment] *let us no longer judge*. [*This matter requires diligent attention*.—V. g.]—*πρόσκομμα, a stumbling-block*) if a brother be compelled by one to do the same thing [as one's self], ver. 20.—*σάνδαλον, an offence*) if he, the same, abhors you, for what you have done.

14. *Ἐν Κυρίῳ Ἰησοῦ, in the Lord Jesus*) All cases are best and most certainly resolved in the face of Christ; *I know and am persuaded*, a rare conjunction of words, but adapted to this place for confirmation against *ignorance and doubt*.

15. *Δε, but*) An antithesis. Not only faith, ver. 14, *but* also love ought to be present.—*διὰ βρῶμα) μείωσις, [less is said than is intended]: comp. Heb. ix. 10: xii. 16: xiii. 9.—λυπέται, is grieved*) The antithesis to this is the *joy* in ver. 17.—*οὐκ ἔτι, now no longer*) He places before his mind some one who stands steadfast in love, and intimates that he ought never lose sight of love. Love and joy, not love and grief, are connected together.—*κατὰ ἀγάπην, according to love, charitably*) Hence the connection of

<sup>1</sup> *Τοῦ Χριστοῦ, of Christ*) God will judge by Christ, ch. ii. 16.—V. g.

<sup>2</sup> *Ἐξομολογήσεται, shall confess*) seriously. The oath of believers corresponds to the oath of God, Is. xlv. 23.—V. g.

<sup>3</sup> *Περὶ ἑαυτοῦ, concerning himself*) not any other.—V. g.

<sup>4</sup> See Appendix. An allusion to some word or thing previous which had been the subject of refutation; as here, *judging*.

the first verse with the preceding chapter, ver. 8, is manifest.—*τῷ βρώματι σου, with thy food [meat]*) Do not value thy food more than Christ valued His life.—*μὴ ἀπίλλῃς, do not destroy*) 1 Cor. viii. 11. Even the true brother may perish, for whom Christ most lovingly died.

16. *Μὴ, not*) Liberty is the good of [peculiar to] believers, 1 Cor. x. 29, 30, flowing from the privileges of the kingdom of God. Generous *service* in ver. 18, is opposed [antithetic] to the abuse of this liberty. In the writings of the fathers the Lord's Supper also is usually denominated *τὸ ἀγαθόν, the good*, as Suicer shows, *Observ. Sacr.*, p. 85, which is indeed not inconsistent with this very passage of Paul, who, writing on the same subject, 1 Cor. x. 16, takes his argument from the Lord's Supper. It is comprehended under the *good* of believers. But he speaks of *τὸ ἀγαθόν, the good*, to show the unworthiness of *evil-speaking*, of which either the weak, who consider the liberty of the stronger, licentiousness, or even others might be guilty.

17. *Ἡ βασιλεία τοῦ Θεοῦ, the kingdom of God*) The kingdom of God is, when a man is under the power [influence] of God, so 1 Cor. iv. 20.—*βρῶσις καὶ πόσις, eating and drinking* [not *meat* and *drink*, which would be *βρωμα*, etc.]) It does not consist in the bold and careless use of liberty, for example in relation to meat and drink.—*δικαιοσύνη, righteousness*) in respect of God. The three points of this definition relate to the sum of the whole epistle in their order. The one peculiar characteristic of faith and life [in the Christian], independently of the article of the sinner's justification [through faith] is *righteousness*.—*εἰρήνη, peace*) in respect of our neighbour; comp. ch. xv. 13.—*χαρὰ, joy*) in respect of ourselves: comp. ch. xv. 13.

18. *Ἐν ταῦτοις, in these things*) whether he eats or not; the *Alex.* and others, *Lat.* [Vulg.] have *ἐν ταύτῳ: ταύτῳ* in the singular has no antecedent, to which it can be made to refer. It may have arisen from its alliteration with *τῷ*, which follows.<sup>1</sup>—*εὐάρεστος—δοκιμὸς, acceptable—approved*) He does that, by which he pleases God and approves himself to, and ought to be ap-

<sup>1</sup> ABCD corrected later, Gfg Memph. Theb. Versions, Origen, have *ἐν ταύτῳ*. Rec. Text is supported by the two Syr. Versions alone of ancient authorities in reading *ἐν ταύτοις*.—ED.

proved by, men: he is even approved by those, whom he has no desire to please.

19. *Ειρήνης, οἰκοδομῆς, of peace, of edification*) These two things are very closely connected. Theology is in itself a peace-maker and is designed for edification. Controversy is not so directly useful for *edification*, although it should sometimes be added.—Comp. Nehem. iv. 17.

20. *Μὴ καταλύει, do not destroy*) The effects of even one sin may be distressing and important moreover, ver. 15.—*ἐνεκεν βρώματος, on account of meat*) a very small matter.—*τὸ ἔργον τοῦ Θεοῦ, the work of God*) a very great matter: *the work*, which God accomplishes within in the soul, by *edification*, and in the church by *harmony* [*Faith is principally intended*, John vi. 29.—V. g.]—*κακὸν, evil*) the word *to eat* [is evil], is to be supplied from what follows: He does not say *κακά, evils*.—*διὰ προσκόμματος, with offence*) so that another may be offended by his eating.

21. *Μηδὲ, ἐν ᾧ) neither, viz. to eat, drink, do anything, in which, etc.*—*προσκόπτει) stumbleth, and is wounded, induced rashly to imitate thee, with the loss of righteousness.* As there is a difference between *righteousness* and *joy*, so there is a difference between the loss of each.—*σκανδαλίζῃται, is offended*) is ensnared and impeded, feeling a repugnance to thy action [in eating, and yet doing it in imitation of thee], accompanied with the loss of *peace*.—*ἀσθενεῖ) is made weak, or at least remains so, 1 Cor. viii. 9, 10; defective in mental strength, and hesitating between imitation and horror, with the loss of joy: comp. ver. 17. לַשָּׁמַיִם, LXX., ἀσθενεῖν.*

22. *Πίστιν, faith*) concerning the cleanness of meat [all meats alike].—*σεαυτὸν, Θεοῦ, thyself—of God*) a double antithesis, in relation to our neighbour; as in ch. xv. 3.—*ἔχει, have*) The foundation of real prudence and judicious concealment [of our views on non-essentials, for the sake of our neighbour].—*μακάριος, happy*) These words down to the end of the chapter, contain the antithesis to ch. xv. 1, *but*.—*κρίνων, judging [condemning]*) [*Condemning*] *judging* and *approving* are the words in antithesis: by combining the two, the doubting conscience is exquisitely described, when a man approves a thing, and yet [condemns] judges his own action.

23. 'Ο δέ) The reason, why the stronger ought not to induce the weak to eat.—ἐὰν φάγη, *if he eat*) This must be understood both of a single act and much more of frequent eating.—κατακρίνεται, *is condemned*) Comp. Gal. ii. 11, note.—ἐκ πίστεως, *of faith*) of which ver. 2, 5 at the end, 14 at the beginning, 22. Therefore it is faith itself that is indicated, by which men are reckoned to be believers, informing and confirming, as it does, the conscience, and constituting partly the foundation and partly the standard of upright conduct.—ἁμαρτία, *sin*) and therefore obnoxious to *condemnation*.

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## CHAPTER XV.

1. <sup>1</sup> Δέ, [*on the other hand*] *but*) [This is in antithesis to *Happy—Sin*, last ch. ver. 22, 23]. There is great danger, and we are only kept guarded by the power of God; *but* we ought [owe that debt to others] to watch over [pay attention to] one another.—ἡμεῖς) *we*. He counts himself also in common with others a debtor, as an apostle, and as an apostle of the Gentiles.—οἱ δυνατοί, *the strong*) comp. Gal. vi. 1, note.—βαστάζειν, *to bear*) It is indeed a burden.—ἀρέσκειν) Ἄρεσκω, *I am anxious to please*. He who is anxious to please himself, is indifferent about pleasing another, and pays little respect to his conscience. This is a Metonymy of the antecedent for the consequent [See *Append.*]

2. Εἰς τὸ αγαθόν, πρὸς οἰκοδομὴν, *for good, to edification*) εἰς, *unto*, denotes the internal end, in respect of God; πρὸς, *to*, the external end, in respect of our neighbour. *Good*, the genus; *edification*, the species.

3. Ὁ Χριστός, *Christ*) who alone was truly δυνατός, *strong*, comp. ver. 1 with ch. v. and vi.: δυνατοὶ *strong*, ἀσθενεῖς *weak*.—οὐχ ἑαυτοῦ, *not Himself*) Admirable συγκατάβασις, *condescension*! Not Himself but us, ver. 7, 8; Ps. lxxix. 32: Christ procured ἀρέσκειαν, *what is well-pleasing* to God for those, who see and are glad

<sup>1</sup> Ὁφείλομεν, *we ought*) for Christ's sake, ver. 3.—V. g.

[Referring to Ps. lxxix. 32, which see].—ἀλλ' ἵνα) *but*, viz., He took that upon Himself, which is written.—γεγραπται, *it is written*) Ps. lxxix. 10, with which comp. ver. 11, 12, in the latter hemistich of either, it matters not which.—οὐ—ἐμὲ) So the LXX.—ἐπίπεσον, *fell on*) By right Christ might have borne Himself as God, and have enjoyed Divine honours, but He did not use His right, for our sakes, Phil. ii. 6. He indeed thoroughly felt the reproaches, which wicked men cast upon God, with that sorrow, which they ought to have felt, who gave utterance to them; and He Himself bore and expiated those reproaches as patiently, as if He Himself had been the guilty person. His whole sufferings are here intended; He at that time performed the *office of a minister* [a servant], Matt. xx. 28. [At that time, He did not please Himself, but He interposed Himself, in order that in respect to [in the case of] all who had dishonoured GOD, GOD might receive what was well-pleasing ["caperet beneplacitum." Or rather, that GOD might by the atonement, be enabled to exercise good-will consistently with justice]. It behoved Him to endure many things with patience, ver. 1, 4.—V. g.]

4. Ἔαρ, *for*) This assigns the reason for the quotation just made.—προεγράφη) *were written before* the time of the New Testament; as was that, which is quoted, ver. 3, as having been written concerning Christ.—ἡμετέραν) *our*, or of us believers in the New Testament, ch. iv. 24; 1 Cor. x. 11.—ὑπομονῆς, *patience*) of which Christ afforded an example, *not pleasing Himself*.—και) a hendiadys [See Append.], the *comfort* [paraclesis] of the Scriptures leads us to *patience*. A summary of the ends [the main aim] of sacred Scripture.—παράκλησις, *comfort*) which holds the middle place between *patience* and *hope*; ch. v. 4. There is *comfort* [paraclesis, consolation], when the soul re-echoes the sentiment, *thou art δόκιμος* [Comp. the Gr. James i. 3, 12] *approved*. 2 Cor. i. 6.—τῶν γραφῶν, *of the Scriptures*) It is in the plural, and corresponds with *whatsoever*. [The Scriptures testify of Christ, and teach us by His example, what we should do or what we should leave undone.—V. g.]—τῆν ἐλπίδα, *the hope*) The article must not be overlooked, comp. on *patience* and *hope*, ch. v. 4, on *hope*, ver. 12, 13. For from this mention of *patience* and *comfort* the fifth verse is deduced, and from the mentioning of *hope* the thirteenth verse.—ἔχωμεν, *may have*) The former part

of this verse treats of the use of the whole Scripture, the latter principally of the use of the Saying quoted at ver. 3. Hence comes the twofold prayer, ver. 5, 13, suitable to the approaching conclusion.

5. Θεὸς τῆς ὑπομονῆς καὶ παρακλήσεως, *The God of patience and consolation*) So, the *God of hope*, ver. 13, the *God of peace*, ver. 33. Titles from the thing, which is treated of. Elsewhere, the *God of glory, the God of order, the God of the living, the God of heaven*.—τῆς παρακλήσεως—τὸ αὐτὸ φρονεῖν—κατὰ) So plainly, Phil. ii. 1, 2.

6.<sup>1</sup> Ὁμοθυμαδὸν, *with one mind*) with one believing mind.—στόματι, *with the mouth*) confessing.—δοξάζετε, *ye may glorify*) Ye Jews and Gentiles, ver. 7, 9.—τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, *the God and Father of our Lord Jesus Christ*) a frequent appellation, 2 Cor. i. 3, xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. It is to be resolved in this manner: *The God of our Lord*, etc., Eph. i. 17, and *the Father of our Lord*, etc., instead of what men of old said, *God the Creator and the Lord of heaven and earth*, Ps. cxxiv. 8, and *the God of Abraham and Isaac and Jacob*, thereby subscribing [signifying their assent] to the faith of these believers. So elsewhere *God and our Father*, Gal. i. 4. Christ has a double relationship to God and the Father, as compared with us; we also have a double relationship, through Christ, John xx. 17.

7. ἡμᾶς, *you*<sup>2</sup>) who were formerly weak, Jews and Greeks without distinction.—εἰς δόξαν Θεοῦ, *to the glory of God*) It is construed with *received*, comp. ver. 6, 8, 9.

8. Λέγω δὲ, *Now I say*) By this verse the preceding clause concerning Christ is explained.—Χριστὸν Ἰησοῦν.) Others say, Ἰησοῦν Χριστὸν.<sup>3</sup> Those, who have omitted the name Jesus in this passage, seem to have had respect to ver. 3 and 7. The nomen-

<sup>1</sup> Τὸ αὐτὸ φρονεῖν, *to think alike*) Patience and comfort promote harmony. He who disagrees with himself shows himself very morose to others. Harmony is founded in Christ Jesus, as full hope is subsequently founded in the Holy Spirit, ver. 13.—V. g.

<sup>2</sup> ACD corrected later, Gg Vulg. read ἡμᾶς. Rec. Text reads ἡμᾶς with BD early corrected, f.—ED.

<sup>3</sup> ABC read Χριστὸν only. But D(Δ)Gfg and both Syr. Versions and Rec. Text Ἰησοῦν Χριστὸν.—ED.

clature, *Jesus Christ*, and *Christ Jesus*, ought not to be considered as promiscuously used. *Jesus* is the name, *Christ* the surname. The former was first made known to the Jews, the latter to the Gentiles. Therefore he is called *Jesus Christ* according to the natural and common order of the words; but when He is called *Christ Jesus*, by inverting the order of the words, peculiar reference is made to the office of Christ, with somewhat of a more solemn design. And this is especially suitable to the present passage. Sometimes in one place, both arrangements of the words prevail, ver. 5, 6; Gal. ii. 16, note: 1 Tim. i. 15, 16, vi. 13, 14; 2 Tim. i. 9, 10. See also 1 Cor. iii. 11; with which comp. 1 Tim. ii. 5.—*διάκονον*, a minister) a suitable appellation; comp. ver. 3; Matt. xx. 28. [*Remarkable humiliation! Here indeed there was need of patience*, ver. 4, 5.—V. g.]—Moreover, Jesus Christ became the *minister* of the Father for the salvation of the circumcision. Christ was subservient to the will of the Father: the Father devoted Him for the salvation of many, whence the Genitive, *of circumcision*, has the same meaning as in Gal. ii. 7, 8. Presently after, *reigning* is ascribed to this minister, ver. 12. But this appellation (*minister*) is not repeated in the next verse, for the calling of the Gentiles coheres with His state of exaltation;—it is accordingly said there, *that they might glorify*, for greater thanksgiving is rendered by the Gentiles,<sup>1</sup> than by the circumcision.—*περιτομῆς*, of the circumcision) that is, of Israel.—*πατέρων*, of the fathers) The Genitive here contains the emphasis of the sentence, Matt. xv. 26.

9. Διὰ—ἔθνεσι—ψαλῶ) Ps. xviii. 50, LXX., διὰ—ἔθνεσι, Κύριε—ψαλῶ.—ἔξομολογήσομαι, *I will confess*) Paul says that the Gentiles do that, which Christ declares in the Psalm, that He will do; in fact, Christ is doing this among [or rather, *in the person of*] the Gentiles, Heb. ii. 12, where Paul quotes Ps. xxii., as here Ps. xviii. is quoted. In Ps. xxii. Christ announces the name of the Lord to His brethren; in Ps. xviii. He confesses to the Lord among [or *in the person of*] the Gentiles, and the Gentiles confess to Him in [the person of] Christ. Afterwards in Ps. cxvii.

<sup>1</sup> Naturally so: Because they have received grace extraordinarily, they being but as the *wild* olive grafted in on the *elect* stock, Israel.—ED.

the Jews invite all tribes and all nations;  $\text{ὄχλῳ}$  signifies a multitude, and  $\text{ὅς}$  a political community.— $\psiαλῶ$ , *I will sing*) The Gentiles sing and praise, because they have obtained mercy, Heb.  $\text{הַמְצִיא}$ , using the organ.

10.  $\text{Λέγει}$ ) viz.,  $\text{ὁ λέγων}$ .— $\text{εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ}$ ) So the LXX., Deut. xxxii. 43. Comp. Ps. lxxvii. 5, *the nations in the earth*. The Imperative, put by apostrophe,<sup>1</sup> is equivalent to a categorical indicative, for the promise was not made to the Gentiles.— $\text{μετὰ}$ , *with*) The Gentiles were not His people;—this is mercy [ver. 9], because they are admitted notwithstanding.

11.  $\text{Αἰνεῖτε—καὶ ἐπαινέσατε}$ ) Ps. cxvii. 1, LXX.,  $\text{αἰνεῖτε—ἐπαινέσατε}$ .

12.<sup>1</sup>  $\text{Ἡσαίας}$ , *Isaiah*) Three sayings had been quoted without the name of Moses and David; he now mentions the name of Isaiah, of whose book the *Haphtara* (The portion publicly read in the synagogue) with this Saying, is read on the eighth day of the Passover, at that time of the year, at which this epistle seems to have been written.— $\text{ἔσται ἡ—καὶ ὁ—ἐπ' αὐτῷ—}$ ) Is. xi. 10, LXX.  $\text{καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ—ὁ—ἐπ' αὐτὸν—ἡ ῥίζα}$ , *the root*) Christ is elsewhere called the *root of David*, Rev. xxii. 16; but, if we compare this passage taken from the passage in Isaiah quoted above with ver. 1, He is called the *root of Jesse*. The descent of kings and of the Messiah from His house was divinely appointed to Jesse in His own name, before it was so in the name of David, and that descent might have been expected even from another son of Jesse, 1 Sam. xvi. 7. But David was king, not Jesse; and the kingdom of Christ was in some measure hereditary from David, Luke i. 32, in respect of the Jews, but not in respect of the Gentiles. He is therefore called here, not the *root of David*, but, that which was next to it, the *root of Jesse*. The Messiah, who was to descend from Jesse, had been promised neither entirely to him, nor to the Gentiles: and yet He was bestowed on both. Those things, however, which immediately precede, where He is called the *root of Jesse*, and the passage, 1 Sam. xvi. 7, where it is said of the first-born son of Jesse, *I*

<sup>1</sup> See Appendix. When the discourse is suddenly turned from what it began with and directed to some other person, present or absent.

<sup>2</sup>  $\text{Αἰνεῖτε}$ , *praise ye*) on account of grace and truth. For these things follow in the Psalm, where Israel cries aloud to the Gentiles.—V. g.



have refused him, testify that the Messiah was divinely appointed to Jesse.—ὁ ἀνιστάμενος) So the LXX. interpreted the word of Isaiah, **וַיָּבֵן**, a banner : There is a pleasant antithesis : the root is in the lowest place ; the banner rises on high [to the greatest height], so as to be seen even by the remotest nations.—ἐλπιοῦσιν, shall hope, [trust]) Divine worship is implied here as due to Christ even in His human nature. The Gentiles formerly had no 'hope,' Eph. ii. 12.

13. Ἐλπίδος, of hope] Comp. *they shall hope*, in the preceding verse and immediately after, *in hope*. *The God of hope*, a name glorious to God ; a name heretofore unknown to the Gentiles. For Hope had been one of their false divinities, whose temple, Livy mentions in the 21st book of his history, was struck with lightning, and, again in the 24th book, was burnt with fire.—χαρᾶς καὶ εἰρήνης, with joy and peace) We may look back to ch. xiv. 17. Concerning *joy* comp. ver. 10, *Rejoice ye ; concerning peace*, *ibid.* with [His people].—ἐν δυνάμει) construed with περισσεύειν.

14. Ἀδελφοί μου, my brethren) As one street often conducts men going out of a large city through several gates, so the conclusion of this epistle is manifold. The first begins with this verse ; the second with ch. xvi. 1 ; the third with xvi. 17 ; the fourth with xvi. 21 ; and the fifth with xvi. 25.—καὶ αὐτὸς ἐγὼ, I myself also) not merely others, hold this opinion of you, ch. i. 8.—καὶ αὐτοί, you yourselves also) even without any admonition of mine.—δυνάμειοι, who are able) By this very declaration he exhorts them to exercise that ability.—καὶ ἀλλήλους, also one another) not merely that every one should be his own monitor ; comp. 2 Tim. ii. 2.—νουθετεῖν, to admonish) He points to this ability, [viz. such as consists in this] that a man may be μεστός, full of goodness, full from the new creation itself ; filled (πεπληρωμένος) with all knowledge, filled, viz. by daily exercise ; in the understanding and the will. So, *goodness and knowledge* are joined, 1 Pet. iii. 6, 7, and the former is especially recommended to women, the latter to men. Γνώσις, is properly *knowledge* ; and such *knowledge*, as shows respect to the weaker vessel, obtains the name of *moderation*, yet it is in reality *knowledge*.

15. Τολμηρότερον, more boldly) That is, I have acted somewhat

boldly in writing to you, who are unknown to me, when I should rather have gone to you in person. He says, that the degree of *boldness* on his part consisted in the very fact of writing at all, not in the manner of writing. Διὰ, *because of*, depends on, I have written.—ἀπὸ μέρους, *in part*) [*in some sort*, Engl. V.] He uses this phrase from modesty, and does not assume to himself the whole office of teaching, but only one part of it, that of *admonition*, and that not entirely; for he subjoins ἐπαναμιμνήσκων with ὡς, *as*, before it; he does not say simply, ἀναμιμνήσκων, *putting you in mind*, but ἐπαν.

16. Λειτουργῶν, ἱερουργούντα, προσφορά) This is allegorical. Jesus is the priest; Paul the servant of the priest; the Gentiles themselves are the *oblation*: ch. xii. 1; Is. lx. 7, lxvi. 20: and that oblation is very *acceptable*, because it is *sanctified* (John xvii. 19), along with [as well as] its gifts [*i.e.* their contribution to the saints at Jerusalem is also *acceptable*, ver. 26], ver. 31.—ἐν πνεύματι ἁγίῳ, *in the Holy Spirit*) whom the Gentiles receive by the Gospel of God.

17. Καύχῃσιν, *glorying*) Paul had a large heart; so he says at ver. 15, *more boldly*, and ver. 20, “I have strived *ambitiously*,” φιλοτιμούμενον.—ἐν Χριστῷ Ἰησοῦ, *in Christ Jesus*) This is explained in the following verse. My glorying with respect to those things, which pertain to God, has been made to rest [rests] in Christ Jesus.—τὰ πρὸς Θεὸν, *in those things, which pertain to God*) Paul makes this limitation; otherwise he was poor and an outcast in the world, 1 Cor. iv. 9, etc.

18. Οὐ γὰρ τολμήσω, *for I will not dare*) That is, my mind shrinks [from speaking of the things wrought by me] when unaccompanied with [except when accompanied with] Divine influence.—λαλεῖν τι, *to speak anything*) to mention anything, that I have accomplished, or rather, to preach the doctrine of the Gospel, for the expression is abbreviated, in this manner; I *will not dare to speak any* (or do any) of those things *which Christ* (would not speak, or) *do by me*; for, *by word and deed*, follows. The Inspiration [Theopneustia] of Paul is here marked: 2 Cor. xiii. 3.

19. Ἐν δυνάμει σημείων καὶ τεράτων, [Engl. V. *through mighty*] *in the power of signs and wonders*) This expression should be referred to, *by deed*.—ἐν δυνάμει πνεύματος Θεοῦ, [*by*] *in the power*

of the Spirit of God) This should be referred to, *by word*. We have here a gradation, [ascending climax]: for he attributes more to the Spirit of God, than to the signs.—ἀπὸ—μέγρι, *from—unto*) A large tract of country.—Ἰλλυρικοῦ, *Illyricum*) of which Dalmatia is a part; 2 Tim. iv. 10.—τὸ εὐαγγέλιον, *the Gospel*) the office of preaching the Gospel.

20. Δε, *moreover* [*yea*, Engl. V.]) He gives the reason for taking those regions under his own care.—φιλοτιμούμενον) The Accensative absolute, in the neuter gender,<sup>1</sup> the same as ἀρξάμενον, Luke xxiv. 47.<sup>2</sup>—ὠχ ὅπου, *not where*) This is more emphatic, than if he had said, *where not*; for he intimates, that he had as it were avoided those places, where Christ had been already known. So Col. ii. 1; Gal. i. 22. Paul is said to have been 'unknown' to those, who had previously received the faith.—ἀλλότριον, *another man's*) Paul here does not term Christ Himself the foundation, but the work of others in preaching the Gospel of Christ.

21. Οἷς—συνήσουςι) Is. lii. 15. So plainly the LXX.

22. Πρὸς ὑμᾶς, *to you*) as persons, to whom the name of Christ was now no longer unknown.

23. Κλίμασι, *regions*) This term is applied in contradistinction to the political divisions of the world; for the Gospel does not usually follow such divisions; even the fruit of the Reformation at a very early period had an existence beyond Germany.—ἐπιποθίαν ἔχων) This signifies something more than ἐπιποθῶν.<sup>3</sup>

24. 'Ὡς ἂν) 'Ὡς is the principal particle; ἂν, *soever*,<sup>4</sup> παρέλκει, is redundant, *in whatsoever manner, at whatsoever time, and by whatsoever route*.—εἰς τὴν Σπανίαν, *into Spain*) where the Gospel was not yet preached.—διαπορευόμενος, *passing through on my journey*) because the foundation of the faith was already laid at Rome.—προσεμφθῆναι, *to be brought on my way*) The passive voice with a reciprocal signification, that is, to leave or commit himself to their care to be escorted by them on his journey; he

<sup>1</sup> *It being the object of my ambition*. But Engl. V. takes it mascul. *I have strived*.—ED.

<sup>2</sup> But the oldest authorities read ἀρξάμενοι.—ED.

<sup>3</sup> The former implies a *lasting state* of mind: the latter, a *feeling for the time being*.—ED.

<sup>4</sup> But the oldest MSS. have ἄν, viz. ABCD(Δ)G.—ED.

writes familiarly to the brethren whom he had not yet seen, as though by virtue of right [as if his claim on them were matter of right].—*ὑμῶν, you*) He speaks modestly. The Romans were rather likely to have reason to be *filled* (to be *fully gratified*) with Paul's company.—*ἀπὸ μέρους, in some measure*) He intimates to them, that he would not however be so long at Rome, as he wished; or else, that it is Christ, and not believers, with whom believers should be *perfectly* filled.

25. *Διακονῶν, ministering*) after the example of Christ, ver. 8.—*τοῖς ἁγίοις, to the saints*) See note at Acts xx. 32.

26. *Μακεδονία καὶ Ἀχαΐα, Macedonia and Achaia*) From this expression the time, at which the epistle was written, may be gathered, Acts xix. 21.—*κοινωνίαν, an act of communion, or communication [a contribution]*) A term of description [applied to their gift of brotherly love] honourable and exceedingly just.—*τῶν ἁγίων, of the saints*) He does not say, *poor saints* (Gr. *the poor among the saints*). Therefore not all the *saints* were *poor*. Therefore the community of goods had now ceased at Jerusalem, after the death of Ananias and Sapphira, and after the persecution, Acts viii. 1.

27. *Εὐδόκησαν γὰρ, for they have been pleased*) supply, *I say*, comp. the beginning of the preceding verse. *Pleased*, and *debt*, are twice mentioned.—*καὶ, and*) Liberty and necessity in good works are one and the same [found together].—*εἰ γὰρ, for if*) This mode of reasoning applies also to the Romans; he therefore mildly invites and admonishes them, in this epilogue of the epistle, to contribute: comp. ch. xii. 13.—*ὀφειλοῦσι, they owe it*) by virtue of the debt of brotherly kindness, 2 Cor. ix. 7.—*λειτουργῆσαι, to minister*) The inferior *ministers* to the superior.

28. *Ἐπιτέλεσας καὶ σφραγισάμενος*) Words nearly related to each other, 2 Kings xxii. 4, *הִסְתַּלְּקוּ מִן הַיָּד, LXX., καὶ σφράγισον τὸ ἀργύριον, and seal the silver*. Paul finished this first; nothing interrupted him, how eager soever he might be as to other objects, Acts xix. 21. *σφραγισάμενος, as soon as I shall have sealed*, not only that they might perceive the good faith of him, who delivered it, but that they might also be confirmed in spiritual communion. *ἀπελεύσομαι, I will go away*) even though I may never be about to return from Spain. This is the force of the compound verb.—*Σπανίαν, Spain*) Paul does not seem to

have reached Spain. A holy purpose often exists in the minds of godly men, which, although it is not fulfilled, is nevertheless precious [in God's eyes], 2 Sam. vii. 2, 4.

29. Πληρώματα, *in the fulness*) comp. ver. 19. There is a real parallelism in the *fulness* of the Gospel, both intensive and extensive.<sup>1</sup>—εὐλογίας, *of the blessing*) which is conspicuous [such *fulness of blessing* as it is conspicuously seen to possess] both at Jerusalem and Rome.—τοῦ εὐαγγελίου) Some have omitted this word: The cause of the omission is easy to be perceived, viz. from the recurrence of τοῦ.<sup>2</sup>

30. Κυρίου, *Lord*) He exhorts them by the *name of the Lord*; comp. *by [for] the love*, immediately after.—ἀγάπης, *love*) The love of the Spirit is most widely extended; it brings home [it makes a matter of interest] to thee, even what might seem to belong to another.—συναγωνίζεσθαι μοι, *to strive with me*) He himself must pray, who wishes others to pray with him, Acts viii. 24, 22. Prayer is a *striving*, or *contest*, especially when men resist. Paul is the only one of the apostles, who asks for himself the prayers of believers. He does this moreover generally at the conclusion of his epistles, but not indiscriminately so in all. For he does not so write to those, whom he treats as sons, with the dignity of a father, or even with severity, for example, Timothy, Titus, the Corinthians, the Galatians, as he does to those, whom he treats as his equals with the deferential regard of a brother, for example, the Thessalonians, Ephesians, Colossians (with whom he had not been), and therefore so also the Romans and likewise the Hebrews. It [the request for their

<sup>1</sup> That is, the internal fulness, and the expansive capabilities of the Gospel externally, have a real correspondence.—ED.

<sup>2</sup> Either S. R. D. Foertschius in Progr. to this passage, or S. R. D. Ernesti in his review of the Program, affirms, that Bengel was satisfied with the omission of this word, see Bibl. th. T. V. p. 474, but this is a mistake. The margin of both editions (where the sign δ had marked an omission instead of a reading less certain) may be compared, s. pl., also the German Version which expresses the words *des Evangelii* without a parenthesis.—(E. B.)

The τοῦ alluded to by Beng. as *recurring* refers to Rec. Text τοῦ εὐαγγελίου τοῦ, which reading is supported by both Syr. Versions and Vulg. (later MSS.) But ABCD(A)G Cod. Amiat. (the oldest MS.) of Vulg. Memph. *fg* Versions omit the three words.—ED.

prayers] is introduced with great elegance at 2 Cor. i 11; Phil. i. 19; Philem. ver. 22.

31. *Και ἴνα, and that*) This is also an important matter.—*εὐπρόσδεκτος, accepted*) that the Jews and Gentiles may be united in the closest bonds of love. The liberality of the Gentiles, which was shown for the sake of the name of Jesus, afforded to the Jews an argument for the truth and efficacy of the Christian faith, and for lawful communion with the Gentiles, 2 Cor. ix. 13.

32. *Ἐν χαρῇ ἔλθω, that I may come to you with joy*) *I may come*, has respect to the former part of ver. 31, and, *with joy*, to the latter.

33. *Ὁ Θεὸς τῆς εἰρήνης, the God of peace*) A gradation in reference to ver. 5, 13: *The God of patience, hope*; so, *the God of love and peace*, 2 Cor. xiii. 11, *The God of peace*, ch. xvi. 20; 1 Cor. xiv. 33; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20.<sup>1</sup>

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## CHAPTER XVI.

1. *Φαίβην, Phæbe*) The Christians retained the names borrowed from the heathen gods, as a memorial of the heathenism, which they had abandoned.—*οὔσαν διάκονον, who is a [servant] minister*) without the office of teaching. She might have been considered as a *minister* in respect of this very errand, on which she was sent.—*Κεγχρεαῖς, at Cenchrea*) near Corinth.

2. *Ἐν Κυρίῳ, in the Lord*) There is very frequent mention of *the Lord, Christ*, in this chapter: *In the Lord*: at the present day we say, *in a Christian manner [as Christians]*. The phrase is peculiar to Paul, but often used.—*καὶ γὰρ, for even*) a strong argument, 1 Cor. xvi. 15, 16; Phil. ii. 29. There is an all-embracing [comprehensive] relationship among believers:

<sup>1</sup> *Ἀμήν*, the Greek transcribers loved to add the final *Amen* from its very frequent use, not to say, in doxologies only, which have *Amen* in Ps. xli. 14, lxxii. 19, etc., but in prayers and at the conclusions of books.—*Not. crit.*

AGG omit *ἀμήν*. B (judging from its silence), CD(Δ)*f* Vulg. have it. Tischend therefore supports it. Lachm. brackets it.—ED.

Phœbe is recommended to the Romans for acts of kindness, which she had done far from Rome.—*προστάτις*, a *succourer*) We may believe, that Phœbe was wealthy, but she did not shrink by subterfuges from the duty of *ministering*, in the case of strangers, the needy, etc. ; nor did she regard in the case of [ou the part of] her fellow-citizens, who were wholly intent on self interest, the opinion entertained of her bad economy.—*πολλῶν*, of many) Believers ought to return a favour not only to him, who has been of service to themselves, but also to him, who has been of service to others.

3. Ἀσπάσασθε, *salute*) We should observe the politeness of the apostle in writing the salutations ; the friendly feeling of believers in joining theirs with his, ver. 21, 22 ; again, the humility of the former in attending to them, and the love of the latter in the frequent use of them.—*Πρίσκαν*, *Prisca*) strong testimony sufficiently confirms this reading ; Baumgarten prefers *Πρίσκιλλαν*, *Priscilla*.<sup>1</sup> A holy woman in Italy seems to have borne the Latin name *Priscilla*, which is a diminutive, Acts xviii. 2, but in the Church the name, *Prisca*, is more dignified. The name of the wife is put here before that of the husband, because she was the more distinguished of the two in the Church ; Acts xviii. 18 : or even because in this passage there had gone before the mention of a woman, Phœbe.—Ἀκτύλαν, *Aquila*) The proper names of believers, Roman, Hebrew and Greek, set down promiscuously, show the *riches* of Grace in the New Testament *exceeding* all expectation [Eph. iii. 20].—*συνεργούς*, *fellow-workers*) in teaching, or else, protecting : See the following verse.

4. Οἱτινες, *who*) They are individually distinguished by their own respective graces, or duties ; but Scripture never praises any one so as to give him any ground for extolling himself, but for praising God and rejoicing in Him.—ὑπέθηκεν) The force of the verb is not unsuitably explained by the noun ὑποθήκη, a *stake* laid down.—αἱ ἐκκλησίαι, *the churches*) even the Church at Rome, for the preservation of Paul, and we still are bound in some measure to give thanks to Aquila and Priscilla, or we shall do so hereafter.

<sup>1</sup> ABCD(Λ)G Vulg. *fg* support *Πρίσκαν* against *Πρίσκιλλαν*, of the Rec Text.—Ed.

5. Κατ' οἶκον, *in the house*) When any Christian was the possessor of a spacious mansion, he gave it as a place for meeting together. Hitherto the believers at Rome had neither bishops nor ministers. Therefore they had nothing at that time resembling the papacy. It does not appear that there were more of these house-churches then at Rome; otherwise Paul would have mentioned them also [as he does those in this ch.] Aquila therefore was at Rome, what Gaius was at Corinth, ch. xvi. 23; although the persecution had particularly pressed upon him, Acts xviii. 2.—Ἐπαίνετον, *Epaenetus*) Paul had not hitherto been at Rome, and yet he had many intimate acquaintances there from Asia, or even from Greece, Palestine, Cilicia, Syria. There is no mention here of Linus or Clement, whence we may conclude, that they came to Rome afterwards.—ἀπαρχή, *first fruits*) This is evidently a title of approbation, 1 Cor. xvi. 15.—Ἀχαΐας) others have Ἀσίας,<sup>1</sup> and Grotius, along with the British writers quoted by Wolfius approves of it, with whom he says, how far he is correct I know not, that Whitby agrees. *D. Hauberus* in particular supports Ἀχαΐας, and somewhat too liberally ascribes to the transcribers the same skill in reasoning, for which he himself is remarkable. *Bibl. Betracht.*, Part 3, page 93. See App. crit. Ed. ii., on this passage.

7. Συγγενεῖς, *kinsmen*) So ver. 11, 21. They were Jews, ch. ix. 3.—ἀποστόλοις, *among the apostles*) They had seen the Lord, 1 Cor. xv. 6; hence they are called *apostles*, using the word in a wider meaning, although some of them perhaps after the ascension of the Lord turned to the faith by means of the first sermons of Peter. Others might be veterans, and I acknowledge as such the brethren, who numbered more than five hundred. The passage quoted from 1 Cor. implies, that there was a multitude of those, who had seen Christ and were from that fact capable of giving the apostolic testimony.—πρὸ ἐμοῦ, *before me*) Age makes men venerable, especially in Christ. Among the men of old, *it was a mark of veneration to have the prece-*

<sup>1</sup> Ἀσίας is the reading of ABCD (corrected later) G Vulg. Memph. *fg.* Versions. Ἀχαΐας is only supported by the two Syr. Versions, of very ancient authorities.—Ed.



dence by four years.<sup>1</sup>—γεγόνασιν ἐν Χριστῷ,) they began to be in Christ.

8. Ἐν Κυρίῳ, in the Lord) Construed with *beloved*; for *greet* or *salute* at ver. 6 and throughout the chapter is employed absolutely [and it is not therefore to be connected with ἐν Κυρίῳ].

9. Ἡμῶν, of us. Comp. ver. 21.<sup>2</sup>

10. Τὸν δόκιμον, approved) an incomparable epithet [*This man was of tried excellence.*—V. g.]—τοῦς ἐκ τῶν) Perhaps *Aristobulus* was dead, and *Narcissus* too, ver. 11, and all in their respective families had not been converted. Some of them seem not to have been known by face to Paul, but by the report of their piety. Faith does not make men peevish, but affable. Not even the dignity of the apostolic office was any hindrance to Paul.

11. ὄντας, who are) Therefore a part of that family were heathens.

12. Τὰς κοπιώσας, who laboured) although they have their name [Τρυφαινα, Τρυφῶσα] from τρυφή, a *luxurious life*; as *Niömi* (*agreeable*). It is probable that these two were sisters according to the flesh.

13. Ἐκλεκτὸν, chosen) a remarkable title, 2 John, ver. 1, 13; 1 Tim. v. 21.

14. Ἀσύγκριτον, κ.τ.λ., *Asyncritus*, etc.) Paul joins those together, among whom there was a peculiar tie of relationship, neighbourhood, etc. The salutation offered by name to the more humble, who were perhaps not aware that they were so much as known to the apostle, could not but greatly cheer their hearts.

16. Ἀσπύσασθε ἀλλήλους, salute ye one another) supply: in my name.—ἐν φιλήματι ἁγίῳ, with a holy kiss) This was the flower of faith and love. *The kiss of love*, 1 Pet. v. 14. This was the practice after prayers. Paul mentions *the holy kiss* at the conclusion of the first epistle to the Thessalonians, of both his epistles to the Corinthians, and of this to the Romans. Paul wrote these epistles at the earliest period. Afterwards purity of

<sup>1</sup> A quotation from Juvenal Sat. xiii. 58—

“Tam venerabile erat præcedere quatuor annis.”—ED.

<sup>2</sup> Where we find “my work-fellow:” but here “our helper,” or *work-fellow*.—ED.

love was in some cases extinct or abuses arose, for in writing to the Ephesians, Philippians and Colossians, when he was in prison, he gave no charge concerning this kiss. The difference has regard to the time, not to the place, for the Philippians were in Macedonia, as well as the Thessalonians. I do not say however that the difference of time was altogether the only reason, why the holy kiss was commanded or not commanded. In the second Epistle to the Thessalonians there was no need to give directions about it so soon after the first had been received. The condition of the Galatians at that time rendered such directions unsuitable.—*αἱ ἐκκλησίαι*<sup>1</sup>) *the churches*) with whom I have been, ch. xv. 26. He had made known to them, that he was writing to Rome.

17. Ἀδελφοί, *brethren*) While he is embracing in his mind, in ver. 16, the churches of Christ, exhortation suggests itself incidentally; for when it is concluded in the form of a parenthesis, they, *who send salutations*, are added to those, *who receive them*: ver. 21.—*τοὺς τὰς*) There were therefore such men at Rome. The second epistle to the Thessalonians, which was written before this to the Romans, may be compared, ch. ii.—*τὰς διχοστασίας*, *divisions*) by which [what is even] good is not well defended.—*τὰ σκάνδαλα*, *offences*) by which [what is positively] evil gains admittance.—*ἐμάθετε*, *ye have learned*) To have once for all learned constitutes an obligation, 1 Cor. xv. 1; 2 Cor. xi. 4; Gal. i. 9; Phil. iv. 9; 2 Tim. iii. 14.—*ἐκκλίνετε* comp. *στέλλεσθαι*, 2 Thess. iii. 6; *παραίτου*, Tit. iii 10; comp. 1 Cor. v. 11; 2 John ver. 10. There was not yet the form of a church at Rome. The admonition therefore is rather framed so as to apply to *individuals*, than to the whole body of believers. There is however a testimony regarding the future in this epistle to the Romans, as the Song of Moses was a rule to be followed by Israel.

18. *οἱ τοιοῦτοι*) *such* as these. The substance with its quality is denoted.—*κοιλίᾳ*, *the belly*) Phil. iii. 19.—*χρηστολογίας*) as

<sup>1</sup> The Germ. Ver. has restored the reading of *πᾶσαι*, although it was declared on the margin of both Ed. as not quite so certain.—E. B.

DGfg omit *ἀσπαζ. ὅμ. αἱ ἐκκλ. Πᾶσαι τ. Χριστοῦ*, but add these words at the end of ver. 21. ABC Vulg. have all the words, including *πᾶσαι*, which Rec. Text omits without any good authority.—ED.

concerns themselves by promising.—*εὐλογίας*) as concerns you, by praising and flattering.—*τῶν ἀκάκων*) ἵππ, a word of a middle signification, *μέσον*, for the sake of euphemy (See Append.), which the LXX. translate *ἄκακος*, and which occurs more than once in Proverbs. They are called *ἄκακοί*, who are merely free from badness, whereas they should also be strong in prudence, and be on their guard against the *κακίαν*, the badness of others.

19 Ἰπακοή, *obedience*) which belongs to *οἱ ἄκακοί*, *the simple*. Their obedience itself, not merely its report, reached all, since by frequent intercourse believers from among the Romans came also to other places, and their obedience itself was observed face to face. It thus happens, that, as contagion is bad in the case of bad men, so it is good among the good, in a good sense.—*πάντας*, *all*) you, or others also.—*ἀφίκετο*) Hesychius explains *ἀφίκετο* by *παρεγένετο*.—*τὸ ἐφ' ὑμῖν*, *as far as you are concerned*) in opposition to those turbulent persons, who occasion him anxiety, not joy.—*θέλω δέ*, *but I wish*) an antithesis: you are evidently not wanting in obedience and *ἀκακία*, simplicity; but you should add to them discretion.—*σοφούς*, *wise*) contrary to those, of whom Jeremiah speaks, iv. 22, *σοφοί εἰσι τοῦ κακοποιῆσαι, τὸ δὲ καλῶς ποιῆσαι οὐκ ἐπέγνωσαν*, *they are wise to do evil, but to do good they have no knowledge*.—*ἀπεραίους*) say, if any evil presents itself: I consider this a thing, which is alien to me; *ἀκέραιος* is taken here in a passive sense.<sup>1</sup>

20. Δέ, *but*) [not *and*, as Engl. Ver. has it] The power of God, not your prudence, will bring it to pass.—*τῆς εἰρήνης*, *of peace*) an antithesis to *seditions*, ver. 17, see 1 Cor. xiv. 33.—*συντριψεί*) the future, *shall bruise* Satan, when he shall bruise His apostles [viz. those breeders of *divisions*, ver. 17, 18.]—*τὸν σατανᾶν*, *Satan*) the sower of strifes. Once in the course of this whole epistle he names the enemy, and nine times altogether in all his epistles, he calls him Satan; six times, the devil. Scripture indeed treats of God and Christ directly; of Satan and Antichrist indirectly.—*ὑπὸ τούτων πόδας*, *under your feet*) Eph. vi. 15. Every victory achieved by faith is the cause of new grief to Satan.—*ἐν τάχει*) *speedily*, which refers to the beginnings of bruising [Satan, viz.] in the case of sudden danger [a sudden

<sup>1</sup> Unaffected by evil.—ED.

assault by him.]—ἀμὴν) The transcribers very often added this word to prayers, although here almost all the copies are without it. *Baumgarten* however defends it.<sup>1</sup>

21. Συνεργός, *fellow-labourer*) He is placed here before the *kinsmen*. His name however is not found in ch. i. 1, because he had not been at Rome.

22. Ἀσπάζομαι, *I salute*) Tertius either by the advice or good-natured permission of Paul put in this salutation. Paul dictated, from which it is evident, how ready the apostles were in producing their books, without the trouble of premeditation.—Τέρτιος, *Tertius*) a Roman name. An amanuensis no doubt well known to the Romans.—ἐν, *in*) construed with *I who wrote*; an implied confession of faith.

23. Γάϊος, *Gaius*) a Corinthian, 1 Cor. i. 14.—ὅλης, *of the whole*) For very many used to resort to Paul.<sup>2</sup>—οἰκονόμος, *the chamberlain*) The faith of a man so very high in station could not but be a matter of joy to the Romans.—τῆς πόλεως, *of the city*) doubtless of Corinth.

24. Ἡ χάρις—ἡμῶν) The Alexandrians were without this reading.<sup>3</sup>—ἀμὴν, we have lately spoken of this particle.

25. Τῷ δὲ, *now to Him*) As a doxology concludes the disquisition, ch. xi. 36, so it now concludes the whole epistle. So 2 Pet. iii. 18; Jude, ver. 25. The last words of this epistle plainly correspond to the first, ch. i. 1–5; especially in regard to “the Power of God,” the ‘Gospel,’ ‘Jesus Christ,’ the ‘Scriptures, the “obedience of faith,” “all nations.”—δυναμένῳ, *that is of power*—κατὰ τὸ εὐαγγελίόν μου, *according to my Gospel*) The power of God is certain, i. 16; Acts xx. 32, note.—ὑμᾶς, *you*) Jews and Gentiles.—στηρίζαι) we have the same word, i. 11.—ἀποκάλυψιν) This same word is found at i. 17.—κατὰ ἀποκάλυψιν must be construed with εὐαγγελίόν μου.—μυστηρίου, *of the mystery*) concerning the Gentiles being made of the same body, Eph. iii. 3, 6.—χρόνους ἀιωνίους, *since the world began*)

<sup>1</sup> Rec. Text has it in opposition to ABCD(Δ)G Vulg. and almost all versions.—ED.

<sup>2</sup> Whom, as well as Paul, Gaius entertained.—ED.

<sup>3</sup> ABC Vulg. (Amiat. MS.) Memph. Versions omit it, whom Laclm. follows. But D(Δ)Gfg have the words (except that Gg omit Ἰησοῦ Χριστοῦ) and Tischend. accordingly reads them; as also the ἀμὴν.—ED.

[during the eternal ages], from the time, when not only men, but even angels, were created, to both of whom the mystery had been at first unknown, Eph. iii. 9, 10. The *times* are denoted, which with their first commencement as it were touch upon the previous eternity, and are, so to speak, mixed with it; not eternity itself, of which times are only the streams; for the phrase, BEFORE *eternal ages* (Engl. Ver. *before the world began*) is used at 2 Tim. i. 9; Ps. lxxvii. (lxxvi.) 6, ἡμέρας ἀρχαίας καὶ ἔτη αἰώνια.—εἰσιγρημένου, *kept secret*) The Old Testament is like a clock in its silent course: the New Testament like the sound of brass, that is struck [viz. brazen cymbals, or drums]. In the Scriptures of the prophets, the calling of the Gentiles had been foretold; but the Jews did not understand it.

26. Φανερωθέντος, *made manifest*) Col. i. 26; 2 Tim. i. 10; Tit. i. 3.—ἐπιταγήν, *commandment*) The foundation of his apostleship, 1 Tim. i. 1; Tit. i. 3.—τοῦ αἰωνίου Θεοῦ, *of the eternal God*) a very proper epithet, comp. the preceding verse, *during the eternal ages*, so Tit. i. 2. The silence on the part of God presupposes eternal knowledge, Acts xv. 18. The new Economy implies no change in God Himself; His own work is well known to Him from eternity. Comp. presently after, *to Him who is the only wise*.—ἔθνη, *nations*) not merely that they may know, but also that they may enjoy [the blessing so known].

27. Σοφῶν) *to the wise*) The wisdom of God is glorified by means of the Gospel in the Church, Eph. iii. 10; *who is of power* [able] ver. 25, and *to the wise* [both predicated of God], are joined together in this passage, as 1 Cor. i. 24, where Christ is said to be *the power of God and the wisdom of God*.—ᾧ, *to whom*) is put for αὐτῶν, *to Him*. So ᾧν, ch. iii. 14; comp. 2 Tim. iii. 11; Acts xxvi. 7; 2 Cor. iv. 6, note, LXX., Is. v. 28. There would be a hiatus in the sentence without a pronoun.<sup>1</sup>—Ἀμήν, *amen*) and let every believing reader say, *Amen*.

<sup>1</sup> ACD(Δ) Hilary and Vulg. read ᾧ. B the oldest MS. omits it. Lachm. suggests we should adopt this omission and read with the Vulg. no τε between διὰ and γραφῶν and γνωρισθέντι, 'cognito,' for γνωρισθέντος. "To the only-wise God who is *made known through Jesus Christ*." Else he conjectures that if we retain τε, ᾧ, and γνωρισθέντος, we must read χάρις after Θεῶν, "To the only-wise God *be thanks through Jesus Christ. to whom* be glory," etc.—ED.

# ANNOTATIONS

ON

## PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

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### CHAPTER I.

1. Παῦλος, *Paul*. The epistle consists—

I. OF THE INSCRIPTION, ch. i. 1-3.

II. OF THE DISCUSSION ; IN WHICH WE HAVE—

I. An exhortation to concord, depressing the elated judgments of the flesh, ver. 4, iv. 21.

II. A reproof,—

1) For not putting away the wicked person, v. 1-13.

2) For perverse lawsuits, vi. 1-11.

III. An exhortation to avoid fornication, vi. 12-20.

IV. His answer to them in regard to marriage, vii. 1, 10, 25, 36, 39.

v. On things offered to idols, viii. 1, 2, 13—ix. 27—x. 1, —xi. 1.

VI. On a woman being veiled, xi. 2.

VII. On the Lord's Supper, xi. 17.

VIII. On spiritual gifts, xii. xiii. xiv.

IX. On the resurrection of the dead, xv. 1, 12, 29, 35.

X. On the collection : on his own coming, and that of Timothy and Apollos ; on the sum and substance of the whole subject, xvi. 1, 5, 10, 12, 13, 14.

## III. OF THE CONCLUSION, xvi. 15, 17, 19, 20.

—ἀπόστολος Ἰησοῦ Χριστοῦ, *an apostle of Jesus Christ*) ver. 17. — διὰ θελήματος Θεοῦ, *by the will of God*) so 2 Cor. i. 1; Eph. i. 1; Col. i. 1; 2 Tim. i. 1. His apostleship is said to be “by the *commandment* of God,” in 1 Tim. i. 1. This was the principle on which rested the apostolic authority in regard to the churches: and the principle of the zealous and humble mind which characterized Paul himself; comp. Rom. i. 1, note. For by the mention of *God*, human claim to wages (*auctoramentum*) is excluded, Gal. i. 1; by the mention of *the will of God*, merit on the part of Paul is excluded, ch. xv. 8, etc.: whence this apostle is in proportion the more grateful and zealous, 2 Cor. viii. 5, at the end of the verse. Had Paul been left to his own will, he would never have become an apostle.<sup>1</sup>—Σωσθένης, *Sosthenes*) a companion of Paul, a Corinthian. Apollos is not mentioned here, nor Aquila; for they do not appear to have been at that time with Paul, although they were in the same city, ch. xvi. 12, 19. In the second epistle, he joins Timothy to himself.

2. Τῇ ἐκκλησίᾳ τοῦ Θεοῦ, *To the Church of God*) Paul, writing somewhat familiarly to the Thessalonians, Corinthians, and Galatians, uses the term, *Church*; to the others he employs a more solemn periphrasis. *The Church of God in Corinth*: a great and joyful paradox.<sup>2</sup>—τῇ οὖσα, *which is*), [at Corinth and moreover] flourishing [there], ver. 5, 6. So, [the Church] *which was* [at Antioch], Acts xiii. 1.—ἡγιασμένοις, *to them that are sanctified*) them, who have been claimed for God [by being set apart as holy to Him]. Making a prelude already to the discussion, he reminds the Corinthians of their own dignity, lest they should suffer themselves to be enslaved by men. [*Then in the Introduction also, ver. 4–9, he highly praises the same persons, how near soever they may have come to undue elation of mind. The praise which is derived from Divine grace rather*

<sup>1</sup> It is of the greatest advantage to have the will of God for our guide. To attempt anything under the guidance of a man's own will is an undertaking full of hazard, under however specious a name it may be capable of being commended. In the world it readily produces embarrassments, troublesome and *very* difficult to be got rid of.—V. g.

<sup>2</sup> Religion and Corinth, a city notorious for debauchery, might have seemed terms utterly incapable of combination.—Ed.

*cherishes humility, besides being subservient to awakening.*—V. g.] The force of the participle is immediately explained, *called to be saints*, [said of the *Gentiles*, who are *saints by calling*, whilst the Israelites are so *by descent*]; comp. Rom. i. 7, note.—*σὺν πάνσι*, *with all*) To be connected with, *sanctified*, and, *saints*, not with, *to the Church*; compare *ours*, at the end of the verse. Consequently the epistle refers also to the other believers in Achaia, 2 Cor. i. 1. The universal Church however is not shut up within the neighbourhood of *Corinth*. As Paul was thinking of the localities of the Corinthians and Ephesians, the whole Church came into his mind. The consideration of the Church universal sets the mind free from party bias, and turns it to obedience. It is therefore set forthwith before the Corinthians; comp. ch. iv. 17, vii. 17, xi. 16, xiv. 33, 36.—*τοῖς ἐπικαλουμένοις*) *that call upon*, so that they turn their eyes to Him in worship, and call themselves by His name; comp. ver. 10, on the authority of the name of Christ. [*This passage certainly prepares the way for that exhortation, which follows the verse now quoted* (ver. 10).—V. g.]—*αὐτῶν* [*theirs*], *of them*) near Corinth.—*ἡμῶν* [*ours*], *of us*) where Paul and Sosthenes were then staying.

5. *Λόγῳ—γνώσει*, *in word* (utterance)—*in knowledge*) The word (utterance) follows *knowledge*, in point of fact: and it is by the former that the latter is made known. He shows, that the Corinthians ought to be such in attainments, that it should be unnecessary to write to them. Moreover they were admirers of spiritual gifts; therefore by mentioning their gifts, he gains over to himself their affections, and makes a way for reproof.

6. *Καθὼς*, *even as*) That the Corinthians wanted nothing, he declares from this, that the testimony of Christ was confirmed in them. The particle is here demonstrative.—*τοῦ Χριστοῦ*, *of Christ*) Christ is not only the object, but the author of this testimony, Acts xviii. 8, note.—*ἰβεβαιώθη*, *was confirmed*) by Himself, and by the gifts and miracles, which accompanied it, xii. 3; 2 Cor. i. 21, 22; Gal. iii. 2, 5; Eph. iv. 7, 8; Heb. ii. 4.

7. *Ὡστε ὑμεῖς μὴ ὑστερεῖσθαι*, *So that ye are not behind*) This clause depends on *ye are enriched* by antithesis.—*ἀπεκδεχομένους*, *expecting*, [*waiting for*]) The character of the true or false Christian is either to expect or dread the revelation of Christ. [*Leaving*



to others their MEMENTO MORI, do thou urge this joyful expectation.—V. g.].

8. ὅς, who) God, ver. 4 [not *Jesus Christ*, ver. 7]: comp. ver. 9.—ἕως τέλους, even to the end) an antithesis to the *beginning* implied in the phrase, *which was given*, ver. 4. This *end* is immediately described in this verse, comp. ch. xv. 24.—ἐν τῇ ἡμέρᾳ, in the day) construed with *unblamed* [*blameless*], 1 Thess. v. 23. After that day, there is no danger, Eph. iv. 30; Phil. i. 6. Now, there are our own days, in which we work, as also the days of our enemies, by whom we are tried; then there will be the day of Christ and of His glory in the saints.

9. Πιστός, faithful) God is said to be *faithful*, because He performs, what He has promised, and what believers promise to themselves from His goodness.—ἐκλήθητε, ye were called) Calling is a pledge of other benefits, [to which the end, ver. 8, will correspond.—V. g.]—Rom. viii. 30; [1 Thess. v. 24]; 1 Pet. v. 10.

10.<sup>1</sup> Δὲ, Now) The connection of the introduction and discussion: You have [already sure] the end and your hope, maintain also love. *Brethren*, is a title or address suitable to the discussion, on which he is now entering.—διὰ) by. This is equivalent to an adjuration.—τοῦ Κυρίου, of the Lord) Paul wishes that Christ alone should be *all things* to the Corinthians; and it is on this account, that he so often names Him in this chapter.—τὸ αὐτὸ λέγητε, ye may speak the same thing) In speaking they differed from one another; ver. 12.—σχίσματα, divisions) antithetic to *κατηρτισμένοι*, joined together: comp. Matt. iv. 21. *Schism*, a 'division' of minds [sentiments]: John vii. 43, ix. 16.—νοῦ, in the mind) within, as to things to be believed.—γνώμη, judgment) displayed, in things to be done. This corresponds to the words above, *that ye* [all] *speak* [the same thing].

11. Ἐδηλώθη, it hath been declared) an example of justifiable giving of information against others,—such information as ought not to be concealed without a reason, ch. xi. 18.—ὑπὸ τῶν Χλόης, by those, who are of the house of Chloe) These men seem to have obtained the special approbation both of Paul and of the Corinthians; as also the matron Chloe [sc. seems to have had

<sup>1</sup> Παρακαλῶ, I exhort) Though they required reproof, he employs a word, that takes the form of *exhortation*.—V. g.

their approbation], whose sons the Corinthians sent with letters to Paul, ch. vii. 1. They had sent Stephanas, Fortunatus and Achaicus, ch. xvi. 17, of whom the one or the other might even be a son of Chloe's, by Stephanas as the father, ver. 16, xvi. 15.—"ριδες, contentions) He calls the thing by its own [right] name.

12. Δέγεις, says) in a boasting manner; ver. 31, ch. iii. 21, 22.—Παύλου, of Paul) a gradation [ascending climax], in which Paul puts himself in the lowest place. Kephas, Paul and Apollos were genuine ministers and teachers of the truth, to boast of one of whom above the rest was in a greater degree unlawful, than if a believer of Corinth had said that he was a Christian belonging to Paul, with a view to distinguish himself from the followers of the false apostles.—Κηφᾶ, of Kephas) Peter does not seem to have been at Corinth, ch. iv. 6, and yet he was held there in high esteem, and that too justly; but some, however, abused it [this esteem for Peter into a party cry], and the apostle Paul detests this *Petrism*, which afterwards sprang up so much more rankly at Rome, just as much as he did *Paulism*. How much less should a man say, or boast, *I am of the Pope*.—ἐγὼ—Χριστοῦ, I—of Christ) These spoke more correctly than the others, ver. 2, iii. 23, unless they despised their *ministers*, under this pretext, ch. iv. 8.

13. Μεμέρισται, has [Christ] been divided?) Are then all the members not now any longer under one Head? And yet, since He alone was crucified for you, is it not in the name of Him alone that ye have been baptized? The glory of Christ is not to be divided with His servants; nor is the unity of His body to be cut into pieces, as if Christ were to cease to be one.—μὴ) Lat. *num*:<sup>1</sup> it is often put in the second clause of an interrogation; ch. x. 22; 2 Cor. iii. 1.—ἐσταυρώθη—ἐβαπτίσθητε, was crucified—ye were baptized) The cross and baptism claim us for Christ. The correlatives are, redemption, and self-dedication.

14. Εὐχαριστῶ, I give thanks) The Providence of God reigns often in events, of which the reason is afterwards discovered. This is the language of a godly man, indicating the importance

<sup>1</sup> It expects a negative answer. "Was it Paul (*surely you will not say so*) that was crucified for you." This illustrates the *subjective* force of μὴ (*i.e.* referring to something in the *mind of the subject*); whilst οὐκ is objective.—ED.

of the subject, instead of the common phrase, *I rejoice*.—Κρίσπου και Γάϊου, *Crispus and Gaius*) He brings forward his witnesses. Paul baptized with his own hand, the most respectable persons, not many others; and not from ambition, but because they were among the first, who believed. The just estimation of his office is not pride, ch. xvi. 4. The administration of baptism was not so much the duty of the apostles, as of the deacons, Acts x. 48; nor did that circumstance diminish the dignity of this ordinance.

15. ἵνα μὴ, *lest*) Paul obviates [guards beforehand against] the calumnies, which might otherwise have arisen, however unjust: and takes them out of the way; 2 Cor. viii. 20.—ἐμὸν, *my own*) as if I were collecting a company [of followers] for myself.

16.<sup>1</sup> Ἀποῦν, *for the rest* [as to what remains]) He is very anxious to be accurate in recording the facts as they occurred.—ὠκ οἶδα, *I do not know*) It does not occur to my memory without an effort.—εἴ τινα, *if any*) i.e. I have baptized no one else, or scarce any other; comp. the following verse. He left it to the memory of the individuals [themselves to say], by whom they were baptized.

17. Ἀπέστειλε, *sent*) A man should attend wholly to that, for which he is sent.—βαπτίζειν, *to baptize*) [even] in His own name, much less in mine. The labour of baptism, frequently undertaken, would have been a hinderance to the preaching of the Gospel; on other occasions [where not a hinderance to preaching] the apostles baptized; Matt. xxviii. 19; especially [they administered that sacrament to] the first disciples.—εὐαγγελίζεσθαι, *to preach the Gospel*) This word, in respect of what goes before, is an accessory statement: in respect of what follows, a Proposition. Paul uses this very [word as a] mode of transition, which is such that I know not, whether the rules of Corinthian eloquence would be in accordance with it. [Therefore the Apostle

<sup>1</sup> Καὶ τὸν Στεφάνου οἶκον, *the house of Stephanas also*) viz. the first fruits of Achaia, xvi. 15. The rest of the believers at Corinth may have been baptized by Silvanus, Timotheus, Crispus, Gaius, or at least by the members of the family of Stephanas.—V. g.

<sup>2</sup> The Latin, or rather the Greek word, is *syncategorema*. In logic categorematic words are those capable of being employed by themselves as the terms of a proposition. Syncategorematic words are merely accessory to the terms, such as adverbs, prepositions, nouns not in the nominative case, etc.—See Whateley's Logic, B. II., Ch. i. § 3.—T.

in this very passage furnishes a specimen, so to speak, of apostolic folly; and yet there has been no want of the greatest wisdom throughout his whole arrangement.—V. g.]—σοφία λόγου, wisdom of words) [On account of which some individuals of you make me of greater or less importance than they do the rest.—V. g.]—The nouns wisdom and power are frequently used here. In the opinion of the world, a discourse is considered wise, which treats of every topic rather than the cross; whereas a discourse on the cross admits of nothing heterogeneous being mixed up with it.—ὁ σταυρὸς τοῦ Χριστοῦ, the cross of Christ) ver. 24. Ignorance of the mystery of the cross is the foundation, for example, of the whole Koran. [The sum and substance of the Gospel, as to its commencements, is implied, ver. 18, 23, ii. 2. He, who rejects the cross, continues in ignorance also of the rest of revealed truth; he, who receives it, becomes afterwards acquainted with its power (or, virtue, 2 Pet. i. 5) and glory.—V. g.]

18. Μωρία, folly) and offence. See, immediately after, its antithesis, power. There are two steps in salvation, Wisdom and Power. In the case of them that perish, when the first step is taken away, the second [also] is taken away; in the case of the blessed, the second presupposes the first.—σωζομένοις, to them, that are being saved) The Present tense is used, as in the phrase, to them that perish. He, who has begun to hear the Gospel is considered neither as lost, nor as saved, but is at the point, where the two roads meet, and now he either is perishing, or is being saved.—δύναμις, the power) and wisdom, so also, ch. ii. 5.

19. Ἀπολῶ—ἀθετήσω) Isa. xxix. 14, LXX. καὶ ἀπολῶ—κρύψω; the intermediate words of them (LXX.) and of Paul are the same.—ἀπολῶ, I will destroy) hence to bring to nought, ver. 28, ch. ii. 6.

20. Ποῦ σοφός, ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου) Isa. xxxiii. 18, LXX., ποῦ εἰσι γραμματικοί; ποῦ εἰσιν οἱ συμβουλευόντες; ποῦ ἔστιν ὁ ἀριθμῶν τοὺς συστρεφομένους. Hebr. איה כפר איה אייה חסר אתהמגדלים. The first half of the verse proposes two questions, of which the former is cleared up in the second half, and the latter in the verse following (We have also a similar figure in Isa. xxv. 6): Where is the scribe? where is the weigher (or, receiver)? where is the scribe with the towers? where is the weigher (or, receiver) with a strong people, on whom thou canst not

*bear to look?* For the expression appears to be proverbial, which the particle *μετ*, *with*, usually accompanies, and in this mode of speaking denotes universality, Deut. xxix. 18. That some charge of the towers was in the hands of the scribes, may be gathered from Ps. xlvi. 12, 13. The term, *weighers* (or *receivers*) is readily applicable to commanders of forces. Comp. *Heinr. Scharbau Parerg. Phil. Theol. P. iv. p. 109*, who has collected many facts with great erudition, and has furnished us with the handle for [the suggestion which originated] these reflections of ours. Paul brings forward both the passages in Isaiah against the Jews; but the second has the words so changed, as to apply more to recent times, and at the same time to the Gentiles, ver. 22. Some think that the three classes of learned men among the Jews, *חכמים ספרים רש"ם*, are intended. We certainly find the first and second in Matt. xxiii. 34. There is moreover a three-fold antithesis, and that too a very remarkable one, in Isa. xxxiii. 22, where the glorying of the saints in the Lord is represented. But this is what the apostle means to say: The wise men of the world not only do not approve and promote the Gospel, but they oppose it, and that too in vain.—*τοῦ αἰῶνος τοῦτου* of this world, which is quite beyond the sphere of the “preaching of the cross” [*ὁ λόγος ὁ τοῦ σταυροῦ*, ver. 18].—*ἐμώρηνεν*, *made foolish*) so that the world cannot understand the ground of the Divine counsel and good pleasure [*εὐδόκησεν*], ver. 21.—*τὴν σοφίαν*, *the wisdom*) *The wisdom of this world* [ver. 20], and *in the wisdom of God* [ver. 21], are antithetic.—*κόσμου*<sup>1</sup>) of the world, in which are the Jews and the Greeks.

21. *Ἐν τῇ σοφίᾳ*, *in the wisdom*) since [‘because’] the wisdom of God is so great, ver. 25.—*οὐκ ἔγνων*, *knew not*) Before the preaching of the cross, although the creature proclaimed the Creator, although the most eloquent prophets had come, still the world knew not God. Those, who heard the prophets, despised them; those, who did not hear them, were of such a spirit, that they would have despised them.—*διὰ τῆς σοφίας*, *by*

<sup>1</sup> The margin of both editions defends the pronoun *τοῦτου* as the reading in this verse, although it is omitted in the Germ. Ver.—E. B.

ABC corrected later, and D corr. later, Orig. 3, 175c, omit *τοῦτου*. But *Gof* Vulg. Orig. 3, 318e; Cypr. 324: Hilary 811, 822, have *τοῦτου*.—Ed.

wisdom) viz., by the wisdom of *preaching*,<sup>1</sup> as is evident from the antithesis, by the *foolishness of preaching*.—εὐδόκησεν Θεός) *it pleased God*, in mercy and grace to us. Paul seems evidently to have imitated the words of the Lord, Luke x. 21.—διὰ τῆς μωρίας, *by the foolishness*) God deals with perverse man by contraries, so that man may deny himself, and render glory to God, through *belief in the cross*.—κηρύγματος, *of preaching*) inasmuch as it is concerning the cross.

22. <sup>2</sup> Αἰτοῦσι, *require*) from the apostles, as formerly from Christ.—σοφίαν, *wisdom*) [The Greeks require in] Christ the sublime philosopher, proceeding by demonstrative proofs.<sup>3</sup>

23. Ἡμεῖς, *we*) Paul, Apollos.—κηρύσσομεν, *we preach*) rather historically, than philosophically.—Χριστὸν ἐσταυρωμένον, *Christ crucified*) without the article. The cross is not mentioned in the following verse. The discourse begins with the cross of Christ, ii. 2; those who thus receive it are made acquainted with all connected with Christ and His glory, those who do not receive it, fall short of the whole, Act xxv. 19, xvii. 32.—σκάνδαλον, *a stumbling-block*) As *folly and wisdom*, so a *stumbling-block* and a *sign* are opposed to each other, for a *sign* is an attractive work of Omnipotence, as a *sign* and *power* are often synonymous, but a *stumbling-block*, properly applied to a snare or trap, is a very weak thing. [So things extremely worthless in the present day come under the name of trifles. Germ. Schwachherten.—V. g.] To such a degree do the Jews and Greeks<sup>4</sup> dread the cross of Christ, that along with it they reject even a *sign* and *wisdom*.

24. Αὐτοῖς) *to them*, construe with, *Jews*, and *Greeks*.—κλητοῖς,

<sup>1</sup> Not, "the world by *its* wisdom:" but, *notwithstanding the preaching of true wisdom by creation and by prophets of God, the world knew not God*.—ED.

<sup>2</sup> Σημεῖα, *signs*) powerful acts. We do not find any sign given by Paul at Corinth, Acts xviii.—V. g.

<sup>3</sup> They are not satisfied because Christ, instead of giving philosophic and *demonstrative* proofs, demands man's belief, on the ground of *His word*, and a reasonable amount of evidence.—ED.

<sup>4</sup> The Germ. Ver. prefers the reading of ἴθμισι, equal, according to the margin of both editions, to Ἐλλησι, which is doubtless more passable with German readers.—E. B.

ABC corrected later, D corr. l. Gfg Vulg. Orig. Cyr. Hilary have ἴθμισιν. Rec. Text, with Orig. 1, 331e, reads Ἐλλησι.—ED.

who are called) Refer the calling, ver. 26, to this word.—Χριστὸν, *Christ*) with His cross, death, life, and kingdom. [*The surname Crucified is not added in this passage. When the offence of the cross is overcome, the whole mystery of Christ is laid open.*—V. g.]—δύναμιν—σοφίαν, *power—wisdom*) Power is first experienced, then wisdom.

25. Τοῦ Θεοῦ, *of God*) in Christ.—σοφώτερον—ισχυρότερον, *wiser—stronger*) ver. 30.—τῶν ἀνθρώπων, *than men*) The phraseology is abbreviated;<sup>1</sup> it means, wiser than the wisdom of men, stronger than the strength of men, although they may appear to themselves both wise and powerful, and may wish to define what it is to be wise and powerful.

26. Βλέπετε) *ye see.* For shows it to be the indicative mood.—τῇν κλήσιν ὑμῶν, *your calling*) the state, in which the heavenly calling proves an offence to you; so, *calling*, vii. 20.—οὐ πολλοί, *not many*) Therefore, however, some supply, *have been called.* As a comparison has been made with the preachers, so also with the hearers of the Gospel. The ellipse contains a euphemism [see Append.<sup>2</sup>—κατὰ σάρκα, *according to the flesh*) a phrase nearly related to the expression, *of the world*, which presently after occurs in ver. 27. The *world* judges according to the *flesh*.—εὐγενεῖς, *noble*) who are generally also wise and powerful. [*Can it be believed, that this is the distinctive characteristic of the society of those, who, in our vernacular tongue (German) are styled Freymaurer, Freemasons.*—V. g.]

27. τὰ) The article has this force: *those things* in particular and especially, *which are foolish*, etc.—ἐξελέξατο, *hath chosen* [viz., *in great numbers*]) Acts xviii. 10—V. g.] (“I have *much people* in this city,” *i.e.*, Corinth). This word is put thrice; election [*choosing*] and calling, ver. 26, are joined in one; Ez. xx. 5. The latter is a proof of the former. Election is the judgment of Divine grace exempting in Christ from the common destruction of men, those who accept their *calling* by faith. Every one who is *called*, is *elected* from the first moment of his faith; and so long as he continues in his *calling* and faith, he continues to be *elected*; if at any time he loses calling and faith, he ceases to be

<sup>1</sup> See App., under the title, Concisa Locutio.

<sup>2</sup> Σοφοί, *wise*) Hence such a small number of men were gained at Athens, which was the seat of Grecian wisdom.—V. g.

elected; when he brings forth fruit in faith, he confirms that *calling and election* in his own case: if he returns to faith, and believing falls asleep, he returns to his state of election, and as one *elected* falls asleep. And these *κατ' ἐξοχήν*, pre-eminently, are the men who are *elected* and *foreknown*. *Election* relates either to *peoples* or *individuals*. The question here and in Ez. xx. 5: also Acts xviii. 10; 1 Thess. i. 4: is concerning the election of a people; and this species of *election* in a greater degree falls under the distinct perceptions of men that are believers, than *the election of individuals*; for some individuals of the people may fall away, and yet the breadth of *calling and election* [*i.e.* the calling viewed in its comprehension of the whole people as such] may be equally preserved. The election of some outside of the church is a Thing Reserved for God Himself, and must not be tried by the rule of the preaching of the Gospel.<sup>1</sup>—*τοὺς σοφοὺς*, *the wise*) In the masculine to express a very beautiful idea;<sup>2</sup> the rest are neuter, as all standing in opposition to *τοὺς σοφοὺς*, yea even *foolish things*.—*καταισχύνῃ*, *might put to shame* [*confound*]) This word is twice repeated; we have afterwards, *might bring to nought* [ver. 28]. By both of these words *glorying* [ver. 29, 31] is taken away, whether the subject of boasting be more or less voluntary.

28. *Τὰ μὴ ὄντα*, *the things that are not*) A genus, under which are included things *base and despised*, as also things *foolish and weak*. There is therefore an apposition, to the whole of which is opposed this one phrase, *which are*.—*τὰ ὄντα*) *which are* something.

29. "Ὁπῶς μὴ, *that not*) The antithesis to, *that*, ver. 31.—*πᾶσα σὰρξ*, *all flesh*) a suitable appellation; *flesh* is beautiful and yet frail, Is. xl. 6.—*ἐνώπιον*, *before*) We may not glory *before* Him, but *in* Him.

30. 'Εξ αὐτοῦ, *of Him*) Ye are *of God*, not now any longer *of the world*, Rom. xi. 36; Eph. ii. 8.—*ὡσεὶς*, *ye*) An antithesis to *many*, ver. 26. Those persons themselves, whom the apostle addresses, *ye*, were *not the many wise men according to the flesh*, etc.—*ἐστὲ ἐν Χριστῷ Ἰησοῦ*, *ye are in Christ Jesus*) ye are Chris-

<sup>1</sup> Which restricts salvation to them that believe.—ED.

<sup>2</sup> Viz., That even *things* (and, those too, foolish things) are chosen by God to confound *persons* (and, those too, persons who are wise).—ED.



tians, etc. The antithesis is between, *things which are not* [ver. 28], and, *ye are* [ver. 30]; likewise *flesh* [ver. 26, 29], and *Christ* [ver. 30].—ἐγενήθη ἡμῶν, *is made to us*) More is implied in these words, than if he had said; *we have become wise*, etc., He is made to us wisdom, etc., in respect of our knowledge, and, before that was attained, by Himself in His cross, death, resurrection. *To us* the dative of advantage.—σοφία, *wisdom*) whereas we were formerly *fools*. The variety of the Divine goodness in Christ presupposes that our misery is from ourselves.—δικαιοσύνη, *righteousness*) Whereas we were formerly *weak* (without strength) [Rom. v. 6], comp. Is. xlv. 24. *Jehovah, our righteousness*, Jer. xxiii. 6, where (comp. ver. 5) he is speaking of the Son: for the Father is not called *our righteousness*.—ἁγιασμός, *sanctification*) whereas we were formerly *base*.—ἀπολύτρωσις) *redemption*, even to the utmost; whereas we were formerly *despised*, ἐξουθενημένοι [ver. 28].

31. "Iva, *that*) viz. *it may be*.—ὁ καυχώμενος, *he who glories*) It is not the privilege of all to glory.—ἐν Κυρίῳ, *in the Lord*) not in himself, not in the flesh, not in the world.

## CHAPTER II.

1. Καὶ γὰρ, *and I*) The apostle shows, that he was a suitable instrument in carrying out the counsel and election of *God*.—οὐ) This word is not construed with ἦλθον, but with the words that follow.—λόγον ἢ σοφίας, *of speech or of wisdom*) *Speech follows wisdom*, a sublime discourse [follows] a sublime subject.—καταγγέλλων ὑμῖν τὸ μαρτύριον, *declaring [announcing] unto you the testimony*) Holy men do not so much testify, as declare the testimony, which God gives.—τὸ μαρτύριον τοῦ Θεοῦ, *the testimony of God*) in itself most wise and powerful. The correlative is, *faith*, ver. 5.

2. Οὐ γὰρ ἔκρινα, *for I determined not*) Although I knew many other things, yet I so acted, as if I did not know them. If a minister of the Gospel however abstains from the things, in which he excels, in order that he may simply preach Christ, he

derives the highest benefit from them. The Christian doctrine ought not, for the sake of scoffers and sceptics, and those who admire them, to be sprinkled and seasoned with philosophical investigations, as if in sooth it were possible to convince them more easily by means of natural theology. They, who obstinately reject revelation, will not be gained by any reasonings from the light of nature, which only serves the purpose of instructing in the first rudiments of (theological) education.—*ἐκρινα*) This word with its compounds is often used by Paul in this epistle to the Corinthians, ver. 13, etc., iv. 3, etc., xi. 29, 31, 32, 34.—*Ἰησοῦν Χριστόν, Jesus Christ*) Paul well knew, how little the world esteemed this name.<sup>1</sup>

3. *Καὶ ἐγὼ, and I*) The antithesis is, *my speech*, ver. 4; and, to *know*, ver. 2. For he describes the subject [ver. 2, *to know Christ crucified*], the preacher [ver. 3, *and I*], the mode of speaking [ver. 4, *my speech—not with enticing words*].—*ἀσθενεία, in weakness*) It is opposed to, *power* [ver. 4]. We must not suppose that the apostle's state of mind was always pleasant and quite free from all perturbations, 2 Cor. vii. 5, xi. 30; Gal. iv. 13.—*καὶ ἐν φόβῳ καὶ ἐν τρέμῳ πολλῷ, and in fear and in much trembling*) This is a proverbial saying, and denotes the fear, which abounds to such a degree as even to fall upon the body and its gestures and movements, Mark v. 33; Eph. vi. 5; Phil. ii. 12; LXX., Deut. xi. 25. So Is. xix. 16, LXX., *ἔσονται ἐν φόβῳ καὶ ἐν τρέμῳ, "They shall be in fear and trembling."*<sup>2</sup> The world admires any thing but this [the very contrary to all this].—*ἐγενόμην, I began to be, with you, towards you.*

4. *Λόγος, speech*) in private.—*κῆρυγμα, preaching*) in public.—*πειθοῖς*) *enticing*, a very appropriate term, to which the antithesis is *in demonstration*. Didymus quotes this passage, Lib. 2 de Spir. S. Jerome translates *πειθοῖς λόγοις, with persuasions*,<sup>3</sup> so that there should be an apposition, *πειθοῖς λόγοις* [*πειθοῖς* being regarded as a noun]. It comes in this view from *πειθῶ*, to which *πειθῆ* is a kindred form. Hesychius has *πειθῆ, πεισιμονῆ, πίστις. — σοφίας, of wisdom*) He explains in the following verses, what the

<sup>1</sup> *Ἐσταυρωμένον, crucified*) An antithesis to "sublime wisdom," ver. 1.—V. g.

<sup>2</sup> An antithesis to "excellency of speech," ver. 1.—V. g.

<sup>3</sup> Cod. Amiat. of Vulg. reads "persuasione verbi." Other old MSS. "persuasibilibus verbis."—ED.

wisdom is, of which the speeches and arguments are to be set aside.

5. Σοφία, *in the wisdom*) and power.—δυνάμει, *in the power*) and wisdom.

6. Σοφίαν ὃς λαλοῦμεν, *but we speak wisdom*) He returns, as it were after a parenthesis, to what he had slightly mentioned at i. 23-25: *we speak*, contains by implication an epanalepsis<sup>1</sup> of the words, *we preach* [ch. i. 23]; but *we speak* refers to something secret, as appears from comparing ver. 7, 13; *we preach*, to something public; for *wisdom* here denotes not the whole of the Christian doctrine, but its sublime and secret leading principles. There is also an antithesis of the past tense, ver. 1, etc. [*came—determined*, etc.], and of the present in this passage [*we speak*].—ἐν τοῖς τελείοις) *in the case of* [“*penes perfectos* ;” as far as concerns] *them that are perfect*, at Corinth or elsewhere. Construe with, *we speak*. The knowledge of God and Christ is the highest knowledge. Comp. ἐν, xiv. 11 [ὁ λαλῶν ἐν ἐμοὶ βάρβαρος,—a barbarian, unto me] Phil. i. 30.<sup>2</sup> Not only worldly and natural men are opposed to the *perfect*, even to the end of the chapter, but also *carnal men* and *babes*, ch. iii. at the beginning; Heb. v. 14, 13.—οὐ—οὐδέ, *not—nor*) *God* is opposed to the *world*, ver. 7; the *apostles*, to the *princes of the world*, ver. 8, etc.—ἀρχόντων, *of the princes*) i. 20. Paul uses a word of wide signification, in which he comprehends men of rank both among the Jews and Greeks.—τῶν καταργουμένων, *who come to nought*) i. 19, 28. This epithet applies to the *princes of the world*, and to the *world* itself; whence it is evident, that the *wisdom of the world* is not true, because it does not lead men to immortality.

7. Ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, *in a mystery*, [even] *the hidden* [wisdom]) It is concealed before it is brought forward, and when it is brought forward, it still remains hidden to many, namely to those that are imperfect.—προώρισεν, *ordained before*) The allusion is to *hath prepared*, ver. 9.—πρὸ, *before*) therefore *it does not come to nought*, ver. 6. This wisdom very far surpasses

<sup>1</sup> See App. Where the same word or words are in the beginning of a preceding member, and in the end of a following member; thus marking a parenthesis; as here, from c. i. 23-25, to c. ii. 6.

<sup>2</sup> “The same conflict which ye saw *in me*, and now hear to be *in me*.” *in ἐμοί*. So here, “we speak *in the case of the perfect*.”—ED.

worldly wisdom in antiquity.—*αιώνων*, *the ages* [of the world]) in the plural. The antithesis to it is, *of this world*, ver. 6.—*εις*, *unto*) that it may be our *glory*; comp. the following verse, and *glorying*, i. 31.—*δόξαν*) *glory*, from the Lord of glory; ver. 8, afterwards to be revealed, at the time when the princes of the world *shall come to nought*. It is an antithesis to, *mystery*.

8. “*Ἦν*, *which*) a reference to *wisdom*.—*οὐδεὶς τῶν ἀρχόντων*—*ἔγνωκεν*, *none of the princes—knew*) *none*, almost none, nay, none at all, as [quâ] *a prince*. The antithesis to this predicate is in the *but* ver. 9; to the subject, in the *but* ver. 10.—*τὸν Κύριον*, *the Lord*) who surpasses all *princes*.—*ἑσταύρωσαν*) *The cross*, the punishment of slaves. It was with this *the Lord* of glory was slain.

9. Ἐλάλα, *but*) viz. *it has happened*, comp. Rom. xv. 3, 21, and 1 Cor. i. 31.—*καθώς*, *as*) He shows that the princes of the world knew not wisdom.—*ἃ ὀφθαλμοῖς*) Isa. lxiv. 4, in the LXX., *ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον Θεὸν πλὴν σου, καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομενοῦσιν ἔλεος*. “Since the beginning we have not heard, nor have our eyes seen any god besides Thee and Thy works, which Thou wilt do to them that wait for mercy.”—*ἃ, which*) *what eye hath not seen* are those things, *which God hath prepared*.—*ὀφθαλμοῖς, οὖς*, *the eye, the ear*) of man.—*οὐκ ἀνέβη*) *neither have ascended* [entered], that is, have not come into the mind.—*ἠτοιμάσεν*, *prepared*) Hebr. *הוֹשִׁיעַ*, *he will do*; what was future in the time of Isaiah, had been actually accomplished in the time of Paul. Hence the one was speaking to *them that were waiting for Him* [Isa. lxiv. 4], the other to *men that love* [Him, who has appeared, 1 John iv. 19]: comp. *things that are freely given*, ver. 12, by the *grace* of the New Testament, the fruits of which are perfected in eternity.—[Rom. viii. 28; James ii. 5.]

10. Ἡμῖν) *to us*, apostles.—*ἀπεκάλυψε*, *hath revealed*) an antithesis to, *hidden* [wisdom, ver. 7]. Comp. Isa. xlv. 19, 15; Ps. li. 8, and again Luke x. 21.—*πάντα*, *all things*) ver. 9.—*τὰ βάθη*, *the deep things*) very much hidden, Ps. xcii. 6; not merely those things, which believers search out, ver. 9 [10] and 12, in both at the end. The deep things of God, even of His divine nature, as well as of His kingdom.

11. *Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου; For who among men*

knoweth the things of a man?) The Alexandrian MS. and it alone omits ἄνθρωπων, and yet Artem. Part I. cap. 47 desires it to be marked with a stroke as spurious.<sup>1</sup> But this variety of cases, viz. among, or of men, of man, of a man, is extremely appropriate to the purpose of the apostle here; for he notices the similarity of nature, which appears to give men the mutual knowledge of each other's feelings as men, and yet does not give it; how much less will any one know God without the Spirit of God?—τὰ τοῦ ἀνθρώπου, the things of a man), the things that are within him.—τὸ πνεῦμα τοῦ ἀνθρώπου, the spirit of that man). The Article τὸ evidently denotes the spirit peculiar to man, not that entering into him from any other quarter.—τὸ ἐν αὐτῷ, which is in him) The criterion of truth, the conscious nature in man (conscience).—οὐδεὶς) not one, of all outside of [excepting] God. Not even his fellow-man knows a man; God is One alone, [having no fellow] and known to Himself alone.—τὸ πνεῦμα, the Spirit) The Godhead cannot be separated from the Spirit of God, as manhood cannot be separated from the spirit of man.

12. Τὸ πνεῦμα τοῦ κόσμου, the spirit of the world) Eph. ii. 2.—ἐλάβομεν) The spirit of the world is not received; but they are always under its influence, who are of the world. We have received the Spirit of God.—ἐκ, from [God]) an antithesis to in [him, man], ver. 11.

13. Καί, also) Thus the phrases, we might know and we speak are joined.—διδασκαίς, taught) consisting of doctrine and instruction. The word σοφίας with λόγοις is not to be resolved into an epithet; wisdom is the gushing fountain of words.—ἀλλ' ἐν, but in) an immediate antithesis; nor can it be said, that the apostles compared merely the natural power of speech, as distinguished on the one hand from art, and on the other, from the Spirit.—διδασκαίς) διδαχῆ<sup>2</sup> by the teaching, which the Holy Spirit<sup>3</sup> fur-

<sup>1</sup> BCD (A) Gfj Vulg. Orig. 1, 197a; 524a; 3, 571b; Hilary, read ἀνθρώπων. A and Orig. 2, 644c, omit it.—ED.

<sup>2</sup> The Germ. Ver. agrees to this reading, although the Greek editions have left the matter undecided.—E. B.

<sup>3</sup> The Germ. Vers., with the margin of Ed. 2, approves of the omission of the adjective, ἁγίου, more distinctly than the margin of the older edition.—E. B.

Διδασκαίς is the reading of ABCD(A)G Orig. (B, according to Bartolucci,

nishes through us seems to be a better reading. That *doctrine* comprehends both wisdom and words.—πνευματικοῦ πνευματικά, *spiritual things to* [*with*; Engl. Vers. and Vulg.] *spiritual*) We interpret [*But Engl. Vers. and Vulg. comparing*) spiritual things and spiritual words in a manner suitable to spiritual men, ver. 6, 15, so that they may be willing and able to receive them; συγκρίνω, σύγκριμα, σύγκρισις, are frequently used by the LXX. for example, in respect to the interpretation of dreams, Gen xl. and xli.; Dan. ii. iv. v. vii.

14. Ψυχικός, *the natural* [*animal*] *man*) whatsoever and how great soever he may be, who is without the Spirit of God. Ephraim Syrus well remarks: "The apostle called men, who lived according to nature, *natural*, ψυχικός; those who lived contrary to nature, *carnal*, σαρκικός; but those are *spiritual*, πνευματικοί, who even change their nature into the spirit, *i.e.* conform their natural disposition to what is spiritual," [μεταρριμοζόμενοι τὴν φύσιν εἰς τὸ πνεῦμα], f. 92. So *flesh and blood*, Matt. xvi. 17, note.—ὃ δέχεται, *does not receive*) although they be offered, yet *he does not wish* to avail himself of the offer; comp. δέξασθε, *receive*. Here presently after there follows the corresponding phrase, *he cannot*. Comp. Rom. viii. 7. The reason is added to each [*aetiology*, see Appen.], by the words, *for*, and *because*. [*Each forms an antithesis to the mind of Paul expressed at 1 Tim. i. 15, faithful and worthy of all ACCEPTATION*, πιστός καὶ πάσης ἀποδοχῆς ἄξιος.—V. g.]—τὰ τοῦ πνεύματος,<sup>1</sup> *the things of the Spirit*) In like manner, *the things of God*, ver. 11.—μωρία, *folly*) Whereas he seeks wisdom, i. 22.—ὃ δύναται, *he cannot*) he has not the *spirit and the power*.—γινῶναι, *to know*) *the things of the Spirit of God*.—πνευματικῶς) only *spiritually*.

15. 'Ο) There is great beauty here in the addition of the article [*the spiritual man*]; ψυχικός [*a natural man*] is without reads διδακτῶ). But *fg*, Vulg. Syr. read διδαχῆ. 'Αγίου is placed before or after πνεύματος in the later Syr. and Rec. Text. But ABCD corrected later, G, Origen 1, 197b, Vulg. omit ἀγίου (Vulg. corrected by Victor has *Sancti*).—ED.

<sup>1</sup> The Germ. Vers. does not conceal that τοῦ Θεοῦ is added, although the omission on the margin of both editions is considered to be better established.—E. B.

ABCD(Δ)Gfg Vulg. Orig. Hilary 64, read τοῦ Θεοῦ. But Syr. Version, Iren. and Hilary, 344, omit the words.—ED.

the article.—*πάντα*, *all things*) The neuter plural, as ver. 9-14, *all things* of all men, and therefore also [he judges] all men. The Masc. is comprehended in the Neut. as Matt. xi. 27.—*αὐτοῦ*) *he himself*.—*ὅτι οὐδενὸς*, *by no) natural man*.

16. *Τίς*, *who*) no one who is a mere man; comp. Jer. xxiii. 18; Isa. xl. 13; the LXX., *τίς ἔγνω νοῦν Κυρίου—ὅς συμβιβάζσει αὐτὸν*.—*ὅς*, *who*) This is not the interrogative, but the relative, by which the force of the question, which is in the *τίς*, is extended [continued to the latter clause, *ὅς συμβιβ. αὐτὸν*], it means, *and therefore*.—*νοῦν Χριστοῦ*, *the mind of Christ*) The Spirit of the Father and of the Son is the same.—*ἔχομεν*, *we have*) That is both more and less than *to know*: he who has the mind of Christ, *judges* [judicially decides upon] all things, and *is judged* by no man.

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### CHAPTER III.

1. *Καὶ ἐγὼ*, *and I*) He spoke, ii. 1, of his first 'coming' among them: he now speaks of his progress.—*ὡς σαρκιζοῦν*, *as to carnal*) This is a more gentle expression, than *natural*, especially with the additional mitigation, *as babes in Christ*, in regard to the degree of attainment, which immediately followed.

2. *γάλα*, *milk*) He speaks in this way to bring the Corinthians to humility.—*οὐ*, *not*) supply, *I have fed*, or any other word, akin to, *I have given you drink*. An instructor does not necessarily teach what he himself knows, but what is suitable to his hearers. Scripture is perfect; for, as an example, to the Corinthians *milk* is supplied; to the Hebrews, *solid food*.

3. *ὅπου*) *where*.—*ζήλος*, *envying*) This refers to the state of feeling.—*ἔρις*, *strife*) to the words.—*διχοστασίαι*, *divisions*) to the actions. The style of writing increases in strength; he had used the word *contentions*, i. 11; he now multiplies the words; in like manner he uses the word *glorying*, iii. 21; afterwards, a severer expression, *to be puffed up*, iv. 6.—*κατὰ ἀνθρώπων*, *according to the ways of men*) not *according to the ways of God*; after the manner of men.

4. οὐχι,<sup>1</sup> *are ye not*) For the Spirit does not endure party-spirit among men.

5. Τίς; *who?*) He returns to what he began with.—διάκονοι, *ministers*) a lowly expression and on that account appropriate here.—δι' ὧν, *by whom*), not in whom. Pelagius correctly observes on this passage, *If we, whom He himself has constituted ministers, are nothing, how much more those, who glory in carnal things?—ἐκάστω, to every man*) *i.e. every man as well as they.*—ὁ Κύριος, *the Lord*) The correlative is, διάκονοι, *ministers.*—ἔδωκεν, *has given*) in various ways and degrees; see the following verse.

6. Ἐφύτευσα—ἐπότισεν, *I planted—he watered*) Acts xviii. 1, xix. 1. Afterwards with the same view, he speaks of *the foundation and what is reared upon it*; of a *father, and instructors* [ch. iv. 15].—ἠύξανε, *gave the increase*) ver. 10, at the beginning; Acts xviii. 27, at the end.

7. Ὁ φυτεύων, ὁ ποτίζων) *he that planteth, he that watereth*, as such; or the very act of *planting and watering.*—ὁ αὐξάνων, [God] *who gives the increase*) *viz. : ἐστὶν ἰς τι, something*; and therefore, because He alone is some thing, He is all things [all in all]. Without this increase, the grain from the first moment of sowing would be like a pebble; from the increase, when given, belief instantly springs up, ver. 5.

8. Ἐν) *one*; neither of them is so much as *anything*. As one star in the heavens shines high above another; but the unscientific man does not perceive the difference in the height; so the Apostle Paul shone far above Apollos; but the Corinthians did not understand this, and Paul in this passage does not instruct them much on that point; he merely asserts the eminent superiority of Christ.—ἰδίον—ἰδίον, *his own—his own*) an appropriate repetition, and an antithesis to *one.*—μισθόν, *reward*) something beyond salvation, ver. 14, 15. The faithful steward will receive praise, the diligent workman a reward.—κόπον, *labour*) not merely *according to the work* [done, but according to each man's labour].

9. Θεοῦ, *of God*) This word is solemnly repeated immediately after,<sup>2</sup> and is emphatically put at the beginning thrice; as in

<sup>1</sup> Ὅταν γὰρ, *for when*) See how important a matter may be, which seems to be of no consequence.—V. g.

<sup>2</sup> By the figure anaphora, *i.e.*, the frequent repetition of words in the



ver. 10, *grace*; and in ver. 11, *foundation*.—*συνεργοί*, labourers together with) We are God's labourers, and in turn labourers together with Him.—*γεώργιον*, husbandry) This constitutes the sum of what goes before; *γεώργιον*, a word of wide and comprehensive meaning, comprising the field, the garden, and the vineyard.—*οικοδομή*, building) This constitutes the sum of what follows.

10. *Χάριν*, grace) By this word he takes anticipatory precaution [*προδεραιπείαν*], not to appear arrogantly to pronounce himself *wise*.—*δοθεῖσαν*, given) it was therefore a something habitual in Paul.<sup>1</sup>—*σοφῶς*) [*wise*] skilful. The knowledge of Jesus Christ makes men so.—*θεμέλιον*, foundation) The foundation is the first beginning.—*ἄλλος*) another, whoever he is. He elegantly avoids mentioning the proper name. The predecessor does not see his successor, and Paul has regard to the dignity of Apollos; so immediately after, *every man*; for there were also others, iv. 15.—*βλεπέτω*, let him see [take heed]) I, says Paul, have done my part; let them see to theirs, who follow me in this work.—*πως*) how, how far *wisely*, how far in *builder-like* style.

11. *Γάρ*, for) The reason, why he says so deliberately, *builds thereon*.—*οὐδείς*, no man) not even Apollos.—*θεῖναι*, lay) at Corinth, and wherever Christ was made known.—*Ἰησοῦς Χριστός*, Jesus Christ) each name here is properly placed.

12. *εἰ*) whether [But Engl. Ver. *if*]. Comp. of what sort, ver. 13. There is an indirect question, which does not require the mark of interrogation. In ver. 13, there is the apodosis, whether *εἰ* be taken as an interrogative, or means *if*.—*χρυσόν*, gold) He enumerates three kinds of things, which bear fire; as many, which are consumed by it; the former denote men that are true believers; the latter, hypocrites: Moreover, the abstract is included in the concrete, so that on the one hand true and solid doctrines, or, on the other hand, false and worthless doctrines are denoted together; in both cases, doctrines either of greater or less importance. Even a grain of gold is gold: even the lightest straw feeds the fire.—*λίθους τιμίους*, precious stones) This does not apply to small *gems*, but to noble stones, as *marble*. etc.—*ξύλα*, wood) In the world, many buildings are fitly beginnings of Sections, or in adorning and amplifying weighty arguments.—Append.—T.

<sup>1</sup> Which is the force of the article, *τὴν χάριν τὴν δοθεῖσαν*.—ED.

structed of wood; but not so in the building of God, comp. Rev. xxi. 18, 19.—καλάμην) *stubble*.

13. Ἔργον) the *work*, which any one has erected.—ἡ ἡμέρα, the *day*) of the Lord. So Heb. x. 25, comp. presently ch. iv. 3, 5, where, after an interval, as usual, he speaks more clearly. Previous days, which vividly realize to us the fire, for instance, in adversity and at death, are not altogether excluded.—δηλώσει, shall *declare*) to all.—[Many things are also revealed sooner, at least to some, but Paul lays down the last and most certain day of fiery trial.—V. g.]—ἐν πυρὶ ἀποκαλύπτεται) is revealed in fire, viz., the Lord, whose day that is; or, the work [so Engl. Vers.]; 2 Thess. i. 7, 8, is *revealed*, as present, because it is certain and near, Rev. xxii. 20.—τὸ πῦρ, the *fire*) a metaphor, as throughout this whole discourse. The fire of the last day and of the Divine judgment is intended, as is evident from the subsequent language, which peculiarly applies to the last judgment, iv. 5; 2 Cor. v. 10 [2 Thess. i. 8]; to which the visible fire on that day will correspond.—δοκιμάσει) shall *try*, not shall *purge*. This passage not only does not support [add fuel to] the *fire of purgatory*, but entirely extinguishes it; for it is at the last day, and not till then, that the *fire* shall finally try every man's work; therefore the fire of purgatory does not precede it. Nor on that very day, shall the work be *purged*; but it shall be tried, of what sort it *previously* was on either side [good or bad], when it shall either remain or be burnt up.

14. εἰ τινοῦς, if *any man's*) Hence Paul is accustomed to promise glory to himself from the constancy of his brethren [hence also to derive exhortations], 2 Cor. i. 14; Phil. ii. 16; 1 Thess. ii. 19.

15. Ζημιωθήσεται, he shall *suffer loss*) He shall fail in obtaining the reward, not in obtaining salvation.—αὐτοῦς) he *himself*.—σωθήσεται, shall *be saved*) because he does not forsake *this* foundation, ver. 12.—ὡς, *as*) a particle of explanation and limitation; as one who should be obliged to go through *fire*.—διὰ, *through*) So διὰ, through [= *with*], Rom. ii. 27: *not without fire*, comp. ver. 13. As the shipwrecked merchant, though he has lost his merchandise and his gain, is saved through the waves.<sup>1</sup>

<sup>1</sup> Is saved, though having to pass through the waves.—ED.

16. Ναὺς, *the temple*) The most noble kind of *building*.—ἑστῆ, *ye are*) the whole of you together.—τὸ πνεῦμα, *the Spirit*) The indwelling of the Holy Spirit, and that of God, are held in the same estimation [are equivalent]: therefore the high honour due to the Holy Spirit is the same as that due to God, vi. 19.

17. φθείρει, *destroys*] by schisms according to the wisdom of the world.—φθερεῖ, *shall destroy*) by a most righteous retaliation in kind [φθερεῖ answering to φθείρει]. There are many punishments, which do not flow from sin by physical connection.—ἅγιος, *holy*) divine, inviolable.

18. Δοξῆ) This word is frequently used, as well as λογίζομαι, in the epistles to the Corinthians; but δοξῶ more in the first; the other, with a milder signification in the second. The meaning here is, *if any man be wise, and think that he is so*. For often, in this epistle especially, δοξῶ has such a force as that the fact of the thing itself is not denied, but there is denoted along with the fact, the estimation, which the man, who has that thing [that subject of his self-esteem], entertains concerning himself, whether [that estimation] be just or inflated [exaggerated] vii. 40, viii. 2, x. 12, xi. 16, xiv. 37.—σοφὸς, *wise*) Hereby he entirely cuts off all wisdom, whether of this world or divine. [*It is indeed wretched wisdom to deceive one's own self*.—V. g.] For in whatever species of wisdom every man wishes to be distinguished, in the same kind of wisdom he ought first of all to deem himself a fool, that he may become wise.

19. Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ παρουργίᾳ αὐτῶν) Eliphaz in Job v. 13, in the LXX., says, ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει. The apostles seem to have kept very much by the words of the LXX. Interpreters in passages very well known to the Hellenists [the Greek-speaking Jews], for example in the Parschijoth<sup>1</sup> and Haphtaroth, and likewise in the Psalms; but they have recourse to the Hebrew, in passages less generally used, such as this passage of Job. Paul has also in another place referred to Job. See Phil. i. 19, note.—ἐν, *in*) not only whilst they think that they are acting wisely, but in such a way, that their very wisdom is a snare to them.

<sup>1</sup> Parschijoth, sections of the Pentateuch: Haphtaroth, sections of the Prophets, read publicly.—T.

20. Σοφῶν, *of the wise*) LXX. have ἀνθρώπων, *of men*. The word, *thoughts*, not in itself, but with this addition, *of the wise*, corresponds to the Hebrew word חַמְטוּת, Ps. xciv. 11, LXX.—εἰσι, *are*) *men*, namely with their thoughts; see Ps. now quoted in the Hebrew.

21. Ἐν ἀνθρώποις, *in men*) This appertains to [has the effect of] extenuation.<sup>1</sup>—πάντα, *all things*) not only *all men*.—ὑμῶν, *yours*) Those things are yours; not you theirs, i. 12; 2 Cor. iv. 5.

22. Παῦλος, *Paul*) Paul, as if a stranger to himself, comes forward in the third person and shows how it was the duty of the Corinthians to speak of him, and he places himself, as if he were lowest in rank,<sup>2</sup> first in the enumeration.—Κῆφας, *Cephas*) They were wont to glory also in Peter, which also was wrong. See note on i. 12.—κόσμος, *the world*) He by a sudden bound extends his remarks from Peter to the whole world, as if he were in some degree impatient of enumerating all the other things. Peter and every one else in the whole world, how distinguished soever he may be by his talents, gifts, or office whether ecclesiastical or political, all *are yours*; they are instrumental in promoting your interests, even though unwittingly: comp. respecting, *the world*, ver. 19, iv. 9, vi. 2, vii. 31; Rom. iv. 13; Gal. iv. 3.—εἴτε ζωῆ, εἴτε θάνατος, *whether life or death*) and so therefore *the living and the dead*. Comp. Rom. xiv. 8; Phil. i. 21.—ἐνεστώτα, *things present*) on the earth.—μέλλοντα, *things to come*) in heaven.

23. Ὑμεῖς δὲ Χριστοῦ, *and ye are Christ's*) Immediately; not by the intervention of Peter.—Χριστοῦ—Θεοῦ, *of Christ—of God*) To this iv. 1 has respect.—Χριστὸς δὲ, Θεοῦ, *and Christ is God's*) xv. 28; Luke ix. 20.

<sup>1</sup> See App., under the tit. Litotes. Using a *weaker* expression, when a strong one is meant.—T.

<sup>2</sup> In Greek and Latin, a person speaking of himself along with another, puts himself first, in modern languages last. Christ says, more than once, *I and the Father*: so here, Paul is first as being of least importance.—T.

## CHAPTER IV.

1. Οὕτως, *so*) is determinative, and resumes the subject from what precedes.—λογιζέσθω, *account*) without glorying, iii. 21.—άνθρωπος, *a man*) ὡς, *any man, one like ourselves*, iii. 21.—ὑπηρέτας, *ministers*) Luke i. 2.—Χριστοῦ, *of Christ*) in His office [as the only Great Mediator]; not [ministers] of *men*.—οἰκονόμους μυστηρίων Θεοῦ, *stewards of the mysteries of God*) Paul, where he describes the ministers of the Gospel in the humblest language, still acknowledges them to be *stewards*: see Tit. i. 7, note; comp. *of Christ*, and, *of God*, with iii. 23. [Mysteries are heavenly doctrines, of which men are ignorant without the revelation of GOD.—V. g.]

2. "Ο δέ) *Furthermore what God requires, and men too, in their stewards, is, that a man be found faithful.* Ver. 3 corresponds to this paraphrase.—ζητεῖται, *is inquired after* [is required]) by investigation, when the time comes. The correlative is, *may be found*.—πιστός, *faithful*) The Corinthians were not content with that.—εὑρεθῆναι, *may be found*) Every man in the mean time wishes to be thought faithful.

3. Ἐμοί) *to me*, for my part.—δέ) *but*, although I be capable of being found faithful.—εἰς, *unto*) a particle of mitigation. I do not despise your judgment in itself; but when I think of the judgment of God, then yours comes almost *to nothing*.—ἐλάχιστον, *a very little thing*) The judgment of God alone should be held of great account.—ὑφ' ὑμῶν, *by you*) privately. An antithesis to *by human or man's day of judgment*, publicly. [He limits what had been said at iii. 21, "All things are yours."—V. g.]—ἀνακριθῶ, *I should be judged*) whether I am faithful, or not. The Corinthians certainly appeared not to be contented with faithfulness alone, but the apostle cuts the matter short [agit ἀποτόμω].—άνθρωπίνης, *human*) This word has the effect of diminishing. [All days previous to the day of the Lord are man's days.—V. g.]—ἡμέρας, *day*) So he calls it as an antithesis to the day of the Lord: ἡμέρα, *the day appointed for the trial.* It is here the abstract for the concrete; compare, *by you*:

it is likewise a hypothetical phrase; for none of the believers was likely to appoint a day for the trial of the apostle.—*ἀνακρίνω*, *I decide in judgment on*) for we ought not to *decide* in our own case, but to form a judgment of it. *ἀνακρίσις*, is the *decision in judgment* [dijudicatio] upon [of] one, in respect of others;—*κρίσις*, *simple judgment*. Here we have set forth the happy forgetfulness of all that is good in one's self. So the *decision in judgment* of the Corinthians respecting Paul is forcibly refuted.

4. Οὐδὲν) *nothing*, unfaithful: comp. *faithful*, ver. 2. So the LXX. οὐ γὰρ σβνοῖδα ἑμαυτῷ ἄτοπα πράξας, Job xxvii. 6. He, whom conscience accuses, is held as deciding in judgment on himself.—*οὐκ ἐν τούτῳ δεδικαίωμαι*) *I am not justified in this*, if I decide in my own case. For the judgment remains. It is the Lord who will pronounce me justified, ver. 5. Paul may be regarded either as a judge, or a witness, in his own case. As a witness, he knows, that he is unconscious of any crime. As a judge, he dares not on that account decide in his own case, or pronounce himself to be justified.—*ἀνακρίνων με*) *He who decides in my case*, whose decision I do not decline, at His coming, ver. 5, and who declares me justified.<sup>1</sup>

5. Κρίνατε, *judge*) He does not say *ἀνακρίνατε*, *decide*; he more closely alludes to the judgment, which the Lord will give.—*ὁ Κύριος*, *the Lord*) Jesus whom we serve, ver. 1.—*καὶ*) *also*: He will not only judge, but will bring forth to light His judgment.—*φωτίσει*) *φωτίζειν* is *to throw light upon any object*, for example, *φωτίζειν τὴν νύκτα*, *to throw light upon the night*, Ex. xiv. 20, on the margin of the ed. Wech.: or *to bring a thing to light*, 2 Tim. i. 10. Both of these will be done at that time.—*τὰ κρυπτά*, *the hidden things*) *The heart of man is truly a hidden cavern* [crypt].—*τοῦ σκοτους*, *of the darkness*) into which no human eye penetrates.—*φανερῶσει*, *will make manifest*) so that you will then at length clearly know us.—*τὰς βουλάς*, *the counsels*) showing, who hath been faithful or not.—*τῶν καρδιῶν*, *of the hearts*) according to the state of the *heart*, so the conduct is *just* [justified, ver. 4] and *praiseworthy* or the reverse.—*τότε*, *then*) Therefore wait.—*ἔπαινος*, *praise*) The world praises its

<sup>1</sup> *Κύριός ἐστιν*, *is the Lord*) Jesus Christ, v. 5. He is mentioned along with God, as in ver. 1.—V. g.

princes, warlike leaders, ambassadors, wise men, artists: God will hereafter praise His ministers. - *ἐκάστῳ*) to every one, who is a *praiseworthy*, faithful steward; you only praise one, for example, Paul. So *every one*, iii. 8. Concerning praise from God, see Matt. xxv. 21. Those too, who are not faithful, expect praise, but their praise will be reproach. Therefore the contrary is also included by implication in the word *praise*, which is a euphemism [the opposite of praise being not expressed, though implied]; so the euphemism in, *shall try* or *prove*, etc., c. iii. 13, viii. 8, 10, notes. So *blessing* also comprehends *cursing*, Gen. xlix. 28, 7. There is a similar passage, 1 Sam. xxvi. 23 (24).

6. *Ταῦτα*) *these things*, which are found from c. i. 10 and onward.—*μετεσχημάτισα*, *I have transferred*) Comp. 2 Sam. xiv. 20. *The figure* [Schema] consists in this, that Paul wrote those things with a view to admonish the Corinthians, not only in the second, but chiefly in the first person, ver. 3, 4: so that the reasons for moderate *sentiments* [*φρονεῖν*], by which Paul and Apollos were actuated, might also actuate the Corinthians, ver. 16, and the Corinthians might think of Paul, as Paul thought of himself.—*μάθητε*, *ye might learn*) By this word Paul calms the puffed-up Corinthians.—*γέγραπται*,<sup>1</sup> *is written*) Comp. ככתבו, 2 Chron. xxx. 5. *Written*, *i.e.* in the whole of Scripture, from which some quotations, iii. 19, 20, have just been made: for *we ought not* to entertain any sentiment (*φρονεῖν*) beside [*i.e.* in disagreement with] it, and beyond it, Rom. xii. 3, xv. 4. This is our rule in respect to all spiritual sentiments, and we are not allowed to depart from this rule, 2 Cor. x. 13. In Scripture, the archetype of which is in heaven, the general principle in relation to all believers is described, by which the Lord will judge each man, and by which every man ought to look up to Christ alone, and by which each ought to estimate himself, rather than by those gifts, wherein he excels, or thinks he

<sup>1</sup> The author has omitted in the Germ. Vers. the verb *φρονεῖν* after *γέγραπται*, everywhere met with, but left as it were undecided by the margin of both editions.—E. B.

ABD corrected later, *Gfjg* Vulg. omit *φρονεῖν*. Rec. Text reads it, in which it has the support only of C (as is probable, though not certain) of ancient authorities.—ED.

excels, others (Luke x. 20.) [*Add, that Scripture ascribes glory to GOD alone; to man no glory whatever, i. 31: and therefore human glorying is contrary to Scripture and its universal feeling (sentiments), Luke xvi. 15-18, 29; Is. lxvi. 2.—V. g.]* In accordance with this is the expression presently after, *one* [puffed up] *for one*. In this manner all good and bad men (Jude, ver. 4) have long ago been respectively distinguished in Scripture.—*εἰς ἑπὲρ τοῦ ἑνός*, *one for the one*) The definition of a sect, where individuals admire and follow individuals. The article *τοῦ* adds emphasis. A single minister is not the only one.—*φουσιῶσθε*) The subjunctive, for *φουσιῶσθε*, as *ζηλοῦτε* for *ζηλῶτε*, Gal. iv. 17. But that is an irregular form of the subjunctive, which some call the indicative. The mode of contraction is singular. For it is not credible, that, in these verbs only, the indicative is put for the subjunctive.—*ἑτέρου*, *another*) for example against Apollos.

7. *τίς*) *who?* not thou, not another man; but even supposing thou hast some excellent gift, it is God alone [who maketh thee to differ].—*σέ*, *thee*) This word may be referred both to some one at Corinth and, by changing the *figure* of speech [*σχημα* referring to *μετεσχημάτισα*], to Paul: *σε*, *thee*, thyself, how great soever thou art: in antithesis to the gifts, which thou mayest or mayest not have received.—*διακρίνει*, *makes to differ*) or, peculiarly distinguishes by some difference.—*τί δὲ ἔχεις, ὃ οὐκ ἔλαβεις*, *but what hast thou, which thou hast not received?*) The meaning is: *whatever thou hast, thou hast received it, not from thyself, but from God: or, there are many things, which thou hast not received, and therefore thou hast them not and canst not boast of them: either thou hast, or hast not received; if thou hast not received, thou hast them not: if thou hast received, thou hast nothing but what has been received, without any cause for glorying.* He, whom Paul here addresses, is a man; for example, Paul, whose way of thinking the Corinthians ought to take as a pattern. The latter sense renders the meaning of the *καί*, *even*, which immediately follows, more express, and shows the antanaclasis<sup>1</sup> in *thou hast not received: [as if] not receiving.—ὡς μὴ λαβὼν*, *as if thou hadst not received it*) as if thou hast it from thyself.

<sup>1</sup> See App. The same word in the same context twice, but in a different sense.



8. ἡδὴ, *now*), in comparison with us. The words *without us*, which immediately after occur, agree with this.—*κεκορησμένοι*, *full*) A gradation [ascending climax]: *full, rich, kings*. Its opposite is, *we hunger*, etc., ver. 11, 12. As the two epistles to the Corinthians exhibit great variety in mental feeling [*ἡδὴ*, Append.], incomparable urbanity [*αἰσθησιμότης*, Append.], and abundant and playful acuteness, so the passage before us is to such a degree remarkable for these qualities, that it should be understood, in respect either of the Corinthians or of the apostles, concerning their internal or external condition, concerning the facts themselves or concerning the puffed-up opinion of the Corinthians. The spiritual condition of the Corinthians was truly flourishing—flourishing also was that of the apostles. This was right: but troubles [the cross] from without galled the apostles and prevented them from pleasing themselves on that account: the Corinthians, inasmuch as being in a flourishing state even in things external, were pleased with and were applauding themselves, which was wrong. Therefore, the Corinthians were imitating the conduct of sons, who, after they have become illustrious, care little for their humble parents: in consequence of fulness, they were fastidious; of opulence, they were insolent; of kingly power, they were proud.—*χωρὶς ἡμῶν*, *without us*) A new and apt ambiguity; you have not us as your partners; consequently you have not had us as your assistants; you have forgotten us, as the saying expresses it, “many pupils become superior to their teachers,” *πολλοὶ μαθηταὶ κρείττονεσ ἰδουσάτων*.—*ἐβασιλεύσατε, ye have reigned*) ye have come to your kingdom. In this is implied the majesty of Christians.—*καὶ ἔρελόν γε, and I wish*) *i.e.* I do not envy you, my only desire is, that it may really promote your best interests, 2 Cor. xii. 14. 15.—*ἢ καὶ ἡμεῖς, that we also*) When you shall be perfected, the apostles will enjoy ease, and reach the end of all their troubles.—*σὺμβασιλεύσωμεν, we might reign together*) This is modestly said: *with you*; comp. ix. 23, iii. 22.

9. *δοκῶ, I think*) A feeling of humility; a gentle mimesis.<sup>1</sup> The Corinthians *thought* [or, *seemed to themselves*, *δοκεῖ*, c. iii.

<sup>1</sup> See Appendix. A delicate allusion to the words of another whom we wish to set right: as the apostle's *δοκῶ* here refers to the Corinthians' *δοκεῖ*, chap. iii. 18.—Ed.

18] that they excelled.—τους ἀποστόλους, ἐσχάτους, *the apostles, last*) ἐσχάτους, *the most worthless*, ver. 10, 11. The antithetical words are put down in one and the same passage. The prophets also were afflicted, but the apostles much more; and the prophets were able to destroy their enemies, for example Elias [*and so greatly were they esteemed among men, that even the Nobles considered themselves bound to reverence them, and to follow or send for them with every mark of honour*, 2 Kings i. 10, v. 9, viii. 9, 12.—V. g.], but it was the lot of the apostles to suffer and endure to the end.—ἀπέδειξεν) In Latin, *munus ostendere, munus declarare*, are the idiomatic expressions applied to the public shows among the Romans.—ἐπιθανατίους) προσδοκωμένους ἀποθανεῖν, *expecting to be put to death*. See Hesychius.—τῷ κόσμῳ, *to the world*) which is immediately after divided into angels and men, without the repetition of the article.—καὶ ἀγγέλοις καὶ ἀνθρώποις, *to angels and men*) *i.e.* those that are good; but rather, those that are *bad*.

10. Μωροὶ, *fools*) i. 21.—διὰ Χριστὸν—ἐν Χριστῷ, *for Christ's sake—in Christ*) These words must be repeated in the two following clauses. Without any violation of the truth, different things may be predicated of one subject; or of different subjects, who are regarded as standing on the same footing; for example, of Paul and the Corinthians; according to the different point of view in which they are regarded, and which the words, *for the sake of*, and, *in*, here express; *for the sake of* is applied to slaves; *in*, to partners.—ἐνδοξοὶ) men in the highest estimation; but ἄτιμοι, applies to persons, who are deprived of even ordinary esteem.—ἡμεῖς δὲ, *but we*) Here the first person takes the second place, and so it goes on in the following verse.

11. Γυμνητέομεν, *we are naked*) The highest degree of poverty, 2 Cor. xi. 27. [*So far were the heralds of the kingdom of Christ from being adorned with any splendour. We imagine ourselves to be quite the reverse of all this.*—V. g.]—κολαριζόμεθα, *we are buffeted*) as slaves, therefore we are not *kings*.

12. Κοπιῶμεν, *we labour*) as if compelled by necessity. Few of the Corinthians did so.—εὐλογοῦμεν—ἀνεχόμεθα,—παρακαλοῦμεν, *we bless—we endure—we entreat*) *i.e.* we do not return reproaches, persecution, evil speaking, but we only bless; nothing else is lawful; the world thinks that despicable.

13. Περικαθάρματα περίψημα) both words are used for *jilth*, by which not only men utterly outcast, but those devoted as an expiation for others, are denoted. רבב, περικάδαρμα δικαίου, ἄνομος, *the wicked shall be a ransom for the upright*, Prov. xxi. 18. τὸ ἀργύριον περίψημα τοῦ παιδίου ἡμῶν γένοιτο, *let money be as refuse in respect of our child*, Tob. v. (18) 26 : add Jer. xxii. 28, where רבב רבב has been translated by some περίψημα φαῦλον, *vile off-scourings*, Hesychius : περίψημα, περικατάμαγμα, ἀντίλυτρα, ἀντίψυχα, ἢ ὑπὸ τὰ ἴχνη πάντων. περίψημα in Eustathius is, σπόγγισμα τι, something wiped away with a sponge, and therefore more subtle [smaller and less perceptible] than λῦμα; the latter word, λῦμα, is a less forcible term than κάδαρμα, the meaning of which the *περι* strengthens. Wherefore Paul calls himself and the apostles περικαθάρματα τοῦ κόσμου—περίψημα, the offscouring not only of a persecuting world, but of all men [Engl. Vers. “of all things”], although they do not persecute us; *the world hates us; all men despise us.*—ἕως ἄρτι, *until now*) an epanalepsis [a repetition of the same words in the beginning of a preceding member and in the end of the following member of a sentence. See Append.], comp. ver. 11, at the beginning.

14. Οὐκ ἐντρέπων, *not making ashamed*) An exquisite epithet-rapeia.<sup>1</sup> The dissimilarity between themselves and Paul, between the sons and the father, might have made the Corinthians *ashamed*. This Ἐντροπή, *putting them to shame*, in the mind of the apostle, was not an end, but a means, as he says also on another occasion, that he was unwilling to make them sad, though he had actually done so. The apostle often introduces a certain degree of refined pleasantry, without forgetting the apostolic gravity, for example, 2 Cor. xii. 13, note.—σοῦδετῶ, *I warn*) you as a father, Eph. vi. 4.

15. Παιδαγωγός, *instructors*) however evangelical they are, being *in Christ*, not legal instructors. The antithetical terms respectively are, ‘planting,’ and ‘watering;’ “laying the foundation,” and “building upon it:” ‘begetting’ and ‘instructing.’—ὡ πολλοὺς, *not many*) In like manner every regenerate man has not many fathers. Paul does not say, *one Father*; for that ap-

<sup>1</sup> See App. An after addition to words, which might give offence, and a kind of softening of what went before by a declaration of friendly feeling towards the persons addressed.

plies to God alone; *not many*, is however sufficiently explained by the following word, *I*. Not only Apollos, his successor, is excluded, but also his companions Silas and Timotheus, Acts xviii. 5. Spiritual fatherhood has in it a peculiar tie of relationship and affection connected with it, above every other kind of propinquity.—*ἐν γὰρ Χριστῷ Ἰησοῦ, for in Christ Jesus*) This is more express than the phrase above, *in Christ*, where he is speaking of other instructors.

16. Παρακαλῶ, *I exhort*) A short exhortation after a long and true account of his own example is valuable.—*μιμηταί μου, imitators of me*) as sons. Having laid aside pride, cultivate that feeling even without the cross, which is fostered in us by means of the cross. He proposes the imitation of himself to those, with whom he had been, Gal. iv. 12; Phil. iii. 17.

17. Τιμόθεον, *Timotheus*) xvi. 10.—*τέκνον μου, my son*) and therefore *imitator*. Paul calls Timothy his brother; see 2 Cor. i. 1, note; but in this passage the affection of *the father* is uppermost in his thought.—*ἀγαπητόν, beloved*) to whom I have willingly committed the business.—*πιστόν, faithful*) to whom I could safely commit the business.—*ἀναμνήσει, will remind you*) He does not say *will teach*. The Corinthians had knowledge; they had need of admonition.—*τὰς ὁδοὺς μου, my ways*) in which I walked whilst with you.—*καθὼς, even as*) as *διάκονος, a minister*.—*ἐκκλησία, in the church*) emphatically in the singular number.

18. Ὡς, *as though*) Because I send Timothy, they think, that I will not come. This is the meaning of the particle *ὅτι, but*.—*ἐφυσώθησάν τινες, some were puffed up*) Paul wrote this under Divine illumination, laying bare and clearly showing their thoughts, which would rise in their minds at the very time, when they were reading these words. They were puffed up about various things; see next verse, and ch. v. 2. He says, I will restrain such persons, when I come. Perhaps also the apostle might have learned about this puffed up spirit of the Corinthians from the members of *the house of Chloe* (i. 11). But the Corinthians seem to have been puffed up about the delay of the coming of Paul, not until after he had sent Timothy, his second self, with this very epistle. Then indeed these puffed up thoughts suddenly arose in their minds; Paul himself, then,

will not come. *A puffed up spirit* was the frequent fault prevalent among the Corinthians.

19. Ἐλεύσομαι, *I will come*) Paul writes to the churches everywhere about his coming to them, and thus keeps them in the discharge of their duty.—ἐάν ὁ Κύριος θελήσῃ, *if the Lord will*) He wisely adds this condition. Afterwards some things occurred to prevent his immediately going to them.—γνώσομαι, *will take cognizance*) A word used in courts of law. Here, and at ver. 21, the man, who was such an outcast abroad in the world, shows his paternal authority, see ver. 9, 10.—ὄ τὸν λόγον, *not the speech*) big, but empty.

20. Οὐ γὰρ, *for not*) An axiom.—ἐν δυνάμει, *in power*) The absence of the article gives force to the meaning, as in Eph. iv.

21. [*Weigh thoroughly that in which the power of thy Christianity consists.—V.g.*]

21. Τί θέλετε, *what will ye?*) Choose. [Comp. 2 Cor. xiii. 3. *So this phrase, what wilt thou? is still of importance both as to the principal point, and as to its various accessory cases; see that you make room (that you choose rather to leave scope) for Love.—V.g.*—ἐν ῥάβδῳ, *with a rod*) wielded by a father's hand. Comp. Isa. xi. 4.—ἢ, *or*) Paul would prefer the latter.

## CHAPTER V.

1. Ὀλως, *absolutely* [Engl. Vers., *commonly*]) Paul has nowhere else used this particle, but it is found thrice in this epistle (here, and in vi. 7, and xv. 29), as well fitted to express his thoughts, and in these and in all other places, the particle, ὀλως, *omnino*, is either put in a negative sentence, or it by implication contradicts a negative sentence: So Chrys. Homil. 5, c. Anom., *Nevertheless, although man differs little from an angel, ἐπειδὴ ὈΛΩΣ ἴστί τι μεσον, since nevertheless there is some difference between them, we do not accurately know, what angels are: so in this passage, no fornication, ὀλως, at all should be reported among you; nevertheless it is, ὀλως, absolutely reported. The same principle applies to the particle, τὴν ἀρχήν, absolutely.—ἐν ὑμῖν, concerning you* [Engl.

Vers. among]) in your name [case].—πορνεία, και τοιαύτη πορνεία, *fornication and such fornication*) An important repetition; by which the Corinthians might be more affected.—οὐδὲ, *not even*) It was a crime not named even among the Gentiles, with the exception of a few monsters; ὥστε is the Protherapeia<sup>1</sup> of the following clause. The apostle shows, that such infamous conduct was held in abhorrence even by the Gentiles.—γυναῖκα, *wife*) She was no doubt a heathen; therefore he does not direct his rebuke against her, ver. 12, 13. *The father*, we may suppose, was dead.—ἐχέειν, *should have*) by a single act, or by habitual intercourse, ver. 2, 3.

2. Καὶ ὑμεῖς, *and ye*) He presses their sin home to them.—πεφυσιωμένοι, *puffed up*) [as if you were free from blame in the matter.—V.g.]—The force of the word is evident from its antithesis, to *mourn*.—ἔστε, *ye are*) hitherto.—ἐπενθήσατε, *you have mourned*) Paul himself wrote these words mourning, nay weeping; 2 Cor. ii. 4; we should mourn over the transgressions of others; 2 Cor. xii. 21, and *repent* of our own; and we should do both as regards the first and original sin.—ἴνα, *that*) you have felt no grief, which might stir you up, *that*, etc.—ἀρβῆ, *he might be taken away*) Paul has already in his mind what he is about to write at ver. 13.—ἀρεῖν is a milder word here, than ἐξαιρεῖν afterwards.<sup>2</sup>

3. Ἐγὼ μὲν γάρ, *I indeed for my part*) An antithesis between the lighter punishment, which would have been inflicted by the Corinthians, and the severer one, which is threatened by Paul: thence also we have in ver. 2, ποιήσας, *he that hath done*, a gentler expression; but in ver. 3 κατεργασάμενον, *he that hath perpetrated*, a much more severe expression. Afterwards the Corinthians did what they ought, 2 Cor. ii. 6. Therefore the severer punishment pronounced on the sinner (here in ver. 5) admitted of being superseded. Thence arose the joy of Paul, 2 Cor. i. 24, ii. 1, etc.—τῷ πνεύματι, *in spirit*) Col. ii. 5, 2 Kings v. 26.—ἤδη κέκρικα, *I have already judged*) A weighty effect is produced by the sense of the sentence continuing to be gravely suspended and poised [as it were a lance], till we come to ver. 5, where

<sup>1</sup> See App. Anticipatory mitigation of what follows.

<sup>2</sup> Τὸ ἐργον, *the daring deed*) It was a wicked action, without marriage—V. g.

the expression, *he who hath perpetrated* [κατεργασάμενον] is again taken up in the expression, *such a one* [τὸν τοιοῦτον].—ὡς παρών, *as though I were present*) It is construed with, *to deliver*, ver. 5.—*τῶν ὄψω τοῦτο*) A triple demonstrative.—ὄψω, *so*) very shamefully, *so*, while he was called a brother.

4. Ἐν τῷ ὀνόματι, *in the name*) It is construed with, *to deliver*.—*τοῦ ἐμοῦ πνεύματος*, *and my spirit*) ver. 3.—*σὺν τῇ δυνάμει*, *with the power*) *The spirit and power* are almost synonymous. Paul, speaking of himself, uses the word, *spirit*; of Christ, *power*, 2 Cor. xiii. 3; Matt. xxviii. 20, xviii. 20. A Hypotyposis,<sup>1</sup> i.e. so that the power of the Lord may immediately exert itself.

5. Παραδοῦναι, *to deliver*) This was the prerogative of the apostle, not of the Corinthians; comp. 2 Cor. xiii. 10, note, and 1 Tim. i. 20, note. This is a specimen of the highest degree of punishment in the Christian republic, adapted to those early times.—*ἄλθρον*, *destruction*) death although not sudden. The Hebrew word כרת corresponds to it: comp. ch. xi, 30.—*τῆς σαρκός*, *of the flesh*) with which he had sinned. [1 Pet. iv. 6; comp. *as to the Spirit*, Rom. viii. 10.—V. g.]

6. Οὐ καλόν, *not good*) The *not*, is directed against the careless indifference of the Corinthians.—*τὸ καύχημα*, *glorying*) This in itself is something good and becoming, xv. 31; but wherever it is not anxiously watched, it is at fault, and comes very near to a *puffing up* of the spirit, ver. 2.—*μικρά*—*ζυμοῦ*) an Iambic verse of six feet [Senarius], Gal. v. 9.—*ζύμη*, *leaven*) even one sin and one sinner.—*φύραμα*, *lump*) the assembly of Christians.—*ζυμοῦ*, *leavens*) with guilt and its example creeping on to a very wide extent. [*Alas! for how long a period of time, and in how great a degree, must the Christian world, if we except those portions of it which are renewed, be a lump, or collection of filth most thoroughly leavened!*—V. g.]

7. Τὴν παλαιάν, *the old*) leaven of heathenism and natural corruption.—*ἵνα ἦτε νέον φύραμα*, *that you may be a new lump*) the whole of you, evil being taken away.—*καθὼς*, *even as*) The third clause of this verse depends rather on the first, than on the second.—*ἄζυμοι*, *unleavened*) individuals among

<sup>1</sup> A vivid presenting of a thing in words, as if before one's very eye. See Append.

you, in consequence of conversion, vi. 11.—τὸ πάσχα, *the pass-over*) The epistle was written about the time of the passover, xvi. 8.—ἡμῶν, [*our or*] *of us*) Christians. The Jewish passover was a type of the Christian and new passover.—ἐτύθη) *was sacrificed*. Paul speaks in the past time; he was much more likely to speak in the present, as his scope so required, if he had acknowledged the sacrifice of the Mass. Hesychius: ἐτύθη, ἐσφάγη.

8. Ἐορτάζωμεν, *let us keep the feast*) The Vulgate has *epulemur*, "*let us feast*." an apposite expression.—παλαιᾶ, *with the old*) of Judaism and heathenism. These constitute the genus.—κακίας καὶ πονηρίας) These constitute the species: κακία is vice, the reverse of virtue, and that too, virtue unmixed, or *in sincerity*, τῇ εἰλικρινείᾳ. πονηρία is in those, who strenuously retain and defend κακίαν, and is opposed, τῇ ἀληθείᾳ, to the truth. Ammonius writes thus: πονηρὸς, ὁ δραστηκὸς κακοῦ, *he who is disposed to do evil*;<sup>1</sup> comp. ver. 13. *Sincerity* takes care not to allow evil to be mixed up with good; *truth*, not to allow evil to be mistaken for good.

9. Ἐγραψα, *I wrote*) A new part of the epistle, corresponding to the former part; comp. ver. 1.—ἐν τῇ ἐπιστολῇ, *in the epistle*) written before this one. The Corinthians had not sufficiently understood it; he now therefore explains it. There is no doubt, that Paul and Peter and the rest of the apostles wrote many things, which are not now extant; comp. xvi. 3; 2 Cor. x. 10.—μὴ συναναμίγνυσθαι, *not to be mixed together*) in the way of association; ver. 11 at the end.—πόρνοις, *with fornicators*) πόρνος, on other occasions signifies a male prostitute, but here it applies to every one, who commits fornication. Supply here also from ver. 11, *or covetous*, etc.

10. Καὶ) *and that*.—οὐ πάντως, *not altogether*) What is here said is not a universal, but a particular negative, Rom. iii. 9, note.—τοῦ κόσμου τούτου, *of this world*) [*there is no place wherein you may not fall in with the covetous and extortioners*, etc.—V. g.] In antithesis to a brother, ver. 11.<sup>2</sup>—ἄρπαξῖν, *extortioners*) He

<sup>1</sup> Κακία is the evil habit of the mind: πονηρία, the outcoming of the same. Calvin defines κακία, "*animi pravitas*," on Eph. iv. 32. πονηρὸς is ὁ παρέχων πόνους. See Trench, Syr. Gr. Text.—Ed.

<sup>2</sup> τλησθέντες, *covetous*) Those greedy of gain for themselves.—V. g.



gives them this name rather than that of *thieves*; because their *theft* is not apparent. [*They are included by implication, who try to get the property of others, either by violence or injustice.*—V. g.]—He mentions three kinds of flagitious crimes, which are committed against the man himself, against his neighbour, and against God.—ἐπειὶ ὀφείλετε, *for then must ye needs*) Others have written ὀφείλετε<sup>1</sup> [*Ye ought to have gone out, etc.*], for ὀφείλετε, but the present is also used, vii. 14, ἐπειὶ ἄρα τὰ τέκνα ὑμῶν ἀκαθάρτᾳ ἐστί. What is written without express limitation, should not be always taken absolutely, if there should follow from it any unsuitable consequence. In the present day there is room for this paraphrase; “otherwise you must needs go out of a land inhabited by Christians.” They are therefore especially to be avoided, who among Christians wish to be considered virtuous above others, and yet are *fornicators*, etc.—ὀφείλετε) *you must needs*. For thus all intercourse as citizens would be done away with: That, which is evangelical perfection to monks, is absurd (ἄτοπον, *out of place*) and unsuitable in the eyes of Paul.—κόσμου, *of the world*) which abounds in profligate men.

11. Ἀδελφός, *a brother*) an ordinary appellation.—ὀνομαζόμενος, *who is called*) A word in the middle voice [or rather, *used in a middle sense*, neither a favourable nor unfavourable sense].—πόρνος, *a fornicator*) the crimes are here enumerated, on account of which others are to be avoided; then in vi. 9, 10, more are added, on account of which every man should fear for himself.<sup>2</sup>—μὴδὲ συνεσθίειν, *not so much as to eat*) not only not with such a man as a host, but not even *with him* at the house of a third person. The lowest degree of intercourse, which men have, *when mixed up in company with one another, is to eat together*. Even among the Jews, ἔρηξ, excommunication took away all intercourse in regard to eating together. We must not eat with the man, who shall be unfit *to eat along* with the saints in the kingdom of God, vi. 10. Let the Church of the present day take heed, in which the guests at the Lord’s table are not like chil-

<sup>1</sup> So ACD(A)G Vulg. both Syr. and Memph. Versions. But B (judging from silence) favours Rec. Text’s reading, ὀφείλετε.—ED.

<sup>2</sup> Μίθυσος, *a drunkard*) It indicates the man who drinks large quantities of wine, although he does not break out into unbridled revellings.—V. g.

dren in one family, but like a number of strangers of various kinds in a large inn.

12. *τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;*) Artemonius, p. 212, refers to the conjecture of Le Clerc, and after changing a few words presents it in this form: *τί γάρ μοι καὶ τοῖς ἔξω; καὶ νῦν οὖν τοὺς ἔσω ὑμεῖς κρίνετε.* There are here various changes of letters, by which the word *κρίνειν*, the most necessary of them all, is cancelled. If the meaning of Paul had been, *what have I to do with those that are without?* the Greek idiom would have required *ἐμοί*, not *μοι*. *τί γάρ μοι καὶ τοὺς ἔξω κρίνειν*, viz. *ἐστί;* for *what have I to do to judge those that are without?* (Verbals [such as Bengel's "externos judicatio"] govern the case of the verb, *ex. gr.*: *Curatio hanc rem*, taking charge of this matter.) Expressions very similar occur, *ἰνατί μοι ζῆν*, Gen. xxvii. 46: *οὐ σοί, Ὁζία, θυμιᾶσαι*, 2 Chron. xxvi. 18: *οὐκ ἔστι γὰρ χαίρειν, λέγει Κύριος, τοῖς ἀσεβέσιν*, Is. xlviii. 22: *ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι*, Acts xx. 16: *πόθεν σοι ταῦτα εἰδέναι*, Hippolytus de antichristo, chap. 32. These remarks apply to the whole sentence; we shall now consider the words one by one.—*καὶ* also, which intimates, that those, *who are within*, give me enough to do.<sup>1</sup>—*κρίνειν*, to judge) He judges, *who is not mixed up with them, does not keep company with them.*—*οὐχὶ*, do not ye?) From what is wont to occur in the Church, you ought to have interpreted my admonition, alluded to in ver. 9, You judge your fellow-citizens, not strangers; how much more should I? *You judge*, will thus signify righteous judgment. But this may also be a previous [anticipatory], and, that too, a seasonable sting to the Corinthians, *who were judging* [bringing before heathen courts of justice] *them that were within*, while [though] they considered *the saints removed* [exempt] from judgments *concerning things pertaining to this life*, vi. 1, 2, 3.

13. *Τοὺς δὲ ἔξω, them that are without)* The knowledge concerning the destruction or salvation of the Gentiles is a matter reserved for God alone.—*κρίνεῖς, shall judge)* Rom. ii. 16. Supply,

<sup>1</sup> This very particle *καὶ*, also, however, is considered of less importance in the 2d, than in the 1st Ed., and it is entirely omitted in the Germ. Vers.—E. B.

ABCG Vulg. Memph. *fg* (ante-Hieron. Lat.) Versions omit *καὶ*. D and later Syr. retain *καὶ*.—ED.

and this judgment we in all humility leave to God. Thus the *and*, that follows, more closely coheres with this clause.—*καί*, and) an Epiphonema<sup>1</sup> suited to both parts of this chapter. The particle *καί* with the whole sentence is quoted here, from the LXX., Deut. xvii. 7, xix. 19, xxiv. 7, *καί*, and so. But the phrase, *as it is written*, is not prefixed here, and this is the case either for the sake of *severity* [c. iv. 21], or because *ἐξ᾿αφεῖρτε*, Heb. *ובערת*, is used by Moses for taking away a wicked man from among the people by capital punishment, by the apostle for taking away a wicked man from the Church by excommunication.—*τὸν πονηρὸν*, the wicked person) ver. 2, 9.—*ὑμῶν ἀπὸ τῶν*, from among yourselves) So it is found in the LXX. often. The antithesis in this passage is, *those that are without*.

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## CHAPTER VI.

1. *τολμᾷ*, dare) Treason against Christians is denoted, by this high-sounding word.—*τις*, any one) even one single person.—*κρίνεισθαι*) in the middle voice, that is *κρίμα ἔχειν*, obtain a judgment, go to law, v. 7.—*ἀδίκων*, before the unjust) Every unbeliever is unjust; generally so, even as a citizen.—*ἔτι τῶν ἁγίων*, before the saints) Christians. The great privilege of believers was to settle even civil matters among themselves, and the magistrate ought not to interfere at all with private affairs, unless in the case of those who especially apply to him. The heathen magistrates were very indulgent to the Jews; and in this department no difference was hitherto made between the Jews and the Christians.

2. *ὄχι οἴδατε*, do you not know?) This phrase is used with great force six times in this single chapter. The Corinthians knew, and rejoiced that they knew; but they were acting contrary to their knowledge.—*οἱ ἅγιοι*, the saints) being themselves first judged.—*τὸν κόσμον*, the world) all those who are not saints. The antithesis is to, *the smallest matters*; comp. iii. 22.—*κρινούσι*,

<sup>1</sup> An exclamation after a weighty demonstration or narration. Append.

*they shall judge*) The future, comp. ver. 3; Rev. xx. 4. The present, *is judged*, is interposed; comp. John xv. 8. The saints took possession of the civil authority also under Constantine the Great, which is the prelude of things to come. [*Scripture from time to time casts a ray of light on the most important affairs, as it were in passing. The proud despise such things; but the humble keep them laid up in their heart, with a truly sober mind. The majesty of the saints is hidden, but it will be revealed at its proper time.*—V. g.]—ἐν, in<sup>1</sup>) Comp. Acts xvii. 31.—ἀνάξιόι ἐστε, *are ye unworthy*) The figure Communicatio.<sup>2</sup>

3. Ἄγγέλους, *angels*) Those who are not *holy* [referring to *saints*], and so also wicked men. The article is not added; a gradation in respect of *the world* [*i.e.* an ascending climax, arguing a *fortiori*; if *angels*, much more *the world*].—βιωτικὰ, *things belonging to life*) worthless if they be compared with angels.

4. Τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ) *those who are even least esteemed in the church*, any persons whatever rather than the heathen. Every one, even the least, is capable of taking on him the decision of even the greatest interests in external affairs [*and therefore is able to come to a decision, not indeed according to the ancient laws of the heathens, but on the true principles of equity.*—V. g.]—Comp. i. 28, xi. 22, and therefore καθίζετε, *set ye*, is the imperative. [*It was not, however, to be thought of to give way at all in that matter to the jurisdiction of heathen judges.*—V. g.]

5. Πρὸς ἐντροπήν, *to your shame*) The *puffed up spirit* [ch. v. 2] of the Corinthians is hereby checked: Comp. xv. 34.—σοφὸς, *a wise man*) They admired wisdom on other occasions, and wisdom produces the *ability for judging between brethren* in deciding causes.—οὐδὲ εἴς, *not even one*) Even the least among believers is a wiser and more desirable judge than an ungodly man.—δυνήσεται) the future; *shall be able* if he be applied to.—διακρίναι) *to determine between parties*. It differs from κρίναι, *to judge*.—ἀδελφῶν, *a brother*) The singular for the plural, to denote how easy a matter it is; he wishes that the plaintiff and the defendant

<sup>1</sup> *In the person of; by.*—ED.

<sup>2</sup> See Append. An appeal to the reader's own candour to decide.

should settle the dispute between themselves, without any interference on the part of the judge.

6. Καὶ τοῦτο, *and that*) So also καὶ ταῦτα, v. 8; Heb. xi. 12.

7. Ὅλως) A particle implying a feeling; comp. ch. v. 1 [note]: it is opposed by implication to μηδὲλως. You ought to have no cases ὅλως, *at all*, against one another, but you have ὅλως, *after all, notwithstanding*.—ἥττημα, [*a fault*] *defect*) even on the part of him, who has the juster cause, and thinks he *has the superior cause* [Matth. v. 39.] He does not say, *sin*, yet this readily is added in such cases, v. 8; *defect* [*fault*] and *praise* are in opposition; comp. xi. 17, note. *Praise* is not indeed expressly found in this passage. Some such antithetic word, however, is intended, because he does not expressly use the term, *sin*, either. The thing which is *praised*, is something as it were more blooming and uncommon than the mere action agreeable to the law. So in its opposite.—ἰμῶ, *to you*) There is a similar dative in xv. 32.<sup>1</sup>—μἄλλον, *rather*) all men do not understand this word *rather*. Many desire neither to injure nor to be injured. They do not attempt to inflict an injury, which is a mere pretence to moderation in regard to justice.—ἀδικεῖσθε) *suffer wrong*, in the Middle voice; as ἀποστρεῖσθε.

8. Ὑμεῖς, *ye*) Emphatic. The Antithesis is to those, from whom they ought rather to suffer injury.—ἀδικεῖτε, *ye do injury*) by taking away.—ἀποστρεῖτε, *ye defraud*) by refusing [to give back a trust] and retaining.—ἀδελφοὺς, *brethren*) This increases the fault.

9. Ἡ) Latin *an* [*or*; the second part of a disjunctive interrogation].—ἀδικοὶ, *unrighteous*) Comp. v. 8.—βασιλείαν Θεοῦ, *the kingdom of God*) In this kingdom righteousness flourishes.—ὃὶ κληρονομήσουσι, *they shall not inherit*) because they are not the sons of God.—μη̄ πλανᾶσθε, *be not deceived*) by yourselves and others.—πόρνοι—ἄρπαγες, *fornicators—extortioners*) Scandalous crimes common at Corinth, 2 Cor. xii. 20, 21; at Rome, Rom. xiii. 13; in Galatia, Gal. v. 19, 20: at Ephesus, 1 Tim. i. 9, 10: and in Crete, Tit. i. 12. This remark applies to the act of *fornication*, etc., and much more to the habit.—εἰδωλόλατραι, *idolaters*) Idolatry is placed between fornication and

<sup>1</sup> Κεῖματα, *trials*) Although concerning a cause not unjust.—V. g.

adultery, for, it usually had these crimes joined to it.—*μαλακοί, effeminate*) Even the hand in the deepest solitude ought to be chaste, a necessary warning to youth.

11. *Ταῦτα, such*) The Nominative neuter for the masculine ; or the accusative with *κατα* understood, as *Ἰσα, Phil. ii. 6* : Even the accusative as an adverb may be construed with the substantive verb *to be*.—*ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε, but ye have been washed, but ye have been sanctified, but ye have been justified*) you have been set entirely free from *fornication* and sins of impurity, in regard to yourselves ; from *idolatry* and impiety against God ; from *unrighteousness* against your neighbour, and that too, in relation both to the guilt and dominion of sin : chap. v. 7, 10.—*ἡγιασθήτε, you have been sanctified*) a man is called *holy* in respect to God.—*ἐδικαιώθητε, ye have been justified*) corresponds to, *the unrighteous*, ver. 9. I was formerly unwilling to commit to paper, what emphasis the apostrophe in *ἀλλ'* adds to this verb more than to the two preceding (comp. 2 Cor. vii. 11), lest some one should hiss me. Consider however the antithesis, *the unrighteous*. Without an apostrophe, *ἀλλὰ* is emphatic, but when *ἀλλ'* has the apostrophe, the accent and emphasis fall upon the verb, (which stands in opposition to that fault, which is reprov'd at ver. 7, etc.,) namely, on the word *ἐδικαιώθητε, ye are justified*, because the discourse here is directed against [injustice] *unrighteousness* ; and so in 2 Cor. vii. 11. [*ἀλλ'* is apostrophised before] *ἐκδικησον, revenge*, for this is a principal part of the *zeal*, previously spoken of, arising from holy sorrow ; add Mark ii. 17.—*ἐν τῷ ὀνόματι, in the name*) From this name we have the forgiveness of sins.—*ἐν τῷ Πνεύματι, by the Spirit*) From this Spirit, the new life.—*ἡμῶν, of our*) For these reasons, he shows them, that there is now no longer any hinderance to their becoming heirs of the kingdom of God.

12. *Πάντα, all things*) The apostle takes care that no one should abuse those remarks of his, which he was soon about to make concerning meats and the belly ; comp. x. 23. The expression, *all things*, is to be referred to what follows ; not to fornication, although this is the principal subject of his argument ; but to a subject accessory and incidental, in regard to the eating of meats, on which he treats also below, x. 29. On that same point it is repeated, that all things are lawful to me, which can

be lawful at all.—μοι, *to me*) Paul often speaks in the first person singular, which has the force of a gnome [or *moral maxim*], especially in this epistle, ver. 15, vii. 7, viii. 13, x. 23, 29, 30, xiv. 11. *To me, i.e.*, the Corinthians ought to think as *I do*.—συμφέρει, *are expedient*) We must above all consider, what may be expedient.—ἐξέσται—ἐξουσιασθήσομαι) Conjugate words. He, who does not freely use his legitimate power and liberty, steps aside from his own power, and passes into the power of another, for example, into that of a harlot, ver. 15; comp. vii. 4. He would be a stupid traveller, who, though his road lay in the middle of the plain, would always walk on the bank of the river and at the very edge of the stream. And yet many so live, who pass even for godly men. The *Power* ought to be in the hands of the believer, not in the things, which he uses. [*Liberty good in itself is destroyed by its abuse*, Gal. v. 13; 1 Pet. ii. 16.—V. g.] The very expression *I will not* [ὄχι ἐγώ, *not I*] has *power*, with application to the individual himself. *Not I!* another may venture it, so far as I am concerned. The believer establishes this principle in respect of himself: he says in respect of his neighbour, *all things do not edify*, x. 23.—τινός) *any thing* Neuter, the same as πάντα.

13. τὰ βρώματα, *meats*) viz. ἐστί. The conclusion drawn from the lawfulness of meats to that of lust has no weight.—καὶ αὐτήν καὶ αὐτά, *both it and them*) Demonstrative, twice used concerning the present time; the *it* precedes, inasmuch as food is for [on account of] the belly.—καταργήσει) *shall destroy*; and that too, not merely in the same way as *the body* is destroyed at death;<sup>1</sup> from the antithesis of the belly and the body, it may be inferred, that there will be a difference of sexes even in the state similar to that of the angels.<sup>2</sup> Those things which shall be destroyed, considered in themselves, have their use unrestricted [free], Col. ii. 20, etc., Mark vii. 18, [whatsoever thing from without entereth a man] *cannot* [defile him]. *Now* [δέ, *whereas*] is here and in the following verse elegantly put instead of *for*; for a severer denunciation [“God shall destroy both it,” etc.] is subjoined to the concession [“meats for the belly,” etc.]; a joyful declaration [God

<sup>1</sup> The destruction of meats and the belly will be a *permanent* destruction.—Ed.

<sup>2</sup> For though the *belly* is to be for ever destroyed, not so *the body*.—Ed.

will raise up us also, etc.], to the prohibition [the body is not for fornication]. *He will raise up*, directly corresponds from the antithetic side to, *He will destroy*.—τὸ δὲ σῶμα, now [but] *the body*) The body here is not opposed to the belly [alvo], but to meats.<sup>1</sup>—πορνεία, for fornication) an abstract noun.—τῷ Κυρίῳ, for the Lord) Christ. The body is His due, for He Himself assumed the body, and hath thereby sanctified us; and we are joined to Him by the resurrection of the body.—τῷ σώματι, for the body) How great honour!

14. ἤγειρε—ἔξεγειρεῖ, *hath raised—and will raise*) [Paul introduces here in the way of prelude those topics, which he was to discuss more fully and distinctly in ch. xv.—V. g.] The simple verb is appropriately applied to [Christ] the first fruits, the compound, of rare occurrence, to the general mass of them that sleep. Εξ in composition often signifies consummation. The practical application from the resurrection of our flesh is, sin once committed in the flesh will never be undone.—διὰ, *by*) Paul would rather connect this with the mentioning of the resurrection, than with that of destruction.—δυνάμεως, *power*) who then can doubt? God is omnipotent.

15. Σώματα, *bodies*) whether regard is had to the whole or the parts.—ἄρας ὅν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη;) Some copies have ἄρα for ἄρας;<sup>2</sup> Paul often says ἄρα ὅν, but in such places where the conclusion is subjoined, after a somewhat long discourse. ἄρας is more suitable to this place, and they have it, whose testimony is of highest value, among whom is Irenæus: and there is the utmost ἐνάργεια, *graphic power*, in this participle, depicting as it were the baseness of the thing: *taking away*, spontaneously alienating the members of Christ, *shall I make them the members of a harlot?* So the participle φέρων is often redundant, of which I have spoken, on Chrysost. de Sacerdot. p. 394, at the passage, φέρων ἑαυτὸν κατεκρήμνισε, *he took and threw himself down*.—ποιήσω, *shall I make?*) For they cannot be at the same time the *members of a harlot* and of *Christ*.

<sup>1</sup> The Germ. Vers., however, thinks that the body is opposed to the belly [ventri], and it has on the margin these words: The body is much more noble than the belly.—E. B.

<sup>2</sup> So ABCD (Δ), Orig. 1, 520c: ‘tollens’ in *f.* Vulg. Iren. Lucif.: ‘aufereus’ in Cypr.: ‘an tollens’ in *g.* Ἡ ἄρα is read by G.—ED.



16. Ὁ κολλώμενος τῇ πόρνῃ, *he who is joined to a harlot*) A syllepsis,<sup>1</sup> *i.e.* [by this figure, there being *mentally* understood] *the harlot and he who is joined to her*; for so the predicate, *is one body*, appropriately is in accordance [with such a *double subject*]; and the expression, *these two* [εἰ δύο], agrees with this view.—ἔσονται, *they shall be*) This is said in the first instance of husbands and wives; and, by parity of reasoning, is applied to those, who become one flesh without a conjugal covenant. By covenant the woman becomes the *wife of the husband* before the husband is joined (carnally) to her; and the reason, why their union is indissoluble, chiefly rests on this circumstance; otherwise even the union of men with harlots would also be indissoluble.

17. Τῷ Κυρίῳ, *to the Lord*) Christ. It is the same syllepsis [the Lord and he who is joined to Him are, etc.]—ἐν πνεύμα, *one spirit*) so closely, as husband and wife are one body. Make this your experience.

18. Φεύγετε τὴν πορνείαν, *flee fornication*) Severity with disgust; *flee*, for danger is near.—πᾶν ἁμάρτημα, *every sin*) even gluttony and drunkenness; comp. v. 13; even self-murder [*even idolatry, however much more grievous the sin may otherwise be.*—V. g.] It is a more serious matter to abuse the members of Christ, than food or wine, and the belly: and the body of a fornicator is more debased by the agency of a flagitious deed, than the carcase even of the man who has perished by his own hand. The comparison at Prov. vi. 30, etc., is not unlike this.—ἐκτός, *without*) a man indeed sins with the body and by the body, but not *eis* against the body; the sin is not terminated in his body; and he certainly injures, but does not alienate the body, he rather sins against the κοιλίαν, *belly*, than against the *body*, as the apostle makes the distinction. Such moral sentiments are not to be harshly pushed to extremes, nor in their utmost ἀκρίβεια, *strictness*. The viscera, which stand in a peculiar relation to the animal economy, seem likely to be destroyed permanently, and not to be restored at the resurrection. The Scripture refers much to the bones, as to the solid parts, in respect of good and evil, of punishment and reward; whence it is no vain conjecture, that the most intense pain, and so also the most intense degree of joy and pleasure, will be in the bones.

<sup>1</sup> See Appendix.

19. Ἡ) a particle denoting the second part of a disjunctive interrogation. The expression, *his own*, ver. 18, is in this ver. sweetly limited. Our body is so constituted, as that it may be the temple of God, *i.e.* His peculiar and perpetual habitation.—*τοῦ ἐν ὑμῖν, which is in you*) This expression assigns the reason [ætiology.—See Append.]. The Holy Spirit is in you; therefore you are His temple.—*οὗ*) *whom*, the Spirit.—*καὶ οὐκ ἐστὲ ἐαυτῶν, and ye are not your own*) This appropriately follows, but yet it is connected more closely with, *ye are bought*, and in its construction, it also depends on *ὅτι, because*.

20. Ἡγοράσθητε, *ye are bought*) You are entirely in the power of another. *To sell* is used for *to alienate*; *to buy* for *to claim for one's self*, and here too with propriety; for the mention of a *price* is added.—*τιμῆς, with a price*) This word has thus much greater force, than if an epithet were added. So also vii. 23.—*δοξάσατε, glorify*) An Epiphonema [an exclamation subjoined to a weighty argument.—Appen.] They are in error, who think that God should be only internally, or only externally worshipped.—*ἐν τῷ σώματι ὑμῶν,<sup>1</sup> in your body*) Rom. xii. i.; Phil. i. 20.

## CHAPTER VII.

1. Περὶ δὲ ὧν ἐγγράψατε, *Now concerning the things whereof ye wrote*) He sets before us his subject at the first with elegance, rather generally than particularly. The apostles in their epistles often treat of marriage; the apostle Paul alone, once and not of his own accord, but when he was asked, advises celibacy, and that

<sup>1</sup> The words which follow to the end of this clause, are declared by the margin of both Ed. as a reading not genuine; wherefore, also, in the German Vers., they are only within a parenthesis. Not. Crit. on this passage agrees to it: *ὑμῶν, περὶ*) a sure reading; the question here is about the use and abuse of the body.—E. B.

Rec. Text adds *καὶ ἐν τῷ πνεύματι ὑμῶν ἅτινα ἐστὶν τοῦ Θεοῦ*. Both Syr. Vers. alone of the oldest authorities support this reading. But ABC corrected later, D corr. lat., G Vulg. *fy* Iren. Cypr. Lucif. Memph. omit the words.—ED.

too very gently. [*So far is this from being a subject, which ought to be obtruded upon mankind by human precepts.*—V.g.]—*καλῶς, good*) This agrees with the feeling, which pervades the preceding chapter. Comp. below ver. 7, 8, 26, 34, in the middle of the verse, 35 at the end, 40. It is *good, i.e.* becoming, suitable, for the sake of liberty and exemption from *what is due* [by a husband to his wife], ver. 3, and for the sake of keeping one's 'power,' which he has over himself undiminished, ver. 4; though on the other hand *touching*, ver. 1, has always *modesty* as its accompaniment among them that are chaste.—*ἀνδρώπῳ, for a man*) in general, although he be not a Christian, ver. 7, 26.—*γυναικίτι, a woman*) and in like manner for the woman not to be touched. In what follows, the one relation involves the other.

2. *Διὰ, on account of*) comp. the *for*, ver. 5.—*τὰς πορνείας, fornications*) constantly practised at Corinth [*and not even considered to be sins by the heathens, and especially by the Greeks.*—V.g.], to which unmarried persons might be easily allured. The plural denotes irregular lusts, and is on that account more opposed to the unity of the marriage relation [wherein there is but *one* consort].—*τῆν ἑαυτοῦ, his own*) the same as *ἰδίον, her own*, which immediately after occurs. The same variation occurs in Eph. v. 22, 23. *ἑαυτοῦ, his own*, indicates the rights of the husband. Both words exclude all community, in which polygamy consists, comp. ver. 4. Now the reason, why a man should have a wife, is the same as that, for which he should retain her, namely, *to avoid fornication*. Hence also *concubinage* is refuted, for a concubine is either a wife or she is not; if she is not, there is sin, if she is, then she ought to continue, ver. 10, 11.

3. *Ὁφειλῆν, what is due* [*due benevolence, Engl. Vers.*] This is explained in the next verse. Gataker shows, that the same duty was called by the Greeks *χάρις*, by the poets *φιλότιτα*. The reading of this passage, *due benevolence, ὀφειλομένην εὐνοίαν*, is a spurious paraphrase.<sup>1</sup> [*ὀφειλῆν is the native (genuine) and simple reading.*—Not. crit.]

4. *Ἰδίον, of her own*) This word with the phrase, *she has not power*, makes an elegant paradox. The rights of both are equal.

<sup>1</sup> Ὁφειλῆν is the reading of ABCDG Vulg. *ſj* Memph. Orig. Cypr. Ὁφειλομένην εὐνοίαν of Rec. Text is the reading of both the Syriac Versions, but of none other of the oldest authorities.—ED.

5. Μὴ ἀποστερεῖτε, *defraud not*) So the LXX., Exod. xxi. 10, *he shall not defraud her of her duty of marriage, τὴν ἰμιλίαν αὐτῆς (ἡθη)* οὐκ ἀποστερήσει. This word agrees with the word *due*, ver. 3.—εἰ μὴ τι εἶναι, *except it be*) It is very much limited. When these conditions occur, it is not privation, but abstinence.—ἵνα σχολάζητε, *that you may be at leisure*) The apostle speaks here of great leisure, σχολάζειν, and ease. Previous abstinence is subservient to prayer. [*Those who fasted among the Greeks added here fasting.*—Not. crit.<sup>1</sup>]. Abstinence may also have other motives originating it [besides the object of prayer], and those of a bad kind.—καὶ πάλιν, *and again*) Concerning such intervals, and their measure, see Selden on the Hebrew wife.—ἐπι τὸ αὐτὸ, *together*) This does not mean the very act of connubial intercourse, but is opposed to the previous separation.—πειράζει, *should tempt*) to fornication, etc., ver. 2.—ὁ Σατανᾶς, *Satan*) who amid the exercises of the sublimer virtues seeks an opportunity of doing the greatest injury. Temptation cannot be easily presupposed without Satan.—ἀκρασίαν, *incontinency*) ver. 9.

6. Τοῦτο, *this*) what has been mentioned all along from ver. 2.—κατὰ συγγνώμην οὐ κατ' ἐπιταγήν) See ver. 25, note.

7. Θέλω) *I would* for my part, ver. 32. Paul had tasted the sweetness of celibacy, and was desirous that others should have the same pleasure in it. The expression, *I would*, may be also taken absolutely for *it is to be wished*, comp. vi. 12, note: as he says on other occasions, οὐκ ἦν θέλημα, *there was no wish.*—γάρ) *for*, used in its strict sense. The reference is to ver. 6.—ὡς καὶ ἐμαυτὸν, *as even myself*) unmarried. The Corinthians seem to have looked to the example of Paul, ver. 8.—χάρισμα, *gift*) That, which in the natural man is a natural habit, becomes in the saints a *gift*. The *gift* here is the entire habit [habitual bearing] of the mind and body in the Christian, in so far, for example, as marriage or celibacy is more suitable to him, along with the actions consonant to each state, being in accordance with the commandments of God. But in the case of godly men in an involuntary condition, the assistance of grace is more sure.

8. Λέγω δὲ, *but I say*) Comp. ver. 12, where the statement is

<sup>1</sup> Rec. Text inserts before τῆ προσευχῆ the words τῆ νηστείας καὶ with both Syr. Versions. But ABCD(Δ)G fg Vulg. Orig. Cyr. omit the words.—ED.

more express.—*τοῖς ἀγάμοις*, to the unmarried) of both sexes, comp. ver. 10, 11.—*χήραις*, to widows) including widowers.—*μείνωσιν*, let them remain) at liberty.—*ὡς κἀγὼ*, even as I) Paul was evidently without a wife at that time, comp. ix. 5; and although he speaks here also of widowers, yet he seems rather to have been a bachelor, than a widower; comp. Acts vii. 58, and what follows after

9. *Κρεῖττον*, better) This comparative does not nullify the positive in ver. 38.—*ἢ πυροῦσθαι*, than to be inflamed) A very strong word. A man, who maintains continence, may have that, with which he has to struggle, although he may not be inflamed. Thomas Aquinas on this passage says, to be inflamed [to burn], that is to be overcome by concupiscence; for concupiscence is a certain noxious heat. He, then, who is assailed by it, becomes warm indeed, but he does not burn, unless, overcome by concupiscence, he loses the dew of God's grace. This burning thrusts men at last into hell-fire.

10.<sup>1</sup> *Παραγγέλω*, ὡς ἐγὼ, I command, yet not I) a similar zeugma to, I live, yet not I, Gal. ii. 20. The force of the word, I command, is affirmatively connected with *the Lord*.—*ὁ Κύριος*, the Lord) Christ, who had given instructions on this subject, Matt. v. 32, xix. 4, 5; or even spoke to Paul respecting this matter; comp. ver. 12.—*μὴ χωρισθῆναι*, not to be separated) The less noble party, the wife is separated; the more noble, the husband, puts away; then in a converse point of view the believing wife also is said to put away, and the unbelieving husband to be separated, ver. 13, 15.

11. *Ἐάν, ἴf*) This word also at the end of this verse is to be understood of the husband.—*καὶ χωρισθῆ, she even be separated* [be put away: not 'depart,' as if of herself, Engl. Vers.]) contrary to the commandment.

12. *Τοῖς δὲ λοιποῖς*) but to the rest, who are living in marriage.—*ἐγὼ*, I) see ver. 25, note.—*λέγω*, I say) he does not use the expression, I command, as in ver. 10. I say, viz. this, which is spoken of, ver. 12, 13, 15, 16, and mostly indeed at ver. 15, 16; for if ver. 12-14, be considered separately, they flow from

<sup>1</sup> *Τοῖς—γεγαμνητοῖς*, to the married) when both husband and wife are among the number of believers. The antithesis is *τοῖς λοιποῖς*, ver. 12; when one or other of the parties is an unbeliever.—V.g.

ver. 10.—*συνευδοκεῖ, she be pleased*) There might be many, who either doubted or were not averse from the faith.—*Μὴ ἀφίετω, let him not put away*) This rule was stricter in the Old Testament. That the difference between the Old and New Testament is here regarded, we gather from ver. 18, 15, note.

13. *Γυνή, the woman*) a sister.

14. *Ἁγιάσται*) *has been sanctified*, so that the believing party may hold intercourse with the other in the exercise of holiness, and ought not to put him or her away: comp. 1 Tim. iv. 5. A very significant word is here used, because Scripture wishes to guarantee to our conscience being left everywhere unencumbered.—*ἐν τῇ γυναικί*) [*by the wife*] *in respect to the wife*, with whom he willingly remains; so *ἐν*, xiv. 11.—*πιστῆ, the believing*, is not added to *γυναικί*, in accommodation to human modes of thought [*κατ' ἀνθρώπων*]: for an *unbelieving* husband does not know what *faith* is.—*ἑπεὶ ἄρα, otherwise*) For [otherwise] the children would follow the condition of the *unbelieving* parent. The marriage is Christian, and so also are the offspring.—*τέκνα, children*) who are born of a believing and an unbelieving parent.—*ἀκάθαρτα, unclean*) as those who are born of parents, who are both unbelievers, although they be not bastards.—*ἅγιά ἐστιν, they are holy*) *ἡγιάσται* differs from this expression as, *to become holy*, from *to be holy*; but the holiness itself of the children and of the *unbelieving* parent is the same. He is speaking of a purity, which not only makes the children legitimate, not bastards, such as those also have, who are born from the marriage of two unbelievers; but which also imports a degree of nearer relationship with the Church, and a more open door to faith itself, just as if both parents were Christians. Comp. Rom. xi. 16. Timothy is an example, Acts xvi. 1, who was the bearer of this epistle, and there might have been many such among the children at Corinth. [*A husband is in other respects preferred; but the faith of the wife has more influence than the unbelief of the husband.*—V. g.]

15. 'Ο ἢ ἡ ἀπιστος.—*χωρίζεσθω, let—be separated*) Let him be divorced. A brother or a sister should be patient, and not think that that ought to be changed, which he or she cannot change. [*The believing party is not bound to renounce the faith for the sake of the unbelieving party.*—V. g.]—*οὐ δεδούλωται, is*

*not under bondage*) There was more decided liberty in the latter case on this account, that the believing party was not likely to obtain much assistance from the unbelieving magistrate; although, even in the present day, the same principle holds good for liberty and peace; but with that exception [proviso], *let her remain unmarried*, ver. 11.—*ἐν ᾧ εἰρήνη*, *but in peace*) An axiomatic truth; one that proceeds from things internal to things external. There had been formerly *enmity*, Eph. ii. 15.

16. *Τί γάρ*, *for what*) Therefore thou oughtest not to distress thyself too anxiously; but to preserve the tranquillity of thy mind, exertions must be made according to the measure of hope.—*ἄνδρα—γυναῖκα*, *husband, wife*) averse from thee, and therefore from the faith.—*σώσεις*, *thou shalt save*) The one consort ought to lead, as far as possible, the other consort to salvation.

17. *Εἰ μὴ*, *if not*) that is, *if this be not so, or, otherwise* [*but*]. There is a digression *from husbands and wives*, ver. 10, to any external condition of life.—*ἐκάστω*, *to each*) It may be thus resolved, *let every man walk, as God hath distributed to him*.—*ἐμέρισεν*, *hath distributed*) ver. 7.—*ὡς κέκληκεν*, *as He hath called*) The state in which the heavenly calling has found every one.—*ὁ Κύριος*, *the Lord*) Christ.—*περιπατεῖτω*, *let him walk*) This conclusion in which *permission* and *command* are blended together, is repeated and explained at ver. 20 and 24. Calling from above does not destroy our external conditions. Paul shows that what any one has done or would have done without it, is lawful to be done in it.—*καὶ οὕτως*, *and thus*) a universal doctrine, in which the Corinthians also may acquiesce.

18. *Μὴ ἐπιστάσω*, *let him not draw*) [*become uncircumcised*]. Many, who had apostatized from the Jews to the Gentiles, recovered their uncircumcision to some extent by surgical skill 1 Macc. i. 15. See *Reineccius* on this passage. It may be gathered from the admonition of Paul, that they were imitated by some, who from Jews had become Christians.

19. *Ὅδ' ἐν ἐστὶ*, *is nothing*) Comp. viii. 8. So also by parity of reasoning, *slavery* and *liberty*; *marriage* and *celibacy*, are nothing.—*τήρησις*, *keeping*) An axiom worthy of particular notice.—*ἐντολῶν*, *of the commandments*) Circumcision had been also commanded; but not for ever, as was the case with love.

20. Ἐν τῇ κλήσει, *in the calling*) The state in which the [heavenly] calling stumbles upon [finds] any one, is equivalent to a calling.

21. Μὴ σοι μελέτω, *care not for it*) Do not anxiously seek to be set free; so, *do not seek* [a wife], ver. 27.—μᾶλλον χρῆσαι, *use it rather*) use the power of obtaining liberty, or rather use [continue in] slavery; for he, who might become free, has a kind master, whom it is better to serve, than to follow any other course of life, 1 Tim. vi. 2; comp. the beginning of the next verse: therefore in ver. 23, he does not say, *be not*, but *do not become the servants of men*.

22. Ἀπελεύθερος, *freedman*) Ἐλεύθερος, *one free*, and who also was never a slave; ἀπελεύθερος, *a freedman*, who had been a slave.—Κυρίου, *of the Lord*) Christ, which presently after occurs.—ὁ ἐλεύθερος κληθεῖς, *he that being free is called*) At the beginning of the verse the word *called* is put before a *servant*; here *free* is placed before the word *called*, for the sake of emphasis, that he may be also included, who, in consequence of his calling, obtains the power of acquiring freedom. Comp. on the arrangement of the words, Gal. iv. 25, note.

23. Ἠγοράσθητε, *you have been bought*) by God [as the servants of Christ.—V. g.]—μὴ γίνεσθε, [not as Engl. Vers. “*be not ye*”] *do not become*) The internal and external state should, so far as it is attainable, agree together, and the latter should be subservient to the former. *To become* here, is properly applied to those, who are not slaves. [*Let not him who is free, cast away his liberty*. Not. crit.]

24. Παρὰ Θεῶ, *with God*) An antithesis to men, Rom. xiv. 22. Those who are always looking to God maintain a holy indifference about external things. By this principle [viz., regard to God], however, the rule laid down at ver. 20, is limited. For example, a man, from being a slave, may become free [and thus *not abide in the same calling*] without any change of his condition before God.

25. Παρθένων, *virgins*) of both sexes: See the following verses. So the word, *virgin*, Rev. xiv. 4.—οὐκ ἔχω, *I have not*) He does not say, *we have not*. The Corinthians expected a special commandment by revelation, which Paul was to receive.—γνώμην δέ) A word used with deliberate choice here and at ver. 40, as pre-



sently νομίζω. Aristotle, carefully pointing out the propriety of Greek words, especially in his Ethics, makes the following observations: ἡ καλουμένη γνώμη ἢ τοῦ ἐπειικοῦς ἐστὶ κρίσις ὀρθή, "that which is termed γνώμη, opinion, is the right judgment of the equitable man:" and again, ἡ δὲ συγγνώμη, γνώμη ἐστὶ κριτικὴ τοῦ ἐπειικοῦς ὀρθή. ὀρθή δὲ ἢ τοῦ ἀληθοῦς, "and indulgence [concession] is the upright judicious opinion of what is equitable; and the indulgence of the truthful man is right," Lib. 6, Eth. Nic. c. 11.<sup>1</sup> There the discussion is more extended, and when we read it all, we shall more clearly understand, what γνώμη and συγγνώμη are. Ἐπιταγή implies command: γνώμη relates to opinion, and has συγγνώμη [a common sentiment, fellow-feeling, and so indulgence] closely connected with it, which is a γνώμη, accommodated to the state or mind of another, as in regard to a thing done, so also in case of a thing to be done. See ver. 6, and 2 Cor. viii. 10, 8, where both of these words, are opposed to τῇ ἐπιταγῇ. Each has regard to τὸ συμφέρον, the profit of him, whose advantage is consulted; in the same verse 10, and here 1 Cor. vii. 35. Such is the nature of those things which are treated of in this chapter, that they partly fall under ἐπιταγήν, and partly under γνώμην and συγγνώμην. But it was becoming, that ἐπιταγή should be throughout written in the name of the Lord, γνώμη and συγγνώμη, in the name of the apostle. Therefore on that point, which falls under ἐπιταγήν, the Lord had expressly suggested to the apostle what he should write, but on this point, which falls under γνώμην, it was not necessary to make any suggestion; for, the apostles wrote nothing, which was not inspired, θεόπνευστον; but they sometimes had a special revelation and command, xiv. 37; 1 Thess. iv. 15: they derived the rest from the habitual faith, which had taken its rise within them from their experience of the Lord's mercy; as in this verse; and also from the treasury of the Spirit of God [which they possessed], ver. 40: and consequently in cases like this, they might very freely apply various methods according to the variety of circumstances and persons, as their holy feelings [affections of mind] allowed,

<sup>1</sup> Taylor's translation of this passage is as follows: "What is called upright decision is the right judgment of the equitable man; but pardon is an upright judiciary decision of the equitable man, and the decision is right which is made by a man observant of truth."

and they might give up their own right, humble or reprove themselves, prefer others to themselves, beg, entreat, exhort (2 Cor. vi. 1, vii. 8, xi. 17, note), at one time treat with greater severity, at another with greater mildness; and hence Paul, for example, uses the softer word νομίζω, and not λέγω, ver. 26, 12. He therefore here also, though without ἐπιταγήν, wrote those things, which nevertheless exactly agreed with the mind of the Lord, who willed it, that this γνώμη, *opinion*, alone should be given. But at the same time, the apostle faithfully informs us, according to what principle every thing was written (a modesty from which how far I would ask, has the style of the Pope departed?) and furnishes a proof, that those, who have already sufficient assistance [safeguard] from the word and Spirit of God, should not demand anything extraordinary.—ὡς ἡλεημένος, *as having obtained mercy*) The mercy of the Lord makes men faithful; faith makes a man a true casuist.—ὑπὸ Κυρίου, *from the Lord*) Christ.—πιστός, *faithful*) having faith in the Lord; evincing that faith both to Him and to men.

26. Διὰ τὴν ἐνεστῶσαν ἀνάγκην, *for the present distress*) The famine in the time of Claudius, Acts xi. 28. It was very long and severe, especially in Greece. Therefore this counsel of Paul was, partly at least, suited to the time.—ἀνθρώπων, *for a man*) This term is intended to apply to both sexes.—ὅπως, *so*) as he is [in the same state in which he is]; comp. ver. 27.

27. Δέδεσαι—λέλυσαι, *thou art bound—thou art loosed*) There is an argument in the very words. When *bound to a wife*, a man is often prevented, with or without any blame to him, from being able so munificently to practise liberality and the other virtues, as he might wish. In the verb λέλυσαι, *thou art loosed*, the participle is latently contained [thou art one *untied*], and it has the force of a noun, so that *loosed* denotes not only him, who is no longer bound to a wife, but also him, who never was so bound. We find a similar phrase in Job xxxix. 5.—μη, *not*) twice, *i.e.* thou art not forced to seek.

28. Τῇ σαρκί, *in the flesh*) Not in the *spirit*, to which the *trouble* is sin—but in this present case here there is no sin.—ἐγὼ δὲ, *but I*) He writes to them with the affection of a father, ver. 32.—φείδουαι, *I spare*) It is more difficult and requires

greater firmness to regulate well the state of marriage, than of celibacy.

29. Τοῦτο δὲ φημι, *but this I say*) The same form of expression occurs xv. 50, for the purpose of explanation, in summing up the whole.—ἀδελφοί, *brethren*) Paul is wont, especially when writing about external circumstances, to introduce the most noble digressions, as the Holy Spirit is always calling him to the things that are most excellent.—ὁ καιρὸς) the present *time*, either of the world ver. 31, ch. x. 11, or of individuals, the time of weeping, rejoicing, etc.—συμπεταλμένους) *narrow, short*, the contrary of unencumbered liberty, ver. 26.—τὸ λοιπὸν, [*but*] *as to what remains*) The particle here is very suitable. [*He hints, that the consummation of the world is not far off.*—V. g.]—ἴνα, *that*) Time in short, is of such a nature, *that* they ought, etc. [*Some spend much of their time in seeking the superfluous conveniences of life, in wandering thoughts, in a too pertinacious pursuit of literature, in the length and frequency of their feasts and amusements: and it is a virtue in the opinion of worldly men, when any one knows how to spend with his boon companions in a manner not without its charm, half or even whole days and nights in empty conversation and pursuits. But if it should become necessary either to engage in prayer, or to watch over the education of his children, or to exemplify the duty of love to his neighbour, then truly the want of time is made an obstacle; nay, he has not even leisure to consider, how much guilt is contracted by such conduct.*—V. g.]—γυναῖκας, *wives*) and so, *children, friends, patrons*. We ought to consider nothing our own.—μὴ, *not*) Thus Christian self-denial is appropriately expressed. They, who have [*earthly goods*], as persons who have and are likely long to have, are void of Christian self-denial.]—ἴσως, *may be*) This word is supplied also in the following verses.

30. Οἱ χαίροντες, *they who rejoice*) he does not say, *they who laugh*. [Rom. xii. 15. The train of thought is *here* (in the words, “they that *rejoice*”) of nuptial feasts; *as in the preceding words* (they that *weep*) of the death of a wife, etc.—V. g.] He speaks soberly as is suitable in the vale of tears.—ὡς μὴ κατέχοντες, *as though they possessed not*) To possess, after, to buy, makes an epitasis [an emphatic addition to the previous words. Append.]: as after *use, abuse* comes, in the next verse, from

which it is evident, that the figure *Ploce* [the same word twice, once simply, next expressing an attribute. Append.] occurs in the three preceding clauses; for as the Apostle Paul exhorts *the teacher to teach*, and every one employed in doing good to be active in doing it, Rom. xii. 7; so *they, that rejoice, rejoice in the world*, which same is the very thing that he forbids.

31. Οἱ χρώμενοι, *they that use*) Paul seems to have used this expression for, and *they that sell*, because according to the general practice of the world, *selling* in itself is most suitable to travellers. We must use, not enjoy.—ὡς μὴ καταχρώμενοι) *as not abusing*. The compound verb both in Greek and Latin denotes not only the *perversion* of the use, but also [‘abundantiam,’ *the abundant use*] an *over-much* using.—παράγει, *passeth away*, every moment, not merely *shall pass away*.—τὸ σῆμα τοῦ κόσμου τούτου, *the fashion of this world*) the world itself and the *fashion* of it, which is to marry, to weep, to rejoice, to buy, etc., Heb. מלצ, Ps. xxxix. 7, lxxiii. 20. While a man, for example, is advancing from the twentieth to the fortieth year of his age, he has almost lost all his former relations and acquires new connexions.

32. Ἀμερίμους, *without carefulness*) not only without affliction, ver. 28, but also without any care distracting the mind.—ὁ ἀγαμος, *he that is unmarried*) namely if he wishes to use wisely the condition in which he is placed.—τοῦ κυρίου, *of the Lord*) Christ. ἀρέσει, *may please*) by holiness of body and spirit.

33. Πῶς ἀρέσει) *how he may please*. The word *please* is repeated from the preceding verse, and comprehends here all the duties of a husband, which the wife may demand in everthing relating to the married state.

34. Μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος) That is, *there is a difference also between a wife and a virgin*. Not only the unmarried and the married man have duties differing from each other; but also the duties of the wife, and virgin (of the female sex) differ as far as possible from each other. Some connect the word *μεμέρισται*, having the particle *καὶ* also before it,<sup>1</sup> by a different pointing, with the foregoing words, but Paul refers it to those

<sup>1</sup> Lachm. reads καὶ μεμέρισται καὶ with AB Vulg., and punctuates thus, *γυναίκα, καὶ μεμέρισται. καὶ ἡ γυνή*, etc., G fg read *μεμέρισται καὶ*. Tischend. reads as Lachm., but puts the full stop at *γυναίκα*.—ED.

which follow. *The difference*, namely between marriage and celibacy, each of which claims for itself a different class of duties, rather refers to women than to men; for the woman is the helper of the man;—the woman undergoes a greater change of her condition, than the man, in contracting marriage; comp. ver. 39, 40. Further, he is speaking here chiefly of virgins, ver. 25: therefore the word *μεμέρισται* is particularly well adapted to this place; and the *singular* number does not prevent it from being construed with *wife* and *virgin*. So 2 Kings x. 5, in the Hebrew, *He that was over the house, and he that was over the city, the elders also and the bringers up of the children SENT* [singular verb] (Heb. *חָלַשׁ*), so below, ix. 6, ἡ ΜΟΝΟΣ ἐγὼ καὶ Βαρνάβας, κ.τ.λ., “or I ONLY [instead of *μονοί*] and Barnabas.”—*ἵνα ἡ ἁγία*, *that she may be holy*) She thus *pleases* the Lord, if she be holy, being wholly devoted to him. *Holiness* here implies something more than at ver. 14.

35. *Ἰδὺν*, *your own*.—*βρόχον*, *a snare*) *A snare*, the fear of committing sin, where there is no sin, or even forced service. Men are unwillingly drawn into a snare, Prov. vii. 21, LXX. That is readily considered as a snare, which is most conducive to *profit* [*σύμφορον*].—*ἐσχημον*) an antithesis to *ἀσχημονεῖν*, in the following verse.—*εὐπάρεδρον*) akin to this is the verb *προσεδρεύειν*, in ix. 13. An example is found in Luke x. 39.—*τῷ Κυρίῳ*, *to the Lord*) *εὐπάρεδρον*, as well as *παρεδρεύω*, governs the dative.—*ἀπερισπάσως*) This explains the word *εὐπάρεδρον*, for *assiduous attendance* upon the Lord, and *distraction*, are the reverse of each other. *Sitting* [involved in the *εὐπάρεδρον*] assists the devout mind. Comp. Luke x. 39, 40. Paul says something similar of the widow, 1 Tim. v. 5.

36. *Τίς*, *any man*) a parent.—*ἀσχημονεῖν*) viz. *ἑαυτὸν*.—*τὴν παρθένον αὐτοῦ*) *a virgin, his daughter*.—*νομίζεις*, *thinks*) Antithesis to, *I think* (*suppose*), ver. 26.—*εἰ ἂν ᾖ ὑπέρακμος*) if she pass, *ἀκμήν*, *the flower*, of her age without marriage, as it were despised by suitors.—*ὀφείλει*, *it so ought to be* [*need so require*, Engl. V.] [*because he cannot see how better to consult the advantage of his daughter*.—V. g.], *having no necessity*, in the following verse is the antithesis.—*οὐχ' ἀμαρτάνει*, *he sinneth not*) The matter is sweetly expressed by short clauses.

37. *Ἐστηκεν*, *he who standeth stedfast*) There is in this passage

an admirable synonymy [accumulation of synonymous clauses] and description of liberty.—*μη ἔχων ἀνάγκην, having no necessity*) on account of which he should prefer celibacy to marriage, ver. 26, or marriage to celibacy.—*ἐξουσίαν, control* [power], without any interference.—*ἔχει, has*) for *having*: for *not* and *but* are in mutual relation to each other. There is the same enallage in Col. i. 6, note.—*περι, over*) For often the will is one thing, and the power an altogether different thing.—*ἰδίου, his own*) Liberty is elegantly denoted. [*Those who have now a regard to the Divine will, are often led to think, that they have been appointed to obtain only by one way, the things which correspond to the Divine will. Nevertheless, God grants to man full liberty regarding what is agreeable to His law, Deut. xxxvi. 6.*<sup>1</sup>—V. g.]—*κέκρικεν, has so judged* [decreed, has come to this as his decided opinion].—*καλῶς ποιεῖ, doeth well*) he not only does not sin; he acts *very well* (*καλῶς*).

38. "Ὡστε, therefore) We must observe, with how great earnestness, fidelity, and fulness, Paul dwells on this passage.—*καί) also*.

39. 'Εν Κυρίῳ, in the Lord) So that Christ is here also all things. Christians and unbelievers mixed in society and dwelt together. He therefore commands Christian men to marry Christian women.

40. Μακαριωπέτερα, happier) ver. 1, 28, 34, 35; Luke xxiii. 29.—*δοκῶ, I think*) The Corinthians *thought* more of themselves than was right, and less of Paul. Paul with delicate pleasantry, *ἀστένωε, gives them back their own expression*.—*καὶ γὰρ, I also*, no less certainly, than any of you [who may think he has the Spirit].—*Πνεῦμα Θεοῦ, the Spirit of GOD*) whose counsels are spiritual, divine.

<sup>1</sup> Rather Numb. xxxvi. 6. Let them marry to whom they think best.—ED.

## CHAPTER VIII.

1. Περὶ—οἶδαμεν, *as touching—we know*) This topic is taken up again at ver. 4, when the parenthesis, which follows, has been concluded.—ὅτι) *that*. This explains the “*we know*.”—γνωσιν, *knowledge*) The article is not added,<sup>1</sup>) that he may not concede too much.—ἔχομεν, *we have*) He speaks in the first person of himself and others, more established in the faith; when speaking more generally, he uses the third, ver. 7. Thus we easily reconcile the *all* [ver. 1] and *not in all* [ver. 7].—ἡ γνωσις, *knowledge*) without love. [*Although the fundamental doctrines and those most necessary and difficult are spoken of*. V. g.]—φυσιοῦ, *puffeth up*) when a man pleases himself; comp. *thinks*, ver. 2.—ἡ δὲ ἀγάπη, *but love*) the right use of *knowledge*, love, towards God, ver. 3, and towards our neighbour.—οἰκοδομεῖ, *edifieth*) when a man pleases his neighbour. *Knowledge* only says, *all things are lawful for me*; love adds, *but all things do not edify*.

2. Ἐιδέναι, *that he knows*) This has respect to the “*we know*,” ver. 1; it differs from *to be acquainted with*.<sup>2</sup>—τι, *anything*. Paul makes some small concession here; comp. the following clause.—ὄπω, *not yet*) like a novice.—καθὼς, *as* [in the way that]) namely in the way of love, [taught] by God.

3. Τὸν Θεόν, *God*) The love of our neighbour follows the love of God.—ὁσος, *this same*) *who loves*.—ἔγνωσται) *is known*. Active follows passive knowledge, xiii. 12. In this expression we have an admirable metalepsis<sup>3</sup>—he was known, and therefore he hath

<sup>1</sup> Therefore, also, in the Germ. Vers., the article ought to be wanting in this passage.—E. B.

<sup>2</sup> The Latin synonyms are *scire* and *cognoscere*. *Scire*, to know, to be skilful in, chiefly applied to things; *cognoscere*, to know, to become acquainted with persons or things formerly unknown; however, *ἐγνωσέναι* is the reading of ABD (A) G f (*cognovisse*). *Ειδέναι* of Rec. Text is supported by Vulg. (*scire*) Cyr. Hil.—Ed.

<sup>3</sup> See Append. A twofold trope, or figurative use of the same word or phrase.

known, Gal. iv. 9, note. The knowledge is mutual.—ὁπ' αὐτοῦ) by Him.

4. Βρῶσεως) He more closely limits the subject proposed at ver. 1: *as concerning, therefore, the eating, etc.*—οὐδέν) *nothing*, is the predicate; *nothing*, the force of which is augmented by the antithetic words, *in the world*, 177, 1 Sam. xii. 21, LXX., οὐδέν; comp. ch. x. 19, note. [*A piece of wood or stone and nothing besides.*—V. g.]

5. Λεγόμενοι, *that are called*) God is said to be the supremely powerful One. Hence by homonymy [things or persons distinct in nature receiving by analogy the same name], angels who are powerful on account of their spiritual nature, and men who are powerful from being placed in authority, *are called gods.*—ἐν οὐρανῷ, *in heaven*)—ἐπὶ γῆς, *on earth*) The provinces of the gods among the Gentiles were divided into heaven, and earth, along with the sea; but each of these belongs to God.—θεοὶ πολλοὶ καὶ κύριοι πολλοί, *gods many and lords many*) Ps. cxxxvi. 2, 3.

6. Ἡμεῖν) *to us*, believers.—εἰς ὃ τὰ πάντα, *of whom are all things*) Therefore, we have one God.—τὰ πάντα, *all things*) by creation.—ἡμεῖς, *we*) believers.—εἰς αὐτόν, *unto Him*) He is the end for whom believers live.—καὶ εἷς, *and one*) Christ, the object of divine and religious worship. The apostles also, for the purpose of avoiding the appearance of polytheism, more frequently called Christ Lord, than God, when they wrote to the Gentile churches.—Κύριος, *Lord*) This appellation comprehends in itself the notion of *the Son of God*, and therefore also *of God*, along with the idea of Redeemer.—δι' οὗ, *by whom*) The dominion of Christ is hereby proved; *by Him* all things are *of God*.—δι' αὐτοῦ, *by Him*) We come by Him, *εις, to the Father*. The plan of this sentence is as follows:—

<i>Of whom are all things</i>	}	by creation;	}	<i>to Him,</i>
<i>and we</i>		by restitution.		<i>by Him,</i>
<i>by whom are all things</i>				

7. Ἄλλ') We have γνώσιν, *knowledge*; but others have it not in the same degree.—τις, *some*) an antithesis to *all*, ver. 1. Some, viz. the Jews, holding the idol in abomination; the Greeks regarding it with reverence, x. 32.—τοῦ εἰδώλου, *of the idol*)



They had this feeling,<sup>1</sup> as if the idol were something; or at least as if the thing offered to the idol were polluted thereby.—*ἕως ἄρτι*, until this hour) when by this time they should have knowledge.—*ὡς*) as: on this depends the distinction.—*μολύνεται*, is defiled) a suitable expression, by a metaphor derived from flesh.—*βρῶμα*, food) used indefinitely, ver. 13.—*ἡμᾶς*, us) having or not having knowledge.—*ὃ παρίστη*) neither as regards pleasing Him in the judgment, nor as regards displeasing Him, *πρὸς τὸ ὑστερεῖσθαι* [so as to be accounted the worse for it]; *συνίστημι*, I commend; but the word *παρίστημι* occupies a middle place between a good and a bad sense, as is evident from the Ep. of Athanasius, *πρὸς Ἀμουῶν*, where he makes this periphrasis, *φυσικῆ τῆς ἔκκρισις ἡμᾶς ὃ παραστήσει πρὸς τιμωρίαν*.<sup>2</sup> So ver. 10, *οἰκοδομηθήσεται* is used as a word in a middle sense. This is the foundation of *lawful power* [liberty, ver. 9], *ἐξουσίας*; comp. *δε* in the next verse.—*οὔτε—περισσεύομεν οὔτε—ὑστερούμεθα*, neither are we the better: nor—are we the worse) because in both cases thanksgiving is retained, Rom. xiv. 6.

9. *Ἡ ἐξουσία*, lawful power [liberty]) a word frequently used for *power* and *liberty* in this discussion, ix. 1, 4, etc.: comp. vi. 12.—*ὑμῶν*, of yours) which you so eagerly uphold, ver. 11.

10. *Εἰδωλείψω*) A word fitted to deter. It is found in 1 Macc. i. (47), 50, x. 83; 3 Esdr. ii. 10.—*οἰκοδομηθήσεται*, shall be built up in [emboldened to]) An antiphrasis.<sup>3</sup> You ought to have built up your brother in doing good; but you by your example impel him to do evil. [The force of example is great.—V. g.]—*τὰ εἰδωλόθυτα ἐσθίειν*, to eat things offered to idols) By these very words

<sup>1</sup> Ernesti says, *Bibl. th. noviss.* T. i., p. 511, that Bengel, along with Heumann, prefers the reading *συνηθεία* in this verse to the common reading *συνειδήσει*, and approves of it, but without foundation. Certainly Bengel's older margin has marked *συνηθεία* with γ, the later with δ; and the Germ. Vers. has expressly printed *συνειδήσει*.—E. B.

Tisch. prefers *συνειδήσει* with D (A) G Vulg. both Syr. Versions, and *ff.* Lachm. reads *συνηθεία* with AB Memph.—ED.

<sup>2</sup> Any natural ejection in the animal functions will not bring us to punishment.

<sup>3</sup> See Appendix: When words are used to signify the contrary of what is expressed, as here, shall be *built up* (usually applied to what is good), meaning, shall be impelled to what is bad.—ED.

the horror of the weak man is expressed, who eats notwithstanding.

11. Ἀπολείπαι, *shall perish*) He will lose his faith, and, if he do not recover it, his salvation, Rom. xiv. 23. [See, what important results a single action may produce, although externally considered it seemed to be of little consequence.—V. g.]—δι' ὧν, *for* [on account of] *whom*) For rather than instead of suits the passage before us; that we may be taught, what we ought to do for the sake of our brethren.—ἀπέθανεν, *died*) prompted by the love, which thou so very little imitatest.

12. Τύπτοντες, *striking*) [Engl. V. not so well, *wounding*], as the weary cattle are urged on by the lash. *Striking* is elegantly used, not *wounding*, for a wound is seen, a stroke is not so discernible. You strike brethren, or make them strike themselves.—εἰς Χριστόν, *against Christ*) to whom the brethren are united. The expression, *against Christ*, in the latter clause bears the chief emphasis; *when ye sin*, in the former.

13. κρέα, *flesh*) In order to avoid with the greater certainty flesh sacrificed to an idol, I would abstain from all kinds of flesh.—σκανδαλίσω, *I should make to offend*) The person is changed: he just now said, *if meat offend*.

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## CHAPTER IX.

1. Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος;) *am I not free? am I not an apostle?*) There is a transposition of these two clauses in the present received reading:<sup>1</sup> but Paul first lays down the proposition, *I am free*; then, the reason of it [by aetiology. Append.], *I am an apostle*; and there is a hendiadys in this sense, *I am entitled not only to Christian, but also to apostolic liberty*. We have a chiasmus<sup>2</sup> in the discussion of the subject: for in it he first claims for himself the *apostleship*, ver. 1–3, then he asserts his *liberty*, and that too as an apostle, ver. 4, 5, 19,

<sup>1</sup> AB Vulg. Memph. Syr. Orig. 4,266 b, support the order as in Bengel D G fg later Syr. put ἀπόστολος before ἐλεύθερος, as in Rec. Reading.—ED.

<sup>2</sup> See Appendix.

[whereas in the statement of subject, ver. 1, 'free' comes first, 'apostle' next]. That, which *free* is in the adjective, ver. 1, ἐξουσία, *power*, is in the substantive, ver. 4; comp. viii. 9.—οὐχὶ—εἰδραξα, *have I—not seen?*) Observe the firmness of the apostle.—τὸ ἔργον μου, *my work*) A testimony derived from actual facts, which is the strongest.

2. Ὑμῶν, *to you*) to whom I came; who have received the Gospel; you cannot deny it: ὑμῶν, *as far as you are concerned*. Similar datives are found at ver. 21.—ἡ γὰρ σφραγίς, *for the seal*) From the Church of believers an argument may be derived for the truth of the Gospel, and of the Christian religion.—ἀποστολῆς, *of apostleship*) A person even, who was not an apostle, might bring men by means of the Gospel to the faith, as Philip, Epaphras, and others; but Paul calls the Corinthians the seal not of *calling* of whatsoever kind, but of *his apostolic calling*: because he had the signs of an apostle, 2 Cor. xii. 12; Rom. xv. 18, 19; nor did the Corinthians merely receive faith, but also a singular abundance of gifts, 1 Cor. i. 7.

3. Ἡ) This is an anaphora with<sup>1</sup> ἡ σφραγίς, ver. 2—ἀπολογία, *a defence* [or *answer*]) The Roman Pontiff, in his desire to be irresponsible, ἀνυπεύθυνος, assumes more to himself.—τοῖς ἐμὲ ἀνακρίνουσιν, *to those who debate my case* [examine me]) who have any doubt of my apostleship.

4. Μὴ οὐκ ἔχομεν; *have we not?*) He comes from the singular to the plural, including his colleagues [in the apostleship].—φαγεῖν καὶ πίνειν, *to eat and to drink*) without labouring with his hands.

5. Ἀδείφην γυναῖκα, *a sister, a wife*) Expressed in the nominative case this is the proposition implied, *this sister is my wife*; wherefore the name, *sister*, does not prevent marriage.—περιάγειν, *to lead about*) an abbreviated expression<sup>3</sup> for *to have and to lead about*; for he had no wife. Expense was laid upon the Churches, not from having, but from leading about a wife.—ὡς, *as well as*) this word also refers to ver. 4.—οἱ λοιποὶ, *the others*) The article shows that all the others had done so. We

<sup>1</sup> See Append. The frequent repetition of the same word in the beginnings of sections.

<sup>2</sup> Ἀὐτῇ ἰστί, *is this*) namely, that you are the seal of my office.—V.g.

<sup>3</sup> See Appendix, "locutio concisa."

may presume the same of John.—*καὶ οἱ ἀδελφοὶ τοῦ Κυρίου*, and the brethren of the Lord) Acts i. 14; Gal. i. 19.—*καὶ Κηφᾶς*, and Cephas) There is a gradation here; comp. iii. 22, note.

6. Τοῦ μὴ ἐργάζεσθαι), to forbear working with the hand.

7. Τίς, who) The minister of the Gospel is beautifully compared to a soldier, a vine-dresser, a shepherd. The apostle speaks of that which is a common occurrence; although, even then, there had been some, who were soldiers on their own charges—*volunteers*.—*φυτεύει*; plants) iii. 6.

8. Καὶ) also. Not only do I not speak this *as a man* [according to mere human modes of thought], but with the approbation of the law itself.

9. Οὐ φιμῶσεις βοῶν ἀλοῶντα) So the LXX., Deut. xxv. 4.—*ἀλοῶντα*, threshing) Horses in the present day are employed in threshing corn in some parts of Germany.—*μὴ τῶν βοῶν*, does God care for oxen) It is not at all denied, that God cares for oxen, since the man, who would have muzzled the ox, threshing the corn, would have committed a sin against the law. But the conclusion proceeds from the less to the greater. [If God cares for mere oxen, much more for men]. This is a specimen of the right mode of handling the Mosaic laws, enacted regarding animals.

10. Πάντως, altogether) The word, ‘saying,’ is put into the question itself.—*ὅτι*) namely, that—*ἐπ’ ἐλπιδι*), *כּוּבַל*, which the LXX. always render *ἐπ’ ἐλπιδι*: comp. Acts ii. 26.—*οὐφείλει*, ought) There is a change of person. *The obligation* [implied in *οὐφείλει*] is with them that remunerate, not with them that labour; otherwise the latter would commit sin by not receiving. So also regarding the precept, ver. 14: comp. *I ought*, 2 Cor. xii. 11.—*ὁ ἀροτριῶν*, that [animal] which ploweth [or he that ploweth]) This also is the labour of oxen. It seems to be an adage, something like this; *hope supports the husbandman*.—*τῆς ἐλπίδος αὐτοῦ*,<sup>1</sup> of

<sup>1</sup> The margin of the 2d Ed. prefers the shorter reading, *ἐπ’ ἐλπιδι τοῦ μετέχειν*, of which there is not a vestige, either in the older Ed., or in the Gnomon, or in the Germ. Vers.—E. B.

*ἐπ’ ἐλπιδι τοῦ μετέχειν* is the reading of ABC both Syr. (Memph.) Theb. Vulg. (in spe fructus percipiendi) Orig. 1,170; 541 c. But D (A) corrected later, G fg read *τῆς ἐλπίδος αὐτοῦ μετέχειν*: to which Rec. Text adds *ἐπ’ ἐλπιδι*.—E. B.

*his hope*) The abstract for the concrete: *of the fruits, in the hope of which* he, who now threshes, plowed,—μετέχειν, *to become partaker*) viz. *ought*. *To become partaker of his hope* is a periphrasis for the verb *to thresh*. Namely, he who plows, plows *in the hope* of threshing and eating; he, who threshes, possesses that *hope*, which he had in plowing, and threshes *in the hope* of eating.

11. ἑμῶν, *unto you*) he does not say *yours*, as afterwards.—μέγα, *a great thing*) Comp. 2 Cor. xi. 15, 14, where it is explained as the same as “*a marvel*.”

12. ἄλλοι, *others*) true apostles, ver. 5: or false ones, 2 Cor. xi. 20.—ὑμῶν) *over you*.—μᾶλλον, *rather*) on account of our greater labour.—τῆ ἐξουσίᾳ ταύτῃ) The repetition gives force to the meaning; *this power* [such a power as this].—στέγομεν) *στέγω* signifies properly *to cover*; them *to protect, to defend*; likewise *to conceal, to bear and endure with a desire to conceal*, as here<sup>1</sup> and in xiii. 7. On the other hand, οὐ στέγειν, *not to forbear*, in a burst of strong feeling, 1 Thess. iii. 1, 5. [*The minister of the Gospel requires to put in practice this forbearance: For reproaches of this kind are cast upon him, viz. on the ground of arrogance or avarice, which among politicians (or men of the world) are considered virtues.*—V. g.]—ἵνα μὴ ἐγκοπήν τινα ὀῶμεν, *lest we should hinder*), i.e. that we should as far as possible forward the Gospel. Those, who are least encumbered, do more work and cause less expense; hence the celibacy of the priests among the Papists and of soldiers in the commonwealth.

13. τὰ ἱερά) *sacred things*.—ἐκ τοῦ ἱεροῦ, *of the temple*)—θυσιαστήριον, *at the altar*) If the Mass were a sacrifice, Paul would have undoubtedly accommodated to it the apodosis in the following verse.

14. Ὁ Κύριος, *the Lord*) Christ Matt. x. 10.

15. Ἐγραψα, *I have written*) lately.—μᾶλλον, *rather*) construed with *die*. The reason of such a solemn affirmation is explained at 2 Cor. xi. 7, etc.—τις, *any man*) who should either give me a livelihood by the Gospel, or should declare that I thus gained my living.

16. γὰρ, *for*) He now states, in what this glorying consists.—

<sup>1</sup> “We suffer without speaking or complaining.”—ED.

εὐαγγελίζομαι [if], *I preach*) This must be taken in the exclusive sense; if I preach, and do so not gratuitously; if I do nothing besides.—ἀνάγκη, *necessity*) Owing [duty] takes away glorying.—οὐαὶ δὲ, *but* [yea] *woe*) *but* intensive; not only have I nothing, whereof I may glory, but even *woe* [to me, if I do not], Jon. i. 4; Ex. iv. 14; Jer. xx. 9.

17. Ἐκὼν, *willingly*) This is here used instead of *gratuitously*, whence *I have a reward* makes an oxymoron;<sup>1</sup> moreover he defines the *reward* and *gain* in the following verses. Paul often, when speaking of his own affairs, uses increase and diminution [αὐξήσεις and μείωσις], not unlike a catachresis, and suitable to express his self-abnegation. He might have *willingly* preached the Gospel, and yet have received a reward from the Corinthians; but if he should receive a reward, he considers that as equivalent to his preaching unwillingly; so in the following verse the use of his legitimate '*power*' might be without *abuse*; but he considers in his case the former in the light of the latter;<sup>2</sup> comp. Rom. xv. 15; 2 Cor. xi. 8, 9, i. 24, ii. 5, vii. 2, 3.—οἰκονομίαν πεπίστευμαι, *a dispensation of the Gospel is committed to me*) I cannot withdraw myself, although I should fail of my reward. Again, the language is exclusive, as in ver. 16.

18. Ἴνα, *that*) This is an answer to the question.—θήσω, *future subjunctive*.<sup>3</sup>—εἰς τὸ μὴ καταχρησασθαι) *that I abuse not, i.e. that I may withdraw myself as far as possible from any abuse.*

19. Ἐκ πάντων, *from all men*) Masculine, as we have immediately after, *unto all*; comp. *the more*. I was free from all men, *i.e.* no one could have held me as subject to his power.—ἐδούλωσα, *I made myself a servant*) *a servant* suits himself entirely to another.—τοὺς πλείονας, *the more*) The article has a force relative to *all, i.e. as many of them as possible*.—κερδήσω, *I might gain*) This word agrees with the consideration of a *reward*.

20. Ὡς Ἰουδαῖος, *as a Jew*) in regard to those things which

<sup>1</sup> See Appendix. The pointed combination of contraries. "*Gratuitously, yet I have a reward.*"—ED.

<sup>2</sup> *i.e.* He would regard his using his *power* as if it were an *abuse*.—ED.

<sup>3</sup> Fut. subj. is an obsolete form seldom found, but legitimate. Indeed, the subjunctive itself is an old future.—See Donaldson's *New Cratylus*.—FD.

are not defined by the *law*; for *as under the law* follows, although even those, who observed the laws of Noah, might have been called men occupying a place midway between the Jews *under the law* and men *without the law*.—ὡς ὑπὸ νόμον) μὴ ἂν αὐτοὺς ὑπὸ νόμον is subjoined in the oldest copies.<sup>1</sup> It was an omission easily made in others from the recurrence of the word νόμον.—τοῦς) The article seems to be put here not so much for the sake of emphasis as of necessity, as ὑπὸ *under* follows.

21. Ἄνόμους) This is here used in that sense, which the meaning of the primitive word precisely produces, as ἀνοπίστακτον, Heb. ii. 8.—ὡς ἀνόμος, *as without law*), by omitting things that may be omitted in regard to things ceremonial.—μὴ ὧν ἀνόμος, *who am not without the law*) Paul was not (*anonus*) *without the law*, much less was he (*antinomus*) *opposed to the law*.—μὴ ἀνόμος. Θεῷ, ἀλλ' ἔννομος Χριστῷ) Χριστὸς, Θεοῦ ἔστι, iii. 23 : whence, he who is *without the law to God*, ἀνόμος Θεῷ, is also *without the law to Christ*, ἀνόμος Χριστῷ : he *who is under the law to Christ*, ἔννομος Χριστῷ, is *under the law to God*, ἔννομος Θεῷ. Concerning the law of Christ, comp. Gal. vi. 2, note. Ἐννομος has a milder meaning than ὑπὸ νόμον.

22. Τοὺς ἀσθενεῖς, *the weak*) The article is not added to Ἰουδαίους, nor to ἀνόμους. It is added to ἀσθενεῖς, because he is chiefly speaking of them, viii. 7 : and all these are easily gained, if they be rightly treated.—γέγονα, *I am become*) When the verb is thus put [in the Perf. middle, a tense almost *present* in meaning], the transition is easily made from the past ἐγενόμην to the present ποιῶ.

23. Ἴνα συγκαινωνῶς αὐτοῦ γίνωμαι) The Σύν and γίνωμαι show great modesty. Those things which follow, are referred to this verse, as to the proposition [the theme to be handled].—αὐτοῦ, *of it*) of the Gospel and salvation; comp. the words, *I might save*, ver. 22.

24. Οὐκ οἴδατε, *know ye not?*) The comparison is to a thing

<sup>1</sup> And, therefore, both in the margin of the 2d Ed. it is elevated from the mark γ to the mark β, and in the Germ. Vers. it is inserted in the context.—E. B.

These words, μὴ—νόμον, are read in ABCD (A) G *fg* Vulg. Theb. But Rec. Text omits the words with Memph. Syr. and Orig. 1,391 c; 3,515 f, 4,166 d.—ED

very well known to the Corinthians.—<sup>1</sup>εἷς, *one*) Although we knew, that *one alone* would be saved, still it would be well worth our while to run. [*For what will become of those, who never cease to defend themselves by the inactivity of others.* Comp. x. 5.—V. g.]—οὕτω πρέχετε, ἵνα καταλάβητε, *so run that ye may obtain*) Paul speaks of himself to the end of the chapter; he does not yet exhort the Corinthians directly; therefore he seems here to introduce into his discourse by a third party<sup>2</sup> that sort of encouragement, which P. Faber, i. 2, Agonist. c. 32, shows that the judges of the combats, the instructors of the young in gymnastics and the spectators were accustomed to give;—also Chrysostom Hom. on the expression εὖν πεινᾷ; and Caesarius, quaest. 29; for the words, *he says, they say*,<sup>3</sup> are more than once omitted. See ch. v. 13, xv. 32, 33; Eph. vi. 2; Col. ii. 21; Ps. cxxxvii. 3; Jer. ii. 25, li. 9. Therefore this is the sense here; they say, *so run*, etc.; and this clause belongs to the protasis, which is continued at the beginning of the following verse, οὕτω, *so*, a particle expressive of praise as well as of exhortation, Phil. iv. 1.—πρέχετε, *run*) All are urged, as if each, not merely one, was to obtain the prize.—ἵνα, *that*) to the end that.

25. Πᾶς, *every man*) There were many sorts of contests.—ὁ, *but*) an emphatic addition (ἐπίτασις). The race was among those contests that were of a lighter description; wrestling, to which allusion is presently made, is among those that were more severe.—πάντα, *all things*) supply κατὰ, *as to, throughout*.—ἐγκρατεύεται, *is temperate*) Those, who were to strive for the mastery, were distinguished by their admirable mode of living. See the same Faber, and the same Chrysostom de Sacerd., l. 4, c. 2, at the end.—ἐκεῖνοι *they*, who run and wrestle. Christians had abandoned the public games.—φθαρτὸν, *corruptible*) formed

<sup>1</sup> πάντες, *all*) Comp. x. 1.—V. g.

<sup>2</sup> See Appendix, under the title Sermocinatio. “So run that ye may obtain” is not Paul’s direct exhortation to the Corinthians, but the language of the spectators of the games, etc., to the racers, quoted by Paul as applying to himself. Comp. v. 26. *Obliquely* reference was meant to the Corinthians.—ED.

<sup>3</sup> Beng. means that Paul’s omitting, in the allusion or quotation, “As the saying is,” does not militate against its being a quotation. For he elsewhere omits this express marking of quotations.—ED.



of the wild olive, of the apple tree, of parsley and of the fir tree. Not only the crown, but the remembrance of it perishes.

26. Ἐγὼ) *I for my part.*—οὕτως) *so, as I said, ver. 23: comp. οὕτω, so, ver. 24.*—οὐκ ἀδήλως, *not uncertainly, I know what I aim at, and how to aim at it.* He who runs with a clear aim looks straight forward to the goal, and makes it his only object, he casts away every encumbrance, and is indifferent to what the standers by say, and sometimes even a fall serves only to rouse him the more.—πυκτεύω, *I fight*) Paul adds the pugilistic contest to the race, in preference to the other kinds of contest.—ὡς οὐκ αἴρα δέρων, *not as one beating the air*) In the *Sciamachia* [sparring in the school for mere practice] which preceded the serious contest, they were accustomed to beat the air; comp. [ye shall speak to] *the air*, xiv. 9.

27. ὑπωπιάζω) Eustathius says, ὑπόπια φασὶ τὰς περὶ τοὺς ὀφθαλμοὺς πληγὰς· ἐξ ὧν ἐκ μέρους καιριωτάτου, καὶ το ὑπωπιάζειν, καὶ σώματος ὑπωπιασμὸς μεταφορικῶς, ὁ κατα συντηξίν.<sup>1</sup> He at the same time shows, that πρόσκομμα, applies to the foot, as ὑπόπιον to the head; therefore compare πρόσκομμα and τύπτοντες with ὑπωπιάζω, viii. 9, 12.—τὸ σῶμα, *the body*) A near antagonist, Rom. viii. 13; 1 Pet. ii. 11.—δουλαγωγῶ) I lay my hand upon my body, as on a *slave*, and *restrain* it; comp. respecting a slave, Sir. xxxiii. 25. ὑπωπιάζω, as a *pugilist*, δουλαγωγῶ, as a *runner*. The one word is put after the other; the one denotes rather the act, the other the state; the one is weightier than the other; for at first greater austerity is necessary, till the body is subdued.—κηρύξας) *Kήρυκες* were present at the games [*who placed the crowns on the brows of the conquerors announcing their names.*—V. g.]—ἀδόκιμος, *one rejected, cast away*) Unworthy of a prize, of a crown. It is a word which was used in the public games.

<sup>1</sup> Blows around the eyes are termed ὑπόπια; from which, on account of it being a most tender [susceptible] part, we have both ὑπωπιάζειν, and ὑπωπιασμὸς, applied to the severe disciplining of the body metaphorically, viz., that disciplining which is in the way of mortification.

## CHAPTER X

1. Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, *Moreover, I would not that you should be ignorant*) The phrase refers to the whole passage; for the Corinthians were acquainted with the history; comp. ix. 13. <sup>1</sup>The particle *moreover* transfers the discourse from the singular, ix. 26, to the plural.—οἱ πατέρες ἡμῶν, *our fathers*) even the fathers of the Corinthians; for the Gentiles succeeded to the place of the Jews. [*Our ancestors*, he says, *in respect of communion with God.*—V. g.]—πάντες, *all*) had gone out of Egypt—there was not so much as one of so great a multitude detained either by force or on account of disease, Ps. cv. 37. Five divine benefits are mentioned, 1–4, and as many sins committed by our fathers, 6–10.—ὑπὸ τὴν νεφέλην ἦσαν, *were under the cloud*) Ex. xiii. 21, 22.—διὰ τῆς θαλάσσης διήλθον, *passed through the sea*) Ex. xiv. 29.

2. Καὶ πάντες εἰς τὸν Μωϋσὴν ἐβαπτίσαντο, *and all were baptized unto Moses*) *καὶ, and so.* He resumes what he slightly touched upon in the preceding verse about the cloud and the sea, and shows to what each refers. They were baptized in the cloud, so far as they were under it; and in the sea, so far as they passed through it. They were neither wet with the cloud nor with the sea, much less were they immersed in either (although some conjecture, that a miraculous rain fell from that cloud, from what is said in Ps. lxviii. 9, cv. 39), nor is the term baptism found in the writings of Moses. But Paul uses this term with great propriety, 1. Because the cloud and the sea are in their own nature water (wherefore also Paul is silent respecting the pillar of fire); 2. The cloud and the sea took the fathers out of sight and restored them again to view, and this is what the water does to those who are baptized. 3. They were initiated

<sup>1</sup> Preference, however, is given to the particle γὰρ, both in the margin of the first and second Ed., and in the Germ. Vers.—E. B.

ABCD(Λ)Gfg Vulg. Orig. 4,143e; 144a, Iren. 264 Cypr. 157,277 have γὰρ. Rec. Text δὲ with Orig. 1,541e, some MSS. of Vulg. and both Syr. Versions.—ED.

by the cloud and by the sea ; and as initiation, at Col. ii. 11, is described by circumcision, so here by baptism, a metaphor common to the Old and New Testament ; comp. ch. v. 7. But they were baptized unto Moses, as the servant of God, Ex. xiv. 31, because they had begun to believe (in) him, and that they might afterwards believe (in) him ; comp. εἰς, Rom. iv. 20.<sup>1</sup> ἐβαπτίσαντο, in the middle voice, *received baptism*. In the 1st verse it is hinted what God did for them ; in ver. 2, what the fathers received. The sacraments of the Old Testament were more than two, if we take into account these extraordinary ones, at the time of their exodus out of the land of Egypt.—καὶ ἐν τῇ θαλάσσῃ, *and in the sea*) *In* repeated indicates a new step in their progress and privileges.

3. Καὶ πάντες, *and all*) The three former particularly refer to baptism ; this and the following, to the Lord's Supper. If there were more sacraments of the New Testament, Paul would have laid down something that bore likewise a resemblance to the others.—τὸ αὐτὸ) *the same*, in respect of the fathers that fell, or did not fall ; not in respect of them and us ; for in the New Testament there is none of the Mosaic manna ; comp. *of one* [partakers of that *one* bread], ver. 17.—βρῶμα, *meat*) Ex. xvi. 14.—πνευματικόν, *spiritual*) Manna was spiritual food, not in itself, John vi. 32 ; nor merely in the way of prefiguration ; but because there was given *from Christ* to the Israelites, along with food for the body, food for the soul, the manna, which is far more noble than external food : comp. the next verse ; and in this better sense, the denomination is given ; comp. Ps. lxxviii. 24, 25 : and there was spiritual food not only to believers, but also, on the part of God [as far as God's part is concerned], to the others.

4. Πόμα, *drink*) This relates rather to Ex. xvii. 6, than to Numb. xx. 8, where mention is made also of cattle.—γάρ, *for*) Such as is the rock, such is the water.—ἐκ πνευματικῆς ἀκολουθούσης πέτρας, *from the spiritual rock, that followed them*) The article τῆς is not added. The people did not know, what the rock was ; therefore Paul long after adds, *but the rock was Christ*. This spiritual

<sup>1</sup> [He staggered not] *at* [*in reference to*], the promise of God : so here, baptized unto Moses, viz., in relation to him as their divinely appointed leader.—Ed.

rock is spoken of as *following them*, not on account of its following the people; for it rather went before them; but because, although at that time it was really present with them, ver. 9, yet it was only in after ages that at length it was made known to them; comp. on the word ἀκολουθεῖν, to follow, 1 Tim. v. 24; on the order of natural and spiritual things, 1 Cor. xv. 46.

5. Ἄλλ, *but*) although they had so many signs of the Divine presence.—οὐκ ἐν τοῖς πλείοσιν αὐτῶν, *not with the most of them*) The position of the particle *not* should be noticed. Reason might suggest, that God certainly *was well pleased ἐν τοῖς πλείοσιν, with the most of them*. This the apostle denies. He not only points out those, who are particularly described presently afterwards, but at the same time many others.—ὁ Θεός, *God*) whose judgment alone is valid.—κατεστρώθησαν, *were overthrown*) in great heaps, and with great force. The LXX. have used this word in Numb. xiv. 16.—γάρ, *for*) The event showed, that they had not pleased God.—ἐν τῇ ἐρήμῳ, *in the wilderness*) far from the land of promise.

6. Ταῦτα, *these*) benefits, which the people received, and the sins which they at the same time committed.—τύποι, *examples*) by which we may be instructed, from which we may learn, what punishments, we must expect, if, receiving such benefits, we should sin in a similar manner.—εἰς τὸ μὴ, *that not*) The benefits are put down in the order, in which they are arranged by Moses, in the different chapters of Exodus; the offences, with their punishments, in a different order. The fundamental principle, from which the offences proceed, is concupiscence: afterwards, the mention of idolatry most of all serves his purpose, ver. 7, 4: fornication was usually joined with idolatry, ver. 8: temptation with murmuring; see the following verses. Those offences are chiefly mentioned, which relate to the admonition of the Corinthians.—ἐπιθύμησας) The LXX. have this verbal noun.—κακῶν, *after evil things*) Rom. xiv. 20.—ἐπιθυμήσαν, *lusted*) Numb. xi. 4.

7. Γίνεσθε, *be ye*) In this ver., and ver. 10, the matter is set before them in the second person; for Paul was beyond the danger of idolatry, nay, he was even the object of their *murmuring*; the other things are put in the first person—both becomingly so. So 1 Pet. iv. 1, 3, in the second person.—τινες αὐτῶν, *some of them*) We should mark *some*; where *some* begin,

the majority of the multitude easily follow, rushing both into sin and to punishment.—*ἐκάθισεν, κ.τ.λ.*) So the LXX., Exod. xxxii. 6.—*φαγεῖν καὶ πιεῖν, to eat and drink*) This quotation is much to the purpose; comp. ver. 21.—*παίζειν, to play*) A joyful festival is here indicated (*celebrated with lascivious dancing around the calf.—V. g.*), and at the same time the vanity of the festival on account of the idol is implied.

8. Ἐπώρνευσαν, *committed fornication*) Num. xxv. 1.—*εἴκοσι τρεῖς χιλιάδες, twenty-three thousand*) They are said to have been *twenty-four thousand*, Num. xxv. 9. A stroke from God swept them away; but besides, the princes [*“the heads of the people,”* Num. xxv. 4] were hanged, and the judges were commanded to put to death *their men*, over whom they presided, who had been joined to Baal-peor. Moses as well as Paul gives the number of them, whom *the plague itself of that day* destroyed. Why then does Paul subtract a thousand? The precise number of the dead, we may suppose, was between the round numbers, 23,000, and 24,000, say 23,600, and had been known by tradition. We do not follow the subtilities of other interpreters.

9. Μηδὲ ἐκπειράζωμεν) The compound verb, as in Matt. iv. 7. The simple verb follows immediately after.—*τὸν Χριστὸν, Christ*) Paul mentions five benefits, ver. 1–4, of which the fourth and fifth were closely connected; and five crimes, of which the fourth and fifth were in like manner closely connected. In speaking of the fifth benefit, he expressly mentions Christ; and in speaking of the fourth crime, he shows that it was committed against Christ. [*See App., P. II., on this passage, where the reading Χριστὸν is defended against Artemonius, Not. Crit.<sup>1</sup>].—ἐπίρασαν, tempted*) Num. xxi. 5. *Christ* is therefore God. Comp. Ex. xvii. 2. Often those things which are declared concerning the Lord in Old Testament, are spoken of Christ in New Testament, Rom. xiv. 10, 11; and that *temptation*, by which the people sinned, was an offence peculiarly against Christ, Ex. xxiii. 20, xxxii. 34; Is. lxiii. 9; for when they had drunk from that Rock,

<sup>1</sup> Lachm. reads Κύριον with BC, and some MSS. of Memph. Vers. But Tischend., with D(Λ)Gfg Vulg., both Syr. Versions, Memph., Theb., and Marcion, according to Epiphanius (ὁ δὲ Μαρκίων ἀντὶ τοῦ Κυρίου Χριστοῦ ἰποίησεν), Iren. 264, Χριστοῦ. This last is the better attested reading therefore. A has θεόν.—ED.

which was Christ, ver. 4, they yet complained for want of water, Num. xxi. 5. Therefore they were also preserved from the fiery serpents, by raising a serpent on a pole, a type of *Christ*. As Abraham “saw Christ’s day” [John viii. 56], as Moses embraced “the reproach of Christ” [Heb. xi. 26], so the Israelites tempted Christ: and yet the Corinthians could more directly tempt Christ.

10. Μηδὲ γογγύζετε, *do not murmur*) comp. ver. 22. Moses and Aaron were the *secondary* objects of murmuring in the Old Testament.—ἐγόγγυσαν, *murmured*) Num. xvi. 41. With Moses, *murmuring* preceded the *temptation*; but Paul places *murmuring* after the *temptation* in the last place, as being most like to that sin, into which the Corinthians were liable to fall. He who is weaker [than the Lord], ought not to murmur; comp. ver. 22; Ex. xvi. 8, 10, at the end of the ver.—ἀπόλωστο, *perished*) ibid. ver. 49.—ὀλοβρευτοῦ, *destroyer*) Comp. Wisd. xviii. 22, 25; Heb. xi. 28, note.

11. Πάντα, *all things*) He resumes what he said, ver. 6, and in this recapitulation adds, *all things*, which stands in apposition with *ensamples*.—<sup>1</sup>τύποι) *ensamples*.—ἐκείνοις, *to them*) construed with *happened*.—ἐγγράφη, *were written*) The use of the Old Testament Scripture is in the fullest force in the New Testament. It was not written out *in the beginning* [but subsequently: for the edification of us in the *ends* of the world].—τὰ τέλη τῶν αἰώνων, *the ends of the ages*) οἱ αἰῶνες, *all things*, even former ages; τὰ τέλη, in the New Testament, comp. Rom. x. 4. The plural has great force. All things meet together, and are coming to their height: benefits and dangers, punishments and rewards; comp. the following verse. All that now remains is that Christ should come, as the avenger and judge; and until that happens, these ends, being many, include various periods succeeding each other.—κατήντησεν, *have come upon*) as it were unexpectedly. He does not say, *we, who have come upon the ends*. The same word occurs, xiv. 36.

<sup>1</sup> The Germ. Ver. shows on the margin of the 2d Ed. the reading τυπικα, raised from the mark ε to the mark γ.—E. B.

Lachm. reads τυπικῶς, with ABC Orig. 1, 170; 536f; 4, 8e; fy Vulg. Iren. (“in figura”), Hilary (in præformationem). Tisch. reads τύποι, with D(Δ)G Memph., Theb., later Syr. (Syr. has *in exemplum nostrum*).—Ed.

12. ὁ ὁκων) *he, who stands, and thinks that he stands.*—ἰστάναι, *that he stands) well-pleasing to God,* ver. 5.—μὴ πέσῃ, *lest he fall)* ver. 8, 5.

13. Πειρασμὸς, *temptation)* It is mere human temptation, such as may be overcome by a man, when the man has to do either with himself, or with others like himself; to this is opposed *the temptation of demons*; comp. ver. 20, 14. Paul had greater experience; the Corinthians were inexperienced, and therefore more free from concern.—ὄκ ἔλημφεν, *has not taken)* he says ὄκ, not ὄκείτι. He is, therefore, speaking of some temptation, with which they are at present struggling; comp. with ἔλημφεν, *hath taken,* Luke v. 5, 26; 2 Cor. xii. 16.—πιστὸς δὲ, *but faithful)* An abbreviated expression, of which the one member must be supplied from the other. Hitherto you have not been severely tempted; you owe that not to your own care, but to the protection of God; but now a greater temptation hangs over you; in it God also will be your defence, but be ye watchful. Thus δὲ, *but,* extends its meaning to ver. 14. God is *faithful* in affording the assistance which both His word and His former works *promise.*—πειρασθῆναι, *to be tempted)* by men or demons.—δύνασθε, *you are able)* viz., *to bear,* from the end of the verse.—σὺν, *with)* God permits us to be moderately tempted; and at the same time provides a way of escape.—καί, *also)* the connection being unbroken.—ἔκβασις) *a way of escape,* which takes place gradually, even while some things remain to be borne. The same word is found, Wisd. ii. 17, viii. 8, xi. (14), 15.

14. Ἀπὸ τῶν εἰδωλολατρείων, *from idolatry)* The consequent [idolatry] is put for the antecedent [things offered to idols], with a view the more to deter the Corinthians from indulging in this sin: *i.e.* avoid things offered to idols, and the religious use of them, in so far as they are things offered to idols. Having premised this caution in the 23d ver., he shows that the use of those things in a civil point of view is indeed lawful, but still they ought to be used with great caution.

15. Φρονίμοις, *to the wise)* to whom a few words are sufficient to enable them to form their *judgment* concerning this mystery.

16. Τὸ ποτήριον, *the cup)* The cup is put before the bread; because according to his design [to reprove the eating of *meats* sacrificed to idols, answering to the *bread* of the Lord's Supper],

he dwells more on the consideration of *the meat*, ver. 21; mention is however made of the cup, because it is inseparable from the other element. The interchange of the order here is a proof, that the body of Christ is received separately, not inasmuch as it has the blood accompanying it. In mentioning food more respect is paid to meat, than drink; but in the mystery of redemption the blood is oftener named, than the body of Christ. Hence Paul's promiscuous arrangement [sometimes *the bread*, at other times *the wine* coming first].—τῆς εὐλογίας, *of blessing*) on that account it is distinguished from a common cup, Matt. xxvi. 27.—ὁ εὐλογοῦμεν, *which we bless*) plural as in *we break*, supply, *we*, ministers and believers, each for his own part: comp. ch. v. 4. All, who bless and break together, enter the more closely into communion.—κοινωνία, *communion*) This predicate used in the abstract shows that the subject should likewise be taken in the abstract. *The cup, which we use, i.e. the use of the cup* (comp. Mark vii. 30, note). He who drinks of this cup, is a partaker of the blood of Christ; so ver. 18, *they who eat*. The highest degree of reality is implied: comp. ver. 19, note.—τοῦ αἵματος, *of the blood*) that was shed. Now, he who is a partaker of the blood and body of Christ, is also a partaker of the sacrifice, that was offered on the cross: comp. ver. 18; a partaker in short of Christ himself; comp. what is put in antithesis to this, ver. 20, at the end.—τὸν ἄρτον) There is a construction similar to this, vii. 17: and in the LXX., Num. xxxii. 4. Τῆς εὐλογίας is here again to be supplied; the bread *of blessing*.—τοῦ σώματος τοῦ Χριστοῦ, *of the body of Christ*) *of the body* delivered up to death for us; comp. the opposite [the antithesis] to this, ver. 20, at the beginning. The body of Christ is also the Church, as in the following verse; but here the very body of Christ is intended, from which *the blood* is contradistinguished.

17. "Ὅτι, *since*) He proves, that the cup and the bread are the *communion*; for the bread by itself does not make them that eat it, become one body; but the bread does so, in so far as it is *communion*, etc.—εἷς ἄρτος (*one bread*), viz. *there is [and indeed it is such bread as is broken, and carries with it (implies in the participation of it) the communion of the body of Christ.—V. g.]—οἱ πολλοί, the many*) believers [Eng. Vers. is different, "We being many are one bread and one body"].—



ἐκ τοῦ ἐνὸς ἄρτου, of the one bread) and therefore also of the one cup.

18. Τοῦ θυσιαστηρίου, of the altar) and therefore, of God. He, to whom the offering is made, those things which are offered, the altar on which they are offered, have communion [a mutual tie in common], as is evident from the following verses, comp. Matt. xxiii. 20, 21.

19. τί, what) In the Protasis, he has derived his argument from the sacred rites of the Christians and Jews; and now about to give the apodosis, he uses προθεραπεία, precaution in the way of anticipation, and sets down by implication the apodosis itself with pious caution, εὐλαβῶς, in ver. 20: he who eats things offered to idols, cultivates communion with demons. An idol<sup>1</sup> is a piece of wood, and nothing else; what is offered to an idol is a piece of flesh, and nothing else; but that cup and that bread, which have been spoken of at ver. 16, are not a mere cup and mere bread.

20. Ἄλλ', but) viz. I say.—δαιμονίους, to demons) rather than to idols.—κοινωνοὺς, the associates) Those who were present at the sacrifices of the Gentiles, which serve as an invitation to demons, opened the window to demons, to make an assault upon themselves.—Θεῶν, to God) in whose communion you ought to be: Deut. xxxii. 17,—ἔθυσαν δαιμονίοις, καὶ οὐ Θεῶν, They sacrificed to devils and not to God; comp. Baruch iv. 7.

21. οὐ δύνασθε) ye cannot, without very great sin.—Κυρίου, of the Lord) Christ.—τραπέζης Κυρίου, of the Lord's table) The Lord's Supper is a feast, not a sacrifice; on a table, not on an altar.

22. Παραζηλοῦμεν) do we provoke to jealousy? namely, by idolatry, ver. 7; Ex. xx. 5. The kindred word is πικρῶν, ἀγῶνα παρέχειν, to cause one a conflict, to weary out, Is. vii. 13. So Deut. xxxii. 21,—αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῶν, they have moved me to jealousy with that which is no god.—ἰσχυρότεροι, stronger) so that we may flee from His jealousy when kindled? [The

<sup>1</sup> By inverting the order, the margin of both editions intimates, that εἰδωλόθυτον is to be placed first, and that εἰδωλον should be second in the order; but the Germ. Ver. follows the reading of the text.—E. B.

BC corrected later, D Vulg., d Memph., Theb. Versions, have the order εἰδωλόθυτον—εἰδωλον. A omits ἢ ὅτι εἰδωλὸν τι ἴσταιν.—ED.

weaker party *is provoked without danger; but it is different* in the stronger.—V. g.]

23. Συμφέρι, *expedient*) ver. 33. The power, by which all things ἔξεστιν, *are lawful*, is given by God: συμφέρον, *expediency*, is a thing affecting *myself*: οἰκοδομή, *edification*, relates to *another*.

25. <sup>1</sup> Μηδὲν ἀνακρίνοντες, *asking no questions*) whether it has been offered to an idol or not. Curiosity is often more injurious, than simplicity.—διὰ τὴν συνείδησιν, *for the sake of the conscience*) of another, ver. 29, whose benefit is consulted by keeping silence, lest he should be disturbed.

26. Τοῦ Κυρίου, *of the Lord*) not of idols. Ps. xxiv. 1, τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς—*The earth is the Lord's and the fulness thereof*. Ps. l. (xlix.) 12, ἐμὴ γὰρ ἐστὶν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς—*The world is mine and its fulness*.—πλήρωμα, *fulness*) including all kinds of meats.

27. Θέλετε πορεύεσθαι, *you wish to go*) Paul does not much approve of this, nor does he forbid it.

28. Τὸν μνηύσαντα καὶ τὴν συνείδησιν, *for the sake of him that showed it, and for conscience' sake*) a *Hendiadys*. μνηύω denotes serious information given of a thing.

29. Τὴν ἑαυτοῦ, *thy own*) comp. the preceding verse; or rather, because he is there speaking in the plural, *my own*; comp. this with what immediately follows.—ἐτέρου, *of another*) of whom, ver. 28.—ἡ ἐλευθερία μου, *my liberty*) *i.e.* [Why am] *I, along with the liberty of my conscience* [judged]; so immediately after, *by the conscience of another, i.e.* by another along with his conscience which is encumbered with scruples.—κρίνεται, *is judged*) *i.e.*, his weak conscience cannot deprive my conscience of its liberty.—ἄλλης, *another*) This word has greater force, than if it had been said, *of another* [judged by ANOTHER conscience; not as Engl. V. *another man's conscience*].

30. Ἐγώ, *I*) This expression has reference to his legitimate power [See ver. 23].—τί βλασφημοῦμαι, *why am I evil spoken of*) by him, who does not use his liberty, *i.e.* no man can reprove me (but βλασφημεῖν, *to speak calumniously of*, is even worse), as if *I were acting* contrary to my conscience.—ὑπὲρ οὗ, *for which*) *i.e.*

<sup>1</sup> καὶ, *all*) As far as concerns the difference of meats, ver. 26.—V. g.

why am I assailed with reproaches for my thanksgiving?—*εὐχαριστῶ*, *I give thanks*) Thanksgiving sanctifies all meat; it denies the authority of idols, and asserts the authority of God.—1 Tim. iv. 3, 4; Rom. xiv. 6.

31. *Ἐἴτε*, *whether*) A great first principle, comp. Jer. xxii. 15, 16.—*εἴτε τι ποιῆτε*) *or whatsoever ye do*, which is either more or even less common than eating or drinking. [*It is in the highest degree just to consider in all our words and actions, whether they tend to the glory of GOD*, 2 Cor. ix. 12; 1 Pet. iv. 11.—V. g.]—*εἰς δόξαν Θεοῦ*, *to the glory of God*) with thanksgiving and the edification of our neighbour.

32. *τῇ ἐκκλησίᾳ τοῦ Θεοῦ*, *to the church of God*) the holy church called from among the Jews and Gentiles. The same name is found ch. xi. 16, 22.

33. *Πάντα*) *κατὰ πάντα*, *in all things*.—*πᾶσιν*, *all men*) Jews, Greeks, Christians.—*ἀρέσκω*, *I please*) with respect to their consciences.—*ἵνα σωθῶσι*, *that they may be saved*) By this standard we must determine what is *profitable*.

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## CHAPTER XI.

1. *Μιμηταὶ μου*, *imitators* [*followers*] *of me*) He adds this verse to the former to show, that we must look to Christ, not to him [the apostle], as our highest example.—*Χριστοῦ*, *of Christ*) *who did not please Himself*, Rom. xv. 3, but gave Himself at all costs for our salvation, Eph. v. 2.

2. *Ἐπαινῶ*, *I praise*) [*This verse is the proper commencement of the chapter*.—Not. Crit.] Nowhere else does Paul so directly praise any of those, to whom he writes. But here he resolves to write about anything, which does not properly fall under his *παραγγέλιαν*, *admonition*, to them, ver. 17; in which, however, if they will follow the reasons, which he has set before them, and comply with the custom of the saints, ver. 16, which he finally lays down as somewhat stringent, he assures the Corinthians, that they will be worthy of *praise*, and declares, that *they will incur neither Peter's indignation, nor his*.—*πάντα*) *κατὰ πάντα*.—

μου, *me*) construed with *you remember*, or with *all things*, xvi. 14. —παρέδωκα—παραδόσεις, *I delivered—traditions [ordinances]*) This is applied to doctrines, whether imparted to them by word of mouth, or by letters, whether they relate to mysteries, or ceremonies, ver. 23, xv. 3; 2 Thess. ii. 15: they have a greater relation however to ceremonies. In ver. 23, he says respecting the Lord's Supper, that he both received and delivered; but here, he says, that he delivered, he does not say that he had received.

3. Δε, *but*) On this subject Paul seems formerly to have given no commandment, but to have written now for the first time, when he understood that it was necessary. By the expression, *I would*, he openly professes his sentiments.—ὅτι, *that*) Even matters of ceremony should be settled according to the principles of morality, so that they may agree with those principles. It may be said, How does one and the same reason in relation to the head (*i.e.* of Christ, or of the man) require the man to uncover his head, and the woman to cover hers? *Ans.* Christ is not seen; the man is seen; so the covering of him, who is under Christ is not seen; of her, who is under the man, is seen.—ἀνδρὸς, γυναικὸς, *of the man, of the woman*) although they do not live in the state of marriage, ver. 8, and what follows.—ἡ κεφαλὴ, *the head*) This term alludes to the head properly so called, concerning the condition [the appropriate dress] of which he treats in the following verse. The common word, *Principal*,<sup>1</sup> is akin to this use of the term *head*. The article ἡ must be presently after twice supplied from this clause.—κεφαλὴ Χριστοῦ, *the head of Christ*) iii. 23, xv. 28; Luke iii. 23, 38; John xx. 17; Eph. iii. 9, where God is said to have created all things by Christ, therefore He is the head of Christ.—ὁ Θεός, *God*) ver. 12.

4. Προσευχόμενος ἢ προφητεύων, *praying or prophesying*) especially *in the church*, ver. 16, and *in the assembly* [the coming together], ver. 17.—κατὰ κεφαλῆς, [having a covering] *on his head*) The state of the head, the principal part, gives dignity to the whole body. [The face is chiefly referred to, when he speaks of a covering. —V. g.]—ἔχων) *having, i.e. if he has*. The men of Corinth used not to be covered, and in this respect, the women imitated the

<sup>1</sup> This word is given as it is in the original. In this form, it is not Latin, but it is probably the German substantive, which signifies *head*.—T.

men. In order to convince the women of their error, Paul speaks conditionally of the man.—*τὴν κεφαλὴν αὐτοῦ*, *his head*) properly so called, as just before in this verse; comp. note to ver. 6. Otherwise, the man praying with his head covered would sin more against Christ, than the woman against the man, with her head uncovered.

5. Πᾶσα δὲ γυνή, *but every woman*) δὲ, *but*, forms an epitasis [emphatic augmentation or addition]. In this whole passage the woman, especially the woman of Corinth, is principally admonished.—*προσευχομένη ἢ προφητεύουσα*, *praying or prophesying*) Therefore women are not altogether excluded from these duties; at least the Corinthian women did that, which, so far as it may be lawful, Paul at ch. xiv. [34, 35] puts off, namely, to some suitable occasion distinct from the more solemn assembly.—*ἀκατακάλυπτος*, *uncovered*) nature demands a covering, but how far the forehead with the face, and the hinder part of the head, should be covered, is a matter left to the customs of the people. It is probable, that Jesus and His disciples had their heads covered according to the customs of the Israelites; whence the rule is not universal, and not more ancient than Paul. And there was *παράδοσις*, an ordinance, not a rule strictly so called, but a custom [institutum] *eine Verordnung*. A question arises here, what is to be thought concerning *wigs*? First, they do not seem to be considered as *περιβόλαιον*, or covering for the head, for they are an imitation of the hair, and where that is too thin, they supply the defect, and in the present day are sometimes quite necessary for the sake of health, and they no more veil the face, than every man's own hair: and even if women were accustomed to wear wigs, they would not be considered as thereby sufficiently covered. Therefore the head of a man is scarcely more dishonoured by them, while he prays, than while he does not pray. The wig, however, especially one too long and bushy and having little resemblance to the natural hair, is in reality an adventitious thing, and originates in pride or at least in effeminacy either voluntary, or arising from a false necessity:—*it was not so from the beginning, and it will not be so always*. Paul, if we could now consult him, would, I believe, not compel those, who wear wigs to cast them off entirely; but he would teach those, at least, who have not begun to wear them, for ever to unlearn [avoid] them,

as a thing unbecoming men, especially men engaging in prayer.—ἔστι, *is*) Such a woman does not differ from one, that has been shaved.

6. Κεῖράσθω, *let her be shorn*) As the hinder part of the head is by nature in the man and the woman respectively, so in general it is becoming the forehead to be in its mode of dressing: ver.

14. The imperative here is that of permission, but a permission, which has in it mimesis, or a deduction to something unsuitable.<sup>1</sup> So shaving is unbecoming in nuns.—αἰσχρὸν, *a shame*) So ver. 14. The opposite, *comely*, ver. 13: *glory*, ver. 15.—τὸ κείρασθαι, ἢ ξυρᾶσθαι) the one is more than the other. Mic. i. 16, ξύρησαι καὶ κεῖραι. ξυρᾶται, the back part of the head; κείρεται, the forehead. In Mic. already quoted, there follows a gradation in the *enlargement* of the baldness occasioned by shaving.

7-10. Οὐκ ὀφείλει, κ.τ.λ., *ought not*, etc.) The man has more freedom in regard to his head-dress, especially when he is not engaged in praying or prophesying, than the woman.—κατακαλύπτεσθαι, *to cover*) verses 7 and 10 have an exact antithesis. Observe, first, *he ought not*, and *she ought*: secondly, look at the diagram: The man *ought not* to be covered; because the man is, A. the image of God, B. and the glory of God: but the woman *ought* to be covered: C. because she is the glory of the man, D. and on account of the angels. The man, he says, is the image of God; supply, *and of Christ* from ver. 3 (see ver. 8; comp. ver. 12; ἐκ, *of*, concerning the man and concerning God; but διὰ, *by*, concerning the woman): not only on account of his power over the woman itself, but also on account of the causes of that power, viz., because the woman is of the man; but she is of the man, *for* (γὰρ, ver. 9) she was created for the man. But the man is, in a nearer relation, both of God and under God; and so he represents God. Now because man is the image of God, he is at the same time the glory of God; comp. *glory*, 2 Cor. viii. 23. *But the woman is the glory of the man*; because the man is the head and lord of the woman. It is not said, *the image and glory of the man*; but only *the glory of the*

<sup>1</sup> A woman would not wish κείρασθαι. But if she wishes to be *uncovered* in front, let her also be *uncovered* behind, i.e., κειράσθω. This allusion to the supposed words of the woman, whom he refutes, constitutes the mimesis. See Appendix.—ED.

man, as it were suspending the expression. But he proves, that she is the glory of the man, ver. 8, 9, as it were in a parenthesis; from which it may also be gathered, why the man is the *image and glory of God*. Now since the woman is the glory of the man, she might at the same time be called the image of the man; but Paul compensates for this by another expression, and says, *for this cause*, namely, because the woman is the glory of the man, she ought to be covered *because of the angels*; for in the diagram which we have just laid down, D is to A, as C to B. 'The meaning of this gnome-like sentiment'<sup>1</sup> [*expressed entirely in the same way in the notes to the Germ. Ver.*] should be elicited from the very words that are added; let the woman *cover herself* because of the angels, *i.e.* because the angels are also covered. As the angels are to God, so the woman is to the man. The face of God is manifested: whereas the angels are covered, Isa. vi. The face of the man is manifested, [uncovered]; the woman is covered. Nor is the man on that account exalted above the angels; but he is merely considered so far as he represents God in regard to the woman, which cannot be said of the angels. But the woman ought to be covered especially in praying and prophesying; for it belongs to the man, in preference to the woman, to pray and prophesy; when therefore the woman takes upon her those functions, then some open avowal is most necessary on her part, that woman is still properly and willingly inferior to man. Both the outward dress of the body showing humility in the heart, which the angels cannot penetrate, and the external order delight the angels themselves, who also contemplate the order, and look at the conduct of men in the assembly of the Church, iv. 9; Eph. iii. 10; comp. Eccles. v. 6, where LXX. have *πρὸ προσώπου Θεοῦ*, *before the face of God*. The conclusion is drawn from angels to the uncreated Angel, as from the less to the greater. Add Ps. cxxxviii. 1. But if not covered, the woman offends the angels by what is unbecoming, Matt. xviii. 10, 31. Moreover the woman ought to be the more careful not to offend the angels on this account, that she requires their protection, somewhat more than the man. She needs it more, on account of her own weakness just as children [minors,

<sup>1</sup> See Appendix, under the title *Noēma*.

inferiors] do : comp. note on Greg. Thaum. Paneg. 160 ; as also *demons* lay more snares for the woman, 2 Pet. ii. 19. The sentence of the law against the man when seduced and overcome is in proportion to the seduction, and the victory gained over him ; but the woman was first overcome ; *or farther*, she is more assailed by those extremely impure spirits, whom the Greeks, on account of their eagerness to obtain victims, call φιλοδούλους, *lovers of destruction*. Comp. Matt. viii. 31, xii. 43. This great superiority of the man over the woman is qualified in ver. 11, 12, by way of ἐπιθεραπεία [after-softening of a previous unwelcome truth. —Append.], lest the man should exalt himself, or the woman think herself despised. Jac. Faber Stapulensis says, “Man was immediately made by God, the image and likeness of God, for His glory : but the woman mediately through the man, who was as it were a veil placed between her and God ; for the medium is viewed as an interposing object, and a veil. To mark this mystery, when a man turns himself to God, which he mostly does in praying or prophesying, he ought to do so with his head uncovered, having, so to speak, no veil between himself and God, offering thus to God the honour of his creation : but the woman with her head covered acknowledges her creation, and, as it becomes her, offers honour to God, in the second place and through the medium of the glory of the man, for the man is the first and immediate glory of God. The woman is mediate and second, and became immediately the glory of the man, and was made for the sake of the man himself.” The same Stapulensis proceeds, “Both man and the angels were immediately created by God, and therefore man should have no covering, as a symbol of this event, when he is turned to God, any more than the angels ; but the woman ought to have it, not only on account of the man, but also on account of the angels ; for it would be pride, if she made her creation equal to that of the angels, inasmuch as she has this power [the privilege of creation] by means of the man. For what else is this, that a woman has and ought to have power over her head, but that she has this privilege through the mediation of the man, *i.e.* through the mediation of her head, who is her husband ?” The discreet reader will skilfully qualify these remarks by those made by us above.

8. Οὐ γὰρ, *for not*) As his own wife stood in relation to the



first man, so is the whole race of women to the men.—ἐξ ἀνδρός, *from the man*) from the rib of the man.

10. Ὄφείλει, *ought*) This verb differs from δεῖ, *it is necessary*: ὄφείλει denotes obligation, δεῖ, necessity. The former is moral, the latter, as it were, physical necessity; as in the German, *wir sollen und müssen, we shall and must*.—ἐξουσίαν ἔχειν) *to have power over the head*. From that antithesis between ver. 7 and 10 [*ought—ought not*], it is evident that the *power* is the same as κάλυμμα, *a covering*: so Gen. xx. 16, בְּסוּת עֵינַיִם. LXX, εἰς τιμὴν τοῦ προσώπου σου, *for a covering, i.e., for a testimony of undefiled matrimonial chastity*. On the contrary, the priest was commanded ἀποκαλύπτειν, *to uncover* the head of the woman, who had withdrawn from the *power* of her husband in consequence of adultery, or who was at least suspected of that crime. Num. v. 18. This passage agrees admirably with both quotations; only ἐξουσία, *power*, is a more suitable word here than τιμή, *honour*. Nor would it at all have been foreign to the purpose to compare Ps. lx. 9, *Ephraim is the strength of my head*. Paul uses ἐξουσίαν by an elegant metonymy of the sign for the thing signified; or even by a mild metonymy of the relative for the correlative, ὑποταγή, *subjection*, or the like; unless it be rather the sign, by which the woman avows and acknowledges that, although she prays and prophesies, still she is inferior to the man; in short, it is on this condition that the *power* of praying and prophesying falls to her share, and without that sign it must not be exercised. And this term is therefore more suitable, because it is closely connected with the δόξα, *glory*, ver. 15: and ἐξουσία, *power*, is also applied to the angels.

11. Ἐν Κύριῳ, *in the Lord*) *in Christ*, by whom both the man and the woman have been created and redeemed. The difference between the man and the woman, Gal. iii. 28, begins now rather to disappear in respect of Christ in this ver., and in respect of God in the following verse, than in respect of the angels. Therefore ver. 9, 10, 11, 12, elegantly correspond with one another in their short clauses.

12. Ἡ γυνὴ ἐκ τοῦ) Only here, and at ver. 10, the articles are added. In ver. 10, the force of the relative is at ver. 9, and in ver. 12 at ver. 11.—ἐκ—διὰ, *from [of]—by*) The particles differ; presently afterwards ἐκ is also said of God.—πάντα, *all*

things) the man, the woman, and the mutual dependence of either upon the other.

13. Ἐν ἑμῶν αὐτοῖς, in yourselves) without a long explanation.—ἔστι, is it?) a direct interrogation, as vi. 5.—γυναῖκα—τῷ Θεῷ, a woman—to God) Paul describes the leap, which the woman uncovered takes, passing beyond both the man and angels. An excellent hypotyposis,<sup>1</sup> though short.

14. Οὐδὲ αὐτῇ) does not even nature itself, from which all learn very easily.—ἡ φύσις, nature) and its light concerning what is becoming.—ἔαν κομῆ) if he has long hair, like a covering; for he is not commanded to be altogether shorn.—ἀτιμία, disgrace) viz., if he do that without any reason; for sometimes even hair becomes men.—Num. vi. 5; 2 Sam. xiv. 26; Acts xviii. 18. The Nazarite, who had hair, however long, ought to retain it.

15. Ἀντι περιβολαίου, for a covering) Not but that an artificial covering ought to be added, but because her longer hair is a proof of covering the head as much as possible: the will ought to correspond to nature.—<sup>2</sup> δέδοται, has been given) by nature.

16. Εἰ δὲ, but if) A curt [abrupt] hint,<sup>3</sup> as at xiv. 37. Paul perceives, that some exceptions may be taken, but he authoritatively represses them.—δοκεῖ φιλόνηκος, seems contentious) A disputer of this sort might think that he was contending rightly; but Paul calls him contentious. This is what he says: *If any one wishes to contend, and deems himself right in doing so.* In this passage it is rather intended to teach the Corinthians modesty, than to bind all: comp. 2 Cor. ii. 9. For he especially restrains their φουσίωσιν, puffed up spirit: comp. xiv. 34-38.—ἡμεῖς, we) your teachers, of the Hebrew nation.—συνήθειαν, custom) that a woman should not cover her head, especially when she prays.—αἱ ἐκκλησίαι τοῦ Θεοῦ, the churches of God) which ought not to be despised, xiv. 36.

<sup>1</sup> A vivid picture in words of some action. Appendix.

<sup>2</sup> The word αὐτῇ, the omission of which was thrust down by the marg. of 2d edition from the mark γ to the mark ε, is exhibited in the Germ. Ver.—E. B.

Αὐτῇ is read by Lachm. with ABg after δέδοται, and before it, in CH and later Syr. and Vulg. Tisch. omits it with D(Δ)Gfd.—Ed.

<sup>3</sup> The word in the original is præcisio, explained by Cicero to be a figure which rather gives a hint to the understanding, and leaves it to supply what is not expressed.—See De Or. iii. 53, Her. iv. 30.—T.

17. Τοῦτο) *this*, which follows.—παρὰγγέλλω, [Engl. Vers. *I declare*] *I command*) in the name of the Lord, ver. 23, xiv. 37.—οὐκ ἐπαινῶν, *not praising*) the opposite is, *I praise*, ver. 2. The two parts into which this chapter is divided, are closely connected by this antithesis; in the one the Corinthians were regarded as well-disposed, in the other, as committing sin.—εἰς τὸ κρεῖττον, *for the better*) An assembly of believers ought always to be progressing towards that, which is better.—εἰς τὸ ἥττον, *for the worse*) and therefore for *condemnation*, ver. 34. At first Paul speaks more gently. κρεῖττον, ἥττον, form a paranomasia.<sup>1</sup>

18. Πρῶτον, *first*) This word, when *secondly* does not follow, gives the discourse a degree of characteristic ἡδὸς or *feeling*.<sup>2</sup> Their assembly, even in the use of the gifts, might be held by the Corinthians for the better, xiv.—ἐν τῇ ἐκκλησίᾳ, *in the church*) *The church* here approaches to the signification of the place of meeting. ἐπὶ τὸ αὐτὸ, *into one place*, [where it is right, that all things should be arranged with a view to harmony.—V. g.]—σχίσματα) *divisions*, not only in your mental opinions, ch. i. 10, but also as to your outward meetings, ver. 21.—μέρος τι, *partly*) He excepts the innocent, and uses a mild term.—πιστεῖν, *I believe*) while his love was unaffected by it, ch. xiii. 7.

19. Καὶ αἰρέσεις, *also heresies*) *Schisms* and *heresies* are here applied to one thing; nor is the *also* intended to make a distinction; but this is its meaning: not only many good things, not merely small stumbling-blocks, viii. 9, are found among you, but there must be also heresies, or different opinions and schisms, which generally arise out of them. Now there is at once both necessity for these and it is profitable to the godly, where *men less approved* are mixed up with them. A schism is a mutual separation; heresy is the separation of one party from the unity of the Church, in regard either to faith, or worship.—οἱ δοκιμοί, *those approved*) Therefore there were at least some such persons among them. A conciliatory (ἀστεῖος) mode of expression; for what he really meant to say, was, that those *less approved* should be openly manifested.

20. Συνερχομένων ὅν ὑμῶν, *when ye come together therefore*) The

<sup>1</sup> See App. The two words by the similarity of sound forming the more striking contrast.—Ed.

<sup>2</sup> Appendix on *moratus Sermo*.

therefore has the effect of resuming the discourse, ver. 18.—*οὐκ ἔστι φαγεῖν*) *there is not aught to eat, i.e. it does not fall to you to eat; eating is prevented, viz. because the bread is withdrawn;¹* he therefore pointedly says, *to eat*. It is an indefinite expression. [*Man kommt nicht dazu, wegen Abgang des Brots und Weins, "we come not for that purpose, on account of the want of bread and wine."*—Not. crit.] Sometimes they came in for the privilege of eating the Lord's Supper itself, ver. 26. Sometimes, they were excluded, some at least, who came too late, and had not been waited for, ver. 33. So *ἔστι* with the infinitive, Heb. ix. 5. So not merely on one occasion Chrysostom.—See l. 2 de Sacerd., p. 388. There is a similar use of the verb *γίνεται*, Acts xx. 16. So *לֹא יָבֹאוּ לִשְׁמוֹר*, 2 Chron. v. 11; *לֹא יָבֹאוּ*, Esth. iv. 2; *οὐκ ἔστιν ἄραι*, lxx., 1 Chron. xv. 2; *οὐκ ἔστι πρὸς σε ἀντιστῆναι*, 2 Chron. xx. 6, and decidedly Gen. vi. 21, *καὶ ἔσται σοὶ καὶ ἐκείνοις φαγεῖν*.—*Κυριακὸν, the Lord's*) An antithesis to *his own*, (*ἴδιον*) supper, next verse.

21. "Ἐκαστος, *every one*) G. Raphelius says: "It was a custom at Athens, in the age of Socrates, for every one of those, who met at supper, to bring some meat for himself, which they did not set out for general use, but every one usually ate his own." Then, after he has referred to the testimony of Xenophon, he concludes, "That this very passage of the apostle, is a proof so far of the observance of this custom, even at that time, by the Corinthians, who had become Christians, that when they were about to celebrate the Lord's Supper, they brought at least bread and wine, if not other meats also, into the church, of which a part was afterwards taken and consecrated for the eucharist. For doubtless Paul calls the first *their own supper*, ver. 21, *ἴδιον δεῖπνον*, namely the meat, which every one had brought from home, and which they fell upon as their right, without waiting for others. Then, *οἱ μὴ ἔχοντες*, *those who have not*, ver. 22, can be understood to be no other than the poorer members, in whose presence, the richer, not without showing contempt for them, intemperately feasted, before the distribution of the elements in the Lord's Supper, which the poor were present (had come) to enjoy, while no other food besides was prepared for them."—

¹ Those who came first consumed it all, and left none for those who came late.—ED.

προλαμβάνει, *takes before*) when he ought to wait, ver. 33.—ἐν τῷ φαγεῖν, *in eating*) Language which relates to the feeding of the body, ver. 33, etc., from which the Lord's Supper very widely differs.—καί, *and*) *and one indeed* (inasmuch as he has not) *is hungry* (and thirsty) : but another (inasmuch as he has, is well filled and) *becomes drunken*. The one has more than is good for him, the other less.

22. γὰρ, *for*) He presses upon them with questionings.—οἰκίας, *houses*) ver. 34.—τῆς ἐκκλησίας, *the Church*) of which the better part was the poor, James ii. 5.—τοῦ Θεοῦ, *of God*) This constitutes the honour of the Church.—καταφρονεῖτε, *do you despise*) when you do that apart in the church, which you might do at home.—μὴ ἔχοντας, *not having*) *Those, who have*, viz. the wealthy ; *those, who have not*, viz. the needy.—οὐκ ἐπαινῶ, *I praise you not*) Μείωσις [saying less than is intended], implying : You are very much to be blamed.

23. Ἐγὼ γὰρ παρέλαβον, *for I received*) by immediate revelation. "We ought therefore with great reverence to approach that most solemn mystery, which the Lord instituted, while He was yet upon the earth, as we are distinctly informed by Matthew, Mark, and Luke, and which He renewed, besides, when He ascended into heaven, by special revelation to the Apostle Paul."—Jac. Faber Stapulensis.—ἀπὸ τοῦ Κυρίου, *from the Lord*) Jesus Christ.—παρέδωκα, *I delivered*) in your presence.—ὁ Κύριος Ἰησοῦς, *The Lord Jesus*) This word *Jesus* is added with deliberate intention. He had just said *from the Lord*.—ἐν τῇ νυκτί, *on the night*) Hence it is called *the Supper*. Comp. Ex. xii. 6 ; although in regard to the paschal lamb, the time of the day was expressly appointed ; not so in respect to the Eucharist.—ἣ παρέδιδότο, *on which He was betrayed*) This is thus brought forward with evident intention ; for His being betrayed broke off the conversation of Jesus with his disciples : comp. note at ver. 26.

24. Ἐκλάσει, *broke*) The very mention of the breaking, involves the distribution, and refutes the Corinthian mode of making it every man *his own*, ver. 21.—τὸ ὑπὲρ ὑμῶν κλάμενον, *which is broken for you*) In the gospel by Luke the words are, *which is given for you*. In the Lord's Supper, with the bread broken, the body of Christ, which was given unto death for us, is taken and eaten, as real food ; although no one would be likely to affirm,

that the Lord would have used the *breaking* of bread, if it had not been the common practice at that period. The passion of Christ is [should be] naturally before the eucharist;<sup>1</sup> hence the institution of the Supper took place immediately before the death of Christ. Therefore the body of Christ is said to be *given* in respect of the passion considered in itself; to be *broken*, in respect of the passion fitting the Lord's body for being eaten: and the expression *for you* shows that the word *given* is at the same time indicated, so that it is an abbreviated phrase, with this meaning; *which is given for you and broken to you*. These remarks indeed refer to the common reading κλώμενον, from the verb ἐκλασε immediately preceding; but the Alexandrian reading had not the participle, as is evident from the fourth book of *Cyril* against Nestorius;<sup>2</sup> whence others have supplied διδόμενον from Luke. *My body, which for you*, is a nervous sentence, as John vi. 51, in the old copies, *my flesh for the life of the world*.<sup>3</sup>

25. Μετὰ τὸ δεῖπνῆσαι, *after supper*) Therefore you, Corinthians, ought to separate common meals from the Lord's Supper.—ὡσάκις, *as often as*) *As often as* is not a command, but it is implied that we should often eat and drink.—πίνετε, *you may drink*) this cup, ver. 26.—εἰς τὴν ἐμὴν ἀνάμνησιν, *in remembrance of me*) This is presupposed by Matthew and Mark. Luke uses it once, Paul twice, because it is very suitable to his purpose. The old sacrifices were useful *in bringing sins to remembrance*, Heb. x. 3; the sacrifice of the body of Christ, accomplished once for all, is revived *by the remembrance of forgiveness*.

26. Τὸν θάνατον τοῦ Κυρίου, *the death of the Lord*) *the death*, by which Christ was sacrificed for us [*and His blood was separated from His body*]. Hence he says separately, *This is my body*; and

<sup>1</sup> Or rather, translate "Passio naturâ prior est quam eucharistia." The suffering is naturally prior to the thanksgiving.—ED.

<sup>2</sup> Hence also the participle κλώμενον, and the preceding imperatives λάβετε, φάγετε, are reckoned on the margin of Ed. 2, by a change of opinion, as weaker readings, and they are put doubtfully in the Germ. Ver.—E. B.

Τὸ ὑπ' ὑμῶν is the reading of ABC corrected later. G supports the κλώμενον added in Rec. Text. D corr. later *fg* add θρυπτόμενον. Memph. and Theb. favour διδόμενον. Vulg. Cypr. 107 have "Quod pro vobis traditur."—ED.

<sup>3</sup> BCDL Vulg., Theb., Orig., and Cypr. omit the ἦν ἐγὼ δόσω of the Rec. Text.—ED.

*separately*, This is my blood.—V. g.] So also, He is mentioned in the Apocalypse as a *lamb, that had been slain*.—καταγγέλλετε, *ye announce* [*show*] The Indicative, with the *for*, is to be referred to the, *I have delivered*, ver. 23. He convicts the Corinthians from their own practice, such as it was. New things are announced [*shown forth*], and the death of the Lord ought always to be new [*fresh*] in our memory; Ex. xiii. 8, και ἀναγγέλεις, and *thou shalt show* [*announce*]; referring to the passover; whence the paschal lesson is called הַנְּרִיָּה, *the annunciation*. The Syriac version also has the indicative.—ἀχρις ὧν, *until*) Paul derives this from the particle ἕως, Matt. xxvi. 29, whatever seems to be lost to us by Christ's going away, is compensated by the Lord's Supper as by a kind of equivalent, so that from the time of the Lord's departure from the sight of believers to His visible and glorious coming, we still have Himself, whom for a time we do not see. *What was conspicuous in our Redeemer has passed into the sacraments*; Leo the Great, Serm. 2 on the ascension. On this account it is said *in remembrance of Me*: and of this mode of remembering there was no need, as long as He was in person with His disciples; consequently He did not institute the Supper sooner, but on that night, on which His being betrayed broke off the visible intercourse with Jesus upon the earth; but He instituted it then, lest He should also be forgotten, when no longer seen. It may be asked, why did He not institute the Supper, during the forty days that elapsed between His resurrection and ascension? *Ans.* 1. Because it chiefly relates to the remembrance of His *death*. 2. The Sacred Supper is a specimen as it were of communion at the same heavenly banquet with Christ in heaven, but after His resurrection, Christ did not eat and drink with His disciples, but merely ate with them, and only for the purpose of convincing them of His being truly raised from the dead and of His actual presence with them. This remembrance is of the closest and most vivid kind, such as is the remembrance of children towards their parents, of a wife towards her husband, of a brother towards a brother, united with faith, love, desire, hope, joy, obedience, and comprehending the whole of the Christian's present condition. This relation to Christ is in force from the close of His last feast with His disciples till His coming again.

Matt. xxvi. 29. This mystery joins the two closing periods of the two Dispensations, the Old and New.—*ἀν*) at whatever time His coming may take place.<sup>1</sup> Then it *will be drunk new*, Matt. xxvi. 29.—*ἐλθῆναι, come*) in glory, iv. 5. It is not called a *return*; comp. Acts i. 11, note.

27. "Ὡστε ὡς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνη τὸ ποτήριον τοῦ Κυρίου ἀναξίως) Some read ἢ formerly for *καί*, but *καί*<sup>2</sup> remains, as in what follows, *of the body AND blood of the Lord*. From the particle ἢ, Pamelius, writing to Cyprian concerning the Lapsed, impugns the necessity of communion in both kinds. The disjunctive particle, if any one thinks that Paul used it, does not, however, separate the bread and the cup; otherwise the cup might as well be taken without the bread, as the bread without the cup. Paul twice demands, both with the bread and with the cup, the *remembrance* of the Lord Jesus, according to His own words, ver. 24, 25; but in the manner, in which the Lord's Supper was celebrated among the Corinthians, a man might at the same time both eat this bread and drink the cup, and yet apart [separately] he might eat this bread unworthily *or* drink this cup unworthily, since the remembrance of the Lord was certainly profaned by any impropriety, though it were only in the case of *one* of the two elements, ver. 21. But if any one among the Corinthians even in that time of confusion took the bread without the cup, *or* the cup without the bread, on that very account he took it unworthily, and became guilty of the body and blood of the Lord.—*ἀναξίως, unworthily*) They do so, not only who are without repentance and faith, but who do not examine themselves. The unworthiness of him, who eats,

<sup>1</sup> Nay, but the margin of both editions, with consent of the Germ. Ver., implies rather that we should omit this particle *ἀν*, if we follow the copies.—E. B.

ABCD corrected later, G omit *ἀν*. Rec. Text has none of the oldest authorities on its side in reading *ἀν*.—ED.

<sup>2</sup> The margin of the second edition, with the Germ. Ver., confirms this, his more recent opinion, which is different from the decision of the first edition.—E. B.

BCDGF<sup>g</sup> Vulg., Cypr., read ἢ, which may seem to favour the Romish doctrine of communion in one kind being sufficient. A (and according to Lachm., which Tisch. contradicts, A or D) and translator of Orig. read *καί*.—ED.



is one thing, of eating, is another. “Some indeed say, that he excludes, not a person unworthy, but one receiving unworthily, from the sacred ordinance. If then even a worthy person approaching unworthily is kept back, how much more an unworthy person, who cannot worthily partake?”—Pelagius among the works of Jerome.

28. Δοκιμαζέτω, *let him prove [examine]*) by judging as to himself, and by judging as to [discerning, *i.e.* distinguishing from common food] the body of the Lord, ver. 29, 31.—ἄνθρωπος, *a man*) any one, iv. 1, even one that is in himself unworthy.—οὕτως) *so* at length.—ἐκ τοῦ) The preposition expresses circumspection of mind; but τὸν ἄρτον, τὸ ποτήριον, *the bread, the cup*, ver. 27, forms a phrase showing that they had not been duly discerned, by the receivers at Corinth: see the preceding verse.

29. Κρίμα) [*without the article*, comp. v. 32.—Not. crit.] *some judgment*, a disease, or the death of the body; see next verse; so that those who do not discern the Lord's body have to atone for it in their bodies. He does not say τὸ κατάκριμα, *the condemnation*.—μὴ διακρίνων, *not judging as to [discerning]*) Comp. Heb. x. 29.—τὸ σῶμα, *the body*) supply, *and the blood*.—τοῦ Κυρίου, *of the Lord*) An Antonomasia [an appellative instead of the proper name], *i.e.* *Jesus*. The Church is not called *the body of Jesus*, or *the body of the Lord*; but *the body of Christ*: The question here then is about the *proper body of the Lord Jesus*.

30. Διὰ τοῦτο, *for this cause*) The Corinthians had not observed this cause; but in our day it is proper to attend to it.—ἀσθενεῖς καὶ ἄρρωστοι, *weak and sickly*) *weak* from slighter distempers; *sickly* from more serious diseases; comp. Rev. ii. 22.—κοιμῶνται, *sleep*) A word in a middle sense, [μέσον, *midway* between good and bad] as distinguished from the state after death. It does not denote here however a dreadful death.

31. Διακρίνομεν, *we would judge as to*) before the deed.—ἐκφρονίμεθα, *we should be judged*) after the deed. The simple verb and its compounds are elegantly used; nor is it immediately added *by the Lord*. But Paul afterwards discloses it to us [who it is from whom the judgment comes], *we are chastened by the Lord*, Rev. iii. 19.

32. Σὺν τῷ κόσμῳ, *with the world*) The world's *condemnation* is therefore certain, being without *chastisement*.

33. Ὡστε, *therefore*) The remedy and counsel suitably follow the reproof of vice, and the simpler the better.—Ἀδελφοί μου, *my brethren*) This appellation is suited to the conclusion.

34. Πεινῶ, *is hungry*) that he may not wait. Anticipation.<sup>1</sup>—λοιπῶν, *the rest*) regarding the Lord's Supper; for presently after in this epistle he in like manner sets in order questions as to spiritual things.

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## CHAPTER XII.

1. Περὶ δὲ τῶν πνευματικῶν, *Now concerning spiritual gifts*) This is in the Neuter gender, ch. xiv. 1. Some may wonder, that there is no discussion in the other epistles also on the gifts, in which however other churches were not wanting, ch. xiv. 36; Gal. iii. 5; 1 Thess. i. 5, ii. 13. The abundance of gifts in the Greek churches was a powerful confutation of the learned but vain curiosity of the Greeks. The abuse of them afforded Paul an occasion of writing to the Corinthians; and here we may observe the mark of divine wisdom, inasmuch as every book of the Sacred Scripture, even of the New Testament, has discussed certain subjects peculiar to itself. The Corinthians abounded in *spiritual* gifts, and yet Paul had occasion to write to them, as well on other matters, as also on this topic, and that too without delay: comp. ch. xi. at the end. Now, there is set forth here; I. The unity of the body, verses 1–27. II. The variety of its members and functions, verses 27–30. III. The grand principle, on which the gifts may be rightly exercised, viz., by love, ver. 31, and in the whole of the following chapter. IV. The comparison of the gifts with one another, ch. xiv.—ὃ θέλω ὑμᾶς ἀγνοεῖν, *I would not have you ignorant*) This expression is repeated in ver. 3 in synonymous terms, as if after a parenthesis.—ἀγνοεῖν, *to be ignorant*) ch. xiv. 38.

2. Οἴδατε, *ye know*) nearly related to the verb *you remember*, which is found in Eph. ii. 11.—οἴδατε, ὅτι, ὅτε ἔθνη ἦτε, πρὸς τὰ

<sup>1</sup> See App. 'Occupatio.' It is the same as προκαταλήψις. Anticipation of an objection which might be raised.—Ed.

εἰδῶν. α τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι) The analysis of these words will be easy, if we only keep hold of this thread of connection, ὅτι ἤγεσθε, *that you were led*; so that ἤγεσθε is not to be regarded as a mere accessory proposition [Syncategorema; see Append.], but the predicate itself; comp. Eph. ii. 12; where Gentiles and Gentilism are likewise distinguished in the enunciation. For, instead of ὅτι or ὡς, there is said conjointly ὡς ὅτι, Germ. *wie dass* (as or how that), and ὅτι ὡς, *that as*: and that too with another word interposed, as in Xiphilinus, in his Epitome of Dion, λεχθὲν αὐτῷ, ὅτι ἄρα ὡς Ἀλέξανδρος ἐλθὼν αὐτὸν διαδέξεται, *it being told to him, that (ὅτι) when (ὡς) Alexander comes, he will succeed him*: or even with a longer parenthesis, as in Xenophon, ἐπαῦθα γνόντες οἱ μαντινεῖς ὡς, εἰ μὴ ἀποκρούσονται αὐτούς, ὅτι, κ.τ.λ., *here the soothsayers knowing, unless they shall repel them, how that, etc.*: therefore *that* is doubled in Greek as ה כן in Hebrew, Gen. xvii. 17, supplying *I say*. Furthermore ἂν is joined with the verb ἤγεσθε, as we have also in Xenophon καιρὸς δὲ γράψαι ὡς ἂν ὀρθότατα ἐκατέρῳ χρῆτο, *I take the opportunity of stating how he should most suitably treat either of these* (the spirited or dull horse); where Devarius (who has suggested to us both of these quotations from Xenophon) shows that ἂν in the distribution of the construction is joined potentially to the verb χρῆτο. Therefore the principal meaning will remain, if ὡς ἂν be entirely put aside by itself (parenthetically) in the construction, as in 2 Cor. x. 9 [ἵνα μὴ ὁδοῶ ὡς ἂν ἐκφοβῆν ὑμᾶς], where it signifies *as if*; and so it might be taken in this passage: nor even is ἂν easily construed with an indicative, such as ἤγεσθε is. Moreover in ἤγεσθε ἀπαγόμενοι, the passive is construed with the middle, the simple with the compound; *you were led and led away, you gave yourselves up to any guidance whatever*. The Scholium of Chrysostom amounts almost to this [is much the same as this]: though that Scholium has been censured by later writers without a cause; οἴδατε, ὅτε Ἕλληνες ἦτε, πῶς ἀπήγεσθε, ἐκλόμενοι τότε, *ye know, when ye were Greeks, how you were led, being at that time drawn away*. Add Castellio. ἄφωνα dumb, a proper epithet; comp. ver. 3, *you when blind went to the dumb*; you dumb [unable to speak as you ought, by the Spirit of God, ver. 3], to the blind.

3. Διό, *wherefore*) He infers this thesis, that *spiritual things* are with all Christians, and with [in the possession of] them

alone, *i.e.* with those who glorify Jesus; and that by means of those spiritual things faith in Jesus is proved; for idols bestow nothing *spiritual*: when the superstition of the Gentiles was overthrown, there was not the same need of miraculous gifts. This is the alternative, he who glorifies Jesus, has the Spirit of God; he who does not glorify Him, has not the Spirit of God, 1 John iv. 1, 2. Paul furnishes a test of truth against the Gentiles; John, against the false prophets.—γνωρίζω ὑμῖν, *I make known to you*) Divine operations of that sort had been formerly unknown to the Corinthians. Before receiving these letters of Paul, their knowledge had been less distinct, as they had been rescued not long before from heathenism.—ἐν πνεύματι Θεοῦ, *by the Spirit of God*) Immediately after he says, *by the Holy Ghost*. Godhead and sanctity<sup>1</sup> are synonymous especially when speaking of the Holy Trinity.—λαλῶν, *speaking*) This expression is of very wide application; for even those, who perform cures and possess miraculous powers, are accustomed to use words. The antithesis is to the *dumb* idols.—λέγει ἀνάθεμα, *calls Him accursed*) as the Gentiles did, but the Jews more so. There is a *ταπεινώσις*, or saying less than is intended. *He does not call Him accursed, i.e.* he in the highest degree *pronounces Him blessed*. *Accursed and Lord* are opposed. [*It is a proof of long-suffering patience, which surpasses all comprehension, that Jesus Christ, the Lord, at the right hand of the Father does not refuse to tolerate, for so long a period of time, such a mass of blasphemy from unbelievers, and especially from the Jews, in their wretched state of blindness. That consideration ought to suppress in the Christian any indignation felt by him on account of any reproach whatever, however little deserved.*—V. g.]—εἰπεῖν, *to say*) πνευματικῶς, *in a spiritual manner*.

4. Διαίρέσεις, *divisions*) The LXX. use this term to express the Hebrew word חֲלָלִים, concerning the orders of the priests. *Comp. dividing*, ver. 11.—δὲ, *but*) an antithesis between the one fountain and the many streams.—χαρισμάτων, *of gifts*) Those endowments which in ver. 1 he had called *spiritual things*, now, after mentioning Jesus, he calls *gifts*.—πνεῦμα, *Spirit*) The Holy Spirit is spoken of in this verse; Christ in ver. 5; God the Father in ver. 6: and calling them gifts, ministrations, operations, agrees

<sup>1</sup> *Sanctitas*, Holy Majesty. See note, Rom. i. 4.—ED.

respectively with these names. The Spirit is treated of at ver. 7, etc. : the Lord at ver. 12, etc. : God at ver. 28, etc.—[Comp. Eph. iv. 4, 5, 6.]

5. Διακονῶν, *of ministrations*) ver. 28.—ὁ δὲ αὐτὸς Κύριος, *but the same Lord*) The Son of God whom the Holy Ghost glorifies by those ministers.

6. Ἐνεργημάτων, *of operations*) ver. 10.—ὁ δὲ αὐτὸς ἴστι Θεός, *but it is the same God*) by the working of His Spirit, ver. 11.—τὰ πάντα, *all things*) The working of God is seen somewhat more extensively than the offices of Christ, and the gifts of the Spirit.—ἐν πᾶσιν, *in all*) Masculine; comp. *to every man*, in the following verses.

7. Φανέρωσις, *manifestation*) various, by which the Spirit manifests Himself, as He is hidden in Himself.—πρὸς τὸ συμφέρον, *with a view to that which is profitable*) This is treated of at ver. 12, 13.

8-10. ὡς ἐτέρῳ ἐτέρῳ, *to one, to another, to another*) Three Genera: comp. ch. xiii. 8, and among these the expression, *to another*, denotes many species, each one under its own genus. So also xv. 39, 40, 41. ἄλλος in turn is used for distinguishing the species; ἕτερος, the genera. By a change, ἄλλος is used to distinguish genera, ἕτερος, species: Heb. xi. 35. *Prophecy* is put here under the second genus, rather than under the first, because under the second such things are stated, as are more applicable to those, that are without, viz., to unbelievers, than to such as are stated under the first genus, viz., to believers.—διὰ, *by*) presently after follows κατὰ, *according to*; ἐν, *in*; which are severally used with great propriety. [The Engl. Vers. loses this nice distinction by translating the διὰ, κατὰ, and ἐν all alike 'by'.]—λόγος, *the word*) Both wisdom and knowledge are set forth in the church by the word.—σοφίας—γνώσεως, *of wisdom, of knowledge*) Paul in various ways mentions *knowledge*, especially to the Corinthians, either by itself, 2 Cor. vi. 6, or with things closely connected with it; *in word* [utterance] *and knowledge*, 1 Cor. i. 5; comp. 2 Cor. xi. 6; *in faith and utterance and knowledge and in all diligence*, 2 Cor. viii. 7; *prophecy* (concerning mys-

<sup>1</sup> The word ἴστι should rather be rejected, as well by the margin of both editions as by the Germ. Ver.—E. B.

Rec. Text reads ἴστι θεός with later Syr., Orig., and B, which puts ἴστι after ἐνεργῶν. But ACD(A) Gfj Vulg. Iren. Hilar. omit ἴστι.—ED.

teries) and *knowledge*, *tongues* being added, 1 Cor. xiii. 2, 8; *either by revelation or by knowledge, or by prophesying, or by doctrine*, ch. xiv. 6: and here of *wisdom* and *knowledge*; Col. ii. 3; Eph. i. 17, iii. 19. He speaks as of things, which are of daily occurrence among the Corinthians; at present we are in doubt as to the meaning and distinction of the words themselves. This is certain, that when they are ascribed to God, they differ only in their objects: see Rom. xi. 33, note; when they are attributed to believers, *wisdom* penetrates the length, the breadth, the depth and height, more than *knowledge*. *Knowledge* is, so to speak, sight; *wisdom* is sight coupled with taste.<sup>1</sup> *Knowledge* relates to things that are to be done; *wisdom*, to things eternal; hence also *wisdom* is not said to pass away; ch. xiii. 8, and *knowledge* is of more frequent occurrence; so Paul does not so much predicate the former as the latter concerning the Corinthians, ch. viii. 1, ii. 6. *Prophecy* belongs to the prophets *wisdom* to the wise; what is left, viz., *knowledge*, to the scribes, Matt. xxiii. 34; Luke xi. 52.—τὸ αὐτὸ) *the same*, by whom *the word of wisdom* is given.

9. Πίστις, *faith*) The *faith* here spoken of is not that, which is common to all the saints, but it is a peculiar gift, and distinguished too from the four species, which immediately follow; and yet it is joined more with them, than with that first and third genus of gifts, ver. 8, and ver. 10 at the end. This *faith* then is a very earnest and vividly-present apprehension of God, chiefly in regard to His will, as to the effects, that are particularly conspicuous either in the kingdom of nature or of grace; therefore it is connected with the *operation of the miraculous powers*, ch. xiii. 2 (of which the principal, because the most useful to others, was the power of *curing diseases*), and with *prophecy* (to which *the discerning of spirits* was closely related, ch. xiv. 37); Rom. xii. 6. And from this description, which we have now given, it is evident, how common or saving *faith*, and *miraculous faith*, which is a peculiar gift, may either agree or differ, how the one may, or may not be, without the other, and either of them may, or may not be, without love. Men even without righteousness and love may have an intelligent perception of the omnipotent will of God in Christ, Matt. vii. 22: but none but

<sup>1</sup> 'Sapor,' akin to *sapientia*.—ED.

holy men can apprehend the will of God reconciled to us in Christ: and in these things [as respects this apprehension] there is not one faith working miracles, another saving faith, but one and the same faith. In its first act it always has a miraculous power; for it is something entirely supernatural, Eph. i. 19, although not always in such a degree, or on such a particular occasion, as that it should exert itself conspicuously; see Note on Chrys. de Sacerd., § 416.—*χαρίσματα ἰαμάτων*, *gifts of healing*) “Not only miraculous cures are meant, Acts v. 15, xix. 12, xxviii. 8, but also the gracious blessing on the cure of the sick, by natural remedies; as it cannot be denied, that some physicians are more fortunate than others, which should be attributed not merely to their skill, but especially to Divine grace;” E. Schmidius. This remark may also be applied to other gifts; for as the king of Judah substituted shields of brass for those of gold, which had been lost; so after the Church lost what were purely gifts, grace still lends its aid more secretly beneath the guise of human efforts and instrumentalities, and that too the more abundantly, in proportion as the more opportunity is given to it.

10. Προφητεία, *prophecy*) See at Rom. xii. 6.—*διακρίσεις πνευμάτων*, *discerning of spirits*) so that he can show to others, what sort of a spirit each prophet possesses, ch. xiv. 29.—*γένη γλωσσῶν—ἰρμηνεία*, *kinds of tongues—interpretation*) ver. 30, xiv. 5, xiii. 26, 27.

11. Βούλεται, *wills*) *the Spirit*. So, as God willed, ver. 18, He gives the several gifts, or some gifts, in various measures, to the several individuals.

12. Οὕτω καὶ ὁ Χριστός, *so also Christ*) *The whole Christ is the head and body. The head is the only-begotten Son of God, and His body is the Church; Augustine.* This is in harmony with Ps. xviii. 51. *To His Anointed, to David and his seed:* for so the accent requires it to be.

13. Ἐν ἑνὶ πνεύματι, *by one Spirit*) The Holy Spirit is in baptism.—*εἰς ἓν σῶμα*, *into one body*) that we may be one body, truly animated by one Spirit.—*εἴτε Ἰουδαῖοι, εἴτε Ἑλληγες*, *whether Jews or Greeks*) who were *bodies* of men very different by nature.—*εἴτε δοῦλοι εἴτε ἐλεύθεροι*, *whether bond or free*) who were *bodies* of men very different by human institution.—*πάντες ἓν πνεῦμα*) *ice*

all have been made to drink *one Spirit*. [*Omitting εἰς, we have the true reading,*<sup>1</sup> Not. crit.], John vii. 37, etc. Hence also the unity of the body is inferred. I do not think however, that there is any direct allusion here to the Lord's Supper, Mark x. 38, note.

14. Καὶ γὰρ, *for even*) This protasis concerning the body extends to ver. 26: and is so adjusted, that the apodosis, ver. 27, is summarily added.

15. Ἐὰν, *if*) The more ignoble members ought not to be vilified by themselves, ver. 15, 16, nor can they be neglected by the more noble, ver. 21, 22.—ποὺς, *the foot*) The foot is elegantly introduced speaking of the hand, the ear, speaking of the eye, the part speaking of the part that most resembles itself. For so among men, every one usually compares himself with those, to whom in gifts he bears the greatest resemblance, rather than with those, who are far superior, or far inferior. Thomas Aquinas says: "Men devoted to active life are distinguished by the members, that serve the purposes of motion; those who are devoted to a contemplative life are distinguished by the members that serve the purposes of the intellectual powers." He is therefore of opinion, that the *feet* are kept in subjection; that the *hands* occupy a more dignified position; that the *eyes* are the teachers; that the *ears* are the learners.—οὐκ εἰμι ἐκ, *I am not of*) supply, *therefore*, from the following clause.

15, 16. Οὐ παρὰ τοῦτο οὐκ ἔστιν ἐν τοῦ σώματος) Μὴ in interrogation expects a negative answer, as ver. 29, μὴ πάντες ἀπόστολοι; [are all apostles, surely not?] but οὐκ interrogative affirms, as ch. xiv. 23, οὐκ ἐροῦσιν; [will they not say?] Therefore the question, whereby some read [as Engl. Vers, etc.], οὐ παρὰ τοῦτο οὐκ ἔστιν ἐν τοῦ σώματος; is it not therefore of the body? perverts the sense [Beng. reads it *without interrogation*]. Οὐ παρὰ τοῦτο οὐκ possesses a double, not a simple power of negation, as Acts iv. 20, οὐ δυνάμεθα μὴ λαλεῖν, 2 Thess. iii. 9, οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν [not that we have not power]. If the foot should say, *because I am not the hand, I am not of the body*: this saying of the foot is

<sup>1</sup> The εἰς is omitted by BCD corrected later, G; "unum spiritum (*others, uno spiritu*) potati sumus" in the oldest MS. (Amiat.) of Vulg. *fg* Syr. Memph. Rec. Text has εἰς with later uncial MSS. A has ἐν σωμα ἕσμεν.—Ed.



blandly contradicted: *Thou art not therefore not of the body, thou dost not therefore cease to be of the body.* The phraseology of Theophilus of Antioch is very like this: *ὡ παρὰ τὸ μὴ βλέπειν τοὺς τυφλοὺς, ἤδη καὶ οὐκ ἔστι τὸ φῶς τοῦ ἡλίου φαῖνον*, it does not follow, that, *because the blind do not see, now therefore also the light of the sun does not appear*, lib. ad Autol., c. 3; and in this passage *παρὰ* denotes *on account of*, as Deut. xxiii. 4. Origen, c. Cels., p. 385, *οὐ διὰ τοῦτο οὐ μοιχεύουσι*, *They do not for this cause cease to commit adultery.* Chrysostom, *ὡ γὰρ δέπου ἐν ταῖς δυσχερέσι κοινωνοῦντες, ἐν τοῖς χρηστοτέροις οὐ κοινωνήσετε*, *if you do not now partake of what is unpleasant, you will not partake of what is better*, on 2 Cor. i. 7.

16. *Τὸ ὄζ, the ear*) a part less noble.—*ὀφθαλμὸς, the eye*) a most noble and most commanding (*ἡγεμονικῆ*) part of the body, comp. Num. x. 31. Sight excels hearing, ver. 17, 21.

17. *Εἰ ὅλον ἀνοῆ, if the whole were an ear*) It is not said, *and if*, for the *etc.* is supplied at the end of the verse, *or if the whole were smelling, where were the taste and the touch?*

18. *Καθὼς ἠθέλησεν, as it hath pleased Him*) We ought not to require other and deeper reasons for things, beyond the will of God: it is lawful to philosophize *in subjection to that will*; we may do so respecting the world in its best ideal, [in a state of optimism] as the apostle does here respecting the human body in its best ideal.

20. *Ἐν ὁῖ σῶμα, but one body*) From this unity there follows the mutual dependency of the members.

21. *Χρειαύ, need*) To this refer the word *necessary*, ver. 22.—*ἡ κεφαλὴ, the head*) the highest part.

22. *Ἄσθενέστερα, more feeble*) the hand, compared with the eye.

23. *Ἄτιμότερα, [less noble] less honourable*) as the feet. The comparative is used to soften the expression; positively *dishonourable* [ignoble] was too severe. But he so calls those parts which are covered with garments.—*ἀσχημίονα, uncomely*) which stand in need of clothing.—*τιμὴν—περιτίθειμι*) So the LXX.. Esth. i. 20, *περιθήσουσι τιμὴν*; likewise Prov. xii. 9.—*ἔχει, have*) from the attention which they receive from the other members.

24. *Ὁὐ χρεία, have no need*) Why then is it necessary to

adorn smooth cheeks with patches? <sup>1</sup>—*συνεκέρασε*) *hath tempered together*.—*τιμὴν*, *honour*) comp. ver. 23, at the beginning.

25. Ὑπὲρ ἀλλήλων μεριμνῶσι, *care for one another*) This is explained in the following verse. The plural *μεριμνῶσι*, more expressly denotes the care of all the members, than if it were said in the Attic dialect, *μεριμνᾷ*.<sup>2</sup>

26. Συγχαίρει) *rejoice with it*. Both this expression and *suffer with* not only denote the affection, but also the effect.

27. Ἐκ μέρους, *in part* [*in particular*]) He adds this, because the Corinthians were not the sole constituents of the body of Christ and His members, ch. xiv. 36. Even Rome should hold it enough, if she be a *part* [*in particular*].

28. Ἐν, *in*) So, ἐν, *in* [the body], ver. 18, occurs with the same verb *set*.—*πρῶτον*, *first*) The apostles, not Peter apart from them, are in the first degree; the others follow them, according to the nature of their office, their time, their dignity, their usefulness.—*προφήτας*, *prophets*) Acts xiii. 1.—*τρίτον διδασκάλους*, *thirdly, teachers*) *Teachers* hold a high place, and are preferred to those very persons, who work *miracles*. Under prophets and teachers are included also evangelists and pastors; comp. Eph. iv. 11.—*ἕπειτα*, *then*) The other classes are not distinguished by members [*fourthly*, etc., as *first, secondarily*].—*δυνάμεις*, *powers*) The abstract for the concrete, and also in the following terms.—*ἀντιλήψεις*, *κυβερνήσεις*, *helps, governments* [*κυβερνήσεις* properly is the *piloting* of a ship]) They hold governments, who take the lead [the helm] in managing the church. *Helps*, are those who, though they are not governors, yet exercise a certain power and influence, by which the others are supported; comp. xiii. 3. These two offices are not again taken up at ver. 30. Princes, as soon as they adopted the Christian faith, claimed for themselves the office of *helps* and *governments*; but at the beginning those who stood first in authority, prudence, and resources in the church, defended and governed it. *Government* is occupied with external things; therefore the Spirit reckons it as occupying an inferior place.—*ἑρμηνείας γλωσσῶν*, *interpretations of tongues*) The expression does not seem to be a gloss spuriously

<sup>1</sup> As was the custom, in Bengel's days, among fops.—ED

<sup>2</sup> Neut. plur. with verb sing.—ED.

introduced from ver. 10,<sup>1</sup> for ἐρμηνεία γλωσσῶν is there in the singular number, and it is repeated in ver. 30. The want of the connecting particle [the asyndeton] is equivalent to the closing formula, etc., or *et cetera*.

29. Μὴ πάντες, *are all?* [surely not]) *i.e.*, not very many are.—δυνάμεις, *powers*) viz., *are all?* For if Paul referred the *have all?* of ver. 30, to it, he would have expressed it here.

31. Ζηλοῦτε, *emulously desire*) The Spirit gives as He wills, ver. 11: but yet believers may freely follow out, and engage in, one thing in preference to another, ch. xiv. 26. God's operations are pleasant, not compulsory.—τὰ κρείττονα, *the better gifts*) according as each gift is more favourable to love. Theology is comparative: ch. xiv. 5, 19.—ἔτι) [*and yet*, Engl. Vers.] *may even*: so ἔτι τε καὶ, *yea even also*, Luke xiv. 26. I not only exhort, but also show the method, and the way or plan [the true mode of viewing the subject].—καθ' ὑπερβολήν) This expression attaches to the noun substantive the force of a superlative (Rom. vii. 13), as if he were to say, *the way most way-like* [viam maximè vialem].—ὁδόν, *a way*) He does not add the article, keeping the Corinthians somewhat in suspense, while he explains the way: ἡ γῆ, *the way* of love.—δείκνυμι, *I show*) The present. Paul is now waxing warm, and is carried on to love. When he has made this 'showing' of the way, he returns to the gifts, as the word *emulously desire* [ζηλοῦτε] repeated indicates, here and at ch. xiv. 1.

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## CHAPTER XIII.

1. Ἐάν, *if*) All the gifts [*although they may be, in the highest degree, delightful, extensive, and useful*.—V. g.] ought to be estimated, exercised, and elevated, according to love and its standard. The apostle introduces into the discussion of the

<sup>1</sup> The margin of the second edition, with the Gnomon, is more favourable to the fuller reading, than the larger edition and the Germ. Ver.—E. B.

All the oldest MSS. and Versions read γένη γλωσσῶν only. Hilary 967 alone has "genera linguarum vel loquendi vel interpretandi."—ED.

gifts a more efficacious discussion respecting love. So in Disputations, we must always return to those points, which give a higher degree of grace.—ταῖς) all.—γλώσσαις, *tongues*) A gradation: with *the tongues*, ver. 1: *prophecy*, ver. 2: *faith*, ver. 2: *I shall have bestowed*, ver. 3.—λαλῶ, *I speak*) The tenor of love causes, that, whereas he just before used the expression, *to you*, he should now however speak in the first person singular. He does not except even himself in the condition supposed [viz., *Though I speak*, etc., and have not charity, etc.]—καὶ τῶν ἀγγέλων, *and of angels*) Angels excel men, and the tongue or tongues of the former excel those of the latter. Moreover, they use their tongues at least to address men: Luke i. and ii.—ἀγάπην, *love*) by which the salvation of our neighbour is sought.—μὴ ἔχω, *have not*) in the very use of the gifts, and in the rest of the life. Many indeed have prophecy and other gifts, without charity and its fruits, ver. 4; Matt. vii. 22, which are called *gifts*, not so much in respect of themselves, as of others.—γέγονα) *I have become*, for want of love. The language becomes severe [obtinet ἀποτομίαν].—χαλκός, *brass*) *Brass*, for example a piece of money of that metal requires less of the skill of the artist, than a cymbal, for instance, of silver. He may be compared to the one who speaks with the tongues of men without love; to the other, who speaks without love with the tongues of angels.—ἤχῳ—ἀλαλάζον, *sounding—tinkling*) with any sound whatever, mournful or joyful, without life and feeling. The language varies, *I am nothing; it profiteth me nothing*, ver. 2, 3. Without love, tongues are a *mere sound*: prophecy, knowledge, faith, *are not what they are* [seem to be]: Matt. vii. 22, 15; 1 Cor. viii. 1, 2; James ii. 14, 8; every such sacrifice [gift exercised without love] is *without* [the heavenly] *reward*,<sup>1</sup> however much such a man may please himself, and think that he is something, and promise to himself a great recompense. With love, the good things which are the antitheses to these defects, are understood.

2. Μυστήρια, *mysteries*) Rom. xi. 25, note. He does not add *wisdom*, which is nothing without *love*.—καὶ πᾶσαν τὴν γνῶσιν, *and all knowledge*) This is construed with εἶδῶ, *I understand*, as

<sup>1</sup> Comp. Matt. vi. 2.—ED.

being a word of kindred meaning and immediately preceding. Of those gifts, which are enumerated at ch. xii., Paul at ch. xiii. selected such as are more remarkable, and to which the peculiar prerogatives of love are fitly opposed. *Mysteries* relate to things concealed; *knowledge* comprehends things which are more ready at hand, and more necessary, as *Wissenschaften* is commonly said of natural things—πίστις, *faith*) ch. xii. 9, note.

3. Καὶ ἐὰν, *and if*) This is the utmost that the *helps* and *governments* can do, ch. xii. 28.—ψωμίσω, *though I should distribute*) He puts in the highest place, what refers to the human will and seems to be the most closely connected with love, in regard to acting and suffering. He, who delivers up his *goods* and his *body*, has much love, 2 Cor. xii. 15; but he who delivers them up without *love*, keeps back his *soul* to himself:<sup>1</sup> for love is a faculty of the soul; therefore he speaks of *profit* (ὠφελεῖσθαι) in the apodosis. On ψωμίζειν see Rom. xii. 20.—παρὰδῶ, *give up*) for others.—ἵνα) *even to such a degree as that I be burnt*, Dan. iii. 28; *they gave up their bodies to the fire*, παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ.

4. Ἡ ἀγάπη, *love*) He points out the nature of love. He does not say, love speaks with tongues, prophecies, gives to the poor: but it is long-suffering. This is a metonymy for the man, who has love. But Paul chiefly mentions those fruits of love, necessary in the use of the gifts, which he requires from the Corinthians, and without which there may be prophecies, but there can be no profit. If we take 1 Cor. viii. 1, we may advantageously compare together the delineation of love which Paul adapted to the Corinthians, and the delineation of wisdom, which James in like manner adapted to [portrayed for] those to whom he wrote, Jam. iii. 17.—μακροθυμεῖ, *suffers long*) The twelve praises of love are enumerated by three classes, ver. 4-7—(if we reckon together one pair at the beginning, and two pairs at the end, as we show in the following notes). The first consists of two members, (1.) *it suffers long, is kind*: (2.) *envies not*. We have the same synthesis and antithesis, Gal. v. 22, 20. *Long-suffering* has respect to evil proceeding from others: *kind* has respect to the extending of good to others; on the other hand,

<sup>1</sup> He may give up his *body*, but he keeps back his *soul*.—ED.

it does not grieve at another's good, nor rejoice at another's calamity. The conjunction is wanting to *is kind* [Asyndeton].

4, 5. Οὐ περπερεύεται, οὐ φυσιοῦται οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, *vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own*) The second class consists of four members: in the first and second, two things in excess, which are generally united, are taken away; in the third and fourth two things in defect, which are likewise united, are also taken away: for ἀσχημονεῖν means the want of attention to that decency, and that civility, which propriety required to be observed: and ζητεῖν τὰ ἑαυτοῦ is connected with the neglect of others, when a man looks merely to himself and leaves others to themselves. Love avoids these two *defects*, and the third corresponds to the first, for both refer to the desire of approving one's self to others: the fourth is opposed to the second, for both refer to the necessity of avoiding party feeling. Οὐ περπερεύεται, *it does not act insolently*, with pride and ostentation; again, οὐκ ἀσχημονεῖ, *it is not uncourteous, unpolite, rude*:<sup>1</sup> see what I have remarked on the verb περπερεύεται ad Gregorii Paneg., p. 141, etc.; οὐ φυσιοῦται, *is not puffed up*, with too strong party-zeal for another; comp. iv. 6: again οὐ ζητεῖ τὰ ἑαυτῆς [*seeks not its own*], *does not show favour to itself*, and does not ask others to show it favour. In a way not dissimilar, twice two members have likewise respect to each other mutually (though they are occasionally placed in a different order by chiasmus direct or inverse) at ver. 7, and especially at xiv. 6.

5. Οὐ παροξύνεται—πάντα ὑπομένει, *is not provoked—beareth all things*) The third class, consisting of six members; of which the third and fourth, and so the second and fifth, the first and sixth agree with one another. For there is a chiasmus, and that too retrograde, and quite agreeing with the double climax by steps negative and affirmative. And of all these our neighbour is the

<sup>1</sup> Where love flourishes, there also true modesty prevails, which is termed *civility* among people of the world (nor yet should *familiarity* be blamed as insolent): on the other hand, every degree of *elegance of manners*, even in its highest perfection, shows in men of the world something of an *insolent* character in it, on account of self-love. Let the world cease to boast of virtues; they apply only to true Christianity.—V. g.

personal object ;—the real<sup>1</sup> object, as regards the future, is, *love is not provoked, it hopeth all things, it endureth all things* ; as regards the past, the object of the thing is, *it thinketh no evil, it covereth* [Engl. Vers., *beareth*] *all things, believeth all things* : as regards the present, *it rejoiceth not at iniquity, but rejoiceth together with others in the truth* ; now by thus transposing the members, the elegance of the order, which Paul has adopted, is the more clearly seen ; which the following scheme thus represents, and its evident plan shows the thread and connection :

- |   |                                                            |
|---|------------------------------------------------------------|
| { | 1. <i>It is not provoked.</i>                              |
|   | 2. <i>It thinketh no evil.</i>                             |
|   | { 3. <i>It rejoiceth not at iniquity.</i>                  |
|   | { 4. <i>But rejoiceth at the truth. Present.</i>           |
|   | 5. <i>Covereth all things, believeth all things, past.</i> |
|   | 6. <i>Hopeth all things, endureth all things, future.</i>  |

Thus the order is mutually consistent with itself ; and the reason appears, why these last, *hopeth, endureth*, are put at the end, because in fact they are to be referred to the future.—ὁ παροξύνεται, *is not provoked*) although love glows with an eager desire for the Divine glory, yet it is not provoked ; comp. Acts xv. 39. —ὁ λογίζεται τὸ κακόν, [Engl. Vers. *thinketh no evil*] *doth not meditate upon evil* inflicted by another, with a desire to avenge it. So the LXX. for רעה השב רעה often. [*It does not think thus, This or that man inflicts upon me this or that wrong ; he has either done, or deserved this or that.*—V. g.]

6. Ἐν δικίᾳ—ἀληθείᾳ, *in iniquity—in the truth*) On this antithesis see Rom. ii. 8.—συγχαίρει, *rejoiceth with*) congratulates, with joy. All truth cherishes joy.

7. Πάντα, *all things*) *all things* occurs four times, viz., those things, which are to be covered, or believed ; and which are to be hoped for, and endured. These four steps beautifully follow one another.—στέγει, *covers*) conceals<sup>2</sup> in relation to itself and in relation to others στέγομεν, *we cover*, ch. ix. 12, note.—πιστεύει, *believes*) as he covers the *evil deeds* of his neighbour, which are apparent, so he believes the *good*, which is not apparent.—ἐλπίζει, *hopes*) See the ground of *hope* [viz., “*God is able to make him*

<sup>1</sup> The object of *the thing*, as contrasted with the object of *the person*. “*reale objectum*”—“*objectum personale.*”—ED.

<sup>2</sup> Bears, without speaking of what it has to bear.—ED.

stand ;" therefore, "*he shall be holden up*"], Rom. xiv. 4 ; σταθή-  
 σεται ; he likewise *hopes good* for the future, and endures *evils*.—  
 ὑπομένει, *endures*) until hope at some time springs up, 2 Tim. ii.  
 25. Thus the praises of love describe as it were a kind of circle,  
 in which the last and first mutually correspond to each other ;  
*it is long-suffering, it is kind ; it hopeth all things, it endureth all*  
*things ; and, that which is of far greater importance, it never*  
*faileth, pleasantly follows this fourth step.*

8. Οὐδέποτε ἐκπίπτει, *never faileth*) *is not destroyed, does not*  
*cease, it always holds its place ; it is never moved from its posi-*  
*tion ; comp. ἐκπίπτοντες, Mark xiii. 25, note.—εἴτε δὲ προφητεῖαι,*  
*but whether prophecies*) viz., *there are* : so ch. xv. 11. *Prophecies*  
*in the plural, because they are multifarious.—καταργηθήσονται,*  
*they shall be done away with*) This is the expression in the case  
 of prophecies and knowledge ; but regarding tongues, παύσονται,  
*they shall cease.* Tongues are a most charming thing, but the  
 least lasting ; they were the first gift on the day of Pentecost,  
 Acts ii., but they did not continue in the primitive church so  
 long as the other miraculous gifts : nor have they anything  
 analogous in a perfect state, as prophecy and knowledge have,  
 to which they ought therefore to yield ; whence presently after,  
 respect is shown to those in preference to tongues, when he is  
 speaking of "*that which is perfect.*"—γλῶσσαι, *tongues*) These  
 occupy a middle place, because they are the vehicle and appen-  
 dage of prophecies ; but prophecy and knowledge constitute two  
 different genera, ver. 9, 12.

9. Ἐκ μέρους, *in part*) Not only does the apostle say this, This  
 prophecy and this knowledge, which we have, are imperfect ; for  
 the same must be said even of love, *we love only in part* [not  
 perfectly] ; but such is the nature of prophecy itself, with the  
 exception of the one prophet Jesus Christ, and such the nature  
 of knowledge, that they ought to be reckoned among the things,  
 which are *in part*, [not merely because they are now *imperfect*,  
 but also] because we use them only in this imperfect life. On  
 the phrase, comp. the note on Rom. xv. 15, *I have written more*  
*boldly.*

10. Ἐλθῆ, *is come*) in its own time, by degrees, not by a  
 sudden bound. In spiritual things, those of weaker age ought  
 not too eagerly to aim at what belongs to those, who have reached



greater maturity. That, which is perfect, comes at death; 2 Cor. v. 7: and at the last day.—τότε, then) not before. Therefore prophecy and knowledge never entirely pass away in this life.

11. ὅτε, when) The progress from grace to glory, which awaits individual believers and the whole Church, is compared to the different stages of human life.—νήπιος, a child) Exemplifying the humility of Paul. The natural man does not willingly remember his childhood because he is proud; but the soul, pining away under adversity, confesses the early passages of its early growth, Job x. 10.—ἐλάλουν, I spoke) There is a reference to tongues.—ἐφρόνουν, I understood [I had the sentiments]) The reference is to prophecy; for it is something more simple.—ἐλογίζομαι, I reasoned as a child) The reference is to knowledge; for it is more complex.—ὅτε δὲ, but when) He does not say, when I put away childish things, I became a man. Winter does not bring spring; but spring drives away winter; so it is in the soul of man and in the Church.—κατἄργησα, I put away) of my own accord, willingly, without effort.—τὰ τοῦ νηπίου, childish things) childish speaking, childish understanding, childish counsel. τὰ, the Abstract. The humanity is not taken away, but manhood is assumed.

12. βλέπομεν, we see) This corresponds in the LXX. to the Hebrew words רָאָה and שָׁמַע, 1 Sam. ix. 9; 1 Chron. xxix. 29, concerning the *Prophets*; and this passage has a synecdoche of the nobler species for the whole genus; and along with the verb, *we see*, supply, *and hear*, for the prophets both see and hear; and it was usual generally to add words to visions. It will be of importance to read the Paneg. of *Gregory*, and the remarkable passage of *Origen*, which has been noticed by me in my observations on that book, pp. 104, 105, 217, 218, 219. But what a *mirror* is to the eye, that an *enigma* is to the ear, to which the *tongue* is subservient. On various grounds, we may compare with this Num. xii. 8. Moreover he says, *we see*, in the plural: *I know*, in the singular; and to *see* and to *know* differ in the genus [classification] of spiritual things, as the external sense, and the internal perceptions differ in the genus [under the head] of natural things. Nor does he mention *God* in this whole verse; but he speaks of Him, as He shall be *all in all*.—τότε, then) Paul

had a great relish for those things, that are future : 2 Cor. xii. 2, 3.—*πρόσωπον πρὸς πρόσωπον, face to face*) פָּנִים לִפְנֵי פָּנִים, with our face, we shall see the face of our Lord. That is more than פָּה אֶל פָּה, *στόμα πρὸς στόμα, mouth to mouth*. Vision is the most excellent means of enjoyment. The word *βλέπομεν* is elegantly used, and is adapted to both states, but under a different idea.—*γινώσκω, ἐπιγνώσσομαι*) The compound signifies much more than the simple verb ; *I know, I shall thoroughly know*. And so Eustathius interprets the Homeric word *ἐπιύφομαι, ἀκριβέστατα ἐπιτηρήσω, I shall observe most accurately* ; and *ἐπίσκοπος, an overseer, σκοπευτής ἀκριβής, an accurate observer* ; and adds the reason, *ὅτι ἡ ἐπιπρόθεσις καὶ ἀκριβειάν τινα σημαίνει καὶ ἐπίτασιν ἐνεργείας*, that the *ἐπι* prefixed to the simple verb signifies a certain degree of accuracy and additional energy.—*καθὼς καὶ ἐπεγνώσθην, as also I am known*) This corresponds to the expression, *face to face*.

13. *νῦν δὲ μένει, but now abideth*) This is not strictly said of duration ; for these three things do not meet in it ; since faith is terminated in *sight*, and hope in *joy*, 2 Cor. v. 7 ; Rom. viii. 24 : love alone continues, ver. 8 : but it refers to their value, in antithesis to prophecy, etc., in this sense : On calculating accounts [on weighing the relative values] these three things are necessary and sufficient ; let only these three stand ; these exist ; these abide, nothing more. A man may be a Christian without prophecy, etc., but not without faith, hope, love. Comp. on the verb, *μένω, I abide*, Rom. ix. 11 ; 1 Cor. iii. 14 ; 2 Cor. iii. 11 ; Heb. xiii. 1. Faith is directed to God ; hope is in our own behalf ; love is towards our neighbour. Faith is properly connected with the economy of the Father ; Hope with the economy of the Son ; Love with the economy of the Holy Ghost, Col. ii. 12, i. 27, 8. And this too is the very reason of the order in which these three things are enumerated. *νῦν, now*, has the effect of an epitasis<sup>1</sup> [and shows what are the especial duties of us travellers on the way to the heavenly city.—V. g.]—*τρία, three*) only. Many are not necessary. Paul often refers to these three graces. Eph. i. 15, 18 ; Phil. i. 9, 10 ; Col. i. 4, 5, 22, note ; 1 Thess. i. 3 ; v. 8 ; 2 Thess. i. 3, 4 ; Tit. i. 1, 2 ; Heb. vi. 10, etc. Sometimes he mentions both faith and

<sup>1</sup> An emphatic addition augmenting the force.—Append.

love, sometimes faith, [by itself] denoting by synecdoche the whole of Christianity, 1 Thess. iii. 6, 5. In a wicked man we find infidelity, hatred, despair.—*ταῦτα*, *these*) Heb. עב, *i.e. are*, viz. greater than prophecies, etc.—*μείζων*, *greater*) the greatest, of *these*, of the three. He not only prefers love to prophecy, but even to such things as excel prophecy. Love is of more *advantage* to our neighbour, than faith and hope by themselves: comp. *greater*, xiv. 5. And God is not called *faith* or *hope* absolutely, whereas He is called *love*.

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## CHAPTER XIV.

1. Διώκετε, *follow after*) This word implies more than ζηλοῦσι, *emulously desire*, here, and in ver. 12, 39, xii. 31.—*μᾶλλον*, *rather*) in preference to tongues. Paul here does not now any longer speak expressly of *knowledge*, for it, in respect of the other gifts, coincides with *prophecy*, ver. 6.

2. Τῷ Θεῷ, *to God*) alone, who understands all tongues.—ἀκούει, *hears*) *i.e.* understands.—*πνεύματι*, *in spirit*) ver. 14.—*μυστήρια*, *mysteries*) which others may rather admire, than learn. The article is not added.

3. Οικοδομήν, *edification*) Two principal species are added to this genus; παράκλησις, *exhortation*, takes away sluggishness; παραμυθία, *consolation* takes away sadness.

4. ἑαυτὸν, *himself*) understanding the meaning of what the tongue speaks.—ἐκκλησίαν, *the church*) the whole congregation.

5. Γλώσσαις, *with tongues*) The Corinthians chiefly cultivated this gift; and Paul does not consider them as doing wrong, but he reduces it to order: see ver. 12.—*μείζων*, *greater*) more useful, ver. 6.—διερμηνεύει) διὰ elegantly expresses the position of the interpreter between him, who speaks in an unknown tongue, and the hearer. If the very same person, who speaks in an unknown tongue, also acts as interpreter, then the very same person in a manner comes in between himself and the hearer; according to the different point of view in which he is regarded.

—ἡ ἐκκλησία, the Church) seeking [ver. 12] edification; may receive it in consonance with this [viz. with seeking].

6. Ἡ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητεία, ἢ ἐν διδασκίᾳ, either in revelation, or in knowledge, or in prophecy, or in doctrine) Here are four kinds of prophecy broadly so called; the two former refer to the person himself, who rejoices in the gift; the two latter at the same time show more of a leaning towards the hearers.<sup>1</sup> On the difference of *prophecy* (which corresponds to *revelation*) and of *knowledge* (with which *doctrine* agrees) see xii. 8, 10: and on the whole subject, below at ver. 26, etc. *Prophecy* has relation to particular points, formerly not well understood, to mysteries to be known finally [and only] by revelation. *Doctrine* and *knowledge* are brought from the common storehouse of believers, and refer to things obvious in the matter of salvation.

7. Αὐλὸς—κιθάρα, a pipe—a harp) Two of the chief musical instruments; not only the pipe, which is, as it were, animated by the breath of the piper, but also the harp.—τοῖς φθόγγοις, in the sounds) The ablative case comp. by, ver. 9.—πῶς γνωσθήσεται, how shall it be known) how shall pipe be distinguished from pipe, and harp from harp? There is one and then another sound of one and the same instrument, when it is directed to different things.

8. Γὰρ, for) This serves the purpose of a gradation; for the higher confirms the lower step.—ἄδηλον, uncertain) One sound of a single trumpet summons soldiers to one class of duties, another sound to another class of duties.

9. Ὑμεῖς, you) who have life [opp. to things without life]; comp. ver. 7.—διὰ, by) i.e. then, when you speak in an unknown tongue.

10. Τσαῦτα, εἰ τύχοι) εἰ τύχοι (the Latin, *verbi gratia*, for example; comp. xv. 37) makes τσαῦτα have the force of a certain number. If men could ever have counted the number of voices, Paul would have set down the number here.—οὐδὲν ἄφρων, none without signification) each one of them has its own power [meaning, ver. 11], δύναμιν.

11. Βάρβαρος, a barbarian) See Acts xxviii. 2, Note.

<sup>1</sup> What Ernesti approves in Moldenhauer evidently agrees with these views.—Bibl. Theol., T. viii., p. 673.—E. B.

12. Πνευμάτων, *of spirits*) [*of spiritual gifts*]. Plural as ver. 32, xii. 10. As there is one sea, and many seas, so there is one spirit, and many spirits; one trumpet gives many sounds.—προς τὴν οἰκοδομὴν, *to edification*) that the Church may be as much as possible edified.

13. Προσευξέσθω) *let him pray*; and he will do this with such fruit and effect, that the interpretation shall be added to the unknown tongue; see the following verse. It is implied that this will be obtained by prayers.

14. Τὸ πνεῦμα μου, ὁ δὲ νοῦς μου, *my spirit—but my understanding*) The *spirit* is a faculty of the soul, when it becomes the *passive object* of the Holy Spirit's delightful operations; but νοῦς, *the understanding*, is a faculty of soul, when it goes abroad, and *acts* with our neighbour:<sup>1</sup> as also when it attends to objects placed beyond itself, to other things and persons, although its reasonings may however be concealed, ἀπόκρυφος λογισμὸς (Ammenius); comp. ver. 20, note. So *understanding*, ver. 19; πνεῦμα, the inmost shrine of the understanding, τοῦ νοῦς, Eph. iv. 23; comp. Heb. iv. 12: νοῦς from νέω, on account of its agitation or movement:<sup>2</sup> comp. Alexand. Aphrodit., l. 2, περὶ ψυχῆς, f. 144, ed. Ald.—ἄκαρπος, *without fruit*) It has fruit, but does not bring it forth. Respecting this word, see Matt. xiii. 22.

15. Προσεύξομαι, *I will pray*) with the voice; the first person singular for the second person plural.—ψαλῶ, *I will sing*) with the voice, or play on an instrument.

16. Ἐπεὶ) if that be done with the spirit only.—εὐλογήσῃς, *thou shalt bless*) The most noble kind of prayer.—ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, *he that filleth the place of the unlearned*) This expression is not a mere paraphrase of the word *unlearned*, but comprehends all, who, how much soever they may excel in gifts, did not at least understand the tongue, in which the person was speaking, any more than an unlearned man; and therefore Paul puts him more to shame, whom he here shows to be wrong. It is a common phrase among the Hebrews, *he fills the place of his fathers*, i.e., he shows himself worthy of his ancestors.—πῶς εἰεῖ τὸ ἀμήν, *how shall he say amen*) This was their usual practice even at that time; not only the unlearned, but all the hearers spoke,

<sup>1</sup> i.e. πνεῦμα is *passive*, when said of man: νοῦς, *active*.—ED.

<sup>2</sup> Rather from the same root as γινῶναι, and *noscere*.—ED.

giving their assent to *him who blessed*. And so also, those who could not speak much adopted the words of others, and declared, that they with their understanding assented to it.—*Τί λέγεις, what thou sayest*) Not only ought he to know, that thou hast said nothing evil, but also what good thou hast spoken.

18. *Εὐχαριστῶ, I give thanks*) Paul uses thanksgiving and *προθεραπείαν*,<sup>1</sup> anticipatory precaution against the charge of egotism, when he is to speak his own praises.—*πάντων, more than you all*) more than you individually or even collectively.—*ὑμῶν, than you*) Frequently, those, who are less accomplished are more proud and act with greater insolence.

19. *Πέντε λόγους, five words*) A definite for an indefinite number; the two thousandth part of *ten thousand*: comp. Lev. xxvi. 8.

20. *Ἀδελφοί, brethren*) The vocative put at the beginning has an agreeable force.—*τῇ κακίᾳ ταῦς φρεσὶ*) Ammonius makes this reasonable observation: “*νοῦς* is covert reasoning, *ἀπόκρυφος λογισμὸς*; but *φρένες* implies GOOD thoughts,” *αἱ ΑΓΑΘΑΙ δianoiai*. Nor does *κακία* denote *malice* [badness], but *vice*, or whatever is opposed to virtue.—*νηπιάζετε, be ye children*) *νηπιάζω*, similar to the forms *ἀκμάζω, πυρράζω*.—*τέλειοι, perfect*) and therefore determining the true value of every thing according to its use.

21. *Νόμῳ, in the law*) comprehending also the prophets.—*ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέροις*) Is. xxviii. 11, LXX. *διὰ φουλισμὸν χειλέων διὰ γλώσσης ἑτέρας, ἑτερογλώσσοις*; masculine or neuter. The paraphrase accommodating the text of Isaiah to this passage of Paul may be as follows: *This people do not hear Me, though I speak to them in the language, to which they have been accustomed; I will therefore speak to them in other tongues, namely, of the enemies that are sent against them; but even then they will not listen to me*, comp. Jer. v. 15. Since God is said to speak in the tongues of enemies, the parity of reasoning holds good from them to the gift of tongues.—*οὐδ' οὕτως εἰσακούσονται μου*) Is. xxviii. 12, *καὶ οὐκ ἠθέλησαν ἀκοῦειν, And they would not hear*.

22. *Εἰς σημεῖον*) *for a sign*, by which unbelievers may be allured and *hear* [give ear to] the word; but *οὐδ' οὕτως, not even*

<sup>1</sup> See Append.

thus do they hear [alluding to Isa. xxviii. 12, see last note].—*εἰσίν*, have their existence) The accent has the effect of making the word emphatic.—*ἡ δὲ προφητεία*, but prophecy) namely, *is for a sign*, or simply *is*; comp. vi. 13.—*τοῖς πιστεύουσιν*, to them that believe) This must be taken as an instance of the figure Amplificatio;<sup>1</sup> inasmuch as prophecy makes believers of unbelievers; the speaking tongue leaves the unbeliever to himself [still an unbeliever]. The expression of Paul is indefinite. Unbelievers, generally, when tongues fall upon them, continue to be unbelievers, but prophecy makes believers of unbelievers, and gives spiritual nourishment to them, that believe.

23. "Ὁλη ἐπὶ τὸ αὐτὸ, the whole into one place) That was a rare occurrence in so large a city.—*εἰσέλθωσι δὲ*, and there come in) as strangers or even from curiosity.—*ἰδιῶται*, unlearned) men who have some degree of faith, but do not abound in gifts. There follows by gradation, or unbelievers, who did not so readily come in, and yet were not debarred. In this verse Paul speaks in the plural, in the following in the singular. Many bad men, when together, prevent one another from believing by their bad conversation; individuals are more easily gained.—*ὄτι μαίνεσθε*, that ye are mad) For they will not be able to distinguish that earnestness from madness; hence they will speak to your prejudice; comp. Acts ii. 13.

24. Πάντες, all) one by one, ver. 31.—*εἰσέλθῃ*, there come in) We have an example of this at 1 Sam. xix. 20, 21.—*ἄπιστος*, one that believeth not) To this word we refer *is convinced*, comp. John xvi. 9.—*ἰδιώτης*, an unlearned person) to this word we refer *is judged*: comp. ii. 15. That conviction of unbelief, and that judgment of unlearned rudeness is accomplished by the power of this very prophecy, although this be done without application to individuals. And these are two successive steps; the third follows, the secrets, etc.

24, 25. Ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων (καὶ οὕτω<sup>2</sup>)

<sup>1</sup> See Append. The taking of the denomination of a thing, not so much from what it now is, as from what it is about to be. As here, "Prophecy is a sign to those who thereby are made believers." This seems Bengel's meaning.—ED.

<sup>2</sup> ABD corrected later, Gfg Vulg. omit καὶ οὕτω. The later Syr. and some later uncial MSS., support the words with Rec. Text.—ED.

τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται καὶ οὕτω πεσὼν ἐπὶ πρόσωπον πρόσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστὶ) The first καὶ οὕτω is spurious; for the present of the verb γίνεται indicates that this clause, τὰ κρυπτὰ—γίνεται, is more closely connected with the preceding words, where the discourse runs in the present tense, than with the following, which have the future πρόσκυνήσει.—ὑπὸ πάντων, *by all*) partly speaking, partly assenting.

25. Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ, *the secrets of his heart*) all the inmost thoughts of the heathen's heart, which has never experienced such feelings, and has now for the first time become acquainted with itself and makes confession concerning itself: for the *unbeliever* is here principally intended. The *unlearned* man is added by the way, on account of his case being not altogether dissimilar. Any one with the lowest degree of *faith* before entering an assembly of that kind knew, that God is truly in believers.—αὐτοῦ, *of him*) the unbelieving stranger.—φανερά γίνεται, *are made manifest*) Dan. ii. 30 at the end.—οὕτω) *so*, at last.—πεσὼν, *falling down*) a public declaration on the part of those, who feel and experience in themselves the power of the word, is generally made too sparingly in our times.—ἀπαγγέλλων, *declaring*) spontaneously, clearly, expressly announcing this fact either in the Church, or even out of it elsewhere: comp. on this word, Greg. Paneg. § 123 cum Annot.—ὅτι, *that*) comp. Dan. ii. 46, 47. A most conclusive argument for the truth of religion, from the operations of God on godly men.—ὄντως, *indeed*) He will confess, that you are not mad, but that God is truly in you, and that He is the true God, who is in you.

26. Ἐκαστος, *every one*) The public assembly was at that time more fruitful, than in the present day, wherein one individual, whatever may be the state of his mind, must fill up the time with a sermon.—ψαλμὸν ἔχει) *has a psalm*, in habit of mind or in actual fact, either a little before, or only now: comp. ver. 30. Extemporary hymns were given to them by the Spirit. Individuals had a *psalm*, wherewith to praise God, or a *doctrine* to be imparted to his neighbour; or a *tongue*, by which they might speak every one to himself. The word ἔχει, *has*, repeated, elegantly expresses the abundance of the gifts, which had been divided.—ἀποκάλυψιν, *revelation*) by which God communicates something to man; Gal. ii. 2, prophetic *revelation*, ver. 30, 29.



—ἰρμηνείαν, *interpretation*) by which one man may interpret an unknown tongue to another.—οἰκοδομήν, *edification*) the best rule.

27. Ἐἴτε, *If*) He now more particularly explains how all things may be done for edification.—τις, *any man*) Merely one person ought never to have spoken in an unknown tongue; but if one did speak, one or two should have followed to vindicate the abundance of the Spirit.—τρῆς, *three*) may speak.—ἀνά μέρος) by a division of the times or even of the places of speaking.

28. Ἐὰν δὲ μὴ ᾖ, *but if there be not*) Either he himself, who spoke in an unknown tongue, might have interpreted, ver. 13; or another.—σιγάτω, *let him be silent*) who speaks in an unknown tongue.—ἑαυτῷ καὶ τῷ Θεῷ, *to himself and to God*) ver. 4, 2.—λαλεῖτω, *let him speak*) privately.

29. Προφηταὶ δὲ, *but let the prophets*) An Antithesis to those who speak in an unknown tongue. Prophecy, strictly so called, is opposed to revelation, ver. 6; prophecy, used in a wider sense, (as well as revelation) is opposed to knowledge: *ibid.* Again, comprehending knowledge, it is opposed to tongues, ver. 4.—λαλεῖτε, *let them speak*) supply ἀνά μέρος, *one by one*, ver. 27.—οἱ ἄλλοι, *the rest*) viz., of the prophets.—διακρινέτωσαν, *decide* [*judge*]) even by word of mouth.

30. Καθήμενος) *while he sits*, listening.—ὁ πρῶτος, *the first*) who formerly spoke.

31. Καθ' ἑνα, *one by one*) so that one person may always give way to another.—πάντες μανθάνωσι, *all may learn*) by conversing, inquiring, speaking, listening: *all*, being prophets. A man learns by teaching: he learns by speaking, and asking questions, ver. 34, 35. [*Many continue to be foolish and languid in spiritual things, because they almost never speak about such things.*—V. g.]—παρακαλῶνται, *may be comforted*) Sometimes the speaking of another produces in us more awakening effect, sometimes our own.

32. Καὶ) *and indeed*; so καὶ, 2 Cor. v. 15; 1 John iii. 4.—πνεύματα προφητῶν, *the spirits of the prophets*) The abstract for the concrete, the prophets, even while they are acted upon (under the Divine impulse).—προφήταις, *to the prophets*) He does not say, *to the spirits of the prophets*.—ὑποάσσεται, *are subject*) not that a prophet would for the sake of another deny or cast away the truth of his prophecy; 1 Kings xiii. 17, etc.: for the word of prophecy is above the prophets, ver. 37; but that he should not

demand that he alone should be heard, but should do his endeavour to hear others also, while they are speaking, and should learn from them, what communications they have received [from God] in preference to himself: *subjection* is shown by keeping silence and learning,<sup>1</sup> ver. 34, 35, [1 Tim. ii. 12]. Every act of teaching involves a degree of absolute authority [authenticam]: *they are subject*, he says; not merely they *ought* to be subject. The Spirit of God teaches the prophets this.

33. Ὡς, *as*) This concluding clause is very like that of the next portion, ver. 36.<sup>2</sup>

34. Αἱ γυναῖκες, *the woman*) Paul uses the same expression, 1 Tim. ii. 11, 12, and yet it was expedient, that this should be written especially for the Corinthians; comp. note at xi. 16.—ὁμῶν ἐν ταῖς ἐκκλησίαις) *in your church assemblies*; when there are men present, that can speak.—ἐπιτίτραπται) *it is committed* [permitted, Engl. Vers.]—ὑποτάσσεισθαι, *to be subject*) so as to submit their own will to that of another, Gen. iii. 16. The application (desire) of the woman is to her husband ἡκωσ, and that too as to her lord.—καὶ) *also*; comp. ix. 8, note.

35. Μαθεῖν, *to learn*) by speaking.—θέλουσιν, *they wish*) This is the figure<sup>3</sup> occupatio.—ἰδίους) *their own*, rather than others.—ἐπερωτάτωσαν) *let them ask*. It was the exclusive privilege of the men to put questions in the assembly.—ἐν ἐκκλησίᾳ) *in the assembly* either civil or sacred.—λαλεῖν, *to speak*) either in teaching or asking.

36. ἢ, ἢ) Latin *an—an?* [which is used in the second part of a disjunctive interrogation] You, Corinthians, (likewise you, Romans) are neither first nor alone. But women are also elsewhere silent.

37. Προφήτης, *a prophet*) The species; *spiritual*, the genus.

<sup>1</sup> This is the translation according to the printing of the London Ed., 1855; but according to the Tübingen Ed., 1773, and the Berlin Ed., 1855, which were afterwards consulted, the translation is as follows:—"But not to demand that he alone should be heard, but to endeavour to hear others also, while they are speaking, and to learn from them what they have received more than he himself, is the *subjection* of a man who is silent and is learning."—T.

<sup>2</sup> In both alike there is an appeal to the usage of other churches.—ED.

<sup>3</sup> See Append. Anticipating a reply or objection which might be made by a supposed opponent.—T.

The former endowed more than the latter with eloquence.—*ἐπιγνωσκέτω*, *let him perceive* [*acknowledge*]) Paul does not allow the question now at last to be raised, whether he be writing correctly.—*τοῦ Κυριοῦ*) of the Lord) Jesus.

38. *Εἰ ὅς τις ἀγνοεῖ*, *But if any man be ignorant*) So that he has not the capacity to *perceive* [*acknowledge*]. If any one knows not, he says, or pretends not to know. This is an argument which would have weight with the Corinthians, who were very desirous of *knowledge*.—*ἀγνοεῖτω*, *let him be ignorant*) which means, we cannot cast away all things for the sake of such a man; let him keep it to himself. Those, who are thus left to themselves, repent more readily, than if you were to teach them against their will.

39. *Ὡστε*, *Therefore*) the summing up.—*ζηλοῦτε*, *emulously desire*) This is more than, *forbid not*.

40. *Εὐσχημόνως*, *decently*) which applies to individuals.—*κατὰ τὰξιν*, *in order*) in turns, [after one another.]

## CHAPTER XV.

1. *Γνωρίζω*, *I make known* [*I declare*]) construed with *τίμι*, *what*, ver. 2: comp. Gal. i. 11. Paul had formerly made known the gospel to the Corinthians, but he now informs them at greater length, *in what way*, according to what method, on what foundation, and by what arguments he preached it to them. It had been formerly *doctrine*, it now becomes *reproof*, which severely stigmatizes *ἀγνωσίαν*, *their ignorance*, at ver. 34.—*τὸ εὐαγγέλιον*, *the gospel*) concerning Christ, chiefly of His resurrection. A pleasing appellation, by which he allures the Corinthians, and a conciliatory preface, by which he holds them as it were in suspense.—*παρέλαβετε*, *ye have received*) The preterite. [*This receiving involves an everlasting obligation*.—V. g.]—*ἑστήκατε*, *ye stand*) *i.e.* ye have obtained a standing-place, [you have taken your stand.] It is present, in sense.

2. *Σώζεσθε*, *ye are saved*) The future in sense, ver. 18, 19.—*εἰ*

κατέχετε, *if ye keep*) *If* here implies a hope, as is evident from what follows, *unless*, etc.

13. Ἐν πρώτοις, *among the primary things*) The things, which are of greatest importance, ought to be taught *among the first things*. בראשונה, the LXX., ἐν πρώτοις, *i.e. in old time*; 2 Sam. xx. 18: but, *first*, in Deut. xiii. 9, and so here.—παρελάβον, *I received*) from Christ Himself, what I have spoken is no fiction, 2 Pet. i. 16.—ὅτι, *that*) Paul says that he had declared *among the first* points of faith, not only the resurrection of Christ, but also the resurrection of the dead, which flows from it; and the Corinthians believed in these doctrines, before they *were baptised* in the name of Christ, who was *crucified* for them, and so also died and rose again, i. 13: comp. Heb. vi. 2.—ὑπέρ, *for*) a very effective expression, which means, *for taking away our sins*, Gal. i. 4; 1 Pet. ii. 24; 1 John iii. 5. So ὑπέρ, Heb. v. 3; comp. Tit. ii. 14; Luke i. 71-74; 2 Cor. v. 15.—ἁμαρτιῶν, *sins*) on account of which we had deserved *death*, ver. 17.—γραφάς, *Scriptures*) *Many things* are said in Scripture respecting the death of Christ. Paul puts the testimony of Scripture before the testimony of those, who saw the Lord after His resurrection.

4. Ἐτάφη, *He was buried*) Matt. xii. 40. [*Here the burial of Christ is more closely connected with His resurrection, than with His death. Assuredly, about the very moment of His death, the power of His life incapable of dissolution exerted itself*, 1 Pet. iii. 18; Matt. xxvii. 52. *The grave was to Christ the Lord not the destined receptacle of corruption, but an apartment fitted for entering into life*, Acts ii. 26.—V. g.]—ἐγήγερται, *was raised again* [*rose again*]) This enlarging on the resurrection of Christ is the more suitable on this account, that the epistle was written about the time of the passover; ch. v. 7, note. We must urge the weight of the subject of *the resurrection*, inasmuch as it is one which is made light of in the present day under various pretexts.—κατὰ τὰς γραφάς, *according to the Scriptures*) which could not but be fulfilled.

5. Κηφῶ, *of Cephas*) Luke xxiv. 34.—δώδεκα, *twelve*) Luke xxiv. 36. It is probable that Matthias was then also present. Photius in his Amphilochia and others read ἑνδεκα.<sup>2</sup>

<sup>1</sup> *Εἰκῶ*, *in vain*—a melancholy term, Gal. ii. 2, iii. 4, iv. 11.—Vg.

<sup>2</sup> D corrected later, *Gfg.* Vulg. and MSS., alluded to in Augustine,

6. "Ἐπειτα, *after that*) advancing to a greater number.—ἐπάνω πεντακοσίοις, *more than five hundred*) A remarkable appearance. Paul puts himself behind all these.—ἡ πλείους, *the greater part*) About 300 at least; ἡ πλείους, *the majority* were providentially preserved in life so long for the very purpose of bearing testimony [*as they had obtained an authority akin to that of the apostles.*—V. g.]; comp. Jos. xxiv. 31.—μένουσιν, *remain*) in life. The opportunity of thoroughly sifting these witnesses remained unimpaired [undiminished.] Andronicus and Junius may be presumed to have been of that number, Rom. xvi. 7.—καὶ, *also*) It was not of less importance to bring forward these as witnesses. They had died in this belief.—ἐκοιμήθησαν, *have fallen asleep*) as those, who are to rise again.

<sup>1</sup>7. Πᾶσιν, *by all*) More seem here to be called Apostles than the twelve, ver. 5; and yet the term is used in a stricter sense than at Rom. xvi. 7.

8. "Ἐσχάτον δὲ πάντων) *and last of all, or rather, after them all*, in order to exclude himself. Also after Stephen, Deut. xxxi. 27, 29.—ἔσχατον τοῦ θανάτου μου, κ.τ.λ., *after my death*. [*The appearances, that afterwards followed are not excluded by this expression, Acts xxiii. 11.*—V. g.]—ὡσπερὶ τῷ ἐκτρώματι, *as by the abortion* [*one born out of due time*]) The LXX., ἔκτρώμα, Num. xii. 12. The article is emphatic. Paul applies to himself alone this denomination in reference to the circumstances of the appearance, and in reference to the present time of writing. What ἐκτρώμα, *an abortion*, is among children, he says, I am among the apostles; and by this one word he sinks himself lower than in any other way. As an abortion is not worthy of the name of man, so the apostle declares that he is not worthy of the name of apostle. The metaphor, is drawn from the same idea from which the term *regeneration* is used, 1 Pet. i, 3 [*Begotten again—by the resurrection of Jesus, etc.*]; εἰ in ὡσπερὶ somewhat softens the phrase: *as if*; he shows that this ought not to be pressed too far.—καὶ μὲν, *by me also*) This word is elegantly placed at the end of the period.

9. Ἐλάχιστος) in Latin *Paulus, minimus*.—ὅς, *who*) The lan- Photius, and Jerome, read ἐνδεκα. But AB Orig. 1, 434c read δὼδεκα.—Ed.

<sup>1</sup> Ἰάκωβος, *James*) the Less.—V. g.

guage increases in strength.—*ἰδίωξα, I persecuted*) Believers even after repentance take guilt to themselves for the evil, which they have once perpetrated.

10. *Χάριτι, by grace*) alone.—*ὃ εἰμι, what I am*) *i.e.* an apostle, who saw Christ.—*οὐ κενή, not vain*) Paul proves the authority of the gospel and of his testimony to it by its effects.—*αὐτῶν, than they*) This word is referred to ver. 7.—*πάντων, all*) individually.—*σὺν ἐμοί, with me*) The particle *with* is suitable because he says, *I laboured*: comp. Mark xvi. 20.

11. *Κηρύσσομεν, we preach*) all the apostles with one mouth.—*ἐπιστεύσατε, ye believed*) Faith once received lays the foundation for subsequent faith: and its first firmness not only obliges [binds] those wavering, but also often retains them.

12. *Εἰ* *if* [since], an affirmative particle.—*πῶς, how*) The connection between the resurrection of Christ from the dead and the resurrection of the dead was extremely manifest to Paul. Those, indeed, who held a resurrection in general as a thing impossible, could not believe even in the resurrection of Christ.—*τινές*) *some*, no doubt, of the Gentiles, Acts xvii. 32.

13. *Εἰ δὲ, but if*) He now begins a retrospect, and enumerates all that he alleged at 3-11.

14. *Κενόν—κενή, vain—vain*) contrary to what you yourselves have acknowledged, ver. 11.—*κενή, without reality, differs from ματαία, vain, ver. 17, without use.*

15. *Ψευδομάρτυρες, false witnesses*) It is not lawful to declare concerning God what is not so; although it may seem to give glory to Him. False witnesses are, for instance, traders, who, for the sake of their gain, give fictitious accounts of earthquakes, inundations, and other great calamities, which have happened in distant countries, and lead souls otherwise not too credulous to thoughts and conversations concerning *divine* judgments, good in the proposition (thesis), but erroneous in the supposition (hypothesis) on which the proposition rests.

17. *Ἀμαρτίαις, in your sins*), even those of blind heathenism; ver. 34, [deprived of the hope of life eternal.—V. g.]

18. *Ἀπώλοντο, perished*) *they were, they are not.* Paul speaks conditionally: the heathen denying the resurrection might, if that supposition were true, regard the dead just the same as if they had never been. Nor was there here any necessity for

Paul distinctly to express, what it is for a man to be *in his sins*.

19. *Εἰ, if*) The statement of those topics which are discussed at ver. 20, etc., precedes this verse and ver. 18: and in this verse, there is a statement of those topics, which are treated of at ver. 29-34.—*ἐν, in*) *ἐν, as far as concerns, i.e.* if our hope in Christ revolves so as to be fixed wholly within the bounds of this present life, *only, μόνον.—ζωῆς, life*) Scripture does not readily call this life, *life*; oftener, it calls it *αἰῶνα, the age*: here it is spoken of after the manner of men, as Luke xvi. 25.—*ἡλπιούμεν, we have hoped*) *we have believed* with joyful anticipation of the future.—*ἰλεεινότεροι, more miserable*) the comparative degree is here in its strict sense: for if it had the force of the superlative, the article would have been put before it: *We are more miserable than all men*: the rest, viz. *all other men*, are not buoyed up with false hope, and freely enjoy the present life; we, if the dead rise not, are foolishly buoyed up with false hope, and through denying ourselves and renouncing the world, we lose the certain enjoyment of the present life, and are doubly miserable. Even now Christians are *happy*, but not in the things, by which the happiness of other men is maintained; and, if we take away the hope of another life, our present spiritual joy is diminished. Believers have immediate joy in God and therefore they are happy; but if there be no resurrection that joy is greatly weakened. This is the second weighty consideration; the first is, that the happiness of Christians is not placed in worldly things. By both of these weighty considerations, happiness from the hope of the resurrection is confirmed.

20. *Νῦν, now*) Paul declares, that his preaching is not in vain, that their faith is not worthless, that their sins are taken away, that the dead in Christ are not annihilated, that the hope of Christians does not terminate with this life.—*ἄπαρχῆς, the first fruit*) viz. *ὄψα* or *ὄν being*. The mention of *the first fruits* admirably agrees with the time of the passover, at which, as we have observed above, this epistle was written; nay more, with the very day of Christ's resurrection, which was likewise the day after the Sabbath, Lev. xxiii. 10, 11.

21. *Καὶ*) also. *ἰπεὶδὴ γὰρ, for since*, has here its apodosis.

22. *Πάντες ἀποθνήσκουσιν, all die*) he says, *die*, not in the prete-

rite, as for example, Rom. v. 17, 21, but in the present, in order that in the antithesis he may the more plainly speak of the resurrection, as even still future. And he says, *all*. Those who are in the highest degree wicked die in Adam; but Paul is here speaking of the godly, of whom *the first fruits*, ἀπαρχή, is Christ, and as these all die in Adam, so also shall they all be made alive in Christ. Scripture everywhere deals with believers, and treats primarily of their resurrection, 1 Thess. iv. 13, 14: and only incidentally of the resurrection of the ungodly.—ἐν τῷ Χριστῷ, *in Christ*) These are the emphatic words in this clause. The resurrection of Christ being once established, the quickening of all is also established.—ζωοποιηθήσονται, *they shall be made alive*) He had said; *they die*, not, *they are put to death*; whereas now, not, *they shall revive*; but *they shall be made alive*, i.e. implying that it is not by their own power.

23. "Ἐλαστος—ἀπαρχή—ἔπειτα) In this verse we must thrice supply ἐστὶ or εἰσί. In ver. 24 *is* must likewise be supplied.—τάγματι) *in order* divinely constituted. τάξις, however, is the abstract; τάγμα, the concrete. The conjugate, ὑπέταξεν, occurs in ver. 27.—ἀπαρχή, *first fruits*) The force of this word comprehends the force of the word ἀρχή *beginning*, to which *the end* corresponds as its opposite.—ἔπειτα—ἔϊτα) "Ἐπειτα is more disjunctive; ἔϊτα more copulative, ver. 5, 6, 7. "Ἐπειτα, *afterwards*, Latin, *posterius*, the comparative being opposed to *primum*, 'first,' ver. 46; of which *first* the force is contained in *first fruits*, in this passage: ἔϊτα, *afterwards*, is used in a more absolute sense. The disjunctive power of the ἔπειτα, and the copulative power of the ἔϊτα is clear in ver. 5, 6, 7. For the twelve are joined with Cephas by ἔϊτα; *The five hundred* are disjoined [from the Twelve and Cephas] and *James* from these; but the *Apostles* are coupled to the last named person by ἔϊτα. Therefore those, who are introduced by ἔπειτα, are put in between, as it were, by parenthesis. But here ver. 23 the matter seems to be ambiguous. If we make a twofold division, we may either insert Christ and those who are Christ's into the one member of the division, and τὸ τέλος, *the end*, into the other; or we may put Christ alone [by Himself] as the principal person, and join to the other side those who are Christ's, and afterwards τὸ τέλος *the end*. By the former method, Christians are the appendage



of their head ; by the latter Christ everywhere retains His prerogative, and all the rest of persons and things are heaped together in one mass. By the former method, a comma is put in the text after *Χριστός*,<sup>1</sup> by the latter also a colon ; and so *εἶτα* retains a more absolute sense, and yet its copulative power more than the *ἔπειτα*. Paul describes the whole process of the resurrection, with those things that shall follow it, and therefore he renders the resurrection itself the more credible. For this resurrection is necessarily required to produce this result, that God may be all in all.—*οἱ τοῦ Χριστοῦ*, *those who are Christ's*) A pleasant variety of cases, Polyptoton, *Χριστός, Χριστοῦ*. Christians are, so to speak, an appendage to *τῆς ἀπαρχῆς*, *the first fruits*. The ungodly shall rise at the same time ; but they are not reckoned in this blessed number.—*ἐν τῇ παρουσίᾳ*, *at His coming*) then it shall be the *order* of Christians [their turn in the successive order of the resurrection]. They shall not rise one after another [but all believers at once] at that time. Paul does not call it the *judgment*, because he is speaking of and to believers.

24. *Εἶτα*, *afterwards*) after the resurrection of *those who are Christ's* ; for He, as *King*, will consummate the judgment between the resurrection and the end.—*τὸ τέλος*) *The end*, viz., of the whole resurrection. This is the correlative to the *first fruits*. In this end all *orders* [referring to “every man in his own order”] will obtain their completion [consummated development] : 1 Pet. iv. 7 ; Rom. vi. 22. This noun contains the force of the verbs, *delivered up* [ver. 24] and *destroyed* [ver. 26]. See how great mysteries the apostle draws from the prophetic syllables *ט* and *ל*, Ps. cx. 1, viii. 6. Gr. *ἄχρις*, *until*, and *πάντα*, *all things*. Therefore even the words of Scripture are *inspired by God*, *θεόπνευστα*. For all Scripture words rest upon the same principles as these [The same reasoning is applicable to *all Scripture words*].—*ὅταν—ὅταν*) *when* :—namely, *when*. The former is explained by the latter ; and the first part of the following verse is to be referred to the former ; the second part, to the latter. So soon as the Son shall have delivered up the kingdom to the Father, the Father will destroy *all authority* ;

<sup>1</sup> This is the punctuation of Laehmann and Tischendorf. The former, however, puts a comma between *τέλος* and *ὅταν* : the latter does not.—ED.

and the *deliverance of the kingdom* into His hands takes place, that *all authority* may be swept away.—*παραδῶ τὴν βασιλείαν, shall have delivered up the kingdom*) The Father will not then begin to reign without the Son; nor will the Son cease then to reign without the Father; for the divine kingdom both of the Father and of the Son is from eternity and will be to eternity. But the apostle is here speaking of the mediatorial kingdom of the Son, which will be delivered up, and of the immediate [*i.e.*, without mediation] kingdom of the Father, to which then it will give place. In the meantime, the Son manages the affairs, which the Father has put into His hands, for and by His own people, for the elect, by the instrumentality of angels also, and in the presence of the Father and against His enemies, so long as even an effort of these last continues. The Son will deliver up the kingdom to the Father, inasmuch as the Father gave it to the Son, John xiii. 3. The Father does not cease to reign, though He has appointed the Son to be king; nor does the Son cease to reign, when He delivers up the kingdom to the Father; and by the very circumstance, that it is said, not that it is to be *abolished*, but to be *delivered up to the Father*, it is signified, that it itself also is of infinite majesty. But the glory before the foundation of the world will remain, after the kingdom has been delivered up: John xvii. 5; Heb. i. 8: and He will not cease to be king according to His human nature, Luke i. 33.<sup>1</sup> If the citizens of the New Jerusalem shall reign for ever and ever, Rev. xxii. 5; how much more will God and Christ reign?—*τῷ Θεῷ καὶ πατρὶ, to God even the Father*) God is here regarded in a twofold point of view. He is considered, both as God and as the Father in respect to Christ, John xx. 17; even in His state of exaltation, Rev. iii. 12, 21: and in respect to believers, Col. iii. 17. He is considered as God, towards [in relation to] His enemies. *καταργήσῃ [shall have put down] shall have abolished*) viz., *God even the Father*, of whom it is also said (until) He *put* (Θῆ, ver. 25) and He has *subdued* [*ὑπέταξεν, ver. 27*]. In a similar manner, the subject is changed to a different one [from God to Christ] in the third person, ver. 25 and 29 [the baptized

<sup>1</sup> S. R. D. Moldenhauer on this passage refers to it the passage in Luke; comp. Dan. vii. 14. He very often agrees with Bengel: for example, ver. 32, 49, etc.—E. B.

for the dead—the dead—they, *i.e.*, the former].—*πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δόναμιν*, *all rule and all authority and power*) *Rule and authority* are also said of the powers of men, Tit. iii. 1 [*principulities and powers*]: but oftener of those of angels, Col. i. 16: and that too in the concrete, to denote their very essence [substances]: here however they are in the abstract, as *βασιλείαν*, concerning the *kingdom* of the Son: for the essences of angels will not be destroyed. *Ἀρχή* denotes *rule*; subordinate to this are *ἐξουσία*, *authority*, magistracy, and *δόναμις*, *an army, forces*.—*ἐξουσία* and *δόναμις* are more closely connected as is seen by the fact that they have the one epithet, *all*, in common [The one *πᾶσαν* qualifies both *ἐξουσίαν* and *δόναμιν*; though *ἀρχὴν* has a separate *πᾶσαν*]. Here not only rule, authority, forces of enemies, are signified, ver. 25, such as is death, ver. 26; but the *all* intimates that the rule, authority, etc., even of good angels shall cease. For when the king lays down His arms, after His enemies have been subdued, the soldiers are discharged, and the word *καταργεῖν*, *to put down*, is not an inapplicable term even to these latter: xiii. 8; 2 Cor. iii. 7.

25. *Δεῖ*, *He must*) for it has been foretold.—*ἀπέναντι*, *He*) Christ.—*βασιλευῖεν*, *reign*) *ἔνθα*, *reign Thou in the midst of Thy enemies*, Ps. cx. 2.—*ἄχρις οὗ ἂν*, *until*) *There will be no further need of the mediatorial reign*.—*ἠῆ*, *He hath put*) viz. the Father.—*πάντας*, *all*) Paul brings in this, to prepare for a transition to what follows.—*τοὺς ἐχθρούς*, *enemies*) bodily and spiritual, supply *His*, from that expression, *His feet*, to wit, *the Son's*: but it is now elegantly elliptical; since Christ has long ago *destroyed* these enemies, in so far as they were the enemies *of Christ*; *He will destroy* them [their destruction is still *future*], in so far as they are our enemies. The remaining part of His victory bears the same relation to His triumph already achieved, as any frontier or corner does to the whole extent of any human monarchy which has been subdued.

26. *Ἐσχάτος*, *the last*) A pregnant announcement. *Death* is an enemy; is an enemy, who is destroyed; is the enemy, who is destroyed last of all; last moreover, that is, after Satan, Heb. ii. 14; and after sin, ver. 56. For they acquired their strength in the same order; and Satan brought in sin, sin produced death. Those enemies have been destroyed; therefore

also death is destroyed. It may be said, *Does not the same principle hold good as to all the enemies alike? for in so far as all the others have been destroyed, death has been also destroyed,* 2 Tim. i. 10, *therefore inasmuch as death remains, the other enemies still remain, and therefore death is not destroyed last.*

*Ans.* Christ, in so far as He formerly engaged with His enemies, first overcame Satan by His death; next sin, in His death; lastly death, in His resurrection; and in the same order, in which He destroys His enemies, He delivers believers from their power. Again, it may be said, *how is death destroyed last, if the resurrection of the dead precedes the destruction of ALL RULE?"* *Ans.* The resurrection is immediately followed by the judgment, with which the destruction of *all rule* is connected; and the destruction of death and hell immediately succeeds this. The order of destruction is described, Rev. xix. 20, xx. 10, 14. Moreover the expression ought to be taken in a reduplicative sense. The enemies will be destroyed, as enemies. For even after all this, Satan will still be Satan, hell will still be hell, the goats will still be accursed. They will indeed be first destroyed, before death, the last enemy; not that they may altogether cease to be, as death shall; not that they may cease to be what they are called, namely Satan, hell, accursed; but that they may be no longer enemies, resisting, and able to oppose, for they will be completely subdued, rendered powerless, taken captive, visited with punishment, put under the feet of our Lord. The destruction of ALL RULE ought not to be reckoned as the destruction [*i.e.* annihilation] of enemies; moreover the destruction of the power of our enemies according to Rev. xix. 20 is accomplished even before the destruction of death, which the destruction of ALL authority and of ALL rule straightway follows. The good angels are also then to obtain exemption from service.—ἐχθρός, *enemy*) Death, an enemy; therefore it was not at first natural to man. Those, who denied the resurrection, also denied the immortality of the soul. The defence of the former includes the defence of the latter.—καταργεῖται, *is destroyed*) The present for the future.—ὁ θάνατος, *death*) Hell is also included in the mention of death, so far as it is to be destroyed, ver. 55.

27. Πάντα γὰρ, *for all things*) not even excepting death. The Psalm [viii.] might seem by this syllable, ἅ, *all things*, merely

to indicate animals and stars, which it expressly names; but the apostle teaches us, that it has a much more extended application. *Good things* are made subject to Him in a most joyous condition; *bad things* in a most sorrowful one: for these latter are *destroyed*, and are made His footstool.—*ὑπετάξεν*, *subjected*) viz. *God even the Father*; comp. at *ὑποταγῆν*, Eph. i. 22; Phil. iii. 21; Heb. ii. 8; 1 Pet. iii. 22. He *will subject* all things, in His own time; He has already *subjected* them, because *He hath said it*.—*ὑπὸ τοῦ πύδαζ αὐτοῦ*) not only enemies, but also all other things are put *under His feet*, Eph. i. 22. This phrase is a synecdoche; *all things* are made subject to Him: and those things, which oppose themselves to Him, and do not wish to be subject, are altogether thrust down under His feet, as a footstool. There is a clear distinction between the expressions *being put under His feet* and *being given into His hands*. The former however need not be understood in so harsh a sense as the expression might seem to imply: otherwise, there would be no room for the *exception of Him, who subjected them*.—*ἔφη*, *saith*) viz. the prophet, Heb. ii. 6.—*δηλον*, *manifest*) For the Father is not subject to the Son; *but* (*δὲ*, ver. 28) the Son is subject to the Father. The apostle with great power and wisdom points out the sum [the main issue] of all things, from the Psalm.

28. *ὑποταγῆν*, *shall be subjected*) so that they shall remain for ever in subjection.—*τότε*) *then* finally. Previously, it is always necessary to contend with enemies.—*καὶ*, *also*)—*αὐτοῦ*, *He himself*) spontaneously, so that it denotes the infinite excellence of the Son; and besides, as we often find, it signifies something *voluntary*; for the Son subordinates Himself to the Father; the Father glorifies the Son. The name, “God even the Father,” and “the Son,” is more glorious than the title ‘King.’ This latter name will be absorbed by the former, as it had previously been derived from the former.—*ὁ υἱός*, *the Son*) Christ, according to both natures, even including the divine; and this we may learn, not so much from the circumstance that He is *here* called the Son; comp. note on Mark xiii. 32, as that He is expressly considered in relation to the Father. Nor, however, is the Son here spoken of, in so far as the Father and the Son are one, which unity of essence is here presupposed; but in respect of the dispensation committed to Him, inasmuch as the Father

has rendered all things subordinate to Him.—*ὑποταγήσεται*, *shall be made subordinate*) for this word is both more proper and more becoming than *shall be subjected*. The word is one very well adapted for denoting things most widely different. For the subordination of the Son to the Father is manifestly one thing, of the creatures to God is another. The Son shall be made subordinate to the Father in such a way as He had not formerly been; for in the mediatorial kingdom, the brightness of the Son had been in a manner separated from the Father; but subsequently the Son shall be made quite subordinate to the Father; and that subordination of the Son will be entirely voluntary, an event desired by the Son Himself and glorious to Him; for He will not be subordinate as a *servant*, Heb. i. 14; comp. the foregoing verses; but as a Son. [So also in human affairs there is not only the subordination of subjects, but also of sons, Luc. ii. 51; Heb. xii. 9.—V. g.]—*ὑποταγήσεται* is therefore in the middle, not in the passive voice. *My goodness*, says He, Ps. xvi. 2, *is not independent of THEE, O Jehovah* [Engl. Vers., *extendeth not to Thee.*] Hesshusius remarks, *The subjection and obedience of the Son towards the Father, do not take away the equality of the power, nor produce diversity in the essence. The Son in all eternity, acknowledges with the deepest reverence that He was begotten from eternity by the Father; He also acknowledges that He has received the spiritual kingdom from the Father, and has been constituted Lord of the whole world by the same. He will show to the whole creation His most holy reverence, subjection, and filial love, so that all honour may be rendered to the eternal Father. But herein there is no derogation to the divine honour of the Son; since the Father Himself wills that all men should honour the Son, as they honour the Father.* John v., Exam. p. 10.—*ἵνα ᾗ ὁ Θεὸς πάντα ἐν πᾶσι*, *that God may be all in all*) Here something new is signified, but which is at the same time the consummation of all that has gone before, and everlasting. *All things* (and therefore all men) without any interruption, without any creature to invade His prerogative, or any enemy to disturb, will be made subordinate to the Son, and the Son to the Father. *All things* will say: *God is all to me.* This is *τέλος*, this is the *end* and consummation. Further than this, not even the apostle can go. As in Christ, there is neither

Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all, Col. iii. 11. So then there will be neither Greek nor Jew, etc., nor *principality* [rule: ver. 24], *power*, etc., but God will be all in all. God is esteemed as nothing in the world by ungodly men, Ps. x. 4, xiv. 1: and with the saints many things prevent Him from being alone all to them; but then He will be all in all.

29. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὄλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ᾠραν;) We shall first say something on the pointing of this verse.<sup>1</sup> Many rightly connect, and have long been in the habit of connecting this clause, εἰ ὄλως νεκροὶ οὐκ ἐγείρονται, with what follows; for the particle ἐπεὶ alone exhausts the force of the same clause in the first part of the verse. Εἰ begins the sentence, as in ver. 32, it does so twice; and often in ver. 12, and those that follow. Hence the pronoun αὐτῶν is to be referred to νεκροί.<sup>2</sup> Furthermore, of the baptism for (over) the dead, the variety of interpretations is so great, that he who would collect, I shall not say, those different opinions, but a catalogue of the different opinions, would have to write a dissertation. At that time, as yet, there were neither martyrdoms nor baptisms over sepulchres, etc., especially at Corinth; but baptism over sepulchres, and baptism for the advantage of the dead came into use from a wrong interpretation of this very passage; as fire was used among the Egyptians and Abyssinians in the case of the baptized, from Matt. iii. 11. Often, when the true interpretation is nearer and easier than we think, we fetch it from a distance. We must mark—I. The paraphrase: *Otherwise what will they do who are baptized for (super) the dead? If the dead rise not at all, why are they also baptized for the dead? and why also are we in danger every hour?* II. The sense of

<sup>1</sup> Laehm. and Tischend. punctuate as Bengel. Rec. Text puts the question not after νεκρῶν, but after ἐγείρονται; thus connecting this clause with what precedes, instead of with what follows.—ED.

<sup>2</sup> The Germ. Ver. repeats the noun τῶν νεκρῶν, instead of the pronoun at the end of the verse, and differs from the margin of both editions.—E. B.

Αὐτῶν is the reading of ABD corrected later, Gfj Vulg. Memph., later Syr. Origen. Ἐτῶν νεκρῶν of Rec. Text is only found in later Uncial MSS and Syr. Version alone, of the oldest versions.—ED.

the phrase, βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν, *to be baptized for (over) the dead*. For they are baptized *for (over) the dead* [super mortuis], who receive baptism and profess Christianity at that time, when they have death set before their eyes, who are likely every moment to *be added to the general mass of the dead*, either on account of the decrepitude of age, or disease, or pestilence, or by martyrdom; in fact, those who, without almost any enjoyment of this life, *are going down to the dead*, and *are constantly*, as it were, *hanging over the dead*; they who might say לִי קבריים, *the graves are ready for me*, Job xvii. 1. III. The first part of the verse is of a milder character; but the last part which begins with *if after all*, has also an epitasis [an emphatic addition. Append.] expressed in its own protasis by *after all*, and in the apodosis by the *even* [τί και]: and these two particles correspond to each other; and the same apodosis has an anaphora [the repetition of the same words in the beginnings of sections], joining its two parts by *why even*. IV. We must mark the connection of the subject under discussion. With the argument respecting the resurrection of Christ, from which our resurrection is derived, Paul connects the *statement* of two absurdities (indeed there are more than two, but the preceding absurdities are repeated, though they have been already sufficiently refuted by former reasonings) which would arise, if there be no resurrection of the dead, if Christ have not risen: and in the meantime, having disentangled the argument concerning Christ, ver. 20–28, he refutes those two absurdities by a *discussion* of somewhat greater length, which draws the sinews of its strength from the argument concerning Christ. The latter absurdity (for this has its relation to the argument more evident) regarding the misery of Christians in this life, he set forth at ver. 19, and now discusses at ver. 29 in the middle, and in the following verses; *if after all*: and in like manner he stated the former concerning the ‘perishing’ of the Christians that are dead, at ver. 18, and now discusses, or repeats, or explains it in the first part of ver. 29. V. The force of the apostle’s argument, which in itself is both most clear and most urgent. VI. The propriety of the several words consistent with themselves. α) *What shall they do?* is future, in respect of eternal salvation, *i.e.*, such persons being baptized, will be



disappointed, their efforts will be vain, if the dead sleep the eternal sleep. β) The term *baptism* continues to be used in its ordinary meaning; and indeed in this epistle Paul has made more mention of baptism than in any other, ch. i. 13–17, x. 2, xii. 13. γ) The preposition ὑπέρ with the genitive might be thus also taken in various senses; of the object simply, as the Latins use *super*, with respect to, about, so far as it concerns; with this meaning, *that they may put the dead before them without consideration of the resurrection*; or the words may be used of paying as it were a price, viz., *that they should account the dead as nonentities*; or of obtaining as the price for their trouble, viz., *that they should be gathered to the dead for ever*: but we maintain the propriety with which ὑπέρ denotes *nearness, hanging over* [such propinquity as that one hangs immediately over] anything, whence Theocritus speaks of ἀσφόδελον τὸν ὑπὲρ γᾶς, the *asphodel* (king's spear) *that grows on the ground*, Idyl. 26. Lexicographers give more examples, especially from Thucydides. So they are baptized *over* [immediately upon] the dead, who will be gathered to the dead immediately after baptism: and then *over the dead* is said here, as if it were said *over the sepulchre*, as Luke xxiv. 5, with [Engl. Vers., among] *the dead*, i.e., in the sepulchre. Nor is it incredible, that baptism was often administered at funerals. δ) The term *dead* is used in its ordinary sense of the dead generally, as the article also requires, taken in as wide a sense as the resurrection. ε) The adverb ὅλως, *after all*, is used by a Corinthian who is supposed to be led on by Paul, and who had rather peevishly opposed the resurrection, not reflecting on the loss of the advantages even in this life, which result in baptism: and εἰ ὅλως is employed in the same way as ἐπειδὴ ὅλως in Chrysost. homil. 5, c. Anomoeos: *Notwithstanding, though man differs little from an angel, since there is nevertheless [after all] some difference (ἐπειδὴ ὅλως ἐστὶ τι μέσον), we know not accurately what angels are.* ζ) καὶ is not redundant, but strengthens the force of the present tense, βαπτίζονται, *what do they do who are baptized?* in antithesis to the future, τί ποιήσουσι, *what shall they do?* Comp. καὶ, 2 Cor. i. 14, xi. 12; Phil. iii. 7, 8, iv. 10. Paul in fact places those who are baptized for the dead, as it were at the point of death, and shows that no reward awaits them either for the future, if they denied

the resurrection, or for the past. Paul seems to confute those who denied both the resurrection of the body and the immortality of the soul. The vindication of the former is a sufficient and more than sufficient vindication of the latter. This is an example of the *συγκατάβασις*, *condescension* of Scripture, which, out of regard to the weak and simple, does not enter into that subtle controversy, but lays hold of the subject at that part of it, which is easier to be proved, and yet also carries along with it the proof of the more difficult part. η) The two clauses beginning with *τί* admirably cohere: with a gradation from those who could only for a little enjoy this life [*i.e.*, those baptized at the point of death] to (*us*) those who could enjoy it longer, if they had not had their hope fixed in Christ.—*νεκροί*, *dead*) Throughout this whole chapter, in the question, *whether* [dead men rise at all], Paul speaks of dead men, *νεκρούς*, without the article; afterwards, when this question has been cleared out of the way, in the question *how*, ver. 35, etc., he uses the article; but *τῶν* in this verse has the meaning of the relative [*τῶν νεκρῶν*, those *who* are dead already spoken of, ver. 12, 13, 16].

30. Ἡμεῖς, *we*) apostles, iv. 9.

31. Ἀποθνήσκω, *I die*) Not only by reason of the danger which was always set before him, 2 Cor. i. 8, 9, xi. 23, but also by a continual *dying* itself [mortification.] This agrees with the whole discourse.—*τὴν ὑμετέραν καύχησιν*,<sup>1</sup> ἣν ἔχω ἐν Χριστῷ Ἰησοῦ *τῷ Κυρίῳ ἡμῶν*, *by your glorying, which I have in Christ Jesus our Lord*) In swearing or making an asseveration, if a human being is appealed to, then that person is used, which is preferred as more worthy, and therefore sometimes the third, Gen. xlii. 15, 16.—*τὴν υγίειαν Φαραώ*, *by the health of Pharaoh*; sometimes the first, 2 Sam. iii. 35.—*τάδε ποιήσαι μοι ὁ Θεὸς καὶ τάδε προσθήη*, *God do so to me and more also*: comp. *ibid.* ver. 9., but generally the second, 1 Sam. i. 26, *ζῆ ἡ ψυχὴ σου*, *may thy soul live*: *ibid.* iii. 17, *τάδε ποιήσαι σοι ὁ Θεὸς καὶ τάδε προσθήη*, *God do so to thee, and more also*. So Paul here appeals to the very enjoyable condition of the Corinthians, even as to spiritual life, in opposition

<sup>1</sup> The vocative *ἀδελφοί* reckoned among the better readings in the margin of both Ed., and received by the Germ. Ver., is here thrown out.—E. B.

Lachm. reads *ἀδελφοί*, with AB Vulg. But Tisch. omits it with D (A) Gfg Origen.—Ed.

to his own death, which he bore for [in order to give them] their glorying [*rejoicing*, Engl.] comp. iv. 8 ; 2 Cor. iv. 12, 15 ; Phil. i. 26 ; Eph. iii. 13 ; and therefore he brings it forward to stir up the Corinthians themselves. They did not attend to this, who wrote ἡμετέραν for ὑμετέραν.<sup>1</sup> The first person indeed follows, ἦν ἔχω, but in the singular number ; and ἦν is to be referred not to ὑμετέραν καύχησαν, but to καύχησαν ; for so relatives are sometimes wont to be used, Gal. i. 6, 7 ; Eph. ii. 11 ; where *that which is called circumcision* is concrete, and there is added, however, *in the flesh made by hands*, which can only agree with the abstract, 1 Tim. vi. 20, 21 ; 2 Tim. i. 5. Paul shows that it is not without good cause that he dies daily, but that he is a partaker of the glorying of the Corinthians, 2 Cor. iv. 14.

32. Εἰ κατὰ ἀνθρώπων ἐθρησιμάχῃσα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος ; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὐριοῦ γὰρ ἀποθήσκομεν, ἢ *after the manner of men, I have fought with wild beasts at Ephesus, what advantageth it to me ? if the dead rise not, let us eat and drink, for to-morrow we die*) This clause, *if the dead rise not*, is now for a long time properly connected with the words that follow ; for in the foregoing, the formula, *after the manner of men*, is equivalent to it in force : that is, if, after human fashion, for a human consideration, with the mere hope of the present life, not in the hope of a resurrection to be expected on Divine authority, I have fought with beasts at Ephesus, etc.—ἐθρησιμάχῃσα ἐν Ἐφέσῳ, *I have fought with wild beasts at Ephesus*) This one contest Paul expressly mentions, not only because it was a very great one, but also, because it was very recent. He was still at Ephesus ; xvi. 8 : and there, before this epistle was written, he had been exposed to extraordinary danger, which seems to be the same occasion as that described, Acts xix. 29, 30 ; 2 Cor. i. 8 ; wherefore he calls it *a fight with wild beasts*, in which his life was in jeopardy ; comp. iv. 9 : as Heraclitus of Ephesus had been in the habit of applying the term *wild beasts*, θήρια, to the Ephesians four hundred years before : comp. Tit. i. 12 concerning the Cretans and Epimenides.—φάγωμεν—ἀποθήσκομεν, *let us eat—we die*) So the LXX., Isa. xxii. 13, that is, let us use the good things of the body and of the present life. This is a

<sup>1</sup> Ὑμετέραν is the reading BD (A) Gfg Vulg. Ἠμετέραν is the reading of A, Orig. 2.710a.—Ed.

Mimesis or the imitation of a supposed opponent's *wicked manner of speaking*.

33. Μὴ πλανᾶσθε) in the Middle voice.—φθείρουσιν) *they corrupt*. Its conjugate *corruption*, is found at ver. 42. He uses the well-known sentence of Menander in a sublimer sense, and opposes it to the Epicurean creed, ver. 32; presently after, at ver. 34, he was about to apply a more weighty stimulant. [*The multitude of wicked sayings and vicious proverbs in human life is indeed very great, by which a vast number repel things however sacred and salutary and endeavour to defend their own wantonness and hypocrisy. Scoffs of that kind were also common among the Israelites, Ez. xi. 3, 15, xii. 22, xviii. 2.—V. g.]—ἤθη, manners*) Good manners [principles] are those, with which a man passes from things that are fading to things that are eternal.—χρηστὰ) *good* or even *easy, light* [pliant dispositions]: see Scap. on this word, col. 1820. Comp. Rom. xvi. 18.—κακαί, *evil*) opposed to faith, hope, love. On the other hand, good communication [conversations] as for instance concerning the resurrection, puts an end to gluttony and depravity of manners.

34. Ἐκνήψατε) An exclamation full of apostolic majesty: *shake off lethargy or surfeiting*, ver. 32, so the LXX., ἐκνήψατε οἱ μεθύοντες, *Awake, ye drunkards*, Joel i. 5. He uses milder language, *watch ye*, in the conclusion, xvi. 13.—δικαίως, *to righteousness*) that righteousness, which is derived from the true knowledge of God. The antithesis is, *sinning* in this ver., and *corrupt manners*, ver. 33.—καὶ μὴ ἁμαρτάνετε) The Imperative after an imperative has the force of a future (John vii. 37, note) *and ye shall not sin*, either by an error of the understanding, or by evil communications [conversation] or by corrupt manners. Those, who place sin in the will alone, and not in the understanding, are in error, and therefore commit sin. Arguments calculated to rouse are added to those used as proofs, as Gal. iv. 12, note: for Scripture instructs the whole man.—ἀγνοσίαν, *ignorance*) ἀγνοσία is both *ignorance*, 1 Pet. ii. 15, and *forgetfulness*, 3 Macc. v. 24: κατὰ πᾶν ἀγνοσία κεκρατημένοι. *To have ignorance*, [To labour under ignorance] is a more significant phrase than *to be ignorant*,<sup>1</sup> and

<sup>1</sup> The former implies an *habitual* state of ignorance under which they labour. *To be ignorant*, may be but temporary, and restricted to one point.  
—Ed.

includes in it the antithesis to *knowledge*, which in other respects was so agreeable to the Corinthians.—Θεοῦ, of God) and therefore also of the *power* and *works* of God, Matt. xxii. 29.—τινῶν, some) This word softens the reproof.—ἐντροπήν, shame) The Corinthians claimed for themselves great *knowledge*. Ignorance and drowsiness are a disgrace, and from these they must awake.—ὑμῶν, to you) who are either ignorant, or have among you those that are ignorant. It is however at the same time the dative of advantage.—λέγω, I speak) boldly. He speaks more severely than at the beginning, when treating of another subject, iv. 14.

35. Τίς) *some one*, who dares deny the fact itself, because he is ignorant of the *manner*, in which it is accomplished, inasmuch as death has been so great a destruction, and it is asserted that the resurrection will be so glorious.—δὲ, but then) An Epitasis [Emphatic addition.]—ἔρχονται, do they come?) The living are said to *remain*, ver. vi. The dead to *have gone away*, ἀπελθόντες; Chrys. de Sacerd., p. 494: and to *return*, Ps. xc. 3; Eccl. xii. 7. But when they revive, they *come*; and they are said rather to *come*, than to *return*, on account of their complete newness [of their resurrection state and body]: see the verses following; comp. Acts i. 11, note. Paul, writing to the Corinthians who had doubts as to the question, *whether* [there is a future resurrection at all], so treats of the question *how* [it is to be], as to express the identity of the falling [dying] and the rising body somewhat more faintly, as it were, and more sparingly than he is wont to do on other occasions.

36. Ἄφρον, Thou fool) The apostle wonders, that any one could have any difficulty on this subject, he considered it as a thing so certain. This also appertains to the *shame* [which their *ignorance of God* reflected on them], ver. 34. To that man inquiring about the *way* [how are the dead raised?] of the resurrection, and the *quality* of the bodies rising [with what body do they come?] he answers first by a similitude, 36–42, at the middle; then, without a similitude, ver. 42, etc. In the similitude, the protasis and apodosis admirably correspond to each other: and the question is concerning the *way* of the resurrection in the protasis, ver 36: in the apodosis, ver. 42, *it is sown*, etc.: then concerning the *quality* of the bodies, in the protasis, ver. 37–41: in the apodosis,

ver. 43.—*σὺ*) *thou thyself*, silly fellow.—*σπείρεις*, *sowest*) in the field. A copious allegory follows.—*οὐ ζωοποιεῖται*, *is not quickened*) to a new sprout.—*εἰ μὴ ἀποθάνῃ*, *unless it die*) Paul completely retorts the objection [converts the very objection into an argument]: death does not prevent quickening, but goes before it, as the prelude and prognostication, as sowing precedes the harvest.

37. *Οὐ τὸ σῶμα τὸ γενησόμενον*, *not the body that shall be*) viz., the *body* that is beautiful, and no longer *bare grain*.

38. 'Ο δὲ Θεός, *but God*) Not thou, O man; not the grain itself.—*αὐτῷ*, *to it*) *to the grain*.—*ἠθέλησε*, *He hath willed*) The preterite in respect of creation, Gen. i. 11: or at least because *willing* is before *giving*,—*ἐκάστῳ*, *to every one*) not only to the seed of fruits, but also to that of animals. A gradation to the following verse.—*ἴδιον*, *its own*) suitable to the species, peculiar to the individual, produced from the substance of the seed. This *peculiarity* is further explained in the following verse.

39. *Οὐ πᾶσα*, *all not*) This is a universal negative. Every kind of flesh is different from the others. Paul shows, that terrestrial bodies differ from terrestrial, and celestial from celestial, ver. 41: but in such a way as to make each of these refer to the further illustration of the difference of the body from its seed, and of celestial bodies from those that are terrestrial; for in the apodosis he lays down nothing respecting the degrees of glory, but leaves it as it were in an enigma to be considered by wise men, while he accounts it sufficient to have openly asserted the glory of the resurrection bodies.—*ἄλλη ἀνθρώπων*, *one kind of flesh of men*) He elegantly omits the word *flesh*, when he places the flesh of brutes in opposition to that of *man*. *κτῆνη* here is applied to all quadrupeds; for fishes and birds are opposed to them.—*ἰχθύων*, *of fishes*) Therefore those, who eat fishes, eat flesh, and that too the more sumptuously, as it is a delicate variety.

40. 'Επουράνια, *CELESTIAL bodies*) The sun, moon, stars.—*ἐπίγεια*, *terrestrial bodies*) vegetables, animals.—*ἓτερά δὲ*, *but is one*) Concerning the glory of terrestrial bodies, comp. Matt. vi. 28, 29; 1 Pet. i. 24.

41. 'Αστὴρ γὰρ, *for one star*) *For* intensive. Not only have the stars a glory differing from that of the sun and moon, but also, what is more to the point, one star often surpasses another star in brightness. There is no star, no glorious

body that has not some decided point of difference from another.

42. Ὅπω, *thus*) This word relates to the protasis already begun at ver. 36.—σπείρεται, *is sown*) a very delightful word instead of burial.—ἐν φθορᾷ, *in corruption*) The condition **not** only of the *dead* body but of the *mortal* body is denoted.

43. Ἐν ἀτιμίᾳ, *in dishonour*) *in nakedness*, ver. 37, to which is opposed *glory*, which is as it were a *garment put on*, ver. 53, 49.—σπείρεται ἐν ἀσθενείᾳ, *is sown in weakness*. The figure is continued; but in the reality itself, a transition is made, that similitude being now finished, to a new part of the answer, of which this is the proposition [the statement to be elucidated]: *There is a natural and there is a spiritual body*. The expressions, *in power*, ver. 43, and a *spiritual* body, ver. 44, are akin to one another, Luke i. 17: just as *incorruption and glory*, ver. 42, 43.

44. Ψυχικὸν, *animal* [*natural*] *body*) which, consisting of *flesh and blood*, ver. 50, is wholly moulded [given form and fashion to] by the animal soul.—πνευματικὸν, *spiritual*) which is wholly moulded by the spirit.—καὶ) *and so* consequently.

45. Γέγραπται, *it is written*) Gen. ii. 7, LXX., ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν, *man became a living soul*. Paul adds other things in accordance with the nature of the contraries [the things antithetical to the former.]—πρῶτος) that is, *the FIRST*; for the *last* is in antithesis to it; but in ver. 47, πρῶτος means *the former* of the two; for it is in antithesis to δεύτερος, *the second*: and each is there considered, as a model of the rest. ὁ ἔσχατος, *the last*, in like manner as ὁ δεύτερος, *the second*, points to Christ, not to the whole human race in its perfect consummation.—Ἀδάμ) A proper name here; but it is presently after repeated by antonomasia.<sup>1</sup>—Ψυχὴν, *life—soul*) Hence ψυχικὸν *living, animal, [natural]* ver. 44.—ὁ ἔσχατος, *the last*) Job xix. 25. אחרון. the same as he who is called אחר, as is evident there from the parallelism of the double predicate. Christ is *last*; the day of Christ is *the last day*, John vi. 39. [Christ is a Spirit, 2 Cor. iii. 17.—V. g.]—ζωοποιεῖν, *quicken*ing) He not only lives, but also makes alive.

<sup>1</sup> Append. The substitution of a proper name for a common name, or *vice versa*.

46. Οὐ πρῶτον,) *not the first*.—τὸ πνευματικόν, *the spiritual*) body. This verse refers to ver. 44, ver. 45, making as it were a parenthesis, to which ver. 47 afterwards corresponds.—ἔπειτα, *afterward*) This should be carefully noticed by those, who so dispute about the origin of evil, as if all things should have been not only good at the beginning, as they were, but also such as they will be at their consummation.

47. Ὁ πρῶτος ἄνθρωπος, ἐκ γῆς, χοϊκός· ὁ δεύτερος, ὁ Κύριος ἐξ οὐρανοῦ, *the first man is of the earth, earthy; the second man is the Lord from heaven*) We have here an exact antithesis. The first man, ἐκ γῆς, viz. ὦν, *since he is of the earth*, is χοϊκός, *earthy*, affected in the same way as a heap of earth (χοῦς) *χυστή*, *accumulated*, and then scattered: the reason of this is, because he is sprung *from the earth*. This is the protasis; the apodosis follows, in which it would not have been appropriate to say, *the second man, from [of] heaven, heavenly*; for man owes to the earth his obligations for this, that he is *earthy*; but the Lord does not owe His glory to heaven, inasmuch as it was He Himself who made heaven what it is, and by descending from heaven, presented Himself to us as the Lord. Therefore the order of the words is now changed, *the Lord, from heaven* [*Lord coming before from heaven*; whereas *earthy*, the antithesis to *Lord*, comes after *of earth*]. The word *Lord* signifies the same thing in the concrete, as *glory* does in the abstract (Germ. *Herr, Herrlichkeit, Lord, Lordship*), whence it is properly opposed to *earthy*, ver. 43; Phil. iii. 20, etc.: and from this *glory* is derived the incorruptibility of Christ's flesh, Acts ii. 24, 31. In this way the received reading is defended, and the various readings, although ancient, which are mentioned in the *Apparatus*, are withdrawn.<sup>1</sup>

49. Καὶ καθὼς, *and even as*) From the former state Paul infers the latter.—ἐφορέσαμεν, *we have borne [worn]*) as a garment.—τὴν εἰκόνα, *the image*) This not only denotes the resemblance, but also the dependence.—φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου, *let us bear [wear] also the image of the heavenly*) Tertullian says: *Let us bear; not we shall bear, preceptively, not promissively*. Nay,

<sup>1</sup> BCD corr. later, G Vulg. *g* (these last three add οὐράνιος) omit ὁ Κύριος. Rec. Text retains the words, with A (according to Tisch., but Lachm. quotes A against the words), Marcion (according to Tertullian) both Syr. Versions. Origen, 2,559*d* supports them. But in 4,302*d* he rejects them.—Ed.



φορίσωμεν, *let us bear*, and yet in the way of promise.<sup>1</sup> The subjunctive renders the expression modal and conciliatory, by which Paul (comp. ver. 53, *must*) expresses the divine appointment and faith assenting to it. Comp. the subjunctive James iv. 13, 15, πορευσώμεθα, κ.τ.λ. Later copies have made it, φορέσομεν; and there is the same variety in the copies of Origen against Celsus, as Sam. Battier observes in Biblioth. Brem., Class vi., p. 102, etc., who approves of the reading φορίσωμεν out of Maximus, περι ἀγάπης.

50. Σὰρξ καὶ αἷμα, *flesh and blood*) An abstract phrase, [*meaning man, as far as the circulation of the blood quickens his flesh*.—V. g.] as φθορά, *corruption*. The one is applied to those, who live in the world, the other to the dead. Both of these must become altogether different from what they have been previously. The spirit extracted from the dregs of wine does not so much differ from them, as the glorified man from the mortal man.—βασιλείαν Θεοῦ, *the kingdom of God*) which is altogether spiritual, and in no respect merely animal [natural]. A great change *must* intervene, until man is made fit for that kingdom.—ὁ δύναται, *cannot*) This is a Syllepsis<sup>2</sup> of number, for it denotes the multitude of those, who are flesh and blood.—ὡς δὲ—κληρονομεῖ, *nor—obtains by inheritance*) It is not said, *cannot receive by inheritance*. *Flesh and blood* are farther distant [from the inheritance], than *corruption* itself; and it is evident from its very nature, that *corruption* cannot obtain this inheritance, although it is certainly the way to *incorruptibility*, ver. 36. The meaning of the present may be gathered from ver. 52 at the beginning.

51. Ὑμεῖς, *you*) Do not suppose, that you know all things.—λέγω, *I say*) prophetically: xiii. 2; 1 Thess. iv. 15.—πάντες μὲν ὡ κοιμηθήσομεθα, πάντες δὲ ἀλλαγήσομεθα, *we shall not all sleep, but we shall all be changed*) The Latins read with general consent; “Omnes quidem resurgemus, sed non omnes immutabimur,”

<sup>1</sup> Tisch. reads φορίσομεν with B (judging from silence) both Syr. Versions. But Lachm. as Beng., φορέσωμεν with ACD(Δ)Gfγ Vulg. Orig. 1,591bc, 2,26b, Iren. Cypr. Hilar.—ED.

<sup>2</sup> See App. The sing. subject had gone before. But the plural was *mentally intended*.—ED.

<sup>3</sup> So D(Δ) corrected later, *df* Hilary 91,315, and Latin MSS. in Jerome 1,810c, read παντι; ἀναστήσομεθα, ὡς πάντι; δὲ ἀλλαγήσομεθα.—ED.

*We shall indeed all rise, but we shall not all be changed*, and *Tertullian* and *Rufinus* and others besides follow this reading. And yet the Latin translator does not seem to have read the Greek different from our Greek copies, but to have expressed the sense, as he indeed understood it, rather than the words. For this is his common practice in this epistle, as when xii. 10 and 28, he translated *γλωσσῶν*, *words*, and on the other hand xiv. 10 *φωνῶν*, *tongues*, he seems therefore to have translated *ὁ κοιμηθησόμεθα*, as if it had been *ὁ μενούμεν κοιμηθέντες*, that is, *we shall rise again*. Hence it followed, that he presently after supplied *not*, for the sake of the antithesis, as he had suppressed *not*, chap. ix. 6: and here also *Tertullian* follows his footsteps. Moreover from the Latin the word *ἀναβιώσομεν* has been fabricated in the *Veles*. and *ἀναστησόμεθα* (a word which Paul does not use in this whole chapter) is a correction by the first interpolator of the *Clar.* MS. Some of the Greeks have *πάντες μὲν οὖν κοιμηθησόμεθα, ἀλλ' οὐ πάντες ἀλλαγησόμεθα*; whence from *μὲν οὖν*, *μὲν οὖν* was easily produced. Indeed in this verse the apostle wished to deny nothing whatever concerning the change, but to affirm it, and to bring forward the mystery. The reading of the text remains, which is not unknown even to the Latin copies, quoted by *Jerome* from *Didymus*.<sup>1</sup> Moreover each of the two clauses is universal. *All indeed*, namely we, from whom the dead are presently after contradistinguished, *shall not sleep*; but *all*, even we the same persons, *shall be changed*; the subject of each of the two enunciations is the same: comp. *πᾶς οὐκ*, taken universally, xvi. 12; Rom. ix. 33; Eph. v. 5; Rev. xxii. 3; Acts xi. 8. The expression does not so much refer to the very persons, who were then alive, and were waiting for the consummation of the world, but to those, who are to be then alive in their place, ver. 52 at the end, 1 Thess. iv. 15, note.—*ἀλλαγησόμεθα*, *we shall be*

<sup>1</sup> Tisch. reads *πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα*, with B (from its silence), some Greek MSS. mentioned in *Jerome* 1,794c, 810c, also MSS. of *Acacius* and *Didymus* in *Jerome* 1,795e, 799b, both Syr. and Memph. Versions, Orig. 1,589f, and quoted in *Jerome* 1,804c. *Lachm.* reads *πάντες [μὲν] κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα*, with CGg, Orig. 2,552bc, also Greek MSS. mentioned in *Jerome* 1,794c, 810c, also *Didymus* mentioned in *Jerome* 1,795d, and in 1,798b, *Acacius*, bishop of *Cæsarea*, who mentions it as the reading of very many MSS. A reads *οἱ πάντες μὲν κοιμηθ. οἱ πάντες δὲ ἀλλαγ.*—ED.

*changed*) While the soul remains in the body, the body from being animal [natural] will become spiritual.

52. Ἐν ἀτόμῳ, *in a moment*) Lest it should be considered hyperbolic, he adds a more popular phrase, *in the twinkling of an eye*. An extraordinary work of divine omnipotence! Who then can doubt, but that man even at death may be suddenly freed from sin?—σάλ.πινγι, *at the trumpet*) The full description of the trumpets is reserved for the Apocalypse; yet some things may be gathered from Matt. xxiv. 31; 1 Thess. iv. 16, concerning the *last* trumpet; and this epithet is expressed here, as one that takes for granted the trumpets, that have preceded it; either because the Spirit has inspired Paul with an allusion, which anticipates the Apocalypse, or because Scripture long before teaches, that some trumpets, though not definitely enumerated, are before *the last*. Is. xxvii. 13; Jer. li. 27; Zech. ix. 14; Heb. xii. 19; 2 Esdr. v. 4: or especially in relation to the trumpet at the *ascension*, Ps. xlvii. 6, comp. Acts i. 11: for one may be called *the last*, where two only are referred to, ver. 45; not to say, where there is only one [sounding of a trumpet], without another following, Rev. x. 7.—σαλ.πίσει γάρ) for the Lord [Engl. V. *the trumpet*] shall sound by His archangel, 1 Thess. iv. 16. The trumpet was formerly used on feast days for the purpose of assembling the people.—και) and immediately.—ἀφθαρτοι, *incorruptible*) Strictly speaking, one would think, that they should have been called *immortal*; for *incorruptibility* will be put on by means of the *change*, ver. 53; but *incorruptibility* includes *immortality*.

53. Τοῦτο,) *this itself* our present *corruptible* state.—ἀφθαρσίαν, *incorruptibility*) by that transformation.

54. Ὄταν δὲ—ἀθανασίαν, *but when—immortality*) The frequent repetition of these words is very delightful.—τότε, *then*) not before. The Scripture is sure, therefore the resurrection is sure.—κατεπόθη ὁ θάνατος εἰς νίκης, *death is swallowed up in victory*) Is. xxv. 8, LXX.—κατέπιεν ὁ θάνατος ἰσχύσας, *it was swallowed up at one instantaneous draught*: comp. Rev. xxi. 4.—εἰς νίκης, Heb. נצח, which the LXX. not here but elsewhere often translate *εἰς νίκης, unto or in victory*.

55. Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾗδης, τὸ νίκης;) Hos. xiii. 14, LXX.—ποῦ ἢ δίκη (νίκη) σου, θάνατε; ποῦ τὸ κέντρον σου, ᾗδης; Heb.

לֹא אֵיךְ מוֹת אֱהִי דְבָרִיךְ מוֹת אֱהִי קַטְבְךָ שְׂאוּל, *i.e.*, *where are thy plagues, O death? where, O grave, is thy destruction?*—See by all means, Olearii diss. inaug. on Redemption from hell. In this hymn of victory, *where* signifies that death and hell were formerly very formidable: now circumstances are changed. Θάνατος, *death*, and ᾗδης, *hell* [the unseen world beneath], are frequently used promiscuously; but yet they differ, for the one can never be substituted for the other: *Hell* is in fact opposed to heaven; *death*, to life, and *death* precedes; *hell* is more profound; *death* receives the bodies without the souls, *hell* receives the souls, even without the bodies, not only of the wicked, but also of the godly, and that, before the death of Christ, Gen. xxxvii. 35; Luke xvi. 23. Therefore they are mentioned in connection with each other; and it is said in gradation, *death* and *hell*: comp. Rev. xx. 13, 14, vi. 8, i. 17: and in these passages it is evident, that the word *grave* cannot be substituted for *hell*. Furthermore, because the discussion here turns upon the resurrection of the body, therefore *hell* is only once named, death often, even in the following verse.—τὸ κέντρον, *the sting*) having a [plague-causing or] *pestilential* [Heb. “Where are thy plagues?”] poison. Paul transposes the *victory* and the *sting*; which is more agreeable not only to the gradation of the Hebrew synonyms, but also makes a more convenient transition to the following verse, where *sting* and *strength* are kindred terms. A *stimulus* or *goad* is a larger κέντρον; comp. Acts xxvi. 14; a *sting* or *prick* [aculeus] is a less κέντρον; sometimes they may be used promiscuously, when we overlook the quantity [*i.e.*, a quantity of less *aculei* is tantamount to a *stimulus* or *stimuli*]; we may even kick against the *pricks* in thorns.—ᾗδης, *O hell*, [*grave*, Engl. V.]) It does not here denote the place of eternal punishment, but the receptacle of souls, which are again to be united with their bodies at the resurrection. There is nothing here said now any longer of the devil; comp. Heb. ii. 14: because the *victory* is snatched out of his hands, earlier than out of those of death, ver. 26.—νῆκος) LXX. δίκη or νίκη: Paul sweetly repeats νῆκος; comp. the preceding verse. The rarity of the word is well suited to a *song of victory*.

56. Ἡ ἁμαρτία, *sin*) If there were no sin, there could be no death; comp. Hos. xiii. 12. Against this *prick* no one could have *kicked* by his own strength; no one could have sung that song

of triumph, *where*, etc. The particle *but* indicates this fact.—*ὁ νόμος*, *the law*) threatening death for sin; without the law sin is not perceived; under the law sin has dominion; Rom. vi. 14.

57. *Τῷ δὲ Θεῷ χάρις*, *but thanks be to God*) It had not been of our accomplishment [in our power to effect].—*δὲ*, *but*) Although both the law and sin, and death and hell, opposed us, yet we have overcome. This is the sentiment; but the mode or *ἔθος*, [expression of feeling] is added, *thanks be to God*.—*τῷ διδόντι*,<sup>1</sup> *who gives*) the present, to suit the state of believers.<sup>2</sup>—*τὸ νῆκος*, *the victory*) a repetition, suitable to the triumph: death and hell had aimed at the victory.—*Χριστοῦ*, *Christ*) in the faith of whom, we [being dead], dying to the law, have obtained life, ver. 3 and following verses.

58.<sup>3</sup> *Ἀγαπητοὶ*, *beloved*) The true consideration of the things, the last of all, kindles his love towards the brethren.—*ἐδραῖοι*, [steadfast] *stable*) do not ye yourselves turn aside from the faith of the resurrection.—*ἀμετακίνητοι*, *immovable*) be not led away by others, ver. 12. So Col. i. 23.—*ἐν τῷ ἔργῳ τοῦ Κυρίου*, *in the work of the Lord*) Christ, Phil. ii. 30. It is called generally, *the work* which is carried on for the sake of *the Lord*. Its more particular definition depends on the circumstances of each particular text.—*εἰδόσες*, *knowing*) He is now sure of the assent of the Corinthians.—*οὐκ ἔστι κενὸς*, *is not vain*) *i.e.*, is most profitable. They were trying to make it *in vain*, who denied the resurrection. Paul mildly refutes these men even in the conclusion [as well as before].

<sup>1</sup> *Διδόντι* is read by ABCGg. But D (A) f Vulg. *δόντι*.—ED.

<sup>2</sup> Nevertheless both the margin of the 2d Ed. and the Germ. Ver., prefer the reading *δόντι*, and therefore the past tense.—E. B.

<sup>3</sup> *Ὡστε*, *therefore*) A grave error had to be refuted in this passage and yet he does not neglect to subjoin the exhortation.—V. g.

## CHAPTER XVI.

1. Δογίας, *collection*) A plain [not figurative] term well adapted to the commencement of this subject, ver. 2 : it is called a *blessing*,<sup>1</sup> 2 Cor. ix. 5.—εις τοὺς ἁγίους, *for the saints*) He would rather call them *the saints* than *the poor* ; and he does so both because this appellation is suited to the importance of the object and fitted for obtaining it.—διέταξα, *I have given order*) by apostolic authority, which was familiar to the *Galatians*.—Γαλατίας, *of Galatia*) He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians, the Corinthians and Macedonians to the Romans : 2 Cor. ix. 2 ; Rom. xv. 26. There is great force in examples.

2. Κατὰ μίαν, *on the first day*) The Lord's day even already at that time was peculiarly observed. On the Sabbath the Jews and Christians met together ; next day the latter engaged in the duties peculiar to themselves. *The Sabbath* is used by Synecdoche [see Append.] for *the week* ; usually the form of expression is ἡ μία σαββάτων, the *one, i.e., the first day of the week* ; but here the article is not used, in order that κατὰ may retain its distributive meaning. The advice is easily put in practice. When men give once for all, not so much is given. If [when] a man every Lord's day *has laid by* something, more has been collected, than one would have given at once.—ἕκαστος, *every one*) even those not very rich.—παρ' ἑαυτῶ, *by himself*) *apart*, that it may appear, what he himself lays by ; whether others lay by more sparingly or more liberally than he does. The Corinthians had not yet a common treasury in the Church.—τίθεται, *let him lay by*) at the public meeting.—θησαυρίζων, *in store*) plentifully, a pleasant word, 1 Tim. vi. 19.—εὐοδῶται, *it may be convenient*)<sup>2</sup> according as one's mind is willing and one's means are easy. It is a matter of Christian prudence to put in practice, according as

<sup>1</sup> εὐλογία, a figurative term for *bounty* ; whereas here the plain term λογία is used.—ED.

<sup>2</sup> So Vulg. "Quod ei placuerit." But Engl. Ver. "As God hath prospered him."

your circumstances enable you, what is inculcated at Eccl. ix. 10, 1 Sam. x. 7.—*ἵνα μὴ, that not*) This is by way of anticipation [occupatio<sup>1</sup>], that they may not think it necessary to have a collection also at that time, and in like manner there is boldness of speech, as much as to say, *I will certainly not pass you over*.—*ὅταν ἔλθω, when I come*) It would neither be pleasant for Paul nor for the Corinthians to do this in his presence. Now, says he, you will act the more generously; then, we shall attend to other matters.—*λογίαι, gatherings, collections*) This term, a less agreeable one, advises them not to delay.

3. *Ὅς ἂν δοκιμάσητε*) *whomsoever, when I am present, you shall approve, as faithful*.—*δι' ἐπιστολῶν τούτους πέμψω, them will I send with letters*) in your name. The antithesis is, *Paul himself*, ver. 4: comp. *διὰ*, Rom. ii. 27; 2 Cor. ii. 4.—*τὴν χάριν ὑμῶν, your liberality*) a gracious term, and therefore frequently employed.—2 Cor. viii. 4.

4. " *Ἀξίον, worthy*) *meet, if it shall be worth while for me to carry it myself*. He invites them to be liberal.—*καίμυ, that even I*) a just estimate of one's self is not pride, 2 Cor. i. 19. Paul mentions himself in the first place.—*σὺν ἐμοί, with me*) so that all suspicion may be obviated, 2 Cor. viii. 20, 21.

5. " *Ἐλεύσομαι δὲ, but I will come*) He had said ver. 2 *when I shall have come*.—*ὅταν Μακεδονίαν*) In this one passage an error in a single accent was discovered in the smaller edition, after a new preface had been written to it; and we are forced to mention this only on the ground, that the affirmation of that preface, in respect to our edition being correct even to the smallest point, may be consistent with itself.—*διέρχομαι, I pass*) we have here the figure *Ploce*,<sup>2</sup> of which the antithesis follows, *to pass through, to abide*, ver. 6. Wherefore we must not press the present tense. He was not yet in Macedonia, but he was thinking of it, ver. 8.

6. *Τυχὸν, perhaps*) He speaks very familiarly.—*ὅν ἕαν, whithersoever*) For the sake of modesty he does not express how far he may be thinking to go, Acts xix. 21.

7. " *Ἄρτι, now*) after so long delay heretofore.—*ἐὰν ὁ Κύριος ἐπι-*

<sup>1</sup> See App.

<sup>2</sup> See Append. The same word twice used, once in the sense of the word itself, and again used to express an attribute of it.

τρέπη,<sup>1</sup> *if the Lord permit*) a pious qualification. The destinations of the saints have some degree of liberty, which the divine goodness in various ways both precedes and follows.

8. Ἐν Ἐφέσῳ, *At Ephesus*) Paul was at Ephesus: comp. ver. 19, respecting *Asia*.

9. Θύρα, *a door*) It is the part of a wise man to watch opportunities.—ἀνέωγε, *has been opened*) at Ephesus.—μεγάλη καὶ ἐνεργής, *great and effectual*) He was about to take advantage of so great an opportunity for some weeks; comp. ch. v. 7, note.—ἀντικείμενοι, *adversaries*) whom I must resist. Often good, and, its contrary, evil, flourish vigorously at one and the same time.

10. Δέ, *now*) An antithesis between Paul himself and his substitute, Timothy.<sup>2</sup>—ἀφόβως, *without fear*) This will be the case, if no man shall have despised him. If some despised Paul, how much more readily would they depise the youthful native of Lystra.—Κυρίου, *of the Lord*) Christ.—ἐργάζεται, *worketh*) It is right that this work should be performed without fear. This constitutes the foundation of true respect to the ministers of the gospel.

11. Ἄυτὸν, *him*) a young man, Ps. cxix. 141, νεώτερος ἐγὼ εἶμι καὶ ἔξοϋδενόμενος, *I am rather young and am DESPISED*.—ἀδελφῶν, *the brethren*) who likewise are looking for him; or else, who are likewise to come.

12. Πολλὰ παρεκάλεσα, *I strongly urged [greatly desired]*) Paul was not afraid of the Corinthians preferring Apollos, who was present with them, to himself. Apollos, when Paul sent this epistle, was not present, for he is not mentioned either at ver. 19 or at ch. i. 1.—μετὰ τῶν ἀδελφῶν, *with the brethren*) ver. 17. These are different from those at ver. 11.—οὐκ ἦν θέλημα, *the will was not*) An expression as it were impersonal; where the matter is considered, as to be or not to be the object of the wish [will], without expressing, whose will it is; wherein however the standard is the will of God; comp. Matt. xviii. 14. So also

<sup>1</sup> The Germ. Ver., after the margin of 2d Ed. has the reading ἐπιτρέψη. The Gnomon in this passage follows the former decision.—E. B.

Ἐπιτρέψη is the reading of ABCfg Vulg. Ἐπιτρέπη is that of D (Δ) G; so Rec. Text.

<sup>2</sup> Τιμόθεος, *Timothy*) was the bearer of this epistle.—V. g



the Greeks use the verb θέλω, Acts ii. 12.—ὅταν εὐκαιρήσῃ, *when he shall have convenient time*) The *convenience* indicated is not carnal convenience, but that which follows the will of God.

13. Γρηγορεῖτε, *watch*) The conclusion exhorting chiefly to *faith and love* [*This is the sum of all those things, which either Timothy or Apollos thought should be inculcated on the Corinthians.*—V. g.]—ἐν τῇ πίστει, *in the faith*, ch. xv. 2, 11, 14, 17.

14. Ἐν ἀγάπῃ, *in love*) viii. 1, xiii. 1.

15. Τοῖς ἁγίοις, *to the saints*) The Dative is governed by διακονίαν, *ministry*. *To the saints* of Israel, for they were the *first fruits* of Achaia.—ἑαυτοὺς, *themselves*) spontaneously [*These were the very persons, who had come from Corinth to Paul*, ver. 17.—V. g.] The more voluntary the service in difficult circumstances, the more agreeable and praiseworthy. 2 Cor. viii. 16, 17; Is. vi. 8.

16. Καί, *ye also*) in turn.—ὑποτάσθησθε, *ye submit yourselves*) corresponding to ἑταξαν, *they addicted themselves*.—συνεργοῦντι, [*that helpeth with*] *that worketh with*) others.—κοπιῶντι, *that laboureth*) by themselves.

17. Χαίρω, *I rejoice*) Paul in respect of God, *gives thanks*, when he might have said, *I rejoice*; ch. i. 14, but when he writes to men, he says, *I rejoice* or *I rejoiced*, instead of *I give thanks*; Phil. iv. 10; Philem. ver. 7: comp. Acts x. 33; 3 John v. 3. Now again the deputies of the Corinthians had departed; and yet he says in the present tense, *I rejoice*; for a pleasant remembrance of them remained, and the present is supposed to accord with the time of the reading of the epistle at Corinth.—Στεφανῶ, *of Stephanas*) This person seems to have been the son of that Stephanas, whose house is mentioned, but not himself at ver. 15.—ὑστέρημα, [*that which was lacking*] *the deficiency*) So far as you had been wanting to me, and were not yourselves able to *refresh* me in my absence.

18. Ἀνεπαυσαν, *they have refreshed*) True brethren, although inferior, do not come or are present in vain. Such is the *refreshment* of the saints.—τὸ ἐμὸν πνεῦμα, *my spirit*) 2 Cor. vii. 13.—καὶ τὸ ὑμῶν, *and yours*) in regard to me: 2 Cor. vii. 3.—ἐπιγινώσκετε, *acknowledge*) The Antecedent [*acknowledge*] for the Consequent [*Give them a kind reception*], so εἰδέναι, *to know*, 1 Thess. v. 12. He who does not do so, is said to be ἀγνώμων

19. Πολλά, *much*) for especial affection, Acts xviii. 2, 1.—*Ακύλας καὶ Πρίσκιλλα, Aquila and Priscilla*) Elsewhere this woman is mentioned first. In the epistle to the Corinthians, she is put last; comp. xiv. 34.—*κατ' οἶκον, in their house*) This couple afterwards set up a church *also in their house* at Rome; Rom. xvi. 5.

20. Ἐν φιλήματι ἁγίῳ, *with a holy kiss*) in which all dissensions might be swallowed up.

21. Τῇ ἐμῇ χειρὶ, *with mine own hand*) He therefore dictated all the rest of the epistle.

22. Ἐἰ τις οὐ, *if any man not*) Paul loves Jesus, do ye also all love Him.—*φιλεῖ*) *loves* with the heart: kisses virtually by his conduct: the corresponding word to *φιλεῖ* is *φιλήματι, with a kiss*, ver. 20; for *φιλεῖν* is used in the sense of *kissing*, Luke xxii. 47; and *to kiss* is used for *to love*, Ps. ii. 12.—*τὸν Κύριον, the Lord*) He is to be preferred even before all the brethren, nay even before Paul and Apollos.—*ἢ τω ἀνάθεμα, μαρὰν ἀθά, let him be anathema Maranatha*) So far from wishing him health [saluting him], I would rather bid him be accursed. The words Maranatha add weight to the anathema; and this phrase, expressed in an idiom familiar to the Jews indicates, that he who loves not Jesus will partake with the Jews, who call Jesus anathema with bitter hatred, xii. 3, in that curse most righteously falling upon themselves, for he uses this language to soften the odiousness of the phrase [by Euphemism] instead of the expression, if any man hate Jesus. *Μαρὰν ἀθά, i.e. the Lord cometh; μαρὰν* in Syriac, *our Lord*, or simply *the Lord*. Hesychius says, *μαραναθά, ὁ Κύριος ἦλθεν, κ.τ.λ.* As in French *monseigneur* is the same as *seigneur*., *Μαρὰν ἀθά* seems to have been a frequent symbol [watchword] with Paul, the meaning of which the Corinthians had either already known, or now, when they were to be seriously affected by it, might learn from others.

23. Ἡ χάρις, *grace*) This is the salutation set forth at ver. 21: at ver. 22, the unworthy are excluded; comp. 2 John v. 10, 11.

24. Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ, *My love be with you all in Christ Jesus*) The Apostle embraces in Christ Jesus with love, which had been divinely kindled, not only those who had said they were of Paul, but all the Corinthians. In the Alexandrian copy alone, *μου* is omitted; but this little word

evidently agrees with the beginning and end of this epistle.<sup>1</sup> There was afterwards added, ἐγγράφη ἀπὸ Φιλιππων, *it was written from Philippi*. But it was written at Ephesus, as ver. 8 proves; perhaps, however, it was sent from Philippi, ver. 5, because the deputies of the Corinthians had accompanied Paul thither. At least, Aquila and Priscilla, who are spoken of at ver. 19, were at Ephesus (Acts xviii. 19); thence there was a road to Corinth above Philippi. I do not refuse a more convenient way of reconciling these two statements; comp. Ord. Temp., p. 282, lin. 4 and 9, and the end of the page 281.

<sup>1</sup> *Μον* is read in BCD (Δ) *Gfg* Vulg. But A omits it.—Ed

# ANNOTATIONS

ON

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

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### CHAPTER I.

I. Παύλος, *Paul*) While Paul repeats his admonitions, he shows his apostolic love and *στοργή*, *fatherly affection* to the Corinthians, who had been dutifully [devoutly] affected by the severity of his former epistle; and for the rest, as he had written therein about the affairs of the Corinthians, so he now writes about his own, but with a constant regard to the spiritual benefit of the Corinthians. But the thread and connection of the whole epistle is *historical*; other topics are introduced as digressions. See the leading points, at ver. 8, 15; ii. 1, 12, 13; vii. 5; viii. 1; x. 1; xiii. 1, concerning the *past, present, and future*. Whence we have this connected view [synopsis] of the epistle. There is in it—

I. THE INSCRIPTION, ch. i. 1, 2.

II. THE DISCUSSION [handling of his subject.]

1. We were greatly pressed in ASIA :

but God consoled us :

for we act with sincerity of mind ; even in this that I have not already come to you, who are in propriety bound to obey me, 3—ii. 11.

2. I hastened from TROAS to Macedonia, which is near you : keeping pace with the progress of the Gospel, whose glorious ministry we worthily perform, 12-vii. 1.
3. In MACEDONIA I received joyful tidings of you, 2-16.
4. In this journey I became acquainted with the liberality of the Macedonians. Wherefore it becomes you to follow that example, viii. 1-ix. 15.
5. I am on my way to you, armed with the power of Christ. Therefore obey, x. 1-xiii. 10.

### III. THE CONCLUSION, 11-13.

Τιμόθεος ὁ ἀδελφός, *Timothy, our brother*) When Paul writes to Timothy himself, he calls him *son*; when writing of him to the Corinthians and others, he calls him *brother*.—τῇ ἐκκλησίᾳ τοῦ Θεοῦ, *to the Church of God*) This has the force of a synonym with the word *saints*, which follows.

3. Εὐλογητός, *blessed*) An elegant mode of introduction, and suited to the apostolic spirit, especially in adversity.—ὁ πατήρ τῶν οἰκτιρισμῶν καὶ Θεὸς πάσης παρακλήσεως, *the Father of mercies and God of all consolation*) *Mercies* are the fountain of *consolation*: comp. Rom. xii. 1: παρακαλεῖν is *zusprechen, to console*. The principle of exhortation and consolation is often the same; *consolation* is the proof [the evidence] of *mercies*. [*And Paul makes mention of mercies and help, before he mentions afflictions.*—V. g.] He exhibits his mercies in the very midst of calamity; and the calamity of the saints is neither contrary to the Divine mercy, nor does it beget suspicion against it in the minds of the saints: afterwards it even affords consolation; therefore *πάσης, of all*, is added.

4. Πάση, *in all, in all*) He who has experienced one kind of affliction is peculiarly qualified to console those in the same circumstances; he who has experienced all is able to console men under all kinds of affliction, Heb. iv. 15.—θλίψει, *in tribulation*) The antithetic words on the one side are *πρόγματα, adversities* [the sufferings], and *θλίψις, distress* [straitness] of *mind*; of which the one is implied in the signification of the other—and on the other side, *σωτηρία, salvation*; and *παρακλήσις, consolation*; of which the one is in like manner implied in the

signification of the other. The frequent occurrence of these words will be greatly relished, but only by the experienced. [*How great need is there of experience! how ill-qualified a guide is he, who is without it!*—V. g.] Adversity is treated of from ver. 8; consolation from ch. vii. 2, etc. Paul speaks generally of comfort at the beginning; he, however, refers especially to that, which he derived from the obedience of the Corinthians. —αὐτοὶ) *we ourselves*.

5. Τοῦ Χριστοῦ, εἰς ἡμᾶς· διὰ Χριστοῦ, ἡμῶν, *of Christ towards (in) us; ours by Christ*) The words and their order are sweetly interchanged.—παθήματα· παράκλησις, *adversities (sufferings); consolation*) The former are numerous; the latter is but one, and yet exceeds the former.—ὄψως, *so*) There shines forth brightly from this very epistle, as compared with the former, a greater amount of consolation to the Corinthians, who had been deeply impressed with the first epistle, consolation being extremely well suited to their circumstances, after the distresses which had intervened; and so there shines forth brightly in it the newness of the whole inner man, increasing more and more day by day.

6. Εἴτε δὲ θλιβόμεθα, κ.τ.λ., and, *whether we be afflicted, etc.*) The meaning is this, εἴτε δὲ θλιβόμεθα (θλιβόμεθα) ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα (παρακαλούμεθα) ὑπὲρ κτλ, *and whether we be afflicted (we are afflicted) for your consolation and salvation; or whether we be comforted (we are comforted) for your consolation, which operates in enabling you to endure the same adversities which we also endure, and our hope for you is stedfast; knowing that as you are partakers of the sufferings (adversities), so also of the consolation.* As in Phil. i. 16, 19, θλίψις and σωτηρία are opposed to each other; so here θλίψις, the affliction of the ministers of the Gospel, and the consolation and salvation of the Corinthians, are opposed to each other, in the same way as the death of the former [the ministers] and the life of the latter [the Corinthians], iv. 12. Furthermore, as though consolation and salvation of the Corinthians depend on the affliction of the ministers of the Gospel; so the consolation of the Corinthians, and the hope of the ministers in their behalf, depend on the consolation of the ministers. The participle *knowing* depends on the verbs, *we are afflicted*, and *we are comforted*, understood. Thus the members of this period are con-

sistent with one another, of which the various transpositions are noticed in the *Apparatus*.<sup>1</sup> We shall now explain some of these words in particular.—*εἴτε*, *whether*) sometimes we are more sensible of adversities, sometimes of consolation.—*ὑμῶν*, *your*) The communion of saints, cultivated in the heart of Paul, Titus, the Corinthians, and other Churches, is admirably represented in this epistle, ii. 3, iv. 15, vi. 12, vii. 7, 13, ix. 12. These hearts were, so to speak, mirrors reflecting the likenesses of each other; comp. Phil. ii. 26, 27.—*παρακλήσεως*, *consolation*) in the soul.—*σωτηρίας*, *salvation*) in fact [in reality].—*τῆς ἐνεργουμένης*) in the Middle voice, iv. 12; Rom. vii. 5.—*τῶν αὐτῶν*) *the same*, in point of number. The *adversities* [sufferings] of Paul were the same as those of the Corinthians, who were in the heart of Paul: vi. 12; and the fruit of those sufferings redounded to their advantage, although they [the sufferings] had prevented him from coming to Corinth. A mutual participation [in sufferings and consolation] is declared.—*πάσχομεν, καὶ ἡ ἐλπίς*, *we suffer, and the hope*) Hope is usually joined with the mention of afflictions and patience, ver. 10; Rom. v. 3, 4, xv. 4.—*βεβαία*, *is stedfast*) It obtained stedfastness through adversity.

8. Ἐν τῇ Ἀσίᾳ, *in Asia*) 1 Cor. xv. 32, note. The Corinthians were not ignorant of that affliction, which had befallen him in Asia; but Paul now declares its magnitude and its advantageous result. [*The whole epistle presents a journal of his travels; but most excellent precepts are interwoven with the narrative of them.*—V. g.]—*ὑπὲρ δυνάμιν*) *above ordinary strength*.—*ἐξαπορηθῆναι*, *that we despaired*) He affirms here, what he denies in another respect, iv. 8; for he is speaking here of human, there of Divine assistance.

9. Ἀλλὰ, *but*) *i.e.* nay; supply, *for this reason we ourselves*, etc.; *that not*, etc.—*τὸ ἀπόκριμα*) Hesychius says, *ἀπόκριμα, κατὰκριμα, ψῆφον. ἀποκρίνειν, to pass sentence on one condemned*, to consider him as dead. The antithesis is *trusting*. Simonius takes a different view.—*ἀλλ' ἐπι*, *but in*) illustrating the wonder-

<sup>1</sup> BD (A) Gfg Syr. later, place *εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας* after *ὑπὲρ ὑμῶν*, and before *εἰδοῦτες*. AC Vulg. Syr. Memph. omit *καὶ σωτηρίας*. (Many MSS. of Vulg. have the *et Salute*), and place the rest of the words before *τῆς ἐνεργουμένης*. Rec. Text without good authority, places the words before *καὶ ἡ ἐλπίς*.—ED.

ful nature of faith in the greatest difficulties, which seem to have no means of escape.—*ἐγείροντι, who raiseth*) 1 Cor. xv. He had written at great length on the resurrection of the dead; he now repeatedly touches on the same doctrine, and, taking for granted, that its truth is admitted by the Corinthians, urges its bearing upon their practice.

10. *ῥύσεται, delivers*) The present, in respect of this affliction, *i.e. whilst* we are in a state of death, we are delivered.—*ἠλπίκαμεν*) *we have obtained hope* [*we have trusted*].—*ῥύσεται, He will deliver*) that I may be able to go to you.

11. *συνσπουργούντων, you helping with*) *ὑπουργεῖν* is from *ἔργον, a work*: *ἔργον*, the *work* of effectual help, belongs to God; *ὑπουργεῖν*, to help subordinately, belongs to the apostles; *συνσπουργεῖν*, to help subordinately along with, belongs to the Corinthians.—*καὶ*) you also, not merely others.—<sup>1</sup>*ἐκ πολλῶν προσώπων, in many respects* [But Engl. Vers. “By the means of many persons”]) *πρόσωπον*, *face*, respect [point of view.] *In respect*, viz., of the past, present and future. *He has delivered, delivers, will deliver.* We do not translate it, *of many persons*, for that is included in the words, *διὰ πολλῶν, by many*.—*τὸ εἰς ἡμᾶς χάρισμα*) *the assistance, which is vouchsafed to us by grace*.—*διὰ πολλῶν εὐχαριστηθῆ*) *thanksgiving may be given by many.* *χάρισμα* and *εὐχαριστία* are correlatives; iv. 15.—*ὑπὲρ ἡμῶν*,<sup>2</sup> *for you*) Just now he had said, *for us*, in respect of prayers; now, he says, *for you*, in respect of thanksgiving. The fruit redounded to the Corinthians. Nor was it necessary, after *εἰς ἡμᾶς*, again to say, *ὑπὲρ ἡμῶν*.<sup>3</sup>

12. *γάρ, for*) The connection is: We do not seek in vain and we promise to ourselves the help of God and the prayers of godly men.—*καύχησης, glorying* [*rejoicing*]) even in adversity and against

<sup>1</sup> *Τῆ δεήσει—εὐχαριστηθῆ*, that thanksgiving might be poured forth by prayer). He who enjoys the communion of saints, will never want an opportunity for prayer; although he should have nothing remaining in relation to himself, for which he should feel any anxiety—[*i.e.* the concerns of his fellow-saints will always afford him ample subject for prayer and praise.]—V. g.

<sup>2</sup> Therefore the reading *ἡμῶν*, at the end of the verse, is disapproved by the margin of both Ed., and seems to have slipped inadvertently into the Germ. Ver.—E. B.

<sup>3</sup> All the oldest MSS. and Versions have *ἡμῶν*. Only a few MSS. of Vulg. have *vobis*.—Ed.



our adversaries.—τῆς συνειδήσεως ἡμῶν, of our conscience) whatever others may think of us.—ἀπλότητι, in simplicity) aiming at the one mark in the most direct way.—εἰλικρινείᾳ<sup>1</sup>) in sincerity, without the admixture of any foreign quality.—ὐκ ἐν, not in) The antithetic terms are, *fleshly wisdom*, and *the grace of God*, who wisely directs His own people, ver. 17, 18.—ἐν τῷ κόσμῳ) in the world which is wholly deceitful [as opposed to *godly sincerity and simplicity*.]—περισσοτέρως, more abundantly) ii. 4.

13. Ἄλλα) other things, contrary.—γράφομεν, we write) in this epistle. He appeals to a present thing.—ἀναγινώσκετε, ye read) in the former epistle.—ἢ και, or even) ἐπίγνωσις is more than ἀνάγνωσις.—ἕως τέλους, even unto the end) of my course, comp. ver. 14; at the end, and 1 Cor. iv. 5: whence it is evident that regard to the day of the Lord is not excluded.

14. Ἀπὸ μέρους, in part) The antithesis, *even unto the end*, is in the preceding verse.

15. Ταύτην, in this) of which ver. 12 treats at the beginning.—πρότερον, before) We have frequent mention of this intention in the former epistle; it is construed with *I was minded*.—δευτέραν χάριν, a second benefit) They had had their first benefit [*exhibited by Divine help*; ver. 12] at the first visit of Paul: comp. *thy first love*, Rev. ii. 4. He had designed a second benefit for them at his second visit. *Grace* is in itself one; but in *being had* [in the *having* of it], there is a first, second grace, etc.: comp. John i. 16. [Of His fulness have all we received, and *grace for grace*.]

16. Προπεμφθῆναι, to be brought on my way) to commit myself to you to be escorted [conducted] forward.

17. Τῆ ἑλαφρία, lightness) by promising more than I performed.—ἢ or? [an? the second part of a disjunctive interrogation].—κατὰ σάρκα, according to the flesh) Paul gives them to understand that, if he were to consult according to [to listen to the sugges-

<sup>1</sup> The 2d Ed. prefers the reading εἰλικρινείᾳ Θεοῦ, which was left doubtful by the earlier Ed., and it is received without hesitation by the Germ. Ver. Ernesti interprets the *sincerity of God* to be, *such as God desires and approves*. Heumann, to be, *such as God Himself works and produces*.—See Bibl. th. T. II. p. 495.—E. B.

ABCD (A) have the τοῦ before Θεοῦ. Rec. Text, with G and Origen., omit τοῦ. Ἀγιότητι is the reading of ABC Memph. Origen. But ἀπλότητι of D (A) Gfy Vulg.—ED

tions of] the flesh, he must rather have come, than not; for they who consult according to the flesh, endeavour by all means to make the *yea* of the promise, whatever may occur, to appear in the fulfilment, for the purpose of maintaining their consistency [*whether good or evil may result from it.*—V. g.] But the Apostle was neither inconsistent, nor carnally consistent: either of which might have been suspected by persons under the influence of prejudice against him. He had made a conditional promise, and afterwards he delayed his visit for an important reason, which had occurred to prevent it.—τὸ ναι καὶ τὸ οὐ) See App. Crit. Ed. ii. on this passage. Simple *yea and nay*<sup>1</sup> is quite approved of by Paul in the following verse, in which he denies the *yea and nay*, concerning the same things; but he affirms it, ver. 17, concerning different things. The word *ἔ*, *should be*, is emphatic; as it may be said, for example, of an unsteady [inconsistent] person. *You can never be sure of finding either his "It is," or his "it is not," to be as he says*—that is, no one can trust his word; or as if it were to be said of a consistent man, *His "It is," and his "It is not,"* always hold good.

18. Πιστὸς, *faithful*) The categorical statement implied is this, "Our doctrine is sure." The mode [or *expression of feeling*, as opposed to a naked, categorical statement, see Append. on *modalis sermo*], however, is added: *God is faithful*, ΠΙΣΤΟΣ: comp. *amen*, ver. 20.—ὁὐ, *but*) The antithesis is between his intention of travelling to see them, and the doctrine itself. The external change of that intention for good reasons infers no inconsistency in the doctrine. In the mean time, Paul shows, that those who are light [fickle] in external matters are wont to be, and to appear to be, light also in things spiritual.—πρὸς) *with*, to; with (towards) *you*, is an antithesis to *with me*, ver. 17.—οὐκ ἐγένετο ναι καὶ οὐ, *was not made yea and nay*) Contradictories have no place in Theology.

<sup>1</sup> Although this reading is declared to be not quite so good in the margin of 2d Ed., yet, with the previous concurrence of the Gnomon, it is introduced into the Germ. Ver.—E. B.

All the old authorities, excepting the Vulgate, support the *double ναι* and *οὐ*; even the Fuld. MS. of the Vulg. as corrected by Victor of Capua, has "Est, est, non, non," and so agrees with the weightiest authorities (est, est = *ναι, ναι*; non, non = *οὐ, οὐ*).—ED.

19. Ὁ γὰρ τοῦ Θεοῦ υἱός, Ἰησοῦς Χριστός, *for the Son of God, Jesus Christ*) who is the principal subject of our discourse. We should observe the joining together of the three appellations, thereby showing forth firmness ;<sup>1</sup> as also their position in the natural order ; for the first is evidently not the same as the third.—καὶ Σιλβανοῦ, *and Silvanus*) Luke calls him Silas ; Acts xv. 22 note.—ἀλλὰ ναὶ) *but yea* pure and unmixed, on our part and yours.—ἐν αὐτῷ, *in Himself*) *Christ preached, i.e. our preaching of Christ became yea in Christ Himself.* So the reason assigned [aetiologia, see Append.] in the following verse is in consonance. All the promises in Christ are *yea*. Therefore truly also the testimony concerning Christ Himself is *yea* in Christ.

20. Ἐπαγγελίαι) *promises, declarations.*—τὸ ναὶ—τὸ ἀμήν, *yea—amen*) The words *yea* and *amen* agreeing together, stand in pleasant antithesis to the words *yea* and *nay*, ver. 19, which are at variance with each other : *yea* by affirmation ; *amen*, by an oath ; or *yea* in respect of the Greeks ; *amen* in respect of the Jews ; comp. Gal. iv. 6 note ; for *yea* is Greek, *amen* is Hebrew ; or *yea*, in respect of God who promises, *amen* in respect of believers ; comp. 1 John ii. 8 ; *yea* in respect of the apostles, *amen* in respect of their hearers.—τῷ Θεῷ πρὸς δόξαν [to the glory of God] to God for His glory) For the truth of God is glorified in all His promises, which are verified in Christ.—πρὸς δόξαν, to the glory) iv. 15.—δι' ἡμῶν, by us) construed with *there is*, again to be understood. *For whatever* may be the number of [as many soever as are] *the promises of God*, there is in Him the *Yea*, and in Him the *Amen* [every promise has its *yea* and *amen*, i.e. its fulfilment in Him]. *To the glory of God* (is that *Yea* and *Amen*) by us. The *yea* is re-echoed by us.

21. Ὁ δὲ βεβαιῶν, *now He who confirmeth [establisheth]*) The Son glorifies the Father, ver. 19 : *whilst [autem, δὲ]* the Father in turn glorifies the Son.—βεβαιῶν, *confirming*) that we may be firm in the faith of Christ. The term *sealing* corresponds to this word ; the one is from Christ and His anointing ; the other from the Spirit, as an earnest. That is *sealed*, which is confirmed as the property of some one, whether it be a property

<sup>1</sup> For "union is strength."—ED.

purchased, or a letter, so that it may be certain, to whom it belongs; comp. 1 Cor. ix. 2. A trope<sup>1</sup> abstracts from the persons and things from which it is taken.—ἡμεῖς, *us*) apostles and teachers.—σὺν ὑμῖν, *with you*) He speaks modestly of himself.—εἰς Χριστὸν καὶ χρίσας, *in [into] Christ, and hath anointed*) Conjugate words. From the *oil* here, we derive *strength*, and a *good savour*, ii. 15. All things tend to the *yea*; εἰς Χριστὸν, *in faith in [towards] Christ*.

22. Ἀρραβῶνα, *earnest*) ch. v. 5. ἀρραβῶν, Gen. xxxviii. 17, 18, is used for a *pledge*, which is given up at the payment of a debt; but elsewhere for *earnest money*, which is given beforehand, that an assurance may be afforded as to the subsequent full performance of the bargain. Hesychius, ἀρραβῶν, πρὸδοῦα. *For the earnest, says Isid. Hispal., is to be completed [by paying the balance in full] not to be taken away: whence he who has an earnest does not restore it as a pledge, but requires the completion of the payment.* Such an *earnest* is the Spirit Himself, Eph. i. 14: whence also we are said to have the *first fruits of the Spirit*, Rom. viii. 23. See *Rittershusii*, lib. 7, sacr. lect. c. 19.

23. Ἐγὼ δὲ, *but I*) The particle *but* forms an antithesis: *I was minded to come, but I have not yet come.*—τὸν Θεόν, *God*) the omniscient.—ἐπικαλοῦμαι, *I call upon*) The apostle makes oath.—ἐπὶ, *upon*) a weighty expression.—ψυχὴν, *soul*) in which I am conscious of all that passes within myself, and which I would not wish to be destroyed.—φειδόμενος, *sparing*) a term of large meaning; therefore it is presently after explained: He is able *to spare*, who has dominion; he also spares, who causes joy rather than sorrow. It confirms this force of the [in his] explanation, in that he says, *not for that<sup>2</sup> we have dominion: not, seeing that we have not [i.e. because we have not] dominion.*—εἰς Κόρινθον, *to Corinth*) This is elegantly used for *to you*, in using words showing his *power*. If face to face with them, he would have had to act with greater sternness:<sup>3</sup> for his presence would have been more severe. Comp. Exod. xxxiii. 3; Hos. xi. 9. Therefore the apostle had sent Titus before him.

24. Κυριεύομεν, *we have dominion*) It would have been a

<sup>1</sup> See Append., on *tropus*.   <sup>2</sup> On the ground that.   <sup>3</sup> 2 Cor. x. 10, 11.

serious matter for the apostle to have used even his lawful authority; and therefore he calls it *to have* [exercise] *dominion*; comp. 1 Cor. ix. 17, note, respecting such a mode of speaking.—τῆ; πιστεως, *over the faith*) The faithful are free men.—συνεργοί, *fellow-workers*) not *lords*.—χαρῶς, *of joy*) which flows from *faith*, Phil. i. 25. The antithesis *sorrow*, ii. 1, 2.—τῇ πιστει, *by faith*) Rom. xi. 20.—ἰστήκατε, *ye stand*) Ye have not fallen, although there was danger of it.

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## CHAPTER II.

1. Ἐκρινα δὲ ἑμαυτῶ, *But I determined for myself*) so far as I myself am concerned, for my own advantage. The antithesis is, *to you* in this ver.: comp. i. 23.—δὲ, *but*) This is an antithesis to *not as yet*, i. 23.—πάλιν, *again*) This is construed with *come*; not with, *come in heaviness (sorrow)*: he had formerly written *in heaviness*, he had not come.—ἐν λύπῃ, *in heaviness (sorrow)* two-fold; for there follows, *for if I make you sorry*, and, *if any one have caused grief* [sorrow, ver. 5.] This repetition (anaphora<sup>1</sup>) forms two antithetic parts, the discussion of which elegantly corresponds to each respectively, *I wrote that you might know* [ver. 4]; *I wrote that I might know*, ver. 9; [the joy] *of you all*; [overcharge] *you all*, ver. 3. 5.

2. Ἀνπῶ, *I make you sorry*) either when present with you, or by letters.—καὶ τίς ἴστω, *and who is*) The *if* has an apodosis consisting of two numbers, *and who* [καὶ τίς], and *I wrote* [καὶ ἔγραψα]: both, and, i.e. as well, as also.—ἐνφραίνων με, *that maketh me glad*) by the sorrow of repentance.—εἰ μὴ, *unless*) It affords me no pleasure to have struck with sorrow by my reproofs the man, who now gives me joy by his repentance. I would rather it had not been necessary.—ὁ λυπούμενος, *he, who is made sorry*) He indicates the Corinthians, but more especially him who had sinned.—ἕξ ἑμοῦ,

<sup>1</sup> See Append. The frequent repetition of the same word to mark the beginnings of sections.

by me) ἀφ' ὧν, *from whom*, in the following verse. These particles differ thus: ἀπὸ [coming from, or on the part of] applies to something more at large; ἐξ [out of, by means of], to something more within; comp. iii. 5; 1 Thess. ii. 6.

3. Καὶ ἔγραψα, *and I wrote*) He shows that he had this intention at the time, when he sent his first epistle, in which he had promised a visit, an intention which he explains at ver. 1.—ἀφ' ὧν, *from whom*) as from sons.—ὅτι, *that*) The joy of Paul itself is desirable not for his own sake, but for the sake of the Corinthians.

4. Ἐκ γὰρ, *for out of*) I wished to stir you up before I went to you, that afterwards it might not be necessary. *Anguish of heart produced tears, much anguish produced many tears.* The Corinthians might have seen the marks of tears on his letter, if he himself wrote it—a proof of anguish.—οὐ ἵνα), *not so much that*, etc. The fruit of sorrow is not sorrow, but the fruit of love is love.—λυπηθῆτε, *you should be grieved*) He is easily made sorry, who is admonished by a friend himself weeping.—τὴν ἀγάπην, *love*) The source of sincere reproof and of joy derived from it.—γινώτε, *you might know*) according to my faithful admonition.—περισσοτέρως εἰς ὑμᾶς, *more abundantly to you*) who have been particularly commended to me by God, Acts xviii. 10.

5. Τίς, *any*) He now speaks mildly; *any one and any thing*, ver. 10. In both epistles Paul refrained from mentioning the name of him, of whom he is speaking.—οὐκ ἐμὲ λελύπηκεν, *he hath not grieved me*) i.e., He has not made me lastingly grieved [I am not now so disposed towards him] ἀλλ' ἀπὸ μέρους, *only in part*) he has occasioned me sorrow.—ἐπιβαρῶ, *be heavy upon* [overcharge]) a weightier expression, than *I make sorry*, ver. 2.

6. Ἰκανὸν) Neuter, in place of a substantive; *it is sufficient for such a one*, so that no more can be demanded of him: *ικανὸν*, a forensic term. It is the part of Christian prudence to maintain moderation. A considerably long time intervened between the writing of the two epistles.—ἐπιτιμία, *reproof*) In antithesis to *forgive*, as also, to *comfort*, ver. 7.—τῶν πλείονων, *by many*) not merely by those, who ruled [the bishops and ministers.] The Church at large bears the keys.

7. Χαρίσασθαι) This word has the meaning of an indicative,

whence he is rather forgiven; and the indicative is a very mild form of exhortation: xii. 9; Matt. xxvi. 18, note.

8. Κυρῶσαι, *to confirm*) the κῦρος is connected with love, not with sorrow. The majesty of the ecclesiastical government and discipline consists in love. It is this, which reigns. ㊦, LXX., κυροῦσθαι, Gen. xxiii. 20; Lev. xxv. 30.

9. Καὶ ἔγραψα) not only I write, but *I also did write*.—τὴν δοκιμὴν, *the proof*) whether you are genuine, loving, obedient sons.<sup>1</sup>—εἰς πάντα, *in all things*) in *reproof* [ver. 6], and in *love*.

10. Τί, *any thing*) He speaks very gently of the atrocious, but acknowledged sin.—χαρίζεσθε, *ye forgive*) He has no doubt, but that they will do what he wrote at ver. 7.—καὶ ἐγὼ, *I also*) He modestly subscribes assent to the act of the Corinthians, and regards himself, as it were in the same category with them.—εἴ τι κεχάρισμαι, *if I forgave any thing*) The matter is limited by *if any thing*, in order that Paul may show his willingness to follow up the forgiveness granted to the sinner by the Corinthians. From the present *I forgive*, the past immediately results, *I have forgiven*, while Paul is in the act of writing these things.—δι' ὑμᾶς, *for your sakes*) namely, *I forgave*.—ἐν προσώπῳ Χριστοῦ, *in the presence* [but Engl. Vers., *person*] *of Christ*) in the face of [before] Christ, 1 Cor. v. 4.—ἵνα μὴ πλεονεκτηθῶμεν, *lest we should be defrauded* [lest an advantage be gained over us.]) The loss of a single sinner is a common loss; therefore he said *for your sakes*.—ὑπὸ τοῦ Σατανᾶ, *by Satan*) to whom Paul delivered or was about to deliver the sinner; 1 Cor. v. 5. Satan not only *devised* to destroy the flesh, but the soul: and he seeks an opportunity of doing a very great injury by means of *sorrow*.

11. Οὐ γὰρ, *for not*) True ecclesiastical prudence. Those who have the *mind* [referring to νοῦς contained in νοήματα] of Christ are not ignorant of hostile *devices* and attempts. νοήματα and ἀγνοεῖν are conjugates.

12. Καὶ even although [Engl. Ver., *and*]. Paul would have willingly abode at Troas.—θύρας, *a door*) Nevertheless Paul did not sin, in departing, inasmuch as it remained free to him to do so.—ἄνεσθαι, *rest*) His spirit first began to feel the want of it, then

<sup>1</sup> See Tit. i. 4.

the flesh, vii. 5. He was desirous of knowing how the Corinthians had received his former epistle.—τῷ πνεύματι, *in spirit*) He perceived from this, that it was not imperatively necessary to avail himself of that *door*.—Τίτον, *Titus*) who was about to come from you.

13. Εἰς Μακεδονίαν, *to Macedonia*) where I would be nearer and might be sooner informed [*what was the fruit of my former epistle to you*.—V. g.]—These topics are continued at vii. 2, 5: and a most noble digression is here introduced in respect to events, which had in the meantime occurred and sufferings which had been endured by him elsewhere: the benefit of which he makes to flow even towards the Corinthians, whilst he hereby prepares the way for a defence against the false apostles.

14. Τῷ δὲ Θεῷ, *but [now] to God*) Although I have not come to Corinth, I did not remain at Troas; nevertheless there is no want of the victory of the Gospel even in other places: The modal expression is added [Append. on *Modus*, *i.e.* with expression of feeling, not a mere categorical proposition]; *Thanks be unto God*.—πάντοτε, *always*) The parallel follows, *in every place*.—θριαμβεῖόντι ἡμᾶς) *who shows us in triumph*, not as conquered, but as the ministers of His victory; not only the victory, but the open 'showing' of the victory is denoted: for there follows, *Who maketh manifest*. The *triumph* forcibly strikes the eyes; the *savour*, the nostrils [sense of smell].—τὴν ὀσμὴν, *the savour*) The metaphor is taken from all the senses to describe the power of the Gospel. Here *the sight* (of the triumph) and its *savour* occur.—αὐτοῦ, *of Him*) of Christ, ver. 15.—φανεροῦντι, *who maketh manifest*) a word, which often occurs in this epistle, and refutes the suspicions of the Corinthians [towards the apostle.] So 1 Cor. iv. 5.

15. Εὐωδία) *a sweet savour, i.e., powerful, grateful to the godly, offensive to the ungodly*. The savour of Christ pervades us, as the odour of aromatics pervades garments.—ἐν) *in the case of*.—σωζομένοις· ἀπολλυμένοις, *in them, who are saved; in them, who perish*) To which class each may belong, is evident from the manner in which he receives the Gospel. Of the former class he treats, iii. 1-iv. 2; of the latter, iv. 3-6.—ἀπολλυμένοις, *in them that are perishing*) iv. 3.

16. Ὁσμὴ θανάτου, *the savour of death*) They reckon us [and



our Gospel message] as a thing dead; hence they meet with death as the natural and just consequence.—*οἷς δὲ, whilst to the former)* who are being saved. This verse, if we compare the antecedents and consequents, has a chiasmus.<sup>1</sup>—*καὶ πρὸς ταῦτα τὶς ἰκανός;* and *who is sufficient for these things?*) Who? *i.e.* but few, *viz.*, we. This sentiment [idea] is modestly hinted at, and is left to be perceived and acknowledged by the Corinthians; comp. the next verse. Paul asserts at considerable length both his own *sufficiency* (*ικανότητα*) and that of the few in the following chapter, and repeats this very word, ver. 5, 6, of that ch., so that his adversaries seem either expressly or in sense [virtually] to have denied, that Paul was *sufficient*.

17. *Οἱ πολλοί, the many)* so xi. 18. כִּי־רַבִּי, 1 Kings xviii. 25. The article has force; *the many*, most men, *ἄσομοι, void of savour*: comp. Phil. ii. 21.—*καπηλεύοντες* [cauponantes]) *corrupting* [adulterating for gain]; men who do not make it their aim to show forth as much virtue [as much of the power of the Gospel] as possible, but to make gain by it. These men speak of Christ, but not as “from [of] God,” and “in the sight of God.” *κάπηλοι, [caupones], vintners*, select their merchandise from different quarters; they adulterate it; they manage it with a view to profit. The apostles deal otherwise with the word of God; for they speak *as of God*, and *as of sincerity*, and so as to approve themselves unto God. *δολοῦντες, adulterating*, iv. 2 [Engl. Vers., *handling deceitfully*], is a synonymous expression, and also *ἐμπορεύεσθαι, to make merchandise of*, 2 Pet. ii. 3.—*εἰς εὐλικρινείας, of sincerity)* We give our whole attention to [our whole aim is] the word of God by itself.—*ἀλλ' ὡς ἐκ, but as of)* a gradation [ascending climax], *but* being repeated; *as* is explanatory.<sup>2</sup>—*κατενώπιον—λαλοῦμεν, in the sight of God—we speak)* So decidedly, ch. xii. 19. We always think, that God, from [sent by] whom we speak, is present to the speakers; we do not care for men.—

<sup>1</sup> See App.

<sup>2</sup> The Germ. Ver., however, omits both the particle *ὡς* before *εἰς εὐλικρινείας* and the particle *ἀλλ'* before *ὡς ἐκ Θεοῦ*, although the omission has by no means been approved of by the margins of both Ed.—E. B.

ABCD (A) read the *ὡς* after *ἀλλ'* (or *ἀλλὰ* in B), in the first *ἀλλ' ὡς*: Gfj Vulg. Memph. Iren. omit it. In the second *ἀλλ' ὡς*, ABCD (A) support the *ἀλλ'*. Gfj Vulg. (Fuld.), later Syr. Iren. omit it.—E. B.

ἐν, *in*) Our discourse, which we hold *in* Christ, is given and directed from above.—λαλοῦμεν, *we speak*) We use the tongue the power belongs to God.

### CHAPTER III.

1. Ἀρχόμεθα, *do we begin?*) A just reproof to *some* of those who *had so begun*.—πάλιν, *again*) as was formerly done in the first epistle; so, *again*, ch. v. 12.—συνιστάνειν, *to commend*) after the manner of men; xii. 19, by mentioning transactions that took place elsewhere.—εἰ μὴ) *unless*. A particle expressive of conciliation [*morata*]. Is it thus and thus only that we are equal to the task of commending ourselves [*i.e.*, by mentioning transactions that took place elsewhere], *if* we do *not* need [without needing] also letters? Some read ἤ.<sup>1</sup>—τινές, *some*) of many, ii. 17. In this respect also, he shows that he utterly differs from the false apostles. They *did need* letters of recommendation.—εἰς ὑμῶν, *from you*) to others. This then was the practice at Corinth.

2. Ἐν ταῖς καρδίαις ἡμῶν, *in our hearts*) Your faith was written in our heart, in which we carry about it and yourselves—a faith everywhere to be known and read. It was reflected from the heart of the Corinthians to the heart of the apostle.—πάντων, *by all men*) by you and others. This is an argument for the truth of the Gospel, obvious to all, to be derived from believers themselves [iv. 2; 1 Cor. xiv. 25].

3. Φανερούμενοι, *manifested*) construed with ὑμεῖς, *ye*, ver. 2. The reason assigned [aetiologia, see Append.] why this epistle may be read.—Χριστοῦ—ὑφ' ἡμῶν, *of Christ—by us*) This explains the word *our*, ver. 2. Christ is the author of the epistle.—διακονηθεῖσα) The verb διακονέω, has often the accusative of the thing, viii. 19, 20; 2 Tim. i. 18; 1 Pet. i. 12, iv. 10. So Paeanius, τὴν μάχην διακονούμενος, *directing the battle*, b. 7, Metaphr.

<sup>1</sup> So CD(Δ)Gfg Vulg. ("aut numquid"). But AB (judging from silence acc. to Tisch. But Lachm. quotes B for ἤ) read εἰ μὴ as Rec Text.—ED.

Entr. The apostles, *as ministers*, διηκόνων, *presented* the epistle. Christ, by their instrumentality, brought spiritual light to bear on the tablets of the hearts of the Corinthians, as a scribe applies ink to paper. Not merely *ink*, but parchment or paper and a pen are necessary for writing a letter; but Paul mentions ink without paper and a pen, and it is therefore a synecdoche [*one material of writing put for all*. See Append.] τὸ μέλαν does not exactly mean ink, but any black substance, for example, even charcoal, by which an inscription may be made upon stone. The mode of writing of every kind, which is done by ink and a pen, is the same as that of the Decalogue, which was engraved on tables of stone. Letters were engraved on stone, as a dark letter is written on paper. The hearts of the Corinthians are here intended; for Paul was as it were the style or pen.—ὡς μέλανι, *not with ink*) A synecdoche [ink for any means of writing]; for the tables in the hands of Moses, divinely inscribed without ink, were at least material substances.—ζῶντος, *of the living*) comp. ver. 6, 7.—λίθιναις, *of stone*) ver. 7.—πλαξὶ καρδίας σαρκίναις, *in fleshly tables of the heart*) Tables of the heart are a genus; *fleshly tables*, a species; for every heart is not of flesh.

4. Πιστοῦσιν, *trust*) by which we both determine and profess to be such as are here described. The antithesis is, *to faint*, iv. 1.—διὰ τοῦ Χριστοῦ, *through Christ*) not through ourselves. This matter is discussed, ver. 14, at the end, and in the following verses.—πρὸς τὸν Θεόν, *toward God*) This is discussed, ver. 6, and in the following verses.

5. <sup>1</sup> Λογίσασθαι, *to devise* [*to think*]) to obtain by thinking, much less to speak or perform. There seems to be here something of a mimesis [allusion to the words of the persons whom he refutes. Append.] For they do not think, whom God moves: *i.e.*, they frame or work out nothing by their own thinking, 2 Pet. i. 21.—τι) *anything*; even the least thing.

6. Καὶ, *also*) An emphatic addition [to the previous assertion. Epitasis. Append.] He has given *sufficiency* to us, even the *sufficiency* of ministers of the New Testament, which demands

<sup>1</sup> Ἔσομιν, *we are*) even yet at this very hour.—V g.

much more in order to realize it [than ordinary sufficiency].—*ἡμᾶς διακόνους, us ministers*) Apposition.—*καινῆς, new*) An antithesis to *old*, ver. 14.—*οὐ, not*) of the *New Testament, i.e., not of the letter, but of the spirit*, see Rom. vii. 6, and the following verses, with the annot.—*γράμματος, of the letter*) Even while Paul wrote these things, he was the minister not of the letter, but of the *spirit*. Moses in that his peculiar office, even when he did not write, was yet employed about the letter.—*πνεύματος, of the Spirit*) whose *ministry* has both greater glory, and requires greater *ability* [sufficiency].—*ἀποκτείνει, kills*): the letter rouses the sinner to a sense of death; for if the sinner had life, before the letter came, there would have been no need of quickening by the Spirit. With this comp. the following verse, of death.

7. Ἡ διακονία, *the ministry*) which Moses performed.—*ἐν τετραπυρράμηνῃ*) LXX. *κεκολαμμένη, Ex. xxxii. 10.*—*λίθοις, in stones*) There were then two different tables, not of one stone. Ex. xxxiv. 1: *engraven in stones*, is an explanation of this clause, *in letters*.<sup>1</sup>—*ἐγενήθη ἐν δόξῃ, obtained glory [was glorious]*) *γίνομαι, I become*, and *εἰμι, I am* [*ἔσται*], ver. 8, are different.—*μηδὲ δύνασθαι ἀτενίσαι*) Ex. xxxiv. 30, *ἐφειβήθησαν ἐγγίσει αὐτῷ.*—*Μωϋσέως, of Moses*) engaged in the duties of his office.

8. Ἔσται) *shall be*. He speaks as looking from the Old Testament point of view to the New. Add, *hope*, ver. 12 [which similarly looks from the Old Testament stand-point to the New].

9. Κατακρίσεως· δικαιοσύνης, *of condemnation; of righteousness*) The glory of God shines back more brightly by the latter, than by the former. The letter *condemns; condemnation* imposes death as the punishment. The Spirit, along with righteousness, brings life.—*δόξα, glory*) The abstract for the concrete, for the sake of brevity.

10. Οὐδὲ δεδόξασται, *was not even glorified [had no glory]*) The limitation immediately follows, *in this respect*. The greater

<sup>1</sup> ἐν γράμμασιν, *in letters*. Eng. Ver. *written*, etc., at the beginning of ver. 7.

So AC, and acc. to Lachm. G (but Tisch. makes G support *γράμματι*) *fg* Vulg. Orig. 1, 708<sup>f</sup>: 3, 498c: 4, 448a. But B and D(Δ) corrected later. *γράμματι*.—ED.

light obscures the less.—τὸ δεδοξασμένον, *that which was glorified*) So LXX., Ex. xxxiv. 29, 35, ἦν, δεδόξασται.

11. Διὰ δόξης· ἐν δόξει, *marked by glory; in glory*) The particles are properly varied [the distinction is lost in Engl. Vers., *glorious*—*glorious*]. Supply *is*.—τὸ μένον, *that which remains*) The διαζονία, *ministry*, itself, does not remain any more than whatever is *in part* [as for instance, *knowledge*], 1 Cor. xiii. 10; but the Spirit, righteousness, life remain; therefore the neuter gender is used.

12. Ἐλπίδα, *hope*) He spoke of *trust*, ver. 4; he now speaks of *hope*, as he glances at that *which remaineth*, ver. 11.—παρρησία) *a plain and open manner of dealing*.

13. Καὶ οὐ, *and not*) supply *we are*, or *we do*.—ζάλυμμα, *a veil*) so LXX., Exod. xxxiv. 33.—πρὸς τὸ μὴ) πρὸς [*according as. because that*] denotes congruity. Comp. Matt. xix. 8: [πρὸς τὴν σκληροκαρδίαν, *by reason of, because of* the hardness of heart, by reason of the fact]: for τὸ μὴ ἀτενίσαι, *the not being able to look stedfastly*, took place before the veil was put on, but subsequent to the splendour of Moses [“the glory of his countenance”], ver. 7: wherefore, there, ὥστε is used [because their not being able to look stedfastly at him was subsequent to and *the consequence of* his glory.] What is affirmed of Moses is wholly denied by Paul respecting the ministers of the New Testament, namely, *the putting on of a veil, lest the Israelites should look upon them*. Often something is inserted in the protasis, which in the proper application is intended to belong to the apodosis. So in ver. 7 we have ὥστε μὴ δύνασθαι ἀτενίσαι; here, πρὸς τὸ μὴ ἀτενίσαι. Here to wit the act is denied, not the power. The power was wanting to all [the Israelites] in the case of Moses; to some [viz. to them that are lost, iv. 3] in the case of the apostles.—εἰς τὸ τέλος τοῦ καταργουμένου, *to the end of that which is abolished*) Paul turns the words to an allegory. *That, which is abolished*, has its end in Christ, ver. 14, at the end: Rom. x. 4, the law tends to and is terminated in Him, [Christ].

14. Ἄλλ’ ἐπωρώθη, *but were hardened*) but is opposed to the phrase *to look stedfastly*.—τὸ αὐτὸ) *the same*, as in the time of Moses.—ἔπι, *upon*) i.e. *when they read*, and *although they read*.—ἀναγνώσει, *reading*) public, frequent, perpetual. Paul makes a

limitation. The veil is not now on the face of Moses, or on his writings; but on *the reading*, while they read Moses, and that too in such a way as not to admit Christ; it is also *upon their heart*, ver. 15.—*μένει, μὴ ἀνακαλυπτόμενον*) remains lying upon them, so that it is not indeed *taken away* [so that the veil is not even lifted off].—*ὅτι*, because it is not done away, save in Christ. [But Engl. Ver. “*which* veil is done away in Christ.”]—This is a statement introductory to the things which follow.—*καταργεῖται*, is abolished [done away]) the *Old Testament*; comp. ver. 7, 11, 13. He does not say, *has been abolished*, but *is being abolished* in respect of those, that are about “to turn to the Lord.”

15. Ἄλλ’ ἕως, *but until*) *But* is opposed to the phrase *is not taken away*.—*ἥνικα*) This is the only place, in which Paul uses this adverb. It seems to have readily occurred from his recent reading of the LXX., Ex. xxxiv. 33.—*ἀναγινώσκεται Μωϋσῆς*, *Moses is read*) and that too, studiously, without seeing Christ therein. The antithesis follows, *but when it shall have turned to the Lord*.

16. Ἡνίκα δ’ ἂν—*περιαιρεῖται τὸ κάλυμμα*, *but when the veil is taken away*) This is a paraphrase on Ex. xxxiv. 34, *ἥνικα δ’ ἂν εἰσεπορεύετο Μωϋσῆς ἔναντι Κυρίου λαλεῖν αὐτῷ περιηρέτο τὸ κάλυμμα*. *But when Moses went in before the Lord to speak to Him, the veil was taken away*. Therefore *ἥνικα*, meaning not *if*, but *when*, evidently affirms, as in the preceding verse, and frequently in the LXX., *ἥνικα ἐὰν*, *ἥνικα ἂν*, Gen. xxiv. 41, xxvii. 40; Ex. i. 10, xxxiv. 24; Lev. vi. 4, x. 9; Deut. xxv. 19. *ἥνικα δ’ ἂν*, Ex. xxxiii. 8, 22, xl. 36.—*ἐπιστρέψῃ*, *shall be turned*) namely *their heart*. The truth is acknowledged by repentance, 2 Tim. ii. 25. The method, not of disputation, but of conversion, is to be applied to the Jews.—*πρὸς Κύριον*, *to the Lord*) Christ, ver. 14. A distinguished appellation, iv. 5.—*περιαιρεῖται*) *περιαίρουμαι* is passive, Acts xxvii. 20, and in the LXX., Lev. iv. 31, 35; but middle very often in the LXX., and that too in the very passage to which Paul refers. The antithesis of ver. 15 and 16 shows, however, that here the signification is passive. *The veil lies* [*κεῖται*, ver. 15]; *the veil is taken away*. The present, *is* [that moment, and by that very fact] *taken away*, is emphatic [not as Engl. *shall be taken away*.]

17. 'Ο δὲ Κύριος τὸ πνεῦμά ἐστιν, *but the Lord is that Spirit*) The Lord is the subject. Christ is not the letter, but He is the Spirit and the *end of the law*. A sublime announcement: comp. Phil. i. 21; Gal. iii. 16. The particle *but*, or *now*, shows that the preceding is explained by this verse. The *turning* (conversion) takes place [is made] to the Lord, as the Spirit.—ὅδ' δὲ τὸ πνεῦμα Κυρίου, *and where the Spirit of the Lord is*) Where Christ is, there the Spirit of Christ is; where the Spirit of Christ is, there Christ is; Rom. viii. 9, 10. Where Christ and His Spirit are, there is liberty: John viii. 36; Gal. iv. 6, 7.—ἐκεῖ) *there*, and there only.—ἐλευθερία) *liberty*, opposed to the *veil*, the badge of slavery: *liberty*, without such fear in looking, as the children of Israel had, Ex. xxxiv. 30.

18. 'Ημεῖς δὲ πάντες, *but we all*) *we all*, the ministers of the New Testament, in antithesis to Moses, who was but one person.—ἀνακαταλυμένῃ προσώπῳ) *our face being unveiled with regard to men*; for in regard to God, not even Moses' face was veiled. The antithesis is *hid*, iv. 3.—τὴν δόξαν, *the glory*) divine majesty.—Κυρίου, *of the Lord*) Christ.—κατοπτρίζομενοι) The Lord *makes us mirrors*, κατοπτρίζει, *puts the brightness of His face into our hearts as into mirrors*: we receive and reflect that brightness. An elegant antithesis to ἐντετυπωμένῃ, engraved [ver. 7, *the ministration of death—the law—engraven on stones*]: for things which are engraved become so by a gradual process, the *images* which are reflected in a mirror are produced with the utmost celerity.—τὴν αὐτὴν) *the same*, although we are many. The same expression [lively reproduction] of the glory of Christ in so many believers, is the characteristic mark of truth.—εἰκόνα, *the image*) *of the Lord*, which is all glorious.—μεταμορφούμεθα, *we are transformed*) The Lord *forms* by quick writing (ver. 3) His image in us: even as Moses reflected the glory of God. The passive retains the accusative; as in the phrase, διδάσχομαι ἑόν.—ἀπο δόξης εἰς δόξαν, *from glory to glory*) from the glory of the Lord to glory in us. The Israelites had not been transformed from the glory of Moses into a similar glory; for they were under the letter.—καθάπερ, *even as*) an adverb of likeness: comp. ver. 13. *As* the Lord impresses Himself on us, so He is expressed to the life by us. He Himself is the model; we are the copies [images].—ἀπὸ Κυρίου πνεύματος) *from [by] the*

*Lord's* (viz. Christ's, ver. 14) *Spirit*. This refers to ver. 17, *but where the Spirit of the Lord, etc.* If there were an apposition Paul would have said, ἀπὸ Κυρίου τοῦ πνεύματος. Elsewhere *the Spirit of the Lord* is the mode of expression; but here *the Lord's Spirit*, emphatically. Ἄπὸ is used as in i. 2, and often in other places.

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## CHAPTER IV.

1. Τὴν διακονίαν ταύτην, *this ministry*) of which iii. 6, etc.—καθὼς ἠλεήθημεν, *as we have received mercy*) The mercy of God, by which the *ministry* is received, makes men active and sincere. Even Moses *obtained mercy*, and hence he was permitted to approach so near, Exod. xxxiii. 19.—οὐκ—ἀλλ', *not—but*) A double proposition; the second part is immediately brought under our consideration by chiasmus;<sup>1</sup> the former from ver. 16. Wherefore οὐκ ἐκκακοῦμεν, *we faint not*, is there repeated; we admit of no serious falling off in speaking, in acting, in suffering.

2. Ἄπειπάμεθα) Hesychius: ἀπειπάμεθα, ἀπεῖρηψάμεθα· ἀπείπαντο, παρητήσαντο, ἀπετάξαντο [bid farewell to], *we have renounced*, and wish them to be renounced.—τὰ κρυπτὰ τῆς αἰσχύνης, *the hidden things of shame [dishonesty]*) *shame*, having no regard to the glory of the Lord, acts in a *hidden way*: we bid farewell to such a mode of acting (to be discontinued), Rom. i. 16. The antithesis is *by manifestation*, which presently follows, and *we speak*, v. 13.—ἐν πανουργίᾳ, *in craftiness*) This is opposed to *sincerity*; *craftiness* seeks *hiding-places*; we do not practise it.—μηδὲ δολοῦντες, *not corrupting [not handling deceitfully]*)—τῇ φανερώσει, *by manifestation*) comp. iii. 3.—τῆς ἀληθείας, *of the truth*) according to the Gospel.—ἐαυτοῦς, *ourselves*) as sincere.—πρὸς) *to*.—πᾶσαν) *all, every*, concerning all things.—συνείδησιν, *conscience*) ch. v. 11; not to carnal judgments; iii. 1, where the carnal *commendation of some* is by implication referred to and stigmatised.

3. Εἰ δὲ, *but if*) precisely the same as in the time of Moses.—καὶ ἔστι, *even is*) *even* strengthens the force of the present tense

<sup>1</sup> See App.



in *is*.—τὸ εὐαγγέλιον, *the Gospel*) which is quite plain in itself.—*ἐν, ἐν*) so far as it concerns *them*, that perish; so, ἐν ἐμοὶ βάρβαρος, *as far as I am concerned*, a barbarian, 1 Cor. xiv. 11.—ἐν τοῖς, *in the case of them*) not in itself.—ἀπολλυμένοις, *that perish*) 1 Cor. i. 18.

4. Ἐν οἷς, *as concerns whom*, [*in whom*)]—ὁ θεὸς τοῦ αἰῶνος τούτου, *the god of this world*) A great, but awful description of Satan [*corresponding to his great but awful work, mentioned here.*—V. g.], comp. Eph. ii. 2, respecting the fact itself: and Phil. iii. 9, respecting the term. Who would otherwise think, that he could in the case of men obstruct so great a light [as that which the Gospel affords]? But there is somewhat of a mimesis;<sup>1</sup> for those that perish, especially the Jews, think, that they have God, and know Him. The ancients construed τοῦ αἰῶνος τούτου with τῶν ἀπίστων, as if it were, *the unbelievers of this world*, in order that they might give the greater opposition to the Manicheans and the Marcionites.<sup>2</sup>—τοῦ αἰῶνος τούτου, *of this world*) He says, *of this*, for the devil will not be able always to assail.—ἐτύφλωσε, *blinded*) not merely *veiled* [ch. iii. 14, 15].—τῶν ἀπίστων, *of them who believe not*) An epithet,<sup>3</sup> by supplying the relative pronoun ἐκείνων, *of them*; for among those, that perish, are chiefly those, who, though they have heard, do not believe. The Gospel is received by *faith* unto salvation.—εἰς τὸ μὴ ἀυγάζαι<sup>4</sup>) *lest should shine*.—τὴν φωτισμὸν τοῦ εὐαγγελίου, κ.τ.λ., *the enlightening* [illumination] *of the Gospel*, etc.) He afterwards calls it *the enlightening of the knowledge*, etc.—φωτισμὸς, *enlightening*, is the reflection or propagation of rays from those, who are enlightened, for the purpose of enlightening more. The Gospel and knowledge are correlatives, as cause and effect.—τῆς δόξης, *of the glory*) iii. 18, note.—εἰκὼν τοῦ Θεοῦ, *the image of God*) From this we may sufficiently understand how great is the glory of Christ, v. 6; 1 Tim.

<sup>1</sup> See Append. Allusion to an opponent's words or sentiments.

<sup>2</sup> Both which sects regarded matter as essentially evil and under the power of the devil, which the rendering, *god of this world*, seemed to sanction.—Ed.

<sup>3</sup> Beng. would make it thus, *The unbelieving lost*, spoken of above.

<sup>4</sup> The Germ. Ver. also exhibits the pronoun αὐτοῖς, which is more highly esteemed in the margin of the 2d Ed. than in the larger Ed.—E. B.

ABCD corrected, G Vulg. f Orig. Iren. omit αὐτοῖς. Except one passage of Origen there is none of the *oldest* authorities in support of it.—Ed.

vi. 15. He, who sees the Son, sees the Father, *in the face of Christ*. The Son exactly represents and reflects the Father.

5. Οὐ, *not*) We do not *commend* ourselves, iii. 1; although they who perish think so.—γὰρ, *for*) The fault of their blindness does not lie at our door.—Κυρίον, δούλους, *the Lord; servants*) An antithesis: we do not preach ourselves as masters; comp. i. 24.—δούλους ὑμῶν, *your servants*) Hence Paul is accustomed to prefer the Corinthians to himself, ver. 12, 13.—διὰ Ἰησοῦν, *for Jesus' sake*) The majesty of Christians is derived from Him.

6. Ὅτι, *because*) He proves, that they were true *servants*.—ὁ Θεός, *God*) *God—to shine*, constitutes the subject; then by supplying *is* (as in Acts iv. 24, 25) the predicate follows, [*is He*] *who hath shone*.—ὁ εἶπὼν, *He who spake the word*) who commanded by a word LXX., εἶπεν, Gen. i. 3.—ἐκ σκότους φῶς, *light out of darkness*) LXX., Job xxxvii. 15, φῶς ποιήσας ἐκ σκότους. A great work.—ἔλαμψεν, *hath shone*) Himself our Light; not only the author of light, but also its fountain, and Sun.—καρδίαις, *in our hearts*) in themselves dark.—ἐν προσώπῳ<sup>1</sup> Ἰησοῦ Χριστοῦ, *in the face of Jesus Christ*) Who is the only begotten of the Father and His image, and *was manifested* in the flesh with His glory.

7. Τὸν θησαυρὸν τοῦτον, *this treasure*) described from [beginning with] ii. 14. He now shows, that affliction and death itself, so far from obstructing the ministry of the Spirit, even aid it, and sharpen ministers and increase their fruit.—ὑστρακίνοις, *earthen*) The ancients kept their treasure in *jars*, or *vessels*. There are earthen vessels, which yet may be clean; on the contrary a golden vessel may be filthy.—σκεύεσιν, *vessels*) It is thus he calls the *body*, or the *flesh*, which is subject to affliction and death; see the following verses.—ἡ ὑπερβολὴ τῆς δυνάμεως, *the excellency of the power*) which, consisting as it does in the treasure, exerts itself in us, while we are being saved, and in you, while you are being enriched; ver. 10, 11.—ᾗ, *may be*) may be acknowledged

<sup>1</sup> Both the margin of the 2d Ed. and the Germ. Ver. hint that the name Ἰησοῦ is a doubtful reading; and the same may be said of the reading τοῦ Κυρίου, ver. 10.—E. B.

AB Orig. 1,632f omit Ἰησοῦ. But C Orig. 4, 448c have it before Χριστοῦ; and D(Δ)Gfy Vulg. have it after Χριστοῦ. ABCDGfy Vulg. Orig. Iren. omit Κυρίου in ver. 10. It is supported only by some later uncial MSS. and later Syr., etc.—ED.

to be, with thanksgiving, ver. 15.—*τοῦ Θεοῦ*, of God) not merely from God. God not only bestows power once for all, but He is always maintaining it [making it good, ensuring it to His people].

8. Ἐν παντί θλιβόμενοι, while we are troubled in every respect [on every side]) So vii. 5, in every, namely, thing, and place; comp. always at ver. 10.—*θλιβόμενοι*, while we are troubled) The four participles in this verse refer to the feelings of the mind; the same number in the following ver. to outward occurrences, vii. 5, [Without were fightings; within were fears.] They are construed with ἔχομεν, we have; and in every member the first clause proves, that the vessels are earthen, the latter points out the excellence of the power.—ὁ σπυνοχωρούμενοι, we are not [distressed] reduced to straits) a way of escape is never wanting.—ἀπορούμενοι, we are perplexed) about the future; as, we are troubled, refers to the present.

9. Διωκόμενοι, persecuted) καταβαλλόμενοι, cast down, is something more [worse] than persecution, viz., where flight is not open to one.

10. Πάντοτε, always) ἀεὶ in the next verse differs from this word. πάντοτε, throughout the whole time; ἀεὶ, any time whatever [at every time]: comp. Mark xv. 8. The words, bearing about, we are delivered, in this ver. and in ver. 11 agree.—τὴν νέκρωσιν, the dying) This is as it were the act, life the habit.—*τοῦ Κυρίου*, of the Lord) This name must be thrice supplied in this and the following verse,<sup>1</sup> and advantageously softens in this first passage the mention of dying. It is called the dying of the Lord, and the genitive intimates communion, [joint participation of Christ and believers in mutual suffering] as i. 5.—Ἰησοῦ, of Jesus) Paul employs this name alone [without Χριστοῦ or Κυρίου accompanying it] more frequently in this whole passage, ver. 5, than is his wont elsewhere; therefore here he seems peculiarly to have felt its sweetness.—περιφέροντες, carrying about) in all lands.—ἵνα καὶ, that also) Consolation here takes an increase. Just before [ver. 8, 9], we had, but, four times.—ἐν τῷ σώματι ἡμῶν φανερωθῆ, in our body might be made manifest) might be made manifest in our mortal [dead] flesh, in the next verse. In the one passago

<sup>1</sup> Comp. marginal note on ver. 6.—E. B.

the noun, in the other the verb is put first, for the sake of emphasis. In ver. 10, glorification is referred to; in ver. 9, preservation in this life, and strengthening: the word, *our*, is added here [ἐν τῷ σώματι ἡμῶν], rather than at the beginning of the verse [ἐν τῷ σώματι without ἡμῶν.] The body is ours, not so much in death as in life. *May be made manifest* is explained, ver. 14, 17, 18.

11. Οἱ ζῶντες, *we who live*) An Oxymoron; comp. *they who live*, ch. v. 15. The apostle wonders, that he has escaped so many deaths; or even survived others, who have been already slain for the testimony of Christ, for example, Stephen and James. *We who live*, and *death*; *life*, and *mortal* are respectively antithetic.—παραδιδομεθα, *we are delivered up*) He elegantly and modestly abstains from mentioning Him, *who delivers up*. Looking from without [extrinsically], the delivering up might seem to be done at random, [whereas it is all ordered by Providence.]

12. Θάνατος, *death*) of the body [by the corruption (decay) of the outward man.—V. g.]—ζωή, *life*) viz., that of the Spirit.

13. Τὸ αὐτὸ) *the same*, which both [*David had and you have*], comp. ver. 14.—κατὰ, *according to*) This word is construed with *we believe* and *we speak*.—ἐπίστευσα, διὸ ἐλάλησα) So LXX., Psa. cxvi. 10, Hebr. ἐπίστευσα, ὅτι λαλήσω. The one meaning is included [involved] in the other. Faith produced in the soul immediately speaks, and in consequence of speaking, it knows itself and increases itself.—λαλοῦμεν, *we speak*) without fear in the midst of affliction and death, ver. 17.

14. Εἰδότες, *knowing*) by great faith, ch. v. 1.—παραστήσει, *shall present*) This word places the matter as it were under our eyes [Hypotyposis; a vivid word-picture of some action, Append.]

15. Γὰρ, *for*) The reason, why he just now said, *with you*.—πάντα, *all things*) whether adverse or prosperous.—ἡ χάρις, *grace*) which preserves us, and confirms you in life.—πλεονάσασα·περισσέυση) Πλεονάζω has the force of a positive; περισσέυω, of a comparative, Rom. v. 20. Therefore we must construe διὰ with περισσέυση. πλέον, the same as πλήρης, is not a comparative.—διὰ) *through* [on account of] the thanksgiving of many, for that grace. Thanksgiving invites more abundant grace, Psa. xviii. 3, l. 23; 2 Chron. xx. 19, 21, 22.—εὐχαριστίαν *thanksgiving*) ours and yours, ch. i.

3, 4.—περισσεύσῃ,) may abound to [be abundantly vouchsafed] us and you, this again tending to the glory of God.

16. Διὸ οὐκ ἐκκακοῦμεν, *for which cause we faint not*) ver. 1, note.—ὁ ἔξω, *the outward* [man]) the body, the flesh.—διαφθείρεται, *be wasted away* [perish]) by affliction.—ἀνακαινοῦται, *is renewed*) by hope; see the following verses. This new condition shuts out all κακία, *infirmity* [such as is implied in ἐκκακοῦμεν, *faintness*.]

17. Παραυτίκα, [but for a moment]) *just now*: a brief present season is denoted, 1 Pet. i. 6 [ἄλιγον ἄρτι, *a brief season now*.] The antitheses are, *just now*, and *eternal*; *light*, and *weight*: *affliction*, and *glory*; *which is in excessive measure*, and *in an exceeding degree*.—καθ' ὑπερβολήν, *in excessive measure*) Even that affliction, which is καθ' ὑπερβολήν, *in excessive measure*, when compared with other less afflictions, i. 8, is yet light compared with the glory εἰς ὑπερβολήν, *in an exceeding degree*. A noble Oxymoron.—κατεργάζεται) *works, procures, accomplishes*.

18. Σκοποῦντων) *while we look*, etc. Every one follows that to which he looks as his aim [scopus from σκοπέω.]—μὴ βλέπομενα, *things, which are not seen*) The term, ἀόρατα, *things invisible*, [incapable of being seen] has a different meaning; for many things, which are not seen [μὴ βλέπομενα, *things not actually seen now*], will be *visible* [ἄρατα], when the journey of our faith is accomplished.—γὰρ, *for*) This furnishes the reason, why they look at those things, which are not seen.

## CHAPTER V.

1. Γὰρ, *for*) A reason given [ætiologia] for this statement, *affliction leads to glory* [ch. iv. 17].—ἡ ἐπίγειος) *which is on the earth*: 1 Cor. xv. 47. The antithesis is, *in the heavens*.—ἡμῶν, *our*) The Antithesis is, *of* [from] *God*.—οἰκία τοῦ σκήνοϋς, *the house of this tabernacle*) The Antithesis is, *a building, a house not made with hands*. A metaphor taken from his own trade might produce the greater interest in the mind of Paul, who was a *tent-maker* [Acts xviii. 3].—καταλυθῆναι, *were dissolved*) a mild expression. The Antithesis is, *eternal*.—ἔχομεν, *we have*) The present;

straightway from the time of the dissolution of the earthly house.—ἀχειροποίητον) *not made with the hands of man.*

2. Ἐν τούτῳ, *in this*) The same phrase occurs, ch. viii. 10, and elsewhere.—στενάζομεν, *we groan*) The epitasis<sup>1</sup> follows, *we do groan being burdened*, ver. 4.—οἰκητήριον, *a dwelling-place, a domicile*) οἰκία, *a house*, is somewhat more absolute; οἰκητήριον, *a domicile*, has reference to the inhabitant.—τὸ ἐξ οὐρανοῦ) *which is from heaven*: ἐξ here signifies *origin*, as, *of the earth*, John iii. 31. Therefore this domicile (abode) is not heaven itself.—ἐπενδύσασθαι, [to have the clothing put upon us] *to be clothed upon*) It is in the Middle voice: ἐνδυμα, *the clothing*, viz., the body: hence the expression, *being clothed* [ver. 3], refers to those living in the body; ἐπένδυμα, *the clothing upon*, refers to the heavenly and glorious habitation, in which even the body, *the clothing*, will be clothed. As the clothing of grass is its greenness and beauty, Matt. vi. 30, so the heavenly glory is the domicile and clothing of the whole man, when he enters into heaven.

3. Εἴγε καὶ, *if indeed even* [if so be]) That, which is wished for, ver. 2, has place [holds good] should the last day find us alive.—ἐνδυσάμενοι, *being clothed*) We are clothed with the body, ver. 4, in the beginning.—οὐ γυμνοὶ) *not naked*, in respect to [not stripped of] this body, i.e. dead.—εὐρεθησόμεθα, *we shall be found*) by the day of the Lord.

4. Καὶ γὰρ, *for even*) The reason of the *earnest desire* [ver. 2.]—στενάζομεν βαρῶμενοι, *we do groan being burdened*) An appropriate phrase. A burden wrings out sighing and groaning.—ἐκδύσασθαι) *to be unclothed, to strip off* the body. Faith does not acknowledge the philosophical contempt of the body, which was given by the Creator.

5. Κατεργασάμενος, *He that hath wrought or prepared* us) by faith.—εἰς αὐτὸ τοῦτο, *for this selfsame thing*) viz. that we should thus groan, Rom. viii. 23.—καὶ) *also*; *new proof* [token to assure us] of our coming blessedness.—τὸν ἀρραβῶνα, *the earnest*) ch. i. 22, note.—τοῦ πνεύματος, *of the Spirit*) who works in us that groaning.

6. Θαρρῶντες) The antithesis is between *θαρρῶντες οὖν πάντοτε*,

<sup>1</sup> See App. Strengthening of the words already used by something additional on their repetition.—ED.

and θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον, κ.τ.λ. Its own explanation is subjoined to each of the two parts: *we are confident as well at all times* and during our whole life; as also *we are most of all confident* in the hope of a blessed departure.—καὶ) *and, even*.—ἐνδημοῦντες· ἐκδημοῦμεν) These two words here signify abiding [sojourning in a place]; but ver. 8, where they are interchanged, departure.—ἐκδημοῦμεν, *we live as pilgrims absent from the Lord*) In this word, there lies concealed the cause of *confidence*, for a pilgrim [though abroad yet] has a native country, whether he be about to reach it sooner or later, Heb. xi. 14.—ἀπὸ τοῦ Κυρίου, *from the Lord*) Christ, Phil. i. 23.

7. Διὰ πίστεως, *by faith*) Not to see, is nearly the same as being separated.—γὰρ, *for*) This refers to ἀπὸ, *from* [ver. 6, *absent from the Lord*].—περιπατοῦμεν, *we walk*) in the world. So πορεύεσθαι, Luke xiii. 33.—οὐ διὰ εἶδους, *not by what appears to the eye* [Engl. V. *sight*]) The LXX. translate רָאָה, *εἶδος, vision, aspect, appearance*.<sup>1</sup> See especially Num. xii. 8: ἐν εἶδει, καὶ οὐ δι' αἰνιγματῶν, *apparently and not in dark speeches*; likewise Ex. xxiv. 17. Faith and sight are opposed to one another. Faith has its termination at death in this passage, therefore sight then begins.

8. Δεῖ, *indeed*) An epitasis [Repetition of a previous enunciation with some strengthening word added; Append.]; comp. ver. 6, note.—εὐδοκοῦμεν) *we have so determined* [we regard it as a fixed thing], *that it will be well-pleasing to us*.—ἐνδημῆσαι, *to go home*) ver. 6, note.—πρὸς τὸν Κύριον, *to the Lord*) Phil. i. 23.

9. Διὸ καὶ, *wherefore also*) that we may obtain what we wish.—φιλοσιμούμεθα, *we [labour] strive*) This is the only φιλοσιμία, or lawful *ambition*.—εἴτε, *whether*) construed with *we may be [accepted] well-pleasing*.

<sup>2</sup> { ἐνδημοῦντες, *being at home*) in the body.  
{ ἐκδημοῦντες *departing*), *i.e.* out of the body.

<sup>1</sup> Not the *act* or *power* of seeing (as 'sight' often means): but *the thing seen*, what presents itself to the eye, the appearance seen.—Ed.

<sup>2</sup> Vulg. *g* and Syr. Versions, Origen Lucif. 151 read ἐκδημ. εἴτε ἐνδημ. But most MSS. and *f* have the order of Rec. Text.—Ed.

The margin of both Ed. has *settled the reading* εἴτε ἐκδημοῦντες εἴτε ἐνδημοῦντες, *inverting the order, as equal to the received reading of the text* But if the critical note (App. Ed. II. p. iv. *pro.* xiv. p. 896) be compared, the

—εὐάρεστοι, *well pleasing*) accepted especially in respect to the ministry.

10. Τοὺς γὰρ πάντα, *for all*) when treating of death, the resurrection, and eternal life, he also thinks appropriately, of the judgment. The motive is herein assigned for that holy *ambition*.—πάντας ἡμᾶς, *that we all*) even apostles, whether abiding as pilgrims here or departing.—φανερωθῆναι) not only to *appear* in the *body*, but to be *made manifest* along with [as well as] all our secrets, 1 Cor. iv. 5. Even the sins of believers, which have been long ago pardoned will then be laid open; for many of their good deeds, their repentance, their revenge directed against their sin, in order to be made known to the world, require the revelation of their sins. If a man has pardoned his brother an offence, the offence will also be exhibited, etc. But that will be done to them, with their will, without shame and grief; for they will be different from what they were. That revelation will be made indirectly, with a view to their greater praise [credit, honour]. Let us consider this subject more deeply.

§ 1. The words of *sacred* scripture respecting the remission of sins are extremely significant. Sins are covered: they will not be found: they are cast behind: sunk in the sea: scattered as a cloud and as mist: without being remembered. Therefore not even an atom of sin will cleave to any, who shall stand on the right hand in the judgment.

§ 2. On the other hand, the expressions concerning all the works of all men, which are to be brought forward in the judgment, are universal, Eccl. xii. 14; Rom. xiv. 10; 1 Cor. iii. 13, etc., iv. 5.

§ 3. The passage 2 Cor. v. 10 is consistent with these, where the apostle from the manifestation of all, whether of those going home or of those remaining as pilgrims, before the tribunal of Christ, infers the *TERROR* of the Lord and of the Judge, ver. 11, 12, and declares that terror to be the occasion of anxiety not only to the reprobate, but also to himself and to those like

*Author seems afterwards to have changed both the order and the meaning of the words, such as the Gnomon shows. For the Crit. Not. has ἐνδημοῦντες, going home, not being at home; and the Germ. Ver. reads Wir mögen in der Fremde seyn, (i. e. ἐκδημοῦντες) oder heimgehen (i. e. ἐνδημοῦντες.)—E. B.*



himself. Such fear would have no existence in the case of the saints if the opinion as to their sins not being about to be revealed were assumed to be true. Furthermore Paul says, that he, and such as he, would be manifested not only so far as they have acted well on the whole, but also so far as they have failed in any particular. There is wonderful variety of rewards among those, who are saved; and demerits [of saints] have effect, though not indeed in relation to punishment [which the saints wholly escape] but to loss, as opposed to reward, 1 Cor. iii. 14, 15: comp. 2 Cor. i. 14; Phil. ii. 16, iv. 1. That phrase, *that every one may receive*, etc., shows, that the deficiencies in the case of the righteous will be also manifested. For thus and thus only will it be manifested, why each man receives neither more nor less than the reward, which he actually receives. The Lord will render to every one, *as his work shall be*.

§ 4. Wherefore we ought not to press too far the words quoted in § 1. The sins of the elect, which are past, will not cease to be the objects of the Divine Omniscience for ever, although without any offence and upbraiding. And this one consideration is of more importance, than the manifestation of their sins before all creatures, though it were to continue for ever, much less as it is, in the day of judgment alone, when their sins will appear not as committed, but as retracted and blotted out in consequence of repentance.

§ 5. In the case of the elect themselves, their own sins will not cease to be the object of their remembrance, although without any uneasiness attending it. He, to whom much has been forgiven, loves much. The everlasting remembrance of a great debt, which has been forgiven, will be the fuel of the strongest love.

§ 6. So great is the efficacy of the Divine word with men in this life, that it separates the soul from the Spirit, Heb. iv. 12, and lays bare the secrets of the heart, 1 Cor. xiv. 25. Shame for what has been committed and remitted belongs to the *soul*, not the *spirit*. Men wallowing in gross sins often throw out their secrets; in despair they conceal nothing. But grace, much more powerful, renders those, who have received it, quite ingenuous. Men truly penitent proceed with the utmost readiness to the most open confessions of their secret wickedness,

Acts xix. 18. How much more in that day will they bear, that they be manifested, when the tenderness of the natural affections is entirely swallowed up? Comp. 1 Cor. vi. 9, 11. Such candour confers great peace and praise. If in the judgment there were room in the minds of the righteous, for example, for shame, I believe that those sins, which are now most covered, would cause less uneasiness, than those, of which they are less ashamed at the present time. We are most ashamed at present of the sins, which are contrary to modesty. But it is right, that we should be more ashamed of other sins, for example against the first table.

§ 7. That Adam was saved, we have no doubt, but his fall will be remembered for ever; for otherwise I do not understand, how the restitution made by Christ can be worthily celebrated in heaven. The conduct of David in the case of Uriah, the denial of Peter, the persecution of Saul, the sins of others, though they have been forgiven, have yet continued on record for so long a time in the Old and New Testament. If this fact presents no obstacle to the forgiveness long ago granted, the mention of sins will be no obstacle to their forgiveness even in the last judgment. It is not every manifestation of offences, which constitutes a part of punishment.

§ 8. Good and evil have so close a connection, as well as so inseparable a relation to each other, that the revelation of the good cannot be understood without the evil. But since certain sins of the saints shall be laid bare, it is fitting, that all the circumstances [all things] should be brought to light. This view tends to the glory of the Divine Omniscience and mercy; and in such a way as this the reasons for pronouncing a mild judgment on some, and a severe judgment on others, along with the accurate adjustment, ἀκριβείᾳ, of the retribution, will shine forth in all their brightness.

§ 9. I do not say, that all the sins of all the blessed will be actually and distinctly seen by all the creatures. Perhaps the accursed will not know them; the righteous will have no cause to fear each other. Their sins, when the light of that great day discloses all things, will not be *directly* manifested, as is done in the case of the guilty, who are punished, whence in Matt. xxv. no mention is made of them, but *indirectly*, so far as it will be

proper ; just as in a court of justice among men, it often occurs, that many things are wont to enter into the full *view* [aspect] of the deed incidentally. And in some such way as this also the good works of the reprobate will be made manifest. All things may be known in the light, but all do not know all things.

§ 10. This consideration ought to inspire us with fear for the future ; for it had this effect on the apostles, as this passage 2 Cor. v. shows. But if more tender souls shrink back from that manifestation, on account of their sins past ; when they have been duly instructed from what has been said, especially at § 6, they will acquiesce [acquire confidence in regard to the manifestation of all sins in the judgment]. Often does truth, which at first appeared bitter, become sweet after closer consideration. If I love any one as myself, he may, with my full acquiescence, know all things concerning me, which I know concerning myself. We shall judge of many things differently, we shall feel differently on many subjects, until we arrive at that point.

Κομίσηται, *may receive*) This word is used not only regarding the reward or punishment, but also regarding the *action*, which the reward or punishment follows, Eph. vi. 8 ; Col. iii. 25 ; Gal. vi. 7.—ἐκαστος, *every one*) separately.—τὰ διὰ τοῦ σώματος) Man [along] with his body acts well or ill ; [therefore also] man [along] with his body receives the reward ; comp. Tertull. de resurr. carnis, c. 43. τὰ—πρὸς ἃ, *those inmost thoughts, according to which he performed outward actions.* διὰ τοῦ σώματος, while he was in the body, ver. 6, 8—iv. 10, comp. διὰ Rom. ii. 27. —εἴτε ἀγαθὸν εἴτε κακὸν, *whether good or bad*) construed with *hath done*. No man can do both good and evil at the same time.

11. <sup>1</sup> Πείθομεν, *we persuade*) We bear ourselves so, by acting as well with vehemence, as also with sobriety [“Whether we be *beside ourselves*,—or whether we be *sober*”] ver. 13, that men, unless they be unwilling, may be able to give us their approbation. Comp. what he says on conscience presently after, and at iv. 2.—Πείθειν, ἀναγκάζειν are opposed ; see at Chrysost. de

<sup>1</sup> Τὸν φόβον, *the terror*) Eccl. xii. 13.—V. g.—ἀνθρώπους, *men*). By many the things which God Himself does are not approved ; and how can His *servants* be approved by any with regard to those things which they do ? What is the counsel which His servants give [πειθομεν] ? Thou hearest, reader, in this very passage.—V. g.

Sacer, p. 396, 392, 393.—πεφανερώμεθα, *we are made manifest*) we show and bear ourselves as persons manifest [to God and in your consciences]. Those, who have this character, may be *made manifest* without terror in the judgment, [φανερωθῆναι], ver. 10.—ἐλπίζω, *I hope*) *To have been made manifest* is past, whereas *hope* refers to a thing future. Paul either hopes for the fruit of the *manifestation*, which has been already made; or else hopes, that the *manifestation* itself will still take place.—συνειδήσεων, *in your consciences*) The plural gives greater weight. [*It sometimes happens, that a man may be made manifest to the conscience even of such, as attempt to conceal the fact.*—V. g.]

12. Γὰρ, *for*) The reason assigned [aetiologia], why he leaves it to the conscience of the Corinthians to form their opinion.—διδόντες, *giving*) supply *we write*, or a similar general verb, the meaning of which is included in the particular expression, *we commend*. There is a participle of a similar kind, vii. 5—xi. 6. He says, we furnish you with arguments for glorying in our behalf.—καυχήματος, *glorying*) with regard to our sincerity; so far am I from thinking, that there is after all need of any commendation of us.—ἔχητε, *you may have*) repeat, *occasion*.—ἐν προσώπῳ καὶ οὐ καρδίᾳ, *in appearance; and not in heart*) The same antithesis is found at 1 Sam. xvi. 7, LXX., and in a different manner in 1 Thess. ii. 17.—καρδίᾳ, *in heart*) such was Paul's disposition [vein] of mind—truth shone from his heart to the consciences of the Corinthians.

13. Ἐἴτε ἐξέστημεν ἔτε σωφρονοῦμεν) The former is treated of ver. 15—21 :—the latter vi. 1—10. The force of the one word is evident from the other, to act *without* or *with moderation*. Paul might seem to be without moderation from the Symperasma,<sup>1</sup> which he gave in the preceding verse [namely, *adorning his office with so many encomiums*].—V. g.]—Θεῷ, *it is to God*) viz., *that we have acted without moderation*, although men do not understand us.—ὑμῖν, *it is to you*) Even godly men bear the moderation of their teachers with a more favourable feeling, than their ἔκστασις, *excessive enthusiasm*; but it is their duty to obey the Spirit.

<sup>1</sup> See App. A brief and summary conclusion from the previous premisses.—T.

14. Γὰρ, *for*) The same sentiment is found at xi. 1, 2 ; but greatly augmented in force of expression ; for he says here, *we have acted without moderation* [whether we be *beside ourselves*] and the love of Christ, etc., there, *in my folly* and *I am jealous*.—ἀγάπη) *love*, mutual : not only *fear* : ver. 11, the *love* of Christ, viz., toward us, in the highest degree, and consequently also our love towards Him [*That, which the apostle in this passage calls love, which may perhaps seem to go beyond bounds, he afterwards calls jealousy, which may be roused by fear even to folly*, xi. 1-3.—V. g.]—συνέχει, *constrains* [‘distinct’ *keeps us employed*]) that we may endeavour to approve ourselves both to God and you.

15. Κρίναντας, *judging*) with a most true judgment. Love and judgment are not opposed to each other in spiritual men.—ὑπὲρ πάντων, *for all*) for the dead and living.—ἄρα οἱ πάντες, *then these all*) Hence the full force of the ὑπὲρ, *for* and the utmost extent of the mystery is disclosed ; not only is it just the same as if all had died, but all are dead ; neither death, nor any other enemy, nor they themselves have power over themselves : they are entirely at the disposal and control of the Redeemer.—οἱ has a force relative to πάντων, *for all*. An apt universality. The teachers urge ; and the learners are urged, because Christ died for both.—ἀπέθανον, *are dead*) and so now no longer do they regard themselves. The generous lovers of the Redeemer apply that principally to themselves, which belongs to all. Their *death* was brought to pass in the death of Christ.—καὶ, *and*) this word also depends on ὅτι, *because*. First, the words, *one*, and, *for all*, correspond ; in the next place, *died*, and, that they should *live*.—οἱ ζῶντες, *they that live*) in the flesh.—ἀλλὰ, *but*) namely, *that they should live*, viz., in faith and a newly acquired vigour, Gal. ii. 20.—τῷ) he does not say, ὑπὲρ τοῦ. It is the dative of advantage, as they call it ; ὑπὲρ, denotes something more than this.—καὶ ἐγερθέντι, *and rose again*) Here we do not supply, *for them* ; for it is not consonant with the phraseology of the apostle ; but there is something analogous to be supplied, for example, [“that He might be Lord both of the dead and the living”] from Rom. xiv 9.

16. Ἀπὸ τοῦ νῦν, *henceforth*) From the time that the love of Christ has engaged [has pre-occupied] our minds. Even this

epistle differs in degree from the former.—*οὐδένα*, *no man*) neither ourselves, nor the other apostles, Gal. ii. 6 ; nor you, nor others. We do not fear the great, we do not consider the humble more humble than ourselves ; we do and suffer all things, and our anxiety is in every way to bring all to life. In this *enthusiasm* [*ἔκστασις*, being beside ourselves], ver. 13, nay in this *death*, ver. 15, we know none of them that survive,<sup>1</sup> even in connection with our ministry,—*κατὰ σάρκα*, *according to the flesh*) according to the old state, arising from nobility, riches, resources, wisdom, [so as that from more natural considerations, we should either do or omit to do this or that.—V. g.]—*εἰ δὲ καὶ ἐγνώκαμεν* *οἶδα* and *ἔγνωνκα*,<sup>2</sup> differ, 1 Cor. ii. 8, 11—viii. 1. Such knowledge was more tolerable, before the death of Christ : for that was the period of the days of the flesh.—*κατὰ σάρκα*, *according to the flesh*) construed with *ἐγνώκαμεν*, *we have known*.—*Χριστὸν*, *Christ*) He does not say here *Jesus*. The name *Jesus* is in some measure more spiritual than the name *Christ* ; and they know *Christ according to the flesh*, who acknowledge Him as the Saviour, not of the world, ver. 19, but only of *Israel*, ch. xi. 18, note : and who congratulate themselves on this account, that they belong to that nation from which Christ was descended, and who seek in His glory political splendour, and in their seeing Him when He formerly appeared, and in their hearing of His instructions of whatever kind, before His sufferings, some superiority over others, and in the knowledge of Him, the enjoyment of the mere natural senses : and who do not strive to attain that enjoyment which is here described, and which is derived from His death and resurrection, ver. 15, 17, 18 : comp. John xvi. 7 ; Rom. viii. 34 ; Phil. iii. 10 ; Luke viii. 21.

17. *Εἰ τις ἐν Χριστῷ*, *if any one be in Christ*) so as to live in Christ. If any one of those who now hear us, etc. Observe the mutual relation, *we in Christ* in this passage, and *God in Christ*, ver. 19 ; Christ, therefore, is the Mediator and Reconciler between us and God.—*καινή κτίσις*, *a new creature*) Not

<sup>1</sup> *i.e.* Those not yet dead with and in Christ, but living in the flesh: note on *οἱ ζῶντες*, ver. 15.—ED.

<sup>2</sup> *οἶδα* seems to be used as *scio* (of an abstract truth well known), or *novi* (of a person, with whom we are well acquainted). *ἔγνωνκα* as *agnosco*, or *rogosco*, come to the knowledge of, I perceive, or recognize.—ED.

only is the Christian himself something new; but as he knows Christ Himself, not according to the flesh, but according to the power of His life and resurrection, so he contemplates and estimates himself and all things according to that new condition. Concerning this subject, see Gal. vi. 15; Eph. iv. 24; Col. iii. 10.—τὰ ἀρχαῖα, *old things*) This term implies some degree of contempt. See Gregor. Thaum. Paneg. cum annot., p. 122, 240.—παρηλθεῖν, *are passed away*) Spontaneously, like snow in early spring.—ἰδοὺ, *behold*) used to point out something before us.

18. τὰ δὲ πάντα, *and all these things*) which have been mentioned from ver. 14. Paul infers from the death of Christ his obligation to God, ver. 13.—ἡμᾶς, *us*) *the world*, and especially and expressly the apostles; comp. the following verse, where there is again subjoined [hath committed] *unto us*. That word *us*, especially comprehends the apostles; but not them alone; for at the beginning of ver. 18, the discourse is already widely extended [so as to apply to *all men*]. Thus the subject varies [is changed] often in the same discourse, and yet subsequently the mark of the subject being distinct from what it had been, is not expressly added.—ἡμῖν, *to us*) apostles.—τὴν διακονίαν, *the ministry*) *the word* [of reconciliation] in the following verse. The *ministry* dispenses the *word*.

19. Ὡς ἔστι) Explanatory particles.—ἦν καταλλάσσω, *was reconciling*, comp. ver. 17, note. The time implied by the verb ἦν is shown, ver. 21.<sup>1</sup>—ἐν Χριστῷ, ἐν ἡμῖν, *in Christ, in us*) These words correspond to one another.—κόσμον, *the world*) which had been formerly hostile.—καταλλάσσω μὴ λογιζόμενος, *reconciling, not imputing*) The same thing is generally amplified by affirmative and negative words.—τὰ παραπτώματα) *offences* many and grave.—ἔειμενος, *having committed*) as it is committed to an interpreter what he ought to say.

20. Ἵπὲρ Χριστοῦ, *for Christ*) Christ the foundation of the *embassy* sent from God.—πρεσβεύομεν δεόμεθα, *we are ambassadors, [we pray], we beseech*) two extremes, as it were, put in antithesis to each other, which relate to the words *we have acted without moderation* [whether we be *beside ourselves*, ver. 13]. In anti-

<sup>1</sup> viz. the time when God *made* Jesus to be *Sin for us*, etc.—ED.

thesis to these, the mean between those extremes is, *we exhort* [παρακαλοῦμεν, not as Engl. Vers., *We beseech*], ch. vi. 1, x. 1 which appertains to the σωφρονοῦμεν, *we act with moderation* [whether we *be sober*, ver. 13]. Therefore the discourse of the apostle generally παρακαλεῖ, *exhorts*; since the expression, πρεσβεύομεν, *we are ambassadors*, implies majesty, the expression δεόμεθα, *we beseech*, intimates a submission, which is not of daily occurrence; ch. x. 2, [comp. 1 Thess. ii. 6, 7]. In both expressions Paul indicates not so much what he is now doing, as what he is doing in the discharge of all the duties of his office. Ἰπὲρ Χριστοῦ, *for Christ*, is placed before the former verb [though *after* the latter verb], for the sake of emphasis; comp. the preceding verses. Presently after, the latter verb is placed first for the same reason.—καταλλάγητε, *be ye reconciled*).

21. Τὸν) *Him*, who knew no sin, who stood in no need of reconciliation;—a eulogium peculiar to Jesus. Mary was not one, ἡ μὴ γνοῦσα, *who knew no sin*.—ἁμαρτίαν ἐποίησε, *made Him to be sin*) He was made *sin* in the same way that we are made *righteousness*. Who would have dared to speak thus, if Paul had not led the way? comp. Gal. iii. 13. Therefore Christ was also abandoned on the cross.—ἡμεῖς) *we*, who knew no righteousness, who must have been destroyed, if the way of reconciliation had not been discovered.—ἐν αὐτῷ, *in Him*) in Christ. The antithesis is, *for us*.

## CHAPTER VI.

1. Συνεργοῦντες, *workers together*) Not only as the *ambassadors of God*, or on the other hand, as *beseeching*, we deal with you; but also, as your friends, we *co-operate* with you for your salvation. [This is the medium between the dignity of ambassadors and the humility of beseeching, ch. v. 20. That is, we try all means.—Not. Crit.] For you ought to *work out* your own salvation, Phil. ii. 12. The *working together* with them is described, ver. 3, 4; the *exhortation*, ver. 2, 14, 15 [as far as ch. vii. 1.—



V. g.] He strongly dissuades them from Judaism, as an *ambassador*, and by *beseeking*; as *working together* with them, he strongly dissuades them from heathenism. None but a *holy* [ch. vii. 1] minister of the Gospel can turn himself into all forms of this sort.—*καί, also*).—*τὴν χάριν, the grace*) of which ch. v. 18, 19 treats, [and ch. vi. 2, 17, 18.—V. g.]—*ἑξασθαι*) This word is drawn from the *δεκτῶ* of ver. 2 [*receive*—For this is God's season of *receiving* sinners]. Divine grace offers itself: human faith and obedience avail themselves of the offer.

2. *Λέγει, He saith*) The Father to Messiah, Is. xlix. 8, embracing in Him all believers.—*γὰρ, for*) He is describing *grace*.—*δεκτῶ, accepted*) the acceptable time of the good pleasure of God. Hence Paul presently after infers its correlative, *εὐπρόσδεκτος, well-accepted*, that it may be also agreeable to us.<sup>1</sup>—*ἐπήκουσά σου*) *I have heard thee*, viz. praying.—*ἐν ἡμέρᾳ, in a day*) Luke xix. 42; Heb. iii. 7.—*ἰδοὺ νῦν, behold now*) The summing up of the *exhortation*, ver. 1; set before us in the way of a supposed dialogue.<sup>2</sup>

3. *Ἐν μηδενί, in nothing*) corresponds to *ἐν παντί, in every thing*, in the following verse.—*διδόντες, giving*) The participle depends on ver. 1.—*προσοπήν, offence*) which would be the case, if we were without 'patience' and the other qualifications, which are presently afterwards mentioned.—*ἡ διακονία, the ministry*) The Abstract. *The ministers of God*, the Concrete, ver. 4.

4. *Διάκονοι, ministers*) This word has greater force, than if it had been written *διακόνους*.—*ὑπομονῆς, in patience*) This is put first; ch. xii. 12: *chastity*, etc., follow in ver. 6. A remarkable gradation.—*πολλῶν, in much*) Three triplets of trials follow, which must be endured, and in which patience is exercised, *afflictions* [necessities, distresses]: *stripes* [imprisonments, tumults]: *labours* [watchings, fastings]: The first group of three includes the genera; the second, the species of adversities; the third, things voluntarily endured. And the variety of cases of the several classes of trial should be observed, expressed, as it is, by the employment of the plural number.—*ἐν θλίψειν, ἐν ἀνάγκαις*,

<sup>1</sup> The present time is *δεκτῶ* to God: let it be also *εὐπρόσδεκτος* to us.—ED.

<sup>2</sup> Or introduction of an imaginary speaker. See Append. on Sermocinatio.—ED.

ἐν στενοχωρίαις, *in afflictions, in necessities, in distresses*) These words are in close relation, and are variously joined with one another and with the others, ch. xii. 10; 1 Thess. iii. 7; Rom. ii. 9, viii. 35; Luke xxi. 23. *In afflictions* [θλίψεσιν, the pressure of trials] many ways are open, but they are all difficult; in *necessities* [ἀνάγκαις], one way is open, though difficult; in *distresses* [straits, στενοχωρίαις], none is open.

5. Ἀκαταστασίαις, *in tumults*) either for, or against us.

6. Ἐν γνώσει) γνώσις often means *leniency* [æquitas], which inclines to and admits of putting favourable constructions on things somewhat harsh; and this interpretation is consonant with the phrase, *in long-suffering*, which follows; comp. 2 Pet. i. 5; 1 Pet. iii. 7, note.—ἐν μακροθυμίᾳ, ἐν χρηστότητι, *in long-suffering, in kindness*) These words are also joined together in 1 Cor. xiii. 4 under the name of one virtue [*charity*].—ἐν πνεύματι ἁγίῳ, *in the Holy Spirit*) That we may always have the Holy Spirit present, that we may always be active, as also in the putting forth into exercise miraculous gifts, 1 Thess. i. 5. There immediately follows, *in love*, which is the principal fruit of the Spirit, and which regulates the use of *spiritual* gifts.

7. Δεξιῶν καὶ ἀριστερῶν) *by offensive* armour, when we are prospering; and *defensive*, when we are in difficulties. In the case of soldiers, κλίβειν, ἄγειν, ἐπιστρέφειν ἐπὶ δόρυ or ἐπὶ ξίφος signifies *towards the right hand*; the ἐπὶ ἀσπίδα, ἐφ' ἡμίαν or χαλινόν, signifies, *towards the left hand*, just as the left hand is called by the French, the *bridle hand* (main de la bride), and the right hand is called the *lance hand* (main de la lance). Add the note to Chrysost. de Sacerd., p. 464. Paul has so placed these words, that they might at the same time form a transition; for he just now treated of the armour for the right hand, and he is forthwith about to treat of that for the left.

8. Δόξης, *glory*) δόξα and ἀτιμία, *glory* and *disgrace* are derived from those, who possess authority, and fall upon those, who are present; *evil report* and *good report* are in the hands of the multitude, and fall upon the absent. [*Furthermore, glory proceeds from those, who recognise the character which the minister of God sustains; disgrace, from those, who do not recognise him as such, and therefore esteem more highly others, that in the affairs of this world perform any trifling work whatever. Infamy*

or evil report proceeds from the ignorant and malevolent; good report from the well-informed in like manner as also the well affected. In proportion as a man has more or less of glory or good report, in the same proportion has he also more or less of either disgrace or infamy respectively.—V. g.] The contraries are elegantly mixed together.—*δυσφημίας*, evil report) If not even the apostles escaped this evil report, who can ask to escape it?—*ὡς πλάστοι*, as deceivers) men of the deepest infamy.—*ἀληθεῖς*, true) in the opinion of believers, and in reality.

9. Ἄγνωστοίμενοι, unknown) [so that we are either quite unknown and neglected, or we are considered altogether different from what we really are.—V. g.]—Gal. i. 22; Col. ii. 1.—*ἐπιγινωσκόμενοι*) well known.—*ἴδοῦ*, behold) suddenly and contrary to hope.

10. Ἄει) *always, at every time.* As often as we had been made sorrowful.—*πλουσιζόντες*, making rich) spiritually.—*πάντα κατέχοντες* [Engl. V. not so well, *possessing*], *holding fast all things*) lest they should be lost to others.

11. Τὸ στόμα, the mouth) A Symperasma,<sup>2</sup> by which Paul prepares a way for himself, in order that, from the praise of the gospel ministry, brought down from ii. 14 up to this point, he may derive an *exhortation* to the Corinthians.—*ἀνεῳγέ*, is opened) hath opened itself. There is truly something very extraordinary in this epistle.—*Κορίνθιοι*, O Corinthians) a rare and very life-like address, expressive, as it were, of some privilege belonging to the Corinthians; comp. Phil. iv. 15, note.—*ἡ καρδία*, the heart) They ought to have concluded [drawn an inference] from the mouth to the heart [of the apostle]. To be *opened* and *enlarged*, are closely connected.—*πεπλάτυνται*, has been enlarged) is diffused [in a widely extended stream of love], 1 Kings iv. 29, *לב הבה, largeness of heart as the sand, that is by the sea-shore.*

12. Οὐ στενωχρεῖσθε, ye are not straitened) The Indicative. The antithesis is, *be ye enlarged* [ver. 13].—*ἐν ἡμῖν*) in us. *ἐν*, in its strict sense, *in*, as at ch. vii. 3. Our heart has sufficient room to take you in. The largeness of Paul's heart is the same as that of the Corinthians, on account of their spiritual relation-

<sup>1</sup> Ἀποθνήσκοντες, dying) xi. 23.—V. g.

<sup>2</sup> See App. A conclusion or brief summary drawn from the previous premisses.

ship, of which ver. 13.—*στενοχωρεῖσθε*, *ye are straitened*) by the narrowness of your heart on account of your late offence.—*ἐν τοῖς σπλάγχχνοις ὑμῶν*, *in your bowels*) which have been grieved on my account.

13. Τῆν) supply *κατὰ*, *according to*.—*αὐτὴν*) *the same*; that you may have the same feeling, as we.—*ἀντιμισθίαν*, *recompense*) which you owe to me as a father; comp. Gal. iv. 12.—*ὡς τέκνοις λέγω*, *I speak as to children*) He hints in this parenthesis, that he demands nothing severe or bitter.—*πλατύνθητε*, *be ye enlarged*) A double exhortation. Throw yourselves open before the Lord, and then before us; comp. viii. 5; *be enlarged*, that the Lord may dwell in you, ver. 14—ch. vii. 1, *receive us*, ch. vii. 2.

14. Μὴ γίνεσθε, *do not become*) a soft expression for *be not*.—*ἐπεροζυγοῦντες*, *yoked with an alien party* [one alien in spirit] [*unequally yoked*], Lev. xix. 19, LXX. τὰ κτήνη σου οὐ κατοχεύσεις ἐπεροζύγω, *thou shalt not let thy cattle engender with a diverse kind*. The believer and the unbeliever are utterly heterogeneous. The notion of *slavery* approaches to that of a *yoke*. The word עֲבָדָה, Num. xxv. 5. The apostle strongly dissuades the Corinthians from marriages with unbelievers; comp. 1 Cor. vii. 39, *only in the Lord*. He however uses such reasons, as may deter them from too close intercourse with unbelievers even in other relations [besides marriage]: comp. v. 16; 1 Cor. viii. 10, x. 14.—*ἀπίστοις*, *to unbelievers*) heathens. He pulls up all the fibres of the foreign root [of foreign and alien connections].—*τίς*, *what?*) Five questions, of which the first three have the force of an argument; the fourth, *or what*, and the fifth, have at the same time also the force of a conclusion.—*δικαιοσύνη καὶ ἀνομία*, *what fellowship is there between righteousness and unrighteousness*) The state of believers and unbelievers is altogether different.

15. Βελιαρ, *Belial*) The LXX. always express in Greek words the Hebrew, בְּלִיעַל; but here Paul uses the Hebrew word for the purpose of Euphemism [avoiding something unpleasant by the use of a term less strictly appropriate]. This word is an appellation, 1 Sam. xxv. 25, and occurs for the first time in Deut. xiii. 14. Hiller, Onom. S. p. 764. *Belijahal*, *without ascending*; *i.e.*, *of the meanest condition, of a very low and obscure rank*. Paul calls Satan *Belial*. Nevertheless Satan is usually put in

antithesis to God, Antichrist to *Christ*. Wherefore Belial as being opposed to Christ, seems here also to denote all manner of Antichristian uncleanness.

16. Συγκατάθεσις) LXX. Ex. xxiii. 1 : οὐ συγκαταθήσῃ μετὰ τοῦ ἀδίκου, *thou shalt not agree with the wicked*.—μετὰ εἰδώλων, *with idols*) He does not say, μετὰ ναοῦ εἰδώλων, *with the temple of idols* (although the Syriac version supplies *with the temple*), for idols do not dwell in their worshippers.—ὁμοίως, *ye*) The promises, made to Israel, belong also to us.—ἐνοικήσω—λαός, *I will dwell in them—my people*) Lev. xxvi. 11, 12, LXX. ἑσθὼ τὴν σκηνὴν μου ἐν ὑμῖν—καὶ ἐμπεριπατήσω ἐν ὑμῖν, καὶ ἔσομαι ὑμῶν Θεός, καὶ ὑμεῖς ἔσεσθέ μοι λαός : *I will set my tabernacle among you—and I will walk among you, and I will be your God, and ye shall be my people*. Paul quotes a single verse, he wishes the whole paragraph to be considered as repeated.—ἐμπεριπατήσω, *I will walk among* [in]) *I will dwell* signifies the continuance of the Divine presence; *I will walk*, its operation. The subject of God's gracious dwelling in the soul and body of the saints may be explained from its contrary, viz., the subject of [the question concerning] spiritual and bodily [demoniacal] possession; as every dispensation of evil and good may be compared together according to their opposite aspects [principles].—ἔσομαι, *I will be*) The sum of the Divine covenant, Ex. vi. 7; Heb. viii. 10.—Θεός : λαός, *their God : my people*) There is a gradation, [here Θεός; but in ver. 18, εἰς πατέρα] *in the relation of a father*; [again here λαός; but εἰς υἱοῦς] *in the relation of sons*, ver. 18; Rev. xxi. 3, 7; Jer. xxxi. 1, 9.

17. Ἐξέλθετε—μὴ ἄπτεσθε) Is. lii. 11, ἀπόστητε, ἀπόστητε, ἐξέλθετε ἰκεῖθεν, καὶ ἀκαθάρτου μὴ ἄψησθε : ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθητε, κ.τ.λ.—ἐκ μέσου αὐτῶν, *from the midst of them*) from the Gentiles.—λέγει Κύριος, *saieth the Lord*) The additional epithet follows [in ver. 18, augmenting the force of the words by Epitasis (See Append.)], *the Lord Almighty*.—ἀκαθάρτου, *unclean*) The masculine, Is. lii. 11, 1 : comp. Is. lxxv. 5. To this may be referred, *let us cleanse ourselves*, ch. vii. 1.—μὴ ἄπτεσθε, *touch not*) To see, when it is necessary, does not always defile: Acts xi. 6; to touch is more polluting.—εἰσδιξομαι, *I will receive you* [within] *to me*) as into a family or home [Comp. ch. v. 1–10.—V. g.] We are out of doors, but we are admitted within. The clause, *Come out from*, etc., corresponds to this. God is in the saints, ver. 16,

and the saints are in God. εἰσδέχομαι corresponds to the Hebrew word יָרַב, Ezek. xx. 41 ; Zeph. iii. 19, 20.

18. Εἰς υἱούς και θυγατέρας, *in the relation of sons and daughters*) Is. xliii. 6. The promise, given to Solomon, 1 Chron. xxviii. 6, is applied to all believers.—Κύριος παντοκράτωρ, *the Lord Almighty [the Universal Ruler]*. From this title we perceive the greatness of the promises. Now the word παντοκράτωρ, [*Universal Ruler*] *Almighty*, occurs nowhere else in the New Testament but in the Apocalypse ; but here Paul uses it after the manner of the LXX. interpreters, because he quotes the passage from the Old Testament.

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## CHAPTER VII.

1. Καθαρίσωμεν, *let us cleanse*) This is the last part of the exhortation, set forth at vi. 1, and brought out *ib.* ver. 14. He concludes the exhortation in the first person. The antitheses are the *unclean thing*, vi. 17, and *filthiness* in this passage. The same duty is derived from a similar source, 1 John iii. 3, Rev. xxii. 11.—μολυσμοῦ, *filthiness*) *Filthiness of the flesh*, for example, fornication, and *filthiness of the spirit*, for example, idolatry, were closely connected among the Gentiles. Even Judaism, occupied, as it is, about the cleanness of the flesh, is now in some measure *filthiness of the spirit*. *Holiness* is opposed to the former ; *the fear of God*, promoting holiness (comp. again 1 Cor. x. 22) to the latter.—πνεύματος, *of spirit*) Comp. Ps. xxxii. 2, lxxviii. 8.—ἐπιτελοῦντες, *perfecting*) even to the end. It is not enough to begin ; it is the end that crowns the work. The antitheses are ἀρχομαι, ἐπιτελέω, *I begin, I finish*, ch. viii. 6, 10, 11 ; Gal. iii. 3 ; Phil i. 6.—ἀγιωσύνην, *holiness*) corresponds to *be ye separated*, ch. vi. 17.—ἐν, *in*) he does not say, *and [perfecting] the fear*. Fear is a holy affection, which is not *perfected* by our efforts, but is merely retained. [*The pure fear of GOD is conjoined with the consideration of the most magnificent promises*, ch. v. 11 ; Heb. iv. 1.—V. g.]

2. Χωρήσατε ἡμᾶς, *receive us*) The sum of what is stated in this

and in the tenth and following chapter.—*ἡμᾶς*) *us*, who love you and rejoice for your sake, receive also with favour our feelings, words, and actions.—*οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν*) He lays down three things by gradation, the first of which he treats from ver. 4, by repeating the very word *ἀδικεῖν*, at ver. 12; the second from ch. x. 1, by repeating the very word *φθείρειν*, at ch. xi. 3; the third from ch. xii. 13, by repeating the very word *πλεονεκτηῖν*, *ib.* ver. 17. I have marked however the beginning of the paragraph at ver. 11 of the chapter quoted. The point of transition [to the discussion of *πλεονεκτηῖν*] may be referred to what goes before or to what follows after ver. 11 [*i.e.*, may be fixed in the context before or after ver. 11]. The discussion of the clause itself, *οὐδένα ἐπλεονεκτήσαμεν* begins at ver. 13. This then is what he means to say: There is no reason, why you should not receive us [favourably: *capitis*]: for we have injured no man, by our severity producing an absorbing grief [referring to ch. ii. 7, “lest such a one should be *swallowed up* with overmuch sorrow”]; nay, we have not even made a man worse by a too haughty mode of acting: nay, we have not even defrauded any man for gain; in everything we have consulted you and your interests: comp. ver. 9; and that too, without any reward. Whilst he declares, that he had been the occasion of no evil to the Corinthians, he intimates, that he had done them good, but very modestly keeps it as it were out of sight.

3. *Οὐ πρὸς κατάκρισιν*, not [for condemnation] to condemn you) He shows that he does not say, what he has said at ver. 2, because he supposes that the Corinthians dislike Paul and his colleagues, but that he speaks with a paternal spirit, ch. vi. 13: and in order to prove how far he is from entertaining that supposition, he calls it a *condemnation*, thus humbling himself anew.—*προεῖρηκα*, I have said before) ch. vi. 12.—*γὰρ*, for) The reason why he himself does not condemn them, and why they ought to receive the apostle and his associates [ver. 2 “Receive us.”]—*ἐν καρδίαις*, in our hearts) So Phil. i. 7.—*εἰς τὸ συναποθανεῖν καὶ συζῆν*, to die and live with you) ch. i. 6, iv. 12. The height of friendship.

4. *Παύρησία*, boldness of speech) ver. 16, ch. vi. 11.—*ὑπὲρ ὑμῶν*, in behalf of you) to others, the antithesis is *πρὸς ὑμᾶς*, to [toward] you.—*παρακλήσει*, with comfort) concerning which, see ver. 6, 7:

concerning *joy*, ver. 7, 8, 16: concerning both, ver. 13: *comfort relieves* ['refreshes,' ver. 13], *joy* entirely frees us from, sorrow.—ὑπερπερισσεύομαι, *I exceedingly* [over and above] *abound* above [ὑπέρ] all adversity.—θλίψει, *in* ['tribulation'] *affliction* of which, ver. 5, θλιβόμενοι, ['troubled'] *afflicted*. To this belong all those trials which he has mentioned at ch. iv. 7, 8, vi. 4, 5.

5. Σάρξ, *flesh*) This is used in a large sense; weigh well the word φόβοι, *fears*.—θλιβόμενοι) [troubled] *afflicted*, viz., we were.—ἔξωθεν, *without*) on the part of the Gentiles.—ἔσωθεν, *within*) on the part of the brethren, comp. 1 Cor. v. 12, 2 Cor. iv. 16.

6. Τοὺς ταπεινοὺς, *the humble* [them that are cast down]) for those that are *exalted* and *puffed up*, do not receive [are not capable of] *comfort*.

7. Ἀναγγέλλων) *bringing back word* to us who were waiting for him. This is the meaning of the compound verb. The nominative [in its construction] depends on παρεκλήθη, *he was comforted*: the sense also refers to the words, ἐν τῇ παρουσίᾳ, *by his coming*.—τῆν ὑμῶν ἐπιπόθησιν, *your earnest desire*) towards me.—τὸν ὑμῶν ἰδουρμόν, *your mourning*) concerning yourselves, because you had not immediately punished the sin.—τὸν ὑμῶν ζῆλον, *your zeal* [*fervent mind*]) for saving the soul [spirit] of the sinner. These three expressions occur again, ver. 11. A syntheton<sup>1</sup> is added to each of them: but here he deals with them more moderately, and for the sake of euphemism [see Append.] puts *earnest desire* in the first place, and uses the expression *mourning*, not *indignation*.—ὑπὲρ ἐμοῦ, *for my sake* [not as Engl. *toward me*]) Because the Corinthians showed a "fervent mind," Paul was relieved from the exercise of that fervour.—ὥστε με μᾶλλον, *so that I rather* ["the more"]) An imperceptible transition. I had not so much consolation, as joy: joy is *rather* to be desired than consolation, ver. 13 [μᾶλλον ἐχάρημεν].

8. Ἐν τῇ ἐπιστολῇ) *in the letter*, he does not add, *my*: presently after, he removes himself further from it, when he adds, ἐξείνη, *that* [same epistle.]—εἰ καὶ) *although*: Paul had wished to remove, if possible, sorrow from the repentance of the Corinthians. He uses this particle thrice in one verse; also at ver. 12. Observe

<sup>1</sup> See the Append. The combination of two words which are frequently or emphatically joined together.



his paternal gentleness, he all but deprecates [his having caused them sorrow].—βλέπω, *I perceive*) from the fact itself.—*εἰ καὶ*, (*although*) in this clause, *ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὦραν ἐλύπησεν ὑμᾶς*, the words *εἰ καὶ* should have a comma either before and after them, or else neither before nor after them. The apostle explains the reason, why he does not repent of having caused sorrow to the Corinthians. The letter, he says, has made you sad only for a time, or rather not even for a time. Whence also Chrysostom in his exposition repeats the words, *ὅτι πρὸς ὦραν ἐλύπησεν ὑμᾶς*, in such a way as to omit *εἰ καὶ*. The particle *εἰ καὶ*, put absolutely, expresses much feeling [*Valde morata est*. See Append.] *Ἐστὺς πρὸς ἀστρολόγον*, says, *Μεθ' ἡμέραν οὐδὲν τῶν προειρημένων δυνατὸν ἐστὶ παρασημειοῦσθαι, μόνα δὲ, εἰ καὶ ἄρα, τὰς τοῦ ἡλίου κινήσεις*. *By day none of the things previously mentioned can possibly be observed, but only the motions of the sun, if indeed even those*; wherein *εἰ καὶ ἄρα*, as Devarius properly remarks, *takes away the concession, that had been made*, namely, that the motions of the sun only can be observed; *if only*, says he, viz., even the motions of the sun can be observed. See Devar. on the Gr. particles, in the instance, *εἰ καὶ*, also in the case of *ἀλλ' εἴπερ* and *ἀλλ' εἰ ἄρα*, and Budaei Comm. L. Gr. f. 1390, ed. 1556, and, if you please, my notes on Gregor. Neocaes. Paneg., p. 174, on *εἰ* put absolutely. Luther very appropriately translates it *Vielleicht*. Others, without observing the force of the particle, have wondrously tortured this passage, which is most full of the characteristic *ἤθος* [See Append.] of the apostle. The *οὐδὲ πρὸς ὦραν*, Gal. ii. 5, is a kindred phraseology.

9. *Νῦν χαίρω*, *I now rejoice*) The *now* forms an epitasis;<sup>1</sup> not only do I *not* repent, that you had *brief* sorrow, *but I even* rejoice, because it has proved *salutary* to you.—*εἰς μετάνοιαν*, *unto repentance*) *Unto* here determines the kind of *sorrow*.—*κατὰ Θεόν*, [after a godly manner] *according to God*) *according to* here signifies the feeling of the mind, having regard to and following God. There is no sorrow with God; but the sorrow of penitents renders the mind conformable to God; comp. *κατὰ*, *according to*, Rom. xiv. 22; Col. ii. 8; 1 Pet. iv. 6. So in Philostr.

<sup>1</sup> *i. e.* He had already said, *I rejoiced*. in ver. 7: and here in ver. 9, *now*, added to the same word *I rejoice*, augments its force. See Append.—ED.

in Heroicis, p. 665, κατὰ θεὸν ἦκω, *I am come here under divine auspices.*—ἐν μηδενί, *in nothing*) This is consonant with that feeling, under which the apostle also speaks, xi. 9, ἐν πάντι, *in everything.*—ζημιωθῆτε, *ye might suffer loss or damage*) All sorrow which is not according to God, is damaging, and deadly, ver. 10.

10. Μετάνοιαν—ἀμεταμέλητον, *repentance—not to be repented of*) From the meaning of the primitive word, μετάνοια belongs properly to the understanding; μεταμέλεια to the will; because the former expresses the change of sentiment, the latter, the change of care [solicitude], or rather of purpose. Whence *Thomas Gataker*, Advers. misc. posth., c. 29, where he treats very accurately of these words signifying repentance, closes a long dissertation with this recapitulation: *We have thus a series not completely, but exactly delineated, by which that feeling from its first origin, as it were by certain degrees and advances, is at length brought on, as Septimius would say, to its proper maturity. In the first place, censure or punishment is inflicted [animadversio], a proceeding which is termed by the Hebrews שׁוֹב לְבָב for לְבָב חַיִּי: from this arises acknowledgment of error, and μετάνοια, reformation [resipiscentia, coming to a right state of mind]. Δυσἀρέστησις or λύπη, dissatisfaction with one's self and sorrow, follow this μετάνοια, that which is explained by the Hebrew, נִחַן, penitence. The consequence of this, where it has become efficacious, καὶ γνησία, genuine, is נִשְׁוֹ, conversion, ἐπιστροφή, μεταμέλεια, which finishes and crowns the work, since it brings in quite a new mode of living, instead of the old." Such are his views. Furthermore, on account of the very close relationship between the understanding and the will, μεταμέλεια and μετάνοια occur together, and both the nouns and verbs are promiscuously used even by philosophers, and they correspond in the LXX. with the single Hebrew word נִחַן; in both μετὰ signifies after. Whence Plato in the Gorgias, ταῦτα προνοήσασι μὲν, δυνατά· μετανοήσασι δὲ, ἀδύνατα. *These things are possible to them that think beforehand, but impossible to those that think afterwards.* Synesius, Ep. iv., τῷ ἐπιμήθει, φασίν, τὸ μὲν μέλειν οὐκ ἦν, τὸ δὲ μεταμέλειν, ἐνῆν. *It is said, that Epimetheus had no care at the time, but that he afterwards had care.*<sup>1</sup> Both these*

<sup>1</sup> *Epimetheus* was fabled, in contrast to *Prometheus*, to have had no thought, but to have had after thought when too late.—ED.

words are therefore applied to him, who repents of what he has done, and of the counsel which he has followed, whether his penitence be good or bad, whether it be on account of something evil or good, whether accompanied with a change of future conduct or not. If we consider their use however, μεταμέλεια is generally a term midway between good and bad [μέσον, *indifferent*], and is chiefly referred to single actions; but μετάνοια, especially in the New Testament, is taken in a good sense, by which is denoted the repentance [regret on account] of the whole life, and, in some respects, [loathing] of ourselves,<sup>2</sup> or that whole blessed remembrance of the mind [the mind's review of the past, and of its own state heretofore] after error and sin, with all the affections entering into it, which suitable fruits follow. Hence it happens, that μετανοεῖν is often put in the imperative, μεταμελεῖσθαι never; but in other places, wherever μετάνοια is read, μεταμέλεια may be substituted; but not *vice versa*. Therefore, Paul distinctly uses both words in this passage, and applies to μετάνοιαν εἰς σωτηρίαν the term ἀμεταμέλητον, because neither he can regret, that he had occasioned this μετάνοιαν, *repentance*, to the Corinthians, nor they, that they had felt it.—εἰς σωτηρίαν, *to salvation*) all the impediments to which are thus removed.—κατεργάζεται, *worketh*) Therefore *sorrow* is not *repentance* itself, but it produces *repentance*; that is, *carefulness* (σπουδήν), ver. 11.—ἡ δὲ) *but* the mere *sorrow* of the world, etc., of which I was not a promoter among you.—τοῦ κόσμου) *of the world*, not merely, *according to the world* (answering to the epithet of λύπη, viz., ἡ κατὰ θεόν). [Such was the *sorrow* of Ahab in the case of Naboth. Now and then the malignant powers of darkness also mingle themselves with it, as in the case of Saul. In such cases, even the innocent cheerfulness of children, or the singing of birds, or the frisking of calves sometimes move their indignation. The *sorrow* of the world, such as

<sup>1</sup> Μεταμέλεια is often used of the remorse and regret of such a one as Judas. Μετάνοια of the true penitent.—ED.

<sup>2</sup> Repentance of ourselves is not English, and does not suggest any very clear idea. I think the author meant to apply it to our original depravity, which to believers is the subject of confession and lamentation before God. This may be considered as a species of repentance, and seems to agree with the qualifying phrase in some respects.—TR.

this, is not less to be avoided than the joy of the world. The world experiences joy at their social feasts, for the rest of the time they are generally under the dominion of sorrow.—V. g.]—θάνατον, death) chiefly of the soul, which is evident from the antithesis [‘salvation’].

11. ἰδοῦ, behold) Paul proves this from their present experience.—ὑμῖν, to you) The Dative of advantage; comp. ver. 9, at the end.—σπουδῆν, carefulness) Σπουδαῖον, is said of whatever of its kind is good, sound, and vigorous. A beautiful passage in the 2d book of Aristotle’s Eth. Nicom. c. 5, furnishes an illustration, ἡ τοῦ ὀφθαλμοῦ ἀρετὴ τὸν τε ὀφθαλμὸν σπουδαῖον ποιεῖ καὶ τὸ ἔργον αὐτοῦ ὁμοίως ἡ τοῦ ἵππου ἀρετὴ, ἵππον τε σπουδαῖον ποιεῖ, καὶ ἀγαθὸν δραμεῖν, κ.τ.λ. “The vigour of the eye renders both the eye and its action excellent, in like manner the vigour of the horse renders the horse excellent and well fitted for running,” etc.; so that τὸ σπουδαῖον is τὸ εὖ ἔχον, and is opposed to τῷ φαύλῳ, ib. c. 4. Therefore σπουδῆ signifies activity, diligence; and in the present case expresses the principal characteristic of repentance, when it seriously enters into the soul, a characteristic which καταφρονεῖται, despisers, are devoid of, Acts xiii. 41. Six special characteristics presently follow this ‘carefulness;’ and this one is again mentioned at ver. 12. The same word is also at ch. viii. 7, 8, 16, 17, 22.—ἀλλὰ ἀπολογία, κ.τ.λ., but, clearing of yourselves) But makes an emphatic addition [Epitasis]. Not only this, which I have said, but also, etc. Some of the Corinthians had behaved well, others not so well in that affair; or else even all in one respect had been blameless, in another, had been culpable; from which cause it was that various feelings arose. They had taken up the clearing of themselves [ἀπολογία, self-defence] and a feeling of indignation, in respect to themselves; they had fear and vehement desire, in respect to the apostle; zeal and revenge, in respect of him, who had been guilty of the sin. Comp. in this threefold respect ver. 7, note, and ver. 12, note.—ἀπολογία, clearing of yourselves [self-defence]) inasmuch as you did not approve of the deed.—ἀγανάκτησιν, indignation) inasmuch as you did not instantly restrain it.—ἀγανάκτησιν is used here with admirable propriety. It denotes the pain, of which a man has the cause in himself, for example in dentition; for E. Schmidius compares with this

passage that from Plato, *κνήσις και ἀγανάκτησις περι τὰ οὖλα, itching and pain about the gums.*—φόβον, *fear*) lest I should come with a rod.—ἐπιπόθησι, *vehement desire*) to see me.—ζῆλον, *zeal*) for the *good* of the soul of him, who had sinned.—ἀλλ' ἐκδίκησιν, *but revenge*) against the *evil*, which he had perpetrated, 1 Cor. v. 2, 3.—ἐν παντί) *in all* the respects, which I have stated.—συνεστήσατε ἑαυτοῦς, *you have approved yourselves to me*) you have given me satisfaction.—ἀγνοῦς εἶναι, *to be clear*) *To be* is a mild expression for *to have become*; for they had not been quite *clear*, 1 Cor. v. 6. A mutual amnesty is expressed in this and the following verse.—πράγματι, *in the matter*) He speaks indefinitely, as in the case of an odious occurrence.

12. Οὐχ ἔνεκεν τοῦ ἀδικήσαντος) Whatever I have written, I have written it, *not for the sake of him, who did the wrong*. He calls him τὸν ἀδικήσαντα, whom he calls, ch. ii. 5, τὸν λελοπυηκότα. He now varies the term because the expression, *to make sorry*, he said concerning himself, ver. 8, 9; and he now dismisses this very *sorrow*. Inasmuch as you Corinthians have done what was just respecting him, who had committed the sin, by your *zeal* and *revenge*, I acquiesce.—οὐδὲ ἔνεκεν τοῦ ἀδικηθέντος, *nor for the sake of him, who suffered wrong*) The singular for the plural by euphemism. The Corinthians had *suffered wrong*, ch. ii. 5; and their *clearing of themselves*, and *indignation* put it now in Paul's power to acquiesce also on their account. Others explain it as referring to the offended parent, 1 Cor. v. 1.—τῶν σπουδῶν ἡμῶν, *our care*) Comp. ii. 4.—ἐνώπιον, *in the sight of*) Construed with φανερωθῆναι, that *it might be manifested*.

13. Ἐπὶ τῇ παρακλήσει ὑμῶν, *on account of your comfort*) which followed that very *sorrow*.—περισσότερως ἢ μᾶλλον, *more abundantly rather [exceedingly the more]*) That feeling *rather* [μᾶλλον] takes the name of *joy* than *comfort*; and the *joy* was, *περισσότερως, more abundant*, than the *comfort*. So μᾶλλον with the superlative, xii. 9: μᾶλλον for δε <sup>2</sup>[autem], *yea and*, is put here with striking effect.

<sup>1</sup> Tischend. and Lachm. stop thus: διὰ τοῦτο παρακεκλήμεθα. ἐπὶ δὲ τῇ παρακλήσει, etc. The δὲ is put after περισσότερως by Rec. Text. But after ἐπὶ by BCD(Δ)Gfj Vulg.—Ed.

<sup>2</sup> The omission, however, of the particle δε both in the margin of the 2d Ed. and in the Germ. Ver., is thought to be not quite so certain.—E. B.

14. *Κεκαύχημαι, οὐ κατησχύνθη, I have boasted, I am not ashamed*) ch. ix. 4, xii. 6.—*πάντα, all things*) He suitably refers to ch. i. 18.

16. *Ἐν παντί, in every thing*) This is applicable in the antecedent and consequent [in the context which precedes and that which follows]. He says, if I reprove you, you take it well; if I promise for you, you perform what is promised. So he prepares a way for himself with a view to what follows in viii. 1 and x. 1, where the very word *θαρσύνω, I have confidence*, is resumed.—*ἐν ὑμῖν, in you*) on your account.

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## CHAPTER VIII.

1. *Γνωρίζομεν, we make known*) This exhortation is inserted in this passage, which is extremely well suited to the purpose, and, after the preceding very sweet declaration of mutual love, with which it is connected by the mention of Titus; it is also set before them according to the order of Paul's journey, that the epistle may afterwards terminate in a graver admonition. Moreover the exhortation itself, even to the Corinthians, in respect to whom the apostle might have used the authority of a father, is even most especially liberal and evangelical.—*τὴν χάριν, the grace*) When anything is well done, there is *grace* to those, who do it, and also *grace* to those, to whom it is done. This word here is of frequent occurrence, ver. 4, 6, 7, 9, 19; ch. ix. 8, 14.

2. *Θλίψεως, of distress (pressuræ) [of affliction]*) joined to poverty, ver. 13, *θλίψις, a burden of distress*.—*περισεΐα καὶ πτωχεία, abundance and poverty*) An oxymoron and hendiadys pleasantly interwoven.—*Κατὰ βάθους*) *Βάθους* is the genitive, governed by *κατὰ*: comp. *κατὰ*, Matt. viii. 32: also E. Schmid., 2 John, ver. 3. He quotes his own syntax of Greek particles, an excellent book.—*ἀπλότητος, of [liberality] simplicity*) Simplicity renders men liberal, ch. ix. 11 [*ἀπλότητα*, which Engl. V. renders *bountifulness*].

3. Ὅτι, *because*) Anaphora with epitasis.<sup>1</sup>—μαρτυρῶ, *I bear witness*) This expression has respect to the words, κατὰ, *according to*, and παρὰ, *beyond*.—αὐθαίρετοι) *of their own accord*; not only not being besought, but they themselves beseeching us. See the following verse.

4. Δεόμενοι, *beseeching* [*praying*]) They had been affectionately admonished by Paul, not to do *beyond their power*. The Macedonians on the other hand besought [*prayed*], namely, that their gift might be received.—τὴν χάριν καὶ τὴν κοινωνίαν,<sup>2</sup> *grace and fellowship*<sup>3</sup>) a Hendiadys.

5. Ἔδωκαν, *they gave*) This word maintains the whole structure of the paragraph in the following sense: Not only have they given grace and a proof of fellowship, or δόμα, that gift, but they have altogether given their own selves. So Chrysostom, Homil. xvi. on 2 Cor.; comp. especially Homil. xvii., where he repeats ὑπὲρ δύναμιν ἔδωκαν. The nominatives αὐθαίρετοι, δεόμενοι are connected with the same verb ἔδωκαν; and the accusatives χάριν, κοινωνίαν, ἑαυτοῦς, depend upon it, in an easy and agreeable sense. The transcribers have thrust in δέξασθαι ἡμᾶς after ἀγίους; and those who consider these words as Paul's, give themselves great trouble, especially Beza. Different commentators have used different glosses, which are quite superfluous.—πρῶτον, *first*) their own selves, before [in preference and precedence to] their gift; comp. Rom. xv. 16.—τῷ Κυρίῳ, *to the Lord*) Christ.—καὶ ἡμῖν διὰ θελήματος Θεοῦ, *and to us by the will of God*) It is therefore called the *grace of God*, ver. 1. The Macedonians did not of themselves previously determine the amount of the gift, but left that to the disposal of the apostle.

6. Εἰς) Not the end, but the consequence is intended [“inasmuch that”].—καθῶς προινήρξατο, *as he formerly began*) in regard to spiritual things, ch. vii. 15. To him, who has begun well, the things which are beyond turn out easy. He had gone to the Corinthians; he was going to the Corinthians.—ἑπιτελέσῃ, *he*

<sup>1</sup> See App. The same ὅτι, already used ver. 2, is again by Anaphora used here, to mark the beginnings of sections or sentences. The κατὰ δύναμιν makes an emphatic addition or epitasis.—ED.

<sup>2</sup> Rec. Text adds after ἀγίους, the words δέξασθαι ἡμᾶς. But BCD(A)Gfg Vulg. omit them.—ED.

<sup>3</sup> = their free *gift of fellowship* to be ministered to.—ED.

would finish) in this matter. [*If you have attempted any good thing, finish it.*—V. g.]—εἰς ὑμᾶς, in respect of you) that you might imitate the Macedonians.

7. Ἄλλ' ὡσπερ, but as) He says, but. The things which Paul had formerly done with the Corinthians by means of Titus, had the force of an *injunction*, ἐπιταγή, vii. 15. Comp. 1 Cor. v. 7. He now acts differently: therefore the word *that* presently after depends on, *I speak*, in the following verse.—ὡσπερ, as) The Spirit leads to abundance in all respects.—γνώσει, in knowledge) This is mentioned appositely: comp. ch. vi. 6, note. Its conjugate γνώμην occurs presently at ver. 10: comp. 1 Cor. vii. 25, note.—καὶ πάσῃ σπουδῇ) and in all diligence. σπουδῇ here comprehends 'faith,' and 'utterance' (of the heart and of the mouth), 'knowledge,' etc. And the genus or whole is often subjoined to the species or one or more parts, by introducing the connecting link, and all; ch. x. 5; Matt. iii. 5, xxiii. 27; Mark vii. 3; Luke xi. 42, xiii. 28, xxi. 29; Acts vii. 14, xv. 17, xxii. 5; Eph. i. 21, iv. 31, v. 3; Heb. xiii. 24, James iii. 16; Rev. vii. 16, xxi. 8, xxii. 15.—καὶ τῇ ἀγάπῃ, and in love) He subjoins to the genus [σπουδῇ] the species [ἀγάπῃ] which is most connected with the matter in hand [viz. that they should contribute to their brethren in need].—ἐξ, from) He does not say, in your love toward us, but he says, in love from you in us [in the love which is on your part, and is treasured up in us], because the Corinthians were in the heart of Paul, ch. vii. 3. He pleads their love as an argument: he does not add, that they should give the more on account of Paul, who had preached to them the Gospel gratuitously.—ἵνα, that) This word depends on λέγω, *I speak*, elegantly subjoined [ver. 8].

8. Διὰ, by) Having mentioned to you in ver. 1, the diligence of others.—καὶ also. This is more powerful than any *commandment*.—ἀγάπης, of love) nothing is more forward in zeal [referring to σπουδῇ] than love.—δοκιμάζων, proving) The participle depends on ver. 10.

9. Γινώσκετε γὰρ, for ye know) by that *knowledge*, which ought to include *love*.—χάριν, the grace) love most sincere, abundant, and free.—ἐπτῶχευσε, He became poor) He bore the burden of poverty; and yet this is not demanded from you: ver. 14.—ἐκείνου, of Him, His) This intimates the previous greatness of



the Lord.—*πτωχία πλουτήσητε*, *through His poverty ye might be rich*) So through the instrumentality of all those things, which the Lord has suffered, the contrary benefits have been procured for us, 1 Pet. ii. 24, end of ver.

10. *Καί, and*)—*συμφέρι, is expedient*) An argument from the *useful*, moving them to give: So, ver. 16, *ὑπέρ*. A most pleasant paradox.—*τὸ ποιῆσαι, to do*) for the past year.—*τὸ θέλειν, [to be forward] to be willing*) for this year.

11. *Τὸ ποιῆσαι, the doing*) that you may do again.—*ἐπιτελέσατε, perform*) The beginning and especially the end of actions lays the foundation of praise or else blame, Gen. xi. 6; Josh. vi. 26; Jer. xlv. 25.—*ὁπωσ, that*) namely, *it may be*.—*ἐκ τοῦ ἔχειν, out of that which you have*) not more. The proposition [theme for discussion] in relation to what follows.

12. *Πρόκειται, if there be obvious* [if there be first]) So *πονηρία πρόκειται ὑμῶν, evil is before you*, Ex. x. 10.—*εὐπρόσδεκτος, he is well-accepted or very acceptable*) to God, ch. ix. 7, with his gift. [Not as Engl. V. “it is accepted;” ix. 7 confirms this, “The Lord loveth a cheerful giver.”]—*οὐ καθὼς ἔχει, not according to what a man has not*) For thus [were God’s favour regulated by the amount of the gift, not by the willingness of the giver] a more humble person would be less acceptable.

13. *Ὁ γὰρ, for not, viz. the object aimed at is not*. The rule of exercising liberality.—*ἀνεισὺ θλίψις*) The same antithesis is found, 2 Thess. i. 6, 7.—*ἐξ ἰσότητος, by an equality*) in carnal things. [*Love thy neighbour, as thyself* (not more).—V. g.]—*ἐν τῷ νῦν καιρῷ, at the present [juncture] time*) This limitation does not occur again in the following verse.—*τὸ—περίσσευμα, abundance*) in external resources [means]. The imperative *γενέσθω* is courteously omitted, for he does not *command*, ver. 8.

14. *Καὶ τὸ—περίσσευμα, that also their abundance*) in spiritual things.<sup>1</sup>—*γένηται εἰς*) We have the same expression at Gal. iii. 14.—*τὸ ὑμῶν ὑστέρημα, your [spiritual] want*) inasmuch as ye were Gentiles. Their [spiritual] abundance had already begun to supply the want of the Corinthians; he is therefore speaking

<sup>1</sup> As Jews. Eng. Ver. evidently takes it of *temporal* abundance, i. e., that if *hereafter* ye be in want, their abundance may supply you, as you *now* supply them. But Beng. takes both “*your* abundance” (temporal) and *theirs* (spiritual) of the *present* time.—ED.

of continuation, increase, and reward [in spiritual things]. Nor yet would I venture to deny, that the *corporeal* abundance also of the Jews would sometimes supply the *corporeal* want of the Gentiles; for the limitation is omitted, ver. 13, note. Although [the view that the reference is to] the *spiritual* abundance of Israel is supported by the parallel passage, Rom. xv. 27.—*ισότης, equality*) in spiritual things.

15. Γέγραπται, *it is written*) Ex. xvi. 18, οὐκ ἐπλεόνασεν ὁ τὸ πολὺ, καὶ ὁ τὸ ἔλαττον, οὐκ ἡλαττόνησεν. The article τὸ adds to it the force of a superlative [τὸ πολὺ, *the most*; τὸ ἔλαττον, *the least*].—ὁ τὸ πολὺ, *he who the most*) viz. συλλέξας, *gathered*. There is a similar expression, Num. xxxv. 8, ἀπὸ τῶν τὰ πολλὰ, πολλά.—οὐκ ἐπλεόνασε) *he had not more than an homer*.

16. Χάρις, *thanks*) There was earnest care in me [myself]: from which proceeded [to which was owing] the *exhortation* to Titus; but there was in Titus himself the *same* earnest care, divinely inspired; for which I return thanks to God. See how widely this duty of thanksgiving extends. Often in some particular case, one person has greater care than others, as was the case with Titus. This circumstance ought not to be blamed, but to be acknowledged as the *gift of God*.

17. Παράκλησιν, *the exhortation*) that which is given at ver. 6, namely, that he should go to you.—σπουδαιότερος, *more forward*) more active than to require exhortation, ver. 22.

18. Συνεπέμφαμεν, *we have sent along with him*) Timotheus and I. So ver. 1, etc. This word is repeated at ver. 22 by anaphora;<sup>1</sup> and in this passage, where it first occurs, is emphatic with μετὰ.—τὸν ἀδελφόν, *the brother*) It was unnecessary to name this companion of Titus, and that 'brother,' who is spoken of at ver. 22. See ch. xii. 18. The ancients were of opinion, that Luke was intended; see the close of the epistle; comp. Philem. 24.—οἷ, *of whom*) He, who is faithful in the Gospel, will be faithful also in matters of inferior importance.

19. Χειροτονθεὶς [*chosen*] *appointed*) This participle is not construed with, *he went unto you*, ver. 17: for that construction would interrupt the connection, ver. 18, 20, συνεπέμφαμεν—στελ-

<sup>1</sup> See Append. The repetition of the same word marking the beginnings of sections.

λαμβάνοι, *we sent along with—avoiding*. Therefore ὅς, *who*, is to be supplied, taken from οὗ, *of whom, whose*, in the preceding verse. The churches had given this companion to Paul, whithersoever he might go. Hence they are called the *apostles*, or *messengers of the churches*, ver. 23: and Paul declares, that this office here also has respect to the present business. From this it is evident, that the rights of the churches are mutual [reciprocal].—συνέκδημος, *the companion of our travels*. Those, who read with Wolfius, συνέκδημος ὑμῶν, refer to it by mistake the various reading of the pronoun at the end of the verse.<sup>1</sup>—σύν, *with*) construed with συνέκδημος, *the companion of our travels*. They carried along with them the gift of the Macedonians to Jerusalem.—πρὸς, *to*) construed with χειροτονηθεῖς, *chosen, appointed*.—αὐτοῦ τοῦ Κυρίου, *of the [same] Lord Himself*) viz. Christ, ver. 21.—καὶ προθυμίαν ἡμῶν, *our ready mind*) The proofs for reading ἡμῶν are by far the most numerous, and ὑμῶν has crept into a few copies, by an obvious exchange of the Greek pronoun, which was more readily made on account of the alliteration of the υ in ὑμῶν with προθυμίαν. The churches had charged the brother of whom he is here speaking, the companion of Paul, with their own gift, not with a view to the *readiness of the Corinthians*, which had less relation to the churches, but with a view to produce *readiness on the part of Paul* and of that brother, *i.e. lest for fear of that blame*, of which he afterwards speaks, their *willingness to undertake and finish the business* might be lessened.

20. Ἀδρότητα, *in this abundance*) This term does not permit the Corinthians to be restricted [niggardly] in their contribution.

21. Ἐνώπιον Κυρίου, *in the sight of the Lord*) in private, in truth: comp. Rom. xii. 17, note.

<sup>2</sup>22. Ἀπὸ αὐτῶν, *with them*) with Titus and the brother.—πεποιθήσει, *through the confidence*) construed with, *we have sent along with*, here and at ver. 18: comp. v. 23.—εἰς ὑμᾶς, which we feel towards [*in*] *you*) concerning your liberality.

<sup>1</sup> Therefore both the margin of the 2d, as well as of the larger Ed. and the Germ. Ver., prefer the reading ἡμῶν.—E. B.

At the end of the verse ἡμῶν is the reading of all the best Uncial MSS., BCG, etc., Vulg., etc. Rec. Text has ὑμῶν with but slight authority.—Ed.

<sup>2</sup> Ἐνώπιον ἀνθρώπων, *in the sight of men*) Men are depraved, and are therefore suspicious. Hence also it is just, that men of the highest integrity should avert all suspicion.—V. g.

23. Ἵπερ, [pro] *in behalf of, for*) This gives the motive of the confidence.<sup>1</sup>—Τίτου, κοινῶς, *in behalf of Titus, a partner*) These words are in apposition; comp. [ch. xi. 28] Luke xxii. 20 [διαθηκῆ ἐν τῷ αἱματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυρόμενον], note.—ἀδελφοί, *brethren*) It might have been said *for, or in behalf of our brethren*, but the word κοινῶς, *partner*, coming in between as the nominative case, *brethren* is also put in the nominative, and the verb *are* is supplied, *i.e.*, whether they are and are regarded as our brethren for the sake of whom we are confident you will be liberal].—ἀπόστολοι) *deputies, messengers*; persons who on the public account execute a pious office. Again supply *are*.

24. Ἐνδοξίζιν ἐνδοξιάσθε) This expression is the same idiom as χαίρειν χαράν.<sup>2</sup>—εἰς αὐτοὺς, εἰς πρόσωπον τῶν ἐκκλησιῶν, *to them, in the face of the churches*) The knowledge of the matter was sure to spread by means of the messengers [deputies] among the churches.

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## CHAPTER IX.

1. Τὸ γράφειν, *to write*) For you will have witnesses present with you, and I know, that you are ready without writing letters to you.

2. Κανχῶμαι, *I boast*) The present tense. Paul was still in Macedonia.—<sup>3</sup>ὁ ἐξ ὑμῶν ζήλος) *the zeal, which* was propagated from you to the Macedonians.—τοὺς πλείονας) *most* [not merely *very many*, as Engl. V.] of the Macedonians.

3. Ἐπεμψα, *I sent*) before me, ver. 5.—ἐν τῷ μέρει, *in this respect* [*behalf*]) He makes a limitation.—καθὼς ἔλεγον, *as I was saying*, ver. 2.

4. Ἵμεῖς, *ye*) much more so [you would feel still more ashamed than we].—ἰποστάσει, *stedfast confidence*) [concerning your liberality], ch. xi. 17.

<sup>1</sup> *i.e.* We feel confident you will be liberal for the sake of Titus.—ED.

<sup>2</sup> An accus. of a cognate signification to the verb, Manifest a manifestation.—ED.

<sup>3</sup> Ἀπὸ πέρυσι, *since last year*) owing to the former exhortation of Paul, 1 Cor. xvi. 1.—V. g.

5. Ἀναγκαῖον, *necessary*) not merely [suitable] *becoming*.—προεπηγγελέμενοι, *promised before* [But Engl. V., *whereof ye had notice before*]) by me, among the Macedonians, concerning you [the liberality on your part, which I had vouched for to the Macedonians].—εὐλογία) as רב רב is used for *word and deed*, so εὐλογία, a *blessing and a benefit* [‘bounty’], a bountiful gift, LXX. Josh. xv. 19.—εἶναι) for τοῦ εἶναι, *that it may be*.—ὁπωσ, *so*) The Ploce is by this word [so] shown in regard to *bounty*.<sup>1</sup>—πλεονεξίαν, [*covetousness*] *avarice*) It is *avarice*, when men give niggardly, and receive [get] unjustly.

6. Φειδομένως) *sparingly*. [*The reaping corresponds to the manner and principles of the sowing. The very words lead to that inference.*—V. g.].—εὐλογίας) The plural adds to the force.

7. Καθὼς προοιρεῖται) *according as he purposeth* [is disposed] in his heart, Gen. xxxiv. 8, וַיִּשְׁׁרֵׁן הַרְצֵׁן, LXX.—προοιρεῖτο ψυχῆ. *He purposeth beforehand: grudgingly: from necessity: cheerful:* Four expressions, of which the first and third, the second and fourth are opposed to each other.—ἐξ ἀνάγκης, *from necessity*) on this account only, that he cannot refuse.—ἠλαρόν, *cheerful*) like God, Prov. xxii. 9, LXX., ἀνδρα ἠλαρόν και ὀύτην ἀγαπᾷ (Alex. εὐλογεῖ) ὁ Θεός, *God loves a cheerful man and a cheerful gicer* (Alex. *blesses*, instead of *loves*).

8. Πᾶσαν χάριν, *all grace*) even in external goods.—περισσεῦσαι, *to render abundant*) even while you bestow.—ἦα, *that*) What is given to us is so given and we have it, not that we may have, but that we may do well therewith. All things in this life, even rewards, are seeds to believers for the future harvest.—ἀτάρκειαν, *sufficiency*) that you may not require another’s liberality. To this is to be referred the *bread*, ver. 10.—ἀγαθόν, *good*) in regard to the needy. To this the *seed* is to be referred, ver. 10.

9. Ἐσχόρπισεν, *He hath dispersed*) a generous word; *to disperse* [scatter] with full hand, without anxious thought, in what direction every grain may fall. There is also a metonymy,<sup>2</sup> *hath dispersed* [scattered], *i.e.*, he always has, what he may disperse [scatter]. Indeed in Ps. cxii. 9 it is a part of the promise.—ἡ δικαιοσύνη αὐτοῦ, *his righteousness*) *righteousness*, *i.e.*, *beneficence*:

<sup>1</sup> Ploce, where a word is used, as εὐλογία here, first in the simple sense, then to express some attribute of it.—See Append.—ED.

<sup>2</sup> Here the substitution of the *consequent* for the *antecedent*.—ED.

see the next verse. The latter is marked in its strict sense. *Righteousness* is something more.—μένει, *remains*) unexhausted, uneffaced, unailing.

10. 'Ο δὲ) God.—ἐπιχορηγῶν, *He that supplies, or ministereth*) There is [implied an] abundance, inasmuch as seed is given; bread, which is a necessary, is therefore given first. Paul hints, that, in the promise of the seed, which is denoted by the verb *he hath dispersed*, the promise of bread also is presupposed; but he adds more: for there is in the text a Chiasmus; <sup>1</sup> God, who presents *seed* to the sower, will supply and multiply *your seed*: God, who gives *bread* for food, will increase the *fruits* [produce] of your righteousness, which feeds the soul. Righteousness is the food of the soul, Matt. v. 6; vi. 31, 33.—ἐπιχορηγεῖν, *to supply, or administer*, is emphatic; but χορηγεῖν *to give or minister*, with the addition of πληθύνειν, *to multiply*, implies more.—Σπόρος, *the seed, i.e., resources* [worldly means], so far as they are piously laid out: γεννήματα, *the fruits, [the offshoots], i.e., the growth of all spiritual improvement and corporeal blessing, springing from that sowing.* This mode of pointing has been already noticed in the Apparatus, so that the comma should be placed after βρῶσιν, not after χορηγήσει.—καὶ ἄρτον, *and bread*) Is. lv. 10, ἕως ἂν δῶ (ὁ ὕετός) σπέρμα τῆ σπειρόντι καὶ ἄρτον εἰς βρῶσιν, *until the rain give seed to the sower and bread for food.*—χορηγήσει, *will give*) The indicative.<sup>2</sup> The Corinthians will afford scope [opportunity for exercise] to the divine liberality, and it will evince itself towards them.—γεννήματα) so the LXX., γεννήματα δικαιοσύνης, Hos. x. 12.

11. Πλουτιζόμενοι, *being enriched*) This depends on, *that ye may abound*, ver. 8. The present here is used to imply; *having more than a sufficiency* [ver. 8].

12. Ἡ διακονία τῆς λειτουργίας ταύτης) *the administration of this service*, a becoming appellation. λειτουργία is the function itself, [service to be discharged,] διακονία, *the act.*—προσαναπληροῦσα, *still*

<sup>1</sup> See Append.

<sup>2</sup> Which is preferred both in the 2d Ed. and in the Germ. Vers. different from what had been the case in the first Ed.—E. B.

BCD(Δ) corrected later, *fg* Vulg. (but Fuld. MS. has præstavit—multiplicavit) Cypr. have χορηγήσει—πληθύνει. G has χορηγήσαι—πληθύναι; and so Rec. Γext. C has πληθύνει.—Ed.

further supplies [supplies in addition]) a double compound. *Their wants were also supplied* from other quarters.—πολλῶν, *by many*) feminine [not “thanksgivings of many.”]

13. δοκιμῆς) [*the experiment*] *the proof afforded* by this ministration.—δοξάζοντες, *glorifying*) This depends on *thanksgivings*, ver. 12. Again the nominative case, on the same principle as viii. 23, note, [τίτου, κοινωνός—ἀδελφοί.]—ἐπι τῆ ὑποταγῆ τῆς ἡμῶν χάριτος ὑμῶν, *for the subjection of your profession*) They were about to profess by their very acts, that they acknowledged the divine bounty shown to themselves in the Gospel, [*and had yielded* [victas dedisse sc. manus) *to the word of grace.*—V. g.]—καὶ εἰς πάντας, *and to all*) He, who benefits some of the saints, by that very act benefits all; for he shows, that he is favourable to all.

14. Δεήσει, *on account of their prayer*) [But Engl. Vers., “by their prayer for you.”] Construe, *glorifying* [δοξάζοντες, ver. 13] *for their prayer*; for we give thanks even for the prayers which have been given to us [which God has enabled us to offer], 2 Tim. i. 3 [I thank God, that without ceasing I have remembrance of thee in my prayers].—ἐπιποθόντων, *greatly desiring*) construe with αὐτῶν, *of them.*—διὰ, *on account of, for*) construe with *thanksgivings* [εὐχαριστιῶν, ver. 12].—ἐφ’ ὑμῶν) which rests upon you, in such a degree as that it redounds to their advantage.

15. χάρις, *thanks*) This is the meaning: God has given us τὴν δωρεάν, *the gift*, abundance of good things both internal and external, which both is in itself *inexpressible*, and bears fruits of a corresponding description; comp. ver. 8, etc. (where there is an *expression* [an attempt to *express* the abundance of the gift], but its words are not adequate so as to satisfy Paul’s mind, and ch. viii. 9, 1, and the *full expression* of these fruits, by reason of the copiousness of the topics, has rendered the language itself at the end of the preceding chapter somewhat perplexed. The *modus*<sup>1</sup> is added, *thanks be to God.*

<sup>1</sup> See Append. “Modalis Sermo.” Here, the *modus* accompanying the simple naked proposition is thanksgiving.—ED.

## CHAPTER X.

1. Αὐτὸς δὲ ἐγὼ Παῦλος, *now I Paul myself*) An expression very demonstrative and emphatic. *Myself* forms an antithesis, either to Titus and the two brethren, in reference to what Paul premised [viii. 18, 22, ix. 3]: or, to the Corinthians, who of themselves were bound to attend to their duty; or, even to Paul himself, who was about to use greater severity when in their presence [ver. 2, 11], so that αὐτὸς, *myself*, may signify, *of my own accord*.—παρακαλῶ) *exhort, advise, for your sake*; when I might command and threaten. The antithesis is δέομαι δὲ, *but I beseech, for my own sake*, in the next verse [Engl. Vers. loses this antithesis by rendering both verbs, *I beseech*].—διὰ, *by*) A motive equally applicable to Paul and the Corinthians.—πραότης καὶ ἐπιεικείας, *the meekness and gentleness*) πραότης, *meekness*, a virtue more absolute: ἐπιεικεία, *leniency, gentleness*, is more in relation to others. Each of these is the true source of even his severest admonitions [and ought to be so in ours also].—τῷ Χριστοῦ, *of Christ*<sup>1</sup>) This signifies, that he did not derive his meekness from nature. Or else, διὰ, *by*, is used as at Rom. xii. 1 [I beseech you *by the mercies of God*], so that the *meekness and gentleness* of Christ Himself seem to be understood; but the objection to this view is, that ἐπιεικεία, *gentleness*, appears to be predicated of Christ Himself in no other passage, and this is a usual mode of speaking with Paul, to represent Christ as working and exerting His power in him and by him. Comp. the phrase, *the truth of Christ* [*is in me*], *i.e., the truth in Christ*, 2 Cor. xi. 10; and add Phil. i. 8, note.—ὃς, *who*) This is a pleasant mimesis or allusion to their usual mode of speaking, ver. 10, a figure which is also here repeated more than once in the verb λογίζομαι.<sup>2</sup>—ταπεινός) *humble* [lowly. Engl. Vers., *base*], timid.

<sup>1</sup> *i.e.* By the meekness and gentleness derived by me *from Christ*.—ED.

<sup>2</sup> Λογίζομαι, *I am thought*, Δογισμούς, ver. 5; λογίζεσθαι, ver. 7 and 11, all refer to the λογισμοὶ of the Corinthians (ver. 2, λογίζομένουσ) by Mimesis.—ED.



2. Δέομαι, *I beseech*) *God*; as at xiii. 7, or here it is, *I beseech you*. Paul intimates, that, as he may beseech in his letters, so he can nevertheless act with severity in their presence.—λογίζομαι, *I am thought* [but Engl. Vers., *I think to be bold*]) Passive as in Rom. iv. 4, 5.—ἐπί τινος [*against*] as *to*, with respect to *some*) construe with *to be bold*.—τοὺς λογιζομένους, *thinking*) in the middle voice.—ὡς, as if) Connect it with *according to the flesh*.—κατὰ σάρκα, *according to the flesh*) as if they may despise us with impunity.

3. Ἐν σαρκί, *in the flesh*) with weakness. See the following verse.—<sup>1</sup> στρατευόμεθα, *we war*) By this word he opens the way for a transition to what follows; and the reason of the boldness, τοῦ θαρρῆσαι [ver. 2], is included.

4. Τὰ γὰρ ὄπλα, *for the arms* [*weapons*]) From the paternal rod, 1 Cor. iv. 21 [shall I come unto you with a rod?], he now proceeds to *arms*, with increasing severity; comp. presently ver. 6; also 1 Cor. v. 5, 13.—ὄ σαρκικά, ἀλλὰ δυνατὰ) *not carnal and weak, but spiritual, and therefore mighty*.—τῷ Θεῷ [Engl. Vers., “*through God,*”] *to God*) This is virtually an accusative case.<sup>2</sup> So ch. ii. 15, *to God*. In like manner, Acts. vii. 20; in the same way as the preposition ἵ is used as a prefix, Jonah iii. 3 [an exceeding great city, “*lit. a city of God*”]. The power is not ours, but of God. The efficacy of the Christian religion is an argument of its truth.—ὀχυρωμάτων, *of strongholds*) A grand expression. [*The human understanding may here suspect inflated language; but it is no common force and power, to wit, the force and power of those things, which in the case of the soul are brought out on both sides (both on the carnal and on the spiritual side)*].—V. g.]

5. Λογισμούς [*imaginations, reasonings*] *thoughts*) those very thoughts of which he speaks, ver. 2.<sup>3</sup>—καταιοῦντες, *casting down*) This expression might be construed with ver. 3, but it rather depends on ver. 4, *the pulling down* [καταίρεισιν]. Again, the

<sup>1</sup> Ἐν σαρκί—ὄ κατὰ σάρκα, *in the flesh—not according to the flesh*) There is a great difference.—V. g.

<sup>2</sup> As the Accus. is often used adverbially, forming an adverbial epithet.—E.D.

<sup>3</sup> Λογισμούς alludes, by Mimesis, to the Corinthians. τοὺς λογιζομένους. etc., ver. 2.—E.D.

nominative is used for an oblique case, as in ch. ix. 13, note.—*πᾶν ὑψωμα*, every high thing) *Thoughts* is the species; *high thing*, the genus. He does not say, *ὑψος*; comp. Rom. viii. 39, note.<sup>1</sup>—*ἐπαιρόμενον*, exalting itself) like a wall and a rampart.—*κατὰ τῆς γνώσεως τοῦ Θεοῦ*, against the knowledge of God) True knowledge makes men humble [attributing all power to GOD alone.—V. g.] Where there is exaltation of self, there the knowledge of God is wanting.—*αἰχμαλωπίζοντες πᾶν νόημα*) *Νόημα* implies the faculty of the mind, *νόος*, of which *λογισμοί*, the thoughts, are the acts. The latter, hostile in [of] themselves, are cast down; the former vanquished and taken captive is wont to surrender itself, so that it necessarily and willingly tenders the obedience of faith to Christ the conqueror, having laid aside all its own authority, even as a slave entirely depends on the will of his master.

6. Ἐν ἐτοιμῳ ἔρχοντες) viz., ἡμᾶς, he says, we are ready [having ourselves in readiness]. We have zeal already; and it will be brought forth into action at the proper time.—*πᾶσαι*, all) This has a more extensive meaning than *ὑμῶν*, your, presently after.—*ὅταν*, when) lest the weaker should be injured,<sup>2</sup> ver. 8. This is the principal point of pastoral prudence. [Paul had already done something of this sort at Corinth, Acts xviii. 7. On a similar principle, GOD exercises so great long-suffering as He does, in regard to an immense multitude of wicked men, till those things which can be gained thereby, have been drawn forth. See Exod. xxxii. 34.—V. g.]

7. Τὰ κατὰ πρόσωπον βλέπετε, do you look on the things according to the face [outward appearance]) The error of the Corinthians is noticed and refuted generally, ver. 7–9: then, having been specially detailed, it is specially refuted, ver. 10, 11. Therefore [ver. 7] let him think this [ver. 11], is repeated.—*κατὰ πρόσωπον*, after the face [outward appearance]) ver. 1. In antithesis to, *by letters*, ver. 9. He says, I can act with severity face to face [as well as *by letters*: *πρόσωπον* being opposed to *ἐπιστολῶν*].—*εἴ τις*) if any one of you.—*πέποιθεν*) *πεποιθήσις* and *πέποιθα*, have been hitherto variously used by Paul in this epistle, ver. 2, etc.—*ἀφ' ἑαυτοῦ*, of himself) before he is in a more

<sup>1</sup> ὑψος the primitive, height absolutely: ὑψωμα a kind of verbal, not so much high, as a thing made high, elevated, elated.—ED.

<sup>2</sup> Were I prematurely before the time to revenge disobedience.—ED.

severe manner convinced of it by us. The Christian by his own feelings can measure his brother.—*καθὼς, even as*) The condescension of Paul, inasmuch as he merely demands an equal place with those, whom he had begotten by the Gospel; for he himself must previously have belonged to Christ, or been a Christian, by whom another was brought to belong to Christ. This was a cause [motive] for modesty [a modest feeling towards Paul] in the case of the Corinthians.—*καὶ ἡμεῖς, we also*) A fact which such a man [one that trusts he belongs to Christ] will be able to realize by experience.

8. *Γάρ, for*) This word makes an emphatic addition to the previous enunciation [epitasis].—*καὶ περισσώτερον τι, even somewhat more exceedingly* [excellently]) for they were not only Christians, but apostles, etc.—*ἐξουσίας, of the power*) ver. 6, xiii. 10.—*ὁ Κύριος, the Lord*) Christ.—*ὡς αἰσχυνθήσομαι, I shall not be ashamed*) It will not be mere flashes of lightning from a basin;<sup>1</sup> I shall not shrink from exercising my authority.

9. *Ἴνα μὴ*) I say this, lest, etc.—*ὡς ἂν*) Apposite particles [as though I would].—*ἐκφοβέῖν ὑμᾶς, terrify you*) as if you were children, with vain terror.

10. *Φησί*) saith he [one], viz. he, who thus speaks: viz. he, who is mentioned at ver. 11. The concealed slanderer is intended, whom the Lord, or even Paul, by the Lord's pointing him out, saw. There was such a slanderer also among the Galatians; Gal. v. 10.—*βαρεῖται, weighty*) the antithesis is contemptible.—*ισχυραὶ, powerful*) the antithesis is weak.—*παρουσία, his presence*) This was an instance of the same truth embodied in the saying of the present day: *One's presence diminishes one's fame*. The Anthologium of the Greek Church for the 29th day of June has a commemoration of Peter and Paul, with a representation of the form of both the apostles, and, so far as Paul is concerned, it agrees well enough with this passage.—*ἀσθενής, weak*) occasioning no fear to the spectators.

11. *Τῷ λόγῳ, in word*) In antithesis to *τῷ ἔργῳ, in deed*.

12. *Ὁὐ γὰρ τοῦ μὴ μὲν, for we dare not*) Paul very fully vindicates his apostolic authority, under which the Corinthians are also placed: and he refutes the false apostles who, [xi. 13, 14] assum-

<sup>1</sup> A figurative expression for, a man must not be ashamed to assert his authority, if he wishes to make it of avail to correcting abuses.—ED.

ing any specious form whatever, also obtruded themselves among them, and put the sickle into Paul's harvest. Reproving the *bold daring* of these drones, he says, *we dare not*; in which, while he tells what he himself does not do, he marks by implication, what they are doing. I, says he, claim nothing to myself from them [I own no connection with them]; let them in turn cease to join themselves to us [identify themselves with us], even at Corinth. He puts a hedge between himself and them.—ἐγκρίναι ἢ συγκρίναι) to place [ourselves] on the same level, as sharers of the same office; or to compare [ourselves] as partakers of the same labour; both, in respect to you: ἐγκρίνονται, things are placed on the same level with one another, which are of the same kind; συγκρίνονται, things are compared, which, though they differ in kind, are supposed to have at least the same relative aspect [rationem]. μετροῦντες presently after corresponds to ἐγκρίναι, as συγκρίνονται to συγκρίναι.—τῶν) The Genitive. Of those, who commend themselves, the boldest ἐγκρίνουσι, place themselves on the same level, etc.—καὶ συγκρίνοντες, and comparing) This expression is put at the beginning of the clause for the sake of emphasis.—ἑαυτοῖς,<sup>1</sup> οὐχι, κ.τ.λ.) See App. Crit. on this passage. This phraseology does not indeed apply to the false apostles, who really attempted to measure themselves by others, and to obtrude themselves among them. Paul, on the contrary, says of himself and those like himself, *we measure ourselves by ourselves*, not by them, the false apostles; *we compare ourselves with ourselves*, not with them.<sup>2</sup>

13. οὐχι, not) From ver. 13 to 16, both the ἔγκρισις and the σύγκρισις [alleged by the false apostles as subsisting] between the apostle and the false apostles are utterly set aside. This is the summary of his argument: οὐχι εἰς τὰ ἄμετρα καυχησόμεθα ἐν ἀλλοτριόις κόποις. The first member, οὐχι εἰς τὰ ἄμετρα, is put in antithesis to the ἐν ἑαυτοῖς μετροῦντες, and is treated of ver. 13, 14, the word μέτρον being often repeated. The second, οὐχι ἐν ἀλλοτριόις

<sup>1</sup> D(Δ)Gfγ Vulg. Lucif. omit οὐ συνιοῦσιν. But B reads the words (συνιοῦσιν, which Lachm. prefers): so also Memph. and both Syr. Versions.—ED.

<sup>2</sup> It is consistent with this, that the Ger. Ver., although it expresses the words ὁ συνιοῦσιν ἡμεῖς δὲ, yet so arranges the agreement of the words, that the same sense comes out, which the Gnomon gives.—E. B.

κλίποις, is put in antithesis to the *ἑαυτοῖς συγκρίνοντες*, and is treated of ver. 15, 16, the word *ἀλλοτριῶν* being repeated. Paul has a *measure*; they boast as to things that are *without measure* [*in immensa gloriantur*], and Paul will proceed to preach the Gospel among the *untutored* [*rudes, heretofore untaught*] Gentiles; they boast *εἰς τὰ ἔτοιμα*, of things made ready for them [ver. 16].—*εἰς*) as to, concerning; comp. ver. 15, note.—*ἄμετρα*, things without measure) an acute amphibology; *ἄμετρον* is that which either does not keep, or else has not a standard or measure. Paul keeps his measure; the false apostles have none at all.—*ἀλλὰ*) but, viz., we will act.—*τὸ μέτρον τοῦ κανόνος*, the measure of the rule) *Μέτρον καὶ κανὼν* is a phrase sometimes used as a combination of synonyms: here they differ. *Μέτρον* is said in respect of God who distributes the several functions, *κανὼν*, in respect of the apostle who labours in the discharge of his function. Therefore *κανὼν* is determined by *μέτρον*; for *μέτρον* with Eustathius is *παῖσις*; and *μέτρον* and *μερίζω* are conjugates, because both are from *μείρω*, comp. Clavis Homericæ, p. 222. Their respective provinces were apportioned to each of the apostles.—*μέτρον*, a measure) This word is repeated, so that the *οὗ* may be explicitly recognised as having relation to *μέτρον*.—*τοῦ κανόνος* is put absolutely. After the accusative *μέτρον* the genitive *μέτρον* is put, to mark the part [*μέρος* taken out of *ἐμέρισεν*, i.e. the province assigned to Paul] among the Corinthians.—*ἐμέρισεν*, distributed) By this verb the false apostles are openly excluded.—*ἐφικέσθαι* i.e. *τοῦ ἐφικέσθαι*.—*ἄχρι καὶ ὑμῶν*) even to you. Meiosis.

14. *Ὅν γὰρ ὑπερεκτείνομεν*) for we stretch not ourselves beyond our measure.—*ἄχρι γὰρ*, for as far as) Paul proves from the effect, that the Corinthians were included in the rule marked out to him by God.—*ἐν τῷ εὐαγγελίῳ*, in the office of (preaching) the Gospel) comp. ii. 12, [*ἐλθὼν—εἰς τὸ εὐαγγέλιον Χριστοῦ*, when I came to (preach) Christ's Gospel.]

15. *Ὅχι εἰς*, not in relation to) This is the beginning of the second member [See beginning of note ver. 13], which, so far as the construction is concerned, is connected with the end of the first: comp. notes on Rom. viii. 1. *We will not make an advance into any other man's province, saying: These are*

<sup>1</sup> See App.

mine.—*αὐξανομίας*, increasing) The present [*as your faith is now increasing*. But Engl. V. *When your faith is increased*]. Paul wished neither to leave the Corinthians before the proper time, nor to put off [preaching to] others too long.—*ἐν ὑμῶν*, in your case, [by you]) Our altogether solid and complete success in your case will give us an important step towards still farther successes.—*μεγαλυνθῆναι*—*εὐαγγελίσασθαι*) to be truly enlarged by preaching the Gospel [lit. *So as to preach the Gospel*]. To boast is in antithesis to both verbs conjointly, but especially to enlarged.—*εἰς περισσείαν*) abundantly.

16. *Εἰς*, to) or in relation to. The antitheses are, *in the places beyond you*, and, *as to the things* (places) *that are ready to our hand*.—*τὰ ὑπερέκεινα*, those places, which are beyond) to which no person has yet come with the Gospel, towards the south and west; for he had come from Athens to Corinth, Acts xviii. 1.—*οὐκ ἐν ἀλλοτρίῳ*, not in another man's) The antithesis is, according to our rule [ver. 15].—*εἰς*) to intrude ourselves by boasting into [as to] those things (places) which are ready to our hand.—*ἔτοιμα*, ready. It denotes even more than *ἡτοιμασμένα*.<sup>1</sup>

17. 'Ο δέ, but he who) He hereby in some measure sounds a retreat; and yet by this very clause of after-mitigation,<sup>2</sup> he again gives a blow to the false apostles.—*ἐν Κυρίῳ*, in the Lord) and therefore with the approval of the Lord [ver. 18].

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## CHAPTER XI.

1. "Οφελον, would that) He step by step advances with a previous mitigation<sup>3</sup> and anticipation of blame to himself [*προεπίπληξις*] of a remarkable description, to which the after-extenuation [*ἐπιθεραπεία*] at xii. 11 corresponds.—*μακρὸν*, a little) The anti-

<sup>1</sup> Made ready for an occasion. But *ἔτοιμα* in a state of readiness, habitually ready.—ED.

<sup>2</sup> See App., under the tit. ΕΠΙΘΕΡΑΠΙΑ.

<sup>3</sup> See App., under the tit. Προθεραπεία. Here, an anticipatory apology for what he is about to say, which might seem inconsistent with modesty on his part.

thesis is found at ver. 4, 20.—τῆ ἀφροσύνη, *in my folly*) He gives it this appellation, before that he explains it, and by that very circumstance gains over the Corinthians. This is a milder word than μωρία.<sup>1</sup>—ἀνέχεσθε, *bear with*) The imperative; comp. ver. 16.

2. Ζηλῶ γάρ, *for I am jealous*) In this and the following verse the cause of his *folly* is set before us: for lovers seem to be out of their wits.<sup>2</sup> The cause of the forbearance due to Paul is explained ver. 4, comp. ver. 20.—Θεοῦ ζήλην, *with a godly jealousy*) a great and holy jealousy. [*If I am immoderate*, says he, *I am immoderate to God.*—V. g.]—ἡρμούσαμην, *I have espoused*) There is an apposition, *to one husband*, viz. *Christ*, and both are construed with, *that I may present you* [viz. *to one husband, Christ*]. Therefore *I espoused* is put absolutely. [But Engl. V. *I have espoused you to one husband.*] Moreover ἀρμύζομαι, *I espouse*, is usually applied to the bridegroom. But here Paul speaks of himself in the same feeling of mind as when he ascribes to himself ‘jealousy,’ which belongs properly to the husband; for all that he felt, and all that he did, was for the sake of Christ.—παρθένον ἀγνήν, *a chaste virgin*) not singly [the individual members], but conjointly [the whole body together]. He does not say, *chaste virgins*, παρθένας ἀγνάς.

3. φοβοῦμαι, *I fear*) Such fear is not only not contrary to love, but it is a property of love, ch. xii. 20, 19. [*All jealousy doubtless arises from fear.*—V. g.]—δὲ, *but*) This is opposed to, *I have espoused.*—ὡς, *as*) a very apposite comparison.—Ἐἴαν, *Eve*) who was simple and unacquainted with evil.—πανουργία, *through subtlety*) which is most inimical to *simplicity*.—οὕτως, *so*) The saints, even though original sin were entirely quiescent, may be tempted.—φθαρή, *should be corrupted*) Having lost their virgin

<sup>1</sup> Ἄφρων, according to Tittmann (Syn. New Testament), is one who does not rightly use his mental powers. Paul, in ver. 16, calls himself ἄφρων, because after the manner of men he boasted ὡς ἄφρων. The fault of the ἄφρωνες is ἀφροσύνη; that of the ἀνόητοι (those who follow false rules of thought and action) is μωρία, opposed to σοφία. Ἄφροσύνη, ‘insipientia,’ is applied to what is senseless, imprudent, ex. gr. *rashness in speaking*, Mark vii. 22. But Μωρία, ‘stultitia,’ *folly* of a perverse and often of a wicked kind, Matt. v. 22.—ED.

<sup>2</sup> The Latin words are, “*amantes enim videntur amantes,*” which cannot be imitated in a translation.—T.

purity. Seducers threatened the Corinthians; see next verse. An abbreviated mode of expression for, *May be corrupted* and drawn from their *simplicity*.—ἀπλότητος, *the simplicity*) which is intent on *one* object, and most tender; which seeks not *another* [Jesus; ἄλλον] nor a *different* [Spirit: ἕτερον, *second and different*], ver. 4.

4. *Ei, if*) He lays down a condition, on the part of the real fact, which is impossible; he therefore says in the imperfect, *you might tolerate it* [but as the condition is impossible, you ought not tolerate it]; but as regards the attempt of the false apostles, not only is the condition laid down possible, but is actually realized and present. He therefore says in the present, *preacheth* [not Imperf. as, ἡνείχεσθε, *Ye might tolerate it*]; comp. Gal. i. 6, 7.—γάρ) The reason of Paul's fear was the yielding character of the Corinthians.—ὁ ἐρχόμενος, *he that cometh*) any one; out of Judea, if you please; Gen. xlii. 5, ἦλθον μετὰ τῶν ἐρχομένων, *they came with those that came*. [*He already states, what the Corinthians were in duty bound to allow to be stated*, ver. 1.—V. g.]—ἄλλον ἕτερον, *another—a different*) These words are different from each other. See Acts iv. 12, note. ἄλλον separates [from the true person] by a far less definite boundary here than ἕτερον.<sup>1</sup>—οὐκ ἐλάβετε, *ye have not received*.—οὐκ ἐδέξασθε, *ye have not accepted*) Distinct words, well suited to the respective subjects; the will of man does not concur in 'receiving' [λαμβάνετε—ἐλάβετε] the Spirit, as in 'accepting' [ἐδέξασθε] the Gospel.<sup>2</sup>—ἡ εὐαγγέλιον ἕτερον, *or another gospel*) The words, *if there be, or, if you receive*, are appropriately [for convenience' sake] left to be understood.—καλῶς ἡνείχεσθε, *you might well bear with*) This *forbearance*, as being likely to lead to *corruption* [ver. 3], is not approved, but the word, with καλῶς, is used as at Mark vii. 9. The fulness [saturitas, *fulness to satiety*] of the Corinthians is noticed, and their eagerness for

<sup>1</sup> Ἄλλος, according to Tittmann, denotes *another*, without regard to any diversity or difference, save that of number. "Ἐτερος indicates not merely another, but also one different. "Ἐτερος, according to Ammonius, is said ἐπὶ δύοῖν in the case of two; ἄλλος, ἐπὶ πλείονων in the case of more than two.—ED.

<sup>2</sup> The Engl. V. has happily expressed the distinction by 'received,' ἐλάβετε, of a thing in receiving which we are passive, and which is not dependent on our will: 'accepted,' ἐδέξασθε of that, the receiving of which is at our own will; to receive to one's self, to accept, to welcome.—ED.



a more novel and splendid Christianity, if any such was to be found.

5. γὰρ, *for*) The particle connecting the discussion with the proposition [the subject he proposed to discuss]. The sum of Paul's *boasting* is here stated and repeated, ch. xii. 11.—τῶν ὑπερλίαν, *the very chiefest*) such as James, Kephaz, John [*distinguished for their high privilege in being witnesses of the transfiguration of Jesus.*—V. g.], or even the other survivors of the twelve, Gal. ii. 2, not merely such as those, who are called apostles in a wider sense, *i.e.* I am as much an apostle as he who is most so. Peter has no title to any preference. [Acts xxvi. 13, 16; Gal. i. 16.]

6. εἰ, *if*) He proves himself to be an apostle, 1. from his knowledge worthy of an apostle; 2. from his self-denial in refraining from asking them for maintenance, ver. 7, 8. He makes by anticipation a way to himself for stating both of these facts, so that the necessity of stating them may be clearly seen.—ἰδιώτης, *rude*) This word is opposed to *his apostolic eminence* [ver. 5]. His detractors spoke of Paul as 'rude' [untutored]. He declares that he was not rude in *knowledge*, which was the first gift of an apostle: and an extraordinary instance of it is found in the next chapter. That he was rude in speech, he neither very strongly denies, since that was not injurious to the apostleship, nay, it conduces to its advantage, 1 Cor. i. 17, etc.: nor does he confess it with greater prolixity [at greater length] than his power in speaking allowed; nor does he answer, that other apostles also may be considered rude in speech, but he leaves the matter undetermined, comp. ch. x. 10, 11, and to be decided by the Corinthians themselves; for he adds: *but we have been made manifest to you in all things*, etc. [*He therefore removes out of the way one after another of those things, which the Corinthians opposed to his prerogative as an apostle.*—V. g.]—ἀλλ' ἐν παντί φανερωθέντες ἐν ὑμῖν εἰς ὑμᾶς) The Vulgate has, *but we are manifested in all things to you*,<sup>1</sup> as if either ἐν παντί or ἐν ὑμῖν were superfluous. But the two expressions have a different meaning: ἐν παντί, *in every* thing, even in speech and know-

<sup>1</sup> *In omnibus autem manifestati sumus vobis.* So also the Ante-Hieronymic Lat. Versions *ff* and the uncial MS. G. But the weight of authorities support both ἐν παντί and ἐν ὑμῖν.—ED.

ledge; ἐν πᾶσιν, *in all men*, ch. i. 12, iii. 2, iv. 2. ἐν πᾶσι, is used in the Masc. gend., 1 Cor. viii. 7; Heb. xiii. 4, and in other places. At the same time it occurs in the Neut. gend., 1 Tim. iii. 11, iv. 15; 2 Tim. ii. 7, iv. 5; Tit. ii. 9, 10; Heb. xiii. 18. But ἐν παντί occurs only in the Neut. gend., and that too very often, ver. 9, ch. iv. 8, vi. 4, vii. 5, 11, 16, viii. 7, ix. 8, 11; Phil. iv. 6. Therefore in this passage ἐν πᾶσιν is masculine, ἐν παντί neut. So Phil. iv. 12, ἐν παντί καὶ ἐν πᾶσι μεμύημαι.—εἰς ὑμᾶς, *with respect to* [among] *you*) From the circumstance, that Paul was also engaged among others, the fruit redounded to the hearts of the Corinthians.

7. Ἡ ἁμαρτίαν) *Or have I committed a sin?* So, an objection might be raised against that assertion of the apostle in last verse, ἐν παντί, *in everything*.—ταπεινῶν, *abasing myself*) in my mode of living. [*He had waived his apostolic right in this matter*.—V. g.]—ὑψωθῆτε, *ye might be exalted*) spiritually.—τὸ τοῦ Θεοῦ εὐαγγέλιον, *the Gospel of God*) *divine*, most precious.

8. Ἐσῶλησα, *I robbed*) He imputes to himself the receiving of payment, to which he was most justly entitled, as *robbery*, and afterwards as *sloth* and a *burden*, comp. notes on 1 Cor. ix. 17. This word and *wages* are figurative expressions derived from military affairs.—λαβὼν, *taking wages*) for my journey, when I came to you. The antithesis is *present*, when I was with you [ver. 9].

9. Προσανεπλήρωσαν, [further] *supplied in addition*) A double compound. Paul *supplied* something by his own manual labour.—καὶ τηρήσω, *and I will keep*) so far is he from repenting.—See xii. 14.

10. Ἔστιν ἀλήθεια, *there is truth*) The verb is emphatically put first; *it stands* [fast as the (a) truth of Christ]. The expression refers to a special truth,<sup>1</sup> comp. Rom. ix. 1, note.—οὐ, *not*) a metonymy or substitution of the consequent for the antecedent: *my boasting will not be stopped, i.e., I will be in no way more burdensome to you hereafter than heretofore*.

11. Ὅτι, *because*) *Love* is often offended even by refusing [favours].

12. Καὶ ποιῶ) *I will also still do*.—ἐκκόψω, *I may cut off*) It

<sup>1</sup> Not to the truth in general: therefore the article is omitted.—EΠ

did not suit the false apostles to preach for nothing, ver. 20.—*τὴν ἀφορμὴν, the occasion*) in this matter, presently afterwards without the article, *ἀφορμὴν*, in any matter whatever.—*ἐν ᾧ, in which*) their boasting consisted *in* this, that they said: we are found to be, as Paul.

13. *Οἱ γὰρ τοιοῦτοι, for such*) The reason is herein given, [aetiologia] why he is unwilling, that they should be thought like him.—*ψευδαπόστολοι, false apostles*) This is now part of the predicate; the antithesis is at ver. 5. At length he calls a spade a spade. *Δόλοιοι, deceitful*, presently afterwards, is in conformity with it. [*This is remarkable severity of language. Not a few have been of opinion: Such men are of a disposition not altogether to be despised, and it was not proper, that they should be so invidiously covered with disgrace: viz., They saw Christ, and now give their daily testimony to Him; they therefore ought to hold some place among others. But the cause of truth is most delicate; and the Indifferentism, which is so pleasant to many in the present day, was not cultivated by Paul. (Er war kein so gefälliger Toleranz-Prediger. He was no pleasant preacher of toleration.) There is this to be taken into account, that when his life was frequently in danger, the zeal of the apostle continued without showing any symptoms of weakness.—V. g.]—εἰς ἀποστόλους Χριστοῦ, as the apostles of Christ*) They did not altogether deny Christ, but they did not preach Him truly, ver. 23.

14. *Ὅν θαυμάσων, and no marvel*) *no great thing* in the following verse. It is more marvellous concerning [in the case of] Satan, inasmuch as he differs farther from an angel of light.—*αὐτοῦς*) *he himself*, their author and master.—*μετασχηματίζεσθαι, transforms himself*) Present, *i.e.* is accustomed to transform himself. He did that already in Paradise. The second Oration on the annunciation, ascribed to Gregory Thaumaturgus, in describing the character [Ethopoeia] of Mary, thus proceeds: *μη̄ πάλιν εἰς ἄγγελον φωτὸς μετασχηματισθεῖς ὁ ἀρχέκακος δαίμων, κ.τ.λ., the devil the author of evil not being again transformed into an angel of light, etc.—ἄγγελον φωτὸς, an angel of light*) He does so, not only to injure us, but also to enjoy honour.—*φωτὸς, of light*) although Satan's power is still in darkness.

15. *Ὅν μέγα, no great thing*) no difficult matter.—*αὐτοῦ, his*) *Satan's.—δικαιοσύνης, of righteousness*) which is in Christ.—*τὸ*

τέλος, *the end*) Whatever may be the specious appearance, on which they now plume themselves, the *form* [alluding to their *transforming* themselves into “ministers of righteousness”] is at last stripped off from them. A most effectual criterion is derived from the future *end* of things, in the case of good and evil alike, Phil. iii. 19, 21.

16. Πάλιν λέγω, *I say again*) He begins this new subject of boasting with a prefatory repetition of the anticipatory mitigation [προθεραπειάν] from ver. 1, which certainly no man that is a *fool*, ἄφρων uses.—μὴ, *let not*) a particle of prohibition, *let no man think, that I am a fool*. This clause is not put in the way of parenthesis, but the meaning of the word λέγω, *I say*, falls upon this very clause.

17. “Ο λαλῶ, οὐ λαλῶ κατὰ Κυρίον, *that which I speak, I speak it not after the Lord*) Therefore whatever Paul wrote without this express exception, was inspired and *spoken after the Lord*; nay even he wrote this passage, so as he has written it, and the exception peculiar to this passage, according to the rule of divine propriety, having received his instructions from the Lord; precisely as a literary man dictates to a boy a letter suited to a boy, though the boy could not have so written it of himself.

18. Πολλοί, *many*) What is allowed to many, is the more easily granted as an indulgence to one.—κατὰ σάρκα, *according to the flesh*) for example, that they are Hebrews, ver. 22.

19. Ἡδέως) [gladly] *willingly*.

20. Γάρ, *for*) An intensive particle; ye suffer *fools*; for ye even suffer oppressors. Cleon in Thucydides, lib. iii.—πέφυκεν ὁ ἄνθρωπος τὸ μὲν θεραπειεῖν ὑπερφροεῖν τὸ δὲ μὴ ὑπεῖλον θαυμάζειν, *the man was naturally disposed to treat with contempt flattering attentions, but to admire independence*.—εἴ τις, *if any one*) as the false apostles, who were given to much boasting.—καταδουλοῦ, *bring you into bondage*) The genus; two pairs of species follow.—κατεσθίει) So LXX., Ps. liii. 5.—λαμβάνει, *takes*) viz. from you; for ὑμᾶς, *you*, is not necessarily to be supplied, as appears if we compare the following clause.—ἐπαίρεται, *exalt himself* [*is exalted*]) under the pretext of the apostolic dignity.—εἰς πρόσωπον ἔρει, *smite you on the face*) under the appearance of divine zeal. That may have happened to the Corinthians: comp. Is. lviii. 4 1 Kings xxii. 24; Neh. xiii. 25; 1 Cor. iv. 11; 1 Tim. iii. 3

21. Κατὰ ἀτίμιαν, *in the way of ignominy* [as concerning reproach]) as if I were already considered as one *dishonoured* [‘despised’]. See 1 Cor. iv. 10, and from the same passage we may also compare the term *weak* with this before us, and *wise*, φρόνιμοι, at ver. 19. Comp. with the use of κατὰ here, the κατ’ ἐστέρησιν, *in respect of, in the way of, want*, Phil. iv. 11.—ὡς ὅτι ἡμεῖς ἡσθενήσαμεν) *as though we had been weak* in mind, having nothing, of which we might boast and in which we might show boldness. The antithesis follows: *but wherein soever any one is bold*: the *weak* and *dishonoured* [ἀτίμιαι] cannot boast, but still I will be bold; comp. ver. 30.—ἐν ἀφροσύνη, *foolishly*) So he terms it κατ’ ἀνδρωπων, after the manner of men: comp. v. 16; and for the sake of modesty.

22. Ἑβραῖοι, *Hebrews*) He indicates the principal topics of boasting, of which the first and second are natural, the third and fourth are spiritual privileges: comp. Phil. iii. 5.—καὶ γὰρ, *so am I*) a Hebrew (not a Hellenist) of the [sprung from] Hebrews.

23. Διάκονοι, *ministers*) outwardly.<sup>1</sup>—παραφρονῶν λαλῶ, *I speak as a fool*) Paul wrote these things, while he constantly laboured to deny himself.—ὑπέρ) *above*, [I am] more than they. The more a man suffers, the more he *ministers*.—περισσεύειν, *more abundantly*) The false apostles had also experienced *labours* and *imprisonments*, but in a less degree, the other hardships were peculiar to Paul.

24. Πεντάκις, *five times*) It is of advantage to the servants of God accurately to remember all that they have done and suffered with a view to relate them, according as it may be afterwards necessary. Comp. Gal. i.—τεσσαράκοντα παρὰ μίαν, *forty save one*) Thirteen strokes with a triple lash made thirty-nine. See Buxt. dedic. Abbrev.

25. Τρίς ἐνανάγησα, *thrice I was shipwrecked*) before the shipwreck at Melita (Malta).—ἐν τῷ βυθῷ ὁ βυθός denotes anything *deep*: but when it is used absolutely, *the sea*, especially here, as being connected with the mention of shipwrecks. The LXX. generally translate תְּבוּלָה by βυθός.—ἐπένησα) *I have spent*, swim-

<sup>1</sup> And yet there was no need of this distinction, if the Critical Note on this passage be compared: “It is a question; for he affirms, that they were not the ministers of Christ,” ver. 15. The Germ. Ver. agrees with this.—E. B.

ming. Many persons, who have been shipwrecked, thus contend with the waters for many hours, so that they may at last escape.

26. Ὀδοιπορίαις, *in journeyings*) See Acts.—ἐν ψευδοδέλοις, *among false brethren*) This danger is most distressing; being added to the others contrary to *expectation* [παρὰ προσδοκίαν], it has a pleasing effect. [*These men were bitter and pestiferous, although not destitute of the appearance of good.* Gal. ii. 4.—V. g.]

27. Ἐν, *in*) Five clauses; the second agrees with the first, the fourth with the third, in pleasant harmony.—ἐν λιμῶ, *in hunger*) Deut. xxviii. 48, ἐν λιμῶ καὶ ἐν δίψει, καὶ ἐν γυμνότητι, καὶ ἐν ἐκλείψει πάντων.

28. Χωρὶς, *beside*) The particle serves the purpose of connection.—τῶν παρεκτός) It is thus he terms *external* labours and troubles. Hitherto he describes his own; he now refers to those of others, that had been shared with him.—ἡ) The Apposition of the oblique and nominative case, such as that of Basil of Seleucia, ὦ φωνῆς, σωτηρίας πηγῆ: comp. note on Chrys. de Sacerd. p. 504.—ἐπισύστασις μου, *that which cometh upon me*) The LXX. often use the verb ἐπισυνίστημι, and the verbal noun ἐπισύστασις, of the sedition of Korah and his associates: comp. Acts xxiv. 12. Here therefore we remark the disorderly conduct of those, who troubled Paul by the perverseness of their doctrine or life; for example, Gal. vi. 17.—καθ' ἡμέραν, *daily*) A large extent of time; and of place, in the words, *of all*.—πασῶν, *of all*) This is more modest than if he had said πάσης τῆς ἐκκλησίας, *of the whole church.* *Of all*, of those even, to whom I have not come, Col. ii. 1. Peter could not have alleged that of himself in an equal degree.<sup>1</sup>

29. Τίς, *who*) He not merely cares for the churches, but for the souls of individuals.—ἀσθενῶ, *I am weak*) not only through condescension, συγκατάβασις, 1 Cor. ix. 22, but through compassion.—σκανδαλίζεσαι, *is offended*) *To be weak* and *to be offended*, at least in this passage, differ, comp. Rom. xiv. 21, note. The former comes by itself; the latter, by means of others.—καὶ οὐκ ἐγὼ πυροῦμαι, *and I burn not*) He adds *I*, not in

<sup>1</sup> Since Peter was the apostle of the circumcision peculiarly. Whereas Paul was, of all the numerous churches of the uncircumcision.—ED.

the former [no ἐγὼ before ἀσθενῶ], but in this part of the verse, for there he suits himself to the weak man; here he confesses that he bears no resemblance to the party offending, as *he himself*, for the sake of the offended party, takes up the duties neglected by the offender. The duties, neglected by the person offending, are love, prudence, etc. Paul however at the same time takes upon himself the part of the offended person, or the inconvenience, which the offended person feels. All these things thus follow from the force of the relatives [the things mutually related]. Πυροῦσθαι τοῖς θυμοῖς is read more than once in 2 Macc. They think or speak badly, who, seeing a scandal or offence, say in the mother tongue [alluding to a German saying], *I have caused myself to offend.*

30. εἰ) *if, i.e. since.*—τὰ τῆς ἀσθενείας μου καυχῆσομαι, *I will glory of the things, which concern my infirmities*) an admirable oxymoron; xii. 5, 9, 10, for *infirmity* and *glorying* are antithetic terms.

31. Εὐλογητός, *blessed*) This increases the sacredness of the oath.—οἶδεν, *knoweth*) The persecution at Damascus was one of the first and greatest, and belonged particularly to this place; and Paul calls God to witness, for he could produce to the Corinthians no witness among men, concerning a matter which was known to few, and had happened long before: comp. Gal. i. 20. Luke afterwards recorded it, Acts ix. 25. This religious preface increases even the credit of the circumstances, related in the following chapter.

32. Ἐδνάρχητος.) Thus Simon the high priest is called, 1 Mac. xiv. and xv.

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## CHAPTER XII.

1. Δῆ) *truly.*—ὄν συμφέρει μοι, *it is not expedient for me*) on account of the danger of becoming elated, and of the buffetings of Satan, and of hindering the exercise of Christ's power.—ἐλεύσομαι) *I will come*, he does not say, *I come*. He does not eagerly run at it; so, *I will glory*, not *I glory*, at the very con-

clusion of ver. 5.—*γὰρ, for*) The cause, stated in the form of a short preface.—*ὄπτασίαις καὶ ἀποκαλύψεις, visions and revelations*) *Visions*, in reference to seeing; *revelations*, to hearing, 1 Sam. ix. 15, LXX. Both in the plural number, because those *raptures* had two degrees [when he was *caught up* first “to the third heaven,” ver. 2; then “into paradise,” ver. 4], as he presently mentions. So *of revelations*, ver. 7. Paul had more visions and revelations, independently of these here.—*Κυρίου, of the Lord*) ver. 8, *i.e.*, of Christ, ver. 2.

2. *Οἶδα· εἴτε ἀρπαγέντα, I knew: whether: caught up*) These things, repeated in the next verse, not only keep the reader in pleasant suspense, sharpen his mind, and add weight to well-considered [just] glorying (boasting); but also plainly express a double movement in this action. Clemens Alex. Strom. l. v. *ἕως τρίτου οὐρανοῦ, κατέβηεν εἰς τὸν παράδεισον*, f. 427. So also Irenaeus, l. 2, c. (56) 55 (where Grabius adds Justinus M., Methodius, and of more recent writers Jeremy Taylor), likewise l. 5, c. 36, where (comp. Matt. xiii. 23; John xiv. 2) he infers different habitations from the diversity among those who produce fruit [fruits of faith], and fixes a difference of abode, *διαστολήν οἰκήσεως*, for those who have their joy in heaven, in paradise, in the splendour of the city. Athanasius in Apol., *καὶ ἕως τρίτου οὐρανοῦ ἤρπάσθη καὶ εἰς τὸν παράδεισον ἀνηνέχθη*, “and he was caught up into the third heaven, and was borne up into paradise.” Orig. or his translator, on Rom. xvi., has these words, *into the third heaven, and thence into paradise*. Oecumenius, *ἤρπάγη ἕως τρίτου οὐρανοῦ καὶ πάλιν ἐκεῖθεν εἰς τὸν παράδεισον*, “he was caught up to the third heaven, and again thence into paradise.” That different revelations are mentioned in this passage is acknowledged by Hilarius Diac. Primasius, Anselm, Pope Gregory in Estius, as well as Jerome on Ez. xxviii., Pelag. on this passage, Cassiodor. Haymo, Aquinas. The occurrence of the expression, *lest I should be exalted*, twice, corresponds to the fact, that he was twice caught up. Certainly *paradise*, coming last in the gradation with the emphatic article, denotes some inner recess in the third heaven, rather than *the third heaven* itself; an opinion which was very generally held by the ancients. See Gregor. Obs., c. 18; comp. Luke xxiii. 43, note, and Rev. ii. 7. Therefore the privilege was vouch-



safed to Paul only to *hear* the things of paradise; but he was permitted also to *see* the things of the third heaven; comp. the preceding verse; although even of the latter he speaks somewhat sparingly. The force of the verb *οἶδα*, *I know*, falls particularly upon the participle *caught*; comp. *ὅτι*, *how that*, ver. 4. — *πρὸ ἐτῶν δεκατεσσάρων*, *fourteen years ago*) construed with *ἄρπαγέντα*, *caught*. He recounts something that had occurred in former times: after a long period every one seems to have become different from himself (what he was before); so that he may the more freely relate the good and evil which he has experienced. [*Truly it was a long silence* (he had maintained as to the revelations to him), *and yet he had been engaged* (conversant) *among the Corinthians not for a short time, and was united to them in the closest bonds of intimacy.*—V. g.]—*ἐν σώματι*, *in the body*) This is without the article; then *ἐκτός τοῦ σώματος*, *out of the body*, with the article; and so consistently with this, the words are found in the next verse. Paul seems to *be of opinion*, that he was *out of* the body. Howsoever this may be, Claudianus Mamertus de Statu animae, c. 12, rightly concludes from this, that the better part of man is incorporeal; and this, the soul itself, was the part caught up. Whatever existed, independently of the body of Paul, was without the body, or else within it.—*οὐκ οἶδα*, *I know not*. Ignorance of the mode does not take away the certain knowledge of the thing. The apostles were ignorant of many things.—*ἄρπαγέντα*, *caught up*) Comp. Acts viii. 39, note.—*ἕως*) *even to*, *far into* the third heaven; comp. *εἰς*, *into*, ver. 4. Is therefore paradise not included in the third heaven? Ans. *ἕως*, *even to*, is inclusive, as Luke ii. 15, etc.— *τρίτου*, *third*) The first heaven is that of the clouds; the second is that of the stars; the third is spiritual. The dual number in  $\text{ⲙⲓⲛ}$  denotes the two visible heavens. The nomenclature of *the third*, which eye hath not seen, has been reserved for the New Testament; comp. Eph. iv. 10, note.

3. *καί*, *and*) The particle here is expressive of a new movement in this transaction. Suppose, that the *third heaven* and *paradise*, were quite synonymous; the force of Paul's language will be greatly diminished.—*τὸν τοιοῦτον*, *such a one*) *τὸν ἐν Χριστῷ*, *him who was in Christ.*—*εἴτε*, *whether*) This word is repeated, because, even if in the body he was caught up to the third

heaven, nevertheless, rising to a higher degree, he might have been caught up to paradise without the body.

4. "Ἀρήρητα) *unspeakable words*, not in themselves; otherwise Paul could not have heard them; but not to be spoken by *man*, as the word follows presently after, and therefore, by Paul himself. *Who* spoke those words? God, or Christ, or an angel or angels, or the spirits of the just? and to whom? Paul does not tell, if he knew. They were certainly words of great sublimity, for all heavenly words are not *unspeakable*, for example Ex. xxxiv. 6; Is. vi. 3, and yet these are very sublime.—ὄν ἐξὸν, *it is not lawful*) ἐξὸν and δυνατὸν, *lawful* and *possible* are said of that which neither the thing itself, nor the law forbids. Therefore, *unspeakable words*, and *it is not lawful* mutually explain each other, and affirm either that man cannot speak these words, or that it is not lawful for him to do so. Others, who did not hear them, cannot; Paul, who did hear them, is not sufficiently able; and though he were able, yet it would not be lawful, it would not be proper in the state of mortality; because the inhabitants of the earth would not understand them, John iii. 12. Hearing has a wider range than speaking.—ἀνθρώπων, *for a man*) construed with *it is lawful*. The power of speaking is often narrower than that of knowledge.

5. Ἐπεὶ τοῦ τοιοῦτου, *in respect to such a one*) in the Masc. The antithesis is, *of myself*. We ought to remove the *I* from important matters. This verse has two parts, the one has the reason assigned [aetiologia] in the following verse; the other is explained, ver. 7, 8.—καυχῆσομαι, *I will glory*) *i.e.* I might glory; comp. ver. 6 at the beginning.

6. Ὅν ἐσομαι ἄφρων, *I shall not be a fool*) In the preceding chapter also he spake *the truth*, and yet he ascribes *folly* to himself; namely, because he gloried concerning things by no means glorious [viz. his sufferings], hence of things most glorious.—φείδομαι, *I forbear*) I treat of these things sparingly.—μή τις, *lest any one*) O how many are there even among theologians, who have no reverent dread in treating of such things! [Not a few allow themselves to be thought of both at home and abroad more highly than is lawful; but how remarkably may they be considered as defrauding themselves in that way of a share in the honour which is in the power of GOD. If indeed you rejoice in

the privileges of the sons of GOD, see that this your light may shine, but remember to use with caution and moderation extraordinary circumstances.—V. g.]—βλέπει ἀκούει, sees, hears) in common life, while I am unable to prevent it.

7. ἵνα μὴ ὑπεραίρωμαι, lest I should be exalted) In all the things, which Paul did, and which rendered him great, beloved, and admired among men, he might be less worthy of praise [elated] than in those, of which he was alone conscious to himself. The mind is vain and weak, which applauds itself on account of the applause of men. The better things [the preferable objects of desire] are within. [How dangerous must the exaltation of one's self be, when the apostle required so much restraint.—V. g.]—σκόλοψ) Hesyehius: σκόλοπος, ὁξεία ξύλα ἰρθά, στυροί, a sharp pointed stake is denoted; comp. the LXX., Num. xxxiii. 55; Ez. xxviii. 24. This general word is presently explained in a particular manner by those buffetings: and this double explanation does not require a third, variously attempted by those, who give a wrong meaning to the buffetings.—τῇ σαρκί, in the flesh) The ablative case, in the flesh, for the purpose of macerating the flesh. The same case occurs, 1 Pet. iii. 18, iv. 1, 6. This weakness was greater than all those, which had been enumerated in the preceding chapter, and that he might give an account of this weakness, he considered it necessary to mention revelations.—Ἀγγέλος Σατᾶν, the messenger of Satan) Paul, after having had some experience of the state of the blessed angels, begins now to discover an angel of a different description. The word Σατᾶν only occurs in the LXX. twice or thrice, and that too as indeclinable; but Σατανᾶς is declined in thirty-four places in the New Testament, and among these, nine times by Paul; and in this single passage it is used as an indeclinable noun, by a well-weighed apocope [the loss of a syllable at the end], certainly not without good reason. Ἀγγέλος Σατᾶν then does not seem in this passage to be in apposition, as if it were said the angel Satan for the devil, for the devil is nowhere called an angel, but he himself has his angels. Therefore Satan is either a proper name in the genitive or an adjective in the nominative, so that there is denoted either an angel sent by Satan or a very destructive angel, an angel like Satan himself or the devil, as distinguished from the fact of his being sent by Satan. The ambiguity seems to

intimate, that the apostle himself, with a view to his greater humiliation, must have been ignorant of what was the character of this angel. He had a revelation from heaven, a chastisement from hell. Job and Paul were harassed by an enemy: the angel of the Lord struck Herod.—*ἴνα με, that me*) Therefore Paul is not the angel himself (comp. however Num. as above quoted [wherein the Israelites are represented as making the inhabitants of the land whom they drive not out *thorns* in their sides]), but what is stated is, that the angel harassed Paul with blows: *ἴνα, that* is again elegantly placed in the middle of the clause, that the antithesis may twice precede the particle, twice follow it. For the *excellence of the revelations and the angel of Satan* are in antithesis, and likewise *to be exalted and to be buffeted*.—*κολαφίζῃ, buffet*) *With blows* (*μεγάλαις ἔφατις*; for this is considered the original root, by Eustathius). Slaves were beaten, 1 Pet. ii. 20, nor is there any obstacle to its being taken here in its proper acceptation, Job ii. 6, 7. For if the apostles and the Lord Himself received blows and other troubles from men, ch. xi. 24, 25; 1 Cor. iv. 11; Matt. xxvi. 67, comp. iv. 5; why should not Paul receive such from Satan or his angel, either visibly or invisibly. Such evils also befel Antony, as Athanasius mentions in his life. Opposition of every kind came in the way of the apostle, ver. 10, which he did not deprecate, but here he mentions something in particular, which harassed him with *infirmities* and met [counteracted] his exaltation with pain and disgrace, even more so or at least not less than the rage of lust, which has been excited in the members of the body (with which how wonderfully very holy souls may be tormented, may be learned by reading the writings of Ephraim Syrus, of Estius on this passage, of Joh. a Cruce and P. M. Petruccius), or the most violent headaches. Paul had become as it were of late afraid of the recurring attacks of these blows, inasmuch as he restrains himself in the time of boasting with such frequency as a reader in his natural state would despise and of which he would be weary. Chrysostom remarks, that Paul says *κολαφίζῃ*, that it *may buffet*, not *κολαφίση*, that it *might buffet*, as concerning the present. The *sight and hearing* of Paul had been directed to the most magnificent objects: The *touch* [for the thorn was *in the flesh*] had been most severely tormented.

8. *Τούτου, for this*) Demonstrative. He had forgotten his exaltation.—*τρὶς*) *thrice*, as the Lord Himself did on the Mount of Olives. Paul presented his three requests, I know not at what intervals. Then he patiently endured the thorn, when he saw, that it must be borne; he does not seem to have been without the thorn, even then when he wrote these things and so long as he was liable to exalt himself: comp. what follows.—*τῷ Κυρίῳ, the Lord*) *Christ*; see the next verse. Satan is not to be asked to spare us.

9. *Ἐῖρηκε μοι, He said to me*) when I prayed for the third time.—*ἀρκεῖ σοι ἡ χάρις μου, My grace is sufficient for thee*) A very gracious refusal, expressed in the indicative mood. The Lord as it were put these words into Paul's mouth, that following them up he might say: O Lord, Thy grace is sufficient for me. There may be grace, even where there is the greatest sense of pain.—*ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελειοῦται, for [power] strength is perfected in weakness*) For *δύναμις* several have written *δυναμὶς μου*, from the alliteration with *χάρις μου*. If Paul had written *δυναμὶς μου*, I believe he would have subjoined *ἐν ἀσθενείᾳ<sup>1</sup> σου*. It is however here intimated, that, as *is the grace of Christ, so is the power of Christ: γὰρ, for*, here as often elsewhere, is a discriminative particle, by which a distinction is made between *grace* and *strength*. *Grace is sufficient: do not ask sensible strength; for strength [is made perfect in weakness]*. So in short the particle, *for*, obtains the meaning of causing, not immediately, but mediately by the distinction between *grace* and *strength*.—*ἐν ἀσθενείᾳ, in weakness*) From the fact of its being the language of the Lord, Paul often repeats this word; ch. xi. xii. xiii.—*τελειοῦται, is perfected*) It [*ἡ δύναμις*] performs, it perfects all that belongs to it;

<sup>1</sup> *This decision of the Gnomon, however, does not obscurely differ from the margin of both Ed. and from the Germ. Ver. Therefore it is not quite right to blame Bengel on this account that he wished μου to be omitted after δύναμις (as Ernesti has it, Bibl. th. T. iv. p. 705); nay, indeed, in this very passage, he would have had occasion to free Bengel from the blame of critical pertinacity. Any one may easily suspect from Bibl. th. l. c. that Bengel wished to strike out the particle μᾶλλον after ἡδιστα, but they who use their eyes will find the contrary—E. B.*

The σου is omitted in AD later corrected, G (and acc. to Lachm. but not Tischend. B) *fg* Vulg Iren. Cypr. But A and Orig. 3,200d add μου, and so Rec. Text.—ED.

therefore we ought not under the pretext of false self-sufficiency to cast away the power [strength] of Christ.—*μᾶλλον καυχῆσομαι, I will rather glory*) in my infirmities, than in revelations, for if I glory in these, I shall prevent the exercise of the power of Christ. He adds the pronoun to the former, not to the latter.—*ἐπισκηνώσῃ ἐπ' ἐμέ, may cover me over*) as a tent.—*σκήνος, a tent*, the body ["our earthly house of this tabernacle," ch. v. 1].—*τὸ ἐπισκηνοῦν, covering over*, something external; he does not say, that it may dwell in me; for he would thus [had he said that] diminish the sense of his infirmities.—*ἡ δύναμις τοῦ Χριστοῦ, the power of Christ*) that is Christ with His power. We ought most gladly to receive whatever promotes this object.

10. *Εὐδοκῶ, I am well contented* [Engl. V. too strongly, *I take pleasure*]) He does not say here, *I rejoice*, which would denote more than he meant.—*ἐν ἀσθενείαις, in infirmities*) This is the genus; hence we have immediately after, *I am weak*; two pairs of species follow.—*ἐν ὑβρεσιν, ἐν ἀνάγκαις, in reproaches, in necessities*) which also the messenger of Satan occasions.—*ἐν διωγμοῖς, ἐν στενοχωρίαις, in persecutions, in distresses*) which were caused by men.—*ὑπὲρ, for the sake of*) construed with *εὐδοκῶ, I am well contented*.—*τότε*) then, in particular [then and then only].—*δυνατὸς, strong*) in the power of Christ.

11. *Γέγονα, I am become*) He sounds a retreat.—*ὧφεilon, I ought*) An interchange of persons, *i.e., you ought to have commended me* [instead of my having to commend myself].—*ὑφ' ὑμῶν*) by you, among you.—*οὐδὲν εἶμι, though I am nothing*) of myself.

12. *Μὲν, indeed* [truly]) This particle is as it were a crumb that feeds modesty.—*σημεῖα, signs*) The proofs of the facts are at hand.—*τοῦ ἀποστόλου, of the apostle*) The article has this force; [the signs] of one who is an apostle.—*σημείους*) So *Al. Lat.* (in *Cod. Reutl.*) *Hilarius*. A reading standing midway between the extremes:<sup>1</sup> whence most copies have *ἐν σημείοις; καὶ σημείους* is the reading of *Chrys. Boern. Lat.* in the MSS.: *σημείους τε* is the reading of *Lin.* also *Syr.*<sup>2</sup> On *σημείους* and *τέρασι*, see *Matt.*

<sup>1</sup> 'Media,' so as to form a kind of common starting point from which the various other erroneous readings took their rise.—ED.

<sup>2</sup> *Σημεῖους* is read by AD corrected later *f* Vulg. Reads *σημείους τε*. Gg *Syr.* read *καὶ σημείους*. Rec. Text reads *ἐν σημείοις*.—ED

xxiv. 24. Δυνάμεις are most palpable works of divine *omnipotence*.

13. Τί, *what*) This word refers both to the antecedents and the consequents.—λοιπὰς, *other churches*) planted either by me or by the other apostles.—εἰ μὴ—ταύτην, *unless—this*) a striking *Asteismus* [instance of refined pleasantry].—αὐτὸς, *I myself*) The antithesis follows, *nor by others*, ver. 16, 17. I did not burden you *myself*; nor make a gain of you *by those others* whom I sent, Titus, etc.—ἀδικίαν, *wrong*) The apostle might *rightly* [as opposed to ἀδικίαν] have accepted his maintenance from the Corinthians, and when he did *not* avail himself of this *right*, he imputes it to himself, as a *wrong*; and he gives it this name, not in the way of irony, with which the language of the apostle is inconsistent, but in the way of amphibology, for he uses ἀδικίαν in this passage, in a very unusual sense, which may be expressed in Latin by *non-jus*, and it has *a* in the privative sense, as ἀνομος, ἀνόμως, are sometimes used [without law; not contrary to law], Rom. ii. 12; 1 Cor. ix. 21: so ἀνυπότακτον [not subjected, instead of *insubordinate*], Heb. ii. 8: and yet it admits at the same time the idea of *injustice*, *deprecating* thereby all suspicion of want of love to the Corinthians [in his not accepting maintenance from them]; *forgive me*, comp. xi. 11.

14. Τὰ ὑμῶν, *yours*) Phil. iv. 17.—ὑμᾶς, *you*) that I may gain you. Matt. xviii. 15. He heaps up spiritual treasures for the *souls* of the Corinthians, ver. 15 [ὑπὲρ τῶν ψυχῶν ὑμῶν].

15. Ἐγὼ δὲ, *but I*) The δὲ makes an *Epitasis* [emphatic addition to the enunciation already made].—δαπανήσω) *I will spend* what belongs to me.—ἐκδαπανηθήσομαι, *I myself will be spent*)—ἧττον, *less*) Love rather descends, than ascends. [It is unworthy to repay the most devoted love with a scanty measure of love.—V. g.]

16. Ἀλλ' ὡς ἄρα γινώσκων, *but inasmuch as I was*) an objection which the Corinthians [moved by suspicion, V. g.] might frame.<sup>1</sup> The answer is in the following verse.—ἔλαβον, *I caught*) that you might not escape the net, that was set with a view to my gain.

17. Μὴ τίνα ᾧ—δι' αὐτοῦ) for μὴ διὰ τινος τοῦτωι, οἷς ἀπέσταλκα.

<sup>1</sup> i.e., You may object and say that though I did not burden you, I yet, as being crafty, caught you by guile.—Lb.

[*The good faith of his associates wonderfully assisted Paul.*—V. g.]

18. Παρεκάλεσα, *I exhorted*) to go to you.—τὸν ἀδελφὸν, *the brother*) he seems to have been a Corinthian.—πνεύματι, *in spirit*) inwardly.—ἵχνεσι, *steps*) outwardly.

19. Πάλιν δοκεῖτε) Some read πάλαι δοκεῖτε :<sup>1</sup> a reading indeed, which would imply a more determined aversion of mind from Paul on the part of the Corinthians; comp. ch. iii. 1; for πάλαι, with a verb in the present tense, denotes long-continued perseverance. Plato in *Gorgias*, ἀλλ' ἔγωγε καὶ πάλαι λέγω, *but as I said long before, so I still say*. The more approved reading is πάλιν δοκεῖτε; comp. again ch. iii. 1.—ὑμῖν, *to you*) as if it were necessary for our own sake in this way to retain your favour.—ὑπερ τῆς ὑμῶν οἰκοδομῆς, *for your edification*) that you may rather see, than experience with sorrow, how much I am an apostle.

20. Οὐχ οἶουσ, *you not such as I would*) This is treated of to the end of the chapter. Then, the clause, *such as ye would not*, is treated of from ch. xiii. 1 and onwards. Such as is the hearer, so is the pastor to him.—ἔρεις, ζῆλοι, θυμοί, ἐριθεΐαι) Gal. v. 20.

21. Μὴ πάλιν, *lest again*) There is here an Anaphora,<sup>2</sup> *lest haply, lest haply, lest* [μὴ πως—μὴ πως—μὴ]. And indeed in this verse he speaks with greater severity.—ταπεινώσει, *will humble*) A Metonymy [Substitution] of the consequent [for the antecedent].—ὁ Θεός μου, *my God*) He by this expression gives the reason, why he considers acts committed against God, as appertaining to himself.—τῶν προημαρτηκότων) *who have sinned before my last coming*.—ἀκαθαρσία) *the uncleanness*; for example, of married persons: 1 Thess. iv. 7.—πορνεία, *fornication*) among the unmarried, ἀσελγεία, *lasciviousness*) sins contrary to nature.

<sup>1</sup> ABGf Vulg. read πάλαι. Only D (Λ) g of the oldest authorities support the πάλιν of the Rec. Text.—Ed.

<sup>2</sup> See App. The frequent repetition of the same word in beginnings.



## CHAPTER XIII.

1. Τρίτον) The decisive number, *the third time*. So the LXX. τρίτον τοῦτο, Num. xxii. 28.—ἔρχομαι, *I am coming*) I am now in readiness to come.—μαρτύρων, *of witnesses*) Therefore in this matter the apostle thought of depending not on an immediate revelation, but on the testimony of men; and he does not command the culprits to be cast out of the Church before his arrival.

2. Προείρηξα καὶ προλέγω, *I told you before and I tell you beforehand*) Refer to the former the words, *as if I were present the second time*; to the latter, the words, *being now absent*. He seriously forewarns them. There is in the text, which excludes the word γράφω as an inferior reading,<sup>1</sup> an uninterrupted chiasmus throughout the three members of the sentence, in the following order:

<i>I told before,</i>   <i>as if I were present the second time</i> (viz. no doubt when he had come to the neighbourhood towards Corinth, and had already determined to go thither himself also, although he afterwards forbore),   <i>to those who have heretofore sinned,</i> <i>namely before this second visit,</i>	<i>and</i>	<i>and I tell beforehand,</i>   <i>being absent now</i>   <i>to all others, who</i> <i>afterwards sinned,</i> <i>after my second</i> <i>coming, and yet</i> <i>before my third.</i>
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—ὃ φείσομαι, *I will not spare*) He had formerly spared, i. 23.

<sup>1</sup> ABD (A) corrected later, Gfg Vulg. reject γράφω. Rec. Text supports it without any of the oldest authorities for it.—ED.

3. Δοκιμὴν ζητεῖτε, *ye seek a proof*) A metonymy for, you provoke me; you tempt me; you desire to find out what I am; see ver. 5 [ἑαυτοὺς δοκιμάζετε, *prove your own selves*].—δοκιμὴ has its conjugates in ver. 5, 6 [ἄδοκιμοι].—τοῦ Χριστοῦ) *i.e.*, whether Christ is speaking in me. The Corinthians had doubts; he presently proves that they ought not to doubt.—εἰς ὑμᾶς, ἐν ὑμῖν, *to you-ward, in you*) The particles differ; see ch. x. i.—οὐκ ἀσθενεῖ, *is not weak*) by me and this very epistle.<sup>1</sup>—δυνατεῖ) The ardour of his mind produced this new word by a paraphrase in respect to ἀσθενεῖ.

4. Εἰ, *if* [though]) a concessive particle.—ἑσταυρώθη, *was crucified*) The cross, the utmost weakness; it includes death, for life, is put in antithesis to it.—ἐξ ἀσθενείας, *owing to* [through] *weakness*) It is the part of weakness to be crucified. This is the force of the particle.—ἀσθενοῦμεν ἐν αὐτῷ, *we are weak in Him*) Presently after, the particle is varied, σὺν, *with* Him, being employed instead of the ἐν here; *we are weak*, we do not exercise δύναμιν, *power*, and therefore we ourselves are less sensible of it, inasmuch as the sense of tribulation prevails.

5. Ἐαυτοὺς, *your own selves*) not Paul. If you examine yourselves, you will perceive what we are. Where there are true teachers and true learners, we may judge from the feeling of the one party concerning the other, what is the character of that other.—ἐν τῇ πίστει, *in the faith*) and therefore in Christ.—δοκιμάζετε, *prove*) The milder admonition [δοκιμάζετε, *prove*] is subjoined to the severer word [πειράζετε, *lit. tempt, make trial of*] *test* [Engl. Vers., *examine yourselves*]: *if you are in the faith, prove yourselves to be so*; <sup>2</sup> εἰ, *if*, is used as presently after in εἰ μήτι.—ἢ) *an*, the second part of a disjunctive interrogation; *i.e.*, you can truly prove yourselves: for Jesus Christ is in you, and you know Him to be in you. [*In fact, any one may test himself, whether he be in the faith or not; no man can prove himself and search out his own true character unless he be a believer.*—V. g.]—ἐπιγινώσκετε, *do you perceive?*) an emphatic compound.—ὅτι, *how that*) the grounds upon which.—Ἰησοῦς, *Jesus*)

<sup>1</sup> [Christ, who] is not weak towards you, as far as I and this very epistle can effect.—ED.

<sup>2</sup> Engl. V. and Tischend. and Lachm. connect εἰ ἔστέ ἐν τῇ πίστει with πειράζετε, "Examine yourselves whether ye be in the faith."—ED.

not only a sense [perception] of Christ, but Jesus Christ Himself, [as is evident from the addition of the proper name, Jesus; comp. 2 Tim. iv. 22.—V. g.]—*εἰ μήτι*, unless somewhat) So *εἰ μή*, ch. iii. 1; *τί*, somewhat, softens the language.—*ἀδίκιοι*, reprobate) in a passive and active sense; for the conjugate *δοκιμάζεσθε* is considered to be in a reciprocal sense.

6. *Γνωσθε*, you shall know) by the proving of yourselves, without any experimental proof of my power, ver. 10.

7. *Ἐύχομαι*) The same verb occurs with the accusative and infinitive, Acts xxvi. 29.—*μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν*, that ye do no evil) The Vulgate has thus correctly translated it. For there follows, *that you may do good*. Grotius interprets it, *that I may not be forced to inflict evil*, punishment, on any one. But in this way the antithesis just noticed is lost. *ποιεῖν* has the accusative of the person, but Paul says, *ποιεῖν πρὸς τινα, εἰς τινα*.—*οὐχ ἵνα*, not that) *δόκιοι*, approved) by restraining you when you do evil.—*ὡς ἀδίκιοι*, as reprobate) no cause being given to us for exercising authority: *ὡς*, as if, softens the expression.

8. *Δυναμέθα*, we are able) comp. *the power* which he claims, ver. 10.—*ἀληθείας*, truth) Truth here denotes the exact authority 'to be exercised over the Corinthians.

9. *Ἄσθενῶμεν*, we are weak) in body and with our authority unemployed.—*δυνατοί*, strong) in faith.—*καὶ ἐυχόμεθα*, we also wish) Weakness is welcome, not wished for; *κατάρτισις*, is even (*καὶ*) wished for.—*κατάρτισιν*) perfect union, perfection, ver. 11; 1 Cor. i. 10 ["perfectly joined together"]: that there may be no need to use severity in cutting off<sup>1</sup> any one from the body.

10. *μοι*, to me) Paul, in treating of his peculiar apostolic power, returns from the plural to the singular.

11. *Λοιπὸν*, finally) The conclusion. Paul had written somewhat severely in discussing this matter; now more gently, without however dismissing the subject itself, comp. ch. xii. 20.—*χαίρετε*) rejoice. He returns to that with which he first set out, i. 24; but the word *χαίρετε* here is appropriately used, as by it men are accustomed to bid farewell.—*παρακαλεῖσθε*, be of good comfort, ch. i. 6.

<sup>1</sup> ἀποτόμῳς ver. 10, Th. ἀποτίμνιν, to cut off.—ED.

13. 'H) This prayer corresponds in both epistles. The first epistle, indeed, has also its own conclusion and prayer; but yet because the first epistle is taken up and renewed in many important particulars by the second, this prayer is also suitable to it, and in the very universality of the prayer, the apostle seems also to have had reference to the first epistle.—*χάρις, grace*) This is mentioned in the first place, for by the grace of Christ we come to the love of the Father. [*An admirable testimony to the Holy Trinity.*—V. g.]—*ἡ ἀγάπη τοῦ Θεοῦ, the love of God*) ver. 11.—*ἡ κοινωνία, the communion*) which has also come to you Gentiles, and which produces harmony.

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#### ADDENDUM TO NOTES.

Rom. x. 11, "Duplex voluntas divina," viz. "voluntas beneplaciti et voluntas signi." A scholastic distinction introduced by Thomas Aquinas, who, in the *Summa Theologicæ*, par. i. qu. 19, art. 11, writes, "Ideo in Deo distinguitur voluntas propriè et metaphoricè dicta. Voluntas enim propriè dicta (*used in the plain and literal sense*) vocatur *voluntas beneplaciti*. Voluntas autem metaphoricè dicta (*used in the figurative sense*) est *voluntas signi*, eò quod ipsum signum voluntatis voluntas dicitur;" i.e. God uses language which would seem among men to indicate will: but this is only a *metaphorical* or *ostensible* will, "voluntas signi," not His will in the same strict sense in which His secret purpose, "voluntas beneplaciti," is His will.—ED

END OF VOL. III.