THE NEW TESTAMENT

FOR

ENGLISH READERS.

VOL. I.

THE FOUR GOSPELS AND ACTS OF THE APOSTLES.

PART I.—THE THREE FIRST GOSPELS.
"That thou mightest know the certainty of those things wherein thou hast been instructed."

Luke i. 4.
SKETCH MAP, illustrating the JOURNEYS of OUR LORD.
THE NEW TESTAMENT
FOR ENGLISH READERS:

CONTAINING THE AUTHORIZED VERSION,
WITH MARGINAL CORRECTIONS OF READINGS AND RENDERINGS;
MARGINAL REFERENCES;

AND A
CRITICAL AND EXPLANATORY COMMENTARY;

BY
HENRY ALFORD, D.D.
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IN TWO VOLUMES.
VOL. I.
Part I.—THE THREE FIRST GOSPELS.

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Since the First Edition was published, the evidence of the recently-found Sinaitic Manuscript has been added to our ancient testimonies regarding the Sacred Text. This has occasioned many variations, which have been indicated in the margin of this Edition, so as to make it conformable to the last Edition of my Greek Testament. The notes, except where such variations necessitated a change, remain as before.

Canterbury,
Christmas, 1867.
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ERRATA.

At Matt. xxvi. 55, "Are ye come out," &c., insert marginal note, "render, Ye are come out, &c., without note of interrogation."

At Luke vii. 32, "and saying," &c., insert marginal note, "read, which say."
INTRODUCTION.

PRELIMINARY CHAPTER.

OF THE PRESENT WORK.

1. This Edition of the New Testament is undertaken with a view to put the English reader, whose knowledge is confined to our own language, in possession of some of the principal results of the labours of critics and scholars on the sacred text.

2. There are of course very many cases where this cannot be done. The English reader must be content to remain in ignorance of all those minute niceties of meaning and connexion, which depend on the import of the constructions and the particles in a language far surpassing our own in its power of expressing the varying shades and slightest turns of thought.

3. But it is believed that there are far more cases, where there is no reason why these results should not be imparted to him. And the more we value the inspired word of God, the more anxious ought we to be, that all should possess every help to ensure the purity of its text, and to clear up its true meaning.

4. In the present state of the English reader's knowledge of his Bible, there are two great obstacles to the attainment of these ends. The one consists in his ignorance of the variations of reading in the ancient authorities from which the sacred text is derived; the other in his ignorance of the existence of other and often indisputably better renderings of the sacred text than that which the version before him gives. Our Authorized Version is, as a translation, of high excellence, and is never to be thought of by Englishmen without reverence, and gratitude to Almighty God. But it is derived very often from readings of the Greek which are not based on the authority of our best ancient witnesses; and it frequently gives an inadequate rendering of the text which it professes to translate.

5. The principal instances of both these imperfections it is the object
of the present Edition to enable the English reader to correct for himself. Words and passages, which in our Authorized Version are wrongly read or inadequately rendered, are printed in italics in the text, the true reading or rendering being pointed out, in the margin below, in the same type as the rest of the text. Besides this, in cases where the principal ancient authorities differ about the reading of the text, the variation is stated in the margin.

6. Marginal notices are also appended in some cases where antiquated terms, or expressions generally misunderstood, are used in the Authorized Version.

7. The notes are mainly an adaptation and abridgment of those in my Edition of the Greek Testament. Additions are sometimes made to those notes, where further explanations, of a nature suitable to the English reader, seemed to be required.

8. The marginal references are adapted and abridged from those found in our ordinary English Bibles. I found, on examination, that many of these were either irrelevant or superfluous, and that sometimes passages the most important for elucidation were not adduced at all. It may be well to mention that the parallel places in the Gospels are not cited on the margin, being systematically given at the head of each paragraph in the notes.

9. It is necessary, at a time when there is so much unsettled opinion respecting the authority of Scripture, to state plainly in the outset, the belief of the Editor on that point, and the principles on which his work has been undertaken.

10. I regard the Canonical books of the Old and New Testaments to have been given by inspiration of Almighty God, and in this respect to differ from all other books in the world. I rest this my belief on the consent of Christ’s Holy Catholic Church, and on evidence furnished by those books themselves 1.

11. I find that it has pleased God to deliver His revelation of Himself to man, which is contained in those books, by the vehicles of human testimony, human speech, and human writing. All the phenomena necessarily incident to these human vehicles I consequently expect, and find, in our sacred books as we have them.

12. Their writers testified that which was true. The Spirit of Truth dwelt in them specially for this purpose. But He did not divest their testimony of its human character. Their peculiar styles and manners of writing were not taken away, nor their disposition to record peculiar facts, and to note different aspects of the truth. Each holy man set down that which he had seen or heard, or which he found in trustworthy

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1 I have treated of this matter more formally and in detail further on, in Chap. I. § vi. of this Introduction. But I have considered it desirable besides, to publish a general statement in the preliminary account of this English edition.
record, or heard from competent witnesses; and in this remembrance or selection, he was guided specially by the Holy Spirit. But each man reported, and each man selected, according to his own personal characteristics of thought and feeling. Any one who can read the Gospel and Epistles of St. John, and doubt this, would seem to me to read to little purpose indeed.

13. A very important result of this may be thus stated. The two, three, or four, Gospel records of the same event are each of them separately true: written by men divinely guided into truth, and relating facts which happened, and as they happened. If we could now see the whole details of the event, we should also see that each narrative is true, and how it is true. But, not seeing the whole details of the event, and having only these two, three, or four, independent accounts, we must be prepared sometimes to find, that they appear to be discrepant the one from the other; and we must not expect that we can reconcile such apparent discrepancies. It is a case where we must walk by faith, not by appearance. One day we may, and one day I firmly believe we shall, see the event with all its details as it happened, and shall be permitted to glorify God for the Truth of His holy Word in every particular; but that day is not yet come.

14. This is the belief, and these are the principles, on which I have recognized and dealt with what appear to me the undeniable apparent discrepancies in detail between some of the Gospel narratives. I have never attempted to force them into accordance. I shrink from doing so, and I see no end gained by doing so. On the other hand, I believe the confirmation of the faith, gained by the testimony which these discrepancies furnish to the absolute independence of the narratives, to be of infinitely more importance, than would be the most complete piecing together of them into one apparently harmonious whole.

15. Human speech was also a vehicle chosen by God for the transmission of the Revelation of Himself to man. Now all language is liable to be imperfectly understood. Few things can be expressed so clearly, but that some possibility occurs of an interpretation being given, other than was intended. And this defect of the instrument of thought has certainly not been removed in its employment by God Himself. Nay this very employment by Him has rather tended to increase the defect: the things which it hath not entered into the heart of man to conceive, when set forth in human speech, are too deep and weighty for the instrument which should convey them, and the result is that the sayings of Holy Scripture are often extremely difficult to understand. "The unlearned and unstable," we are told, "wrest them to their own destruction:" and short of this, their sense is often misapprehended, and their true significance set aside, for want of intelligent study. We often hear Holy Scripture spoken of as if it were not only all true, which it is,—but all
so plain that there can be no question as to its meaning, which it as certainly is not. Coming as it does from God, its simplest saying has in it a depth which the human mind cannot fathom: and its apparently disjoined sentences have a connexion which it often surpasses even the practised eye to discover, or the most ripened and chastened judgment satisfactorily to pronounce upon.

16. The reader of this work will find this conviction lying at the root of all its endeavours to explain Scripture: that we are dealing not with mere human thoughts, whose significance we may exhaust and surpass, but with divine Truth, conveyed to us in human words—the treasure, in the earthen vessel. No amount of labour can be ill bestowed in searching into, and comparing, and meditating on, the import and the connexion of the words of Scripture. Nor are we to expect a time when our work may be regarded as done. As the ages of the world and of the Church pass onward, new lights will ever be thrown upon God's word, by passing events, by the toil of thought, by the discoveries of historical research and of scientific enquiry.

17. Nor has the Bible any reason to fear the utmost activity, and the furthest extension, of such pursuits. We have been, I am persuaded, too timid and anxious in this matter. Let research and enquiry be carried forward in every direction, and in a fearless spirit: and when their results are most completely established and firmly assured to us, then will it be most undeniably found, that Creation, Providence, and Revelation, are the work of the same God:—then will the plainest light be thrown on the meaning of Holy Scripture, in all points on which such research and enquiry bear.

18. We are too apt to forget that another vehicle in which God has transmitted to us His Revelation, is human writing. The conservation of the sacred books by His Providence ought to be taken into account, as well as their original composition. The general notion concerning the Bible, as regards this point, may perhaps be not unjustly described as being, that the sacred text has come down to us in one unquestioned form, and that form represented by the English Authorized Version. The fact of some variations existing here and there is perhaps known, but its import is at once nullified by some statement, that these variations make no possible difference in the sense: and there the matter is allowed to rest: some even doubting the expediency of further inviting the English reader to its consideration.

19. But surely such a course is hardly that of those who are exhorted to be "not unwise, but understanding what the will of the Lord is." If it has pleased God, in the course of His providential care of His word, that certain portions of it should be variously transmitted to us, can we, without blame, resolve to shut our eyes to this His will? And the case, as affecting English readers, is even stronger than this. There is one
passage, commonly printed in all our Bibles, read in our churches as God's Word, which undeniably forms no portion of His Word at all, viz. 1 John v. 7: there are more, which rest upon far weaker evidence than do other forms of the Word, which ought long ago to have been substituted for them. Can we be held blameless, with the knowledge of these things before us, for not having set this matter right?

20. It has been my desire for many years, that I might contribute, however scantily and imperfectly, towards furnishing the English reader with some means of intelligently dealing with and appreciating these important facts respecting the text of the New Testament. My wish has at length taken shape in this Edition, the first part of which is now offered to the Public. I would wish it to be understood that I put it forth as an experiment, liable to be corrected and improved, if necessary, both in form and in detail. It was my original intention to give an amended version of the sacred text: and I still think that for the completeness and full usefulness of the work, such a version would be necessary. After all possible marginal corrections of inadequate renderings, there are many improvements in minute expression and arrangement, tending to clear up the meaning, which must necessarily be passed over where the Authorized Version is printed as the text.

21. It has been my endeavour, in the notes, to give as much information as I could respecting the general currents of opinion and interpretation, without burdening the reader with long catalogues of names. The introduction of some names has been unavoidable. The German Commentaries of Olshhausen and Meyer, for instance, are so valuable, and so rich in original material, that I have often cited them. The latter of these writers, though unhappily not to be trusted where there is any room for the introduction of rationalistic opinions, is, in accurate interpretation of the words and constructions of the sacred text, by far the best of all commentators. Another work has been found very valuable: the Reden Jesu (Discourses of Jesus) of the late venerable Rudolf Stier. Stier was a Christian scholar of the orthodox Evangelical party,—of a simple and fervid spirit,—apt sometimes to find fanciful allusions and connexions, but full of the power of spiritual discernment: and his great work above mentioned has certainly been among the most valuable of modern contributions to the understanding of our Lord's words.

22. The reader will find in my Commentary no sympathy whatever with the rationalistic school. Believing in the Eternal Godhead and Perfect Humanity of our Blessed Lord, and in the agency of the Almighty Spirit in Him, and through Him in His Apostles and servants, I regard His divine miracles as proofs of His mission, and of His authority over nature, as being the Creator of nature. The faith of the centurion (Luke vii. 8), so wonderful in him, is that of all Catholic Christians: that the powers of Nature serve the Son of God, as servants their master.
23. Widely different however from any expression of rationalistic opinion is the carrying out of the enquiry, sometimes forced on us, whether an incident related in the sacred narrative is intended to be miraculous, or not. Such an enquiry might for example naturally occur regarding the rising up of St. Paul after he was stoned at Lystra (Acts xiv. 19, 20). Such an enquiry, I have believed, is fairly open to us in the case of the narrative of the Star of the Wise Men. Was that a miraculous appearance from first to last, or was it some phenomenon in the ordinary course of the celestial revolutions, which the Magi were guided by God to interpret as they did? I have been led to incline to the latter view. I have no bias leading me that way: I should feel no difficulty whatever in receiving the whole as miraculous, did I think the sacred text required me to do so. Those who do think this, have much to favour their view. But let them concede to a Christian brother the right to enquire into the meaning of the sacred text itself, without binding him to a pre-conception of that meaning: and let them abstain from harsh judgment, where his enquiry has led him to a conclusion different from that to which they themselves have come.

24. In closing this preliminary chapter, I may venture to say, that I hope this work may be found useful to those readers for whom it has been specially designed. It is not in the proper sense of the word, a popular Edition of the New Testament. Some cultivation of mind by an ordinary liberal education will be required for its use: but certainly not more than is possessed by Christian women in the middle ranks of life, and by the majority of the mercantile classes. Should it be found to contribute in any degree towards the diffusion of an intelligent knowledge of the contents of God's Holy Word, I shall be more than rewarded for the labour bestowed on it.
CHAPTER I.

ON THE THREE FIRST GOSPELS GENERALLY.

SECTION I.

GENERAL CHARACTERISTICS OF THE THREE FIRST GOSPELS.

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

2. St. Matthew, St. Mark, and St. Luke, in relating His ministry, discourses, and miracles, confine themselves exclusively to the events which took place in Galilee, until the last journey to Jerusalem. No incident whatever of His ministry in Judaea is related by any of them. Had we only their accounts, we could never with any certainty have asserted that He went to Jerusalem during his public life, until His time was come to be delivered up. They do not, it is true, exclude such a supposition, but rather perhaps imply it (see Matt. xxiii. 37; xxvii. 57, and parallels; also Matt. iv. 12 as compared with iv. 25,—Matt. viii. 10, xvi. 1); it could not however have been gathered from their narrative with any historical precision.

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

4. But the difference in character between the three first Evangelists and the fourth is even more striking. While their employment (with the sole exception, and that almost exclusively in Matthew, of the application of Old Testament prophecies to events in the life of our Lord) is narration without comment, the fourth Evangelist speaks with dogmatic authority, and delivers his historical testimony as from the chair of an Apostle. In no place do they claim the high authority of eye-witnesses; nay, in the preface to St. Luke's Gospel, while he vindicates his diligent care in tracing down the course of events from the first, he

2 An exception to this apparently occurs, if we adopt the remarkable reading "Judea," Luke iv. 44. But it is hardly to be pressed, especially as it does not imply any journey to the capital.
THE THREE GOSPELS.

INTRODUCTION.]

implicitly disclaims such authority. This claim is, however, advanced in direct terms by St. John (see below, ch. v. § ii. 1). Again, in the character of our Lord's discourses, reported by the Three, we have the same distinctness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with us, and the nature of His kingdom among men, those related by St. John regard, as well, the deeper subjects of His own essential attributes and covenant purposes; referring indeed often and directly to His relations with His people and the unbelieving world, but usually as illustrating those attributes, and the unfolding of those purposes. That there are exceptions to this (see e.g. Matt. xi. 27: Luke x. 22) is only to be expected from that merciful condensation by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough common features in them all, to satisfy us of the unity and truthfulness of their testimony to His blessed Son.

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

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

SECTION II.

THEIR INDEPENDENCE OF ONE ANOTHER.

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

3 1. That Matthew wrote first—that Mark used his Gospel—and then Luke both these. This is held by Grotius, Mill, Wetstein, Townson, Hug, &c., and Greswell, who
§ II. INDEPENDENCE OF ONE ANOTHER. [INTRODUCTION.

the same phenomena have been curiously and variously interpreted. What, in one writer's view, has been a deficiency in one Evangelist which another has supplied,—has been, in that of a second writer, a condensation on the part of the one Evangelist of the full account of the other;—while a third writer again has seen in the fuller account the more minute depicting of later tradition.

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

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

4. Let us consider the others in order. If (a) was the case, I maintain that no possible arrangement of our Gospels will suit its requirements. Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because advances, and sometimes maintains with considerable ingenuity, the hypothesis of a supplemental relation of the three taken in order.

3. Mark, Matthew, Luke.—So Storr and others, and recently, Mr. Smith of Jordanhill.
the shorter Gospel of St. Mark follows upon the fuller one of St. Matthew, or St. Luke, or both. We have then only to examine those in which St. Mark stands first. Either then St. Luke supplemented St. Matthew,—or St. Matthew, St. Luke. But first, both of these are inconceivable as being expansions of St. Mark; for his Gospel, although shorter, and narrating fewer events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, St. Luke could not have supplemented St. Matthew; for there are most important portions of Matthew which he has altogether omitted (e.g. ch. xxv. much of ch. xiii. ch. xv.);—nor could St. Matthew have supplemented St. Luke, for the same reason, having omitted almost all of the important section, Luke ix. 51—xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of different arrangement and minute discrepancy unaccounted for.

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

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

7. Our supposition (d) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this does not represent the matter of fact. In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For
such borrowing would imply verbal coincidence, unless in the case of
strong Hebraistic idiom, or other assignable peculiarity. It is incon-
ceivable that one writer borrowing from another matter confessedly of
the very first importance, in good faith and with approval, should alter
his diction so singularly and capriciously as, on this hypothesis, we find
the text of the parallel sections of our Gospels altered. Let the ques-
tion be answered by ordinary considerations of probability, and let any
passage common to the three Evangelists be put to the test. The
phenomena presented will be much as follows:—first, perhaps, we shall
have three, five, or more words identical;—then as many wholly distinct:
then two clauses or more, expressed in the same words but differing
order:—then a clause contained in one or two, and not in the third:—
then several words identical:—then a clause not only wholly distinct
but apparently inconsistent;—and so forth;—with recurrences of
the same arbitrary and anomalous alterations, coincidences, and transposi-
tions. Nor does this description apply to verbal and sentential arrange-
ment only:—but also, with slight modification, to that of the larger
portions of the narratives. Equally capricious would be the disposi-
tion of the subject-matter. Sometimes, while coincident in the things
related, the Gospels place them in the most various order,—each in turn
connecting them together with apparent marks of chronological se-
quence (e. g. the visit to Gadara in Matt. viii. 28 ff. as compared with
the same in Mark v. 1 ff. Luke viii. 26 ff. and numerous other such
instances noticed in the commentary). Let any one say, divesting
himself of the commonly-received hypotheses respecting the connexion
and order of our Gospels, whether it is within the range of probability
that a writer should thus singularly and unreasonably alter the subject-
matter and diction before him, having (as is now supposed) no design
in so doing, but intending, fairly and with approval, to incorporate the
work of another into his own? Can an instance be any where cited of
undoubted borrowing and adaptation from another, presenting similar
phenomena?

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

THE ORIGIN OF OUR THREE GOSPELS.

1. It remains then, that the three Gospels should have arisen independently of one another. But supposing this, we are at once met by the difficulty of accounting for so much common matter, and that narrated, as we have seen, with such curious verbal agreements and discrepancies. Thus we are driven to some common origin for those parts. But of what kind? Plainly, either documentary (i.e. contained in writings), or oral. Let us consider each of these in turn.

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

3. Still it might be thought possible that, though one document cannot have originated the text of the common parts of our Gospels, several documents, more or less related to one another, may have done so, in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, whence did these documents take their rise? And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of our Lord, then to that oral teaching are we

4 Those who maintain the anointing of Matt. xxvi. 6 to be the same with that of Luke vii. 36, forget that it is incumbent on them in such cases to shew sufficient reason for the inversion in order of time. It is no reply to my argument, to say that St. Luke omits the anointing at Bethany, because he had related it before in ch. vii. Had he not had St. Matthew’s Gospel before him, it is very likely that he may have inserted an incident which he found without date, in a place where it might illustrate the want of charity of a Pharisee; but having (on their hypothesis) St. Matthew’s Gospel before him, and the incident being there related in strict sequence and connexion with our Lord’s Death, it is simply inconceivable that he should have transposed it, and obliterated all trace of such connexion, deeply interesting and important as it is.
referred back for a more complete account of the matter. That such evangelical documents did exist, I think highly probable; and believe I recognize such in some of the peculiar sections of Luke; but that the common parts of our Gospels, even if taken from such, are to be traced back further, I am firmly convinced.

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

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

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

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

7. Whether this teaching was wholly or in part expressed originally in Greek, may admit of some question. That it would very soon be so expressed, follows as a matter of course from the early mention of Grecian converts, Acts vi., and the subsequent reception of the Gentiles into the Church; and it seems to have been generally received in that language, before any of its material modifications arose. This I gather from the remarkable verbal coincidences observable in the present Greek texts. Then again, the verbal discrepancies of our present Greek texts entirely forbid us to imagine that our Evangelists took up the usual oral teaching at one place or time; but point to a process of alteration and deflection, which will now engage our attention.
8. It will be observed that I am now speaking of those sections which our Gospels possess in common, and without reference to their order. The larger additions, which are due to peculiar sources of information,—the narratives of the same event which have not sprung from a common source,—the different arrangement of the common sections, with all these I am not now concerned.

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

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

11. It is a well-known and natural effect of oral transmission, that while the less prominent members of a sentence are transposed, or diminished or increased in number, and common-place expressions replaced by their synonyms, any unusual word, or harsh expression, or remarkable construction is retained. Nor is this only the case, such words, expressions, or constructions, preserving their relative places in the sentences,—but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved near their original places, though perhaps with altered relations and import. Now a careful observation of the original text of the Gospels continually brings before the reader instances of both of these. I have given a few of them in a note to this portion of the Introductory matter in my Greek Testament.
12. With regard to those parts of our Gospels which do not fall under the above remarks, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or during the public ministry of our Lord, or as each may have fallen in with a more complete or a shorter account of those events, so have our narratives been filled out with rich detail, or confined to the mere statement of occurrences:—so have they been copious and entire in their history, or have merely taken up and handed down a portion of our Lord's life. These particulars will come under our notice below, when we treat of each Gospel by itself.

13. The above view has been impugned by Mr. Birks (Horae Evangelice, &c. Lond. 1852), and Mr. Smith of Jordanhill (Dissertation on the Origin and Connexion of the Gospels : Edinb. 1853). While maintaining different hypotheses, both agree in regarding 'oral tradition' as quite insufficient to account for the phenomena of approximation to identity which are found in the Gospels. But both, as it seems to me, have forgotten to take into account the peculiar kind of oral tradition with which we are here concerned. Both concur in insisting on the many variations and corruptions to which oral transmission is liable, as an objection to my hypothesis. But we have here a case in this respect exceptional and of its own kind. The oral tradition (or rather oral teaching) with which we are concerned, formed the substance of a deliberate and careful testimony to facts of the highest possible importance, and as such, was inculcated in daily catechization: whereas common oral tradition is careless and vague, not being similarly guarded, nor diffused as matter of earnest instruction. Besides which, these writers forget, that I have maintained the probability of a very early collection of portions of such oral teaching into documents, some of which two or even three Evangelists may have used; and these documents or narratives, in some cases drawn up after the first minute verbal divergences had taken place, or being translations from common Aramaic sources, would furnish many of the phenomena which Mr. Smith so ingeniously illustrates from translation in modern historians and newspapers. I have found reason to infer that St. Luke was acquainted with Hebrew; and he would therefore be an independent translator, as well as the other two Evangelists.

14. For the sake of guarding against misunderstanding, it may be well formally to state the conclusion at which I have arrived respecting the origin of our three first Gospels: in which, I may add, I have been much confirmed by the results of many years' study of the sacred text since it was first published:

That the Three first Gospels contain the substance of the Apostles' testimony, collected principally from their oral teaching current in the
§ IV.] THEIR DISCREPANCIES. [INTRODUCTION.

Church,—partly also from written documents embodying portions of that teaching: that there is however no reason from their internal structure to believe, but every reason to disbelieve, that any one of the three Evangelists had access to either of the other two Gospels in its present form.

SECTION IV.

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

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

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

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

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

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

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

SECTION V.

THE FRAGMENTARY NATURE OF THE THREE GOSPELS.

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

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

3. The Gospel of St. Mark,—excluding from that term the venerable and authentic fragment at the end of ch. xvi.,—terminates abruptly in the midst of the narrative of incidents connected with the resurrection of our Lord. And, with the exception of the short prefatory compendium, ch. i. 1—13, there is no reason for supposing this Evangelist to be an abbreviator, in any sense, of the matter before him. His sources of information were of the very highest order, and his descriptions and narratives are most life-like and copious; but they were confined within a certain cycle of apostolic teaching, viz. that which concerned the official life of our Lord: and in that cycle not complete, inasmuch as he breaks off short of the Ascension, which another Evangelistic hand has added from apostolic sources.

SECTION VI.

THE INSPIRATION OF THE EVANGELISTS AND OTHER N. T. WRITERS.

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

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

3. And I believe the answer to this question will be found to be, Because they are regarded as authentic documents, descending from the apostolic age, and presenting to us the substance of the apostolic testimony. The Apostles being raised up for the special purpose of witnessing to the Gospel history,—and these memoirs having been universally received in the early Church as embodying that their testimony, I see no escape left from the inference, that they come to us with inspired authority. The Apostles themselves, and their contemporaries in the ministry of the Word, were singularly endowed with the Holy Spirit for the founding and teaching of the Church; and Christians of all ages have accepted the Gospels and other writings of the New Testament as the written result of the Pentecostal effusion. The early Church was not likely to be deceived in this matter. The reception of the Gospels was immediate and universal. They never were placed for a moment by the consent of Christians in the same category with the spurious documents which soon sprung up after them. In external history, as in internal character, they differ entirely from the apocryphal Gospels; which, though in some cases bearing the name and pretending to contain the teaching of an Apostle, were never recognized as apostolic.

4. Upon the authenticity, i.e. the apostolicity of our Gospels, rests their claim to inspiration. Containing the substance of the Apostles' testimony, they carry with them that special power of the Holy Spirit which rested on the Apostles in virtue of their office, and also on other teachers and preachers of the first age. It may be well, then, to enquire of what kind that power was, and how far extending.

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

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

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

8. But their situation and office was peculiar and unexampled. And for its fulfilment, peculiar and unexampled gifts were bestowed upon them. One of these, which bears very closely upon our present subject, was, the recalling by the Holy Spirit of those things which the Lord had said to them. This was His own formal promise, recorded in John xiv. 26. And if we look at our present Gospels, we see abundant evidence of its fulfilment. What unassisted human memory could treasure up saying and parable, however deep the impression at the time, and report them in full at the distance of several years, as we find them reported, with every internal mark of truthfulness, in our Gospels? What invention of man could have devised discourses which by common consent differ from all sayings of men—which possess this character unaltered, notwithstanding their transmission through men of various mental organization—which contain things impossible to be understood or appreciated by their reporters at the time when they profess to have been uttered—which enwrap the seeds of all human improvement yet attained, and are evidently full of power for more? I refer to this latter alternative, only to remark that all considerations, whether of the Apostles' external circumstances, or their internal feelings respecting Him of whom they bore witness, combine to confirm the persuasion of Christians, that they have recorded as said by our Lord what He truly did say, and not any words of their own imagination.

9. And let us pursue the matter further by analogy. Can we suppose that the light poured by the Holy Spirit upon the sayings of our Lord would be confined to such sayings, and not extend itself over the other parts of the narrative of His life on earth? Can we believe that those miracles, which though not uttered in words, were yet acted parables,
would not be, under the same gracious assistance, brought back to the minds of the Apostles, so that they should be placed on record for the teaching of the Church?

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

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

12. And it is observable, that in the only place in the Three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the arrangement to be adopted and the chronological notices to be given, is clearly not justified, according to his own shewing
and assertion. The value of such arrangement and chronological connexion must depend on various circumstances in each case:—on their definiteness and consistency,—on their agreement or disagreement with the other extant records; the preference being in each case given to that one whose account is the most minute in details, and whose notes of sequence are the most distinct.

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

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

15. The same may be said of citations and dates from history. In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with divine influence beaming from his countenance, we have at least two demonstrable inaccuracies in points of minor detail. And the occurrence of similar ones in the Gospels would not in any way affect the inspiration or the veracity of the Evangelists.

16. It may be well to mention one notable illustration of the principles upheld in this section. What can be more undoubted and unanimous than the testimony of the Evangelists to the resurrection of

5 To suppose St. Luke to have written, "It seemed good to me also," if he were under the conscious inspiration of the Holy Spirit, superseding all his own mental powers and faculties, would be to charge him with ascribing to his own diligence and selection that which was furnished to him independently of both. Yet to this are the asserters of verbal inspiration committed.
§ VI.]

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the Lord? If there be one fact rather than another of which the Apostles were witnesses, it was this:—and in the concurrent narrative of all four Evangelists it stands related beyond all cavil or question. Yet, of all the events which they have described, none is so variously put forth in detail, or with so many minor discrepancies. And this was just what might have been expected, on the principles above laid down. The great fact that the Lord was risen,—set forth by the ocular witness of the Apostles, who had seen Him,—became from that day first in importance in the delivery of their testimony. The precise order of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate enquiry till some time had passed. Then, with the utmost desire on the part of the women and Apostles to collect the events in their exact order of time, some confusion would be apparent in the history, and some discrepancies in versions of it which were the results of separate and independent enquiries; the traces of which pervade our present accounts. But what fair-judging student of the Gospels ever made these variations or discrepancies, a ground for doubting the veracity of the Evangelists as to the fact of the Resurrection, or the principal details of the Lord's appearances after it?

17. It will be well to state the bearing of the opinions advanced in this section on two terms in common use, viz. verbal and plenary inspiration.

18. With regard to verbal inspiration, I take the sense of it, as explained by its most strenuous advocates, to be, that every word and phrase of the Scriptures is absolutely and separately true,—and, whether narrative or discourse, took place, or was said, in every most exact particular as set down. Much might be said of the à priori unworthiness of such a theory, as applied to a Gospel whose character is the freedom of the Spirit, not the bondage of the letter: but it belongs more to my present work to try it by applying it to the Gospels as we have them. And I do not hesitate to say that, being thus applied, its effect will be to destroy altogether the credibility of our Evangelists. Hardly a single instance of parallelism between them arises, where they do not relate the same thing indeed in substance, but expressed in terms which if literally taken are incompatible with each other. To cite only one obvious instance. The Title over the Cross was written in Greek, and, being reported in Greek by the Evangelists, must represent not the Latin or Hebrew forms, but the Greek form, of the inscription. According, then, to the verbal-inspiration theory, each Evangelist has recorded the exact words of the inscription; not the general sense, but the inscription itself,—not a letter less or more. This is absolutely necessary to the theory. Its advocates must not be allowed, with convenient inconsis-
tency, to take refuge in a common-sense view of the matter wherever their theory fails them, and still to uphold it in the main. And how it will here apply, the following comparison will shew:—

Matthew, This is Jesus the King of the Jews.
Mark, The King of the Jews.
Luke, This is the King of the Jews.
John, Jesus of Nazareth the King of the Jews.

Of course it must be understood, that I regard the above variations in the form of the inscription as in fact no discrepancies at all. They entirely prevent our saying with perfect precision what was the form of the inscription: but they leave us the spirit and substance of it. In all such cases I hold with the great Augustine, whose words I have cited in my note on Matt. xiv., when treating of the varying reports of the words spoken by the Apostles to our Lord during the storm on the lake of Galilee,—and cannot forbear citing here again: “The sense of the disciples waking the Lord and seeking to be saved, is one and the same: nor is it worth while to enquire, which of these three was really said to Christ. For whether they said any one of these three, or other words, which no one of the Evangelists has mentioned, but of similar import as to the truth of the sense, what matters it?”

19. Another objection to the theory is, that if it be so, the Christian world is left in uncertainty what her Scriptures are, as long as the sacred text is full of various readings. Some one manuscript must be pointed out to us, which carries the weight of verbal inspiration, or some text whose authority shall be undoubted, must be promulgated. But manifestly neither of these things can ever happen. To the latest age, the reading of some important passages will be matter of doubt in the Church: and, which is equally subversive of the theory, though not of equal importance in itself, there is hardly a sentence in the whole of the Gospels in which there are not varieties of diction in our principal MSS., baffling all attempts to decide which was its original form.

20. The fact is, that this theory uniformly gives way before intelligent study of the Scriptures themselves; and is only held, consistently and thoroughly, by those who have never undertaken that study. When put forth by those who have, it is never carried fairly through; but while broadly asserted, is in detail abandoned.

6 This has been done, as far as I have seen, in all remarks of verbal-inspirationists on this part of my Introduction to the Greek Testament. A most curious idea has been propounded on the example above given, viz. that by forcing into accord the words of the title in Mark and Luke, and believing it to represent a translation from the Latin inscription, we may suppose those in Matthew and John to have been, the one the original Greek, the other a translation from the Hebrew?
FORMAL HARMONIES. [INTRODUCTION.

21. If I understand plenary inspiration rightly, I hold it to the utmost, as entirely consistent with the opinions expressed in this section. The inspiration of the sacred writers I believe to have consisted in the fulness of the influence of the Holy Spirit specially raising them to, and enabling them for, their work,—in a manner which distinguishes them from all other writers in the world, and their work from all other works. The men were full of the Holy Ghost—the books are the pouring out of that fulness through the men,—the conservation of the treasure in earthen vessels. The treasure is ours, in all its richness: but it is ours as only it can be ours,—in the imperfections of human speech, in the limitations of human thought, in the variety incident first to individual character, and then to manifold transcription and the lapse of ages.

22. Two things, in concluding this section, I would earnestly impress on my readers. First, that we must take our views of inspiration not, as is too often done, from a priori considerations, but entirely from the evidence furnished by the Scriptures themselves: and secondly, that the men were inspired; the books are the results of that inspiration. This latter consideration, if all that it implies be duly weighed, will furnish us with the key to the whole question.

SECTION VII.

IMPRacticability of Constructing a Formal Harmony of the Three Gospels.

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

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

3. Taking, however, the view of the origin of the Gospels above advocated, the question of the practicability of Harmonizing is simply reduced to one of matter of fact:—how far the three Evangelists, in relating the events of a history which was itself one and the same, have presented us with the same side of the narrative of those events, or with fragments which will admit of being pieced into one another.

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

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

6. The only genuine Harmony of the Gospels will be furnished by the unity and consistency of the Christian's belief in their record, as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in
arranging the important matter before them. If in that arrangement he finds variations, and consequently inaccuracies, on one side or the other, he will be content to acknowledge the analogy which pervades all the divine dealings with mankind, and to observe that God, who works, in the communication of His other gifts, through the medium of secondary agents—has been pleased to impart to us this, the record of His most precious Gift, also by human agency and teaching. He will acknowledge also, in this, the peculiar mercy and condescension of Him who has adapted to universal human reception the record of eternal life by His Son, by means of the very variety of individual recollections and modified reports. And thus he will arrive at the true Harmonistic view of Scripture; just as in the great and discordant world he does not seek peace by setting one thing against another and finding logical solution for all, but by holy and peaceful trust in that Almighty Father, who doeth all things well. So that the argument so happily applied by Butler to the nature of the Revelation contained in the Scriptures, may with equal justice be applied to the books themselves in which the record of that Revelation is found,—that 'He who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect to find the same sort of difficulties in them as are found in the constitution of nature.'

CHAPTER II.

OF THE GOSPEL ACCORDING TO MATTHEW.

SECTION I.

ITS AUTHORSHIP.

1. The author of this Gospel has been universally believed to be, the Apostle Matthew. With this belief the contents of the Gospel are not inconsistent; and we find it current in the very earliest ages (see testimonies in the next section).

2. Of the Apostle Matthew we know very little for certain. He was the son of Alphaeus (Mark ii. 14), and therefore probably the brother of James the less. His calling, from being a publican to be one of the Twelve, is narrated by all three Evangelists. By St. Mark and St. Luke he is called Levi; in this Gospel, Matthew. Such change of name after becoming a follower of the Lord, was by no means uncommon; and the appearance of the apostolic, not the original name, in the Gospel proceed-
ing from himself, is in analogy with the practice of Paul, who always in
his Epistles speaks of himself by his new and Christian appellation.
(On the doubts raised in ancient times respecting the identity of Mat-
thew and Levi, see note on Matt. ix. 9.)

3. The Apostle Matthew is described by Clement of Alexandria as
belonging to the ascetic Judaistic school of early Christians. Nothing
is known of his apostolic labours out of Palestine, which Eusebios men-
tions generally. Later writers fix the scene of them in Ethiopia, but
also include in their circle Macedonia, and several parts of Asia. Her-
cleon, as cited by Clement of Alexandria, relates that his death was
natural. This is implicitly confirmed by Clement himself, and by Origen
and Tertullian, who mention only Peter, Paul, and James the greater,
as martyrs among the Apostles.

SECTION II.
ITS ORIGINAL LANGUAGE.

On this point, which cannot be supposed of great interest to the
English reader, he may be contented to be informed thus much, that it
has been disputed among biblical scholars, whether this Gospel was
originally composed in Hebrew, or in Greek:—that the testimony of the
eye Church is unanimous, that it was written in Hebrew:—but that
some doubt is thrown upon the sufficiency of this testimony, from a
probability that some at least of the Fathers mistook the apocryphal
“Gospel according to the Hebrews” for the Gospel of St. Matthew:—
and that the phenomena of the Gospel itself are strongly against the
idea that it was written originally in any other language than that in
which we now possess it: viz. in Greek: which, be it remembered, was
the commonly spoken language in Palestine, and throughout the East.

For the further treatment of the question, I must refer to my Greek

SECTION III.
FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. An opinion has generally prevailed, both in ancient and modern
times, that Matthew originally drew up his Gospel for the use of the
Jewish converts in Palestine. And internal notices tend to confirm this
inference. We have fewer interpretations of Jewish customs, laws, and
localities, than in the two other Gospels. The whole narrative proceeds
more upon a Jewish view of matters, and is concerned more to establish
that point, which to a Jewish convert would be most important,—
that Jesus was the Messiah prophesied in the Old Testament. Hence
the commencement of His genealogy from Abraham and David; hence the frequent notice of the necessity of this or that event happening, because it was so foretold by the Prophets; hence the constant opposition of our Lord's spiritually ethical teaching to the carnal formalistic ethics of the Scribes and Pharisees.

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

3. Grecian readers were certainly also in the view of the Apostle; and in consequence, he adds interpretations and explanations, such, for example, as ch. i. 23; xxvii. 8, 33, 46, for their information.

4. In furtherance of the design above mentioned, we may discern (with the caution given in 2) a more frequent and consistent reference to the Lord as a King, and to his Messianic kingdom, than in the other Gospels. Designing these remarks not as a complete Introduction to the Gospels, but merely as subsidiary to the following Commentary, I purposely do not give instances of these characteristics, but leave them to be gathered by the student as he proceeds.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

The testimony of the early Church is unanimous, that Matthew wrote first among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first. Origen's testimony is, that tradition in his time reported Matthew to have written first. And Irenæus relates that Matthew wrote his Gospel while Peter and Paul were preaching and founding the Church in Rome. Without adopting this statement, we may remark that it represents a date, to which internal chronological notices are not repugnant. It seems, from ch. xxvii. 8, and xxviii. 15, that some considerable time had elapsed since the events narrated; while, from the omission of all mention of the destruction of Jerusalem, it would appear that the Gospel was published before that event. All these marks of time are, however, exceedingly vague, especially when other notices are taken into account, which place the Gospel eight years after the Ascension (so Theophylact and Euthymius); fifteen years after the Ascension (Nicephorus);—at the time of the stoning of Stephen (Cosmas Indicopleustes).
SECTION V.

ITS STYLE AND CHARACTER.

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

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

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

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

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

OF THE GOSPEL ACCORDING TO MARK.

SECTION I.

ITS AUTHORSHIP.

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

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

SECTION II.

ITS ORIGIN.

1. It was universally believed in the ancient Church, that Mark's Gospel was written under the influence, and almost by the dictation, of Peter.
(a) Eusebius quotes from Papias, as a testimony of John the presbyter, "Mark was the interpreter of Peter, and wrote down accurately whatever he recollected."

(b) The same author says, "Mark, the disciple and interpreter of Peter, has delivered down to us in writing the things preached by Peter." This he quotes from Irenæus; and further that this took place after the deaths of Peter and Paul.

(c) The same author relates, on the authority of Clement and Papias, that the hearers of Peter at Rome, unwilling that his teaching should be lost to them, besought Mark, who was a follower of Peter, to commit to writing the substance of that teaching; that the Apostle, being informed supernaturally of the work in which Mark was engaged, "was pleased with the earnestness of the man, and authorized the writing according to the request of the Church." This account is manifestly inconsistent with the former.

(d) Eusebius gives yet another account, citing the very passage of Clement above referred to: that Peter, knowing of Mark's work when it was completed and published, "neither forbade it nor encouraged it."

(e) The same author elsewhere says, "Thus says Peter concerning himself: for all things found in Mark are said to have been memorials of the discourses of Peter."

(f) Tertullian relates: "The Gospel which Mark put forth is affirmed to be Peter's, whose interpreter Mark was."

(g) Jerome writes: "Paul then had Titus for his interpreter, as also St. Peter had Mark, whose Gospel was composed by him writing at Peter's dictation."

2. The above testimonies must now be examined as to how far we are bound to receive them as decisive. We may observe that the matter to which they refer is one which could, from its nature, have been known to very few persons; viz. the private and unavowed influence of an Apostle over the writer. (For I reject at once the account which makes Peter authorize the Gospel, from no such authorization being apparent, which it certainly would have been, had it ever existed.) Again, the accounts cited are most vague and inconsistent as to the extent and nature of this influence,—some stating it to have been no more than that Peter preached, and Mark, after his death, collected the substance of his testimony from memory; others making it extend even to the dictation of the words by the Apostle.

3. It is obvious that all such accounts must be judged according to the phenomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no such testimony of Peter is here presented to us, as we have of Matthew in the former Gospel. Had such been the case, we should have found it called the Gospel according to Peter, not according to Mark.
4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—yet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account? This has been especially the case in the narrative of the day of the Resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the above hypothesis regarding his suppressions cannot be consistently carried out. A remarkable instance to the contrary may be seen, ch. xvi. 7, where "tell his disciples and Peter" stands for "tell his disciples" in Matthew.

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

6. But while unable to conceive any influence directly exerted by Peter over the compilation of the Gospel, I would by no means deny the possibility of the derivation of some narratives in it from that Apostle, and recognize in such derivation the ground of the above testimonies. The peculiarly minute and graphic precision (presently, § viii. to be further spoken of) which distinguishes this Evangelist, seems to claim for him access in many cases to the testimony of some eye-witness where the other two Evangelists have not had that advantage. I have pointed out these cases where they occur, in the Commentary; and have not hesitated in some of them to refer conjecturally to Peter as the source of the narration.

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

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

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

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

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

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

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

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

2. It is true that too much stress must not be laid on single particulars of this sort, as indicating design, where the sources of the Gospels were so scattered and fragmentary. But the concurrence of all these affords a very strong presumption that that class of readers was in the view of the Evangelist, in whose favour all these circumstances unite. See Introduction to Matthew, § iii. 2.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. The most direct testimony on this head is that of Irenaeus (see above, § ii. 1, b), that it was after the deaths of Peter and Paul. This would place its date, at all events, after the year 63 (see Introd. to Acts, chronological table). But here, as in the case of the other Gospels, very little can be with any certainty inferred. We have conflicting
traditions (see above, § ii.), and the Gospel itself affords us no clue whatever.

2. One thing only we may gather from the contents of the three first Gospels,—that none of them could have been originally written after the destruction of Jerusalem. Had they been, the omission of all allusion to so signal a fulfilment of our Lord's prophecies would be inexplicable. In the case indeed of Luke, we can approximate nearer than this (see below, ch. iv. § 4); but in those of Matthew and Mark, this is all which can be safely assumed as to the time of their first publication;—that it was after the dispersion or even the death of most of the Apostles, and before the investment of Jerusalem by the Roman armies under Titus in the year 70.

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

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

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. There has never been any reasonable doubt that Mark wrote in Greek. The two Syriac versions contain a marginal note, that Mark preached in Rome in Latin: and four of the later manuscripts of the Gospel append a notice to the same effect. This statement, however, is destitute of probability from any external or internal evidence, and is only one more assumption from the hypothetical publication in Rome under the superintendence of Peter, and for Roman converts.

2. Many writers of the Romish Church have defended the hypothesis of a Latin original, being biased by a wish to maintain the authority of the Vulgate: and a pretended part of the original autograph of the Evangelist is still shewn in the Library of St. Mark's church at Venice; which, however, has been detected to be merely part of an ancient Latin MS. of the four gospels.

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

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see above, § ii. 1, a) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

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

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

SECTION VIII.

ITS STYLE AND CHARACTER.

1. Of the three first Gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture of our Lord, the arrangement or appearance of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this Gospel. While the matters related are fewer than in either Matthew or Luke, Mark, in by far the greater number of common narrations, is the most copious, and rich in lively and interesting detail.

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

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

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

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

6. I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian’s love and worship, reverently and affectionately following and recording His positions, and looks, and gestures, and giving us the very echo of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that,—without venturing to compare with one another in value these rich and abiding gifts of the Holy Spirit to the Church,—the
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LUKE'S GOSPEL.

Gospel of Mark is at least as precious to him as any of the others; serving an end, and filling a void, which could not without spiritual detriment be left uncared for.

CHAPTER IV.

OF THE GOSPEL ACCORDING TO LUKE.

SECTION I.

ITS AUTHORSHIP.

1. Although the Author of this Gospel plainly enough speaks of himself in his Introduction, and in that to the Acts of the Apostles, we are left to gather his name from tradition. Here, however, as in the case of Mark, there seems to be no reasonable ground of doubt. It has been universally ascribed to Lucas, or Luke, spoken of Col. iv. 14, and again Phil. iv. 24, and 2 Tim. iv. 11.

2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11, 14, it would appear that he was not born a Jew, being there distinguished from "those of the circumcision." It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a Physician; he is called "the beloved Physician" by Paul, Col. iv. 14. A very late tradition, generally adopted by the Romish Church, makes him also to have been a painter; but it is in no respect deserving of credit. His birthplace is said by Eusebius and Jerome to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1. Tradition, as delivered by Epiphanius, Theophylact, Euthymius, &c., makes him to have been one of the seventy, Luke x. 1; but this is refuted by his own testimony, in his Preface,—where he by implication distinguishes himself from those who were eye-witnesses and ministers of the word. It seems to have arisen from his Gospel alone containing the account of their mission.

3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may perhaps be inferred from his there first making use of the first person plural in his narrative; after saying (ver. 8) "they came down to Troas," he proceeds (ver. 10), "immediately we endeavoured to go
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§ 11.]

into Macedonia.” He thence accompanied Paul to Macedonia, remaining perhaps at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem (xxi. 17); being apparently with him at Caesarea during his imprisonment (xxiv. 23); and travelling with him to Rome (xxvii. 1—xxviii. 16). There we also find him remaining with the Apostle to a late period, very nearly till his martyrdom. (See 2 Tim. iv. 11.)

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

SECTION II.

ITS ORIGIN.

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

2. From this we gather, (1) that Luke was not himself an eye-witness, nor a minister of the word from the beginning; (2) that he compiled his Gospel from the testimony of eye-witnesses and Apostles, which he carefully collected and arranged. For (1) he implicitly excludes himself from the number of the “eye-witnesses and ministers of the word,” and (2) by the “to me also” he includes himself among the “many” who made use of the testimony of eye-witnesses and of Apostles.

3. I have before proved generally that the Gospels of Matthew and Mark cannot have been among the number of these narratives of which Luke speaks. I may now add to those proofs, that if Luke had seen and received, as of apostolic authority, either or both of these gospels, then his variations from them are, on his own shewing, unaccountable; if he had seen them, and did not receive them, his coincidences with them are equally unaccountable. The improbabilities and absurdities involved in his having either or both of them before him and working up their narratives into his own, I have before dealt with, in the general Introduction to the Three Gospels.

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

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

6. A tradition was very early current, that Luke's Gospel contained the substance of the teaching of Paul. Irenæus states: "Luke, the follower of Paul, set down in a book the Gospel preached by that Apostle." See also Tertullian. But this is contradicted by the implicit assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who, 'from the beginning of our Lord's ministry,' were eye-witnesses or ministers of the word. Among these it is not, of course, possible to reckon Paul.

7. It is however an interesting enquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction, or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same in Luke xxii. 19, and in 1 Cor. xi. 23,—and that Paul claims to have received this last from the Lord. For we know, that to compensate to Paul in his apostolic office for the want of the authority of an eye-witness, and to constitute him a witness to the truth of the Gospel, a revelation was made to him,—to which he refers, Gal. i. 12: Eph. iii. 3: 1 Cor. xi. 23; xv. 3,—embracing at least

7 Origen, Eusebius, and Jerome go so far as to understand the expression "my Gospel," Rom. ii. 16, of the Gospel of Luke. But this is contrary to the usage of the word "Gospel" in the New Testament: see the true meaning in notes there.
the leading facts of the evangelic history. And this circumstance may have acted imperceptibly on the mind of Luke, and even shaped or filled out some of his narratives, in aid of direct historic sources of testimony.

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

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

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

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

3. In it we find universality the predominant character. There is no marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Commentators have noticed that Luke principally records those sayings and acts of our Lord by which God's mercy to the Gentiles is set forth;
see ch. xv. 11 ff.; xviii. 10; xix. 5 (but see notes there); x. 33; xvii. 19; ix. 52—56; iv. 25—27. Such instances, however, are not much to be relied on;—see above, ch. i. § ii. 6;—to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John;—and I therefore much prefer assigning the above character of universality to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.

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

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

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. We are enabled to approximate to the time of the publication of this Gospel with much more certainty than we can to that of any of the others. The enquiry may be thus conducted.—We may safely assume

8 e.g. Matthew relates the visit of the Magi, ch. ii. 1 ff.; refers to Galilee of the Gentiles seeing a great light, ch. iv. 15, 16:—'Many shall come from the East and West,' &c. ch. viii. 11—'Come unto me all ye that labour,' ch. xi. 28: the Syropho-
nician woman (not related by Luke), ch. xv. 21 ff.; 'The Kingdom of God shall be taken from you, and given to a nation,' &c. ch. xxi. 43 (omitted by Luke): 'The elect from the four winds of heaven' (not in Luke), ch. xxiv. 31: 'The judgment of all the nations,' ch. xxv. 31—46: 'Make disciples of all the nations,' ch. xviii. 19.—Again, John relates the visit to the Samaritans, ch. iv.; 'The other sheep not of this fold,' ch. x. 16: 'not for that nation only, but that he should gather together in one the children of God that were scattered abroad,' ch. xi. 52: 'The request of the Greeks at the feast,' ch. xii. 20, &c. &c. See the view, that Luke wrote for Greeks principally, ingeniously illustrated in the lecture prefixed to this Gospel in the first volume of Dr. Wordsworth's Greek Testament; which however, like the other notices of this learned and estimable writer, is written far too strongly in the spirit of an advocate, who can see only that which it is his aim to prove.

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that the 'former treatise' of Acts i. 1, can be no other than this Gospel. And on that follows the inference, that the Gospel was published before the Acts of the Apostles. Now the last event recorded in the Acts is an interview of Paul with the Jews, shortly after his arrival in Rome. We further have the publication of the Acts, by the words of ch. xxviii. 30, postponed two whole years after that arrival and interview; but, I believe, no longer than that. For had Paul continued longer than that time in his hired house before the publication, it must have been so stated; and had he left Rome or that house, or had any remarkable event happened to him before the publication, we cannot suppose that so careful a recorder as Luke would have failed to bring his work down to the time then present, by noticing such departure or such event. I assume then the publication of the Acts to have taken place two years after Paul's arrival at Rome: i.e. according to Wieseler (see my chronological table in Introduction to Acts), in the spring of A.D. 63.

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

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

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

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

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

AT WHAT PLACE IT WAS WRITTEN.

1. Our answer to this enquiry will of course depend upon the considerations discussed in the last section. Adopting the view there taken, we find Luke in Asia Minor, Syria, or Palestine (probably) previously to his first journey with Paul A.D. 51; and from that time till his second journey A.D. 58, perhaps remaining in Greece, but perhaps also travelling for the sake of collecting information for his Gospel. At all events, at the latter part of this period he is again found at Philippi. We need not then dissent from the early tradition, reported by Jerome, that Luke published his Gospel in the parts of Achaia and Boeotia, as being on the whole the most likely inference.

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

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

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

SECTION VII.

GENUINENESS OF THE GOSPEL.

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

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

THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

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

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

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

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

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

6. I infer then that the two first chapters of this Gospel contain the account given by the Mother of our Lord, of His birth, and its prefatory and attendant circumstances; of some of which circumstances
§ IX. ITS STYLE AND CHARACTER. [INTRODUCTION.

that in Matt. i. 18—25 is a more compendious, and wholly independent account.

SECTION IX.

ITS STYLE AND CHARACTER.

1. We might have expected from Luke's name and profession, that he was a man of education, and versed in the elegant use of the Greek, which was then the polite language in the Roman empire. We accordingly find that while we have very numerous Hebraisms in his Gospel, we also have far more classical idioms, and a much freer use of Greek compounds than in the others.

2. The composition of the sentences is more studied and elaborate than in Matthew or Mark: the Evangelist appears more frequently in the narrative, delivering his own estimate of men and things;—e.g. ch. xvi. 14; vii. 29, 30; xix. 11 al.;—he seems to love to recount instances of our Lord's tender compassion and mercy;—and in the report of His parables, e.g. in ch. xv., is particularly simple in diction, and calculated to attract and retain the attention of his readers.

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

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

5. In completeness, this Gospel must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's Forerunner, and concludes with the particulars of the Ascension: thus embracing the whole great procession of events by which our Redemption by Christ was ushered in, accomplished, and sealed in heaven. And by recording the allusion to the promise of the Father (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the fulfilment of that promise, the great result of Redemption was to be related. It may be remarked, that this completeness,—while it shews the earnest diligence used by the sacred writer in searching out, and making use of every information within his reach,—forms an

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additional proof that he can never have seen the Gospels of Matthew and Mark,—or he would (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) most certainly have availed himself of those parts of their narratives, which are now not contained in his own.
THE FOUR GOSPELS or THE APOSTLES.
I. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara.

Title] Gospel, from god and spel, "good message" or "news:" a translation of the Greek "euangelion," which means the same. This name came to be applied to the writings themselves which contain this good news, very early. Justin Martyr, in the second century, speaks of "the memoirs drawn up by the Apostles, which are called gospels (euangelia)."

according to Matthew as delivered by Matthew, implies authorship or editorship. It is not merely equivalent to of Matthew, which would have been said, had it been meant. Nor does it signify that the original teaching was Matthew's, and the present gospel drawn up after that teaching. Eusebius tells us, that Matthew "delivered to writing the gospel according to him."

CHAP. I. 1—17.] Genealogy of Jesus Christ. 1. book of the generation] Not always used of a pedigree only: see ref. Here however it appears that it refers exclusively to the genealogy, by "Jesus Christ" being used in the enumeration, and the close being "Jesus which is called Christ." Then ver. 17 forms a conclusion to it, and ver. 18 passes on to other matter. Jesus] See on ver. 21.

Christ] The word is equivalent to the Hebrew Messiah, anointed. It is used of kings, priests, prophets, and of the promised Deliverer. It is here used (see ver. 16) in that sense in which it became affixed to Jesus as the name of our Lord. It does not once thus occur in the progress of the Evangelic history; only in the prefatory parts of the Gospels, here and vv. 16, 17, 18: Mark i. 1: John i. 17, and once in the mouth of our Lord Himself, John xvii. 3; but continually in the Acts and Epistles. This may serve to shew that the evangelic memoirs themselves were of earlier date than their incorporation into our present Gospels.

son ... son] both times refers to our Lord. Son of David was an especial title of the Messiah: see ref. That He should be son of Abraham, was too solemn a subject of prophecy to be omitted here, even though implied in the other. These words serve to shew the character of the Gospel, as written for Jews. Luke, ch. iii. 23 ff., carries his genealogy further back.

2. and his brethren] These additions probably indicate that Matt. did not take his genealogy from any family or public documents, but constructed it himself. 3.] These children of Judah were not born in marriage: see Gen. xxxviii. 16—30. Both the sons are named, probably as recalling the incident connected with their birth. The reason for the women (Thamar, Rahab, Ruth, and Bathsheba) being mentioned, has been variously assigned: it might be, to meet the objection of the Jews to our Lord's birth: or for the sake of minute accuracy.
of Thamar; and Phares begat Esrom; and Esrom begat Aram; \(^1\) and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; \(^5\) and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; \(^6\) and Jesse begat David the king; and David the king begat Solomon of her \([\text{a that had been the wife}]\) of Urias; \(^7\) and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; \(^8\) and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; \(^9\) and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; \(^10\) and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; \(^11\) and Josias begat Jechonias and his brethren, about the time they were

\(\text{a} \) not expressed in the original.

It most probably is, that the Evangelist omitted what was ordinary, but stated what was doubtful or singular. It has been suggested, that as these women are of Gentile origin or dubious character, they may be mentioned as introducing the calling of Gentiles and sinners by our Lord: also, that they may serve as types of the mother of our Lord, and are consequently named in the course of the genealogy, as she is at the end of it.

5. Rachab] It has been imagined, on chronological grounds, that this Rachab must be a different person from Rahab of Jericho. But those very grounds completely tally with their identity. For Naashon (father of Salmon), prince of Judah (1 Chron. ii. 10), offered his offering at the setting up of the tabernacle (Num. vii. 12) 39 years before the taking of Jericho. So that Salmon would be of mature age at or soon after that event; at which time Rahab was probably young, as her father and mother were living (Josh. vi. 23). Nor is it any objection that Acham, the fourth in descent from Judah by Zara, is contemporaneous with Salmon, the sixth of the other branch: since the generations in the line of Zara average 69 years, and those in the line of Phares 49, both within the limits of probability. The difficulty of the interval of 366 years between Rahab and David does not belong to this passage only, but equally to Ruth iv. 21, 22; and is by no means insuperable, especially when the extreme old age of Jesse, implied in 1 Sam. xvii. 12, is considered.—I may add that, considering Rahab's father and mother were alive, the house would hardly be called the house of Rahab except on account of the character commonly assigned to her. 8. Joram \(...\) Ozias\] Three kings, viz. Alaziah, Joash, Amaziah (1 Chron. iii. 11, 12), are here omitted. Some think that they were erased on account of their connexion, by means of Athaliah, with the accursed house of Ahab. Simeon is omitted by Moses in blessing the tribes (Deut. xxxiii.): the descendants of Zebulun and Dan are passed over in 1 Chron., and none of the latter tribe are sealed in Rev. vii. But more probably such erasure, even if justifiable by that reason, was not made on account of it, but for convenience, in order to square the numbers of the different portions of the genealogies, as here. Compare, as illustrating such omissions, 1 Chron. viii. 1 with Gen. xvi. 21. 11. Josias \(...\) Jechonias\] Eliakim, son of Josiah and father of Jechonias, is omitted; which was objected to the Christians by Porphyry. The reading which inserts Joacim (i.e. Eliakim) rests on hardly any foundation, and would make fifteen generations in the second "fourteen." The solution of the difficulty by supposing the name to apply to both Eliakim and his son, and to mean the former in ver. 11 and the latter in ver. 12, is unsupported by example, and contrary to the usage of the genealogy. When we notice that the brethren of Jechonias are his uncles, and find this way of speaking sanctioned by 2 Chron. xxxvi. 10, where Zedekiah, one of these, is called his brother, we are led to seek our solution in some recognized manner of speaking of these kings, by which Eliakim and his son were not accounted two distinct generations. If we compare 1 Chron. iii. 16 with 2 Kings
carried away to Babylon: 12 and after they were brought to Babylon, *Jechonias begat Salathiel; and Salathiel begat Zerobabel; 13 and Zerobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Mattath; and Mattath begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 Now the b birth of Jesus Christ was on this wise: c When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy

b read, generation.

c render, For when.

xxiv. 17, we can hardly fail to see that there is some confusion in the records of Josiah's family. In the latter passage, where we have "his father's brother," the LXX render "his son." 12. Jechonias . . . Salathiel] So also the genealogy in 1 Chron. iii. 17. When, therefore, it is denounced (Jer. xxii. 30) that Jechoniah should be 'childless,' this word must be understood as explained by the rest of the verse, 'for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah.' Salathiel . . . Zerobabel] There is no difficulty, here which does not also exist in the O. T. Zerubbabel is there usually called the son of Shealtiel (Salathiel). Ezra iii. 2, &c. Neh. xii. 1, &c. Hag. i. 1, &c. In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedahiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to the law, have raised up seed to his brother.


17. fourteen generations] If we carefully observe Matthew's arrangement, we shall have no difficulty in completing the three "fourteens." For the first is from Abraham to David, of course inclusive. The second from David (again inclusive) to the migration; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the begetting of Jechonias, leaving him for the third period. This last, then, takes in from Jechonias to Jesus Christ inclusive. So that the three stand thus, according to the words of this verse: (1) from Abraham to David. (2) From David to the migration to Babylon, i.e. about the time when Josiah begat Jechonias. (3) From the migration (i.e. from Jechonias) to Christ.

18—25.] CIRCUMSTANCES OF HIS BIRTH.

18. espoused] i.e. betrothed. The interval between betrothal and the consummation of marriage was sometimes considerable, during which the betrothed remained in her father's house, till the bridegroom came and fetched her. See Deut. xx. 7. came together] Here to be understood of living together in one house as man and wife. Chrysostom well suggests, that the conception was not allowed to take place before the betrothal, both that the matter might take place more in privacy, and that the Blessed Virgin might escape slanderous suspicion.

was found] not merely for was, as some have said, but in its proper meaning:—she was discovered to be, no matter by whom. The words "of (by) the Holy Ghost," are the addition of the Evangelist declaring the matter of fact, and do not
ST. MATTHEW.

I. 19—25.

Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, d the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for HE shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which d render, an.

belong to the discovery. 19. husband] so called, though they were as yet but betrothed; so in Gen. xxi. 21. Deut. xxii. 24. just] "and not willing" is, not the explanation of just, but an additional particular. He was a strict observer of the law,—and (yet) not willing to expose her. The sense of 'kind,' 'merciful,' proposed by some instead of just, is inadmissible.

prvily] Not "without any writing of divorce," which would have been unlawful; but according to the form prescribed in Deut. xxiv. 1. The husband might either do this, or adopt the stronger course of bringing his wife to justice openly. The punishment in this case would have been death by stoning. Deut. xxii. 23.

20. behold] answers to the Hebrew "hinneh," and is frequently used by Matt. and Luke to introduce a new event or change of scene; not so often by Mark, and never with this view in John.

an angel] The announcement was made to Mary openly, but to Joseph in a dream; for in Mary's case faith and concurrence of will were necessary,—the communication was of a higher kind,—and referred to a thing future; but here it is simply an advertisement for caution's sake of an event which had already happened, and is altogether a communication of an inferior order: see Gen. xx. 3. But see on the other hand the remarks at the close of the notes on ver. 21. son of David] These words would recall Joseph's mind to the promised seed, the expectation of the families of the lineage of David, and at once stamp the message as the announcement of the birth of the Messiah. May it not likewise be said, that this appellation would come with more force, if Mary also were a daughter of David? The addition, "thy wife," serves to remind Joseph of that relation which she already held by betrothal, and which he was now exhoited to recognize. See above on ver. 19.

21. Jesus] The same name as Joshua, the former deliverer of Israel. Philo says, "Jesus is, being interpreted, 'The salvation of the Lord.'" He] emphatically: He alone: best rendered, perhaps, 'it is He that,' his people] In the primary sense, the Jews, of whom alone Joseph could have understood the words; but in the larger sense, all who believe on Him: an explanation which the tenor of prophecy (cf. Gen. xxii. 18: Deut. xxxii. 21), and the subsequent admission of the Gentiles, warrant. Cf. a similar use of 'Israel' by St. Peter, Acts v. 31. from their sins] It is remarkable that in this early part of the evangelic history, in the midst of pedagogues, and the disturbances of thrones by the supposed temporal King of the Jews, we have so clear an indication of the spiritual nature of the office of Christ. One circumstance of this kind outweighs a thousand cavils against the historical reality of the narration. If I mistake not, this announcement reaches further into the deliverance to be wrought by Jesus, than any thing mentioned by the Evangelist subsequently. It thus bears the internal impress of a message from God, treasur'd up and related in its original formal terms. —"Sins" is not put for the punishment of sin, but is the sin itself—the practice of sin, in its most pregnant sense. 'How suggestive it is,' remarks Bishop Ellicott, 'that while to the loftier spirit of Mary the name of Jesus is revealed with all the prophetic associations of more than David's glories—to Joseph, perchance the aged Joseph, who might have long seen and realized his own spiritual needs, and the needs of those around him, it is specially said, thou shalt call his name Jesus: for He shall save his people from their sins.' Historical Lectures on the Life of our Lord, p. 56. 22. that it might be fulfilled] It is impossible to interpret that in any other sense than
was spoken of the Lord by the prophet, saying, 23 a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

II. 1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east, and when they had seen his star, they were induced to come unto Bethlehem. 2 And when they had come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they offered unto him gifts; gold, and frankincense, and myrrh. 3 And being warned of Herod they departed: and, lo, the star which they saw in the east went before them, till it came and stood over where the young child was. 4 When they saw the star, they rejoiced with exceeding great joy. 5 And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they offered unto him gifts; gold, and frankincense, and myrrh. 6 And coming to Jerusalem they entered into the temple, and when they saw the young child they marvelled. 7 And Simeon blessed them, and said unto Mary his mother by the mouth of the Lord, 'Thou shalt see my Christ before thou hast expired.' 8 And Joseph and Mary marvelled at that which the prophet said. 9 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. 10 Now the Scribes and the Pharisees sat on the seat of Moses: and they loved to he admired of men when they sat in the synagogues, and when they stood in the street. 11 And he said unto them in his judgment: 'He that is the greatest amongst you shall be your servant. 12 And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.'

CHAP. II. 1—12. VISIT AND ADORATION OF MAGI FROM THE EAST.
1. Bethlehem of Judæa] There was another Bethlehem in the tribe of Zebulun,
men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star near the sea of Galilee, Josh. xix. 15. The name Bethlehem-Judah is used, Judges xvii. 7, 8, 9; i Sam. xvii. 12. Another name for our Bethlehem was Ephraim; Gen. xxxv. 19; xlviii. 7; or Ephrata, Micah v. 2. It was six Roman miles to the south of Jerusalem, and was known as ‘the city of David,’ the origin of his family, Ruth i. 1, 19.

In the days of Herod | Herod the Great, son of Antipater, an Idumean, by an Arabian mother, made king of Judæa on occasion of his having fled to Rome, being driven from his tetarchy by the pretender Antigonus. This title was confirmed to him after the battle of Actium by Octavianus. He sought to strengthen his throne by a series of cruelties and slaughters, putting to death even his wife Mariamme, and his sons Alexander and Aristobulus. His cruelties, and his affection of Gentile customs, gained for him a hatred among the Jews, which neither his magnificent rebuilding of the temple, nor his liberality in other public works, nor his provident care of the people during a severe famine, could mitigate. He died miserably, five days after he had put to death his son Antipater, in the seventieth year of his age, the thirty-eighth of his reign, and the 750th year of Rome. The events here related took place a short time before his death, but necessarily more than forty days; for he spent the last forty days of his life at Jericho and the baths of Callirrhoe, and therefore would not be found by the magi at Jerusalem. The history of Herod’s reign is contained in Josephus, Antt. books xiv.—xvii.

It would be useless to detail all the conjectures to which this history has given rise. From what has been written on the subject it would appear, (1) That the East may mean either Arabia, Persia, Chaldea, or Parthia, with the provinces adjacent. See Judges vi. 3; Isa. xli. 2; xlivi. 11; Num. xxiii. 7. Philo speaks of the Eastern nations and their leaders the Parthians. In all these countries there were magi, at least persons who in the wider sense of the word were now known by the name. The words in ver. 2 seem to point to some land not very near Judæa, as also the result of Herod’s enquiry as to the date, shewn in “two years old.” (2) If we place together (a) the prophecy in Num. xxiv. 17, which could hardly be unknown to the Eastern astrologers, and (b) the assertion of Suetonius “that there prevailed an ancient and consistent opinion in all the East, that it was fated that at that time those should go forth from Judea who should rule the empire”—and of Tacitus, to the same effect and nearly in the same words,—and (c) the prophecy, also likely to be known in the East, of the seventy weeks in Daniel ix. 24;—we can, I think, be at no loss to understand how any remarkable celestial appearance at this time should have been interpreted as it was. (3) There is no ground for supposing the magi to have been three in number (as first, apparently, by Leo the Great, A.D. 450); or to have been kings. The first tradition appears to have arisen from the number of their gifts: the second, from the prophecy in Isa. lx. 3. Tertullian seems to deduce it from the similar prophecy in Ps. lxvii. 10, for, he says, the Magi were most commonly kings in the East.

2. His star] There is a question, whether this expression of the magi, we have seen his star, points to any miraculous appearance, or to something observed in the course of their watching the heavens. We know the magi to have been devoted to astrology: and on comparing the language of our text with this undoubted fact, I confess that it appears to me the most ingenious way, fairly to take account of that fact in our exegesis, and not to shelter ourselves from an apparent difficulty by the hypothesis of a miraede. Wherever supernatural agency is asserted, or may be reasonably inferred, I shall ever be found foremost to insist on its recognition, and impugn every device of rationalism or semi-rationalism; but it does not therefore follow that I should consent to attempts, however well meant, to introduce miraculous interference where it does not appear to be borne out by the narrative. The principle on which this commentary is conducted, is that of honestly endeavouring to ascertain the sense of the sacred text, without regard to any preconceived systems, and fearless of any possible consequences. And if the scientific or historical researches of others seem to contribute to this, my readers will find them, as far as they have fallen within my observation, made use of for that purpose. It seems to me that the preliminary question for us is, Have we here in the sacred text a miracle, or have we some natural appearance which God in His Providence used as a means of indicating to the magi the birth of His Son? Di-
in the east, and are come to worship him. 3 When Herod
different minds may feel differently as to the answer to this question. And, seeing that much has been said and written on this note in no friendly spirit, I submit that it is not for any man to charge another, who is as firm a believer in the facts related in the sacred text as he himself can be, with weakening that belief, because he feels an honest conviction that it is here relating, not a miracle, but a natural appearance. It is, of course, the far safer way, as far as reputation is concerned, to introduce miraculous agency wherever possible: but the present Editor aims at truth, not popularity.

Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. In the year of Rome 747, on the 29th of May, there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 29th of October, in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces; and on the 5th of December, a third, in the 15th degree of the same sign. Supposing the magi to have seen the first of these conjunctions, they saw it actually in the East; for on the 29th of May it would rise 34 hours before sunrise. If they then took their journey, and arrived at Jerusalem in a little more than five months (the journey from Babylon took Ezra four months, see Ezra vii. 9), if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the December conjunction, in 15° of Pisces, would be before them in the direction of Bethlehem, 14 hour east of the meridian at sunset. These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word star, which cannot surely (see below) be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning: nor is this explanation of the star directing them to Bethlehem at all repugnant to the plain words of v. 9, 10, importing its motion from s.e. towards s.w., the direction of Bethlehem. We may further observe, that no part of the text respecting the star, asserts, or even implies, a miracle; and that the very slight apparent inconsi-
tencies with the above explanation are no more than the report of the magi themselves, and the general belief of the age would render unavoidable. If this sub-
servience of the superstitions of astrology to the Divine purposes be objected to, we may answer with Wetstein, “We must infer therefore that these men came to their conclusion from the rules of their art: which though beyond all doubt futile, vain, and delusive, might yet be sometimes permitted to hit on a right result. Hence appears the wonderful wisdom of God, who used the wickedness of men to bring Joseph into Egypt,—who sent the King of Babylon against the Jews by anguries and divinations (Ezek. xxi. 21, 22), and in this instance directed the magi to Christ by astrology.”

It may be remarked that Abarbanel the Jew, who knew nothing of this conjunction, relates it as a tradition, that no conjunction could be of mightier import than that of Jupiter and Saturn, which planets were in conjunction A.M. 2365, before the birth of Moses, in the sign of Pisces; and thence remarks that that sign was the most significant one for the Jews. From this consideration he concludes that the conjunction of these planets in that sign, in his own time (A.D. 1463), betokened the near approach of the birth of the Messiah. And as the Jews did not invent astrology, but learnt it from the Chaldeans, this idea, that a conjunction in Pisces betokened some great event in Judæa, must have prevailed among Chaldean astrologers.

It is fair to notice the influence on the position maintained in this note of the fact which seems to have been substantiated, that the planets did not, during the year B.C. 7, approach each other so as to be mistaken by any eye for one star: indeed not “within double the apparent diameter of the moon.” I submit, that even if this were so, the inference in the note remains as it was. The conjunction of the two planets, complete or incomplete, would be that which would bear astrological significance, not their looking like one star. The two bright planets seen in the east,—the two bright planets standing over Bethlehem,—these would on each occasion have arrested the attention of the magi; and this appearance would have been denominated by them his star. in the east! i.e. either in the Eastern country from which they came, or in the Eastern quarter of the heavens.
the king had heard these things, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, 6 d And thou Bethlehem, 6 [in the] land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star,

to worship him] i. e. to do homage to him, in the Eastern fashion of prostration. 3. was troubled] Josephus represents these troubles as raised by the Pharisees, who prophesied a revolution. Herod, as a foreigner and usurper, feared one was born King of the Jews: the people, worn away by seditions and slaughters, feared fresh tumults and wars. There may also be a trace of the popular notion that the times of the Messiah would be ushered in by great tribulations. 4. when he had gathered] i. e. says Lightfoot, he assembled the Sanhedrin. For the Sanhedrin consisting of seventy-one members, and comprising Priests, Levites, and Israelites, under the term “chief priests” are contained the two first of these, and under “scribes of the people” the third. the chief priests are most likely the High Priest and those of his race,—any who had served the office,—and perhaps also the presidents of the twenty-four courses (1 Chron. xxiv. 6). the scribes consisted of the teachers and interpreters of the Divine law, the lawyers of St. Luke. But the elders of the people are usually mentioned with these two classes as making up the Sanhedrin. See ch. xvi. 21; xxvi. 3, 59. Possibly on this occasion the chief priests and scribes only were summoned, the question being one of Scripture learning. 6. And thou] This is a free paraphrase of the prophecy in Micah v. 2.

It must be remembered that though the words are the answer of the Sanhedrin to Herod, and not a citation of the prophet by the Evangelist, yet they are adopted by the latter as correct. princes or thousands (LXX). The tribes were divided into thousands, and the names of the thousands inscribed in the public records of their respective cities. In Judges vi. 15 Gideon says “Behold my thousand is weak in Manasseh” (see English version, margin), on which Rabbi Kimchi annotates, “Some understand Alphi to mean ‘my father,’ as if it were Alluph, whose significations is ‘prince or lord.’” And thus, it appears, did the Sanhedrin understand the word (which is the same) in Micah v. 2. The word, without points, may mean either “among the thousands,” or “among the princes.” out of thee shall come] It has been remarked that the singular expression, which occurs both in Tacitus and Suetonius (see above), “there should go forth from Judæa,” may have been derived from these words of the LXX. 9.] stood over may mean ‘over that part of Bethlehem where the young child was,’ which they might have ascertained by enquiry. Or it may even mean, ‘over the whole town of Bethlehem.’ If it is to be understood as standing over the house, and thus indicating to the magi the position of the object of their search, the whole incident must be regarded as miraculous. But this
they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; first gold, and secondly frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou here until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by
the prophet, saying, *Out of Egypt have I called my son.*

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the *coasts thereof*, from two years old and under, according to the time which he had diligently enquired of the wise men.

Then was fulfilled that which was spoken by Jeremiah the prophet, saying, *In Rama was there a voice heard,* [lamentation and] weeping, and great mourning, Rachel *render, borders: see ch. iv. 13, where the word in the original is the same.*

13. The command was immediate; and Joseph made no delay. He must be understood, on account of "by night" below, as having arisen the same night and departed forthwith. Egypt, as near, as a Roman province and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge. 15. Out of Egypt] This citation shews the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical dispensation. We shall have occasion to remark the same again and again in the course of the Gospels. It seems to have been a received axiom of interpretation (which has, by its adoption in the N. T., received the sanction of the Holy Spirit Himself, and now stands for our guidance), that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent and reign.—The words are written in Hoses of the children of Israel, and are rendered from the Hebrew. —A similar expression with regard to Israel is found in Exod. iv. 22, 23. that it might be fulfilled must not be explained away; it never denotes the event or mere result, but always the purpose.

16. Josephus makes no mention of this slaughter; nor is it likely that he would have done. Probably no great number of children perished in so small a place as Bethlehem and its neighbourhood. The modern objections to this narrative may be answered best by remembering the monstrous character of this tyrant, of whom Josephus asserts, "a dark choler seized on him, maddening him against all." Herod had marked the way to his throne, and his reign itself, with blood; had murdered his wife and three sons (the last just about this time); and was likely enough, in blind fury, to have made no enquiries, but given the savage order at once.—Besides, there might have been a reason for not making enquiry, but rather taking the course he did, which was sure, as he thought, to answer the end, without divulging the purpose. The word "privily" in ver. 7 seems to favour this view. was mocked] The Evangelist is speaking of Herod's view of the matter. the borders thereof] The word coasts is the common rendering of the Greek ἤρα in the A. V. It does not imply any bordering on a sea shore, but is an old use for parts, or neighbourhood, as côte in French. See margin of A. V. the borders thereof will betoken the insulated houses, and hamlets, which belonged to the territory of Bethlehem.

from two years old] This expression must not be taken as any very certain indication of the time when the star did actually appear. The addition and under implies that there was uncertainty in Herod's mind as to the age pointed out; and if so, why might not the jealous tyrant, although he had accurately ascertained the date of the star's appearing, have taken a range of time extending before as well as after it, the more surely to attain his point? 17. that which was spoken by Jeremy] Apparently, an accommodation of the prophecy in Jer. xxxi. 15, which was originally written of the Babylonish captivity. We must not draw any fanciful distinction between "then was fulfilled" and "that might be fulfilled," but rather seek our explanation in the acknowledged system of prophetic interpretation among the Jews, still extant in their rabbinical books, and now sanctioned to us by N. T. usage; at the same time remembering, for our caution, how little even now we understand of the full bearing of prophetic and typical words and acts. None of the expressions of this prophecy must be closely and literally pressed. The link of connexion seems to be Rachel's sepulchre, which (Gen. xxxv. 19: see also
weeping for her children, and would not be comforted, because they are not. 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign 1 in Judæa in the room of his father Herod, he was afraid to go thither: m notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee: 23 and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, 1 He shall be called a Nazarene.

1 render, over.

m render, and.

In the ninth year of his government Archelaus was dethroned, for having governed cruelly the Jews and Samaritans, who sent an embassy to Rome against him, and he was banished to Vienne, in Gaul. This account gives rise to some difficulty as compared with St. Luke’s history. It would certainly, on a first view, appear that this Evangelist was not aware that Nazareth had been before this the abode of Joseph and Mary. And it is no real objection to this, that he elsewhere calls Nazareth “His country,” ch. xiii. 54, 57. It is perhaps just possible that St. Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (ch. i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain nothing inconsistent with the facts related in Luke; which we find to be the case.—I should prefer, however, believing, as more consistent with the fair and conscientious interpretation of our text, that St. Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, had we only his Gospel, this inference from it would universally be made.

turned aside must not be pressed into the service of reconciling the two accounts by being rendered ‘returned;’ for the same word is used (ver. 14) of the journey to

1 Sam. x. 2) was ‘in the way to Bethlehem;’ and from that circumstance, perhaps, the inhabitants of that place are called her children. We must also take into account the close relation between the tribes of Judah and Benjamin, which had long subsisted. Ramah was six miles to the north of Jerusalem, in the tribe of Benjamin (Jer. xl. 1: “Er-Ram, marked by the village and green patch on its summit, the most conspicuous object from a distance in the approach to Jerusalem from the South, is certainly Ramah of Benjamin.”) Stanley, Sinai and Palestine, p. 213; so that neither must this part of the prophecy be strictly taken.

20. for they are dead] The plural here is not merely idiomatic, nor for lenity and forbearance, in speaking of the dead; but perhaps a citation from Exod. iv. 19, where the same words are spoken to Moses, or betokens, not the number, but the category. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A.D. 750.

22.] Archelaus was the son of Herod by Malthace, a Samaritan woman: he was brought up at Rome; succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumea, Judaea, and Samaria, the rest of his father’s dominions being divided between his brothers Philipp and Antipas. But, (1) very likely the word reign is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: (3) in ch. xiv. 9, Herod the Tetrarch is called the King.
III. 1 In those days came John the Baptist, preaching

Egypt. 23. that it might be fulfilled] These words refer to the divine purpose in the event, not to that of Joseph in bringing it about.

which was spoken by the prophets] These words are nowhere verbatim to be found, nor is this asserted by the Evangelist; but that the sense of the prophets is such. In searching for such sense, the following hypotheses have been made—none of them satisfactory:—

(1) Euthymius says, “Do not enquire what prophets said this: for you will not find out: because many of the prophetic books have perished, some in the captivities, some by neglect of the Jews, some also by foul play.” So also Chrysostom and others.

But the expression “by the prophets” seems to have a wider bearing than is thus implied.

(2) Others say, the general sense of the prophets is, that Christ should be a despised person, as the inhabitants of Nazareth were (John i. 47). But surely this part of the Messiah’s prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on: nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord’s claims.

(3) The Nazarites of old were men holy and consecrated to God; e.g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 11), and to this the words are referred by Tertullian, Jerome, and others. But (a) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (ch. xi. 18, 19); and (b) the word here is not Nazarite, but Nazarene, denoting an inhabitant of Nazareth.

(4) There may be an allusion to the Hebrew “Netser,” a branch, by which name our Lord is called in Isa. xi. 1, and from which word it appears that the name Nazareth is probably derived. So “learned Hebrews” mentioned by Jerome on Isa. xi. 1, and others.

But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8; vi. 12: Jer. xxiii. 5; xxxii. 15, and Isa. iv. 2, the word “Tsemach” is used.—I leave it, therefore, as an unsolved difficulty.

Chap. III. 1—12.] Preaching and baptism of John. Mark i. 1—8: Luke iii. 1—17 (John i. 6—28). Here the synoptic narrative (i.e. the narrative common to the three Evangelists) begins, its extent being the same as that specified by Peter in Acts i. 22: ‘from the baptism of John unto that same day that He was taken up from us.’ For a comparison of the narratives in the various sections, see notes on St. Mark. In this Gospel, I have generally confined myself to the subject-matter.
in the wilderness of Judæa, and saying, 'Repent ye: for the kingdom of heaven is at hand.' For this is he that was spoken of by the prophet Esaias, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were bathed in the wilderness of the two rites, as also against the idea derived from Acts xix. 4, that John used the formula "I baptize thee in the name of Him who is to come." His whole mission was calculated, in accordance with the office of the law, which gives the knowledge of sin (Rom. iii. 20), to bring men's minds into that state in which he Redeemer invites them (ch. xi. 28), is weary and heavy laden, to come to Him. in the wilderness] Where also he had been brought up, Luke i. 80. This tract was not strictly a desert, but thinly peopled, and abounding in pastures for flocks. This wilderness answers to "all the country round about Jordan" in Luke ii. 3. See note on ch. iv. 1. 2. Repent] Used by the Baptist in the O.T. sense of "turning to God as His people, from the spiritual idolatry and typical adultery in which the faithlessness among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii. 10-14. Josephus describes John as "commanding the Jews to practise virtue, and justice to their neighbour, and piety towards God, and thus to receive his baptism." the kingdom of heaven] An expression peculiar in the N. T. to St. Matthew. The more usual one is "the Kingdom of God!" but "the Kingdom of heaven" is common in the Rabbinical writers, who do not however, except in one or two places, mean by it the reign of the Messiah, but the Jewish religion—the theocracy. Still, from the use of it by St. Matthew here, and in ch. iv. 17, x. 7, we may conclude that it was used by the Jews, and understood, to mean the advent of the Christ, probably from the prophecy in Dan. ii. 44; xii. 13, 14, 27. 3. For this is he] Not the words of the Baptist, meaning "for I am he," as in John i. 23, but of the Evangelist; and "is" is not for "was," but is the prophetic present, representing o us the place which the Baptist fills in the divine purposes. Of for, Bengel says vell, that it gives the cause why John then came forward, as described in ver. 1, 2, viz. because it had been thus predicted. The primary and literal application of this prophecy to the return from captivity is very doubtful. If it ever had such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment—the announcement of the kingdom of Christ. Euthymius remarks, that the ways and paths of the Lord are men's souls, which must be cleared of the thorns of passion and the stones of sin, and thus made straight and level for His approach. 4. And the same John] rather, now John himself, recalling the reader from the prophetic testimony, to the person of John. As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was "an hairy man, and girt with a girdle of leather about his loins." 2 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: 'neither shall they (the prophets) wear a rough garment to deceive.' locusts] There is no difficulty here. The locust, permitted to be eaten, Levit. xi. 22, was used as food by the lower orders in Judæa, and mentioned by Strabo and Pliny as eaten by the Ethiopians, and by many other authors, as articles of food. Jerome mentions it as the custom in the East and Libya: and Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 161.) wild honey] See 1 Sam. xiv. 25. Here again there is no need to suppose any thing else meant but honey made by wild bees. Schulz found such honey in this very wilderness in our own time. See Psalm lxxxi. 16: Judg. xiv. 8: Deut. xxxii. 13. 5.] all the region round about Jordan means all the neighbourhood of
Jordan not included in "Jerusalem and Judaea" before mentioned. Parts of Perea, Samaria, Galilee, and Gaulonitis come under this denomination.—There need be no surprise at such multitudes going out to John. The nature of his announcement, coupled with the prevalent expectation of the time, was enough to produce this effect. See, as strictly consistent with this account, chap. xi. 7.—15. 6. were baptized] When men were admitted as proselytes, three rites were performed—circumcision, baptism, and oblation; when women, two—baptism and oblation. The baptism was administered in the day-time, by immersion of the whole person; and while standing in the water the proselyte was instructed in certain portions of the law. The whole families of proselytes, including infants, were baptized. It is most probable that John's baptism in outward form resembled that of proselytes. See above, on ver. 1. Some deny that the proselyte baptism was in use before the time of John: but the contrary has been generally supposed, and maintained. Indeed the baptism or hustration of a proselyte on admission would follow, as a matter of course, by analogy from the constant legal practice of hustration after all uncleannesses: and it is difficult to imagine a time when it would not be in use. Besides, it is highly improbable that the Jews should have borrowed the rite from the Christians, or the Jewish hierarchy from John. confessing their sins] From the form and expression, this does not seem to have been merely 'showing a contrite spirit,' confessing themselves sinners, but a particular and individual confession; not, however, made privately to John, but before the people: see his exhortation to the various classes in Luke iii. 10—15: nor in every case, but in those which required it. 7. Pharisees and Sadducees] These two sects, according to Josephus, Antt. xiii. 5, 9, originated at the same period, under Jonathan the High Priest (B.C. 159—144). The Pharisees, deriving their name probably from "Parash," 'he separated,' took for their distinctive practice the strict observance of the law and all its requirements, written and oral. They had great power over the people, and are numbered by Josephus, as being, about the time of the death of Herod the Great, above 6000. We find in the Gospels the Pharisees the most constant opponents of our Lord, and His discourse, frequently directed against them. The character of the sect as a whole was hypocrisy; the outside acknowledgment and honouring of God and his law, but inward and practical denial of Him; which rendered them the enemies of the simplicity and genuineness which characterized our Lord's teaching. Still, among them were undoubtedly pious and worthy men, honourably distinguished from the mass of the sect; John iii. 1: Acts v. 34. The various points of their religious and moral belief will be treated of as they occur in the text of the Gospels. The Sadducees are said to have derived their name from one Sadok, about the time of Alexander the Great (B.C. 323): but they were named from the Hebrew Tsaddik, righteousness, more probably. They rejected all tradi- tion, but did not, as some have supposed, confine their canon of Scripture to the Pentateuch. The denial of a future state does not appear to have been an original tenet of Sadduceism, but to have sprung from its abuse. The particular side of religionism represented by the Sadducees was bare literal moral conformity, without any higher views or hopes. They thus escaped the dangers of tradition, but fell into deadness and worldliness, and a denial of spiritual influence. While our Lord was on earth, this state of mind was very prevalent among the educated classes throughout the Roman empire; and most of the Jews of rank and station were Sadducees. —The two sects, mutually hostile, are found frequently in the Gospels united in opposition to our Lord (see ch. xvi. 1, 6, 11; xxii. 23, 34; also Acts iv. 1); the Pharisees representing hypocritical superstition; the Sadducees, carnal unbelief. come] It would appear here as if these Pharisees and Sadducees came with others, and because others did, without any worthy motive, and they were probably deterred by his rebuke from undergoing baptism at his hands. We know, from Luke vii. 50, that the Pharisees in general 'were not baptized of him.'
the wrath to come] The reference to John's ministry to the prophecy concerning Elias, Mal. iii. 1; iv. 5 (Mark i. 2), could naturally suggest to men's minds the wrath to come; there also foretold; it was the general expectation of the Jews that troublesome times would accompany the appearance of the Messiah. John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation.

therefore expresses an inference from their apparent intention of fleeing from the wrath to come: q. d. 'if you are really so minded,' ...

9. think not to say] Not merely equivalent to 'say not'; but, Do not fancy you may say; &c. The expression to say within yourselves, as similar expressions in Scripture (e.g. Ps. x. 11; xiv. 1: Eccl. i. 16; ii. 15, al. fr.), is used to signify the act by which outward circumstances are turned into thoughts of the mind.

of these stones] The pebbles or shingle on the beach of theordan. He possibly referred to Isa. li. 2. This also is prophetic, of the admission of the Gentile church. See Rom. x. 16: Gal. iii. 29. Or we may take the interpretation which Chrysostom prefers, also referring to Isa. li. 1, 2: Think not that your perishing will leave Abraham without children; for God is able to raise him up children even from stones, as he created man out of dust at the beginning. The present tenses, "is laid," "is cut down," imply the law, or habit, which now and henceforward, in the kingdom of heaven prevails: 'from this me it is so.'

11. whose shoes, &c.] Rightfoot shews that it was the token of a slave having become his master's property, to loose his shoe, to tie the same, to carry the necessary articles for him to the bath. The expressions therefore in all the Gospels amount to the same.

with the Holy Ghost, and with fire] This was literally fulfilled at the day of Pentecost: but Origen and others refer the words to the baptism of the righteous by the Holy Spirit, and of the wicked by fire. I have no doubt that this is a mistake in the present case, though apparently (to the superficial reader) borne out by ver. 12. The double symbolic reference of fire, elsewhere found, e.g. Mark ix. 50, as purifying the good and consuming the evil, though illustrated by these verses, is hardly to be pressed into the interpretation of fire in this verse, the prophecy here being solely of that higher and more perfect baptism to which that of John was a mere introduction. To separate off "with the Holy Ghost" as belonging to one set of persons, and "with fire" as belonging to another, when both are united in "you," is in the last degree harsh, besides introducing confusion into the whole. The members of comparison in this verse are strictly parallel to one another: the baptism by water, the end of which is "repentance," a mere transition state, a note of preparation,—and the baptism by the Holy Ghost and fire, the end of which is (ver. 12) sanctification, the entire aim and purpose of man's creation and renewal. Thus the official superiority of the Redeemer (which is all that our Evangelist here deals with) is fully brought out. The superiority of nature and pre-existence is reserved for the fuller and more dogmatic account in John i. 12. whose fan, &c.] In the Rabbinical work Midrash Tehillim, on Ps. ii., the same figure is found: "The winnowing is at hand; they throw the straw into the fire, the chaff to the wind, but preserve the wheat in the floor; so the nations of the world shall be the conflagration of a fur-
his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus \( ^p \) from Galilee to Jordan unto John, to be baptized of him. 14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness.

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nace: but Israel alone shall be preserved.”

his floor] i.e. the contents of the barn-floor. Thus in Job xxxix. 12, “he will bring home thy seed, and gather thy barn” (literally). Or perhaps owing to the verb (shall cleanse from one end to the other), the floor itself, which was an open hard-trodden space in the middle of the field. See “The Land and the Book,” p. 538 ff., where there is an illustration. “Very little use is now made of the fan, but I have seen it employed to purge the floor of the refuse dust, which the owner throws away as useless,” p. 540.

chaff] Not only the chaff, but also the straw: see ref. : ‘all that is not wheat.’

13—17.] JESUS HIMSELF BAPTIZED BY HIM. Mark i. 9—11: Luke iii. 21, 22. It does not appear exactly when the baptism of our Lord took place. If the comparative age of the Baptist is taken into account, we should suppose it to have been about six months after this latter began his ministry. But this is no sure guide. The place was Bethany (the older reading), beyond Jordan; John. i. 28.

13. to be baptized.] Why should our Lord, who was without sin, have come to a baptism of repentance? Because He was made sin for us: for which reason also He suffered the curse of the law. It became Him, being in the likeness of sinful flesh, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John, than in His keeping the Passovers. The one rite, as the other, belonged to sinners— and among the transgressors He was numbered. The prophetic words in Ps. xi. 12, spoken in the person of our Lord, indicate, in the midst of sinlessness, the most profound apprehension of the sins of that nature which He took upon Him. I cannot suppose the baptism to have been sought by our Lord merely to honour John, or as knowing that it would be the occasion of a divine recognition of his Messiahship, and thus pre-ordained by God: but bonâ fide, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which He himself speaks, Luke xii. 50, and the beloved Apostle, 1 John v. 8.—His baptism, as it was our Lord’s closing act of obedience under the Law, in His hitherto concealed life of legal submission, His fulfilling all righteousness, so was His solemn inauguration and anointing for the higher official life of mediatorial satisfaction which was now opening upon Him. See Rom. i. 3, 4. We must not forget that the working out of perfect righteousness in our flesh by the entire and spotless keeping of God’s law (Deut. vi. 25), was, in the main, accomplished during the thirty years previous to our Lord’s official ministry.

14. forbade] Rather, tried to hinder: the word implies the active and earnest preventing, with the gesture, or hand, or voice. There is only an apparent inconsistency between the speech of John in this sense, and the assertion made by him in John i. 33, ‘I knew him not.’ Let us regard the matter in this light:—John begins his ministry by a commission from God, who also admonishes him, that He, whose Forerunner he was, would be in time revealed to him by a special sign. Jesus comes to be baptized by him. From the nature of his relationship to our Lord, he could not but know those events which had accompanied his birth, and his subsequent life of holy and unblamable purity and sanctity. My impression from the words of this verse certainly is, that he regarded Him as the Messiah. Still, his belief wanted that full and entire assurance which the occurrence of the predicted sign gave him, which the word knew implies, and which would justify him in announcing Him to his disciples as the Lamb of God.

15. now] The exact meaning is difficult. It cannot well be that which the A. V. at first sight gives, that something was to be done now, inconsistent with the actual and hereafter-to-be-manifested relation of the two persons. Rather—*though what has been said (ver. 14) is true, yet the time is
Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

P omitted by some of our earliest MSS.
IV. 1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word


1. led up of (by) the spirit] The Spirit carried Him away, (see Acts viii. 39.) “driveth him,” Mark i. 12. Had St. Luke’s “was led in (thus literally) the Spirit” been our only account, we might have supposed what took place to have been done in a vision; but the expressions in the two other Evangelists entirely preclude this. The desert here spoken of may either be the traditional place of the Temptation near Jericho (thence called Quadrantaria: it is described in “The Land and the Book,” p. 617, as a high and precipitous mountain, with its side facing the plain perpendicular, and apparently as high as the rock of Gibraltar, and with canyons midway below, hewn in the rock), or as scripture parallelism between Moses, Elias, and our Lord, leads one to think, the Arabian desert of Sinai.

2. when he had fasted] Not in the wider ecclesiastical sense of the word, but its strict meaning, of abstaining from all food whatsoever; Luke, ver. 2. Similarly Moses, Exod. xxxiv. 28; and Elijah, 1 Kings xix. 8.

3. when the tempter came] From the words of both St. Mark and St. Luke, it appears that our Lord was tempted also during the forty days. Whether the words of St. Mark, “he was with the wild beasts,” allude to one kind of temptation, is uncertain: see note on Mark i. 13.—The words “came to him” need not be understood of the first approach, but the first recorded—‘at a certain time the tempter approaching, &c.’

If thou be] “thinking to beguile Him with his flattery,” Chrys. Or, as Euthymius, “thinking that He would be irritated by this address, as being reproached with not being the Son of God.” At all events, there is no doubt expressed, as some think.

Son of God] Our Lord does not give way to the temptation, so as to meet him with an open declaration, ‘I am the Son of God;’ thus indeed He might have asserted his lordship over him, but not have been his Conqueror for us. The first word which He uses against him, reaches far deeper: ‘Man shall not live,’ &c. “This, like the other text, is taken from the history of Israel’s temptation in the wilderness: for Israel represents, in a foreshadowing type, the Son of Man, the servant of God for Righteousness, the one that was to come, in whom alone that nature which in all men has degenerated into sin, fulfils all righteousness.” Adam stood not.—Israel according to the flesh stood not,—when the Lord their God tempted them: but rather, after Satan’s likeness, tempted their God: but now the
that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, ‘Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship

render, the.

second Adam is come, the true Israel, by whose obedience the way of life is again made known and opened—'that man truly liveth on and in the eternal word of God.' Stier's "Words of the Lord Jesus." Observe also how our Lord resists Satan in His humanity; at once here numbering Himself with men, by adducing "man" as including His own case; and not only so, but thus speaking out the mystery of His humiliation, in which He had foregone His divine Power, of His own will.—By every word (or 'thing,' for the noun is not expressed in the original) that proceedeth out of the mouth of God, we must understand, every arrangement of the divine will; God, who ordinarily sustains by bread, can, if it please Him, sustain by any other means, as in the case alluded to. Compare John iv. 32, 34.

5. taketh him up] power being most probably given to the tempter over the person of our Lord. In St. Luke, this temptation stands third. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not be in its place. It may be observed, that St. Luke makes no assertion as to succession, only introducing each temptation with and whereas 'then' and 'again' here seem to mark succession. For "the holy city" see ref.

settheth him

—by the same power by which he brought Him. pinnacle.] The general opinion, that our Lord was placed on Herod's royal portico, is probably right. That portico overhung the ravine of Kidron from a dizzy height, so as to make one giddily with looking down, as described by Josephus, Antt. xv. 11. 5. The argument that it was probably on the other side, near the court, is grounded on the perfectly gratuitous assumption, that an exhibition to the people was intended. There is no authority for this in the text; the temptation being one not of ambition, but of presumption. The inference from Eusebius, who, quoting Hegesippus, (Hist. ii. 23,) describes James the Just as set on and thrown from the pinnacle of the temple, among the people, is not decisive: for this term might embrace either side, as 'the cornice,' or 'the parapet' would.

6. It is written] cited (nearly verbatim from the LXX, as almost all the texts in this narrative) as applying to all servants of God in general, and à fortiori to the Son of God: not as a prophecy of the Messiah.

7. again] not 'on the contrary,' which the original word never simply means, not even in Gal. v. 3: 1 John ii. 8. The addition of a second Scripture qualifies and interprets the first; but does not refute it. 8.] The enquiry where and what this mountain was, is entirely nugatory, no data being furnished by the text. sheweth him all the k. of the world] The additional words in Luke, "in a moment of time," are valuable as pointing out to us clearly the supernatural character of the vision. If it be objected, that in that case there was no need for the ascent of the mountain.—I answer, that such natural accessories are made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempts to restrict "the world" to Palestine, (which was, besides, God's peculiar portion and vineyard, as distinguished from the Gentile world,) or the Roman empire, are mere subterfuges: as is also the giving to "sheweth" the sense of "points out the direction of." In this last temptation the enemy reveals himself openly, as the Prince of this world, and as the father of lies: for though power is given him over this world and its sons, his assertion here is most untrue.

Our
me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, a Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and b ministered unto him.

12 Now when r Jesus had heard that John was s cast into prison, he departed into Galilee; 13 and leaving Nazareth, r read, he,

Lord at once repels him openly; not that He did not know him before,—but because he had thus openly tempted Him; but not even this of His own power or will; He adds, for it is written,—again, as Man, appealing to the word of God. From this time, our Lord is known by the devils, and casts them out by a word. Mark i. 24, 34; iii. 11; v. 7. 11. leaveth him] but only for a season, see || Luke. The conflict, however often renewed in secret (of which we cannot speak), was certainly again waged in Gethsemane: see Luke xxii. 53, compare John xiv. 30. The expression in Luke x. 18, must be otherwise understood: see note there. minis-
tered] viz. with food, as in the case of Elias, 1 Kings xix. 6, 7.

12—22. Jesus begins his ministry. Calling of Peter, Andrew, James, and John. Mark i. 14—20. Luke iv. 14, 15. Between the last verse and this is a considerable interval of time. After returning from the Temptation (see note on John i. 28, end) our Lord was pointed out by John the Baptist, (ib. vv. 29—34,) and again on the morrow to two of his disciples, Andrew and (probably) John, who followed Him, and were (on the next day? see note, John i. 44) joined by Simon Peter (35—43) then on the morrow Philip and Nathanael we recalled (44—52); three days after was the marriage in Cana (ii. 1—11); then our Lord went down to Capernaum and remained not many days (12); then followed the Passover; the cleansing of the temple (13—22); the belief of many on Jesus (23—25); the discourse with Nicodemus (iii. 1—21); the baptizing by Jesus (i.e. his disciples) (22—24); the question about purifying, and testimony of the Baptist (25—36); the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1—42); the return to Cana, and healing of the ruler’s son in Capernaum (43—54); and the journey to Jerusalem related in John v. 1. After that chapter St. John breaks off the first part of his narrative; and between his v. 47 and vi. 1, comes in the synoptic narrative, Matt. iv. 12—xiv. 15; Mark i. 14—vi. 30: Luke iv. 14—ix. 10. This omission is in remarkable consistency with St. Matthew’s account of his own calling in ch. ix. 9. Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstance the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say; we can, however, easily conceive. Our Lord was not then in Capernaum; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew’s attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The syn-
optic narrative generally omits this whole section of our Lord’s travels and ministry. Its sources of information, until the last visit to Jerusalem, seem to have been exclusively Galilean, and derived from persons who became attached to Him at a later period than any of the events re-
corded in that first portion of John’s Gospel. The objections to this view are, the narrative, in the three Gospels, of the baptism and temptation: but the former of these would be abundantly testified by John’s disciples, many of whom became disciples of Jesus; and the latter could only have been derived from the mouth of our Lord Himself. 12. delivered up] This seems to have been the usual and well-known term for the imprisonment of John. The same word in the original is also the usual one for the betrayal and apprehension of our Lord Himself. departed] re-
tired, withdrew; see ch. ii. 22, and note. No notice is given whence this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler sees in this a proof that St. Matthew recognized a ministry in Judea during the interval. I cannot quite think this, but certainly he does not exclude it. 13. leaving Nazareth] Not on account of the behaviour of the Nazarenes to Him after the preaching in
he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 that it might be fulfilled which was spoken by Esaias the prophet, saying, 15 d The land of Zabulon, and the land of Nephthalim, [v by] the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung 'up. 17 From that time Jesus began to preach, and to say, e Repent: for the king- e ch. iii. 2: x. dom of heaven is at hand. 18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and John, brother, casting a net into the sea: for they

t not expressed in the original.

the Synagogue, Luke iv. 28, 29, as sometimes supposed; see notes, ib. ver. 31.

Capernaum] This town, on the borders of the lake of Gennesareth, was central in situation, and in the most populous and frequented part of Galilee. It besides was the residence of four at least of the Apostles, Andrew and Peter, and James and John—and probably of Matthew. "Kephar Nahum," the village of consolation. So Josephus. It is from this time called 'His own city,' ch. ix. 1, see also ch. xvii. 24. 15.] This prophecy is spoken with direct reference to the days of the Messiah. It is here freely rendered from the Hebrew, without any regard to the LXX, which is wholly different. This, coming so immediately after a string of quotations literally from the LXX, seems to mark the beginning of a new portion of the Gospel, agreeably to what was said before. the way of the sea] the country round the coast of the lake. All the members of this sentence are in apposition with one another: thus beyond Jordan is not a description of the land before spoken of, which was not thus situated, but of a different tract. The later meaning of the phrase, as signifying the tract to the west of the Jordan, and which naturally sprung up during the captivity, is not to be thought of in Isaiah, who wrote before that event. Galilee of the Gentiles Galileae superior, near to Tyre and Sidon, which was inhabited by a variety of nations.

17. began to preach . . . That is, began His ministry in Galilee. The account of Matthew, being that of an eyewitness, begins where his own experience began. It is not correct to suppose, as some of the German Commentators have done, (De Wette, Strauss,) that this

preaching of repentance was of a different character from the after-teaching of our Lord: we recognize the same formula, though only partly cited, in ch. x. 7: Luke x. 10, and find our Lord still preaching repentance, Luke xiii. 3, after repeated declarations of His Messiahship.

18. by the sea of Galilee] The lake of Gennesareth or Tiberias (John vi. 1), called in the O. T. "the sea of Chinnereth," Num. xxxiv. 11, or Chinneroth, Josh. xii. 3. It is of an oval shape, about 13 geographical miles long, and 6 broad: and is traversed by the Jordan from N. to S. "Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean." See the interesting article by Mr. Porter in Smith's Biblical Dictionary. If we give any consideration to the circumstances here related, we cannot fail to see that the account in John is admirably calculated to complete the narrative. We have there furnished to us the reason why these two brethren were so ready to arise and follow One, whom, if we had this account only, we should infer they had never before seen. Add to this, that there is every probability that one of the other pair of brethren, John the son of Zebedee, is there described as having gone with Andrew to the dwelling of our Lord. It also tends to confirm the chronological view here taken, that Philip, the only one mentioned expressly by John as having been called by Jesus, is not mentioned here as called: and that Andrew, and the other disciple of John the Baptist, clearly were not called by Jesus in John i. 35—40, or the words "abode with him that day," could not have been used: that these two continued disciples of the Baptist, is not probable; but that they were henceforth,
were fishers. 19 And he saith unto them, Follow me, and
I will make you fishers of men. 20 And they straight-
way left their nets, and followed him. 21 And going on
from thence, he saw other two brethren, James the son of
Zebedee, and John his brother, in a ship with Zebedee
their father, mending their nets; and he called them.
22 And they immediately left the ship and their father, and
followed him.
23 And Jesus went about all Galilee, teaching in their
synagogues, and preaching the gospel of the kingdom,
brought, at the return, into the mother land. See Neh. viii. 1—8. At the Chris-
tian era there were synagogues in every town, and in some larger towns several.
See Acts ix. 2, 20. In Jerusalem, accord-
ing to the Rabbinical writings, there were
upwards of 450. (See Acts vi. 9, and
note.) The people assembled in them on
sabbath and festival days, and in later
times also on the second and fifth days of
each week, for public prayer and the hear-
ing of portions of Scripture. See Luke iv.
16: Acts xiii. 15. The officers of the
synagogues were (1) the ruler of the syna-
8, 17, who had the care of public order,
and the arrangement of the service;
(2) the Elders, Luke vii. 3: Mark v. 22:
Acts xiii. 15, who seem to have formed a
sort of council under the presidency of the
Ruler; (3) the legate or angel of the as-
sembly, who was the reader of prayers, and
also secretary and messenger of the syna-
gogues; (4) the minister (Luke iv. 20), or
chapel clerk, whose office was to prepare
the books for reading, to sweep, open, and
shut the synagogue. Besides these, there
appear to have been alms-gatherers. The
synagogue was fitted up with seats, of
which the first row were an object of
ambition with the scribes (ch. xxiii. 6).
A pulpit for the reader, lamps, and a chest
for keeping the sacred books, appear to
complete the furniture of the ancient
synagogue. Punishments, e. g. scourging,
were inflicted in the synagogues. (See
ch. x. 17; xxxii. 31: Luke ix. 49: Acts
xxii. 19; xxvi. 11.) The catechizing also
of children seems to have taken place
there, as also disputations on religious
questions.—Our Lord was allowed to read
and teach in the synagogues, although of
mean extraction according to the flesh,
because of His miracles, and His supposed
character as the professed leader and
teacher of a religious sect. preaching the
gospel] For the exact meaning of
and healing all manner of sickness and all manner of dis-

case among the people. 24 And his fame went throughout

all Syria: and they brought unto him all sick people that

were taken with divers diseases and torments, and those

which were possessed with devils, and those which were

lunatick, and those that had the palsy; and he healed

them. 25 And there followed him great multitudes of

people from Galilee, and from Decapolis, and from Jeru-

salem, and from Judaea, and from beyond Jordan.

V. 1 And seeing the multitudes, he went up into a

u render, the.

these words, compare the declaration in

the synagogue at Nazareth, Luke iv. 16—

30. 24 Syria] Answering to "all the

region round about Galilee," Mark i.

28. On the possessed with devils, see note

on ch. viii. 28. The lunatick were probably

epileptics: see an instance in ch. xvii. 14

and parallels.

25 Decapolis] A district principally east of the Jordan, so

called from ten cities, some of the names

of which are uncertain. beyond Jordan] Persea. The country east of the

Jordan, between the rivers Jabbok and

Arnon. See Jos. B. J. iii. 3. 3.

CHAPP. V. VI. VII.] THE SERMON ON

THE MOUNT. In this form peculiar to

Matthew. Without attempting a

solution of the many difficulties which

beset the question of time, place, and

arrangement of our Lord's Sermon on the

Mount, I shall state the principal views of

these subjects, and make some remarks

upon them. One of the weightiest ques-

tions is, as to the identity or otherwise of

the Sermon with that given in Luke vi.

20—49. There is (I) the view that they

are identical. This is generally taken by

ordinary readers of Scripture, from their

similarity in many points. It is also taken

by most of the modern German Commen-
tators, who uniformly reject every attempt

at harmonizing by supposing the same or

similar words to have been twice uttered.

This view is, however, beset by difficulties. For (a) the Sermon in Luke is expressly

dsaid to have been delivered after the

selection of the Apostles: whereas that in

the text is as expressly, by continual con-

secutive notes of time extending to the

call of Matthew, (before which the

Apostles cannot have been chosen,) placed

before that event. And it is wholly

unlikely that St. Matthew, assuming him to

be the author of our Gospel, would

have made a discourse, which he must

have heard immediately after his call as

an Apostle, take place before that call.—

Then (b) this discourse was spoken on a

mountain,—that, after descending from a

mountain, in the plain. Possibly this may

be got over, by rendering St. Luke's

expression "on a level place," See note

on Luke: and the citation from Stanley

below. And again (c), the two discourses

are, though containing much common

matter, widely different. Of 107 verses in

Matt., Luke contains only thirty: his

four beatitudes are balanced by as many

woes: and in his text, parts of the sermon

are introduced by sayings, which do not

precede them in Matt. (e. g. Luke vi. 39

ff., 45 ff.), but which naturally connect

with them. (II) St. Luke epitomized

this discourse, leaving out whatever was

unsuitable for his Gentile readers, e. g. ch.

v. 17—38. But this is improbable: for

Luke in several verses is fuller than

Matthew, and the whole discourse, as

related by him, is connected and con-

secutive. (III) The two discourses are

wholly distinct. This view is maintained by

Greswell, vol. ii. Diss. xi., and prin-

cipally from the arguments above noticed.

But it also is not without grave diffi-

culties, especially if we suppose, as most
do, that Luke had the Gospel of Matthew

before him. That two discourses wholly

distinct should contain so much in com-

mon, seems unlikely and unnatural. It is

hardly credible that two great public special

occasions should be selected by the Lord

near the commencement of His ministry,

and two discourses delivered to the same

audience, not identical, which might have

been very probable, and impressive from

that very circumstance,—nor consecutive,

nor explanatory the one of the other, but

only coinciding in fragments, and not even

as two different reports at the distance of

some years might be expected to do. Add
mountain: and when he was set, his disciples came unto
him: 2 and he opened his mouth, and taught them,
to this, that those parts of the discourses
in which Luke and Matthew agree, occur
in both in almost the same order, and that
the beginning and conclusion of both are
the same. (IV) St. Matthew gives a
general compendium of the sayings of our
Lord during this part of His ministry, of
which St. Luke's discourse formed a por-
tion, or perhaps was another shorter com-
pendium. But the last stated objection
applies with still greater force to this
hypothesis, and renders it indeed quite
untenable. Besides, it labours under the
chronological difficulty in all its bearings.
And to one who has observed throughout
the close contextual connexion of the
parts in this discourse, it will be quite
incredible that they should be a mere
collection of sayings, set down at hazard.
See notes throughout. (V) The apparent
discrepancies are sometimes reconciled by
remembering, that there is no fixed time
mentioned in any Evangelist for the special
ordination of the Apostles, and that it is
very doubtful whether they were at any
set moment so ordained' all together.
Thus Matthew may have been a usual
hearer of our Lord, and present with the
whole of the Apostles, as related in Luke,
though not yet formally summoned as
related in Matt. ix. 9 ff. The introduction
of the discourse in Luke by the words
"And it came to pass in those days"
(Which I maintain to be, on Luke vi. 12,
not only possibly, but expressly indefinite,
and to indicate that the event so intro-
duced may have happened at any time
during the current great period of our
Lord's ministry, before, during, or after,
those last narrated,) allows us great
latitude in assigning Luke's discourse to
any precise time. This, however, leaves
the difficulties (above stated under I) in
supposing the discourses identical, in force,
except the chronological one.—With re-
gard to the many sayings of this sermon
which occur, dispersed up and down, in
Luke, see notes in their respective places,
which will explain my view as to their
connexion and original times of utter-
ance, in each several instance. See also
notes on Luke vi. 20—49. 1. the
mountain] Either some hill near Caperna-
num well known by this name, and called
by it in the reff. to Mark and Luke, (tra-
dition, not earlier probably than the Cru-
sades, which points out a hill between
Capernaum and Tiberias as the Mount of
Beautitudes, near the present Saphet, is in
such a matter worthless as an authority.
But the situation seems to modern travel-
lers [see Stanley, Sinai and Palestine, p.
368] "so strikingly to coincide with the
intimations of the gospel narrative, as
almost to force the inference that in this
instance the eye of those who selected the
spot was for once rightly guided. It is
the only height seen in this direction from
the shores of the lake of Gennesareth.
The plain on which it stands is easily accessible
from the lake, and from that plain to the
summit is but a few minutes' walk. The
platform at the top is evidently suitable
for the collection of a multitude, and cor-
responds precisely to the 'level place' to
which He would 'come down' as from one
of its higher horns to address the people.
Its situation is central both to the pean-
ts of the Galilean hills, and the fisher-
men of the Galilean lake, between which
it stands, and would therefore be a na-
tural resort both to Jesus and His dis-
ciples when they retired for solitude
from the shores of the sea, and also to the
crowds who assembled 'from Galilee, from
Decapolis, from Jerusalem, from Judea,
and from beyond Jordan.' None of the
other mountains in the neighbourhood
could answer equally well to this descrip-
tion, inasmuch as they are merged into
the uniform barrier of hills round the
lake: whereas this stands separate—"the
mountain, ' which alone could lay claim
to a distinct name, with the exception of
the one height of Tabor, which is too dis-
tant to answer the requirements,") or the
mountain district, certainly imported
by the word in ch. xiv. 23.—See a full descrip-
tion of the locality in Tholuck, Bergpredigt,
ed. 3, pp. 63 ff. his disciples] in
the wider sense: including those of the Apos-
tles already called, and all who had, either
for a long or a short time, attached them-
selves to him as hearers. See John vi. 66.
2. opened his mouth] as in reff., a
solemn introduction to some discourse or
advice of importance. them] i.e. his
disciples. The discourse (see vv. 13, 14,
20, 48; ch. vi. 9; vii. 6) was spoken
directly to the disciples, but (see vii. 28,
29) also generally to the multitudes. It
is a divine commentary on the words with
which His own and the Baptist's preach-
ing opened: "Repet: for the kingdom
of heaven is at hand." It divides itself
into various great sections, which see below.
saying, 3 Blessed are the 9 poor in spirit: for their’s is the kingdom of heaven. 4 Blessed are they that 2 mourn: for they shall be comforted. 5 Blessed are the 9 meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy. 8 1 2

3—16.] The Description of the Lord’s Disciples, their Blessedness, and Dignity. 3. the poor in spirit[ ¶ He said not, the poor in possessions, but ‘in spirit’ i.e. the lowly in purpose and in soul.” Euthymius. “What is ‘the poor in spirit?’ the humble and contrite in heart.” Chrys.—The meaning of voluntary poverty, as that of the religious orders, given by some of the Fathers, and by many Romish interpreters, is out of the question. As little can the bare literal sense of the words, which Julian scoffed at, be understood: viz. those who are ill-furnished in mind, and uneducated. See Rev. iii. 17. The idea (De Wette) is not improbable, that our Lord may have had a reference to the poor and subjugated Jewish people around him, once members of the theocracy, and now expectants of the Messiah’s temporal kingdom; and, from their condition and hopes, taken occasion to preach to them the deeper spiritual truth. their’s is the kingdom of heaven] See Luke iv. 17—21: James ii. 5. The kingdom must here be understood in its widest sense: as the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next, ch. vi. 33. But Tholuck well observes, that all the senses of the kingdom of God, or of heaven, or of Christ, are only different sides of the same great idea—the subjection of all things to God in Christ.

4.] The spiritual qualification in the former verse must be carried on to this, and the mourning understood to mean not only that on account of sin, but all such as happens to a man in the spiritual life. All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste the sweeter for it. In Luke ii. 25, the Messiah’s coming is called the consolation of Israel.”—This beatitude is by many editors placed after ver. 5. But the authority is by no means decisive, and I cannot see how the logical coherence of the sentence is improved by it.—In placing these two beatitudes first, the Lord follows the order in Isa. lxi. 1, which He proclaimed in the synagogue at Nazareth, Luke iv. 18.

5. the meek[ A citation from Ps. xxi. 11. The usual dividers and allotbers of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah’s kingdom. This meekness is not mere outward lowliness of demeanour, but that true meekness of Eph. iv. 2, whose active side is love, and its passive side long-suffering. On the promise, compare Isa. lxvii. 13—15; lx. 21; 1 Cor. iii. 22. That kingdom of God which begins in the hearts of the disciples of Christ, and is not of (sprung from) this world, shall work onwards till it shall become actually a kingdom over this earth, and its subjects shall inherit the earth: first in its millennial, and finally in its renewed and blessed state for ever.

6.] See Ps. civ. 9; lxv. 4; xxii. 26: Isa. xli. 17. This hunger and thirst is the true sign of that new life on which those born of the Spirit (John iii. 3, 5) have entered; and it is after righteousness, i.e. perfect conformity to the holy will of God. This was His meat, John iv. 34. They shall be satisfied—in the new heaven and new earth, in which dwelleth righteousness, 2 Pet. iii. 13. Compare the remarkable parallel Ps. xvii. 15. This hunger and thirst after righteousness, is admirably set forth in the three first petitions of the Lord’s prayer,—Hallowed be Thy name—Thy kingdom come—Thy will be done on earth, as it is in heaven.

7. merciful[ “We may shew mercy, not by alms only, but by words: and if we have no other way, by tears. For manifold is the form of mercy, and wide is this command: They shall obtain mercy, here, from men; and there, from God,” Euthymius, expounding Chrysostom. This beatitude comprises every degree of sympathy and mutual love and help; from that fulness of it which is shed abroad in those who have been forgiven much, and therefore love much,—down to those first beginnings of the new birth, even among those who know not the Lord,
8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called v the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. 13 Ye render, sons.

which are brought out in ch. xxv. 37—40, where see notes. 8. pure in heart] See Ps. xxiv. 4, 6. It is no Levitical cleanness, nor mere moral purity, that is here meant; but that inner purity, which (Acts xv. 9) is brought about by faith, has its fruit (1 Tim. i. 5) in love; which is opposed to all "double mindedness" (James i. 8), and all hypocrisy and outward colouring; so that the pure in heart are those who have their "hearts sprinkled from an evil conscience." There is an allusion to the nearer vision of God attained by progressive sanctification, of which St. Paul speaks, 2 Cor. iii. 18,—began indeed in this life, but not perfected till the next, 1 Cor. xiii. 12. 9. peacemakers] More than "the peaceful" (Vulg.). It is doubtful whether the word ever has this meaning. Thus Euthymius, mostly after Chrysostom: Who they not only are themselves not men of strife, but make peace between others when at strife. They shall be called sons of God, because they have imitated His only Son; whose office it is to bring together the separated and to reconcile those at variance. But even thus we do not seem to reach the full meaning, which probably is, "they that work peace;" not confining the reference to the reconciliation of persons at variance: see note on James iii. 18. shall be called] implies the reality, as in ver. 19; shall (not only be, but also) be called, i.e. recognized, in the highest sense, both generally, and by the Highest Himself, as such. Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is first pure, then peaceable, implying no compromise with evil. And it is in the working out of this purity that Luke xii. 51 is especially true. St. Augustine remarks, that martyrs are made not by the mere fact of suffering, but by the cause for which they suffer. And therefore it is added, for righteousness' sake. 10. persecuted] See 1 Pet. iii. 14; iv. 14, which probably refers to this verse. The repetition of the promise in ver. 3 is a close of the string of promises as it began. 11.] With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses His disciples particularly. The actions described in this verse are the expansion of persecuted in the last. 12. your reward] A reward, not of debt, but of grace, as the parable in ch. xx. 1 ff. clearly represents it. 'An expression,' as De Wette observes, 'taken from our earthly commerce, and applied to spiritual things;' in which however we must remember, that the principal reference is to God as the giver, and not to us as the dispensers: see the parable above cited, where the reward is not what was earned, but what was covenanted. These words, in heaven, must not be taken as having any bearing on the question as to the future habitation of the glorified saints. Their use in this and similar expressions is not local, but spiritual, indicating the blessed state when the kingdom of heaven shall have fully come. The local question is to be decided by wholly different testimonies of Scripture—by the general tenor of prophecy, and the analogies of the divine dealings: and all of these seem to point rather to this earth, purified and renewed, than to the heavens in any ordinary sense of the term, as the eternal habitation of the blessed. so persecuted they] For instance, Jeremiah was smote, Jer. xx. 2; Zechariah son of Jehoiada was stoned, 2 Chron. xxiv. 21; Isaiah, according to Jewish tradition, was sawn asunder by Manasseh.—The reasoning implied in for may be thus filled up: "and great will be their reward in heaven." 13.] The transition from the preceding verses is easy and natural, from the "persecuted for righteousness' sake," of which vv. 11, 12 were a sort of application, and the allusion to the ancient Prophets, to ye are the salt of the earth.—Elisha healed the unwholesome
are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men

water by means of salt (2 Kings ii. 20), and the ordinary use of salt for culinary purposes is to prevent putrefaction: so (see Gen. xviii. 23—33) are the righteous, the people of God, in this corrupt world.

It hardly seems necessary to find instances of the actual occurrence of salt losing its savour, for this is merely hypothetical. Yet it is perhaps worth noticing, that Maundrell, in his travels, found salt in the Valley of Salt, near Gehul, which had the appearance, but not the taste, having lost it by exposure to the elements (see the citation below) — and that Schöttgen maintains that a kind of bitumen from the Dead Sea was called 'salt of Sodom,' and was used to sprinkle the sacrifices in the temple; which salt was used, when its savour was gone, to strew the temple pavement, that the priests might not slip. This, however, is but poorly made out by him. Dr. Thomson, 'The Land and the Book,' p. 581, mentions a case which came under his own observation: where a merchant of Skidon had stored up a quantity of salt in cottages with earthen floors, in consequence of which the salt was spoiled, and Dr. T. saw "large quantities of it literally thrown into the street, to be trodden under foot of men and beasts." He adds, "It is a well-known fact that the salt of this country, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all; and such salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown: and this is the reason why it is cast into the street."

the earth means mankind, and all creation: but with a more inward reference, as to the working of the salt, than in "the world," ver. 14, where the light is something outwardly shewn. shall it be salted? it, i.e. the salt. The sense is: 'If you become untrue to your high calling, and spiritually effete and corrupted, there are no ordinary means by which you can be re-converted and brought back to your former state, insomuch as you have no teachers and guides over you, but ought yourselves to be teachers and guides to others.' But we must not from this suppose that our Lord denies all repentance to those who have thus fallen: the scope of His saying must be taken into account, which is not to crush the fallen, but to quicken the sense of duty, and cause His disciples to walk worthily of their calling. (See Heb. vi. 4—6, and note on Mark ix. 49, 50.)

The salt in the sacrifice is the type of God's covenant of sanctification, whereby this earth shall be again hallowed for Him; His people are the instruments, in His hand, of this wholesome salting; all His servants in general, but the teachers and ministers of His covenant in particular. There does not appear to be any allusion to ecclesiastical excommunication.

14. the light of the world] And yet only in a lower and derivative sense; Christ Himself being "the true light which lighteth every man," John i. 9; "the light of the world," viii. 12. His ministers are "candles," John v. 35, and "lights," Phil. ii. 15. receiving their light, and only burning for a time: lights lighted, whereas He is the Light lighting, as Augustine. And here too, light in this verse = candle in ver. 15, where the comparison is resumed. So also Eph. v. 8.—light, as partaking of His Light: for every thing lighted (see note, ib. ver. 13) is light. cannot be hid] Of course it is possible that our Lord may have had some town before Him thus situated, but not Bethulia, whose very existence is probably fabulous, being only mentioned in the apocryphal book of Judith. Recent travellers, as Dr. Stanley and Thomson (Sinai and Palestine, p. 429: The Land and the Book, p. 273), have thought that, notwithstanding the fact shewn by Robinson, that the actual city of Safed was not in existence at this time, some ancient portion of it, at all events its fortress, which is 'as aged in appearance as the most celebrated ruins in the country' (Thomson), may have been before the eye of our Lord as He spoke. It is 'placed high on a bold spur of the Galilean Anti-Lebanon,' and answers well to the description of a city 'lying on the mountain top.' The only other in view would be the village and fortress of Tabor, distinctly visible from the mount of Beatitudes, though not from the hills on the lake side. Either or both of these would
light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 17 Think not that I am come to destroy the law, or the prophets: *I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till suggest the illustration, which would be more striking from the fact, that this situation of cities on the tops of the hills is as rare in Galilee, as it is common in Judaea.’ Stanley, as above. But the

CHURCH OF GOD, the city on a hill (Isa. ii. 2; Gal. iv. 26: see also Heb. xii. 22), in allusion to their present situation, on a mountain, is most probably the leading thought. 15. **do men light** literally, do they light: shewing, in the spiritual reference of the parable, that these lights of the world are ‘lighted’ by Him for whose use they are. See above. 16. so i.e. like a candle on a candlestick—like a city on a hill; not merely, ‘so... that,’ as our English version seems rather to imply. By rendering in like manner, the ambiguity will be avoided. The sense of this verse is as if it were “that, seeing your good works they may &c.”... the latter verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them.

The whole of this division of our Lord’s sermon is addressed to all His followers, not exclusively to the ministers of his word. All servants of Christ are the salt of the earth, the light of the world (Phil. ii. 15). And all that is here said applies to us all. But à fortiori does it apply in its highest sense, to those who are, among Christians, selected to teach and be examples; who are as it were the towers and pinnacles of the city, not only not hid, but seen far and wide above the rest.

17—48.] **The second part of the sermon** in which our Lord sets forth His relation, as a lawyer, to the law of Moses, especially as currently interpreted according to the letter only. 17. I am come more properly, I came. Observe how our Lord, through the whole sermon, sets forth Himself, in his proceeding forth from God, as truly “He that was to come.”

**the law, or the prophets** It is a question whether our Lord includes the prophecies, properly so called, in His meaning here. I think not: for no person professing himself to be the Messiah would be thought to contradict the prophecies, but to fulfil them. Neither, it appears, does He here allude to the sacrificial and typical parts of the law, but to the moral parts of both the law and the prophets; which indeed he proceeds to cite and particularize. If however we prefer to include both ceremonial and moral in this assertion, we may understand it in its more general sense, as applying, beyond the instances here given, to His typical fulfilment of the law, which could not as yet be unfolded.

to fulfil This verb implies more than the mere fulfilling: it has the sense of filling out or expanding: i.e. here, giving a deeper and holier sense to—fulfilling in the spirit, which is nobler than the letter. Theophylact compares the ancient law to a sketch, which the painter does not wipe out, but fills in. The gnostic Marcion characterized sufficiently enough maintained that the Judaizing Christians had altered this verse, and that it originally stood,—think ye that I came to fulfil, &c.? I came to destroy, not to fulfil.

18. **verily** literally, Amen: equivalent to “truly” in St. Luke, ix. 27; xii. 44; xxxi. jott (iota) is the Hebrew Jod, the smallest letter in the alphabet: *titles*, literally *horns*, horn-like projections, are the little turns of the strokes by which one Hebrew letter differs from another similar toit. The Rabbinical writings have many sayings similar in sentiment to this, but spoken of the literal written law. It is important to observe in these days how the Lord here includes the O. T. and all its unfolding of the divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven. I say this, because it is always in contempt and setting aside of the O. T. that rationalism has begun. First, its historical truth—then its theoretic dispensation and the types and prophecies connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr: and thus the way is paved for a similar rejection of the N. T.;—beginning with the narratives of the birth.
all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the king-

and infancy, as theocritic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the O. T. as a revelation from God—and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, ‘a mythology not so attractive as that of Greece.’ That this is the course which unbelief has run in Germany, should be a pregnant warning to the deceivers of the O. T. among ourselves. It should be a maxim for every expositor and every student, that Scripture is a whole, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best Commentators, and in the valuable work of Stier on the discourses of our Lord. [Since however these words were first written, we have had lamentable proof in England, that their warnings were not unneeded. The course of unbelief which has issued in the publication of the volume entitled "Essays and Reviews," has been in character and progress, exactly that above described: and owing to the injudicious treatment which has multiplied and unfolded the circulation of that otherwise contemptible work, its fallacies are now in the hands and mouths of thousands, who, from the low standard of intelligent scriptural knowledge among us, will never have the means of answering them. 1862. To this it may now be added, that even a Bishop of the Church of England has come before the world as a champion of that unbelief, in its first phase as described above. We may hope that his work, judging from the blunders already detected in the renderings of Hebrew words on which his arguments are founded, will soon be added to the catalogue of attacks by which the nemesis of our holy faith have damaged nothing save their own reputation and influence. 1863.] 19. There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the therefore and the these, and with the following, to which the for (ver. 20) unites it. Bearing this in mind, we see (1) that break, on account of what follows in ver. 20 and after, must be taken in the higher sense, as referring to the spirit and not the letter: whosoever shall break (have broken), in the sense presently to be laid down. (2) That these least commandments refers to one jot or tittle above, and means one of these minute commands which seem as insignificant, in comparison with the greater, as the jot and tittle in comparison with great portions of writing. (3) That shall be called least does not mean 'shall be excluded from,' inasmuch as the question is not of keeping or not keeping the commandments of God in a legal sense, but of appreciating, and causing others to appreciate, the import and weight of even the most insignificant parts of God’s revelation of Himself to man; and rather therefore applies to teachers than to Christians in general, though to them also through the “break” and “do.” (4) That no deduction can be drawn from these words, binding the Jewish law, or any part of it, as such, upon Christians. That this is so, is plainly shewn by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel: thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life and practice of the Christian; who, by the indwelling of the divine Teacher, God’s Holy Spirit, is led into all truth and purity. (5) That these words of our Lord are decisive against such persons, whether ancient or modern, as would set aside the Old Testament as without significance, or inconsistent with the New. See the preceding note, and the Book of Common Prayer, Article vii. On shall be called, see note on ver. 9. 20.] An expansion of the idea contained in fulfilled, ver. 17, and of the difference between break, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and do and teach, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders of the law. righteousness, purity of heart and life, as set forth by example in the doing, and by precept in the teaching.
The whole of the rest of our Lord's sermon is a comment on, and illustration of, the assertion in this verse. **scribes** Persons devoted to the work of reading and expounding the law, whose office seems first to have become frequent after the return from Babylon. They generally appear in the N.T. in connexion with the Pharisees: but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the temple, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrin (Matt. xxvi. 3: Mark xiv. 53; xv. 1) we find it composed of chief priests, elders, and Scribes: and in Luke xxi. 66, of chief priests and Scribes. The Scribes uniformly opposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7; xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30; xv. 2; seeking to entangle Him by questions, Matt. xxii. 35 (see note there); Luke x. 25; xx. 21; and to embarrass Him, Matt. xii. 38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditionary exposition proved, Matt. xv. 1 ff.; the respect in which they were held by the people shewn, Luke xx. 46; their existence indicated not only in Jerusalem, but also in Galilee, Luke v. 17; and in Rome, Josephus, Antt. xviii. 3, 5. They kept schools and auditories for teaching the youth, Luke ii. 46; Acts v. 34, compared with xxii. 3; are called by Josephus expounders of our patriarchal laws, Antt. xvii. 6, 2; sophists, B. J. i. 33. 2. The literal rendering is “shall abound more than the Scribes and Pharisees,” i.e. more than that of the S. and P. Notice, that not only the hypocrites among the Scribes and Pharisees are here meant; but the declaration is, “Your righteousness must be of a higher order than any yet attained, or conceived, by Scribe or Pharisee.”

**ye shall in no case enter, &c.** A very usual formula (see ch. vii. 21; xviii. 3; xix. 17, 23, 24: John iii. 5 al.); implying exclusion from the blessings of the Christian state, and from the inheritance of eternal life.

**21—48.** Six examples of the true fulfilment of the law by Jesus.—First example. The law of murder.

**21. Ye have heard** viz. by the reading of the law in the synagogues, and the expositions of the Scribes. **by them of old time** In this case, Moses and his traditional expounders are classed together; but the words may also be rendered, “to the ancients,”—which last interpretation seems to me to be certainly the right one. Meyer has well observed that “it was said to them of old time” corresponds to “but I say to you,” and the “I” to the understood subject of “was said.” He has not, however, apprehended the deeper truth which underlies the omission of the subject of was said, that it was the same person who said both. It will be noticed that our Lord does not here speak against the abuse of the law by tradition, but that every instance here given is either from the law itself, or such traditional teaching as was in accordance with it (e.g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between the law misunderstood and the law rightly understood, but between the law and its ancient exposition, which in their letter, and as given, were empty,—and the same as spiritualized, fulfilled, by Christ: not between two lawgivers, Moses and Christ, but between the law of old time and the more complete teaching of the same person: between the idea of Chrysostom’s the children by the same husband, of the bondwoman and of the free woman. The above remarks comprise a brief answer to the important but somewhat misapprehended question, whether our Lord impugned the Mosaic law itself, or only its inadequate interpretation by the Jewish teachers? There is no inconsistency in the above view with the assertion in ver. 19: the just and holy and true law was necessarily restricted in meaning and degraded in position, until He came, whose office it was to fulfill and glorify it. **the judgment** viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8. 14 to consist of seven men, and to have the power of life and death. But “the judgment” in the next verse (see note) is the court of judgment in the Messiah’s kingdom.

**22.** The sense is: ‘There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts; and after these is set the Gehenna of fire, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of the dominion of heaven. **21. Ye have heard that it was said by them of old time, **Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: **22 but I say unto you,
That whosoever is angry with his brother [w without a cause] shall be in danger of the judgment: and whosoever shall say to his brother, b Raca, shall be in danger of the council: but whosoever shall say, x Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 d Agree with thine ad-

w omitted by some of the oldest MSS. Jerome pronounces the words spurious: but the ancient authorities are much divided.

Thou hast and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ. The most important thing to keep in mind is, that there is no distinction of kind between these punishments, only of degree. In the thing compared, the "judgment" inflicted death by the sword, the "council" death by stoning, and the disgrace of the "Gehenna of fire" followed as an intensification of the horrors of death; but the punishment is one and the same—death. So also in the subject of the similitude, all the punishments are spiritual; all result in eternal death; but with various degrees (the nature of which is as yet hidden from us), as the degrees of guilt have been. So that the distinction drawn by the Romanists between venial and mortal sins, finds not only no countenance, but direct confusion from this passage. The words here mentioned must not be superstition supposed to have any damning power in themselves (see below), but to represent states of anger and hostility, for which an awful account hereafter must be given.

Raca] i.e. empty; a term denoting contempt, and answering to "O vain man," James ii. 20. Moreh] Two interpretations have been given of this word. Either it is (1), as usually understood, a Greek word, 'Thou fool,' and used by our Lord Himself of the Scribes and Pharisees, ch. xxiii. 17, 19,—and "fools" (literally "senseless") of the disciples, Luke xxiv. 25; or (2) a Hebrew word signifying 'rebel,' and the very word for uttering which Moses and Aaron were debarred from entering the land of promise: . . . 'Hear now, ye rebels,' Num. xx. 10. In presence of this doubt, it is best to leave the word untranslated, as was done with Raca before.

hell fire] more properly, the Gehenna of fire. To the s.e. of Jerusalem was a deep and fertile valley, called 'the vale of Hinnum' and rendered "Gehenna," Josh xviii. 16 LXX. In this valley (also called Tophet, Isa. xxx. 33: Jer. vii. 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Kings xxiii. 10) therefore polluted it; and therefore it is the place for the casting out and burning all idol, and of the corpses of criminals; and therefore its name, "the Gehenna of fire," was used to signify the place of everlasting punishment.

23 f. Therefore] An inference from the guilt and danger of all bitterness and hostility of mind towards another declared in the preceding verse. thy gift, is any kind of gift—sacrificial or eucharistic.

hath ought against thee is remarkable, as being purposely substituted for the converse. It is not what complaints we have against others that we are to consider at such a time, but what they have against us; not what ground we have given for complaint, but what complaints they, as matter of fact, make against us.—See the other side dealt with, Mark xi. 25.

24.] be reconciled: i.e. become reconciled —thyself, without being influenced by the status of the other towards thee. Remove the offence, and make friendly overtures to thy brother. first belongs to "go thy way," not to "be reconciled:" "first go thy way" is opposed to "then come," the departure to the return, not "be reconciled" to offer." No conclusion whatever can be drawn from this verse as to the admissibility of the term altar as applied to the Lord's table under the Christian system. The whole language is Jewish, and can only be understood of Jewish rites. The command, of course, applies in full force as to reconciliation before the Christian offering of praise and thanksgiving in the Holy Communion; but further nothing can be inferred.

25.] The whole of this verse is the earthly example of a spiritual duty which is understood, and runs parallel with it. The sense may be given: 'As in worldly affairs, it is prudent to
versary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing. 27 Ye have heard that it was said [Ye by them of old time], Thou shalt not commit adultery: 28 but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 h And if thy right eye offend thee, pluck it out, and make up a matter with an adversary before judgment is passed, which may deliver a man to a hard and rigorous imprisonment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong cry against us to the Great Judge, and we be cast into eternal condemnation.—The adversary, in its abstract personification, is the offended law of God, which will cry against us in that day for all wrongs done to others; but in its concrete representation it is the offended brother, who is to us that law, as long as he has its claim upon us. The way, in the interpretation, is the way in which all men walk, the "way of all the earth" of 1 Kings ii. 2, the "way whence I shall not return" of Job. xvi. 22. In the civil process, it represents the attempt at arbitration or private arrangement before coming into court. 26.] These words, as in the earthly example they imply future liberation, because an earthly debt can be paid in most cases, so in the spiritual counterpart they amount to a negation of it, because the debt can never be discharged. We have "until he should pay what was due," in ch. xviii. 30, where the payment was clearly impossible. The minister is the officer of the court who saw the sentences executed. If we are called on to assign a meaning to it in the interpretation, it must represent the chief of those who in ch. xviii. 34, are hinted at by "the tormentors," viz. the great enemy, the minister of the divine wrath. 

farthing, the fourth part of an as.

27-30.] SECOND EXAMPLE. The law of adultery. 28. whosoever looketh . . . The precise meaning should in this verse be kept in mind, as the neglect of it may lead into error. Our Lord is speaking of the sin of adultery, and therefore, however the saying may undoubtedly apply by implication to cases where this sin is out of the question—e.g. to the impure beholding of an unmarried woman with a view to fornication (it being borne in mind that spiritually, and before God, all fornication is adultery, inasmuch as the unmarried person is bound in loyalty and chastity to Him; see Stier below)—yet the direct assertion in this verse must be understood as applying to the cases where this sin is in question. And, again, the looketh on . . . to lust after, must not be interpreted of the casual evil thought which is checked by holy watchfulness, but the gazing with a view to feed that desire. And again, hath adulterously used her already in his heart, whatever it may undoubtedly imply respecting the guilt incurred in God's sight, does not directly state any thing; but plainly understood, affirms that the man who can do this—viz. 'gaze with a view to feed unlawful desire'—has already in his heart passed the barrier of criminal intention; made up his mind, stifled his conscience; in thought, committed the deed. But perhaps there is justice in Stier's remark, that our Lord speaks here after the O. T. usage, in which, both in the seventh commandment and elsewhere, adultery also includes fornication; for marriage is the becoming one flesh,—and therefore every such union, except that after the manner and in the state appointed by God, is a violation and contempt of that holy ordinance. The rendering of the A. V., "hath committed adultery with her," is objectionable, as making her a party to the sin, which the original does not. 29.] Chrysostom observes, that these commands relate not to the limbs themselves, which are not in fault, but to the evil desire, which is. An admonition, arising out of the truth announced in the last verse, to withstand the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us. We may observe here, that our Lord grounds His precept of the most rigid and decisive self-denial on the
and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, 1 Whosoever shall put away his wife, let him give her a writing of divorcement: 32 but I say unto you, k That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery:

and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them

considerations of the truest self-interest,—it is profitable for thee. See ch. xviii. 8, 9, and notes.

31, 32] Third Example. The law of divorce. See note on ch. xix. 7—9. Lightfoot gives a form of the "writing of divorcement" which was a divorcement a mensa et thoro, and placed the woman absolutely in her own power, to marry whom she pleased. In Deut. xxiv. 1, the allowable reason of divorce is "some uncleanness." This the disciples of Shammas interpreted only of adultery; those of Hillel of any thing which amounted to uncleanness in the eyes of the husband.

32.] fornication must be taken to mean sin, not only before marriage, but after it also, in a wider sense, as including adultery likewise. In the similar places, Mark x. 11; Luke xvi. 18, this exception does not occur; see however our ch. xix. 9. The figurative senses of fornication cannot be admissible here, as the law is one having reference to a definite point in actual life; and this, its aim and end, restricts the meaning to that kind of fornication immediately applicable to the case. Otherwise this one strictly guarded exception would give indefinite and universal latitude.

causeth her to commit adultery] viz. by her second marriage, thus put within her power. and whosoever] How far the marriage of the innocent party after separation (on account of fornication) is forbidden by this or the similar passage ch. xix. 9, is a weighty and difficult question. By the Roman Church such marriage is strictly forbidden, and the authority of Augustine much cited, who strongly upholds this view, but not without misgivings later in life. On the other hand, the Protestant and Greek Churches allow such marriage. Cer-

tainly it would appear, from the literal meaning of our Lord's words, that it should not be allowed: for if by such divorce the marriage be altogether dissolved, how can the woman be said to commit adultery by a second marriage? or how will St. Paul's precept (1 Cor. vii. 11) find place? for stating this as St. Paul does, prefaced by the words "not I, but the Lord," it must be understood, and has been taken, as referring to this very verse, or rather (see note there) to ch. xix. 6 if., and consequently can only suppose fornication as the cause. Besides which, the tenor of our Lord's teaching in other places (see above) seems to set before us the state of marriage as absolutely indissoluble as such, however he may sanction the expulsion a mensa et thoro of an unfaithful wife. Those who defend the other view suppose divorced to mean, unlawfully divorced, not for fornication: and certainly this is not improbable. We may well leave a matter in doubt, of which Augustine could say, that it was so obscure, that error on either side is venial.

33—37.] Fourth Example. The law of oaths. 33, 34.] The exact meaning of these verses is to be ascertained by two considerations. (1) That the Jews held all those oaths not to be binding, in which the sacred name of God did not directly occur: —see Philo and Lightfoot cited in my Gr. Text. A stress is to be laid on this technical distinction in the quotation made by our Lord; and we must understand as belonging to the quotation, 'but whatever thou shalt swear not to the Lord may be transgressed.' (2) Then our Lord passes so far beyond this rule, that He lays down (including in it the understanding that all oaths must be kept if made,) for that they are all ulti-
of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an

mately referable to swearing by God) the rule of the Christian community, which is not to swear at all; for that every such means of strengthening a man’s simple affirmation arises out of the evil in human nature, is rendered requisite by the distrust that sin has induced, and is, therefore, out of the question among the just and true and pure of heart. See James v. 12, and note there, as explanatory why, in both cases, swearing by the name of God is not specified as forbidden. In the words, ‘Swear not at all,’ our Lord does not so much make a positive enactment by which all swearing is to individuals forbidden, e.g., on solemn occasions, and for the satisfaction of others, (for that would be a mere technical Pharisaism, wholly at variance with the spirit of the Gospel, and inconsistent with the example of God himself, Heb. vi. 13—17; vii. 21; of the Lord when on earth, whose “verily verily I say unto you” was a solemn asseveration, and who at once respected the solemn adjuration of Caiaphas, ch. xxvi. 63, 64; of His Apostles, writing under the guidance of His Spirit, see Gal. i. 20: 2 Cor. i. 23: Rom. i. 9: Phil. i. 8, and especially 1 Cor. xv. 31; of His holy angels, Rev. x. 6,) as declare to us, that the proper state of Christians is, to require no oaths; that when evil is expelled from among them, every yea and nay will be as decisive as an oath, every promise as binding as a vow. We observe (a) that these verses imply the unfitness of vows of every kind as rules of Christian action; (b) that the greatest regard ought to be had to the scruples of those, not only sects, but individuals, who object to taking an oath, and every facility given in a Christian state for their ultimate entire abolition. Compare ch. xxiii. 16—22. Dean Trench observes (Serm. on Mount, p. 55), ‘Men had learned to think that, if only God’s name were avoided, there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all; just as now-a-days the same lingering half-respect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that name sounds that nearly resemble, but are not exactly it, or the name, it may be, of some heathen deity.’

Thou hast no control over the appearance of grey hairs on thy head—thy head is not thine own;—thou swearest then by a creature of God, whose destinies and changes are in God’s hand; so that every oath is an appeal to God. And, indeed, men generally regard it as such now, even unconsciously.

Yea, yea; Nay, nay] The similar place, James v. 12, admirably illustrates this—“let your yea be yea, and your nay nay;”—let these only be used, and they in simplicity and unreservedness. cometh of evil] The gender of evil is ambiguous, as it may be also in the Lord’s prayer, ch. vi. 13: but see note there. It is quite inmaterial to the sense, in which gender we understand it; for the evil of man’s corrupt nature is in Scripture spoken of as the work of “the evil One,” and is itself “that which is evil.” See John viii. 44: 1 John iii. 8. 39—41. FIFTH EXAMPLE. The law of retaliation. 38.] That is, such was the public enactment of the Mosaic law, and, as such, it implied a private spirit of retaliation which should seek such redress; for the example evidently refers to private as well as public retribution. Here again our Lord appears to speak of the true state and perfection of a Christian community,—not to forbid, in those mixed and but half-Christian states, which have ever divided so-called Christendom among them, the infliction of judicial penalties for crime. In fact Scripture speaks, Rom. xiii. 4, of the minister of such infliction as the minister
eye, and a tooth for a tooth: 39 but I say unto you, v That ye resist not evil: but whosoever shall smite thee on thy right cheek, w turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee—turn not thou away.

of God. But as before, our Lord shews us the condition to which a Christian community should tend, and to further which every private Christian's own endeavours should be directed. It is quite beside the purpose for the world to say, that these precepts of our Lord are too highly pitched for humanity, and so to find an excuse for violating them. If we were disciples of His in the true sense, these precepts would, in their spirit, as indicative of frames of mind, be strictly observed; and, as far as we are His disciples, we shall attain to such their observance.

Here again, our Lord does not contradict the Mosaic law, but expands and fulfils it, declaring to us that the necessity for it would be altogether removed in the complete state of that kingdom which He came to establish. Against the notion that an eye for an eye &c. sanctioned all kinds of private revenge, Augustine remarks that the ancient precept was rather intended to allay, than to stimulate anger; as a limit to vindictiveness, not a licence. 39.] Here again, we have our divine Lawgiver legislating, not in the bondage of the letter, so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,—but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions of His followers. Taken slavishly and literally, neither did our Lord Himself conform to this precept (John xviii. 22, 29), nor His Apostles (Acts xxii. 3). But truly, and in the spirit, our blessed Redeemer obeyed it: 'He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting' (Isa. l. 6): and his Apostles also, see 1 Cor. iv. 9—13.

evil] i. e. here the evil man; 'him who injures thee.' Or, perhaps, in the indefinite sense, as before, evil, generally, 'when thus directed against thee.' Only, the other possible meaning there, 'the evil One,' is precluded here. "Resist the devil," James iv. 7: but not this par-
43 Ye have heard that it hath been said, *y* Thou shalt love thy neighbour, and *y* hate thine enemy. 44 But I say unto you, *z* Love your enemies, [a] bless them that curse you, do good to them that hate you,] and *z* pray for them which [a]despitefully use you, and] persecute you;

45 that ye may be b the children of your Father which is in heaven: for he maketh his b sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the c publicans so?

a omit.

b render, sons.

c The oldest and best authorities have Gentiles the same.

and ourselves. Ours should be a higher and deeper charity, flowing from those inner springs of love, which are the sources of outward actions sometimes widely divergent; whence may arise both the timely concession, and the timely refusal.

boorw] without unusy, which was forbidden by the law, Exod. xxii. 25: Levit. xxv. 37: Deut. xxiii. 19, 20.

43—48.] SIXTH EXAMPLE. The law of love and hatred. 43.] The Jews called all Gentiles indiscriminately 'enemies.' In the Pharisaic interpretation therefore of the maxim (the latter part of which, although a gloss of the Rabbis, is a true representation of the spirit of the law, which was enacted for the Jews as a theocratic people), it would include the "hated for mankind," with which the Jews were so often charged. But our Lord's 'fulfilment' of neighbourly love extends it to all mankind—not only foreign nations, but even those who are actively employed in cursing, reviling, and persecuting us; and the hating of enemies is, in His fulfilment of it, no longer an individual or national aversion, but a coming out and being separate from all that rebel.

45. sons] i. e. in being like Him. Of course there is allusion to our state of children by covenant and adoption; but the likeness is the point especially here brought out. So imitators of God, Eph. v. 1. The more we lift ourselves above the world's view of the duty and expedition of revenge and exclusive dealing, into the mind with which the 'righteous Judge, strong and patient, who is provoked every day,' yet does good to the unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as having entered into the kingdom of heaven. for] i. e. because, 'in that;' gives the particular in which the conformity implied by "sons" consists. There is a sentiment of Seneca remarkably parallel: "If thou wouldest imitate the gods, confer benefits even on the ungrateful: for the sun rises on the wicked as well as on others, and the seas are open for pirates' use." 46. publicans] This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the publicans, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually worked with recklessness and cruelty. "The Talmud classes them with thieves and assassins, and regards their repentance as impossible." Wordsw. In interpreting these verses we must carefully give the persons spoken of their correlative value and meaning: ye, Christians, sons of God, the true theocracy, the Kingdom of heaven,—these, "publicans" or "Gentiles," men of this world, actuated by worldly motives,—what thank have ye in being like them? 47. salute] Here, most probably in its literal sense, Jews did not salute Gentiles: Mohammedans do not salute Christians even now in the East. 48. Be ye] The original is Ye shall be: not altogether imperative in meaning, but including the imperative sense: such shall be the state,
in heaven is perfect. VI. 1. Take heed that ye do not your \textit{alms} before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret:

\textit{d} some MSS. have "But take heed."
\textit{e} read, righteousness.

the aim of Christians. \textit{perfect} \textit{complete}, in your love of others; not one-sided, or exclusive, as these just mentioned, but all-embracing, and God-like, = "merciful," Luke vi. 36. \textit{ye} is emphatic. No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially vv. 22, 29, 32, in which the imperfections and conflicts of the Christian are fully recognized. Nor, if we consider this verse as a solemn conclusion of the second part of the Sermon, does it any the more admit of this view, asserting as it does that likeness to God in inward purity, love, and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far from having attained this likeness we are, St. Paul shews us (Phil. iii. 12); and every Christian feels, just in the proportion in which he has striven after it.

CHAP. VI. 1—18.] The Third Division of the Sermon; in which the discipless of Christ are warned against hypocritical display of their good deeds, by examples of abuses of the duties of almsgiving (ver. 2), praying (ver. 5), and fasting (ver. 16). 1. The discourse of our Lord now passes from actions to notices; not that He has not spoken to the heart before, but then it was only by reference, now directly. \textit{righteousness} not 'benevolence,' or 'alms,' as a rabbinical usage,—for this meaning is ever found in the N. T., and here we have \textit{doing alms} treated of as a distinct head below. It is best then to understand \textit{righteousness} as in ch. v. 9, as a general term, including the three duties afterwards treated of. The words \textit{to be seen of} (by) them clearly define the course of action ob-jected to:—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose \textit{object} is the praise and glory coming from man. "For," says Chrysostom, "a man may do his good deeds before men, but not in order to be seen by them; and a man may do them not before men, but in order to be seen by them."

2—4.] First Example. Almsgiving.

2. sound a trumpet] A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laundation, and display of good works in general. Many Commentators, among whom are Calvin and Bengel, think that the words are to be taken literally: and Euthymius mentions this view. But Lightfoot says, that he finds no trace of such a practice among the customs in almsgiving. \textit{before thee] According to the way in which the former verse is taken, these words are variously understood to apply to the trumpet being \textit{held up before the mouth in blowing}, or to another person going before. \textit{synagogues] If this bears the ordinary meaning of places of worship, the literal meaning of the previous words cannot well be maintained. The synagogues, as afterwards the Christian churches, were the regular places for the collection of alms. \textit{have} literally, \textit{have in full,—exhaust: not have their due reward}. 3. \textit{thy}, emphatic: see ch. v. 48. This is another popular saying, not to be pressed so as to require a literal interpretation of it in the act of almsgiving, but implying simplicity, both of intention and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism.
and thy Father which seeth in secret \[\text{f} \text{himself}\] shall re-
ward thee \[\text{f} \text{openly}\].

5 And when \(\text{s}\) thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall \(d\) reward thee \[\text{f} \text{openly}\]. 7 But when ye pray, \(e\) use not vain repetitions, as the heathen do: \(f\) for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: \(g\) Our

\[\text{f} \text{o} \text{mit}.

\(g\) some old authorities have, “ye pray, ye shall not be.”

4. \text{openly}] before men and angels; at the resurrection of the just.
5—15.] \text{SECOND EXAMPLE. Prayer.}
6. \text{standing.] No stress must be laid on this word as implying ostentation; for it was the ordinary posture of prayer. See 1 Sam. i. 26; 1 Kings viii. 22. The command in Mark (xi. 25) runs, “when ye stand praying . . .” See also Luke xviii. 11, 13. Indeed, of the two positions of prayer, considering the place, kneeling would have been the more singular and savouring of ostentation. The \text{synagogues were places of prayer}; so that, as Theophylact, it is not the \text{place} which matters, but the \text{manner} and \text{intent}. 6. \text{enter, &c.] Both Chrysostom and Augustine caution us against taking this merely literally; and warn us, as above, that there may be ostentation even in the secret chamber, as there may be the avoiding of it in the open church. 7.] On the original meaning of the word rendered “\text{use vain repetitions},” see in my Gr. Test. Taking the word in its largest meaning, that of \text{saying things irrelevant and senseless}, it may well include all the various senses contended for. What is forbidden is not \text{much} praying, for our Lord Himself passed whole nights in prayer; not praying \text{in the same words}, for this He did in the very intensity of His agony at Gethsemane; but the making number and length a \text{point of observance}, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of \text{such a length}, has been \text{such a number of times} repeated. The repetitions of Paternosters and Ave Marias in the Romish Church, as \text{practised} by them, are \text{in direct violation} of this precept; the \text{number} of repetitions being \text{prescribed}, and the \text{efficacy of the performance made to depend} on \text{it}. But the repetition of the Lord’s Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its \text{appropriate place} and \text{reason} in that which is pre-eminently a reasonable service. Our Lord was also denouncing a \text{Jewish error}. Lightfoot quotes from the Rabbinical writings, “\text{Every one who multiplies prayer, is heard}.”

9—13.] \text{THE LORD’S PRAYER.}
9.] There is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing \text{Jewish formulae}. Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came to fulfil every thing that was good under the Old Covenant, might, in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general common-place parallels for the petitions, from the Rabbinical books.

With regard to the prayer itself
Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. a Thy will be done in earth, as it is in heaven.

we may remark, 1. The whole passage, vv. 7—15, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander therefore supposes that this passage has found its way into here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent, believing our Lord's discourses as given by this evangelist to be no collections of scattered sayings, but veritable reports of continuous utterances. That the request related in Luke should afterwards have been made, and similarly answered, is by no means improbable. (That he should have thus related it with this gospel before him, is more than improbable.) 2. It has been questioned whether the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations in Luke have been regarded as fatal to the supposition of its being used liturgically at the time when these Gospels were written. But see notes on Luke xi. 1. It must be confessed, that we find very few traces of such use in early times. Tholuck remarks, "It does not occur in the Acts, nor in any writers before the third century. In Justin Martyr we find, that the minister prays 'according to his power' . . . Cyprian and Tertullian make the first mention of the prayer as a 'careful and ordinary prayer.' " An allusion to it has been supposed to exist in 2 Tim. iv. 18, where see note. 3. The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer ad interim, till the effusion of the Spirit of prayer, is inadmissible, as we have no traces of any such temporary purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside. On the contrary, one work of the Holy Spirit on the disciples was, to bring to their mind all things whatsoever He had said unto them, the depth of such sayings only then first being revealed to them by Him who took of the things of Christ and showed them to them, John xiv. 26. After this manner] thus. Considering that other manners of praying have been spoken of above, the "rain repetition" and the "much speaking," the word, especially in its present position of primary emphasis, cannot well be otherwise understood than 'in these words,' as a specimen of the Christian's prayer (the ye holds the second place in emphasis), no less than its pattern. This, which would be the inference from the context here, is decided for us by Luke xi. 2, when ye pray, say—. Our Father] This was a form of address almost unknown to the Old Covenant: now and then hinted at, as reminding the children of their rebellion (Isa. i. 2: Mal. i. 6), or mentioned as a last resource of the orphan and desolate creature (Isa. lxiii. 16); but never brought out in its fulness, as indeed it could not be, till He was come by whom we have received the adoption of sons. "The prayer is a fraternal one; He saith not, My Father, as if prayed for himself only: but Our Father, as embracing in one prayer all who are known as brethren in Christ." Ang. which art in heaven] These opening words of the Lord's Prayer set clearly before us the state of the Christian, as believing in, depending upon, praying to, a real objectivé personal God, lifted above himself; to approach whom he must lift up his heart, as the eye is lifted up from earth to heaven. This strikes at the root of all pantheistic error, which regards the spirit of man as identical with the Spirit of God,—and at the root of all deism, testifying as it does our relation to and covenant dependence on our heavenly Father. The local heavens are no further to be thought of here, than as Scripture, by a parallelism of things natural and spiritual deeply implanted in our race, universally speaks of heaven and heavenly, as applying to the habitation and perfections of the High and Holy One who inhabiteth Eternity. Hallowed be thy name] De Wette observes: 'God's Name is not merely His appellation, which we speak with the mouth, but also and principally the idea which we attach to it,—His Being; as far as it is confessed, revealed, or known.' The 'Name of God' in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him: into the depths of His Being, as it is, no human soul can penetrate. See John xvii. 6: Rom. ix. 17. Hallow here is in the sense of keep holy, sanctify in our hearts, as in ref. 1 Pet. 10. Thy kingdom come] Thy kingdom here is the fulness of the accomplishment of the kingdom of God, so often spoken of in prophetic Scripture;
is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we h forgive our debtors. 13 And lead us not into temptation, but deliver us from evil:

"For thine is the kingdom, and the power, and the glory, for read, have forgiven."
For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover (when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee [openly].

The doxology must on every ground of sound criticism be omitted. Had it been part of the original text, it is absolutely inconceivable that almost all the ancient authorities should with one consent have omitted it. They could have had no reason for doing so; whereas the habit of omitting liturgical prayers with ascriptions of praise would naturally suggest one such ending, and make its insertion most certain in course of time. And if correspondent to this is the evidence. We find, absolutely no trace of it in early times, in any family of MSS. or in any expositors. The ancient Syrian version as it, but whether it always had, is another question. It is quite open for us to regard it with Euthymius as “a solemn uniting, added by the holy lights and leaders of the Church,” and to retain it as such in our liturgies; but in dealing with the acred text we must not allow any a priori considerations, of which we are such poor judges, to outweigh the almost unanimous testimony of antiquity. The inference to drawn from the words of St. Paul, 2 Tim. iv. 18, is rather against, than for the eminence of the doxology. The fact that he there adds a doxology, different from that commonly read here, seems to testify to the practice, begun thus early, of concluding the Lord’s prayer with a solemn ascription of glory to God. This eventually fell into one conventional form, and thus got inserted in the sacred text.

14. 15.] Our Lord returns (for) to explain the only part of the prayer which peculiarly belonged to the new law of love, and enforces it by a solemn assurance. On the sense, see Mark xi. 25, and the remarkable parallel, Ecclesiasticus xxviii. 2: “Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.”

16–18.] THIRD EXAMPLE. Fasting. Another department of the spiritual life, in which reality in the sight of God, and not appearance in the sight of man, must be our object. While these verses determine nothing as to the manner and extent of Christian fasting, they clearly recognize it as a solemn duty, ranking it with almsgiving and prayer; but requiring it, like them, (see ch. ix. 14–17,) to spring out of reality, not mere formal prescription.

16. disfigure] The word literally means make to disappear. Hence some have explained it, hide, cover up, viz. in mourning costume. But in later Greek the meaning was to disfigure. One writer uses it of women who paint their faces. The allusion is therefore not to covering the face, which could only be regarded as a sign of mourning, but to the squalor of the uncleaned face, and hair of the head and beard, as the contrast of washing and anointing shews. [17.] i. c. appear as usual. It seem to men the same as if thou wert not fasting. It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12,) not to public and enjoined ones. But this distinction
19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 for where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either evil, i.e. perverse, as the eye whichdims and distorts the visual images. full of light, rather, in full light, as an object in the bright sunshine; full of darkness, rather, as an object in the deep shade. If therefore &c.] Render, as in margin, If then the light which is in thee is darkness, how dark is the darkness! i.e. 'if the conscience, the eye and light of the soul, be darkened, in how much grosser darkness will all the passions and faculties be, which are of themselves naturally dark!' This interpretation is that of nearly all the ancient fathers and versions. Stier expands it well: 'As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensual, bestial life of men, their appetites, desires, and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized, enlightened, sanctified, by the spiritual light: but if this light be darkness, how great must then the darkness of the sensual life be!' The A. V., which agrees with the usual modern interpretation, makes the words a mere expression of the greatness of the darkness thereby occasioned, and thus loses the force of the sentence. 24. And this division in man's being cannot take place—he is and must be one—light or dark—serving God or Mammon. serve] Not merely 'serve,' as we now understand it, but in that closer sense, in which he who serves is the slave of, i.e. belongs to and obeys entirely. See Rom. vi. 16. 17. for either . . . or is not a repetition; but the suppositions are the reverse of one another: as Meyer expresses it, "He will either hate A and love B, or cleave to A and despise B": the one and the other.
e will hate the one, and love the other; or else he will
old to the one, and despise the other. 1 Ye cannot serve
God and mammon. 25 Therefore I say unto you, m 1 Take
o thought for your life, what ye shall eat, or what ye shall
rind; nor yet for your body, what ye shall put on. Is
ot the life more than meat, and the body than raiment?
Behold the n fowls of the air: for they sow not, neither
they reap, nor gather into barns; yet your heavenly
father feedeth them. Are ye not much better than they? 7
Which of you by taking m thought can add one cubit
into his n stature? 28 And why take ye o thought for
iment? Consider the lilies of the field, how they grow;

1 render, Take not anxious thought. m render, anxious thought.

n render, age.

1 Cor. 10:13. 2 Tim. iv. 7-9. 21 1 Cor. iv. 21. 22 1 Cor. iv. 18.
23 1 Cor. iv. 20. 24 1 Tim. iv. 10. 25 1 Tim. iv. 11. 26 1 Tim. iv.
27 1 Tim. iv. 28. 28 1 Tim. iv. 29.
they toil not, neither do they spin: 29 and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore p take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But o seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no r thought for the morrow: for the morrow shall take

p render, take not anxious thought.

q The Vatican MS. reads, His righteousness and kingdom: the Sinaitic, His kingdom and righteousness.

the amaryllis lutea, (Sir J. E. Smith,) whose golden liliaceous flowers cover the autumnal fields of the Levant. Dr. Thomson, "The Land and the Book," p. 256, believes the Huleh lily to be meant: "it is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and King never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth, I felt assured that it was this to which He referred." Probably, however, the word here may be taken in a wider import, as signifying all wild flowers.

29. We here have the declaration of the Creator Himself concerning the relative glory and beauty of all human pomp, compared with the meanest of His own works. See 2 Chron. ix. 15—28. And the meaning hidden beneath the text should not escape the student. As the beauty of the flower is unfolded by the divine Creator Spirit from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within by the same Almighty Spirit. See 1 Pet. iii. 3, 4. As nothing from without can defile a man, (ch. xv. 11,) so neither can any thing from without adorn him. Our Lord introduces with "I say unto you" His revelations of omniscience: see ch. xviii. 10, 19.

30. the grass] The wild flowers which form part of the meadow-growth are counted as belonging to the grass, and are cut down with it. Cut grass, which soon

withers from the heat, is still used in the East for firing. See "The Land and the Book," p. 341. the oven] "a covered earthen vessel, a pan, wider at the bottom than at the top, wherein bread was baked by putting hot embers round it, which produced a more equable heat than in the regular oven." Wilkinson and Webster's note.

32. for your heavenly Father knoweth] This second "for" brings in an additional reason. 33. seek ye first] Not with any reference to seeking all these things after our religious duties, e. g. beginning with prayer days of avarice and worldly anxiety, but make your great object, as we say, your first care. 34. his righteousness] Not here the forensic righteousness of justification, but the spiritual purity inculcated in this discourse. His righteousness answers to His perfection, spoken of in ch. v. 48, and is another reference to the being as our heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a necessary condition of likeness to God; but it is not the righteousness here meant. shall be added unto you] There is a traditional saying of our Lord, "Ask ye for great things, and small things shall be added unto you: ask for heavenly things, and earthly things shall be added unto you." 34] literally, for the morrow will care for it, viz. for itself, the morrow mentioned above: i.e. will bring care enough about its own matters: implying,—after all your endeavour to avoid worldly cares, you will find quite enough and more of them when to-morrow comes, about
thought for [the things of] itself. Sufficient unto the day
the evil thereof.

VII. 1 Judge not, that ye be not judged. 2 For
ith what judgment ye judge, ye shall be judged: and
with what measure ye mete, it shall be measured
you again. 3 And why beholdest thou the mote that
thy brother's eye, but considerest not the beam that
thine own eye? 4 Or how wilt thou say to thy
ther, Let me pull out the mote out of thine eye;
nd, behold, a beam is in thine own eye? 5 Thou hy-
rite, first cast out the beam out of thine own eye; and
en shalt thou see clearly to cast out the mote out of thy

—morrow itself: do not then increase of to-day by introducing them before their time.' A hint, as is the following
referring, that in this state of sin and firmness the command of ver. 31 will never
be completely observed.

[CHAP. VII. 1—12.] Of our conduct
owards other men: parenthetically
estrated, vv. 7—11, by the benignity
of God in his dealings with
. The connexion with the last chapter immediately, immediately, the word evil, in which glance is given by the Saviour at the
and sinfulness of human life at its
est;—and now precepts follow, teaching
how we are to live in such a world, and
ng others sinful like ourselves:—me-
etely, and more generally it is, the
ning caution against hypocrisy, in our-
es and in others. 1] This does
not prohibit all judgment (see ver. 20,
 1 Cor. v. 12); but, as Augustine, en-
s us to interpret other charitably in
cases where doubt may exist as to the
itives of their actions.

judge has ben taken for "condemn" here; and this
ems necessary, at least in so far that it
could be taken as implying an ill judg-
nt. For if the command were merely
ot to form authoritative judgments of
rs, the second member, "that ye be
judged," would not, in its right in-
pretation, as applying to God's judg-
ent of us, correspond. And the "con-
n not," which follows in Luke vi. 37,
perhps to be taken rather as an addi-
tional explanation of judge, than as a
ax after it. [judged] i. e. 'by
ed,' for so doing,—a parallel expression
. 7; vi. 15; not 'by others.' The
re passive, without the agent expressed,
somn and emphatic. See note on
ike vi. 38; xvi. 9; and xii. 20. The
sense then is, 'that you have not to an-
wer before God for your rash judgment
and its consequences.' The same remarks
apply to ver. 2. 3—5] Light-
foot produces instances of this proverbial
aying among the Jews. With them,
ower, it seems only to be used of a
nal retaliating rebuke; whereas our
ord gives us a further application of
, viz. to the incapability of one involved
personal iniquity to form a right judg-
ment on others, and the clearness given
to the spiritual vision by conflict with
nd victory over evil. There is also no
doubt here a lesson given us of the true
lative magnitude which our own faults,
nd those of our brother, ought to hold in
r estimation. What is a mote to one
ooking on another, is to that other himself
beam: just the reverse of the ordinary
imate. 3] beholdest, from with-
out, a voluntary act: considerest not,
prehendest not, from within, that which
already there, and ought to have excited
ention before. The same distinction is
erved in Luke. 4] how wilt thou
ay, is "how canst thou say" in Luke:
ther renders it "how darest thou say?"

5. Thou hypocrite] 'He calls this
an hypocrite, as usurping the office of
physician, when he really fills the place of
ick man: or as in pretence busying him-
sell about another man's fault, but in reality
doing it with a view to condemning him.'
Euthymius. shall thou see clearly,
with purified eye. The close is remarkable.
Before, to behold the mote was all—to
are at thy brother's faults, and as people
do who stand and gaze at an object, attract
others to gaze also:—but now, the object
is a very different one—to cast out the
ote—to help thy brother to be rid of his
ult, by doing him the best and most
6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him in faith.

The beholding was vain and idle; the seeing clearly is for a blessed end, viz. (ch. xviii. 15) to gain thy brother. 6. The connection, see below. that which is holy] Some have thought this, in the Greek, to be a mistranslation of a Chaldee word signifying an earring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or acorns, the food of swine, but earrings none whatever to the food of dogs. The similitude is derived from the holy things; the meat offered in sacrifice, of which no unclean person was to eat (Lev. xxii. 6, 7, 10, 14, 15, 16). Similarly in the ancient Christian Liturgies and Fathers, the holy things are the consecrated elements in the Holy Communion. Thus interpreted, the saying would be one full of meaning to the Jews. As Dean Trench observes (Serm. Mount, p. 136), "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, Exod. xxii. 31." The other part of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. The connexion with the foregoing and following verses is this: "Judge not, &c.; attempt not the correction of others, when you need it for more yourselves;" still, "be not such mere children, as not to distinguish the characters of those with whom you have to do. Give not that which is holy to dogs," &c. Then, as a humble hearer might be disposed to reply, "if this last be a measure of the divine dealings, what bounties can I expect at God's hand?" (ver. 7), "ask of God, and He will give to each of you; for this is His own will, that you shall obtain by asking (ver. 8), good things, good for each in his place an degree (vv. 10, 11), not uncohesome or unfitting things. Therefore (ver. 12) ye the same to others, as ye wish to be done, and as God does, to you: viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting pearls before swine on the other.

7. The three similitudes are all to be understood of prayer, and form a climax.

8. The only limitation to this promise, which, under various forms is several times repeated by our Lord, is furnished in vv. 9—11, and in James iv. 2, "Ye ask and receive not, because ye ask amiss." 9. There are two questions here, the first of which is broken off. See a similar construction in ch. xii. 11. The similitude of bread (a loaf) and a stone also appears in ch. iv. 3. Luke (xii. 38) adds the egg and the scorpion.

10. evil] i.e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view that the persons now addressed are the same who had been taught to say 'Our Father' just now. Stier remarks, "The saying seems to me the strongest proof of the original sin in the whole of the holy scriptures." Reden Jesu, i. 236. good things] principally, His Holy Spirit, Luke xi. 13. The same argument à fortiori is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7.

12. Trench (Serm. on the Mount, p. 143) has noticed Augustine's refutation of the sneer of infidels (such as Gibbon's against this precept), that some of our Lord's sayings have been before written by heathen author. Difficult office of Christian friendship. The beholding was vain and idle; the seeing clearly is for a blessed end, viz. (ch. xviii. 15) to gain thy brother. 6. The connection, see below. that which is holy] Some have thought this, in the Greek, to be a mistranslation of a Chaldee word signifying an earring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or acorns, the food of swine, but earrings none whatever to the food of dogs. The similitude is derived from the holy things; the meat offered in sacrifice, of which no unclean person was to eat (Lev. xxii. 6, 7, 10, 14, 15, 16). Similarly in the ancient Christian Liturgies and Fathers, the holy things are the consecrated elements in the Holy Communion. Thus interpreted, the saying would be one full of meaning to the Jews. As Dean Trench observes (Serm. Mount, p. 136), "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, Exod. xxii. 31." The other part of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. The connexion with the foregoing and following verses is this: "Judge not, &c.; attempt not the correction of others, when you need it for more yourselves;" still, "be not such mere children, as not to distinguish the characters of those with whom you have to do. Give not that which is holy to dogs," &c. Then, as a humble hearer might be disposed to reply, "if this last be a measure of the divine dealings, what bounties can I expect at God's hand?" (ver. 7), "ask of God, and He will give to each of you; for this is His own will, that you shall obtain by asking (ver. 8), good things, good for each in his place an degree (vv. 10, 11), not uncohesome or unfitting things. Therefore (ver. 12) ye the same to others, as ye wish to be done, and as God does, to you: viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting pearls before swine on the other.

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ask him? 13 Therefore all things whatsoever ye would
that men should do to you, do ye even so to them: 1 for
this is the law and the prophets.

13 a Enter ye in at the strait gate: for wide is the
gate, and broad is the way, that leadeth to destruction,
and many there be which go in thereat: 14 because
strait is the gate, and narrow is the way, which leadeth
unto life, and few there be that find it. 15 v t Beware
of false prophets, which come to you in sheep's clothing,
but inwardly they are ravening wolves. 16 x Ye shall
know them by their fruits. Do men gather grapes of
thorns, or figs of thistles? 17 Even so every good tree
bringeth forth good fruit; but a corrupt tree bringeth

Some MSS. read, But beware.

"Pythagoras said this, Plato said it. . . . Well, if any of them is found to have
said a thing which Christ also said, we
congratulate him, we do not follow him.
But, it is said, he came before Christ.
So then, if a man speaks truth, he is
to be esteemed prior to truth itself."

Therefore is the inference indeed
from the preceding eleven verses, but im-
immediately from the give good things to
them that ask him, just said,—and thus
closing this section of the Sermon with a
lesson similar to the last verse of ch. v.,
which is, indeed, the ground-tone of the
whole Sermon—"Be ye like unto God."

even so, viz. after the pattern of all
things whatsoever: not those things
themselves, because what might suit us,
might not suit others. We are to think
what we should like done to us, and then
apply that rule to our dealings with others:
viz. by doing to them what we have
reason to suppose they would like
tone to them. This is a most important
distinction, and one often overlooked in the
interpretation of this golden maxim.

13—27. The conclusion of the dis-
course: setting forth more strongly and
personally the dangers of hypocrisy, both
in being led aside by hypocritical teachers,
and in our own inner life.—The gate
stands at the end of the way, as in the
remarkable parallel in the Table of Cebes;
Do you see a certain small door, and a
certain path in front of the door, which
is not much frequented, but only a few
walk in it? . . . this is the way which
leads to true discipline." 14. because
gives a second reason, on which that in
ver. 13 depends: strive, &c. for broad is,
&c., because narrow is, &c. The reason
why the way to destruction is so broad,
is because so few find their way into the
narrow path of life. This is not merely an
arbitrary assignment of the because, but
there is a deep meaning in it. The reason
why so many perish is not that it is so
ordained by God, who will have all to come
to the knowledge of the truth,—but be-
cause so few will come to Christ, that they
may have life; and the rest perish in their
sins. See notes on ch. xxv. 41.

strait] literally, restricted,—crushed in,
in breadth. 15. The connexion is,—
strive to enter &c.: but be not misled by
persons who pretend to guide you into it,
but will not do so in reality. These
false prophets, directly, refer to those who
were soon to arise, to deceive, if possible,
even the very elect, ch. xxiv. 24; and
indirectly, to all such false teachers in all
ages. in sheep's clothing] There may be
allusion to the prophetic dress, ch. iii. 4;
but most probably it only means that, in
order to deceive, they put on the garb and
manners of the sheep themselves.

16.] The fruits are both their corrupt
doctrines and their vicious practices, as
contrasted with the outward shews of
almsgiving, prayer, and fasting, their
sheep's clothing to deceive. See James iii.
12; ch. xii. 33, 34. 17. a corrupt
tree] See also ch. xiii. 48. From these
two verses, 17, 18, the Manichaeans
defended their heresy of the two natures,
good and bad: but Augustine answers
them, that such cannot possibly be their
meaning, as it is entirely contrary to the
whole scope of the passage (see for example
ver. 13), and adds, "A bad tree then can-
ot bear good fruit: but it may, from bad,
become good, in order to the bearing good
forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit
19 y Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them,
25 And he shall say to them, I never knew you; depart from me, ye that work iniquity. 26 Therefore whosoever heareth these sayings of mine, and doeth them, 

Our earliest MSS. read, shall be likened.

fruit." On the other hand, these verses were his weapon against the shallow Pelagian scheme, which would look at men's deeds apart from the living root in man out of which they grew, and suppose that man's unaided will is capable of good. Trench, Sermon on the Mount, p. 150.
20. ye shall know them] The original has more force; 'ye shall thoroughly know them' see 1 Cor. xiii. 12. 21.] The doom of the hypocritical false prophets introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.—Observe that here the Lord sets Himself forth as the Judge in the great day, and at the same time speaks not of "my will," but "the will of my Father," an important and invaluable doctrinal landmark in this very opening of His ministry in the first Gospel. The context must rule the meaning of such wide words as saith. Here it is evidently used of mere lip homage; but in "no man can say that Jesus is the Lord," 1 Cor. xii. 3, the "saying" has the deeper meaning of a genuine heartfelt confession. To seek for discrepancies in passages of this kind implies a predisposition to find them: and is to treat Holy Scripture with less than that measure of candour which we give to the writings of one another.
22. in that day] perhaps refers to ver. 19: or it may be the expression so common in the prophets of the great day of the Lord; e.g. Isa. ii. 20; xxv. 9 al. fr. So the Jews called the great day of judgment "that day." in thy name] perhaps better by thy name, that name having filled out our belief, and been the object of our confession of faith. prophesied] i.e., as so often in N. T., preached, not necessarily foretold future events. See 1 Cor. xii. 10, and note. On cast out devils, see note on ch. viii. 32. 23.] See Luke xii. 25—27. will I profess (more properly, confess) is here remarkable, as a statement of the simple truth of facts, as opposed to the false colouring and self-deceit of the hypocrites—'I will tell them the plain truth.' I never knew you, i.e. in the sense in which it is said, John x. 14, "I know my sheep (lit. the things that are mine), and am known by them." Neither the preaching Christ, nor doing miracles in His Name, is an infallible sign of being His genuine servants, but only the devotion of life to God's will which this knowledge brings about. 24. these sayings of mine] more probably, these sayings from me: see Acts i. 4, ye have heard of (from) me. The expression, these sayings, seems to bind together the Sermon, and preclude, as indeed does the whole structure of the Sermon, the supposition that these last chapters are merely a collection of sayings uttered at different times. I will liken Meyer and Tholuck take this word to signify, not 'I will compare,' but 'I will make at that day like.' But it is, perhaps, more in analogy with the usage of the Lord's discourses to understand it, I will compare: so ch. xi. 16: Luke xiii. 18. 25.] This similitude must not be pressed to an allegorical or symbolic meaning in its details, e.g. so that the rain, floods, and
came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 for he taught them as one having authority, and not as the scribes.

VIII. 1 When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, 

render, the. 

w read, their.

winds should mean three distinct kinds of temptation; but the Rock, as signifying Him who spoke this, is of too frequent use in Scripture for us to overlook it here: cf. 2 Sam. xxii. 2 [Ps. xviii. 2], 32, 47; xxiii. 3; Ps. xxviii. 1; xxxii. 2; al. fr.; xli. 2; Isa. xxvi. 4 (Heb.); xxxii. 2; xliv. 8 (Heb.): 1 Cor. x. 4, &c. He founds his house on a rock, who, hearing the words of Christ, brings his heart and life into accordance with His expressed will, and is thus by faith in union with Him, founded on Him. Whereas he who merely hears His words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial. In the rock,—the sand,—the articles are categorical, importing that these two were usually found in the country where the discourse was delivered;—in the rain, the floods, the winds, the same, implying that such trials of the stability of a house were common. In the whole of the similitude, reference is probably made to the prophetic passage Isa. xxviii. 15—18. 27. great] All the greater, because such an one as here supposed is a professed disciple—hearing these sayings—and therefore would have the further to fall in case of apostasy. 29.] Chrysostom's comment is, "For he did not say what He said on the authority of others, quoting Moses or the prophets, but every where alleging Himself to be the One who had the power. 

for when giving the law, he ever added, But I say to you, shewing that He himself was the Judge." 

CHAP. VIII. 1—4.] HEALING OF A LEPER. Mark i. 40—45. Luke v. 12—14. We have now (in this and the following chapter), as it were, a solemn procession of miracles, confirming the authority with which our Lord had spoken. 2.] This same miracle is related by St. Luke without any mark of definiteness, either as to time or place,—"And it came to pass, when he was in a certain city . . ." In this instance there is, and can be, no doubt that the transactions are identical: and this may serve us as a key-note, by which the less obvious and more intricate harmonies of these two narrations may be arranged. The plain assertion of the account in the text requires that the leper should have met our Lord on His descent from the mountain, while great multitudes were following Him. The accounts in St. Luke and St. Mark require no such fixed date. This narrative therefore fixes the occurrence. I conceive it highly probable that St. Matthew was himself a hearer of the Sermon, and one of those who followed our Lord at this time. From St. Luke's account, the miracle was performed in, or rather, perhaps, in the neighbourhood of, some city: what city, does not appear. As the leper is in all three accounts related to have come to Jesus ("And behold" implying it in Luke), he may have been outside the city, and have run into it to our Lord. a leper] The limits of a note allow of only an abridgment of the most important particulars relating to this disease. Read Leviticus xiii. xiv. for the Mosaic enactments respecting it, and its nature and symptoms. See also Exod. iv. 6: Num. xii. 10: 2 Kings v. 27; xv. 5: 2 Chron. xxvi. 19, 21. The whole ordinances relating to leprosy were symbolical and typical. The disease was not contagious: so that the view which makes them E
thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean: And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way,
shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under

5—13.] Healing of the centurion's servant. Luke vii. 1—10, where we have a more detailed account of the former part of this miracle. On the chronological arrangement, see Introduction. The centurion did not himself come to our Lord, but sent elders of the Jews to Him, who recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man do by himself what the fuller one relates that he did by another, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus the Manichean, who wished, on account of the words of our Lord in ver. 11, to set aside the whole, and used this variation for that purpose, makes the remark, so important in these days, "Does not our human custom furnish abundance of such instances? Shall we read, and forget how we speak? Could we expect that Scripture would speak with us otherwise than in our own manner?"

On the non-identity of this miracle with that in John iv. 46 ff., see note there.

5. centurion] he was a Gentile, see ver. 10, but one who was deeply attached to the Jews and their religion; possibly, though this is uncertain, a proselyte of the gate (no such term as "devout," "fearing God," is used of him, as commonly of these proselytes, Acts, x. 2 al.).

6.] From Luke we learn that it was "a slave, who was precious to him." The centurion, perhaps, had but one slave, see ver. 9.

8.] The centurion heard that the Lord was coming, Luke vii. 6, and sent friends to Him with this second and still humbler message. He knew and felt himself, as a heathen, to be out of the fold of God, a stranger to the commonwealth of Israel; and therefore unworthy to receive under his roof the Redeemer of Israel.

9.] The meaning is, 'I know how to obey, being
me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he marvell'd, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him.
many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, \(\text{17}^*\) Himself took our infirmities, and bare our sicknesses. \(\text{18}^*\) Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. \(\text{19}^*\) And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. \(\text{20}^*\) And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of

\(\text{2}^*\) render, a: see Luke vii. 7.

\(\text{18}^*\)—\(\text{IX. 1.}^*\) Jesus crosses the lake. Incidents before embarking. He stills the storm. Healing of two demoniacs in the land of the Gadarenes. Mark iv. 35—v. 20: Luke ix. 57—60; viii. 22—39, on which passages compare the notes. \(\text{18}^*\) It is obviously the intention of St. Matthew to bind on the following incidents to the occurrence which he had just related.

\(\text{19}^*\) Both the following incidents are placed by St. Luke long after, during our Lord's last journey to Jerusalem. For it is quite impossible (with Greswell, Diss. iii. p. 155 sq.) in any common fairness of interpretation, to imagine that two such incidents should have twice happened, and both times have been related together. It is one of those cases where the attempts of the Harmonists do violence to every principle of sound historical criticism. Every such difficulty, instead of being a thing to be wiped out and buried up at all hazards (I am sorry to see, e.g., that Dr. Wordsw. takes no notice, either here or in St. Luke, of the recurrence of the two narratives), is a valuable index and guide to the humble searcher after truth, and is used by him as such (see Introduction).

\(\text{20. the Son of man}\) "It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in ch. xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered the Son of Man to mean the same as the Son of God." Dr. Burton. It is the name by which the Lord ordinarily in one pregnant word designates Himself as the Messiah—the Son of God manifested in the flesh of man—the second Adam. And to it belong all those conditions, of humiliation, suffering, and ex-
ST. MATTHEW.

VIII.

hath not where to lay his head. 21 And another of his disciples said unto him, 'Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him. 24 And, behold, there arose a great tempest in the sea, insomuch that the ship was a covered with the waves; but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and a rebuked the winds and

a render, being covered.

altation, which it behoved the Son of Man to go through. 21.] In St. Luke we find, that our Lord previously commanded him to follow Him. Clement of Alexandria reports this as having been said to Philip. But if so, He had long ago ordered Philip to follow Him, taking St. Luke's order of the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words Follow me are to be taken (as in John xxi. 19, 22) as an admo- nition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's command by supposing that to bury my father means, 'to reside with my father till his death' (Theophylact), is evidently futile, since "first to go and bury" is plainly said of an act waiting to be done; and the reason of our Lord's rebuke was the peremptory and all-super- seding nature of the command "Follow me." 22. the dead] First time, as Rev. iii. 1, spiritually.—second, literally dead. The two meanings are similarly used in one saying by our Lord in John xi. 25, 26. See Heb. vi. 1; ix. 14; and the weighty addition in Luke, ver. 62. 23.] This journey across the lake, with its incidents, is placed by St. Mark and St. Luke after the series of parables com- mencing with that of the sower, and re- corded in ch. xiii. By Mark with a precise note of sequence: "the same day, when the even was come, he saith unto them," Mark iv. 35. 24. being covered | compare Mark iv. 37: Luke viii. 23. By keeping to the strict imperfect sense, we obviate all necessity for qualifying these words: the ship was becoming covered, &c. All lakes bordered by mountains, and indeed all hilly coasts, are liable to these sudden gusts of wind. 25.] Lord, save us: we perish = Master, carest thou not that we perish, Mark iv. 38 = Master, Master, we perish, Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine: "The sense of the disciples waking the Lord and seeking to be saved, is one and the same: nor is it worth while to enquire which of these three was really said to Christ. For whether they said any one of these three, or other words which no one of the Evan- gelists has mentioned, but of similar import as to the truth of the sense, what matters it?" We may wish that he had always spoken thus. Much useless labour might have been spared, and men's minds led to the diligent enquiry into the real difficulties of the Gospels, instead of so many spending time in knitting cobwebs. But Augustine himself in the very next sentence descends to the unsatisfactory ground of the Har- monists, when he adds, "Though it may be also, that when many were calling upon Him, all these may have been said, one by one, another by another." His mind however was not one to rest contented with such sophisms; and all his deeper and more earnest sayings are in the truer and freer spirit of the above extract. The above remarks are more than ever important, now that a reaction towards the low literal harmonistic view has set in, and the inspiration of the mere letter is set up against those who seek for life in searching the real spirit of the Scriptures. 26.] The time of this rebuke in the text precedes, but in Mark and Luke follows the stilling of the storm. See the last note. They were of little faith, in that they were afraid of perishing while they had on board the slumbering Saviour they were not faithless, for they had re course to that Saviour to help them. There fore He acknowledges the faith which they had; answers the prayer of faith, b,
the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 And when he was come to the other side into the country of the b Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, b read, Gadarenes.

working a perfect calm; but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their danger. The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort, and strengthening of faith, in danger and doubt. 27. the men] The men who were in the ship, besides our Lord and His disciples. 28.] Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen discusses the three, Ge-rasa, which he found in the text in his time, but pronounces to be a city of Arabia, having no sea or lake near it,—Gadara, which he found in a few MSS., but disapproves, as a city of Judea, not near any lake or sea with cliffs;—and Gergesa, which he says is a city on the lake of Tiberias, with a cliff hanging over the lake, where the spot of the miracle was shewn. Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesha (or -sa) near the lake. There were the Gergashites (Joseph. i. 6. 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deut. vii. 1: Josh. xxiv. 11). Gerasa (now Dscherasch) lies much too far to the East. The town of Gadara, alluded to in the text, was a strong chief city in Peraea, opposite Scythopolis and Tiberias to the East, in the mountain, at whose foot were the well-known warm baths. It was on the river Hieromax, and sixty stadia from Tiberias, a Greek city (see roff. to Josephus and Eusebius in my Gr. Test.). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius, presented by Augustus to King Herod, and after his death united to the province of Syria. It was one of the ten cities of De-
so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, [Jesus,] thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into any Christian idea of the perfection of truthfulness in Him who was Truth itself, to suppose Him to have used such plain and solemn words repeatedly, before His disciples and the Jews, in encouragement of, and concivance at, a lying superstition. (3) After these remarks, it will be unnecessary to refute that view of demoniacal possession which makes it identical with mere bodily disease,—as it is included above; but we may observe, that it is every where in the Gospels distinguished from disease, and in such a way as to shew that, at all events, the two were not in that day confounded. (See ch. ix. 32, 33, and compare Mark vii. 32.) (4) The question then arises, Granted the plain historical truth of demoniacal possession, what was it? This question, in the suspension, or withdrawal, of the gift of discerning of spirits in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The demoniac was one whose being was strangely interpenetrated (possessed) is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of demons, evil spirits, unclean spirits, their chief being the devil or Satan) to be the enemies and tempters of the souls of men. (See Acts v. 3; John xiii. 2, and passim.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the demoniac for deepest compassion. There appears to have been in him a double will and double consciousness—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy: a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been not im-

sitting, clothed, and in his right mind, at Jesus’s feet, after his cure. so that no man] Peculiar to this Gospel. 29.] before the time, is peculiar to this Gospel: Son of God, common to all. 30. a good way off] The Vulgate rendering, “not far off,” does not seem accordant with the other accounts, both of which imply distance: Mark v. 11; Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain. 31. St. Mark and St. Luke give, as the ground of this request, that they might not be sent out of the land = into the abyss, i.e. out of their permitted residence on earth to torment before the time in the abyss. See note on Luke. 32. This remarkable narrative brings before us the whole question of demoniacal possession in the Gospels, which I shall treat here once for all, and refer to this note hereafter. I would then remark in general, (1. 1) that the Gospel narratives are distinctly pledged to the historic truth of these occurrences. Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies in detail, so frequent between the Evangelists: but they form part of that general groundwork in which all agree. (2) Nor can it be said that they represent the opinion of the time, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as possessed with devils, demonized (Mark v. 16: Luke viii. 36), and other like ones, but relate to us words spoken by the Lord Jesus, in which the personality and presence of the demons is distinctly implied. See especially Luke xi. 17—26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact; in other words establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with
he herd of swine: and, behold, the whole herd of swine
violently down a steep place into the sea, and perished in
the waters. 33 And they that kept them fled, and went
their ways into the city, and told every thing, and what

visible; a view which at every step in-
volves difficulties far more serious than
those from which it attempts to escape.
But (II.) a fresh difficulty is here found in
the latter part of the narrative, in which
the devils enter into the swine, and their
destruction follows. (1) Of the reason of
this permission, we surely are not com-
petent judges. Of this however we are
sure, that 'if this granting of the request
of the evil spirits helped in any way the
cure of the man, caused them to resign
their hold on him more easily, mitigated
the paroxysm of their going forth (see
Mark ix. 26), this would have been motive
enough. Or still more probably, it may
have been necessary, for the permanent
healing of the man, that he should have
an outward evidence and testimony that
the hellish powers which held him in
bondage had quitted him.' (Trench, p. 172.)
(2) The destruction of the swine is not for
a moment to be thought of in the matter,
as if that were an act repugnant to the
mercy of our Lord's miracles. It finds its parallel in the cursing of
the fig-tree (ch. xxi. 18—22); and we may
well think that, if God has appointed so
many animals daily to be slaughtered for
the sustenance of men's bodies, He may
also be pleased to destroy animal life when
He sees fit for the liberation or instruction
of their souls. Besides, if the confessedly
far greater evil of the possession of men by
evil spirits, and all the misery thereupon
attended, was permitted in God's in-
scrutable purposes, surely much more this
lesser one. Whether there may have been
special reasons in this case, such as the
contempt of the Mosaic law by the keepers
of the swine, we have no means of judg-
ing: but it is at least possible. (3) The
fact itself related raises a question in our
minds, which, though we cannot wholly
answer, we may yet approximate to the
solution of. How can we imagine the
bestial nature capable of the reception of
demoniac influence? If what has been
cited above be true, and the unchecked
indulgence of sensual appetite afforded an
inlet for the powers of evil to possess the
human daemoniae, then we have their in-
fluence joined to that part of man's nature
which he has in common with the brutes
that perish, the animal and sensual soul.
was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. IX. 1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven [e thee].

3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be for

We may thus conceive that the same animal and sensual soul in the brute may be receptive of similar demoniacal influence. But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason, and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper—this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as the demons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own destruction. 34 This request, which is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldy loss. For the additional particulars of this miracle, see Mark v. 15, 16, 18—20: Luke viii. 35, and notes. IX. 1] Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by St. Luke at a different time, but with the indefinite introduction of "it came to pass on a certain day," his own city] Capernaum, where our Lord now dwelt: cf. ch. iv. 13. 2—3. [Healing of a paralytic at Capernaum. Mark ii. 1—12: Luke v. 17—26, in both of which the account is more particular. 2. their faith] Namely, in letting him down through the roof, because the whole house and space round the door was full, Mark ii. 4. Their must be supposed to include the sick man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also "thy sins be forgiven." Neander has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events spiritual and bodily pain seem to have been connected and interchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher supposes the haste of these bearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man himself. 4. knowing] lit., seeing; viz. by the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible, St. Mark's expression, "perceived in his spirit," is more precise and conclusive. From wherefore to thine house is common (nearly verbatim) to the three Evangelists. 5. ["In our Lord's argument it must be carefully noted, that He does not ask, which is easiest, to forgive sins, or to raise a sick man—for it could not be affirmed that that of forgiving was easier than this of healing—but, which is easiest, to claim this power or that, or say, Thy sins be forgiven thee, or to say, Arise and walk? That (i.e. the former) is easiest, and I will now prove my right to say it, by saying with effect and with an outward conse-
given [thec]; or to say, Arise, and walk? But that
may know that the Son of man hath power on earth to
give sins, (then saith he to the sick of the palsy,) Arise,
ike up thy bed, and go unto thine house. And he arose,
ad departed to his house. But when the multitudes
wit, they g marvelled, and glorified God, which had given
uch power unto men.

And as Jesus passed forth from thence, he saw a man,
amed Matthew, sitting at the receipt of custom: and he
ith unto him, Follow me. And he arose, and followed

\[\text{g read, were afraid.}\]

ence setting its seal to my truth, the
rder, Arise and walk. By doing
, which is capable of being put to the
I will vindicate my right and power
do that which in its very nature is in-
able of being proved. By these visible
ies of God’s grace I will give you to
ow in what direction the great under-
rrents of His love are setting; and that
re are obedient to My word. From
is, which I will now do openly and be-
re you all, you may conclude that it is
robery’ (Phil. ii. 6, but see note here)
upon my part to claim also the
ower of forgiving men their sins.” Trench
the Miracles, p. 206. 6. the Son
n man] The Messiah: an expression re-
ed by the Jews as equivalent to “the
rist, the Son of God,” ch. xxvi. 63.
also John v. 27. “The Alexandrian
thers, in their conflict with the Nes-
rians, made use of this passage in proof
the entire transference which there was
all the properties of Christ’s divine
uture to His human; so that whatever
had, was so far common, that it might
so be predicated of the other. It is quite
ne that had not the two natures been
dissolubly knit together in a single Per-
n, no such language could have been
ed; yet I should rather suppose that
Son of Man’ being the standing title
hereby the Lord was well pleased to
signate Himself, bringing out by it that
was at once one with humanity, and
 crown of humanity, He does not so
it that the title is every where to be
sed, but at times simply as equivalent
Messiah.” Trench, p. 208. on
rth] Distinguished from “in heaven,”
in ch. xvi. 19; xviii. 18. Bengel finely
arks, “This saying savours of heavenly
in.” The Son of Man, as God mani-
st in man’s flesh, has on man’s earth
power, which in its fountain and
ence belongs to God in heaven. And
this not by delegation, but “because He
(being God) is the Son of Man.” John
v. 27. then saith he] See a similar
nterchange of the persons in construction,
Gen. iii. 22. 23. 8. unto men] Not plur.
for sing. ‘to a man,’ nor, ‘for the
enefit of men;’ but to mankind. They
regarded this wonder-working as some-
thing by God granted to men—to
ankind; and without supposing that they
had before them the full meaning of their
ords, those words were true in the very
ighest sense. See John xvii. 8. In
mark they say, “We never saw it in this
ashion;” in Luke, “We have seen strange
ings to-day.”

9—17.] The Calling of Matthew:
the feast consequent on it: en-
ry of John’s disciples respecting
asting:—and our Lord’s answer.
ord was going out to the sea to teach,
ark, ver. 13. All three Evangelists con-
ct this calling with the preceding mira-
cle, and the subsequent entertainment.
The real difficulty of the narrative is the
question as to the identity of Matthew in
the text, and Levi in Mark and Luke. I
shall state the arguments on both sides.
(1) There can be no question that the
narratives relate to the same event.
They are identical almost verbatim: in-
serted between narratives indisputably
ating the same occurrences. (2) The
almost general consent of all ages has sup-
pased the two persons the same. On
the other hand, (3) our Gospel makes not
the slightest allusion to the name of Levi,
either here, or in ch. x. 3, where we find
Matthew the publican” among the Apos-
tles, clearly identified with the subject of
this narrative; whereas the other two Evan-
gelists, having in this narrative spoken of
Levi in their enumerations of the Apos-
tles (Mark iii. 18; Luke vi. 15), mention
Matthew without any note of identifica-
him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said [h unto them], They that be whole need not a physician, but they that are sick. 13 But go ye and h omit.

narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words the house, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house,—as would be very likely if Matthew himself is here the narrator. Again, Greswell presses to verbal accuracy the terms used in the accounts, and attempts to show them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz. that of making in the second instance, according to him Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not at, but after the feast that the discourse in vv. 11—17 took place. And his whole inference, that the great feast must be the great meal of the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jesus’s daughter with this feast: on which see below, ver. 18.

11.] These Pharisees appear to have been the Pharisees of the place; Luke has “their Scribes and Pharisees.” The very circumstances related show that this reproachment cannot have taken place at the feast. The Pharisees say the words to the disciples; our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the great company of publicans.

13. whole . . . . sick] Both words, in the application of the saying, must be understood subjectively (an ironic concession, as Calvin, Meyer): as referring
learn what that meaneth, k I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners [i to repentance].

14 Then came to him the disciples of John, saying, Why do we and the Pharisees mA fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the n k children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man

[i] omit.

k reader, sons.

Their respective opinions of themselves; as also righteous and sinners, ver. 13:—not as though the Pharisees were objectively either "whole" or "righteous," however much objective truth "sick" and "sinners" may have had as applied to the publicans and sinners. 3.] The whole of this discourse, with the exception of Mark, is almost erbatin in Mark, and (with the addition of "to repentance") Luke also. 14.] According to the detailed narrative of St. Mark (ii. 18) it was the disciples of John and of the Pharisees who asked this question. St. Luke continues the discourse as that of the former Pharisees and Scribes. This is one of those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist form the prominent assertions of the other.

The fasting often of the disciples of John must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated. On the fasts of the Pharisees, see sightfoot in loc. 15. mourn = fast," Mark and Luke. The difference of these two words is curiously enough one of Greswell's arguments for the non-identity of the narratives. Even if there were any force in such an argument, we might fairly set against it that the Greek ord rendered taken is common to all three Evangelists, and occurs no where in the N. T. the bridegroom] this appellation of Himself had from our ord peculiar appropriateness as addressed to the disciples of John. Their master ad himself used the figure, and the very ord in John iii. 29. Our Lord, in calling himself the Bridegroom, announces the fulfillment in Him of a whole cycle of T. prophecies and figures: very probably with immediate reference to Hosea , that prophet having been cited just before; but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5.—10 Heb. and E. V. As Stier (i. 320, edn. 2) observes, the article the here must not be considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, "the bridegroom." The sons of the bridechamber are more than the mere guests at the wedding: they are the bridegroom's friends who go and fetch the bride. the days will come] How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him! Compare the words of our Christian poet: "measuring with calm presage the infinite descent." It has been asked, "What man ever looked so calmly, so lovingly, from such a height down to such a depth!" shall be] more properly, shall have been taken from them: when His departure shall have taken place. and then shall (better, will) they fast? These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition: but they declare, in accordance with the parallel word "mourn," that in those days they shall have real occasion for fasting; sorrow enough; see John xvi. 20:—a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, "Can ye make the sons, &c. fast?" i. e. by your rites and ordinances? "but, &c." and then shall they fast: there is no constraint in this latter case: they shall (will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense
putteth a piece of a new cloth unto an old garment, for
that which is put in to fill it up taketh from the garment
and the rent is made worse. 17 Neither do men put new
wine into old bottles: else the bottles break, and the win-
runneth out, and the bottles perish: but they put new win-
into new bottles, and both are preserved.

18 While he spake these things unto them, behold, then

1 literally, un-fulled.

of the absence of the Bridegroom in the soul,—not the forced and stated fasts of
the old covenant, now passed away. It is
an instructive circumstance that in the
Reformed Churches, while those stated
fasts which were retained at their first
emergence from Popery are in practice
universally disregarded even by their best
and holiest sons,—nothing can be more
affecting and genuine than the universal
and solemn observance of any real occa-
sion of fasting placed before them by God's
Providence. It is also remarkable how
uniformly a strict attention to artificial
and prescribed fasts accompanies a hand-
kering after the hybrid ceremonial system of
Rome. Meyer remarks well that
then refers to a definite point of time, not
to the whole subsequent period.

16] Our Lord in these two parables con-
trasts the old and the new, the legal and
evangelic dispensations, with regard to
the point on which He was questioned.
The idea of the wedding seems to run
through them; the preparation of the
robe, the pouring of the new wine, are
connected by this as their leading idea to
one another and to the preceding verses.

The old system of prescribed fasts
for fasting's sake must not be patched
with the new and sound piece; the com-
plete and beautiful whole of Gospel light
and liberty must not be engrailed as a
mere addition on the worn-out system of
ceremonies. For the filling it up, the
completeness of it, the new patch, by its
weight and its strength pulls away the
neighbouring weak and loose threads by
which it holds to the old garment, and a
worse rent is made. Stier notices the
prophetic import of this parable: in how
sad a degree the Lord's saying has been
fulfilled in the History of the Church, by
the attempts to patch the new, the Evan-
gelic state, upon the old worn-out cer-
emonial system. 'Would,' he adds, 'that
we could say in the interpretation, as in
the parable, No man doeth this!' The
robe must be all new, all consistent: old
things, old types, old ceremonies, old
burdens, sacrifices, priests, sabbaths, and
holy days, all are passed away: behold
all things are become new. a worse rent is made] a worse rent, because the
old, original rent was included within the
circumference of the patch, whereas this
is outside it. 17.] This parable is
not a repetition of the previous one, but
stronger and more exact setting forth of
the truth in hand. As is frequently the
Lord's practice in His parables, He ad-
ances from the immediate subject to
something more spiritual and higher, and
takes occasion from answering a cavil
to preach the sublimest truths. The gar-
ment was something outward; this wine
is poured in, is something inward, the
spirit of the system. The former parable
respected the outward freedom and sim-
pleness of the New Covenant; the
latter regards its inner spirit, its pervading prin-
ceple. And admirably does the parable
describe the vanity of the attempt to keep
the new wine in the old skin, the old cer-
emonial man, unrenewed in the spirit of his
mind: the skins are broken: the new wine
is something too living and strong for a
weak moral frame; it shatters the frame
outside of ceremonial seeming; and the
wine runneth out, the spirit is lost; the
man is neither a blameless Jew nor a
faithful Christian; both are spoiled. And
then the result: not merely the damaging
but the utter destruction of the vessel, the
skins perish. According to some com-
pitors, the new patch and new wine
denote the fasting: the old garment a
old bottles, the disciples. This vie
is stated and defended at some length
by Neander; but I own seems to me, as
De Wette, far-fetched. For how can fast-
ing be called a patch of new (unful-
cloth, or how compared to new win-
And Neander himself, when he comes
to explain the important addition in Le.
(on which see Luke v. 39, and note),
ought to change the meaning, and un-
derstand the new wine of the spirit of
Gospel. It was and is the custom in the
East to carry their wine on a journey
leather bottles, generally of goats' sk
sometimes of asses' or camels' skin.
ame a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand on her, and she shall live. 19 And Jesus arose, and followed him, and so did his disciples. 20 And, behold, a certain man, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21 for she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour. 23 And when Jesus came into the ruler’s house, and saw the minstrels and the people making a noise, 24 he said unto them, jive place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But when the people were set forth, he went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all land.

18—26.] Raising of Jaeeirus’s Daughter, and Healing of a Woman with an Issue of Blood. Mark v. 41—43: Luke viii. 41—56. In Luke and Mark this miracle follows immediately after the casting out of the devils at Garain, and our Lord’s recrossing the sea to Capernaum; but without any prece of time as here. He may well have been by the sea (as seems implied by Mark and Luke), when the foregoing conversation with the disciples of John and the Pharisees took place. The account in the text is the most concise of the three; th Mark and Luke, but especially the latter, giving many additional particulars. The miracle forms a very instructive point of comparison between the three Gospels.

18. a certain ruler] A ruler of the synagogue, named Jairus. In all except the connecting words, “while he spake these things unto them,” the account in the xiii is summary, and deficient in particularity. I have therefore reserved full analysis for the account in Luke, which is throughout is even now dead. Honor, not dead, but dying; at the last remission. St. Matthew, omitting the assage from the ruler’s house (Mark v. Luke viii. 49), gives the matter sum- rily in these words.

20. The hem,” see ref. Num., was the fringe or sel which the Jews were commanded to a on each corner of their outer garment, as a sign that they were to be holy to God. The article, as in ch. xiv. 36, designates the particular tassel which was touched.

22.] The cure was effected on her touching our Lord’s garment, Mark v. 27—29: Luke viii. 44. And our Lord enquired who touched Him (Mark, Luke), for He perceived that virtue had gone out of Him (Luke). She, knowing what had been done to her, came fearing and trembling, and told Him all. 24.] No inference can be drawn from these words as to the fact of the maiden’s actual death; for our Lord uses equivalent words respecting Lazarus (John xi. 11). And if it be answered that there He explains the sleep to mean death, we answer, that this explanation is only in consequence of the disciples misunderstanding his words. In both cases the words are most probably used with reference to the speedy awaken- ing which was to follow; “Think not the damsel dead, but sleeping; for she shall soon return to life.” Luke appends, after “they laughed him to scorn”—“knowing that she was dead,” in which words there is at least no recognition by the Evangelist of a mere apparent death.

25. took her by the hand] is common to the three Evangelists. From Luke we learn that our Lord said “Maid, arise!” from Mark we have the words He actually uttered, Talitha Cum: from both we learn that our Lord only took with him Peter, James, and John, and the father and mother of the maiden,—that she was twelve years old,—and that our Lord commanded that something should be given
ST. MATTHEW. IX. 27—38

27 And when Jesus departed thence, two blind men followed, crying, and saying; Thou son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believ ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straitly charged them, saying, 31 See that no man know it. 32 But they, when they were departed, spread abroad his fame in all that country. 33 As they went out, behold, they brought to him a dumb man possessed with a devil. 34 And when the devi

her to eat. She was an only daughter, Luke viii. 42. 27—31.] HEALING OF TWO BLIND MEN. Peculiar to Matthew. 27.] departed thence is too vague to be taken as a fixed note of sequence; for "thence" may mean the house of Jaeirus, or the town itself, or even that part of the country,—as ver. 26 has generalized the locality, and implied some pause of time. son of David] a title of honour, and of recognition as the Messiah. It is remarkable that, in all the three narratives of giving sight to the blind in this Gospel, the title Son of David appears. 28. the house] perhaps, as Euthynius, the house of some disciple. Or, the house which our Lord inhabited at Capernann; or perhaps the expression need not mean any particular house, merely, as we sometimes use the expression, the house, as opposed to the open air. to do this] i.e. the healing, implied in "have mercy on us." 29.] Touching, or anointing, the eyes, was the ordinary method which our Lord took of impressing upon the blind the action of the divine power which healed them. Ch. xx. 34: Mark viii. 25: John ix. 6. In this miracle however we have this peculiar feature, that no direct word of power passes from our Lord, but a relative concession, making that which was done a measure of the faith of the blind men; and from the result the degree of their faith appears. Stier remarks, "We may already notice, in the history of this first period of our Lord's ministry, that, from having at first yielded immediately to the request for healing, He begins, by degrees, to prove and exercise the faith of the applicants." 30. straitly charged] The word is said to mean "to command with threatening," "to enjoin austerely." The purpose of our Lord's earnestness appears to have been twofold: (1) that He might not be so occupied and overpressed with applications as to have neither time nor strength for the preaching of the Gospel: (2) to prevent the already-excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before His hour was come. No doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction: for obedience is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide-spread will-worship after man's own mind and invention. Trench (Miracles, p.197) well remarks, that the fact of almost all the Roman interpreters having applauded this act, "is very characteristic and rests on very deep differences." 32—34.] HEALING OF A DUMB DEMONIA. Peculiar to Matthew. The word as they went out places this miracle in direct connexion with the foregoing. This narration has a singular affinity with that in ch. xii. 22, or still more with its parallel in Luke xi. 14. In both, the same expression of wonder follows; the same calumny of the Pharisees; only that in ch. xii. the demoniac is said (not in Luke xi.) to have been likewise blind. These circumstances, coupled with the immediate connexion of this miracle with the cure of the blind men, and the mention of the Son of David in both, have led some to suppose that the account in ch. xii. is a repetition, or slightly differing version of the account in our text, intermingled as with the preceding healing of the blind. But the supposition seems unnecessary,—as, the habit of the Pharisees once being to ascribe our Lord's expulsion of devil to Beelzebub, the repetition of the remark would be natural:—and the other
was cast out, the dumb spake; and the multitudes marvell'd, saying, It was never so seen in Israel. 34 But the Pharisees said, 

He casteth out devils through the prince of the devils. 35 And 

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease [among the people]. 36 But when he saw the multitudes, he was moved with compassion on them, because they o fainted, and were scattered abroad, s as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 3 pray ye therefore the Lord of the harvest, that he will end forth labourers into his harvest.

X. 1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all man-

incidences, though considerable, are not exact enough to warrant it. This was a numbness caused by demoniacal possession: for the difference between this and the natural infirmity of a deaf and dumb man, see Mark vii. 31—37. 33. so en viz. the casting out of devils:—never was seen to be followed by such suits as those now manifested. 

Our Lord's compassion for His multitude. Peculiar to Matthew. 

the same way as ch. iv. 23—25 introduces the Sermon on the Mount, so do these verses the calling and commissioning of the Twelve. These general descriptions of our Lord's going about and teaching at once remove all exactness of the from the occurrence which follows—taking place at some time during the retreat and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. As being the case, we must have recourse to the other Evangelists, by whose count it appears (as indeed may be inferred in ch. x. 1), that the Apostles had en called to their distinct office some time before this. (See Mark iii. 16; Luke 13.) After their calling, and selection, they probably remained with our Lord for some time before they were sent out upon their mission. 36. the multitudes hereafter He went in all the cities. harass'd] plagued,—viz. literally, the weariness in following Him; or sp-

ritually, with the tyranny of the Scribes and Pharisees, their heavy burdens, ch. xxiii. 4. scattered abroad] neglected, cast hither and thither, as sheep would be who had wandered from their pasture. The context shews that our Lord's compassion was excited by their being without competent spiritual leaders and teachers.

The harvest was primarily that of the Jewish people, the multitudes of whom before Him excited the Lord's compassion. Chrysostom remarks that we see not only our Lord's freedom from vanity, in sending out his disciples rather than drawing all notice to Himself, but His wisdom, in giving them this preliminary practice for their future work: making, as he expresses it, Palestine a palestra for the world. The Lord, says Chrysostom, having given this command, does not join them in such a prayer, but Himself sends them out as labourers—showing plainly that He Himself is the Lord of the harvest, and recalling to them the Baptist's image of the threshing-floor, and One who shall purge it.

X. 1—XI. 1. Mission of the Twelve Apostles. Mark vi. 7—13; Luke ix. 1—6,—for the sending out of the Apostles: Mark iii. 13—19; Luke vi. 13—16,—for their names. On the characteristic differences between this discourse and that delivered to the Seventy (Luke x. 1 ff.) see notes there. Notice, that this is not the choosing, but merely the mission of the twelve. The choosing had taken place some time before, but is not any where dis-
The first, Simon, who is called Peter, and Andrew, are distinctly detailed by the Evangelists.

2.] We have in the N. T. four catalogues of the Apostles: the present one,—and those at Mark iii. 16,—Luke vi. 14,—Acts i. 13. All seem to follow one common outline, but fill it up very differently. The following table will shew the agreement and differences:

<table>
<thead>
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<tbody>
<tr>
<td>1</td>
<td>Simon Peter</td>
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<tr>
<td>2</td>
<td>Andrew</td>
<td>James</td>
<td>Andrew</td>
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<tr>
<td>3</td>
<td>James</td>
<td>John</td>
<td>James</td>
</tr>
<tr>
<td>4</td>
<td>John</td>
<td>Andrew</td>
<td>John</td>
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<tr>
<td>5</td>
<td>Philip</td>
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<tr>
<td>6</td>
<td></td>
<td>Bartholomew</td>
<td>Thomas</td>
</tr>
<tr>
<td>7</td>
<td>Thomas</td>
<td>Matthew</td>
<td>Bartholomew</td>
</tr>
<tr>
<td>8</td>
<td>Matthew</td>
<td>Thomas</td>
<td>Matthew</td>
</tr>
<tr>
<td>9</td>
<td>James (the son) of Alpheus.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Lebbæus, Thaddæus</td>
<td>Simon called Zelotes</td>
<td>Simon Zelotes</td>
</tr>
<tr>
<td>11</td>
<td>Simon the Canaanæan</td>
<td>Judas (the bro.) of James.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Judas Iscariotes</td>
<td>Judas Iscarioth</td>
<td>Vacant</td>
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From this it appears (1), that in all four three classes are enumerated, and that each class contains (assuming at present the identity of Lebbæus with Thaddæus, and of Thaddæus with Judas (the brother of James), the same persons in all four, but in different order, with the following exceptions:—that (2) Peter, Philip, James (the son?) of Alpheus, and Judas Iscariot hold the same places in all four. (3) That in the first class the two arrangements are (a) that of Matt. and Luke (Gospel),—Peter and Andrew, brothers; James and John, brothers;—i.e. according to their order of calling and connexion, and with reference to their being sent out in couples, Mark vi. 7; (b) Mark and Luke (Acts),—Peter, James, John, (the three principal,) and Andrew;—i.e. according to their personal pre-eminence. In the second class (c), that of Matt., Mark, and Luke (Gospel),—Philip and Bartholomew, Matthew and Thomas,—i.e. in couples; (d) Luke (Acts),—Philip, Thomas, Barth., Matthew (reason uncertain). In the third class (e), Matt. and Mark,—James (the son?) of Alpheus and (Lebb.) Thaddæus, Simon the Canaanæan and Judas Iscariot; i.e. in couples; (f) Luke (Gosp. and Acts) James (the son?) of Alpheus, Simon Zelotes, Judas (the brother?) of James and Judas Iscariot (uncertain). (g) Thus in all four, the leaders of the three classes are the same, viz. Peter, Philip, and James (the son?) of Alpheus; and the trator is always last. (4) It would appear then that the only difficulties are these two: the identity of Lebbæus with Thaddæus and with Judas (the brother?) of James, and of Simon the Canaanæan with Simon Zelotes. These will be discussed under the names.

The first:] Not only as regards an arrangement, or mere priority of calling, but as first in rank among equals. This is clearly shown from James and John and Andrew being set next, and Judas Iscariot last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he speaks in their name (Matt. xxii. 27: Luke xii. 41) sometimes answers when all are addressed (Matt. xvi. 16) sometimes our Lord addresses him (principal, even among the three favourite ones (Matt. xxvi. 40: Luke xxii. 31) sometimes he is addressed by others representing the whole (Matt. xvii. 22: Acts ii. 37). He appears as the organ of the Apostles after our Lord's ascension (Acts i. 5; ii. 14; iv. 8; v. 29): the first speech, and apparently that who decided the Council, is spoken by him Acts xv. 7. All this accords well with the bold and energetic character of Peter, as originated in the unerring discernment and appointment of our Lord Himself who saw in him a person adapted to take precedence of the rest in the founding His Church, and shutting (Acts v. 3, and opening (Acts i. 14, 41; x. 5, 46) the doors of the kingdom of Heaven. Though however no such idea was current among the Apostles as that he was destined to.

1 John i. 42.
his brother; James [p the son] of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James [p the son] of Alphaeus, and [a Leb-

P not expressed in the original.

q these words are variously read: see note.

the Primate of the future Church, is as clear as the facts above mentioned. For (1) no trace of such a pre-eminence is found in all the Epistles of the other Apostles; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief;—or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision;—or as in Gal. ii. 9, as one of the principal pillars, together with James and John;—or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given (see note on Matt. xvi. 18), but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28; xx. 26, 28: Eph. ii. 20, and many other places. Again (3) in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition. He exhorts the presbyters as being their co-presbyters (1 Pet. v. 1): describes himself as a part-taker of the glory that shall be revealed: addresses his second Epistle to them that have obtained the like precious faith with ourselves (2 Pet. i. 1): and makes not the slightest allusion to any pre-eminence over the other Apostles. So that first here must be understood as signifying the pre-eminence of Peter among the Apostles, as well as his early calling. (See John i. 42.) called Peter] Or Cephas, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18. Andrew] He, in conjunction with John (see note on John i. 37—41), was a disciple of the Baptist, and both of them followed our Lord, on their Master pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling (see Matt. iv. 17—22: Luke v. 1—11)—in the narrative of which Peter is prominent, and so first called as an Apostle, at least of those four. James (the son) of Zebedee, and John his brother] Partners in the fishing trade with Peter and Andrew, Luke v. 10. 3. Philip, and Bartholomew] Philip was called by our Lord the second day after the visit of Andrew and John, and the day after the naming of Peter. He was also of Bethsaida, the city of Andrew and Peter, James and John. Andrew and Philip are Greek names. See John xii. 20—22. Bartholomew, i. e. in Heb., son of Tolmai or Tolomæus, has been generally supposed to be the same with Nathanael or Cana in Galilee; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic:—(2) He follows next in order, as Nathanael, in John i. 46, to the Apostles just mentioned, with the same formula which had just been used of Philip's own call (ver. 44),—"Philip findeth Nathanael":—(3) He is there, as here, and in Mark and Luke (Gospel), in connexion with Philip (that he was his brother, was conjectured by Dr. Donaldson; but rendered improbable by the fact that John, in the case of Andrew a few verses above, expressly says "he findeth his own brother Simon," whereas in ver. 46 no such specification occurs):—(4) in John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where seven apostles ("disciples") are recounted. Thomas, and Matthew the Publican] Thomas, in Greek Didymus (the twin). John xi. 16; xx. 21; xxi. 2. Matthew the publican is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him, except in these two passages. Dr. Donaldson believed Matthew and Thomas to have been twin brothers. Eusebius preserves a tradition that Thomas's real name was Judas. James (the son) of Alphaeus] From John xix. 25, some infer (but see note there), that Mary the (wife) of Clopas was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James "the little," which may be this James. Hence it would appear, if these two passages point to the same person, that Alphaeus = Clopas. And indeed the two Greek names are but different ways.
bœus, whose surname was Thaddæus]; 4 Simon the Ca-
naanite, and Judas Iscariot, who also betrayed him. 5 These
twelve Jesus sent forth, and commanded them, saying, a Go
not into the way of the Gentiles, and into any city of the

of expressing the Hebrew name. If this
be so, then this James the Less may pos-
sibly be "the brother of the Lord" men-
tioned Gal. i. 19 apparently as an apostle,
and one of "His brethren" mentioned Matt. xiii. 55 (where see note) (?). But
on the difficulties attending this view, see
note on John vii. 5. Lebæus) Much
difficulty rests on this name, both from the
various readings, and the questions arising
from the other lists. The received reading
appears to be a conjunction of the two
ancient ones, Lebæus and Thaddæus: the
latter of these having been introduced from
Mark: where, however, one of the
ancient MSS. has Lebæus. Whichever of
these is the true reading, the Apostle him-
self has generally been supposed to be
identical with "Judas of James" in both
Luke's catalogues, i. e. (see note there)
Judas the brother (Dr. Donaldson sup-
posed son: see note on Luke xxiv. 13) of
James, and so son of Alpheus, and com-
monly supposed to be (?) one of the bre-
thren of the Lord named Matt. xiii. 55.
In John xiv. 22 we have a 'Judas, not
Iscariot,' among the Apostles: and the
catholic epistle is written by a 'Judas
brother of James.' What in this case the
names Lebæus and Thaddæus are, is im-
possible to say. So that the whole rests
on conjecture, which however does not
contradict any known fact, and may be
allowed as the only escape from the diffi-
culty. 4. Simon the Cananean] This
is not a local name, but is derived
from Canan, which is equivalent to Zelotes
(Luke, Gospel and Acts). We may there-
fore suppose that before his conversion
he belonged to the sect of the Zealots, who
after the example of Phinehas (Num. xxv.
7, 8) took justice into their own hands, and
punished offenders against the law. This
sect eventually brought upon Jerusalem its
destruction.

Judas Iscariot) Son of Simon (John vi. 71; [xii. 4 various reading;] xiii. 2, 26). Probably a native of Kerioth
in Juda, Josh. xv. 25. Ish Kerioth, a man of Kerioth, as
Istobus, a man of Tob, Joseph. Antt. vii. 6. 1. That the
name Iscariot cannot be a surname, as Bp. Mid-
dleton supposes, the expression "Judas
Iscariot the son of Simon," used in all the
above places of John, clearly proves. Dr.
Donaldson assumed it as certain that the
Simon last mentioned was the father of
Judas Iscariot. But surely this is very
uncertain, in the case of so common a
name as Simon. 5. saying] If we
compare this verse with ch. xi. 1, there
is hardly a doubt that this discourse of
our Lord was delivered at one time and
that, the first sending of the Twelve.
How often its solemn injunctions may have
been repeated on similar occasions we
cannot say: many of them reappear at
the sending of the Seventy in Luke x. 2 ff.
Its primary reference is to the then
mission of the Apostles to prepare His
way; but it includes, in the germ, in-
structions prophetically delivered for the
ministers and missionaries of the Gospel
to the end of time. It may be divided
into three great portions, in each of
which different departments of the sub-
ject are treated, but which follow in natural
sequence on one another. In the first
of these (vv. 5—15), our Lord, taking up
the position of the messengers whom He
sends from the declaration with which the
Baptist and He Himself began their mi-
stry, "The Kingdom of heaven is at
hand," gives them commands, mostly lit-
eral, and of present import, for their mis-
sion to the cities of Israel. This portion
concludes with a denunciation of judgment
against that unbelief which should reject
their preaching. The second (vv. 16—23)
refers to the general mission of the Ap-
ostles as developing itself, after the Lord
should be taken from them, in preaching
to Jews and Gentiles (vv. 17, 18), and
subjecting them to persecutions (vv. 21,
22). This portion ends with the end of
the apostolic period properly so called,
ver. 23 referring primarily to the destruc-
tion of Jerusalem. In this portion there
is a foreshadowing of what shall be the
lot and duty of the teachers of the Gospel
to the end, inasmuch as the 'coming of the
Son of Man' is ever typical of His
final coming to judgment. Still the direct
reference is to the Apostles and their mis-
sion, and the other only by inference.
The third (vv. 24—42), the longest and
weightiest portion, is spoken directly (with
occasional reference only to the Apostles
and their mission [ver. 40]) of all disciples
of the Lord,—their position,—their en-
couragements,—their duties,—and finally
ST. MATTHEW.

4—12.

b Samaritans enter ye not: 6 but go rather to the c lost sheep of the house of Israel. 7 And as ye go preach, saying,

d The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, 9 freely give. 9 Provide neither gold, nor silver, nor brass in your purses, 10 nor scrip for your journey, neither two coats, neither shoes, nor yet 8 slaves:

for 9 the workman is worthy of his meat. 11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 12 And when

8 read, a staff.

concludes with the last great reward (ver. 42). In these first verses, 5, 6,—we have the location; in 7, 8, the purpose; in 9, 10, the fitting out; and in 11—14, the manner of proceeding,—of their mission: ver. 15 concluding with a prophetic denouncement, tending to impress them with a deep sense of the importance of the office entrusted to them.

Samaritans] The Samaritans were the Gentile inhabitants of the country between Judea and Galilee, consisting of heathens whom Shalmaneser king of Assyria brought from Babylon and other places. Their religion was a mixture of the worship of the true God with idolatry (2 Kings xvii. 24—41). The Jews had no dealings with them, John iv. 9. They appear to have been not so unready as the Jews to receive our Lord and His mission (John iv. 39—42: Luke ix. 51 ff., and notes);—but this prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: ‘Ye shall be witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.’ And in Acts viii. 1, 5, 8, we find the result. See ch. xv. 21—28. 6. the lost sheep] See besides reff., ch. ix. 36: John x. 16. 7. This announcement shews the preparatory nature of this first apostolic mission. Compare, as shewing his deference of their ultimate message to the world, Col. i. 26—28. 8. freely, &c.] See Acts viii. 18—20. 9. Provide neither ...] All the words following depend on this verb, and it is explained by the parallel expressions in Mark and Luke. They were to make no preparations for their journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds (1) Money: in Mark (vi. 8) literally “brass;” in Luke (ix. 3) “silver;” were all the three current metals in order of value, connected by the nor, introducing a climax—no gold, nor yet silver, nor yet brass—in their girdles (so, literally, Luke x. 4). In the Greek it is, ‘no gold, nor even silver, nor even brass.’ So again in ver. 10. (2) Food: here scrip, in Mark “no scrip, no bread;” similarly Luke. (3) Clothing—neither two coats: so Mark and Luke.—neither shoes; in Mark expressed by “be shod with sandals;” explained in Luke x. 4 by “carry no shoes,” i.e. a second pair.—nor yet a staff = “save a staff only.” Mark. They were not to procure expressly for this journey even a staff: they were to take with them their usual staff only. The missing of this explanation has probably led to the reading staves both here and in Luke. If it be genuine, it does not mean two staves; for who would ever think of taking a spare staff? but a staff each. The whole of this prohibition was temporary only; for their then journey, and no more. See Luke xxii. 35, 36. 10. for the workman ...] This is a common truth of life—men give one who works for them his food and more; here uttered however by our Lord in its highest sense, as applied to the workmen in His vineyard. See 1 Cor. ix. 13, 14: 2 Cor. xi. 8: 3 John 8. It is (as Stier remarks, vol. i. p. 352, ed. 2) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the literal sense of our Lord’s commands in this passage. But we must not therefore imagine that they are not bound by the spirit of them. This literal first mission was but a foreshadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore in spirit every where to be conformed to these rules. 11. worthy] Inclined to receive you and your message,—worthy that you should become his guest. Such
ye come into an house, salute it. 13 And if the house be whereby, let your peace come upon it: but if it be not whereby, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, 15 shake off the dust of your feet.

16 Verily I say unto you, 1 It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in your persons in this case would be of the same kind as those spoken of Acts xiii. 48 as "dispensed to eternal life" (see there). The precept in this verse is very much more fully set forth by Luke, x. 7 ff.

till ye go hence] i. e. Until ye depart out of the city. 13.] The peace mentioned is that in the customary Eastern salutation, Peace be with you. Luke has Peace be to this house (x. 5). Compare with the spirit of vv. 10—13,—ch. viii. 6. Stier remarks that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek salutation instead of the Jewish form of greeting, Acts xv. 23: James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be without any respect to the worthiness or otherwise of the inhabitants of the house. In the case of unworthiness, 'let your peace return (See Isa. xiv. 23) to you,' i. e. 'be as though you had never spoken it.' 14.] See Acts, in the references. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,—"We take nothing of yours with us, we free ourselves from all contact and communion with you;" or (2),—which sense probably lies beneath both this and ver. 13, 'We free ourselves from all participation in your condemnation: will have nothing in common with those who have rejected God's message.' See 1 Kings ii. 3, where the shoes on the feet are mentioned as partakers in the guilt of blood. It was a custom of the Pharisees, when they entered Judæa from a Gentile land, to do this act, as renouncing all communion with Gentiles: those then who would not receive the apostolic message were to be treated as no longer Israelites, but Gentiles. Thus the verse forms a kind of introduction to the next portion of the discourse, where the future mission to the Gentiles is treated of. The or city brings in the alternative; "house, if it be a house that rejects you, city, if a whole city." 15.] The first verily I say unto you; with which expression our Lord closes each portion of this discourse. day of judgment, i. e. of final judgment, = "that day" Luke x. 12. It must be noticed that this denunciatory part, as also the command to shake off the dust, applies only to the people of Israel, who had been long prepared for the message of the Gospel by the Law and the Prophets, and recently more particularly by John the Baptist; and in this sense it may still apply to the rejection of the Gospel by professing Christians; but as it was not then applicable to the Gentiles, so neither now can it be to the heathen who know not God.

16—23.] Second part of the discourse. See above on ver. 5, for the subject of this portion. 16.] I is not without meaning. It takes up again the subject of their sending, and reminds them who sent them. send forth, Gr. apostello, is in direct connexion with their name Apostles. sheep in the midst of wolves] This comparison is used of the people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier: see also Eccles. xiii. 17. 17. beware] The wisdom of the serpent is needed for this part of their course; the simplicity of the dove for the take not anxious thought in ver. 19. The but turns from the internal character to behaviour in regard of outward circumstances. councils] See Acts iv. 6, 7; v. 40. They are the courts of seven (on which see Deut. xvi. 18), appointed in every city, to take
synagogues; 18 and ye shall be brought before 9 governors and 9 kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, *take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the 9 Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall 9 ch. xxiv. 13.

*render, take not anxious thought.

The courting in the synagogues is supposed to have been inflicted by order of the Tribunal of Three, who judged in them. 18. and] literally, yes; and moreover; assuming what has just been said, and passing on to something more. governors—Proconsul, Propriators, Propritors, as (Pontius Pilate) Felix, Festus, Gallio, Sergius Paulus. kings, as Herod, Agrippa. The former verse was of Jewish persecution; this, of Gentile: he concluding words show that the scope of both, in the divine purposes, as regarded the Apostles, was the same, viz. or a testimony. The “testimony” is in both senses—a testimony to, and against them (see ch. viii. 4, note), and refers to both sets of persecutors: to them, i.e. the Jews (not the “rulers and kings,” for they’re in most cases Gentiles themselves), and the Gentiles. It was a testimony in the best sense to Sergius Paulus, Acts xiii. 7, 8 against Felix, Acts xxiv. 25; and this double power ever belongs to the word of God as preached—it is a “two-edged sword” Rev. i. 16; ii. 12. 19. take not anxious (or distracting) thought] A prohibitive preposition, answering to the teral one in vv. 9, 10. See Exodus iv. 2. 20. For it is not ye ... ] This shows the reference of the command of a future mission of the Apostles, see ch. xv. 26, 27. (1) It is to be observed that our Lord never in speaking to His disciples says 9 our Father, but either my Father (ch. xviii. 10), or your Father (as eke), or both conjoined (John xx. 17); ever leaving it to be inferred that God is the same sense His Father and our Father. (2) It is also to be observed that the great work of God in the world, human individuality sinks down and vanishes, and God alone, His Christ, His Spirit, is the worker. 21.] Spoken perhaps of official information given against Christians, as there are no female relations mentioned. But the general idea is also included. 22. all men] i.e. all else but yourselves; not, as sometimes interpreted, a strong expression, intended to signify many, or the majority of mankind. but he that endureth] In order to understand these words it is necessary to enter into the character of our Lord's prophecies respecting His coming, as having an immediate literal, and a distant foreshadowed fulfilment. Throughout this discourse and the great prophecy in ch. xxiv., we find the first apostolic period used as a type of the whole ages of the Church; and the vengeance on Jerusalem, which historically put an end to the old dispensation, and was in its place with reference to that order of things, the coming of the Son of Man, as a type of the final coming of the Lord. These two subjects accompany and interpenetrate one another in a manner wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of events themselves, points of time,—as of processions of events, all ranging under one great description. Thus in the present case there is certainly direct reference to the destruction of Jerusalem; the end directly spoken of is that event, and the shall be saved the preservation provided by the warning afterwards given in ch. xxiv. 15—18. And the next verse directly refers to the journeys of the Apostles over the actual cities of Israel, territorial, or where Jews were located. But as certainly do all these expressions look onwards to the great final coming of the Lord, the end of all prophecy, as certainly the shall be saved.
be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 v The disciple is not above his master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. w If they have called the master of the house Beelzebub, how much more shall they call them of his household? 26 Fear them not therefore: x for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I

render, finish.

here bears its full scripture meaning, of everlasting salvation; and the endurance to the end is the finished course of the Christian; and the precept in the next verse is to apply to the conduct of Christians of all ages with reference to persecution, and the announcement that hardly will the Gospel have been fully preached to all nations (or, to all the Jewish nation, i.e. effectually) when the Son of Man shall come. It is most important to keep in mind the great prophetic parallels which run through our Lord's discourses, and are sometimes separately, sometimes simultaneously, presented to us by Him.

24—42. Third Part of the Discourse. See note on ver. 5. It treats of (I.) the conflicts (vv. 24—26), duties (vv. 26—28), and encouragements (vv. 28—32) of all Christ's disciples. (II.) The certain issue of this fight in victory; the confession by Christ of those who confess Him, set in strong light by the contrast of those who deny Him (vv. 32, 33); the necessity of conflict to victory, by the nature of Christ's mission (vv. 34—37), the kind of self-devotion which he requires (vv. 37—39); concluding with the solemn assurance that no reception of His messengers for His sake, nor even the smallest labour of love for Him, shall pass without its final reward. Thus we are carried on to the end of time and of the course of the Church. 24. This proverb is used in different senses in Luke vi. 40 and John xiii. 16. The view here is, that disciples must not expect a better lot than their Master, but be well satisfied if they have no worse. The threefold relation of our Lord and His followers here brought out may thus be exemplified from Scripture: disciple and teacher, Matt. v. 1; xxiii. 8: Luke vi. 20; servant and lord, John xiii. 13: Luke xii. 48: Rom. i. 1: 2 Pet. i. 1: Jude 1; master of the house and household, Matt. xxvi. 26—29 | Luke xxiv. 30: Matt. xxiv. 45 ff. ||. 25. Beelzebub) (or—bul) (Either 'lord of dung;'—or, as in 2 Kings i. 2, 'lord of flies;'—a god worshipped at Ekron by the Philistines; there is however another derivation more probable than either of these, from baal, lord, and zeboul, a house, by which it would exactly correspond to the term used.)—A name by which the prince of the devils was called by the Jews, ch. xii. 24,—to which accusation, probably an usual one (see ch. ix. 34), and that in John viii. 48, our Lord probably refers. In those places they had not literally called Him Beelzebub, but He speaks of their mind and intention in those charges. They may however have literally done so on other unrecorded occasions. 26.] The force of this is: 'Notwithstanding their treatment of Me your Master, Mine will be victory and triumph; therefore ye, My disciples, in your turn, need not fear.' Compare Rom. viii. 37. for there is nothing] This solemn truth is again and again enounced by our Lord on different occasions, and with different references. See Luke viii. 17; xii. 24. The former part of the verse drew comfort and encouragement from the past; this does so from the future. 'All that is hidden must be revealed—(1) it is God's purpose in His Kingdom that the everlasting Gospel shall be freely preached, and this purpose ye serve. (2) Beware then of hypocrisy (see Luke xii. 2) through fear of men, for all such will be detected and exposed hereafter: and (3) fear them not, for, under whatever aspersions ye may labour from them, the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of Him that
ell you in darkness, that speak ye in light: and what ye ear in the ear, that preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to ill the soul: but rather fear him which is able to destroy soul and body in hell. 29 Are not two sparrows sold

An expansion of the duty of freeness and oldness of speech implied in the last verse. The words may bear two meanings: ther (1) that which Chrysostom gives, taking the expressions relatively, of His peaking to them only, and in a little corner of Palestine, as compared with the absent publicity of the Word; or (2) this part of the discourse relates to the nature principally, the secret speaking may mean the communication which our Lord could hold with them hereafter by His spirit, which they were to preach and proclaim. See Acts iv. 20. These senses do not exclude one another, and are possibly both implied. There is no need, with lightfoot and others, to suppose any allusion to a custom in the synagogue, in the ords hear in the ear. They are a common expression, derived from common custom, in the case Acts xi. 2, and Gen. l. 4. upon the houseps] On the flat roofs of the houses, thus we have in Josephus, “Going up on a roof, and with his hand quieting their tumult... he said...” 28. On the latter part of this verse much question is of late been raised, which never was, far as I have been able to find, known to the older interpreters. Stier designates it as “the only passage of Scripture where words may equally apply to God and the enemy of souls? He himself is strongly in favour of the latter interpretation, and defends it at much length; it I am quite unable to assent to his opinion. It seems to me at variance with the connexion of the discourse, and with the universal tone of Scripture regarding Satan. If such a phrase as “to fear the devil” could be instanced as equivalent to “to guard against the devil,” or if it could be shown that any where power is attributed to Satan analogous to that indicated by able to destroy both soul and body in Hell,” I then should be open to the doubt whether he might not here be intended; it seeing that “fear not,” indicating terror, is changed into “fear” so usually followed by “God” in a higher and holier use (there is no such contrast in verse 26, and therefore that verse cannot be cited ruling the meaning of this), and that OD ALONE is throughout the Scripture the Almighty dispenser of life and death both temporal and eternal, seeing also that Satan is ever represented as the condemned of God, not one able to destroy, I must hold by the general interpretation, and believe that both here and in Luke xii. 3-7 our Heavenly Father is intended, as the right object of our fear. As to this being inconsistent with the character in which He is brought before us in the next verse, the very change of meaning in “fear” would lead the mind on, out of the terror before spoken of, into that better kind of fear always indicated by that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with verse 29 in another way. “Fear Him who is the only Dispenser of Death and Life: of death, as here; of life, as in the case of the sparrows for whom He cares.” “Fear Him, above men: trust Him, in spite of men.” In preparing the 2nd edn. of my Greek Test., I carefully reconsidered the whole matter, and went over Stier’s arguments with the connexion of the discourse before me, but found myself more than ever persuaded that it is quite impossible, for the above and every reason, to apply the words to the enemy of souls. The similar passage, James iv. 12, even in the absence of other considerations, would be decisive. Full as his Epistle is of our Lord’s words from this Gospel, it is hardly to be doubted that in “there is one lawgiver [and judge] who is able to save and to destroy,” he has this very verse before him. The depth of this part of the discourse I take to be, the setting before Christ’s messengers their Heavenly Father as the sole object of childlike trust and childlike fear —the former from His love,—the latter from His power,—His power to destroy, it is not said them, but absolute, body and soul, in hell. Here is the true depth of the discourse: but if in the midst of this great subject, our Lord is to be conceived as turning aside, upholding as an object of fear the chief enemy, whose ministers and subordinates He is at the very moment commanding us not to fear, and speaking of him as he that is able to destroy both soul and body in hell, to my mind all true and deep connexion is broken.

29. sparrows] any small birds. a far-
for a farthing? and one of them shall not fall on the ground without your Father. 30 But z the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 a Whosoever therefore shall confess me before men, b him will I confess also before my Father which is in heaven. 33 But c who-soever shall deny me before men, him will I also deny before my Father which is in heaven. 34 d Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man a at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 a And a man’s foes shall be they of his own household. 37 b He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 c And he that taketh not his cross, and followeth v after me, is not worthy of me. 39 d He that findeth his life shall lose it: and he that z loseth his life

v literally, behind.

w render, hath found.

x render, hath lost.

thing] Gr. assarion. This word, derived from ‘as’, was used in Greek and Hebrew to signify the meanest, most insignificant amount. fall on the ground] which birds do when struck violently, or when frozen, wet or starved: it is therefore equivalent to die: “not one of them is forgotten before God,” Luke xii. 6. 30.] See 1 Sam. xiv. 45: Luke xxi. 18: Acts xxvii. 34. The your is emphatic, corresponding to the ye at the end of ver. 31. But the emphatic ye spoken directly to the Apostles, is generalized immediately by the whosoever in ver. 32. 32. confess me] The context shows plainly that it is a practical consistent confession which is meant, and also a practical and enduring denial. The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in act is denied: the Apostle who confessed Him even to death will be confessed. Cf. 2 Tim. ii. 12. We may observe that both in the Sermon on the Mount (ch. vii. 21—23) and here, after mention of the Father, our Lord describes Himself as the Judge and Arbiter of eternal life and death. 34.] In Luke xii. 51—53 this announcement, as here, is closely connected with the mention of our Lord’s own sufferings (ver. 38). As He won His way to victory through the contradiction of sinners and strife, so must those who come after Him. The immediate reference is to the divisions in families owing to conversions to Christianity. Ver. 35 is quoted nearly literally from Micah vii. 6. When we read in Commentators that these divisions were not the purpose, but the inevitable results only, of the Lord’s coming, we must remember that with God, results are all purposed. 37.] Compare Dent. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words worthy of me there lies an exceeding great reward which counterbalances all the seeming aspersion of this saying. 38.] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was not a Jewish punishment), no common saying, which our Lord here and so often utters. See ch. xvi. 24: Mark x. 21: Luke ix. 23. He does not here plainly mention His Cross; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true. 39. his life . . . it] refer to the same thing, but in somewhat different senses. The first “life” is the life of this world, which we here all count so dear to us; the second, implied in “it,” the real life of man in a blessed eternity. hath found = “loveth.” John xii.
or my sake shall find it.  40 e He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.  41 e He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.  42 h And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

XI.  1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence and to preach in their cities.  2 Now when John

5 = "will save." Mark viii. 35. The past participles are used in anticipation, with reference to that day when the loss and gain shall become apparent. But "hath bound" and "hath lost" are again somewhat different in position: the first implying earnest desire to save, but not so the second any will or voluntary act to destroy. This is brought out by the for my sake, which gives the ruling providential arrangement whereby the losing is brought about. But besides the primary meaning of this saying as regards the laying down of life literally for Christ's sake, we cannot fail to recognize in it a deeper sense, in which he who loses his life shall find it. In Luke ix. 23, the taking up of the cross is to be "daily;" in ch. xvi. 24 || Mk. "let him deny himself" is joined with it. Thus we have the crucifying of the life of his world,—the death to sin spoken of Rom. vi. 4,—11, and life unto God. And his life unto God is the real, true life, which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note.

40.] Here in the conclusion of the discourse, the Lord recurs again to His Apostles whom He was sending out. From ver. 32 has been connected with whosoever, and therefore general.

receiveth, see ver. 14; but it has here the wider sense of not only receiving to house and board,—but receiving in heart and life the message of which the Apostles were the bearers. On the sense of the verse, see John xx. 21, and on him that sent me, "I send you," ver. 16, and Heb. iii. 1. There is a difference between the representation of Christ by His messengers, which at most is only official, and even then broken by personal imperfection and infirmity (see Gal. ii. 11; iv. 13, 14),—and the perfect unbroken representation of the Eternal Father by His Blessed Son, John xiv. 9:

Heb. i. 3.  41. a prophet's reward] either, such a reward as a prophet or a righteous man would receive for the like service,—or, such a reward as a prophet or a righteous man shall receive as such. Chrysostom. in the name of] i. e. because he is: i. e. 'for the love of Christ, whose prophet he is.' The sense is, 'He who by receiving (see above) a prophet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into, these states as appointed by Me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.'

42. these little ones] To whom this applies is not very clear. Hardly, as some think, to the despised and meanly-esteemcd for Christ's sake. I should rather imagine some children may have been present: for of such does our Lord elsewhere use this term, see ch. xviii. 2—6. Though perhaps the expression may be meant of lower and less advanced converts, thus keeping up the gradation from the prophet. This however hardly seems likely: for how could a disciple be in a downward gradation from a righteous man? his (i. e. the doer's) reward: not, 'the reward of one of these little ones,' as before a prophet's reward, a righteous man's reward.

XI. 1. thence] No fixed locality is assigned to the foregoing discourse. It was not delivered at Capharnaum, but on a journey, see ch. ix. 35.

their cities is also indeterminate, as in ch. iv. 23; ix. 35.

2—30.] Message of enquiry from the Baptist: our Lord's answer, and discourse thereon to the multitude. Luke vii. 18—35. There have been several different opinions as to the
reason why this enquiry was made. I will state them, and append to them my own view. (1) It has been a very generally received idea that the question was asked for the sake of the disciples themselves, with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view is ably maintained by Chrysostom, and has found strenuous defenders in our own day. The objections to it are,—that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by some with a supposition that John allowed the enquiry to be made in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was John’s satisfaction. (2) The other great section of opinions on the question is that which supposes doubt to have existed, for some reason or other, in the Baptist’s own mind. This is upheld by Tertullian and others, and advocated by De Wette, who thinks that the doubt was perhaps respecting not our Lord’s mission, but His way of manifesting Himself, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen and Neander suppose the ground of the doubt to have lain partly in the Messianic idea of the Baptist, partly in the weakening and bedimming effect of imprisonment on John’s mind. Lightfoot carries this latter still further, and imagines that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. Others have supposed that John, perplexed by the various reports about the worker of these miracles, sent his disciples to ascertain whether it was really He who had been borne witness to by himself. (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour’s answer is directed to John, and not to the disciples, who are bona fide messengers and nothing more:—“Go and shew John.” I can think bear no other interpretation: and again the words “blessed is he, whosoever shall not be offended in me” must equally apply to John in the first place, so that, in some sense, he had been offended at Christ. On the other hand, it is exceedingly difficult to suppose that there can have been in John’s own mind any real doubt that our Lord was He that should come, seeing that he himself had borne repeatedly such notable witness to Him, and that under special divine direction and manifestation (see ch. iii. 16, 17: John i. 26—37). The idea of his objective faith being shaken by his imprisonment is quite inconsistent not only with John’s character, but with our Lord’s discourse in this place, whose description of him seems almost framed to guard against such a supposition. The last hypothesis above mentioned is hardly probable, in the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that one form of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all these reports, being himself fully convinced Who this Wonderworker was, was becoming impatient under the slow and unostentatious course of our Lord’s self-manifestation, and desired to obtain from our Lord’s own mouth a declaration which should set such rumours at rest, and (possibly) which might serve for a public profession of His Messiahship, from which hitherto He had seemed to shrink. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all inexusable, who should be offended in Him. And the return message is so far from being a satisfaction designed for the disciples, that they are sent back like the messenger from Gabii to Sextus Tarquinius, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it. It is a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works not of Jesus, but of (the) Christ: the only place where that name, standing alone, is given to our Lord in this Gospel.
his disciples, 3 and said unto him, Art thou ^b he that could come, or do we look for another? 4 Jesus an-

rered and said unto them, Go and shew John again those

ings which ye do hear and see: 5 the ^c blind receive

eir sight, and the lame walk, the lepers are cleansed, and

e deaf hear, the dead are raised up, and d the poor z have

e gospel preached to them: 6 and blessed is he, whoso-
er shall not e be offended in me.

7 And as they departed, Jesus began to say unto the
ultitudes concerning John, What went ye out into the

elderness to a see? 7 a reed shaken with the wind?

*z literally, are evangelized.

a render, gaze upon. (the word in vv. 8, 9, is different.)

that it would seem as if the Evangelist

1 purposely avoided saying of Jesus, 1 shew that the works were reported to

him not as those of the Person whom he

knew as Jesus, but of the Deliverer

the Christ; and that he was thus led

desire a distinct avowal of the identity

the two. I have before said that the

ning part of the ensuing discourse seems

have been designed to prevent, in the

ds of the multitude, any such un-

orthy estimations of John as those above

ed. The message and the answer

ght well beget such suspicions, and

did not from the nature of the case be

ained to them in that deeper meaning

ish they really bore; but the character

John here given would effectually pre-

it them, after hearing it, from enter-

ning any such idea.

2. had


. The place of his imprisonments was

charius, a frontier town between the

ominions of Aretas and Herod Antipas,

Lord in that hour wrought many

es, Luke ver. 21. Verses 4—6 are nearly

atin in the two Gospels.

5.] The

ords the dead are raised up have oc-

ened some difficulty; but surely without

son. In Luke, the raising of the

low's son at Nain immediately precedes

message; and in this Gospel we have

the ruler's daughter raised. These

acles might be referred to by our Lord

der the words the dead are raised

; for it is to be observed that He bade

tell John not only what things they

, but what things they had heard, as

Luke. It must not be forgotten at

words here used by our Lord

an inner and spiritual sense, as

okening the blessings and miracles of

e grace on the souls of men, of

which His outward and visible miracles

were symbolical. The words are mostly

cited from Isa. xxxv. 5, where the same

piritual meaning is conveyed by them.

They are quoted here, as the words of

la. iii. are by the Evangelist in ch. viii. 17,

as applicable to their partial external ful-

ment, which however, like themselves,

pointed onward to their greater spiritual

pletion.

the poor have the


gospel preached to them (are evan-

lized)] Stier remarks the coupling of these

acles together, and observes that with

the dead are raised, this is united, as being

a thing hitherto unheard of and strange,

and an especial fulfilment of Isa. lxi. 1.

6.] See note on ver. 2. 7 8 9 10.

offended

in] scandalized at, take offence at.

7—30.] The discourse divides itself into

two parts: (1) vv. 7—10, the respective

acters and mutual relations of John and

rist; (2) vv. 20—30, the condem-

ation of the unbelief of the time—ending

with the gracious invitation to all the

eary and heavy laden to come to Him,

c as truly He that should come.

7.] The following verses set forth to the

people the real character and position of

John; identifying him who cried in the

elderness with him who now spoke from

his prison, and asuring them that there

was the same dignity of office and mission

throughout. They are not spoken till

after the departure of the disciples of

John, probably because they were not

meant for them or John to hear, but for

the people, who on account of the question

which they had heard might go away with

a mistaken depreciation of John. And our

Lord, as usual, takes occasion, from re-

minding them of the impression made on

them by John's preaching of repentance,

to set forth to them deep truths regarding
8 But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, h Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

His own Kingdom and Office.

3. But] i.e. what was it, if it was not that? what went ye out? The repetition of this question, and the order of the suggestive answers, are remarkable. The first sets before them the scene of their desert pilgrimage—the banks of Jordan with its reeds, but no such trifles were the object of the journey: this suggestion is rejected without an answer. The second reminds them that it was a man—but not one in soft clothing, for such are not found in deserts. The third brings before them the real object of their pilgrimage in his holy office, and even amplifies that office itself. So that the great Forerunner is made to rise gradually and sublimely into his personality, and thus his preaching of repentance is revived in their minds.

9. We read, ch. xxi. 26, that 'all accounted John as a prophet.'—John was more than a prophet, because he did not write of, but saw and pointed out, the object of his prophecy; and because of his proximity to the kingdom of God. He was moreover more than a prophet, because he himself was the subject as well as the vehicle of prophecy. But with deep humility he applies to himself only that one, of two such prophetical passages, which describes him as a voice of one crying, and omits the one which gives him the title of my messenger, here cited by our Lord.

10. thy] Our Lord here changes the person of the original prophecy, which is my. And that He does so, making that which is said by Jehovah of Himself, to be addressed to the Messiah, is, if such were needed (compare also Luke i. 16, 17, and 76), no mean indication of His own eternal and co-equal Godhead. It is worthy of remark that all three Evangelists quote this prophecy similarly changed, although St. Mark has it in an entirely different place. Also that the high dignity and honour, which our Lord here predicates of the Baptist, has a further reference: He was thus great above all others, because he was the forerunner of Christ. How great then are all others and him, must HE be.
f heaven is greater than he. 13 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John: 11 and if ye will receive it, this is k Elias, which b was for to come.

1 He that hath ears [c to hear], let him hear.
16 But whereunto shall I liken this generation? it is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned [unto you], and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

\[ d \text{ omitted in some of the best MSS.} \]
\[ e \text{ render, was.} \]
\[ f \text{ some of our earliest MSS. read, for children, works.} \]

15. These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here—'if John the Baptist is Elias, and Elias is the forerunner of the coming of the Lord, then know surely that the Lord is come.' 16. But Implying 'the men of this generation have ears, and hear not; will not receive this saying: are arbitrary, childish, and prejudiced, not knowing their own mind.' whereunto shall I liken See similar questions in Mark iv. 30: Luke xiii. 18, 20; and note on ch. vii. 24. like unto children: as children in their games imitate the business and realities of life, so these in the great realities now before them shew all the waywardness of children. The similitude is to two bodies of children, the one inviting the other to play, first at the imitation of a wedding, secondly at that of a funeral;—to neither of which will the others respond. Stier remarks that the great condescension of the preaching of the Gospel is shewn forth in this parable, where the man sent from God, and the eternal Word Himself, are represented as children among children, speaking the language of their sports. Compare Heb. ii. 14. It must not be supposed that the two bodies of children are two divisions of the Jews, as some (e.g. Olsh.) have done: the children who call are the Jews,—those called to, the two Preachers; both belonging, according to the flesh, to this generation,—but neither of them corresponding to the kind of mourning (in John's case) with which the Jews would have them mourn, or the kind of joy (in the Lord's case) with which the Jews would have them rejoice. The converse application, which is commonly made, is against the is like unto children, by which the first children must be the children of this generation; and nothing can be more perplexed than to understand is like unto as meaning 'may be illustrated by,' and invert the persons in the parable. Besides which, this interpretation would lay the waywardness to the charge of the Preachers, not to that of the Jews.

18. neither eating nor drinking] Luke vii. 33 fills up this expression by inserting bread and wine. See ch. iii. 4. The neglect of John's preaching, and rejection of his message, is implied in several places of the Gospels (see ch. xxi. 23—27: John v. 35); but hence only do we learn that they brought against him the same charge which they afterwards tried against our Lord. See John vii. 20; x. 20.

19.] Alluding to our Lord's practice of frequenting entertainments and feasts, e. g. the marriage at Cana, the feast in Levi's house, &c. See also ch. ix. 14. But] literally, and: i.e. and yet; see John xvi. 32.

[wise] the divine wisdom which hath ordered these things. was justified—the same tense as "came" both times—refers to the event, q. d., 'they were events in which wisdom was justified, &c.'

The force of the past tense is not to be lost by giving a present meaning to either of the verbs. The meaning seems to be, that the waywardness above described was not universal, but that the children of wisdom (in allusion probably to the Book of Proverbs, which constantly uses similar expressions: see ch. ii. 1; iii. 1, 11, 21; iv. 1, &c.) were led to receive and justify (= clear of imputation) the Wisdom of God, who did these things. Cf. Luke vii. 29, where in this same narrative it is said, the publicans justified God. The children of wisdom are opposed to the wayward children above, the childlike to the childish; and thus this verse serves as an introduction to the saying in ver. 25. of, not exactly equivalent to 'by; but imply-
20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:
21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, 6 It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, shall be exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this

ël the best MSS. read, shalt thou be exalted unto heaven? thou shalt be brought.

h in the original, Hades.
day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. 27 All things I am delivering unto me of my Father: and no man knoweth the Son refer to, does in reality refer to the words which have immediately preceded. The at that time is not chronological, but gives additional solemnity to what follows. There may have been a slight break in the discourse; the older interpreters, and others, insert the return of the Apostles but I do not see any necessity for it. The whole ascription of praise is an answer to the mysterious dispensation of God's Providence above recounted. With regard to the arrangement in Luke, see note on Luke x. 21. I thank thee. Not merely, 'I praise Thee,' but in the force of the Greek word, I confess to Thee. I recognize the justice of Thy doings, viz. in the words Even so, Father, &c Stier remarks that this is the first public mention by our Lord of His Father; the words in ch. x. 32, 33 having been addressed to the twelve (but see John ii. 16). We have two more instances of such public address to His Father, John xi. 32, xii. 28; and again Luke xxiii. 34. It is to be observed that He does not address the Father as His Lord, but as Lord of heaven and earth: as He who worketh all things after the counsel of His will, Eph. i. 11. hast hid . . . hast revealed, more properly, didst hide, and didst reveal, in the deeper and spiritual sense of the words; the time pointed at being that in the far past, when the divine decrees as to such hiding and revealing were purposed. See 1 Cor. ii. 9—12. these things, these mysterious arrangements, by which the sinner is condemned in his pride and unbelief, the humble as childlike saved, and God justified when He saves and condemns. These are 'revealed' to those who can in a simple and teachable spirit, as babes, obey the invitation in v. 28—30, but 'hidden' from the wise and clever of this world, who attempt the solution by the inadequate instrumentality of the mere human understanding. See 1 Cor. i. 26—31. 27.}
but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest: 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

k i.e. is minded to.

place only in the three first Gospels (besides the similar passage, Luke x. 22) does the expression the Son occur; viz. Mark xiii. 32. The spirit of this verse, and its form of expression, are quite those of the Gospel of John; and it serves to form a link of union between the three synoptic Gospels and the fourth, and to point to the vast and weighty mass of discourses of the Lord which are not related except by John. We may also observe another point of union:—this very truth (John iii. 35) had been part of the testimony borne to Jesus by the Baptist—and its repetition here, in a discourse of which the character and office of the Baptist is the suggestive groundwork, is a coincidence not surely without meaning. The verse itself is in the closest connexion with the preceding and following, and is best to be understood in that connexion: all things were delivered to me answers to “thou hast revealed” in ver. 25 (on the tenses, see note above, ver. 25), only “revealed” could not be used of the Eternal Son, for He is Himself the Revealer;—no man (no one) knoweth the Son, no, but the Almighty Father has full entire possession of the mystery of the Person and Office of the Son: it is a depth hidden from all being but His, Whose Purposes are evolved in and by it: neither the Father nor does any fully apprehend, in the depths of his being, the love and grace of the Father, except the Son, and he to whom the Son, by the Eternal Spirit, proceeding from the Father and the Son, will reveal Him. Then in close connexion with the to whomsoever the Son will, which by itself might seem to bring in an arbitrariness into the divine counsel, follows, by the Eternal Son Himself, the Come unto me, all, the wonderful and merciful generalization of the call to wisdom unto salvation.

26.] This is the great and final answer to the question, Art thou He that should come, or do we look for another? As before, we may observe the closest connexion between this and the preceding. As the Son is the great Revealer, and as the to whomsoever He will is by His grace extended to all the weary—all who feel their need—so He here invites them to receive this revelation, learn of Me. But the way to this heavenly wisdom is by quietness and confidence, rest unto the soul, the reception of the divine grace for the pardon of sin, and the breaking of the yoke of the corruption of our nature. No mere man could have spoken these words. They are parallel with the command in Isa. xlv. 22, which is spoken by Jehovah Himself. labour and are heavy laden] the active and passive sides of human misery, the labouring and the burdened, are invited. Doubtless, outward and bodily misery is not shut out; but the promise, rest to your souls, is only a spiritual promise. Our Lord does not promise to those who come to Him freedom from toil or burden, but rest in the soul, which shall make all yokes easy, and all burdens light. The main invitation however is to those burdened by the yoke of sin, and of the law, which was added because of sin. All who feel that burden are invited. 29.] learn of Me, both from My example, which however is the lower sense of the words, and from My teaching, from which alone the rest can flow; the revelation of vv. 25 and 27. ye shall find rest unto your souls is quoted from Jer. vi. 16 Heb. Thus we have it revealed here, that the rest and joy of the Christian soul is, to become like Christ: to attain by His teaching this meekness and lowliness of His. Olshausen makes an excellent distinction between lowly in heart, an attribute of divine Love in the Saviour, and lowly, or poor, in spirit, ch. v. 3: Prov. xxix. 23, which can only be said of sinful man, knowing his unworthiness and need of help. heart is only here used of Christ. 30.] easy, not exacting; answering to kind, spoken of persons, Luke vi. 35. See 1 John v. 3. Owing to the conflict with evil ever incident to our corrupt nature even under
XII. 1 At that time a Jesus went on the sabbath day through the corn; and his disciples were an hungry, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read b what David did, when he was an hungry, and they that were with him; 4 how he entered into the house of God, and did eat c the shewbread, which was not lawful for him to eat, neither for them which were with him, 5 but only for the priests? 5 Or have ye not read in the e law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is f one greater than the temple. 7 But if ye  

1 our two earliest MSS. read, they did eat.  
m read, that which is greater.

grace, the rest which Christ gives is yet to be viewed as a yoke and a burden, seen on this its painful side, of conflict and sorrow: but it is a light yoke; the inner rest in the soul giving a peace which passeth understanding, and bearing it up against all. See 2 Cor. iv. 16.

XII. 1—8.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. OUR LORD'S ANSWER TO THE PHARISEES THEREON.  
Mark ii. 23—28: Luke vi. 1—5. In Mark and Luke this incident occurs after the discourse on fasting related Matt. ix. 14 sq.; but in the former without any definite mark of time. The expression at that time is, I conceive, a more definite mark of connexion than we find in the other Gospels, but cannot here be fixed to the meaning which it clearly has in ch. xi. 25, where the context determines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned—in the same journey or season. The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see note on Luke as before. 3. It appears from 1 Sam. xxi. 6, that hot bread had been put in on the day of David's arrival; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly received interpretation of Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shewn to have existed in the form which we now have, in the time of the Gospel history. 5. The priests were ordered to offer double offerings on the Sabbath (Num. xxviii. 9, 10), and to place fresh (hot, and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath. So that, as Stier (ii. 4), not only does the sacred history furnish examples of exception to the law of the Sabbath from necessity, but the Law itself ordains work to be done on the Sabbath as a duty. 6. The Greek has merely greater, and the best MSS. have it in the neuter gender, which sustains the parallel better: a greater thing than the temple is here. See John ii. 19. The inference is, 'If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the true Temple of God on earth, the Son of Man?' I cannot agree with Stier that the neuter would represent only "something greater, more weighty than the temple,—namely, merciful consideration of the hungry, or the like;" it seems to me,
had known what this meaneth, ☞ I will have mercy, and not sacrifice, ye would not have condemned the guiltless. ☞ For the Son of man is Lord ☞ even of the sabbath day. ☞ And when he was departed thence, he went into their synagogue: ☞ and, behold, [☞ there was] a man which had his hand ☞ withered. And they asked him, saying, ☞ Is it lawful to heal on the sabbath days? that they might accuse him. ☞ And he said unto them, What man ☞ shall there be among you, that shall have one sheep, and ☞ if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? ☞ How much then is a man better than a sheep! Wherefore it is lawful to do well on the sabbath days. ☞ Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the

☞ omit.
☞ omitted in the three oldest MSS.
☞ literally, dry.
☞ read, is there.

as above, to bear a more general and sublìne sense than the masculine; see ver. 41, &c.
☞ The law of this new Temple-service is the law of charity and love: ☞ mercy and not sacrifice, see ch. ix. 13; — all for man's sake and man's good; — and if their hearts had been ready to receive our Lord, and to take on them this service, they would not have condemned the guiltless. ☞ On the important verse preceding this in Mark ii. 27, see note here. The sense of it must here be supplied to complete the inference. Since the sabbath was an ordinance instituted for the use and benefit of man,—the Son of Man, who has taken upon Him full and complete Manhood, the great representative and Head of humanity, has this institution under his own power. See this teaching of the Lord illustrated and expanded in apostolic practice and injunctions, Rom. xiv. 4, 5, 17; Col. ii. 16, 17.

☞ Healing of the withered hand
☞ Mark iii. 1—6: Luke vi. 6—11.

☞ when he was departed thence
☞ This change of place is believed by Gressevill to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It is true that no such change is implied in Mark and Luke; but the words here point to a journey undertaken, as in ch. i. 1; xv. 29, the only other places in this gospel where the expression occurs. In John vii. 3, the cognate expression, "☞ Depart hence," is used of a journey from Galilee to Judaea. So that certainly it is not implied here (as Meyer, al., suppose) that the incident took place on the same day as the previous one. We know from Luke vi. that it was on another (the next?) sabbath. ☞ their not, of the Pharisees; but of the Jews generally, of the people of the place.

☞ This narrative is found in Mark and Luke with considerable variation in details from our text, those two Evangelists agreeing however with one another. In both these accounts, they (the Scribes and Pharisees, Luke) were watching our Lord to see whether He would heal on the Sabbath: — and He (knowing their thoughts, Luke) ordered the man to stand forth in the midst, and asked them the question here given. The question about the animal does not occur in either of them, but in Luke xiv. 5, on a similar occasion. The additional particulars given are very interesting. By Luke, — it was the right hand; by Mark, —our Lord looked round on them with anger, being grieved for the hardness of their hearts: —And the Herodians were joined with the Pharisees in their counsel against Him. See notes on Luke.

☞ "☞ withered," literally "dried up," as in Mark: of which the use had been lost and the vital powers withered. The construction of this verse is involved: there is a double question, as in ch. vii. 9.

☞ Our Lord evidently asks this as being a thing allowed and done at the time when He spoke: but subsequently (perhaps, suggests Stier, on account of these words of Christ), it was forbidden in the Talmud; and it was only permitted to "☞ lay planks for the beast to come out."

☞ Our Lord does not outward
other. 14 Then k the Pharisees went out, and held a council against him, how they might destroy him. 15 But when Jesus knew it, l he withdrew himself from thence:
m and great multitudes followed him, and he healed them all; 16 and n charged them that they should not make him known: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, 18 o Behold my servant, whom I have chosen; my beloved, p in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth r judgment unto victory. 21 And in his name shall the Gentiles s trust.

22 q Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the [t blind and] dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of r render, the judgment.  t omitted in some of the oldest MSS.

act: the healing is performed without even a word of command. The stretching forth the hand was to prove its soundness, which the divine power wrought in the act of stretching it forth. Thus his enemies were disappointed, having no legal ground against Him. 14.] This is the first mention of counsel being taken by the Pharisees (and Herodians, Mark, as above) to put our Lord to death. 15—21.] Peculiar in this form to Matthew. See Mark iii. 7—12: Luke vi. 17—19. 15.] them all: see similar expressions, ch. xix. 2: Luke vi. 19:—i. e. 'all who wanted healing.' 16. charged them] see ch. viii. 4, and note. 17.] On that it might be fulfilled, see note on ch. i. 22. It must not be understood 'and thus was fulfilled': it is used only of the purpose, not of the result, here or any where. It is strange that any should be found, at this period of the progress of exegesis, to go back to a view which is both superficial and ungrammatical. The prophecy is partly from the LXX, partly an original translation. The LXX have 'Jacob my servant... Israel my chosen...' but the Rabbis generally understood it of the Messiah. 18.] he shall shew (announce) judgment to the Gentiles, viz. in his office as Messiah and Judge. In these words the majesty of his future glory is contrasted with the meekness about to be spoken of: q. d. 'And yet He shall not,' &c. 20.] A proverbial expression for, 'He will not crush the contrite heart, nor extinguish the slightest spark of repentant feeling in the sinner.' Until He shall have brought out the conflict, the cause, the judgment, unto victory,—caused it, i. e. to issue in victory:—i. e. such shall be his behaviour and such his gracious tenderness, during the day of grace: while the conflict is yet going on,—the judgment not yet decided.

22—45.] Accusation of casting out devils by Beelzebub, and our Lord's discourse thereon. Demand of a sign from Him: His further discourse. Mark iii. 20—30: Luke xi. 14—36, where also see notes. This account is given by Luke later in our Lord's ministry, but without any fixed situation or time, and with less copiousness of detail. See also ch. ix. 32, and notes there. St. Mark (iii. 23—29) gives part of the discourse which follows, but without any determined sequence, and omitting the miracle which led to it. 23. Is not this] This form of question is properly a doubtful denial, involving in fact a surmise in the affirmative. 'Surely this is not...?' the son of David] see ch. ix. 27,
David? 24 But when the Pharisees heard it, they said, uThis fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And vJesus w knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand. 27 And if I by Beelzebub cast out devils, by whom do your wchildren cast them out? therefore they

and note. 24.] St. Mark states (iii. 22) that this accusation was brought by the "scribes who came down from Jerusalem;" Luke (xi. 15), by "some of them," i.e. of the multitude. On the charge itself, Trench remarks, 'A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the X. T. the adversaries of our Lord continually did say, namely, that these works were works of hell.' 25.] The Pharisees said this covertly to some among the multitude; see Luke, vv. 15, 17. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan: viz. that it seems the very idea of this kingdom, that it should be this anarchy; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that in respect of itself that kingdom is infinite contradiction and division: only He asserts that in relation to the kingdom of goodness it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heartburnings: yet, if it is to subsist as a nation at all, it must not, as regards other nations, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, Miracles, p. 58. We may observe (1) that our Lord here in the most solemn manner re-asserts and confirms the truths respecting the kingdom of evil which the Jews also held. The kingdoms are so set parallel with one another, that the denial of the reality of the one with its chief, or the supposing it founded merely in asent on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both real, and so is the conflict between them. (2) That our Lord here appeals not to an insolated case of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself; for his own purposes,—but to the general and uniform tenor of all such acts on his part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to shew that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does not state the same of an individual man, 'Every man divided against himself falleth;' rests upon deeper grounds, which will be entered on in the notes on vv. 30, 31.

27.] The interpretation of this verse has been much disputed; viz. as to whether the casting out by the sons of the Pharisees (scholars,—disciples; see 2 Kings ii. 3 and passim) were real or pretended exorcisms. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, Master, we saw one casting out devils in thy Name, which hardly could have been the case with those here referred to. Nor again can the vagabond Jews, exorcists, of Acts xix. 13 be the same as these; insomuch as they also named over the possessed the name of the Lord Jesus: or at all events it can be no such invocation which is here referred to. In Josephus (Antt. viii. 2. 5) we read that Solomon "left forms of exorcism, by which they cast out demons so that they never return. And," he adds, "this kind of cure is very common among us to this day." It is highly necessary to institute this enquiry as to the reality of their exorcisms: for it would leave an unworthy impression on the reader, and one very open to the cavils of unbelief, were we to sanction the
shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto you:

* the Vatican MS. reads, you men.

idea that our Lord would have solemnly compared with his own miracles, and drawn inferences from, a system of imposture, which on that supposition, these Pharisees must have known to be such. I infer then that the sons of the Pharisees did really cast out devils, and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed, “It never was so seen in Israel!” meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, as such, are no test of truth, but have been permitted to, and prophesied of, false religions and teachers. See Exodus vii. 22; viii. 7: ch. xxiv. 24, &c.: Deut. xiii. 1—5. There is an important passage in Justin Martyr, in which he says that the Name of the Son of God Himself never failed to cast out demons, whereas those of the Jewish kings, prophets, and patriarchs, failed. “But,” he adds, “if you used the Name of the God of Abraham, Isaac, and Jacob, perhaps it might prevail.” Ireneaus says that by this invocation the Jews cast out demons even in his time. Jerome, Chrysostom, and others understood “your sons” to mean the Apostles, your judges, in the sense of convicting you of partiality.

28 by the Spirit of God] equivalent to “by the finger of God,” Luke; see Exod. viii. 9. is come, emphatic in position: but merely, has come unto (upon) you: not “is already upon you,” i. e. “before you looked for it,”—as Stier and Wesley.

29] Luke has the word “a stronger” applied to the spoiler in this verse; a title given to our Lord by the Baptist, ch. iii. 11 and parallels; see also Isa. xl. 10; xlix. 24, 25; lii. 12. Compare note on Luke xi. 21 f., which is the fuller report of this parabolic saying.

30] These words have been variously understood. Chrysostom and Euthymius understand them to refer to the devil: Bengel, Schleiermacher, and Neander, to the Jewish exorcists named above. Grotius and others understand it as merely a general proverb, and the “me” to mean “any one,” and here to apply to Satan, the sense being, “If I do not promote Satan’s kingdom, which I have proved that I do not, then I must be his adversary.” But this is on all accounts improbable: see below on gathereth and scattereth. We must regard it as a saying setting forth to us generally the entire and complete disjunction of the two kingdoms, of Satan and God. There is and can be in the world no middle party: they who are not with Christ, who do not gather with Him,—are against Him and his work, and as far as in them lies are undoing it. See Rom. viii. 7. And thus the saying connects itself with the following verse,—this being the case. Wherefore I say unto you,—the sin of an open belying of the present power of the Holy Spirit of God working in and for His Kingdom, assumes a character surpassingly awful. This saying is no way inconsistent with that in Mark ix. 40: Luke ix. 50. That is not a conversion of this, for the terms of the respective propositions are not the same. See note on Mark ix. 40. As usual, this saying of our Lord reached further than the mere occasion to which it referred, and spoke forcibly to those many half-persuaded hesitating persons who flattered themselves that they could strike out a line avoiding equal! the persecution of men and the rejection of Christ. He informed them (and informs us also) of the impossibility of such an endeavour. In the gathereth there is an allusion to the idea of gathering the harvest: see ch. xiii. 30: John xii. 52, and for scattereth, John x. 12, in all which places the words exactly bear out their sense here.
but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 33 Either make the tree good, and its fruit; or else make the tree corrupt, and his fruit corrupt: or the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

\[\text{render}, \text{of the Spirit.}\]

\[\text{render, offspring.}\]

\[\text{omitted by our two oldest MSS.}\]

\[\text{in the imperfect state of the dead before the judgment, and considers it to be cognate with 1 Pet. iii. 18 ff. Augustine speaks very strongly: "It could not be said with truth of any, that 'it shall not be forgiven them neither in this world nor either in the world to come,' unless there were some who are to be forgiven not in this world, but in the world to come." See, on the whole subject, note on 1 Pet. iii. 18 ff. In the almost entire silence of Scripture on any such doctrine, every principle of sound interpretation requires that we should hesitate to support it by two difficult passages, in neither of which does the plain construction of the words absolutely require it. The expressions this world (equivalent to "this present world," Tit. ii. 12: 2 Tim. iv. 10; "this time," Mark x. 30; "the course (age) of this world," Eph. ii. 2; "this present evil world," Gal. i. 4) and the world to come (see Mark x. 30; equivalent to "that world," Luke xx. 35; "the ages to come," Eph. ii. 7) were common among the Jews, and generally signified respectively the time before and after the coming of the Messiah. In the N. T. these significations are replaced by—"the present life, and that to come: the present mixed state of wheat and tares, and the future completion of Messiah's Kingdom after the great harvest. These terms seem to differ from "the kingdom of heaven," or "of God," in never being spoken of, or as in, individuals, but as an age of time belonging to the universal Church. 33, 34, not, as generally understood, equivalent to "represent... as..." for then the clause 'for out &c.' loses its meaning: but literally, make. The verse is a paradox, not merely a similitude. 'There are but two ways open: either make the tree and its fruit both good, or both bad: for by the fruit the tree is known.' How
35 A good man out of b the good treasure of the heart bringeth forth good things: and an evil man out of c the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle d word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned. 38 e Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and d adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the

b read, his good treasure.

c render, his.

d render, saying.

make, the parable does not say: but let us remember, the Creator speaks, and sets forth a law of his own creation, with which our judgments must be in accord. This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil, whose works were uniformly good. But the words have a double reference: to our Lord Himself, who could not be evil, seeing that His works were good; and (which leads on to the next verse) to the Pharisees, who could not speak good things, because their works were evil. 35—37.] The treasure spoken of is that inner storehouse of good and evil only seen by God and (partially) by ourselves. And on that account—because words, so lightly thought of by the world and the careless, spring from the inner fountains of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. See James iii. 2—12.

idle is perhaps best taken here in its milder and negative sense, as not yet determined on till the judgment: so that our Lord’s declaration is a deduction “a minori,” and if of every idle saying, then how much more of every wicked saying! 37.] The speech, being the overflow of the heart, is a specimen of what is within: is the outward utterance of the man, and on this ground will form a subject of strict enquiry in the great day, being a considerable and weighty part of our works. 38.] St. Luke (xi. 15, 16) places the accusation of casting out devils by Beelzebub and this request together, and then the discourse follows. It seems that the first part of the discourse gave rise, as here related, to the request for a sign (from Heaven); but, as we might naturally expect, and as we learn from St. Luke, on the part of different persons from those who made the accusation. In consequence of our Lord declaring that His miracles were wrought by the Holy Ghost, they wish to see some decisive proof of this by a sign, not from Himself, but from Heaven. The account in ch. xvi. 1—4 manifestly relates to a different occurrence: see notes there. Cf. John vi. 30, 31; xii. 28. 39.] adulterous (see ref.), because they had been the peculiar people of the Lord, and so in departing from Him had broken the covenant of marriage, according to the similitude so common in the prophets.

The expression there shall no sign be given to it does not, as has been maintained, exclude our Lord’s miracles from being signs: but is the direct answer to their request in the sense in which we know they used the word, “a sign, not wrought by Him, and so able to be suspected of magic art, but one from Heaven.” Besides, even if this were not so, how can the refusing to work a miracle to satisfy them, affect the nature or signification of those wrought on different occasions, and with a totally different view? The sign of Jonas is the most remarkable foreshadowing in the O. T. of the resurrection of our Lord. It was of course impossible that His resurrection should be represented by an actual resurrection, as his birth was by births (Isac, Samuel, Samuel, Mahershalalhashbaz), and His death by deaths (Abel; the substitute for Isaac; Zechariah the prophet; the daily and occasional sacrifices); so that we find the events symbolic of his resurrection (Joseph’s history; Isaac’s sacrifice; Daniel’s and Jonah’s deliverance), representing it in a figure (lit., “a parable,” Heb. xi. 19). In the case before us the figure was very
The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

When the unclean spirit is gone out of e render, there is more than Jonas here.

render, But when.

markable, and easily to be recognized in e O. T. narrative. For Jonah himself tells the belly of the sea monster (Jonah . 2), 'the belly of Hades,' = the heart f the earth here. And observe, that the ype is not of our Lord's body being deposit in the tomb of Joseph of Arimathaea, or neither could that be called 'the heart f the earth,' nor could it be said that the Son of Man was there during the line; but of our Lord's personal descent to the place of departed souls:—see ph. iv. 9: 1 Pet. iii. 19, and note on Luke xxiii. 43.

If it be necessary to make good the three days and nights during which our Lord was in the earth of the earth, it must be done by laying recourse to the Jewish method of computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said "that day and night make up a day: night-day," and that any part of such period is counted as the whole." See Gen. xl. 13, 20: 1 Sam. xxx. 12, 13: Chron. x. 5, 12: Hos. vi. 2.

This verse has no reference to the sign of Jonas spoken of above, but to a different matter, another in which he should be a sign to this generation. See Luke xi. 29, f, and note. (But the preaching of Jonas to the Ninevites was a sign after his resurrection: so shall the preaching of the Son of Man by His Spirit in His Apostles be after His resurrection. Stier.)

On the adjectival, here and ver. 42, being in the neuter, see above, ver. 6, note.

There is more than Jonas here] No matter o worthy of arousing repentance had ever revealed or preached as the Gospel: so matter so worthy of exciting the earnest attention of all. And the Lord Himself; the Announcer of this Gospel, is greater than all the sons of men: his preaching, greater than that of Jonas: his wisdom, than that of Solomon.

The queen of the south] Josephus calls her the woman who then reigned over Egypt and Ethiopia, i.e. over Meroe (whose queens were usually called Candace. Plin. Hist. vi. 29). Abyssinian tradition agrees with this account, calls her Maqueda, and supposes her to have embraced the Jewish religion in Jerusalem. The Arabians on the other hand also claim her, calling her Balkis, which latter view is probably nearer the truth, Sheba being a tract in Arabia Felix, near the shores of the Red Sea, near the present Aden, abounding in spice and gold and precious stones.

This important parable, in the similitude itself, sets forth to us an evil spirit driven out from a man, wandering in his misery and restlessness through desert places, the abodes and haunts of evil spirits (see Isa. xiii. 21, 22; xxxiv. 14), and at last determining on a return to his former victim, whom he finds so prepared for his purposes, that he associates with himself seven other fiends, by whom the wretched man being possessed, ends miserably. In its interpretation we may trace three distinct references, each full of weighty instruction. (1) The direct application of the parable is to the Jewish people, and the parallel runs thus:—The old demon of idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. They did not after their return fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the coming of our Lord. The re-possession by the one, and accession of seven other spirits more
a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

malicious than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to His Church, their miserable end as a people, are known to all. Chrysostom, who gives in the main this interpretation, notices their continued infatuation in his own day; and instances their joining in the impieties of Julian. (2) Strikingly parallel with this runs the history of the Christian Church. Not long after the apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews, that of the Reformation has been to Christendom. The first evil spirit has been cast out. But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished: swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith. And he must read prophecy but ill, who does not see under all these seeming improvements the preparation for the final development of the man of sin, the great re-possession, when idolatry and the seven worse spirits shall bring the outward frame of so-called Christendom to a fearful end. (3) Another important fulfilment of the prophetic parable may be found in the histories of individuals. By religious education or impressions, the devil has been cast out of a man; but how often do the religious lives of men spend themselves in the sweeping and garnishing (see Luke xi. 39, 40), in formality and hypocrisy, till utterly empty of religion? Faith and spirituality has prepared the way for that second fearful invasion of the Evil One, which is indeed worse than the first! (See Heb. i., 4: 60; 2 Pet. ii. 20—22)

46—50.] His mother and brethren seek to speak with Him. Mark ii. 4—33. Luke viii. 19—21. In Mark the incident is placed as here: in Luke, after the parable of the sower. 46] In Mark ii. 21 we are told that his relation went out to lay hold on Him, for they said, He is beside Himself; and that the reason of this was his continuous labour in teaching, which had not left time so much as to eat. There is nothing in this care for his bodily health (from whatever source the act may have arisen on the part of his brethren, see John vii. 5) inconsistent with the known state of his mother's mind (see Luke ii. 19, 51). They stood, i. 46, outside the throng of hearers around our Lord; or, perhaps, outside the house. He meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for all men; and though He was born of a woman, He is the second Adam, taking our entire humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of
The same day went Jesus out of the house, and t by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he t things unto them in parables, saying, Behold,

h render, In that day.

1. It is to be noticed that our Lord, though He introduces the additional m sister into his answer, does not (and need could not) introduce father, inasmuch He never speaks of any earthly Father.

2. Luke ii. 49. All these characteristics the mother of our Lord are deeply touching, both in themselves, and as holding up, when put together, the most visible testimony against the fearful superstition which has assigned to her the of a goddess in the Romish mythology. Great and inconceivable as the hour of that meek and holy woman, we find her repeatedly (see John 4) the object of rebuke from her divine a, and hear Him here declaring, that e honour is one which the humblest never in Him has in common with her.

3. Stier remarks (Reden Jesu, ii. 57 note), at the juxtaposition of sister and mother the mouth of our Lord makes it probable that the brethren also were his actual others according to the flesh: see note ch. xiii. 55.

1. In that y? These words may mean literally, as advered in the A. V., at the same day. But is not absolutely necessary. The words stainly do bear that meaning in Mark 35, and important consequences follow e note there); but in Acts viii. 1 they as evidently indefinite. The instances their occurrence in John (xiv. 20; xvi. 26) are not to the point, their use here being prophetic.

3. in para- The senses of this word in the N. T. various. My present concern with it to explain its meaning as applied to the parables” of our Lord. (1) The Parable is not a Fable, inasmuch as the Fable concerned only with the maxims of worldly prudence, whereas the parable conveys spiritual truth. The Fable in its in rejects probability, and teaches though the fancy, introducing speaking animals, or even inanimate things; whereas a Parable adheres to probability, and reaches through the imagination, intro-
a sower went forth to sow; 4 and when he sowed, some [seeds] fell by the way side, and the fowls came and devoured them up: 5 some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 and when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns and the thorns sprung up, and choked them: 8 but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears let him hear. 10 And the disciples came and said unto him, Why dost thou thus speak unto the people?

render, the. j render, the stony places. k render, but.
1 render, the thorns. m render, the good ground. n omit.

any should testify of man; for He knew what was in man, John ii. 25: moreover, He made man, and orders the course and character of human events. And this is the reason why none can, or dare, teach by parables, except Christ. We do not, as He did, see the inner springs out of which flow those laws of eternal truth and justice, which the Parable is framed to elucidate. Our parables would be in danger of perverting, instead of guiding aright. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. See note on ver. 12. The seven Parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven, and its development; they are clearly indicated by ver. 53 to have been all spoken on one and the same occasion, and form indeed a complete and glorious whole in their inner and deeper sense. The first four of these parables appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the last three, to the disciples in the house. From the expression he began in the parallel place in St. Mark, compared with the question of the disciples in ver. 10,—and with ver. 34,—it appears that this was the first beginning of our Lord’s teaching by parables, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew’s arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke without parables, or mainly so; and continued to do so till the rejection and misunderstanding of his teaching led to His judicially adopting the course here indicated, without a parable spake He not (nothing) unto them. The other order would be inconceivable that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted his parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount. 3–9. THE SOWER. Mark iv. 2–9: Luke vii. 34–50. See note on the locality in vv. 50, 52. 3. For the explanation of the parable see on vv. 19–23. 4. by the way side by (by the side of, along the line of) the path through the field. Luke inserts “and it was trodden down,” an after fowls—“of the air.” 5. the stony places (ζοῦν τον φυλακτήρα) Luke, place where the native rock is but slightly covered with earth (which abound in Palestine and where therefore the radiation from the face of the rock would cause the seeds to spring up quickly, the shallow earth being heated by the sun of the day before.)

6. root = “moisture” Luke. the one could have struck down, it would have found the other. 7. among the thorns] In places where were the roots of thorns, beds of thistles, or such like. sprung up = “sprung up with it” Luke. Mark adds “and it yielded no fruit. 8. After fruit] Mark inserts “the thorns increased.” Luke gives only “an hundredfold.” 9. common to all three Evangelists (Mark and Luke insert “to hear”).


10.] the disciples = “they thought there were about him with the twelve,” Mark. This question took place during a pause
nd said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because e it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 d For whosoever d ch. xxv. 29. hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, e By hearing shall ye hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears f are dull of hearing, and 

ur Lord's teaching, not when He had entered the house, ver. 36. The question now the newness of this method of teaching to the disciples. It is not mentioned in Mark: only the enquiry into the meaning of the parable just spoken: nor in Luke: but the answer implies it.

1.] The Kingdom of Heaven, like other kingdoms, has its secrets (mysteries,—see the definition by St. Paul in Rom. xvi. 25 f., viz. “Something kept secret since the world began, but now made manifest”) and inner counsels, which strangers must not know. These are only revealed to the humble diligent hearers, to you: to those who were immediately around the Lord with the twelve; not to them—“the rest” Luke, = “them that are without” Mark. a Cor. v. 12, 13.) it is not given is represented by “in parables” Luke, and “all things are done in parables” Mark. 12.] in this saying of the Lord is summed up the double force—the revealing and concealing properties of the parable. By it, he who hath,—he who not only hears with the ear, but understands with the heart, has more given to him; and it is for this main purpose undoubtedly that the Lord spoke parables: to be to His Church revelations of the truth and mysteries of His Kingdom. But His present purpose in speaking them, as further explained below, was the quality possessed by them, and declared in the latter part of this verse, of hiding their meaning from the hard-hearted and sensual. By them, he who hath not, in whom there is no spark of spiritual desire nor meetness to receive he engraven word, has taken from him even that which he hath (“seemeth to have,” Luke): even the poor confused notions of heavenly doctrine which a sensual and careless life allow him, are further bewildered and darkened by this simple teaching, into the depths of which he cannot penetrate so far as even to ascertain that they exist. No practical comment on the latter part of this saying can be more striking, than that which is furnished to our day by the study of the German rationalistic (and, I may add, some of our English harmonistic) Commentators; while at the same time we may rejoice to see the approximate fulfilment of the former in such commentaries as those of Olshausen, Neander, Stier, and Trench. In ch. xxv. 29, the fuller meaning of this saying, as applied not only to hearing, but to the whole spiritual life, is brought out by our Lord. 13.] because they seeing see not, &c. = (in Mark, Luke; similarly below) “that seeing they may . . . not . . . ” &c. In the deeper view of the purpose of the parable, both of these run into one. Taking the saying of ver. 12 for our guide, we have “whosoever hath not,”—“because seeing they see not,” —and “from him shall be taken away even that he hath,”—“that seeing they may not see.” The difficulties raised on these variations, and on the prophecy quoted in vv. 14, 15, have arisen entirely from not keeping this in view. 14, 15.] This prophecy is quoted with a similar reference John xii. 40 : Acts xxviii. 26, 27; see also Rom. vi. 8. is fulfilled] is being fulfilled, ‘finds one of the stages of its fulfilment,’ a partial one having taken place in the contemporaries of the prophet. The prophecy is cited verbatim from the LXX, which changes the imperative of the Hebrew (‘Make the heart of this people fat,’ &c., E. V.) into the indicative, as bearing the same meaning. in them properly signifies relation, ‘with regard to them.’ is waxed gross] literally, grew fat; from prosperity, are dull of hearing] literally, heard heavily,
their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But 9 blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, b That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower. 19 When any one heareth the word 1 of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth

'sluggishly and imperfectly.' their eyes they have closed] (Heb. 'smeared over') All this have they done: all this is increased in them by their continuing to do it, and all lest they should (and so that they cannot) hear, see, understand, and be saved. I should heal them = "it should be forgiven them" Mark. This citation gives no countenance to the fatalist view of the passage, but rests the whole blame on the hard-heartedness and unreadiness of the hearers, which is of itself the cause why the very preaching of the word is a means of further darkening and condemning them (see 2 Cor. iv. 3, 4).

16, 17.] See ref. Prov. These verses occur again in a different connexion, and with the form of expression slightly varied, Luke x. 23, 24. It was a saying likely to be repeated. On the fact that prophets, &c. desired to see those things, see 2 Sam. xxiii. 5; Job xix. 23—27: also Exod. iv. 13, and Luke ii. 29—32.

18—23.] INTERPRETATION OF THE PARABLE OF THE SOWER. Mark iv. 10—20. Luke viii. 9—18, who incorporate with the answer of our Lord to the request of the disciples, much of our last section.

18.] Hear; in the sense of the verse before—hear the true meaning of, 'hear in your hearts.' With regard to the Parable itself, we may remark that its great leading idea is that "mystery of the Kingdom," according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The seed is one and the same everywhere and to all: but seed does not spring up without earth, nor does earth bring forth without seed; and the success or failure of the seed is the consequence of the adaptation to its reception, or otherwise, of the spot on which it falls. But of course, on the other hand, as the enquiry, "Why is this ground rich, and that barren?" leads us up into the creative arrangements of God,—so a similar enquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who "preventeth us that we may have a good will, and worketh with us when we have that will" (Acts x. 13. of the Church of England). See, of the whole, my Sermons before the University of Cambridge, February, 1858.

19.] In Luke we have an important preliminary declaration, implied indeed here also: 'the seed is the word of God.' This word is in this parable especially meant of the word preached, though the word written is not excluded: nor the word unwritten—the providences and judgments, and even the creation, of God. (See Rom. x. 17, 18.) The similitude in this parable is alluded to in 1 Pet. i. 23, James i. 21. The sower is first the Son of Man (ver. 37), then his ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sower to do the same, Mark xvi. 15. Some Stier says, have objected to the parable, want of truthful correspondence to reality, because sowers do not thus waste the seed by scattering it where it is not like to grow; but, as he rightly answers,—the simple idea of the parable must be borne in mind, and its limits not transgressed—"a sower went out to sow"—his sowing sowing over all places, is the idea of the parable. We see him only as a sower, not as an economist. The parable is not about Him, but about the seed and what happens to it. He is the fit representative of God, who giveth liberally to all men, and upbraideth not, James i. 5, and understandeth it not is peculiar
way that which was sown in his heart. This is he which received seed by the way side. 20 But he that received seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, and by and by, he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful. 23 But he that received seed into

0 render, was sown. P render, was sown upon the stony places.

q render, was sown.

s render, was sown upon.

Matthew, and very important; as in Mark and Luke this first class of hearers is without any certain index to denote them, the reason of this not understanding is early set forth by the parable: the ear is hardened, trodden down; the seed cannot penetrate. the wicked one — "Satan" (Mark, who also inserts immediately"), "the devil" (Luke). The parable itself is here most satisfactory to the manner in which the Evil One proceeds. By fowls of the air—passing thoughts and desires, which seem insignificant and even innocent—does Satan do work, and rob the heart of the precious seed. St. Luke adds the purpose of Satan in taking away the word: "lest they should believe and be saved." he that was sown by the way side (not, as A. V. "he hat received seed by the way side"). This is not a confusion of similitudes,—no primary and secondary interpretation of seed;—but the deep truth, both of nature and of grace. The seed sown springing up in the earth, becomes the plant, ad bears the fruit, or fails of bearing it; therefore is the representative, when own, of the individuals of whom the discourse is. And though in this first case it does not spring up, yet the same form of speech is kept up: throughout they are they that were sown, as, when the question bearing fruit comes, they must be. We are said to be "born again by the word of God," 1 Pet. i. 23. It takes us up into self, as the seed the earth, and we become a new plant, a new creation: cf. also slow, ver. 38, "the good seed, are the children of the Kingdom." 20, 21.] In this second case, the surface of the land and disposition is easily stirred, soon seeded: but beneath lies a heart even firmer than the trodden way. So the plant, springing up under the false heat of excitement, having no root struck down into the depths of the being, is, when the real heat from without arises, which is intended to strengthen and forward the healthy-rooted plant, withered and destroyed. The Greek word signifies not only 'dureth for a while,' but also 'is the creature of circumstances,' changing as they change. Both ideas are included. St. Luke has, "in time of temptation fall away," thus accommodating themselves to that time. 22.] In this third sort, all as regards the soil is well; the seed goes deep, the plant springs up; all is as in the next case, with but one exception, and that, the bearing of fruit—becometh unfruitful = bring no fruit to perfection (Luke). And this because the seeds or roots of thorns are in, and are suffered to spring up in the heart, and to overwhelm the plant. There is a divided will, a half-service (see on ch. vi. 25) which ever ends in the prevalence of evil over good. This class is not confined to the rich: riches in Scripture is not riches absolutely, as possessed, but riches relatively, as estimated by the desire and value for them. St. Mark adds, and the lusts of (the) other things, viz. the other things which shall be added to us if we seek first the Kingdom of God and His righteousness. The identity of the seeds sown with the individuals of these classes, as maintained above, is strikingly shewn in Luke here: that which fell among thorns, (these) are they &c. (viii. 14.) We may notice: (1) That there is in these three classes a progress, and that a threefold one:—(1) in time: the first receives a hindrance at the very outset: the seed never springs up:—the second after it has sprung up, but soon after:—the third when it has
the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth in
some an hundredfold, some sixty, some thirty.
24 Another parable put he forth unto them, saying; The
kingdom of heaven is likened unto a man which sowed good
seed in his field: 25 but while men slept, his enemy came
and sowed tares among the wheat, and went his way;
26 But when the blade was sprung up, and brought fruit,
then appeared the tares also. 27 So the servants of the
householder came and said unto him, Sir, didst not

\[t\] some of the best MSS. read, had sowed.

entered, sprung up, and come to maturity: or while it is so coming.—(2) in apparent
degree. The climax is apparently from bad to better;—the first understand not: the second understand and feel: the third
understand, feel, and practise. But also (3) in real degree, from bad to worse. Less awful is the state of those who understand not the word and lose it immediately, than that of those who feel it, receive it with joy, and in time of trial fall away: less awful again this last, than that of those who understand, feel, and practise, but are fruitless and impure. It has been noticed also that the first is more the fault of careless inattentive childhood; the second of ardent shallow youth; the third of worldly self-seeking age. (II) That these classes do not exclude one another. They are great general divisions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different combinations. 23.] Here also the fourth class must not be understood as a decided well-marked company, excluding all the rest. For the soil is not good by nature: the natural man receiveth not the things of the Spirit of God; but every disposition to receive them is of God:—even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that divine grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those prepared by divine grace—receptive, by granted receptive power. The sowing is not necessarily the first that has ever taken place: the field has been and is continually resown, so that the care of the husbandman is presupposed. Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not barely upon, but with man, is, as
hath good seed in thy field? from whence then hath he tares? 28 He said unto them, v An enemy hath done his. v The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 w Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which man took, and sowed in his field: 32 which indeed is the least of all seeds: but when it is grown, it is the greatest mong herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom

u literally, a man (which is) an enemy. v read, They.

w render, Leave both to grow.

the kingdom of God, has a double reference—general and individual. (1) In the general sense, the insignificant beginnings of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. "He must increase," said the great Forerunner. We must beware however of imagining that the outward Church-form is this Kingdom. It has rather reversed the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant: but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The individual application of the parable points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls 'all thoughts, all passions, all delights' to come and shelter under it.

33.] Fourth Parable. The Leaven. Luke xiii. 20, 21. Difficulties have been
of heaven is like unto leaven, which a woman took, and
hid in three measures of meal, till the whole was leavened.
34 All these things spake Jesus unto the multitude in para-
bles; and without a parable spake he \* not unto them
35 that it might be fulfilled which was spoken by the pro-
phet, saying, p I will open my mouth in parables; q I will

\* read, nothing.

raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether leaven must not be taken in the sense in which it so often occurs in Scripture, as symbolic of pollution and corruption. See Exod. xii. 15, and other enactments of the kind, passim in the law; and ch. xvi. 6: 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the progress of corruption and deterioration in the outward visible Church. But then, how is it said that the Kingdom of Heaven is like this leaven? For the construction is not the same as in ver. 24, where the similitude is to the whole course of things related, but answers to "a grain of mustard seed which a man took," &c.: so "leaven, which a woman took," &c. Again, if the progress of the Kingdom of Heaven be towards corruption, till the whole is corrupted, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its own ground; but much less when we connect it with the parable preceding. The two are intimately related. That was of the inherent self-developing power of the Kingdom of Heaven, as a seed, containing in itself the principle of expansion; this, of the power which it possesses of penetrating and assimilating a foreign mass, till all be taken up into it. And the comparison is not only to the power, but to the effect of leaven also, which has its good as well as its bad side, and for that good is used: viz. to make wholesome and fit for use that which would otherwise be heavy and insalubrious. Another striking point of comparison is in the fact that leaven, as used ordinarily, is a piece of the leavened loaf put amongst the new dough, just as the Kingdom of Heaven is the renewal of humanity by the righteous Man Christ Jesus. The Parable, like the last, has its general and its individual application: (1) in the penetrating of the whole mass of humanity, by degrees, by the influence of the Spirit of God, so strikingly wit-
nessed in the earlier ages by the dropping of heathen customs and worship;—in modern times more gradually and secretly advancing, but still to be plainly seen in the various abandonments of criminal and unholy practices (as e.g. in our own time of slavery and duelling, and the increasing abhorrence of war among Christian men) and without doubt in the end to be signally and universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement without observation, of that deep renewing power which works irrespective of human forms and systems. (2) In the transforming power of the new leaven on the whole being of individuals. "In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." (Trench, p. 97.) Some have contended for this as the sole application of the parable; but not, I think, rightly. As to whether the woman has any especial meaning, (though I am more and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to enquire, seeing that women bakers would be every where a matter of course. 

34, 35.] Conclusion of the Parable Spoken to the Multitudes. Mark iv 33, 34. 35. that it might be fulfilled] See note on ch. i. 22. The pro
utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into his house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said [y unto them], He that soweth the good seed is the Son of man; 38 the field is the world; the

Elymas by the very name, "son of the devil." And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And if it is not the office, however much it may be the desire, of the servants of the householder, the labourers in His field, to collect or root up these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.), this is reserved for another time and for other hands,—for the harvest, the end; for the reapers, the angels. (3) It is also most important to notice that, as the Lord here gathers up ages into one season of seed time and harvest, so He also gathers up the various changes of human character and shiftings of human will into two distinct classes. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who will not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command "let both grow together"—let time be given (as above) for the leaven to work. As in the parable of the sower, the various classes were the concentrations of various dispositions, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable at last, is during the probation time, the time of growing together, not yet determined by Him who will have all to be saved, and to come to the knowledge of the truth. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The parable is delivered by the Lord as knowing all things, and describing by the final result; and gives no countenance whatever to predestinarian error. (4) The pa-
good seed are the \( ^2 \)children of the kingdom, but \( ^8 \) the tares are the \( ^2 \)children of the wicked one; \( ^39 \) the enemy that sowed them is the devil; \( ^1 \) the harvest is the end of the world; and the reapers are the angels. \( ^40 \) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. \( ^41 \) The Son of man shall send forth his angels, \( ^u \) and they shall gather out of his kingdom all things that offend, and them which do iniquity;

\( ^{42} \) \( \text{render, sons.} \)

\( ^{43} \) \( \text{render, the.} \)

\( ^{44} \) \( \text{render, the wailing and the gnashing;} \)

\( ^{45} \) \( \text{omit.} \)

\( ^{46} \) \( \text{render, which a man found, and hid.} \)

rable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church, but of the world: missing the deeper truth which would have led them to see that, after all, the world is the Church, only overrun by these very tares.

the good seed, (these) are the sons strikingly sets forth again the identity of the seed, in its growth, with those who are the plants: see above on ver. 19.

the sons of the kingdom] not in the same sense as in ch. viii. 12,—sons there, by covenant and external privilege: here,—by the effectual grace of adoption: the kingdom, there, in mere paradigm, on this imperfect earth: here, in its true accomplishment, in the new heavens and earth wherein dwelleth righteousness: but in their state among the tares, waiting for the manifestation of the sons of God.

things that offend generally understood of those men who give cause of offence, tempters and hinderers of others: it is better to understand it rather of things, as well as men, who are afterwards designated.

shall shine, literally, shine out (their light here being enfeebled and obscured), as the sun from a cloud.

of their Father, answering to the sons, ver. 38. This sublime announcement is over and above the interpretation of the parable.

44.] Fifth parable. The hidden treasure. Peculiar to Matthew. This and the following parable are closely connected, and refer to two distinct classes of persons who become possessed of the treasure of the Gospel. Notice that these, as also the seventh and last, are spoken not to the multitude, but to the disciples.

In this parable, a man, labouing for and seeking, finds, in some part of the outward Church, the treasure of true faith and hope and communion with God; and finding this, for joy of it he becomes the possessor, not of the treasure without the field (for that the case supposes impossible), but of the field at all hazards, to secure the treasure which is in it: i.e. he possesses himself of the means of grace provided in that branch of the Church where, to use a common expression, he has "gotten his good;" he makes that
45. Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls: 46. who, when he had found a one pearl of great price, went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and b gathered of every kind: 48. which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49. So shall it be at the end of the world: the angels shall come forth, and c sever the wicked from among the just, 50. and shall cast them into the furnace of fire: there

field his own.

45, 46.] Sixth Parable. The Pearl of Great Price.

In this parable our Lord sets before us, that although in ordinary cases of finding the truth as it is in Jesus, the buying of the field is the necessary prelude to becoming duly and properly possessed of it; yet there are cases, and those of a nobler kind, where such condition is not necessary. We have here a merchantman,—one whose business it is,—on the search for goodly pearls; i.e. a man who intellectually and spiritually is a seeker of truth of the highest kind. "He whom this pursuit occupies is a merchantman; i.e. one trained, as well as devoted, to business. The search is therefore determinate, discriminative, unremitting. This case then corresponds to such Christians only as from youth have been trained up in the way which they should go. In these alone can be the settled habits, the effectual self-direction, the convergence to one point of all the powers and tendencies of the soul, which are indicated by the illustration." (Knox's Remains, i. 460.)

As the same writer goes on to observe, even here there is a discovery, at a particular time. The person has been seeking, and finding, goodly pearls; what is true, honest, just, pure, lovely, and of good report: but at last he finds one pearl of great price—the efficacious principle of inward and spiritual life. We hear of no emotion, no great joy of heart, as before; but the same decision of conduct: he sells all and buys it. He chooses vital Christianity, at whatever cost, for his portion. But here is no field. The pearl is bought pure—by itself. It is found, not unexpectedly in the course of outward ordinances, with which therefore it would become to the finder inseparably bound up,—but by diligent search, spiritual and immediate, in its highest and purest form. Trench instances Nathanael and the Samaritan woman as examples of the finders without seeking.—Augustine, as related in his Confessions (we might add St. Paul, see Phil. iii. 7), of the diligent seeker and finder. Compare with this parable Prov. ii. 3—9, and to see what kind of buying is not meant, Isa. lv. 1: ch. xxv. 8, 10. Also see Rev. iii. 18.

47—52.] Seventh Parable. The Draw-net.

Peculiar to Matthew.

47.] The net spoken of is a drag, or draw-net, drawn over the bottom of the water, and permitting nothing to escape it. The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the master's use. We may notice that the fishermen are kept out of view and never mentioned: the comparison not extending to them. A net is cast into the sea and gathers of every kind (of fish: not of things, as mud, weeds, &c., as some suppose); when this is full, it is drawn to shore, and the good collected into vessels, while the bad (the legally unclean, those out of season, those putrid or maimed) are cast away. This net is the Church gathering from the sea (a common Scripture similitude for nations: see Rev. xvii. 15: Isa. viii. 7: Ps. lxv. 7) of the world, all kinds (see Rev. vii. 9); and when it is full, it is drawn to the bank (the limit of the ocean, as the end [literally, consumption] is the limit of the world [literally, age]), and the angels (not the same as the fishermen; for in the parable of the tares the servants and reapers are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shows us that the earthly here gives but a faint outline of the heavenly. Compare the mere "east
shall be a wailing and gnashing of teeth. 51 [g Jesus saith unto them,] Have ye understood all these things? They say unto him, Yea[,] h Lord]. 52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

a render, the wailing and the gnashing.
g omit. b omitted in some of the oldest authorities.

i literally, made a disciple: see ch. xxviii. 19.

away” of the one, with the fearful antitype of vv. 49, 50. 51, 52.] Solemn conclusion of the parables. When our Lord asks, ‘Have ye understood all these things?’ and they answer, ‘Yea[, Lord,’”' the reply must be taken as spoken from their then standing-point, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every scribe (they, in their study of the Lord’s sayings, answering to the then scribes in their study of the Law) who is instructed (discipléd), enrolled as a disciple and taught as such, is like an householder (the Great Householder being the Lord Himself, compare ch. xxiv. 45) who puts forth from his store new things and old; i. e. ‘ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out not only your present understanding of them, but ever new and deeper meanings.’ And this is true of every scribe: Every real spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from books or learning, or the Bible itself, but out of his treasure), to bring forth things new and old. The therefore is an expression of consequence, but not a strong one: answering nearly to our Well, then.

This is perhaps the fittest place to make a few general remarks on this wonderful cycle of Parables. We observe, (1) How naturally they are evolved from the objects and associations surrounding our Lord at the time (see on this the very interesting section of Stanley, Sinai and Palestine, ch. xiii. § 2, p. 420 ff., “On the Parables”). He sat in a boat in the sea, teaching the people who were on the land. His eye wandered over the rich plain of Gennesaret:—the field-paths, the stony places, the neglected spots choked with wild vegetation, the plots of rich and deep soil, were all before him. The same imagery prevails in the parable of the tares of the field, and in that of the mustard seed; and the result of the tilling of the land is associated with the leaven in the lump. Then He quits the sea-shore and enters the house with the disciples. There the link to the former parable is the exposition of the tares of the field. From the working of the land for seed to finding a treasure in a field the transition is easy—from the finding without seeking to seeking earnestly and finding, easy again: from the seed to the buried treasure, from the treasure to the pearl,—the treasure of the deep,—again simple and natural. The pearl recalls the sea; the sea the fishermen with their net; the mixed throng lining the beach, the great day of separation on the further bank of Time. (2) The seven Parables compose, in their inner depth of connexion, a great united whole, beginning with the first sowing of the Church, and ending with the consummation. We must not, as Stier well remarks, seek, with Bengel, &c., minutely to apportion the series prophetically, to various historical periods: those who have done so (see Trench, p. 142, edn. 4) have shewn caprice and inconsistency; and the parable, though in its manifold depths the light of prophecy sometimes glimmers, has for its main object to teach, not to foretell. More than a general outline, shewn by the prominence of those points to which the respective parables refer, in the successive periods of the Church, we can hardly expect to find. But as much we unquestionably do find. The apostolic age was (1) the greatest of all the seed times of the Church; then (2) sprang up the tares, heresies manifold, and the attempts to root them out, almost as pernicious as the heresies themselves: nay, the so-called Church Catholic was for ages employed in rooting
53 And it came to pass that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and the two next are the present passage and its || in Mark vi. 3, where they are mentioned in connexion with His mother and sisters; the four others are in John ii. 12; vii. 3, 5, 10; in the first of which He and his mother and brethren and disciples are related to have gone down to Capernaum; and in the three last His brethren are introduced as urging Him to shew Himself to the world, and it is stated that they did not believe on Him. The last is in Acts i. 14, where we read that the Apostles continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brethren. In another place, 1 Cor. ix. 5, Paul mentions “the other Apostles, and the brethren of the Lord, and Cephas.” Such are all the places where the meaning is undoubted, that persons called, and being in some usual sense, brethren of the Lord, are mentioned. (Besides these the Lord, Himself uses the words “my brethren,” Matt. xxi. 10; John xx. 17, but apparently with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 49, and parallels.) Now I would observe (a) that in all the mentions of them in the Gospels, except those in John vii., they are in connexion with His mother: the same being the case in Acts i. 14. (b) That it is nowhere asserted or implied that any of them were of the number of the Twelve; but from John vii. 5, following upon vi. 70 (by “after these things,” vii. 1), they are excluded from that number. St. John would certainly not have used the words “for neither did his brethren believe on him,” had any of them believed on Him at that time (see this substantiated in note there)—and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been separate from the twelve, although, then certainly believing on Him. (c) Their names, as stated here and in Mark vi. 3, were Jacob (James), Joseph, (or Joses), Simon, and Judas, all of them among the commonest of Jewish names. Of Joseph (or Joses)—cer-
k Jospe, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But

k read, Joseph: some MSS. have John.

we know His mother to have been; but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 and parallels), seems to sanction that inference. (4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history;—or again, whether these brethren were, according to the flesh, older or younger than our Lord. (5) That the silence of the Scripture narrative leaves it free for Christians to believe these to have been real (younger) brethren and sisters of our Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception. That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view has been taken by impugners of the great Truth just mentioned, therefore it eventually leads, or may fairly be used towards the denial of it; for no attempt is made to shew its connexion with such a conclusion. The fact is, that the two matters, the miraculous conception of the Lord Jesus by the Holy Ghost, and the subsequent virginity of His mother, are essentially and entirely distinct; see note on Matt. i. 25: see also respecting a supposed difficulty attending this view, note on John xix. 27. (II) I will now state the principal traditionary views respecting the brethren of the Lord. (1) That they were all sons of Alpheus (or Clopas) and Mary the sister of the mother of our Lord; and so cousins of Jesus, and called agreeably to Jewish usage His brothers. This is the view taken in a remarkable fragment of Papias, adopted by Jerome, and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable. One at least of the sons of this Alpheus was an apostle, of the number of the twelve, viz. James the son of Alpheus (see all the lists, on ch. x. 3); which (see above) would exclude him from the number of the brethren of the Lord. But even if one of the four could be thus detached (which, from John vii. 5, I cannot believe) it is generally assumed that "Judas o James" (so in the Greek) (see Luke's two lists as above) is Jude the brother o James; and if so, this would be anothe
Jesus said unto them, "A prophet is not without honour, but in his own country, and in his own house." And he did not many mighty works there because of their unbelief.

XIV. At that time Herod the tetrarch heard of the ame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore render, he himself.

on of Alpheaus, and another subtraction from the number who did not believe on him. Again Matthew (see note on Matt. x. 9), if identical with Levi (Mark ii. 14), was another son of Alpheaus; which could make a fifth brother, and leave herefore, out of five, three believing on him at the time when it was said, "neither did his brethren believe on him." This view besides labours under the difficulty rising from these brethren accompanying and being found in connexion with Mary, he mother of our Lord, whereas throughout that time their own mother was living. The way in which the asserters of this view explain John vii. 5, is either by supposing that all the brethren are not there implied, or that all are not here mentioned; both suppositions, it seems to me, very unlikely (compare e. g. John's minute accuracy where an exception was to be made, ch. vi. 23, 24). (2) That they were children of Joseph by a former marriage or even by a later one with Mary wife of Clopas, to raise up seed to his dead brother,—as Clopas is said to have been: but this needs no refutation. This view was taken by several early Fathers, and mentioned by Origen, who says respecting it, "those who maintain this, wish to uphold the perpetual virginity of Mary." This however, while by no means impossible, and in some respects agreeing with the apparent position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no countenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father, which surely in his case would be required. (III) On the a priori considerations which have influenced opinions on this matter, see note on Matt. i. 25; and on the traditional literature, see the references given in my Greek Testament. Neander brings out the importance of the view which I have above, under (1), endeavoured to justify, in showing that the account of the miraculous conception is not mythical, in which case all would have been arranged to suit the views of virginity from which it had arisen,—but strictly historical, found as it is with no such arrangements or limitations.

58.] did not; could not do, Mark vi. 5, where see note. On the identity, or not, of this preaching at Nazareth with that related much earlier by Luke iv. 16 sq., see note there.


1.] This Herod was Herod Antipas, son of Herod the Great, by Malthace, a Samaritan woman,—and own brother of Archelaus. The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Perea (Jos. Antt. xvii. 8. 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father) become enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. (See below, on ver. 4.) This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, v.c. 790), and in which he was totally defeated and his army destroyed by Aretas; a divine vengeance, according to the Jews as reported by Josephus, for the death of John the Baptist. He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died. The following events apparently took place at Machærus, a frontier fortress between Perea and Arabia; see below on ver. 10. It was the fame of the preaching and miracles of the Twete, on their mission, of which Herod heard,—probably in conjunction with the works of Christ; see parallel
n mighty works do shew forth themselves in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother \(^9\) (Philip)\(^{1}\)’s wife.

4 For John said unto him, \(^a\) It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, \(^b\) because they counted him as a prophet. 6 But when Herod’s birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, Give me here John Baptist’s head in a \(^p\) charger. 9 And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded it to be given her. 10 And he

\(^n\) or, the powers work mightily in him.

\(^o\) omit.

\(^p\) i.e. a large dish.

place in Mark. 2.] he himself is emphatic; equivalent in English to “it is he and no other, that” . . . In Luke ix. 7 it is said that Herod was perplexed because it was said of some that John was risen from the dead. There is no inconsistency in these accounts; the report originated with others: but if Herod was perplexed concerning it, be, in the terrors of a guilty conscience, doubtless gave utterance to these words himself. There is no evidence that Herod was a Sadducee, or a disbeliever in the resurrection as then held by the Pharisees. See also note on Mark viii. 14. There is no allusion here to the transmigration of souls, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death. This is an incidental confirmation of John x. 41, where we read that John wrought no miracle while living. 4.] The marriage was unlawful for these three reasons: (1) The former husband of Herodias, Philip, was still living. This is expressly asserted by Josephus. (2) The former wife of Antipas was still living, and fled to her father Aretas on hearing of his intention to marry Herodias. (3) Antipas and Herodias were already related to one another within the forbidden degrees of consanguinity. For she was daughter of Aristobulus, the brother of Antipas and Philip. 5.] This verse is further expanded in Mark vi. 20, which see. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones, that Herod was afraid lest John’s power of persuading the people might be turned to seditious purposes.

6. birthday] Some hold that the word here means the feast of Herod’s accession: but they give no proof that it ever had such a meaning. A great feast was given to the nobility of Galilee, Mark vi. 21. The damsel’s name was Salome, daughter of Herodias by her former husband Philip. She afterwards married her uncle Philip, tetrarch of Ituraea and Trachonitis: and he dying childless, she became the wife of her cousin Aristobulus son of Herod, king of Chalecis, by whom she had three sons, Herod, Agrippa, and Aristobulus. The dance was probably a pantomimic dance. 9.] the king was a title which Herod never properly possessed. Subsequently to this event, Herodias prevailed on him to go to Rome to get the title, which had been granted to his nephew Agrippa. He was opposed by the emissaries of Agrippa, and was exiled to Lugdunum. Herod was grieved, because he heard John gladly (Mark vi. 20), and from policy did not wish to put him to death on so slight a cause. This is not inconsistent with his wishing to put him to death: his estimate of John was wavering and undecided, and he was annoyed at the decision being taken out of his hands by a demand, compliance with which would be irrevocable. 10.] It appears from the damsel’s expression give me here, and this verse, that the feast was held either at Machærus or at no great distance from it. Antipas had a palace near; but he was not there on account of the war with Aretas,—see above.
ent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came, nd took up the body, and buried it, and went and told Jesus.

13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. 14 And Jesus went forth, and saw a great multitude, and moved with compassion toward them, and he healed their sick. 15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. 16 But Jesus said unto them, They need not depart; give ye them to eat. 7 And they say unto him, We have here but five loaves, and two fishes. 18 He said, Bring them hither to me. 9 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and ooking up to heaven, e he blessed, and brake, and gave o ch. xv. 33

9 i.e. a large dish.

13—21.] Feeding of the five thousand. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes.

13] There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically inserted; and yet the retirement of our Lord in this verse seems to be the immediate consequence of his hearing of that occurrence. But this may well have been so: for (1) the disciples of John would be some days in bringing the news from Machaerus to Capernaum, and the report mentioned in ver. 1 I might reach Herod meantime; (2) the expression with which that report is introduced, “At that time,” extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself. He went across the lake (John vi. 1) into a desert place belonging to the city called Bethsaida (Luke ix. 10). His retirement (Luke, ibid., and Mark vi. 30) was connected also with the return of the Twelve from their mission: compare the full and affecting account of the whole transaction in Mark vi. 30—35. 14] went forth, from His place of retirement. 15] This evening was the first evening, the decline of the day, about 3 p.m.; the evening, in ver. 23, after the miracle, was late in the night. the time is now past] i.e. the time of the day is now late. 16, 17.] give ye them to eat, which is common to the three first Evangelists, is considerably expanded in the more detailed account of John, ver. 3—7; it was Andrew who spoke in ver. 17, and the five loaves and two fishes were brought by a lad: John vi. 8, 9. They were barley loaves and (salt) fish; ibid. And we have (perhaps, but see note there) the vast concourse accounted for in John by the fact that the Passover was at hand, and so they were collected on their journey to Jerusalem. See a very similar miracle in 2 Kings iv. 42—44; only then there were twenty barley loaves and an hundred men. See also Numbers xi. 21, 22.

19. blessed] St. Luke supplies “them,” i.e. the loaves and fishes: St. John has for it gave thanks. Both are one. The thanks to heaven is the blessing on the meat. This miracle was one of symbolic meaning for the Twelve, who had just returned from their mission, as pointing to the “freely ye received, freely give” of ch. x. 8 in a higher sense than they then could have
the loaves to his disciples, and the disciples to the multitude. 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway r Jesus, constrained his disciples to get into s a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into t a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night u Jesus went unto them, walking on the sea. 26 And when the disciples saw him \(^{1}\) walking on the sea, they were troubled, saying, It is \(^{v}\) a spirit; and they cried out for fear. 27 But straightway \(^{w}\) Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And

r read, he.  
s read, the.  
t render, the.  
u read, he.  
v render, an apperation: literally, a phantasm.  
w or, he.

understood it:—but see the symbolic im-  
port of the miracle treated in the notes to  
John vi. Meyer well remarks, that the  
process of the miracle is thus to be  
conceived:—the Lord blessed, and gave  
the loaves and fishes to the disciples, as  
they were; and then, during their distribu-  
tion of them, the miraculous increase  
took place, so that they broke and distrib-  
uted enough for all. The \(^{c}\)ophinus  
(which is the word here rendered \(^{b}\)basket)  
was the usual accompaniment of the Jew:  
see quotation from Juvenal in my Gr.  
Test. Reland supposes that the basket  
was to carry their own meats on a journey,  
for fear of pollution by eating those of the  
Gentiles.  

21.] beside women and  
children is peculiar to Matt., although this  
might have been inferred from men  
being mentioned in the other three Evangelists. See note on John vi. 10.

22—23.] JESUS WALKS ON THE SEA.  
Mark vi. 45—52. (Luke omits this in-  
cident.) John vi. 16—21. The conviction  
of the people after the foregoing miracle  
was, that Jesus was the Messiah; and  
their disposition, to take Him by force,  
and make Him a king. See John vi. 14,  
15. For this reason he constrained His  
disciples to leave Him, because they were  
but too anxious to second this wish of the  
multitude; and their dismissal was there-  
fore an important step towards the other.

22.] Mark adds “to Bethsaida,” John  
“to Capernaum;” for the Bethsaida,  
the city of Philip and Andrew and Peter, was  
distinct from Bethsaida Julias, in whose  
neighbourhood the miracle took place,—  
and in the direction of Capernaum.

25.] The fourth watch according to the  
Roman calculation, which was by this  
time common among the Jews (who them-  
selves divided the night into three parts or  
watches). This would be,—near the vernal  
equinox, which this was,—between three  
and six in the morning. The words walking  
on the sea are common to the three  
Evangelists, and can have no other mean-  
ing here, than that the Lord walked  
bodily on the surface of the water. In  
Job. ix. 8 we read of the Almighty, “Which  
alone spreadeth out the heavens, and  
treadeth upon the waves of the sea.”  
Mark adds “and would have passed by  
them?” John, “and drawing nigh unto the  
ship.” See notes on John. 28.] This  
narrative respecting Peter is peculiar to  
Matthew. It is in very strict accordance  
with his warm and confident character,  
and has been called almost a ‘rehearsal’ of
e said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship, and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 6 and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

XV. 1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the command-
is denial afterwards. It contains one of the most pointed and striking revelations which we have of the nature and analogy of faith; and a notable example of the power of the higher spiritual state of man over the inferior laws of matter, so often brought forward by our Lord. See ch. vii. 20; xxi. 21. 32.] John (vi. 21) says, "And immediately the ship was at the land whither they went:"—see note here. 33.] These persons were probably the crew of the ship, and distinct from the disciples. On Son of God, see ch. iv. 3. It is the first time that our Lord is called so by men in the three first Gospels. See ch. iii. 17; iv. 3; viii. 29: and John i. 34, 50. This feeling of amazement and reverence pervaded the disciples also: see the strong expressions of Mark vi. 52.

34—36.] Mark vi. 53—56. Gennesaret or Gennesaret, a district from which the lake was also occasionally so called, extended along its western shore. Josephus gives a glowing description of the beauty and fertility of this plain, Jewish Wars, iii. 10. 7. At its northern end was Capernaum, near which our Lord landed, as would appear from John vi. 24, 25. 36.] On hem, see note on ch. ix. 20.

CHAP. XV. 1—20.] DISCOURSE CONCERNING EATING WITH UNWASHED HANDS. Mark vii. 1—23. From Mark it appears that these Scribes and Pharisees had come expressly from Jerusalem to watch our Lord; most probably after that Passover which was nigh at the time of feeding the five thousand, John vi. 4.

2.] The Jews attached more importance to the traditional exposition than to the Scripture text itself. They compared the written word to water; the traditional exposition to the wine which must be mingled with it. The duty of washing before meat is not inculcated in the law, but only in the traditions of the Scribes. So rigidly did the Jews observe it, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands. The "elders" here, as in Heb. xi. 2, must be taken to mean the ancients. See ref. Heb. 3, ye also.] The also implies that there was a transgression also on their part—acknowledging that on the part of the disciples, the commandment of God.] A remarkable testimony from our
ment of God by your tradition? 4 For God commanded, saying, b Honour thy father and mother: and, c He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, ye render, for the sake of.

And he called the multitude, and said unto them, Hear, and understand: 6 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 7 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 8 But he answered and said, a Every plant, which my heavenly Father hath not planted, shall be rooted up. 10 Let them render, for the sake of.

Lord to the divine origin of the Mosaic law: not merely of the Decalogue, as such, for the second command quoted is not in the Decalogue, and it is to be observed that where the text has God commanded, Mark (vii. 10) has Moses said. 5 Lightfoot on this verse shews that the expression cited by our Lord did not always bind the utterer to consecrate his property to religious uses, but was by its mere utterance sufficient to absolve him from the duty of caring for his parents: see further on the word Corban in Mark vii. 11. The construction of this and the following verse is: But ye say, Whosoever shall say to his father or mother, That from which thou mightest have been benefited by me, is an offering (consecrated to God; see above) (understand, is free). [And] such an one will certainly not honour his [father or his mother]. Of course the latter member of the sentence is our Lord's saying, not that of the Pharisees. 8 The portion of Isaiah from which this citation is made (ch. xxiv.—xxv.) sets forth, in alternate threatenings and promises, the punishment of the mere nominal Israel, and the salvation of the true Israel of God. And, as so often in the prophetic word, its threats and promises are for all times of the Church,—the particular event then foretold being but one fulfillment of those deeper and more general declarations of God, which shall be ever having their successive illustrations in His dealings with men. 10. "He leaves the Scribes and Pharisees, as incorrigible, and already silenced and put to shame, and turns His discourse to the multitude as more worthy of being addressed." Euthymius. 12. This took place after our Lord had entered the house and was apart from the multitude: see Mark ver. 17. this (literally the) saying the saying addressed to the multitude in ver. 11. 13. The plant is the teaching of the Pharisees, altogether of human, and not of divine planting. This that is so, is clear by "let them alone" following, and by the analogy of our Lord's parabolic symbolism, in which seed, plant, &c., are compared to doctrine, which however in its growth becomes identified with, and impersonated by, its recei-
one: they be blind leaders of the blind. And if the
sad lead the blind, both shall fall into the ditch. 15 Then
answered Peter and said unto him, Declare unto us this
parable. 16 And b Jesus said, 1 Are ye also yet without
understanding? 17 Do not ye yet understand, that k what-
ever entereth in at the mouth goeth into the belly, and
cast out into the c draught? 18 But 1 those things which
proceed out of the mouth come forth from the heart; and
they defile the man. 19 m For out of the heart proceed
evil thoughts, murders, adulteries, fornications, thefts, false
liness, blasphemies: 20 these are the things which defile
man: but to eat with unwashed hands defileth not a
man.

21 Then Jesus went thence, and departed into the d coasts
of Tyre and Sidon. 22 And, behold, e a woman of Canaan
me out of the same coasts, and cried f unto him, saying,
have mercy on me, O Lord, thou son of David; my
b read, he. e i.e. the sink, or sewer. d render, parts.
e render, a Canaanish woman of those districts came out.
f omit.

cents and disseminators. See this illustrated in notes on the parable of the sower,
. xiii. On this verse see John xv. 1, 2.
15. The saying in ver. 11, which clearly the subject of the question, was
t strictly a parable, but a plain declaration; so that either Peter took it for a
rable,—or the word must be taken in a wider sense of an hard saying. Stier
inks that their questioning as to the meaning of parables in ch. xiii. had habi-
ted them to asking for explanations in the form.
16. The saying in ver. 11 is spoken for the multitude, who were horned "Hear and understand:" much
ore then ought the disciples to have understod it. 17. "The mouth, through
ich, as Plato said, mortal things go in, at immortall things go out. For there
in meats and drinks, the perishable od of the perishable body: but there go
rth words, the immortal laws of the immortal soul, by which the life of the reason
directed." Philo.

not quite clear whether our Lord actually passed the frontier into the land of
heathen, or merely was on the frontier. The usage of "into the parts" in Matthew
wears the former supposition: see ch. ii. 

16. i. 1 Cor. vi. 13; also for coasts, ch. ii. 16; iv.

xvi. 35, "to the bor-
ders of Canaan," has been quoted as supporting the other view; but the usage of our Evangelist himself seems to carry
greater weight. And the question is not one of importance; for our Lord did not
go to teach or to heal, but, as it would appear, to avoid the present indignation of the
Pharisees. Mark's account certainly implies that the woman was in the same
place where our Lord was willing to be hid, and could not.

22. a Canaanish woman of those districts came out] i.e. from her house, or town, or village. They were going by the way, see
ver. 23. The inhabitants of these parts are called Canaanites, Num. xiii. 29; Judg.
ii. 130, 32, 33; Exod. vi. 15; Josh. v. 1. St.
Mark calls her "a Greek," i.e. a heathen by religion, and "a Syro-Phoenician by
nation?" and describes her only as having come to our Lord in the house. But by
the account in our text, she had been crying after the Lord and the disciples by
the way previously; and St. Mark's account must be understood to begin at ver. 25.
From Mark iii. 8, Luke vi. 17, we learn that the fame of our Lord had been spread in
these parts, and multitudes from thence had come to Him for healing. It was not
this woman's dwelling-place, but her descent, which placed the bar between her
and our Lord's ministrations. The expression "Son of David" shews her acquaint-
daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, "I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to 

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. 29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain and sat down there.

30 And great multitudes came unto him to hear him; and they also that worshipped him, from every


29.] the mountain is the high land or coast of the lake, not any particular mountain. From this account it is uncertain to which side of the lake our Lord came; from Mark vii. 31 we learn that it was to the eastern side, through the
m, having with them those that were lame, blind, dumb, 
aimed, and many others, and cast them down at Jesus' 
et; and he healed them: 31 insomuch that the multitude 
ordered, when they saw the dumb to speak, the maimed 
be whole, the lame to walk, and the blind to see: and 
ey glorified the God of Israel.

32 Then Jesus called his disciples unto him, and said, I 
ave compassion on the multitude, because they continue 
ith me now three days, and have nothing to eat: and I 
will not send them away fasting, lest they faint in the 
uy. 33 a And his disciples say unto him, Whence should 
e have so much bread in the wilderness, as to fill so great 
multitude? 34 And Jesus saith unto them, How many 
aves have ye? And they said, Seven, and a few little 
ches. 35 And he commanded the multitude to sit down 
the ground. 36 And he took the seven loaves and the 
ches, and 8 gave thanks, and brake them, and gave to his 
reader, am not willing to to.

1 reader, am not willing to.

dot of the coasts of Decapolis.

The maimed are properly persons 
aimed in the hands. The word is also 
metimes used of the feet. The meaning 
ed not be, that a wanting member was 
opied to these persons; but that a de-
ity, such as that arising from paralysis 
wound, was healed. cast them 
wn, not in neglect, but from haste and 
airy. 31.] St. Mark (vii. 32—37) 
ves an instance of dumb speaking, 
e God of Israel] Perhaps this last word 
added as an expression of the joy of the 
disciples themselves, who contrasted the 
ness and abundance of the acts of mercy 
w before them, with the instance which 
ey had just seen of the difficulty with 
ich the faith of a Gentile had prevailed 
to obtain help. 32.] The modern 
erman interpreters assume the identity 
this miracle with that narrated in ch. xiv. 
ff. If this be so, then our Evangelists 
st have invented the speech attributed to Lord in ch. xvi. 9, 10. But, as Ebrard 
ly remarks, every circumstance which 
ild vary, does vary, in the two accounts. 
e situation in the wilderness, the kind 
food at hand, the blessing and breaking, 
distributing by means of the disciples, 
s are common to the two accounts, and 
erie likely to be so: but here the matter 
introduced by our Lord Himself with 
expression of pity for the multitudes 
so had continued with Him three days: 
also the provision is greater, the num-
bers are less than on the former occasion. 
But there is one small token of authenticity 
which marks these two accounts as referring 
to two distinct events, even had we not 
such direct testimony as that of ch. 
xvi. 9, 10. It is, that whereas the baskets 
in which the fragments were collected on 
the other occasion are called by all four 
Evangelists copini, those used for that 
purpose after this miracle are in both Matt. 
and Mark spyrides. And when our Lord 
refers to the two miracles, the same 
distinction is observed; a particularity which 
could not have arisen except as pointing to 
a matter of fact, that, whatever the dis-
tinction be, which is uncertain, different 
kinds of baskets were used on the two 
ocasions. Perhaps the strangest reason 
for supposing the two identical is an 
imagined difficulty in the question of the 
disciples, "Whence should we have" &c., 
so soon after the former miracle; as if the 
same slowness to believe and trust in 
divine power were not repeatedly found 
among men, and instanced in Scripture 
for, —compare Exod. xvi. 13 with Num. 
xi. 21, 22: and read in Exod. xvii. 1—7 
the murmurings of the Israelites imme-
diately after their deliverance at the Red 
Sea. And even could we recognize this 
as a difficulty, it is not necessarily implied 
in the text. Our Lord puts the matter to 
them as a question, without the slightest 
imagination of His intention to supply the 
want supernaturally. They make answer
disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

XVI. 1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, [n When it is evening, ye say, It will be fair weather: for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?] 4 A wicked and adulterous gene-

n omitted in some of the oldest authorities: see the similar place, ch. xii. 38.

m read, Magadan.

in the same spirit, without venturing (as indeed it would have been most unbecoming in them to do, see John ii. 3, 4) to suggest the working of a miracle.

37.] The basket here spoken of (spyris) was large enough to contain a man's body, as Paul was let down in one from the wall of Damascus, Acts ix. 25. Geswell supposes that they may have been used to sleep in, during the stay in the desert.

39.] Of Magadan nothing is known. Lightfoot shews Magdala to have been only a Sabbath-day's journey from Chamnath Gadara on the Jordan, and on the east side of the lake: but probably he is mistaken, for most travellers place it about three miles from Tiberias, on the west side of the lake, where is now a village named Madschel. Dalmanntha, mentioned by St. Mark (viii. 10), seems to have been a village in the neighbourhood.

CHAP. XVI. 1—4.] REQUEST FOR A SIGN FROM HEAVEN. Mark viii. 11—13, but much abridged. See also Luke xii. 44 and notes. 1.] See notes at ch. xii. 38. There is no ground for supposing that this narrative refers to the same event as that. What can be more natural than that the adversaries of our Lord should have met His miracles again and again with this demand of a sign from heaven? For in the Jewish superstition it was held that demons and false gods could give signs on earth, but only the true God signs from heaven. In the apocryphal Epistle of Jeremiah, ver. 67, we read of the gods of the heathen, "Neither can they shew signs in the heavens among the heathen . . . ." And for such a notion they alleged the bread from heaven given by Moses (see John vi. 31), the staying of the sun by Joshua (Josh. x. 12), the thunder and rain by Samuel (1 Sam. xii. 17, compare Jer. xiv. 22), and Elijah (James v. 17, 18). And thus we find that immediately after the first miraculous feeding the same demand was made, John vi. 30, and answered by the declaration of our Lord that He was the true bread from heaven. And what more natural likewise, than that our Lord should have uniformly met the demand by the same answer,—the sign of Jonas, one so calculated to baffle His enemies and hereafter to fix the attention of His disciples? Here however that answer is accompanied by other rebukes sufficiently distinctive. It was now probably the evening (see Mark viii. 10, "straightway") and our Lord was looking on the glow in the west which suggested the remark in ver. 2. On the practice of the Jews to demand a sign, see 1 Cor. i. 22.

2.] Mark viii. 12 adds "He sighed deeply in his spirit . . . ." omitting however the sentences following. The Jews were much given to prognosticating the rains, &c. of the coming season in each year.

3.] of the times, generally. The Jews had been, and were, most blind to the signs of the times, at all the great crises of their history;—and also particularly to the times in which they were then living. The sceptre had departed from Judah, the lawgiver no longer came forth from between his feet, the prophetic weeks of
ation seeketh after a sign; and there shall no sign be
ven unto it, but the sign of [9 the prophet] Jonas. And
left them, and departed. 5 And when his disciples were
ome to the other side, they p had forgotten to take bread.
Then Jesus said unto them, Take heed and beware of
leaven of the Pharisees and of the Sadducees. 7 And
hey reasoned among themselves, saying, It is because we
ave taken no bread. 8 Which when Jesus perceived, he
id [a unto them], O ye of little faith, why reason ye among
ourselves, because ye have brought no bread? 9 b Do ye
ot yet understand, neither remember the five loaves of
five thousand, and how many baskets ye took up?
Neither the seven loaves of the four thousand, and how
any baskets ye took up? 11 How is it that ye do not
nderstand that I spake it not to you r concerning bread,
at ye should beware of the leaven of the Pharisees and of
Sadducees? 12 Then understood they how that he bade
em not beware of the leaven of bread, but of the doctrine
the Pharisees and of the Sadducees.
When Jesus came into the s coasts of Caesarea Philippi,

s omitted in the oldest MSS.  
q omit.  
r read, concerning bread?  But beware . . .

uniel were just at their end; yet they
seemed none of these things.

See note on ch. xii. 39.
5—12. WARNING AGAINST THE LEA-
EN OF THE PHARISEES AND SADDUCEES.
ark viii. 13—21. 6] This crossing
of the lake was not the voyage to
agadan mentioned in ch. xv. 39, for
er the dialogue with the Pharisees,
ark adds (viii. 13), "entering into the
again he departed to the other side,"
they forgot to take bread: viz.
their land journey further. This is
to be understood in Mark (viii. 14),
states their having only one loaf in
e ship, not to shew that they had
otten to take bread before starting, but
reason why they should have provided
on landing. 6. the leaven] See
ning of note on ch. xiii. 33. It is
in the penetrating and diffusive power
leaven that the comparison, whether
good or bad, is derived. In Luke
1, where the warning is given on a
olly different occasion, the leaven is
ained to mean, hypocrisy; which is of
evil things the most penetrating and
usive, and is the charge which our Lord
st frequently brings against the Jewish
sects. In Mark we read, "and the
en of Herod." The Herodians were
ore a political than a religious sect, the
dependants and supporters of the dynasty
Herod, for the most part Sadducees in
igious sentiment. These, though di-
erctly opposed to the Pharisees, were yet
ited with them in their persecution of
Lord, see ch. xxii. 16: Mark iii. 6.
nd their leaven was the same,—hyp-
cracy,—however it might be disguised by
ternal difference of sentiment. They
ere all unbelievers at heart.
8—12.] Not only had they forgotten
ose of these miracles, but the weighty lesson
given them in ch. xv. 16—20. The re-
proof is much fuller in Mark, where see
ote. On the two sorts of baskets
ophini on the former occasion, spyrides
on the latter), see note, ch. xv. 36.
This voyage brought them to Bethsaida:
i.e. Bethsaida Julias, on the North-
Enter side of the lake, see Mark viii. 22,
nd the miracle there related.
13—20.] CONFESSION OF PETER. Mark
le Luke rejoins the narrative common to
the three Evangelists, having left it at
ch. xiv. 22. We here begin the second
he asked his disciples, saying, Whom do men say that I am? 14 And they said, Some [t say that thou art] John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, eThou art the Christ, the Son of the living God.

\[t \text{not expressed in the original.}\]

great division of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. This intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration.

18. Cæsarea Philippi] A town in Gaulonitis at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7, 29) and afterwards Dan (ibid.), but in later times Paneas, or Panias, from the mountain Panium, under which it lay. The tetrarch Philip enlarged it and gave it the name of Cæsarea. In after times King Agrippa further enlarged it and called it Neronias in honour of the Emperor Nero. This must not be confounded with the Cæsarea of the Acts, which was Cæsarea Stratonis, on the Mediterranean. See Acts x. 1, and note. The following enquiry took place by the way, Mark vii. 27. St. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix. 18.

The reading of the last words of the verse is somewhat uncertain. Some of the oldest authorities have, Who do men say that the Son of Man is? Some would render as if our Lord had said, 'Who say men that I am? the Son of Man?' i.e. the Messiah? but this is inadmissible, for the answer would not then have been expressed as it is, but affirmatively or negatively. Equally inadmissible is Olshausen’s rendering, ‘Me, who am, as ye are aware, the Son of Man?’ an expression, Olshausen says, by which the disciples would be led to the idea of the Son of God. But then this would destroy the simplicity of the following question, But who say ye that I am? because it would put into their mouths the answer intended to be given. The A. V. has beyond doubt the right rendering of this reading: and the Son of Man is a pregnant expression, which we now know to imply the Messiah-ship in the root of our human nature, and which even then was taken by the Jews as = the Son of God, (see Luke xxii. 69, 70,) which would serve as a test of the faith of the disciples, according to their understanding of it. 14.] It is no contradiction to this verdict that some called him the Son of David (ch. ix. 27; xii. 23; xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in ch. xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31; iv. 42. On our Lord’s being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of the Herodians.

one of the prophets] “that one of the old prophets is risen again,” Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On Elias, see note at ch. xi. 14. Jeremiah is mentioned first as being accounted by the Jews first in the prophetic canon. The confession is not made in the terms of the other answer: it is not ‘we say’ or ‘I say,’ but Thou art. It is the expression of an inward conviction wrought by God’s Spirit. The excellence of this confession is, that it brings out both the human and the divine nature of the Lord: the Christ is the Messiah, the Son of David, the anointed King: the Son of the living God is the Eternal Son begotten of the Eternal Father, not ‘Son of God’ in any inferior figurative sense not one of the sons of God, of angelic nature, but the Son of the living God, having in Him the Sonship and the divine nature in a sense in which they could be in none else. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been that he should be a man born from men, but selected by God for the office on account of his eminent virtues. This distinction account for the solemn blessing pronounced in the next verse. 16.] The word living must not for a moment be taken here as it some times is used, (e.g. Acts xiv. 15,) as mere distinguishing the true God from dea
7 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but  hemy Father which is in heaven.

8 And I say also unto thee, That e thou art Peter, and upon this rock I will build my church; and h the gates of

dols: it is here emphatic, and import
force and precision to Son. That Peter when he uttered the words, under
stood by them in detail all that we now understand, is not of course asserted: out that they were his testimony to the rae Humanity and true Divinity of the Lord, in that sense of deep truth and re
liance, out of which springs the Christian life of the Church. 17. ] Blessed art thou, as in ch. v. 4, &c., is a solemn ex
pression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25 27; cf. Gal. i. 15, 16, in which passage the occurrence of the word "reveal" seems to indicate a reference to this very saying of the Lord. The whole declaration of St. Paul in that chapter forms a remarkable parallel to the character and promise given to St. Peter in our text,—as establishing Paul's claim to be another such rock or pillar as Peter and the other great Apos
tles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name Simon Bar-jona is lombless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow. The same "Simon son of Jonas" is uttered when he is reminded, by the thrice repeated enq
quiry, "Lovest thou me?" of his frailty, in his previous denial of his Lord. 18. ] The name Peter (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or Cephas, signifying a rock, the termination being only altered from Petra to Petros to suit the masculine appellation, denotes the personal position of this Apostle in the building of the Church of Christ. He was the first of those foundation-stones (Rev. xxi. 14) on which the living temple of God was built: this building itself be
ginning on the day of Pentecost by the laying of three thousand living stones on this very foundation. That this is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shews: in which not doctrines nor confessions, but men, are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4 6; 1 Tim. iii. 15 (where the pillar is not Timotheus, but the con
gregation of the faithful) and note: Gal. ii. 9; Eph. ii. 20. Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, Jesus Christ, 1 Cor. iii. 11—that the Jewish portion of the Church was built, Acts ii. v., and the Gentile, Acts x., xi. After this last event, we hear little of him; but during this, the first building time, he is never lost sight of: see especially Acts i. 15; ii. 14, 37; iii. 12; iv. 8; v. 15, 29; ix. 34, 40; x. 25, 26. We may certainly exclaim with Bengel, "All this may be said with safety: for what has this to do with Rome?" Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual pri
macy in the successors of Peter; the very notion of succession is precluded by the form of the comparison, which concerns the person, and him only, so far as it in
volves a direct promise. In its other and general sense, as applying to all those living stones (Peter's own expression for members of Christ's Church) of whom the Church should be built, it implies, as Origen excellently comments on it, say
ing, that all this must be understood as said not only to Peter, as in the letter of the Gospel, but to every one who is such as Peter here shewed himself, as the spirit of the Gospel teaches us. The application of the promise to St. Peter has been elaborately impugned by Dr. Wordsworth. His zeal to appropriate the rock to Christ has somewhat overshot itself. In arguing that the term can apply to none but God, he will find it difficult surely to deny all reference to a rock in the name Peter. To me, it is equally difficult, nay im
possible, to deny all reference, in "upon this rock," to the preceding word Peter. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. Church] This word occurs but in one place besides in the Gospels, ch. xviii. 17, and there in the same sense as here, viz. the congregation of the faithful: only there it is one portion of that congrega
hell shall not prevail against it. 19 [a\(^1\) And] I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 k Then charged he his disciples that they should tell no man that he was [v Jesus] the Christ. 21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be

u omitted by our oldest MSS.  

v omit.

The gates of hell (Hades), by a well-known Oriental form of speech, is equivalent to the power of the kingdom of death. The form is still preserved when the Turkish empire is known as 'the Ottoman Porte.' This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6—18, see especially ver. 20. The meaning of the promise is, that over the Church so built upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it. 19. Another personal promise to Peter, remarkably fulfilled in his being the first to admit both Jews and Gentiles into the Church; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus, Acts viii. 21. whatsoever thou shalt bind, &c.] This same promise is repeated in ch. xviii. 18, to all the disciples generally, and to any two or three gathered together in Christ's name. It was first however verified, and in a remarkable and prominent way, to Peter. Of the binding, the case of Ananias and Sapphira may serve as an eminent example: of the loosening, the "Such as I have, give I thee," to the lame man at the Beautiful Gate of the Temple. But strictly considered, the binding and loosening belong to the power of legislation in the Church committed to the Apostles, in accordance with the Jewish way of using the words bind and loose for prohibit and allow. They cannot relate to the remission and retention of sins, for though to loose sins certainly appears to mean to forgive sins, to bind sins for retaining them would be altogether without example, and, I may add, would bear no meaning in the interpretation: it is not the sin, but the sinner, that is bound, "liable to eternal sin" (so in text) (Mark iii. 29). Nor can the ancient custom of fastening doors by means of cord be alluded to; for the expressions clearly indicate something bound and something loosed, and not merely the power of the keys just conferred. The meaning in John xx. 23, though an expansion of this in one particular direction (see note there), is not to be confounded with this. 20. [See note on ch. viii. 4. 21—28.] Our Lord announces His approaching death and resurrection. Rebuke of Peter. Mark viii. 31—ix. 1. Luke ix. 22—27. See note on ver. 13. Observe intimations had before been given of our Lord's future sufferings, see ch. x. 38: John iii. 14, and of His resurrection, John ii. 19 (x. 17, 18?), but never yet plainly, as now. With St. Mark's usual precise note of circumstances, he adds, "He spake that saying openly." 21. On must, which is common to the three Evangelists, see Luke xxiv. 26: John iii. 14, and ch. xxv. 54. suffer many things] "be rejected" in Mark and Luke. These many things were afterwards explicitly mentioned, ch. xx. 18: Luke xviii. 31, 32. elders and chief priests and scribes] The various classes of members of the Sanhedrin: see note on ch. ii. 4. On the prophecy of the resurrection, some have objected that the disciples and friends of our Lord appear not to have expected it (see John xx. 2: Luke xxiv. 12). But we have it directly asserted (Mark ix. 10 and 32) that they did not understand the saying, and therefore were not likely to make it a ground of expectation. Certainly enough was known of such a prophecy to make the Jews set a watch over the grave (Matt. xxvii. 63), which of itself answers the objection. Some Commentators reason about the state of the disciples after the crucifixion, just as if they had not suffered any remarkable overthrow of their hopes and reliances, and maintain that they must have remembered this precise prophecy if it had been given by the Lord. But on the other hand we must remember how slow despondency is to take up hope, and
raised again the third day. 22 Then Peter took him, and began to rebuke him, saying; 2 Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: m thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for

w the oldest MS. reads, saith to him, rebuking him.

x some of the best MSS. read, shall a man be profited.

y render, God be gracious to thee.

z render, life.

now many of the Lord’s sayings must have been completely veiled from their eyes, owing to their non-apprehension of His sufferings and triumph as a whole. He Himself reproaches them with this very slowness of belief after His resurrection. It is in the highest degree improbable that the precision should have been given to this prophecy after the event, as Meyer supposes; both from the character of the Gospel History in general (see Prolegomena), and because of the carefulness and precision in the words added by St. Mark; see above. 24] The same Peter, who but just now had made so noble and spiritual a profession, and received so high a blessing, now shews the weak and carnal side of his character, becomes a stumbling-block in the way of his Lord, and earns the very rebuff with which the Tempter before him had been dismissed. Nor is there any thing improbable in this; the expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness; and never is this more probable than when the mind has just been uplifted, as Peter’s was, by commendation and lofty promise. took [hold of him] by the dress or hand, or perhaps took him aside privately.

The “Be it far from thee” of the A. V. is literally (God be) gracious (or, pro-pitious) to thee. this shall not be unto thee. It is an authoritative declaration, as it were, on Peter’s part, This shall not happen to thee, implying that he knew better, and could ensure his divine Master against such an event. It is this spirit of confident rejection of God’s revealed purpose which the Lord so sharply rebukes.

23.] As it was Peter’s spiritual discernment, given from above, which made him a foundation-stone of the Church, so is it his carnality, proceeding from want of unity with the divine will, which makes him an adversary now. Compare ch. iv. 10, also Eph. vi. 12. Thou art an offence unto me] literally, Thou art my stumbling-block (not merely a stumbling-block to me), “rock (petra) of offence,” in Peter’s own remarkable words, 1 Pet. ii. 7, 8,—joined too with the very expression, which the builders disallowed (rejected), which, as above noticed, occurs in this passage in Mark and Luke. Before this rebuke St. Mark inserts “when he had turned about and looked on his disciples,” that the reproof might be before them all. 24.] When he had called the people unto him with his disciples also, Mark viii. 34; he said to them all, Luke ix. 23. This discourse is a solemn sequel to our Lord’s announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His followers, must suffer and self-deity; that they all have a life to save, more precious than all else to them; and that the great day of account of that life’s welfare should be ever before them. On this and the following verse, see ch. x. 38, 39. After his cross Luke inserts “daily.” 26.] There is apparently a reference to Psalm xlix. in this verse. Compare especially the latter part with ver. 7, 8, of that Psalm. his own life = “lose himself,” Luke. Compare also 1 Pet. i. 18. what shall a man give in exchange for his life? We must not here render soul, but life, understand-
his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. 1 And after six days Jesus taketh Peter, James, and John his brethren, and bringeth them up into an high mountain apart.

a render, life.  b render, work.  c read, of those standing.

ing it in the higher sense, life here and hereafter. 27] A further revelation of this important chapter respecting the Son of Man. He is to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with His angels, and in the glory of His Father—the Glory which thou hast given me,” John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. Our Lord doubtless joined the two. Compare ch. xxiv. 30; xxv. 31. For implies, “And it is not without reason that I thus speak: a time will come when the truth of what I say will be shown.”

his work, considered as a whole: his habit of action. 28] This declaration refers, in its full meaning, certainly not to the transfiguration which follows, for that could in no sense (except that of being a foretaste: compare Peter’s own allusion to it, 2 Pet. i. 17, where he evidently treats it as such) be named ‘the Son of Man coming in his Kingdom,’ and the expression, some . . . which shall not taste of death, till . . . , indicates a distant event,—but to the destruction of Jerusalem, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a type and earnest of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that our Lord referred to His ultimate glorious coming, the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is self-contradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, did not know the day and the hour, we have from His own lips: but that not knowing it, He should have uttered a determinate and solemn prophecy of it, is utterly impossible. His verily I say unto you always introduces His solemn and authoritative revelations of divine truth. The fact is, there is a reference back in this discourse to that in ch. x., and the coming here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of the terms of the announcement, which imply that they should taste of death after they had seen it, and would therefore be inapplicable to the final coming. This is denied by Wordsworth, who substitutes for the simple sense of “shall not taste of death,” the far-fetched one, “shall not feel its bitterness,” “shall not taste of the death of the soul,” and then, thus interpreting, gives the prophecy, as it seems to me, the very opposite of its plain sense: “they will not taste of death till I come: much less will they taste of it then.”

CHAP. XVII. 1—13.] THE TRANSFIGURATION. Mark ix. 2—13. Luke ix. 28—36. This weighty event forms the solemn installation of our Lord to His sufferings and their result. Those three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2: Mark xvi. 7) in an especial sense witnesses of His resurrection. The Two who appeared to them were the representatives of the law and the prophets: both had been removed from this world in a mysterious manner:—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolic and glorious representation, their delegated and expiring power. And then follows the Divine Voice, as at the Baptism, commanding however here in addition the sole hearing and obedience of Him whose power and glory were thus
and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou

testified. There can arise no question of the absolute historical reality of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there anything mentioned which casts a doubt on the reality of the appearances (see below, on vision, ver. 9). The persons mentioned were seen by all—spoke—and were recognized. The concurrence between the three Evangelists is exact in all the circumstances, and the four alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly makes mention of the facts here related, 2 Pet. i. 16—18. I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaelle is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth, There is none but Christ to console and to glorify our nature. It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession. 1. About an eight days after these sayings, Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the “about” being inserted, the one is precise, the other roughly stated. The time of the transfiguration was probably night, for the following reasons. (1) St. Luke informs us that the Lord had gone up to the mount to pray; which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39; Matt. xiv. 23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were asleep, and are described, Luke, ver. 32, as ‘having kept awake through it.’ (4) They did not descend till the next day (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter of course if by night. 

an high mountain] The situation of this mountain is uncertain. It was probably not Tabor, according to the legend; for on the top of Tabor there had once stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Cesarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. St. Luke speaks of it merely as the mountain (country). Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtfully, Dr. Thomson, The Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Cesarea Philippi; and that “it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles (the lofty peak?) was derived from this very circumstance, and not be struck with its appropriateness to the scene... High up on its southern slopes there must be many a point where the disciples could be taken ‘apart by themselves.’ Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked.”

2. was transfigured = “the fashion of his countenance was altered,” Luke. In what way, is not stated; but we may conclude from what follows, by being lighted with radiance both from without and from within.

white as the light = “white and glistening,” Luke; = “exceeding white as snow” so as no fuller on earth can white them,” Mark.

3. There need be no question concerning the manner of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can certainly not answer with Olshansen, that it may have arisen from subsequent information derived from our Lord, for Peter’s words in the next verse preclude this. St. Luke adds, “who appeared in glory, and spake of his decease, which he should accomplish in Jerusalem.”

4. St. Luke inserts, that the Apostles had been asleep, but wakened through this whole occurrence;—thereby
wilt, 

\[d\] let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5\[a\] While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, \[b\] This is my beloved Son, \[c\] in whom I am well pleased; \[d\] hear ye him. 6\[e\] And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and \[f\] touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, save Jesus only. 9 And as they came down from the mountain, \[g\] Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, \[h\] Why then say the scribes that Elias must first come? 11 And \[e\] Jesus answered and said unto them, Elias truly \[f\] shall first come, and \[g\] restore all things. 12\[k\] But I say unto you, That Elias is come already, and they knew him not, but \[l\] have done unto him whatsoever they listed. Likewise \[m\] shall also the Son of man suffer of them. 13\[n\] Then the disciples understood that he spake unto them of John the Baptist. 14 And when they

d \[read, I will make.

\[f\] some of the oldest authorities read, truly cometh and shall restore.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Peter i. 14, 15, tabernacle and decease (exodus, as here) have just been mentioned before the allusion to this event: see note there.


5.] them, viz. our Lord, Moses and Elias. St. Luke adds, "they feared as they entered into the cloud." That the Apostles did not enter the cloud, is shewn by the voice being heard out of the cloud. The hear him, and disappearance of the two heavenly attendants, are symbolically connected,—as signifying that God, who had spoken in times past to the Fathers by the Prophets, henceforth would speak by His Son. Vv. 6, 7 are peculiar to Matthew.

9.] No unreality is implied in the word vision, for it is expressed by "what they had seen" in Mark and in Luke: see Num. xxiv. 3, 4. St. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, "they told no man in those days . . . ."

10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How then should this be? If this was not the coming of Elias, was he yet to come? If it was, how was it so secret and so short? On ver. 12, see note on ch. xi. 14. Our Lord speaks here plainly in the future, and uses the very word of the prophecy Mal. iv. 6. The double allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the real Elias (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming. 14—21.] Healing of a possessed lunatic. Mark ix. 14—29. Luke ix. 37—42. By much the fullest account of this miracle is contained in Mark, where
were come to the multitude, there came to him a certain man, kneeling down to him, and saying, 15 Lord, have
mercy on my son: for he is lunatick, and sore vexed: for oftentimes he felleth into the fire, and oft into the water.
16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answered and said, O faithless
and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.
18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then
came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of
your unbelief: for verily I say unto you, 9 If ye have faith as a grain of mustard seed, ye shall say unto this
mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
21 Howbeit this kind goeth not out but by prayer and fasting. 22 And while they abode in Galilee, Jesus said
unto them, The Son of man shall be betrayed into the hands of men: 23 and they shall kill him, and the third
day he shall be raised again. And they were exceeding sorry.
24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth
render, rebuked him, and the devil departed out of him.
render, the two drachmas.

see notes. It was the next day: see Luke ix. 37, and note on our ver. 1. Our Lord found the Scribes and the disciples disputing
(Mark). 15. He was an only son, Luke ix. 38. The daemon had deprived him of speech, Mark ix. 17. 17. Bengel remarks, that in our Lord’s
severe reproof, the disciples are numbered with the multitude. 19. It was in the house, Mark ix. 28.
22, 23. Our Lord’s second announcement of his death and resurrection. Mark ix. 30—32. Luke ix. 43—45. This followed immediately
after the miracle (Mark ix. 30). Our Lord went privately through Galilee; for he taught his disciples, &c.:—the imparting
of this knowledge more accurately to his disciples, which he had begun to do in the last chapter, was the reason for his privacy.
For more particulars, see Luke ver. 45: Mark ver. 32.

24—27.] Demand of the sacred tribute, and our Lord’s reply. Peculiar to Matthew. The narrative connects well with the whole chapter, the
aim of the events narrated in which is, to set forth Jesus as the undoubted Son of God. 24. the two drachmas] This
was a sum paid annually by the Jews of twenty years old and upwards, towards the temple in Jerusalem. Exod. xxx. 13: 2
Kings xii. 4: 2 Chron. xxiv. 6, 9. Josephus says of Vespasian, “He levied a tribute on the Jews all over the world, compelling
each man to pay two drachmas yearly into the Capitol, as they formerly used to do to the temple at Jerusalem.” It does not quite
appear whether this payment was compulsory or not; the question here asked would look as if it were voluntary, and therefore by some declined.
Many Commentators both ancient and modern, and among them no less names
not your master pay 1 tribute? 25 He saith, Yes. And when he was come into the house, Jesus 2 prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own
children, or strangers? 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the 3 children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a 4 piece of money: that take, and give unto them for me and thee.


XVIII. 1 At that same time came the disciples unto Jesus, saying, 5 Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto him, and

1 render, the two drachmas. 25 i. e. anticipated.
n render, sons. 26 0 render, a stater. 27 render, Who then is.

than Clement of Alexandria, Origen, Jerome, and Augustine, seem to have missed the meaning of this miracle, by interpreting the payment as a civil one, which it certainly was not. Peter answered in the affirmative, probably because he had known it paid before. 25, 26.] The whole force of this argument depends on the fact of the payment being a divine one. It rests on this: 'If the sons are free, then on Me, being the Son of God, has this tax no claim.'

tribute is here the rendering of census, money taken according to the reckoning of the census,—a capitation tax. 27. strangers, all who are not their children, those out of their family.

In this, which has been pronounced the most difficult miracle in the Gospels, the deeper student of our Lord's life and actions will find no difficulty. Our Lord's words amount to this:—"that, notwithstanding this immunity, we (graciously including the Apostle in the earthly payment, and omitting the distinction between them, which was not now to be told to any), that we may not offend them, will pay what is required—and shall find it furnished by God's special providence for us." In the foreknowledge and power which this miracle implies, the Lord recalls Peter to that great confession (ch. xvi. 16), which his hasty answer to the collectors shews him to have again in part forgotten.

Of course the miracle is to be understood in its literal historic sense. The rationalistic interpretation, that the fish was to be sold for the money (and a wonderful price it would be for a fish caught with a hook), is refuted by the terms of the narrative,—and the mythical one, besides the utter inapplicability of all mythical interpretation to any part of the evangelic history,—by the absence of all possible occasion, and all possible significance, of such a myth. The stater = four drachmas—the exact payment required for two persons. for, literally, instead of, because the payment was a redemption paid for the person, Exod. xxx. 12. To this also refers the "free" above. me and thee—not us;—as in John xx. 17:—because the footing on which it was given was different.

CHAP. XVIII. 1—35.] DISCOURSE RESPECTING THE GREATEST IN THE KINGDOM OF HEAVEN. Mark ix. 33—50. Luke ix. 46—50. 1.] In Mark we learn that this discourse arose out of a dispute among the disciples who should be the greatest. It took place soon after the last incident. Peter had returned from his fishing: see ver. 21. The dispute had taken place before, on the way to Capernaum. It had probably been caused by the mention of the Kingdom of God as at hand in ch. xvi. 19, 28, and the preference given by the Lord to the Three. In Mark it is our Lord who asks them what they were disputing about, and they are silent. At that same time need not necessarily refer to the incident last related. It may equally well be understood as indicating the presence in the mind of the querist of something that had passed in the preceding dispute. 2.] From Mark ix. 36 it appears that our Lord first
set him in the midst of them, 3 and said, Verily I say unto you, 4 Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 5 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 6 And whoso shall receive one such little child in my name receiveth me. 7 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 8 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 9 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 10 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

9 literally, turned. 8 literally, scandalize. 7 render, the life [to come].

placed the child in the midst, and then took it in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness. 3. turned] The word also conveys the idea of turning back from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state—He Kingdom of Heaven. 4. Not as this little child humblyth itself:” the child was naturally humble: and such as he child was by nature, we are to be by choice. 5. Having shewn the child is the pattern of humility, the Lord proceeds to shew the honour in which children are held in His heavenly kingdom: and not only actual, but spiritual children—both are under stood in the expression me such little child. The receiving in my name is the serving (Mark ix. 35) with Christian love, and as belonging to Christ see also ch. xxv. 40). 6. Here St. Mark and St. Luke insert the saying of John respecting one casting out demons in Jesus’ name, who followed not with the Apostles: which it appears gave rise to be remark in this verse. St. Luke how-ever goes on no further with the discourse: St. Mark inserts also our ch. x. 42. The punishment here mentioned, drowning, may have been practised in the sea of Galilee: see Jerome cited in my Gr. Test. De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Cains Caesar: and on a certain Macedonian also; see as above. millstone] the word implies a stone belonging to a mill turned by an ass, and therefore larger than the stones of a hand-mill. 7. See 1 Cor. xi. 19. Stier suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its general import is undeniable and plain. See also Acts ii. 23. 8. The connexion is—‘ Will thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first.’ The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the ‘foot’ is expanded into a separate iteration of the command. everlasting fire
little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. [11] For the Son of man is come to save that which was lost.] 12 k How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and render, the ninety and nine on the mountains, and goeth and seeketh. (literally the fire which is eternal), which here first occurs, is more fully expressed in Mark, v. 43, 44 ff. 10.] Hitherto our text has been parallel with that of Mark ix.; from this, Matthew stands alone. The warning against contempt of these little ones must not be taken as only implying that special care must be taken not to scandalize them, nor indeed as relating exclusively, or even principally, to children. We must remember with what the discourse began—a contention who should be greatest among them: and the little ones are those who are the furthest from these ‘greatest,’ the humble and new-born babes of the spiritual kingdom. And despite must be understood of that kind of contempt which ambition for superiority would induce for those who are by weakness or humility incapacitated for such a strife. There is no doubt that children are included in the word little ones, as they are always classed with the humble and simple-minded, and their character held up for our imitation. The little children in the outward state of the Church are in fact the only disciples who are sure to be that in reality, which their Baptism has put upon them, and so exactly answer to the wider meaning here conveyed by the term; and those who would in after-life enter into the kingdom must turn back, and become as these little children—as they were when they had just received the new life in Baptism. The whole discourse is in deep and constant reference to the covenant with infants, which was to be made and ratified by an ordinance, in the Kingdom of Heaven, just as then. On the reason assigned in the latter part of this verse, there have been many opinions; some of which (e.g. that given by Webster and Wilkinson, ‘angels, their spirits after death’: a meaning which the word never bore, and one respecting which our Lord would not have spoken in the present tense, with always) have been broached merely to evade the plain sense of the words, which is—that to individuals (whether in-
11—17. ST. MATTHEW.

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but if he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover 1 if thy brother shall trespass [2 against thee], go and tell him his fault between thee and him alone: if he shall hear thee, 

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an 0 heathen.

His good pleasure.' 12, 13.] See notes on Luke xv. 4—6, where the same parable is more expanded. Compare also Ezek. xxxiv. 6, 11, 12. 14.] This verse sets forth to us the work of the Son in accomplishing the will of the Father;—for it is unquestionably the Son who is the Good Shepherd, searching for the lost, ver. 11. For similar declarations see Ezek. viii. 23; xxxiii. 11: 2 Pet. iii. 9. The inference from this verse is—then whoever despises or scandalizes one of these little ones, acts in opposition to the will of your Father in Heaven.' Observe, when the Ignor of the little ones was asserted, it was my Father; now that a motive directly springing from the conscience of the Christian is urged, it is your Father.

15—20.] Of the method of proceeding with an offending brother: and the power of the Christian assembly in such cases. 15.] The union of this with the preceding is: 'If the Lord has been speaking of offences (tumbling-blocks), which subject is the round-tone of the whole discourse. One end is, when thou sindest against another, 1—7—14. A second kind, when thy brother sins against thee. The remedy for the former must be, in each individual being acquisitive in his own person,—that of the latter, in the exercise of brotherly love, and if that fail, the authority of the congregation, vv. 15—17. Then follows an position of what that authority is, vv. 18—20. On this verse see Levit. xix.

18. This direction is only in case of formal offence against ourselves, and then an injured person is to seek private ex-planation, and that by going to his injurer, not waiting till he comes to apologize.

19.] The first attempt of brotherly love is to heal the wound, to remove the offence, in secrecy: to cover the sin: but if this cannot be done, the next step is, to take two or three, still, in case of an adjustment, preventing publicity; but in the other event, providing sufficient legal witness. See reft. and John xvii. 17. Compare St. Paul's apparent reference to these words of our Lord, 2 Cor. xiii. 1. 17. neglect to hear.] The original verb is a stronger word than this, implying something of obstinacy: refuse to hear: the church (literally assembly), by what follows, certainly not 'the Jewish synagogue' (for how could vv. 18—20 be said in any sense of it?), but the congregation of Christians; i.e. in early times, such as in Acts iv. 32, the one congregation,—in after times, that congregation of which thou and he are members. That it cannot mean the Church as represented by her rulers, appears by vv. 19, 20,—where any collection of believers is gifted with the power of deciding in such cases. Nothing could be further from the spirit of our Lord's command than proceedings in which are oddly enough called 'ecclesiastical' courts.

let him be, &c.] 'let him no longer be accounted as a brother, but as one of those without,' as the Jews accounted Gentiles and Publicans. Yet even then, not with
man and a publican. 18 Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But

*some of the oldest MSS. read, Again verily I say.*

_a literally, a man (which was) a king._

\textit{hatred,} see 1 Cor. v. 11, and compare 2 Cor. ii. 6, 7, and 2 Thess. iii. 14, 15.

18.] This verse re-asserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point. This refers to that entire accordance of hearty faith, which could hardly have place except also in accordance with the divine will. It was apparently misunderstood by the Apostles James and John;—see St. Mark's account, ch. x. 35, in which they nearly repeat these words. Notice again the \[\text{verily}\ I\ say\ unto\ you:] see on ch. xxvi. 28. 20.] A generalization of the term \textit{church (assembly)}, and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms: compare 1 Cor. vi. 2. \[\text{there am I must be understood of the presence of the Spirit and Power of Christ, see chap. xxvii. 20.}\]

21—35.] \textbf{REPLY TO PETER'S QUESTION RESPECTING THE LIMIT OF FORGIVENESS; AND BY OCCASION, THE PARABLE OF THE FORGIVEN BUT UNFORGIVING SERVANT.}

See Luke xvii. 3, 4. It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but it seems more likely, that it was asked as in the person of any individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.

The Rabbinical rule was, to forgive \textit{three times and no more}; this they justified by Amos i. 3, &c., Job xxxiii. 20, 30 I.XX, and marg. E. V. The expression 'seven times a day' is found Prov. xxiv. 16, in connexion with sinning and being restored: see also Levit. xxvi. 18—28. In our Lord's answer we have most likely a reference to Gen. iv. 24. 22.] On \textit{seventy times seven}, Chrysostom remarks, that our Lord does not here lay down a number, but prescribes that which is infinite and continuous and everlasting. 23. \textit{Therefore:} 'because this is so,' because unlimited forgiveness is the law of the Kingdom of Heaven. The \textit{servants here are not slaves, but ministers or stewards. By the commanding to be sold of ver. 25 they could not be slaves in the literal sense. But in Oriental language all the subjects of the king, even the great ministers of state, are \textit{called slaves}. The individual example is one in \textit{high trust}, or his debt could never have reached the enormous sum mentioned. See Isa. i. 18. 24.] Whether these are talents of silver or of gold, the debt represented is enormous, and far beyond any private man's power to discharge. 10,000 talents of silver is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 9. Trench remarks (Parables, p. 124) that we can best appreciate the sum by
comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David prepared for the temple 3000 talents of gold, and the princes 5000 (1 Chron. xxix. 4—7: the Queen of Sheba presented to Solomon 120 talents (1 Kings x. 10): the King of Assyria laid on Hezekiah thirty talents of gold (2 Kings xviii. 14): and in the extreme impoverishment to which the land was brought at last, one talent of gold was laid on it, after the death of Josiah, by the King of Egypt (2 Chron. xxxv. 3). 25.] See Exod. xxi. 3: Levit. xxv. 39, 47: 2 Kings iv. 1. The similitude is however rather from Oriental despotism: for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30, 34, favour this view, forming no part of the Jewish law. 26.] Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before God without having yet any idea that God Himself will help the sinner. Trench remarks, "It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold," p. 127. 28.] Perhaps we must not lay stress on went out, as indicating any wrong frame of mind already begun, as some do:—the sequel shews how completely he had 'gone out' from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we 'go out' from the presence of God in prayer and spiritual exercises, into the world. We may observe, that forgiveness of sin does not imply a change of heart or principle in the sinner. The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to shew us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: "He paid no regard even to the words by which he owed his own deliverance,—the petition which won for him the forgiveness of those ten thousand talents: he recognized not the harbour where he escaped his impending shipwreck: the posture of the suppliant did not remind him of his lord's kindness: but rejecting all such considerations in his avarice and his cruelty and his unforgiveness, he was more cruel than any wild beast seizing and throttling his fellow-servant. What doest thou, O man? Seest thou not that thou art exclaiming against thyself? drawing the sword against thyself, retorting upon thyself the denial, and refusing for thyself the free forgiveness?"

that thou owest must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing. And by this very expression generalizing his unforgiving treatment to all
servants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due [d unto him]. 35 u So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother [e their trespasses].

XIX. 1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; 2 and great multitudes followed him; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying g unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto

who owed him aught. 31.] The fellow-servants were grieved, the lord is angry. Anger is not man's proper mood towards sin, but sorrow (see Ps. cxix. 136), because all men are sinners. These fellow-servants are the praying people of God, who plead with Him against the oppression and tyranny in the world. 32.] "When he owed 10,000 talents, he never called him wicked, nor reviled him, but had compassion on him." Chrysostom. 34. the tormentors] not merely the prison-keepers, but the torturers. Remember he was to have been sold into slavery before, and now his punishment is to be greater. The condition following would amount in the case of the sum in the parable to perpetual imprisonment. So Chrysostom, "that is, for ever; for he will never repay." See note on ch. v. 26. There is a difficulty made, from the punishment of this debtor for the very debt which had been forgiven, and the question has been asked, 'whether sin once remitted come back again.' But it is the spiritual meaning which has here ruled the form of the parable. He who falls from a state of grace falls into a state of condemnation, and is overwhelmed with 'all that debt,' not of this or that actual sin formerly remitted, but of a whole state of enmity to God. Meyer well remarks, that the motive held up in this parable could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. We may see from that consideration, how properly it belongs to this last period of His ministry. 35.] my Father, not your Father, as in the similar declaration in ch. vi. 14, 15. This is more solemn and denunciatory, "for it is not seemly that God should be called the Father of such an one, so wicked and malicious." Chrysostom.

CHAP. XIX. 1—12.] REPLY TO THE PHARISEE'S QUESTION CONCERNING DIVORCE, Mark x. 1—12. This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii. 1.] The borders of Judaea beyond Jordan forms one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judaea. See notes on Mark x. 1, and Luke ix. 51. 2.] This agrees with what is said John x. 41, 42. For healed, St. Mark has taught. 3.] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also, says De Wette, a delicate question in the place where our Lord now was,—in the
them, Have ye not read, that he which made them at the
beginning made them male and female, and said, For
this cause shall a man leave father and mother, and shall
cleave to his wife: and they twain shall be one flesh? 
Wherefore they are no more twain, but one flesh. What
therefore God hath joined together, let not man put asunder.
They say unto him, Why did Moses then com-
mand to give a writing of divorcement, and to put her
away? He saith unto them, Moses because of the hard-
ness of your hearts suffered you to put away your wives:
but from the beginning it was not so.
And I say unto you, Whosoever shall put away his wife, except it be for
fornication, and shall marry another, committeth adultery:
render, hath not been.

4—6. On these verses we may remark, (1) that our Lord refers to the Mosaic account of the Creation as the historical fact of the first creation of man; and grounds his argument on the literal expressions of that narrative. (2) That He cites both from the first and second chapters of Genesis, and in immediate connexion; thus showing them to be consecutive parts of a continuous narrative,—which, from their different diction, and apparent repetition, they have sometimes been supposed not to be. (3) That he quotes as spoken by the Creator the words in Gen. ii. 24, which were actually said by Adam; they must therefore be understood as said in prophecy, by divine inspiration, which indeed the terms made use of in them would require, since the relations alluded to by those terms did not yet exist. As Augustine says, 'God said to man that which man foretold.' (4) That the force of the argument consists in the previous unity of male and female, not indeed organically, but by implication, in Adam. Thus it is said in Gen. 27, He made them (man, as a race) male (not a male) and female (not, man and woman): but then the male and female were implicitly shut up in one; and therefore after the creation of woman from man, then one man and one woman were united in marriage they should be one flesh, because woman was taken out of man. The answer then is, that abstractedly, from the nature of marriage, it is indissoluble. The ords they twain are in the Septuagint and the Samaritan Pentateuch, but not in
the Hebrew.

1. every cause;—i.e. is any charge which a man may choose to bring against his wife to justify him in divorcing her?
2. render, hath not been.

5. one flesh] Stier remarks, that the essential bond of marriage consists not in unity of spirit and soul, by which indeed the marriage state should ever be hallowed and sweetened, but without which it still exists in all its binding power,—the wedded pair are one flesh, i.e. one man within the limits of their united life in the flesh, for this world: beyond this limit, the marriage is broken by the death of the flesh. And herein alone lies the justification of a second marriage, which in no way breaks off the unity of love in spirit with the former partner, now deceased.

7—9.] In this second question, the Pharisees imagine that they have overthrown our Lord's decision by a permission of the law, which they call a command (compare ver. 7 with ver. 8). But He answers them that this was done by Moses on account of their hardness and sinfulness, as a lesser of evils, and belonged to that dispensation which entered, Rom. v. 20; was added because of transgressions, Gal. iii. 19. This He expresses by the your and you, as opposed to the general terms used before. Only that fornication, which itself breaks marriage, can be a ground for dissolving it. The question, whether demonstrated approaches to fornication, short of the act itself, are to be regarded as having the same power, must be dealt with cautiously, but at the same time with full remembrance that our Lord does not confine the guilt of such sins to the outward act only; see ch. v. 28. St. Mark gives this last verse (9) as spoken to the disciples in the house; and his minute accuracy in such matters of detail is well known. This enactment by our Lord is a formal repetition of what He had said be-
and whoso marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not i good to marry. 11 But he said unto them, s All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which k have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer l little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, m [Good]

render, expedient.
render, the little children: see Mark x. 14, where the words in the original are the same.

fore in the Sermon on the Mount, ch. v. 32. Some expositors (principally modern) have fallen into the mistake of supposing that the dictum applies to the marrying a woman divorced on account of fornication. But the full English way of rendering the sentence, would be, a woman thus divorced, viz. not on account of fornication. 10. ] the case, not the cause of divorce just mentioned; nor, the condition of the man with his wife: but the account to be given, 'the original ground and principle,' of the relationship of man and wife. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew. 11, 12. ] this saying, viz. of yours. The for in ver. 12 shews that the sense is carried on. Our Lord mentions the three exceptions, the to whom it is given not to marry. 1. Those who from natural incapacity, or if not that, inaptitude, have no tendencies towards marriage: 2. Those who by actual physical deprivation, or compulsion from men, are prevented from marrying: 3. Those who in order to do the work of God more effectually (as e. g. St. Paul), abstain from marriage, see 1 Cor. vii. 26. The eunuchs and made eunuchs in the two first cases are to be taken both literally and figuratively: in the latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17. His estimate for us of the expediency of celibacy, as a general question, is to be gathered from the parable of the talents, where He visits with severe blame the burying of the talent for its safer custody. The remark is Neander's, and the more valuable, as he himself lived and died unmarried.

13—15. ] The bringing of children to Jesus. Mark x. 13—16. Luke xviii. 15—17. After the long divergence of ch. ix. 51—xviii. 14, Luke here again falls into the synoptic narrative. This incident is more fully related in Mark, where see notes. Our Evangelist has that he should put his hands on them, and pray (see Gen. xlviii. 14: Acts vi. 6), where the other two have only 'that He should touch them.' The connexion in which it stands here and in Mark seems to be natural, immediately after the discourse on marriage. Some further remarks of our Lord, possibly on the fruit of marriage, may have given rise to the circumstance.

Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, \textit{Why callest thou me good? there is none good but one, that is, God:} but if thou wilt enter into life, keep the commandments. 18 He saith unto him, \textit{Which?} Jesus said, \textit{Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.} 20 The young man saith unto him, All these things have I kept: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions. 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a
rich man to enter into the kingdom of God. 25 When his
disciples heard it, they were exceedingly amazed, saying,
Who then can be saved? 26 But Jesus beheld them, and
said unto them, With men this is impossible; but 27 with
God all things are possible. 27 Then answered Peter and
said unto him, Behold, we have forsaken all, and followed
thee; what shall we have therefore? 28 And Jesus said
unto them, Verily I say unto you, That ye which have
followed me, in the regeneration when the Son of man
shall sit in the throne of his glory, 30 ye also shall sit upon
twelve thrones, judging the twelve tribes of Israel. 29 And
every one that hath forsaken houses, or brethren, or sisters,
or father, or mother, or 94 or wife, 95 or children, or lands,
for my name's sake, shall receive an hundredfold, and shall
inherit everlasting life. 30 But many that are first shall
be last; and the last shall be first. XX. 1 For the king-

9 one ancient MS. reads heaven, and perhaps, as God stands in the parallel
places, Mark x. 25, Luke xviii. 25, this may be the true reading.
94 omitted in the oldest MSS. Origen expressly says that wife is not included.

and to magnify divine grace, which could accomplish even that. 25. Who, not
What rich man, which would have been a far shallower and narrower enquiry, but a
general question—what man? Besides the usual reason given for this question,
since all are striving to be rich, we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so difficult for any rich
man to enter it. 26. beheld them] Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doc-
trines of the Gospel, which they could not yet apprehend. this, salvation in
general, and even of those least likely to be saved. with, in both cases, means, in
the estimation of. 27. The disciples, or rather Peter speaking for them, recur to the "shall have treasure in heaven" said to the young man, and enquire what
their reward shall be, who have done all that was required of them. He does not ask respecting salvation, but some pre-eminent reward, as is manifest by the
answer. The "all" which the Apostles had left, was not in every case contemptible.
The sons of Zebedee had hired servants (Mark i. 20), and Levi (Matthew?) could
make a great feast in his house. But whatever it was, it was their all.
28—30. We may admire the simple truthfulness of this answer of our Lord. He
does not hide from them their reward: but tells them prophetically, that in the new
world, the accomplishment of that regeneration which He came to bring in
(see Acts iii. 21: Rev. xxi. 5: Matt. xxvi. 29), when He should sit on His throne of
glory, then they also should sit (see in my Greek Test. on the peculiar force of the two
different forms of the verb sit, as applied to our Lord, sitting on His throne as His
own act, and to the Apostles, as being promoted to, and taking their seats on, their
thrones, as the will of another) on twelve thrones judging (see ref. 1 Cor.) the twelve
tribes of Israel (see Rev. xx. 4; xxi. 12, 14—one throne, Judas's, another took,
Acts i. 20). At the same time he informs them, ver. 29, that this reward should not
in its most blessed particulars be theirs alone, but that of every one who should
deny himself for Him (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring
perhaps especially to Judas, but with a view to all, as appears by the following
parable, that many first should be last, and
last first. On ver. 29, Stier remarks that the family relations are mentioned by
St. Matthew in the order in which they would be left. On the other points requiring
notice, see note on Mark x. 29, 30.

CHAP. XX. 1—16.] PARABLE OF THE LABOURERS IN THE VINEYARD. Peculiar
to Matthew. In interpreting this difficult Parable, we must first carefully observe its occasion and connexion. It is bound
m of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into
the For to the conclusion of chap. xix., a arose out of the question of Peter ver. 27, what shall we have therefore? Its salient point is, that the Kingdom fed is of grace, not of debt; that they were called first, and have laboured, have no more claim upon God than those who were called last: but that all, His covenant promise shall be ful-
in its integrity. (2) Its primary oc-
lication is to the Apostles, who had ed the question. They were not to be such a spirit, as to imagine, with the removers in ver. 11, that they should be something super-eminent (because they were called first, and had laboured) above those who in their own were to be afterward called (see Par. xv. 8—11). (3) Its secondary opera-
tions are to all those to whom such comparison, of first and last called, will try nationally, to the Jews, who were t called, and with a definite covenant, I the Heathens who came in afterward, and on a covenant, though really de (see Jer. xxxii: Zech. viii. 8: b. viii. 10), yet not so open and pro-
ent individually, to those whose call has been in early life, and who have spent six days in God's active service, and who have been summoned later; I to various other classes and persons when whom comparison, not only of ne, but of advantages, talents, or any er distinguishing characteristic, can be de that none of the first of these can ist themselves over the others, nor look or higher place and greater reward, inas-
such as there is but one "gift" of God ording to the covenant of grace. And a first of these are to see that they not by pride and self-righteousness be-
ne the "last," or worse—be rejected, as tionally were the Jews; for among the ny that are called, there are few chosen many who will fail of the reward in the l. (4) In subordination to this leading a and warning of the Parable must the circumstanees brought before us be in-
eterpreted. The day and its hours are not is fixed time, such as the duration of the rid, or our Lord's life on earth, or the b of man, exclusively: but the natural period of earthly work as applied to the various meanings of which the parable is able. The various times of hiring are at to be pressed as each having an ex-
usive meaning in each interpretation: ey serve to spread the calling over the various periods, and to shew that it is again and again made. They are the quarters of the natural day, when the aliquot parts of the day's wages could be earned, and therefore labourers would be waiting. The last of these is inserted for a special purpose, and belongs more ex-
pressly to the instruction of the parable.
(5) The hire bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) sup-
pose it to mean "the promise of this life" attached to godliness. His anxiety to es-
cape from the danger of eternal life being matter of wages, has here misled him. But there is no such danger in the inter-
pretation of the parable which I believe to be the true one. The hire is the promise of the covenant, uniformly represented by our Lord and His Apostles as a reward; Matt. v. 12; Luke vi. 35; xiv. 14; John iv. 36: 1 Cor. iii. 14: 2 John 8: Heb. x. 35; xi. 6 al., reckoned indeed of free grace: but still, forensically considered, anserwing to, and represented by, 'wages,' as claimed under God's covenant with man in Christ. (The freeness and sovereignty of God's gift of grace is pointedly set be-
fore us in ver. 14, It is my will to give &c.) This hire I believe then to be eternal life, or, in other words, God Himself (John xvii. 3). And this, rightly under-
stood, will keep us from the error of supposing, that the parable involves a de-
claration that all who are saved will be in an absolute equality. This gift is, and will be to each man, as he is prepared to re-
ceive it. To the envious and murmurers, it will be as the fruit that turned to ashes in the mouth: by their own unchristian spirit they will "lose the things that they have wrought" (2 John 8), and their re-
ward will be null: in other words, they will, as the spiritual verity necessitates, not enter into that life to which they were called. God's covenant is fulfilled to them—they have received their denarius—but from the essential nature of the "hire" are disqualified from enjoying its use: for as Gregory the Great remarks, "the kingdom of heaven none who murmurs, in-
herits: none who inherits, can murmur." To those who have known and loved God, it will be, to each, as he has advanced in the spiritual life, joy unspeakable and full of glory. 1. early in the morning] See Jer. xxxv. 14, and other places, labourers] in the primary meanings of the parable, 'apostles, prophets, ministers;' distinct from the vines in the vineyard.
his vineyard. 2 And when he had agreed with the labourers for a \( \text{r penny} \) a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing [\( \text{s idle} \)], and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard \( [\text{t and whatsoever is right, that shall ye receive}] \). 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a \( \text{r penny} \). 10 But when the first came, they supposed that they should have received more; and they likewise received every man a \( \text{r penny} \). 11 And when they had received it, they murmured against the \( \text{u good man of the house} \), 12 saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons. [\text{vineyard}] not the Jewish church only, as Greswell, Parables, iv. 355 \( \text{ff} \), maintains. The Jewish Church was God’s vineyard especially and typically; \text{His Church in all ages is His true vineyard, see John xv. 1.} 2.] The \text{denarius a day} was the pay of a Roman soldier in Tiberius’ time, a few years before this parable was uttered. Polybius (but in illustrating the exceeding fertility and cheapness of the country) mentions that the charge for a day’s entertainment in the inns in Cisalpine Gaul was half an as, \( \frac{1}{2} \text{denarius} \). This we may therefore regard as liberal pay for the day’s work. 3, 4.] The \text{third hour}, at the equinox our 9 a.m., and in summer 8, was sometimes called \( \text{‘the height of the market’} \)—when the market was fullest.

"The market-place of the world is contrasted with the vineyard of the Kingdom of God: the greatest man of business in worldly things is a mere idle gazer, if he has not yet entered on the true work which alone is worth any thing or gains any reward." Stier. No positive stipulation is made with these second, but they are to depend on the justice of the householder. They might expect \( \text{ths} \) of a denarius. From the same dialogue being implied at the sixth and ninth hour ("he did likewise") the "whosoever is right" is probably in each case the corresponding part of the denarius, at least in their expectation; so that it cannot be said that no covenant was made. 8.] By the Mosaic law (Deut. xxiv. 15) the wages of an hired servant were to be paid him before night. This was at the twelfth hour, or sunset: see ver. 12. I do not think the steward must be pressed as having a spiritual meaning. If it has, it represents \text{Christ} (see Heb. iii. 6, and ch. xi. 27)—beginning is not merely expulsive,
The day. 13 But he answered one of them, and said, "Friend, I do thee no wrong: didst not thou agree with me a w penny? 14 Take that thine is, and go thy way: x I will give unto this last, even as unto thee. 15 a Is it not meet for me to do what I will with mine own? b y I s See it didst a first, and the first last:[ c omitted in several of the oldest authorities.]

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 e Behold, e ch. xvi. 21. we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they all condemn him to death, 19 f and shall deliver him to Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children g ch. iv. 21. th her sons, worshipping him, and desiring a certain ing of him. 21 And he said unto her, What wilt thou?

v more properly, Comrade, or Companion: see ch. xxii. 12; xxvi. 50.
w render, denarius.  
\[x\] render, It is my will to give.
y render, Or is.

13, 14.] Friend, at first sight a friendly word, assumes a more solemn aspect when we recollect that it is used in ch. xii. 12 to the guest who had not the wedding garment; and in ch. xxvi. 50 by our Lord to Judas. go thy way hardly notes (as Stier in his 1st edn.) expulsion from the household and employment: it is here only a word course, commanding him to do what a id labourer naturally should do.

19] - 19.] Mark x. 32-34. Luke xviii. 31-34. Fuller declaration of His sufferings and death—revealing His being delivered to the Gentiles—and (but in Matthew only) His crucifixion. See the note on the more detailed account in Mark.

20-28.] Ambitious request of the mother of the sons of Zebedee; our Lord's reply. Mark x. 35-45; not related by Luke. This request seems to have arisen from the promise made to the twelve in ch. xix. 28. In Mark's account, the two brethren themselves make the request. But the narration in the text is the more detailed and exact; and the two immediately coincide, by our Lord addressing His answer to the two Apostles (ver. 22). The difference is no greater than is perpetually to be found in narrations of the same fact, persons being often related to have done themselves what, accurately speaking, they did by another. The mother's name was Salome; she had followed our Lord from Galilee,—and afterwards witnessed the crucifixion, see Mark xv. 40. Probably the two brethren had directed this request through
She saith unto him, Grant that these my two sons h may sit, the one on thy right hand, and the other on a the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of i the cup that I shall drink of? b and to be baptized with k the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, 1 Ye shall drink indeed of my cup [c and be baptized with the baptism that I am baptized with]: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But n it shall not be so among you: but o whosoever will be great among you, let him be

a read, thy.  
b omit.  
c omit.

more the inner and spiritual bitterness, resembling the agony of the Lord Himself, —and the baptism, which is an important addition in Mark, more the outer accession of persecution and trial,—through which we must pass to the Kingdom of God. On the latter image see Ps. xlii. 7; cxix. 2; cxxiv. 4. Stier rightly observes that this answer of our Lord contains in it the kernel of the doctrine of the Sacraments in the Christian Church: see Rom. vi. 1—7; 1 Cor. xiii. 13, and note on Luke xii. 50. Some explain their answer as if they understood the Lord to speak of drinking out of the royal cup, and washing in the royal ever: but the words are ye able to drink, and we are able, indicating a difficulty, preclude this.

23.] The one of these brethren was the first of the Apostles to drink the cup of suffering, and be baptized with the baptism of blood, Acts xii. 1, 2: the other had the longest experience among them of a life of trouble and persecution. The last clause of the verse may be understood as in the text, 'is not mine to give, but it shall be given to them for whom it is prepared of my Father;' so Meyer, al.; or, 'is not mine to give, except to those for whom,' &c. So Chrysostom and others. If however we understand after but: it shall be given by Me,' the two interpretations come to the same.

26—28.] great . . . . first, i.e. in the next life, let him be minister
An  O  

And e
e/iustion
^many,

The principal usages (in the \ek\ Scriptures) of the word rendered
som are the following:—(1) a payment
uivalent for a life destroyed; (2) the
of redemption of a slave; (3) 'pro-
mission for.'

many here is equi-
to "all" 1 Tim. ii. 6. No stress is
laid on this word "many" as not
"all" here; it is placed in oppo-
to the one life which is given—the
for many—and not with any distinction
or "all?" (I may observe once for all,
in the usage of these two words, as
ied to our redemption by Christ, "all"
ojective, "many" the subje-
tive notion of those for whom Christ died.
ried for all, as outward matter of fact;
as matter of individual participation,
great multitude whom no man can
ber, "many," will be the saved by Him
he end). 'As the Son of man came to
His life for many and to serve many,
e, being many, should be to each one
object of service and self-denial.'

34. | Healing of Two Blind
On His Departure from Jericho.
 x. 46-52. Luke xviii. 35-43; iii. 1, with however some remarkable dif-
ences. In the much more detailed ac-
st of Mark, we have but one blind
entioned, by name as Bartimeus;
Luke also relates it of only one, and
ays that it was "as he was come
Jericho." The only fair account
ich differences is, that they existed in
ources from which each Evangelist
his narrative. This later one is
explained, from the circumstance
ng happened close to Jericho—in
counts, just on leaving it—in the
, on approaching to it: but he must
indeed a slave to the letter, who
stumble at such discrepancies, and
ther see in them the corroborating
cidence of testimonies to the fact it-
Yet some strangely suppose our
Lord to have healed one blind man (as in
uke) on entering Jericho, and another
Bartimeus, as in Mark) on leaving it,—
and St. Matthew to have, 'with his char-
eteristic brevity in relating miracles,' com-
bined both these in one. But then, what
becomes of St. Matthew's assertion, "as
they departed from Jericho?" Can we
possibly imagine, that the Evangelist,
having both facts before him, could
bine them and preface them with what he
must know to be inaccurate? It is just
thus that the Harmonists utterly destroy
the credibility of the Scripture narrative.
Accumulate upon this the absurd impro-
bilities involved in two men, under the
same circumstances, addressing our Lord
the same words at so very short an
interval,—and we may be thankful that
biblical criticism is at length being eman-
cipated from 'forcing narratives into ac-
cordance.' See notes on Mark.

Jericho, 150 stadia (18 rom. miles) N.E.
of Jerusalem (Jos. B. J. iv. 8. 3), and
60 (7.2 rom. miles) W. from the Jordan
(Jos. ibid.), in the tribe of Benjamin (Josh.
 xvi. 21), near the borders of Ephraim
(Josh. xvi. 7). The environs were like an
oasis surrounded by high and barren limestone mountains,—well watered and
ertile, rich in palm-trees (Dent. xxxiv. 3: Judg. i. 16; iii. 13), roses (Ecclus. xxiv.
14), and balsam (Jos. Antt. iv. 6. 1 al.).
fter its destruction by Joshua, its rebuild-
ing was prohibited under a curse (Josh.
v. 26), which was incurred by Hiel the
Bethelite in the days of Ahab (1 Kings xvi.
34): i.e. he fortified it, for it was an
habited city before (see Judg. iii. 13: 2 Sam. x. 5). We find it the seat of a
school of the prophets, 2 Kings ii. 4 ff.
fter the captivity we read of it, Ezra
ii. 34; Neh. vii. 36: and in 1 Macc. ix.
0 we read that Jonathan strengthened
its fortifications. It was much embellished
by Herod the Great, who had a palace
(Jos. Antt. xvi. 5. 2 al.), and at this
time was one of the principal cities of
Palestine, and the residence of a chief pub-
lican on account of the balsam trade
(Luke xix. 1). At present there is on or
the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and [\(\text{h they}\)] followed him.

XXI. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto \(\text{a}\) the mount of Olives, then near the site only a miserable village, Richa or Ericha. \(\text{30, 31.}\) The multitude appear to have silenced them, lest they should be wearisome and annoying to our Lord; not because they called Him the Son of David,—for the multitudes could have no reason for repressing this cry, seeing that they themselves (being probably for the most part the same persons who entered Jerusalem with Jesus) raised it very soon after: see ch. xxi. 9. I have before noticed (on ch. ix. 27) the singular occurrence of these words, 'Son of David,' in the three narratives of healing the blind in this Gospel. \(\text{32.}\) called them \(\text{= (literally) "said, call ye him" Mark, "commanded him to be brought" Luke.}\) \(\text{34.}\) touched their eyes, not mentioned in the other Gospels. In both we have the addition of the Lord's saying, "thy faith hath saved thee." The question preceding was to elicit their faith.

CHAP. XXI. 1—17.] TRIUMPHAL ENTRY INTO JERUSALEM: CLEANSING OF THE TEMPLE. Mark xi. 1—11, 15. Luke xix. 29—44. John xii. 12—36. This occurrence is related by all four Evangelists, with however some differences, doubtless easily accounted for, if we knew accurately the real detail of the circumstances in chronological order. In John (xii. 1),—our Lord came six days before the Passover to Bethany, where the anointing (of Matt. xxvi. 6—13) took place: and on the morrow, the triumphal entry into Jerusalem was made. According to Mark xi. 11,—on the day of the triumphal entry He only entered the city, went to the temple, and looked about on all things,—and then, when now it was late in the evening, returned to Bethany, and on the mor-

\(\text{\textit{render, that.}}\)

row the cleansing of the temple took place. The account in Luke, which is the fullest and most graphic of the four, agrees chronologically with that in the text. I would venture to suggest, that the supposition of the triumphal entry in Mark being related a day too soon, will bring all into union. If this be so, our Lord's first entry into Jerusalem was private: probably the journey was interrupted by a short stay at Bethany, so that He did not enter the city with the multitudes. That this was the fact, seems implied in Mark xi. 11. Then it was that, "when He had looked round about upon all things," He noticed the abuse in the temple, which next day He corrected. Then in the evening He went back with the twelve to Bethany, and the supper there, and anointing, took place. Meantime the Jews (John xii. 9) knew that he was at Bethany; and many went there that evening to see Him and Lazarus (Query, had not Lazarus followed Him to Ephraim?) Then on the morrow multitudes came out to meet Him, and the triumphal entry took place, the weeping over the city (Luke xix. 41), and the cleansing of the temple. The cursing of the fig-tree occurred early that morning as He was leaving Bethany with the twelve and before the multitude met Him or the asses were sent for. (On Matthew's narrative of this event see below on ver. 18. According to this view, our narrative omits the supper at Bethany, and the anointing (in its right place), and passes to the event of the next day. On the day of the week when this entry happened, see note on John xii. 1. 1. Bethphage = Heb. \(\text{th house of figs: a considerable suburb, near to Jerusalem than Bethany, and some times reckoned part of the city. No trac}
at Jesus two disciples, 2 saying unto them, Go into the
laid over against you, and straightway ye shall find an
not tied, and a colt with her; loose them, and bring them
to me. 3 And if any man say ought unto you, ye shall
Lord hath need of them; and straightway he will
All this was done, that it might be fulfilled
ich was spoken by the prophet, saying, 5 Tell ye the
daughter of Sion, Behold, thy King cometh unto thee,
set, and sitting upon an ass, and a colt the foal of an
And the disciples went, and did as Jesus com-
and brought the ass, and the colt, and
them their clothes, and they set him thereon.
And a very great multitude spread their garments
way; others cut down branches from the trees, and
awed them in the way. 9 And the multitudes that went
fore, and that followed, cried, saying, 6 Hosanna to the
of David: 7 Blessed is he that cometh in the name of
Lord; Hosanna in the highest. 10 And when he was
me into Jerusalem, all the city was moved, saying, Who
this? 11 And the multitude said, This is Jesus the
render, a beast of burden.
render, the greater part of the multitude.
now remains: see " The Land and the
2, 3.] The village against you, i.e. Bethphage. Mark
Luke mention the colt only, adding
thereon yet man sat" (see note on
ch.): John "a young ass." Justin Mar-
connects this verse with the prophecy
lien. xlix. 11. The Lord, here, the
not against the BRITISH: most probably a general
ation to the owners, that they were
ated for the service of God. I cannot
ow this interpretation errs against
brum, as Stier asserts. The meane-
might be wanted for the service
Lord Jehovah. And after all, what
ference there is there as to decorum, if we
understand with him "the Lord" to sig-
the King Messiah?" The two dis-
tenses were perhaps Peter and John: com-
A formula of our Evangelist's (see ch.
2), spoken with reference to the divine
usels, but not to the intention of the
of the act; for this application of
cheey is in John xii. 16 distinctly said
not to have occurred to the disciples at
time, but after Jesus was glorified.
6, 7.] In Mark, " they found the
tied by the door without, in a place
where two ways met." Our Lord sat on
the foal (Mark, Luke), and the mother
accompanied, apparently after the manner
of a sumpter, as prophets so riding would
be usually accompanied (but not of course
the work of a sumpter). That this
riding and entry were intentional on the
part of our Lord, is clear: and also that
He did not thereby mean to give any
countenance to the temporal ideas of His
Messiahship, but solemnly to fulfil the
Scriptures respecting Him, and to prepare
the way for His sufferings, by a public
avowal of His mission. The typical
meaning also is not to be overlooked. In all
probability the evening visit to the temple
was on the very day when the Paschal
Lamb was to be taken up—i. e. set apart
for the sacrifice. 8, 9.] Which was a
royal honour: see 2 Kings ix. 15.
a very great multitude, literally, the
greater part of the multitude.
Hosanna] from Psalm cxviii. 25; = "save
now," a formula originally of supplication,
but conventionally of gratulation, so that it
is followed by "to ye," and by "in the
highest," meaning, 'may it be also ratified
in heaven!' see 1 Kings i. 36: Luke ii.
14, where however it is an assertion, not a
prophet, of Nazareth of Galilee. 12 h And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold m doves, and said unto them, It is written. k My house shall be called the house of prayer; 1 but ye n have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did, and the children o crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, m Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into n Bethany; and he lodged there. 18 Now in the m render, the doves.

o render, that were crying.

wish. Luke has "the king that cometh," John "the king of Israel that cometh." 12.] Compare the notes on John ii. 13—18. The cleansing related in our text is totally distinct from that related there. It is impossible to suppose that St. Matthew or St. John, or any one but moderately acquainted with the events which he undertook to relate, should have made such a gross error in chronology, as must be laid to the charge of one or other of them, if these two occurrences were the same. I rather view the omission of the first in the synoptic accounts as in remarkable consistency with what we otherwise gather from the three Gospels—that their narrative is exclusively Galilaean (with one exception, Luke iv. 44 in our text), until this last journey to Jerusalem, and consequently the first cleansing is passed over by them. On the difference from Mark, see note on ver. 1. Both comings of Jehovah to His temple were partial fulfilments of Mal. iii. 1—3,—which shall not receive its final accomplishment till His great and decisive visit at the latter day. The temple here spoken of was the court of the Gentiles. We have no traces of this market in the O. T. It appears to have first arisen after the captivity, when many would come from foreign lands to Jerusalem. This would also account for the money-changers, as it was unlawful (from Exod. xxx. 13) to bring foreign money for the offering of atonement.

doves] the poor were allowed to offer these instead of the lambs for a trespass-offering, Lev. v. 7; also for the purification of women, Lev. xii. 8: Luke ii. 26.

13.] Stier remarks that the verse quoted from Jeremiah is in connexion with the charge of murder, and the shedding of innocent blood (see Jer. vii. 6). On the intention of this act of our Lord, see notes on John ii. 15. It was a purely Messianic act; see Mal. iii. 1—3.

15, 16.] The circumstance that the children were crying 'Hosanna to the Son of David' in the temple, seems to me to fix this event, as above, on the day of the triumphal entry.

Psalm viii. is frequently cited in the N. T. of Christ: see 1 Cor. xv. 27; Heb. ii. 6; Eph. i. 22. In understanding such citations as this, and that in ver. 4, we must bear in mind the important truth, that the external fulfilment of a prophecy is often itself only a type and representation of that inner and deeper sense of the prophecy which belongs to the spiritual dealings of God.

17.] If this is to be literally understood of the village (and not of a district round it, including part of the Mount of Olives; see Luke xxi. 37), this will be the second night spent at Bethany. I would rather of the two understand it literally, and that the spending the nights on the Mount of Olives did not begin till the next night (Tuesday).

morning as he returned into the city, he hungered. 10 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

2 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And

His most notable miracles were wrought. It is observable, that such a state of mind entirely precludes the idea of an arbitrary exercise of power—none such can therefore be intended in our Lord's assertion—but we must understand,—"if expedient." Though we cannot reach this faith in its fulness, yet every approach to it (ver. 21) shall be ended with some of its wonderful power,—in obtaining requests from God. See the remarkable and important addition in Mark xi. 25, 26.

23—32. Mark xi. 27—33. Luke xx. 1—8. Our Lord's Authority Questioned. His Reply. Now commences that series of parables, and discourses of our Lord with his enemies, in which He develops more completely than ever before his hostility to their hypocrisy and iniquity:—and so they are stirred up to compass His death.

23. the chief priests and the elders of the people] St. Mark and St. Luke add the scribes, and so make up the members of the Sanhedrim. It was an official message, sent with a view to make our Saviour declare Himself to be a prophet sent from God—in which case the Sanhedrim had power to take cognizance of His proceedings, as of a professor Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was the result of a combination to destroy Jesus, Luke xix. 47, 48. They do not now ask, as in John ii. 18, What sign showest Thou?
Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26 But if we shall say, Of men; we fear the people; 4 for all hold John as a prophet. 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I [r go], sir: and went not. 31 Whether of them twain did the will of his father? They say [s unto him], The first. Jesus saith unto them, u Verily I say unto you, That the publicans and the harlots go into the kingdom of

\[ q \text{ render, [My] child.} \]

\[ r \text{ not expressed in the original.} \]

\[ s \text{ omit.} \]

unto us, seeing thou dost these things? for they had had many signs, which are now included in their “these things.” The second question is an expansion of the first.

25.] The baptism, meaning thereby the whole office and teaching, of which the baptism was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of Him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34.

believe him, ‘give credit to his words; ‘for those words were testimonies to Me.’ 26, 27.] These ‘blind leaders of the blind’ had so far made an insincere concession to the people’s persuasion, as to allow John to pass for a prophet; but they shrank from the reproof which was sure to follow their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been originally derived from Nicodemus or Joseph of Arimathaea. The neither tell I you of our Lord is an answer, not to their outward words, “we cannot tell,” but to their inward thoughts, “we will not tell.”

28.] But what think ye? a formula of connexion—but doubtless here intended to help the questioners to the true answer of their difficulty about John’s baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great Father to “work in His vineyard” (see ch. xx. 1); both Jews, and of His family. The first answer the summons by a direct and open refusal—these are the open sinners, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The second class receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other, implied in the emphatic I, sir)—having however no intention of obeying (there is no mention of a change of mind in this case); but go not. These are the Scribes and Pharisees, with their shew of legal obedience, who “said, and did not” (ch. xxiii. 3). It will of course admit of wider applications—to Jews and Heathens, or any similar pair of classes who may thus be compared.

31.] The go . . . before you may be taken either as declarative—go before you, in the matter of God’s arrangements,—or as assertive of the mere matter of fact, are going before you.
God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 34 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 35 Again he sent other servants more than the first: and they did unto them likewise. 36 But last of all

* The Vatican MS. has, did not even repent.

u literally, a man (which was) an householder.

v the original has only, left the country.

of course, the continued rejection of God’s prophets by the people of Israel, till at last they rejected and killed His only Son. The householder planted a vineyard: i.e. selected it out of all His world, and fenced it in, and dug a receptacle for the juice (in the rock or ground, to keep it cool, into which it flowed from the press above, through a grated opening), and built a tower (of recreation—or observation to watch the crops). This exactly coincides with the state of the Jewish nation, under covenant with God as His people. All these expressions are in Isaiah v. The letting out to husbandmen was probably that kind of letting where the tenant pays his rent in kind, although the fruits may be understood of money. God began about 430 years after the Exodus to send His prophets to the people of Israel, and continued even till John the Baptist; but all was in vain; they “persecuted the prophets,” casting them out and putting them to death. (See Neh. ix. 26: Matt. xxiii. 31, 37: Heb. xi. 36—38.) The different sendings must not be pressed; they probably imply the fulness and sufficiency of warnings given, and set forth the long-suffering of the Householder; and the increasing rebellion of the husbandmen is shewn by their increasing ill-treatment of the messengers.

he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said \* among themselves, * This is the heir; \ b come, let us kill him, and let us seize on his inheritance. 39 c And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus * or, within.

(Luke) and "it may be they will reverence him," to signify His gracious adoption, for man's sake, of every means which may turn sinners to repentance. The difference here is fully made between the Son and all the other messengers; see Mark,—"having yet therefore one Son, his wellbeloved . . ." and, as Stier remarks, this is the real and direct answer to the question in ver. 23. The Son appears here, not in his character of Redeemer, but in that of a preacher—a messenger demanding the fruits of the vineyard. (See ch. iv. 17.) 38. This is] So Nicodemus, John iii. 2. "we know that thou art a teacher come from God," even at the beginning of His ministry; how much more then after three years spent in His divine working. The latent consciousness that Jesus was the Messiah, expressed in the prophecy of Caiaphas (John xi. 49—52; compare the Thou hast said of our ch. xxvi. 64), added no doubt to the guilt of the Jewish rulers in rejecting and crucifying Him, however this consciousness may have been accompanied with ignorance of one kind or other in all of them,—see Acts iii. 17 and note. the heir] This the Son is in virtue of His human nature: see Heb. i. 1, 2. come, let us kill him] The very words of Gen. xxxvii. 20, where Joseph's brethren express a similar resolution: and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53: and that immediately after the manifestation of His power as the Son of God in the raising of Lazarus, and also immediately after Caiaphas's prophecy. let us seize] See John xi. 48. As far as this, the parable is History: from this point, Prophecy. 39. This is partly to be understood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evan-
gelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, "they killed him, and cast him out of the vineyard." 40, 41.] See Isa. v: 5. All means had been tried, and nothing but judgment was now left. St. Mark and St. Luke omit the important words they say unto him, though St. Luke has given us the key to them, in telling us that the parable was spoken in the hearing of the people, who seem to have made the answer. Perhaps however the Pharisees may have made this answer, having missed, or pretended to miss, the sense of the parable; but from the strong language used, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 25: the last form, as Nitzsch finely remarks (cited by Stier), of the divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with divine foresight (see Acts ii. 23: Gen. i. 20), that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from ruin. In the original the adverb rendered "miserably" is that belonging to the adjective rendered "wicked." This could hardly be given in a version in English: it may be represented by some such expression as, "He will destroy them wretchedly, wretches as they are." The which, applied to persons, is not equivalent to who: it means, of a kind, who: "who" would identify, "which" classifies. They do not specify who, but only of what sort, the new tenants will be. The clause is peculiar to Matthew. We may observe that our Lord here makes when the lord . . . cometh coincide with the destruction of Jerusalem, which is incontestably the overthrow of the wicked husbandman. This passage forms therefore
saith unto them, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

XXII. 1 And Jesus answered "and spake unto them:

render, he that hath fallen.

in important key to our Lord's prophecies, and a decisive justification for those who, like myself, firmly hold that the coming of the Lord is in many places to be identified, primarily, with that overthrow. 42 A citation from the same Psalm of triumph from which the multitudes had taken their Hosannas. This verse is quoted with the same signification n Acts iv. 11: 1 Pet. ii. 6, 7, where also the cognate passage Isa. xxvii. 16 is quoted, as in Rom. ix. 33. The builders answer to the husbandmen, and the addition is made in this changed similitude to show them that though they might reject and kill the Son, yet He would be victorious in the end.

the head of the corner] The corner-stone binds together both walls of the building; so Christ unites Jews and Gentiles in Himself. See the comparison beautifully followed into detail, Eph. ii. 20-22. On marvellous in our eyes, compare Acts iv. 13, 14.

3. Our Lord here returns to the parable, and more plainly than ever before announces to them their rejection by God. The vineyard is now the kingdom of God. The nation here spoken of is not the Gentiles in general, but the Church of the truly faithful,—the "holy nation, peculiar people" of 1 Pet. ii. 9: see Acts xv. 14.

44 A reference to Isa. viii. 14, 15, 16 Dan. ii. 44, and a plain identification f the stone there mentioned with that in's. cxviii. The stone is the whole kingdom and power of the Messiah summed up in Himself.

he that hath fallen. . . . that takes offence, that makes it a stone of stumbling, (or perhaps, he that is superimposed on it, as a stone in the building: but not so probably, as the breaking would ant due interpretation,) shall be broken:

see Luke ii. 34: but on whomsoever, as its enemy, it shall come in vengeance, as prophesied in Daniel, it shall dash him in pieces. Meyer maintains that the meaning of the word is not this, but literally 'shall winnow him,' throw him off as chaff. But the confusion thus occasioned in the parable is quite unnecessary. The result of winnowing is complete separation and dashing away of the worthless part; and it is surely far better to understand this result as the work of the falling of the stone, than to apply the words to a part of the operation for which the falling of a stone is so singularly unsuited.

45, 46. All three Evangelists have this addition. St. Mark besides says "and they left him and went their way," answering to our ch. xxii. 22. Supposing St. Mark's insertion of these words to be in the precise place, we have the following parable spoken to the people and disciples: see below.

CHAP. XXII. 1-14. PARABLE OF THE MARRIAGE OF THE KING'S SON. Peculiar to Matthew. A parable resembling this in several particulars occurs in Luke xiv. 15-24, yet we must not hastily set it down as the same. Many circumstances are entirely different: the locality and occasion of delivery different, and in both cases stated with precision. And the difference in the style of the parables is correspondent to the two periods of their utterance. That in Luke is delivered earlier in our Lord's ministry, when the eminence of the Pharisees had yet not fully manifested itself: the refusal of the guests is more courteous, their only penalty exclusion;—here they maltreat the servants, and are utterly destroyed. This binds the parable in close connexion with that
again by parables, and said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandize: 6 and the remnant took his servants, and entreated them spitefully, and slew them. 7 {f} But when the king heard

z literally, was likened. a literally, a man (which was) a king.
b render, wedding-feast. N.B. This is not corrected in verses 4, 8, 9, 10: but it is in the original the same word throughout.
c render, banquet: see note. d render, bulls.
e render, his own.

of the wicked husbandmen in the last chapter, and with this period of our Lord's course. 2.] The householder of the former parable is the King here, who makes a marriage for his Son. The word thus rendered is not always necessarily 'a marriage,' but any great celebration, as accession to the throne, or coming of age, &c. Here however the notion of a marriage is certainly included; and the interpretation is, the great marriage supper (Rev. xix. 9) of the Son of God: i.e. His full and complete union to His Bride the Church in glory: which would be to the guests the ultimate result of accepting the invitation. See Eph. v. 25—27. The difficulty, of the totality of the guests in this case constituting the Bride, may be lessened by regarding the ceremony as an enthronization, in which the people are regarded as being espoused to their prince. On the whole imagery, compare Ps. xliv.

3.] These servants are not the prophets, not the same as the servants in ch. xxi. 34, as generally interpreted:—the parable takes up its ground nearly from the conclusion of that former, and is altogether a New Testament parable. The office of these servants was to summon those who had been invited, as was customary (see Esth. v. 8 and vi. 14); these being the Jewish people, who had been before, by their prophets and covenant, invited. These first servants are then the first messengers of the Gospel,—John the Baptist, the Twelve, and the Seventy,—who preached, saying 'The Kingdom of heaven is at hand.' And even our Lord Himself must in some sort be here included, insomuch as He took the form of a servant, and preached this same truth, with however the weighty addition of Come unto Me. 4.] We now come to a different period of the Evangelic announcement. Now, all is ready: the sacrifice, or the meat for the feast, is slain. We can hardly help connecting this with the declarations of our Lord in John vi. 51—59, and supposing that this second invitation is the preaching of the Apostles and Evangelists after the great sacrifice was offered. That thus the slaying of the Lord is not the doing of the invited, but is mentioned as done for the Feast, is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The discourse of Peter in that chapter is the best commentary on "all things are ready, come to the marriage." The meal designated is not that which we understand by dinner, but the meal at noon, with which the course of marriage festivities began. This will give even greater precision to the meaning of the parable as applying to these preparatory foetastes of the great feast, which the Church of God now enjoys. As the former parable had an O.T. foundation, so this: viz. Prov. ix. 1 ff. 5, 6.] Two classes are here represented: the irreligious and careless people (notice his own farm, bringing out the selfish spirit), and the rulers, who persecuted and slew God's messengers. Stephen,—James the brother of John, James the Just, and doubtless other of the Apostles, of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through his life, and most probably
1 Thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

2 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was h furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 and

11, 12.] This second part of the parable is in direct reference to the word of prophecy, Zeph. i. 7, 8: "The Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord’s sacrifice, that I will punish . . . all such as are clothed with strange apparel." The coming of the King to see his guests is the final and separating Judgment of the Church, see ch. xxv. 19,—when that distinction shall be made, which God's ministers have no power nor right to make in admissions into the visible Church. Yet as Trench remarks (Parables, p. 207), this coming of the King is not exclusively the final one, but every trying and sifting judgment adumbrates it in some measure.

With regard to the wedding garment, we must not, I think, make too much of the usually cited Oriental custom of presenting the guests with such garments at feasts. For (1) it is not distinctly proved that such a custom existed; the passages usually quoted (Gen. xlv. 22: Judg. xiv. 12: 2 Kings v. 22) are nothing to the purpose; 2 Kings x. 22 shews that the worshippers of Baal were provided with vestments, and at a feast: and at the present day those who are admitted to the presence of Royalty in the East are clothed with a caftian: but all this does not make good the assumption: and (2) even granting it, it is not to be pressed, as being manifestly not the salient point of this part of the parable. The guest was bound to provide himself with this proper habit, out of respect to the feast and its Anther: how this was to be provided, does not here appear, but does elsewhere. The garment is the imputed and inherent righteousness of the Lord Jesus, put on symbolically in Baptism (Gal. iii. 27), and really by a true and living faith (ib. ver. 26),—without which
he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and [1 take him away, and] cast him 5 into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen. 15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a k penny. 20 And he saith unto them, Whose is this

none can appear before God in His Kingdom of glory;—Heb. xii. 14: Phil. iii. 7, 8: Eph. iv. 24: Col. iii. 10: Rom. xiii. 14:—which truth could not be put forward here, but at its subsequent manifestation threw its great light over this and other such similitudes and expressions. This guest imagines his own garment will be as acceptable, and therefore neglects to provide himself. See 1 John v. 10: Isa. lxiv. 6; lii. 10: Rev. xix. 8. Friend see note on ch. xx. 13. 13, 14.] These servants (diaconoi, ministers) are not the same as the above, but the angels, see ch. xiii. 41, 49. The 'binding of his feet and hands' has been interpreted of his being now in the night, in which no man can work; but I doubt whether this be not too fanciful. Rather should we say, with Meyer, that it is to render his escape from the outer darkness impossible. In ver. 14 our Lord shews us that this guest, thus single in the parable, is, alas, to be the representative of a numerous class in the visible Church, who although sitting down as guests before His coming, have not on the wedding garment.

15—22.] Reply concerning the lawfulness of tribute to Cæsar. Mark xii. 13—17. Luke xx. 20—26. On the Herodians, see above, ch. xvi. 6. By the union of these two hostile parties they perhaps thought that the "spies" or "suborned persons" (Luke), who were to feign themselves honest men, Luke xx. 20, would be more likely to deceive our Lord. For this also is their flattery here designed. 'The devil never lies so foully, as when he speaks the truth.' Meyer compares that other "we know that," John iii. 2. The application may have been as if to settle a dispute which had sprung up between the Pharisees, the strong theocratic repudiators of Roman rule, and the Herodians, the hangers-on of a dynasty created by Cæsar. In case the answer were negative, these last would be witnesses against Him to the governor (Luke xx. 20); as indeed they became, with false testimony, when they could not get true, Luke xxiii. 2; in case it were affirmative, He would be compromised with the Roman conquerors, and could not be the people's Deliverer, their expected Messiah; which would furnish them with a pretext for stirring up the multitudes against Him (see Deut. xvii. 15). 17. The tribute here spoken of was a poll-tax, which had been levied since Judæa became a province of Rome. 18—22.] Our Lord not only detects their plot, but answers their question; and in answering it, teaches them each a deep lesson. The tribute money was a denarius: see on ch. xx. 2. It was a saying of the Rabbis, quoted by Lightfoot and Wetstein, that 'wherever any king's money is current, there that king is lord.' The Lord's answer convicts them, by the matter of fact that this money was current among them,
nagement and superscription? 21 They say unto him, Caesar's. When he saith he unto them, 1 Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22 When they had heard these words, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, k which say Acts xxiii. 8. that there is no resurrection, and asked him, 2k saying, I. Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: ad the first, when he had married a wife, deceased, and, leaving no issue, left his wife unto his brother: 26 likewise the second also, and the third, unto the seventh. And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, e do err, not knowing the scriptures, nor the power of od. 30 For in the resurrection they neither marry, nor are given in marriage, but are as [m the] angels of God

1 read, saying:

m omit.

subjection to (Tiberius) Caesar, and re- gulation of that subjection: Pay therefore, e says, the things which are Caesar's Caesar, and (not perhaps without reference to the Herodians, but also with much eper reference) the things that are God's, God. These weighty words, so much mis- understood, bind together, instead of separat- ing, the political and religious duties of the followers of Christ. See Jer. xxvii. 18: Rom. xiii. 1: 1 Pet. ii. 13: Eph. xix. 11. The second clause comprehends the first, and gives its true foundation: as if it had been, 'this obedience to Caesar is but an application of the general inculpable of obedience to God, of Whom is power.' The latter clause thus reaches infinitely deeper than the former: just as our Lord in Luke x. 41, 42 declares a truth aching far beyond the occasion of the meal, an is the coinage, and bears the image, God (Gen. i. 27): and this image is not st by the fall (Gen. ix. 6: Acts xvii. 29: Heb iii. 9. See also notes on Luke xv. 9). We owe then ourselves to God: d this solemn duty is implied, of giving ourselves to Him, with all that we have dare. The answer also gives them the at reason why they were now under sub- gestion to Caesar: viz. because they had lfen from their allegiance to God. 'The section was as if an adulterer were to ask, whether it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier.) They had again and again rejected their theocratic inheritance;—they refused it in the wilderness;—they would not have God to reign over them, but a king;—therefore were they subjected to foreigners (see 2 Chron. xii. 8).

23—33. 33] Reply to the Sadducees respecting the resurrection. Mark xii. 18—27. Luke xx. 27—40. From Acts xxiii. 8, the Sadducees denied resurrection, angel, and spirit; consequently the immortality of the soul, as well as the resurrection of the body. This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many Commentators have fallen, to suppose that the Sadducees re- cognized only the Pentateuch: they acknowledged the prophets also, and rejected tradition only. 24. raise up seed] The firstborn son of such a marriage was reckoned and registered as the son of the deceased brother. 29, 30. Ye do not understand the Scriptures, which imply the resurrection (ver. 31), nor the power of God, before which all these obstacles vanish (ver. 30). See Acts xxvi. 8: Rom. iv. 17; viii. 11: 1 Cor. vi. 14. Our Lord also asserts here against them the existence of angels, and reveals
in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard this, "they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

n see note.

to us the similarity of our future glorified state to their present one. are as angels of God in heaven] because the risen will not be in heaven, but on earth. The Rabbinical decision of a similar question was, that a woman who had been the wife of two husbands on earth, is restored in the next life to the former of them.

31—33.] Our Lord does not cite the strong testimonies of the Prophets, as Isa. xxvi. 19: Ezek. xxxvii. 1—14: Dan. xii. 2, but says, as in Luke (xx. 37), ‘even Moses has shewn,’ &c., leaving those other witnesses to be supplied. The books of Moses were the great and ultimate appeal for all doctrine: and thus the assertion of the Resurrection comes from the very source whence their difficulty had been constructed. On the passage itself, and our Lord’s interpretation of it, much has been written. Certain it is, that our Lord brings out in this answer a depth of meaning in the words, which without it we could not discover. Meyer finely says, ‘Our Lord here testifies of the conscious intent of God in speaking the words. God uttered them, He tells us, to Moses, in the consciousness of the still enduring existence of His peculiar relation to Abraham, Isaac, and Jacob.” The groundwork of our Lord’s argument seems to me to be this:—The words ‘I am thy God’ imply a covenant; there is another side to them: “thou art Mine” follows upon “I am thine.” When God therefore declares that He is the God of Abraham, Isaac, and Jacob, He declares their continuance, as the other parties in this covenant. It is an assertion which could not be made of an annihilated being of the past. And notice also, that Abraham’s (&c.) body having had upon it the seal of the covenant, is included in this. Stier remarks that this is a weighty testimony against the so-called ‘sleep of the soul’ in the intermediate state. Compare “for all live unto Him” Luke xx. 38. Thus the burden of the Law, ‘I AM THE LORD THY GOD,’ contains in it the seed of immortality, and the hope of the resurrection.

34—40.] Reply concerning the Great Commandment. Mark xii. 28—34. In the more detailed account of Mark (Luke has a similar incident in another place, x. 25), this question does not appear as that of one maliciously tempting our Lord: and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord, whichever way He had answered the question. See the notes there.

35. a lawyer] These were Mosiac jurists, whose special province was the interpretation of the Law. Scribe is a wider term, including them. tempting [See above. 36. which is the great commandment] This should more exactly be rendered, which (what kind of a) commandment is great in the law? In Mark, otherwise.

40. the law and the prophets] in the sense of ch. v. 17; vii. 12: all the details of God’s ancient revelation of His will, by whomsoever made.
While the Pharisees were gathered together, Jesus 41 asked them, 42 saying, What think ye 0 of Christ? whose n is he? They say unto him, The son of David. 43 He uth unto them, How then doth David in spirit call him ord, saying, 44 r The Lord said unto my Lord, Sit thou on y right hand, till I p make thine enemies thy footstool? 45 If avid then call him Lord, how is he his son? 46 s And no an was able to answer him a word, neither durst any an from that day forward ask him any more questions.

XXIII. 1 Then spake Jesus to the multitude, and to his seiples, 2 saying, a The scribes and the Pharisees sit in oses’ seat: 3 all therefore whatsoever they bid you : observe, that observe and do; but do not ye after their

render, the Christ?
p read, put thine enemies beneath thy feet?

41—46.] THE PHARISEES RALLED BY QUESTION RESPECTING CHRIST AND AVID. Mark xii. 35—37. Luke xx. 41— . [See also Acts ii. 34.] Our Lord w questions his adversaries (according Matt.:—in Mark and Luke He asks e question not to, but concerning the scribes or interpreters of the law), and n convicts them of ignorance of the riptures. From the universally recognized title of the Messiah as the Son of avid, which by his question He elicits on them, He takes occasion to shew en, who understood this title in a mere rily political sense, the difficulty arising pm David’s own reverence for this his n: the solution lying in the incarnate ohead of the Christ, of which they were anorant. 43. in spirit] i.e. by the spiration of the Holy Spirit: “by (in) e Holy Ghost,” Mark. This is a weighty elaration by our Lord of the inspiration the prophetic Scriptures. St. Mark (ver. I) adds to this “the common people and him gladly.” Here then end the deavourts of His adversaries to entrap him by questions: they now betake themvs to other means. “A new scene, as were, henceforth opens.” Bengel. Chap. XXIII. 1—39.] DENUNCIATION E THE Scribes AND PHARISEES. Pe liar to Matthew. 1.] Much of the latter of this discourse is to be found in the xi and xiii. On its appearance there, the notes on those passages. There n, I think, be no doubt that it was deliv, as our Evangelist here relates it, at one time, and in these the last days our Lord’s ministry. On the notion tertainted by some recent critics, of St. Matthew having arranged the scattered sayings of the Lord into longer discourses, see Introduction to Matthew. A trace of this discourse is found in Mark xii. 38—40: Luke xx. 45—47. In the latter place it is spoken to the disciples, in hearing of the crowd: which (see ver. 8 if.) is the exact account of the matter. It bears many resemblances to the Sermon on the Mount, and may be regarded as the solenm close, as that was the opening, of the Lord’s public teaching. It divides it- self naturally into three parts: (1) introductory description of the Scribes and Pharisees, and contrast to Christ’s disci- ples (vv. 1—12): (2) solemn denuncia- tions of their hypocrisy (vv. 14—33): (3) conclusion, and mournful farewell to the temple and Jerusalem. 2.] Moses’ seat is the office of judge and lawgiver of the people: see Exod. ii. 13—25: Deut. xvii. 9—13. Our Lord says, ‘In so far as the Pharisees and Scribes enforce the law and precepts of Moses, obey them: but imitate not their conduct.’ The verb rendered sit must not be pressed too strongly, as conveying blame,—have seated themselves:—it is merely stated here as a matter of fact. Vv. 8, 10 however apply to their leadership as well as their faults; and declare that among Christians there are to be none sitting on the seat of Christ. 3. all therefore] The therefore here is very significant:— because they sit on Moses’ seat: and this clears the meaning, and shows it to be, ‘all things which they, as successors of Moses, out of his law, command you, do:’ there being a distinction between their lawful teaching as expounders of the law, and their frivo-
works: for they say, and do not. 

4 For they bind heavy burdens [and grievous to be borne], and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. 

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. 

8 But be not ye called Rabbi: for one is your Master [even Christ]; and all ye are brethren. 

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

4 omitted in some ancient authorities. 

8 literally, their hems. 

t render, place. 

u omit.
Neither be ye called masters: for one is your Master, 

v render, leaders.  

w render, leader.  

x render, ministering servant.  

y literally, before men: i.e. in their faces.  

z omit.  

a render, son.

fe, p. 441, and the opening of the Author's dedication of the book).  

11. May serve to shew us how little the ter of a precept has to do with its true servance, if we reflect that he who of all the Heads of sects has most notably violed this whole command, and caused hers to do so, calls himself 'servus servorum Dei' ('servant of the servants of God').—It must be noted (see margin) at the word here rendered "servant" in e. A. V., is not that usually so translated (oulos), which properly means slave or bondsman; but diaconos, which is in the modern version rendered minister in chap. xxi. 12. This often-repeated saying hints here not only to the universal character of God's dealings, but to the speedy miliation of the lofty Pharisees; and as ch. finds a most striking parallel in Ezek. i. 26, 27.  

13. In Luke xi. 52 it is said "ye have taken away the key of knowledge"—the Key being, not the Key; i.e. admitting, to Knowledge, but the ey which is the Knowledge itself, the true simple interpretation of Scripture, which could have admitted them, and caused them to admit others, into the Kingdom of heaven, by the recognition of Him of whom Scriptures testify; whereas now by eir perverse interpretations they had shut out both themselves and others from it. —See a notable instance of this latter in John ix. 24. They shut the door as it were in men's faces who were entering. [On the interpolated ver. 14, see notes on Mark xii. 40. It is wanting in almost all the oldest authorities. It appears to have been inserted here by the copyists from Mark, as above, or from Luke xx. 47.]  

15. And with all this betrayal of your trust as the teachers of Israel (John iii. 10 literally), as if all your work at home were done. This was their work of supererogation—not commanded them, nor in the spirit of their law. The Lord speaks not here of those pious Godfearing men, who were found dwelling among the Jews, favouring and often attending their worship—but of the proselytes of righteousness, so called, who by persuasion of the Pharisees, took on them the whole Jewish law and its observances. These were rare—and it was to the credit of our nature that they were. For what could such a proselyte, made by such teachers, become? A disciple of hypocrisy merely—and neither a sincere heathen nor a sincere Jew—doubly the child of hell: condemned by the religion which he had left—condemned again by that which he had taken. 16—22. The Lord forbade all swearing to His own
the gold of the temple, he is a debtor. 17 Ye fools, and blind: for b whether is greater, the gold, m or the temple that c sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever d sweareth by the gift that is upon it, he is guilty. 19 Ye [e fools and] blind: for b whether is greater, the gift, or the n altar that sanctifieth the gift? 23 Whoso therefore f shall swear by the altar, sweareth by it, and by all things thereon. 21 And whose g shall swear by the temple, sweareth by it, and by him that h dwelleth therein. 22 And he that shall swear by heaven, sweareth by p the throne of God, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye h pay tithe of mint and anise and cummin, and d have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, i which strain at a gnat, and k swallow a camel.

b i. e. which of the two.
d render, shall swear.
f render, hath sworn.
h render, tithe (the verb).
k render, swallowing the.

The reading d w e l t in ver. 21 is remarkable; God did not then dwell in the Temple, nor had He done so since the Captivity. 23, 24.] It was doubtful, whether Levit. xxvii. 30 applied to every smallest garden herb: but the Pharisees, in their over-rigidity in externals, stretched it to this, letting go the heavier, more difficult, and more important (see ver. 4) matters of the Law. In the threefold enumeration, our Lord refers to Micah vi. 8 (see also Hosea xii. 6)—where to do justly, to love mercy, and to walk humbly with God, are described as being better than all offerings. these—these last, are the great points on which your exactions should have been spent—and then, if for the sake of these they be observed, the others should not be neglected. The gold here is probably not the ornamental gold, but the Corban—the sacred treasure. They were fools and blind, not to know and see, that no inanimate thing can witness an oath, but that all these things are called in to do so because of sanctity belonging to them, of which God is the primary source:—the order likewise of the things lolled, being, in their foolish estimate of them, reversed: for the gold must be less than the temple which halloweth it, and the gift than the altar—not as if this were of any real consequence, except to shew their folly—for vv. 20—22, every oath is really an oath by God. But these men were servants only of the temple (“your house,” ver. 38) and the altar, and had forgotten God. The straining the gnat is not a mere proverbial saying. The Jews (as do now the Buddhists in Ceylon and Hindostan) strained their wine, &c., carefully that they might not violate Levit. xi. 20, 23, 41, 42 (and, it might be added, Levit. xvii. 10—14). The “strain [out the wine] at [the occurrence of] a gnat.” The camel is not only opposed, as of immense size, but is also joined with the other as being equally unclean. 25—28.] This woe is founded
make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou 27 bind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for " render, the inside of. m render, sons. n render, murdered.

render, also. p render, offspring. q render, judgment.

t on a literally, but a typically denoted actice of the Pharisees. Our Lord, in e ever-deepening denunciation of His course, has now arrived at the delinea- a parabolic similitude. are full of] ae straining out of the gnat is a cleansing training to the outside, as compared with e inner composition of the wine itself; which the cup is full: see Rev. xviii. 3. ae exterior is not in reality pure when e interior is foul: it is not 'a clean cup,' less both exterior and interior be clean. serve, the emphasis is on be: "that its exterior also may not appear to be, but ally become, pure." 27. The Jews ed once a year (on the fifteenth of the nth Adar) to whitewash the spots where were were, that persons might not be able to uncleanness by passing over them (24 Num. xix. 16). This goes to the root the mischief at once: "your heart is not empele of the living God, but a grave of silent corruption: not a heaven, but a ll. And your religion is but the white-sli—hardly skin-deep." 29—33. 29 A guilt resting on these present Pharus- from being the last in a progressive ies of generations of such hypocrites and persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicing themselves of continuity with their fathers' wickedness. See, as clearly setting forth this view, Luke xi. 'Instead of the penitent confession, "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are mean- while developing to the utmost, and filling up its measure (Acts vii. 52).' Stier. Again notice the emphasis, which is now markedly on sons; thus bringing out that relation in all its fulness and consequences. 32. Fill ye up also (as well as they) the measure (of iniquity) of your fathers. Ver. 33 repeats almost verbatim the first denunciation of the Baptist—in this, the last discourse of the Lord: thus denoting the unchanged state of these men, on whom the whole teaching of repentance had now been expended. One weighty difference however there is: then it was, "who hath warned you to flee?" the wonder was, how they be-
thought themselves of escaping—now, how shall ye escape? On serpents, see Rev. xii. 9. 34.] From the similar place in the former discourse (Luke xi. 49, see notes there) it would appear that the wherefore refers to the whole last denunciation:—since ye are bent upon filling up the iniquities of your fathers, in God's inscrutable purposes ye shall go on rejecting His messengers. 'Notice the difference between “the wisdom of God” in Luke xii. 49, and I, with its emphasis, here. These words are nowhere written in Scripture, nor is it necessary to suppose that to be our Lord's meaning. He speaks this as Head of His Church, of those whom He was about to send: see Acts xiii. 1; 1 Cor. xii. 8; Eph. iii. 5. He cannot, as some think, include Himself among those whom He sends—the Jews may have crucified many Christian teachers before the destruction of Jerusalem. And Eusebius relates from Hegesippus the crucifixion of Symeon son of Clopas, in the reign of Trajan. The and takes out the "crucify," the special, from the "kill," the general; with, of course, somewhat of emphasis: "yea, and even crucify." The prophets were the Apostles, who, in relation to the Jews, were such—the wise men, Stephen and such like, men full of the Holy Ghost—the scribes, Apollos, Paul (who indeed was all of these together), and such. On scourge in your synagogues, see Acts v. 40; xxii. 19; xxvi. 11. 35.] that, not 'in such a way that,' as some: but strictly in order that.

righteous (or innocent) blood is a common expression in the O. T. See 2 Kings xxi. 16; xxiv. 4; Jer. xxvi. 15; and more especially Lam. iv. 13, which perhaps our Lord referred to in speaking this.

all the .... blood] Thus in Babylon, Rev. xviii. 24, is found the blood of all that were slain upon the earth. Every such signal judgment is the judgment for a series of long-crying crimes—and these judgments do not exhaust God's anger, Isa. ix. 12, 17, 21. The murder of Abel was the first in the strife between unrighteousness and holiness, and as these Jews represent, in their conduct both in former times and now, the murderer of the first, they must bear the vengeance of the whole in God's day of wrath. Who Zacharias son of Barachias has been much disputed. We may conclude with certainty that it cannot be (as Augustine and Greswell suppose) a future Zacharias, mentioned by Josephus, as son of Baruch, and slain in the temple just before the destruction of Jerusalem—for our Lord evidently speaks of an event past, and never prophesies in this manner elsewhere. Origen has preserved a tradition, that Zacharias father of John the Baptist was slain by them in the temple; but in the absence of all other authority, this must be suspected as having arisen from the difficulty of the allusion here. Most likely (see Lightfoot in loc., and note on Luke xi. 49) it is Zacharias the son of Jehoiada, who was killed there, 2 Chron. xxiv. 21, and of whose blood the Jews had a saying, that it never was washed away till the temple was burnt at the captivity. son of Barachias does not occur in Luke xi. 51, and perhaps was not uttered by the Lord Himself, but may have been inserted by mistake, as Zachariah the prophet was son of Barachiah, see Zech. i. 1. between the temple and the altar] He was killed in the priest's court, where the altar of burnt-offerings was. On ver. 36, see note on ch. xxiv. 34. It is no objection to the interpretation there maintained, that the whole period of the Jewish course of crime is not filled up by it: the death of Abel can by no explanation be brought within its limits or responsibility; and our Lord's saying reaches far deeper than a mere announcement of their responsibility for what they themselves had done. The Jews stood in the central point of God's dealings with men; and as they were the chosen for the election of grace, so, rejecting God and His messengers, they became, in an especial and awful manner, vessels of wrath. Our Lord mentions this last murder, not as being the last even before His own day, but because it was connected especially with the cry of the dying man, 'The Lord look upon it and require it.' Compare Gen. iv. 10. This death of Zacharias was the
things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

XXIV. 1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples read, he answered and said.


1, 2.] St. Mark expresses his remarks on the buildings; see note there:—they were probably occasioned by ver. 38 of the last chapter. Josephus writes, "Cæsar gave orders to pull down the whole city and the temple ... and all the area of the city was so levelled by the workmen, that a traveller would never believe that it had been inhabited."

3.] From Mark we learn that it was Peter and James and John and Andrew who asked this question. With regard to the question itself, we must, I think, be careful not to press the clauses of it too much, so as to make them bear separate meanings corresponding to the arrangements of our Lord's discourse. As expressed in the other Evangelists, the question was concerning the time, and the sign, of these things happening, viz. the overthrow of the temple and desolation of Judæa, with which, in the then idea of the Apostles, our Lord's coming and the end of the world were connected. Against this mistake He warns them, vv. 6, 14, —Luke ver. 24,—and also in the two first parables in our ch. xxv.

For the understanding of this necessarily difficult prophetic discourse, it must be borne in mind that the whole is spoken in the pregnant language of prophecy, in which various fulfilments are involved. (1) The view of the Jewish Church and its fortunes, as representing the Christian Church and its his-
came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against king-

render, the Christ.
and there shall be famines [\textit{\& pestilences}], and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall falsify the prophecies.

at Jannia, a city on the coast of Judaea near Joppa. Many other such national calamities are recorded by Josephus. In one place he calls the sedition a \textit{preface of the siege}. \textit{famine}, and \textit{pestilence}, which is coupled to it in Luke, are usual companions. With regard to the \textit{first}, Greswell shews that the famine prophesied of in the Acts (\textsc{xi}. 28) happened in the ninth of Claudius, \textit{A.D. 49}. It was great at Rome,—and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much afflicted by it. Suetonius speaks of \textit{continual droughts}; and Tacitus of \textit{dearth of crops}, and \textit{thence famine}, about the same time. There was a famine in Judaea in the reign of Claudius (the true date of which however Mr. Greswell believes to be the third of Nero), mentioned by Josephus, and as to \textit{pestilences}, though their occurrence might, as above, be inferred from one other, we have distinct accounts of a pestilence at Rome (\textit{A.D. 65}) in Suetonius ad Tacitus, which in a single autumn carried off 30,000 persons at Rome. But such matters as these are not often related by historians, unless of more than usual celebrity. \textit{earthquakes}: The principal \textit{earthquakes} occurring between this prophecy and the destruction of Jerusalem were, (1) a great earthquake in Crete, \textit{D. 46} or 47; (2) one at Rome on the \textit{vi} when Nero assumed the manly toga, \textit{D. 51}; (3) one at Apamea in Phrygia, mentioned by Tacitus, \textit{A.D. 53}; (4) one at Aodicea in Phrygia, \textit{A.D. 60}; (5) one in Cappadocia. Seneca, in the year \textit{A.D. 58}, writes: "How often have cities of Asia and Achaea fallen with one fatal shock! How many cities have been swallowed up by Syria, how many in Macedonia? How often has Cyprus been wasted by this hurricane! How often has Paphos become ruin! News has often been brought of the demolition of whole cities at once." The prophecy, mentioning \textit{in vers places} (\textit{place of place}),—i.e. here and there, each in its particular locality; we say, "up and down"), does not seem to imply that the earthquakes should be in Judaea or Jerusalem. We have an account of one in Jerusalem, in Josephus, which Mr. Greswell (as above) places about Nov. \textit{A.D. 67}. On the additions in Luke xxii. 11, see notes there; and on this whole passage see the prophecies in 2 \textsc{Chron. xv. 5—7}, and \textsc{Jer. ii. 45, 46}. \textit{the beginning of sorrows} (literally \textit{birth pangs}) in reference to the \textit{regeneration} (ch. \textit{xxix. 28}), which is to precede the \textit{consummation of this age}. So Paul in \textsc{Rom. viii. 22, the whole creation \ldots traualleth together until now.} The death-throes of the Jewish state precede the \textit{regeneration} of the universal Christian Church, as the death-throes of this world the new heavens and new earth.

19—13.] Then, at this time,—during this period, not \textit{after these things have happened}. These words serve only definitely to fix the time of the indefinite \textit{then,} here and in ver. 10. The \textit{then} in ver. 14 is, from the construction of the sentence, more definite. For \textit{kill you,} Luke has some of you shall they cause to be put to death, viz. the Apostles. This sign was early given. \textit{James the brother of John} was put to death, \textit{A.D. 44: Peter and Paul} (traditionally) and \textit{James the Lord’s brother}, before the destruction of Jerusalem; and possibly others. \textit{ye shall be hated!} See Acts xxxviii. 22. Tacitus says that Nero, for the conflagration of Rome, persecuted the Christians, \textit{a race of men detested for their crimes}: also see 1 \textsc{Pet. ii. 12; iii. 16; iv. 14—16}. In chap. x. 22, from which these verses are repeated, we have only \textit{of all} (men)—here \textit{nations} is added, giving particularity to the prophecy. 10.] See 2 \textsc{Tim. iv. 16}, and the repeated warnings against apostasy in the Epistle to the Hebrews. The persons spoken of in this verse are \textit{Christians}. Tacitus says, that the first apprehended by Nero confessed, and then a great multitude were apprehended by their information, xv. 44. On \textit{offended}, see note, ch. xi. 6. On \textit{hate one another}, compare the deadly hatred borne to St. Paul and his work by the Judaizers.
deceive many. 12 And because iniquity v shall abound, the love of w many shall wax cold. 13 k But he that z shall endure unto the end, the same shall be saved. 14 And this 1 gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 m When ye therefore shall see the abomination of desolation, spoken of by n Daniel the prophet, v stand in the

v render, hath abounded.
\[render,\text{ had abounded.}\]
\[render,\text{ had endured.}\]

In the Apocryphal works called the Clementines, which follow teaching similar to that of the faction adverse to Paul in the Corinthian Church, he is hinted at under the name "the enemy." (See Stanley, Essays on Apostolic Age, p. 377.) These Judaizing teachers, among others, are meant by the false prophets, as also that plentiful crop of heretical teachers which sprang up everywhere with the good seed of the Gospel when first sown. See especially Acts xx. 30: Gal. i. 7—9: Rom. xvi. 17, 18: Col. ii. 17—end: 1 Tim. i. 6, 7, 20; vi. 3—5, 20, 21: 2 Tim. ii. 18; iii. 6—8: 2 Pet. ii. (and Jude): 1 John ii. 18, 22, 23, 26; iv. 1, 3: 2 John 7: false apostles, 2 Cor. xi. 13.

12.] It is against this iniquity especially that James, in his Epistle, and Jude, in more than the outward sense the brother of James, were called on to protest,—the mixture of heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the past tense of the verb in the original, and interpret, 'because the iniquity is filled up,' on account of the horrible state of morality (parallel to that described by Thucydides, as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold.

of the many,—thus we have, ch. xxv. 5, "they all slumbered and slept." Even the Church itself is weakened by the distrust of the evil days. See 2 Thess. ii. 3.

13.] The primary meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has ulterior meanings, according to which the end will signify, to an individual, the day of his death (see Rev. ii. 10),—his martyrdom, as in the case of some of those here addressed,—to the Church, endurance in the faith to the end of all things. See Luke xxi. 19, and note.

14.] We here again have the pregnant meaning of prophecy. The Gospel had been preached through the whole Roman world, and every nation had received its testimony, before the destruction of Jerusalem: see Col. i. 6, 23: 2 Tim. iv. 17. This was necessary not only as regarded the Gentiles, but to give to God's people the Jews, who were scattered among all these nations, the opportunity of receiving or rejecting the preaching of Christ. But in the wider sense, the words imply that the Gospel shall be preached in all the world, literally taken, before the great and final end come. The apostasy of the latter days, and the universal dispersion of missions, are the two great signs of the end drawing near.

15. the abomination of desolation] The Greek words are the LXX rendering of the Hebrew of Dan. xii. 11. The similar expression in ch. xi. 31, is rendered in the same manner by the LXX. To what exactly the words in Daniel apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of Antiochus Epiphanes by the Alexandrine Jews; thus 1 Macc. i. 54 we read "they set up the abomination of desolation upon the altar." Josephus refers the prophecy to the desolation by the Romans. The principal Commentators have supposed, that the eagles of the Roman legions are meant, which were an abomination, inasmuch as they were idols worshipped by the soldiers. These, they say, stood in the holy place, or a holy place, when the Roman armies encamped round Jerusalem under Cestius Gallus first, a.d. 66, then under Vespasian, a.d. 68, then lastly under Titus, a.d. 70. Of these the first is generally taken as the sign meant. Josephus relates, B. J. ii. 20. 1, that after Cestius was defeated, "many of the principal Jews removed from the city, as from a sinking ship." But, without denying that this time was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplica-
holy place, (whoso readeth, let him understand:) 16 then let them which be in Judæa flee into the mountains: 17 let him which is on the housetop not come down to take any thing out of his house: 18 neither let him which is in the field return back to take his clothes. 19 a And 9 woe unto 6 Luke xiii. 20. 20. But pray ye that your flight be not in the

z read, the things.

a render, But.

on one day (see ver. 20), and universal from all parts of Judaea. Putting then St. Luke's expression and the text together, I think that some internal desecration of the holy place by the Zelots coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See Luke xxi. 20.

whoso readeth, let him understand] This I believe to have been an ecclesiastical note, which, like the doxology in ch. vi. 13, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words may be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7: Dan. xii. 10); but this is not likely, especially as the reference to Daniel does not occur in Mark, where these words are also found. They cannot well be the words of the Evangelist, inserted to bespeak attention, as this in the three first Gospels is wholly without example. 16—18.] The Christian Jews are said to have fled to Pella, a town described by Josephus as the northernmost boundary of Perea. Eusebius says they were directed thither by a certain prophetic intimation, which however cannot be this; as Pella is not on the mountains, but beyond them (but in order to reach it would not they have to fly exactly over [so literally here] the mountains? See note on ch. xviii. 12)——Epiphanius, that they were warned by an angel. 17.] A person might run on the flat-roofed houses in Jerusalem from one part of the city to another, and to the city gates. Perhaps however this is not meant, but that he should descend by the outer stairs instead of the inner, which would lose time. 19, 20.] It will be most important that so sudden a flight should not be encumbered, by personal hindrances, or by hindrances of accompaniment, see 1 Cor. vii. 26; and that those things which are out of our power to arrange, should be propitious,—weather, and freedom from legal prohibition. The words neither on the sabbath day, are
winter, neither on the sabbath day: 21 for then shall be
great tribulation, such as 2 was not since the beginning of
the world to this time, no, nor ever shall be. 22 And
except those days should be shortened, there should no
flesh be saved: 2 but for the elect's sake those days shall be
shortened. 23 Then if any man shall say unto you, Lo,
here is 2 Christ, or there; believe it not. 24 For 2 there
shall arise false Christs, and false prophets, and shall shew
great signs and wonders; insomuch that, 2 if it were
possible, they shall deceive the very elect. 25 Behold, I
have told you before. 26 Wherefore if they shall say unto
you, Behold, he is in the desert; go not forth: behold, he
render, hath not been.

peculiar to Matthew, and shew the strong
Jewish tint which caused him alone to
preserve such portions of our Lord's say-
ings. That they were not said as any
sanction of observance of the Jewish Sab-
bath, is most certain: but merely as re-
ferring to the positive impediments which
might meet them on that day, the shut-
ting of the gates of cities, &c., and their
own scruples about travelling further than
the ordinary Sabbath-day's journey (about
a mile English); for the Jewish Christians
adhered to the law and customary observ-
ances till the destruction of Jerusalem.

21, 22.] In ver. 19 there is proba-
ably also an allusion to the horrors of the
siege, which is here taken up by the for.
See Deut. xxviii. 49-57, which was lit-
erally fulfilled in the case of Mary of Pe-
rea, related by Josephus. Our Lord
still has in view the prophecy of Daniel
(ch. xii. 1), and this citation clearly shews the
intermediate fulfilment, by the de-
struction of Jerusalem, of that which is
yet future in its final fulfilment: for
Daniel is speaking of the end of all things.
Then only will these words be accomplished
in their full sense: although Josephus (but
he only in a figure of rhetoric) has ex-
pressed himself in nearly the same lan-
guage: "All calamities from the begin-
ing of time seem to me to shrink to nothing
in comparison with those of the Jews."

22.] If God had not in his mercy
shortened (by His decrees) those days ("the
days of vengeance," Luke xxi. 22), the
whole nation (in the ultimate fulfilment,
all flesh) would have perished; but for
the sake of the chosen ones,—the believing,—
or those who should believe,—or perhaps
the preservation of the chosen race whom
God hath not cast off, Rom. xi. 1,—they
shall be shortened. It appears that be-
sides the cutting short in the Divine coun-
sels, which must be hidden from us, vari-
ous causes combined to shorten the siege.
(1) Herod Agrippa had begun strengthen-
ing the walls of Jerusalem in a way which
if finished would have rendered them able to
resist all human violence, but was stopped by orders from Claudius, A.D. 42
or 43, Jos. Antt. xix. 7. 2. (2) The Jews,
being divided into factions among them-
theselves, had totally neglected any prepara-
tions to stand a siege. (3) The magazines
of corn and provision were burnt just be-
fore the arrival of Titus; the words of Jo-
sephus are remarkable on this: "Within
a little all the corn was burnt, which would
have lasted them many years of siege."
(4) Titus arrived suddenly, and the Jews
voluntarily abandoned parts of the fortifica-
tion (Jewish Wars, vi. 8. 4). (5) Titus him-
self confessed, "God has fought for us, and
He it is who has deprived the Jews of these
their fortifications: for what could human
hands or engines do against these towers?"
Some such providential shortening of the
great days of tribulation, and hastening
of God's glorious Kingdom, is here pro-
mised for the latter times. 23—26.]

These verses have but a faint reference
(though an unmistakable one) to the time
of the siege: their principal reference is
to the latter days. In their first mean-
ing, they would tend to correct the idea of
the Christians that the Lord's coming was
to be simultaneous with the destruction of
Jerusalem: and to guard them against the
impostors who led people out into the
wilderness (see Acts xxi. 38), or invited them
to consult them privately, with the promise
of deliverance. In their main view, they
will preserve the Church firm in her wait-
ing for Christ, through even the awful
troubles of the latter days, unmoved by
in the secret chambers; believe it not. 27 For as the
lightning cometh out of the east, and shineth even unto
the west; so shall the coming of the Son of man be.
28 For wheresover the carcase is, there will the
angels be gathered together.
29 Immediately after the tribulation of those days shall
the sun be darkened, and the moon shall not give her
light. 30 But the times of the Gentiles are fulfilled; he shall
be the coming of the Lord Himself happen. On the
indefiniteness of this assigned period in the
prophecy, see note on ver. 3. (The
expression in Mark is equally indicative of a
considerable interval; "In those days, after that
tribulation.") The fact of His
coming, and its attendant circumstances,
being known to Him, but the exact time
unknown,—He speaks without regard to the
interval, which would be employed in His
waiting till all things are put under His
feet: see Rev. i. 1; xxii. 6—20.
In what follows, from this verse, the Lord
speaks mainly and directly of His great
second coming. Traces there are (as e.g.
in the literal meaning of ver. 34) of slight
and indirect allusions to the destruction of
Jerusalem;—as there were in the former
part to the great events of which that is a
foreshadowing:—but no direct mention.
The contents of the rest of the chapter
may be set forth as follows: (ver. 29)
signs which shall immediately precede
(ver. 30) the coming of the Lord to judg-
ment, and (ver. 31) to bring salvation to
His elect. The certainty of the event,
and its intimate connexion with its pre-
monitory signs. (vv. 32, 33); the endur-
ance (ver. 34) of the Jewish people till
the end—even till Heaven and Earth
(ver. 35) pass away. But (ver. 36) of
the day and hour none knoweth. Its
suddenness (vv. 37—39) and decisiveness
(vv. 40, 41),—and exhortation (vv. 42—
44) to be ready for it. A parable setting
forth the blessedness of the watching, and
misery of the neglectful servant (vv. 45—
end), and forming a point of transition to the
parables in the next chapter.
shall the sun be darkened] The darkening
of the material lights of this world is used in
prophecy as a type of the occurrence of
trouble and danger in the fabric of
human societies, Isa. v. 30; xiii. 10;
xxxiv. 4; Jer. iv. 28; Ezek. xxxii. 7, 8:
Amos viii. 9, 10; Micah iii. 6. But the
type is not only in the words of the
prophecy, but also in the events themselves.
Such prophecies are to be understood liter-
ally, and indeed without such understand-
light, and the stars shall fall from heaven, and the powers
of the heavens shall be shaken: 30 and then shall appear
the sign of the Son of man in heaven: 4 and then shall all
the tribes of the earth mourn, 5 and they shall see the Son
of man coming in the clouds of heaven with power and
great glory. 31 And he shall send his angels with a great
e sound of a trumpet, and they shall gather together his
elect from the four winds, from one end of heaven to the
other. 32 Now learn a parable of the fig tree: When his

render, voice.

render, the parable from the fig-tree: When now his branch
becometh tender.

ing would lose their truth and significance. The physical signs shall happen (see Joel ii. 31: Hagg. ii. 6, 21, compared with
Heb. xii. 26, 27) as accompaniments and intensifications of the awful state of things which the description typifies. The Son
of this world and the church (Mal. iv. 2: Luke i. 78: John i. 9: Eph. v. 14: 2 Pet. i. 19) is the Lord Jesus—the Light, is the
Knowledge of Him. The moon—human knowledge and science, of which it is said (Ps. xxxvi. 9), 'In thy light shall we see
light:' reflected from, and drinking the beams of, the Light of Christ. The stars—see Dan. viii. 10—are the leaders and
teachers of the Church. The Knowledge of God shall be obscured—the Truth nigh put out—worldly wisdom darkened—the
Church system demolished, and her teachers cast down. And all this in the midst of the fearful signs here (and in Luke, vv. 25, 26, more at large) recounted: not setting aside, but accompanying, their
litur}' fulfillment. the powers of the heavens] not the stars, just mentioned;—nor the angels, spoken of by and by, ver. 31: but most probably the greater heavenly bodies, which rule the day and
night, Gen. i. 16, and are there also distinguished from the stars. See notes on 2 Pet. iii. 10—12, where the stars seem
to be included in the elements. Typically, the influences which rule human society, which make the political weather fair or foul, bright or dark; and encourage the
fruits of peace, or inflict the blight and desolation of war. 30.] This then, so emphatically placed and repeated, is a
definite declaration of time,—not a mere sign of sequence or coincidence, as e.g. in
ver. 23:—when these things shall have been somewhat filling men's hearts with
fear,—then shall &c. It is quite uncertain what the sign shall be:—plainly,
not the Son of Man Himself, as some explain it (even Bengel, generally so valuable in his explanations, says, "He Himself
shall be the sign of Himself," and quotes Luke ii. 12 as confirming this view; but there the swaddling clothes and the manger
were the 'sign,' not the Child), nor any outward marks on His body, as His
wounds; for both these would confuse what the prophecy keeps distinct—the
seeing of the sign of the Son of Man, and all tribes of the earth mourning, and afterwards seeing the Son of Man Himself: This is manifestly some sign in
the Heavens, by which all shall know that the Son of Man is at hand. The Star of the Wise Men naturally occurs to our
thoughts—but a star would not be a sign which all might read. On the whole
I think no sign completely answers the conditions, but that of the Cross:—and accordingly we find the Fathers mostly
thus explaining the passage. But as our Lord Himself does not answer the question,
"What is the sign of thine appearing?" we may safely leave the matter.

all the tribes of the earth] See Zech. xii. 10—
14, where the mourning is confined to the families of Israel:—here, it is universal: see Rev. i. 7; also vi. 15—17. This
coming of the Son of Man is not that spoken of ch. xxv. 31, but that in 1 Thess. iv. 16, 17, and Rev. xix. 11 ff. —His coming at
the commencement of the millennial reign to establish His Kingdom: see Dan. vii. 13, 14. The power is the power of
this Kingdom, not the host of heaven.

31.] This is not the great Trumpet of the general Resurrection (1 Cor. xv. 52), except in so far as that may be spoken
of as including also the first resurrection: see on this verse the remarkable opening
of Ps. 1., which is itself a prophecy of these same times. 32, 33, 34.] The
branch is yet tender, and putteth forth leaves, ye know that
summer is nigh: 33 so likewise ye, when ye shall see all
these things, know that 9 it is near, even at the doors.

34 Verily I say unto you, a This generation shall not pass,
till all these things 5 be fulfilled. 35 b Heaven and earth
shall pass away, but my words shall not pass away.

36 c But of that day and hour knoweth h no man, no, not
the angels of heaven, but i my Father only. 37 But as the
days of Noe were, so shall [k also] the coming of the Son
of man be. 38 d For as in the days that were before the
flood they were eating and drinking, and marrying and giving

5 render, shall happen. h render, none. i or, the. k omit.

English version in ver. 32 is ambiguous, besides being unfaithful. By "of" is
evidently meant from: but it seems as if it were only concerning. "Learn," says our
Lord, "from the fig-tree the parable:" the natural phenomenon which may serve as a
key to this meaning. The coming of the Lord shall be as sure a sign that the
Kingdom of Heaven is nigh, as the putting forth of the tender leaves of the
fig-tree is a sign that summer is nigh. Observe all these things,—every one of these
things,—this coming of the Son of Man included, which will introduce the
millenial Kingdom. As regards the parable,—there is a reference to the
withered fig-tree which the Lord cursed: and as that, in its judicial unfruitfulness,
emblemated the Jewish people, so here the putting forth of the fig-tree from its
state of winter dryness, symbolizes the future resurrection of that race, which the
Lord (ver. 34) declares shall not pass away till all be fulfilled. That this is
the true meaning of that verse, must appear, when we recollect that it forms the
conclusion of this parable, and is itself joined, by this generation passing away,
to the verse following. We cannot, in seeking for its ultimate fulfilment, go back
to the taking of Jerusalem and make the words apply to it. As this is one of
the points on which the rationalizing interpreters lay most stress to show that the
prophecy has failed, I have taken pains to show, in my Gr. Test., that the word
here rendered generation has the meaning of a race or family of people. In all the
places there cited, the word necessarily bears that signification: having it is true
a more pregnant meaning, implying that the character of one generation stamps
itself upon the race, as here in this verse also. The continued use of pass away (the
word is the same in verses 34, 35) should have saved the Commentators from the
blunder of imagining that the then living generation was meant, seeing that the
prophecy is by the next verse carried on to the end of all things: and that, as matter
of fact, the Apostles and ancient Christians did continue to expect the Lord’s coming,
after that generation had passed away. But, as Stier well remarks, “there are men
foolish enough now to say, heaven and earth will never pass away, but the words
of Christ pass away in course of time;—of this, however, we wait the proof.” ii.
505. all these things—all the signs hitherto recounted—so that both these
words, and ye (in ver. 33), have their partial, and their full meanings.
it is near—viz. the end. On ver. 35 see Ps. cxix. 59.; Isa. xi. 8.; li. 6.; Ps. cii. 26.

36.] that day, viz. of heaven and earth passing away; or, perhaps referring to ver. 30 it.
day and hour—the exact time—as we say, ‘the hour and minute.’

The very important addition to this verse in Mark, and in some ancient MSS. here,
neither the Son, is indeed included in “but my Father only;” but could hardly
have been inferred from it, had it not been expressly stated: ch. xx. 23. All attempts
to soften or explain away this weighty truth must be resisted: it will not do to
say with some Commentators, “He knows it not as regards us,” which, however well
meant, is a mere evasion—in the course of humiliation undertaken by the Son, in
which He increased in wisdom (Luke ii. 52), learned obedience (Heb. v. 8), uttered
desires in prayer (Luke vi. 12, &c.),—this matter was hidden from Him: and as I
have already remarked, this is carefully to be borne in mind, in explaining the
prophecy before us. 37—39.] This compari-son also occurs in Luke xvii. 26, 27,
in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall [al]so] the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 e Watch therefore: for ye know not what hour your Lord doth come. 43 f But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be o broken up. 44 g Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 h Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give with the addition of 'the days of Lot' to it: see also 2 Pet. ii. 4—10; iii. 5, 6. It is important to notice the confirmation, by His mouth who is Truth itself, of the historic reality of the flood of Noah.

The expression drinking may serve to show that it is a mistake to imagine that we have in Gen. ix. 20 the account of the first wine and its effects. The security here spoken of is in no wise inconsistent with the anguish and fear prophesied, Luke xxi. 25, 26. They say, there is peace, and occupy themselves as if there were; but fear is at their hearts. On the addition in Luke xxi. 31—36, see notes there. 40, 41.] From this point (or perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse begins to assume a parabolic form, and gradually passes into a series of formal parables in the next chapter. These verses set forth that, as in the times of Noah, men and women shall be employed in their ordinary work: see Exod. xi. 5; Isa. xlvi. 2. They also shew us that the elect of God will to the last be mingled in companionship and partnership with the children of this world (see Mark i. 19, 20). We may notice, that these verses do not refer to the same as vv. 16—18. Then it is a question of voluntary flight; now of being taken (by the angels, ver. 31: the present tense graphically sets the incident before us; or perhaps describes the rule of proceeding. It is interesting to know that the word "taken" is the same verb in the original as "receive" in John xiv. 3) or left. Nor again do they refer to the great judgment of ch. xxv. 31, for then (ver. 32) all shall be summoned: but they refer to the millennial dispensation, and the gathering of the elect to the Lord then. The "women grinding at the mill" has been abundantly illustrated by travellers, as even now seen in the East. See especially The Land and the Book, pp. 526, 7.

42—44.] Our Lord here resumes the tone of direct exhortation with which He commenced. To the secure and careless He will come as a thief in the night: to His own, as their Lord. See Obad. 5: Rev. iii. 3; xvi. 15: 1 Thess. v. 1—10, where the idea is expanded at length. Compare ver. 7 there with our ver. 49, and on the distinction between those who are of the day, and those who are of the night, see notes there. 45—47.] Our Lord had given this parabolic exhortation before, Luke xii. 42—46. Many of these His last sayings in public are solemn repetitions of, and references to, things already said by Him. That this was the case in the present instance, is almost demonstrable, from the implicit allusion in Luke xii. 36, to the return from the wedding, which is here expanded into the parable of ch. xxv. 1 ff. How much more natural that our Lord should have preserved in his parabolic discourses the same leading ideas, and again and again gathered his precepts round them,—than that the Evangelists should have thrown into utter and inconsistent confusion, words which would have been treasured up so carefully by them that heard them;—to say nothing of the promised help of the Spirit to bring to mind
them meat in due season? 

46 I Blessed is that servant, whom his lord when he cometh shall find so doing. 

47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

XXV. 1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth

P not expressed in the original.

Who [then is] A question asked that each one may put it to himself—and to signify the high honour of such an one. faithful and wise Prudence in a servant can be only the consequence of faithfulness to his master. This verse is especially addressed to the Apostles and Ministers of Christ. The give them (their) meat (= portion of meat, Luke xii. 42) answers to the description of the workman that need not be ashamed in 2 Tim. ii. 15. On ver. 47, compare ch. xxv. 21: 1 Tim. iii. 13: Rev. ii. 26; iii. 21, which last two passages answer to the promise here, that each faithful servant shall be over all his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another,—but rather like the diffusion of love, in which, the more each has, the more there is for all. 48—51. The question is not here asked again, who is &c., but the transition made from the good to the bad servant, or even the good to the bad mind of the same servant, by the epithet evil.
delayeth then manifestly, a long delay is in the mind of the Lord: see above on ver. 29. Notice that this servant also is one set over the household—one who says my lord—and began well—but now begins to, &c.—falls away from his truth and faithfulness;—the sign of which is that he begins (lit. shall have begun) to lord it over the elect (1 Pet. v. 3), and to revel with the children of the world. In consequence, though he have not lost his belief ("my lord"), he shall be placed with those who believed not, the hypocrites. 51. The reference is to the punishment of cutting, or sawing asunder:

q read, shall.

see Dan. ii. 5; iii. 29: Sus. ver. 59: see also Heb. iv. 12; xi. 37. The expression here is perhaps not without a symbolical reference also to that dreadful sundering of the conscience and practice which shall be the reflective torment of the condemned:—and by the mingling and confounding of which only is the anomalous life of the wilful slumber made in this world tolerable.

CHAP. XXV. 1—13.] PARABLE OF THE VIRGINS. Peculiar to Matthew.

1. Then—at the period spoken of at the end of the last chapter, viz. the coming of the Lord to His personal reign—not His final coming to judgment. ten virgins The subject of this parable is not, as of the last, the distinction between the faithful and unfaithful servants; no outward distinction here exists—all are virgins—all companions of the bride—all furnished with brightly-burning lamps—all, up to a certain time, fully ready to meet the Bridegroom—the difference consists in some having made a provision for feeding the lamps in case of delay, and the others none—and the moral of the parable is the blessedness of endurance unto the end.

"The point of the parable consists," as Calvin remarks, in this, "that it is not enough to have been once girt and prepared for duty, unless we endure even to the end." There is no question here of apostasy, or unfaithfulness—but of the want of provision to keep the light bright against the coming of the bridegroom, however delayed.

Ten was a favourite number with the Jews—ten men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number
to meet the bridegroom. 2 But five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom [v. cometh]; go ye out to meet him. 7 Then all those virgins arose,

in the ancient authorities these words are transposed.

read, For the foolish, when they took their lamps.

render, delayed.

The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit,—now comes in the difference between the wise and foolish:—the one made no provision for the supply of this—the others did. How so? The wise ones gave all diligence to make their calling and election sure (2 Pet. i. 10 and 5—8), making their bodies, souls, and spirits (their vessels, 2 Cor. iv. 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God’s Holy Spirit. The others did not this—but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer. 5—7 delayed: compare ch. xxiv. 48, where the Greek verb rendered delayeth is the same. The same English rendering ought to have been kept here. But the thought of the foolish virgins is very different from that of the wicked servant: his—there will be plenty of time, my Lord tarrieth;—theirs, surely He will soon be here, there is no need of a store of oil. This may serve to shew how altogether diverse is the ground of the two parables. they all slumbered and slept] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness: as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber:—but, the while, how much difference was there between them? Some understand this verse of sleep in death. But, not to mention that this will not fit the machinery of the parable (see below on ver. 8), it would assume (they all) that none of the faithful would be living on earth when the Lord comes.

a cry made] See Isa. lxii. 5—7: and the porter’s duty, Mark xiii. 34. This warning cry is before the coming: see ver. 10. The exact rendering is present, graphically setting the reality before us: there ariseth a cry. All now seem alike—all wanted their lamps
and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, [X Not so;] lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour [a wherein the Son of man cometh].

[14 h For [b the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and]

render, going out.

render for perspicuity (the pronoun is feminine), the virgins. the marriage feast.

trimmed—but for the neglectful, there is not wherewith. It is not enough to have burnt, but to be burning, when He comes. Raise the wick as they will, what avails it if the oil is spent? [trimmed] "by pouring on fresh oil, and removing the fungi about the wick: for the latter purpose a sharp-pointed wire was attached to the lamp, which is still seen in the bronze lamps found in sepulchres." Webster and Wilkins. [8, 9.] are going out;—not as A. V.,—are gone out! and there is deep truth in this: the lamps of the foolish virgins are not extinguished altogether. lest there be not enough]

See Ps. xlix. 7: Rom. xiv. 12. No man can have more of this provision than will supply his own wants. go ye rather] This is not said in mockery, as some suppose: but in earnest. them that sell] These are the ordinary dispensers of the means of grace—ultimately of course God Himself, who alone can give His Spirit. The counsel was good, and well followed—but the time was past. Observe that those who sell are a particular class of persons—no mean argument for a set and appointed ministry; and moreover for a paid ministry. If they sell, they receive for the thing sold: compare our Lord’s saying, Luke x. 7. This selling bears no analogy with the crime of Simon Magus in Acts viii.: compare our Lord’s other saying, Matt. x. 8.

10—12.] We are not told that they could not buy—that the shops were shut—but simply that it was too late—for that time. For it is not the final coming of the Lord to judgment, when the day of grace will be past, that is spoken of,—except in so far as it is hinted at in the background, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. This feast is the marriage supper of Rev. xix. 7—9 (see also ib. xxi. 2); after which these improvvident ones gone to buy their oil shall be judged in common with the rest of the dead, ibid. xx. 12, 13. Observe here, I know you not is very different, as the whole circumstances are different, from “I never knew you,” in ch. vii. 23, where the “Depart from me” binds it to our ver. 41, and to the time of the final judgment, spoken of in that parable. [See the note at the end of the chapter.]

14—30.] PARABLE OF THE TALENTS. Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there. 14.] The ellipsis is rightly supplied in the A. V., For [the kingdom of heaven is] as a man, &c. We have this parable and the preceding one alluded to in very few words by Mark xiii. 31—36. In it we have the active side of the Christian life, and its danger, set before us, as in the last the contemplative side. There, the foolish virgins failed, from thinking their part too easy—here the wicked servant fails, from
delivered unto them his goods. \(^15\) And unto one he gave five talents, to another two, and to another one; \(^k\) to every man according to his several ability; and straightway took his journey. \(^16\) Then he that had received the five talents went and traded with the same, and made them other five talents. \(^17\) And likewise he that had received two, he also gained other two. \(^18\) But he that had received one went and digged in the earth, and hid his lord's money. \(^19\) After a long time the lord of those servants cometh, and recketh with them. \(^20\) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. \(^21\) His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, \(^1\) I will make thee ruler over many things: enter thou into \(^m\) the joy of thy lord. \(^22\) He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. \(^23\) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will
the judgment of the millennial advent.

This to the servants of Christ (his own servants, ver. 14), is their final judgment—but not that of the rest of the world. We may observe that this great account differs from the coming of the bridegroom, inasmuch as this is altogether concerned with a course of action past—that with a present state of preparation. This holds, in the individual application, of the account after the resurrection: that, at the utmost (and not in the direct sense of the parable even so much), of being ready for his summons at death. \(^20\) The faithful servant does not take the praise to himself—\(\textit{thou deliveredst unto me} \) is his confession—and \(\textit{beside them} \) the enabling cause of his gain:—\(\textit{without Me, ye can do nothing,}\) John xv. 5. This is plainer in Luke (xix. 16), \(\textit{Thy pound hath gained ten pounds.}\) See 1 Cor. xv. 10:—and on the joy and alacrity of these faithful servants in the day of reckoning, 1 Thess. ii. 19: 2 Cor. i. 14; Phil. iv. 1. \(^21.\) See the corresponding sentence in Luke xix. 17, and note. The \textit{joy} here is not a \textit{feast}, as sometimes interpreted, but that \textit{joy} spoken of Heb. xii. 2, and Isa. lxxi. 11—that \textit{joy} of the Lord arising from the completion of His work and labour of love, of which the first Sabbatical rest of the Creator was typical—\n
thinking his too hard. The parable is still concerned with Christians (his own servants), and not the world at large. We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not fructifying with it. \(^15\) In Luke each receives the same, but the profit made by each is different: see notes there. Here, in fact, they did each receive the same, for they received according to their ability—their character and powers. There is no Pelagianism in this, for each man's powers are themselves the gift of God. \(^16\) \(\textit{The increase gained by each of the two faithful servants was the full amount of their talents:—of each will be required as much as has been given. The third servant here is not to be confounded with the wicked servant in ch. xxiv. 48. This one is not actively an ill-doer, but a hide of the money entrusted to him—one who brings no profit: see on ver. 24.} \(^19\) \(\textit{After a long time} \) Here again, as well as in the \textit{delay} of ver. 5 and ch. xxiv. 48, we have an intimation that the interval would be no short one. This proceeding is not, strictly speaking, the \textit{last judgment}, but still the same as that in the former parable; the beginning of judgment at the house of God
make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 and I was afraid, and went and hid thy talent in the earth: lo, [d there] thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 thou oughtest therefore to have put my money o the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the

The sentence appears to be a biblical passage from St. Matthew, possibly Matthew 25:14-30, discussing the parable of the talents. The text includes references to various biblical passages and interpretations.

Note: The [d] in the text refers to a note in the original, possibly explaining the meaning of the word or phrase.

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24. Notice the identity of the praise and portion of him who had been faithful in less, with those of the first. The words are, as has been well observed, "not, 'good and successful servant,' but 'good and faithful servant?"' and faithfulness does not depend on amount. 24, 25.] This sets forth the excuse which men are perpetually making of human infirmity and inability to keep God’s commands, when they never apply to that grace which might enable them to do so—an excuse, as here, self-convicting, and false at heart.

26. I was afraid] See Gen. iii. 10. But that pretended fear, and this insolent peep, are inconsistent, and betray the falsehood of his answer. thou hast what is thine] This is also false—it was not so—for there was his lord’s time, and his own labour, which was his lord’s—to be accounted for. 26, 27.] St. Luke prescribes “out of thine own mouth will I judge thee,”—viz. ‘because, knowing the relation between us, that of absolute power on my part over thee,—if thou hadst really bought me such an hard master, thou oughtest &c., in order to avoid utter ruin. But this was not thy real thought—thou vert wicked and slothful.’ thou newest, &c. is not concessive, but hypothetical;—God is not really such a Master.

[The exchangers, in Luke (xiv. 23) “the bank” (exchange). There was a saying very current among the early Fathers, “Be ye worthy exchangers,” which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been; but it more likely was traditional, or from some apocryphal gospel. Suicer discusses the question, and inclines to think that it was a way of expressing the general moral of the two parables in Matt. and Luke.

But, in the interpretation, who are these exchangers? The explanation (Olsh., and adopted by Trench, Parables, p. 247) of their being those stronger characters who may lead the more timid to the useful employments of gifts which they have not energy to use, is objectionable (1) as not answering to the character addressed— he was not timid, but false and slothful:—and (2) nor to the facts of the case: for it is impossible to employ the grace given to one through another’s means, without working one’s self. I rather take it to mean, ‘If thou hast really been afraid, &c., slothful as thou art, thou mightest at least, without trouble to thyself, have provided that I should have not been defrauded of the interest of my money—but now thou art both slothful and wicked, in having done me this injustice!’ Observe there would have been no praise due to the servant—but “that which is mine” would not have lost its increase. The machinery of religious and charitable societies in our day is very much in the place of the exchangers. Let the subscribers to them take heed that they be not in the degraded case of this servant, even if his excuse had been genu-
talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 and he shall set the sheep on his right hand, but the

render, But when: literally, Whenever.  5 render, all the nations.

28—31.] This command is answered in Luke xix. 25, by a remonstrance from those addressed, which the Master overrules by stating the great law of His kingdom. On ch. xiii. 12, we have explained this as applied to the system of teaching by parables. Here it is predicated of the whole Christian life. It is the case even in nature: a limb used is strengthened; disused, becomes weak. The transference of the talent is not a matter of justice between man and man, but is done in illustration of this law, and in virtue of that sovereign power by which God does what He will with his own: see Rom. xi. 29, and note there. In the outer darkness there is again an allusion to the marriage supper of the Lamb, from which the useless servant being excluded, gnashes his teeth with remorse without: see ch. xxi. 13.

31—48.] The Final Judgment of All the Nations. Peculiar to Matthew. In the two former parables we have seen the difference between, and judgment of, Christians—in their inward readiness for their Lord, and their outward diligence in profiting by his gifts. And both these had reference to that first resurrection and millennial Kingdom, the reality of which is proved by the passages of Scripture cited in the notes above, and during which all Christians shall be judged. We now come to the great and universal judgment at the end of this period, also prophesied of distinctly in, order in Rev. xx. 11—15—in which all the dead, small and great, shall stand before God. This last great judgment answers to the judgment on Jerusalem, after the Christians had escaped from it: to the gathering of the eagles (ministers of vengeance) to the carcass. Notice the precision of the words in ver. 31, when every—this setting forth the indefiniteness of the time—the but the distinction from the two parables foregoing; and then, to mark a precise time when all this shall take place—a day of judgment. Compare, for the better understanding of the distinction and connexion of these two comings of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. i. 7—10.

This description is not a parable, though there are in it parabolic passages, e.g. as a shepherd, &c.: and for that very reason, that which is illustrated by those likenesses is not itself parabolic. It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord only three days before his sufferings. 31. In his glory] This expression, repeated again at the end of the verse, is quite distinct from with power and great glory ch. xxiv. 30: see Rev. xx. 11. This His glory is that also of all his saints, with whom He shall be accompanied: see Jude ver. 14. In this his coming they are with the angels, and as the angels: see Rev. xix. 14 (compare ver. 8); Zech. xiv. 5. 32. The expression all the nations implies all the nations of the world, as distinguished from the elect already gathered to Him, just as the Gentiles were by that name distinguished from his chosen people the Jews. Among these are "the other sheep which He has, not of this fold," John x. 16. he shall separate] See Ezek. xxxiv. 17. The sheep are those referred to in Rom. ii. 7, 10; the goats in ib. vv. 8, 9, where this same judgment according to works is spoken of.
34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

35. took me in] the idea of the word is, numbered me among your own circle. The answer of these righteous appears to me to shew plainly that they are not to be understood as being the covenanted servants of Christ. Such an answer it would be impossible for them to make, who had done all distinctly with reference to Christ, and for his sake, and with his declaration of ch. x. 40—42 before them. Such a supposition would remove all reality, as indeed it has generally done, from our Lord's description. See the remarkable difference in the answer of the faithful servants, vv. 20, 22. The saints are already in His glory—judging the world with Him (1 Cor. vi. 2)—accounted as parts of, representatives of, Himself (ver. 40)—in this judgment they are not the judged (John v. 21: 1 Cor. xi. 31). But these who are the judged, know not that all their deeds of love have been done to and for Christ—they are overwhelmed with the sight of the grace which has been working in and for them, and the glory which is now their blessed portion. And notice, that it is not the works, as such, but the love which prompted them—that love which was their faith,—which felt its way, though in darkness, to Him who is Love—which is commended. 40. my brethren] Not necessarily the saints with Him in glory—though primarily those—but also any of the great family of man. Many of those here judged may never have had an opportunity of doing these things to the saints of Christ properly so called.

In this
unto me. 41 Then shall he say also unto them on the left hand, 2 Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer [k]him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

**XXVI.** 1 And it came to pass, when Jesus had finished render, the eternal fire which hath been prepared.

[k] omit. render, eternal (the word is the same in both places).

is fulfilled the covenant of God to Abraham, “in thy seed shall all the nations of the earth (so in LXX) be blessed.” Gen. xxii. 18. 41—43.] It is very proper to observe the distinction between the blessing, ver. 34, and the curse here. ‘Blessed— of my Father’—but not ‘cursed of my Father,’ because all man’s salvation is of God—all his condemnation from himself. ‘The Kingdom, prepared for you’—but ‘the fire, which has been prepared for the devil and his angels’ [greater definiteness could not be given than by the words in the original: that particular fire, that eternal fire, created for a special purpose]—not, for you: because there is election to life—but there is no reprobation to death: a book of Life—but no book of Death; no hell for man—because the blood of Jesus hath purchased life for all: but they who will serve the devil, must share with him in the end.

The repetition of all these particulars shows how exact even for every individual the judgment will be. Stier excellently remarks, that the curse shows the termination of the High Priesthood of Christ, in which office He only intercedes and blesses. Henceforth He is King and Lord—his enemies being now for ever put under his feet. 44, 45.] See note on ver. 37.

The sublimity of this description surpasses all imagination—Christ, as the Son of Man, the Shepherd, the King, the Judge—as the centre and end of all human love, bringing out and rewarding his latent grace in those who have lived in love—everlastingly punishing those who have quenched it in an unloving and selfish life—and in the accomplishment of his mediatorial office, causing, even from out of the iniquities of a rebellious world, his sovereign mercy to rejoin to righteous judgment. 46.] See John v. 28, 29; and as taking up the prophetic history at this point, Rev. xxi. 1—8. Observe, the same epithet is used in the original for punishment and life—which are here contraries—for the life here spoken of is not bare existence, which would have annihilation for its opposite; but blessedness and reward, to which punishment and misery are antagonist terms. As regards the interpretation of this chapter, the coincidence of these portions of Scripture prophecy with the process of the great last things in Rev. xx. and xxi. is never to be overlooked, and should be our guide to their explanation, however distrustful we may be of its certainty. Those who set this coincidence aside, and interpret each portion by itself without connexion with the rest, are clearly wrong. The only alternative view seems to be that which regards this as the judgment at the time of Israel’s deliverance previous to the Millennium. This has been urged on me lately by a very able correspondent: but I cannot see how it agrees with the great features of the description as pointed out above.

**CHAP. XXVI. 1, 2.]** Final announcement of his sufferings, now close at hand. Mark xiv. 1. Luke xxi. 1. Th
all these sayings, he said unto his disciples, 2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. 3 a Then assembled together the chief priests, [n and the scribes,] and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 and consulted that they might take Jesus by subtlety, and kill him. 5 But they said, Not o

the feast day, lest there be an uproar among the people.

6 b Now when Jesus was in c Bethany, in the house of

m or, delivered up: it is the same word as in ver. 15, 16, 21, &c.

n omit.

o render, during the feast.

logical table in introduction to Acts.

who was called does not mean who was 'surnamed,' but (see ver. 14) implies that some name is to follow, which is more than, or different from, the real one of the person. Not during the feast] This expression must be taken as meaning the whole period of the feast—the seven days. On the feast-day (A. V.), i. e. the day on which the passover was sacrificed, they could not lay hold of and slay any one, as it was a day of sabbatical obligation (Exod. xii. 16). See note on ver. 17.

6—13.] The anointing at Bethany. Mark xiv. 3—9. John xii. 1—8. On Luke vii. 36—50, see note there. This history of the anointing of our Lord is here inserted out of its chronological place. It occurred six days before the Passover, John xii. 1. It perhaps can hardly be said that in its position here, it accounts in any degree for the subsequent application of Judas to the Sanhedrim (vv. 14—16), since his name is not even mentioned in it: but I can hardly doubt that it originally was placed where it here stands by one who was aware of its connexion with that application. The paragraphs in the beginning of this chapter come in regular sequence, thus: Jesus announces his approaching Passion: the chief priests, &c. meet and plot his capture, but not during the feast: but when Jesus was in Bethany, &c. occasion was given for an offer to be made to them, which led to its being effected, after all, during the feast. On the rebuke given to Judas at this time having led to his putting into effect his intention of betraying our Lord, see note on John xii. 4. The trace of what I believe to have been the original reason of the anointing being inserted in this place, is still further lost in St. Mark, who instead of when Jesus was has "and being" . . . just as

N 2
Simon the leper, 7 there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this [ointment] might have been sold for much, and given to the poor. 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 d For ye have the poor always with you; but e me ye have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

\[\text{P omit.}\]

if the narrative were continued; and at the end, instead of our then . . . Judas . . . went . . . has "and Judas . . . went" . . . as if there were no connexion between the two. It certainly cannot be said of St. Matthew, that he relates the anointing as taking place two days before the Passover: of St. Mark it might be said. It may be observed that St. Luke relates nothing of our Lord's visits to Bethany. 6. Simon the leper] Not at this time a leper, or he could not be at his house receiving guests. It is at least possible, that he may have been healed by our Lord. Who he was, is wholly uncertain. From Martha serving (John xii. 2), it would appear as if she were at home in the house (Luke x. 38 sqq.); and that Lazarus was one of them that sat at meat need not necessarily imply that he was a guest properly so called. He had been probably (see John xii. 9) absent with Jesus at Ephraim, and on this account, and naturally for other reasons, would be an object of interest, and one of the sitters at table. 7. an alabaster box] It was the usual cruse or pot for ointment, with a long narrow neck, and sealed at the top. It was thought that the ointment kept best in these cruses. On the nature of the ointment, see note on “spikenard,” Mark xiv. 3. his head] His feet, according to John xii. 3. See Luke vii. 35, and note there. 8. his disciples] Judas alone is mentioned, John xii. 4. It may have been that some were found ready to second his remark, but that John, from his peculiar position at the table,—if, as is probable, the same as in

John xiii. 23,—may not have observed it. If so, the independent origin of the two accounts is even more strikingly shown. waste] Bengel remarks, that the word (literally, perdition) is the same as that by which Judas himself is called. John xvii. 12. 9. for much] 300 denarii (John),—even more than that (Mark). On the singular relation which these three accounts bear to one another, see notes on Mark. 10.] It was not only 'a good work,' but a noble act of love, which should be spoken of in all the churches to the end of time. On ver. 11, see notes on Mark, where it is more fully expressed. 12. I can hardly think that our Lord would have said this, unless there had been in Mary's mind a distinct reference to His burial, in doing the act. All the company surely knew well that His death, and that by crucifixion, was near at hand: can we suppose one who so closely observed his words as Mary, not to have been possessed with the thought of that which was about to happen? The “she is come aforehand to anoint” of Mark (xiv. 8), and the “against the day of my burying hath she kept this” of John (xii. 7), point even more strongly to her intention. 13.] The only case in which our Lord has made such a promise. We cannot but be struck with the majesty of this prophetic announcement: introduced with the peculiar and weightily verily I say unto you,—conveying, by implication, the whole mystery of the gospel which should go forth from His Death as its source,—looking forward to the end of time, when it shall have
Then one of the twelve, called Judas Iscariot, went into the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

seen preached in the whole world,—and specifying the fact that this deed should be recorded wherever it is preached. We may notice (1) that this announcement is a distinct prophetic recognition by our Lord of the existence of written records, in which the deed should be related; for in other conceivable way could the universality of mention be brought about: (2) that we have here (if indeed we needed it) convincing argument against that view of our three first Gospels which supposes them to have been compiled from an original document; for if there had been such document, it must have contained this narrative, and no one using such a Gospel could have failed to insert this narrative, accompanied by such a promise, in his own work,—which St. Luke has not done: (3) that the same consideration is equally decisive against St. Luke having used, or even seen, our present Gospels of Matthew and Mark. (4) As regards the practical use of the announcement, we see that though the honourable mention of a noble deed is thereby recognized by our Lord as legitimate source of joy to us, yet by no very nature of the case all regard to such mention as a motive is excluded. The motive was love alone.

14—16.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Mark xiv. 10, 11. Luke xxii. 3—6. (See so John xiii. 2.) When this took place, does not appear. In all probability, immediately after the conclusion of our Lord’s discourses, and therefore coincidently with the meeting of the Sanhedrim in ver. 3, these verses bring before us the first act of Judas’s treachery, I will give here what appears to me the true estimate of his character and motives. In the main, I view agree with that given by Neander. I believe that Judas at first became attached to our Lord with much the same eagerness as the other Apostles. He appears to have been a man with a practical talent for the world’s business, which gave occasion for his being appointed the Treasurer, or, as the case may be (John xii. 6; xiii. 9). But the self-seeking, sensuous element in his character had in common with that of the other Apostles, was deeper rooted in him; and the spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord’s progress disappoint his greedy anticipations, did his attachment to Him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord’s divine Person failed. We find by implication a remarkable example of this in John vi. 60—66, 70, 71, where the denunciation of the one unfaithful among the Twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord’s announcements of His approaching passion and death, while they gradually opened the eyes of the other Apostles to some terrible event to come, without shaking their attachment to Him, was calculated to involve in more bitter disappointment and disgust one so disposed to Him as Judas was.

The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany (on the Saturday evening probably)—disappointment at seeing the triumphal entry followed, not by the adhesion, but by the more bitter enmity of the Jewish authorities,—the denunciations of our Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps His last announcement in ver. 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit by it:—all these may have influenced him to apply to the chief priests as he did. With regard to his motive in general, I cannot think that he had any design but that of sordid gain, to be achieved by the darkest treachery. See further on this the note on ch. xxvii. 3.

15.] The verb rendered covenanted may mean either weighed out, or appointed. That the money was paid to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The “covenanted” of St. Luke and “promised” of St. Mark would lead us to prefer the other.

thirty pieces of silver] Thirty shekels, the price of the life of a servant, Exod. xxi. 32. Between three and four pounds of our money. St. Matthew
is the only Evangelist who mentions the sun. De Wette and others have supposed that the accurate mention of the thirty pieces of silver has arisen from the prophecy of Zechariah (xi. 12), which St. Matthew clearly has in view. The others have simply "money." It is just possible that the thirty pieces may have been merely earnest-money: but a difficulty attends the supposition; if so, Judas would have been entitled to the whole on our Lord being delivered up to the Sanhedrin (for this was all he undertook to do); whereas we find (ch. xxvii. 3) that, after our Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17—19.] Preparation for celebrating the Passover. Mark xiv. 12—16. Luke xxi. 7—13. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Our Evangelist is the least circumstantial, and, as will I think appear, the least exact in detail of the three. St. Mark partially fills up the outline;—but the account of St. Luke is the most detailed, and I believe the most exact. It is to be noticed that the narrative which St. Paul gives, 1 Cor. xi. 23—25, of the institution of the Lord's Supper, and which he states he 'received from the Lord,' coincides almost verbatim with that given by St. Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining the first day of unleavened bread (Matt., Mark), or "the day of unleavened bread" (Luke), and of reconciling the impression undeniable conveyed by them, that the Lord and his disciples ate the usual Passover, with the narrative of St. John, which not only does not sanction, but I believe absolutely excludes such a supposition. I shall give, in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will (1) state the grounds of the difficulty itself. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday, the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6, 18; Lev. xxiii. 5; Numb. ix. 3; xxviii. 16; Ezek. xlv. 21), between the evenings (so literally in Heb.), which was interpreted by the generality of the Jews to mean the interval between the first westering of the sun (3 p.m.) and his setting,—but by the Karaites and Samaritans that between sunset and darkness:—in either case, however, the day was the same. The feast of unleavened bread began at the very time of eating the Passover (Exod. xii. 18), so that the first day of the feast of unleavened bread was the 15th (Numb. xxviii. 17). All this agrees with the narrative of St. John, where (xiii. 1) the last supper takes place before the feast of the Passover,—where the disciples think (ib. ver. 29) that Judas had been directed to buy the things which they had need of against the feast,—where the Jews (xviii. 28) would not enter into the judgment-hall, lest they should be defiled, but that they might eat the Passover (see note on John xviii. 28)—where at the exhibition of our Lord by Pilate (on the Friday at noon) it was (xix. 14) the preparation of the Passover,—and where it could be said (xix. 31) for that Sabbath day was an high day,—being, as it was, a double Sabbath,—the coincidence of the first day of unleavened bread, which was sabbatically hallowed (Exod. xii. 16), with an actual sabbath. But as plainly, it does not agree with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been a Passover, but manifestly regard it as the ordinary legal time of eating it: "on the first day of unleavened bread, when they killed the passover" (Mark xiv. 12), "when the Passover must be killed" (Luke xxii. 7), and in our Gospel by implication, in the use of the Passover, &c., without any qualifying remark.

The solutions which have been proposed are the following: (1) that the Passover which our Lord and his disciples ate, was not the ordinary, but an anticipatory one, seeing that He himself was about to be sacrificed as the true Passover at the legal time. To this it may be objected, that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather every thing (see above) to render it improbable. (2) That our Lord and his disciples ate the Passover, but at the time observed by a certain portion of the Jews, while He himself was sacrificed at the time generally observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12: Luke
he disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And

xii. 7, cited above. A similar objection is against (3) the notion that our Lord to the Passover at the strictly legal, the Jews at an inaccurate and illegal time.

4) Our Lord ate only a commemorative Passover, such as the Jews now celebrate, and not a sacrificial Passover (Grotius). But this is refuted by the absence of any mention of a commemorative Passover before the destruction of Jerusalem; besides its inconsistency with the above-cited passages. (5) Our Lord did not eat the Passover at all. But this is plainly not the solution of the difficulty, but a setting side of one of the differing accounts; or the three Gospels manifestly give the impression that He did eat it. (6) The solution offered by Chrysostom, on our er. 58, is at least ingenious. The Council, he says, did not eat their Passover at the proper time, but "on another day, and broke the law, because of their eagerness about this execution . . . . they chose even to neglect the Passover, that they might fulfill their murderous desire." This has been suggested before in a scholiast of Jerome. But St. John's habit of noticing and explaining all such exceptional circumstances, makes it very improbable.

I may state, as some solutions have been ent me by correspondents, that I have seen nothing besides the above, which justifies any extended notice.

I will conclude this note by offering a few hints which, though not pointing to any particular solution, ought I think to enter into the consideration of the question. (a) That, on the evening of the 3th (i.e. the beginning of the 14th) of Nisan, the Lord ate a meal with his disciples, at which the announcement that one of them should betray Him was made: after which He went into the garden of Gethsemane, and was betrayed (Matt., Mark, Luke, John):—(b) That, in some sense or other, this meal was regarded as the eating of the Passover (Matt., Mark, Luke). (The same may be inferred even from John; for some of the disciples must have gone into the praetorium, and have heard the conversation between our Lord and Pilate [John xviii. 33–38]: and as they were equally bound with the other Jews to eat the Passover, would equally with them have been implicated from so doing by having incurred leprosy, had they not eaten their previously. It would appear too, from Joseph of Arimathaea going to Pilate during the preparation [Mark xv. 42, 43], that he also had eaten his passover.) (c) That it was not the ordinary passover of the Jews: for (Exod. xii. 22) when that was eaten, none might go out of the house until morning; whereas, not only did Judas go out during the meal (John xiii. 29), but our Lord and the disciples went out when the meal was finished. Also when Judas went out, it was understood that he was gone to buy, which could not have been the case, had it been the night of eating the Passover, which in all years was sabbatically hallowed. (d) St. John, who omits all mention of the Paschal nature of this meal, also omits all mention of the distribution of the symbolic bread and wine. The latter act was, strictly speaking, anticipatory: the Body was not yet broken, nor the Blood shed (but see note on ver. 26, end). Is it possible that the words in Luke xxii. 15, 16 may have been meant by our Lord as an express declaration of the anticipatory nature of that Passover meal likewise? May they mean, 'I have been most anxious to eat this Paschal meal with you to-night (before I suffer), for I shall not eat it to-morrow,—I shall not eat of it any more with you?" May a hint to the same effect be intended in 'my time is at hand' (ver. 18), as accounting for the time of making ready—may the present tense itself ('I will keep is literally I keep') have the same reference?

I may remark that the whole of the narrative of St. John, as compared with the others, satisfies me that he can never have seen their accounts. It is inconceivable, that one writing for the purpose avowed in John xx. 31, could have found the three accounts as we have them, and have made no more allusion to the discrepancy than the faint (and to all appearance undesigned) ones in ib. ch. xii. 1; xiii. 1, 29; xviii. 28.

17. the first day of . . . unleavened bread] If this night had been the ordinary time of sacrificing the Passover, the day preceding would not indeed have been strictly the first day of unleavened bread; but there is reason to suppose that it was accounted so. The putting away leaven from the houses was part of the work of the day, and the eating of the unleavened bread actually commenced in the evening. Thus Josephus mentions eight days as constituting the feast,—including this day in it.

Where wilt thou] The 'making ready' would include the following particulars; the preparation of the guest-chamber itself (which however in this case was already done, see Mark xiv. 15 and
he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover. 20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, h He that dipsett his hand with me in the dish, the same shall betray me. 24 The Son of man

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**h Psa. xii. 9.**

ST. MATTHEW.

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Note) — The lamb already kept up from the 10th (Exod. xii. 3) had to be slain in the fore-court of the temple (2 Chron. xxxv. 5); — unleavened bread, bitter herbs, &c., prepared; — and the room arranged. This report does not represent the whole that passed: it was the Lord who sent the two disciples; and in reply this enquiry was made (Luke). 18. The person spoken of was unknown even by name, as appears from Mark and Luke, where he is to be found by the turning in of a man with a pitcher of water. The Lord spoke not from any previous arrangement, as some have thought, but in virtue of His knowledge, and command of circumstances. Compare the command ch. xxi. 2 f., and that in ch. xvii. 27. In the words to such a man here must be involved the additional circumstance mentioned by St. Mark and St. Luke, but perhaps unknown to our narrator: see note on Luke xxi. 10, where the fullest account is found. The term the Master, common to the three accounts, does not imply that the man was a disciple of our Lord. It was the common practice during the feast for persons to receive strangers into their houses gratuitously, for the purpose of eating the Passover: and in this description of Himself in addressing a stranger, our Lord has a deep meaning, as (perhaps, but see note) in the Lord in ch. xxi. 3, — Our Master and thine says. It is His form of pressing for the service of the King of this earth, the things that are therein. My time is not the time of the feast, but my own time, i.e. for suffering: see John vii. 8, and often. There is no reason for supposing from this expression that the man addressed was aware of its meaning. The bearers of the message were; and the words, to the receiver of it, bore with them a weighty reason of their own, which, with such a title as the Master prefixed, he was bound to respect. For these words we are indebted to St. Matthew's narrative.

20—25. Jesus, Celebrating the Passover, Announces His Betrayer. Mark xiv. 17—21. John xiii. 21 f. Our Lord and the Twelve were a full Paschal company; ten persons was the ordinary and minimum number. Here come in (1) the expression of our Lord's desire to eat this Passover before His suffering, Luke xxii. 15, 16; (2) the division of the first cup, ib. vv. 17, 18; (3) the washing of the disciples' feet, John xiii. 1—20 (see note, John xiii. 22). I mention these, not that I have any desire to reduce the four accounts to a harmonized narrative, for that I believe to be impossible, and the attempt wholly unprofitable; but because they are additional circumstances, placed by their narrators at this period of the feast. I shall similarly notice all such additional matter, but without any idea of harmonizing the apparent discrepancies of the four (as appears to me) entirely distinct and independent reports. 21. This announcement is common to Matt. Mark, and John. In the part of the events of the supper which relates to Judas, St. Luke is deficient, giving no further report of them than vv. 21—23. The whole minute detail is given by St. John, who bore a considerable part in it. 22. In the accounts of St. Luke and St. John, this enquiry is made among themselves looking one on another. The real enquiry from the Lord was made by John himself, owing to a sign from Peter. This part of John's narrative stands in the highest position for accuracy of detail, and the facts related in it are evidently the ground of the other accounts. 23. These first words represent the answer of our Lord to John's question (John xiii. 26). The latter (ver. 24 were not said now, but (Luke, vv. 21, 22) formed part of the previous announcement in our ver. 21. 25. I cannot
goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, a Master, is it I? He said unto him, Thou hast said. 26 And as they were a render, Rabbi.

understand these words (which are peculiar to our Gospel) otherwise than as an imperfect report of what really happened, viz. that the Lord dipped the sop, and gave it to Judas, thereby answering the general doubt, in which the traitor had impatiently resumed to feign a share. If the question is it? before, represented looked on another doubting, and was our narrator's impression of what was in reality not a spoken but a signified question,—why now also should not this question and answer represent that Judas took part in that doubt, and was, not by word of mouth, but by a decisive sign, of which our author was not aware, declared to be the traitor? Both cannot have happened;—for John iii. 28) no one knew (not even John, see note there) why Judas went out; whereas if he had been openly (and it is out of the question to suppose a private communication between our Lord and him) declared to be the traitor, reason enough would have been furnished for his immediately leaving the chamber. (Still, consult the note on Luke, vv. 24–30, where I have left room for modifying this view.) I am aware that this explanation will give offence to those who believe that every part of each account may be tessellated into one consistent and complete whole. Stier handles he above supposition very roughly, and peaks of its upholders in no measured terms. Valuable as are the researches of his Commentator into the inner sense of the Lord's words, and ready as I am to acknowledge continual obligation to him, I cannot but think that in the whole interpretation of this part of the Gospel-history, and his school have fallen into the error of too minute and letter-serving exposition. In their anxiety to retain every portion of every account in its strict literal sense, they are obliged to commit many inconsistencies. A striking instance of this is also furnished in Mr. Birk's Horae Evan- gelicae, p. 411: where in treating of this difficulty he says, "If we suppose St. Matthew to express the substantial meaning of our Lord's reply, rather than its precise words, the two accounts are easily reconciled. The question of Judas might concur with St. John's private enquiry, and the same sign which revealed the traitor to the beloved disciple, would be an affirmative reply to himself, equivalent to the words in the Gospel—Thou hast said." Very true, and nearly what I have maintained above: but the literal harmonizers seem to be quite blind to the fact, that this principle of interpretation, which they use when it suits them, is the very one against which they so vehemently protest when others use it, and for the use of which they call them such hard names. On Thou hast said, see below, ver 64, note.

26—29.] INSTITUTION OF THE LORD's SUPPER. Mark xiv. 22–25. Luke xxi. 19, 20. 1 Cor. xi. 23—25. We may remark on this important point of our narrative, (1) That it was demonstrably our Lord's intention to found an ordinance for those who should believe on Him; (2) that this ordinance had some analogy with that which He and the Apostles were then celebrating. The first of these assertions depends on the express word of the Apostle Paul; who in giving directions for the due celebration of the rite of the Lord's Supper, states in relation to it that he had received from the Lord the account of its institution, which he then gives. He who can set this aside, must set aside with it all apostolic testimony whatever. The second is shewn by the fact, that what now took place was during the celebration of the Passover: that the same Paul states that Christ our Passover is sacrificed for us; thus identifying the Body broken, and Blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the key to the right understanding of what took place must be found in our Lord's discourse after the feeding of the five thousand in John vi., since He there, and there only besides at this place, speaks of His flesh and blood, in the connexion found here. (4) It is impossible to assign to this event its precise place in the meat. St. Luke inserts it before the announcement of the treason of Judas: St. Matt. and St. Mark after it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast are to be depended on:—they are ex-
eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my amining himself, confessing, partaking. Throughout all Church ministrations this double capacity must be borne in mind. Olshausen maintains the opposite view, and holds that the minister cannot unite in himself the two characters. But setting the inner verity of the matter for a moment aside, how, if so, should an unassisted minister ever communicate? This is my body, which I now offer to you, this bread. The form of expression is important, not being this bread, or this wine, but this, in both cases, or this cup, not the bread or wine itself, but the thing in each case:—precluding all idea of a substantial change. Is this the offering, the Holy Communion has been from the earliest times also called eucharist (eucharistia, giving of thanks).

brake it] It was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of His body on the Cross, and the participation in the benefits of his death by all His. Hence the act of communion was known by the name the breaking of bread, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7: Lam. iv. 4.

Take, eat] Our Gospel alone has both words. "Eat" is spurious in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to shew us (see note on Luke, ver. 17) that the Lord did not Himself partake of the bread or wine. It is thought by some however that He did: e.g. Chrysostom, "He Himself drank His own Blood." But the analogy of the whole, as well as these words, and "Drink ye all of it" below, leads us to a different conclusion. Our Lord's non-participation is however no rule for the administrator of the rite in after times. Although in one sense he represents Christ, blessing, breaking, and distributing; in another, he is one of the disciples, ex-
body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 for this is my

ing things, in this largest sense, to live, s Christ. And all our nourishment and means of upholding are Christ. In this sense his Body is the Life of the world. Thus the fitness of the symbol for the king now to be signified is shewn, not merely by analogy, but by the deep verities of Redemption. And this general and outer sense, underlying, as it does, all the spiritual and higher senses in John vi., wings us to the symbolic meaning, which he Lord now first and expressly attaches to this sacramental bread. Rising to the higher region of spiritual things,—in and by the same Body of the Lord, standing before the Father in accepted righteousness, is all spiritual being upheld, by the inward and spiritual process of feeding upon Him by faith: of making that Body our own, causing it to pass into and nourish our souls, even as the substance of the bread passes into and nourishes our bodies. Of this feeding upon Christ in the spirit by faith, is the sacramental bread the symbol to us. When he faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, the Body of Christ, whereby alone all animated being is upheld,—they feed in their souls on that Body of righteousness and acceptance, by partaking of which alone the body and soul are nourished into everlasting life. And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for all,—so to them, in the inner spiritual sense, is the sacramental bread symbolic of that Body given for them,—their standing in which, in the adoption of sons, is witnessed by the sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) which is (being given, Luke,—omitted in 1 Cor.) for you,—this do in remembrance of me. On these words we may remark (1) that the participle in the original is present; and, rendered with reference to the time when it was spoken, would be which is being given. The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by his death: (2) that the commemorative part of the rite here enjoined strictly depends upon the symbolic meaning, and that, for its fitness, upon the literal meaning. The commemoration is of Him, in so far as He has come down into Time, and enacted the great acts of Redemption on this our world,—and shewn himself to us as living and speaking Man, an object of our personal love and affectionate remembrance:—but the other and higher parts of the Sacrament have regard to the results of those same acts of Redemption, as they are eternized in the counsels of the Father,—as the Lamb is slain from the foundation of the world (Rev. xiii. 8). 27 gave it] He gave, not to each, but once for all: in remarkable coincidence with Luke xxii. 17. take this and divide it amongst yourselves. This was after the meal was ended: likewise also the cup after supper. (Luke and 1 Cor.) As remarked above, it is quite uncertain whether our Lord followed minutely the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. It hardly follows from the expression of ver. 29, of this fruit of the vine, that it was of unmixed wine. The word likewise (in Luke and 1 Cor.) contains our details of taking and giving thanks in it. Drink ye all of it] Peculiar to Matthew, preserved however in substance by Mark's "and they all drank of it." The all is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks: "Why did He simply command them to eat the bread, while of the cup He commanded them all to drink? It is as if He had intended to anticipate the craft of Satan." It is on all accounts probable, and this command confirms the probability, that Judas was present, and partook of both parts of this first communion. The expressions are such throughout as to lead us to suppose that the same persons, the Twelve, were present. On the circumstance mentioned John xiii. 30, which has mainly contributed to the other opinion, see note there. 28. for this is my blood of the [new] testament] So St. Mark also, omitting for and new. In Luke and 1 Cor. there is an important verbal difference. This cup is the new testament in my blood. But if we consider the matter closely, the real difference is but trifling, if any. Let us recur to the paschal rite. The lamb (Christ our passover) being killed, the blood (the blood of the covenant [testament], Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The blood of the covenant is the blood of the lamb. So also in the
new covenant. The blood of the Lamb of God, slain for us, being not only as in the former case, sprinkled on, but actually 
partaken spiritually and assimilated by 
the faithful soul, is the blood of the new 
covenant; and the sacramental cup, is, 
signifies, sets forth (1 Cor. i. 26), this 
covenant in His blood, i.e. consisting in a 
participation in His blood. With this ex-
planation let us recur to the words in our 
text. First it will be observed that there 
is not here that absolute assertion which 
"this is My body" conveyed. It is not 
"this is my blood" absolutely. Wine, in 
general, does not represent by itself the 
effects (on the creation) of the blood of 
Christ; it, like every other nourishment of 
the body, is nourishment to us by and in 
Him, forasmuch as in Him all things con-
sist: but there is no peculiar propriety 
whereby it is to us His Blood alone. But 
it is made so by a covenant office which 
holds in his own declaration. Without 
shedding of blood, was no remission of sins 
under the old covenant: and blood was, 
throughout, the covenant sign of forgive-
ness and acceptance. Now all this blood 
of sacrifice finds its true reality and fulfil-
ment in the blood of Christ, shed for the 
remission of sins. This is the very pro-
mise of the new covenant, see Heb. viii. 
8—13, as distinguished from the old: the 
remission of sins, once for all,—whereas 
the old had continual offerings, which 
could not do this, Heb. x. 3, 4. And of 
this remission, the result of the outpouring 
of the blood of Christ,—first and most 
generally in bringing all creation into re-
conciliation with the Father (see Col. i. 
20),—secondly and individually, in the 
application by faith of that blood to the 
believing soul,—do the faithful in the 
Lord’s Supper partake. which is [be-
ning] shed for many (for you, Luke)] On 
the present participle, see above. The 
situation of the words in Luke is remark-
able; for the cp is the subject of the 
sentence, and the new testament the pre-
dicate. See note there. many] See 
ote, ch. xx. 28. Compare also Heb. ix. 28. 
[for the remission of sins] Peculiar 
to Matthew: see above. The connexion is 
not “Drink it . . . for the remission of 
sins.” In the Sacrament, not the forgive-
ness of sins itself, but the refreshing and 
confirming assurance of that state of for-
giveness is conveyed. The disciples (with 
one exception) were clean before the insti-
tution: John xiii. 10, 11. St. Paul, in 
1 Cor. xi. 25, repeats the Do this as oft as 
you drink it in remembrance of Me. On 
the words as oft as ye drink it, see note 
there. In concluding this note, I will 
observe that it is not the office of a Com-
mentator to enter the arena of controversy 
respecting transubstantiation, further than 
by his interpretation his opinions are made 
apparent. It will be seen how entirely op-
posed to such a dogma is the view above 
given of the Sacrament. Once introduce 
it, and it utterly destroys both the verity of 
Christ’s Body, and the sacramental nature 
of the ordinance. That it has done so, is 
proved (if further need be) by the mutila-
tion of the Sacrament, and disobedience to 
the divine command, in the Church of 
Rome. See further notices of this in notes 
on 1 Cor. x. 16, and on John vi. 
29.] This declaration I believe to be dis-
tinct from that in Luke xxii. 18. That 
was spoken over the first cup—this over 
one of the following. In addition to what 
has been said on Luke, we may observe, 
(1) that our Lord still calls the sacramental 
cup the fruit of the vine, although by Him-
self pronounced to be His Blood: (2) that 
these words carry on the meaning and con-
tinuance of this eucharistic ordinance, 
even into the new heavens and new earth. 
As Thiersch excellently says, “The Lord’s 
Supper points not only to the past, but to 
the future also. It has not only a com-
memorative, but also a prophetic meaning. In 
it we have not only to shew forth the Lord’s 
death, until He come, but we have also to 
think of the time when He shall come to 
celebrate his holy Supper with his own 
new, in his Kingdom of Glory. Every 
celebration of the Lord’s Supper is a fore-
taste and prophetic anticipation of the great 
Marriage Supper which is prepared for the 
Church at the second appearing of Christ. 
This import of the Sacrament is declared in 
the words of the Lord, ‘I will not drink 
thereforth, &c.’ These words ought never 
to be omitted in any liturgical form of ad-
ministering the Communion.”
om. 30 And when they had sung an hymn, they went into the mount of Olives. 31 Then saith Jesus unto them, "All ye shall be offended because of me this night; or it is written, "I will smite the shepherd, and the sheep shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all [men] shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35

30—35. Declaration that all should forsake Him. Confidence of Peter. Mark xiv. 26—31. See Luke xxi. 31—33: John xiii. 36—38. Here, accurately speaking perhaps between singing the hymn and going out, come in the discourses and prayer of our Lord in John xiv. xv. xvi. xvii., spoken (see note on John xiv. 31) without change of place in the upper-chamber.

He hymn was in all probability the st part of that which the Jews called ah Hallel, or great Hallel, which consisted of Psalms exx.—exviii.; the fore part (Psalms exi. cxiv.) having been sung during the meal. It is unlikely that this took place after the lemn prayer in John xvii. 30. went it St. Luke (ver. 39) adds "as he was going out"—namely, every evening since his turn to Jerusalem. 31. All (emphatic) ye seems to be used as distinguishing those present from the one, who had one out. offended The word is not used in a pregnant meaning, including that followed,—desertion, and, in one case, mial. for it is written This is a very important citation, and has been much misunderstood; how much, may appear from Grotius's remark, that Zechariah's words are not directly alluded to: ye, that in them rather is the saying used some bad shepherd. But, on the contrary, if we examine Zec. xi. xii., xiii., we must I think come to the conclusion at the shepherd spoken of xi. 7—14, no is rejected and sold, who is said to have been pierced (xii. 10), is also spoken in ch. xiii. 7. Stier has gone at length to the meaning of the whole prophecy, especially that of the word my fellow, d shown that the reference can be to no her than the Messiah. 32. In this announcement our Lord seems to have in mind the remainder of the verse in Zechahiah: "and I will turn mine hand upon the little ones." As this could not be cited in any intelligible connexion with present circumstances, our Lord gives the announcement of its fulfilment, in a promise to precede them (a pastoral office, see John x. 4) into Galilee, whether they should naturally return after the feast was over: see ch. xxviii. 7, 10, 16. 33. Nothing can bear a greater impress of exactitude than this reply. Peter had been before warned (see note on Luke, vv. 31—34); and still remaining in the same spirit of self-confident attachment, now that he is included among the all, not specially addressed,—breaks out into this assurance, which carries completely with it the testimony that it was not the first. Men do not bring themselves out so strongly, unless their fidelity has been previously attainted. 34. The very words in their order are, I doubt not, reported by St. Mark,—"This day, even in this night, before the cock crow twice, thou shalt deny me thrice." The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they likewise were not now said for the first time. The first cockcrow ing is at midnight: but inasmuch as few hear it,—when the word is used generally, we mean the second crowing, early in the morning, before dawn. If this view be taken, the cock-crowing and double cock-crow ing amount to the same,—only the latter is the more precise expression. It is most likely that Peter understood this expression as only a mark of time, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part; it was this solemn and circumstantial repetition of it which afterwards struck upon his mind, when the sign itself was literally fulfilled. A question has been raised whether cocks were usually kept or even allowed in Jerusalem. No such bird is mentioned
Peter said unto him, Though I u should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called...
Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry a John xii. 27. here, and watch with me. 39 And he went a little

articulars. St. Luke merely gives a general summary of the Lord’s prayers and his sayings to the disciples, but inserts (see below) no details not found in the others. St. Mark’s account and St. Matthew’s are very closely related, and have evidently sprung from the same source. 36.] St. Mark, alone, besides our account, mentions the name of the place—St. Luke merely calls it “the place,” in allusion to “as he was wont” before. St. John informs us that it was a garden. The name signifies “an oil press.” It was at the foot of the Mount of Olives, in the valley of the Kidron, the other side of the brook from the city (John xviii. 1). while I go and pray such is the name which our Lord gives it that which was coming upon Him, in speaking to the Eight who were not to witness it. All conflict of the holy soul is prayer: all its struggles are continued communion with God. In Gen. xxii. 5, when Abraham’s faith was to be put to o swarm, he says, ‘Is the lad will o yonder and worship.’ Our Lord (almost the same spot) unites in Himself, as the riest and victim, as Stier strikingly remarks, Abraham’s Faith and Isaac’s Patience. yonder—probably some spot deeper in the garden’s shade. At this time the gorge of the Kidron would be artily in the moonlight, partly shaded by the rocks and buildings of the opposite side. It may have been from the moonlight into the shade that our Lord retired o pray. 37.] These three—Peter, he foremost in attachment, and profession of’see the two sons of Zebedee, who were 5 drink of the cup that He drank of—Heakes with Him, not only nor principally s witnesses of his trial—this, indeed, in he full sense, they were not—but as a consolation to Him in that dreadful hour—to ‘watch with Him.’ In this too they ailed—yet from his returning to them between his times of prayer, it is manifest that, in the abasement of his humanity, He regarded them as some comfort to him. In great trials we love solitude, but to save friends near.” Bengel. he began—not merely idiomatic here—began, as Head never done before. to be sorrow-

[1] sore amazed, Mark. very heavy] literally, as generally interpreted, utterly prostrate with grief. 38.] Our Lord’s whole inmost life must have been one of continued trouble of spirit—He was a man of sorrows, and acquainted with grief—but there was an extremity of anguish now, reaching even to the utmost limit of endurance, so that it seemed that more would be death itself. The expression is said to be proverbial (see Jonah iv. 9): but we must remember that though with us men, who see from below, proverbs are merely bold guesses at truth.—with Him, who sees from above, they are the truth itself, in its very purest form. So that although when used by a man, a proverbial expression is not to be pressed to literal exactitude,—when used by our Lord, it is, just because it is a proverb, to be searched into and dwelt on all the more. The expression my soul, in this sense, spoken by our Lord, is only found besides in John xii. 27. It is the human soul, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the spirit, the higher spiritual being. Our Lord’s soul was crushed down even to death by the weight of that anguish which lay upon Him—and that literally—so that He (as regards his humanity) would have died, had not strength (bodily strength, upholding his human frame) been ministered from on high by an angel (see note on Luke xxii. 43). watch with me] not pray with me, for in that work the Mediator must be alone; but (see above) watch with Me—just (if we may compare our weakness with His) as we derive comfort in the midst of a terrible storm, from knowing that some are awake and with us, even though their presence is no real safeguard. 39.] went a little farther (Matt., Mark): was withdrawn from them about a stone’s cast, Luke, who in this description is the more precise. The verb, in the original, implies something more than mere removal from them—something of the reluctance of parting. The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of our Lord’s prayers, before
farther, and fell on his face, and prayed, saying, *O my Father, if it be possible, let this cup pass from me: nevertheless the cup which it is meet for me to drink, I shall drink it.' But though he thus prayed, 

there was no abatement of his sweetness and tenderness, as is proved by the rest of the narrative. The path of very great suffering lay before him; and he must needs take in hand the cup which he drank with the utmost cheerfulness. This is the characteristic note of his whole life; and of no part of it, more especially, than of that last chapter in it. The spirit of Christ was that which became him in the days of his flesh—

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temp-

drowsiness overpowered them. Luke has however only *kneeled down*, which is not so full as our account. 

*prayed* Stier finely remarks: 'This was in truth a different prayer from that which went before, which *John has recorded.* But still in the same spirit, uttered by the same Son of God and Redeemer of men. The *glorifying* (John xvii. 1) begins with suffering, as the previous words, *the hour is come,* might lead us to expect. The 'power over all flesh' shews itself first as power of the conflicting and victorious spirit over *his own flesh,* by virtue of which He is *one of us.* St. Mark expresses the *substance of the prayer,* and interprets *cup by hour.* St. Luke's report differs only in verbal expression from St. Matthew's. In the address, we have here and in Luke *Father*—in Mark *Abba,* *Father.* In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of *his Sonship and the unity of the Father*—the most entire and holy submission to His Will. We must not for a moment think of the Father's *wrath* abiding on Him as the cause of his suffering. Here is no fear of wrath,—but, in the depth of His human anguish, the very tenderness of filial love.

The variation in Mark and Luke in the substance of the prayer, though slight, is worthy of remark. *if it be possible,* *all things are possible with thee,* *if thou be willing.* All these three find their union in one and the same inward feeling. That in the text expresses, *If, within the limits of thy holy will, this may be,*—that in Mark, *All things are (absolutely) possible to Thee—Thou canst therefore*—but not what I will, but what thou will:*—that in Luke, *If it be thy will to remove,* &c. (Thou canst): but not my will, but thine be done.' The very words used by our Lord, the Holy Spirit has not seen fit to give us; shewing us, even in this solemn instance, the comparative indiffer-ence of the letter, when we have the inner spirit. That our Lord should have uttered *all three* forms of the prayer, is not for a moment to be thought of; and such a view could only spring out of the most petty and unworthy appreciation of the purpose of Scripture narrative. *pass from me* as we should say of a threatening cloud, *It has gone over.* But what is the *cup or hour,* of which our Lord here prays that it may *pass by?* Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of his sufferings—but *the whole*—the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides which our thoughts cannot reach. Of this all, His soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may pass over. And this prayer was heard—see Heb. v. 7— "in that he feared"—on account of His pious resignation to the Father's will, or on the ground of it, so that it prevailed: He was strengthened from Heaven. He did indeed drink the cup to the dregs— but He was enabled to do it, and this strengthening was the answer to his prayer. *nevertheless not as I will.* . . .

The Monothelite heresy, which held *one will* in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by our Lord Himself. In his *human soul,* He will be freed from the dreadful things before Him—but this human will was overruled by the *inner and divine purpose*—the will at unity with the Father's will.

*40.* St. Mark agrees, except in relating the beginning of the address in the singular—*no doubt accurately*—for it was Peter ("Simon, who was no Peter on this occasion," Stier), who had pledged himself to *go with him to prison and death.* The question is literally *could ye thus not watch . . .?*—it implies their *utter inability,* as shewn by their present state of slumber. *Are ye so entirely unable,* &c. *one hour* need not imply that our Lord had been absent a whole hour:*—if it is to be taken in any close meaning, it would be that the whole trial would last about that time. But most likely it is in allusion to the time of our Lord's trial, so often called by that name. *41.* St. Luke gives this command at the beginning and end
st. matthew

10—46.

omission: the spirit indeed is willing, but the flesh is weak.

2 He went away again the second time, and prayed, saying, O my Father, if this [ν ενέπ] may not pass away [w from me], except I drink it, thy will be done. 43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed [x the third time], saying the same words. 45 Then cometh he to his disciples, and saith unto them, Sleep on, and take your rest: behold, the hour is at hand, and he Son of man is betrayed into the hands of sinners. 6 Rise, let us be going: behold, he is at hand that doth betray me.

v omit. w omit.

if the whole; but his account is manifestly only a compendium, and not to be pressed chronologically. The command has respect to the immediate trial which was about to try them, and (for watch is a word of abid, not merely, as "arise" Eph. v. 15, "awake to righteousness" 1 Cor. xv. 4, one of immediate import) also to the general duty of all disciples in all time.

enter into temptation is not to come to temptation merely, to be tempted: its lies not in our own power to avoid, and its happening is rather joy than sorrow to us—see James i. 2, where the word "fall into"—but it implies an entering to temptation with the will, and entering of the temptation. Compare "fall to temptation" used in this sense, 1 Tim. i. 9.

the spirit . . . I cannot doubt at this is said by our Lord in its most general meaning; and that He himself is included it. At that moment He was giving as great and pre-eminent an example of its uth, as the disciples were affording a low delivery one noble. He, in the willingness of the spirit—yielding Himself to the father's will to suffer and die, but weighed down by the weakness of the flesh: they, being procured, and really having, a willing spirit to suffer with Him, but, even in one hour's watching, overcome by the garden of drowsiness. Observe it is here irit, not soul; and compare ver. 38 and te. To enter further into the depths of is assertion of our Lord we would carry us yond the limits of annotation: but see ter's remarks, vi. 237—212. 42.] Mark merely says of this second prayer, and spake the same words? St. Luke relates in addition, that His sweat was be the full of drops of blood on his hand: see notes on Luke xxii. 44. At Vol. I.

x omitted by ancient authorities.

what precise time the angel appeared to Him is uncertain: I should be inclined to think, after the first prayer, before He came to His disciples. The words are not exactly the same: "The Lord knew that the Father always heard Him (John xi. 42); and therefore He understands the continuance of His trial as the answer to His last words, as Thou wilt." Stier. Here therefore the prayer is If it be not possible . . . Thy will be done. It is spoken in the fulness of self-resignation.

43.] St. Mark adds, and it is a note of accuracy, "neither wait they what to answer him." 44.] the same, viz. as the last. This third prayer is merely indicated in Mark, by "he cometh the third time," on our Lord's return. 45, 46.] The clause Sleep on now, &c., has been variously understood. To take it interrogatively ("are ye sleeping" &c.), does not improve the sense, and makes an unnatural break in the sentence, which proceeds indicatively afterwards. It seems to me that there can be but two ways of interpreting it—and both with an imperative construction. (1) Either it was said bona fide, "Since ye are not able to watch with Me, now ye may sleep on— for my hour is come, and I am about to be taken from you"—which sense however is precluded by the "Rise, let us be going" below: or (2) it was said with an understanding of 'if you can,' as Bengel; if you hear not Me arousing you, there will speedily come others who will arouse you. "Meanwhile, sleep, if ye will." behold, the hour is at hand] "it is enough, the hour is come," Mark. It is enough—enough of reproach to them for drowsiness—enough of exhortations to watch and pray—that was now coming which would cut all this short. This first behold is hardly to be taken literally of the appearance of Judas and
47 And a while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, thy betrayal is hastened.

his band; it merely announces the approach of the hour, of which the Lord had so often spoken: but at the utterance of the second, it seems that they were in sight, and that may be taken literally. This expression, into the hands of sinners, should be noticed, as an echo of the Redeemer's anguish—it was the contact with sin, and death, the wages of sin, which all through His trial pressed heavily on His soul.

47—56.] BETRAYAL AND APPREHENSION OF JESUS. Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 2—11. St. Mark's account has evidently been derived from the same source originally as St. Matthew's, but both had gained some important additions before they were finally committed to writing. St. Luke's is, as before, an abridged narrative, but abounding with new circumstances not related by the others. St. John's account is at first sight very dissimilar from either; see text above cited, and notes there. It may suffice now to say, that all which St. John, vv. 4—9, relates, must have happened on the first approach of the band—and is connected with our “Rise, let us be going.” Some particulars also must have happened, which are omitted by all: viz. the rejoining of the eight apostles (not alluded to in Luke, ver. 46, as Greswell supposes), and the preparing them for what was about to take place. On the other hand, John gives a hint that something had been passing in the garden, by his “went forth,” ver. 4. The two first Evangelists were evidently unaware of any such matter as that related by St. John, for they (Matt. ver. 49: Mark ver. 45) introduce the Kiss by a “forthwith.”

47.] Judas is specified as “one of the Twelve,” probably because the appellation, as connected with this part of his history, had become the usual one—thus we have in Luke “he that was called Judas, one of the Twelve”—fuller still. To the reader, this specification is not without meaning, though that meaning may not have been intended. a great multitude] consisting of (1) a detachment of the Roman cohort which was quartered in the tower of Antonia during the feast in case of an uproar, called the band, John vv. 3, 12. (2) the servants of the council, the same as the captains of the temple, Luke ver. 52. (3) Servants and others deputed from the high priest to assist, see our ver. 51. (4) Possibly, if the words are to be taken exactly, (Luke ver. 52), some of the chief priests and elders themselves, forward in zeal and enmity. There is nothing improbable in this, seeing that we have these persons mixing among the multitude and stirring them up to demand the crucifixion of Jesus afterwards. staves] any tumultuary weapons. The intention of the chief priests evidently was to produce an impression to the effect that a sedition plot was to be crushed, and resistance might be expected. John mentions also lanterns and torches—to search perhaps in the dark parts of the garden, most of which would by this time be in the shade.

48.] gave them a sign;—when is not stated. On St. Mark's addition, “and lead him away safely,” see notes there. 49.] forthwith—see above on ver. 47. The purpose of the kiss, supposing it to have taken place after John vv. 4—8, (and it is surely out of the question to suppose it to have taken place before, contrary to the plain meaning of John ver. 4,) has been doubted. Yet I think on a review of what had happened, it is very intelligible—not perhaps as some have supposed, to shew that Jesus could be approached with safety—but at all events as the sign agreed on with the Roman soldiers, who probably did not personally know Him, and who besides would have had their orders from the city, to take Him whom Judas should kiss. Thus the kiss would be necessary in the course of their military duty, as their authorisation,—notwithstanding the previous declaration by Jesus of Himself. The word in the original implies, ‘kissed him eagerly,’ with ostentation, as a studied and pre-arranged sign.

50.] In Luke we have
wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 52 Then said Jesus unto him, Put up again thy sword into his place: d for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me e more than twelve legions of angels? a e Kings vii. 17, 2 Dan. vii. 10.

z One of these, "now," or "presently," should be omitted. The word is read by some authorities in the former clause, by some in the latter: but by none in both.

Judas, betrayest thou the Son of man with a kiss?"—whence sense is involved in the text also: that variation shewing perhaps that one of the accounts is not from an eye-witness. Friend—see ch. xxi. 12 and note. It is more than doubtful whether the words that follow can properly be rendered as a question. More likely do they mean, "Friend, there needs not this shew of attachment: I know thine errand,—do thy purpose." But the command itself is suppressed. On any understanding of the words, it is an appeal to the conscience and heart of Judas, in which sense (see above) it agrees with the words spoken in Luke:—see note there. The fact that at this period our Lord was laid hold of and secured (by hand—not yet bound) by the band, is important, as interpreting St. Luke's account further on. 51.] The one of them ... was Peter;—John ver. 10. Why he was not mentioned, is idle to enquire: one supposition only must be avoided—that here is any purpose in the omission. It is absurd to suppose that the mention of his name in a book current only among Christians, many years after the fact, could lead to his apprehension, which did not take place at the time, although he was recognized as the striker in the palace of the High Priest, John ver. 26. The real reason of the non-apprehension was that he was beheaded by the Lord. This is the first opposition to 'Thy will be done.' St. Luke expresses it, that they saw what would happen—and asked, 'Lord, shall we smite with the sword?' Then, while the other (for there were but two words in the company) was waiting for his reply, the rash Peter, in the very pirit of ch. xvi. 22, smote with the sword—the weapon of the flesh:—an outbreak of the natural man no less noticeable than that more-noticed one which followed before morning. All four Evangelists agree in this account. Luke and John are most exact—the latter giving the name of the slave—Malchus. The aim was a deadly one, and Peter narrowly escaped being one "who had committed murder in the insurrection." From Luke, ver. 51, we learn that our Lord said "Suffer ye thus far" (on the meaning of which see note there), touched the ear, and healed it. 52.] thy sword—not mine, nor on my side. his place = "the sheath." John. The sheath is the place for the Christian's sword,—"a sword out of its sheath is not in its place, unless as ministering to the divine anger," Bengel; see note on Luke xxii. 36. Our Lord does not say 'Cast away thy sword;' only in His willing self-sacrifice, and in that kingdom which is to be evolved from his work of redemption, is the sword altogether out of place. for all &c.] Peculiar to Matthew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword: for the very persons who were now taking Him were Romans. The saying is general—and the stress is on take—it was this that Peter was doing—"taking up the sword" of his own will; taking that vengeance which belongs to God, into his own hand.

shall perish with the sword is a command; not merely a future, but an imperative future; a repetition by the Lord in this solemn moment of Gen. ix. 6. This should be thought of by those well-meaning but shallow persons, who seek to abolish the punishment of death in Christian states. John adds the words "the cup which my Father hath given me, shall I not drink it?" on which see notes there. 53, 54 are peculiar to Matthew. 53.] The Majesty of our Lord, and His Patience, are both shewn here. twelve—not perhaps so much from the number of the apostles, who were now "the eleven," but from that of the then
But how then shall the scriptures be fulfilled, if thus it must be? In that same hour said Jesus to the multitude, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciplers forsook him and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto render, a robber. render, is done.

company, viz. the Lord and the eleven. legions—because they were Roman soldiers who were taking Him. The complement of the legion was about 6000 men. The power implied in thinkest thou that I cannot, shows the entire and continued free self-resignation of the Lord throughout—and carries on the same truth as He expressed John x. 18. how then—considering that this is so, that I voluntarily abstain from invoking such heavenly aid,—shall the scriptures be fulfilled, that thus it must be, if thou in thy rashness usest the help of fleshly weapons? 55.] St. Mark begins this with an answered—it was an answer to their actions, not to their words. St. Luke, here minutely accurate, informs us that it was to the chief priests and captains of the temple and elders, that our Lord said this. In his submission to be reckoned among the transgressors, our Lord yet protests against any suspicion that He could act as such. sat (Matt. only) to indicate complete quiet and freedom from attack. daily—during the week past, and perhaps at other similar times. sat teaching is the greatest possible contrast to a thief and robber. It is doubted whether these words are a continuation of our Lord's speech, or a remark inserted by St. Matthew. The use of "all this was (is) done" in this Gospel would lead us to the latter conclusion; but when we reflect that thus our Lord's speech would lose all its completeness, and that St. Mark gives in different words the speech going on to this same purport, we must I think decide for the other view. Besides, if the remark were St. Matthew's, we should expect some particular citation, as is elsewhere his practice; see ch. i. 22; xxi. 4. Mark gives it elliptically, "but (literally) that the scriptures might be fulfilled." The Passion and Death of Christ were especially the fulfillment of the Scriptures. In this they all found their central point. Compare his dying words on the Cross,—It is finished,—with this his assertion. On the addition in Luke, see note there.

Then all Some of them did not flee far. Peter and John went after Him to the palace of the High Priest; John, ver. 15. On the additional circumstance in Mark, ver. 51, see note there.

57—68.] HEARING BEFORE CAIAPHAS. Mark xiv. 53—65. [Luke xxii. 54, 63—65.] John xviii. 24. Previous to this took place a hearing before Annas the real High Priest (see note on Luke iii. 2), to whom the Jews took Jesus first;—who enquired of Him about his disciples and his teaching (John vv. 19—23), and then (ver. 24) sent Him bound to Caiaphas. Only John, who followed, relates this first hearing. See notes on John vv. 12—24, where this view is maintained. It may be sufficient here just to indicate the essential differences between that hearing and this. On that occasion no witnesses were required, for it was merely a private unofficial audience. Then the High Priest questioned and our Lord replied: whereas now, under false witness and reproach, He (as before Herod) is silent.

57. CAIAPHAS THE HIGH PRIEST] He was High Priest of that year, Annas having been deposed, and since then the High Priests having been frequently changed by the Roman governors. where the scribes ...] Probably they had assembled by a preconcerted design, expecting their prisoner. This was a meeting of the Sanhedrin, but not the regular assembly, which condemned him and handed Him over to Pilate. That took place in the morning, Luke xxii. 66—71 (where see note). We have not here the more complete detail of John xviii. 15—19. The palace is one and the same great building,
the high priest's palace, and went in, and sat with the servants, to see the end. 59 Now the chief priests, [g and elders,] and all the council, sought false witness against Jesus, to put him to death; 60 and found none: yea, though many false witnesses came, yet found they none. At the last came h two false witnesses, and said, This [e fellow] said, 1 I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witnesses against thee? 63 But k Jesus held his peace.

And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you,
after shall ye see the Son of man \( ^{*} \) sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, \( ^{p} \) He is guilty of death. \( ^{q} \) Then did they spit in his face, and buffeted him; and others smote him \( ^{g} \) with the palms of their hands, \( ^{d} \) saying, Prophesy unto us, thou Christ, Who is he that smote thee?

\( ^{69} \) Now Peter sat without in \( ^{h} \) the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. \( ^{70} \) But he denied before them all, saying, I know not what thou sayest. \( ^{71} \) And when he was gone out into the porch, another maid saw him, and said unto them that were there, This \( ^{i} \) fellow was also with Jesus of Nazareth. \( ^{72} \) And again he denied with an oath, I do not know the man. \( ^{73} \) And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech \( ^{k} \) bewrayeth thee. \( ^{74} \) Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. \( ^{75} \) And Peter remembered the word of Jesus, which said \( ^{l} \) unto him, \( ^{71} \) Before the

\( ^{g} \) not necessarily implied in the word; see note.

\( ^{h} \) render, the hall.

\( ^{i} \) better, This man: see on ver. 61.

\( ^{k} \) literally, maketh thee manifest.

\( ^{l} \) omitted by many ancient authorities.

The shall ye see is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the power in contrast to his present weakness—sitting—even as they now sat to judge Him; and the coming in the clouds of heaven (see Dan. vii. 37) looks onward to the awful time of the end, when every eye shall see Him.

\( ^{65} \) In Levit. xxi. 10 (see also Levit. x. 6) the High Priest is ordered not to rend his clothes; but that appears to apply only to mourning for the dead. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15. 4, we have instances of High Priests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37. \( ^{66} \) This was not a formal condemnation, but only a previous vote or expression of opinion. That took place in the morning, see ch. xxvii. 1, and especially

Luke xxii. 66—71. \( ^{67} \) Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected that it was not the members of the Sanhedrin, but the men who held Jesus in custody, who inflicted them on Him. The word rendered buffeted means to strike with the fist. The following verb (smote him) is, generally, to strike a flat blow with the back of the hand—but also, and probably here, since another set of persons are described as doing it, to strike with a staff.

\( ^{69} - 75 \) Our Lord is thrice denied by Peter. Mark xiv. 66—72 Luke xxii. 56—62. John xviii. 17, 18, 25—27. This narrative furnishes one of the clearest instances of the entire independency of the four Gospels of one another. In it, they all differ; and, supposing the denial to have taken place
cocks crow, thou shalt deny me thrice. And he went out,

nthrice, and only thrice, cannot be literally harmonized. The following table may serve to shew what the agreements are, and what the differences:—

<table>
<thead>
<tr>
<th>MATTHEW</th>
<th>MARK</th>
<th>LUKE</th>
<th>JOHN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st denial.</td>
<td>Sitting in the hall without, is charged by a maid servant with having been with Jesus the Galilean. 'I know not what thou sayest.'</td>
<td>Warming himself in the hall below,—&amp;c. as Matt. —goes out into the vestibule—cock crows. 'I know not, neither understand what thou sayest.'</td>
<td>Sitting by the fire is recognized by the maid and charged — replies. 'Woman, I know Him not.'</td>
</tr>
<tr>
<td>2nd denial.</td>
<td>He has gone out into the porch—another maid sees him. 'This man also was with Jesus of Naz.' He denies with an oath, 'I do not know the man.'</td>
<td>The same maid (possibly: but see note, next page, col. 1, line 26) sees him again, and says, 'This man is of them.' He denies again.</td>
<td>Another (but a male servant) says, 'Thou also art of them.' Peter said, 'Man, I am not.'</td>
</tr>
<tr>
<td>3rd denial.</td>
<td>After a little while, the standers-by say, 'Surely thou art of them; for thy dialect betrayeth thee.' He began to curse and to swear: 'I know not the man.'</td>
<td>As Matt. 'Surely thou art of them: for thou art also a Galilean.'</td>
<td>After about an hour, another persisted saying, 'Truly this man was with Him, for he is a Galilean.' Peter said, 'Man, I know not what thou sayest.'</td>
</tr>
<tr>
<td></td>
<td>Immediately the cock crew, and Peter remembered, &amp;c.—and going out he wept bitterly.</td>
<td>A second time the cock crew, and Peter remembered, &amp;c.—and when he thought thereon he wept.</td>
<td>Immediately while he was yet speaking the cock crew, and the Lord turned and looked on Peter, and Peter remembered, &amp;c.—and going out he wept bitterly.</td>
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</tbody>
</table>

On this table I would make the following remarks:—that generally,—(1) supposing the four accounts to be entirely independent of one another,—we are not bound to require accordance, nor would there in all probability be any such accordance, in the recognitions of Peter by different persons. These may have been many on each occasion of denial, and independent narrators may have fixed on different ones among them. (2) No reader, who is not slavishly bound to the inspiration of the letter, will require that the actual words spoken by Peter should in each case be identically reported. See the admirable remarks of Augustine, cited on ch. viii. 25: and remember, that the substantive fact of a denial remains the same, whether I know not what thou sayest, I know him not, or I am not, are reported to have been Peter's answer. (3) I do not see that we are obliged to limit the narrative to three sentences from Peter's mouth, each expressing a denial, and no more. On three occasions during the night he was recognized,—on three occasions he was a denier of his Lord: such a statement may well embrace reiterated expressions of recognition, and reiterated and importunate denials, on
and wept bitterly. 

XXVII. 1 When the morning was each occasion. And these remarks being taken into account, I premise that all difficulty is removed from the synopsis above given: the only resulting inferences being, (a) that the narratives are genuine truthful accounts of facts underlying them all; and (b) that they are, and must be, absolutely and entirely independent of one another.

For (1) the four accounts of the first denial are remarkably coincident. In all four, Peter was in the outer hall, where the fire was made (see on ver. 69): a maid servant (Mt. Mk. L.),—the maid servant who kept the door (John) taxed him (in differing words in each, the comparison of which is very instructive) with being a disciple of Jesus: in all four he denies, again in differing words. I should be disposed to think this first recognition to have been but one, and the variations to be owing to the independence of the reports. (2) In the narratives of the second denial of our first preliminary remark is well exemplified. The same maid (Mk. possibly: but not necessarily—perhaps, only the maiden in the vestibule or porch) another maid (Mt.), another (male) servant (Luke), the standers-by generally (John), charged him: again, in differing words. It seems he had retreated from the fire as if going to depart altogether (see note, ver. 69), and so attracted the attention both of the group at the fire and of the porters. It would appear to me that for some reason, John was not so precisely informed of the details of this as of the other denials. The “going out” (Mt. Mk.) is a super-added detail, of which the “standing and warming himself” (John) does not seem to be possessed. (3) On the third occasion, the standers-by recognize him as a Galilean (simply, Mk. [txt.], Luke: by his dialect, Mt., an interesting additional particular),—and a kinsman of Malchus crowns the charge by identifying him in a way which might have proved most perilous, had not Peter immediately withdrawn. This third time again, his denials are differently reported:—but here, which is most interesting, we have in Matt.’s and Mark’s “he began to curse and to swear” a very plain intimation, that he spoke not one sentence only, but a succession of vehement denials.

It will be seen, that for fair comment on the fourfold testimony, we must not commit the mistake of requiring the recognitions, and the recognizers, in each case, to have been identical in the four. Had they been thus identical, in a case of this kind, the four accounts must have sprung from a common source, or have been corrected to one another: whereas their present varieties and coincidences are most valuable as indications of truthful independence. What I wish to impress on the minds of my readers is, that in narratives which have sprung from such truthful independent accounts, they must be prepared sometimes (as e.g. in the details of the day of the Resurrection) for discrepancies which, at our distance, we cannot satisfactorily arrange: now and then we may, as in this instance, be able to do so with something like verisimilitude:—in some cases, not at all. But whether we can thus arrange them or not, being thoroughly persuaded of the holy truthfulness of the Evangelists, and of the divine guidance under which they wrote, our faith is in no way shaken by such discrepancies. We value them rather, as testimonies to independence: and are sure, that if for one moment we could be put in complete possession of all the details as they happened, each account would find its justification, and the reasons of all the variations would appear. And this I firmly believe will one day be the case. (See the narrative of Peter’s denials ably treated in an article in the “Christian Observer” for Feb. 1853.)

69.] “An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the ‘hall,’ where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the pro-aulation (porch,’ Mark xiv. 68), or pylon (‘porch,’ ver. 71). The place where Jesus stood before the High Priest may have been an open room or place of audience on the ground floor, in the rear or on one side of the court; such rooms open in front, being customary.” Robinson. 70.] I know not what thou sayest is an indirect form of denial, conveying in it absolute ignorance of the circumstances alluded to.

73.] thy speech—Wetstein gives many examples of various proximal dialects of Hebrew. The Galileans could not pronounce properly the gutturals, and they used “ę” for “s.” 75.] out—viz. from the porch where the second and third denial had taken place: the motive being, as Chrysostom gives it, “that he might not be convicted by his tears.”

CHAP. XXVII. 1, 2.] JESUS IS LED
come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed [m the] innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, d and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, e The field of blood, unto this day. 9 Then was fulfilled that which

m omitt.  n better, the sacred treasury (Corbanan, see Mark vii. 11).

AWAY TO PILATE. Mark xiv. 1. Luke xxii. 66 (who probably combines with this morning meeting of the Sanhedrim some things that took place at their early assembly), xxiii. 1. John xviii. 28. The object of this taking counsel, was so as (so literally) to put him to death,—i. e. to condemn him formally to death, and devise the best means for the accomplishment of the sentence. 2. Pontius Pilate the governor, see note on Luke iii. 1,—and on the occasion of their taking Him to Pilate, on John xviii. 31. Pilate ordinarily resided at Caesarea; but during the feast, in Jerusalem.

3—10. Remorse and Suicide of Judas. Peculiar to Matthew. This incident does not throw much light on the notives of Judas. One thing we learn for certain—that our Lord's being condemned, which he inferred from His being handed over to the Roman governor, worked in him remorse, and that suicide was the consequence. Whether this condemnation was expected by him or not, does not here appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot (see note on ch. xxvi. 14) believe that his intent was other than sordid gain, to be achieved by the darkest treachery. To suppose that the condemnation took him by surprise, seems to me to be inconsistent with the spirit of his own confession, ver. 4. There I have betrayed the innocent blood expresses his act—his act

complished purpose. The bitter feeling in him now is expressed by I have sinned, of which he is vividly and dreadfully conscious, now that the result has been attained. Observe it was the thirty pieces of silver which he brought back—clearly the price of the Lord's betrayal,—not earnest-money merely;—for by this time, may when he delivered his Prisoner at the house of Annas, he would have in that case received the rest. 5. in the temple—i. e. in the holy place, where the priests only might enter. We must conceive him as speaking to them without, and throwing the money into the temple. hanged (or strangled) himself] On the account given Acts i. 18, see note on that place. Another account of the end of Judas was current, which I have cited there. 6. They said this probably by analogy from Deut. xxiii. 18. the price (given for shedding) of blood; the wages of a murderer. 7. the potter's field] the field of some well-known potter—purchased at so small a price probably from having been rendered useless for tillage by excavations for clay; see note on Acts i. 19. strangers] not Gentiles, but stranger Jews who came up to the feasts. 8. The field of blood—Acielta. See Acts i. 19. unto this day] This expression shows that a considerable time had elapsed since the event, before St. Matthew's Gospel was published, 9. The citation is not from Jeremiah (see ref.), and is probably quoted from memory and unprecisely; we have
was spoken by Jeremy the prophet, saying, 'And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, 'Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, 'Hearest thou not how many things they witness against thee? 14 And he answered him to never a word; insomuch that the governor marvelled greatly. 15 Now at that feast the governor was wont to release unto the people a prisoner whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were

○ render in both cases, set a price on.

p render, commanded, for perspicuity.

q render, at the feast-time.

similar instances in two places in the apology of Stephen, Acts vii. 4, 16—and in Mark ii. 26. Various means of evading this have been resorted to, which are not worth recounting. Jer. xviii. 1, 2, or perhaps Jer. xxxii. 6—12, may have given rise to it; or it may have arisen from a Jewish idea [see Wordsworth here], "that Zechariah had the spirit of Jeremiah." The quotation here is very different from the Septuagint,—and not much more like the Hebrew. I put it to any faithful Christian to say, whether of the two presents the greater obstacle to his faith, the solution given above, or that given by a commentator of our own day, that the name of one prophet is here substituted for that of another, to teach us not to regard the prophets as the authors of their prophecies, but to trace them to divine Inspiration.

11—14.] He is examined by Pilate. Mark xv. 2—5. Luke xxiii. 2—5. John xviii. 29—38. Our narrative of the hearing before Pilate is the least circumstantial of the four—having however two remarkable additional particulars, vv. 19 and 24. John is the fullest in giving the words of our Lord. Compare the notes there.

11.] Before this Pilate had come out and demanded the cause of his being delivered up; the Jews not entering the Praetorium. The primary accusation against Him seems to have been that He said that He was Christ a King. This is presupposed in the enquiry of this verse: Thou sayest is not to be rendered as a doubtful answer—much less with Theophylact, as meaning, 'Thou sayest it not I,' but as a strong affirmative. See above on ch. xxvi. 64. 13—14.] This part of the narrative occurs only in Mark besides, but is explained by Luke ver 5. The charges were, of exciting the people from Galilee to Jerusalem. On the mention of Galilee, Pilate sent Him to Herod Luke, vv. 6—12. 15—26.] Barabbas preferred to Him. He is delivered to be crucified. Mark xv. 6—15. Luke xxiii. 17—25. John xviii. 39, 40. In the substance of this account the four are in remarkable agreement. St. John gives merely a compendium, uniting in one these three attempts of Pilate to liberate Jesus, and omitting any definite statement of the fact of Barabbas being liberated, and Jesus delivered to them. 15. at that feast] literally feast by feast; i.e. at every feast. The name Bar-abbas, 'son of his father,' was not an uncommon one. It does not appear why this man was notable. The murderers in the inscription in which he was involved were many (Mark ver. 7).

17.] In St. John's narrative, the suggestion of liberating Barabbas seems to come from the Jews themselves; but not necessarily so: he may only be giving, as
gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 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: for I have suffered many things this day in a dream because of him. 20 k But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say, [r unto him], Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he 1 took water, and washed his hands before the multitude, saying; I am innocent of the blood of this [s just] person: see ye to it. 25 Then answered all the people, and said, m His blood [t be] on us, and on our children. 26 Then released

r omit.
s omitted by several ancient authorities.
t not expressed in the original: it may be, [is].

before, a general report of what passed. The when they were gathered together seems to imply that a great crowd had collected outside the Praetorium while the trial was going on. It is possible that the addition, which is called Christ, which Pilate could hardly have heard from the Jews, may have been familiar to him by his wife's mention of Jesus. See below. 18.] The whole narrative presupposes what this verse and the next distinctly assert, that Pilate was before acquainted with the acts and character of Jesus. 19.] The judgment seat was a place called in Hebrew Gabbatha, the Pavement—John xix. 13, where however Pilate is not related to have gone thither, till after the scourging and mocking of the soldiers. But he may have sat there when he came out in some of his previous interviews with the Jews. his wife] It had become the custom in Augustus's time for the governors of Provinces to take their wives with them abroad; under Tiberius, Caecina attempted to pass a law forbidding it, but was vehemently opposed (by Drusus among others) and put down. We know nothing more of this woman than is here related. Tradition gives her the name of Procla, or Claudia Procula. In the apocryphal gospel of Nicodemus, c. 2, we read that Pilate called the Jews and said to them, "Ye know how that my wife is a worshipper of God, and is rather of your religion than mine. They say unto him, Yea, we know it." that just man is a term which shews that she knew the character for purity and sanctity which Jesus had. In the gospel of Nicodemus, the Jews are made to reply, "Did we not tell thee that he is a magician? behold, he hath sent a dream-token to thy wife." 20.] So St. Mark also. St. Luke and St. John merely give, that they all cried out, &c. The exciting of the crowd seems to have taken place while Pilate was receiving the message from his wife. 21.] answered, not necessarily to the incitements of the Sanhedrists which he overheard, but rather to the state of confusion and indecision which prevailed. 22.] They chose crucifixion as the ordinary Roman punishment for sedition, and because of their hate to Jesus. 24.] The washing of the
he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. 32 And as they came out, u literally, the praetorium.

hands, to betoken innocence from blood-guiltiness, is prescribed Deut. xxi. 6—9, and Pilate uses it here as intelligible to the Jews. 25.] blood here has been supposed to mean the punishment of blood: but more probably there is a much wider reference—as the adherence of blood to the hands of a murderer is an idea not bearing any necessary reference to punishment, only to guilt. 26.] The custom of scourging before execution was general among the Romans. After the scourging, John xix. 1—16, Pilate made a last attempt to liberate Jesus—which answers to “I will chastise him and let him go,” Luke, ver. 16. delivered him—to the Roman soldiers, whose office the execution would be.

27—30.] Jesus Mocked by the Soldiers. Mark xv. 16—19 (omitted in Luke). John xix. 1—3. The assertion “delivered him to be crucified” in ver. 26 is not strictly in its place there. Before that, the contents of this passage come in, and the last attempt of Pilate to liberate Him. 27. the common hall] literally, the praetorium. The residence of the Roman governor was the former palace of Herod, in the upper city. The whole band] The band is the cohort—the tenth part of a legion. The term the whole is of course not to be pressed. unto him—to make sport with Him. This happened in the guard-room of the cohort: and the narrative of it we may well believe may have come from the centurion or others (see ver. 54), who were afterwards deeply impressed at the crucifixion. 28.] Possibly the mantle in which He had been sent back from Herod—see note on Luke, ver. 11: or perhaps one of the ordinary soldiers’ cloaks. 29.] It does not appear whether the purpose of the crown was to wound, or simply for mockery—and equally uncertain is it, of what kind of thorns it was composed. The acanthus, with its large succulent leaves, is singularly unfit for such a purpose: as is the plant with very long sharp thorns commonly known as spina Christi, being a brittle acacia (robinia), and the very length of the thorns, which would meet in the middle if it were bent into a wreath, precluding it. Some flexile shrub or plant must be understood—possibly some variety of the cactus or prickly pear. ‘Hasselquist, a Swedish naturalist, supposes a very common plant, naba or nubka of the Arabs, with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor’s wreath.’ Travels, 288. 1766 (cited by F. M.). a reed—for a sceptre.

30.] Here follows the exhibition of Jesus by Pilate, and his last attempt to release him, John xix. 4—16.

31—34.] He is Led to Crucifixion. Mark xv. 20—23. Luke xxiii. 26—33. John xix. 16, 17. The four accounts are still essentially and remarkably distinct. St. Matthew’s and St. Mark’s are from the same source, but varied in expression, and in detail; St. Luke’s and St. John’s stand each alone; St. Luke’s being the fullest, and giving us the deeply interesting address to the daughters of Jerusalem. 31.] Peculiar to Matt. and Mark. led him away] or out, as in Mark. Exfections usually took place without the camp, see Num. xv. 35, or city, 1 Kings xxi. 13, Acts vii. 58, Heb. xiii. 11—18. Grotius
they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35 And they crucified him, and parted his garments, casting lots [w that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots]. 36 And sitting own they watched him there; 37 and set up over his

V the word is the same as in Matt. v. 41: see note there.

ings examples to show that the same was a custom of the Romans. 32.] revously, Jesus had borne his own cross: John, ver. 17. We have no data to ascertain in any further particulars about this man of Cyrene. The only assumption we are perhaps justified in making, that he was afterwards known in the church as a convert; see note on Mark, r. 21. He was coming from the country, Mark, ibid.; Luke, ver. 26. Meyer suggests, to account for the selection of the out of the multitude present, that possibly he was a slave; theignity of the service to be rendered preventing their keeping any other person. 33.] Golgotha, a skull: the name is by Jerome, d generally, explained from its being the usual place of executions, and abounding with skulls—not however unburi'd, which was not allowed. This last connotation raises an objection to the exegesis, and as the name does not port a place of skulls, but a place of a bull or simply a skull (Luke), many understand it as applying to the shape the hill or rock. But neither does this in any satisfactory way, as we have no analogy to guide us, and no such hill or rock is own to have existed. As regards the situation, we await some evidence which may decide between the conflicting inscriptions of the commonly-received site of Ivar and the Holy Sepulchre, and that held by Mr. Ferguson, who holds that the Dome of the Rock, usually known as the Mosque of Omar, is in reality the spot our Lord's entombment. See his Arti-

“Jerusalem” in Dr. Smith's Biblical Dictionary: and on the other side, Wilms's Holy City, and Stanley's Sinai and Cestine, edn. 3, p. 459 sq. 34.] It is customary to give a stupefying drink to criminals on their way to execution: which our Lord would not partake, being shewn by tasting it, that he was aware of its purpose. In St. Mark's account it is “wine mingled with myrrh” —and though wine and vinegar might mean the same thing, myrrh and gall cannot. We may observe here (and if the remark be applied with caution and reverence, it is a most useful one), how St. Matt. often adopts in his narrative the very words of prophecy, where one or more of the other Evangelists give the matter of fact detail; see above on ch. xxvi. 15, and compare with this verse, Ps. lixix. 21.

35—38.] HE IS CRUCIFIED. Mark xv. 24—28. Luke xxiii. 32—34, 38. John xix. 18—24. The four accounts are distinct from one another, and independent of any one source in common. 35. they crucified him.] The cross was an upright palæ or beam, intersected by a transverse one at right angles, generally in the shape of a T. In this case, from the ‘title’ being placed over the Head, the upright beam probably projected above the horizontal one, as usually represented T. To this cross, the criminal, being stripped of his clothes, was fixed by nails driven through the hands and (not always, nor perhaps generally, though certainly not seldom—see note at Luke xxiv. 39) through the feet, separate or united. The body was not supported by the nails, but by a piece of wood which passed between the legs. On the rest of the verse, see notes on John. The words omitted in the text as not found in any of the ancient manuscripts, are clearly interpolated from John, ver. 24, with just the phrase which was spoken by the prophet assimilated to St. Matthew's usual form of citation. 36.] watched him—this was usual, to prevent the friends taking crucified persons down. There were four soldiers, John, ver. 23; a centurion and three others. 37.] St. Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. The ‘title’
head his accusation written, This is Jesus the King of the Jews. 38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads, and saying, Thou destroyest the temple and buildest it in three days, save thyself. 40 If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. 42 He saved others; but himself he cannot save. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, when they were crucified with him, cast the same in his teeth. 45 a Now from the sixth hour there was darkness over all the land.

x most ancient copies read, He is King of Israel.

y render, In like manner did the thieves also revile him, which were crucified with him.

z render, earth.

appears to have been written by Pilate (see John, ver. 19) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius and others, we read of such a title being hung round the neck of a criminal on his way to execution. On the difference in the four Gospels as to the words of the inscription itself, it is hardly worth while to comment, except to remark, that the advocates for the verbal and literal exactness of each gospel may here find an undoubted example of the absurdity of their view, which may serve to guide them in less plain and obvious cases. (See this further noticed in the Introduction.) A title was written, containing certain words; not four titles, all different, but one, differing probably from all of these four, but certainly from three of them. Let us bear this in mind, when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20—22.

38. Then, i.e. after the crucifixion of Jesus was accomplished. These thieves were led out with Jesus, and crucified, perhaps by the same soldiers, or perhaps, from ver. 36, by another band.

39—44. He is Mocked on the Cross. Mark xv. 29—32. Luke xxiii. 35—37, 39—43. Our narrative and that of St. Mark are from a common source. St. Luke's is wholly distinct. The whole of these dignities are omitted by St. John.

39. they that passed by] These words say nothing as to its being a working-day or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes and elders. These passers-by were the multitude going in and out of the city some coming to see, others returning.

wagging their heads] see Ps. xxii. 7. The first reproach refers to ch. xxvi. 61; the second to the same, ver. 64.

42. St. Luke gives, more exactly, the second reproach in this verse as proceeding from the soldiers. 43. This is omitted by St. Mark and St. Luke. 44. Neither St. Matt. nor St. Mark is in possession of the more particular account given by St. Luke, vv. 39—43, where see notes. For the other incident which happened at this time, see John, vv. 25—27, and notes.

15—50.] Supernatural Darkness Last Words, and Death of Jesus. Mark xv. 33—37. Luke xxiii. 44—46. John xix. 28—30. The three accounts are here and there very closely allied. Matthew and Mark almost verbally. Luke only, however, contains the words which the Lord uttered before He expired; omits the incident which takes up vv. 46—49, and inserts here the rending of the veil. John is entirely distinct.

45. According to Mark, ver. 29.
into the ninth hour. 46 And about the ninth hour b Jesus b Heb. v. 7.
cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, c My God, my God, why b hast thou forsaken me? 47 Some of them stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him

a better, cried out, or even, "cried mightily," or "shouted forth:" it is the same word as in Mark xv. 8: Luke ix. 38; in which two places only it occurs.

b literally, didst thou forsake me.

was the third hour when they crucified him. If so, He had been on the cross three hours, which in April would answer o about the same space of time in our ay—i.e. from 9—12 A.M. On the difficulty presented by St. John's declaration b. xix. 14, see notes there and on Mark.
darkness—this was no eclipse of the sun, for it was full moon at the time— or any partial obscuration of the sun such as sometimes takes place before an earthquake—for it is clear that no earthquake in the ordinary sense of the word here intended. Those whose belief leads them to reflect WHO was then suffering, will have no difficulty in accounting for these signs of sympathy in Nature, nor in seeing their applicability. The consent, in the same words, of all three Evangelists, must silence all question as to the universal belief of this darkness as a fact; and the early Fathers appeal to the testimony of rabbinic authors for its truth. The omission of it in St. John's Gospel is of no more weight than the numerous other instances of such omission. See Amos viii., 10. over all the earth] The same word in the original is rendered with in Luke, but land here and in Mark. his would seem to be pure caprice on the part of our translators; and might mislead. Whether these words are to be taken all their strictness is doubtful. Of course, over the whole globe the darkness would not be supernatural—as it would be night naturally over half of it. The question is, are we to understand that part of it over which was day? I believe we are; but no strong objection to any limitation, considered the fact itself, as happening at Jerusalem, is distinctly recognized. This is matter of testimony, and the three evangelists are pledged to its truth: the present words hardly stand on the same ground, not being matter of testimony properly so called.

46.] See Ps. xxii.
The words are Chaldee, and not Hebrew. Our Lord spoke them in the ordinary dialect, not in that of the sacred text itself. The weightiest question is, In what sense did He use them? His inner consciousness of union with God must have been complete and indestructible—but, like His higher and holy will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must however take care not to ascribe all his suffering to bodily pain, however cruel; his soul was in immediate contact with and prospect of death—the wages of sin, which He had taken on Him, but never committed— and the conflict at Gethsemane was renewed. 'He himself,' as the Berlenberg Bible remarks (Stier), 'becomes the expositor of the darkness, and shews what it imports.' In the words however, 'My God'—there speaks the same union with the divine Will, and abiding in the everlasting covenant purpose, as in those, 'Not my will, but thine.' These are the only words on the Cross related by St. Matt. and St. Mark—and they are related by none besides. 47. This was not said by the Roman soldiers, who could know nothing of Elias; nor was it a misunderstanding of the Jewish spectators, who must have well understood the import of Eli, nor again was it said in any apprehension, from the supernatural darkness, that Elias might really come; but it was replied in intended mockery, as the contemptuous This man,—this one among the three,—clearly indicates. This is one of the cases where those who advocate an original Hebrew Gospel of Matthew are obliged to suppose that the Greek translator has retained the original words, in order to make the reason of the reply clear.

48.] This was on account of the words 'I thirst,' uttered by our Lord: see John, ver. 28. St. Mark's account is somewhat different: there the same person gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type
to drink. 49 The rest said, Let be, let us see whether Elias will come to save him. 50 Jesus, when he had cried again with a loud voice, yielded up c the ghost. 51 And behold, c the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks

* render, his spirit.*

among the bystanders. There is no need for assuming that the soldiers offering vinegar in Luke, ver. 37, is the same incident as this. Since then, the bodily state of the Redeemer had greatly changed: and what was then offered in mockery, might well be now asked for in the agony of death, and received when presented. I would not however absolutely deny that St. Luke may be giving a less precise detail; and may represent this incident by his ver. 37. The vinegar is the posca, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. On the other particulars, see notes on John. 49. If we take our account as the strictly precise one, the rest—in mockery—call upon this person to desist, and wait for Elias to come and save Him: if that of St. Mark, the giver of the drink calls upon the rest (also in mockery) to let this suffice, or to let him (the giver) alone, and wait, &c. The former seems more probable. 50. It has been doubted whether it is finished of John (ver. 30), and Father, into thy hands I commend my spirit of Luke (ver. 46), are to be identified with this crying out, or to be taken as distinct from it. But a nearer examination of the case will set the doubt at rest. The “delivered up” of John (ib.) implies the speech in Luke; which accordingly was that uttered in this loud voice. “It is finished” was said before; see notes on John. 51–56. Signs following his death. Mark xv. 38–41. Luke xxiii. 47–49. The three narratives are essentially distinct. That of St. Luke is more general—giving only the sense of the centurion’s words—twice using the indefinite “all”—and not specifying the women. The whole is omitted by St. John. 51. The beholding gives solemnity. This was the inner veil, screening off the holy of holies from the holy place, Exod. xxvi. 33: Heb. ix. 2, 3. This circumstance has given rise to much incredulous comment, and that even from men like Schleiermacher. A right and deep view of the O. T. symbolism is required to furnish the key to it; and for this we look in vain among those who set aside that symbolism entirely.

That was now accomplished, which was the one and great antitype of all those sacrifices offered in the holy place, in order to gain, as on the great day of atonement (for that day may be taken as the representation of their intent), entrance into the holiest place,—the typical presence of God. What those sacrifices (ceremonially) procured for the Jews (the type of God’s universal Church) through their High Priest, was now (really) procured for all men by the sacrifice of Him, who was at once the victim and the High Priest. When the objectors assert that no use is made of this event in the Epistle to the Hebrews, they surely cannot have remembered, or not have deeply considered, Heb. x. 19–21. Besides, suppose it had been referred to plainly and by name—what would then have been said? Clearly, that this mention was a later insertion to justify that reference. And almost this latter, Strauss, recognizing the allusion in Heb., actually does. Schleiermacher also asks, how could the event be known, seeing none but priests could have witnessed it, and they would not be likely to betray it? To say nothing of the almost certain spread of the rumour, has he forgotten that (Acts vii. 52) “a great company of the priests were obedient unto the faith”? Neander, who gives this last consideration its weight (but only as a possibility, that some priests may have become converts, and apparently without reference to the above fact), has an unworthy and shuffling note (L. J. p. 757), ending by quoting two testimonies, one apocryphal, the other rabbinical, from which he concludes that ‘some matter of fact lies at the foundation’ of this (according to him) mythical adjunct. the earth did quake—not an ordinary earthquake, but connected with the two next clauses, and finding in them its explanation and justification. the rocks rent? It would not be right altogether to reject the testimonies of travellers to the fact of extraordinary rents and fissures in the rocks near the spot. Of course those who know no other proof
rent; 52 and the graves were opened; and many bodies of the saints which slept arose, 53 and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54 g Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55 And many women were there beholding afar off, h which followed Jesus from Galilee, ministering unto him: 56 among which was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedee's children.

d render, they came out: the gender is masculine, whereas bodies is neuter.

e render, the sons of Zebedee.

of the historical truth of the event, will not be likely to take this as one; but to us, who are firmly convinced of it, every such race, provided it be soberly and honestly ascertained, is full of interest. 52, 53.] The whole transaction was supernatural and symbolic: no other interpretation of it will satisfy even ordinary common sense. Was the earthquake a mere coincidence? This not even those assert, who deny all symbolism in the matter. Was it a mere sign of divine wrath at what was done—a mere prodigy, like those at the death of Cesar? Surely no Christian believer can think this. Then what was it? What but the opening of the tombs—the symbolic declaration, that he Death which had happened had broken he bands of death for ever? These following clauses, which have no mythical or apocryphal character, require only this explanation to be fully understood. The raves were opened at the moment of the death of the Lord; but inasmuch as fe is the firstfruits from the dead—the Resurrection and the Life—the bodies of the saints in them did not arise till he rose, and having appeared to many after his resurrection,—possibly during the forty days,—went up with Him into his glory. Moses and Elias, who were before in glory, were not from the dead, properly speaking; see note on ch. xviii. 1. 

arose is the result—not the immediate accompaniment, of the opening of the tombs. It is to prevent this being supposed, that the qualification after his resurrection is added. 54.] the earthquake and those things that were done is presented by "that he so gave up the ghost," Mark. Does the latter of these ok as if compiled from the former? The reminiscences of our vv. 51—53, except the

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57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus’ disciple: 58 he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting

this view be objected to, yet she could not be named here, nor in Mark, except separately from these three—for she could not have been well included among those who ministered to Him. There must have been also another group, of His disciples, within sight;—e. g. Thomas, who said, ‘Except I see in his hands the print of the nails,’ &c., and generally those to whom He afterwards shewed his hands and feet as a proof of His identity.

57—61.] JOSEPH OF ARIMATHEA BEGS, AND BURES THE BODY OF JESUS. Mark xv. 42—47. Luke xxiii. 50—56. John xix. 38—42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close comparison of them. 57.] Before sunset, at which time the sabbath, and that a high day, began: see Deut. xxi. 23. The Roman custom was for the bodies to remain on the crosses till devoured by birds of prey. On the other hand Josephus says that the Jews were so careful about burying that they took down even those who had been crucified, and buried them before sunset. came probably to the Praetorium. Meyer supposes, to the place of execution: which is also possible, and seems supported by “came and took down,” John ver. 38, and “there came also . . . .” ver. 39, which certainly was to Golgotha. a rich man—he was also a counsellor, i.e. one of the Sanhedrin: see Mark, ver. 43; Luke, ver. 51.

Arimathæa] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18), or Rama (Ranathaim) in Ephraim, the birth-place of Samuel. The form of the name is more like the latter.

58.] The repetition of the body is remarkable, and indicates a common origin, in this verse, with Mark, who after gave expresses the body, on account of the expression of Pilate’s surprise, and the change of subject between.

59.] John (ver. 39) mentions the arrival of Nicodemus with an hundred pound weight of myrrh and aloes, in which also the Body was wrapped. The Three seem not to be in possession of this—nor St. Matthew and St. John of the subsequent design of the women to embalm it. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly knew what had been done with the Body (see ver. 61), may have intended to bestow it more elaborate care, as whatever was done this night was hurried.—see John, vv. 41, 42.

60.] St. Matthew alone relates that it was Joseph’s own tomb. St. John, that it was in a garden, and in the place where He was crucified. All, except St. Mark, notice the newness of the tomb. St. John does not mention that it belonged to Joseph—but the expression “in which was never man yet laid” looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is that it was near, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent? All that we can determine respecting the sepulchre from the data here furnished is (1) That it was not a natural cave, but an artificial excavation in the rock. (2) That it was not cut downwards, after the manner of a grave with us, but horizontally, or nearly so, into the face of the rock—this I conceive to be implied in “rolled a great stone to the door,” as also by the use of “stooping down,” John xx. 5, 11, and “went in,” ib. 5, 6. (3) That it was in the spot where the crucifixion took place. Cyril of Jerusalem speaks of “the tomb close by, where He was laid, and the stone which was put on the door, which to this day (about 350 A.D.) lies by the tomb.” 61.] St. Luke mentions more generally the women who came with Him from Galilee; and specifies the
over against the sepulchre. 62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come [f by night], and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, g Ye have a h watch: go your way, make [i it] as

f omit. g or, Take : see note.

The Jewish authorities obtain from Pilate a guard for the sepulchre. Peculiar to Matthew. 62. The next day] not on that night, but on the next day. A difficulty has been found in its being called the day after the preparation, considering that it was itself the sabbath, and the greatest sabbath in the year. But I believe the expression to be carefully and purposely used. The chief priests, &c. did not go to Pilate on the sabbath,—but in the evening, after the termination of the sabbath. Had the Evangelist said "which is the sabbath," the incongruity would at once appear of such an application being made on the sabbath—and he therefore designates the day as the first after that, which, as the day of the Lord’s death, he preparation, was uppermost in his mind.

The narrative following has been undeservedly impugned, and its historical accuracy given up by even the best of the German Commentators, and by others. The chief difficulties found in it seem to be: (1) How should the chief priests, &c. know of His having said, in three days I will rise again, when the saying was hid even from His own disciples? The answer to this is easy. The meaning of the saying may have been, and was, hid from the disciples; but the act of its having been said could be no secret. Not to lay any stress on John xix. 19, we have the direct prophecy of Matt. xii. 40—and besides this, there would be a rumour current, through the uttercourse of the Apostles with others, that He had been in the habit of so saying. (2) To the understanding of the words, we must remember that hatred is keener lighted than love;—that the raising of Lazarus would shew, what sort of a thing rising from the dead was to be;—and that the fulfilment of the Lord’s announcement of his crucifixion would naturally lead them to look further, to what more he had announced. (2) How should the women, who were solicitous about the removal of the stone, not have been still more so about its being sealed, and a guard set? The answer to this has been given above—they were not aware of the circumstance, because the guard was not set till the evening before. There would be no need of the application before the approach of the third day—it is only made for a watch until the third day, ver. 64—and it is not probable that the circumstance would transpire that night—certainly it seems not to have done so. (3) That Gamaliel was of the council, and if such a thing as this, and its sequel ch. xxviii. 11—15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God. But, first, it does not necessarily follow that every member of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xxviii. 12. One who, like Joseph, had not consented to their deed before—and we may safely say that there were others such—would naturally withdraw himself from further proceedings against the person of Jesus. On Gamaliel and his character, see note on Acts, as above. (4) Had this been so, the three other Evangelists would not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact narrated by one Evangelist alone must be rejected—e. g. (which stands in much the same relation) the satisfaction of Thomas, and other such narrations. Till we know much more about the circumstances under which, and the scope with which, each
ST. MATTHEW.

XXVIII. 1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled away the stone, and set the guard.

1 render, besides [posting] the guard. 2 render, an angel.

Gospel was compiled, all a priori arguments of this kind are good for nothing.

65. Ye have—the verb rendered may be either 1), indicative, Ye have:—but then the question arises, What guard had they? and if they had one, why go to Pilate? Perhaps we must understand some detachment placed at their disposal during the feast—but there does not seem to be any record of such a practice. That the guards were under the Sanhedrim is plain from ch. xxviii. 11, where they make their report, not to Pilate, but to the chief priests:—or 2), imperative; which doubtless it may be; see 2 Tim. i. 13 and note; and the sense here on that hypothesis would be, Take a body of men for a guard. And to this latter I rather incline: see the note in my Greek Test. as ye can] literally as you know how:—in the best manner you can. There is no irony in the words, as has been supposed. The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by sealing-clay.

CHAP. XXVIII. 1—10.] Jesus, having risen from the dead, appears to the women. Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lies its principal difficulties. With regard to them, I refer to what I have said in the Introduction, that supposing us to be acquainted with every thing said and done in its order and exactness, we should doubtless be able to reconcile, or account for, the present forms of the narratives; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them. And I may remark, that of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory. Giving their compilers all credit for the best intentions, I confess they seem to me to weaken instead of strengthening the evidence, which now rests (speaking merely objectively) on the unexceptionable testimony of three independent narrators, and of one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the exact words and incidents, on this there can I think be no doubt. On internal as well as external ground, that of St. John takes the highest place: but not, of course, to the exclusion of those parts of the narrative which he does not touch. The improbability that the Evangelists had seen one another's accounts, becomes, in this part of their Gospels, an impossibility. Here and there we discern traces of a common narration as the ground of their reports, as e.g. Matt. vv. 5—8: Mark vv. 5—8, but even these are very few. As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels. 1. In the end of the sabbath There is some little difficulty here, because the end of the sabbath (and of the week) was at sunset the night before. It is hardly to be supposed that St. Matthew means the evening of the sabbath, though “dawn” is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the day and the breaking of the day are taken in their natural, not their Jewish sense. Mary Magdalene and the other Mary] In Mark, Salome also. St. John speaks of Mary Magdalene alone. See notes there. to see the sepulchre] It was to anoint the Body, for which purposes they had bought, since the end of the Sabbath, ointments and spices, Mark.

In Mark it is after the rising of the sun; in John, while yet dark; in Luke, at dim dawn; the two last agree with our text. 2.] This must not be taken as pluperfect, “there had been, &c.” which would be altogether inconsistent with the text. The words here must mean that the women were witnesses of the earth-
back the stone [\textsuperscript{m} from the door], and sat upon it. \textsuperscript{3} \textsuperscript{b} His \textsuperscript{a} countenance was like lightning, and his raiment white as snow: \textsuperscript{4} and for fear of him the keepers did shake, and became as dead men. \textsuperscript{5} And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. \textsuperscript{6} He is not here: for he is risen, \textsuperscript{c} as he said. Come, see the place where the Lord stood. \textsuperscript{7} And go quickly, and tell his disciples that he is risen from the dead; and, behold, \textsuperscript{d} he goeth before you into Galilee; there shall ye see him: lo, I have told you. \textsuperscript{And [\textsuperscript{o} as they went to tell his disciples,] behold, Jesus

\begin{itemize}
  \item \textsuperscript{m} omitted by many ancient authorities.
  \item \textsuperscript{n} render, appearance.
  \item \textsuperscript{o} omitted in most of the oldest and best authorities.
\end{itemize}

\textit{make}, and that which happened. It was not properly an earthquake, but was he sudden opening of the tomb by the descending Angel, as the for shews. The rolling away was not done naturally, but y a shock. It must not be supposed had the Resurrection of our Lord took place \textit{at this time}, as sometimes imagined, nd represented in paintings. \textit{It had taken place before:—"He is risen, \&c."} re the words of the Angel. It was not \textit{His} to whom (see John xx. 19—26) the stone was no hindrance, but for the women and \textit{His disciples}, that it was rolled away. \textsuperscript{3.]} \textit{His appearance;} ot in shape (as some would explain it way), but in brightness. \textsuperscript{5.]} In fark, a young man in a white robe was etting in the tomb on the right hand; Luke, two men in shining raiment see Acts i. 10) appeared to them. St. \textit{John} relates, that Mary Magdalene looked to the tomb we had been afterwards) two angels in white etting one at the head, the other at the et where the Body had lain. All at- tempts to deny the angelic appearances, ascribe them to later tradition, are dis- ntested and absurd. That related in John as definite as either of the others, and certainly had it from Mary Magdalene erself. \textit{ye} is emphatic, addressed the women. \textsuperscript{6.]} \textit{as he said} is rther expanded in Luke, vv. 6, 7. See i. xvi. 21; xvii. 23. the \textit{Lord} usually found this once in Matt. as an appellation of Jesus) is emphatic:—"a glorious appellacion," Bengel. \textsuperscript{7.]} This appearance in Galilee had been foretold before his death, see ch. xxvi. 32. It to be observed that St. Matthew re- cords only this one appearance to the Apostles, and in Galilee. It appears strange that this should be the entire testimony of St. Matthew: for it seems hardly likely that he would omit those important appearances in Jerusalem when the Apostles were assembled, John xx. 19, 26, or that one which was closed by the Ascension. But perhaps it may be in accord with his evident design of giving the general form and summary of each series of events, rather than their characteristic details. See below on ver. 20.

The \textit{goeth before} here is not to be understood as implying the \textit{journeying} on the part of our Lord Himself. It is cited from His own words, ch. xxvi. 32, and there, as here, merely implies that \textit{He would be there when they arrived}. It has a reference to the collecting of the flock which had been scattered by the smiting of the Shepherd; see John x. 4.

\textit{there shall ye see him} is determined, by \textit{there shall they see me," below, to be part of the message to the disciples: not spoken to the women directly, but certain-ly indirectly including them. The idea of their being \textit{merely} messengers to the Apostles, without bearing any share in the promise, is against the spirit of the con- text: see further in note on ver. 17.

\textit{lo, I have told you} is to give solemnity to the command. 'These words are peculiar to Matthew, and are a mark of accuracy.

\textit{8.]} "\textit{With fear, because of the prodi-gies; with joy, for the promises,} Euthym.

\textit{9.]} Neither St. Mark nor St. Luke recounts, or seems to have been aware of, this appearance. St. Mark even says "\textit{they said nothing to any man: for they were afraid,}" But (see above) it does not therefore follow
met them, saying, All hail. And they came and held
him by the feet, and worshipped him. 10 Then said Jesus
unto them, Be not afraid: go tell my brethren that they
go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the
*p watch* came into the city, and shewed unto the chief
priests all the things that were done. 12 And when they
were assembled with the elders, and had taken counsel
they gave large money unto the soldiers, 13 saying, Say ye
His disciples came by night, and stole him away while we
slept. 14 And if this *q come to the governor's ears*, we will
persuade him, and *r secure you*. 15 So they took the
money, and did as they were taught: and this saying is
commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into

*p render, guard.*  
*q render, be heard before the governor.*  
*r render, bear you harmless.*

that the narratives are inconsistent. St. Mark’s account (see note there) is evidently
broken off suddenly; and St. Luke’s (see
also note there) appears to have been de-
ferred from one of those who went to
Emmaus, who had evidently but an imper-
fect knowledge of what happened before
they left the city. This being taken into
account, we may fairly require that the
judgment should be suspended in lack of
further means of solving the difficulty.

*held him by the feet,* partly in fear
and as suppliants, for the Lord says, “fear
not,”—but shewing also the joy with which
that fear was mixed (ver. 8),—joy at having
recovered Him whom they loved. 10.]  
*my brethren;* so also to Mary Magdalene,
John xx. 17. The repetition of this
injunction by the Lord has been thought
to indicate that this is a portion of another
narrative inwoven here, and may possibly
belong to the same incident as that in ver.
7. But all probability is against this: the
passages are distinctly consecutive, and
moreover both are in the well-known style
of St. Matthew (e.g., “behold” in both).
There is perhaps more probability that this
may be the same appearance as that in
John xx. 11—18, on account of “touch me
not,” there, and “my brethren,”—but in
our present imperfect state of information,
this must remain a *mere* probability.

11—15.]  
The *Jewish authorities*
*bride the guards to give a false
account of the resurrection.*  
Pecu-

liar to Matthew. This was a meeting
of the Sanhedrin, but surely hardly an
*official* and *open* one; does not the form

of the narrative rather imply that it was
a secret compact between those (the ma-
jority) who were bitterly hostile to Jesus?  
The circumstance that Joseph had taken
no part in their counsel before, leads us to
think that others may have withdrawn
themselves from the meeting, e.g., Gamaliel,
who could hardly have consented to such a measure as this. 14.] not, as
in A. V., ‘*come to the ears of the
governor,*’ but *be borne witness of before
the governor,* come before him officially
i.e., ‘if a stir be made, and you be in
trouble about it.’  
*persuade,* viz.,
by a bribe of money, which, “knowing the
covetous character of the man, they were
confidently able to promise.”  
Trench, or
the A. V., p. 72. 15.] Justin Martyr
says that the Jews sent men far and wide
to disseminate this report.

16—20.]  
**Appearance of the Lord
on a mountain in Galilee.** This was
after the termination of the feast, allowing
two first days of the week, on which the
Lord appeared to the assembled Apostles
(John xx. 19, 26), to elapse. It illustrates
the fragmentary nature of the materials out
of which our narrative is built, that the
appointment of this mountain as a place of
assembly for the eleven has not been men-
tioned, although the text seems to imply
that it has. Stier well remarks (Relat.
Jesu, vii. 209) that in this verse St.
Matthew gives a hint of some interviews
having taken place previously to this in
Galilee. And it is important to bear
this in mind, as suggesting, if not the
solution, at least the ground of solution
of the difficulties of this passage. Ver. 17 seems to present an instance of this
fragmentary narrative. The impression
given by it is that the majority of the
eleven worshipped Him, but some doubted
(not, whether they should worship Him;
which is absurd, and not implied in the
word). This however would hardly be
possible, after the two appearances at
Jerusalem in John xx. We are therefore
obliged to conclude that others were present.
Whether these others were the '500 breth-
thren at once' of whom St. Paul speaks 1 Cor.
xv. 6, or some other disciples, does not ap-
pear. Olshausen and Stier suppose, from
the previous announcement of this meeting,
and the repetition of that announcement by
the angel, and by our Lord, that it probably
included all the disciples of Jesus; at least,
all who would from the nature of the case
be brought together.

18. came] They appear to have first seen Him at
a distance, probably on the top of the moun-
tain. This whole introduction forbids us
to suppose that the following words are
a mere compendium of what was said on
various occasions. Like the opening of ch. v., it carries with it a direct asser-
tion that what follows, was spoken then,
and there.

All power is given, x.c.] The words are a reference to the
prophecy in Daniel, which compare.
Given,—by the Father, in the fulfilment
of the Eternal Covenant, in the Unity of
the Holy Spirit. Now first is this cov-
enant, in its fulness, proclaimed upon earth.
The Resurrection was its last seal: the
Ascension was the taking possession of
the Inheritance. But the Inheritance is
dreadly won; and the Heir is only remain-
ing on earth for a temporary purpose—the
issuing His joint-heirs of the verity of His
possession.

All power in heaven and
earth: see Eph. i. 20—23; Col. ii. 10;
Heb. i. 6; Rom. xiv. 9; Phil. ii. 9—11;
1 Pet. iii. 22. 19.] therefore is not
found, or found in varying forms, in many
of the ancient authorities. It is probably
a gloss, but an excellent one. It is the
glorification of the Son by the Father
through the Spirit, which is the founda-
tion of the Church of Christ in all the
world. And when we baptize into the
Name (i.e. into the fulness of the conse-
quence of the objective covenant, and
the subjective confession) of Father, Son, and
Holy Ghost, it is this which forms the
ground and cause of our power to do so—
that this flesh of man, of which God hath
made all the nations, is glorified in the
Person of our Redeemer, through whom
we all have access by one Spirit to the
Father.

Go . . . and make disci-
plies] Demonstrably, this was not under-
stood as spoken to the Apostles only, but
to all the brethren. Thus we read (Acts
viii. 2, 4), "they were all scattered
abroad . . . except the Apostles—they
that were scattered abroad went every
where preaching the word." There is
peculiar meaning in make disciples of.
All power is given me—go therefore
and . . . subdue? Not so: the purpose
of the Lord is to bring men to the know-
ledge of the truth—to work on and in their
hearts, and lift them up to be partakers of the
Divine Nature. And therefore it is not
'subdue,' but make disciples of (see below).

all the nations again is closely
connected with "all power in earth." all
the nations] including the Jews. It is ab-
surd to imagine that in these words of the
Lord there is implied a rejection of the
Jews, in direct variance with his commands
elsewhere, and also with the world-wide
signification of "in earth," above. Be-
sides, the (temporary) rejection of the Jews
consists in this, that they are numbered
among all the nations, and not a peculiar
people any longer: and are become, in the
providence of God, the subjects of that
preaching, of which by original title they
ought to have been the promulgators. We
find the first preachers of the gospel, so far
from excepting the Jews, uniformly bear-
ing their testimony to them first. With
regard to the difficulty which has been
raised on these words,—that if they had
been thus spoken by the Lord, the Apos-
tles would never have had any doubt about
render, into. x render, all the days. y omit.

the admission of the Gentiles into the Church,—I would answer that the Apostles never had any doubt whatever about admitting Gentiles,—only whether they should not be circumcised first. In this command, the prohibition of ch. x. 5 is for ever removed. 

Both these present participles are the conditions of the imperative preceding. The making disciples consists of two parts—the initiatory, admisso ry rite, and the subsequent teaching. It is much to be regretted that the inadequate rendering, 'teach,' has in our Bibles clouded the meaning of these important words. It will be observed that in our Lord's words, as in the Church, the process of ordinary discipleship is from baptism to instruction—i.e. is, admission in infancy to the covenant, and growing up into observing all things commanded by Christ—the exception being, what circumstances rendered so frequent in the early church, instruction before baptism in the case of adults. On this we may also remark, that baptism, as known to the Jews, included, just as it does in the Acts (ch. xvi. 15, 33), whole households—wives and children. As regards the command itself, no unprejudiced reader can doubt that it regards the outward rite of baptism, so well known in this gospel as having been practised by John, and received by the Lord Himself. And thus it was immediately, and has been ever since, understood by the Church. As regards all attempts to explain away this sense, we may say—even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that our Lord should have given, at a time when He was summing up the duties of His Church in such weighty words, a command couched in figurative or ambiguous language—one which He must have known would be interpreted by His disciples, now long accustomed to the rite and its name, otherwise than He intended it. into the name . . . ] Reference is apparently made to the Baptism of the Lord himself, where the whole Three Persons of the Godhead were in manifestation. Not the names—but the name—setting forth the Unity of the Godhead. into] It is unfortunate again here that our English Bibles do not give us the force of this word. "$In$ should have been into, (as in Gal. iii. 27 al.) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports, not only a subjective recognition hereafter by the child of the truth implied in the Name, &c., but an objective admission into the covenant of Redemption—a putting on of Christ. Baptism is the contract of espousal (Eph. v. 26) between Christ and His Church. Our word 'in' being retained both here and in our formula of Baptism, it should always be remembered that the Sacramental declaration is contained in this word; that it answers (as Stier has well observed, vi. 268) to the "This is My Body," in the other Sacrament. On the difference between the baptism of John and Christian baptism, see notes on ch. iii. 11: Acts xviii. 25; xix. 1—5. 20] Even in the case of the adult, this teaching must, in greater part, follow his baptism; though as we have seen (on ver. 19), in his exceptional case, some of it must go before. For this teaching is nothing less than the building up of the whole man into the obedience of Christ. In these words, inasmuch as the then living disciples could not teach all nations, does the Lord found the office of Preachers in His Church, with all that belongs to it,—the duties of the minister, the schoolteacher, the scripture reader. This 'teaching' is not merely the preaching of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized. and, lo, . . . .] These words imply and set forth the Ascension, the manner of which is not related by our Evangelist. I, in the fullest sense: not the Divine presence, as distinguished from the Humanity of Christ. His Humanity is with us likewise. The vine lives in the branches. Stier remarks the contrast between this 'I am with you,' and the view of Nicodemus (John iii. 2) 'no man can do these miracles—except God be with him.' with you] mainly, by the promise of the Father (Luke xxiv. 49) which He has poured out on his Church. But the presence of the Spirit is the effect of the presence of Christ—and the presence of Christ is part of the gift of all power above—the effect of the well-pleasing of
the Father. So that the mystery of His name Emmanuel (with which, as Stier remarks, this Gospel begins and ends) is fulfilled—God is with us. And—all the (appointed) days—for they are numbered by the Father, though by none but Him.

unto the end of the world—that time of which they had heard in so many parables, and about which they had asked, ch. xxiv. 3—literally, the completion of the state of time. After that, He will be no more properly speaking with us, but we with Him (John xvii. 24) where He is.

To understand with you only of the Apostles and their (?) successors, is to destroy the whole force of these most weighty words.

The command is to the Universal Church—to be performed, in the nature of things, by her ministers and teachers, the manner of appointing which is not here prescribed, but to be learnt in the unfoldings of Providence recorded in the Acts of the Apostles, who by his special ordinance were the founders and first builders of that Church—but whose office, on that very account, precluded the idea of succession or renewal.

That St. Matthew does not record the fact or manner of the Ascension, is not to be used as a ground for any presumptions regarding the authenticity of the records of it which we possess. The narrative here is suddenly brought to a termination; that in John ends with an express declaration of its incompleteness. What reasons there may have been for the omission, either subjective, in the mind of the author of the Gospel, or objective, in the fragmentary character of the apostolic reports which are here put together, it is wholly out of our power, in this age of the world, to determine. As before remarked, the fact itself is here and elsewhere in this Gospel (see ch. xxii. 44; xxiv. 30; xxv. 14, 31; xxvi. 64) clearly implied.
THE GOSPEL

ACCORDING TO

M A R K.

I. 1 The beginning of the gospel of Jesus Christ, of the Son of God. 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before me. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 and preached, saying, There cometh one mightier than

a read, Esaias the prophet.

b omit.

N.B. Throughout Mark, the parallel places in Matthew are to be consulted. Where the agreement is verbal, or nearly so, no notes are here appended.

Chap. I. 1—8.] The preaching and baptism of John. Matt. iii. 1—12. Luke iii. 1—17. The object of St. Mark being to relate the official life and ministry of our Lord, he begins with His baptism; and as a necessary introduction to it, with the preaching of John the Baptist. His account of John’s baptism has many phrases in common with both Matthew and Luke; but from the additional prophecy quoted in ver. 2, is certainly independent and distinct (see Introduction to the Gospels). 1. beginning] This is probably a title to what follows, as Matt. i. 1, and not connected with ver. 4, nor with ver. 2. It is simpler, and gives more majesty to the opening, to put a period at the end of ver. 1, and make the citation from the prophet a new and confirmatory title. of Jesus Christ] as its Author, or as its Subject, as the context may determine. Here probably it is the latter: and so will mean, the glad tidings concerning Jesus Christ. 2, 3.] The citation here is from two prophets, Isa. and Mal.; see ref. The fact will not fail to be observed by the careful and honest student of the Gospels. Had the citation from Isaiah stood first, it would have been of no note, as Meyer observes. Consult notes on Matt. xi. 10; iii. 3. 4.] See on Matt. iii. 1. the baptism of repentance, the baptism symbolic of repentance and forgiveness—of the death unto sin, and
I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 f I indeed have baptized you with water: but he shall baptize you 9 with the Holy Ghost. 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens d opened, and the Spirit like a love descending upon him: 11 and there came a voice from heaven, saying, b Thou art my beloved Son, in e whom I am well pleased. 12 And immediately the spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. 14 Now after that John was f put in prison, Jesus came into Galilee,

d render, cleft asunder.

f render, delivered up.

new birth unto righteousness. The former of these only comes properly into the notion of John’s baptism, which did not confer the Holy Spirit, ver. 8. 7.] to stoop down and unloose . . . the expression is common to Mark, Luke, and John i. 27). It amounts to the same as bearing the shoes—for he who did the last would necessarily be also employed in oosing and taking off the sandal. But the variety is itself indicative of the independence of Matthew and Mark of one another. St. John used the two expressions at different times, and our witnesses have reported both. Stoop down is added by St. Mark, who, as we shall find, is more minute in circumstantial detail than the other Evangelists. 8.] Matthew and Luke add “and fire.”

9—11.] JESUS IS BAPTIZED BY HIM. Matt. iii. 13—17. Luke iii. 21, 22. 9.] from Nazareth is contained here only. The words with which this account is introduced, express indefiniteness as to time. It was (Luke iii. 21) after all the people were baptized: see note there. The commencement of this Gospel has no marks of an eye-witness: it is the compendium of generally current accounts. 10.] straightforward (immediately) is a favourite connecting word with Mark. St. Mark has here taken the oral account verbatim, and applied it to Jesus, ‘He saw,’ &c.—and him must mean himself: otherwise we must understand John before saw, and lake coming up as pendent, which is very improbable.

The construction of the sentence is a remarkable testimony of the independence of Mark and Matthew even when parts of the narrative agree verbatim.


12, 13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Luke iv. 1—13. 12, 13.] drive = lead up Matthew; = lead Luke. It is a more forcible word than either of these to express the mighty and cogent impulse of the Spirit. Satan: the devil, Matthew, Luke: see note, Matt. iv. 1. It seems to have been permitted to the evil one to tempt our Lord during the whole of the 40 days, and of this we have here, as in Luke, an implied assertion. The additional intensity of temptation at the end of that period, is expressed in Matthew by the tempter coming to Him—becoming visible and audible. Perhaps the being with the beasts may point to one form of temptation, viz. that of terror, which was practised on Him:—but of the inward trials, who may speak? There is nothing here to contradict the fast spoken of in Matthew and Luke, as some have maintained. Our Evangelist perhaps implies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mark constructed his narrative out of those of Matthew and Luke, are also most keen in pointing out what they call irreconcilable differences between him and them. No apportionment of these details to the various successive parts of the temptation is given by our Evangelist. They are simply stated to have happened, compendiously.

preaching the gospel [§ of the kingdom] of God, 15 and saying, 16 The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. 16 Now as he h walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway k they forsook their nets, and followed him. 19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. 21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught as the former pair of brothers. It belongs only to "in the ship," not to the following clause. 20. [with the hired servants] is inserted for particularity, and perhaps to soften the leaving their father alone. It gives us a view of the station of life of Zebedee and his sons; they were not poor fishermen, but had hired servants. May we not venture to say that both these accounts came from Peter originally? St. Matthew's an earlier one, taught (or given in writing perhaps) without any definite idea of making it part of a larger work; but this carefully corrected and rendered accurate, even to the omitting the name Peter, which, though generally known, and therefore mentioned in the oral account, was perhaps not yet formally given, and must be omitted in the historical.

14, 15] See notes on Matt. iv. 12. delivered up] This seems to have been the usual and well-known term for the imprisonment of John. The time is fulfilled] See Gal. iv. 4. "The end of the old covenant is at hand; . . . the Son is born, grown up, anointed (in his baptism), tempted, gone forth, the testimony of his witness is given, and now He witnesses Himself; now begins that last speaking of God, by His Son, (Heb. i. 1), which henceforth shall be proclaimed in all the world till the end comes." Stier. and believe the gospel] These words are in Mark only. They furnish us an interesting characteristic of the difference between the preaching of John, which was that of repentance—and of our Lord, which was repentance and faith. It is not in Himself as the Saviour that this faith is yet preached: this He did not proclaim till much later in his ministry: but in the fulfillment of the time and approach of the kingdom of God.

16—20.] Calling of Peter, Andrew, James, and John. Matt. iv. 18—22. Almost verbatim as Matthew. The variations are curious: after Simon, Mark omits which was called Peter:—although the name was prophetically given by our Lord before this, in John i. 43, it perhaps was not actually given, till the twelve became a distinct body, see ch. iii. 16. The "walked by" and the "casting a net into the sea" are noticed by Meyer as belonging to the graphic delineation which this Evangelist loves. 19.] who also, as well as the former pair of brothers. It belongs only to "in the ship," not to the following clause. 20. [with the hired servants] is inserted for particularity, and perhaps to soften the leaving their father alone. It gives us a view of the station of life of Zebedee and his sons; they were not poor fishermen, but had hired servants. May we not venture to say that both these accounts came from Peter originally? St. Matthew's an earlier one, taught (or given in writing perhaps) without any definite idea of making it part of a larger work; but this carefully corrected and rendered accurate, even to the omitting the name Peter, which, though generally known, and therefore mentioned in the oral account, was perhaps not yet formally given, and must be omitted in the historical.

21—28.] Healing of a demoniac in the synagogue at Capernaum. Luke iv. 31—37. 21. [Not immediately after the preceding. The calling of the Apostles, the Sermon on the Mount, the healing of the leper, and of the centurion's servant, precede the following miracle. 22.] A formula occurring entire at the end of the Sermon on the Mount, Matt. vii. 28, and the first clause of it,—and, in substance, the second also,—in the corresponding place to this in Luke iv. 32. 23—28.] This account occurs in Luke iv. 33—37, nearly verbatim: for the variations, see there. It is very important for our Lord's official life, as shewing that He rejected and forbade all testimony to his Person, except that which He came on
And there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, [1 Let us alone: 1] what have we to do with thee, thou Jesus of Nazareth? k art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus m re-uked him, saying, Hold thy peace, and come out of him. 6 And when the unclean spirit a had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, 1 What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee. 29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon’s wife’s mother lay sick of a fever, and anon they tell him of her. 1 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. 32 And at even, when the sun did set, they gathered together all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils;

k render, didst.

1 many ancient authorities read, What is this? new doctrine with authority: he commandeth even, &c.

truth to give. The demons knew Him, ut were silenced. (See Matt. viii. 29; n. v. 7.) It is of course utterly impossible to understand such a testimony as that of the sick person, still less of the fever or disease.

of Nazareth] We may observe that this epithet often occurs under strong contrast to His Majesty and glory; see here, and ch. xvi. 6, and Acts ii. 22—24; xii. 8; and, we may add, John xix. 19. us, generic: the demons having a common cause. Bengel.

torn him] perhaps more properly, convulsed him. Luke adds, that he did not injure him at all. 28.] This miracle, which St. Mark and St. Luke relate first of all, is not stated by them to have been the first. Compare John ii. 11. 29—34.] HEALING OF SIMON’S MOTHER- LAW. Matt. viii. 14—17. Luke iv. 8—41. The three accounts, perhaps from a common source (but see notes on Luke), are all identical in substance, but very diverse in detail and words. 31.] left her, of the fever, is common to all, and ministered unto them (or him), but no more. The same may be said of vv. 32—34:—the words of ver. 33 are added in our text, shewing the accurate detail of an eyewitness, as also does the minute specification of the house, and of the two accompanying our Lord, in ver. 29. Observe the distinction between the sick and the demons: compare ch. iii. 15. Observe also many in both cases, in connexion with the statement that the sun had set. There was not time for all. Meyer, who notices this, says also that in some the conditions of healing may have been wanting. But we do not find this obstacle existing on other occasions: compare Matt. iv. 24; xii. 15; xiv. 14: Acts v. 16. On the not
and \( ^{0} \) suffered not the devils to speak, because they knew him. \(^{35} \) And in the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed. \(^{36} \) And Simon and they that were with him followed after him. \(^{37} \) And when they had found him, they said unto him, All men seek for thee. \(^{38} \) And he said unto them, Let us go into the next towns, that I may preach there also: for \(^{9} \) therefore came I forth from Galilee, and cast out devils. \(^{40} \) And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. \(^{41} \) And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean. \(^{42} \) And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. \(^{43} \) And he straitly charged him, and forthwith sent him away and saith unto him, See thou say nothing to any man but go thy way, shew thyself to the priest, and offer for thy cleansing those things \(^{1} \) which Moses commanded, for a testimony unto them. \(^{45} \) But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that \(^{m} \) Jesus could no more openly enter into the city but was without in desert places: \(^{3} \) and they came to him from every quarter.

\(^{m} \) in the original, he.

permitting the demons to speak, see note above, ver. 25. I should be disposed to ascribe the account to Peter. Simon, Andrew, James, and John occur together again, ch. xiii. 3.

\( ^{35}-^{38} . \) Jesus, being sought out in his retirement, preaches and heals throughout Galilee. Luke iv. 42, 43, where see note. Our Lord's present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work miracles, but to preach. \(^{35} \) went out, from the house of Peter and Andrew, ver. 29. \(^{36} \) they that were with him] Andrew, John, and James, ver. 29. \(^{38} \) came I forth = "was I sent," Luke: not "undertook this journey?" He had not yet begun any journey, and it cannot apply to "went out" above, for that was not to any city, nor to preach. The word has its more solemn sense, as in John xvi. 28, though of course not understood then by the hearers. To deny this is certainly not safe.

\( ^{39} \) ] See on Matt. iv. 23: also on Luke iv. 44.

\( ^{40}-^{45} . \) Cleansing of a leper. Matt. viii. 2—4. Luke v. 12—14. The account here is the fullest, and evidently an original one, from an eye-witness. St. Luke mentions (ver. 15) the spreading of the fame of Jesus, without assigning the cause as in our ver. 45. See note on Matthew. It is characteristic of St. Mark, to assign our Lord's being moved with compassion as the reason of His stretching out His hand. \(^{44} \) thyself, in the original, has an emphasis: trouble not thyself with talking to others, but go complete thine own case by getting thyself formally declared pure. \(^{45} \) came literally were coming, which tells us more. Our Lord did not wish to put a stop to the multitudes seeking Him, but only to avoid that kind of concourse which would have beset Him in the towns: the seeking to Him for teaching and healing still went on, and that from all parts.
II. 1 And again he entered into Capernaum after some days; and it was noised that he was in the house. 2 And straightway many were gathered together, insomuch that there was no more room to receive them, no, not so much as about the door: and he preached the word unto them. And they came unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven  [p thee]. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? can he forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way n literally, no more room. o render, multitude. p omit. q many ancient authorities read, ... speak thus? He blasphemeth: so can ... 

CHAP. II. 1—12.] HEALING OF A PARALYTIC AT CAPERNAUM. Matt. ix. 2—8, here see notes. Luke v. 17—26.—The three are evidently independent accounts; Mark's, as usual, the most precise in detail; e.g. 'borne of four;' St. Luke's also bearing marks of an eye-witness (see ver. 19, 21); St. Matthew's apparently at second hand. 2.] In this verse we have again a peculiar minute depicting of Mark. A learned Commentator believes 'these minute notices ... to be recorded by the angelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew's gospel, he was only a copyist: and in order that he did so because he knew from clear testimony that St. Matthew's narrative was adequate and accurate.' I mention this, to shew to what shifts the advocates of the theory of the 'interdependence' of the Evangelists are now reduced. Literally, So that not even in parts towards the door (much less the house) would any longer hold them (they once sufficed to hold them). preached in the original it is in the strict imperfect sense: He was speaking to them the word, when that which is about to be related happened. 3, 4.] It would appear that Jesus was speaking to the crowd from the upper story of the house, they being assembled in the court, or perhaps (but less probably) in the street. Those who bore the paralytic ascended the stairs which led direct from the street to the flat roof of the house, and let him down through the tiles (Luke). See the extract from Dr. Robinson, describing the Jewish house, in note on Matt. xxvi. 69. 7. this man thus] the first word depreciates; the second exaggerates. 8.] The knowledge was immediate and supernatural, as is most carefully and precisely here signified. 11. I say unto thee] The stress is on thee. The words are precisely those used, as so often in Mark,—and denote the turning to the paralytic and
into thine house. 13 And immediately he arose, took unto the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We have never saw it on this fashion. 14 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the [son] of Alpheus sitting at the receipt of custom, and sat unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and the, followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he said unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners [εἰς τὸν ἁμαρτωλόν] to repentance. 18 And the disciples of John and [τοῦ] the Pharisees [fast] used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not. 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? and as long as they have the bridegroom with them, they cannot enter into their marriage apparel. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 And he said unto them, There are marriage feasts, and the guests cannot always be with the bridegroom. The days will come, when the bridegroom shall be taken away from them, and then they shall fast in that day, when they shall see him no more until he come into the land of the living. 22 And they said unto him, Why then do they fast, seeing that these do fast? He saith unto them, Do ye not perceive that the marriage guests cannot fast, while the master of the house is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 23 Then said he to the disciples, When the Son of man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd doth separate the sheep from the goats, and shall set before his face those whom are accounted his own; and those whom are not accounted his shall be sent away from him. 24 And he shall say unto them, I know you not whence I know you; ye are not mine; ye are not accounted to be my sheep. 25 Wherefore go ye away from me, ye evildoers. 26 Then Jesus saith in a parable unto them, The kingdom of heaven is like unto a certain lord, who made a marriage feast for his son. 27 And sent forth his servants to call those that were bidden unto the feast, and they would not come. 28 Again, he sent forth other servants, saying, Tell them, that the marriage feast is gotten ready, and all are bidden, to whom I have sent forth them. 29 But they made mocking at, and said, We will not come. 30 And he sent forth other servants, saying, Tell them, Behold, the feast is gotten ready, and whatsoever is bidden is ready, and all is ready. 31 But they made him many speeches, saying, We will not come. 32 And lastly he sent forth his servants, saying, Tell them, Behold, the feast is ready, and all things are provided, come unto the marriage feast. 33 And they said one to another, Behold, here come other men, whom we knew not. And they went forth to the marriage feast. 34 And the king came in to see the guests, and rejoiced over them. 35 And they said unto him, Where have ye these people come from? 36 And the king said unto his servants, Where have these people come from? And they said, King, thou hast sent forth your servants into all the borders of the earth, and they have brought in all the people. 37 And he said, This is the last which I say unto you. He that hath ears to hear, let him hear.
20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seeweth a piece of \(^*\) new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles: else the \[^{x}^\text{new}\] wine \(^{y}\) doth burst the bottles, and the wine is spilled, and the bottles \(^{yy}\) will be marred: \[^{z}\] but new wine must be put into new bottles.] 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, \(^{b}\) to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Have ye never read \(^{c}\) what David did, when he had need, and was an hungry, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and

\(^{v}\) read, that day.  
\(^{x}\) omit.  
\(^{yy}\) read, marred.

\(^{w}\) literally, un-fulled.  
\(^{y}\) read, will.  
\(^{z}\) omitted in some ancient copies.

9.] The repetition in the last clause, contained neither in Matthew nor Luke, is inconsistent with the design of an abridger; and sufficiently shews the primary authority of this report, as also in that day, ver. 20. St. Mark especially loves these plenm repetitions: compare ch. ix. 42 ff. It is strange to see such a Commentator as De Wette calling the repetition, in that day, a proof of carelessness. It is a bucking way, as Meyer well observes, of pressing 'in that dark day.' 21.] Under, according to the correct reading, which cannot well be explained in the margin, the filling-up takes away from it, a new from the old, and a worse rent places. See note on Matthew. The addition here of the new confirms the fact taken of the parable there. 23–28.] The Disciples Pluck Ears of Corn on the Sabbath. Matt. xii. 18. Luke vi. 1–5. The same may be said of the three accounts as in the last one, with continually fresh evidence of the entire independence of one another. 23. began, as they went, to pluck.] Literally, began to make their way, pluck-ing... is matter of detail and minute direction. The interpretation of this narrative given by Meyer, I believe to be an entirely mistaken one. He urges the strict sense of 'to make a way,' and insists on the sense conveyed by our narrative, being, as distinguished from those in Matthew, Luke, that the disciples made a way for themselves through the wheat field, by plucking the ears of corn, further maintaining, that there is no allusion here to their having eaten the grains of wheat, as in Matthew, Luke. But (1) the foundation on which all this is built is insecure. The same Greek expression in the LXX does undoubtedly mean 'to make one's journey.' And (2) as to no allusion being made to their having eaten the corn, how otherwise could the 'had need' have been common to the disciples and to David. Could it be said that any necessity compelled them to clear the path by pulling up the overhanging stalks of corn? How otherwise could the remarkable addition in our narrative, ver. 27, at all bear upon the case? Fritzsche's rendering, 'to mark the way by plucking ears, and strewing them in it,' is still worse. 25. He] emphatic, Himself, taking up the cause of his disciples, and not leaving their defence to themselves. 26.] In the days of Abiathar the high priest; i. e. necessarily in the original, during the high priesthood of Abiathar. But in 1 Sam. xxi., from which this account is taken, Ahimelech, not Abiathar, is the High Priest. There is however considerable confusion in the names about this part of the history: Ahimelech himself is called Ahiah, 1 Sam. xiv. 3; and whereas...
did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.

III. 1 And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved for their hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole [b as the other]. 6 And the Pharisees went forth, and straightway took counsel with the upper priests and scribes, and the elders, 7 saying, 8 Is it lawful to heal on the sabbath day? [c]

22 render, on account of.

a literally, Rise up in the midst. 

b omit.

(1 Sam. xxii. 20) Ahimelech has a son Abiathar, in 2 Sam. viii. 17, Abimelech is the son of Abiathar, and in 1 Chron. xix. 16, Abimelech. Amidst this variation, we can hardly undertake to explain the difficulty in the text. In some MSS. the words are omitted; in others they are altered, to give the words strictly the sense 'In the time of Abiathar the High Priest,' so that the difficulty might be avoided by understanding the event to have happened in the time of (but not necessarily during the high priesthood of) Abiathar (who was afterwards) the High Priest. But supposing the reading to be so, what author would in an ordinary narrative think of designating an event thus? Who for instance would speak of the defeat of the Philistines at Ephdaimmim, where Goliath fell, as happening in the time of David the king? Who would ever understand, 'in the time of Elisha the prophet,' as importing, in matter of fact, any other period than that of the prophetic course of Elisha? Yet this is the way in which the difficulties of the Gospels have been attempted to be healed over. With the restoration of the true reading (see my Greek Test.), even this resource fails. 27] peculiar to Mark, and highly important. The Sabbath was an ordinance for man; for man's rest, both actually and typically, as setting forth the rest which remains for God's people (Heb. iv. 9). But He who is now speaking has taken of himself Manhood, the whole nature of Man: and is rightful Lord over creation as granted to man, and of all that is made for man, and therefore of the Sabbath. The whole dispensation of time is created for man, for Christ as He is man, and in his absolute power. There is a remarkable parallel, in more than the mere mode of expression, in 2 Macc. v. 19: God did not choose the people for the place's sake, but the place for the people's sake.

28] also, as well as of His other domains or elements of lordship and power.

CHAP. III. 1—6] HEALING OF THE WITHERED HAND. Matt. xii. 9—14. Luke vi. 6—11. On Matthew's narrative, see notes on Luke. The two other accounts are cognate, though each has some particulars of its own. 1] again, see ch. 21; "on another Sabbath," Luke. The synagogue was at Capernaum. 2] S. Luke only adds that it was the Scribes and Pharisees who watched Him. 4] unite them. St. Luke adds "I will ask you a question," as his account is the most detailed, I refer to the notes there. 5] being grieved for the hardness of the hearts—peculiar to Mark: the word implies sympathy with their (spiritual
H. 1—17. ST. MARK.

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Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea:
and a great multitude from Galilee followed him, and from
adae, and from Jerusalem, and from Idumæa, and
on beyond Jordan; and they about Tyre and Sidon, a
great multitude, when they had heard what great things
he did, came unto him. And he spake to his disciples,
hat a small ship should wait on him because of the multi-
lude, lest they should throng him. For he [c had]
healed many; insomuch that they pressed upon him for to
ouch him, as many as had plagues. And d unclean
iritis, when they saw him, fell down before him, and
id, saying, g Thou art the Son of God. And he
straitly charged them that they should not make him
own. And he goeth up into f a mountain, and calleth
him whom g he would: and they came unto him.
And he h ordained twelve, that they should be with him,
and that he might send them forth to preach, and to
ve power [i to heal sicknesses, and] to cast out devils:
and Simon i he surnamed Peter; and James [k the son
Zebedee, and John the brother of James; and he sur-
c not in the original.
render, charged them much.
literally, he himself.
 omitted in some of the oldest MSS.
sorable state of hard-heartedness.
[Herodians] See notes on Matt. xvi. 6, vii. xxii. 16. Why the Pharisees and
ordians should now combine, is not
arent. There must have been some
son of which we are not aware, which
ed these opposite sects in enmity
inst our Lord.
—12.] A GENERAL SUMMARY OF
ORD'S HEALING AND CASTING OUT
DEMONS BY THE SEA OF GALILEE. Pecu-
il in this shape to Mark; but probably
1—19. The description of the multitudes, and places whence they came, sets
ore us, more graphically than any where
es in the Gospels, the composition of the
ences to which the Lord spoke, and
om He healed. The repetition of a
gat multitude (ver. 8) is the report of
who saw the numbers from Tyre and
Son coming and going. 11.] The
lean spirits are here spoken of in the
son of those possessed by them, and the
fused together: for as it was impos-
d render, the unclean spirits.
render, the.
render, appointed.
not expressed in the original.
sible that any but the spirits could have
own that He was the Son of God, so
was the material body of the possessed
which fell down before Him, and their
voice which uttered the cry: see note on
att. viii. 32. The notion of the semirationalists that the sick identified themselves with the demons, is at once refuted
by the universal agreement of the testimony given on such occasions, that Jesus
was the Son of God.
13—19.] THE APPOINTMENT OF THE
ELVE, AND ITS PURPOSES. Matt. x.
and called his disciples to Him when it was
day,—and notes on Matthew. On the
mountain see Matt. v. 1.
14.] The literal sense of the word rendered ordained is made: i. e. nominated, set apart. We have here the most distinct intimation of any, of the reason of this appointment.
16.] On the list of the Apostles, see
ote at Matt. x. 2. The name Peter,
according to St. Mark, seems to be now first
named them Boanerges, which is, The sons of thunder.

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James 1 of Alphaeus, and Thaddeus, and Simon the 1 Canaanite, 19 and Judas Iscariot, which also betrayed him.

And they went into an house. 20 And the multitude cometh together again, 1 so that they could not so much eat bread. 21 And when his friends heard of it, they went out to lay hold on him: 1 for they said, He is beside himself. 22 And the scribes which came down from Jerusalem said, 23 He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand.

given. This, at all events, does not look like the testimony of Peter: but perhaps the words are not to be so accurately pressed. 17.] Boanerges,—perhaps on account of their vehement and zealous disposition, of which we see marks Luke ix. 51 : Mark ix. 38 ; x. 37 : see also 2 John 10 ; but this is uncertain.

20—35. Charges against Jesus,—of madness by his relations,—of demoniacal possession by the scribes. His replies. Matt. xii. 22—37, 46—50. Luke xi. 14—26; viii. 19—21. Our Lord had just cast out a deaf and dumb spirit (see notes on Matthew) in the open air (Matt., ver. 23), and now they retire into the house. The omission of this, wholly inexplicable if St. Mark had had either Matthew or Luke before him, belongs to the fragmentary character of his Gospel. The common accounts of the compilation of this Gospel are most capricious and absurd. In one place, St. Mark omits a discourse—because it was not his purpose to relate discourses; in another he gives a discourse, omitting the occasion which led to it, as here. The real fact being, that the sources of St. Mark's Gospel are generally of the highest order, and most direct, but the amount of things contained very scanty and discontinuous. 20. again resumed from ch. ii. 2.

21.] Peculiar to Mark. his friends] those from his house: his relations, beyond a doubt—for the sense is resumed by then in ver. 31: see reff. went out (perhaps from Nazareth,—answering to John ii. 12, from Capernaum), set out: see ch. v. 14. They had his being so beset by crowds: see 7—11. Our version is right in giving the meaning He is mad for the sake requires it. They had doubted his accusation of his having a devil which we must suppose not to have begun after this, but to have been going on throughout this course of miracles.

22. the scribes which came do from Jerusalem . . . . peculiar to Mark: note on Matt. ver. 24. Here Matthew 1 "the Pharisees"—Luke "some of them, i.e. "the people," He hath Beelzebub. This addition is most important. If it were possessed by Beelzebub, the prince the demons, He would thus have authority over the inferior evil spirits. 23. he called them unto him is: inconsistent with His being in an house. He called them to Him, they having been far off. We must remember the law courts in the oriental houses. in pala bles, namely, a kingdom, &c., a house; the strong man, &c. How can Satan cast out Satan? The external unity Satan and his kingdom is strikingly declared by this simple way of putting the question: see note on Matthew. The expression must not be taken as meaning, is one devil cast out another? The Satan who casts out and the Satan who is cast
ut hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren have sought for thee. And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same person: compare ver. 26.

but hath an end, peculiar to Mark. 29. guilty of eternal sin] Beza renders eternal by 'never to be wiped out.' I am to the critical treatment of the word sin, seems to be entirely unfounded. As to its being "a Novatian error to assert that sin is eternal" (Wordsw.), it is still events a legitimate inference from "th never forgiveness" (literally, remis.) If a sin remains unremitted for ever, is it but eternal? 30.] explains the ground and meaning of this awful declaration of the Lord. 31.] And the multitude sat about him is one of Mark's precise details.

And the multitude sat about him is another such. 34.] Matthew here has remarkable and graphic details also:

"He stretched forth his hand upon his disciples." . . . Both accounts were from eye-witnesses, the one noticing the outstretched hand; the other, the look cast round. Deeply interesting are such particulars, the more so, as shewing the way in which the records arose, and their united strength, derived from their independence and variety.

IV. 1 And he began again to teach by the sea side: and ere was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole render, their sins.

read, the blasphemies.

render, the blasphemous.

after brethren some ancient MSS. insert, and thy sisters.

b render, the.

The same person: compare ver. 26. but hath an end, peculiar to Mark. 29. guilty of eternal sin] Beza renders eternal by 'never to be wiped out.' I am to the critical treatment of the word sin, seems to be entirely unfounded. As to its being "a Novatian error to assert that sin is eternal" (Wordsw.), it is still events a legitimate inference from "th never forgiveness" (literally, remis.) If a sin remains unremitted for ever, is it but eternal? 30.] explains the ground and meaning of this awful declaration of the Lord. 31.] And the multitude sat about him is one of Mark's precise details.

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multitude was by the sea on the land. 2 And he taught them many things by parables, \(^p\) and said unto them in his doctrine, \(^3\) Hearken; Behold, \(^c\) there went out a sower to sow: \(^4\) and it came to pass, as he sowed, some fell by the way side, and the fowls \([d\text{ of the air}]\) came and devoured it up. \(^5\) And some fell on \(e\text{ stony ground, when it had not much earth;}\) and immediately it sprang up because it had no depth of earth: \(^6\) but when the sun was up, it was scorched; and because it had no root, it withered away. \(^7\) And some fell among \(f\text{ thorns, and the thorns grew up, and choked it, and it yielded no fruit.}\) \(^8\) And other fell on \(g\text{ good ground,} \) and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. \(^9\) And he said \([h\text{ unto them,}]\) He that hath ears to hear, let him hear. \(^10\) And when he was alone, they that were about him with the twelve asked of him the \(i\text{ parable.}\) \(^11\) And he said unto them, Unto you \([k\text{ it}]\) is given \([k\text{ to know}]\) the mystery of the kingdom of God: but unto \(j\text{ them that are without all \([l\text{ these}]\) things are done in parables: \(^12\) \(s\text{ that seem they may see, and not perceive;}\) and hearing they may hear, and not understand; lest at any time they should be converted, and \(m\text{ their sins should be forgiven them.}\) \(^13\) And he said unto them, Know ye not this parable? and how \([n\text{ then}]\) will ye know all parables? 

\(c\) render, the sower went out. \(d\) omit. 
\(e\) render, the stony ground. \(f\) render, the thorns. 
\(g\) render, the good ground. \(h\) omit. 
\(i\) read, parables. \(k\) omit. 
\(m\) some ancient authorities read, it should be forgiven them, impersonal. 
\(n\) not in the original.

i.e. they should have forgiveness.

see ch. iii. 7. The \(b\text{ began} \) is coincident with the gathering together of the crowd. 

2.] Out from among the many things, the great mass of His teaching, one parable is selected, which he spoke during it—in his doctrine. \(^3\) Hearken—this solemn prefatory word is peculiar to Mark. 

4—8.] Matthew and Mark agree nearly verbally. In ver. 7 St. Mark adds and it yielded no fruit, and in ver. 8, that sprang up and increased. 


10.] they that were about him with the twelve; \(“\text{his disciples}”\) Luke. 

11.] the mystery; \(“\text{the mysteries}”\) Matthew and Luke. 

\(n\) not added here ("the rest," Luke means the multitudes—those out of the circle of his followers. In the Episth all who are not Christians,—the corresponding meaning for those days,—is designated by it. 

12.] We must keep the that strictly to its full meaning—order that. When God transacts a matter it is idle to say that the result is not his purpose. He doth all things after the counsel of His own will. St. Matthew, usual, quotes a prophecy; St. Mark has never—except at the beginning of the Gospel: St. Luke, very seldom. 

13—20.] Explanation of the parable of the sower. In this paral the general question which had been ask
14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in o their hearts. 16 And these are they likewise which are sown on p stony ground; who, when they have heard the word, immediately receive it with gladness; 17 and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And r these are they which are sown among thorns; s such as hear the word, 19 and the cares of this world, t and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some v thirtyfold, some sixty, and some an hundred. 21 u And he said unto them, Is a candle brought to be put under w a bushel, or under w a bed? and not to be set on w a candlestick? 22 v For there is nothing hid, x which shall not be manifested; neither was anything kept secret, but that it should come y abroad. 3 w If any man have ears to hear, let him hear. 24 And o read, them.  
q or, are creatures of circumstances: see note on Matt. xiii. 21. r read, others. s read, these are they which have heard. u render, the good ground. v render, thirty, as in ver. 8. x the reading is in some uncertainty. That of the Vatican MS. and the Sinaitic hich seems the best, is, except that it should be manifested. y render, to light.

er. 10 with regard to parables is tacitly assumed to have had special reference to the one parable which has been given length. Or we may understand, that the question of ver. 10 took the form which is given in Matthew: "Why keakest thou unto them in parables?" in which case the words must mean, asked im concerning parables; or His para- The three explanations (see Matt. ii. 18—23; Luke viii. 9—15) are very nearly related to one another, with however differences enough to make the common hypotheses quite untenable. Matthew and Mark agree nearly verbatim; Matthew ever writing throughout in the similar. Mark has some additions, e. g. the wer soweth the word, ver. 14.—after the deceitfulness of riches," ver. 19, and the lusts of other things:—and some variations, e. g. Satan for St. Matthew's "the wicked one," and St. Luke's "the devil." Such matters are not trifling, because they shew the gradual deflection of verbal expression in different versions of the same report,—nor is the general agreement of St. Luke's, which seems to be from a different hearer. 16.] likewise, after the same analogy:—carrying on a like principle of interpretation. 20.] Notice the concluding words of the interpretation exactly reproducing those of the parable, ver. 8, as characteristic. It is remarkable that the same is found in Matthew but in another form and order: one taking the climax, the other the anteclimax. In Luke, the two are varied. 21—25.] Luke viii. 16—18; and for ver. 25, Matt. xiii. 12. The rest is
he said unto them, Take heed what ye hear:  "with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.  25 "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.  26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;  27 and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.  28 [b For] the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.  29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

2 read, more shall be given unto you.

a literally, he himself.

mostly contained in other parts of Matthew (v. 15; x. 26; vii. 2), where see notes. Here it is spoken with reference to teaching by parables:—that they might take care to gain from them all the instruction which they were capable of giving:—not hiding them under a blunted understanding, nor, when they did understand them, neglecting the teaching of them to others.

24.] more shall be given unto you (see var. readd.), more shall be added, i. e. more knowledge: so Euthymius: “with what measure ye measure your attention, with the same shall knowledge be measured to you: i. e. as much attention as you give, so much knowledge shall be served out to you, and not only so much, but even more. . . . In the gospel according to Matthew this is said in another manner, and with another intent.”

26—29.] Parable of the Seed Growing We Know Not How. Peculiar to Mark. By Commentators of the Straussian school it is strangely supposed to be the same as the parable of the tares, with the tares left out. If so, a wonderful and most instructive parable has arisen out of the fragments of the other, in which the idea is a totally different one. It is, the growth of the once-deposited seed by the combination of its own development with the genial power of the earth, all of course under the creative hand of God, but independent of human care and anxiety during this time of growth.  26.] Observe said, without unto them—implying that He is now proceeding with his teaching to the people: compare ver. 33.  a man] Some difficulty has been felt about the interpretation of this man, as to whether it is Christ or his ministers. The former certainly seems to be excluded by should sleep, and he knoweth not how, ver. 27; and perhaps the latter by putteth in the sickle, ver. 29. But I believe the parable to be one taken simply from human things,—the sower being quite in the background, and the whole stress being on the seed—its power and its development. The man then is just the farmer or husbandman, hardly admitting an interpretation, but necessary to the machinery of the parable. Observe, that in this case it is not his seed as in Luke viii. 5,—and the agent is only hinted at in the most general way. If a meaning must be assigned, the best is “human agency” in general.  27.] sleep and rise—i. e. employs himself otherwise—goes about his ordinary occupations. The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness:—on a mysterious power implanted by God in the seed and the soil combined, the working of which is hidden from human eye. No trouble of ours can accelerate the growth, or shorten the stages through which each seed must pass. It is the mistake of modern Methodism, for instance, to be always working at the seed, taking it up to see whether it is growing, instead of leaving it to God’s own good time, and meanwhile diligently doing God’s work elsewhere: see Stier, iii. p. 12. Wesley, to favour his system, strangely explains sleep and rise night and day, exactly contrary to the meaning of the parable—"that is, has it continually in his thoughts."  29.] he putteth in—
30 And he said, d Whereunto e shall we liken the kingdom of God? or with what comparison e shall we compare? 31 It is like a grain of mustard seed, which, when it is sown f in the earth, is less than all the seeds that be f in the earth: 32 but when it is sown, it groweth up, and becometh greater than all herbs, and g shooteth out great branches; so that the fowls of the air may lodge under the shade of it. 33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 And there were also with him h little ships. 37 And there arose a great instruments of wind, and the waves beat into the ship, so that it was now i full. 38 And he was in the hinder part of the ship, asleep on k a pillow: and they awake him, and say to him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, h ace, be still. And the wind ceased, and there was a

\[\text{d read, how. e render, must. f render, upon. g render, maketh. h read, ships. i render, filling.}\]

the husbandman, see above. See m.iii.13, to which this verse is a reference: also Rev. xiv. 14, 15, and 1 Pet. i. 22-25.

0-34.] Parable of the grain of mustard seed. Matt. xiii. 31—35. Luke e. 18, 19. 30. This Rabbinical method of questioning before beginning a discourse is also found in Luke, ver. 18,—but however the condescending plural, which embraces the disciples, in their work of preaching and teaching—and indeed to all teachers an example, to what may liken the Kingdom of God.

The repetition of expressions verbatim is peculiar to Mark: so in the phrase here, and cannot stand ch. iii. 24, 25, and see a very solemn instance, ch. ix. 44. 32.] and shooteth out great branches is also peculiar. See notes on c. xxiv. and Luke. 33.] as they were to hear it, according to their capacity of receiving:—see note on Matt. xiii. 1.

34.] when they were alone. We have three such instances—the sower, the tares, Matt. xiii. 36 ff., and the saying concerning defilement, Matt. xv. 15 ff. To these we may add the two parables in John—ch. x. 1—18, which however was publicly explained,—and ch. xv. 1—12;—and perhaps Luke xvi. 9; xviii. 6—8.

35—41.] The stilling of the storm. Matt. viii. 18, 23—27. Luke viii. 22-25. Mark's words bind this occurrence by a precise date to the preceding. It took place in the evening of the day on which the Parables were delivered: and our account is so rich in additional particulars, as to take the highest rank among the three as to precision. 36.] even as he was, i.e. without any preparation or refreshment. Other ships These were probably some of the multitudes following, who seem to have been separated from them in the gale. 37.] a storm of wind is also in Luke, whose account is in the main so differently worded. 38.] the pillow, the cushion or seat at the stern, used by our Lord as a pillow. 39.] Peace, be still: these remarkable
great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, m Who then is this, that even the wind and the sea obey him?  

V. 1 And they came over unto the other side of the sea into the country of the n Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling among the tombs; and no man could bind him no, not with chains: 4 because that he had been oftentimes bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, 7 and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name? And he answered, saying  

1 literally, with a great fear.  

m render, Who then is this.  

n the reading is uncertain, but Gergesenes seems here most likely. Some ancient MSS. have Gerasaenes. See on Matt. viii. 28: and my Greek Test., Vol.  

Prolegomena, ch. vi.  

words are given only here. On the variations in the accounts, see on Matthew, ver. 25. 41.] The then expresses the inference from the event which they had witnessed: Who then is this, seeing He doeth such things?  

CHAP. V. 1.—20.] HEALING OF A DEMONIC AT GEGESNA. Matt. viii. 28—34. Luke viii. 26—39. The accounts of St. Mark and St. Luke are strictly cognate, and bear traces of having been originally given by two eye-witnesses, or perhaps even by one and the same, and having passed through others who had learnt one or two minute additional particulars. St. Matthew’s account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Matthew, wherever the narrative is in common. 4.] The because gives the reason, not why he could not be bound, but why the conclusion was come to that he could not. The fetters are shackles for the feet, the chains for general use, without specifying for what part of the body. 6. afar off and ran are peculiar to Mark. 7.] I adjure thee by God; “I beseech thee. Luke. 8.] St. Mark generally uses the direct address in the second person; see ver. 12. For He said] literally, For He was saying to him, &c. 9.] for we at many has perhaps given rise to the report of two demoniacs in Matthew. I cannot see in the above supposition any thin which should invalidate the testimony of the Evangelists. Rather are all such tracing of discrepancies to their source, most interesting and valuable. Nor can I consent for a moment to accept here the very solution which supposes of the demoniacs not to be mentioned by St. Mark and St. Luke; in other words, that the least circumstantial account is in possession of a additional particular which gives a new aspect to the whole: for the plural, used here and in Luke of the many demons one man, is there used of the two men, and their separate demons. On legion so
V. 1—21. ST. MARK.

My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. When he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he 

read, they.

read, as he was getting into the ship.

read, And he.

note, Luke, ver. 30. 10.] send them way out of the country; “command him to go out into the deep” Luke: see on Matthew, ver. 30. 13.] about two thousand:—peculiar to Mark, who gives us usually accurate details of this kind: see b. vi. 37,—where however John (vi. 7) also mentions the sun. Euthymius and Theophy- luct suppose that he feared a fresh incursion of the evil spirits. 19.] There was perhaps some reason why this man should be sent to proclaim God’s mercy to his friends. His example may in former times have been prejudicial to them:—see note on Matthew, ver. 32 (1. 4).

20.] Gadara (see on Matt. viii. 28) was one of the cities of Decapolis (see also on Matt. iv. 25), “Our Lord, in His humility, ascribed the work to His Father: but the healed man, in his gratitude, attributed it to Christ.” Euthymius. He commands the man to tell this, for He was little known in Perea where it happened, and so would have no consequences to fear, as in Galilee, &c.

was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jaïrus, by name; and when he saw him, he fell at his feet, 23 and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him; and much people followed him, and thronged him. 25 And a certain woman, 26 which had an issue of blood twelve years, 27 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 28 when she had heard of Jesus, came in the press behind, and touched his garment. 29 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. 35 While he yet spake, there came from the ruler of the synagogue [P's house] certain which said, Thy daughter is dead: why troublest thou the Master any further? 36 As soon apply to these three accounts as to the last. Matthew is even more concise than there, but more like an eye-witness in his narration (see notes on Matthew and Luke):—Mark the fullest of the three. The name of the ruler of the synagogue is of three syllables, with the accent on the second, —Ja-i-rus. 21. gathered unto him . . . . ] received him, Luke. 23.] Notice the affectionate diminutive little daughter, peculiar to Mark. lieth at the point of death answers to is even now dead Matthew. 24.] St. Matthew adds, “and his disciples.” 28.] For she said (was saying) perhaps need not be pressed to mean that she actually said it to some one—in herself may be understood. At the same time, the imperfect looks very like the minute accuracy of one reporting what had been an habitual saying of the poor woman in her distress. 29.] On these particulars see notes on Luke. felt in her body, literally, knew in her body, elliptic—knew by feeling in her body. 32.] Peculiar to Mark, and indicative of an eye-witness. 34.] and be whole of thy plague: peculiar to Mark, and inexplicable, except because the Lord really spoke the words, as a solemn ratification of the healing which she had as it
as Jesus m heard the word n that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth o the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but e sleepeth. 40 And they laughed him to scorn. 1 But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was [p lying]. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 43 And e he charged them straitly that no man should know it; and commanded that something should be given her to eat.

VI. 1 And a he went out from thence, and came into his own country; and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished,

m read, overheard. n render, a.

o render, a.

p omitted by many ancient authorities.

were surreptitiously obtained: see note on Luke, ver. 48. 36.] Jesus . . . overheard the message (word that was) being spoken: a mark of accuracy which is lost in the A. V. 40.] How copious, according to modern criticism, must this Evangelist have been, who compiled his narrative out of Matthew and Luke, adding minute particulars,—in leaving out here knowing that she was dead (Luke), a detail so essential, if St. Mark had really seen what he is represented. Can testimony be stronger to the untenableness of such a few, and the independence of his narration? And yet such abound in every chapter. 41.] I say unto thee is added in the translation. The accuracy of St. Fark's reports,—not, as has been strangely suggested, the wish to indicate that our Lord did not use mystical magical language in such occasions,—often gives occasion to the insertion of the actual Syriac and tramaic words spoken by the Lord: see b. vii. 11, 34; xiv. 36. Talitha, in the ordinary dialect of the people, is a word of inderardent addressed to a young maiden. So that the words are equivalent to Rise, my child. Peculiar to Mark. The whole account is probably derived from the testimony of Peter, who was present. For she was of the age of twelve years is added, as Bengel, to shew that she “returned to the state of body congruous to her age.” 43.] betokens an eyewitness, who relates what passed within. St. Matthew says nothing of this, but tells what took place without, viz. the spreading abroad of the report. Notice in the last words, that her further recovery of strength is left to natural causes.

CHAP. VI. 1—6.] Rejection of Jesus BY HIS COUNTRYMEN AT NAZARETH. Matt. xiii. 54—58, where see notes. 1.] went out from thence, not, from the house of Jairus, by the expression his own country in the corresponding clause. I may go out of my own house into a neighbour's, but I do not say, I go out of my own house into Lincolnshire: the two members of such a sentence must correspond:—I go out of Leicestershire into Lincolnshire—so, as corresponding to his own country,
saying, b From whence hath this man these things? and what wisdom is this which is given unto him, that " such mighty works are wrought by his hands? 3 Is not this the carpenter, the son of Mary, b c the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they d were offended at him. 4 But Jesus said unto them, e A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 f And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And g he marvelled because of their unbelief.

h And he went round about the villages, teaching. 7 i And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8 and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 but k be shod with sandals; and not put on two coats. 10 l And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11 m And e whosoever shall not receive you, nor hear you, when ye depart thence,

from thence must mean from that city, i.e. Capernaum. This against those who try on this misinterpretation to ground a difference between St. Matthew and St. Mark.

3. the carpenter] This expression does not seem to be used at random,—but to signify that the Lord had actually worked at the trade of his reputed father. Justin Martyr says, " For He wrought, while among men, the ordinary works of a carpenter, to wit, ploughs and yokes." But on the other hand, Origen (carelessly?) asserts that nowhere in the Gospels received in the churches is Jesus Himself called a carpenter.

5.] he could there do no . . . the want of ability spoken of is not absolute, but relative: " not because He was powerless, but because they were faithless." Theophylact. The same voice, which could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was our Lord’s practice to require faith in the recipient of aid: and that being wanting, the help could not be given. However, from what follows, we find that in a few instances it did exist, and the help was given accordingly.
shake off the dust under your feet for a testimony against them. [c Verily I say unto you, It shall be more
erable for Sodom and Gomorrha in the day of judgment,
an for that city.] 12 And they went out, and preached
at men should repent. 13 And they cast out many
vils, and anointed with oil many that were sick, and
alled them. 14 And king Herod heard [f of him] ; for
s name was spread abroad: and he said, That John the
uptist was risen from the dead, and therefore g mighty
orks do shew forth themselves in him. 15 p Others said,
at it is Elias. And others said, That it is a prophet,
or] as one of the prophets. 16 But when Herod heard
of, he said, It is John, whom I beheaded: he is
en from the dead. 17 For Herod himself had sent forth
id hold upon John, and bound him in prison for
rodias’ sake, his brother Philip’s wife: for he had
ried her. 18 For John had said unto Herod, It is not
ful for thee to have thy brother’s wife. 19 Therefore
rodias had a quarrel against him, and h would have
led him; but she could not: 20 For Herod i feared
ohn, knowing that he was a just man and an holy, and
erved him; and when he heard him, he did many
render, to.
e omitted in most of the ancient authorities: probably inserted here from Matt. x. 15.
f not expressed in the original: more probably, thereof, as in ver. 16.
g or, the powers work mightily in him.
ih omit.
i many ancient authorities read, John, whom I beheaded, is risen from
dead.
k i.e. was minded to kill him.
d, neither a staff Luke. See notes on Matthew, also in the next clause. 13.
painted with oil—this oil was not used
ically, but as a vehicle of healing
ommitted to them:—a symbol of a
er thing than the oil itself could ac-
ly. That such anointing has nothing
ommon with the extreme sanctity
fanists, see proved in note on James
. 4. See for instances of such symbolic
ions of external applications, 2 Kings v. 14:
  a  b  c  d  e  f  g  h  i  j  k  l  m  n  o  p  q  r  s  t  u  v  w  x  y  z
  Acts xiii. 51; xviii. 6.

15.] (He is) a prophet as one of
the prophets;—i. e. in their meaning, ‘He
is not The Prophet for whom all are wait-
ing, but only some prophet like those who
have gone before.’ Where did our Evan-
gelist get this remarkable expression, in his
supposed compilation from Matthew and
Luke? 16.] ‘I (which is emphatic in
the original) has the emphasis given by his
guilty conscience,” Meyer. The
principal additional particulars in the follow-
ing account of John’s imprisonment and execu-
tion are,—ver. 19, that it was Herodias
who persecuted John, whereas Herod knew
his worth and holiness, and listened to him
with pleasure, and even complied in many
things with his injunctions:—that the
maden went and asked counsel of her
mother before making the request; and
that an executioner, one of the body-guard,
was sent to behead John. 16.] said,
things, and heard him gladly. 21 And when a convenient
day was come, that Herod \(^1\) on his birthday made a supper to
his lords, high captains, and \(^1\) chief estates of Galilee; 22 and
when the daughter of the said Herodias came in, and danced;
and pleased Herod and them that sat with him, the king
said unto the damsel, Ask of me whatsoever thou wilt, and
I will give it thee. 23 And he swore unto her, \(^u\) Whatsoever
ever thou shalt ask of me, I will give it thee, unto the half
of my kingdom. 24 And she went forth, and said unto
her mother, What shall I ask? And she said, The head
of John the Baptist. 25 And she came in straightway
with haste unto the king; and asked, saying, I will that
thou give me by and by in a m charger the head of John
the Baptist. 26 And the king was exceeding sorry; yet
for his oath’s sake, and for their sakes which sat with him
he would not reject her. 27 And immediately the king
sent an executioner, and commanded his head to be
brought: and he went and beheaded him in the prison
and brought his head in a m charger, and gave it to the
damsl: and the damsel gave it to her mother. 29 And
when his disciples heard of it, they came and took up his
corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto
Jesus, and told him all things, both what they had done
and what they had taught. 31 And he said unto them,
Come ye yourselves apart into a desert place, and rest a
while: for \(^v\) there were many coming and going, and they

\(^1\) render, chief men.

m i.e. a large dish.

---

\(^u\) Esth. v. 3, 6: vii. 2.

\(^t\) Gen. xi. 20.

\(^v\) ch. iii. 26.

---

more than once: it was the burden of
John’s exhortations to him. \(^20.\) kept
him safe, or preserved him; not, as in
A. V. observed him, or ‘esteemed him
highly’:—kept him in safety that he
should not be killed by Herodias. Whether
Herod heard him only at such times as
he happened to be at Machærus, or took
him also to his residence at Tiberias, is
uncertain. \(^21.\) a convenient day,
not, a festal day, as Hammond and others
interpret it,—but, a day suitable for the
purposes of Herodias: which shews that the
dance, &c., had been all previously
contrived by her.

\(^30-44.\) Feeding of the five thou-
John vi. 1—13. This is one of the very few
points of comparison between the four
Gospels during the ministry of our Lord.
And here again I believe St. Mark’s report
to be an original one, and of the ver.
highest authority. Professor Bleek believe
that Mark has used the Gospel of Joh
—in account of the 200 denarii in ou
ver. 37 and John, ver. 7: and that he gen-
rally compiles his narrative from Matthew
and Luke, which has been elsewhere shew-
to be utterly untenable. I believe St. Mark
to be an original full account; St. Mat-
thew’s a compendium of this same account
but drawn up independently of St. Mark’s;
—St. Luke’s a compendium of another ac-
count:—St. John’s an independent narrator
of his own as eye-witness. \(^30.\) Men-
tioned by Luke, not by Matthew. \(^31—34.\)
One of the most affecting descriptions in the
Gospels, and in this form peculiar to Mark.
St. Matthew has a brief compendium of it
Every word and clause is full of the ric
recollections of one who saw, and felt th
whole. Are we mistaken in tracing th
32 And they departed into a desert place by ship privately. 33 And the people aw them departing, and many knew him, and ran n afoot hither, out of all cities, and outwent them[0, and came together unto him]. 34 w And p Jesus, when he came out, w Matt. ix. 36. w And p Jesus, when he came out, w Matt. ix. 36.

1—43. ST. MARK. 241

They said, Give ye them to eat. And he answered and said unto them, Give ye them to eat. And they commanded them to make all sit down by companies on the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. And they took up twelve baskets full of the fragments,

n render, by land.

p the most ancient authorities read, when he came out he saw.

q both expressions are the same in the original, being literally, the hour is, or far advanced.

r many ancient authorities read, only, buy themselves something to eat.

s render, Must.

t heart of him who said, 'I will go with thee to prison and to death?'

u ye yourselves— not others; 'you alone.'

v 33. afoot] perhaps better rendered land. 34.] when he came out, i.e. disembarked, most probably. Meyer would render it, 'having come forth from solitude,' in Matthew,—and 'having disembarked? here: but I very much doubt t former. There is nothing in Matthew imply that He had reached his place of solitude before the multitudes came up.

w indeed, vv. 3—7, seems to imply this;

x Num. xi. 13, 2 Kings iv. 43.

y see Matt. xvi. 34. ch. viii. 5.

and of the fishes. 44 And they that did eat of the loaves were [t about] five thousand men. 45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and w a would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been w a spirit, and cried out: 50 for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure [x, and wondered]. 52 For y b they considered not the miracle of the loaves: for their c heart was hardened.

**notes**

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**fishes**

and of the loaves (ver. 48) the taking up fragments from the fishes, are both peculiar to and characteristic of Mark: but it would have been most inconsistent with his precision to have omitted "besides women and children" in ver. 44, had he had it before him.

**Bethsaida**

this certainly seems (against Lightfoot, Wieseler, Thomson, "The Land and the Book," al. : see Bishop Ellicott's note, Lectures on Life of our Lord, p. 207) to have been the city of Peter and Andrew, James and John,—on the west side of the lake—and in the same direction as Capernaum, mentioned by John, ver. 17. The miracle just related took place near the other Bethsaida (Julias),—Luke ix. 10. 48. and would (was minded) have passed by them Peculiar to Mark. "A silent note of Inspiration. He was about to pass by them. He intended so to do. But what man could say this? Who knoweth the mind of Christ but the Spirit of God? Compare 1 Cor. ii. 11." Wordsw. But it may be perhaps doubted whether this is quite a safe or a sober comment. would has here but a faint subjective reference, and is well expressed by the English phrase in the text. See of Luke xxiv. 28, for the meaning. Lange well remarks, that this "would have passed by" and the "willingly received him" of John vi. 21, mutually explain one another.

**all saw him, and were troubled** peculiar to Mark. After this follows the history respecting Peter, which might naturally be omitted here if this Gospel were drawn up under his inspection—but this is at least doubtful in any general sense. 52. Peculiar to Mark. for they understood not They did not, from the miracle which they had seen, infer the power of the Lord over nature.
53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 55 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

VII. 1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, [e they found fault.] For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? 6 He [answered and] said to them, Well hath Esaias prophesied of you hypocrites, as it is written, 7 This people honoureth me with their lips, a [Isa. xxix. 13.

2 render, their beds.
3 render, market-places, as in Matt. xx. 3, ch. xii. 38, &c.
4 render, hem, as in Matt. xiv. 36.
5 see note.
6 render, couches.

[3—56.] Matt. xiv. 34—36. The two renderings much alike, but Mark’s the richer detail: e.g. and drew to the shore, ver. 5 and the particulars given in ver. 56.

55. [to carry about] implies that they had previously had wrong information of His doing in a place, and had to carry the sick about, following the rumour of His presence.

[CHAP. VII. 1—23.] DISCOURSE CONCERNING EATING WITH UNWASHED HANDS. Matt. xv. 1—20. The two readings differ rather more than usual in their motions to what is common, and are not so frequently in verbal agreement, where the matter is the same. 2. See ch. ii. 16.

A mark of particularity. that is to say, unwashed is supposed by some to be a gloss, explaining defiled: but the explanation is necessary to what follows, especially for Gentile readers. 3. The word oft thus rendered has perplexed all the Commentators. Of the various renderings which have been given of it, two only seem to be admissible: (1) that given in the text, oft; and (2) diligently, which is adopted by the ancient Syriac version, and seems agreeable to Hebrew usage. Between these two it is not easy to decide. 4. wash (baptize in original) is variously understood.—of themselves, or the meals bought. It certainly refers to themselves; as it would not be any unusual practice to wash things bought in the market:—but probably not to washing their whole bodies: see below. brazen vessels earthen ones, when unclean, were to be broken, Lev. xv. 12. These baptisms (for such is the word in the original), as applied to couches (meaning probably here those used
but their heart is far from me. 7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8 [g For] laying aside the commandment of God, ye hold the tradition of men[, h as the washing of pots and cups: and many other such like things ye do]. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, b Honour thy father and thy mother; and, c Whoso curseth father or mother, let him die the death: 11 but ye say, If a man shall say to his father or mother, i It be Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; [k he shall be free.] 12 And ye suffer him no more to do ought for his father or his mother; 13 making the word of God of none effect through your tradition which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 [m If any man have ears to hear, let him hear.] 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceivethat whatsoever thing from without entereth into the man, it cannot defile him; 19 because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the

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b Exod. xx. 12, 13. 20.  
e Exod. xxi. 17.  
Dent. v. 16.  
Lev. xx. 6, 6.  
Prov. xx. 20.

[g omit.  
i render, That wherein thou mightest have been benefited by me is Corban, that is to say, a gift.  
k not expressed in the original.  
m omitted by several ancient authorities.]

at meals), were certainly not immersions, but sprinklings or affusions of water. 8 Not contained in Matthew, but important, as setting forth their depreciating of God's command in comparison with human tradition, before their absolute violation of that command in vv. 10, 11. 9 Full well—ironical—see 2 Cor. xi. 4. 10 For Moses said = "for God commanded" Matthew. 11 Corban, an offering without a sacrifice. 12 See note on Matthew, ver. 5. 13 A repetition from ver. 8;—common in Mark. 14 Both St. Matthew and St. Mark notice that our Lord called the multitude to Him when He uttered this speech, 15 It was especially this, said in the hearing of both the Pharisees and them, that gave offence to the former. 17 [h his disciples asked him = "Peter answered and said " Matthew 19. purging] The participle refers to the draught (sewer). There need not be an difficulty in this additional clause: what stated is physically true. The sewer is the...
man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, evil eye, blasphemy, pride, foolishness: "all these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. 25 For certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: 26 the man was a Greek, a Syrophoenician by nation; and she besought him that he would cast forth the devil out of her daughter. 27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children’s read, and to cast it unto the dogs. 28 And she answered him, and said unto him, Yes, Lord: yet the dogs under the bable eat of the children’s crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon her bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst

1 read, But immediately. 24 read, he. 3 read, he came through Sidon.

which, by the removal of the part carried, purifies the meat; the portion available for nourishment being in its passage converted into chyle, and the remainder being cast out. 21, 22.] The heart is the oratory and the fountain-head of all that is good and bad in the inner life of man. St. Matthew’s catalogue follows the order of the second table of the decalogue. Mark’s more copious one varies the text. Compare Rom. i. 29: Eph. iv. 19: Lev. xiv. 25, 26.

24—30.] The Syrophoenician Woman. Luke xv. 21—28. Omitted by St. Luke. striking instance of the independence of two narrations. St. Mark, who is much more copious in particulars, omits a considerable and important part of the history: this would be most arbitrarily and needlessly done, if the common account of his having combined and epitomised Matthew and Luke is to be taken. 24 Lord’s retirement was to avoid the Pharisees: see notes on Matthew throughout.

The borders] The place must have been the neighbourhood of Tyre. 25. The woman had been following Him, and His disciples before, Matthew. 26.] Syrophoenician, because there were also Libyphenicians, Carthaginians. 27. Let the children . . . This important addition in Mark sets forth the whole ground on which the present refusal rested. The Jews were first to have the Gospel offered to them, for their acceptance or rejection it was not yet time for the Gentiles. 28.] yet ... see on Matthew. 30.] These particulars are added here. laid upon the bed] which the torments occasioned by the evil spirit would not allow her to be before:—lying peacefully, as Euthymius says. 31—37.] Healing of a Deaf and Dumb Person. Peculiar to Mark.
of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 37 and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

VIII. 1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days. 2 There is nothing to eat in the place: and he saith unto them, Give ye me the loaves, that I may send them away to be sat down to eat. 3 And they say unto him, We have here only five loaves and two fishes.
lays, and have nothing to eat: 3 and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 5 a And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7 And they had a few small fishes: and he b blessed, and commanded to set them also before them. 8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they [c that had eaten] were about four thousand: and he sent them away, 10 and straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11 b And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say [d unto you], There shall no sign be given unto this generation. 13 And he left them, and entering into the ship again departed to the other side. 14 Now e the disciples had forgotten to take bread, neither ad they in the ship with them more than one loaf. 5 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

b render, blessed them.
d omitted in some ancient MSS.
ren, Matthew, ver. 38. 10.] Matthew omits Magadan, ver. 39. Dalmanutha as probably a village in the neighbour-hood,—see note on Matthew, and "The Land and the Book," p. 393;—a striking instance of the independence of Mark: called by the harmonists "an addition to St. Matthew's narrative, to shew his independent know-ledge of the fact." What very anomalous writers the Evangelists must have been! 11—13.] Request for a sign from heaven. Matt. xvi. 1—4, who gives the account more at length: without however the graphic and affecting sighed deeply in spirit, ver. 12. 14—21.] Warning against the leaven of the Pharisees and of Herod. Matt. xvi. 5—12. Our account is fuller and more circumstantial,—relating that they had but one loaf in the ship, ver. 14; inserting the additional reproofs, ver. 18, and the reference to the two miracles of feeding more at length, vv. 19—21. St. Mark however omits the conclusion in Matthew, that they then understood that He spake to them of the doctrine, &c. Possibly this was a conclusion drawn in the mind of the narrator, not altogether identical with that to be drawn from our account here—for the leaven of Herod could not be doctrine (and of the leaven of Herod, ver. 15—Mark only), but must be understood of the irreligious lives and fawning worldly practices of the hangers-on of the court of Herod. 14.] The subject to the verb forgot is the disciples.
16 And they reasoned among themselves, * saying, It is because we have no bread. 17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? * perceive ye not yet, neither understand? have ye your heart [§ yet] hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, 19 * when I brake the five loaves among five thousand, how many baskets full of fragments * took ye up? They say unto him, Twelve. 20 And * when the seven among four thousand, how many baskets full of fragments * took ye up? And they said, Seven. 21 And he said unto them, * How is it that ye do not understand?

22 And k he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when § he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men 1 as trees, walking.

f some ancient authorities read, because they had no bread.
§ omit.
i the reading probably is, Do ye not yet understand?
k read, they come.
1 read, for I see them walking as trees.

unexpressed: see next verse. The leaven of Herod here seems to answer to the leaven of the Sadducees in Matthew. But we must not infer from this that Herod was a Sadducee. He certainly was a bad and irreligious man, which would be quite enough ground for such a caution. We have a specimen of the morals of his court in the history of John the Baptist’s martyrdom. In the last not yet, ver. 21, Meyer sees a new climax, and refers the not yet to the moment even after the reminiscence of vv. 18—20. It may doubtless be so, and the idea would well accord with the graphic precision of St. Mark.

22—26.] HEALING OF A BLIND MAN AT BETHSAIDA. Peculiar to Mark. This appears to have been Bethsaida Julias, on the N.E. side of the lake. Compare ver. 13. See however against the idea that there were two Bethsidas, “The Land and the Book,” pp. 373, f. 23.] The leading of this blind man out of the town appears as if it had been from some local reason. In ver. 26 we find him forbidden expressly to enter into or tell it in the town, and with a repetition of town, which looks as if the place had been somehow unworthy of such a work being done there. (This is a serious objection against Meyer’s reason, that the use of spittle on both occasions occasioned the same privacy here and in ch. vii. 33.) Or we may perhaps find the reason in our Lord’s immediate departure to such a distance (ver. 27); and say, that He did not wish multitudes to gather about and follow Him. when he had spit on his eyes, and put his hands upon him... see above on ch. vii. 33. We cannot say what may have induced our Lord to perform this miracle at twice—certainly not the reason assigned by Dr. Burton, “that a blind man would not, on suddenly recovering his sight, know one object from another, because he had never seen them before,” and so would require a double miracle;—a second to open the eyes of his mind also, to comprehend what he saw. This assumes the man to have been born blind, which he was not, from ver. 24; for how should he know how trees appeared? and besides, the case of the man born blind in John ix. required no such double healing. These things were in the Lord’s power, and He ordered them as He pleased from present circumstances, or for our instruction. 24.] I see men, for I see them walking as trees; i.e. not distinct in individual peculiarity, but as trees in the hedge-row fit
After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every an clearly.  And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answered and saith unto him, Thou art the Christ.

And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

And when he had called thee and his disciples also, he said unto

m many MSS. read, he saw plainly.

n render, all things: some MSS. have, all men.

o read, asked.

It is the same word as it rendered in the A. V. "set your affection on," in Col. iii. 2.

The traveller. It is a minute mark of

that, he describes the appearance of

sons as he doubtless had often had

occasion to do during the failing of sight

which had ended in his blindness. By

possibility can the words convey three

principal stages of returning vision: "I

men. I see them standing still, and

trees, as trees. I see them walking." I

thus the for is altogether passed over,

walking taken out of its place, and

but unnaturally made into a sentence by

31.] If the marginal reading we adopted, the meaning would be, He

was thoroughly restored, and (thence-ward) saw all things clearly. But the

is in much uncertainty. 26.]

above in this note,—and the various

rulings in my Greek Test. The neither

nor both carry a separate climax with

m: he was not even to go into the

village, no, nor so much as tell it to any

who dwell in the village.


exception of the introduction in Luke, which describes the Lord to have been alone

praying, and joined by his disciples,—and the omission of the praise of and promise to Peter by both St. Mark and St.

Luke, the three are in exact accordance. On this latter omission no stress must

therefore be laid as to the character of

Mark's Gospel, as has been done.

31-IX. 1.] Announcement of His


32, he spake that saying openly: and, in the rebuke of Peter, that the Lord said the words looking on his disciples. In vv.

34, 35, the agreement is close, except that
them, 1 Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever p will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, [a the same] shall save it. 36 For what r shall it profit a man, if he shall gain the whole world, and lose his own t soul? 37 Or what shall a man give in exchange for his t soul?

n Whosoever therefore o shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. IX. 1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen [a] the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding [b] white [a as snow]; so as no fuller on earth can whiten them. 4 And there appeared unto them Elias with Moses:

p render, is minded to. q omit.

r many ancient authorities have, doth it profit.

s one ancient MS. has, what is an exchange for his life? and this is perhaps the true reading. Compare Matt. xvi. 26.

t render, life.

St. Luke adds daily after his cross, and St. Mark and the Gospel's after my sake, ver. 35 [it is perhaps worthy of remark that St. Mark writes follow me in ver. 34: possibly from the information of him, to whom it was said, "What is that to thee? Follow thou me," John xxi. 22]; and informs us in ver. 34, that our Lord said these words, having called the multitude with his disciples. This Meyer calls a contradiction to Matthew and Luke,—and thinks it arose from a misunderstanding of St. Luke's "he said to them all." Far rather should I say that our account represents every detail to the life, and that the "to them all" contains traces of it. What wonder that a crowd should here, as everywhere else, have collected about Him and the disciples? 38.] St. Mark and St. Luke here agree: and St. Matthew, ver. 27, bears traces of this verse, having apparently abridged it in transcribing his report, not to repeat what he had before said, in ch. x. 33. On adulterous, see Matt. xii. 39, and observe the addition, in this sinful and adulterous generation, as belonging to the precision and graphic character of our Evangelist's narrative.

Oft. IX. 1.] See on Matthew.

there be some of them that stand here] Remember, our Lord was speaking to the multitude with his disciples.

2—13.] The Transfiguration. Matt. xvii. 1—13. Luke ix. 28—36. Here again, while St. Matthew and St. Mark's accounts seem to have one and the same source, they have deflected from it, and additional particulars have found their way into our text. St. Luke's account is from a different source. If we might conjecture, Peter has furnished the accounts in Matthew and Mark: —this latter being retouched,—perhaps by himself: while that of Luke may have had another origin. The additional particulars in our text are,—the very graphic and noble description in ver. 3, and the detail in ver. 6. St. Mark omits "in whom I am well pleased," Matthew, ver. 5. 8.] became is of itself a graphic touch, bring-
and they were talking with Jesus. And Peter an-
swered and said to Jesus, Master, it is good for us to be re: and let us make three tabernacles; one for thee, and me for Moses, and one for Elias. For he wist not what to say: for they were sore afraid. And there was a cloud, [d saying,] This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questionning one another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he [dd answered and] told them, Elias verily cometh first, and restoreth all things; d how e it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done to him whatsoever they listed, as it is written of him. And when he came to his disciples, he saw a great

render, Rabbi.  
read, answer.

render, is it: placing a note of interrogation at the end of the verse.

Eli

Elias must first come? Our Lord answers it by telling them that it is even so; and returns the question by another: And how is it (also) written of the Son of Man, that he, &c.? Then comes the conclusion in ver. 13 with But I say unto you, stating that Elias has come, and leaving it therefore to be inferred that the sufferings of the Son of Man were close at hand. Notice how the it is written of, twice occurring, binds both together. Just as the first coming of the Son of Man is to suffer and to die, so has the first coming of Elias been as it was written of him; but there is a future coming of Elias to restore all things, and of the Son of Man in glory. See further in notes on Matthew.
multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. 16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered, and said, Master, I have brought unto thee my son, which hath a dumb spirit; 18 and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 19 He answered them, and said, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him: and h<sup>g</sup> when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us.

f read, them.

<sup>g</sup> or, becometh rigid.

h render, when the spirit saw him, straightway it tare him.

day following the transfiguration, Luke, ver. 37.

14.] The scribes were probably boasting over the disciples, and reasoning from their inability to that of their Master also. As Stier remarks, there is hardly such another contrast to be found in the Gospel as this, between the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief. I have already in the notes to Matthew spoken of the noble use made of this contrast in the last and grandest picture of the greatest of painters—the Transfiguration of Raffaeel. 15.] The Lord's countenance probably retained traces of the glory on the mount; so strong words as were greatly amazed would hardly have been used merely of their surprise at His sudden approach: see Exod. xxxiv. 29, 30. That brightness, however, terrified the people: this attracts them: see 2 Cor. iii. 7—18. 16.] them (first time), i.e. the multitude; regarding the Scribes as a part of the multitude. One of the multitude answers. 17.] unto thee—i.e. intended to do so, not being aware of His absence. From Luke, ver. 38, we learn that this was his only son.

dumb, i.e. causing deafness and dumbness, and fits of epilepsy; see Luke xi. 14.

18.] The words rendered pineth away may perhaps mean becomes dry or stiff.

19.] O faithless generation, not addressed to the man, as unbelieving,—nor to the disciples,—but generally, to the race and generation among whom the Lord's ministry was fulfilled. The additional words “and perverse” (Matthew, Luke) are probably from Deut. xxxii. 5; see further ib. ver. 20, where “faithless” is also expressed by children in whom is no faith. The question is not asked in a spirit of longing to be gone from them, but of holy impatience of their hardness of heart and unbelief. In this the father, disciples, Scribes, and multitude are equally involved. “The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short.” (Trench, Mir. 365). Vv. 21—27 are peculiar to Mark. 21.] The Lord takes occasion to enquire thus of the father, to bring in the trial of his faith. 22.] See Matthew, ver. 15. if thou canst do any thing] This bespeaks, if any faith, at most but a very ignorant and weak one.

us—the wretched father counts his child's misery his own: thus the Syrophcenian woman, Matt. xv. 25, help me.
and help us. \textsuperscript{23} Jesus said unto him, \textsuperscript{h} If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said [\textit{with tears},] \textsuperscript{k} I believe; help thou mine unbelief. \textsuperscript{25} When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, thou dumb and deaf spirit, \textsuperscript{1} I charge thee, come out of him, and enter no more into him. \textsuperscript{26} And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that m many said, He is dead. \textsuperscript{27} But Jesus took him by the hand, and lifted him up; and he arose. \textsuperscript{28} And when he was come into the house, his disciples asked him privately, Why could not we cast him out? \textsuperscript{30} And he said unto them, This kind can come forth by nothing, but by prayer. [\textit{mm} and fasting.]
30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise in the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who [00 should be] the greatest. 35 And he sat down, and called the twelve, and saith unto them, k If any man desire to be first, the same shall be last of all, and P servant of all.

36 And 1 he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such children in my name, receiveth me: and 11 whosoever shall receive me, receiveth not me, but him that sent me. 38 And John answered him, saying, Master, we saw one casting out

n read, after three days. 11 some very ancient authorities have, they came.

o omit.

P render, ministering servant.

more and less malicious, of evil spirits, we find from Matt. xii. 45—and the perspicuity and cruelty of this one showed him to belong to the worst kind. The Lord's saying here is rather for their after guidance, than their present; for they could not fast while He was with them, ch. ii.

30–32.] SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Matt. xvii. 22, 23. Luke ix. 43–45, where see notes, as this account is included in the two others.

33·50.] DISCOURSE RESPECTING THE GREATEST AMONG THEM. Matt. xviii. 1–9. Luke ix. 46–50. Here again the three accounts are independent, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take St. Luke's account. —The disciples had been disputing; —our Lord knowing the strife of their hearts, took a child, &c. — then compare St. Mark—our Lord asked them, on coming into a house, what had been the subject of their dispute; —they were silent from shame; —He sat down, delivered his sentence to the twelve, —and then took the child, &c. — Lastly turn to St. Matthew. There, the disciples themselves referred the question to our Lord, and He took the child, &c. Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? St. Mark's account is again the richest and fullest, and we can hardly doubt that if the literal exact detail of fact is in question, we have it here. 33.] Between the coming to Capernaum, and this discourse, happened the demand of the tribute-money, Mt. xvii. 20–27. 34.] There is no real difference in the matter in question here (and in Luke), and in Matthew. The kingdom of heaven was looked on as about to appear; and their relative rank now would be assumed as their relative rank then. The difference in the expression of this is a mark of independence and authority. 35.] See Matt. xx. 26, and note. 36. taken him in his arms.] This particular we learn from Mark. 37.] See Matt. x. 40. 38.] Only found besides in Luke, v. 49, 50. Notice the repetition of he followeth not us as characteristic of Mark. The connexion of this remark with what goes before, is: 'If the receiving any one, even a little child,
vils in thy name, and he followeth not us: and we rebad him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

For he that is not against us is on our part. 41 For whoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whoever shall send one of these little ones that believe in me, it is better for him that a millstone was hanged about his neck, and he were cast into the sea. 43 And if thy hand shall send thee, cut it off: it is better for thee to enter into many old authorities read, you and your.

thy Name, be receiving Thee; were we ing right when we forbade one who ed thy Name, but did not follow us? Let those observe this," says Bengel, who bind on spiritual gifts to canonical succession. This man actually did what very Apostles themselves were specially pointed to do: and our Lord, so far m prohibiting, encourages him; see sm. xi. 26—29. 39.] See 1 Cor. iii. 3. The very success of the miracle I save him, and prevent him from soon lightly speaking evil of me. We must beware of supposing that the application of this saying is to be confined to the taking of a miracle—ver. 40 shows that it is general—a weighty maxim of Christian toleration and charity, and caution to in how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church; compare Phil. i. 16—18. 40.] This saying is not inconsistent with that in Matt. x. 30. They do not refer to the same thing. This is said of outward conformity—that, of inward unity of purpose—two widely differing things. On it saying, see note there. On this, we may say—all those who, notwithstanding outward differences of communion and government, believe in and preach Jesus Christ, without bitterly and uncharitably seeing each other, are hereby declared to be helpers forward of each other's work. O that all Christians would remember this! Stier (Red. J. iii. 21) strongly deprecates the reading us and o: "the us in the mouth of our Lord he confines and destroy nearly the whole purport of his weighty saying. For this is the very fault of the disciples, that they laid down outward and visible communion with them as the decisive criterion of communion with the Lord: and this very fault the Lord rebukes with his prophetic you." Still, there is a propriety, a tempering the rebuke with a gracious reminiscence of their unity with Him, and something exceedingly suiting the belong to Christ below, in us and our. In the divided state of the critical evidence, the reading must be ever doubtful. 41.] This verse does not take up the discourse from ver. 37, as some think, but is immediately connected with ver. 40:—"Even the smallest service done in my Name shall not be unrewarded—much more should not so great an one as casting out of devils be prohibited." The original has in the name that: i.e., by reason that, but without an allusion to my name, which furnishes the reason. ye belong to Christ] The only place in the Gospels where this expression is used. St. Paul has it; see ref. and Rom. viii. 9: 1 Cor. iii. 4. 42.] See Matt. xviii. 6. 43—48.] These solemn repetitions of former declarations (see Matt. v. 29; xviii. 8, 9) are by no means to be regarded as arbitrary insertions by this or that Evangelist, but as the truth of what was uttered by our Lord. Vv. 44, 46, 48 are only in Mark; they are cited from Isaiah (see ref.), where the prophecy is of the carcasses of those who have transgressed against the Lord. This triple repetition gives sublimity, and leaves no doubt of the discourse having been ver-
life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 us where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter into the fire that never shall be quenched: 46 u where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell [wfire]: 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, t and every sacrifice shall be salted with salt. 50 u Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? t Have salt in yourselves, and w have peace one with another.

u verses 44 and 46 are omitted by many ancient authorities: probably, as not occurring in Matt. v. 29, 30.

v omitted by many ancient authorities: see on ver. 44.

w omitted by several ancient authorities.

batin thus uttered. See note on Matt. v. 22. 49] In order to understand this difficult verse, it will be necessary first to examine its connexion and composition. (1) What is for? It connects it with the solemn assertions in vv. 43—48, it is better for thee . . . , and furnishes a reason why it is better for us to cut off and cast away. &c. every one then is to be taken absolutely: referring back both to the thee, and the their above—every sacrifice is (not opposed to [Meyer], but) parallel with every one, and and equivalent to just as. (2) This being stated, let us now enquire into the symbolic terms used. Fire, is the refiner's fire of Mal. iii. 2, to which indeed there seems to be a reference; the fire of Matt. iii. 11 and Acts ii. 3; of Ezek. xxviii. 14 (see my Hulsean Lectures for 1841, pp 9—12). Fire is the symbol of the divine purity and presence:—our God is a consuming fire, not only to his foes, but to his people: but in them, the fire shall burn up only what is impure and requires purifying out, 1 Cor. iii. 13: 1 Pet. i. 7; iv. 12, 17. This very fire shall be to them as a preserving salt. The salt of the covenant of God (Lev. ii. 13) was to be mixed with every sacrifice; and it is with fire that all men are to be salted. This fire is the divine purity and judgment in the covenant, whose promise is, 'I will dwell among them.' And in and among this purifying fire shall the people of God ever walk and rejoice everlasting. Rev. xxi. 23. This is the right understanding of Isa. xxxiii. 14, 15. 'Who among us shall dwell with the devouring fire? &c. He that walketh in righteousness,' &c. And thus the connexion with the preceding verses is,—it is better for thee to cut off, &c.—for it is part of the salting of thee, the living sacrifice (Rom. xii. 1), that every offence and scandal must be burnt out of thee before thou canst enter into life. It is perhaps necessary to add that this is simply the explanation of our Lord's words as they stand, in their symbolism and connexion. When Mr. Elliott objects to it as a 'fearful comment,' he has to do with those words, not with me. Surely, nothing but the most amazing power of misunderstanding can suppose the explanation inconsistent with such texts as Rom. viii. 1, 34: 1 John iii., 1, 2. 50.] The connexion of this (elsewhere said in other references, Matt. v. 13: Luke xiv. 34) is now plain. If this fire which is to purify and act as a preserving salt to you, have, from the nullity and vapidity of the grace of the covenant in you, no such power,—it can only consume—the salt has lost its savour—the covenant is void—you will be cast out, as it is elsewhere added, and the fire will be no longer the fire of purification, but of wrath eternal. I will just add that the interpretation of the sacrifice as the condemned—and the fire and salt as eternal fire,—except in the case of the salt having lost its savour, is contrary to the whole symbolism of Scri-
X. 1 And a he arose from thence, and cometh into the 
a coast of Judaea b xx by the farther side of Jordan: and y the 
people resort unto him again; and, as he was wont, he 
ought them again. 2 And the Pharisees came to him, 
ad asked him, Is it lawful for a man to put away his 
life? tempting him. 3 And he answered and said unto 
them, What did Moses command you? 4 And they said, 
Moses suffered to write a bill of divorcement, and to put 
er away. 5 And Jesus [yy answered and] said unto them, 
or the hardness of your heart he wrote you this precept.
But from the beginning of the creation e God made 
them male and female. 7 d For this cause shall a man 
have his father and mother, and cleave to his wife; e and 
they twain shall be one flesh: so then they are no more 
vain, but one flesh. 9 What therefore God hath joined 
gther, let not man put asunder. 10 And in the house 
s disciples asked him again of the same matter. 11 And 
saith unto them, e Whosoever shall put away his wife, 
and marry another, committeth adultery against her. 
And if a a woman shall put away her husband, and be 
arrived to another, she committeth adultery.

x render, borders. xx read, and. y render, multitudes.
yy omit. z some ancient authorities read, he made them.
a several ancient authorities have, she.

1. 1—12. ST. MARK. 257

| a | John x. 49: 
| b | Deut. xxiv. 1. 
| c | Gen. i. 27: 
| d | Gen. ii. 24. 
| e | Matt. v. 32. 
| f | Rom. vi. 3. 
| g | 1 Cor. vii. 10, 11. 

3. 1—12. [Reply to the Pharisees' question concerning divorce. 
And the farther side] Our Lord retired, 
for His discourses to the Jews in John x. 
1—4, before the raising of Lazarus, to 
Eanee (John i. 28; x. 40) beyond Jordan, 
a thence made his last journey to Jeru-
salem; so that in the strictest sense of the 
words He did come into the borders of 
Judea and beyond Jordan. 
St. Matthew 
“beyond Jordan” without the copula. 
He made a large portion of the sayings and 
digs of Jesus is omitted: compare Matt. 
i. 10; xix. 3: Luke ix. 51—xiv. 15: 
with whose account ours is nearly 
identical. Compare however our vv. 
3, 4, with Matthew vv. 7, 8, 9, and we have 
to speak of the independence of the two 
reports—for such an arbitrary alteration 
of arrangement is inconceivable. 4. 
Suffered is emphatic. Moses gave an ex-
press permissive injunction. 7. Our 
Lord makes Adam's saying His own: in 
Matthew it is attributed to “him that made 
them from the beginning.” The parallel 
is most instructive. 10—12. In Mat-
thew this saying forms part of the dis-
course with the Jews. Here again Mark 
firmishes us with the exact circumstantial 
account of the matter. On the addition, 
Matthew vv. 10—12, see notes there. 
We may notice, that St. Mark omits St. 
Matthew's “for every cause” in ver. 2,—and 
his “except for fornication” in ver. 11; as 
also does St. Luke (xvi. 18). The one 
 omission seems to involve the other. 
The report here gives the enquiry without 
this particular exception. As a general rule, St. 
Mark, so accurate in circumstantial details, 
is less exact than St. Matthew in preserving 
the order and connexion of the discourses. 
12. This verse corresponds to 
“whose marrieth her that is put away com-
mitteth adultery” in Matthew, ver 9—but 
it is expressed as if the woman were
13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them.

the active party, and put away her husband, which was allowed by Greek and Roman law (see 1 Cor. vii. 13), but not by Jewish (see Dout. xxiv. 1; Jos. Antt. xv. 7. 10). This alteration in the verbal expression may have originated in the source whence Mark's report was drawn.

13—16.] The bringing of children to Jesus. Matt. xix. 13—15. Luke xviii. 15—17. The three are nearly identical:—from Matthew, we have the additional reason "and pray," and from Mark, "he took them up in his arms." 13. Young children] Not only so, but as in Luke, infants: and our Lord was not to teach them, but only to touch, and pray over them. This simple, seemingly superstitious application of those that brought them (perhaps not the mothers only) the disciples, interrupted in their converse on high and important subjects, despise and reprove. 14.] We can hardly read our Lord's solemn saying, without seeing that it reaches further than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did: whether, when Jesus was no longer on earth, little children might be brought to Him, dedicated to his service, and made partakers of his blessing. Nay, in the pride of the human intellect, this question was sure one day to be raised: and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him,—but in order for us who are mature to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and become like them. Not only is Infant Baptism justified, but it is (abstractedly considered;—not as to preparation for it, which from the nature of the case is precluded) the normal pattern of all Baptism; none can enter God's kingdom, except as an infant. In adult baptism, the exceptional case (see above), we strive to secure that state of simplicity and childlikeness, which in the infant we have ready and undoubted to our hands. 15.] The word may be rendered he fervently blessed them.

17—31.] Answer to an enquired respecting eternal life, and discourse thereupon. Matt. xix. 16—20. Luke xviii. 18—30. On the different form of our Lord's answer in Matthew, see note there. As it here stands, so far from giving any countenance to Socinian error it is a pointed rebuke of the very view of Christ which they who deny His Divinity entertain. He was no "good Master," to be singled out from men on account of His pre-eminence over his kind in virtue and wisdom: God sent us no such Christ as this, nor may any of the sons of men be ths called good. He was one with Him who only is good, the Son of the Father, come not to teach us merely, but to beget us anew by the divine power which dwells in Him. The low view then which this applicant takes of Him and his office. He at once rebukes and annulls what He had done before in the case of Nicodemus: see John iii. 1 ff. and notes. The dilemma, as regards the Socinians has been well put (see Stier ii. 283, note) —either, "There is none good but God; Christ is good: therefore Christ is God;" —or, "There is none good but God; Christ is not God; therefore Christ is not good." With regard to other points the variations in the narrative are trifling, but instructive—"if thou wilt enter into life, keep the commandments, He saith unto Him, which?" (Matthew)—"thou knowest the commandments" (Mark and Luke) without any break in the discourse. Similarly, in Matthew, the young (Matthew) ruler (Luke) asks, ver. 20, "who lack I yet?" but in Mark and Luke Jesus says to him (and here with the remarkable addition of "beholding him loved him") "one thing thou lackest." Such notices as these shew the point at which not short of which nor beyond which, w
17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, 'Do not commit adultery, do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these things have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22 And he was sad at that saying, and went away sorrowful: for he had great possessions. 23 And Jesus looked round about, and said, for he had great possessions. 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that have riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God.

render, going.
God: for with God all things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus [\textit{bb} answered and] said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, \textit{30} but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first. 

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. \textit{k} And he took again the twelve, and began to tell them what things should happen unto him, \textit{33} saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn

\textit{bb} omit.
im to death, and shall deliver him to the Gentiles: 34 and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. 35 And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? 39 and ye have been baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right and on my left and is not mine to give; but it shall be given to them for whom it is prepared. 41 And when the ten heard it, they began to be much displeased with James and John.

But Jesus called them to him, and saith unto them, Ye are they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you shall be your minister. 44 And whosoever of you will be the chiefest, shall be servant of all.

For even the Son of Man came not to be SERVED, but to serve, and to give his life a ransom for many.
man came not to be ministered unto, but to minister, and 
to give his life a ransom for many.

46 And they came to Jericho: and as he went out of 
Jericho with his disciples and a great number of people, 
blind Bartimæus, the son of Timæus, sat by the highway 
side begging. 47 And when he heard that it was Jesus of 
Nazareth, he began to cry out, and say, Jesus, thou son of 
David, have mercy on me. 48 And many charged him 
that he should hold his peace: but he cried the more a 
great deal, Thou son of David, have mercy on me. 49 And 
Jesus stood still, and commanded him to be called. And 
they call the blind man, saying unto him, Be of good 
comfort, rise; he calleth thee. 50 And he, casting away 
his garment, rose, and came to Jesus. 51 And Jesus an-
swered and said unto him, What wilt thou that I should 
do unto thee? The blind man said unto him, I Lord, that 
I might receive my sight. 52 And Jesus said unto him, 
Go thy way; thy faith hath made thee whole. And 
immediately he received his sight, and followed Jesus in 
the way.

XI. 1 And when they came nigh to Jerusalem, unto 
Bethphage and Bethany, at the mount of Olives, he 
sendeth forth two of his disciples, and saith unto them, 
Go your way into the village over against you: and as 
soon as ye be entered into it, ye shall find a colt tied,

i most ancient authorities have, Bartimæus the son of Timæus, a blind 
beggar, sat by the wayside. 
k many ancient authorities have, leaped up, and came to Jesus. 
1 render, Rabonni. 
m render, saved thee, as in Luke vii, 50; xviii, 42. This can hardly be done 
in Matt. ix, 22, on account of what follows. 
read, him.

46—52.] Healing of blind Barti-
meus on departure from Jericho. 
Matt. xx. 29—34. Luke xviii. 35—43. On 
the three accounts referring to one and the 
same miracle, see on Matthew. I will only 
add here, that a similar difference of num-
ber between Matthew and Mark is found in 
the miracle in the neighbourhood of Ger-
gesa, ch. v. 2. 46.] Barti-
meus means, the son of Timæus,—so Bartho-
Iomew, ch. iii. 18, Barjesus, Acts xiii. 6. 
48.] See on Matthew vv. 20, 31. 
50.] Signs of an eye-witness, which 
make us again believe, that here we have the 
literally exact account of what took 
place. 51.] Rabonni, i. e. Master, or 
My Master, see John xx. 16. It was said 
to be a more respectful form than Rabbi 
merely. 52.] In Matthew only, Jesus 
touches him. The account here and in 
Luke seems to correspond more closely 
with the wonderful strength of his faith. 
Our Lord healed by a word in such cases, 
see Matt. viii. 10—13, ch. vii. 29, and 
other places. St. Luke adds, "glorifying 
God,"—and that all the people seeing him 
gave glory to God; see also Luke xix. 37.

Chap. xi. 1—11.] Triumphal entry 
xix. 29—44. John xii. 12—36. On the
thereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that tood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: nd they let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon im. 8 And many spread their garments in the way: and therewith sprang branches off the trees, and strawed them in the way. 9 And they that went before, and they that followed, cried, saying: Hosanna; Blessed is he that cometh in the name of the Lord: blessed be the ingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And entered into Jerusalem, into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the velve.

read, a. read, out of the fields. not expressed in the original. The word supplied ought to be the same in both. P see note. t read, he. omit. Psa. cxviii. 1. 8, 9.] On the interesting addition in Luke v. 37—40, see notes there. branches] called branches of palm-trees, John, ver. 13: the word signifies not merely branches, but branches cut for the purpose of being littered to walk on: and thus implies the straying in the way, which has been unskilfully supplied. 10. ] blessed . David— is peculiar to Mark, clearly setting forth the idea of the people that the Messiah's Kingdom, the restoration of the throne of David, was come. See the additional particular of the weeping over the city, Luke, vv. 41—44, and notes. 11. ] See Matthew, ver. 12, and notes on ver. 1; also on John ii. 13—18. 4.] Perhaps of Peter. The word rendered a place where two ways met, only means, a road leading round a place, and probably imports simply the street. Nordw. interprets it, 'the back way, which led round the house.' But there does not appear to be any reason for supposing the word 'round' to refer to the house, rather than to the whole block, or neighbourhood, of houses, round about which the street led. Dean Trench, on the A. V. p. 116, would render it "a way round," "a crooked lane."
12 And on the morrow, when they \( v \) were come from Bethany, he was hungry: 13 and seeing a fig tree afar off having leaves, he came, if haphazardly he might find any thing thereon: and when he came to it, he found nothing but leaves; for \( w \) the time of figs was not yet. 14 And \( x \) Jesus answered and said unto it, No man eat fruit of thee henceafter for ever. And his disciples heard it. 15 e And they come to Jerusalem: and \( x \) Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold \( y \) doves: 16 and would not suffer that any man should carry any vessel through the temple. 17 And he taught, saying \( [x \) unto them], Is it not written, d My house shall be called \( zz \) of all nations the house of prayer? but e ye have made it a den of thieves. 18 And the \( a \) scribes and \( a \) chief priests heard it, and sought how they might destroy him: for they feared him, because \( f \) all the people was astonished at his doctrine. 19 And when even was come, he went out of the city. 20 And in the morning,

\( v \) render, had come forth. 
\( y \) render, the doves. 
\( zz \) render, an (or, the) house of prayer for (or, unto) all the nations.

See Dean Trench, on the A. V. p. 72.

is the right one, but I cannot suggest a better. When St. Mark, as here, relates an occurrence throughout, with such signs of an eye-witness as in ver. 4, it is very difficult to suppose that he has transposed any thing; whereas St. Matthew certainly does not speak here so exactly, having transposed the anointing in Bethany: see notes on Matt. xxvi. 2, 6.

**12—26.] The barren fig-tree. The cleansing of the temple. Matt. xxii. 12—22.** Our account here bears strong marks of being that of a beholder and hearer: e.g. when they had come forth from Bethany,—afar off,—having leaves,—and his disciples heard it. The times and order of the events are here more exact than in St. Matthew, who seems to place the withering of the tree immediately after the word spoken by our Lord. **13. the time of figs was not yet**] The sentence, which in the original is elliptical (for the season was not of figs, or for it was not a season of figs), may be supplied,—for the season was not (one) of figs,—or, for the season was not (that) of figs, i.e. not yet the season for figs. The latter suits the context best. The tree was precocious, in being cloathed with leaves: and if it had bad on it winter figs, which remain on from the autumn, and ripen early the next season, they would have been ripe at this time. But there were none—it was a barren tree. On the import of this miracle, see notes on Matthew. 15—19. ] Matt. xxii. 13, 18, where see notes: also Luke xix. 45—48.

16. ] This was the court of the Gentiles, which was used as a thoroughfare; which desecrated our Lord forbade. **any vessel**—e.g. a pail or basket,—used for common life. 17. ] for all the nations, omitted in Matthew and Luke, but contained in the prophecy:—mentioned by St. Mark as writing for Gentile Christians: but this may be doubted. 18. **all the people was astonished at his doctrine...** This remark, given by St. Mark and St. Luke, is omitted by St. Matthew: probably because he has given us so much of the doctrine itself. 19. ] See note on Matthew, ver. 17. On the Monday and Tuesday evenings, our Lord appears to have gone to Bethany. 20—26. ] The answers are very similar to those in Matthew, but with one important addition.
they passed by, they saw the fig tree dried up from the
roots. 21 And Peter calling to remembrance saith unto
him, *Master, behold, the fig tree which thou cursedst is
thereon away. 22 And Jesus answering saith unto them,
have faith in God. 23 g For verily I say unto you, That
whosoever shall say unto this mountain, Be thou removed,
d be thou cast into the sea; and shall not doubt in his
art, but shall believe that bb those things which he saith
shall come to pass; he shall have [d] whatsoever he saith.
Therefore I say unto you, "What things soever ye
desire, when ye pray, believe that ye e receive them, and ye
all have them. 25 And when ye stand praying, j forgive,
ye have ought against any: that your Father also which
in heaven may forgive you your trespasses. 26 f But k if
you do not forgive, neither will your Father which is in
heaven forgive your trespasses.
27 And they came again to Jerusalem; and as he was
walking in the temple, there came to him the chief priests,
d the scribes, and the elders, 28 and say unto him, By
what authority doest thou these things? ff and who gave
e thee this authority to do these things? 29 And Jesus
answered and] said unto them, I will also ask of you one
estion, and answer me, and I will tell you by what
authority I do these things. 30 The baptism of John, was
from heaven, or of men? answer me. 31 And they
asoned with themselves, saying, If we shall say, From
heaven; he will say, Why [gg then] did ye not believe him?

b render, Rabbi. {bb read, that. c literally, cometh to pass: see note.
d omitted in some ancient authorities: in which case it must be supplied.
dd read, pray and ask. e most ancient authorities read, have received.
f this verse is omitted by several ancient authorities, probably by mistake in copying,
verses 25 and 26 end with the same word, trespasses.
ff read, or. g omit.

See also Matt. v. 23 f, where the converse to this is treated of.

27—33.] The Authority of Jesus Questioned. His Reply. Matt. xxi. 23
—32. Luke xx. 1—8. Our account and that of St. Matthew are very close in
agreement. St. Luke’s has (compare ver. 6, “all the people will stone us”) few and
unimportant additions: see notes on Matthew.

28.] The expression these things need not necessarily refer to the
ceasing of the temple, as Meyer: but seems, from Luke, to extend over our Lord’s
whole course of teaching and putting him-
But if we shall say, Of men; they feared the people for all men counted John, that he was a prophet indeed.

And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

XII. 1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant; that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him and sent him away empty. 4 And again he sent unto them another servant; and at him they cast stones and wounded him in the head, and sent him away shamefully handled. 5 And he sent another and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him and the inheritance shall be our's. 8 And they took him and killed him, and cast him out of the vineyard. 9 What shall [P therefore] the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to another.

h read, shall we say, Of men?  
k the original has only, left the country.  
l many ancient authorities have only, they wounded him in the head.  
m many ancient authorities have only, shamefully handled him.

He had yet one well-beloved son: him he sent last unto them.

P omitted by some ancient authorities.

self forward in public. 32.] The answer to the question, asked by themselves, is given by the Evangelist.

CHAP. XII. 1—12.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. This parable is, for the most part, identical with that in Matt. xxi. 33—46, and Luke xx. 9—19. The number and treatment of the servants sent, is enlarged on here; and in ver. 4 there occurs a singular word, which we render, wounded him in the head. Some have supposed it means, 'they made short work with him,' which is the more usual sense of the word, but not probable here; for they did not kill him but disgracefully used him. I must not allow any opportunity to pass of directing attention to the sort of difference, in similarity, between these three reports— and observing that no origin of that difference is imaginable, except the gradual deflection of accounts from a common, or a parallel source. See notes on Matthew throughout. 9.] he will come, &c., is not the answer of the Pharisees, nor of the people, as the corresponding sentence in Matthew (see note there) but, here and in Luke, a continuation o
10 And have ye not read this scripture; the stone which the builders rejected is become the head of the corner: 11 this was the Lord's doing, and it is marvellous in our eyes? 12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way, 13 and 9 they] send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 14 And when they were come, they say unto him, aster, we know that thou art true, and carest for no an: for thou regardest not the person of men, but a chest the way of God in truth: Is it lawful to give bute to Cæsar, or not? 15 u Shall we give, or u shall we t give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a v penny, that I may see it. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they d unto him, Cæsar's. 17 And Jesus [vv answering] said to them, Render to Cæsar the things that are Cæsar's, d. to God the things that are God's. And they marred him at.

And when they were come, they say unto him, &c.

18 Then come unto him the Sadducees, e which say there c Acts xxiii. 8. no resurrection; and they asked him, saying, 19 Master, foses wrote unto us, If a man's brother die, and leave d Deut. xiv. 5. wife behind him, and leave no children, that his

q render, the same is become, as in Matt. xxi. 42.
r render, the multitude. The word in Luke xx. 19 is different.
s omit.
t literally, to catch him by a word.
u render, must. v render, denarius. vv omit.

Lord's discourse. After ver. 11 is in Matt. vv. 43—45. 12.] or makes the multitude ("the people") the subject of they knew, but that quite unnecessarily. The fear of people is increased by the consciousness on the part of the rulers that he had been the parable against them: they are on convicted before the people.

17.] REPLY CONCERNING THE AWFULNESS OF TRIBUTE TO CÆSAR. Matt. xxii. 15—22. Luke xx. 20—26. The rule of the wedding-garment, Matt. xxii. 5, is omitted. The only matters remaining additional remark in these verses x—13.] by a word signifies the instruc- wherewith they would catch him: a verb being one taken from the chase, h wished to lay hold on him by some saying of His. 14.] Must we give, or must we not give? the originality of the report is shewn by these words. They wish to drive our Lord to an absolute affirmation or negation. 15.] a denarius (see note on Matt. xx. 2). Mark and Luke, answers to "the tribute-money," Matthew. 17.] they marvelled is in the original in the imperfect tense, and is graphic. This was going on, when the next incident began.

18—27.] REPLY TO THE SADDUCEES CONCERNING THE RESURRECTION. Matt. xxiii. 23—33. Luke xx. 27—40. The three reports are very much alike in matter, and now and then coincide almost verbally (Matthew ver. 27, Luke ver. 32. Mark ver. 23 end, Luke ver. 33.). The chief additions are found in Luke, vv. 34—36, where
brother should take his wife, and raise up seed unto his brother. 20 [w Now] there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven [x had her; and] left no seed: last of all the woman died also. 23 In the resurrection [x therefore], when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus [x answering] said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as [x the] angels which are in heaven. 26 And as touching the dead, that they rise: have ye not read in the book of Moses, 7 how in the bush God spake unto him saying, if I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 2 He is not the God of the dead, but the God of the living: ye [x therefore] do greatly err. 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment

[w omit.
y render, in the history concerning the Bush, how God spake.
z render, God is not [the God] of dead men, but of living.

x omit.

see notes, and on Matthew throughout.

23.] when they shall rise does not here mean, 7 when men (the dead) shall rise; but when they (the wife and seven brothers) shall rise: see on ver. 25.

25.] the when they shall rise here is general, not as in ver. 23: see last note.

26. in the history concerning the Bush (so also in Luke) The words may in the original mean either, 7 in the chapter containing the history of God appearing in the Bush, or, 7 when he was at the Bush. The former is the more probable, on account of the construction of the verse in our text. In Luke, if we had his account alone, the other rendering might be admissible, 7 Moses testified, at the Bush: but this will not answer in our text.

28—34.] Reply concerning the great commandment. Matt. xxii. 34—40, but with differing circumstances. There the question appears as that of one among the Pharisees’ adherents, who puts this question, 7 tempting him”—and in consequence of the Pharisees coming up to the strife, after He had discomfited the Sadducees. I should be disposed to take St. Mark’s as the strictly accurate account, seeing that there is nothing in the question which indicates eminence, and on Lord’s answer, ver. 34, plainly preclude it. The man, from bearing them disputing, came up, and formed one of the band who gathered together for the purpose of tempting Him. St. Mark’s report which here is wholly unconnected in origin with St. Matthew’s, is that of some one who had taken accurate note of the circumstances and character of the man. St. Matthew’s is more general, not entering into this, into individual motives, but clasping the question broadly among the various “temptations” of our Lord at this time.

28.] The motive seems to have been admiration of our Lord’s wise answer and a desire to be instructed further by Him. the first commandment of al —this was one of the “strivings about the law” (Titus iii. 9),—which was the greatest commandment. The Scribes had made frivolous enumerations and classification of the commands of the law.
all? 29 And Jesus answered him, The first [a of all the commandments] is, 5 Hear, O Israel; The Lord our God is the Lord: 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: [a this is the first commandment.]

[a And] the second is [a like, namely] this, 9 Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said to him, Well, Master, b thou hast said the truth: for there is one God; and there is none other but he: 33 and love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, 6 to love his neighbour as himself, k is more than all whole burnt offerings and sacrifices. 34 And when Jesus x that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man e after it durst ask him any question. 35 And Jesus answered d said, while he taught in the temple, How say the rabbis that Christ is the son of David? 36 cc For David

a omit.  
b read, thou hast truly said that He is one.  
c render, any more.

34. not far . . . ] This man had of that principle in which Law and Gospel, are nearer to being of his flock, than the formalists:—but then, as Bengel adds, "If thou art not far off, come in: otherwise thou hadst better been far off." And no man . . . . ] This is apparently out of its place here, as it is after the question which now follows, that St. Matthew relates this discomfiture of his adversaries. We must not however conclude too hastily, especially where the minute accuracy of St. Mark is at stake. The question just asked was the last put to our Lord, and therefore the notice of its being the last comes in fitly here. The enquiry which follows did more than silence their questioning; it silenced their answering too; both which things St. Matthew combines as the result of this day, in his ver. 46.

hims{elf said d} by the Holy Ghost, m The Lord said to my Lord, Sit thou on my right hand, till I e make thine enemies thy footstool. 37 David [f therefore] himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. 33 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and [g love] o salutations in the marketplaces, 39 and the chief seats in the synagogues, and the k uppermost rooms at feasts: 40 which devour widows’ houses, and for a pretence make long prayers: these shall receive greater damnation. 41 And Jesus sat over against the treasury, and beheld how the people cast i money p into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two k mites, which make a k farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That q this poor widow hath cast more in, than all they which l have cast thine enemies beneath thy feet.

---

d render, in.
e many ancient authorities read, put thine enemies beneath thy feet.
f omitted in many ancient authorities.
h render, chief places.
k see note.

rejoinder, with answered. 36. ] Observe in the Holy Ghost, “in the Spirit,” Matthew,—“in the book of Psalms,” Luke: a coincidence not to be passed over. 37.] whence, i.e., from whence shall we seek an explanation for what follows? And the common people (literally the great multitude) heard him gladly is peculiar to Mark. 38—40.] Denunciation of the Scribes. Luke xx. 45—47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgment of the discourse which occupies the greater part of Matt. xxiii.—with the additions of love to go in long clothing, and ver. 40, see on Matthew, where these words are spurious. The words in his doctrine seem to imply that St. Mark understood it as a compendium. They devoted widows’ houses, by attaching them to themselves, and so persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Luke viii. 2, 3. What words can better describe the corrupt practices of the so-called priesthood of Rome, than these of our Lord? The pretence was, to make their sanctity appear to these women, and so win their favour. 40.] greater—because they have joined throving with hypocrisy. 41—44.] The widow’s mites. Luke xxii. 1—4: probably from a common origin. 41. the treasury] This is usually understood of thirteen chests, which stood in the court of the women, into which were thrown contributions for the temple, or the tribute (Matt. xvii. 21). But it is hardly likely that they would be called the treasury, and we hear of a building by this name in Josephus. Luke believes some part of the court of the women to be intended, perhaps a chamber in connexion with these chests. Our Lord had at this time taken his leave of the temple, and was going out of it—between Matt. xxiii. end, and xxiv. 42.] mites, the smallest Jewish coin: St. Mark adds which make a farthing, for his Roman readers:—the mite = 1 of an \( \frac{1}{3} \) of an as = \( \frac{1}{3} \) or, after the weight of the as was diminished, \( \frac{1}{18} \) of a denarius. Two. Bengel remarks, are noticed: she might
to the treasury: "for all they did cast in m of their

III. 1—9. ST. MARK. 271

and but these. but.

271 P *S..M'6/^" see kept more, not

3r

XIII. 1 And as he went out of the temple, one of his

see what manner of

disciples saith unto him, Master, see what manner of

trees and what buildings [are here]. 2 And Jesus

answered] said unto him, Seest thou these great build-
gs? there shall not be left one stone upon another, that all

shall not be thrown down. 3 And as he sat upon

the point of Olives over against the temple, Peter and James

John and Andrew asked him privately, 4 Tell us, when

all these things be? and what shall be the sign when all

these things shall be fulfilled? 5 And Jesus answered

began to say, a Take heed lest any man deceive you:
or many shall come in my name, saying, I am [Christ];

I shall deceive many. 7 And when ye shall hear of

rns and rumours of wars, be ye not troubled: [for] such

things must needs be; but the end shall not be yet. 8 For

ion shall rise against nation, and kingdom against

gdom: and there shall be earthquakes in divers places,

shall be famines and troubles: these are the

ginnings of u sorrows. 9 But b take heed to your-

ves: for they shall deliver you up to councils; and in

synagogues ye shall be beaten: and ye shall be brought

i.e. out of.

omitted: not in the original.

read and render, when these things are about to be all fulfilled.

many ancient authorities have, began to say unto them.

not in the original. I am he, is more faithful.

render, what great.

omit.

render, take ye: see note.

kept back one. 43.] more, in

r's reckoning; more, for her own

hardship of the goods entrusted to her.

b Matt. x, 17. 18. Rev. ii. 10.

\*b Jer. xxix, 8. 2 Tim. i. 3.

1 Thess. ii, 3.

13.

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\*b Jer. xxix, 8. 2 Tim. i. 3.

1 Thess. ii, 3.

13.
before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all w nations. 11 e But when they shall lead you, x and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, d but the Holy Ghost. 12 Now e the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall y cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but f he that z shall endure unto the end, the same shall be saved. 14 But when ye shall see the abomination of desolation, [a g spoken of by Daniel the prophet,] standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains: 15 and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 16 and let him that is in the field not turn back again for to take up his garment. 17 h But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 i For [b in] those days shall be affliction, such as c was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened d those days, no flesh should e be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here is Christ; or, w render, the nations.
y render, put them to death.
z render, hath endured.
b omit: not in the original.
d render, the days.

has the emphasis—let your care be ...

11.] St. Mark has vv. 10, 11 peculiar to himself. St. Luke (vv. 14, 15) has something very like them—St. Matthew nothing: but they occur Matt. x. 19, where see note. 12.] This is expressed by "then shall many be offended, and shall betray one another, and shall hate one another," Matthew, ver. 10. 13.] hath endured, viz. in the confession implied by for my name's sake preceding. 14.] where it ought not—see note on Matthew, ver. 15. This is a less definite description of the place than we find there.

18.] St. Matthew adds, "nor on the sabbath day." St. Mark wrote mostly for Gentile readers, and thus perhaps was not likely to report this. 19, 20.] the creation which God created . . . and the elect's sake, whom he hath chosen, peculiarities of St. Mark's style in reporting our Lord's discourses, for greater solemnity. John xvii. 26. John v. 16, cited strangely by Mr. Elliott to disprove this, are no cases in point. In both those, the expression is necessary to the sense: here, and

a omit.
c render, hath not been.
e render, have been.
[he is] there; believe [εἰμὶ] not: 22 for [ἐκδικοῦσιν ἀδικοὺς] false prophets shall rise, and shall ἀναστάσεις signs and wonders, to seduce, if it were possible, even the elect. But κειμενον. 24 1 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. 25 i And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 m And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four quarters, from the uttermost part of the earth to the uttermost part of heaven. 28 Now learn ἀριθμὸς a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, κειμενον ye know that summer is near: 29 so ye in like manner, when ye shall see these things come to pass, know at it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away: but not my words shall not pass away. 32 But of that day and hour knoweth neither the Son, but the Father, nor the angels. 33 But in St. Mark, it is merely idiomatic.

24.] The opening word is more than simply 'but;' and is best rendered <nowhere or nevertheless>: as if it were, 'though I have forewarned you of all these things, yet some of those shall be so terrible as to cast a doubt even the best prepared among us,' in those days, after that tribulation—then those days come after that relation: see note on Matthew, ver. 29. Our Evangelist omits the mourning of the tribes of the earth, and the seeing the sign of the Son of Man. 27. the utermost part of the earth, to the extremity of the visible plane of heaven, shall the collecting begin: and proceed to the uttermost part of heaven, to the point where the sky touches plane on the other side.
Take ye heed, watch [96 and pray]: for ye know not when the time is. 34 [P P For the Son of man is] as a man going a far journey, who left his house, and gave authority to his servants, [9 and] to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, 99 at even, or at midnight, or at the cock crowing, or in the morning: 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

XIV. 1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not so the feast day, lest there be an uproar of the people.

And 98 being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and

not so know it as then to indicate it to the disciples." Of such a sense there is not a hint in the context: nay, it is altogether alien from it. The account given by the orthodox Lutherans, as represented by Meyer, that our Lord knew this by possession, but not by see, is right enough, if at the same time it is carefully remembered, that it was this possession of which He emptied Himself when He became man for us, and which it belongs to the very essence of His mediatorial kingdom to hold in subjection to the Father. 33—37.

Peculiar to Mark, and containing the condensed matter of Matthew, vv. 43—47, and perhaps an allusion to the parable of the talents in Matt. xxv. 24. The porter is the door-porter, whose office it would be to look out for approaching travellers,—answering especially to the ministers of the word, who are (Ezek. xxxiii.) watchmen to God's church.

Chap. XIV. 1, 2.] Conspicuity of the Jewish Authorities against Jesus. Matt. xxvi. 1—5. Luke xxii. 1, 2. The account of the events preceding the passion in our Gospel takes a middle rank between those of St. Matthew and St. Luke. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both are so frequent and irregular, as in my opinion wholly to preclude the idea that St. Mark had ever seen either. The minute analysis of any passage in the three will, I think, convince an unprejudiced examiner of this. On the chronological difficulties which beset this part of the Gospel history, see note on Matt. xxvi. 17. 1. The passover, and [feast of] unleavened bread] classed together, because the time of eating the Passover was actually the commencement of the feast of unleavened bread. The announcement by our Lord of his approaching death (Matt. xxvi. 2) is omitted by St. Mark and St. Luke. 3. 9. The Anointing at Bethany. Matt. xxvi. 6—13. John xii. 1—8. (On Luke vii. 36—50, see note there.) The whole narrative has remarkable points of similarity with that of St. John,—and has been used as one of the indications that St. Mark had knowledge of and used the Gospel of St. John. My own view leads me to a different conclusion. I have already remarked (note on Matt. xxvi. 3), that while St. Matthew seems to have preserved trace of the parenthetic nature of this narrative, such trace altogether fails in our account. It proceeds as if continuous. 3. spikenard] The original,
be brake the box, and poured it on his head. 4 And were some that had indignation within themselves, and said, Why was this waste of the ointment made?]

For tt it might have been sold for more than three

andd u pence, and have been given to the poor. And

ey murmured against her. 6 And Jesus said, Let her

one; why trouble ye her? she hath wrought a good

ork on me. 7 For ye have the poor with you always,

ad whensoever ye will ye may do them good: but me ye

ave not always. 8 She hath done what she could: v she

come areshbmd to anoint my body to the burying.

Verily I say unto you, Wheresoever w this gospel shall be

tached throughout the whole world, this also that she

th done shall be spoken of for a memorial of her.

And Judas Iscariot, w w one of the twelve, went unto

chief priests, to betray him unto them. 11 And when

ey heard [it], they were glad, and promised to give him

oney. And he sought how he might conveniently

tray him.

read, to what purpose this waste of the ointment had been made.

read, this ointment.

render, she hath by anticipation anointed. v v read, But verily.

read, the. w w literally,

brake the box

hardly mean only having broken the

en with which the cork was sealed. In

36, Rev. ii. 27, the

1 is used of breaking, properly so

ad: and I see no objection to supposing

the box (i. e. of course the narrow

of it) was crushed in the hand, and

ointment thus poured over His head.

et would then (John xii. 3) be

untied with what remained on the hands

of Mary, or in the broken vaso (see note


4, 5. some] See notes on Matthew. The three hundred

denarii is common to our narrative and

th of St. John.

6.] Let her alone,

also common to John, but as addressed to

Judas.

7.] The agreement verbatim

here of Matthew and John, whereas our

narrative inserts the additional clause and

whensoever ye will ye may do them good,

is decisive against the idea that St. Mark

compiled his account from the other two.

In these words there appears to be a

reproach conveyed to Judas, and perhaps

an allusion to the office of giving to the

poor being his. 8.] We have here again

a striking addition peculiar to Mark.

She hath done what she could: a similar

praise to that given to the poor widow, ch.

xii. 44—she cast in all that she had.] We

have also the expression she hath by antici-

pation anointed, shewing, as I have

observed on Matthew, that the act was

one of prospective love, grounded on the

deepest apprehension of the reality of our

Lord's announcement of His approaching
death.

9.] See notes on Matthew

ver. 13.

10, 11.] Compact of Judas with the

chief priests to betray Him. Matt.

xxvi. 14—16. Luke xxii. 3—6. The only

matters requiring notice are,—the words

when they heard [it], i. e. 'the proposal,'

—and promised, implying, as does the
12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him, 14 And wheresoever he shall go in, say ye to the * goodman of the house, The Master saith, Where is * the guest-chamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished and prepared: * there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you a which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another [b said], Is it I?

* i.e. the householder.  
** read, my.  
* read, and there.

word in Luke, that the money was not paid now, either as full wages, or as earnest-money,—but promised; and paid (most probably) when the Lord was brought before the Sanhedrim, which was what Judas undertook to do. 12—16. ] Preparation for celebrating the Passover. Matt. xxvi. 17—19. Luke xxii. 7—13 Our account contains little that is peculiar. 12. ] when they killed the passover, like St. Luke's expression "when the passover must be killed," denotes the ordinary day, when they (i.e. the Jews) sacrificed the Passover;—for that the Lord ate His Passover on that day, and at the usual time, is the impression conveyed by the testimony of the three Evangelists: see notes on Matthew ver. 17, and Luke ver. 7. We may notice that if this Gospel, as traditionally reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the names of the two disciples given;—nor again would our narrator have missed (and the omission is an important one) the fact that the Lord first gave the command, to go and prepare the Passover—which St. Luke only relates. It becomes a duty to warn students of the sacred word against fanciful interpretations. A respected Commentator of our own day explains the pitcher of water, which led the way to the room where the last Supper was celebrated, to mean "the baptismal grace" which we have "in earthen vessels," which "leads on to other graces, even to the communion of Christ's Body and Blood." 15. In the midst of a verbal accordance with Luke we have here inserted prepared, indicating that the guest-chamber was already prepared for the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready the Passover itself. 17—21. ] Jesus, celebrating the Passover, announces His betrayal by one of the twelve. Matt. xxvi. 20—25. Luke xxi. 14 (21—23). John xiii. 21 ff. The account of St. Luke (ver. 16) supplies the important saying of our Lord respecting the fulfilment of the two parts of the Passover feast—see notes there. After our ver. 17, comes in the washing of the disciples' feet by the Lord as related in John xiii. 1—20. 18. The words he that eateth with me are peculiar to Mark, and, as we have seen before, bear a relation to St. John's account, where our Lord had just before cited "he that eateth bread with me," &c. ver. 18. They do not point out any particular per-
And he [c answered and] said unto them, It is one of the vell, that dippeth with me in the dish. 21 cc The Son of an indeed goeth, as it is written of him: but woe to that an by whom the Son of man is betrayed: good were it for that man if he had never been born. 22 e And as c 1 Cor. xi. 23. they did eat, d Jesus took bread, and blessed, and brake it, and gave to them, and said, Take[dd, eat]: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he did unto them, This is my blood of the [e new] testament, which is shed for many. 25 Verily I say unto you, I willrink no more of the fruit of the vine, until that day thatdrink it new in the kingdom of God. 26 And when theyad sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended [because of me this night]: for it is written, I will smite e shepherd, and the sheep shall be scattered. 28 But after that I am risen, I will go before you into Galilee. e ch. xvi. 7. But Peter said unto him, i Although all shall be offended, t will not I. 30 And Jesus saith unto him, Verily I say to thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. 31 But he take the more vehemently, If I ii should die with thee, I will not deny thee in any wise. Likewise also said they j. 32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I c omit. cc several ancient authorities read, Because the Son of man . .

read, he.
d omit, as in all the most ancient authorities, and read, Take [this].
e omit: better render in consequence, covenant, instead of testament.
for, being shed.
render, scattered abroad: the word is the same as in Matt. xxvi. 31.
ii render, must.

but give paths to the contrast which
20. This description of the
or here again does not seem to de
icate one especially, nor to describe an
emon at that moment proceeding, but, as
ere, pathetically to describe the near
ation of the betrayer to the Betrayed.
however the relation pointed out is
ally closer than before—it is that of one
ing in the same dish—one of those
est, and most trusted.

25. INSTITUTION OF THE LORD’S

26—31.] DECLARATION THAT ALL
SHOULD FORSAKE HIM. CONFIDENCE
OF PETER. Matt. xxvi. 30—35 (see Luke
xxii. 31—34, and notes there). Our ac
count is almost verbatim the same as that
in Matthew, where see notes. The few
differences are there commented on.
30.] Notice the climax: this day, but not
only this—in this night, the part of it now
present: nor only so, but before the cock
crow twice, i. e. long before the night is
over.
31.] spoke the more vehemently—the original implies, went on
repeating superabundantly.
32—42.] OUR LORD’S AGONY AT
shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 and saith unto them, "My soul is exceeding sorrowful unto death: tarry ye here, and watch." 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, 9 Abba, Father, h all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is "ready, but the flesh is weak. 39 And again he went away, and prayed, and spake the same words. 40 And k when he returned, he found them asleep again; for their eyes were heavy; neither wist they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, 1 the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 m Rise up, let us go; lo, he that betrayeth me is at hand. 43 And immediately, while he yet spake, cometh kk Judas, 1 one of the twelve, and with him a [II great] multitude, with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, m Master, master; and j read, come. jj render, willing: it is the same word as in Matt. xxvi. 41. k read, coming again: omitting again below. kk read, Judas Iscariot. l many ancient authorities read, being one. m render, Rabbi, Rabbi.

Gethsemane. Matt. xxvi. 36—46. Luke xxii. 39—46 (see John xviii. 1). The same remarks apply here also. 33.] Notice the graphic sore amazed, and see note on ch. ix. 15, where the same word is used in the original. St. Matthew has to be sorrowful. 36.] Abba is the familiar and endearing appellation for Father. It is an Aramaic form, and after St. Mark’s manner inserted, as ‘Epiphatha,’ ch. vii. 34,—“Talitha cumi,” ch. v. 41. Father is not given as the interpretation of Abba, but came to be attached to it in one phrase as a form of address: see the references. 39.] the same words, not verbatim, but in substance: see in Matthew. 41.] it is enough: viz. your watching with Me. The Lord had no need of it any more, now that the hour had come: not, as some, it is enough of sleep: this, as Meyer observes, is refuted by the sleep on now. 43—52.] Betrayal and Apprehension of Jesus. Matt. xxvi. 47—56. Luke xxii. 47—53. 44. lead him away safely] It does not quite appear whether safely is to be subjectively taken, ‘with confidence’; or objectively, ‘in safety.’ Some suppose that it has an ironical meaning—q. d. ‘He will know how to rescue himself —take care that you keep Him safe.’ This of course depends upon the view taken of the whole character and purpose of Judas, on which see notes at Matt. xxvi. 14 an
m kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a word, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, P Are ye come out, as against a thief, with swords and with axes to take me? 49 I was daily with you in the temple teaching; and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid old on him: 52 and he left the linen cloth, and fled from them naked. 53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 And Peter followed afar off; even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there was certain, and bare false witness against him, saying,

We heard him say, P I will destroy this temple that is n render, his. o render, the (the same correction ought to have been made in Matt. xxvi. 51). P Better, both here and in St. Matthew, Ye are come out, &c. without a note of derogation. r render, but that the scriptures may be fulfilled. s render, with him. t read, they. u render, there come together to him. v render, even within into. w render, was sitting. x render, warming. y render, and.

ii. 3. 45.] Rabbi appears to have n the usual form in which Judas addressed our Lord: see Matt. xxvi. 25. But must not conclude from this with e render, his. f to enquire, who this was. Epiphanius, recounting the traditional austerities of Matt. xxvi. 21, 22. 51.] It impossible to determine, and therefore b render, a robber. c render, but that the scriptures may be fulfilled. d render, with him. e render, there come together to him. f render, warming. g render, and.

and had been aroused by the intelligence. The disciples were not laid hold of:—this person perhaps was throwing some obstacle in the way of the removal of Jesus: or he may have been laid hold of merely in wantonness, from his unusual garb.

53—65.] HEARING BEFORE CAIAPHAS. Matt. xxvi. 57—68. [Luke xxii. 54, 63—65.] John xviii. 24. See throughout notes on Matthew. 53.] high priest—Caiaphas, de facto, and in the view of our narrator:—so Matthew and Luke: but Jesus was first taken before Annas, who was de jure the high priest: see John xviii. 12—23. 56.] their witness agreed not together—literally, their testimonies were not equal, i. e. consistent with one another. It was necessary that two witnesses should agree. Deut. xvii. 6. 57.] certain,—two: see Matthew.
made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. 69 And a maid saw him [c again], and began to say to them that stood by, This is one of them. 70 And he denied it again. And a little after, they that stood by

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58.] We and I are emphatic. The allusion is probably to Dan. ii. 34. 59.] Perhaps the inconsistency of these testimonies may be traced in the different reports here and in Matthew. so,— 'in asserting this'—i. e. they varied in the terms in which it was expressed. 60.] On the most probable punctuation and construction, see note on Matthew, ver. 62. 61.] the Blessed: in Hebrew, the ordinary Name for God. "This is the only place in the N. T. where the well-known Name constantly used by the Rabbis is thus absolutely given." Meyer. 62.] The "henceforth" of Matthew, and "from this time" of Luke are here omitted. 63.] his clothes, literally, his tunics—not his priestly robe—which was worn only in the temple, and when officiating: see on Matthew, ver. 65. The plural perhaps is due to the wearing of two inner garments by persons of note. 65.] began—when the sentence was pronounced. The some appear to be members of the Sanhedrim: the servants follow. Prophesy] St. Matthew and St. Luke explain this: 'Prophesy, who sayest thee?' 66—72.] Our Lord is thrice denied by Peter. Matt. xxvi. 69—75. Luke xxi. 50—62. John xviii. 17, 18, 25—27. See the comparative table, and notes, on Matthew. 66.] beneath, because the house was built round the court, and the rooms looked down into it. See note on Matt. xxvi. 69. 68.] Peter's reply is an union of two separate answers, which form the 1st and 2nd in Matthew. 69.] the maid—in Matthew "another maid," in Luke "another," but masculine. Meyer does not appear to be justified in asserting that this is necessarily the same maid as before: it might be only the maid
and again to Peter, Surely thou art one of them: so for Acts ii. 7.

on a Galilæan[e, and thy speech agreeth thereto].

But he began to curse and to swear, saying, I know not

And the second time the cock crew. And Peter called to mind the word that Jesus did unto him. Before the cock crow twice, thou shalt deny thrice. And when he thought thereon, he wept.

And a straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him way, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests used him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou thing? behold how many things they witness against thee. 5 b But Jesus yet answered nothing; so that Pilate marvelled. 6 Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was named Barabbas, which lay bound with them that had been insurrection [1 with him], ii who had committed murder the insurrection. 8 And the multitude k crying aloud render, art also.

f render, as did the whole council. g read, saith. gg read, charge.

i who is plural: better render for perspicuity, striking out the comma, and omitted.

many ancient authorities read, coming up, i.e. thronging up round him.

waiting in the porch: see note on Matt. 70.] a little after is expressed Luke by "about the space of an hour", for ... also for, in addition to that has been hitherto said ....

2 when he thought thereon—no enchy satisfactory meaning has yet been in for the original word thus rendered. Referring to my Greek Testament for the discussion, I may sum it up by stating that sense in the text, though not elsewhere, at times seems to suit both the word and the text better than any other that has been suggested.

IAP. XV. 1—5.] JESUS IS LED AWAY TO PILATE, AND EXAMINED BY HIM. Mt. xxvi., 1, 2, 11—14. Luke xxiii. 1—5. Jo xviii. 28—38. Our account is very closely related to that in Matthew; see notes i.e.

1.] the whole council is a touch of accuracy. From ch. xiv. 53 we know that all were assembled. Lightfoot quotes from Maimonides a precept which declares that of the Sanhedrin of 71 members it is not necessary for business that all be present: but when all were specially summoned, attendance was compulsory.

6—15.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Matt. xxii. 15—26. Luke xxiii. 17—25. John xviii. 39, 40. Our account is nearly cognate to, but distinct from that of St. Matthew, where see notes. The principal points of distinction will be noticed. 7.] The circumstance that Barabbas was one of a set of murderers, shown by the them that had made, and the plural who (see margin), is peculiar to our narrative, and shews that it is not compiled from Matthew and Luke.
began to desire [1 him to do] as he had ever done unto them. 9 But Pilate answered them, saying; Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out [m the more] exceedingly, Crucify him. 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. 16 And the soldiers led him away into the hall, n called Praetorium; and they call together the whole band. 17 And they clothed him with purple and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! 18 And they smote o him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 19 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 20 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. 22 And

1 not expressed in the original.  
m omit.  
o render, his.

8.] This is also peculiar to Mark—in Matthew it is Pilate who first offers them the choice—in Luke they cry out, but it is "away with this man, &c." ver. 18.  

coming up probably implies the rising of the crowd in excitement—or perhaps their coming up towards the palace, as "when they were gathered together" in Matthew.

9.] Here our account differs from Matthew and agrees with John, ver. 39.  

10.] He knew is the imperfect tense: He was aware, He perceived, His apprehension of it was concurrent with the action going on.  

12.] whom ye call the King of the Jews is "Jesus, which is called Christ" in Matthew. Neither of these expressions can well have been copied from the other.  

13.] again only refers to "cried out;" see ver. 8, where this is implied in "began to desire;"—they had not cried out this before.

16—19.] Jesus Mocked by the Sol-
And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink] wine mingled with myrrh: but he received it not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man would take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation as written over, The King of the Jews. 27 And with them they crucify two robbers; the one on his right hand, and the other on his left. [f 28 And the scripture was fulfilled, which saith, e And he was numbered with the transgressors.] 29 And they that passed by railed on him, saying, Ah, thou that dost destroy the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save[f. 32 Let Christ the King of Israel] descend now from the cross, that they may see and believe. And they that were crucified rendered, offered. 34 render, robbers. f render, himself he cannot save, the Christ, the king of Israel. But he descend now. . .

1—28.] He is crucified. Matt. xxvii. 33—38. Luke xxiii. 33, 34, 38. John 18—24. 25. the third hour] This is in agreement with the subsequent aunt, ver. 33, and its parallel in Matt. and Luke, but, as now standing un- dined, inconsistent with John, xix. 14, as it is said to have been about the 3rd hour at the time of the exhibition our Lord by Pilate. I own I see no factory way of reconciling these ac- ts, unless there has been (see note on o) some very early erratum in our es, or unless it can be shown from grounds than the difficulty before that John’s reckoning of time differs from that employed in the other Evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist; but requires some solution to the furnishing of which we are not competent. It is preposterous to imagine that two such accounts as these of the proceed- of so eventful a day should differ by three whole hours in their apportion- ment of its occurrences. So that it may fairly be presumed, that some different method of calculation has given rise to the present discrepancy. Meanwhile the chronol- of our text,—as being carried on through the day, and as allowing time both for the trial, and the events of the crucif- xion,—is that which will I believe be generally concurred in. All the other solutions (so called) of the difficulty are not worth relating. 29—32.] He is mocked on the cross. Matt. xxvii. 39—44. Luke xix. 35—37, 39—43. (John xix. 25—27.) Our narrative, derived from a common source with that of Matthew, omits the scriptur- allusion, “He trusted in God,” &c. Matthew, ver. 43. 32. And they that were crucified with him] See notes on Luke.
with him reviled him. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, saying, 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias. 36 And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. 37 And Jesus cried with a loud voice, and gave up the ghost. 38 And the veil of the temple was rent in twain from the top to the bottom. 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. 40 There were also women looking on afar off among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the t render, earth.

tt omit.

u render, breathed his last: the words are not as in Matthew.

v omitted by several ancient authorities, probably rightly.


34.] Elői, the Syro-chaldaic form, answering to "Elī" in Matthew. Meyer argues that the words in Matthew must have been those actually spoken by our Lord, owing to the taunt, that He called for Elías. The last word is pronounced Sabachthani, not Sabachthānî. 36.] On the difference in Matthew, see notes there.

38—41.] Signs following his death. Matt. xxvii. 51—56. Luke xxiii. 45—49. Omitted by John. See notes on Matthew. 39.] which stood over against him—a minute mark of accuracy, so common in Mark. 50—so majestically, as Theophylact. There was something in the manner of this last cry so unusual and superhuman, that the Centurion (see on Matthew) was convinced that He must have been that Person, whom He was accused as having declared Himself to be.

40, 41.] the less—literally, the little—either in age, or in stature, so distinguished, hardly, at the time of this Gospel being written, from James the son of Zebedee, but more probably from James the brother of the Lord, the bishop of Jerusalem; see Introduction to Epistle of James. This Mary is the wife of Alphæus or Clopas; see John xix. 25. Salome is called in Matthew, "the mother of the sons of Zebedee;" our Evangelist mentions that they had accompanied Him to Jerusalem; and we may observe a curious variation of the wording, in "followed Him when He was in Galilee," and "followed Jesus from Galilee"—the former rendering necessary the additional clause, "which came up with Him," &c.

42—47.] Joseph of Arimathea begs, and buries, the body of Jesus. Matt. xxviii. 57—61. Luke xxiii. 50—56. John xix. 38—42. For all notes on the substance of the common narrative, see
preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in privately unto Pilate, and craved the body of Jesus. And he marvelled if he were already dead: and calling to him the centurion, he asked him whether he had en any while dead. And when he knew it of thee, he gave the body to Joseph. And he bought linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary [w the mother] of Joses held where he was laid.

XVI. 1 And when the sabbath was past, Mary Magdalene and Mary [w not expressed in the original.] already taken place. The passage cited from Cicero to shew that it was customary to give money on such occasions, is not to the point; "the parents were obliged to purchase with money a speedy death," is not said of the body after death, but of a fee given to the officer for shortening the torments of the executed. Therefore it was not the first day of unleavened bread, which was one of sabbatical sanctity; as indeed the whole of this narrative shows, but such expressions as this more strikingly.

in a sepulchre] It is not said, but implied, both here and in Luke and John, that the tomb was his own—for how should he place the Body there otherwise? The newness of the tomb is not mentioned here, but by the other three Evangelists. Mary of Joses—understand mother; see ver. 40. That the same person is so called here, and Mary of James in the next verse, points to a difference of origin in the two accounts here, of the Crucifixion and Resurrection.

The mother of the Lord had in all probability previously departed: see notes on Matt. xxvii. 56 and John xix. 27.

St. Luke generalizes, and says, the women who came with Him from Galilee.

Some have understood by Mary of Joses or Jose or Joseph (for all are read here in the MSS.), the wife or daughter of Joseph of Arimathæa—some, the mother of the Lord: but both unnecessarily, and without proof.

dalene, and Mary [w the mother] of James, and Salome,
a x had bought sweet spices, that they might come and
anoint him. 2 And very early in the morning the first
day of the week, they came unto the sepulchre y at the
rising of the sun. 3 And they said among themselves,
Who shall roll us away the stone from the door of the
sepulchre? 4 And when they z looked, they saw that the
stone was rolled away: for it was very great. 5 And
zz entering into the sepulchre, they saw a young man sitting
on the right side, clothed in a long white garment; and
they were affrighted. 6 And he saith unto them, Be not
affrighted: Ye seek Jesus of Nazareth, which was cru-
cified: he is risen; he is not here: behold the place where
they laid him. 7 But go your way, tell his disciples and
Peter that he goeth before you into Galilee: there shall ye


w not expressed in the original.
y render, when the sun was risen.
x render, bought.
z literally, looked up.
zz read, when they came to.

xx. 1—10. On the general difficulties of
this portion of the Gospels, and my view
respecting them, see notes on Matthew.

1. when the sabbath was past] It
was strictly when the Sabbath was ended,
i.e. at sunset, that they bought the spices.
St. Luke xxiiii. 55, places it on the evening
before the Sabbath; a slight but valuable
discrepancy, as shewing the independence
of the accounts. To suppose two parties
of women (Greswell) or to take bought
as pluperfect (as the A. V.) is equally
arbitrary and unwarranted. anoint
him] This had not been done as yet. Nic-
demus (John xix. 40) had only wrapped
the Body hurriedly in the spices with the
linen clothes. 2. when the sun was
risen] This does not agree with Matthew,
"as it began to dawn toward the first day
of the week"—Luke, "at early (or deep)
dawn;" or John, "when it was yet dark;":—nor
indeed with "very early in the morn-
ing" of our narrative itself. If the sun
was up, it would be between 6 and 7
o'clock; which in the East especially,
where even public business was transacted
very early, could not be so called. Even
Greswell virtually acknowledges a difficulty
here. 3, 4.] It had been rolled away
by an angel, Matthew. for it was
very great is stated as a reason why they
could see that it was rolled away on look-
ing up, possibly at some distance. This
explanation is according to St. Mark's
manner of describing minute circumstan-
tial incidents; but to refer this clause
back as the reason why they questioned
who should remove the stone, is not only
harsh, but inconsistent with the usage
of this Gospel. 5.] In Matthew—an
angel, sitting on the stone which he had
rolled away. Here he is described as he
appeared, and we are left to infer what he
was. In Luke,—two angels appeared to
them in the tomb. The incident to which
these accounts point, must be distinct from
that related John xx. 11, which was after
Mary Magdalene returned from the city.
It is not worth while to detail the attempts
which have been made to reconcile these
various reports of the incident: they pre-
sent curious examples of the ingenuity,
and (probably unconscious) disingenuous-
ness, of the Harmonists. I may mention
that Greswell supposes the angels in Matthew
and Mark to be distinct, and accounts for
were affrighted in our text thus; 'After
seeing one angel without already, they
were probably less prepared than before
to see another so soon after within.'
6.] From the come of St. Matthew, I should
be inclined to think that his is the strictly
accurate account. This word implies that
the angel accompanied the women into
the tomb: and if so, an imperfect nar-
rative like that in the text might easily
describe his whole appearance as taking
place within. 7.] But breaks off the
discourse and turns to a new matter—
But now rather do ye . . . and Peter]
It is hardly perhaps likely that the
denial of Peter was the ground of this
him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; they were afraid. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with her, as they mourned and wept. After that he appeared in another form to two of them, as they walked, and went into the...
country. 13 f And they went and told it unto the residue neither believed they them. 14 e Afterward he appeared unto Ν the eleven as they sat at meat, and upbraided [ςς then with] their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 f And he said unto them, Go ye into all the world, and preach the gospel to h every creature. 16 h He that believeth and is baptized shall be saved; 1 but he that believeth not

f render, they also.

ςς omit: not in the original.

h render, to the whole creation. The expression is the same as in Rom. viii. 23.

accord with St. Luke’s narrative, is not accurate in detail. It was not as they walked, but as they sat at meat that he was manifested to them. in another form—a slight difference from Luke xxiv. 15, 16, which relates the reason why they did not know Him to be, that their eyes were holden, his being in his usual form being declared by Jesus himself: but see notes there. 13.] they also—as Mary Magdalene had done before. the residue—supply, of those that had been with Him. neither believed they them—not consistent with Luke xxiv. 33, 34. Here again the Harmonists have used every kind of distortion of the plain meaning of words to reconcile the two accounts; assuming that some believed and some doubted, that they first doubted and then believed; or, according to Bengel, first believed and then doubted.

14.] The following narrative, evidently intended by its author to represent what took place at one and the same time, joins together in one at least four appearances of the Lord: (1) that related in this verse and Luke xxiv. 36—49; (2) that on the mountain in Galilee (Matt. xxviii. 16—20), when the words in ver. 15 were spoken; (3) some unrecorded appearance when the rest of these words (vv. 16—18) were spoken,—unless we consider the whole to have been said on the mountain in Galilee; and (4) the appearance which terminated with the Ascension. The latter part of this ver. 14 appears to be an epitome of what our Lord said to them on several occasions—see Luke xxiv. 25, 38; John xx. 27; Matt. xxviii. 17. 15. all the world] “all the nations,” Matt. xxviii. 19: see note there.

preach the Gospel, without the addition of “of the kingdom” (Matthew) or “of God” (Mark i. 14 only, Luke), is in St. Mark’s manner (see ch. xiii. 10; xiv. 9). It only once occurs in Matthew, viz.

xxvi. 13. the whole creation] Not to men only, although men only can hear the preaching of the Gospel; all creation is redeemed by Christ—see Col. i. 15, 23 Rom. viii. 19—23. “Men, primarily, ver 16: the rest of the creatures secondarily. As wide as the curse extends, reaches the blessing. The creation by the Son, is the foundation of redemption and of the kingdom.” Bengel. This word creation, or creature, appears never in the N. T. to be used of mankind alone. Bengel’s “the rest of the creatures in the second place” may be illustrated in the blessings which Christianity confers on the inferior creatures and the face of the earth by bringing civilization in its wake.

By these words the missionary office is bound upon the Church through all ages, till every part of the earth shall have been evangelized. 16.] These past participles must be noticed, as carrying on the thought to a time beyond the work of the preacher: when saved and damned shall take place; and reserving the division of mankind into these two classes, till that day. On baptized, see note on Matt. xxviii. 19. There is no “and is not baptized” in the second clause here. Unbelief—by which is meant the rejection of the Gospel in heart and life, not weakness or doubt as in ver. 14—shall condemn a man, whether baptized or unbaptized. And, conversely, it follows that our Lord does not set forth here the absolute but only the general necessity of Baptism to salvation; as the Church of England also teaches. But that general necessity extends to all to whom Baptism is accessible; and it was well said “not the privilege, but the contempt of Baptism, con demns.” These words cannot be taken, as those in Matt. xxviii. 19, 20 as setting forth the order in which faith and baptism must always come; belief and disbelief are in this verse the great leading
all be damned. 17 And these signs shall follow them that believe; 1In my name shall they cast out devils; they shall speak with new tongues; 18 they shall take serpents; and if they drink any deadly thing, it shall not hurt them; 19 they shall lay hands on the sick, and they shall recover. 19 So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where the Lord in the message (common to all three Gospels) ch. xi. 3—but that manifestly is no example. after the Lord had spoken can only in fairness mean, 'when He had spoken these words.' All endeavours of the Harmonists to include in them 'not only these words, but all that He spoke' (Entymom) will have no weight with an honest reader, who looks to the evident sense of his author alone, and disregards other considerations. That other words were spoken, we know; but that this author intended us to infer that, surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such subterfuges are abandoned, and the Gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, "when He had thus spoken." was received up I should hardly say that the author of this fragment necessarily implies an ascension from the place where they were then assembled. The whole of these two verses is of a compehensive character, and as sat on the right hand of God must be understood as setting forth a fact not comprehended in the cycle of the writer's observation, but certain in the belief of all Christians, so this may very well speak of the fact as happening, not necessarily then and there, but (see remarks above) after these words were spoken; provided always that these words are recognized as the last in the view and information of our Evangelist. I say this not with any harmonistic view, but because the words themselves seem to require it. (See on the Ascension, notes on Luke xxiv. 51 fl.) went forth— not, from the chamber where they were assembled—which would not answer to preached everywhere, but would require some immediate action of that very day to correspond to it (see Matt. xii. 14); —but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX), "their sound is gone forth into all lands."
parished every where, the Lord working with them, and confirming the word with signs following. [k Amen.]

render, the signs that followed.

see ref. every where] No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said to have "passed throughout all quarters . . ."—the expression being only a general one, indicating their performance, in their time and degree, of our Lord's words, into all the world.

the Lord, i.e. Jesus: see Matt. xxviii. 20: Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist. The two words rendered following (here and in ver. 17) are compound verbs, and both foreign to the diction of St. Mark, often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9—20. (1) For the external evidence, see as above. As to its genuineness as a work of the Evangelist Mark, (2) internal evidence is, I think, very weighty against St. Mark's being the author. No less than twenty-one words and expressions occur in it (and some of them several times), which are never elsewhere used by St. Mark,—whose adherence to his own peculiar phrases is remarkable.

(3) The inference therefore seems to me to be, that it is an authentic fragment, placed as a completion of the Gospel in very early times: by whom written, must of course remain wholly uncertain; but coming to us with very weighty sanction, and having strong claims on our reception and reverence.]
THE GOSPEL

ACCORDING TO

L U K E.

1 Forasmuch as many have taken in hand to set forth order a declaration of those things which are most

Introduction to Luke. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (narratives) of the testimony of eye-witnesses and ministers of the word (see below), so far as they themselves had been able to collect them. (I do not believe that either the Gospel of St. Matthew or that of St. Mark is to be reckoned among these; or if they are, that St. Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church tradition has preserved very few fragments of authentic information of the apostolic age. It is probable that in almost every Church where an eye-witness preached, his testimony would be taken down, and framed into some narrative, more or less complete, of the life and sayings of the Lord.

have taken in hand] This does not necessarily imply the insufficiency of such narrations, as some have imagined. The fact of that failure is indeed implied in St. Luke's description of his own work—but that, more because it possessed completeness (whereas they were fragmentary) than from any difference in kind.

to set forth in order] more properly, to draw up,—to arrange. a declaration a setting forth: and so if in relation to things past, a narration—history.

surely believed] According to some, this
saw

surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word; it seemed good to me also having had perfect understanding of all things from the very first, to write unto thee in order, Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

5 There was in the days of Herod, the king of Judea render, traced down.

d render, wast.

word means fulfilled. But the A. V. has the more likely rendering. Meyer would render it, 'which have found their completion among us,' i.e. 'us of the apostolic times,' meaning 'Theophilus and himself,' &c. among us, i.e. us Christians, you and me, and all members of the Church of Christ—so also the unto us in ver. 2.

2] The Apostles, &c., delivered these matters orally to the Churches in their teaching (see below on ver. 4), and others drew up accounts from that catechetical instruction. It appears from this, that St. Luke was not aware of any narration drawn up by an eye-witness or minister of the word. Their account of these matters was a tradition, from which the narrations were drawn up. He cannot therefore have seen (or, having seen, not recognized as such, which is highly improbable) the Gospel of St. Matthew. Compare 1 John i. 1-3.

from the beginning Not, 'from the very beginning,' i.e. the birth of the Lord, &c., but from the official beginning: see Acts i. 21 f. It differs from from the very first below. eyewitnesses most probably stands alone: but it may well be taken with of the word (see below). ministers, i.e. ministering servants—but in connection with from the beginning.

of the word—not, 'the personal word' (i.e. Christ: so Orig., Athanasius, Cyril, Euthym.) which would be altogether alien from St. Luke's usage (see on Heb. iv. 12): but, the word—'the word preached'—we have the expression "the ministry (but there diaconia of the word)" in Acts vi. 4.

3. it seemed good to me also] St. Luke by this classifies himself with these many, and shews that he intended no disparagement nor blame to them, and was going to construct his own history from similar sources. The words which follow imply however a conscious superiority of his own qualification for the work. There is here no expressed claim to inspiration, but at the same time no disclaimer of it.

having traced down] by research, and so become accurately acquainted with from the very first—i.e. as in ver. 5—as distinguished from those who only wrote of the official life of the Lord, or only fragments perhaps of that. in order] i.e. consecutively. By this word we must not understand St. Luke to lay claim to any especially chronological accuracy in writing:—which indeed is not found in his Gospel. He traced the event in order as they happened: but he may have arranged them as other considerations led him. most excellent Theophilus] It is wholly unknown who this person was. The name was a very common one. The conjectures about him are endless, and entirely without value. I appear by the title given him, that he was a person of dignity, and of course from ver. 4, he was a convert to Christianity. The idea of the name being not a proper, but a feigned one, designating 'those who loved God' (found as early as Epiphanius, and adopted again recently), is far-fetched and improbable.

4. instructed] Theophilus had been orally instructed in the narrative, which form the subject of this Gospel and St. Luke's intention in writing it, that he might have a more accurate knowledge of these histories. The word means literally, catechized, 'catechetically taught those sayings' not, as in A. V., 'be rendered 'things' neither the Greek nor the corresponding Hebrew word has this meaning, as is commonly and erroneously supposed. In all the common cited examples of this, 'things expressed in words' are meant: here the histories—accounts.

5—25.] ANNOUNCEMENT BY GABRIEL OF THE BIRTH OF JOHN. Peculiar Luke. The style in the original is totally alters and becomes Hebraistic, signifying that the following is translated compiled from an Aramaic oral narrative or perhaps (from the very distinct char
certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because at Elisabeth was barren, and they both were [e now] well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his wife was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

6 omit: not in the original.

f literally, far advanced in their days.

document. 5. of the course of Abia (Abijah)] was the eighth of the four-and-twenty] se. courses kept their names and order, high not their descent, after the cap- tivity. The courses were of a week's] Elision. This is 1 Seputui债权 rendering, Exod. vi. 23, qf theba, the wife of Aaron: signifying, (is my) ooth: i.e. a swearer by,—whisperer of, God. John was thus of holy descent by both parents. 9.] was the most honourable office which allotted among the priests each day, the same person could not serve it than once. the temple] the place: see Heb. ix. 1—6, and Exod. 7. An account of John Hyrcanus a high priest having a vision at the time of burning incense is given in Josephus: the extract in my Greek Testament. He also are told that the people were unde (in the courts of the men and women):—their prayers were offered while incense was burnt, as the smoke was volatical of the ascent of prayer, Rev. viii. 3, 4. It appears, from the allot- ment having been just mentioned, to have been the morning incense-burning. The pas- sion and others understand the whole as describing the entry into the Holy of holies on the great day of Atonement, Levit. xvi. But this is manifestly an error: for it would necessitate Zacharias having been high priest, which he never was; and in this case there would have been no casting of lots. the altar of incense, Exod. xxx. 1, must not be confounded with the large altar of burnt-offering: that stood outside the holy] place in the court of the priests. It was during the sacrifice on the great altar that the daily burning of the incense took place: one of the two priests, whose lot it was to offer incense, brought fire from off the altar of burnt-offering to the altar of incense, and then left the other priest there alone,—who, on a signal from the priest presiding at the sacrifice, kindled the incense: see Exod. xi. 5, 26. This is no vision, but an actual angelic appearance. The right is the favourable] side: see Matt. xxv. 33. "We must understand the right as regarded the officiating priest, who stood with his face to the altar. It would thus be on the N. side of the holy place, where the table of shew- bread stood, whereas on the S. side was the golden candlestick," Bleek. 13.] He had then prayed for a son—but, as appears below, long since—for he now had ceased to look for an answer to his prayer. Many Commentators have thought his
And thou shalt have joy and gladness; andPath 1: many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. "Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that standeth

§ better, he shall be to thee.  

prayer was for the salvation of Israel by the appearance of the Messiah: but the former view appears more probable. John—i.e. God is favourable: we have it under the form of Johann, 2 Kings xxv. 23; 1 Chron. iii. 24; 2 Chron. xxviii. 12. 14.] The words of the original here may be rendered two ways—either there shall be to thee, i.e. thou shalt have, as A. V.; or, he shall be to thee, . . . joy and gladness. 15. in the sight of the Lord] signifying the spiritual nature of his office and influence. The priests were similarly prohibited to drink strong drink; and the Nazarites even more rigidly. strong drink] the word is sikera—'any strong liquor not made from grapes.' Wiclif renders, 'he schal not dryne wyne ne sidir.' he shall be filled with the Holy Ghost is a contrast to, and a reason for, the not drinking wine nor strong drink: compare Eph. v. 18. Olshausen and Meyer think that (comparing ver. 44) the meaning is, the Holy Spirit should in some wonderful manner act on the child even before his birth. But this is not necessary, —may, would it not rather be in this case “in his mother’s womb . . . .?” The from seems to fix the prior limit of the indwelling of the Spirit, at his birth. 16.] The work of John was one of preparation and turning men’s hearts towards God. For full notes on his office, see on Matt. xi. It may suffice here to repeat, that it was a concentration of the spirit of the law, whose office it was to convince of sin: and that he eminently represented the law and the prophets in their work of preparing the way for Christ. 17.] before him—

i.e. “the Lord their God,” manifest in the flesh. De Wette denies this interpretation, as contrary to all analogy: and yet himself explains the expression by saying that what the Messiah does, is in Scripture ascribed to God as its doer (similarly Meyer). But why? because Messiah is God with us. This expression is besides used (see Zech. xiv. 5) in places where the undoubted and sole reference is to the Messiah. in the spirit and power] As a type, a partial fulfilment, of the personal coming of Elias in the latter days (see note on Matt. xi. 13, 14). Black remarks that it was not in the wonder-working agency of Elias that John was like him, for “John did no miracle,”—but in the power of his uttered persuasion, to turn . . . .] The first member only of the sentence corresponds with Malachi. The angel gives the exposition of the second member,—which stands in the LXX. “and the heart of man towards his neighbour” (in A. V. “and the heart, of the children to their fathers”):—for of course that must be understood in the better sense, of the good prevailing, and the bad becoming like them. 18.] The birth of John, involving human generation, but prophetically announced, and supernatural, answers to the birth of Isaac in the O. T. But Abraham’s faith was a strong contrast to the unbelief of Zacharias: see Rom. iv. 19. an old man] The Levites (see Num. iv. 3; viii. 24, 25) became superannuated at the age of fifty: but it appears, by extracts from the Rabbinical writings given by Lightfoot, that this was not the case with the priests. 19. Gabriel] meaning, Man of God: see Dan. viii. 16; ix. 21, also Tobit.
the presence of God; and I am sent to speak unto thee, and to shew thee these glad tidings. 20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou render not my words, which shall be fulfilled in theirason. 21. And the people waited for Zacharias, and revelled that he tarried so long in the temple. 22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he render unto them, and remained speechless. And it came to pass, that, as soon as the days of his inestation were accomplished, he departed to his own use. 24. And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. 26. And in

render, was.

render, were waiting.

render, was beckoning.

render, believedst.

render, and.

render, these.

15. The names of the angels, say Rabbis, came up with Israel from Babylon. We first read of both Michael Gabriel in the book of Daniel. But are not therefore to suppose that they were borrowed from any heathen system, and the rationalists have done; fact being, that the persons and order where the angels were known long before, and their names formed matter of subsequent relation to Daniel. See Josh. vi. 13—16. that stand in the presence of God, of the chief angels near the throne of 1. They are called seraphs in Tobit, as we.

20.] We must not consider a dumbness solely as a punishment; it was also a sign, as Zacharias had required. It is impossible for us to say what the sense of unbelief in Zacharias was, and before we can be no judges as to his deserving of the punishment (against the rationalists), and able to speak.] This is not a repetition, but an explanation of the ground reason of his silence. until the day and these things shall be performed.] But that of the birth and the name, Euthymius. 21.] was customary for the priest at the prayer not to remain long in the place, for fear the people who were there might imagine that any vengeance had been inflicted on him for some impiety;—as he was considered the representative of the people. 22.] They knew, by some excitement, visible in his manner. It was not his office to pronounce the benediction, but that of the other incensing priest; so that his not being able to speak, must mean, in answer to the enquires which his unusual appearance prompted. This answer he gave by a sign: and the question was also by signs; for (see ver. 62) he was deaf, as well as dumb, which indeed is the strict meaning of the word used in the original. 23. as soon as . . . .] The week during which his course was on duty. Mr. Groswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18-25, i.e. September 20—October 6, of the sixth year before the Christian era.

A deaf and dumb person, we thus see, was not precluded from some of the priestly ministrations. 24, 25.] hid herself—either, to avoid defilement: see Judges xiii. 13, 14,—to hide her pregnancy from her neighbours till it was certain and apparent,—or, from the precaution which the first months of pregnancy require. Kuinoel suggests, that the reason may have been, that she might devote herself more uninterrupted to exercises of devotion and thankfulness, and that this is expressed by the words following. my reproach.] of barrenness: see reff.

Announcement by the same
the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the

Angel of the Birth of Christ.

26. in the sixth month—referring to the “five months” in ver. 24. Nazareth] In this particular the information of our Evangelist appears to be fuller than that of St. Matthew, who seems not to be aware of any residence at Nazareth previous to the birth of our Lord: but see note on Matt. ii. 22. Nazareth] 27. of the house of David refers to Joseph in this place, who (see Matt. i.) was of the direct lineage of David. That Mary was so, is nowhere expressed in the Gospels, but seems to be implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of his body (Ps. cxxxii. 11); which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in ch. iii. Still, we must remember the absolute oneness in the marriage relation, which might occasion that Mary herself should be reckoned as being in very deed that which her husband was. Perhaps this has been hardly enough taken into account. 28. highly favoured, not “full of grace,” as the Vulgate:—the above is the meaning of the original word in the only other place where it occurs in the N. T., viz. Eph. i. 6 (“made us accepted” A.V.). It corresponds to “thou hast found favour with God,” ver. 30. 32. his father David] This announcement makes it almost certain (still see note above) that Mary also was of the house of David. No astonishment is expressed by her at this part of the statement, and yet, from the nature of her question, it is clear that she did not explain it by supposing Joseph to be the destined father of her child. See 2 Sam. vii. 13: Ps. lxxxix. 3, 4: Isa. ix. 7: Jer. xxxiii. 15. 34, 35.] This question differs from that raised by Zacharias above. It is merely an enquiry after the manner in which so wonderful a thing should take place; not, how shall I know this?—it takes for granted that it shall be, and only asks, How? The Holy Ghost—the creative Spirit of God, of whom it is said, Gen. i. 2, that He “moved upon the face of the waters.” But as the world was not created by the Holy Ghost, but by the Son, so also the Lord was not begotten by the Holy Ghost, but by the Father; and that, before the worlds. “No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother.
power of the Highest shall overshadow thee: therefore also
that holy thing which shall be born of thee shall be called
the Son of God. 36 And, behold, thy cousin Elisabeth,
and hath also conceived a son in her old age: and this is
the sixth month with her, who was called barren. 37 For
with God nothing shall be impossible. 38 And Mary
said, Behold the handmaid of the Lord; be it unto me
according to thy word. And the angel departed from
her.

And Mary arose in those days, and went into the hill
country with haste, into a city of Judah; and entered
to the house of Zacharias, and saluted Elisabeth.

render, kinswoman.
render, no word.

Christ was made of the substance of a Virgin, so He was not made of
the substance of the Holy Ghost, Whose esse-
cence cannot at all be made. And because
Holy Ghost did not beget Him by any
communication of His essence, therefore He
was not the Father of Him, though He were
received by Him.” (Pearson on the
ed. p. 165, 166.) shall overshadow

The figure is perhaps from a bird
(Grotius: see Ps. xci. 4), or from a
ad: see Mark ix. 7. holy thing]
render, that which shall be born (of
one shall be called holy, the Son of God.
It is more simple to take it as A. V.,
and holy thing, &c.

thy kins-
man] What relation, nowhere appears
in Scripture; and traditions are not worth
counting. But we must take the word
the narrower sense, not in the wider
sense of Rom. ix. 3. Elisabeth was of
the tribe of Levi: but this need not hinder
the union by marriage with other tribes.
On himself married into Judah, Exod.

23. We find in Judges xvii. 7 a young
son of the family of Judah who was a
kite. Philo says, “Moses ordered the
priest to marry not only a virgin,
one of priestly descent... but the
other priests were permitted to marry other
the daughters of priests.”

A own faithful and humble assent is here
paid to the divine announcement which
was made to her. I believe that her
reception of the Lord is to be dated from
an utterance of these words. So En-
minus, and similarly Ireneus, Tertullian,
Amsaus, Maldonatus, Grotius. Light-
cho,olding a different opinion, says, “I
n, that it is the general opinion, that
Virgin conceived at Nazareth, in the
ront when the Angel spoke with her.”

was no unconscious vessel of the divine

will, but (see ver. 45), in humility and
faith, a fellow-worker with the purpose of
the Father; and therefore her own unity
with that purpose was required, and
is here recorded. 39—56. Visitation
of Elisabeth by Mary. 39] The
situation of Elisabeth was not before this
known to Mary; and on the intelligence
of it from the angel, she arose and went
to congratulate her kinswoman. But
before this the events related in Matt. i.
18—25 had happened. Mary being
betrothed to Joseph, had no communica-
tions with him, except through the brides-
maids; who, on the first indications of her
pregnancy, represented it to him. This
would not take longer time than the ex-
pression might include—possibly three or
four weeks. Then happened Matt. i. 19,
and immediately Joseph took her
home. As a betrothed virgin she could
not travel: but now immediately, and
perhaps for the very reason of the cir-
cumstances under which Joseph had taken
her home, she visits Elisabeth—remaining
with her about three months, ver. 56. So
that we have, five months, during which
Elisabeth hid herself, together with the
sixth month, during which takes place
the Annunciation, the discovery of Mary’s
pregnancy, her taking home by Joseph,
together with three months visit of Mary,
making up together nine months, nearly
her full time: see ver. 57. The words
rendered a city of Juda may possibly
mean “the city of Jattah,” which (Josh.
xvi. 16) was given, together with Hebron
(in the hill country of Judaea: lb. ver. 11),
and other neighbouring cities, to the
children of Aaron the priest. But it
may also mean a city of Juda; and
this is perhaps more likely, as no place
of residence is mentioned for Zacharias in
it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his servant. render for perspicuity (see note), Mary’s salutation. render, in exultation.

ver. 23,—and one would hardly be introduced so abruptly here. It is not Jerusalem; for that would hardly have been described as in the hill country; and from vv. 23, 65, the Evangelist clearly indicates some other place than Jerusalem as the residence of the parents of John.

41.] The salutation uttered by Elisabeth is certainly implied to have been an inspiration of the Holy Spirit. No intimation had been made to her of the situation of Mary. The movement of the babe in her womb (possibly for the first time) was part of the effect of the same spiritual influence. The known mysterious effects of sympathy in such cases, at least lead us to believe that there may be corresponding effects where the causes are of a kind beyond our common experience.

‘The salutation of Mary’ might be taken to mean the Annunciation: better therefore as in margin, Mary’s salutation.

42.] The word rendered Blessed has a double meaning: that of blessed,—from above—blessed among women, i.e. beyond other women; and praised,—from below,—i.e. called blessed by women. The former is the best rendering here: and then among women will be the Hebrew superlative, as in Jer. xlix. 15, and Song of Sol. i. 8.

43.] The word Lord, as applied to the unborn babe, can no otherwise be explained than as uttered in the spirit of prophecy; and expressing the divine nature of our Lord: see especially Ps. cx. 1, from which Bleek thinks the expression is adopted.

45.] The words may be rendered either as in A. V. (so also the Vulgate, Erasmus, Beza, Meyer), blessed is she that believed, for, &c.—or as in margin of A. V., blessed is she that believed that there shall be. The last maintained by Bengel and De Wette, an supported by Acts xxvii. 25. I must prefer the former rendering, as agreeable likewise to the analogy of Scripture, when faith, in the recipient of the divine purpose is so often represented as a co-ordinate cause of the fulfilment of those purposes. Light foot well suggests, that there may have been present to the mind of Elisabeth the unbeknown of her husband, as contrasted with Mary faith.

46—55.] Compare throughout the song of Hannah, 1 Sam. ii. 1—1

As connected with the defence of the hymns contained in these two chapters, we may observe, taking the very lowest ground that there is nothing improbable, as matter of fact, in holy persons, full of the thought which run through the O. T. prophetic breaking out into such songs of praise these, which are grounded on and almo expressed in the words of Scripture. The Christian believer however will take a higher view than this, and attribute to the mother of our Lord that same inspiration of the Holy Spirit which filled Elisabeth (ver. 41) and Zacharias (ver. 67).

soul ... my spirit] the whole inner being, see on 1 Thess. v. 23. my Saviour not merely ‘Deliverer from degradation as a daughter of David’—but, in higher sense, author of that salvation which God’s people expected: among whom the Holy Virgin reckons herself. Only sinners need a Saviour. regarded, i.e. looked upon. Bleek marks, that “look upon my son” in Luke ix. 38, is “have mercy on my son” in Matt. xvii. 15. low estate, or co
handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and his holy is his name. 50 And his mercy is on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, x in remembrance of his mercy (as he spake to our fathers) to Abraham, and to his seed for ever. 55 And Mary abode with her about three months, and returned to her own house. 56 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 57 And her neighbours and her cousins heard how the Lord had hewed great mercy upon her; and they rejoiced with her. 58 And it came to pass, that on the eighth day they named e to circumcise the child; and they called him Zacharias, after the name of his father. 59 And his mother answered and said, Not so; but he shall be called John. 60 And they said unto her, There is none of thy kindred that is called by this name. 61 And they made signs to his father, how he would have him called. 62 And he asked for a writing table, and wrote, saying, His name is...
John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue was loosed, and he spake, and praised God. 65 And fear came on all the dwellers round about them: and all these sayings were noise abroad throughout all the hill country of Judaea. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! 67 And his father Zacharias was filled with the Holy Ghost, and prophesied saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of hisservant David; 70 as he spake by the mouth of his holy prophet which have been since the world began: 71 that he should save us from our enemies, and from the hand of all that hate us; 72 to perform the mercy promised to our fathers, and to remember his holy covenant; 73 the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 in holiness and righteousness before him, all the days of our life, 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord; 77

[64] render, wrought redemption for.

[66] For also ... ] A remark inserted by the Evangelist himself, not a further saying of the speakers in the verse before, as Kuinöel and others maintain. The for refers back to the question just asked, 'And they might well enquire thus, for' &c.

[68-79] This Hymn of thanksgiving appears to have been uttered at the time of the circumcision of the child (in which case the matters related in vv. 65, 66 are parenthetical and anticipatory) and, as the Magnificat, under the immediate influence of inspiration of the Holy Ghost. It is entirely Hebrew in its style and idioms, and might be rendered in the language almost word for word. It serves besides its own immediate interest every Christian, to show us the religious view under which John was educated by his father. 69] and— a metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns. There does not seem to be any allusion to the horns of an altar—the mere notion of a refuge never connected with the Messiah's Kingdom. 74, 75] The attempts to move the Jewish worship by Antioch Epiphanes and by the Romans, had been most calamitous to the people. That in holiness and righteousness sufficient refutes the idea of some, that the whole subject of this song is the temporal catastrophic greatness of the Messiah. 77 It is not necessary to interpret the Land of the Messiah: it may be said of God whose people (ver. 77) Israel was.
prepare his ways; 77 to give knowledge of salvation unto his people in the remission of their sins through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

II. 1 And it came to pass in those days, that there went render, in. n render, on account of the bowels of mercy.

he believing Christian will find it far more natural thus to apply it, especially in connexion with Matt. i. 21. 77.] in remission, the element in which the former blessing was to be conferred. The remission of sin is the first opening for the knowledge of salvation: see ch. iii. 7.

78. dayspring] The springing up, render, is in Jer. xxiii. 5, Zech. iii. 1, vi. 12, the LXX rendering for the Hebrew word for a branch or sprout—and hus, 'that which springs up or arises' as Light:—which, from the clauses following, seems to be the meaning here. from a high may be taken with dayspring, as in A. V.—or perhaps with the verb to give light. But however taken, the expression is not quite easy to understand. The word had come apparently to be a name for the Messiah: thus in Zech. iii. 1 (LXX. see above), behold a man, his name is "the springing up," or "the East" the A.V. has the branch); and then figures rising from the meaning of the word itself, became mixed with that which was said of Him. The dayspring does not come from on high, but from beneath the horizon; but the Messiah does. Again, to give light, &c. of the next verse belongs to the dayspring, and only figuratively to the Messiah. 79.] Care must be taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor on the other, to find in it (except in so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, sitting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and the same time under prophetic influence the Holy Spirit. That such a song should be inconsistent with dogmatic truth, is impossible: that it should unfold it minutely, is in the highest degree improbable. 80.] A very similar conclusion to those in ch. ii. 40, 52, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated. That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by St. Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.

in the deserts] The hill country of Judea was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the Essenes, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his. his shewing] i.e. the opening of his official life: the same word is used of the appointment of the seventy in ch. x. 1.

Chap. II. 1—20.] Birth of Christ. Its announcement and celebration by the hosts of heaven. 1, 2.] We go back again now to the birth of John, or shortly after it. In annotating on these verses, I will first state the difficulty in which they appear to be involved,—then the remarkable way in which a solution has recently been found. The assertion in these verses is this—that a decree went forth, &c., and that this enrolment first took place when Cyrenius (Quirinus) was governor of Syria. It would then appear, either that this very enrolment took place under Quirinus,
out a decree from Caesar Augustus, that all the work should be 
render, enrolled.  
render, enrolment.  
render, enroll himself.  
not a Roman province at this time, is  
render, enrolled.  
render, enrolment.  
render, enroll himself.  
render, enrolled.  
render, enrolment.  
render, enroll himself.  

—or that the first did so, and this was subsequent to it. Now both of these senses till recently seemed to be inadmissible. For Quirinus was not known to have been governor of Syria till the year of Rome 758, after the banishment of Archelaus, and the addition of his territory to the province of Syria. And the birth of our Lord occurred at least eight years before this, previous to Herod’s death, and when Sentius Saturninus was governor of Syria. But it has been made highly probable, by A. W. Zumpt of Berlin, that Quirinus was twice governor of Syria. The substance of his researches is given at length in the note in my Greek Testament. The result of it is, that Zumpt fixes the time of his first governorship at from B.C. 4 to B.C. 1. It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words was first made might well cover it. I may mention it as remarkable, that Justin Martyr (Century 2) three times distinctly asserts that our Lord was born under Quirinus, and appeals to the register then made, as if from it the fact might, if necessary, be confirmed.

We conclude then, that an assessment or enrolment of names with a view to ascertain the population of the empire, was commanded and put in force at this time. It was unaccompanied (probably) by any payment of money. We know that Augustus drew up an account or summary of the whole empire, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one. That Judaea was
and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And [ss] the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, whom we call Christ the Lord. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, s or, keeping the watches of the night over their flock.

u render, all the people.

vv read, and lying.

To render, a babe.

no longer have place when the whole course of events is before the writer and others have followed. The combination of this consideration with the fact, that brethren of our Lord are brought forward in this Gospel in close connexion with His mother, makes it as certain as any implied fact can be, that those brethren were the children of Mary herself.

Ancient tradition states the birthplace of our Lord to have been a cave: and this tradition is nowise inconsistent with our harvest of events as can be proved in any book for travellers; or a room in a private house.' Of what this inn was, does not appear. It probably differs from that mentioned in x. 34, in not being kept by an host: note there. 8.] Mr. Greswell made it highly probable that our Lord was born on the evening of (i.e. which at) the 5th of April, the 10th of the wish Nisan: on which same day of April, and the 14th of Nisan, He suffered forty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over: t much after it, and till after the tumoral equinox again, the pastures would be comparatively bare: see note on Act vi. 10. 9.] the glory of the Lord the brightness of God's presence—the shechinah (see ref.) which also accompanied His angels when they appeared to u. It is agreeable at least to the analogy of the divine dealings, to suppose that these shepherds, like Symeon, were waiting for the consolation of Israel. 10, 11] to all the people,—i.e. the Jewish people. To them was the first message of joy, before the bursting in of the Gentiles—just as here the one angel gives the prelatory announcement, before the multitude of the heavenly host burst in with their proclamation of 'peace on earth.' Christ the Lord] This is the only place where these words come together. In ch. xxiii. 2 we have 'Christ a King,' and in Acts ii. 36 'Lord and King.' (In Col. iii. 24 we have, in a somewhat different meaning [said to servants], 'ye serve the Lord Christ.') And I see no way of understanding this Lord, but as corresponding to the Hebrew Jehovih. 12.] Olshausen hazards a conjecture, that the stable or cave may possibly have belonged to these shepherds. But I think the words even unto, or as far as to Bethlehem, ver. 15, do not look as if Bethlehem were their home. It seems clear that the spot was somehow known to them by the angel's description. Not 'the babe;' as A.V.;—the angel, in giving the sign, generalizes the term: they were to know the truth of his words, by finding a child wrapped in swaddling clothes, lying in a manger. 14.] It has been disputed whether Glory to God means There is, or Let there be, glory to God. But there can be no doubt that the sense of both these is
w n good will toward men. 15 And it came to pass, as the
angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth-
lehem, and see this thing which is come to pass, while
the Lord hath made known unto us. 16 And they can
with haste, and found Mary, and Joseph, and the bal-
laying in a manger. 17 And when they had seen it, the
made known [as abroad] the saying, which was told the
concerning this child. 18 And all they that heard
wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and
pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things
that they had heard and seen, as it was told unto them.

21 e And when eight days were accomplished for the
circumcising of e the child, his name was called p Jesus,
which was so named of the angel before he was conceive
in the womb.

22 And when the days of f her purification according
to the law of Moses were accomplished, they brought him

w read, among men of good pleasure: see note.  x i.e. when.
y many ancient authorities read, the men the shepherds.  aa omit.
z render, this word. a render, the.
b render, concerning the saying.  c render, words.
d render, pondering. e read, him. f render, called by.
ge read, their, with most of the ancient authorities: one has his; but not o
has, "her."

included. among men of good
pleasure] This reading is found in the
greater part of the ancient authorities and
Fathers, including the Alexandrine, Vati-
can, and Sinaitic MSS. It does not mean,
as the Roman Catholic interpreters gen-
erally explain it, "men of good will;"—
"those that like it," which would be un-
tenable in Greek as well as in theology. The
only admissible rendering is, 'Among men
of God's good pleasure,' i.e. among the
elect people of God. 19.] kept, in
her memory. words, viz. those
spoken by the shepherds.

21. His circumcision. The Lord was
made like unto His brethren (Heb. ii.
17; iv. 15) in all weakness and bodily
infirmity, from which legal uncleannesses
arose. The body which He took on Him, though not a body of sin, was mortal, subject to the consequence of sin,
in the likeness of sinful flesh: but
incorruptible by the indwelling of the

Godhead (1 Pet. iii. 18). In the ful-
ment therefore of His great work of
demption, He became subject to legal ri-
nifications—not that they were
absolutely necessary for Him, but were
cluded in those things which were coming for Him, in His humiliation:
making perfect: and in His lifting up of that human nature, for which all the things were absolutely necessary (Gen.
14), into the Godhead.

22—38. The Purification in the
Temple. Symeon and Anna recog-
nize and prophecy of Him.

22.] See Lev. xii. 1—8, where hower
the child is not, as here, expressly includ
in the purification. The reading his
remarkable, and hardly likely to have be
a correction: "her," adopted by the Al-
is almost without authority, and in
manifest correction. Bengel des
that either the Lord or His mot
wanted purification; and mentions t
Jerusalem, to present him to the Lord; 23 as it is written in
the law of the Lord, 1 Every male that openeth the
womb shall be called holy to the Lord; 24 and to offer a
sacrifice according to 3 that which is said in the law of the
Lord, A pair of turtledoves, or two young pigeons. 25 And
behold, there was a man in Jerusalem, whose name was
Symeon; and the same man was just and devout, 4 waiting
for the consolation of Israel: and the Holy Ghost was
upon him; 26 and it was revealed unto him by the Holy
Ghost, that he should not 5 see death, before he had seen
the Lord’s Christ. 27 And he came 6 by the Spirit into
the temple: and when the parents brought in the child
Jesus, to do for him after the custom of the law, 28 then
ook he him up in his arms, and blessed God, and said,
9 Lord, 8 now lettest thou servant depart in peace,
according to thy word: 30 for mine eyes 11 have seen thy
salvation, 31 which thou hast prepared before -the face of
ll people; 32 y a light to lighten the Gentiles, and the
Glory of thy people Israel. 33 And 1 Joseph and his mother
marvelled at those things which were spoken 1 of him.

render, had been.
read, his father and mother, as most of the ancient authorities, and the
express testimony of Origen.
render for perspicuity, concerning.
me render their ‘ of the Jews;’ but does
not approve of it (John ii. 6 is certainly no
use in point). See the last note, on the
necessity of purification for both.
1.] God had taken the tribe of Levi
stead of the firstborn that openeth the
lamb, Num. iii. 12, and required only the
cess in number of the firstborn over the
vites to be redeemed (ib. vv. 44—51).
This arrangement appears afterwards to
be been superseded by a general com-
mand to redeem all the firstborn at five
ekles of the sanctuary (Num. xviii. 15,
).
24.] The offering (ref. Lev.)
is, a lamb for a burnt-offering, and a
goat for a sin-offering: but if the
rities were too poor to bring a lamb, an
two pigeons. But we are not hereby
itified in assuming extreme poverty to
be the condition of our Lord’s
ily. This no where appears from the
spel history.
25.] It appears
that this Symeon might have been Symeon
son of Hillel,—and father of Gamaliel,
nioned in Acts v. 34 ff. But we have
means of ascertaining this. 1 the
VOL. I.

It was a common form of adjuration
among the Jews, “So may I see consola-
tion, if &c.” referring to Isa. xi. 1.
On the general expectation of deliverance
at this time see on Matt. ii. 1 ff.
26.] Of the nature of this intimation, nothing is said. Symeon was the subject
of an especial indwelling and leading of
the Holy Ghost, analogous to that higher
form of the spiritual life expressed in the
earliest days by walking with God—and
according to which God’s saints have often
been directed and informed in an extra-
orinary manner by His Holy Spirit. In
the power of this intimation, and in the
spirit of prophecy consequent on it, he
came into the Temple on this occasion.
29.] lettest thou depart, not from
life, or out of the earth,—but as being thy
servant, he thinks of his death as the ter-
nmination of, and so dismissal from, his ser-
vitude.
32.] See Isa. xliv. 6. The
general term of the last verse,—all the
peoples (so literally), is here divided into
two, the Gentiles, and Israel.
33. his father] In ver. 48 we have Joseph
again called by this name. Our Lord
34 And Symeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword shall pierce through thy own soul also; that the thoughts of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served [God] with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of Moses, they returned to Galilee, to their own city Nazareth. 40 And the child grew, and increased in wisdom and favour with God and man.
o the law of the Lord, they returned into Galilee, to their own city Nazareth. 40 e And the child grew, and waxed strong, \( \text{strong in spirit} \), \( r \) filled with wisdom: and the grace of God was upon \( s \) him.

41 Now his parents went to Jerusalem \( t \) every year at the feast of the passover. 42 And when he was twelve years old, \( t \) they went up to Jerusalem after the custom of the feast. 43 And when they had fulfilled the days, as they returned, the \( u \) child Jesus tarried behind in Jerusalem; and \( v \) Joseph and his mother knew not of it. 44 But they, supposing him \( w \) to have been in the company, went a day's

\( q \) omit. \( r \) render, becoming filled. \( s \) literally, it.

\( t \) read and render, and they went up after the custom of the feast, \( n d \) had fulfilled the days, . . .

\( u \) render, boy or youth: the word has been the diminutive hitherto, but now cases to be.

\( v \) many ancient authorities have, his parents. \( w \) render, to be.

\( \text{ith. As the two accounts now stand, it} \) wholly impossible to suggest any satisfactory method of unifying them; every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say, that they could not be reconciled by a thorough knowledge of the facts themselves; and such an assertion, whenever made, shews great ignorance of the origin and course of oral narration. How any things will a relator say, being unaware of certain important circumstances outside his narrative, \( \text{which seem to preclude those circumstances?} \) How often ill points of time be apparently brought one together in such a narration, between which, events most weighty to the history have occurred? The only inference from these two accounts, which is inevitable, is, that they are wholly dependent of one another. If St. Luke had seen the Gospel of St. Matthew, or conversa, then the variations are utterly explicable; and the greatest absurdities all are involved in the writings of those who assume this, and then proceed to harmonize. Of the dwelling at Nazareth, the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem, of the Presentation in the temple, Matthew's account knows nothing; the visit of the Magi, the murder of the Innocents, the flight to Egypt, St. Luke's is unaware. In all the main circumstances of the Conception and Nativity they agree, or are easily and naturally reconciled (see further in note on John vii. 42). 40. \( \text{grew—in body—waxed strong, in spirit}: \) the addition of these words to the text was a correct gloss. “The body advances in stature, and the soul in wisdom . . . the divine nature revealed its own wisdom in proportion to the measure of the bodily growth,” Cyril. becoming filled: see ver. 52 and note there.

41—52.] \text{Visit to the Temple at the Passover}. The history of this incident serves for an example of the wisdom wherewith the Child was becoming filled. “The Evangelist next shows that what he has said is true,” Cyril. 41. \( \text{See Exod. xxiii. 14—17. Women, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover.} \) 42. \( \text{At the age of twelve, a boy was called by the Jews 'son of the law,' and first incurred legal obligation. At that time, then, commences the second step (see note on ver. 52) of the life of the Lord, the time when the things becoming for Him began; his course of blameless legal obedience (see note on ver. 21) in his own person and by his own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of his public ministry arrived. It cannot be inferred from this narrative, that it was the first time the holy Child had accompanied them to the Passover, 43.} \) the days, seven days, Exod. xii. 15, 17. 44. \( \text{the company forming the caravan, or band of travellers;—all who came} \)
journey; and they \textit{x} sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, \textit{y} seeking him. 46 And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And \textit{z} all that heard him were astonished at his understanding and answers. 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me wist ye not that I must be \textit{z} about my Father's business.

\textit{x} render, sought him every where.  
\textit{y} render, seeking him every where.  
\textit{z} render, among my Father's matters.

from the same district travelling together for security and company. The interpretation that 'they went a day's journey, seeking him,' is simply absurd: for they would have turned back sooner: a few minutes might have sufficed for the search. It was not till they laid up for the night that they missed him, as at that time they would naturally expect his return to their own tent. Olshausen remarks, that being accustomed to His thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company. 45. seeking him every where] as they went back, all the way. 46.] Some interpret the three days, of their one day's journey out, one back, and one in Jerusalem: but they were more likely three days spent in search in Jerusalem; or, at all events, reckoned from their discovery of His not being with them. in the temple] In one of the rooms attached to the temple, where the Rabbis taught their schools. No stress must be laid on in the midst; it is only among. Nor must it be supposed from asking them questions that our Lord was acting the part of a master. It was the custom in the Jewish schools for the scholars to ask questions of their teachers; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions. 48—60.] The salient point of this narrative appears to lie in thy father contrasted with my Father. This was the first time that those wonderful words of self-consciousness had been heard from the holy Child—when He began to be "a son of the law." He first calls Him His Father, Who gave Him the work to do on earth, of perfectly keeping that Law. Every word of these verses is of the first importance to modern con-"batants for sound doctrine. Let the adversaries answer us,—why should his mother here have spoken, and not Joseph, unless there were some more than usual reason for her being put forward rather than the reputed father? Again, let the mythic school of Strauss give us a reason, why a incident altogether (in their view) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of an exaggerated estimate of the dignity of that character thy father] Then up to this time Joseph had been so called by the holy Child Himself: but from this time, new. Such words are not chance; had Ma said "we," the strong contrast with what follows could not have been brought out. How is it that ye sought me?] i. . . . what (reason) is there, that . . . This is no reproachful question. It asked in all the simplicity and boldness of holy childhood . . . 'did ye not know?" it appeared as if that conviction, the expression of which now first breaks for from Him, must have been a matter known to them before. I must] That is must, so often used by our Lord of His appointed and undertaken course. Analogous to this first utterance of His conviction, is the dawn, amongst ourselves, of the principle of duty in the youth and well-trained spirit about this savage,—this "earing time" of human progress; see below on ver. 52. amen: my Father's matters] primarily, in the house of my Father; but we must re-
And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

a read, and.  b or it may be, wisdom as well as age: see note.

exclude the wider sense, which embraces all places and employments of my Father's. The employment in which he was found, learning the word of God, would naturally be one of these. they understood not] Both Joseph and His mother knew in some sense, Who He was: but were not prepared to hear so direct an appeal to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 51) they appear to have awakened in the mind of His mother a remembrance of "He shall be called the Son of God," ch. i. 35. And probably, as Stier remarks, the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of that which He was, and which now shewed itself.

It is a remarkable instance of the blindness of the rationalistic Commentators to the richness and depth of Scripture narrative, that they hold this understood not to be altogether inconceivable, as coming after the angelic announcement to Mary. Can they suppose, that she understood that announcement itself? The right interpretation is, they understood not the deeper sense: see ch. xviii. 34. 51. The high consciousness which had manifested itself in ver. 49 did not interfere with His self-humiliation, nor render Him independent of His parents. This voluntary subjection probably shewed itself a working at his reputed father's trade: see Mark vi. 2 and note. From this time we have no more mention of Joseph: he next we hear of is His mother and rethren (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord's public life, Joseph died. and his mother kept ...] These words tend to confirm the common chief that these opening chapters, or at least this narrative, may have been derived from the testimony of the mother of the Lord herself. She kept them, as a wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi; but in what way, or by what one great revelation, all these things were to be gathered in one, did not yet appear, but was doubtless manifested to her afterwards: see Acts i. 14; ii. 1. 52. The Greek word rendered stature means not only that (as in ch. xix. 3), but age (see Matt. vi. 27, where the word is the same, and note), which comprehends the other. During these eighteen mysterious years we may, by the light of what is here revealed, view the holy Child advancing onward to that fulness of wisdom and divine approval which was indicated at His Baptism, by "in thee I am well pleased." We are apt to forget, that it was during this time that much of the great work of the second Adam was done. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, without one polluting touch of sin,—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "the obedience of one man," by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no mere pretence, but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of his mission on earth was ripening; 'the things heard of the Father' (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for his official manifestation,—that He might be offered to his own, to receive or reject Him,—and then the Spirit led Him up to commence his conflict with the enemy. As yet, He was in favour with man also: the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for
III. 1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturœa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 a Annas and Caiaphas being the

He alleges John vii. 7), “Me the world hateth, because I testify of it that its deeds are evil;” and we can hardly con-ceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen only from the anger of the moment.

CHAP. III. 1—22.] PREACHING AND BAPTISM OF JOHN. DIVINE TESTIMONY TO JESUS AT HIS BAPTISM. Matt. iii. 1—17. Mark i. 4—11. 1] These dates are consistent with the accurate tracing down which St. Luke predi-cates of himself, ch. i. 3. In Matt. iii. 1 we have the same events indicated as to time by only “In those days.” The fifteenth year of the sole principate of Tiberius began Aug. 19, in the year of Rome 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in 751, or about then; for “about thirty” will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord’s birth must be fixed some months at least before the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place sometime after the beginning of John’s ministry. This difficulty has led to the supposi-tion that this fifteenth year is not to be dated from the sole, but from the associated principate of Tiberius, which commenced most probably at the end of 764. According to this, the fifteenth of Tiberius will begin at the end of 779—and our Lord’s birth would be 749 or 750: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present era was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The “about thirty” is a wide expression, and might cover any age from thirty (see note on ver. 23) to thirty-two or thirty-three. See on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as u.c. 747. Pontius Pilate . . . ] Pilate was only Procurator of Judæa: the word governor being used promiscuously of the leading officers of the Roman government Pontius Pilate was the sixth procurator from the deposition of Archelaus, and came to Judæa about the year of Rome 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, in 789, the year of the death of Tiberius. See chrono logical table in the Introduction to the Acts. Herod] See note on Matt xiv. 1. Herod Antipas became tetrarch of Galilee after the death of his father Herod, in the year of Rome 750, and con-tinued till he was deposed in 792. Philip] Son of Herod the Great by Cleo patra, a woman of Jerusalem. He was brought up at Rome, and after his father’s death in 750, was made tetrarch of Batanaæ, Gaulonitis, Trachonitis, Panias Auramitis (Batanaæ and Auranitis make up Iturœa), and continued till his death in 786 or 787. He built Cæsarea Philippi. He was by far the best of Herod’s sons, and ruled his portion mildly and well. He must not be confounded with his half-brother Philip, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1. Lysanias the tetrarch of Abilene] Abilene, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Neb Abil. It must not be confounded with Abila in Decapolis. Josephus mentions it as among the districts which Claudius gave to king Agrippa I. under the name of Abil of Lysanias, and in another place as the Kingdom called that of Lysanias. See further in note in my Greek Testament. It seems to have been a district patrimo-nially in possession of rulers bearing this name. 2] Annas (Aun纳斯, Josephus the high priest, was deposed by Valeriu Gratus (in the year of Rome 779), and after several changes, Joseph or Caiaphas his son-in-law (John xviii. 13), was made high priest. It would appear from this verse (and the use of the singular—se margin—renders the inference more strin gent. Compare also St. Luke’s own phrase Acts iv. 6) that Annas, as ex-high priest and possibly retaining in the view of the Jews the legitimate high priesthood, wa
high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 as it is written in the book of the words of Esaias the prophet, [4 saying,] 5 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 and all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O f generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth forth not good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And [j the] soldiers likewise demanded the word is in the singular number, high priest. render, He said therefore. render, multitudes. literally, tunics: it is the inner garment. counted still as having the office: he certainly (John xviii. 13) exercised the power, and had influence enough to procure the actual high priesthood for five of his sons, after his own deposition, Jos. Antt. xx. 9. A substitute, or deputy to the high priest (called by the Talmudists Sagan), appears to have been usual,—see 2 Kings xv. 18; and Annas would thus be able to evade the Roman appointment, and keep the authority. the word of God same . . . ] See John i. 33. 3–6. Matt. iii. 1. Mark i. 4, where see note on the baptism of repentance. 5, 6. are peculiar to Luke. They are nearly verbatim from the LXX in the Alexandrine copy. 7–9.] Matthew, vv. 7–10. John's speech is verbatim as Matthew, except that fruits is singular, and "think not" in Matthew is begin not in Luke. This indicates a common origin of this portion, which however is still thus slightly deflected; and let it be borne in mind that the slighter the deflection, the more striking the independence of the Evangelists. 8. begin not to say.] He cuts off even the attempt to excuse themselves. 10–14.] Peculiar to Luke. 10.] Olshausen refers to the answer to a similar question under the N. T. dispensation, Acts ii. 37. See also Acts xvi. 30; xxii. 10. Deeds of justice and charity are the very first fruits.
of him, saying, And what \textit{k} shall we do? And he said unto them, Do violence to no man, \textit{k} neither accuse any falsely and be content with your wages. 15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 whose fan is in his hand, and he will throughly purge his floor, and \textit{k} will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his \textit{kk} brother Philip’s wife, and for all the evils which Herod had done, 20 added yet this above all, that he shut up John in prison. 21 Now when all the people were baptized, 
came to pass, that Jesus also being baptized, and praying the heaven was opened, 22 and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23 And Jesus himself 1 began to be

\textit{k} render, must.

\textit{1} render, was about thirty years of age when he began [his ministry].

of repentance; see Micah vi. 8. \textit{12.} publicans, see on Matt. v. 46. \textit{14.} soldiers—properly, men on march: but this need not be pressed, only that they were soldiers serving in an army. Who these were, we have no means of determining. Certainly not soldiers of the army which Herod Antipas sent against Aretas, his father-in-law:—see notes on Matt. xiv. \textit{1} ff. \textit{12.} neither accuse any falsely] The way in which soldiers would be likely to act the part of informers, would be by laying vexatious charges of disaffection against persons. 15—17.] Ver. 15 is peculiar to Luke, but is equivalent to John i. 19—25. \textit{15} in expectation,—i. e. that John would declare himself. 16, 17.] Matt. iii. 11, 12. Mark i. 7, 8. John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement: ver. 17 is nearly verbatim as Matthew. \textit{latchet} the lace, or thong with which the sandal was fastened. 18—20.] Luke only: containing the corroboration of the account in Mark vi. 20 of John’s boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly, and did many things in consequence, here the rebuke of general prodigality seems to have contributed to his imprisonment. These accounts however, though perfectly distinct are by no means inconsistent. The same rebukes which stung Herod’s conscience and aided the desire to imprison John might work on that conscience, and cause the wish to hear more from the man o God. Vv. 19, 20 are \textit{in anticipation} of what follows; which is in St. Luke’s manner see ch. i. 80. 21, 22.] Matt. iii. 13—17. Mark i. 9—11. St. Luke’s account is much more concise than usual, and wholly independent of the others; see note of Mark i. 10: we have here however three additional particulars,—1. that all \textit{1} the people had been baptized before the Lord’s baptism: 2. that He \textit{was} praying at the time of the descent of the Spirit: 3. that the Spirit appeared \textit{in a bodily form}. Or (3), see note at Matt. iii. 16, § 2.
about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janne, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Eshi, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the

23—38.] Genealogy of our Lord. peculiar to Luke. 23.] Jesus was about thirty years old when He began (his ministry): not, as A. V. ‘began to be out,’ &c., which is ungrammatical. This the interpretation of Origen, Euthymius, & the best commentators. See Acts. i. 1.

This about thirty admits of considerable latitude, but only in one direction; viz. over thirty years. He could not all be under, seeing that this was the pointed age for the commencement of public service of God by the Levites; see reference to Numbers.

If no other proof were in existence of the total independence of the present Gospels of St. Matthew and St. Luke, their genealogies would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy with that of the other before it? Would no remark have been made of their many, and (on such a supposition) accountable variations? It is quite beside the purpose of the present Commentary to attempt to reconcile the two. It is never yet been accomplished; and every endeavour to do it has violated either leniency or common sense. I shall, in similar cases, only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them.

(1) The two genealogies are from the line of Joseph, and not of Mary. Neither Mary were an heiress or not, for her words here preclude the idea of the genealogy being hers; for the descent of Lord is transferred putatively to Joseph as was supposed, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which began in the real mother, would, after such transference, pass back through her to her again, as it must do, if the genealogy were hers.

The attempts of many to make it appear that the genealogy is that of Mary, reading ‘the son (as supposed of Joseph, but in reality) of Heli,’ are, as Meyer has shewn, quite unsuccessful; see Dr. Mill’s vindication of the Genealogies, p. 180 ff., for the history of this opinion. (2) St. Luke appears to have taken this genealogy entire from some authority before him, in which the expression Son of God, as applied to Christ, was made good by tracing it up, as here, through a regular ascent of progenitors till we come to Adam, who was, but here again inexactiy, the son of God. This seems much more probable than that St. Luke should, for his Gentile readers, have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose definitely present in the mind of the Evangelist. This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1.

(3) The points of divergence between the genealogies are,—in Matthew the father of Joseph is Jacob—in Luke, Heli; this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain identical up to Abraham, where Matthew ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here, as elsewhere, we are not. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? St. Matthew’s, we know, is squared so as to form three groups of fourteen, by the omission of several generations; how can we tell that some similar step, unknown to us, may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The marriage of a brother with a brother’s wife to raise up seed (which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms
son of Joseph, which was the son of mJuda, 27 who
was the son of nJoanna, which was the son of Rhes
t which was the son of Zorobabel, which was the son of
Salathiel, which was the son of Neri, 28 which was the son
of Melchi, which was the son of Addi, which was the son
of Cosam, which was the son of Elmodam, which was the
son of Er, 29 which was the son of oJose, which was the
son of Simeon, which was the son of Juda, which was the
son of Joseph, which was the son of Jonan, which was the
son of Eliakim, 31 which was the son of Melea, which
was the son of pMenan, which was the son of Mattath
which was the son of oNathan, p which was the son of
David, 32 q which was the son of Jesse, which was the son
of Obed, which was the son of Booz, which was the son of
Salmon, which was the son of Naasson, 33 which was the
son of Aminadab, which was the son of rAram, which was
the son of Esrom, which was the son of Phares, which was
the son of Juda, 34 which was the son of Jacob, which was
the son of Isaac, which was the son of Abraham, t which
was the son of Thara, which was the son of Nacho
35 which was the son of Saruch, which was the son
Ragau, which was the son of Phalee, which was the son
Heber, which was the son of Sala, 36 s which was the son
of Cainan, which was the son of Arphaxad, t which was the

m read, Joda.
 o some ancient authorities have, Jesus.
 q some ancient authorities read, Jobed.
 r the readings are very various and uncertain. Most of the ancient MSS. ha
 Admin, which was the son of Arni.
 s most ancient authorities have, Cainam.

of a genealogy? With all these elements of confusion, it is quite as pre-
sumptuous to pronounce the genealogies discrepant, as it is over-curious and un-
critical to attempt to reconcile them. It may suffice us that they are inserted in
the Gospels as authentic documents, and both of them merely to clear the Davidical
descent of the putative father of the Lord. His own real Davidical descent does not
depend on either of them, but must be soleley derived through his mother. See
much interesting investigation of the various solutions and traditions, in Dr.
Mill's tract referred to above: and in

Lord A. Hervey's work on the Genealogy
of our Lord. 27] of Salathiel .
of Neri: in Matt. i. 12, "Jeconias b
Salathiel." 31] Nathan: see 2Sa
v. 14: 1 Chron. iii. 5: Zech. xii. 12.
36. Cainan] This name does not exist
in our present Hebrew text, but in the La
Gen. x. 24; xi. 12, 13, and furnishes
curious instance of one of two things:
either (1) the corruption of our press
Hebrew text in these chronological pas-
sages; or (2) the incorrectness of 2
LXX, and notwithstanding that, the la
reputation which it had obtained in a
short a time. Lightfoot holds the lat
ST. LUKE.

V. 1—6.

of Sem, which was the son of Noe, which was the son of Lamech, 37 which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 which as the son of Enos, which was the son of Seth, which as the son of Adam, u which was the son of God.

IV. 1 And Jesus being full of the Holy Ghost returned om Jordan, and a was led t by the Spirit u into the wilderness, 2 being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he [v afterward] hungered. 3 And the devil said unto him, If thou be the son of God, command this stone that it be made bread. 4 And Jesus answered him, saying], c It is written that man shall not live by bread one[v, but by every word of God]. 5 And [v the devil,] taking him up [w into an high mountain], shewed unto him the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give

t literally, in the Spirit: see note.
u render, in.

v omitted by several very ancient authorities.

w omit, and render, he shewed below.

a narrative: but I own I think the former is probable. See on the whole question of the appearance of this second exam(n) among the ancestors of our Lord, Lord A. Hervey's work above cited, viii., in which, with much research and acuteness, he has endeavoured to shew that the name was probably interpolated here, got from hence into the LXX. Certainly it appears not to have existed in the ancient copies of that version.

HAP. IV. 1—13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Mark i. 12, 13. V. 1 is peculiar to Luke, and very important. Our Lord was now full of the Holy Ghost, and in that fulness He is led into combat with the enemy. He has met at the fulness of the stature of perfect man, outwardly and spiritually. And when His Church was inaugurated by the descent of the Spirit in His fulness, so too, the first and fittest weapon for the combat is "the sword of the Spirit, which is the word of God." The discourse of Peter in acts ii., like our Lord's replies here, is grounded in the testimony of the Scripture.

The accounts of St. Matthew and St. Luke (St. Mark's is principally a compendium) are distinct; see notes on Matthew and Mark.

2.] The literal rendering of the present text will be: Jesus ... was led by (in, in the power of) the Spirit in the wilderness, being tempted (i. e. because he was tempted) during forty days by the devil. So that St. Luke, as also St. Mark, implies that the temptation continued the whole forty days. he did eat nothing testifies to the strictness in which the term 'fasted' must be taken. 3.] this stone, pointing to some particular stone—command that it become a loaf (so literally). 4.] The citation is given in full by St. Matthew.

5.] There can be little doubt that the order in Matthew, in which this temptation is placed last, is to be adhered to in our expositions of the Temptation. No definite notes of succession are given in our text, but they are by Matthew: see notes there. Some suppose that the inversion has been made as suiting better the requirements of probability: it seeming more natural that our Lord should be first taken to the mountain and then to Jerusalem, than the converse.

6.] Satan is set forth to us in Scripture as the prince, or god of this world,—by our Lord Himself, John xii. 31; xiv. 50; xvi. 11—by St. Paul, 2 Cor. iv. 4 (Eph. vi. 12). On the signification of this temptation, see
thee, and the glory of them: for that is delivered unto me: and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, "Get thee behind me, Satan for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 for it is written, He shall give his angels charge over thee, to keep thee: 11 and in the hands they shall bear thee up, lest at any time thou dost fall thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee. render, before me. xx read, it shall all. y omit. z render, the

notes on Matthew. 8. If the words "Get thee behind me, Satan" had been there, as in A. V., St. Luke could hardly have left the record as it stands: this being the first direct recognition by our Lord of His foe, after which, and in obedience to which command, He departs from Him. 10. to keep thee is wanting in Matthew. The LXX, following the Hebrew, adds "in all thy ways." 13. for a season: see on Matthew, ver. 11, and note on ch. xxii. 53. 14—32. Circuit of Galilee. Teaching, and Rejection, at Nazareth. Peculiar to Luke in this form: but see Matt. iv. 12—25; xiii. 53—58, and the parallel place in Mark, and note below. 14. in the power of that full anointing of the Spirit for His holy office, which He had received at His baptism: and also implying that this power was used by Him in doing mighty works. Here the chronological order of St. Luke's history begins to be confused, and the first evident marks occur of indefiniteness in arrangement, which I believe characterizes this Gospel. And in observing this, I would once for all premise, (1) that I have no bias for finding such chronological inaccuracy, and have only done so where no fair and honest means will solve the difficulty; (2) that where internal evidence appears to me to decide this to be the case, I have taken the only way open to a Commentator who would act uprightly by the Scriptures, and fairly acknowledged and met the difficulty; (3) that so far from considering the testimony of the Evangelists to be weakened by such inaccuracies, I am convinced that it becomes only much the stronger (see Introduction of the Gospels).

These remarks have been occasioned by the relation of this account, vv. 14— to the Gospels of Matthew and Mark. Our verses 14 and 15 embrace the narrative of Matthew in ch. iv. 12—25. It is after that comes an event which belongs to a later period of our Lord's ministry. A fair comparison of our vv. 16—24 with Matt. xiii. 53—58, Mark vi. 1—6, entails on without bias, and conducted solely from the narratives themselves, surely hardly fail to convince us of their identity: (1) That two such visits should have happened, is of itself not impossible; though (with the sole exception of Jerusalem's obvious reasons) our Lord did not or rarely revisit the places where He had been rejected as in our vv. 28, 29. That He should have been thus treated at His first visit, and then marvellled at their unbelief on His second, is utterly impossible. (3) That the same question should have been asked on both occasions, and answered by our Lord with the same proverbial expression, is in the highest degree improbable. (4) Besides, this narrative itself bears internal marks of belonging to a later period. The whatever we have heard done in Capernaum must refer to more than one miracle do there; indeed the whole form of the sentence points to the plain fact, that our L1
Galilee; and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he

\[\text{omit.}\]
hath sent me [b _to heal the brokenhearted_], e _to preach_ deliverance to the captives, and recovering of sight to the blind to set at liberty them that are bruised, 19 e _to preach_ the acceptable year of the Lord. 20 And he closed the book, an he gave it again to the minister, and sat down. And th eyes of all them that were in the synagogue were fastene on him. 21 And he began to say unto them, This day _this scripture fulfilled in your ears_. 22 And all bare him witness, and n wondered at the d _gracious words_ which pro ceeded out of his mouth. And they said, o Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this e proverb, Physician, heal thyself; whatso ever we have heard done in p Capernaum, do also here i _thy country_. 24 And he said, Verily I say unto you, No r _prophet is accepted in his own country_. 25 But tell you of a truth, s many widows were in Israel in th b omit.

d _render, words of grace._

18. **The Spirit of the Lord**] See Isa. xi. 2; xiii. 1. _deliverance to the captives_] See ch. xiii. 12, 16. _recovering of sight to the blind_] See John ix. 39. The Hebrew words thus rendered by the LXX, signify, ‘ _to those who are bound, the opening of prison_’ so that we have here the LXX and literal rendering both included, and the latter expressed in the LXX words of Isa. lviii. 6. 19. **the acceptable year of the Lord**] See Levit. xxv. 8—17, where in ver. 10 we find that liberty was proclaimed to all in the land in the year of jubilee. No _countenance is given by this expression to the extra orindary inference from it of some of the Fathers (Clement of Alexandria, Origen), that the Lord’s public ministry lasted only a year, and something over. Compare John ii. 13; vi. 4; xiii. 1. 20. _sat down_] It was the custom in the syna gogues to stand while reading the law, and _sit down to explain it_. Our Lord on other occasions taught _sitting_, e.g. Matt. v. 1; Mark iv. 1; xiii. 3. _The minister_ was the officer whose duty was to keep the sacred books. 21.] _he began to say,—_ implying that the following words are merely the substance of a more ex panded discourse, which our Lord uttered to that effect: see another occasion in Matt. xi. 4, 5, where the same truth was declared by a series of gracious acts of mercy. _fulfilled in your ears_, viz. by My proclaiming it, and My course of minis try. 22.] _bare him witness_; i _bare witness to him_ (that it was so). The _words of grace_ must be the discoun of which ver. 21 is a compendium. _they said_, viz. the “_all_” mentioned above, not merely some of them. While _acknowledging_ the truth of what He said, a _power with which He said it_. He _wondered_, and were _jealous of Him_, being the son of Joseph—as asking “_Wher hath this man these things?_” see Mark 2—4. Between this verse and the next the _taking offence at Him is implied_, that is in a tone of reproof. 23.] _he_ thyself—not, _raise thyself from the secure station_, but, _exert thy powers healing in thine own country_, as not interpreted; the Physician being repre sented as an inhabitant of Nazareth, a _thyself including His own citizens in_ Stier remarks, that the reproach was repeated under the Cross. Then, with _strictly individual application_. On _miracles previously wrought in Capernaum_ see note on ver. 14. That in John 47—53 was one such. 24.] _See John_ iv. 44 and note. _And (or, but_)? _said_ A formula usual with St. Luke; indicating, if I mistake not, the passing _a_ different source of information, or at least a break in the record, if from a same source. 25.] Our Lord brings forward instances where the two great prophets in Israel were not directed to _in accordance with the proverb, “Physici,
ays of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 but unto none of them was Elias sent, save unto Sarepta [g a city] of h Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, save Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he, passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and

f rendered, and.

h read, Sidonia.

and thyself;" but their miraculous powers centered on those who were strangers to old's inheritance. three years and months Also in James v. 17; but 1 Kings xviii. 1 we find that it was in third year that the Lord commanded Ahab to show himself to Abah, for He would send rain on the earth. But it does not appear from what time this third year reckoned,—or at what time of the year, in reference to the usual former and later rains, the drought caused by Elijah's prayer began [it apparently had begun some time before the prophet was sent to miraculously sustained, as this very fact follies failure of the ordinary means of tenance]; and thus, without forming a further hypothesis, we have latitude enough given for the three and a half years, which seems to have been the exact period. This period is one often recurring in Jewish record and in prophecy: see Joel vii. 25; xii. 7; Rev. xii. 2, 3; xii. 6, 12, xiii. 5. Lightfoot produces more instances from the Rabbinical writers. "The period of three years and a half, = 42 months or 1260 days, had an ominous sound in the ears of an Israelite, being the type of this famine, and of the duration of desolation of the temple under Antiochus." Wordsw. 26] Sarepta, now Safan,—a large village, inland, halfway between Tyre and Sidon:—the ancient Sem appears to have been on the coast. 2] Stier remarks, that these two examples lie a close parallelism with those of the So-Phoenician woman (Mark vii. 26) and Herod's son at Capernaum (John iv. 46).

28—30.] The same sort of rage pressed the Jews, Acts xxii. 22, on a similar truth being announced to them. This whole occurrence, whenever it happened in our Lord's ministry, was but a foreshadowing of His treatment afterwards from the nation of the Jews—a foretaste of "He came unto His own, and His own received Him not" (John i. 11). The modern Nazareth is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the brow of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had our Lord in their custody, and were hurrying with him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the brow, but only on the mountain, or range of hills, of which the brow forms a part—which it is. Our Lord's passing through the midst of them is evidently miraculous: the circumstances were different from those in John viii. 59, where the expression is "He hid himself and went out of the temple:" see note there. Here, the Nazarenes had Him actually in their custody.

31 f.] Mark i. 21, 22. The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the reason of our Lord's change of habitation to Capernaum. In fact that change, as remarked on ver. 14, had been made some time before: and it is hardly possible that such an expression as "He came to Nazareth, where he had been brought up," should be used, if He still resided there. The words a city of Galilee come in unnaturally after the mention of Capernaum in ver. 23, and evidently shew
taught them on the sabbath days. 32 And they were astonished at his doctrine: * for his word was with power; 33 And in the synagogue there was a man, which had spirit of an unclean devil, and cried out with a loud voice 34 [i saying.] Let us alone; what have we to do with thee, thou Jesus of Nazareth? * art thou come to destroy us 35 I know thee who thou art; x the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him into the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves saying, 1 What a word is this! for with authority and power he commandeth the unclean spirits, and they come out 37 And the fame of him went out into every place of the country round about. 38 And he arose out of the synagogue, and entered into Simon’s house. And Simon wife’s mother was taken with a great fever; and the emotion besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. 40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on them that this was originally intended to be the first mention of the place. What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth,—see note on John ii. 12, and Matt. iv. 13. came down,—see also John ii. 12,—because Nazareth lay high, and Capernaum on the sea of Galilee.

33—37. Healing of a demoniac in the synagogue at Capernaum. Mark i. 23—28, where see notes. The two accounts are very closely cognate,—being the same narrative, only slightly deflected; not more, certainly, than might have arisen from oral repetition by two persons, at some interval of time, of what they had received in the same words. 35. hurt him not is here only. St. Mark’s expression, rendered “torn,” may mean * having convulsed him*—and our text, ‘without doing him bodily injury.’ 38—41. Healing of Simon’s wife, mother, and many others. Matt. v 14—17. Mark i. 29—34. Our account has only a slight additional detail, which is interesting however as giving another side of an eye-witness’s evidence—it is, stood over her. Now this is implied in laying hold of her hand, as she was in bed, which particulars are both mentioned. St. Matthew and St. Mark:—this being one of those many cases where the alteration of the one expression into the other is utterly inconceivable. 38. a great fever. An epithet used by St. Luke, as a physician, for, as Galen observes, physicians divide fevers into great and small. Bleek does not think this, and understands it only of the intensity of the fever. 40. he laid hands on every one of them, is a detail peculiar to Luke, and I believe indicate the same as above: as also the crying out and saying, implied in the other Evangelists, but not expressed.
every one of them, and healed them. 41 y And devils also y Mark iii. 11. came out of many, crying out, and saying, Thou art 
[n Christ] the Son of God. And z he rebuking them z ver 31, 35. suffered them not to speak: for they knew that he was Christ. 42 And when it was day, he departed and went into a desert place: and the o people sought him, and came unto him, and stayed him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore p am sent. 44 And he q preached in the synagogues of Galilee.

V. 1And it came to pass, that, as the people pressed upon him s to hear the word of God, he stood by the lake

\[\text{n omit.} \]
\[\text{p read, was.} \]
\[\text{r most of the ancient authorities read,} \]
\[\text{Judaæa.} \]

42-44.] Jesus, being sought out in his retirement, preaches throughout Judæa. Mark i. 35—39. The dissimilitude in wording of these two accounts one of the most striking instances in the Gospels, of variety found in the same irritation. While the matter related (with a remarkable exception, see below) is early identical, the only words common the two are into a desert (or solitary, e word is the same) place. 42.] e multitudes are “Simon and they that are with him” in Mark. The great number of sick which were brought to the Lord on the evening before, and this morning, is accounted for by some from is departure having been fixed on and known beforehand; but it is perhaps more simple to view it as the natural result of the effect of the healing of the demoniacs of the synagogue, on the popular mind.

44.] See Matt. iv. 23—25 and notes. This verse is a formal close to this section of the narrative, and chronologically separates it from what follows.

The reading Judæa must, on any intelligible critical principles, be adopted. So s, however, being plain, I confess that all attempts to explain the fact seem to me idle. The three Evangelists relate no ministry in Judæa, with this single exception. And our narrative is thus brought to the most startling discrepancy with that of St. Mark, in which unquestionably the same portion of the sacred history is related. Still, these are considerations which must not weigh in the least degree with the critic. It is his province simply to track out what is the sacred text, not what, in his own feeble and partial judgment, it ought to have been.

Chap. V. 1—11.] The miraculous draught of fishes. Call of Peter and the sons of Zebedee. The question at once meets us, whether this account, in its form here peculiar to Luke, is identical in its subject-matter with Matt. iv. 18—22, and Mark i. 16—20. With regard to this, we may notice the following particulars. (1) Some suppose this to be the first meeting of our Lord with Simon Peter. But it must be, I think, the inference of most readers, that a previous and close relation had subsisted between them before. Peter calls Him Master and Lord: evidently (ver. 5, end) expects a miracle; and follows Him, with his partners, without any present express command so to do. Still all this might be, and yet the account might be identical with the others. For our Lord had known Peter before this, John i. 41 ff., and, in all probability, as one of His disciples. And although there is here no express command to follow, yet the words in ver. 10 may be, and are probably intended to be, equivalent to one. (2) That the Evangelist evidently intends this as the first apostolic calling of Peter and his companions. The expressions in ver. 11 could not otherwise have been used. (3) That there is yet the supposition, that the accounts in Matthew and Mark may be a shorter way of recounting this by per-
of Gennesaret, 2 and saw two *ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught u the people out of the ship. 4 Now when he had left speaking, he said unto Simon, a Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, v we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and w their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that

* many ancient copies have, boats.
  u render, the multitudes.
  v render, we toiled all the night, and took nothing.
  w read and render, their nets were bursting.

sons who were not aware of these circumstances. But then such a supposition will not consist with that high degree of authority in those accounts, which I believe them to have: see note on Mark. (4) It seems to me that the truth of the matter is nearly this:—that this event is distinct from, and happened at a later period than, the calling in Matthew and Mark; but that the four Apostles, when our Lord was at Capernaum, followed their occupation as fishermen. There is every thing to shew, in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates, what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this which appears also from other passages in the Gospels, that the Apostles, as such were not called or ordained at any special moment, or by any one word of power alone; but that in their case, as well as ours, there was line upon line, precept upon precept: and that what was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate some precious slowness, or relaxation of his usually earnest attachment, of which he now becomes deeply ashamed? (5) I am also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place after the healing of Peter's wife's mother; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of Andrew here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irreconcilable either of the suppositions with the idea that St. Luke used the Gospels of St. Matthew, or that of St. Mark, in compiling his own. 2. were washing their nets—indicating that their labor for that time was finished: see ver. 5. 4. Launch out is, in the original, singula as addressed to Peter alone, who was the steersman of his ship; let down is plural as addressed to the fishermen in the ship collectively. So below also, I will let down, of the director,—when they have this done, of the doers,—of the act. 5. all the night,—the ordinary time of fishing:—see John xxi. 3. 6. were bursting, i. e. had begun to burst. 7. They beckoned, on account of the distance; or perhaps for the reason given l
they began to sink. 8 When Simon Peter saw it, he fell down at Jesus' knees, saying; b Depart from me; for I am a sinful man, O Lord. 9 For x he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; c from henceforth thou shalt y catch men. 11 And when they had brought their ships to land, d they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou z clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, e according as Moses commanded, for a testimony unto them. 15 But so much the more went there zz a fame abroad of him: and

x literally, astonishment encompassed him.
y better, be a catcher of.
z render, made clean. It is the same word as before. This correction should be given in Matt. viii. 3; Mark i. 41.
zz render, the.

Matthew, not being able to speak from his amazement and fear. 8. Depart from me, i. e. from my ship. The speech in exact keeping with the quick discernment, and expression of feeling, of Peter's character. Similar sayings are found Exod. x. 18, 19; Judg. xiii. 22; 1 Kings xvii. 8; Isa. vi. 5; Dan. x. 17. This sense of unworthiness and self-loathing is over the effect, in the depths of a heart not utterly hardened, of the Divine Power and presence. "Below this, is the utterly prone state, in which there is no contrast, no contradiction felt, between the holy and the unholy, between God and man. Above is the state of grace, in which the contradiction is felt, the deep gulf perceived, which divides between sinful man and an holy God,—yet it is felt that this gulf is bridged over,—that it is possible for the o to meet,—that in One, who is clearer both, they have already been brought together." Trench on the Miracles. The writer remarks of the miracle itself, 'Christ here appears as the ideal man, the ond Adam of the eighth Psalm;' 'Thou

madest him to have dominion over the works of Thy hands; thou hast put all things under His feet . . . the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the sea' (vv. 6, 8)." 10. thou shalt be a catcher of men:—compare, and indeed throughout this miracle, the striking parallel, and yet contrast, in John xxi:—with its injunction, 'Feed my lambs;' 'Shepherd My sheep,' given to the same Peter; its net which did not burst: and the minute and beautiful appropriateness of each will be seen: this, at, or near, the commencement of the apostolic course; that, at how different, and how fitting a time!


12. full of leprosy (a touch of medical accuracy from the beloved physician) implies the soreness of the disease. 15. The reason of this is stated in Mark, ver.
great multitudes came together to hear, and to be healed 16 by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present 17 to heal them. 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? 22 Who can forgive sins, but God alone? 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of

45, to be the disobedience of the leper to the Lord's command. 46.] and praying is peculiar to Luke, as often: see ch. iii. 21; vi. 12; ix. 18; xi. 1. This verse breaks off the sequence of the narrative.

17—26.] Healing of a Paralytic. Matt. ix. 2—8. Mark ii. 1—12. This miracle is introduced by the indefinite words, and it came to pass on a certain day. In Matt. viii. 5—ix. 1, a series of incidents are interposed. Our Lord there appears to have returned from the country of the Gadarenes and the miracle on the demoniac there, to 'His own city,' i.e. Capernaum. The order in Mark is the same as here, and his narrative contains the only decisive note of sequence (ch. iv. 35), which determines his order and that in the text to have been the actual one, and the events in Matt. viii. to be related out of their order. 17.] out of every town not to be pressed: as we say, from all parts. the power of the Lord] Does this mean the power of God—or the power of the Lord, i.e. Jesus? Meyer remarks that St. Luke uses the Lord frequently for Jesus, but always with the Greek definite article: so in ch. vii. 13; x. 1; xi. 39; xii. 42, al. fr.—but the same word without the article, for the Most High; so here, and in ch. i. 11, 38, 58, 66; ii. 9; iv. 19; wherein we conclude that the meaning is, the power of God (working in the Lord Jesus) was in the direction of His healing; i.e. wrought so that He exercised the power of healing: and then a case follows. 18.] Borne of four, Mark. 19.] This description is that of an eye-witness. 20.] On their faith see note on Matthew.
man hath power upon earth to forgive sins, he said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day. 27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him. 29 And Levi made him a great feast in his [1 own] house: and [2] there was a great company of publicans and of others that sat down with them. 30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans [3 and sinners]? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 [4] I came not to call the righteous, but sinners to repentance. 33 And they said unto him, [1] Why do] the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? 34 [5] And he said unto them, Can ye make the [6 children] of the bridechamber fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 36 And he spake also a

3.6. ST. LUKE.

16—36.

[5] literally, amazement seized them all.


[8] render, were sitting at meat.

[9] these words are omitted by many ancient authorities, and the sentence read as an assertion.


27—39.] CALLING OF LEVI. QUESTION EXPECTING FASTING. Matt. ix. 9—17. Mark ii. 13—22. For all common matter, the discussion of the identity of Matthew and Levi, &c.—see notes on Matthew and Mark. I here only notice what is peculiar to Luke. 27.] not merely he saw,' but he looked on,—He observed. 28.] left all: not merely, left his books and implements,' but the pression is generally used, and imports not so much a present objective relinquishment, as the mind with which he rose to follow. 29.] This fact is only expressly mentioned here—but may be directly inferred from Mark, and remotely from Matthew. See on Matthew, ver. 10. 33.] On the difference in the persons who ask this question, see on Matthew and Mark. and make prayers: see ch. xi. 1. These prayers must be understood in connexion with an ascetic form of life, not as only the usual prayers of devout men. 34.] I have remarked on the striking contrast between make to fast and they shall (or, will) fast, on Matthew,
parable unto them; No man \( {\text{o}} \) putteth a piece of a new garment upon an old; if otherwise, then \( {\text{p}} \) both the new maketh a rent, and the piece that was taken out of the new \( {\text{q}} \) agreeeth not with the old. 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles\(^{[r]} \); and both are preserved]. 39 No man also having drunk old wine, \( {\text{s}} \) straightway] desireth new: for he saith, The old is better.

VI. 1 And it came to pass on the \( {\text{a}} \) second] sabbath \( {\text{u}} \) after the first], that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 And certain of the

\( {\text{o}} \) read, cutteth a piece from a new garment, and putteth it.

\( {\text{p}} \) read and render, he both will rend the new garment: see note.

\( {\text{q}} \) read, will not agree.

\( {\text{r}} \) omitted by some of the oldest authorities, and probably inserted from the parallel place in Matthew.

\( {\text{s}} \) omit.

\( {\text{t}} \) some ancient copies read, good.

\( {\text{u}} \) omitted by some ancient authorities, perhaps on account of its difficulty.

ver. 15. 36.] The latter part of this verse is peculiar, and is to be understood as in the margin, 'if he does, he both will rend the new garment' (by taking out of it the piece), 'and the piece from the new garment will not agree with the old.' In Matthew and Mark the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by an attempt to engratify the new upon the old:—the new loses its completeness: the old, its consistency. 39] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from some of our ancient authorities. It contains the conclusion of the discourse, and the final answer to the question in ver. 33, which is not given in Matthew and Mark. The persons who had drunk the old wine are the Jews, who had long been habituated to the old system;—the new is the new wine (see on Matthew) of the grace and freedom of the Gospel: and our Lord asserts that this new wine was not palatable to the Jews, who said the old is better (or, good). Observe that there is no objective comparison whatever here between the old and new wine; the whole stress is on desireth and for he saith, and the import of better is subjective:—in the view of him who utters it. And even if we were to assume such an objective comparison, it makes no difficulty. In time, the new wine will become older;—the man will become habituated to its taste, and the wine itself mellowed; and the comparison between the wines is not then which is the older, but which is intrinsically the better. Stier observes, that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them.

CHAP. VI. 1—5.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1—8. Mark ii. 23—28. Between the discourse just related here and in Mark, and this incident, Matthew interposes the raising of Jairus's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John. I need not insist on these obvious proofs of independence in the construction of our Gospels. On the question of the arrangements, see on Matthew. 1. second . . . after the first] The word thus rendered presents much difficulty. None of the interpretations have any certainty as the word is found no where else, and can be only judged of by analogy. See the discussion in the notes in m G Trey Testament.
Pharisees said unto them, Why do ye that a which is not a Exod. xx. 10.
awful to do on the sabbath days? 3 And Jesus answering
them said, Have ye not read so much as this, b what b 1 Sam. xxv.
6 David did, when himself was an hungred, and they which
were with him; 4 how he went into the house of God, and
hid take and eat the shewbread, and gave also to them
that were with him; e which it is not lawful to eat but for
he priests alone? 5 And he said unto them, That the
son of man is Lord also of the sabbath. 6 d And it came to
pass [v also] on another sabbath, that he entered into the
synagogue and taught: and there was a man whose right
and was withered. 7 And the scribes and Pharisees
watched him, whether he would heal on the sabbath day;
that they might find an accusation against him. 8 But he
new their w thoughts, and said to the man which had the
lithered hand, Rise up, and stand forth in the midst,
and he arose and stood forth. 9 Then said Jesus unto
them, x I will ask you one thing; Is it lawful on the
sabbath days to do good, or to do evil? to save life, or to
estroy it? 10 And looking round about upon them all,

v omitted by the most ancient authorities.

w see above on ch. v. 22: the word is the same.

read, I ask you whether it is.

nds is a detail peculiar to Luke: rubbing them and blowing away the chaff.

2. In Matthew and Mark, the
arises address our Lord, 'Why do Thy
impeers,' &c.? 3. Have ye not read
much as this? i.e., 'Are ye so utterly
orant of the spirit of Scripture?' See
ark xii. 10, where the same expression
urs. In one of our ancient authorities,
a Cambridge MS., the following is the
m of ver. 5: On the same day he beheld
certain man working on the sabbath,
d said unto him, O man, if thou know-
what thou art doing, blessed art thou:
if thou knowest not, accused, and a
gressor of the law. This remarkable
osition seems to be an interpolation,
 hardly an invention of a later time.
form and contents speak for its origi-
nity, and, I am disposed to believe, its

cificity.

—11.] Healing of the withered
exp. Matt. xii. 9—14. Mark iii. 1—
See on Matthew. 6. The circumstances
related in ch. xiv. 1—6 are very
gar to these; and there St. Luke has
erted the question of Matthew, vv. 11,
I should be disposed to think that St.
Mark and St. Luke have preserved the
exact narrative here. St. Matthew, as we
see, describes the watching of the Pharisees
their thoughts, or reasonings, ver. 8) as
words actually spoken, and relates that
they asked the question: which certainly
ries from an imperfect report of what
took place, the question itself being verba-
that which our Lord asked on that
other occasion, Luke xiv. 3, and followed
by a similar appeal about an animal. There
hardly be a doubt that in St. Matthew's
narrative the two occurrences are blended:
and this may have taken place from the
circumstance of the question about
animal having been asked on both oc-
casions; St. Luke omitting it here, because
he reports it there—St. Matthew joining to
it the question asked there, because he was
ot aware of another similar incident.

right hand is a mark of accuracy,
nd from an eye-witness. 9. After the
question, St. Mark adds "But they held
their peace"—as they did after the question
just referred to in ch. xx. 3, because they
ere in a dilemma, and either answer
would have convicted them. 10.] St.
Mark adds "with anger, being grieved at
The hardness of their hearts”—one of the most striking and graphic descriptions in the Gospels. It was thus that He bare (see Matt. viii. 17), even while on earth, our sins and infirmities. Their hearts were hardened,—but He grieved for it. 11. foolishness] It does not appear that this word can ever mean, as in A. V. ‘madness,’ or as some explain it, rage of a senseless kind. The proper meaning, ‘senselessness,’ ‘wicked folly,’ must be kept to. *communed*—viz. the Pharisees and Herodians: Mark, ver. 6, where see note.

12—19.] Calling and Names of the Twelve Apostles. Peculiar (in this form) to Luke: see Matt. xii. 15—21; Mark iii. 13—19. We may observe, that St. Matthew does not relate the choosing of the Apostles, but only takes occasion to give a list of them on their being sent out, ch. x. 1 ff.; and that St. Mark and St. Luke agree in the time of their being chosen, placing it immediately after the healing on the sabbath,—but with no very definite note of time. 12.] These days is vague in date, and may belong to any part of the period of our Lord’s ministry now before us. I believe it to be a form of acknowledgment on the part of the Evangelist, that he did not determine exactly into what part of this period to bring the incident so introduced. Indeed the whole of this paragraph is of a supplementary and indefinite character, serving more as a preface to the discourse which follows, than as an integral part of the narration in its present sequence. This of course in no way affects the accuracy of the circumstances therein related, which nearly coincide in this and the cognate, though independent, account of Mark. went out—viz from Capernaum. the mountain—see on Matt. v. 1. to pray—see note or ch. v. 16. and continued all night in his prayer to God] This is the right rendering. The fancy that by the words rendered “in his prayer to God” is meant in a house of prayer, is quite baseless.

13. he called unto him his disciples expressed in Mark, “He calleth to him whom he would”—i. e. He summoned to Him a certain larger number, out of whom He selected Twelve. We are not to suppose that this selection was now first made out of a miscellaneous number—but not formally announced, the Apostles, of most of them, had had each their special individual calling to be, in a peculiar manner, followers of the Lord, before this he named] not at a previous, or subsequent period; but at this time. 14. On the catalogue, see notes on Matt. x. 1 ff. 16.] Judas of James—usually and I believe rightly, rendered Jude the brother of James: see Introduction to Jude. On the question who this James was, see on Matt. x. 3, and xiii. 55. 17. Having descended from the mountain, He stood on a level place—i.e. possibly, as has been suggested by some, on
in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, ad from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 13 and they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them. 20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they separate you from their company, and shall render, upon a level place. render, number of the people. read and render, and they that were vexed were cured of unclean spirits. render, a multitude.

ledge or shelf on the side of the mount; but more naturally below the mount; see on Matt. v. 1. Whether St. Luke had thus have written with the Gospel of Matthew before him, I leave the reader to judge: premising, that is, the identity of the two discourses. St. Luke is the same expression, of power going forth from our Lord, in ch. viii. 46. 20. on his disciples] The discourse was spoken to the disciples generally,—to the Twelve particularly,—to the people prospectively; and its subject, both here and in Matthew, is, the state and duties of a disciple of Christ. ye poor] To suppose that St. Luke's report of this discourse refers only to this world's poverty, &c.—and the blessings to anticipated outward prosperity in the Messiah's Kingdom, is surely quite a misapprehension. Comparing these expressions with other passages in St. Luke himself, we must have concluded, even without St. Matthew's report, that they bore a spiritual sense; see ch. xvi. 11, where he speaks of 'the true riches,' and ch. xii. 21, where we have rich towards God. And who would apply such an interpretation to our ver. 21? See on each of these beatitudes the corresponding notes in Matthew. the kingdom of God] "the kingdom of heaven," Matthew, but it does not thence follow that "heaven" is the same as "God," but the two are different ways of designating the same kingdom—the one by its situation—in heaven, where its polity is (Jerusalem which is above, Gal. iv. 26), the other by Him, whose it is.

22. Separate and cast out must not be understood of Jewish excommunic-
reproach you, and cast out your name as evil, for the Son of man’s sake. 23 p Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. 24 r But woe unto you that are rich, for ye o have received your consolation. 25 u Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep. 26 r Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets. 27 w But I say unto you which hear, Love your enemies, do good to them which hate you, 28 bless them that curse you, [q and] x pray for them which despitefully use you. 29 And unto him that smiteth thee on one cheek offer also the other; y and him that taketh away thy cloak forbid not to take thy coat also. 30 z Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 r For i ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye for sinners also do even the same. 34 And if ye lend t them of whom ye hope to receive, what thank have ye for sinners also lend to sinners, to receive as much again. 35 But a love ye your enemies, and do good, and blend

- The mention of “prophets” and “false prophets” has reference to the disciples, and not to their own officers. 1 st cor. vi. 7; 8, 10. 2 x Deut. xv. 7, 8, 10. 2 Prov. xxi. 26. 23.] in that day, not in the most solemn sense of the words (see Matt. vii. 22), but in the day when men shall do thus to you. 24.] Of course I cannot assure to any such view as that taken by Meyer and others, that these ‘woes’ are inserted from later tradition; in other words, were never spoken by our Lord at all;—either we must suppose that they ought to follow Matt. v. 12, which is from the context most improbable,—or that they and perhaps the four preceding beatitudes with them, were on some occasion spoken by our Lord in this exact form, and so have been here placed in that form. 26.] Not said to the rich, but to the disciples. The very warning conveyed in

- false prophets shews this, and should have prevented the blunder from being made. The mention of “prophets” and “false prophets” has reference to the disciple office as the salt of the earth. The address in ver. 27 is not (Meyer) a turning of the discourse to His own disciples, but I am unto you which hear is equivalent to “But I say unto you,” which introduces the same command Matt. iv. 44,—and the hear serves the purpose of the 1—to yo who now hear me. The discourse being in an abridged form, the strong antithesis could not be brought out. 29.] See Matt. 39 ff. 31.] Matt. vii. 12; but here it seems somewhat out of connexion for the sense of vv. 29, 30, has been resist not evil, whereas this precept refers to the duty of man to man, injury being out of the question. 32.] This very again belongs to ver. 28, not to ver. 31; so Matt. v. 46 ff. 33.] thank correspond

- have received is the same word rendered have in Matt. vi. 2, 5, 16; so notes there. P read, full now. Q omit. R render, And.
...  

...
them.  Can the blind lead the blind? shall they not both fall into the ditch?  

40  a The disciple is not above his master: but every one that is perfect shall be as his master.  

41  And why beholdest thou the mote that is in thy brother’s eye, but dost perceive not the beam that is in thine own eye?  

42  b Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly: for of every tree known by his own fruit.  

43  For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.  

44  For every tree is known by his own fruit. For of thorns b men do n gather figs, nor of a bramble bush gather they grapes.  

45  A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.  

46  k And why call ye me, Lord, Lord, and do not the things which I say?  

47  Whosoever cometh to me, an heareth my sayings, and doeth them, I will shew you whom he is like:  

48  c He is like a man c which built an house and dug deep, and laid the foundation on a rock; and  

49  d render, who digged, and went deep  

in the eye is, to which our first efforts must be directed. Can the blind lead the blind?  

See this in quite another connexion, Matt. xv. 14, where Peter answers, “Declare unto us this parable”—meaning apparently the last uttered words, which the Lord however explains not specifically, but by entering into the whole matter. I believe this parable to have been one of the usual and familiar sayings of our Lord.  

40  See above.  

Perfect, i.e. fully instructed—perfect, in the sense of ‘well-conditioned,’ knowing what is his duty, and consistently endeavouring to do it.  

41  Some have imagined a break in the sense here, and a return to Matt. vii. 3 f.;—but the whole is in the strictest connexion; see above.  

42  The corrupt fruit answers to the “beam in the eye.”
when the flood arose, the stream beat vehemently upon the house, and could not shake it: e for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

VII. 1 Now when he had ended all his sayings in the presence of the people, he entered into Capernaum. 2 And a certain centurion’s servant, who was dear unto him, was sick; and ready to die. 3 And when he heard of Jesus, he set him forth e[the] elders of the Jews, beseeching him that he would come and heal his servant. 4 And when he was now not far from the house, the centurion sent friends to him, saying: I am worthy, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7 wherefore neither thought I myself worthy to come unto thee: 8 but say in a word, and my servant shall be healed. 9 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard these things, marvelled at him, and turned him about, and said unto him, I say unto you, I have not found so great faith, no, not in Israel. 11 And they that read, because it was well built.

- read, because it was well built.
- g i.e. earnestly.
- h render, himself.
- j render, our.
- k a synagogue.
- l read, with some ancient authorities.
- m and deepened as he dug: was not with one digging, but kept going over.

[AF. VII. 1-10.] Healing of the centurion’s servant. Matt. viii. 5-13. Matthew also placed after the Sermon on the Mount, but with the healing of the paralytic, a narrative fuller than that in Matthew in the beginning of the miracle, not so full at the end. See notes on Matthew.

- n elders—not elders of the synagogue but rulers of the synagogue, ch. synagogi,” Acts xiii. 15), but of the church.
- o himself, i.e. at his own expense.

7.] wherefore, on account of his unworthiness; which unworthiness itself may be connected with the fact, that entering his house would entail ceremonial uncleanness till the evening. St. Matthew does not express this clause, having the narrative in a form which precludes it. See notes there. The neither brings into emphasis, not “myself,” as distinguished from others, but the whole following clause; “neither did I adopt that course.” 9.] After this there is an important addition in Matthew on the adoption of the Gentiles, and rejection of Israel who shewed no such faith.
were sent, returning to the house, found the servant who that had been sick.

11 And it came to pass the day after, that he went in a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: as much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and the glory of God was seen.

m render, being carried.

10.] Here Matthew simply states the fact of the healing, apparently not knowing of any having been sent. 11—16.] RAISING OF A DEAD MAN AT NAiN. Peculiar to Luke. NAiN occurs no where else in the Bible. It was a town of Galilee not far from Capernaum, a few miles to the south of Mount Tabor, ‘on the northern slope of the rugged and barren ridge of Little Hemon,’ Stanley. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. See Stanley’s description, Sinai and Palestine, p. 357, edn. 3.

This is one of the three greatest recorded miracles of our Lord: of which it has been observed, that He raised one (Jairus’s daughter) when just dead,—one on the way to burial,—and one (Lazarus) who had been buried four days. 12. being carried out.] The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiakim that he should be buried with the burial of an ass, drawn forth and cast beyond the gates of Jerusalem. Jer. xxvii. 19. ‘One entrance alone Nain could have had; that which opens on the rough hill-side in its downward slope to the plain. It must have been in this steep descent,’ &c. Stanley, as above. 14.] The bier was an open coffin. There was something in the manner of our Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them. All three raisings from the dead are wrought with words of power, ‘Damsel, arise;’—‘Young man, arise;’—‘Lazarus, come forth.’ Trench quotes eloquent passage from Massillon’s sermons (Miracles, p. 241),—‘Elle ressuscite des morts, c’est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l’enfant qu’il ressuscite: il s’agissait de lui même une fois, invoquée une puissance étrangère; qu’il rappelle de l’empire de la mort une âme qui n’est pas soumise à sa voix: et qui n’est pas lui-même le maître de la naissance et de la vie. Jésus-Christ ressuscite morts comme il fait les actions les plus communes: il parle en maître à qui dorment d’un sommeil éternel: l’on sent bien qu’il est le Dieu des morts, et des vivans,—jamais plus tranquille lorsqu’il opère les plus grandes choses.’

15. he delivered him to his mother. Doubtless there was a deeper reason to the mere consoling of the widow, (of whom there were many in Israel now as before,) that influenced our Lord to work this miracle. Olshausen remarks, ‘A reference in this miracle to the raised himself is by no means excluded. M. as a conscious being, can never be a means to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised. He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to delivered him to his mother, and make her joy to be a true and abiding...
ong us; and, d That God hath visited his people, d ch. i. 68.
And this rumour of him went forth throughout all Judea, and throughout all the region round about.
And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples at them to n Jesus, saying, Art thou he that should come, or look we for another? 20 When the men were come unto him, they said, John o Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? 21 And in that [oo same] hour he cured many of [their] infirmities and plagues, and of evil spirits; and to many that were blind he gave sight. 22 Then pp Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; e how that the blind 

And blessed is he, whosoever shall not be offended in me.
And when the messengers of John were departed, he began to speak unto the q people concerning John, What went ye out into the wilderness for to r see? A reed shaken with the wind? 25 But what went ye out for to see? Anan clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? I say unto you, and much more than a prophet.

This is he, of whom it is written, s Behold, I send my

read, the Lord.

o render, the Baptist.

pp read, he.

render, multitudes, as in Matt. xi. 7, where the word is the same.

render, gaze upon. (The word in vv. 25, 26 is different.)

18. fear, the natural result of witnessing a direct exhibition of divine power; compare ch. v. 8.

a great prophet] For they had only been the apostles of prophets who had before raised the dead,—Elijah and Elisha; and the prophet who was to come was doubtless in their minds.

35. Message of Enquiry from Baptist: our Lord's Answer, and Discourse to the Multitudes thereon. Matt. xi. 2—19. The incident holds a different place, coming after ending of the Twelve in ch. x.;—neither there nor here it is marked by any definite note of time. 18. all these things here may extend very wide: so may "the works of Christ" in Matthew. On the common parts, see notes on Matthew, where I have discussed at length the probable reason of the enquiry. 21.] This fact follows by inference from Matthew, ver. 4: for they could not tell John "what they saw," unless our Lord were employed in works of healing at the time. Observe that St. Luke, himself a physician, distinguishes between the diseased and the possessed. 22 f.] Nearly verbatim as Matthew. The expression the dead are raised does not necessarily imply that more than one such miracle had taken place: the plural is generic, signifying that some of the class fell under that which is predicated of them. 24—28] See Matthew.
messenger before thy face, which shall prepare thy way before thee. 28 [s For] I say unto you, Among those that are born of woman there is not a greater [t prophet] than John [u the Baptist]: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, h being baptized with the baptism of John. 30 But the Pharisees and lawyer rejected i the counsel of God v against themselves, being not baptized of him. 31 [w And the Lord said,] Where unto then shall I liken the men of this generation? am to what are they? 32 They are like unto children sitting in the marketplace, and calling one to another, an saying, We [x have] piped unto you, and ye have not danced; we [x have] mourned to you, and ye [z have not wept. 33 For k John the Baptist a came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But wisdom is justified of her children.

s omit.
t omitted by many ancient authorities: but perhaps because it is not in the parallel place in Matt. xi. 11.
u omit.
w omit, with nearly all the authorities.
y render, did not dance.
a render, is come.

29, 30.] It has been imagined that these words are a continuation of our Lord's discourse, but surely they would thus be most unnatural. They are evidently a parenthetical insertion of the Evangelist, expressive not of what had taken place during John's baptism, but of the present effect of our Lord's discourse on the then assembled multitude. Their whole diction and form is historical, not belonging to discourse. See likewise a grammatical objection to this rendering in my Greek Test. 31—35.] See on Matthew, vv. 16—19.

36—50.] ANOINTING OF JESUS' FEET BY A PENITENT WOMAN. Peculiar to Luke. It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 6; Mark xiv. 3; John xii. 3: although such an opinion has been entertained from the earliest times. Origen mentions and controverts it. It has been held in modern times by Grotius, Schleiermacher, Ewalt and Hug: and recently by Bleek. B the only particular common to the t host to be such, which is hardly war recounting), is the anointing itself; an even that is not strictly the same. T character of the woman,—the descripti of the host,—the sayings uttered,—t time,—all are different. And if the possibility of this occurring twice is to questioned, we may fairly say, that action of this kind, which had been on commended by our Lord, was very likely to have been repeated, and especially such a time as 'six days before the Passover,' and by one anointing Him His burial. I may add, that the is not the least reason for supposing woman in this incident to have been Mary Magdalene. The introduction of her a new person so soon after (ch. viii. 2), a what is there stated of her, make the not
And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, 'This man, if he were a prophet, would have known who and what manner of woman this is that oocheth him: for she is a sinner. And Jesus answer-

b read and render, which was a sinner in the city; or, which was in the city, a sinner: see note.

c render, he.

e literally, eagerly kissed: see on Matt. xxvi. 49.

teedingly improbable.

36.] The fact time and place are indeterminate— the occasion of St. Luke's inserting the story here may have been the friend of publicans and sinners in ver. 34. Wieseler aces it at Nain, which certainly is the st city that has been named: but it is more natural to suppose in the city to refer to the house before—the city where the house was. Meyer thinks that the finite article points out Capernaum. The position of the words in the city in the inserted text requires a different rendering from 'a woman in the city which was a sinner.' We must either render, 'which is a sinner in the city,' i.e. known as such in the place by public repute,—carrying on a sinful occupation in the place,—

(2) regard which was in the city as synthetic, 'a woman which was in the y, a sinner.' The latter seems preferable.

37.] a sinner, in the sense usually understood—a prostitute: but, by the text, penitent. was is not how er to be rendered as if it were 'had sinned.' She was, even up to this time (see v. 39), a prostitute—and this was the last manifestation of her penitence. 'What tender that such should fly to Christ, seeing that they had also come to the baptism of John?' Matt. xxi. 32 (Grotius). It is possible, that the woman may have just heard the closing words of the discourse concerning John, Matt. xi. 28—30; but I would press this, on account of the obvious fact of sequence in this part of our Gospel. The behaviour of the woman certainly implies that she had heard our Lord, and been awakened by His teaching.

an alabaster box: for the word, &c., see on Matt. xxvi. 7. Our Lord would, after the ordinary custom of persons at table, be reclining on a couch, on the left side, turned towards the table, and His feet would be behind Him. She seems to have embraced His feet (see Matt. xxviii. 9), as it was also the Jews' custom to do by way of honour and affection to their Rabbis (see Wetstein on this passage), and kissed them, and in doing so to have shed abundant tears, which, falling on them, she wiped off with her hair. From the form of expression in the original (see in my Greek Test.), it does not appear that this latter was an intentional part of her honouring our Lord. It was the tears, implied in the word weeping,—the tears which she shed,—not 'her tears,' which would be otherwise expressed. The ointment here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin.

39.] The Pharisee assumes that our Lord did not know who, or of what sort, this woman was, and thence doubts His being a prophet (see ver. 16); —the possibility of His knowing this and permitting it, never so much as occurs to him. It was the touching by an unclean person, which constituted the defilement. This is all that the Pharisee fixes on: his offence is merely technical and ceremonial.

40.] answering—perhaps to the disgust manifested in the Pharisee's coun-
ing said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred \(f\) pence, and the other fifty. 42 And when they \(g\) had nothing to pay, he frankly forgave them both. [\(h\) Tell me] therefore, which of them will love him most? 43 Simon

\(f\) render, denarii.  
\(g\) render, could not.  
\(h\) not in many ancient authorities.  
If omitted, render, Which of them therefore, &c.

tenance; for that must have been the ground on which the narrative relates ver. 39. We must not however forget that in similar cases "Jesus knowing their thoughts" is inserted (Matt. ix. 4), and doubtless might also have been here. There is an inner personal appeal in the words addressing the Pharisee. The calling by name—the especial I have somewhat to say unto thee refer to the inner thoughts of the heart, and at once bring the answer Master, say on, so different from "This man, if he were a prophet." 41. We must remember that our Lord is here setting forth the matter primarily with reference to Simon's subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, the case may have been so: and, I am inclined to think, was so. The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below.  

The debtors are the prominent persons in the parable—the creditor is necessary indeed to it, but is in the background. And this remark is important—for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks from the position of the debtors, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that He makes an assumption for the purpose of the parable:—that sin is proportionate to the sense of sin, just as a debt is felt to the amount of the debt. The disorganization of our moral nature, the deadly sedative effect of sin in lulling the conscience, which renders the greatest sinner the least ready for penitence, does not here come into consideration; the examples being two persons, both aware of their debt. This assumption itself is absolutely necessary for the parable: for if forgiveness is to awaken love in proportion to the magnitude of that which is forgiven, sin in such a connexion must be the subjective debt which is felt to exist, not the objective one, the magnitude of which we never can know, but God only: see on ver. 47 below.  

five hundred \(\ldots\) fifty—a very different ratio from the ten thousand talents and the hundred pence (denarii) in Matt. xviii. 21—35, because there it is intended to shew us how insignificant our sins towards one another are in comparison with the offence of us all before God. 42. when they could not pay, he frankly forgave them both] What depth of meaning there is in these words, if we reflect Who said them, and by what means this forgiveness was to be wrought! Observe that the could not pay is pregnant with more than at first appears:—how is this incapacity discovered to the creditor in the parable? how, but by themselves? Here then is the sense and confession of sin; not a bare objective fact, followed by a decree of forgiveness: but the incapacity is an avowed one, the forgiveness a personal one,—them both, which of them will love him most!  

The difficulty usually found in this question and its answer is not wholly removed by the subjective nature of the parable. For the sense of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed: and then we seem to come to the false conclusion, 'The more sin, the more love: let us then sin, that we may love the more.' And I believe this difficulty is to be removed by more accurately considering what the love is which is here spoken of. It is an unquestionable fact that the deepest penitents are, in one kind of love for Him who has forgiven them, the most devoted;—in that, namely, which consists in personal sacrifice, and proofs of earnest attachment to the blessed Saviour: and His cause on earth. But it is no less an unquestionable fact, that this love is not the highest form of the spiritual life that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being
answered and said, I suppose that he to whom he forgave nast. And he said unto him, Thou hast rightly judged. 4 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she [i hath] washed my feet with tears, and wiped them with [i the hairs of her head. 45 Thou gavest me no kiss: but this woman since he time I came in hath not ceased [k to kiss my feet. 3 m My head with oil thou didst not anoint: but 1 this m Ps. xxxii. 5. woman hath anointed my feet with ointment. 47 n Where- n 1 Tim. i. 14. 

1 omit.  

k literally, eagerly to kiss.

led with all the fulness of Christ; that their views are generally narrow, their ms one-sided:—that though love be the greatest of the Christian graces, there are serious kinds of it; and though the love the reclaimed profligate may be and is tense of its kind, (and how touching & beautiful its manifestations are, as! yet that kind is not so high nor implete as the sacrifice of the whole e,—the bud, blossom, and fruit,—to His service to whom we were in baptism dedi-

For even on the ground of the table itself, in that life there is a cons-

ually freshened sense of the need, and assurance, of pardon, ever awaking voted and earnest love. In the I oppose of Simon, we have, understood, that is, if they feel as they ought.” 44—46.] It would not appear that Simon had been deficient in theINARY courtesies paid by a host to his guests—for these, though marks of honour sometimes paid, were not (even the kissing of the feet, except when coming (in a journey) invariably paid to guests:—but that he had taken no particular pains to shew affection or reverence for his best. Respecting water for the feet, see G. xlviii. 4; Judg. xix. 21. Observe the contrasts here:—water, tears,—the blood of the heart, as Augustine calls them:—

a gavest me no kiss (on the face),—愿望 kissing my feet:—with oil my head,—my feet with ointment (which was the precious). 45. since the time I came in] These words will explain one difficulty in the circumstances of the painting: how such a woman came into a guest-chamber of such a Pharisee. 

appears by them to have entered simultaneously with our Lord and His disciples. Nor do vv. 36, 37 at all pre-

clude this idea:—the words of the original in ver. 37 may mean, ‘having knowledge that He was going to dine,’ &c. If she came in His train, the Pharisee would not exclude her, as He was accustomed to gather such to hear Him: it was the touching at which he wondered. 47.] This verse has been found very difficult to fit into the lesson conveyed by the Parable. But I think there need be little difficulty, if we regard it thus. Simon had been offended at the uncleanness of the woman who touched our Lord. He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman’s conduct and his, now assures him, ‘Wherefore, seeing this is so, I say unto thee, she is no longer unclean—her many sins are forgiven: for (thou seest that) she loved much:’ her conduct towards Me shews that love, which is a token that her sins are forgiven.’ Thus the clauses are not connected by the causative particle, ‘because she loved much;’ but, as rightly rendered in A. V., for she loved much: ‘for she has shewn that love, of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness.’ Thus Bengel says, “The remission of sins, not imagined by Simon, is proved by its fruit, ver. 42, which latter is evident and meets the eye, whereas the other is hidden from us:” —and Calovius, “Christ was using that kind of proof which is called à posteriori.” But there is a deeper consideration in this solution, which the words of the Lord in ver. 48 bring before us. The sense of forgiveness of sin is not altogether correspondent to the sense of forgiveness of a debt. The latter must be altogether past, and a fact to be looked back on, to awaken
forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman,

VIII. 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve went with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, which ministered unto him of their substance.

And when much people were gathered together, and were come to him out of every city, he spake by a parable:

m literally, to peace. mm render, journeyed. n omit. o render, had come. p read, them. q render, gathering.

gratitude: the former, by no means so. The expectation, the desire, and hope of forgiveness, the faith of ver. 50, awoke this love; just as in our Christian life, the love daily awakened by a sense of forgiveness, yet is gathered under and summed up in a general faith and expectation, that in that day all will be found to have been forgiven. The remission (forgiveness) of sins, into which we have been baptized, and in which we live, yet waits for that great “Thy sins are forgiven thee” which He will then pronounce.

she loved much—viz. in the acts related in vv. 44—46. Remark that the assertion regarding Simon is not “few sins are forgiven,” but “little is forgiven;” stamping the subjective character of the part relating to him: he felt, or cared about, but little forgiveness, and his little love shewed this to be so.

This appears to have been said, not in a hostile, but a reverential spirit. Perhaps the also alludes to the miracles wrought in the presence of John’s messengers.

50. See on ver. 47. The woman’s faith embraced as her own, and awoke her deepest love on account of, that forgiveness, which the Lord now first formally pronounced. in (literally into) peace: see 1 Sam. i. 17; not only in peace, but implying the state of mind to which she might now look forward.

CHAP. VIII. 1—3. JESUS MAKES A CIRCUIT, TEACHING AND HEALING, WITH HIS TWELVE DISCIPLES, AND MINISTERING WOMEN. Peculiar to Luke. A general notice of our Lord’s travelling and teaching in Galilee, and of the women, introduced again in ch. xxiii. 55; xiv. 10, who ministered to Him.

2. seven devils; see ver. 30. 3. Prof. Blunt has observed in his Coincidences, that we find a reason here why Herod should say to his servants (Matt. xiv. 2), “This is John the Baptist,” &c., viz.— because his steward’s wife was a disciple of Jesus, and so there would be frequent mention of Him among the servants in Herod’s court.

This is Herod Antipas. Joanna is mentioned again ch. xxiv. 10, and again in company with Mary Magdalene and others. Susanna is not again mentioned ministered, providing food, and giving other necessary attentions.

unto them, viz. the Lord and His Apostles.


For the parable and its explanation, see notes on Matthew, where I have also notices the varieties of expression here and in Mark. On the relation of the three accounts to one another, see notes on Mark. On Lord had retired to Capernaum, and thither this multitude were flocking together to Him.

4. The present participle gathering, is overlooked by the A. V.; as also coming to him; literally coming one after another. It was the desire of those who had been impressed by His discours
5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit a with patience. 16 No man, when he hath lighted

render, the. render, the good ground. render, the rest. render, have heard. render, in.

d miracles to be further taught, that taught them together to Him now. He bke this parable sitting in a boat, and multitude on the shore. 14. c Is. xi. 9. is life belongs to all three substantives. 15. d Matt. v. 16. Mark iv. 21. ch. xi. 33. render, the thorns. render, in saying. render, may. see note on Matt. xiii. 20.

willing to be taught, and humble enough to receive with meekness the engraven word. It is of these that our Lord here speaks; of this kind was Nathanael, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37, "Every one that is of the truth, heareth My voice," and Trench on the Parables, in loc. in patience—consistently, through the course of a life spent in duties, and amidst discouragements—"he that endureth unto the end, the same shall be saved," Matt. xxiv. 13.

16—18. Mark iv. 21—25, where see notes. The sayings occur in several parts
a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 e For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come b abroad. 18 Take heed therefore how ye hear: 'for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him his mother and his brethren, and could not come at him for e the press. 20 And it was told him [d by certain which said], Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on e a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were f filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the

b render, to light.
d omitted by many ancient authorities.
e render, the multitude.
f render, filling.

of Matthew (v. 15; x. 26; xiii. 12), but in other connexions. Euthym. remarks well, "It is likely that Christ spoke such sayings as these at different times." On the meaning of the separate sayings, see notes on the passages in Matthew. Observe that ver. 18, how ye hear is "what ye hear" in Mark, and seemeth to have is "hath" in Mark.

19—21.] THE MOTHER AND BRETHREN OF JESUS SEEK TO SEE HIM. Matt. xii. 46—50. Mark iii. 31—35. The incident is introduced here without any precise note of sequence; not so in St. Matthew, who says, after the discourse in ch. xiii., "while he was yet speaking to the multitudes" . . . . and St. Mark "There came then" . . . . having before stated, ver. 21, that His relations went out to lay hold of Him, —for they said, "He is beside Himself." We must conclude therefore that they have it in the exact place, and that St. Luke only inserts it among the events of this series of discourses, as indeed it was, but without fixing its place. His account is abridged, and without marks of an eye-witness, which the others have.

22—25.] JESUS, CROSSING THE LAKE STILLS THE STORM. Matt. viii. 18, 23—27. Mark iv. 35—41. The chronology of this occurrence would be wholly uncertain were it not for the precision of St. Mark, who has introduced it by "the same day when the even was come," i. e. on the same day in which the preceding parables were delivered. How it has come to be misplaced in Matthew, must ever be matter of obscurity. The fact that it is so, is less unquestionable, than the proof that it furnishes of the independence of the two other Evangelists. 22. on one of the days] This serves to show that St. Luk had no data by which he could fix the following events. If he had seen the Gospel of St. Mark, could this have been so?

23.] came down—from the sky,—e perhaps from the mountain valleys around see Matt. vii. 27, and note on Acts xxvi
raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this, e for he commandeth even the winds and water, and they obey him?

26 And they h arrived at the country of the i Gadarenes, which is over against Galilee. 27 And when he went forth 0 land, there met him k out of the city a certain man, which had devils long time, and ware no clothes, neither bode in any house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

9 For he 1 had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept m bound with chains and [n in] fetters; and o he brake the bands, and was driven of p the devil into the wilderness. 30 And Jesus asked him saying, What is thy

g render, that.
i read here, Gerasenes.
l render, was commanding.
n omit.
o render, breaking the bands.
p i.e. not “the Devil,” personal: but the daemon which possessed him.

h literally, sailed down to.

24.7 See notes on Matthew.
i. In Matthew this reproof comes before the stilling of the storm. But our account, that in Mark, are here evidently act.

26–39.] Healing of a Demoniac in the Land of the Gerasenes. Matt. ii. 28–34. Mark v. 1–20, in both of which places see notes. 26. over against Galilee, a more precise description an “the other side,” Matthew, or “the her side of the sea,” Mark. 27. of the city belongs not to met him in A. V., but to a certain man—a certain man of the city. The man did come from the city, but from the nbs. I put to any reader the ques, whether it were possible for either Mark or St. Luke to have drawn up their account from Matthew, or with Matthew before them, seeing that he mentions o possessed throughout? Would no one be taken of this? Then indeed would the Evangelists be but poor witnesses to the, if they could consciously allow such discrepancy to go forth. Of the discrepancy itself, no solution has been proposed which can satisfy any really critical mind.

That one should have been prominent, and the spokesman, is of course possible, but such a hypothesis does not help us one whit. Where two healings take place, narrators do not commonly, being fully aware of this, relate in the singular: and this is the phenomenon to be accounted for. It is at least reasonable to assign accuracy in such a case to the more detailed and chronologically inserted accounts of St. Mark and St. Luke. ware no clothes is to be taken literally. The propensity to go entirely naked is a well-known symptom in certain kinds of raving madness: see Trench, Miracles, p. 167, note †. 29. he was commanding, imperfect tense: in the midst of this ordering, and as a consequence of it, the possessed man cried out, as in last verse.

brace the bands] The unnatural increase of muscular strength is also observed in cases of raving madness (as indeed also in those of any strong concentration of the will); see Trench as above. 30. Lightfoot (on Mark v. 9) quotes instances of the use of legion (made into a Hebrew word) for a great number, in the Rabbinical writings. The
name? And he said, Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep. 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed them saw what was done, they fled, [rr and went] and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils was healed. 37 s Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him: but tt Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. 40 And it came to pass, that, when Jesus was returned,
The people gladly received him: for they were all waiting for him. \(^{41}\) And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus’ feet, and besought him that he would come into his house: \(^{42}\) for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. \(^{43}\) And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, \(^{44}\) came behind him, and touched the border of his garment: and immediately her issue of blood stanched. \(^{45}\) And Jesus said, Who touched me? When all denied, Peter and they that were with him

\(^{u}\) omit: not in the original.

**WITH AN ISSUE OF BLOOD.** Matt. ix. 1, 1-26. Mark v. 21—43. Our account that one of the three which brings out most important points, and I have therefore selected it for full comment. \(^{44}\) received him—i. e. welcomed Him; to “gladly” of the A. V. is a correct comment, but is more than is in the original.

\(^{41}\) a ruler of the synagogue: “of the rulers of the synagogue,” 1 K;—in Matthew only “a certain ruler.”

\(^{42}\) one only daughter, piliar to Luke, but perhaps implied in the affectionate diminutive of Mark.

\(^{5}\) In a dying] In Matthew she is represented as already dead. He is not aware of the subsequent message to Jairus, and states concisely and generally. The word seems to have followed to see what would happen at Jairus’s house: see ver. 5.

\(^{43}\) St. Mark adds, that she now nothing better, but rather worse.

\(^{44}\) Her inner thoughts are given in dark, ver. 28. There was doubtless a weakness and error in this woman’s vi:—she imagined that healing power flowed as it were magically out of the Lord’s person; and she touched the fringe of his garment as the most sacred, as well as the most accessible part: see Matt. xx. 5: Num. xv. 37—40. But she obtained what she desired. She sought it, though in error, yet in faith. And she obtained it, because this faith was known and recognized by the Lord. It is most interesting objectively, that there did go forth healing power from Him, and from his Apostles (see Mark vi. 56: Luke vi. 19: Acts v. 15; xix. 12), but it is also true that, in ordinary cases, only those were receptive of this whose faith embraced the truth of its existence, and ability to heal them. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith even in error and weakness, may also accept them. \(^{45}\) We are not to imagine that our Lord was ignorant of the woman, or any of the circumstances. The question is asked to draw out what followed. See, on the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19—and note there. The healing took place by His will, and owing to His recognition of her faith: see similar questions, Gen. iii. 9, and 2 Kings v. 25. Peter and they that were with Him] A detail contained only here. On the latter part of this verse many instructive remarks have been made in sermons—see Trench, Mir., p. 192, note (edn. 2)—to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, “Even thus is it now with His body, i. e. His Church. She is touched by the faith of few, though crowded by the mob of the many.” And Chrysostom, “The believer on the Saviour toucheth Him, but the unbeliever througheth and vexeth Him.” It is difficult to imagine how the miracle should be, as Dr. Wordsworth calls it, “a solemn warning to all who crowd on Christ;” or how such a forbidding to come to Him should be reconciled with
said, Master, the multitude throng thee and press thee
[w and sayest thou, Who touched me?] 46 And Jesus said
Somebody [x hath] touched me: for I perceive that
y i virtue is gone out of me. 47 And when the woman saw
that she was not hid, she came trembling, and falling
down before him, she declared [z unto him] before all the
people for what cause she [z had] touched him, and how
she was healed immediately. 48 And he said unto her,
Daughter, [a be of good comfort:] thy faith hath made
thee whole; go in peace. 49 While he yet spake, there
cometh one from the ruler of the synagogue [aa's house]
saying to him, Thy daughter is dead; trouble not th

w omitted in some of our most ancient MSS.: perhaps inserted from Mark v. 30
x omit.
y render, power.
z omit.
a omitted by many ancient authorities. It was probably inserted from Matt. ix. 2:
avv not in original.

"Come unto Me all..." Rather should we say, seeing it was one of those that
thus crowded on Him who obtained grace from Him, that it is a blessed encourage-
ment to us not only to crowd on Him, but even to touch Him; so to crowd on
Him as never to be content till we have grasped if it be but His garment for our-
selves: not to despise or discourage any of the least of those who "make familiar
addresses to Him in (so called) religious hymns," seeing that thus some of them
may touch Him to the healing of their souls. I much fear that if my excellent
friend had been keeping order among the multitude on the way to the house of
Jairus, this poor woman would never have been allowed to get near to Jesus. But I
hope and trust that he and I shall rejoice together one day in His presence amidst a
greater crowd, whom no man can number, of all nations, and kindreds, and people,
and tongues. 47 It is not necessary (though perhaps probable), from the when
all denied, ver. 45, that the woman should also have denied with them. She may
have hidden herself among the crowd. Our Lord (Mark, ver. 32) looked around to
see "her that had done this thing:"—a wonderful precision of expression, by which
His absolute knowledge of the whole matter is set before us. trembling:
and more, "knowing what was done to her," Mark; which is implied here. All
this is omitted in Matthew; and if we had only his account, we should certainly
derive the wrong lesson from the miracle; for there we miss altogether the reproof,
and the shame to which the woman is put; and the words of our Lord look like
an encomium on her act itself. Her confession before all the people, is very striking
here, as showing us that Christ will ha Himself openly confessed, and not on
secretly sought: that our Christian life not, as it is sometimes called, merely a thing between ourselves and God; but
good confession, to be witnessed before a
48.] How lovingly does our Lord re-assure the trembling woman; her fear
saved her—not merely in the act touching, but as now completed by the act of confession,—it saved her meditately,
the connecting link between herself and Christ: but the "power which went o
from Him," working through that faith,
saved her energetically, and as the working cause;—"by grace, through faith
Eph. ii. 8. in peace] See ch. vii. and note. St. Mark's addition, "
whole of thy plague," is important,
conveying to her an assurance that the effect which she felt in her body should
remain permanent; that the healing, about which she might otherwise have doubts,
as being surreptitiously obtained, was now openly ratified by the Lord's own word.
49.] Little marks of accuracy come out in each of the two fuller account
Here we have there cometh one, who
was doubtless the exact fact:—in Mark
"there came certain,"—generally ex-
pressed. In Mark again we learn not of
that Jesus heard, but that the message
was not reported to Him, but He only
heard it being said, which is a minor
detail not given here. Nothing can more satisfactorily mark the independen
Jaster. 50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the house, he suffered a man to go in, save Peter, and C James and C John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not: she is not dead, but sleepest. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose from the dead: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

IX. 1 Then he called ee his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal [f the sick]. 3 b And he said unto them, d read, go in with him. c read, John, and James. e read, to eat. d read, for she. e render, to eat. ee read, the Twelve. f omit. g read, staff.

authority of the two narratives. 50.] a she shall be made whole is only here. 51.] Our Lord had entered the house, where He found "a tumult, and the that wept and wailed greatly," Mark: "the minstrels and people making a noise," Matthew, who were all following Him into the chamber of death. On this He declared who were to follow Him, and uttered the words "Give place &c., Matthew." Then He entered with His three Apostles and the parents. I say this, not for the sake of harmonizing, but to bring on the sequence in our narrative here, which unless we get the right meaning for sunder no man to go in, seems disturbed.

53.] The maiden was actually dead, as plainly appears from the knowing that she was dead. The words, she is not dead but sleepest, are no ground for supposing the contrary: see note on Matthew, ver. 24. 54.] Mark gives the actual Aramaic words uttered by the Lord, "Ta lathiva cu." 55.] her spirit came again: see Judges xv. 19, 1 Kings xviii. 21, in the former of which places death had not taken place, but in the latter it had; so that no inference adverse to her actual death can be derived from the use of the word. The command to give her to eat, shows that she was restored to actual life with its wants and weaknesses; and in that incipient state of convalescence, which would require nourishment. The testimony of Mark here precludes all idea of a recovery from a mere paroxysm—"and she walked." One who lay at the point of death at the time of the father's coming, and then died, so that it could be said of the minstrels and others who had time to assemble, knowing that she was dead,—could not, supposing that they were mistaken and she was only in a trance, have risen up and walked, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was real, and the miracle a raising from the dead, in the strictest sense. 56.] The injunction, however, was not observed; for we read in Matthew, "the fame thereof went abroad into all that land."

Chap. IX. 1—5.] Mission of the Twelve. Matt. x. 5—12. Mark vi. 7—
[the very] dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preach- ing the gospel, and healing every where.

7 Now Herod the tetrarch heard of all that was done [by him]: and he was perplexed, because that it was said of some, that John was risen from the dead; 8 an other, that Elias had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John [have] I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 d And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12 And [when] the day began to wear away,
He came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fives in a company. 15 And they did so, and made them sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, a John the Baptist; but some say, Elias; and others, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? 21 Peter said, f Thou art the Christ of God. 22 And he strictly charged them, and commanded them to tell no man that thing; 23 saying, The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed; and the third day he shall rise again.

Lord Himself, and is addressed to him, and answered by Philip and Andrew. 14 By companies of about fifty Mark gives "by hundreds and by fives" with his usual precision. Besides these companies, there were the women and children unarranged; see on vi. 10. 16 On the symbolic part of the miracle, see notes on John 6:11. Immediately after this miracle, St. Matthew, St. Mark, and St. John record the walking on the sea, which, and the whole series of events following as far as att. xvi. 12,—the healings in the land of ennesaret,—the discourse about unclean hands,—the Syrophoenician woman,—the healing of multitudes by the sea of Galilee,—the feeding of the 4000,—the sending of a sign from Heaven,—and the sitting to take bread,—are wholly omitted by our Evangelist. Supposing he had St. Matthew's gospel before him, how is this to be explained?

m render, ourselves go. n render, by companies of about fifty.

It is also an important observation, that the omission by St. Luke of the second miracle of feeding is not to be adduced against its historical reality, as some have done, since it is only omitted as occurring in the midst of a large section, which the accounts gathered by St. Luke did not contain.

18—27. Confession of Peter. First announcement of the Passion and Resurrection. Matt. xvi. 13—28. Mark viii. 27—ix. 1. The Lord had gone into the neighbourhood of Cesarea Philippi;—see notes on Matthew. 19 That one of the old prophets is risen again See ver. 8. There is no improbability, nor contradiction to St. John's account that the multitudes sought to make him a king, in our Lord's asking this question. We must remember that such enquiries were not made by Him for information, but as a means of drawing out the confession of others, as here.

20. See the important addition, the pro-
things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away.

26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. 27. But I tell you of a truth, there shall no standing here, which shall not taste of death, till they see the kingdom of God. 28. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30. And behold, there talked with him two men, which were Moses and Elias: 31. who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32. A But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the render, some of those that stand here. P render, the.

q render (for the sake of what follows). Now.

r render, but having kept awake.

mise to Peter, in Matthew, vv. 17—19. 22. As far as slain is nearly verbatim with Mark: the last clause nearly so with Matthew. And yet, according to the Commentators, St. Mark has compiled his account from St. Matthew and St. Luke. The almost verbal agreement of the three in so solemn and sad an announcement, is what we might expect. Such words would not be easily forgotten. 23. to them all—"having called the multitude with His disciples," Mark. There is no allusion to what He had said to Peter in this all.

25. himself is "his life" in Matthew, Mark;—his life, in the highest sense. 26. After words St. Mark adds "in this adulterous and sinful generation." 'The Glory is threefold: (1) His own, which He has to and for Himself as the exalted Messiah: (2) the glory of God, which accompanies Him as coming down from God's Throne: (3) the glory of the angels, who surround Him with their brightness.' Meyer. 27. See no on Matthew, ver. 28.

28—36. THE TRANSFIGURATION. Matt. xvii. 1—8. Mark ix. 2—8. I have commented on the relation of the three accounts in the notes on Mark, and on the Transfiguration itself in those on Matthew, which treat also of the addition particulars found here. 28. above an eight days is "after six days" in Matthew and Mark, the one reckoning both exclusive, the other inclusive. to pra. See on ch. v. 16. This Gospel alone gives us the purpose of the Lord in going up and His employment when the glorious change came over Him. 31. The decease is expressed in the original by the word exodus, going forth, which could no other than His death. which I should accomplish, literally, fulfil,—divine appointment. 32. Not "when they were awake," as A. V., which is in the sense of the word,—but having ke
o men that stood with him. 33 And it came to pass, as y departed from him, Peter said unto Jesus, Master, s good for us to be here: and let us make three taber-

nles; one for thee, and one for Moses, and one for Elias: knowing what he said. 34 While he thus spake, there a cloud, and overshadowed them: and they feared as y entered into the cloud. 35 And there came a voice of the cloud, saying, k This is my t beloved Son: u hear him. 36 And when the voice was past, Jesus was w and alone. And they kept it close, and told no man in x the days any of those things which they had seen.

And it came to pass, that on the next day, when they came down from the u hill, v much people met him. y And, behold, a man of the w company cried out, saying, z i. e. with difficulty. And, I beseech thee, look upon my son: for he is mine w child. 39 And, lo, a spirit taketh him, and he sud-

v d. render, were departing.
v render, as above, ver. 28, mountain.
x i.e. a great multitude. w render, multitude.
y render, it, as in the last verse.

And I besought thy disciples to cast v him out; and render, were departing.

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were all amazed at the mighty power of God. But whilst they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive him that sent me, for he that is least among you all, the same shall be great.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followed us not. Render, majesty. b Read, he. e Render, is about to be d Render, that they might not perceive it. e Render, reasoning: it is the same word as in the last verse. f Read, is.

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22, 23. Mark ix. 30—32. 43, 44.] all—the multitude—in contrast with "your ears" of ver. 44. these sayings, not, as some, "the foregoing discourses and wonders:" that would give no sense.—for the disciples were thinking exclusively of those already: nor strictly "what I am about to tell you," so that these sayings should be identical in meaning with "this saying" below, ver. 45: but these sayings, of which this was now the second;—these intimations which I make to you from time to time respecting My sufferings and death. The Resurrection, expressly mentioned in the others, is omitted here.

45.] The sense here is not to be evaded by forcing it, as A. V., to mean "so that they did not...", but to be literally rendered, that they might not, as in Matt. i. 22 al. It was the divine purpose, that they should not at present be aware of the full significance of these words.

46—50.] Jesus rebukes the disciples for their emulation and exclusiveness. Matt. xviii. 1—5. Mark ix. 33—40. The most detailed account is in Mark, where I have discussed the differences in the three narratives.

There is not the least occasion to confine the word reasoning to the sense of an inward doubt and questioning in the heart of each; indeed I will venture to say that no interpreter would have thought of doing so, had not the narratives of Matthew and St. Mark, by mentioning outward expression of this thought, offered a temptation to discover a discrepancy. Had our narrative stood by itself, should have understood it, as I do now, a dispute which had taken place or was taking place, and which, though I actually spoken out before the Lord, was yet open to His discerning eye, so that not only the words, but the disputing of the thoughts, was known to Him.

The discourse as here related has the closest connexion and harmony. The dispute had been, who (among the Twelve) should be greatest,—i.e. greatest in the kingdom of heaven: for other greatness not to be thought of,—the minds of the disciples being always on this, as it were, about to appear; and our Lord reminded them, that no such precedence is to be thought of among those sent in His name for that even a little child, if thus sent clothed with His dignity; and if there was any distinction among such, it is this, the he who is like that child, humblest of all, i.e. nearest to the spirit of his Lord, he is the greatest. 49, 50.] On connexion of this answer with the preceding, see on Mark. It is even more strikingly brought out here. Our Lord had declared the absolute equality of those sent in His name—and that if there was...
with us. 50 And Jesus said unto him, h Forbid him not: or i he that is not against i us is for i us.

51 And it came to pass, ii when the time was come that he should be received up, j he stedfastly set his face to go to

h literally, Hinder.
ii render, as the days of his receiving up were being accomplished.
j render, he himself.

y difference, it was to be made by a super self-renouncing. Then arises the ought in the mind of the ardent son of bedee, of the exclusive and peculiar dignity of those who were thus sent, the osties: and he relates what they had as, as a proof of his fully appreciating a's exclusive dignity. The link to what proceeded, is in the words in thy name. See the rest in Mark.

51. CHAP. XIX. 28.] INCIDENTS DURING THE LORD'S LAST JOURNEY TO JERUSALEM. We now enter upon a long and last important portion of our Gospel, peculiar in this form, and most of it entirely peculiar to St. Luke. At ch. xviii. 15 he again joins the narrative of St. Matthew at St. Mark, within a few verses of where he parted from them. Respecting this provision, I will observe, without entangling myself in the harmonistic maze into which not of the interpreters have ventured, (1) that the whole of it is to be understood as belonging to our Lord's last journey from Galilee to Jerusalem; see below on ver. 51. (2) that evidently that journey was not a direct one (see ch. x. 1; x. 22, 31; xvii. 11; xviii. 31, and notes), either in time, or in the road chosen. (4) that in each of the two other Gospels there is a journey placed at this very time, derided Matt. xix. 1, "He departed from Galilee, and came into the borders of Judea beyond Jordan," and Mark x. 1, "arose from thence, and came into the borders of Judaea by the farther side of Jordan,"—which, in their narrative also, is the last journey from Galilee to Jerusalem. (4) that in John x. 22, we find our Lord at Jerusalem, at the feast of Dedication, in the winter (about the end of December), without however any hint as to how or whence He came there. (5) that the whole time between that feast and the Passion is spent thus:—After the attempt to stone Him, John x. 31, He retired to Bethany beyond Jordan (see John x. 3, corrected text); was summoned there by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus;—again retired to Ephraim, somewhere beyond Jericho, on the borders of the desert;—six days before the passover came to Bethany, and the anointing took place, &c.; this whole time being three months and a few days. (6) I believe then that we have obtained a fixed critical point in all the four Gospels for the last journey from Galilee, after which He never returned (in the flesh) thither again. And this last journey was to the feast of Dedication, or at all events brought Him in time for that feast (for it does not look like a journey specially to a feast) at Jerusalem. It was between the feast of tabernacles in John vii. 2, to which He went up privately (ib. ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first Evangelists relate nothing of the being in Jerusalem at the feast of dedication, or indeed at all, except at the last passover. We therefore find in them nothing of the retirements to Bethany (beyond Jordan) and Ephraim; but the removal of our Lord from Galilee to the confines of Judaea through the parts beyond Jordan is described as uninterrupted. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey, beginning its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did—the last solemn farewell to Galilee (ch. x. 13—15), the final resolve of our Lord to go up to Jerusalem (ix. 51), and, which in its wider sense it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places disclaimed it (see ch. ix. 57; x. 1, 25, 38; xi. 1, 14; xii. 1; xiii. 1, 10, 22; xiv. 1, 25; xv. 1; xvii. 1, 5, 11, 20; xviii. 1, 9),—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated of as they occur.

51.] The verb is not past, as A. V. —not, when the time (days) was come (accomplished), but as the days were.
Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them[,] even as Elias did? 55 But he turned, and rebuked them[, m] and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

k literally, going. 1 omitted by some ancient authorities.

m omitted by most of our oldest MSS., but contained in the most ancient versions and quoted by some very ancient writers. See note.

being accomplished: i.e. approaching their accomplishment. his receiving up can have but one meaning; see Mark xvi. 19: Acts i. 2; ii. 22: 1 Tim. iii. 16: in all which places the verb belonging to this substantive is used in the original: his assumption, i.e. ascension into heaven.

He himself resumes the subject, not without some emphasis implying his own voluntary action. set his face is a Hebrew way of speaking, implying determinate fixed purpose; see Isa. 1. 7, the sense of which, as prophetic of the Messiah going to his sufferings, seems to be referred to in this expression. 52.] messengers, who have been assumed without reason to have been James and John. Samaritans] On the enmity of the Jews and Samaritans, see note, John iv. 9. The publicity now courted by our Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the close of His ministry, giving rise to the accusation of ch. xxiii. 5. to make ready for him must mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce the coming of Jesus as the Messiah, which He did not conceal in Samaria as in Judaea and Galilee, see John iv. 28; and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shown for the Jewish rites and metropolis. They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them. 54.] The disciples whom He named 'sons of thunder,' Mark iii. 17. They saw some insult of manner, or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place, is plain from the last verse, and implied from the occasion alluded to by the two Apostles, when the fire was invoked in the presence of the offending persons. It happened as in Samaria. fire, not lightning, but fire, as in the passage alluded to, and in 1 Kings xviii. 38. It is exceeding difficult (see margin) to determine the true reading in this passage, which seems to have been more than usually tampered with, or wrongly written. In this great uncertainty, I have thought the candid way is to let my edited text reflect such uncertainty, and I have therefore printed these latter debatable words in the same type as the text, and have annotated them. 55.] Ye know not what manner of spirit ye are of] Besides the mistake ways of explaining these words of our Lord (e.g. 'Do you not see what a [bad] spirit you are shewing?') there are two senses which they may bear. (1) Affirmative, as A. V.,—'Ye think ye are influenced by the same spirit as once influenced Elias ... but ye are in error. Ye have indeed a zeal for God, but not according to knowledge the offspring of human partiality, not divine inspiration,' Grothius; or (2) interrogative—'Know ye not what manner of spirit ye belong to (are of?)' the spirit meant being the Holy Spirit. 'The Spirit in Elias was a fiery and judicial spirit, beset the times and the character God's dealings then; but the Spirit in and mine is of a different kind—a spirit of love and forgiveness.' The latter of these is perhaps better suited to the context; but the former is more according to the usage of the expression Ye know (e.g.
57 v And [n it came to pass, that," as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and "birds of the air have nests; but he Son of man hath not where to lay his head. 59 w And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, a Let the dead bury their dead: but go thou and reach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said [qq unto him], No man, having put his hand t to the plough, and looking back, is g fit for the kingdom of God.

X. 1 After these things the Lord appointed t other seventy

n omit.
p render, the birds.
qq rather perhaps, serviceable. t render, others also, seventy in number.

The gospels: see note in my Greek Testament. I have therefore punctuated according to the former sense: which, indeed, seems more naturally followed by the for the clause following. It is very interesting to remember that this same man came down to Samaria (Acts viii. 14-17) with Peter, to confer the gift of the Holy Spirit on the Samaritan believers.

57—62.] St. Matthew (viii. 19—22) reduces the contents of vv. 57—60, but at a totally different period of our Lord's ministry, viz. His crossing the lake to go to Caesa. It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological order. When once we begin to speculate on such things, it's easy to find a fitness, on whichever side of the argument we range ourselves. (Cf. see notes on Matthew) we must not get the wretched subterfuge of the commentators, and maintain that the two events take place twice, each time consecutively, at each time with the same reply from the Lord. 57, 58.] See notes on Matthew. 59. Follow me] This command is implied in Matthew, where the reply is, as here, "Lord, suffer me first"... with words could hardly be spoken without a reference in the "first" to it.

56 go thou and preach (literally, disseminate, go about announcing) the kingdom of God is peculiar to Luke, and shows the independence of his source of information. Am I wrong in supposing also, that it connects this incident with the sending out of the Seventy, which follows immediately afterwards? 61, 62.] Peculiar to Luke. The answer of our Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present Seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be explained simply from agricultural operations—for he who has his hand on the plough, guiding it, must look on the furrow which his share is making—if he look behind, his work will be marred. Serviceable, not 'fit', but well adapted, 'the right sort of workman.' The sense is more immediately applicable to the ministry of the Gospel of Christ, which will least of all things bear a divided service and backward looks,—but of course affects also every private Christian, inasmuch as he too has a work to do,—ground to break, and a harvest to reap.

CHAP. X. 1—16.] MISSION OF THE SEVENTY. It is well that St. Luke has given us also the sending of the Twelve:—or we should have had some of the Commentators asserting that this was the same mission. The discourse addressed to the Seventy is in substance the same as that to the Twelve, as the similarity of their errand would lead us to suppose it would be. But there is this weighty difference. The discourse in Matt. x. in its three great divisions (see notes there), speaks plainly of an office founded, and a
also, and sent them two and two before his face into every city and place, whither he himself would come.

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which

ministry appointed, which was to involve a work, and embrace consequences, extensive, both in space and duration, with the world. Here we have no such prospective view unfolded. The whole discourse is confined to the first division there (vv. 1—15), and relates entirely to present duties. Their sending out was not to prove and strengthen their own faith,—but to prepare the way for this solemn journey of the Lord, the object of which was the announcement of the near approach of the kingdom of God,—and the termination of it, the last events at Jerusalem. Their mission being thus temporary, and expiring with their return, it is not to be wondered at that we hear nothing of them in the Acts. This last is surely an absurd objection to bring against the historic truth of their mission, seeing that the Acts are written by this same Evangelist, and the omission is therefore an argument for, and not against, that truth. The words should not be rendered, as in A. V., 'other seventy also,' but as in margin, others also, seventy in number, see ch. xxiii. 32. The others may refer, either to the Twelve, ch. ix. 1, or perhaps, from the similarity of their mission, to the messengers in ch. ix. 52. But perhaps the first is more probable, from the similarity of the discourses. The number of seventy might perhaps have reference to the seventy elders of Israel, Exod. xxiv. 1 Numb. xi. 16:—all sorts of fanciful analogies have been found out and insisted on (and moreover forced into the text), which are not worth recounting. 2. See Matt. ix. 37 and notes. 3, 4.] The time was now one of greater danger than the mission of the Twelve; therefore ver. 3 is bound immediately up with the present sending, whereas in Matt. x. 16 regards a time yet distant in the future also one requiring greater haste,—while accounts for the additional, salut no ma by the way. These reasons also account for merely the healing the sick being e, joined, ver. 9. 6] the son of peace i.e. persons receptive of your message of peace;—see reff. 7—12.] See on Matt. x. 11—15. The particular directions here are different. 7.] in the (that) house itself (see ver. 5, where it was last spoke of, the inhabitants having been since mentioned) remain. Beware of rendering in the same house, as A. V., which the original will not admit. 9.] The kingdom of God is come nigh unto you is a later announcement than generally, "the kingdom
"Cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 12 [But] I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 P Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as

Read, cleaveth to us, on our feet. 20 Read, shalt thou be exalted unto heaven? thou shalt be.

God is at hand," Matt. x. 7. 13. In these words, which our Lord had uttered before (Matt. xi. 21 ff.), He takes His solemn revell of the cities where the greatest number of His miracles had been done, and discourses of them: they being awful specimens of that city just described.

[See Matt. x. 40 and notes.

17-24. RETURN OF THE SEVENTY. In ch. ix. 6-10, St. Luke attaches the return of the Seventy very closely to their mission. They probably were not many days absent. They say nothing of the rejection of their message,—or it is not brought out in the Gospel, as not immediately belonging to the great central act of narration; they rejoice that more power seems to be granted to them than in His words promised, seeing that He commissioned them only to heal the sick, to cast out devils, as He did the apostles, ch. ix. 1. That this was a kind of joy not to be prominently taught forward, is the purport of our Lord's answer; the whole of which as far ver. 24 inclusive is in the strictest condition, and full of most weighty and deep truth.

17. The fact that it was in thy name is perhaps too much lost sight of in the words unto us here—the disciples rejoice in their own endowment, and the source of it put into the background. 18. We may understand these words in two ways: (1) we may say, that in this brief speech our Lord sums up by anticipation, as so often in the discourses in John, the whole great conflict with and defeat of the power of evil, from the first, even till accomplished by His own victory. The words, I beheld Satan as lightning fall from heaven, refer to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus, who was made lower than the angels. And this I beheld belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the great Victor over the Adversary, and this victory began when Satan fell from heaven. At the same time it may be doubted whether it is not (2) grammatically more correct, to refer the imperfect tense, I beheld, was holding, to the time just past,—to the Lord's prophetic sight at the time of the ministering of the Seventy. If this view be correct, the words do not refer to any triumph just gained," but to the Lord's glorious anticipations of final triumph, felt during the exercise of power by His servants.

As lightning] Not the suddenness only
lightning fall from heaven. 19 Behold, x I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but [rather] rejoice, because y your names are written in heaven. 21 z In that hour c Jesus rejoiced in a spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes:

a read, have given.  
b omit, with nearly all the authorities.  
c many ancient authorities have, he rejoiced.  
d read, with all the most ancient authorities, the holy spirit.  

of the fall, but the brightness of the fallen Angel is thus set forth. The description is not figurative, but literal; i.e. as far as divine words can be said to be literal, being accommodated to our sensuous conceptions. See on this verse, Isa. xiv. 9—15, to which the words have a reference; and Rev. xii. 7—12.

19.] Our Lord here,—including all the evil and poison in nature in the power of the enemy,—from the power given Him over that enemy, asserts the gift to them, extended afterwards to all believers (Mark xvi. 18), of authority to 'bruise the head of the serpent' (Gen. iii. 15). There is an evident allusion to Ps. xci. 13. 20.] The connexion is—seeing that the power which I grant to you is so large, arising from my victory over the enemy,—make not one particular department of it your cause of joy, nor indeed the mere subjection of evil to you at all—but this,—the positive and infinite side of God's mercy and good ness to you, that He hath placed you among His redeemed ones.' the spirits is something different from the devils (demons) in those words above, and denotes a wider range of influence—influence over spirit for good—whereby the "spiritual things of wickedness" (so literally in Eph. vi. 12) are subjected to the believers in Christ. written in heaven is an expression in various forms frequent in Scripture, and is opposed to "written in earth," Jer. xvii. 13, said of the rebellious. But no immutable predestination is asserted by it;—in the very first place where it occurs, Exod. xxxii. 32, 33, the contrary is implied:—see Ps. lxix. 28; Isa. iv. 3; Dan. xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. iii. 5, xiii. 8, xx. 12, 15. The words your names seem to be a reference to in thy name above, which perhaps was with them a medium of self-praise, as so often with Christians. Our Lord says, 'the true cause of joy for you is, not the power shewn forth by or in you in My Name, but that you, your names, are in the book of life'—as testified by the Spirit which "beareth witness with our spirit that we are children of God," Rom. viii. 16. And this brings us to ver. 21, where our Lord rejoices in the revelation of these things even to the babes of the earth by the will and pleasure of the Father:—these things—not, the power over the enemy—but all that is implied in written in heaven. This, which is the true cause of joy to the believer, causes even the Saviour Himself to triumph, anticipating Isa. lii. 11.

21.] The words the holy, before spirit, cannot well be excluded from the text; the expression as thus standing, is alone in the New Testament, but is agreeable to the analogy of Scripture: compare Rom. i. 4 Heb. ix. 14: 1 Pet. iii. 18: see also Rom. xiv. 17: 1 Thess. i. 6. The ascription of praise, and the verses following, are here in the very closest connexion, and it is perfectly unimaginable that they should have been inserted in this place arbitrarily. The same has been said of their occurrence in Matt. xi. 25; and, from no love of banalizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that our Lord did utter, on the two separate occasions these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a rejoicing before (in Matthew), but only a confession: compare the whole discourse and notes. The introductory words in that hour, or "at that time," may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful
even so, Father; for so it seemed good in thy sight.  

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.  

23 And he turned him unto his disciples, and said privately, a Blessed are the eyes which see the things that ye see:  

24 for I tell you, d that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which e hear, and have not heard them.  

25 And, behold, a certain lawyer stood up, and tempted him, saying, e Master, what shall I do to inherit eternal life?  

26 He said unto him, What is written in the law? what readest thou?  

27 And he answering said, f Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.  

f better, is pleased to.

at that, in the presence of such truths, such a trifle is worth mention, but that e shallow school of modern critics do not entertain, and rest upon such. On vv. 21, 2, see notes on Matt. xi. 25—27, observing here the gradual narrowing of the rule to which our Lord addresses himself, ver. 22 (margin).—then ver. 23 the me, with privately added.
shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had from Jerusalem to Jericho, about 150 stadia (i.e. about 18 miles 6 furlongs) distant. The road passed through a wilderness (Josh. xvi. 1) which was notorious for the robberies committed there. "Arabs, ... which race, given to habits of plunder, to this day infests the borders of Palestine, and lies in wait for travellers from Jerusalem to Jericho, as our Lord relates in the Gospel." Jerome, Commentary on Jer. iii. 2. The same Father, who lived for many years in the neighbourhood, mentions that a part of the road was so infamous for murders, as to be called the red or bloody way, and that in his time there was a fort there garrisoned by Roman soldiers, to protect travellers.

fell among: i.e. they surrounded him.

stripped him, not merely of his clothing, but of all he had;—"despoiled him," as the Vulgate renders it. 31.] Many priests journeyed this way, for Jericho was a priestly city; this man is perhaps represented as having been up to Jerusalem in the order of his course, and returning. The Law and Prophets enjoined the act of mercy which this priest refused; see Exod. xxiii. 4, 5; Deut. xxii. 1—4: Is. lxviii. 7, not, it is true, literally —and therefore he neglected it. He did not even go up to him to examine him, but passed by on the opposite side of the road.

32.] The Levite, the inferior minister of the law, did even worse; when he was at the place, he came and saw him;—came near, and then passed, as the other... 33—35.] The Samaritans were entirely, not half, Gentiles. Why our Lord mentions the name here, see below.
passion [on him], and went to him, and bound his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow [when he departed], took out two pence, and gave them to the host, and id unto him, Take care of him; and whatsoever you spendest more, when I come again, I will repay thee. Which [now] of these three, thinkest thou, was neighbour unto him that fell among the thieves? And said, He that shewed mercy on him. Then said Jesus to him, Go, and do thou likewise.

had compassion] This was the great difference between the Samaritan and the others;—the actions which follow but the expansion of this compassion.

oil and wine] These were usual remedies for wounds in the East; Galen, said by Wetstein, prescribes thus for a wound in the head. "Rub down the tender leaves of the olive,—pour in oil and red wine, and make a plaster;"—see Isa. i. 6. on his own beast, treby denying himself the use of it.

This is the only place where an is, as we understand the word, a house for reception of travellers kept by a host, distinguished from an empty caravansery, is mentioned. The Rabbinical writers frequently speak of such, but under a name adapted from this Greek word. Bleek remarks that this serves to shew, that there were such inns in that neighbourhood, though certainly they were not frequent.

two denarii] Some see in this, two d's wages. See note on Matt. xx. 2.

It will be observed that our Lord not only elicits the answer from the questioner himself, but that it comes in an inverted form. The lawyer had asked, when he was to understand himself obliged to fulfil the duties of neighbour? but the answer has for its subject who fulfilled them to another. The reason of this is to be found,—partly in the relation of neighbourhood being mutual, so that if this man is my neighbour, I am his also;—but chiefly in the instruction of our Lord to bring out a strong contrast, by putting the hated and despised Samaritan in the active place, thus to reflect back the likewise more p tedly. "Observe, that the was neighbour. The stranger Samaritan became neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhcod." Wordsworth. The lawyer does not answer—'The Samaritan? he avoids this; but he cannot avoid it in conviction and matter of fact. do thou likewise, i.e. 'count all men thy neighbours, and love them as thyself.' The student accustomed to look at all below the surface of Scripture, will not miss the meaning which lies behind this parable, and which—while disclaiming all fanciful allegorizing of the text—I do not hesitate to say that our Lord Himself had in view when He uttered it. All acts of charity and mercy done here below, are but fragments and derivatives of that one great act of mercy which the Saviour came on earth to perform. And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred,—so it is but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind. And thus we shall not (in spite of the scoffs which are sure to beset such an interpretation, from the superblind school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller, going from the heavenly to the accursed city (Josh. vi. 26: 1 Kings xvi. 34),—the race of man, the Adam who fell,—in the robbers and murderers, him who was a murderer from the beginning (John viii. 44);—in the treatment of the traveller, the deep wounds and despoilment which we have inherited from the fall;—in the priest and the Levite passing by, the inefficacy of the law and sacrifice to heal
Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid he therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful...
And Mary hath chosen that good part, which shall not be taken away from her.

XI. 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father [k which art in heaven], Hallowed be thy name. Thy kingdom come. [k Thy will be done, as in heaven, so in earth.] 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive k

part, the "one" being the middle term of comparison between the natural "many" and the spiritual "good part." 3 That the whole will imply—only within the circle of Christ's disciples, those who are from love (mistaken or otherwise) in much—just as John vi. 27,—and will lose all the beauty which endureth to everlasting life on the other. The good portion is the one thing which is needful—see John vi. 53,—the feeding on the bread of life by faith; which faith cometh by hearing, and hearing by the word of Christ, which Mary was now receiving into her soul, and which (John vi. 54) shall never be taken away, but result in everlasting life. The two types of characters have ever been found in the Church; one, loving for Him, and for love to Him, doing what they do: but the other busy and restless, anxious, and stirring; the other quiet and humble, content to sit at His feet and learn. We see here which of the two He praises. But on the other hand we must not derive any argument hence against an active Christian life of doing: this is, in fact, to sit at His feet to learn—and to take His yoke on us, and follow Him. It is the bustling about many things of which there is no need, which is blamed; not the working out the fruits of the Spirit, which are needful, but parts themselves of the good part.

HINTS TO DISCIPLES TO PRAY. The locality and time of the following incident are not indefinite. The only limits are the of the great journey which is the subject of this section. There is no reason for supposing this to be the only occasion on which the Lord delivered this prayer to His disciples. In the Sermon on the Mount, it stands in close connexion with what goes before; and here also. In so weighty a summary of His teaching as this, He was not likely, when speaking of prayer, to omit it;—when asked by His disciples to teach them to pray, He was not likely to depart from the form once given them. Such are ordinary probabilities, antecedent to every question affecting the two Gospels: and those critics who throw aside all such, are far more prejudiced in reality, than those who allow them full weight. "The peculiar and abridged form in Luke," says Meyer, "is a proof that the apostolic Church did not use the Lord's prayer as a form." Rather, we may say, a proof of the fidelity with which our Evangelist reproduced his original reports, not correcting them, as others after him did, to suit the forms most probably in use. If the apostolic Church did not use the Lord's Prayer as a form,—when did its use begin, which we find in every known Liturgy? 1] as John also . . . . of this fact we know nothing beyond the allusion here.

2] When ye pray say . . . . more definite than "after this manner pray ye . . . ." in Matthew. On the prayer itself, see notes on Matt. vi. 9—13. The clauses printed in brackets in the text could hardly by any possibility have been omitted by any, had they ever formed a part of it. The shorter form, found in the Vatican, the most ancient of all our MSS., and in the recently published Sinaiic MS., was the original one: then the copyists inserted the clauses which were not found here, taking them from St. Matthew. That this, and not the converse process, must have been the one followed, is evident to any one who considers the matter. Stier's argument, that our text has not been conformed to Matthew, because the doxology has never been inserted here, seems to me to tend in quite another direction: the doxology was inserted there, because that was the form in general liturgical use, and not here, because this form was never used liturgically. 3] literally . . . . for that day's need, or, for
every one that is indebted to us. And lead us not into temptation [1; but deliver us from evil]. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 for a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, h Though he will not rise and give him because he is his friend, yet because of his m importunity he will rise and give him as many as he needeth. 9 e And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 d If a son shall ask bread of any of you that is a father, will he give him a stone or if he ask a fish, will he for a fish give him a serpent.

that day. 4. for we also . . . expressed here more strongly than in Matthew, as the plea for the exercise of the divine forgiveness to us,—‘for it is our own practice also to forgive!’ but notice the difference—there is no sin in this second case, between man and man, only the ordinary business word of this world. 5. Now follows a parable on continuing instant in prayer, of the same nature as that in ch. xviii. 2. ff. In both parables, the argument is that called ‘à fortiori;’ ‘if selfish man can be won by prayer and importunity to give, and unjust man to do right, much more certainly shall the bountiful Lord bestow, and the righteous Lord do justice,’ Trench; who further remarks, that here intercessory prayer is the subject of the parable; there, personal. And, that we must remember that all reluctance on the part of God to answer our prayers is not real, but apparent only, and arises from deeper reasons working for our good: whereas the reluctance in these two parables is real, arising from selfishness and contempt of justice. 6. in his journey] In the East it was and is the custom to travel late at night, for coolness sake. Why three loaves does not appear. I forbear to give the allegorical interpretations of the number, which abound: the significance of the thing asked for, see below on ver. 13. 7. We have an interesting frag-

1 omit: see note.  

m render, shamelessness.
or if he shall ask an egg, will he render him a scorpion?
If ye then, being evil, know how to give good gifts unto our children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb, and it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them render, give: the word is the same as above.

literally, the Father from heaven. "Your" is not expressed at all.

render, multitudes.

e serpent and scorpion are the positively seeious: the samples, ch. x. 19, of the power of the enemy:"—the stone, that rich is simply unfit for food. So that d's answers to our prayers consist of other useless or mischievous things; of His best gift—His Holy Spirit—in the various and fitting manifestations of His guidance, and consolation, and teaching, in our lives. This is (because it takes of and imports to us by leading continually to Him who is) the "bread" the parable;—the "father of the family" the Father from Heaven, with whom however the night is as the day, who never slumbers nor sleeps. It has been noticed by the hungry traveller coming to a man, may be imported, in the depth of the parable, the awakening in a man's soul (which is so precious to him) that hunger which he has nothing to satisfy, and which none but God can satisfy. The reader may, as in the foregoing parable, follow out this clue for himself (provided it be done soberly) with much interest and profit.

Notice of when we address God (Matt. vi. 9), His "Our Father (which is) in heaven"—then He answers us, He is the Father from heaven. In the former case, we go unto Him and His abode; in the latter He comes down to us.

14-36.] ACCUSATION OF CASTING OUT DISEASES BY BEELZEBUB, AND DEMAND OF EXPLANATION FROM HEAVEN, OUR LORD'S DISCOURSE THEREUPON. Matt. xii. 22—
34 Mark iii. 23—30. The reasons of Mr. Oswell to shew that St. Luke relates an entirely different incident from St. Matthew at St. Mark, able and well conducted as these are, fail to carry conviction to my mind. T marks of identity are too many and strong to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four direct Crucifixions and Resurrections to have happened just as easily. Besides, it is quite impossible to carry the hypothesis throughout this section of St. Luke's Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think that the section from ch. xi. 14—xii. 53 (or rather perhaps 59) is a connected whole, or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly. On the other hand, the narrative in Matthew is introduced by his usual "Then" following upon a very general description of a retirement of our Lord, and His being pursued by multitudes, all of whom He healed; but whether the multitudes are the same, and the "then" meant to specify that this incident occurred then and there, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences "In that day" (not as the A. V., see margin), and can hardly be said with certainty to define the very same natural day. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20; iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection: only observing, that the important incident and discourse grounded on it are no way thereby invalidated in authority. It seems to have been a portion of the evangelical history, the position of which was not exactly and satisfactorily fixed; of which there have been already some instances (see ch. ix. 57—62), and there are, as will be seen, yet more as we proceed.

14.] dumb—and blind, Matthew, ver. 22, where see notes on all the common matter.

15. some of them] No inference can here
them said, 15 He casteth out devils through a Beelzebub the chief of the devils. 16 And others, tempting him, 17 sought of him a sign from heaven. 18 But he, 18 knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 19 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through a Beelzebub. 20 And if I by a Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 21 When r a strong man armed keepeth his palace, his goods are in peace; 22 but m when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he s trusted, and divideth his spoils. 23 n He that is no with me is against me: and he that gathereth not with me is against me.

a in the original, Beelzebub.

r render, the.
s render, had trusted.

be drawn that these persons were not Pharisees (as Greswell has done), and consequently that the charge proceeded from a different quarter. 16.] This is not mentioned here by St. Matthew, but further on in the discourse, ver. 38. No distinction can be drawn, as Greswell has done, for the purpose of maintaining that the two incidents were distinct, between "a sign" and "a sign from heaven:" for (1) our Lord answers the demand in both places by the same reply, the sign of Jonas; see also Matt. xvi. 1—4; and (2) the ordinary Jewish idea attached to a sign would imply from heaven: see notes on Matt. xvi. 1. 17.] knowing their thoughts: so Matthew also, ver. 25. 20. with the finger of God] "by the Spirit of God," Matthew. No distinction can be established, as Greswell attempts. The one expression explains the other. What was done (Hebraistically speaking) by the finger of God, was done by the Spirit of God. We have much greater variations than this in sayings demonstrably the same. 21.] This parabolic sentence is in close connexion with many prophetic sayings, Isa. xi. 10 marg., lii. 12, and most pointedly Isa. xlix. 24, 25. It will be remembered that the Baptist called the Lord by this name, a stronger, or one who is mightier—placing after it, it is true, "than I," but still using it as indicative of the Almightyness of the Son of God, rather than in comparison with himself.

The strong man is the adversary Satan; his palace this present world,—John xii. 31; xiv. 30; xvi. 11. His good or tools, or spoils,—are the sons of men,—2 Tim. ii. 26; John v. 19 (margin). With these is he clothed and armed, rather with their evil capacities, which he furbishes and brightens for his use: with this whole armour of the devil, compared by way of contrast, the "whole armour of God," Eph. vi. 11—20. Without these arms and tools he would be powerless. The evil one must have evil men—something receptive of evil—to work upon. But these the Stronger than he takes from him, and divides his spoils, Isa. lii. 1. He divides his spoils—turns to His own use and that of His followers all that good which the enemy had corrupted into evil. The Stronger had already con into the strong man's house—the Saviour into the world—and was robbing him his captives, and making them into His own disciples—e. g. Mary Magdalene and others: but the work was not fully completed yet, till the Lord, by and in His death, overcame him that had the power of death i. e. the devil. And that His great victory is still proceeding: He is still taking from him one and another,—rescuing the son of men by the power of His Gospel, till the end, when He shall (Rev. xx. 1 ff.) bid him in the abyss; and though he
he scattereth. 24 o When the unclean spirit is gone out of man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him even other spirits more wicked than himself; and they enter in, and dwell there: and p the last state of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman t of the company lifted up her voice, and said unto him, q Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea, rather: for he that is greater than I am come; and he whom I knew not shall pass before me. And as the cloud departed from off the face of Moses, when it was seen of the children of Israel, while that fire burned, and the thick cloud covered it; so shall the Son of man be seen in his day. And he spake of that saying: For the Son of man is come to deliver his people and to save his sheep. When the multitudes were gathering together, he began to say, v This is an evil generation:

render, from among the multitude.
rendor, multitudes were gathering.
read, This generation.

Need for the final conflict by His sufferings, shall cast him overthrown into the fire of fire for ever. Rev. xx. 14.

2 o See on Matthew, ver. 30. 24—26.] t On Matt. xii. 43. 27, 28.] This is but the most instructive incident, here introduced, serves to shew the originality of Luke's account, and that, whatever its position may be, it is itself of the highest authority. The woman apparently was influenced by nothing but common-place, an unintelligent wonder at the sayings and doings of Jesus:—and she broke out, w a true womanly feeling, into a blessing on the mother who bare such a wonderful Teacher. Such seems to be the accent of the incident itself. Our Lord's reply is indeed wonderful:—(1) In reproof. He corrects her in her the unhesitiveness of His word, which had caused her to go no further into the mystery of it than this ordinary eulogy imparted,—and gives her an admonition to profit better by it in future. (2) In humility. He disclaims all this is in fact the same, but takes the viewing of it from Him in His abasement, unto the Father who sent Him. (3) In truce. He does not deny the honour pronounced upon His mother, but beautifully turns it to its true side—viz. the which was given her long since—blessed is she that believed, ch. i. 45. His blessedness consisted not so much in being His mother, as in her lowly and faithful observance of the word of the Lord spoken to her; see ch. ii. 19, 51. Nor again does He deny that to have borne Him was an honour—yea, rather:—'yes, indeed, but.' (4) In prophetic discernment. It will be seen that this answer cuts at the root of all worship of Mary, and shews us in what the true honour of that holy woman consisted,—in faith and obedience. As the mother of the Lord, she represents our human race, unto whom a child is born, a son is given; no individual exclusive honour is due to her, any more than to Cornelius, who was singled out from the Gentile world, and honoured by an angelic message relative to the divine purposes:—if she were, as there is every reason to conclude she was, a believer in her Son, the Son of man, she bore Christ in a far higher and more blessed sense than by being His mother in His humanity. And this honour may all believers in Him partake of with her; therefore the Lord says not 'she that heareth... but they that hear.' The last and boldest perversion of these words of our Lord by Father Newman, viz., that He thus does but still further exalt her honour, in that, besides being His mother, she heard His word and kept it, need only be mentioned, to show the follies to which able men are abandoned, who once desert truth and simplicity. 29.] This is now in answer to those who sought of Him a sign from Heaven.
w they seek a sign; and there shall no sign be given it, but
the sign of Jonas [\textit{x the prophet}]. 30 For as \textit{t} Jonas was
sign unto the Ninevites, so shall also the Son of man be to
this generation. 31 \textit{u} The queen of the south shall rise up
in the judgment with the men of this generation, and
condemn them: for she came from the utmost parts of the
earth to hear the wisdom of Solomon; and, behold, \textit{v}
greater than Solomon is here. 32 The men of Nineve shall
rise up in the judgment with this generation, and shall
condemn it: for \textit{x} they repented at the preaching of Jonas
and, behold, \textit{z} a greater than Jonas is here. 33 \textit{y} No man
when he hath lighted a candle, putteth it in a secret place
neither under \textit{a} a bushel, but on \textit{a} a candlestick, that the
which come in may see the light. 34 \textit{z} The \textit{b} light of th
body is \textit{bb} the eye: \textit{[c therefore]} when thine eye is single, th
whole body also is \textit{cc} full of light; but when thine eye is evi
thy body also is \textit{d} full of darkness. 35 Take heed therefore
that the light which is in thee be not darkness. 36 If th
whole body therefore be \textit{cc} full of light, having no pai
\textit{x} omit.

\textit{w} render, it seeketh.
\textit{y} render, there is more than Solomon here.
\textit{z} render, there is more than Jonas here.
\textit{a} render, the; and correct similarly in Matt. v. 15.
\textit{b} render, candle. \textit{x} It is the same word as that so rendered above, and is use
in allusion to that.
\textit{bb} read, thine. \textit{c} omit.


titles were gathering... perhaps in ex-
peetation, as He paused in His discourse,
that the sign was now about to be shewn:
—see notes on Matthew for the main sub-
ject. Here we have one part of the
sign of Jonas brought out, which is not
touched on in Matthew, viz. his \textit{he}
seeing after his\textit{resurrection} to the Ninevites,
announcing—for that would necessarily be
involved in that preaching—the wonderful
judgment of God in bringing him there,—
and thus making his own deliverance, that
he might \textit{proclaim} to them, a sign to that
people; which sign (ver. 32) they received,
and repented; but more than Jonas, a
greater sign by far, this generation shall
reject. 32.] Not \textit{\textit{a} greater than
Jonas,} or \textit{\textit{a} than Solomon;} but Jonah
here is used as equivalent to the sign of
Jonah,—so that \textit{more} applies to Him who
is the sign to this generation:—a sign,
greater, both in its \textit{actualcy}, its \textit{signifi-
cance}, and its consequences. The order,
here, seems to be for the sake of climax;—
for the undervaluing and not appreciat-
ing His \textit{wisdom}, will not lie so heavy on the
in the judgment, as the \textit{ rejection of H}
preaching of repenance. 33—36
Our Lord goes on to speak of His teach-
miracles, which this generation\textit{d}
sipped, and demanded a sign from heaven
preference; He tells them that they \textit{w}
not see the significance of them, because
they shut the eyes of their understanding
which should be the light of the soul;
this is set before them in a parable co-
cerning the light of the body, which is th
outward eye. The sentences are repeat-
from the Sermon on the Mount, see Mat
v. 15; vi. 22 f. (where see notes on all th
is common), and ch. viii. 16; but, as h
been shewn, the truth shines from a d
ferent side of them here. 33.] \textit{a}

correct place—more properly, \textit{a crypt},
covered passage. 36.] It has been
said of this verse by a very able exposi-
(De Wette) that it is \textit{\textit{t}}
second member contains the same asserti
ark, the whole shall be <sup>e</sup>full of light, as when <sup>e</sup>the bright burning of a candle doth give thee light. 37 And as he spake, certain Pharisee besought him <sup>f</sup>dine with him: and <sup>e</sup>went in, and sat down to meat. 38 And <sup>a</sup>when the Pharisee saw it, he marvell'd that he had not first washed before <sup>f</sup>dinner. 39 b And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the

<sup>e</sup> render, a candle lighteneth thee with its brightness.

<sup>f</sup> see note.

<sup>a</sup> Mark vii. 8.

<sup>23.</sup>

<sup>b</sup> Matt. xxiii.

<sup>39, 40.</sup> washed <sup>b</sup> literally baptized.

This use of the word shews that it did not imply necessarily immersion of the whole body;—for it was only the hands which the Pharisees washed before meat.

<sup>39.</sup> There is not the least improbability or incongruity in our Lord's having thus spoken as a guest at a meal (as some of the German Commentators maintain);—His solemn work of reproof and teaching was never suspended out of mere compliment,—nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him;—sometimes even with a directly hostile object. See vv. 53, 54, and compare also ch. vii. 44—46. Observe also, that the severest parts of the discourse in Matthew (vv. 13—22, 33) were not uttered on this occasion.

<sup>369.</sup>

<sup>37. to dine</sup> This meal, as also that in John xxi. 12, 15, was not what we now understand by dinner, an afternoon meal, but the first meal of the day, the breakfast or dejeuner in the prime of the morning. We may retain dine (indeed we have no other fitting word) provided we remember this.

<sup>38.</sup> The expression of this wonder is not stated, but it is probable that it found expression in some open way. Our Lord would hardly have so suddenly begun, ye Pharisees, unless something had been said, to which by the presence of the Lord, with the utmost significance, a weighty declarative of truth, answering to ch. viii. 15:—

<sup>36.</sup> also John viii. 12.

<sup>7—54.</sup> Discourse against the Pharisees. There can be no antecedent improbability in the supposition that our Lord spoke on various occasions, and with various incidental references, the component parts of that great anti- Pharisaic discourse contained in Matt. xxiii. That was spoken in the temple, during the last week of His ministry; it formed the solemn note of His public teaching,—and at the end of it He departed out of the temple to return no more. I do not think it possible to suppose any part of that discourse in Matthew to be related otherwise than in its true place; all probability is against such an idea,—and so is the character of the reports of discourses in that Gospel, in general so strictly coherent and exact.

The is then but one supposition left, unless we suppose St. Luke to have put together at random a number of fragments, and to have inserted them here, creating an occasion for them (for it amounts to this), which is usually inconceivable. And that is, that our Lord spoke at this meal, the occasion being the wonder of the Pharisee at His not washing before sitting down to meat, parts of that discourse, with which He afterwards solemnly closed His public ministry. See throughout, notes on Matt. xxiii.

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platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is without make that which is within also? 41 d But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 e But woe unto you, Pharisees, for ye tithe the mint and rue and all manner of herbs; and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

f Woe unto you, Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets.

g Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. 45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 46 And he said, Woe unto you also, ye lawyers, for ye lade men with burdens grievous to carry, and vex them.

motives. Some difficulty has been found in the parallelism of the outside of the cup and platter and your inward part. But the fact is, that the parable and its interpretation are intermixed throughout the whole, the mind of the hearer being left to find its own way in allotting each its part. 40] seems clearly to me to be a question, and to mean, as A. V., Did not He, who made the outside, make the inside also?—i. e. if His works have become unclean and polluted through sin, what is the use of only partially purging them,—not accomplishing the purgation?—must not the cleansing, to be good for any thing, extend to the whole? See, on a proposal otherwise to understand it, the note in my Greek Test. 41] Many Commentators, from whom I am compelled entirely to differ, understand this as ironical—but ye give alms of their contents, and, behold, all things are clean (in your estimation) to you. But this would be altogether irrelevant to the matter in hand, which was reproof to the Pharisees for their care about outward cleanliness, when the inside was left unclean. It would also be altogether contrary to our Lord's usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21; ch. xii. 33, where the expression is very similar to this. The command is a rebuke for their covetousness (see ch. xvi. 14), which follows in close connexion with ravening (plunder) and wickedness, ver. 39. such things as ye have (literally, the things inside) are the contents of the vessel, which vessel (ver. 39: see not above) is the men themselves: and is therefore equivalent in its meaning to that ye have of ch. xii. 33,—and the all thing are clean answers to the treasure in heaven of that verse, the result of which is the "heart in heaven:" and such persons being pure in heart,—to them, as the pure, all things are pure (Titus i. 15).

But woe unto you, for ye do not this,—but make the most trifling payments, &c. The connexion, which thus so close, is quite destroyed by the ironical interpretation of ver. 41. See note on Matt. xxiii. 23. 43] Matt xxiii. 6, 7, 27. There doubtless was ample illustration of this at the time and place when it was spoken. 44] See Matthew ver. 27;—but here the point of comparison is different. There (see note) the scribes are whitened, that men may not pass over them unawares: and the comparison is to the outside fairness, and inward abomination. Here, the graves are seen, and men thinking they are walking clean ground are defiled by passages over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees in the metropolis, when Matt. xxiii. was spoken. 45] The man appears to have been not a common Pharisee merely, but besides, a lawyer whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure of ver. 42; or get...
be borne, and ye yourselves touch not the burdens with
me of your fingers. 47 k Woe unto you, for ye build the
epulchres of the prophets, and your fathers killed them.

3 Truly ye i bear witness that ye allow the deeds of your
others: for they indeed killed them, and ye build [j their
epulchres]. 49 Therefore also said the wisdom of God,
I will send them prophets and apostles, and some of them
they shall slay and persecute: 50 that the blood of all the
prophets, which was shed from the foundation of the
world, may be required of this generation; 51 m from
the blood of Abel unto n the blood of Zacharias, which perished
between the altar and k the temple: 1 verily I say unto you,
shall be required of this generation. 52 o Woe unto you,
wyers, for ye m have taken away the key of knowledge: ye
entered not in yourselves, and them that were entering in
were hindered. 53 And n as he said these things unto them,
the scribes and the Pharisees began to urge him vehemently,
and to provoke him to speak of many things:

render, bear witness to, and.

render, took away.

Our references to ancient authorities:

46. See on Matthew, ver. 4.
47. See Matthew, vv. 29—32.
48. See Matthew, vv. 34—36.

We have a remarkable variation of expression in
ver. 49, the wisdom of God said is
expressed by "I" in Matthew. Various
oblations have been given of this. The
difficulty is not the variation just noticed,
but that no such passage exists in
O. T. But I have little doubt that
true explanation is this:—the whole
thing is a reference to 2 Chron. xxiv.
1—22, and so marked a one, that I am
surprised that no Commentators but
Chauzen and Stier should have observed
and they not thoroughly. That pas-
se opens with remarks of the sacred
historian on the delinquency of Judah and
Judaean after the death of Jehoiada the
last: then ver. 19, 'He sent prophets to
him, to bring them again to the Lord;
but they testified against them: but they
would not give ear. And the Spirit of
Lord came upon Zechariah the son of Je-
boda the priest, which stood above the
altar, and said unto them ... . And
they conspired against him, and stoned
him with stones at the commandment of
a king in the court of the house of the

Lord. . . . And when he died, he said,
The Lord look upon it, and require it.'
The words in our text are not indeed a
citation, but an amplification of ver. 19
there—a paraphrase of them, giving the
true sense of what the wisdom of God in-
tended by them;—enlarging the mere his-
torical notice which laid hold of God's
purpose only by one thread let down to
the earth, into the divine revelation of the
whole purpose of God as the counsel of
His will in heaven. In Matthew, the Lord
Jesus Himself, as became the solemnity of
that final and awful close of His testimony
to His own who received Him not, stands
forth as the doer of this work, the sender
of the Prophets and Apostles. (On 'son
of Barachias,' see on Matthew, ver. 35.)

52. ye took away the key of knowl-
gedge] "Ye shut up the kingdom of heaven
against men,' Matthew, ver. 13, which words
are the best explanation of our text:—the
key of knowledge (i.e. not of; as admitting
to, knowledge—but the key is the know-
ledge), being that right understanding of
the Law and Prophets, which should shew
Him to the people, of whom they testified;
this the expounders of Scripture had
taken away, neither themselves entering,
nor permitting those to enter who were

H n 2
XI.  1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, a Beware ye of the leaven of the Pharisees, which is hypocrisy.  2  

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you, Be not afraid of them that kill the body, and after that have no more that they can do.  5  But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.  6  Are not five sparrows sold for two farthings; and not one of them is forgotten before God.  7  But even the very hairs of your head are all numbered.  

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:  9  but he that denieth me before men shall be denied before the angels of God.  10  And whosoever shall speak a word against the Son of man, it shall be rendered, But.

otherwise doing so,—and thus shutting the kingdom of heaven in men's faces.

Chap. XII. 1—12. Warning against hypocrisy. A discourse spoken immediately or very soon after the former, and in connexion with it;—consisting for the most part of sayings repeated from other occasions, and found nearly verbatim in Matthew. It is impossible that there should be any reasonable doubt of this view, when we remember that some of them have appeared before, or appear again, in this very Gospel. While our Lord was in the house of the Pharisee, the multitudes appear to have assembled together again. If so, in the mean time, or during which things, will mean while those related above were happening. He comes forth to them (ch. xi. 53) in the spirit of the discourse which He has just completed, and cautions His disciple against that part of the character of the Pharisees which was most dangerous to them. The connexion of these twelveth verses may be thus enunciated—Beware of hypocrisy (ver. 1), for all shall be made evident in the end (ver. 2), and ye or witnesses and sharers in this unfolding of the truth (ver. 3). In this your work, ye need not fear men; for your Father hath you in His keeping (vv. 4—7)—and the confession of my name is a glorious thing (ver. 8), but the rejection of it (ver. 9) and especially the ascription of my work to the evil one (ver. 10), a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need (vv. 11, 12).

4. my friends: see John xxi. 21.
be forgiven him: but unto him that % blasphemeth against he Holy Ghost it shall not be forgiven. 11 % And when hey bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye hall answer, or what ye shall say: 12 for the Holy Ghost hall teach you % in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak my brother, that he divide the inheritance with me.

And he said unto him, 1 Man, who made me a judge or divider over you? 15 And he said unto them, 2 Take heed, and beware of % covetousness: % for a man's life cons-teth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground a certain rich man brought forth plentifully: 17 and he thought within himself, saying, What shall I do, because have no room where to bestow my fruits? 18 And he % render, hath blasphemed. 3 render, at the time itself. 4 render, for not, because a man hath abundance, doth his life consist in the things which he possesseth.
said, This will I do: I will pull down my barns, and build greater; and there will I bestow all 2 my fruits and my goods. 19 And I will say to my soul, 1Soul, thou hast a much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night m b thy soul shall be required of thee: 2 then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, 9 and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, p d Take no thought for your life, what ye shall eat; neither for 2 the body, what ye shall put on. 23 ee The life is more than f meat, and the body is more than g raiment. 24 Consider h the ravens: for they

1 Eccles. xi. 9. 1 Cor. xiv. 32. James v. 5. 10 And I will say to my soul, 1Soul, thou hast a much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night m b thy soul shall be required of thee: 2 then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, 9 and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, p d Take no thought for your life, what ye shall eat; neither for 2 the body, what ye shall put on. 23 ee The life is more than f meat, and the body is more than g raiment. 24 Consider h the ravens: for they

z render, my produce and my good things.

a render, many good things.

b render, they require thy soul of thee.

c render, and.

d render, Take not anxious thought.

e render, your.

ee read, For the.

f render, the meat.

h better, the ravens, that they.

have no room where to bestow my fruits] “Thou hast barns—the bosoms of the poor, the houses of widows, the mouths of infants . . . . . . . these are the barns which will last for ever.” Ambrose. 18.

“His folly is fourfold:—he forgets the Giver, (‘my fruits, my goods,’)—he greedily reserves all for himself,—he imagines such things to be food for his soul—he forgets death, which is every day possible.” Stier. A very striking similarity is found in Ecclesiasticus xi. 18, 19, “There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: where- as he saith, I have found rest, and now will eat continually of my goods: and yet he knoweth not what time shall come upon him, and that he must leave these things to others, and die.” Stier thinks this a convincing proof that our Lord did occasion- ally refer to the Apocrypha.

20. God said unto him,—perhaps it is meant, by some unmistakeable judgment; but more likely, as occurring in a parable, the words are to be literally taken. By supposing merely a divine decree to be meant, without personal communication, as Grotius, Kuinoel, and Trench do, we lose the impressive part of the parable, where the man’s selfishness and folly is brought into immediate contact with the solemn truth of his approaching death, which certainly our Lord intends us to contemplate. Thou fool, opposed to his worldly prudence;—this night, to the

many years;—the soul in the one case, at its ease, eating, drinking, and making merry, to the soul in the other, demanded, rendered up, judged. they require thy soul] Not strictly equivalent to “Thy soul shall be required,” as A.V.; there are those whose business it is, even the angels, the ministers of the divine purposes: see ch. vi. 38 and note. The merely impersonal sense may be defended: but this saying seems so solemn, as to require something more. which thou hast provided; or, madest ready; but not for thyself.

21. So: so, in utter confusion, and sudden destitution of all help and provisor for eternity. for himself. . . toward God. . . .] The meaning of these expressions will be brought out thus: He who is rich for himself, laying up treasure for himself, is by so much robbing his rea inward life, his life in and toward God of its resources: he is laying up store for providing for, the flesh; but the spirit that which God looketh into and searcheth, is stripped of all its riches. These words may also, as remarked on ch. vi. 20, show that St. Luke does not, as supposed by some recent critics, use ‘riches’ a merely this world’s wealth, but with deeper spiritual meaning.

22-31. Lessons of Trust in God. In the closest connexion with the preceding:—Therefore . . . since worldly riches are of so little real use, &c.:—see Matt. vi.

25—33, and notes. 24. the ravens.
either sow nor reap; which neither have storehouse nor 


ten; and God feedeth them: how much more are ye 


ter than the fowls? 25 And which of you with taking 


tought can add to his stature one cubit? 26 If ye 


can be not able to do that thing which is least, why take 


t for the rest? 27 Consider the lilies how [k they 


[they toil not, they spin not; and yet I say unto 


[that Solomon in all his glory was not arrayed like 


[25 If then God so clothe the grass, which is 


day in the field, and to morrow is cast into the oven; 


[w much more will he clothe you, O ye of little faith? 


[2 And seek not ye what ye shall eat or what ye shall 


[c, neither be ye m of doubtful mind. 30 For all these 


[tngs do the nations of the world seek after: and your 


[ther knothew that ye have need of these things. 31 But 


[n rather] seek ye o the kingdom of God; and [p all] these 


[tngs shall be added unto you. 32 Fear not, little flock; 


[f it is your Father's good pleasure to give you the 


[kingdom. 33 Sell that ye have, and give alms; u provide 


[yrselves q bags which wax not old, a treasure in the 


[heaven that faileth not, where no thief approacheth, 


[ther moth corrupteth. 34 For where your treasure is, 


[there will your heart be also. 35 x Let your loins be 


[j render, anxious thought. 


[r omitted by some ancient authorities: probably inserted from Matt. vi. 28. 


[kk read, they spin not, they weave not. 


[j render, even Solomon, as in Matt. vi. 29. 


[m render, in suspense. 


[o read, his kingdom. 


[q render, purses, as in ch. x. 4: xxii. 35, 36. 


[w are elsewhere spoken of in Scripture 


[the objects of the divine care; see Job 


[xvii. 41, Ps. cxlvii. 9. 26. that 


[w which is least: this shows the truth 


[interpretation age (not "stature") 


[gain in the note on Matthew. A cubit 


[would not be the least of things to 


[ad to the stature, but a very large in-


[crease: whereas, as Trench observes, "a 


[a cut would be infinitesimally small when 


[pared to his length of life, that life 


[be contemplated as a course, or race, 


[rch which he may attempt, but ineffectually, 


[to prolong." 32—34.] Our Lord 


[his own disciples an assurance of 


[the Father's favour as a ground for re-


[ing all fear from them, and shows 


[the true riches, and how to seek the 


[32. little flock] Thus He sets 


[high forth as their Shepherd (John x. 


[1 ff.), and them (as in Isa. xli. 10—14) as 


[33.] Meyer endeavours to evade the force of 


[his, by supposing it addressed only to 


[the Apostles and then existing disciples. 


[But it is said to the little flock, who are 


[all the elect people of God. Sell that 


[ye have, &c.] This is the true way of in-


[vesting worldly wealth: — He that giveth 


[to the poor, lendeth to the Lord.' See on 


[35—48.] Exhortations to watch-


[fulness. The attitude and employment of the little flock is carried on, even to 


[their duty of continual readiness for their 


[Lord's coming. These verses are con-


[ected with ver. 32—since your Father 


[hath seen fit to give you the kingdom, be 


[that kingdom, and preparation for it, your 


[chief care.' There are continual points of
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xii.

y Matt. xxv. 1, 6 c. girded about, and ye your lights burning; 36 and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately: 37 z 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. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 a And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 b Be ye [tt therefore] ready also: for the Son of man cometh at an unknown hour, even so as a thief; when ye do not expect him.
r better render, their lord.  
s some of the most ancient authorities read, they t i. e. master.  

similarity, in this part of the discourse, to Matt. xxiv. 42 ff., but no more: and the close connexion quite forbids us to imagine that the sayings have been collected merely by the Evangelist. 35.] There is a slight reference to, or rather another presentation of the truth set forth in, the parable of the virgins, Matt. xxv. 1 ff. But the image here is of servants waiting for their lord to return from the wedding;—left at home, and bound to be in readiness to receive him. There is only a hint at the cause of his absence—He is gone to a wedding: the word used may mean almost any feast or entertainment—and the main thought here only is that He is away at a feast, and will return. But in the background lies the wedding in all its truth—not brought out here, but elsewhere, Matt. xxii. 1 ff.; xxv. 1 ff.

Let your loins be girded] See John xiii. 4. your lights] See note on Matt. xxv. 1. 36.] ye yourselves, i. e. your whole conduct and demeanour. 37. See Rev. iii. 20, 21, where the same similitude is presented, and the promise carried on yet further,—to the sharing of his Throne. The Lord Himself, in that great day of his glory,—the marriage-supper of the Lamb,—will invert the order of human requirements (see ch. xvii. 9), and in the fulness of his grace and love will serve his brethren:—the Redeemer, his redeemed,—the Shepherd, his flock. come forth] more probably is the allusion to His coming in turn to each. Compare the washing of the disciples' feet in John xiii. 1 ff., which was a foreshewing of this last great act of self-abasing love. 38.] Olshausen observes that the first watch is not named because the marriage itself falls on it: be his view that because the fourth is not named, our Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed;—for the decorum of the parable. 39.] I am surprised that it should have been imagined that the verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. Our Lord transferred, to shew the unexpected nature of his coming, and the necessity of watchfulness, the relation between Himself and the servants, to that between the thief and the master of the house. For the purposes of this verse, they represent the master of the house—collectively, as put in charge with the Lord's house and household (thus the verse is intimately connected with ver. 42)—and in the further application, individually—each as the householder of their own trust, to be kept with watchfulness against that day:—He is represented as the thief—Rev. xvi. 15; iii. 3. Olshausen's view, that the master of the house is the "prince of this world," surely quite out of keeping with the features of the parable. That he should be put in the place of the watching servants seems impossible; besides that faithful steward below is this very "master of the house," being such in the absence
our when ye think not. 41 Then Peter said unto him, 
Lord, speakest thou this parable unto us, or u even to all?
And the Lord said, e Who then is uu that faithful and wise 
reward, whom his lord shall make ruler over his house-
old, to give them their portion of meat in due season?
Blessed is that servant, whom his lord when he cometh 
shall find so doing. 44 d Of a truth I say unto you, that he 
will make him ruler over all that he hath. 45 But [v and] 
that servant say in his heart, My lord delayeth his 
coming; and shall begin to beat the menservants and 
maidens, and to eat and drink, and to be drunken; 46 the 
lord of that servant will come in a day when he looketh 
not for him, and at an hour when he is not aware, and 
will cut him in sunder, and will appoint him his portion 
with the unbelievers. 47 And t that servant, which knew 
is lord's will, and prepared not [w himself], neither did 
according to his will, shall be beaten with many stripes.
But he that knew not, and did commit things worthy 
stripes, shall be beaten with few stripes. For unto 
u render, also.
v not expressed in the original.
s Lord, but the steward when He ap-
ppears. 41] this parable; not, the two 
st verses, but the whole — t Who are they 
at are thus to wait and watch, and to be 
honoured at the Lord's coming? its question coming in so suddenly and 
reconnected and remaining apparently 
answered, is among the many proofs of 
the originality and historic reality of this 
verse. 42 ff.] Our Lord does not 
swer the question directly, but proceeds 
th His discourse, so as to furnish it with 
an answer; viz. that in its highest sense 
Applies to His Apostles and ministers, 
as much as to them most has been given 
the stewards—but that its application 
gradationally downwards through all 
these who know their Master's will, even 
the lowest, whose measure both of re-
 sponsibility and of reward is more limited. 
or the comment on vv. 42—46 see on 
at. xxiv. 45—51. Notice that unbe-
ners here is “hyprocrites” in Matthew. 
47, 48.] Primarily, in reference to the 
estion in ver. 41. Those which knew 
present us, the disciples: those that 
Few not represent all, the multitude:— 
that the application is not limited to this: 
truth is one of universal extent. 
Prepared not—we must not supply, “him-
self,” as A. V., but matters, according to 
his will: “prepared,” almost in the abso-
lute sense of ‘making ready’—it refers 
back to the “be ye ready” of ver. 40; 
this readiness being not only preparing 
himself, but the matters over which he 
has charge, ver. 35. There is reference to 
Deut. xxv. 2. But he that knew 
not] The case is of one (a disciple in the 
first reference, but then generally of all 
men) who bona fide is ignorant of his 
Lord's will. That such persons shall be 
punished, is both the sentence of the law, 
see Levit. v. 17—19, and an inference from 
the truth set forth ver. 57, and Rom. i. 
19, 20, 32; ii. 14, 15,—that the natural 
conscience would have prevented the not 
doing. (Observe that the two classes, not 
include here, are “he that knew and did,” 
and “he that knew not and did,” as far as 
that can be said [see Rom. ii. 14];—the 
reference here being only to the did not 
in both cases, or rather to the “did not” 
in the first case and its equivalent “did 
things worthy of stripes” in the second.) 
But the difficulty seems to be to assign 
a spiritual meaning to the words, shall be 
beaten with few stripes. That such will 
be the case, would a priori be consonant 
to the justice of the Judge of all the earth: 
and we have it here declared, that it shall 
be so: but how, is not revealed to us. It
whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask [x the] more.

49 h I y am come to send fire on the earth; and z what will I, if it be already kindled? 50 But i I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 k Suppose ye that I am come to give peace on

x omit.
y render, what will I? would that it were already kindled! See note.

is in vain for the sinner to encourage himself in sin from such a declaration as this: for the very knowledge of the declaration excludes him from the exemption. "Our ears have heard the voice divine: We cannot be as they." (Christian Year.)
much is given . . . shall be much required] The second much is not the much that has been given, but a proportionable amount of result of diligence, a much which he is to render. more perhaps, more than from others: but more likely more than had been deposited with him, viz. that, and the interest of it;—see Matt. xxv. 15 ff.

49—53.] The connexion appears to be this:—the immense and awful difference between the faithful and unfaithful servants brings our Lord to the ground of that difference, and its necessary development in the progress of His kingdom on earth. 49. fire] It is extraordinary that the official announcement of the Baptist (ch. iii. 16)—"He shall baptize you with the Holy Ghost and with fire"—connected with the mention of a baptism here, —with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as "cloven (divided, the very same word in the original) tongues as of fire"—have not kept the Commentators in general (Bleek is an exception) from falling into the blunder of imagining here that the fire is synonymous with, and means no more than, the discord and division which follow. The fire is, the gift of the Holy Spirit,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place;—see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the division afterwards spoken of. The construction of the latter words in this verse has been ever a matter of dispute, while the meaning is on all hands nearly agreed. The three prevalent explanations of it are: (1) That adopted in the margin, which is apparently Origen's, And what will I? would that it were already kindled! This abrupt ejaculation might seem unlike the usual character of our Lord's discourses: but we have a similar question in John xii. 27, and under corresponding circumstances, of His soul being troubled. (2) And how I wish that it were already kindled! To this, which is adopted by Theophylact, and some distinguished moderns, the chief objection is, that the words of the original will not bear it: see in my Greek Test. (3) That of Euthymius, Beza, and the A.V., What will I, if it be already kindled? i.e. "What more do I await in the world, seeing that it is already kindled?" But this presents a great difficulty as regards the context; for, by ver. 50, it evidently was not kindled: and even if this were overcome, the expression, evidently a deep one of personal anxiety (and be it remembered who said it), would be rapid and unmeaning in the extreme. All things then being considered, I prefer the first explanation. 50.] The symbolic nature of Baptism is here to be borne in mind. Baptism is equivalent to Death. The figure in the Sacrament is the drowning,—the burial, in the water, of the old man and the resurrection of the new man; see 1 Pet. iii. 20—22, and notes. The Lord's Baptism was His death, in which the Body inherited from the first Adam was buried, and the new Body raised again: see Rom. vi. 1—11, but especially ver. 10. And He was straitened (the best possible rendering) till this was accomplished:—i.e. in anxiety and trouble of spirit. The but here implies but first, i.e. before that fire can be shed abroad. Here we have then, as Stier expresses it, a "beginning of the passion" of our Lord; the first utterance of that deep anguish, which afterwards broke forth so plentifully,—but coupled at the same time with holy zeal for the great work to be accomplished.

51—53.] The work of this fire, as it burns onward in the world, will not be peace, but division; see Mal. iii. 2, 3.
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I tell you, Nay: but rather division: henceforth there shall be five in one house divided; three against two, and two against three; the father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law. And he saith also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypostes, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magis-
judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

XIII. 1 f There were present at that season some that told him of the Galileans, whose blood Pilate [fS had] mingled with their sacrifices. 2 And gg Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they h suffered hh such things? 3 I tell you, Nay: but, except ye repent, ye shall all i likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were j sinners above all jj men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all jj likewise perish. 6 He spake also this parable: a A certain man had

render, There came some at that season, telling him. gg read, He. h render, have suffered. hh or, these. i render, perish in like manner. j literally, debtors. jj read, the men.

exactor (see Matt. xiii. 41), and the exactor cast thee into prison" (ditto, ver. 42). 59.] See on Matt. v. 25, and, on the word mite, Mark xii. 42.

CHAP. XIII. 1—9.] ANSWER TO INTEL-
LIGENCE OF THE MURDERED GALILEANS, AND PARABLE THEREUPON. Peculiar to Luke. 1.] The words at that season may mean at that very time—viz. as He finished the foregoing discourse: but it is not necessary to interpret thus;—for, Matt. xii. 1; xiv. 1, the similar expression is certainly indefinite. The opening words do not mean, as A. V., that these persons were in the crowd, and remarked to the Lord concerning these Galileans, in consequence of what He had said ch. xii. 57:—such a finding of connexion is too fine-drawn. It is obvious that no connexion is intended between this incident and the foregoing discourse.

the Galileans] The historical fact is otherwise unknown. The way of speaking here shews that it was well known to the writer. It must have occurred at some feast in Jerusalem, on which occasions riots often took place, and in the outer court of the temple. Such slaughters were frequent, and would not be particularly recorded by the historians. This mingling of their blood with their sacrifices seems to have been thought by the narrators evidence that they were very depraved sinners: for this was their argument, and is unconsciously that of many at this day,—‘the worse the affliction, the more deserved’; see Gen. xlii. 21: Acts xxviii. 4. 2.] Our Lord perceives this to be their reasoning—they did not express it, as is plain by the suppose ye . . . He does not deny that all the Galileans were sinners, and deserved God’s judgments, but that these were pre-eminently so. 3. in like manner] The force of this is lost in the A. V., ‘likewise.’ It is strictly in like manner, as indeed the Jewish people did perish by the sword of the Romans. 4, 5.] Our Lord introduces this incident as shewing that whether the hand of man or (so-called) accidents, lead to inflictions of this kind, it is in fact but one Hand which doeth it all—Amos iii. 6. There is also a transference from the Galileans—a despised people—to the inhabitants of Jerusalem, on whom the fulness of God’s wrath was to be poured out in case of impenitence. Of the incident itself, or of the tower in Siloam (the word here meaning probably the district in which the fountain, John ix. 7, was situated,—though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. See also Neh. iii. 15. debtors, i.e. sinners,—see Matt. vi. 12;—perhaps the same thought may be traced as pervading the saying, as in vv. 58, 59, of the last chapter. No such idea as that the tower was a prison for debtors is for a moment to be thought of.

See on in like manner above;—here, the similarity will be—in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the siege.

6—9.] This Parable has perhaps been in-
ig tree planted in his vineyard; and he came and sought it thereon, and found none. 7 Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said to him, 1 Lord, let it alone this year also, till I shall dig out it, and dung it: 9 and if it m bear fruit, [n well]: and if not, [p then after that] thou shalt cut it down.

* render, why moreover.

a read, bear fruit hereafter.

p read, but.

-reted with hardly enough reference its own peculiar context, or to the apocalyptic language of Scripture in other es. Ordinarily the owner of the vine-
d is explained to be the Eternal h: the dresser and intercessor, the 3 of God: the fig-tree, the whole Jewish hole: the vineyard, the world. But it a be objected to this, that the owner res to seek the fruit, which can be pro-
ly said only of Him who “came unto
own”—who is even in Matthew “the o” —and by implication there, the pos-
er of the vineyard “when he shall sar.” (for that destruction He universally presents as His coming). The other actions will come out in the direct sition of the Parable, which I take to his:—The link which binds it to the going is Except ye repent ...; and it a dressed rather to individuals than to whole nation—though of course to the whole nation as made up of individuals. g the vineyard is not the world, which w suddenly inconsistent with Scripture sym-
for Matt. xiii. 24 the comparison to “the kingdom of heaven”—the dispensation, in which the field— the vineyard—is the whole world); w as in Isa. v. 7, the house of Israel and men of Judah (see notes on Matt. xxii. 31-3). The fig-tree planted in the vine-
among the vines—(a usual thing) rives an individual application, fixing as man’s thought upon one tree—and one, himself; just as the guest with-
the wedding-garment in Matt. xxii. k who had the tree planted in His vine-
(—All things that the Father hath, fine”—John xvi. 15), came seeking and found it not: see Matt. xxi. 19 note. (The vine-dresser, see below.) mands it to be cut down, as robbing the soil (exhausting it, rendering it inactive); three years has been coming and seeking fruit in this re and he findeth none. Then, at theession of the vine-dresser, He consents

1 better, perhaps, Sir.

n not expressed in the original.

p omit.

7 three years] I have little doubt that an allusion is intended to the three years of our Lord’s ministry. The objection to this, that the cutting down ought then to have taken place at the end of this year, does not apply; for all is left indefinite in the request and the implied answer. In the individual application, many thousands did bear fruit this very year; and of those who did not, who shall say when the Spirit ceased pleasing with them, and the final sentence went forth?

why moreover cumbereth it the ground?] i. c. Why, besides bearing no fruit, is it impoverishing the soil—rendering the neighbouring ground useless?

8] i. c. till I digholes about the root, and cast in manure, as is done to orange-trees in the south of Italy, and to hops in England.

9] After fruit there is a breaking off, and well is to be supplied: but not without
10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, [PP there was] a woman which had spirit of infirmity eighteen years, and was bowed together and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman thou art loosed from thine infirmity. 13 b And he laid his hands on her: and immediately she was made straight and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, e There are six days in which men ought to work: in them therefore come and be healed, and d not on the sabbath day. 15 Th Lord then answered him, and said, r Thou hypocrite, e dot not each one of you on the sabbath loose his ox or his as from the stall, and lead him away to watering? 16 An

PP not expressed in the correct text.

q render, could not lift herself upright: see note.

r read, Ye hypocrites.

reason: to fill up the sentence did not belong to the purpose of this parable.

hereafter This word belongs to bear fruit, not as in A. V., to the latter clause of the verse. We must remember, that as regards the Jews in the collective sense, the sentence lingered 40 years.

Thou shalt cut it down—not, “I will cut it down,” and I find in this an additional proof of the correctness of the foregoing interpretation. It is the “lord of the vineyard” who “when He cometh, shall wretchedly destroy those wretches.” All judgment is committed to the Son:—it is not the work of the Holy Spirit to cut down and destroy, for He is the Giver of life.

The above interpretation is partially given by Stier, who has however in my view quite missed the vine-dresser, understanding by him the husbandmen in Matt. xxii., forgetting that they are destroyed in the sequel of that parable, and that their position, that of the tenants of the vineyard, does not appear at all in this, any more than does the vine-dresser in that.

10—21.] Healing of a woman on the Sabbath: discourse thereupon. Peculiar to Luke, except the parables, which are in Matt. xiii. 31—33; Mark iv. 31—34. 10.] Time and place alike indefinite. 11. a spirit of infirmity] Her weakness was the effect of permitted power of the evil one (ver. 16); but whether we are to find here a direct instance of possession, seems very doubtful. There is nothing in our Lord’s words addressed to her, to imply it: and in such cases He did not lay on His hands, or touch.—but only in cases of sickness or bodily infirmity.

The A. V. has here mistaken the position of the word which it renders “no wise.” It means altogether, and belongs to the verb lift herself. 12 There is no reason to suppose any eminence of faith in her,—though we may fairly conclude that she was there with some expectation of a cure: see ver. 14. Thou art loosed, expresses the setting free of her muscles from the power which bound them down,—and then, ver. 13, laying on of the divine hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years, and another to have strength at once conferred to stand upright. 14. Th ruler speaks not either to Jesus or to the woman: but covertly and cowardly, to the multitude. Stier notices the self-statement of this speech, in making “to be healed”—which is in fact a reception divine grace and help, a species of wor ing. 15. Ye hypocrites] The Lord saw the real thoughts of his heart, that they were false, and inconsistent with his pretended zeal, and addressed the multitude as represented by him, their leader. man hardly could give forth a doctrine so, with common sense and common practice, without some by-end, with which he covered his violation of truth. Th by-end here was enmity to and jealousy of Jesus. The instance chosen exactly fit
ight not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be released from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. 18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a \*\*great\*\* tree; and the fowls of the air lodged in the branches of it. 20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the hole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said he unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait door.

render, to be.
render, while he was saying, or, on his saying, . . .
render, multitude.
render, Thereupon.
\*\* omitted by several most ancient authorities, but perhaps because it does not occur in Matt, xiii. 32.
\*\* read and render, the narrow door.

16. The contrast is strongly drawn—between a \*\*dumb animal\*\*, not merely a human creature, but a daughter of Abraham—one of the chosen people (I cannot see any necessity for a \*\*spiritual daughtership\*\* [Gal. iii. 7] being implied),—between a \*\*few hours\*\*, since the last watering, and \*\*these eighteen years\*\* (compare ver. 7, \*\*Behold these three years\*\* . . .). 17. So far am I from thinking a description of this kind to be a mere general close, put in by the kibiselist, that I would take it as an accurate and graphic account of the immediate effect of our Lord's power and irresistible words, and the following parables spoken immediately thereupon, shewing the people the ultimate conquest which the kingdom of God should obtain over all opposition, however strong. On the parables themselves, see on Matt. xiii. 31—33.

18—30.] Answer to the question as to the number who shall be saved. Our Lord repeats, occasion being given by a question peculiar to Luke, parts of His discourses spoken elsewhere, as referred to below. 22. This notice includes what follows in the cycle of this last journey, but disclaims any definiteness of place or time for it. But certainly it seems to follow in natural order after our Lord's solemn warnings to repentance at the beginning of this chapter. The enquirer can hardly have been a disciple of Jesus (see ver. 28), but most likely a Jew from the multitude, who had heard His discourses, and either from Jewish pride, or perhaps out of real desire to learn from Him, put this question. 23. On the word rendered \*\*be saved\*\*, see note, Acts ii. 47. Here, the implication of final salvation is obvious. unto them, i.e. the multitude. Similar sayings have occurred in the Sermon on the Mount, but the connexion here is intimate and strict.

24. See on Matt. vii. 13. The de-
gate: for k many, I say unto you, will seek to enter in and shall not be able. 25 y 1 When once the master of the house is risen up, and m hath shut to the door, and y begin to stand without, and to knock at the door, saying n Lord, [Lord] open unto us; and he shall answer an say unto you, 0 I know you not whence ye are: 26 the shall ye begin to say, We have eaten and drunk in th presence, and thou hast taught in our streets. 27 a p Br, he shall say, I tell you, I know [you] not whence ye are q depart from me, all ye c workers of iniquity. 28 d r Then shall be weeping and gnashing of teeth, s when ye sha see Abraham, and Isaac, and Jacob, and all the prophet in the kingdom of God, and you yourselves thrust out 29 And they shall come from the east, and from the west and from the north, and from the south, and shall s down in the kingdom of God. 30 t And, behold, there an

render, From the time when.

omitted by several ancient authorities. Perhaps it was inserted from Mat xxv. 11.

render, And.

omit.

render, workmen.

render, There shall there be. The first “There” is local,—“in that place render, being thrust.

scription of the broad and narrow ways is not here inserted, as probably by this time, the narrow door (or gate) was a familiar image. In what follows we must not understand, ‘shall seek to enter by it, and shall not be able’;—the emphasis of the command is, seek to enter at the narrow door: for many shall seek to enter (elsewhere), and shall not be able. After enter is to be supplied, in both places, into salvation, or into the Kingdom of God. 25] A reason why this strive is so important:—because there will be a day when the gate will be shut. The figure is the usual one,—of a feast, at which the householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted. The from the time when extends to the end of ver. 25,—and the second member of the sentence begins with Then shall ye begin &c. to say The door is shut, ye begin to stand without and knock. On the spiritual import, see note on Matt. xxv. 11.

I know you not whence ye are: i. e. ‘Ye are none of my family—have no relationship with me.’ 26 We have eaten and drunk in thy presence] As applied to the then assembled crowd, these words refer to the miracles of feeding,—perhaps also to His having so often sat at meat in the houses of various persons. (the drinking must not be pressed meaning any thing different from t eating;—the expression is a general o for taking a meal); as applied to Christians, to the eating and drinking where those miracles were anticipatory. Bo these are merely in His presence;—ve different from the drinking “with you of which He speaks Matt. xxvi. 29, an from “I will sup with him and he wi me,” Rev. iii. 20. thou hast taught in our streets] Applicable directly to the to whom the words were spoken; and if ther, in its fuller sense, to all among who the Gospel is preached, even till the en 27. workmen of iniquity] This unusual expression seems to mean, perso engaged in the hire and receiving the way of wrighteousness:—see Matt. vii. 2 where “ye that work lawlessness” (literally) answers to it. 28, 29] 5 Matt. viii. 11, 12, and notes. T verses occur here in a different connexion. ' Ye Jews, who neglect the earnest ende vor to enter now, shall weep and gn your teeth when ye see all the saints, Je and Gentiles, in the Kingdom of God, a yourselves excluded’ (see ch. xvi. 23).

In these two verses is the real answer
ast which shall be first, and there are first which shall be

31 f The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod g will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures o day and to morrow, and the third day I h shall be per-

ected. 33 Nevertheless I must i walk to day, and to

f read and render, In that hour. g render, is minded to. h render, journey.

the question of ver. 23 given:—*they shall e many—but what is that to you, if you e not among them?* 30.] As the lords here stand—somewhat different from those in Matt. xx. 16—they seem to be a prophetic declaration of what shall be the course of the ingathering of these aucts;—viz. that some who were the first, or among the first to believe, shall fall from their high place, and vice versâ. His former has, as Stier notices, been remarkably the case with the Oriental churches, which were the first founded and flourishing:—and, we may add, with the mother church of Jerusalem, which is declined, while her Gentile offsets have perished.

31—35.] Warning of Herod's en-

ity; our Lord's reply. Peculiar to
ake:—the apostrophe in vv. 34, 35 was oken by our Lord also on another oc-
on, Matt. xxiii. 37—39. 31.] In at hour is not necessarily definite.

ese Pharisees appear to have been sent to Herod for the purpose of getting rid of Jesus out of his jurisdiction. Considering a character, it is hardly possible that he could really have wished to kill one who is so popular;—he refused to do so when Jesus was in his power afterwards in Jerusalem;—but, as great multitudes were now following Him about, and super-
tious fears, as we know, agitated Herod, he wished to be quit of Him, and took means of doing so. I think this view necessary to justify the epithet applied to Herod, which certainly implies cunning his part. Stier thinks the Pharisees meant the tale about Herod: but then how can the epithet applied to him be explained? I cannot for a moment believe, as he does, that our Lord saw through the lie of the Pharisees, and yet adopted the meaning the fox to signify themselves. That Jesus in a public discourse uses an expression of the ruler of his coun-
try, is not to be judged of by the manners, ways of speech, of our times. The

free-spokenness of the ancient world, which we meet with especially in the Hebrew prophets, allowed such strong expressions, without any thing peculiarly offensive being found in them." Bleek. 32, 33.] The interpretation of this answer is difficult, for two reasons—(1) that the significat of the to day, to morrow, and the third day is doubtful—(2) that the meaning of I am perfected is also doubtful. The days mentioned are ordinarily supposed to be proverbsly used; to day, for his present working to morrow, for that be-
tween the present time and his arrival at Jerusalem— the third day, for that arrival, and the end of his work and course by his Death. Against this, is (1) the posi-
tive use of the three days, in an affirmative sentence,—of which no instance can be brought where the proverbial meaning is implied:—(2) the verb journey, proceeds on my mission, belonging to all three in ver. 33, whereas it only belongs to the two first.
The interpretation adopted by Meyer (and Bleek) is this:—In three days (literal days) the Lord's working of miracles in Galilee would be ended, which had excited the apprehension of Herod: and then He would leave the territory, not for fear of Herod, but because He was going to Jerusalem to die. The objection to this is, that the sense of ending these present works of healing, &c. does not seem a sufficient one for I am perfected, which, as applied to the Lord, surely must include His Death. I own that neither of the above interpretations satisfies me,—and still less the various modifications of them which have been proposed. Nor can I suggest any less open to objection:—but merely state my conviction, (1) that the days mentioned must have some definite fixed reference to three actual days: (2) that perfected is used in the solemn sense elsewhere attached to the word: see John iv. 34, "finish?" v. 36, xvii. 4; Acts xx. 21; 2 Cor. xii. 9; Heb. ii. 10, v. 9, vii. 28, especially; x. 14, xi. 40, xii. 23; in all C c
morning, and the day following: for it cannot be that a prophet perish k out of Jerusalem. 34 x O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, y your house is left unto you [1 desolate]: and [m verily] I say unto you, Ye shall not see me, until [2 the time come when] ye shall say, z Blessed is he that cometh in the name of the Lord.

XIV. 1 And it came to pass, o as he went into the house of one of the chief Pharisees to eat bread on the sabbath

k render (for perspicuity), outside of.

l omit.

m omit: not in any ancient authority.

n omitted (but perhaps because it does not occur in Matt. xxiii. 39) by many ancient authorities.

o render, when he had come.

which places it is used in the original.

If this Gospel had been a chronological calendar of our Lord's journey, the meaning would probably have been clear: but as we have none such, it is, and I believe must remain, obscure. Dr. Wordsworth's note is much to the point: "It must be remembered that Herod was ruler of Peræa as well as of Galilee: and that John the Baptist had been put to death at Machærus, where Herod had a palace, about ten miles E. of Jericho, and thirty E. of Jerusalem. St. Matt., xix. 1, and St. Mark, x. 1, 46, speak of our Lord being in Peræa, whence He passed over the river Jordan, and so came to Jericho, and thence to Bethany and Jerusalem for His Passion. Herod had put John to death not in Galilee but in Peræa; and if our Lord was now, as seems probable, in Peræa or near it, it was very likely that the Pharisees should endeavour to intimidate Him with a threat of Herod's anger." the day following means the same as "the third day" above. I must journey—in the original, it is the very word in which they had addressed Him, "Depart (journey) hence," ver. 31. for it cannot be . . . , a monopoly not without exceptions, for John had been put to death by Herod out of Jerusalem. But our Lord's saying is not to be so literally pressed; He states the general rule, which in His own case was to be fulfilled. There is no reference to the power of the Sanhedrin to judge and condemn false prophets (as some think), for the fact of perishing only is here in question;—and our Lord never would place himself in such a cate-

34, 35.] These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as many suppose: and their variations from those in Matthew (xxiii. 37—38) are striking and characteristic. For "for," which there accounts for the desolation of the temple, then for the last time left by our Lord, does not appear here, but and (or but) introducing a fresh saying, having I believe another meaning, and the words "from henceforth," which follow "ye shall not see me" there, marking that moment as the commencement of the dereliction, are here omitted. Surely these differences indicate an uttering of the words prophetically, previous to their utterance in the act of departure. Our Lord overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the holy city should be desolate and trodden down o
gory.

CHAP. XIV. 1—6.] HEALING OF DROPICAL MAN ON THE SABBATH. Peculiar to Luke. 1.] when he ha come, viz. during the journeying, ch. xii. 33. one of the chief [men of the Pharisees] Though the Pharisees had no official rulers as such, they had men whom they looked up, as Hillel, Schamma
day, that they render, were watching.

And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, a Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took him, and healed him, and let him go; 5 and r answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things. 7 And he put forth a parable to those which wereidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou w art bidden of my man to a wedding, sit not down in the highest v room; but in a more honourable man than thou render, hast been. and that he bade thee and him come and say to thee,

a read, sabbath day, or not?

r some ancient authorities have, said unto them. See Matt. xii. 11.

s read, a son, or an ox.

t render, places.

u render.

v render, place.

amaliol, &c. [to eat bread] The Jews used to give entertainments on the Sabbath, see Neh. viii. 9–12; Tobit ii. 1. he practice latterly became an abuse,—e quotations from Augustine in my Greek est. 2. ] before him, not as a guest; e ver. 4, and compare ch. vii. 37, and note on ver. 45. "He was standing there," says Euthymius, "not daring to ask to be seated, on account of the Sabbath, and the harisées; but only shewing himself, that our Lord might see him and be moved thither, and so proceed to heal him." It does not appear, though it is certainly possible, that he was set there by the Pharisees on purpose. This was before the paral (ver. 7). 5. ] There is a strict propriety in the comparison: the accidental disease are analogous. son, or an [This reading, which, from the weight of ancient testimony in its favour, evidently is the original, seemed incompatible with the supposed argument, from the less to the greater:—son was therefore altered to ass (in ch. xiii. 15) or sheep, as one of our ancient MSS. has it. But our Lord's argument is of another and a far deeper kind. The stress is on you: and the point of comparison is the ownership, and consequent tender care, of the object in question. 'Those who are in your possession of care, whether belonging to your family, or your herds, are cared for, and rescued from perishing: am I, (the possessor of heaven and earth,—this lies in the background) to let mine perish without care or rescue?' There may be in the words the meaning "son, or even ox," but I prefer rendering them simply. 7–24. ] Sayings of our Lord at this Sabbath feast. 7–11. ] It does not appear that the foregoing miracle gave occasion to this saying; so that it is no objection to it, that it has no connexion with it. Our Lord, as was his practice, founds his instructions on what He saw happening before Him. As Trench remarks, it is probable this was a splendid entertainment, and the guests distinguished persons (ver. 12). 7. ] chief places, i.e., see Matt. xxiii. 6, the middle place in each couch, which was the most honourable. At a large feast there would be many of these. 8. ] The whole of this has, besides its plain reference, a deeper one, linked into it by the important word wedding, carrying with it all that meaning which it always has when relating to the Kingdom of God. Both senses are obvious, and only one remark needed;—that all that false humility, by which men put themselves lowest and dispraise themselves of set purpose to be placed higher, is, by the very nature of our Lord's parable, excluded: for that is not bond fide abasing one's self. The exaltation at the hands of
Give this man place; *x and thou begin with shame to take the lowest *y room. 10 c But when thou art bidden, go and sit down in the lowest *y room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have *z worship in the presence of *a them that sit at meat with thee. 11 d For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. 12 Then said he also to him that bade him, When thou makest a *b dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. 13 But when thou makest a feast, call *e the poor, the maimed, the lame, the blind: 14 and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, f Blessed is he that shall eat bread in the kingdom of God. 16 g Then said he unto him, A certain man made a great supper, and bade

*x render, then shalt thou begin.
*z render, glory.
*a read, all them.
*b see above on ch. xi. 37.
* render, place.

the Host is not to be a *purposed end to the guests, but will follow true humility.

9. then shalt thou begin . . .] The form of expression sets forth the reluctance and lingering with which it is done. 11.] As an example of the first clause, see Isa. xiv. 13—15; of the second, Phil. ii. 5—11. 12—14.] The composition of the company before Him seems to have given occasion for this saying of our Lord. The Pharisee’s host had doubtless, with the view (of watching Him) mentioned in ver. 1, invited the principal persons of the place, and with the intention of courting their favour, and getting a return. The Lord rebukes in him this spirit;—and it has been well remarked, that the intercourse and civilities of social life among friends and neighbours are here presupposed, (inasmuch as for them there takes place a recompense, and they are struck off the list by this means,) with this caution,—that our means are not to be sumptuously laid out upon them, but upon something far better,—the providing for the poor and maimed and lame and blind. When we will make a sacrifice, and provide at some cost, let us not throw our money away, as we should if a recompense is made to us in this world: but give it to the poor, i. e. lend it to the Lord; and then, as in ver. 14, there will be a recompense at the resurrection of the just, which shall not be a mere equivalent, but a rich reward. 14.] the resurrection of the just, the first resurrection, here distinctly asserted by our Lord; otherwise the words of the just would be rapid and unmeaning. See 1 Cor. xv. 22 f; 1 Thess. iv. 16; Rev. xx. 4, 5. 15—24. Parable of the Great Supper. One of the guests takes this literally, and imagines the great feast to which the Jews looked forward to be meant. He spoke as a Jew, and probably with an idea that, as such, his admission to this feast was sure and certain. Our Lord answers him by the parable following, which shewed him that, true as his assertion was, (and He does not deny it,) the blessedness would not be practically so generally acknowledged nor entered into. The Parable, whatever analogy it may bear with that in Matt. xxii. 1 ff, is wholly different from that in many essential points. 16.] The great supper is the kingdom of God, the feast of fat things is Isa. xxv. 6; completed in the marriage supper of the Lamb; but fully prepare when the glad tidings of the Gospel were pro
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many: 17 and 

sent his servant at supper time to say to them that were bidden, Come; for [c all] things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So d that servant came, and hewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into he streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And he servant said, Lord, it is done as thou e hast commanded, and yet there is room. 23 And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I

omitted by several ancient authorities.
ed read, the.

render, didst command.

aimed. bade many: these first bidden re the Pharisees and Scribes and the arned among the Jews. 17.] The servant represents one spirit, one message: but not necessarily, in the three cases, one and the same person. The three messages are delivered (1) by John the Baptist and the Lord: (2) by our Lord and the Apostles; (3) by the Apostles and those who me after. The elder prophets cannot be cant, for [all] things are now ready as the message, representing the proclamation of John the Baptist and our Lord, The kingdom of heaven is at hand.”

18—20.] with one consent; so (ch. . 30) they had rejected John’s baptism, d (John vii. 48) the Lord himself. The thing is not to be taken strictly without exception, e. g. that of Nicodemus: but generally. So also ver. 24. The temper these self-excusers is threefold; the excuse themselves are threefold; their spirit one. The first alleges a necessity,—he must go and see his land: the second not much as this, only his own plan and purpose “I go to prove them:” the third not so much as either of these, but merely asserts “I cannot (i. e. I will not) come.” Also the excuses themselves are threefold. The first has his worldly possession (‘one to his farm,’ Matt. xxii. 23) to go and see: the second his purchase (‘nother to his merchandise,’ ibid.) of stock to prove: the third his home engage-

ments and his lust to satisfy. All are detained by worldliness, in however varied forms. 21.] The gathering of guests is still in the city (Matt. xxii. 7): that is, still among the Jews. the streets and lanes, the broad and narrow streets: perhaps the cities and villages through which the Lord and his Apostles journeyed preaching. Here appear again the very persons of ver. 13; the representatives of the wretched and despised: “the common people (great multitude),” Mark xii. 37: not perhaps without a hint, that only those who knew themselves to be spiritually poor and maimed and halt and blind would come to the Gospel feast. 22.] The palace is large, and the guest-room: “neither nature nor grace endures a vacuum,” Bengel. 23.] The calling of the Gentiles, outside the city; in the country (Matt. xxii. 9, 10). compel them to come in] Is there not here an allusion to Infant Baptism? for remember they who come in are good and bad. (Matt. i. c.) 24.] I think with Stier, that our Lord here speaks in his own Person: unto you will fit no circumstance in the parable; for the householder and his servant are alone: the guests are not present. He speaks, with His usual For I say unto you, to the company present: and half continuing the parable, half expanding it, substitutes Himself for the
25. And there went great multitudes with him: and he turned, and said unto them, 26 k If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, m yea, and his own life also, he cannot be my disciple. 27 [g And] n whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For o which of you, h intending to build a tower, sitteth not down first, and counteth the cost, whether he has sufficient to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

render, not one.  

render, wishing.

master of the feast, leaving it hardly doubtful who those men which were bidden are.

25—26. ] DISCOURSE TO THE MULTITUDES. Our Lord is at some time further on in the journey, going forward, and speaking to the multitude on counting the cost before any man becomes his disciple. 26, 27. ] See Matt. x. 37, 38, and note. The remark made of the strangeness of this sound of the Cross, still applies: our Lord had not yet announced his death by crucifixion. hate not] It is well to enquire what sense this word here bears. That no such thing as active hatred can be meant, is plain: our Lord himself is an example to the contrary, John xix. 25—27: the hate is the general, not personal, feeling of alienation in the inmost heart,—so that this world’s relationships, as belonging to the state of things in this world, are not the home and rest of the heart. This is evident from the yea, and his own life also, which follows. Let the hate begin here, and little explanation will be further wanted. This addition also shows that the saying was not meant only for those times, in which more perhaps of the disruption of earthly ties was required, but for all time: for his own life is equally dear to every man in every age. It hardly need be observed that this hate is not only consistent with, but absolutely necessary to the very highest kind of love. It is that element in love which makes a man a wise and Christian friend,—not for time only, but for eternity. 28—30. ] Peculiar to Luke. The same caution is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that entire self-renunciation is requisite, to become a disciple of Christ. This man wishes to build a tower: to raise that building (see 1 Cor. iii. 11—15), which we must rear on the one Foundation, and which shall be tried in the day of the Lord. He is advised to count the cost, to see whether he has enough thoroughly to finish it. If he begin, lay the foundation,—however seemingly well it may be done, it is not well done, because he has not enough to complete it; and the attempt can only lead to shame. So it is with one who would be Christ’s disciple: but with this weighty difference, lying in the background of the parable—that in his case the counting the cost must always issue in a discovery of the utter inadequacy of his own resources, and the going out of himself for strength and means to build. 31—33. ] This same lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The two kings here are,—the man desirous to become a disciple, to work out his salvation,—and God, with whose just and holy law he is naturally at variance;—it is his “adversary,” see ch. xii. 58, and note:—these
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32 or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

XV. 1 Then a drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth.

render, biddeth not farewell to.

some ancient authorities read, Salt therefore is good.

render, Now there were drawing near.

wo are going to engage in war; and the notion for each man to sit down and ask himself is, 'Can I, with (the word may probably mean clad in,—surrounded by, all that I have, all my instrument of war) thy ten thousand, stand the charge of Him who cometh against me with (the preposition is different, and may represent only as many as He pleases to bring with Him for his purpose, see Ps. lxviii. 17, A.V.) twenty thousand?'—see Job xv. 24—26.

here the inadequacy of man's resources is lainly set forth, not left, as in the former arable, to be inferred. Then, finding that he has no hope of prevailing,—while he is other is yet a great way off, while he is yet time,—he sends an embassy, and sues for peace, abandoning the conict: throwing himself upon the mere mercy and grace of God;—bidding farewell to all that he hath in both cases.

The ordinary misinterpretation of his parable is in taking the king with twenty thousand to be the ruler of this world, i. e. Satan—which destroys all the sense:—for with him the natural man is at peace, but the disciple of Christ at war. 34, 35.] For the third time, our Lord repeats the saying concerning salt:—see Matt. v. 13: Mark ix. 50, and notes. he therefore and even, here restored to the text are both valuable; the former as asserting the recurrence of a saying known before, the latter as giving force to the opposition. The salt, in Scripture symbolism, is the whole life-retaining antipathetic influence of the Spirit of God:—this, working in the being My disciple, is good: if even this be corrupted—if the mere appearance of this, and not the veritable salt (which is the savour), be in you—

wherewith, &c.? Such a disciple is to be cast out. Salt was not used for land, Ps. evii. 34, nor for mingling with manure; it is of no use for either of those purposes, but must be utterly cast out.

CHAP. XV. PARABLES, SETTING FORTH GOD'S MERCY TO SINNERS. 1—7.] THE LOST SHEEP. It does not appear where or when this gathering of publicans and sinners to hear Him happened,—but certainly in the progress of this same journey, and, we may well believe, consecutively on the discourses in the last chapter. This first parable had been spoken by our Lord before, Matt. xviii. 12—14: but, as Trench has remarked, with a different view: there, to bring out the preciousness of each individual little one in the eyes of the good Shepherd; here, to shew that no sheep can have strayed so widely, but He will seek it and rejoice over it when found. The second is peculiar to Luke.

1.] there were drawing near—were busied in drawing near—were continually about Him, struck perhaps with penitence,—found, by His seeking them:—having come from the husks of a life of sin, to the bread of life;—so the three parables seem to imply.

all the publicans, a general term, admitting of course of exceptions, see ch. xiii. 33 and note. 2.] receiveth into His circle of adherents—eateth with them, allows them to sit at meat with Him:—on the journey, or at entertainments, as in Matt. ix. 10. Stier remarks (iii. 214, edn. 2) that this receiveth sinners is an important and affecting testimony, from the mouth of the enemies of our Lord, to his willingness to receive them.

The peculiar word rendered murmured implies either that they did so throughout the
with them. 3 And he spake this parable unto them, saying,

4 c What man of you, having an hundred sheep, if he lose
one of them, doth not leave the ninety and nine in the
wilderness, and go after that which is lost until he find it?

5 And when he hath found it, he layeth it on his shoulders,
rejoicing. 6 And when he cometh home, he calleth toge-
ther his friends and neighbours, saying unto them, Re-
joice d with me; for I have found my sheep which was
lost. 7 I say unto you, that m likewise joy shall be in
heaven over one sinner that repenteth, e more than over
ninety and nine just persons, which need no repentance.

m render, in like manner.

journey;—or rather, one to another—re-
responsively. 3—7.] The man having
the hundred sheep, is plainly the Son of
God, the Good Shepherd. This had been
his prophetic description, and that in this
very connexion,—of seeking the lost, Ezek.
xxxiv. 6, 11 ff. This it is which gives so
peculiar an interest to David as a type of
Christ—that he was a shepherd; ibid. ver.
23. Our Lord plainly declares then by this
parable—and that I take to be the
reason why it is placed first (see below)—
that the matter in which they had found
fault with Him was the very pursuit most
in accordance with his divine Office of
Shepherd. 4.] It is the Owner Him-
self who goes to seek, see Ezek. ver. 11—
God in Christ. The hundred sheep
are the house of Israel, see Matt. x. 6;
but in the present application, mankind:
(not, 'believers in Christ;' see on ver. 7.)
The argument is to their self-interest:
but the act on the part of the good Shep-
herd is, from the nature of the case, one of
love; or, as Stier remarks, also human love
for his own; for in Him, Love, and His
glory, are one and the same thing.

the ninety and nine] These pass altogether
into the background, and are lost sight of.
The character of the good Shepherd is a
sufficient warrant for their being well
cared for. The wilderness is not a barren
place, but one abounding in pastures
(John vi. 10, compared with Matt. xiv.
15). 5.] Not mere self-interest, but
love comes forward here; see Isa. xl.
11. No blows are given for the straying—
no hard words: mercy to the lost one,—
and joy within himself,—are the Shep-
herd’s feeling; the sheep is weary with
long wanderings,—He gives it rest. Matt.
ix. 36; xl. 28. 6.] In this return to
His house, must be understood the whole
course of seeking and finding which the
good Shepherd, either by Himself or His
agents, now pursues in each individual case,
even until He brings the lost sheep home
into heaven to Himself—not in reality, so
that it should not take place till the death
of the penitent—but by anticipation,—
till the name is written in heaven;—till
the sinner is penitent. This is clear from
the interpretation in ver. 7. The friends
and neighbours represent the angels (and
spirits of just men made perfect?).

my sheep which was lost breathes
a totally different thought from "the
piece (drachma) which I lost." There is
pity and love in it, which, from the nature
of the case, the other does not admit of.

7. I say unto you] In these words
the Lord often introduces His revelations
of the unseen world of glory: see Matt.
xxiii. 10. On these just persons, see
note at Matt. ix. 12, 13. They are the
subjectively righteous, and this saying
respects their own view of themselves. (Or
if it be required that the words should be
literally explained, seeing that these ninety-
nine did not err,—then I see no other way
but to suppose them, in the deeper meaning
of the parable, to be the worlds that have
not fallen;—and the one that has strayed,
our human nature, in this our world.)
But we have yet to enquire, what sort of
sinner this parable represents; for each of
the three sets before us a different type
of the sinner sunk in his sin. Bengel, in
distinguishing the three, says, "The sheep,
the drachma, the prodigal son,—signify
respectively, (1) the stupid sinner,—(2) the
sinner wholly unconscious of the fact and
of himself,—(3) the sinner conscious and of
purpose." This one is the stupid and
bewildered sinner, erring and straying away
in ignorance and self-will from His Shep-
Either what woman having ten \( n \) pieces of silver, if she see one \( m \) piece, doth not light a candle, and sweep the house, and seek diligently till she find it? \[9\] And when she hath found it, she calleth her \( m \) friends and her neighbours together, saying, Rejoice with me; for I have found \( m \) piece which I \( [P\) had\( ] \) lost. \[10\] Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. \[11\] And he said, A certain man had two sons: \[12\] and the younger of them said to his

\( n \) literally, drachmas, and drachma. \( o \) the original word is feminine.

P omit.

\[8-10.]\]THE LOST PIECE OF MONEY. In the following wonderful parable, we have the last class of sinners set before us, sought and found by the power and work of the Spirit in the Church of Christ. It will be seen, as we proceed, how perfectly its interpretation comes out, not as a key, but as the very kernel and sense of the parable. The woman cannot be the Church absolutely, for the Church herself is lost sheep at first, sought and found by the Shepherd. Rather is the house here the Church—as will come out by and by, and the woman the indwelling Spirit, seeking in it. All men belong to this Gator-Spirit; all have been stamped with the image of God. But the sinner lies in the dust of sin and death and corruption—holy unconscious. Then the Spirit, lighting the candle of the Lord (Prov. xx. 2. Zeph. i. 12), searching every corner of sweeping every unseen place, finds out the sinner; restores him to his true value as made for God's glory. This lighting and sweeping are to be understood of the work of the Spirit in the Church, in its various ways of seeking the sinner—by the preaching of repentance, by the Word of God read, &c. Then comes the joy again.

\[9.\] her (female) friends and neighbours are invited—but there is return home now—nor in the explanation, ver. 10, is there any "in heaven," because the Spirit abides in the Church—because the angels are present in the Church, see 1 Cor. xi. 10:—nor is it "all be" (as in ver. 7 at the return of the Redeemer then future), but is the ministering spirits rejoice over every soul (is) brought out of the dust of death in God's treasure-house by the searching of the blessed Spirit. In this parable we have set before us the sinner who is unconscious of himself and his own real

worth; who is lying, though in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are here assured.

\[11-32.]\]THE PRODIGAL SON. Peculiar to Luke. "If we might venture here to make comparisons, as we do among the sayings of men, this parable of the Lord would rightly be called, the crown and pearl of all His parables." Stier. We have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of his heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the just men who murmured at the publicans and sinners are represented under the figure of the elder son:—see below. The parable certainly was spoken on the same occasion as the preceding, and relates to the same subject. Those who for the sake of upholding the patristic interpretation deny this, seem to me to have entirely missed the scope of the parable: see below.

\[11.\] A certain man—Our heavenly Father, the Creator and Possessor of all: not Christ, who ever represents Himself as a son, although frequently as a possessor or lord. \[two sons, not, in any direct or primary sense of the Parable, the Jews and the Gentiles: that there may be an ulterior application to this effect, is only owing to the parable grasping the great central truths, of which the Jew and Gentile were, in their relation, illustrations,—and of which such illustrations are furnished wherever such differences occur. The two parties standing in the foreground of the parabolic mirror are, the Scribes and Pharisees as the elder son, the publicans and sinners as the younger:—all, Jews: all, belonging to God's family. The mystery of the admission of the Gentiles into God's Church
father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with a riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17

And when he came to himself, he was not yet made known in any such manner as that they should be represented as of one family with the Jews;—not to mention that this interpretation fails in the very root of the parable; for in strictness the Gentile should be the elder, the Jew not being constituted in his superiority till 2000 years after the Creation. The upholders of this interpretation forget that when we speak of the Jew as elder, and the Gentile as younger, it is in respect not of birth, but of this very return to and reception into the Father’s house, which is not to be considered yet. The objections of these interpreters do not touch the reasons here given. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; as Euthymius says, “He names the sinner the younger, as being childish in mind and easily led astray.”

The part of the parable relating to the prodigal himself divides itself into three parts—1. his sin; 2. his misery; 3. his penitence. In these verses his sin is described. It consists in a desire to depart from his Father’s house and control, and to set up for himself,—to live a life of what the carnal man calls liberty.

12.] Such a request as this is shewn by Orientalists to have been known in the East, though not among the Jews. The firstborn had two-thirds of the property, see Deut. xxi. 17. The father, as implied in the parable, reserves to himself the power during his life over the portion of the firstborn, see ver. 31. The parable sets before us very strikingly the permission of free will to man.

13.] The images of both the preceding parables are united here:—in his taking his journey, we have the straying sheep; in his state when he got into the far country, the lost piece of money. But in this case the search is to be carried on within him—we are now on higher ground than in those two parables. “The far-off country represents forgetfulness of God.” Augustine. profligate] The old English word reckless expresses perhaps best the meaning, which is not ‘unsparing,’ but incorrigible, past hope of reclaim. 14—13.] His misery is set forth in these verses. He soon spends all:—there is a fine irony, as Stier remarks, in the word spent, as compared with wasted before—he spent his money for that which was no bread. 14. a mighty famine] This famine is the shepherd seeking his stray sheep—the woman sweeping to find the lost. The famine, in the interpretation, is to be subjectively taken; he begins to be in want,—to feel the emptiness of soul which precedes either utter abandonment or true penitence. 15.] He sinks lower and lower,—becomes the despised servant of an alien (is there here any hinted at the situation of the publicans, who were, but the servants of wealthy Romans?) who employs him in an office most vile and odious to the mind of a Jew. 16. husks] ‘These are not the husks or pods of some other fruit, as of peas or beans, but themselves a fruit, that of the carob or caruba, found not only in the East, but in South Europe, e.g. in abundance on the Riviera between Nice and Genoa. H.A. tree. . . . They are in shape something like a bean-pod, though larger and more curved, thence called keration or little horn . . . . they have a hard dark outside and a dull sweet taste . . . the shell or pod alone is eaten.’ Trench. His appetite even drove him to these for food;—for (this is the real sense involved in and no man gave (aught) to him. We see him now in the depth of his misery,—the sinner reap ing the consequences of his sin in utter
id, How many hired servants of my father's have bread
ough and to spare, and I **perish with hunger!** 18 I will
ise and go to my father, and will say unto him, Father,
ave sinned against heaven, and * before thee, 19 * and
no more worthy to be called thy son: make me as one
thy hired servants. 20 And he arose, and came to his
her. But * when he was yet a great way off, his father
v him, and had compassion, and ran, and fell on his
k, and kissed him. 21 And the son said unto him,
ther, I have sinned against heaven, and * in thy sight,
and am no more worthy to be called thy son. 22 But
father said to his servants, **Bring forth the best
oe, and put it on him; and put a ring on his hand, and
read and render, am perishing here.
these two are the same expression in the original.
read, I am, placing a colon before it.
literally, eagerly kissed: see on Matt. xxvi. 49: Mark xiv. 45: ch. vii. 38,
Acts xx. 17.
many ancient authorities read, Bring forth quickly.
literally, first.

e and extremity of need. 17—20.] penitence. And here we have a weighty
ince between the permitted rational
will of man, and the stupid wandering
of the sheep, or the inanimate coin lying
is picked up,—both these being how-
true in the case of man, did not God
and save the sinner: 'the grace of God
Christ preventing us, that we may have
will, and working with us when we
as that good will.' Article X. of the
ch of England. 17. when he came
comself] See 1 Kings viii. 47. Before
he was beside himself. The most
ful torment of the lost, in fact that
oftribute is a state of torment, where
come to themselves, when too
for repentance. He now recalls
pace and plenty of his Father's house.
hired servants] For he now was a
iting, but in how different a case!
I will arise, see ver. 24, was dead, and
live again; it was truly a resurrection
the dead. This resolution is a further
than his last reflection. In it he
's, gives up his sonship; this, and
ord Father, lie at the root of his
ence:—it is the thought of having
ed against (in the parable itself; Hea-
) Thee, which works now in him.
Accordingly he does not resolve to ask
made one of the hired servants, but
ome of them:—still a son, but as an
ning. "And what is it that gives the
sinner now a sure ground of confidence,
that returning to God he shall not be re-
pelled, nor cast out? The adoption of
sonship which he received in Christ Jesus
at his baptism, and his faith that the gifts
and calling of God are without repentance
or recall." Trench. 20.] What he
resolved, he does: a figure not of the
usual, but of the proper course of such
a state of mind, when he was yet
a great way off] Who can say whether
this itself was not a seeking? whether his
courage would have held out to the meet-
ing? On what follows, see especially
Jer. iii. 12; James iv. 8; Gen. xlv. 29;
2 Sam. xiv. 33. 21.] The intended
close of his confession is not uttered;—
there is no abatement of his penitence,
for all his Father's touching and reas-
suring kindness,—but his filial confidence
is sufficiently awakened to prevent the re-
quest that he might be as an hired servant.
22.] All these gifts belong to his re-
ception, not as a servant, but as a son: the
first robe, for him who came in rags,—Isa.
lix. 10; Rev. iii. 18—but first must not
be understood as meaning the robe which
he used to wear—his former robe—this
would not be consistent with the former
part of the parable, in which he was not
turned out with any disgrace, but left as
a son and of his own accord:—but best, as
in the A.V.:—a robe, (yea) the first and
goodliest. The ring,—a token of a
shoes on his feet: 23 and bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and dined nigh to the house, he heard musick and dancing. 26 And he called one of his servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him 2 safe and sound. 28 And he was angry, and would not go in: a therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, b these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I

render, his.

read, but his father came out.

literally, for so many, naming some number. See Acts v. 8, where the word is the same.

distinguished and free person, see James ii. 2; Gen. xli. 42. The shoes, also the mark of a free man (for slaves went barefoot), see Zech. x. 12; Eph. vi. 15. These are the gifts of grace and holiness with which the returned penitent is clothed by his gracious Father; see Zech. iii. 4, 5.

23. the fatted calf] So Judg. vi. 25. Gideon is commanded to kill thy father's young bullock of seven years old (rendered by the LXX thy father's fatted calf): some calf fatted for a particular feast or anniversary, and standing in the stall. No allusion must be thought of to the sacrificing of Christ—which would be wholly out of place here,—and is presupposed in the whole parable. be merry] So ver. 6, "joy in heaven;"—all rejoice. Some of these are servants who have entered into the joy of their Lord: Matt. xxv. 21, 23. 24.] dead, and is alive again,—the lost money: lost, and is found,—the lost sheep: see I John iii. 14: Eph. ii. 5: 1 Pet. ii. 25. began, a contrast to the "began" in ver. 14.

25–28.] As far as regards the penitent, the parable is finished:—but those who murmured at his reception, who were the proud and faultless elder son,—always in the house and serving, but not, as will appear, either over-affectionate or over-respectful,—they too must act their part, in order to complete the instruction. As regards the penitent, this part of the parable sets forth the reception he meets with from his fellow-men, in contrast to that from his father; see Matt. xviii. 27, 30. 25.] in the field—probably working, in the course of his "serving," as he expresses it, ver. 29. He was apparently returning at meal-time.

musick and dancing] This is one of those by-glances into the lesser occupations and recreations of human life, by which the Lord so often stamps his tacit approval of the joys and unbendings of men. Would these festal employments have been here mentioned by Him on so solemn and blessed an occasion, if they really were among those works of the devil which He came into the world to destroy?

28–32.] Stier well remarks that this elder is now the lost son: he has lost all childlike filial feeling; he betrays the hypocrite within. The love and forbearance of the father are eminently shown—the utter want of love and humility in the son strongly contrasted with them.

29.] Lo, these many years do I serve thee the very manner of speech of a Pharisee as is the continuation. Let us ask with reference to the differences in the explanation, Could the Jewish nation be introduced saying, even in the falsest hypocrisy that they had never transgressed God's commandments! thou never gavest me answers to the younger son's "give me" in ver. 12;—it is a separation of the individual son from his father, and, a there pointed out, the very root and ground of sin. a kid, of less value than a calf. my friends—who ar
night make merry with my friends: 30 but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that is thine. 32 It was meet that we should make merry, and be glad: k for this thy brother was dead, and is alive [c again]; and was lost, and is found.

XVI. 1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was c omit.

the spirit and words of the elder son. He was breaking his Father's commandment even when he made the assertion,—and the making it is part of his hypocrisy.

The result of the Father's entreaty is left purposely uncertain (see Trench, Parables): is it possible that this should have been the case, had the Jewish nation been meant by the elder brother? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance,—it is thus broken off, to be closed by each individual for himself. For we are all in turn examples of the cases of both these brothers, containing the seeds of both evil courses in our hearts: but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

Chap. XVI. 1—8.] Parable of the Unjust Steward. Peculiar to Luke. No parable in the Gospels has been the subject of so much controversy as this: while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond the limits of this note to give anything like a catalogue of the views respecting it: the principal ones which differ from that which I have adopted, will be noticed in the course of my remarks. 1.] he said also—a continuation, I believe, of the foregoing:—certainly closely connected in subject with it, as is the second parable in this chapter also: see below. unto his disciples, not to the Twelve only, but to the multitude of the disciples; and more immediately perhaps to the Publicans, whose reception by Him had been the occasion of this discourse. I say this because I believe them to hold a place, though not a principal or an exclusive one, in the application of the parable which follows.

There was a certain rich man ... ] The history of this parable is, in itself, purely worldly. The master is a son of this world, as well as his
steward: hear this in mind:—the whole parabolic machinery is from the standing-point of the children of this world.

In the interpretation, this rich man is the Almighty Possessor of all things. This is the only tenable view. Meyer, who supposes him to be Maimon (defending it by the consideration that dismissal from his service is equivalent to being received into everlasting habitations, which it is not—see below), is involved in inextricable difficulties further on. Olshausen's view, that he represents the Devil, the prince of this world, will be found equally untenable. Schleiermacher's, that the Romans are intended, whose stewards the Publicans were, and that the debtors are the Jews, hardly needs refuting;—certainly not more refuting, than any consistent exposition will of itself furnish. a steward, a general overseer—very much what we understand by an agent, or 'a man of business,' or, in the larger sense, a steward. They were generally of old, slaves: but this man is a freeman, from vv. 3, 4. This steward represents especially the Publicans, but also all the disciples, i. e. every man in Christ's Church. We are all God's stewards, who commits to our trust His property:—each one's office is of larger or smaller trust and responsibility, according to the measure entrusted to him. I say, especially the Publicans, because the Twelve, and probably others, had relinquished all and followed Christ, and therefore the application of the parable to them would not be so direct: and also because I cannot but put together with this parable and consider as perhaps prompted by it or the report of it, the profession of Zaccheus, ch. xix. 8. Others have supposed the steward to represent the Pharisees—but then the parable should have been addressed to them, which it was not: and this view entirely fails in the application. was accused unto him: it is the same word in the original which generally represents false or wrongful accusation. This it was not here, but it was malicious: and the reason why the word has come so generally to signify 'wrongful accusation,' is, that malicious charges are so frequently slanderous. The steward himself does not deny it. The charge against him was not, that he had wasted (A. V.) but was wasting, his master's goods. If this charge (spiritually) we may see the guilt of every man who is entrusted with the goods of our Heavenly Father. We are all 'scattering his goods.' If some one is to be found to answer to the accusers, the analogy of 'the Accuser of the brethren' is too striking to escape us.

2.] It makes very little difference either in admissibility of construction or of sense whether we render, 'why do I hear this of thee?' i. e. 'what is the ground of this report?'—what occasion hast thou given for this being brought to me?' or, 'What is this that I hear of thee?' i. e. 'give some account of it.' I prefer rather the former, because no opportunity of explanation what it is, is given him, but he is commanded to produce his books, to show how it has arisen. give up the account of thy stewardship; for (taking for granted the correctness of the report, the steward not denying it) thou wilt not be able to retain thy stewardship any longer—in ordinary English, thou canst not, &c.

The impossibility lies in the nature of things—thou art precluded from. The interpretation of this announcement to the steward, is the certainty, spoken by God in every one of our consciences, that we must give up, and give an account of our stewardship at death. The great truth lies in the background, that that dismissal death itself, is the consequence of the scattering His goods—the wages of sin.

3.] The steward sets before himself the certainty of poverty and misery. He had not by his waste of his lord's property been laying up any store for himself;—that is not the point of the parable;—he has lived softly and effeminately, and cannot do a honest day's work:—dig is used for manual labours. This speech, of diggin
a ashamed. 4 I am resolved what to do, that, when I
out of the stewardship, they may receive me into
orsh. 5 So he called every one of \( h \), his lord's
buto him, and said unto the first, How much owest
ou unto my lord? 6 And he said, An hundred mea-
res of oil. And he said unto him, Take thy bill, and
ow down quickly, and write fifty. 7 Then said he to
other, And how much owest thou? And he said, An
indred measures of wheat. And he said unto him,
ke thy bill, and write fourscore. 8 And \( k \), the lord
rendered the unjust steward because he had done wisely:
the children of this world are in their generation
rer than \( a \), the children of light. 9 And I say unto you,
render, his own lord's. i see note. k render, his lord.
literally, the steward of unrighteousness. m render, sons.

a begging, must not be sought for in
interpretation; it belongs to the truth
the parable itself, as introducing the
which follows, but has no ulter-
meaning. 4.] I am resolved:
lying, I have just arrived at the know-
le— an idea has just struck me.— I
he a plan. they may receive me
z— those who are about to be spoken
of the debtors. He has them in his mind.
Observe, the aim of his scheme is
that they may receive him into their
— give him shelter. This is made
use of afterwards in the interpretation, for
whch see on ver. 9. 5.] It is more
atural to suppose that these debtors had been
, i.e. not yet paid for these articles
of food out of the stores of the rich man,
that they were contractors to the
ants specified— of his own lord's,
seeing the unprincipled boldness of his
for saving himself: as we express the
when we say, 'he robbed his own
father.' 6.] Measures— this first time
word is baths, for liquids, as the ephah
for solids. See Ezek. xl. 10, 11, 14.

In thy bill: The steward, not yet out of
his hand, has all the vouchers by him, and
returns each debtor his own bond for him
to fer the figure (not, to make another,
which would imply the destruction of the
bond, not its return). sit down is
generic. quickly implies the hurry with
which the furtive business is transacted.
The debtors seem to be all together, that
all may be implicated and none may tell of
other. 7.] Measures— this second
the word is the corus, twelve Attic
bushels, according to Josephus. There
does not appear to be any designed mean-
ing in the variation of the amount deducted.
We may easily conceive a reason, if we will,
in the different circumstances of the debtors.

8.] his lord— of course, the lord of
the steward. The A. V. ought to have
been thus expressed, and not "the lord,"
and there would have been no ambiguity.
He praised him, because he had acted
shrewdly, cleverly for his own interest.
The point brought out is not merely the
shrewdness of the steward, but his lord,
whose injury was wrought by this very
shrewdness, praising it: for, our Saviour
adds, the sons of this world, to which
category both belonged—he who conuded
and he who praised the shrewdness— are
more shrewd (towards the purposes of)
their own generation—for the purposes
of their self-interest,— than the sons of
light. But this very expression "their
own generation," indicates that there is a
better and a higher generation, the family
of light (John xii. 36: Rom. xiii. 12: Eph.
v. 8: 1 Thess. v. 5), whose interests re-
quire a higher and better wisdom and
foresight. It is hardly necessary to add
that the discovery of the steward's trick
by the master is essential to the parable,
as exemplifying the wisely and wiser.

9.] We now pass to the application
at once—from the mouth of our Lord
Himself. All that is dishonest and fur-
tive in the character of the steward bel-
onged entirely to him as a son of this
world: but even in this character there
was a point to praise and imitate. And
b Make to yourselves friends of the mammon of unrighteousness; that, o when ye fail, they may receive you into everlasting habitations. 10 e He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true [a riches]?

12 And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?

13 d No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and render, the everlasting.

[a] read, when it fails.

b not expressed in the original.

the dishonesty itself is not inserted without purpose—viz. to shew us how little the sons of this world scruple to use it, and how natural it is to them. Now, however, we stand on higher ground: to the pure, all things are pure:—in bringing up the example into the purer air which the children of light breathe, its grosser parts drop off, and the finer only remain.

Notice the emphasis, which ought always to be observed in reading, And I say unto you. It seems to recognize a necessary difference in the two situations:—‘although you are children of the light and the day, and can do no such furtive acts, yet I say to you’... This view will explain how we may make friends of the mammon of unrighteousness, just as we can make an example for ourselves out of the steward of unrighteousness—that which is of itself of unrighteousness—which belongs to, is part of a system of, unrighteousness—which is the very root of all evils, the result, and the aptest concretion, of that system of mine and thine (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this mammon of unrighteousness to make ourselves,—not palaces, nor barns, nor estates, nor treasures,—but friends; i. e. to bestow it on the poor and needy—(see ch. xii. 33, which is the most striking parallel to our text—“when it fails,” with “a treasure which shall not fail”) that when it shall fail,—they, i. e. the friends—(compare the joy in heaven ch. xv. 7,10, and Baxter’s remark cited there by Stier—‘Is there joy in heaven at thy conversion, and will there be none at thy glorification?’) may receive you into the (or their) everlasting tabernacles. See also ch. xiv. 13, 14.

God repays in their name. They receive us there with joy, if they are gone before us: they receive us there by making us partakers of their prayers, which move the Hand that moves the world, even during this life. Deeds then of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the unjust mammon,—providing ourselves with friends out of it;—and the debtors are here perhaps to be taken in their literal, not parabolic sense—we are to lighten their burdens by timely relief—the only way in which a son of light can change the hundred into fifty or fourscore: see Isa. liii. 6—8.

10—12.] Closely connected with the foregoing;—the ‘faithfulness in the least’ is the same as the prudence and shrewdness just spoken of;—in the case of the children of light they run up into one—who is the faithful and wise steward, ch. xii. 42;—the least is the unrighteous mammon which is the same as that which is an other man’s—the wealth of this present world, which is not the Christian’s own nor his proper inheritance. The much,—the true [riches],—that which is your own, is the true riches of God’s inheritance: of which the earth (see Matt. v. 5) forms a part, which God (implied in th? who ? for there will be none to give i you if you be untrue during this state of probation;—He will not be your God shall give to you. The wealth of the world is another man’s—forfeited by sin—only put into our hands to try us, and be rendered an account of.

13] See note on Matt. vi. 24. The connexion here is,—that we must, while put in trust with the unrighteous mammon, be serving not but God. The saying here applies admirably to the Pharisees and Publicans.
ammon. 14 And the Pharisees also, c who were covetous, c Matt xxiii. 14. said all these things: and they derided him. 15 And he id unto them, Ye are they which f justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 i The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 k And it is easier for heaven and earth to pass, than one s tittle of the law to fail. 18 l Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth a man that is put away from his husband committeth adultery. 19 tt There was a certain rich man, which was render, because.

render, Now there.

t read, an.

former were, to outward appearance, servants of God, but inwardly served Mammon;—the latter, by profession in service of Mammon, were, by coming to Jesus, shewing that they inwardly served God.

14—31.] By occasion of the covetousness of the Pharisees deriding Him, our Lord speaks the parable of the rich man and Lazarus. The Pharisees were not slow in perceiving that the scope of all these things was to place this world’s goods, and all that the covetous seek after, at a very low price. It would be observed that the sayings which now are in reference to matters mentioned during the discourses, or arising out of the character of the Pharisees as intimated on in them. 15.] See note, end.

justifying yourselves before men—a contrast to “I have sinned herebefore thee,” ch. xv. 18: and abomination in the sight of God, to “joy in the presence of angels of God,” ch. xv. 10.

16 See Matt. xi. 12 and note. The occasion is,—Ye are they that justify yourselves before men; ye are no publicans and sinners,—no poor and needy,—righteous, and increased with this world’s goods. But, since John, a king, has been preached, into which every publican and sinner too (ch. xv. 1), is pressing in. The true relation however of that kingdom to the law is not as you suppose, to destroy the law (Matt. v. 17) but to fulfil. Then, as an example, our Lord reiterates the decision which He has before given on a point much controverted among the Jews—the law of adultery. But this He does, not without occasion given, and close connexion with Vol. I.

the circumstances, and with what had before been said. As early as Tertullian, in the third century, it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip’s wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfill. To this mention of Herod’s crime the until John gave relevance. Still the idea must not be too lightly assumed. Bleek’s remark is worth notice, that, had such an allusion been intended, the last words of the verse would have been otherwise expressed. Antipas had not married a divorced woman, but abducted a married woman from her husband. See on Matt. v. 32. 19—31.] Our Lord, in this closing parable, grasps the whole covetous and self-seeking character of the Pharisees, shews them a case in which it is carried to the utmost, by one who ‘made no friends’—with the unrighteous Mammon;—places in contrast with it a case of extreme destitution and poverty,—the very thing which the covetousness most abhorred;—and then passes over into the region beyond the grave, shewing them the contrast there also—and ending with a mysterious prophetic hint at the final rejection of the Kingdom of God and Himself by those for whom the law and prophets were insufficient to bring them to repentance. And while it does not appear that the covetousness of the Pharisees shewed itself in this particular way, our Lord here grasps the depravity by its root, which is, a godless and loveless self-seeking—saying in the heart, ‘There is no God’—and acting accordingly.

The explanation of particular points see D D
clothed in purple and fine linen, and fared sumptuously every day: 20 and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich a read, that which.

below.

19. Now connects this directly with what goes before; being an answer, not immediately to any thing said by the Pharisees, but to their scoffs at Him;—as if He had said, ‘hear now a parable.’

Tertullian thought that Herod was meant, and by Lazarus John; and this view has been taken by others also: but surely with no probability. Our Lord might hint with stern rebuke at the present notorious crime of Herod, but can hardly be thought to have spoken thus of him. That the circumstances will in some measure apply to these two, is owing, as above in ch. xv., to the parable taking the general case, of which theirs was a particular instance. Others have thought that the rich man sets forth the Jews and the poor man the Gentiles. In my view, the very name of the poor man (see below) is a sufficient answer to this. Observe, that this rich man is not accused of any flagrant crimes:—he lives, as the world would say, as became his means and station; he does not oppress nor spoil other men: he is simply a son of this generation, in the highest form. purple and fine linen, the Tyrian costly purple—and the fine linen (for under clothing) from Egypt.

20.] The significant name Lazarus and Eleazarus, the same as Eleazar,—and meaning, God is my help, should have prevented the expositors from imagining this to be a true history. Perhaps by this name our Lord may have intended to fill in the character of the poor man, which indeed must otherwise be understood to be that of one who feared God.

He was, or had been—cast down, i.e. was placed there on purpose to get what he could of alms. his gate, see on Matt. xxvi. 69: it was the portal, which led out of the vestibule into the court.

21.] It would seem that he did obtain this wish, and that the word desiring, as would fain in ch. xv. 16, must mean that he looked for it, willingly took it. The moreover seems also to imply, that he got the crumbs: this verse relating the two points of contrast to the rich man: his only food, the crumbs, with which he longed to fill his belly, but could not:—his only clothing, nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who licked—certainly in pity, not increasing his pain, as Bengal thinks,—his sores, as they do their own. Such was the state of the two in this world.

22.] The burial of Lazarus is not mentioned, “on account of the neglect attending the burial of beggars,” as Thymius. was carried by the angels] In the whole of this description, the following canon of interpretation may be safely laid down:—Though it is unnatural to suppose that our Lord would in such a parable formally reveal any new truth respecting the state of the dead,—yet, in conforming himself to the ordinary language current on these subjects, it is impossible to suppose that He, whose essence is Truth, could have assumed as existing any thing which does not exist. It would destroy the truth of our Lord’s sayings, if we could conceive Him to have used popular language which did not point at truth. And accordingly, where such language was current, we find Him not adopting, but protesting against it. See Matt. xv. 5. The bearing of the spirits of the just into bliss by the holy angels is only analogous to their other employments: see Matt. xiii. 41: Heb. 14.

Abraham’s bosom] The above remark does not apply here—for this, a form of speech among the Jews, was not even by themselves understood in its strict literal sense; and though the purposes of the parable require this, ver. 23, no one would think of pressing it into a truth, but all would see in it the graphic filling up of a state which itself is strictly actual. The expressive Abraham’s bosom signified the happy seat of Hades, where all the Fathers were conceived as resting in bliss. No pre-eminence is signified as in John xiii. 23: all the blessed are spoken of as Abraham’s bosom. See also John i. 1.
man also died, and was buried; 23 and in \( \text{v} \) hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: \( \text{v} \) so that they which would pass from hence to

\[ \text{v} \text{ literally, Hades. It is not the final place of torment.} \]
\[ \text{w} \text{ render, received} \text{st in full.} \]
\[ \text{x} \text{ read, with all the ancient authorities, comforted here.} \]
\[ \text{y} \text{ render, in order that.} \]

The death of the rich man lost should be remarked; Lazarus was taken soon from his sufferings; Dives was left longer, that he might have space to repent. \[ \text{and was buried} \] There can be no doubt that the funeral is mentioned as being congruous to his station in life, and, as Trench observes, ‘in a sublime ron’y,’ implying that he had all things properly cared for; the purple and fine wool which he wore in life, not spared at his obsequies. 23. in Hades. Hades, a Hebrew Sheol, is the abode of all disembodied spirits till the resurrection; not, as in the New Testament, much less hell, as understood commonly, in the A. V. Lazarus was also in Hades, but separate from Dives; one on the blissful, the other on the baleful side. It is the gates of hades, the imprisonment of death, which fall not prevail against the Church (Matt. vi. 18);—the Lord holds the key of hades (Rev. i. 18);—Himself went into the same Hades, of which Paradise is a part.

in torments—not eternal communion;—for the judgment has not yet been placed; men can only be judged in a body, for the deeds done in the body:—the certainty and anticipation of it. he lift up his eyes, not necessarily a higher place, though that may be cant. 24. “The proud man of rth is the beggar in hell,” Augustine.

On Father Abraham see Matt. iii. 9. this flame, not subjective (i.e. con- ded to his own feeling) only, though rhaps mainly. But where lies the limit between inner and outer to the disem-died? Hardened sinners have died cry-ing. ‘Fire!’—Did the fire leave them, when they left their bodies?

25.] The answer is solemn, calm, and fatherly:—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost. Remember] Analogy gives us every reason to suppose, that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveller. That which he was to remember is not sufficiently expressed by ‘receivedst,’ A. V.:—it is analogous to the word in Matt. vi. 2, 5, 16,—and expresses the receipt in full, the exhaustion of all claim on. Those that were good things to thee, thy good things came to an end in thy lifetime: there are no more of them. What a weighty, precious word is this thy: were it not for it, De Wette and the like, who maintain that the only meaning of the parable is, ‘Woe to the rich, but blessed are the poor,’ would have found in this verse at least a specious defence for their view.

evil things—not, his evil things,—for to him they were not so.

comforted: see ch. vi. 24. 26.] Even if it were not so,—however, and for whatsoever reason, God’s decree hath placed thee there,—thy wish is impossible.

a great gulf] In the interpretation,—the irresistible decree—then truly so, but no such on earth—by which the Almighty Hand hath separated us and you, in order that, not merely so that, none may pass it. In the graphic description, a yawning chasm impassable. is fixed] for ever. This expression precludes all idea that the
you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 zz Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, 2 neither will they be persuaded, though one rose from the dead.

XVII. 1 a Then said he unto the disciples, a It is impossible but that offences will come: but woe unto him, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into

z render, may not be able: and that they may not.

zz read, But Abraham.

following verse indicates the beginning of a better mind in the rich man.

27.] This is the believing and trembling of James ii. 19. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened for his brethren. That a lost spirit should feel and express such sympathy, is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here. 29.] “Faith is by hearing, and hearing by the word of Christ,” Rom. x. 17. “We are saved by faithful hearing, not by apparitions.” Bengel. This verse furnishes a weighty testimony from our Lord Himself of the sufficiency then of the O. T. Scriptures for the salvation of the Jews. It is not so now.

30, 31.] Nay—not, ‘they will not hear them’; he could not tell that, and besides, it would have taken away much of the ground of the answer of Abraham: the word deprecates leaving their salvation in such uncertainty, as the chance of their hearing Moses and the prophets seems to him to imply.—‘Leave it not so, when it might be at once and for ever done by sending them one from the dead.’ Abraham’s answer, besides opening to us a depth in the human heart, has a plain application to the Pharisees, to whom the parable was spoken. They would not hear Moses and the Prophets:—Christ rose from the dead, but He did not go to them;—this verse is not so worded, ‘they would have rejected Him, had He done so’—the fact merely is here supposed, and that in the very phrase which so often belongs to His own resurrection. They were not persuaded—did not believe, though One rose from the dead. To deny altogether this allusion, is to rest contented with merely the surface of the parable. Observe, Abraham does not say, ‘they will not repent’—but, ‘they will not believe, be persuaded’ which is another and a deeper thing. Luther does not seem to conclude rightly, that this disproves the possibility of appearances of the dead. It only says, that such appearances will not bring about faith in the human soul; but that they may not serve other ends in God’s dealings with men, it does not assert. There is no gulf between the earth and Hades: and the very form of Abraham’s answer, setting forth no impossibility in this second case, as in the former, would seem to imply its possibility, if requisite. We can hardly pass over the identity of the name Lazarus with that of him who actually was recalled from the dead, but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief.

Chap. XVII. 1—10.] Further discourses. The discourse appears to proceed onward from the foregoing.

1.] The words were perhaps spoken owing to some offence which had happened;—the departure of the Pharisees in disgust, or some point in their conduct; such as the
the sea, than that he should offend one of these little ones.

1. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 2. And if he trespass against thee seven times in a day, and seven times turn again to thee, saying, I repent; thou shalt forgive him. And the Lord said unto the Lord, Increase our faith. 6. And the Lord said, If ye had faith as a grain of mustard seed, might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should be you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And till not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunk; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things?

b render, sin. c omit, with nearly all the oldest authorities.
d omit. e better, because literally, Add unto us faith.
f render, mulberry. g see note. h read, the.

The sea is not very common in Palestine, but still found there. It must not be confounded with the sycamore, ch. xix. 4, which is the Egyptian fig. See note there.

7–10.] The connexion is,—Ye are servants of your Master; and therefore endurance is required of you,—faith and trust to endure out your day’s work before you enter into your rest. Your Master will enter into His, but your time will not yet come; and all the service which you can meanwhile do Him, is but that which is your bounden duty to do,—seeing that your body, soul, and spirit are His.” 7. by and by (literally, immediately) in the A. V. is wrongly joined with will say unto him: it corresponds to “afterward” in ver. 8, and must be joined with go and sit down. 8. till I have eaten and drunken: see ch. xii. 37, where a different assurance seems to be given. But our Lord is here speaking of what we in our state of service are to expect; there, of what, in our state of freedom, reward, and adoption, the wonders of His grace will confer on us. Here the question is of right: there, of favour.

9. Our Lord is not laying down rules for the behaviour of an earthly master to his servants,—but (see above) is speaking of the rightful state of relation between us, and Him whose we are, and
that were commanded him? [I trow not.] 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not i omitted by several ancient authorities. j render, was passing. k render, was entering. l render, glorifying God with a loud voice. m render, Were not the ten cleansed?

whom we serve. 10.] This shews the sense of the parable, as applying to our own thoughts of ourselves, and the impossibility of any claim for our services to God. In Rom. vi. 23 (see also the foregoing verses) we have the true ground on which we look for eternal life set before us: viz. as the gift of God whose servants we are,—not the wages, as in the case of sin, whose we are not. In the case of men this is different; a good servant is "profitable" (Phil. 11), not useless. See Acts xvii. 25. The case supposed introduces an argument à fortiori, i.e. from the stronger to the weaker: 'how much more, when ye have failed in so many respects?' 'Wretched' is he, whom the Lord calls an unprofitable servant: happy, he who calls himself so,' Bengel.

Thus closes the series of discourses which began with ch. xv. 1. 11—19.] Healing of Ten Lepers. It does not appear to what part of the last journey this is to be referred. There is no reason for supposing it to have been subsequent to what has just been related:—this is not implied. It may have been at the very beginning of the journey. From the circumstance that these lepers were a mixed company of Jews and Samaritans, the words rendered through the midst of Samaria and Galilee, probably mean 'be-
18. There are not such matters that returned to give glory to God, save this stranger. 19. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21. Neither shall they say, Lo here! or, [nn lo] there! for, behold, the kingdom of God is within you. 22. And he held unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23. And they shall say to you, See here; and, lo, there: go not after them, nor follow them. 24. For no render, were not found. 25. o render, among you. P it is the same word as that rendered lo in ver. 21.

should be inclined to think, witnessed by the narrator. 18. this stranger generally, this foreigner by birth. The Samaritans were Gentiles;—not a mixed see, as is sometimes erroneously supposed. They had a mixed religion, but were themselves originally from other countries: see 2 Kings xviii. 21—41. There may have been a reason for the nine Jews at returning,—that they held the ceremonial duty imposed on them to be paramount, which the Samaritan might not so highly. That he was going to mount Gerizim does not appear: from his being found with Jews, he probably would not set in a Jew.

19. hath made the hole— in a higher sense than the mere causing of his leprosy— their was merely a beholding of the brazen serpent with outward eyes,—but his, with the eye of ward faith; and this faith saved him; n it only healed his body, but his soul.

20—37. PROPHETIC ANSWER TO THE PHARISEES. In this discourse we have verbal sayings which our Lord afterwards repeated in His last prophetic discourse to the four apostles on Mount Olivet; but such also which is peculiar to Luke, and most precious.

20. The question certainly is asked by the Pharisees, as all their questions were asked, with no good d in view: to entangle our Lord, or to draw Him some direct announcement which might be matter of accusation with (accompanied with) anticipa-

on, or observation. The cognate verb used ch. iv. 1 of the Pharisees ‘watch-
g’ Jesus. 21. Its coming shall be gradual and unobserved, that none ring its waxing onward shall be able to int here or there for a proof of its coming,—for behold the kingdom of God is (already) among you. The misunderstanding which rendered these words ‘with in you’ meaning this in a spiritual sense, ‘in your hearts,’ should have been prevented by reflecting that they are addressed to the Pharisees, in whose hearts it certainly was not. Nor could the expression in this connexion well bear this spiritual meaning potentially—i. e. is in its nature, within your hearts. The words are too express and emphatic for this. The kingdom of God was begun among them, and continues thus making its way in the world, without observation of men; so that whenever men can say ‘lo here! or, lo there!’—whenever great ‘revivals’ or ‘triumphs of the faith’ can be pointed to, they stand self-condemned as not belonging to that kingdom. Thus we see that every such marked event in the history of the Church is by God’s own hand as it were blotted and marred, so as not to deceive us into thinking that the kingdom has come. So it was at the Pentecostal era:—so at that of Constantine;—so at the Reformation. The meaning ‘among you,’ includes of course the deeper and personal one ‘within each of you,’ but the two cannot be interchanged the one for the other.

22. This saying is taken up from the last verse,— ‘He is among you, who is the Bridegroom,— the Son of Man;’—during whose presence ye cannot mourn, but when He shall be taken from you, you shall wish in vain for one of these days of His presence. 23. And they shall say to you! Ye shall not see one of those days;—therefore do not run after false reports of My coming.’ A warning to all so-called expositors, and followers of expositors, of prophecy, who cry ‘see
as the lightning, q that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25

q Mark viii.
31: ix. 31; x. 33. ch. ix. 23.

as the lightning, q that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25

r Gen. vii.
Matt. xxiv.
37.

As the lightning, q that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25

s Gen. xix.

r Gen. xix. 16, 24.

s Gen. xix.

Matt. vi.
xxvi. 25. Mark
viii. 55. ch.
ix. 24. John
xii. 26.

s Gen. xiv.
40, 41.
1 Thess. iv.
17.

r render, shall have sought.

t read, it.

here" and "see there," every time that war breaks out, or revolutions occur. See on these verses, 23, 24, Matt. xxiv. 23—27 and notes. 25—30.] The events which must precede the coming: and (1) ver. 25, as regards the Lord Himself.—His sufferings and rejection, primarily by this generation,—but in implication, by the world;—and (2) vv. 26—30, which unfold this implication as regards the whole world, which shall be in its state of carelessness and sensuality at that time;—see notes on Matt. xxiv. 37—39. The example of the days of Lot is added here,—and thereby the sanction of the Lord of Truth given to another part of the sacred record, on which modern scepticism has laid its unhallowed hands. 31.] refers immediately to the example of Sodom just related. In Matt. xxiv. 16—18, it finds its place by a reference to the destruction of Jerusalem, see there. 32.] A solemn caution is here added, binding the warning to the exam-
ft. [v 36 Two men shall be in the field; the one shall be taken, and the other left.] 37 And they answered and said unto him, b Where, Lord? And he said unto them, Wheresoever the body is, w thither will the eagles be gathered together.

XVIII. 1 And he spake a parable unto them this id, that x men ought a always to pray, and not to faint; saying, There was in a city a judge, which feared not God, nor regarded man: 3 and there was a widow in that city; and she came unto him, saying, Avenge me of my adversary. 4 And he would not for a while; but afterward he said within himself, Though I fear not God,

\[^v omitted in most of the ancient authorities. \] It was probably inserted here from Matt. xxiv. 40.

w render and read, there will also.  

He may hardly find among his people the power to believe it—though few of them will have shewn this unweariedness of entreaty which the poor widow shewed.

1. always] See 1 Thess. v. 17.

The mind of prayer, rather than, though of course including, the outward act, is here intended. The earnest desire of the heart, is prayer. to faint;— to languish,—to give up through the weight of overpowering evil.

2. See Dent. xvi. 18 and Matt. v. 21, 22.

3. Avenge me of . . . or perhaps, deliver me from,—the justice of her cause being presupposed,—this adversary being her oppressor on account of her defenceless situation, and she wanting a sentence from the judge to stop his practices.

4. The point of this part of the parable is, the extortion of right from such a man by importunity. His act was not an act of justice, but of injustice; his very avenging was injustice, because he did it from self-regard and not from a sense of duty. He, like the steward above, was a man of injustice,—belonging to, being of, the iniquity which prevails in the world.

5. The word rendered weary is a remarkable one. It properly signifies to smite in the face;—and proverbially (see ref.), to mortify or incessantly annoy. It is the same verb as that in 1 Cor. ix. 27 rendered "keep under," Meyer interprets it literally—"lest at last she should become desperate, and come and strike me in the face." It has been observed that the Apostles acted from this very motive when they besought the Lord to send away the Syrophœnician woman,—
nor regard man; 5b yet because this widow troubleth me
I will avenge her, lest y by her continual coming she z wear
me. 6 And the Lord said, Hear what the unjust judg
saith. 7 And e shall not God avenge his [a own] elec
which cry day and night unto him, b though he bear lon
with them? 8 I tell you d that he will avenge them speedily
Nevertheless when the Son of man cometh, shall he fin
c faith on the earth? 9 d And he spake this parable unto
certain which e trusted in themselves that they were righteous
and despised others: 10 Two men went up into the temple
to pray; the one a Pharisee, and the other a publican.
11 The Pharisee stood and prayed thus with himself, God
I thank thee, that I am not as e other men are, extortioner
unjust, adulterers, or even as this publican. 12 I fas

y render, coming for ever.
a omit: not expressed in the original.
b render and read, and he is long-suffering over them.
c or, the faith.
d better, as in the original, And he spake also unto certain who
trust in themselves that they are righteous and despise others, th
parable.

9—14.] The Pharisee and the Pu
lican. This parable is spoken not to the
Pharisees, for our Lord would not in the
presence have chosen a Pharisee as an e
ample; nor concerning the Pharisees, if
then it would have been no parable b
to the people, and with reference to som
among them (then and always), certain
who trust in themselves that they are righteous, and despise other men.
T parable describes an every-day occurrence
the parabolic character is given by the co
currency and grouping of the two, and the
fact that each of these represents ps
This can hardly be, as Meyer
interprets it, that the painful thought sud
denly occurs to the Lord, how many there
will be even at His coming who will not have received Him as the Messiah: for
the faith, though it includes ‘faith’ gene
rally, is yet here, strictly speaking, faith in
reference to the object of the parable—
thus, which has endured in prayer without
fainting. Or the meaning may be general: the faith in Him, who is the hearer and
answerer of prayer.
twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: f for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also h infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called k them unto him, and said, Suffer 1 little children to come unto me, and forbid

f render, acquire.

h better, the (or, their) infants.

k render, for perspicuity, the infants.

With others, but intense self-abasement: "sinner that I am." Nor are we to find any doctrinal meanings in the word be merciful (or, be propitiated). We know of one only way, in which the prayer could be accomplished: but the words here have no reference to that, nor could they have. 14.] The sense is, One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer—the forgiveness of sins (so that justified is in the usual sense of the Epistles of St. Paul, justified before God—see ref.), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness. every one that exalteth himself has been illustrated in the demeanour of the Pharisee; shall be abased, in his failure to obtain justification from God:—he that humbleth himself, in that of the Publican; shall be exalted, in his obtaining the answer to his prayer, which was this justification. Thus the particular instance is bound up with the general truth.

15—17.] LITTLE CHILDREN Brought to Christ. Here the narrative of St. Luke again falls in with those of St. Matthew and St. Mark, after a divergence of nearly nine chapters, see note on ch. ix. 51.—Matt. xix. 13—15: Mark x. 13—16. The narrative part of our text is distinct from the two; the words of our Lord are verbatim as Mark; see notes on Matthew. The place and time indicated here are the same as before, from ch. xvii. 11.

15.] also their infants; not the people came only, but also brought their children. Or, the article may be merely generic, as...
them not: for 8 of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one [m that is], God. 20 Thou knowest the commandments. 21 And he said, All these have I kept from my youth unto them. 22 Now when Jesus heard [n these things], he said unto him, Yet lackest thou one thing: k sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus o saw that he was very sorrowful, he said, How hardly p shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, 1 The things which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 m who shall not receive manifold more in the present time, and in the world to come life everlasting.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For 4 he shall be delivered unto the Gentiles, and shall be mocked, and despised, and rejected of men, and men shall stone him, and persecute him. 33 And when they shall have mocked him, and scourged him, they shall kill him. The third day he shall rise again.

31—34.] FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Matt. xxvii. 19. Mark x. 32—34. The narrative the journey now passes to the last scene of it,—the going up to Jerusalem, properly so called: that which in Matthew and Mark forms the whole journey. We know from John xi. 54 that this journey took place from Ephraim, a city near the desert. 32.] The betrayal is omitted...
unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. 36 And they told him, that Jesus of Nazareth passeth by. 37 And he cried, saying, Jesus, thou son of David, have mercy on me. 38 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. 39 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 40 And Jesus said unto him, Receive thy sight: p thy faith hath saved thee. 41 And immediately he received his sight, and followed him, q glorifying God: and all the people, when they saw it, gave praise unto God.

XIX. 1 And t Jesus entered and passed through Jericho. And beheld, [u there was] a man named Zacchæus,
v which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the w press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, a That he was gone to be guest with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, 9 restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a 4 son of Abraham. 10 e For the Son of man is come to see v literally, and he was. w render, multitude.

ii. 9: Neh. vii. 14. He was not a Gentile, as Tertullian supposed, but a Jew, see ver. 9. chief among the publicans] Probably an administrator of the revenue derived from balsam, which was produced in abundance in the neighbourhood. 4. a sycamore tree] not what we know by that name, but the Egyptian fig, a tree like the mulberry in appearance, size, and foliage, but belonging generically to the fig-trees. It grows to a great size and height. See on ch. xvii. 6. 5. The probability is, that our Lord's supernatural knowledge of man (see John i. 48—50) is intended to be understood as the means of his knowing Zacchæus: but the narrative does not absolutely exclude the supposition of a personal knowledge of Zacchæus on the part of some around Him. But of what possible import can such a question be, when the narrative plainly shews us that Jesus saw into his heart? Cannot He who knows the thoughts, call by the name also? abide, probably over the night. See John i. 40. I must—perhaps it is my purpose, or even more, there is necessity that I should; for especially in these last days of our Lord's ministry, every event is fixed and determined by a divine plan. 7. The murmurers are Jews who were accompanying Him to Jerusalem, on the road to which Zacchæus's house lay (see ver. 1). with a man that is a sinner] His profession in life, and perhaps an unprincipled exercise of his power in it, had earned him this name with his fellow-countrymen. Compare his confession in the next verse. 8. T. need not have taken place in the morning, much more probably it was immediate on our Lord's entrance into the house; while the multitude were yet murmuring in the court, and in their presence. On Lord's answer, This day is salvation come to this house, looks as if He were just entering the house, not just leaving it; and the day meant must be the same word used in the Parable of the Pharisee is the same: the half of my goods I give to the poor] See note on ch. xvi. 9. Zacchæus may well have heard of that parable from one of his publican acquaintances, or perhaps repentance may have led him at once to this act of self-denial. There is uncertainty in if I have taken any thing, the expression is equivalent to, whatever I have unfairly exacted from any man. See note on ch. iii. 14. 9. The enunciation is made to him, though note the second person. salvation] in a stronger sense, bringing with it all its blessings. is a son of Abraham] though despised by the multitude, has rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility. 10. For, the great
and to save that which was lost. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came render, his own. read and render, what business they had carried on.

sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save (Matt. xv. 24).

11—27.] PARABLE OF THE MINAE, OR POUNDS. Peculiar to Luke. By the introductory words, the parable must have been spoken in the house of Zaccheus, i.e. perhaps in the open room looking into the court, where probably many of the multitude were assembled. A parable very similar in some points to this was spoken by our Lord in His last great prophetic discourse, Matt. xxv. 14—30. Many modern Commentators maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to historical accuracy on the part of our Gospels (see ver. 11), but all idea that they furnish us with the words of our Lord any where: for the whole structure and incidents of the two are essentially different. If oral tradition thus varied before the Gospels were written, in the report of our Lord's spoken words, how can we know that He spoke any thing which they relate? If the Evangelists themselves altered, arranged, and accommodated these discourses, not only the above the case, but their honesty is likewise impugned. Besides, we shall here find the parable, in its very root and point of comparison, individual and distinct. Compare throughout the notes on Matthew. 11. The distance of Jericho from Jerusalem was 150 stadia = 16 English miles and 6 furlongs. that the kingdom of God should immediately appear] They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity, and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messiah's kingdom. 12.] The groundwork of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their "Kingdom." On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great magnificence. 13. ten See on Matt. xxv. 1. The giving the mina to each, is a totally different thing from giving to one five, to another two, and to a third one talent. The sums given are here all the same, and all very small. The (Attic) mina is 1/3 of a talent, and equal to about £3 of our money. In Matthew the man gives his whole property to his servants; here he makes trial of them with these small sums ("a very little"); see ver. 17. 14.] The nobleman, son of a king, literally, one high born, is the Lord Jesus; the kingdom is that over his own citizens, the Jews. They sent a message after Him; their cry went up to Heaven, in the persecutions of his servants, &c.; we will not have this man to reign over us. The parable has a double import: suited both to the disciples (his own servants), and the multitude (his citizens). 15.] what business they had carried on: not, what they had gained. 16—23.] See on Matthew. It is observable here, however, how exactly
the first, saying, Lord, thy a pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been h faithful in a very little have thou authority over ten cities. 18 And the second came, saying, Lord, thy a pound hath c gained five b pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And d another came, saying, Lord, behold, here i thy a pound, which I have kept laid up in a napkin for I feared thee, because thou art an austere man thou takest up that thou laydest not down, and reapeth that thou didst not sow. 22 And he saith unto him, k Of thine own mouth will I judge thee, thou wicked servant. 1 Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow wherefore then gavest not thou my money into the bank, that at my coming I might have required e mine own with usury? 24 And he said unto them that stood by Take from him the a pound, and give it to him that hat ten b pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 [f For] I say unto you, m That unto one which hath shall be given; and from him that hat not, even that he hath shall be taken away [g from him. 27 But g these mine enemies, which would not that I should reign over them, bring hither, and slay them before me. 28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when h was come nigh to Bethphage and Bethany, at the morn called the mount of Olives, he sent two of his disciplesh

a literally, mina.

b literally, mineae.
c render, made. It is not the same word as in ver. 16.
d read, the other.
e render, it.
f omitted by the most ancient authorities. Probably inserted from Matt. xxv. 2
g omitted by many ancient authorities.

and minutely in keeping is every circumstance. Thy pound hath gained ten pounds; the humility with which this is stated, where no account of each man's own ability is taken as in Matthew, and then the proportion of the reward—ten cities,—so according with the nature of what the Prince went to receive, and the occasion of his return. It has been shewn by rabbinical citations that the Jews used the napkin, or handkerchief, for wrapping and keeping their money in. 25] is parenthetical, spoken by the standers-by in the parable, in surprise at such a decision then in ver. 26, the king answers then 27. This command brings out both comings of the Lord,—at the destruction of Jerusalem, and at the end of the world for we must not forget that even now 'I am going to receive a Kingdom and return, we see not yet all things put under II feet.'

28.] Not immediately after saying these things;—see on ver. 5; unless they were said in the morning on his departure.

29—38.] TRIUMPHAL ENTRY INT
saying, Go ye into the village over against you; in the
which at your entering ye shall find a colt tied, whereon
yet never man sat: loose him, and bring him hither.
And if any man ask you, why do ye loose him? thus
shall ye say [b unto him], [i Because the Lord hath need
of him. And they that were sent went their way, and
found even as he had said unto them. And as they
were loosing the colt, the owners thereof said unto them,
Why loose ye the colt? And they said, [j The Lord
hath need of him. And they brought him to Jesus:
and they cast their garments upon the colt, and they set
Jesus thereon. And as he went, they spread their
clothes in the way. And when he was come nigh, even
now at the descent of the mount of Olives, the whole
multitude of the disciples began to rejoice and praise God
with a loud voice for all the mighty works that they had
seen; saying, [o Blessed [k be the King that cometh in
the name of the Lord: peace in heaven, and glory in the
highest. And some of the Pharisees from among the
multitude said unto him, Master, rebuke thy disciples.
And he answered and said unto them, I tell you that, if
these [1 should hold their peace, [q the stones [m would imme-
litely cry out. And when he was come near, he beheld
he city, and [r wept over it, [saying, If thou hadst.

i literally, that the Lord: see on ver. 31.
[k or, is: not expressed in the original.
1 render, shall.

ERUSALEM. Matt. xxi. 1—9. Mark
i. 1—10. John xii. 12—19, where see
votes. 37. the whole multitude [t
the disciples] In the widest sense;
is equivalent to "the multitudes," Mat-
new. The "mighty work," which dwelt
mostly on their minds, was the raising of
Jesus, John xii. 17, 18—but as this
perhaps was not known to St. Luke, we
must understand him to mean, all that
they had seen during their journey with
him. 38. In heaven is equivalent
in the highest, and was probably added
them to fill out the parallelism.
39, 40.] THE PHARISEES MURMUR:
39.] These Pharisees could hardly
any sense be disciples of Jesus. Their
irrit was just that of modern Socinianism:
prophetic expressions used, and the
by epithets applied to Him, who was
merely in their view a teacher (so is the
word rendered "master"), offended them.
40.] A proverbial expression—but
probably not without reference to Habak-
kuk ii. 11.
41—44.] OUR LORD WEEPES OVER
JERUSALEM. Peculiar (in this form) to
Luke. 41.] Our Lord stood on the
lower part of the Mount of Olives, whence
the view of the city even now is very
striking. What a history of divine Love
and human ingratitude lay before him!
When He grieved, it was for the
hardness of men's hearts: when He wept,
in Bethany and here, it was over the fruits
of sin.
42.] "Those who lament,"
says Eutychius in reference to the un-
finished form of this sentence, "are in the
habit of breaking off their sayings, by
reason of the vehemence of their affection."
Perhaps in the actual words spoken by the
known, even thou, [\textsuperscript{a} at least] in this [\textsuperscript{b} thy] day, the things which belong unto [\textsuperscript{c} thy] peace . . . but now they are hid from thine eyes. \textsuperscript{43} For the days shall come upon thee that thine enemies shall \textsuperscript{s} cast a trench about thee, and compass thee round, and keep thee in on every side and \textsuperscript{t} shall lay thee even with the ground, and thy children within thee; and \textsuperscript{u} they shall not leave in the one stone upon another; \textsuperscript{v} because thou knewest not the time of thy visitation. \textsuperscript{45} \textsuperscript{w} And he went into the temple and began to cast out them that sold [\textsuperscript{o} therein] [\textsuperscript{p} an them that bought]; \textsuperscript{46} saying unto them, \textsuperscript{x} It is written \textsuperscript{q} My house is the house of prayer: but \textsuperscript{y} ye have made it den of thieves. \textsuperscript{47} And he taught daily in the temple. But \textsuperscript{z} the chief priests and the scribes and the chief of the people sought to destroy him, \textsuperscript{48} and could not find what the might do: for all the people \textsuperscript{x} were very attentive to hear him.

\textbf{XX. 1} And it came to pass, that on one of \textsuperscript{s} those day as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, \textsuperscript{2} and spake unto him, saying, Tell us \textsuperscript{a} b

\textsuperscript{n} omitted by several of the oldest MSS. 
\textsuperscript{o} omitted by many ancient authorities. 
\textsuperscript{p} omit, with many ancient authorities, and the express testimony of Origen. 
\textsuperscript{q} read, And my house shall be. 
\textsuperscript{r} literally, hung on him in hearing him. \textsuperscript{See Acts xvi. 14.} 
\textsuperscript{s} render, the.

Lord there may have been an allusion to the name Jerusalem, which itself imports the seeing of peace. \textsuperscript{even thou} or thou also, as well as these My disciples. \textsuperscript{43} \textsuperscript{For} contains the awful reason which there was for the fervent wish just expressed: it was the Lord’s desire, because . . . a trench] Literally, a mound with palisades. Josephus gives an account of its being built. When the Jews destroyed this, Titus built a wall round them,—see Isa. xxix. 2, 3, 4,—to which our Lord here tacitly refers. \textsuperscript{44} The verb rendered shall lay thee even with the ground is used in two meanings:—shall level thy buildings to the foundation, and dash thy children against the ground. thy children] Not infants merely; the meaning is general. shall not leave in thee one stone upon another] See Matt. xxiv. 2 and note there. because thou knewest not . . .] Not, \textsuperscript{because of thy sins and rebellions;}—those might be all blotted out, hadst thou known, recognized, the time of thy visiting by M visitation is a word of ambiguous meaning, either for good or for evil. brings at once here before us the comi seeking fruit, ch. xiii. 7—and the returning of the Lord of the vineyard, ch. xvi. 16. It is however the first or favorable meaning of visitation, that is here prominent. \textsuperscript{45, 46} \textbf{CLEANSING OF THE TEMPLE.} \textbf{See on Matt. xxi. 12, 13: Mark xi. 15, 17.} 
\textsuperscript{47, 48} A general description of their employment during these last days, particulars of which follow. It is right however placed at the end of a chapter for it forms a close to the long section wherein the last journey to Jerusalem has been described.

\textbf{CHAP. XX. 1—8.} \textbf{HIS AUTHORITATI} \textbf{QUESTIONED.} \textbf{HIS REPLY.} \textbf{Matt. x. xxiii—27. Mark xi. 27—33, where see note. (The history of the fig-tree is not in this text.) 1.] the days, viz. of this J
what authority dost thou these things? or who is he that
gave thee this authority? 3 And he answered and said
unto them, I will also ask you one thing; and answer me:
4 The baptism of John, was it from heaven, or of men?
5 And they reasoned with themselves, saying, If we shall
say, From heaven; he will say, Why [t\^then] believed ye
him not? 6 But [a and] if we say, Of men; all the people
will stone us: b for they be persuaded that John was a
prophet. 7 And they answered, that they could not tell
whence it was. 8 And Jesus said unto them, Neither tell
I you by what authority I do these things. 9 Then began
he to speak to the people this parable; c A [t certain]
man planted a vineyard, and let it forth to husbandmen, and
\^went into a far country for a long time. 10 And at the
season he sent a servant to the husbandmen, that they
should give him of the fruit of the vineyard: but the
husbandmen beat him, and sent him away empty. 11 And
again he sent another servant: and they beat him also,
and entreated him shamefully, and sent him away empty.
12 And again he sent a third: and they wounded him also,
and cast him out. 13 Then said the lord of the vineyard,
What shall I do? I will send my beloved son: it may be
they will reverence him [w when they see him]. 14 But
when the husbandmen saw him, they reasoned among
themselves, saying, This is the heir: [x come] let us kill
him, that the inheritance may be our's. 15 So they cast
him out of the vineyard, and killed him. What therefore
shall the lord of the vineyard do unto them? 16 He shall
come and destroy these husbandmen, and shall give the
vineyard to others. And when they heard it, they said,
\^God forbid. 17 And he beheld them, and said, What is

\^not in the original.
\^the original has only, left the country.
\^omitted by many ancient authorities, but perhaps as not being expressed in
Matthew and Mark.
\^omit.
\^ literally, Let it not be.

being in Jerusalem. 2.] or—that is,
“to speak more definitely.”
9—19.] PARABLE OF THE VINEYARD
\^let out to husbandmen. Matt. xxi.
13—46. Mark xii. 1—12. See notes on
Matthew for the sense; and for comparis-
on of the reports, on Mark. 9.] The
parable was spoken to the people—but
ver. 19) at, with reference to, against the
chief priests and scribes. Bengel suggests
that He addressed it to the people, to
guard against interruption on the part of
the chief priests. 14. when the hus-
bandmen saw him] This is taken up from
when they see him of the verse before, and
is emphatic—On the contrary, when they
saw him . . . 17.] The then infers
the negation of Let it not be—“How then,
this then that is written, \(d\) The stone which the builders
rejected, the same is become the head of the corner?
\(18\) Whosoever \(z\) shall fall upon that stone shall be broken;
but \(e\) on whomsoever it shall fall, it will grind him to
powder. \(19\) And the chief priests and the scribes the same
hour sought to lay hands on him; and they feared the
people: for they perceived that he had spoken this parable
against them.

\(20\) And they watched him, and sent forth \(a\) spies, which
should feign themselves just men, that they might take
hold \(b\) of his words, that so they might deliver him unto
\(c\) the power and authority of the governor. \(21\) And they
asked him, saying, Master, we know that thou sayest and
teachest rightly, neither acceptest thou the person of any,
but teachest the way of God truly: \(22\) Is it lawful for us to
give tribute unto Cæsar, or no? \(23\) But he perceived their
craftiness, and said unto them, \[cc Why tempt ye me?\]
\(24\) Shew me a \(d\) penny. Whose image and superscription
hath it? They answered and said, Cæsar’s. \(25\) And he
said unto them, Render therefore unto Cæsar the things
which be Cæsar’s, and unto God the things which be
God’s. \(26\) And they could not take hold \(e\) of his words
before the people: and they marvelled at his answer, and
held their peace.

\(27\) Then came to him certain of the Sadducees, \(f\) which
deny that there is any resurrection; and they asked him
\(28\) saying, Master, \(g\) Moses wrote unto us, If any man’s
brother die, having a wife, and he \(d\) die without children
that his brother should take his wife, and raise up seed
unto his brother. \(29\) There were therefore seven brethren

\(z\) render, hath fallen. \(a\) see note. \(b\) render, of him by a word.
\(c\) render, the ruling power, and unto the authority. \(cc\) omit.
\(d\) render, denarius. \(e\) read, of the saying. \(f\) read, be.

**supposing your wish to be fulfilled, could this which is written come to pass?**

19. and they feared the people] The copula, and, introduces the state of mind in which this their attempt was made: and they did so in fear of the people.

20—26.] Reply concerning the lawfulness of tribute to Cæsar. Matt. xxii. 15—22. Mark xii. 13—17, where see notes as before. 20.] Spies: literally, men suborned, instructed and arranged for that purpose. that they might . . . . they, not the spies, but the chief priests. The A.V., in rendering his words, has mistaken the construction of the clause. It is, that they might lay hold of him by some saying; “catch him by a word,” as St. Mark. unto the ruling (Roman) power (genus), unto the authority of the governor (species). The form of the sentence in the original renders the separation of the two necessary.

27—40.] Reply to the Sadducees respecting the resurrection. Matt xxii. 23—33; Mark xii. 18—27, and notes.
and the first took a wife, and died without children. 30 And the second [g took her to wife, and he died child-
less.] 31 and the third took her; and in like manner the seven also [p: and they] left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them i is she? for seven had her to wife. 34 And Jesus [h answering] said unto them, The k children of this world marry, and are given in marriage: 35 but they which 1 shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 m neither can they die any more: for h they are equal unto the angels; and are n the children of God, i being n the children of the resurrection. 37 Now that the dead are raised, k even Moses shewed o at the bush, p when he called the k Exod. iii. 6. Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 q For he is not a God of the dead, but of the living: 1 for all live unto him. 39 Then certain of the 1 Rom. vi. 10. scribes answering said, Master, thou hast well said. 40 qq And after that they durst not ask him any question at all.

s omitted by many ancient authorities.  
read and render, doth the woman become?  
render, the seven.  
render, have been.  
render, sons.  
render, how.  
render, in the history concerning the bush.  
render, But.  
read, For.

as an example of this law, . . . .

34, 35.] Peculiar to Luke, and important. For this present state of men, marriage is an ordained and natural thing; but in "that world," which is by the context the state of the first resurrection (nothing being said of the rest of the dead, though the bare fact might be predicated of them also), they who are found worthy to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can they any more die; i. e. they will have no need of a succession and renewal, which is the main purpose of marriage. 36.] The fact, that they are equal unto the angels, is alleged, not as showing them to be without passions or lusts, but as setting forth their immortality. sons of God is here used, not in its ethical sense, as applied to believers in this world,—but its metaphysical sense, as denoting the essential state of the blessed after the resurrection:—they are, by their resurrection, essentially partakers of the divine nature, and so cannot die.' When Meyer says that the Lord only speaks of the risen, and has not here in His view the 'quick' at the time of His coming, it must be remembered that the 'change' which shall pass on them (1 Cor. xv. 51—54) shall put them into precisely the same immortality as the risen (compare ibid. ver. 42). 37.] even Moses, i. e. that very Moses, whom you allege as showing by inference the contrary. 38.] On all live unto him see on Matt. vv. 31—33: but we have in this argument even a further generalization than in Matthew and Mark. There, it is a covenant relation on which the matter rests: here, a life of all, living and dead, in the sight of God,—so that none are annihilated,—but in the regard of Him who inhabiteth Eternity, the being of all is a living one, in all its changes. 39, 40.] Peculiar to Luke;—implied however in Matthew ver. 34, and Mark ver. 28.
41 And he said unto them, How say they that Christ is David's son? 42 and David himself saith in the book of Psalms, "The Lord said unto my Lord, Sit thou on my right hand, 43 till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples, 46 "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

XXI. 1 And he looked up, and saw u the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither v two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all; 4 for all these have of their abundance cast in unto the offerings [w of God]: but she of her penury hath cast in all the living that she had. 5 And as some spake of the temple, how it was adorned

r read, them.
t render, pretence, as in Matt. xxvii. 14, Mark xii. 40, where the original word is the same as here.
u render, rich men who were casting.
w omitted by some ancient authorities.

41—44.] QUESTION RESPECTING CHRIST AND DAVID. Matt. xxii. 41—46; Mark xii. 35—37, where see notes. St. Luke omits the question of the lawyer, which occurred immediately on the gathering together of the Pharisees after the last incident. This question of our Lord seems to have followed close on that, which (and not that in v. 27 ff. here) was their last to Him, Mark xii. 34. 41.] unto them, i. e. the Scribes. The same thing is signified by "How say the Scribes?" in Mark. In Matthew the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying fact is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge.

42.] On in the book of Psalms, Wordsw. says, "added here as conveying information necessary to Gentile readers." This might be well, did the words occur in the Evangelist's narrative: but surely not, when they are in a discourse of our Lord. If His words were so loosely reported as this where is any dependence on the accuracy of the Evangelists?

45—47.] DENUNCIATION OF THE Scribes. Matt. xxiii. 6, 7. Mark xii 38—40, with which latter our text almost verbally agrees; see notes there. 45.] This particular, in the audience of all the people, is only in Luke.

CHAP. XXI. 1—4.] THE WIDOW'S MITES. Mark xii. 41—44, where see notes 1. looked up] Our Lord as yet has been surrounded with His disciples (see ch. xx. 45), and speaking to them and the multitude. He now lifts up His eyes, and sees at a distance, &c.

5—36.] PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. Matt. xxiv. 1—51 (xx. 1—46). Mark xiii. 1—37. See notes on both, but especially on Matthew. Meyer says truly, that there is no trace in Luke of the dis-
with goodly stones and \textsuperscript{x}\textit{gifts}, he said, \textsuperscript{6} \textit{[y As for]} these things which ye behold, the days will come, in the which \textsuperscript{b}there shall not be left one stone upon another, that shall not be thrown down. \textsuperscript{7} And they asked him, saying, Master, but when shall these things be? and what \textsuperscript{z}sign will there be when these things \textsuperscript{a}shall come to pass? \textsuperscript{8} And he said, \textit{[e Take heed that ye be not deceived: for many shall come in my name, saying, I am \textsuperscript{b}Christ;] and, The time draweth near: go ye not \textsuperscript{c}therefore} after them. \textsuperscript{9} But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end \textsuperscript{d}is not \textsuperscript{by} and by. \textsuperscript{10} Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: \textsuperscript{11} and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. \textsuperscript{12} But before all \textsuperscript{e}these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, \\
\textsuperscript{x} render, offerings. \\
\textsuperscript{y} not expressed in the original. \\
\textsuperscript{z} render, will be the sign. \\
\textsuperscript{a} render, are about to. \\
\textsuperscript{b} not expressed in the original. Better perhaps, I am he. \\
\textsuperscript{c} omit. \\
\textsuperscript{d} i.e. immediately. \\
\textsuperscript{e} better, these things.

course being delivered on the Mount of Olives—but he adds, that it belongs to the discourses in the temple, which begin ch. xx. 1, and that therefore St. Luke alone mentions the offerings. He seems to have overlooked the break at ver. 7, corresponding to the change of scene. All three speak of the opening incident as happening while He was departing from the temple; and St. Matthew and St. Mark, of the enquiry being made afterwards, on the Mount of Olives,—i.e. in the evening, when he had retired thither (ver. 37).

5.] The offerings were many and precious. Tacitus calls it "a temple of immense opulence:" and Josephus gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple. 

7.] That St. Luke's account alone gives us no trace of a different scene or a different auditory, is a proof of its independence of the others: for how could any rational writer have omitted so interesting a matter of accurate detail, if he had been aware of it? \textsuperscript{but when} Their question begins with "but," on account of what our Lord had said, ver. 6. 

8.] The time draweth near, i.e. the time of the Kingdom. They are the words, not of our Lord, but of the many just mentioned: see on Matthew, verses 4, 5. \textsuperscript{10} Then said he unto them perhaps implies a break in the discourse, which the other reports do not notice. \textsuperscript{12} Why the words before all these things should have made any difficulty, I am at a loss to imagine. The prophecies of vv. 7, 8 in Matthew,—ver. 8 in Mark,—and vv. 10, 11 here, are a parenthetical warning of what shall happen before the end. And then having stated, that these things shall be the very beginning of the actual pangs themselves (see note on Matthew), the prophetic chronology is resumed from "the end is not yet," in all three accounts; here, by distinct statement, But before all these things: in Mark by implication, "But take ye heed to yourselves," by which "but" the following words are thrown back to the "Take heed" before:—in Matthew, by the gathering up of the parenthetical announcements as "all these things," and thus casting them off, as the "beginning of pangs" belonging to the "end," before the discourse proceeds with the "then" taken
and e into prisons, f being brought before kings and rulers g for my name’s sake. 13 And h it shall turn to you for a testimony. 14 i Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 for I will give you a mouth and wisdom, k which all your adversaries shall not be able to gainsay nor resist. 16 l And ye shall be m betrayed g both by parents, and brethren, and kinsfolks, and friends; and m some of you shall they h cause to be put to death. 17 And n ye shall be hated of all men for my name’s sake. 18 o i But there shall not an hair of your head perish. 19 In your patience k possess ye your souls.

20 And when ye shall see Jerusalem l compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the m countries enter thereinto. 22 For these be the days of vengeance, that p all things which are written may be fulfilled. 23 [n But] woe unto them that are with child, and to them that give suck, in those days: for there shall be great distress nn in the land, and wrath o upon this people, 24 and they shall fall

f better, as the same word in ver. 12, delivered up.

adoras, as the death-throes of the end. 13. for a testimony, viz. of your faithfulness, and (Mark) against them. 15. Luke only. Gainsay corresponds to mouth, resist to wisdom. 16. even by . . . ‘not only by strangers,’ Bengel. some of you—i. e. of the Apostles. One of the four who heard this discourse was put to death, Acts xii. 2. 18. Not literally, but really true; not corporeally, but in that real and only life which the disciple of Christ possesses. 19. In your patience (i. e. by your endurance of all these things) ye shall acquire (not, possess, which is an ungrammatical rendering) your souls: this endurance being God’s appointed way, in and by which, your salvation is to be put in your possession. acquire, as “find,” Matt. xvi. 25—“save,” ch. ix. 24. 20. being com-

passed graphically sets forth the scene now before them, as it should then appear. On the variation of expression from Matthew and Mark, see note on Matthew, ver. 15. 21. of it belongs to the “of it” (thereof) of ver. 20, and signifies not “of Judea,” but “of Jerusalem.” the fields—not “the countries,” or “the provinces.” It is in the original the same word as our Lord uses in John iv. 35, where He commands His disciples to lift up their eyes on the fields. 22. vengeance; from this being the same word in the Greek, it is a hint perhaps at ch. xviii. 8. The latter part of the verse alludes probably to the prophecy of Daniel, which St. Luke has omitted, but referred to in “the desolation thereof,” ver. 20. 23. on the earth, general— for this people, particular. The distress on all the earth is not so distinctly the result of the divine anger, as that which shall befall this nation. 24. A most
by the edge of the sword, and shall be led away captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they shall see the brimstone smoking, they shall know that the summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the

important addition, serving to fix the meaning of the other two Evangelists,—see notes there,—and carrying on the prophetic announcements past our own times, even close to the days of the end.

they, viz. this people. shall remain trodden down—see Rev. xi. 2. The present state of Jerusalem. The construction of the verb in the original is unusual, and is made use of to signify a state of duration,—a condition which shall continue.

The times of the Gentiles are the end of the Gentile dispensation,—just as the time of Jerusalem was the end, fulfilment, of the Jewish dispensation;—the great rejection of the Lord by the Gentile world, answering to its type, His rejection by the Jews, being finished, the time shall come, of which the destruction of Jerusalem was a type. Times has the same meaning as time: no essential difference is to be insisted on. It is plural, because the Gentiles (nations) are plural: each Gentile people having in turn its time. The greater part of these signs are peculiar to Luke.
whole earth. 

Watch ye *therefore*, and \(^x\) pray always, that ye may \(^xx\) be accounted worthy to escape all these things that \(^y\) shall come to pass, and \(^x\ 2\) to stand before the Son of man.

And \(^a\) in the day time he was teaching in the temple; and \(^y\ a\) at night he went out, and abode in the mount that is called the mount of Olives. \(^38\) And all the people came early in the \(^b\) morning to him in the temple, for to hear him.

XXII. \(^1\) Now the feast of unleavened bread drew nigh, which is called the Passover. \(^2\) And \(^a\) the chief priests and scribes sought how they might kill him; for they feared the people. \(^3\ c\) Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. \(^4\) And he went his way, and communed with the chief priests and captains, how he might \(^d\) betray him unto them. \(^5\) And they were glad, and \(^b\) covenanted to give him money. \(^6\) And he promised, and sought opportunity to \(^d\) betray him

the thoughts to *themselves*, after the recounting of these outward signs. 

\(^35\.) \(\text{There is meaning in} \, \text{sit; on them who are} \, \text{sitting securely.} \)

\(^36\.) \(\text{to be set, i. e., by} \, \text{the angels—see Matthew, ver. 31—before the glorified Son of Man.} \)

\(^37, 38\.) \(\text{Peculiar to Luke. These verses close the scene of our Lord’s discourses in Jerusalem which began ch. xx. 1. It does not appear, that St. Luke believed our Lord to have taught after this in the temple. Nothing is said to imply it—a general closing formula like this applies to what has been related.} \)

\(^38\.) \(\text{St. Luke relates nothing of any visits to Bethany. He has the name, incidentally only, in ch. xix. 29 and ch. xxiv. 50, where see note.} \)

\(^\text{On the whole question regarding the history of the woman taken in adultery, which some of our MSS. insert here, compare notes, John viii. 1 ff. This certainly would seem a more appropriate place for it, than that which it now holds.} \)

\(\text{CHAP. XXII. 1, 2.] \, \text{CONSPIRACY OF THE JEWISH AUTHORITIES TO KILL JESUS.} \)

\(\text{Matt. xxvi. 1—5. Mark xiv. 1, 2. The account of St. Matthew is the fullest;—see notes there. The words here give us a mere compendium of what took place.} \)

\(3—6.] \, \text{COMPACT OF JUDAS WITH THEM TO BETRAY HIM.} \)

\(\text{Matt. xxvi. 14—16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression \text{Satan entered into Judas} \, \text{is found in John xiii. 27,—and certainly in its proper place. Satan had not yet entered into Judas,—only (John xiii. 2) put it into his heart to betray our Lord.} \)

\(\text{4.] \, \text{and captains is peculiar to Luke: the others have merely the chief priests.} \)

\(\text{On the office, see Acts iv. 1. The Levitical guard of the temple would be consulted, because, it had been of late especially in the temple that our Lord had become obnoxious to them (see ver. 53 and ch. xxi. 37, 38). The words \text{covenanted and promised} \, \text{here seem clearly to imply that the money was not now paid, but afterwards, when the treachery was accomplished;—see note on Matt. xxvi. 15.} \)
unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not [any more] eat e or, without tumult. 

f better (see on ver. 3), Now the day of unleavened bread came.

g i.e. spread for the feast.

h omitted by some of the oldest authorities.

i omit, with the most ancient authorities. See Mark xiv. 25.

The concluding words of the verse may bear either the meaning in the text or that in the margin.

7—14.] Preparation for Celebrating the Passover. Matt. xxvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to St. Mark's. By came we must of course understand that the day was come, not, as some would interpret it, was at hand.—On this whole subject see notes on Matt. xxvi. 17, and John xviii. 28. when the passover must be killed literally, sacrificed, i.e. the legal time of the Passover being sacrificed. So the narrators in the three Gospels evidently intend. It was a solemn message, and for it were chosen the two chief Apostles. In the report of St. Matthew, the suggestion is represented as coming from the disciples themselves. The question, Where wilt thou? was asked, but only in reply to the command of our Lord. There can, I think, be no question that this direction was given in super-human foresight, just as that in ch. xix. 30:—see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a slave, and the time, towards evening, the usual hour of fetching in water.

11.] The "goodman of the house" was a man of some wealth, and could not be identical with the water-carrier (see notes on Matthew). The Greek word rendered guestchamber is not here, as in ch. ii. 7, an inn, but a room set apart at this season of the feast, by residents in Jerusalem, in which parties coming from the country might eat the Passover. The question therefore would be well understood:—and the room being spread, and as Mark adds, "prepared," would be no matter of surprise. 

14.] The hour was evening; see above on ver. 10, and Matt. xxvi. 20.

15—18.] Peculiar to Luke. The desire of our Lord to eat this His last Passover may be explained from ch. xii. 50: not merely from his depth of love for His disciples, though this formed an element in it,—see John xiii. 1 sq. The for in ver. 16 gives us the leading reason. This is the only instance in the Gospels of the absolute use of suffer, as in the Creed, 'He suffered.' We have several times "suffer many things," ch. ix. 22; xvii. 25; Matt. xvi. 21 al.; "suffer these things," ch. xxvi. 26, and "thus to suffer," ditto ver. 46. The full meaning of this declaration is to be sought in the words
c ch. xiv. 15.  
Rev. xix. 9.  

\textit{j} thereof, \textit{c} until it be fulfilled in the kingdom of God.  
17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: \textit{18} for I say unto you, I will not \textit{k} drink of the fruit of the vine, until the kingdom of God shall come.  
19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: \textit{d} this do \textit{i} in remembrance of me.  
20 Likewise also the cup after supper, saying, \textit{e} This cup is the new testament in my blood, which is shed for you.  
21 \textit{f} But, behold, the hand of him that betrayeth me is with me on the table.  
22 \textit{II And truly the Son of man goeth \textit{g} as it was determined: but woe unto that man by whom he is betrayed!  
23 And they began to enquire among themselves, which of them it was  

\textit{j read, it.  
1 the Vatican MS. has, as a remembrance.  

\textit{k read, [henceforth] drink.  

\textit{II read, Because.  

this passover. It was that particular Passover, not merely the Passover generally,—though of course that also,—that was to receive its fulfilment in the kingdom of God. And to this fulfilment our Lord alludes again in ver. 30. It is to this marriage supper of the Lamb, that the parable Matt. xxii. 1—14 in its ultimate application refers: nor can we help thinking on the faithless Apostle at this very supper, in verses 11—13 there:—see notes on that place.  
17.] Some suppose that it is here implied that our Lord \textit{did not drink of the cup Himself.} But surely this cannot be so. The two members of the speech are strictly parallel: and if He desired to \textit{eat} the Passover with them, He would also \textit{drink of the cup}, which formed a usual part of the ceremonial. This seems to me to be implied in \textit{“He took the cup,”} where the original has a different word from that used by all \textit{afterwards,} when He did \textit{not} partake of the bread and wine. This most important addition in our narrative, amounts, I believe, to a solemn declaration of the \textit{fulfilment of the Passover rite}, in both its usual divisions,—the eating the flesh of the lamb, and drinking the cup of thanksgiving. Henceforward, He who fulfilled the Law for man will no more \textit{eat and drink of it.} I remark this, in order further to observe that \textit{this division of the cup} is not only not \textit{identical} with, but has \textit{no reference to}, the subsequent one in ver. 20. That was the \textit{institution of a new rite;}—this the \textit{abrogation of an old one,} now fulfilled, or about to be so, in the person of the true Lamb of God. This is generally supposed to have been the \textit{first cup} in the Passover-meal, with which the whole was introduced. On the possible connexion of this speech of our Lord with the celebration of the Passover at this particular time, see note on Matt. xxvi. 17 (p. 183, col. 2). After these verses, in order of time, takes the \textit{washing of the disciple’s feet} in John xiii. 1—20, referred to in our ver. 27.  
19, 20.] \textit{Institution of the Lord’s Supper.} Matt. xxvi. 26—29. Mark xiv. 22—24. 1 Cor. xi. 23—25. See notes on Matthew. 20.] Here follows, in Matthew ver. 29, Mark ver. 25, a second declaration, respecting \textit{not drinking any more of this fruit of the vine.}  
21—23.] \textit{Announcement of a betrayer.} See notes on Matt. xxvi. 20—25. I would not venture absolutely to maintain that this announcement is \textit{identical with} that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The expression \textit{But, behold}, bears marks of verbal accuracy, and inclines us to believe that this announcement was made \textit{after the institution of the cup,} as here related. \textit{Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.’  

\textit{on the table} \textit{viz.} in dipping into the dish with the Lord.  
22. \textit{goeth} A somewhat similar expression to this occurs ch. xiii. 33, \textit{‘I must walk} (the Greek word is the same) \textit{to day and to morrow;}’ but that is used of our Lord’s ministerial progress; this of His progress through suffering to glory.
that m should do this thing. 24 h And there was also a strife among them, which of them should be accounted the greatest. 25 i And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 k But ye shall not be so; 1 but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth n serve. 27 m For whether is greater, he that sitteth at meat, or he that n serveth? is not he that sitteth at meat? but I am n o among you as he that n serveth.

28 Ye are they which have continued with me in o my temptations. 29 And p I appoint unto you a kingdom, as my Father hath appointed unto me; 30 that q ye may eat and drink at my table in my kingdom, r and sit on thrones judging the twelve tribes of Israel. 31 [p And the Lord said,] Simon, Simon, behold, s Satan hath q desired to have

m literally, was about to do. n literally, minister, and ministereth.

\[ \text{P omitted by some of the most ancient authorities.} \]

q render, prevailed.

24—30.] Dispute for pre-eminence. Our Lord's reply. Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1, xx. 20, I will offer one or two remarks on it as it here stands. (1) Its having happened at this time is not altogether unaccountable. They had been just enquiring among themselves (ver. 23), who among them should do this thing. May it not reasonably be supposed, that some of them (Judas at least) would be anxiously employed in self-justification, and that this would, n some part of the table to a dispute of he kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question, "Lord, is it I?" may have been the offspring of this better and;—but see note on Matthew vv. 20—3. (2) It is surprising to find the very declaration of our Lord on the former strife related in this Gospel (ch. ix. 46—48), related as having been made at this Paschal seal,—by John, xiii. 20. May not this lead s to suppose that there has been a transposition of some of the circumstances regarding these various contentions among the Apostles, and that these words occurring in John may possibly point to a 'rise of this kind? (3) The "I am in the midst of you as he that ministereth"

is too clear an allusion to the washing of their feet by the Lord, to have escaped even those Commentators who are slow to discern such hints. The appeal, if it had taken place, is natural and intelligible; but not otherwise. (4) The dictum is repeatedly allusive to their then employment: "sitting at meat"—"eat and drink"—"in my Kingdom"—all these have reference to things present, or words spoken, during that meal. I therefore infer that the strife did happen at this time, in the order related here. 25.] See on Matt. xx. 25. The expression here they that exercise authority upon (over) them are called benefactors, also seems to be connected with what had just taken place. 'Among them, the benefactors are those who exercise authority—but among you, I, your benefactor (see vv. 19, 20), do not so, but am in the midst of you as your servant.' Ptolemy Euergetes (the benefactor) at once occurs to us;—numerous other examples are given by Wetstein. 27.] Compare John xiii. 13—17. 28.] These words could hardly have been spoken except on this occasion, when "the matter concerning me hath an end," ver. 37.

29, 30.] See above, and note on Matt. xix. 28, see also Rev. ii. 27. 30.] at my table: see above, ver. 21, and note on ver. 16.

31—34.] Appeal to Peter: his confidence, and our Lord's reply. (See Matt. xxvi. 30—35: Mark xiv. 26—31:
you, that he may sift you as wheat: 32 but I have prayed for thee, that thy faith fail not: 33 and when thou art converted, strengthen thy brethren. 34 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 35 And he said unto them, When I sent you without purse, and scrip, and

**r** see note: render perhaps, for perspicuity, you [all].

**s** render, hast turned again.

John xiii. 36—38.) The speech appears to proceed continuously. There are marks, in these words of our Lord, of close connexion with what has gone before. His way, which the Father appointed to Him, is to His Kingdom—but it is through temptations. To these, who have been with Him in these trials, He appoints a kingdom,—but His way to it must be their way: and here is the temptation,—the sifting as wheat. The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made in consequence of some part taken by him in the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another. 31.] not only ‘hath desired to have you,’ A. V., but *hath obtained you*; — ‘his desire is granted.’ you, all of you: not Simon alone, as sometimes understood, even by preachers, from the A. V. only. This must include Judas, though it does not follow that he was present; the sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9. 32. but I have prayed for thee] As Peter was the foremost (the rest are here addressed through him), so he was in the greatest danger. It must not be supposed that our Lord's prayer was not heard, because Peter's faith did fail, in his denial; this word fail here implies a total extinction, which Peter's faith did not suffer. Though the you all included Judas, he is not included in the prayer; see John xvii. 6—12. We may notice here, that our Lord speaks of the total failure of even an Apostle's faith, as possible. when thou hast turned again] There can, I think, be little doubt that this word is here used in the general N. T. sense, of *returning as a penitent* after sin, turning to God,—and not in the almost expletive meaning which it has in such passages as Joel ii. 14; Acts vii. 42. strengthen (or confirm)] The use of this word, and the cognate substantive, *thrice by St. Peter in his two epistles,* 1 Pet. v. 10; 2 Pet. i. 12; iii. 17, and in the first passage in a connexion with the mention of Satan's temptations, is remarkable. 33, 34.] Whether these words are in close connexion with the preceding, may I think be doubted. They may represent the same reply of our Lord as we have recorded in John xiii. 38. One thing seems clear, without any attempt at minutely harmonizing: that two *announcements were made by our Lord to Peter of his future denial, occasioned by two very different professions of his.* One,—during the last meal, i. e. before going out, and occasioned by Peter's professed readiness to go to prison and to death ("to lay down his life") for and with the Lord:— the other,—on the way to the Mount of Olives, after the declaration that all should be offended, and occasioned by Peter's profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning—and when De Wette calls such an interpretation 'a mere shift in difficulty,' all that we can say is, to disclaim any wish to clear up difficulties, except by going into their depths, and examining them honestly and diligently. If the above view be correct, I conceive that the account in John of this profession and our Lord's answer being in strict coherence, and arising out of the subject of conversation, must be taken as the exact one: and St. Luke must be supposed to have inserted them here without being aware of the intermediate remarks which led to them. This is the only place in the Gospels where our Lord addresses Peter by the name Peter. And it is remarkable, as occurring in the very place where He forewarns him of his approaching denial of Himself.

shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

t render, a.

u render (see note), he that hath none, let him sell his garment, and buy a sword.

\[\text{v} \text{ most ancient authorities read, the matter concerning me hath.}\]

The passage appears to be, to forewarn the Apostles of the outward dangers which will await them henceforward in their mission:—unlike the time when He sent them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea, and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below). 35. See ch. ix. 3; x. 4; also Matt. x. 9. 36. take was the very word used in the prohibition before. There is a question how this sentence, which is elliptical in the original, should be filled up. Very many authorities make a sword understood after hath not' (as in A. V.);—but the simpler construction and better sense is to place hath not in contrast with hath, He that hath a purse, &c., and he that hath none, let him, &c. Thus the sense will be complete,—for he who has a purse, can buy a sword, without selling his garment. The 'sword of the Spirit' (Olshausen and others) is wholly out of the question in interpreting this command. The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points. But it does not warrant aggression by Christians, nor, as some R. Catholics, spreading the Gospel by the sword. 37. The connexion is this: 'your situation among men will be one of neglect and even of danger;—for I myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.' By the very form of the expression it is evident, that the sword alluded to could have no reference to that night's danger, or the defending Him from it. The matter concerning me hath an end] The prophecy cited closes the section of Isaiah, which eminently predicts the Lord's sufferings (ch. lii. 13—lxxii. 12). hath an end does not merely mean 'must be fulfilled,' which would be an assertion without any special reference here—but are coming to the completion of their accomplishment. So 'it is finished,' John xix. 30. 38. Two of them were armed,—either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,—or, perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was much infested with robbers;—and it was the custom for the priests, and even for the quiet and ascetic Essenes, to carry weapons when travelling. Chrysostom gives a curious explanation of the two swords,—that it was probable they had knives to cut up the Paschal lamb. This certainly agrees with the number of the disciples sent to get ready the Passover; but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words, and supposing them to apply to that night. Our Lord breaks off the matter with It is enough,—not 'they are sufficient;'—but, It is well,—we are sufficiently provided—'it was not to this that My words referred.' The rebuke is parallel with, though milder than, the one in Mark viii. 17,—as the misunderstanding was somewhat similar.
39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.] And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

w render, willing to remove.

x verses 43, 44 are omitted in some of our oldest MSS., but contained in others, and in the most ancient versions. See the testimonies of the Fathers in my Gr. Test.

39—46.] Christ's agony at the Mount of Olives. Matt. xxvi. 36—46. Mark xiv. 32—42. John xviii. 1. For all comment on the general narrative, see notes on Matthew. Our account is copious, combines the three prayers of our Lord into one, and makes no mention of the Three Apostles being taken apart from the rest. On the other hand it inserts the very important additional details of vv. 43, 44, besides the particularity of ver. 41, "about a stone's cast."

42. The sentence is broken off at me ...

If Thou be willing;—let it be so. The A.V. is not a correct reading in grammar.

43.] With the early and weighty evidence cited in my Gr. Test. in favour of verses 43, 44, it is impossible that they should have been an apocryphal insertion. The passage was perhaps expelled by the orthodox, who imagined they found in it an inconsistency with the divine nature of our Lord. We have reason to be thankful, that orthodoxy has been better understood since. The strengthening by means of the angel is physical—and the appearance likewise. It is strange how Olshansen can have so far deceived himself as to imagine that appeared unto him can imply a merely inward and spiritual accession of strength from above. It is strange likewise that the analogy of the ministra tion of angels in the Lord's former temptation should not have occurred to those modern Commentators who have objected to this circumstance as improbable. This strengthening probably took place between the first and the second prayer:— and the effect of it is, that He prayed more earnestly, ver. 44, and arrived at the entire resignation expressed in the second and third prayer of St. Matthew's narrative.

44.] The intention of the Evangelist seems clearly to be, to convey the idea that the sweat was (not fell like, but was) like drops of blood;—i.e. coloured with blood,—for so I understand the as it were, as just distinguishing the drops highly coloured with blood, from pure blood. Aristotle, speaking of certain morbid states of the blood, says, "when the blood is watery, grievous disease ensues: for it becomes serous and milky, to such an extent that some have been known to perspire a bloody sweat." To suppose that it only fell like drops of blood (why not drops of any thing else? and drops of blood from what, and where?) is to nullify the force of the sentence. We must not forget, in asking on what testimony this rests, that the marks of such drops would be visible after the termination of the agony. An interesting example of a sweat of blood under circumstances of strong terror, accompanied by loss of speech, is cited in the Medical Gazette for December, 1848. It occurred in the case of certain Norwegian sailors in a tremendous storm.

45.] for sorrow— the effect of anxiety and watching. The
And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the words may possibly express an inference of the Evangelist: but I would rather understand them as exactly describing the cause of their sleeping.

47—53.] Betrayal and apprehension of Jesus. Matt. xxvi. 47—56. Mark xiv. 43—52. John xviii. 2—11. Our narrative is here distinguished even more than before by minute and striking details (see on the whole the notes to Matthew). The first of these is the address to Judas, ver. 48, calling the traitor by name, and setting before him the whole magnitude of his crime in the very words in which the treason had lately (Matthew, ver. 45: Mark, ver. 41) and so often (Matt. xxvi. 2; xx. 18; xvii. 22) been announced. Another is in ver. 49, where the disciples, seeing what would follow, ask, Lord, shall we smite with the sword? which question refers to, and is the filling up of their misunderstanding of our Lord in ver. 38. Again ver. 51 is peculiar to Luke.

51.] Suffer ye thus far I understand as addressed, not to the disciples, but to the multitude, or rather to those who were holding Him:—His hands were held,—and He says, Suffer, permit me, thus far: i.e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative; for the previous saying hold of Jesus has not been mentioned here, but in Matthew (ver. 50) and Mark (ver. 46).

53.] There is an important addition here to the other reports of our Lord's speech:—but this is your hour, and the power of darkness. It stands here instead of the declaration that this was done that the Scriptures might be fulfilled (Matthew, ver. 56: Mark, ver. 49). The inner sense of those words is indeed implied here—but we cannot venture to say that our report is of the same saying. Our Lord here distinguishes between the power exercised over Him by men, and that by the Evil One:—but so as to make the power which rules over them to be that of darkness—while His own assertion of this shews that all was by the determinate counsel and foreknowledge of God. In the word darkness there is also an allusion to the time—midnight. Compare with this declaration of the power of darkness over Him, the declaration, in ch. iv. 13, that the devil left Him "for a season."

54.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. Our narrative leaves it undecided who this high priest was, inasmuch as, ch. iii. 2, Annas and Caiaphas are mentioned as high priests. From St. John we find that it was Annas; who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. St. Luke omits this trial altogether—or perhaps gives the substance of it in the account (vv. 66—71) of the morning assembly of the Sanhedrin. See notes on Matthew.

55—62.] Peter's three denials of
hall, and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied [z him], saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.

63 And the men that held b Jesus mocked him, and smote him. 64 And when they had blindfolded him, they [c struck him on the face, and] asked him, saying, Prophesy, who is it that smote thee? 65 And many other things blasphemously spake they against him.

66 And as soon as it was day, d the elders of the people and elders of the people, chief priests and scribes: see note.


56.] The word light here seems to be used as accounting for the words beholding him: not so in Mark xiv. 54, where it is merely “he warmed himself at the light.”

58. another (masculine)] In Matthew it is feminine.—in Mark, the maid.

61.] See extract from Robinson’s notes on Matthew, ver. 69. If, as there supposed, the trial was going on in an open chamber looking on the court, the look might well have been given from a considerable distance. We need not enquire, how our Lord could hear what was going on round the fire in the court, as some Commentators have done. But even were such an enquiry necessary, I see no difficulty in answering it. The anathemas of Peter, spoken to those who stood by with vehemence, and the crowing of the cock,—were not these audible? But our Lord needed not these to attract His attention.

63—65.] He is mocked. St. Luke does not, as some Commentators say, place this mocking before the trial in Caiaphas’s house, but in the same place as Matthew, vv. 67, 68, and Mark ver. 65, viz. after what happened there. The trial he omits altogether, having found no report of it. How those who take this view of St. Luke’s arrangement can yet suppose him to have had Matthew and Mark before him while writing, I am wholly at a loss to conceive. 66—71.] Hearing before the council. (Probably) Matt. xxvii. 1. Mark xiv. 1. It seems probable that St. Luke here gives us an account of a second and formal judgment held in the morning. The similarity of the things said at the two hearings may be accounted for by remembering that they were both more or less formal processes in legal courts, one the precognition, the other the decision, at which the things said before would be likely to be nearly repeated. 66. as soon as it was day] Some trace of a meet-
the chief priests and the scribes came together, and led him into their council, saying, 67 e Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 and if I [ee also] ask you, ye will not answer me[f, nor let me go]. 69 e g Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

XXIII. 1 And the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying, We found this h fellow a perverting i the nation, and b forbidding to give tribute to Cæsar, saying that he 

e render, If thou art the Christ, tell us. ee omit.
f omitted by some ancient authorities.
g read and render, But from this time: or, But henceforth.
h not expressed in the original. Better, man.
i read, with almost all the most ancient authorities, our.

ing of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1—and to have therefore related as then happening, the following account of what really took place at the former meeting. 67.] First, before this enquiry, took place the “witness” referred to in ver. 71; and the person who said this was the high priest, and with an adjuration, Matthew, ver. 63. The rendering in the margin is the most natural and correct: If thou art (not if thou be) the Christ, tell us. The others, ‘Tell us whether thou be the Christ;’ and, ‘Art thou the Christ? tell us,’ are forced and unusual renderings of the original. 68.] I believe these words to have been said as a formal protest on the part of our Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, they form an original and most valuable feature in the report.—It is with no view to examine and believe, that you ask this question: nor, were I to attempt to elude from your own mouths my innocence, would you answer Me (or release Me). I am well aware of the intention of this question: but (Matthew, ver. 61) the time is come for the confession to be made:—Henceforth &c. 69.] On henceforth, see notes on Matthew. The words “sit on the right hand of power” are common to all Three: only St. Luke adds “of God.”

70.] We find here, and it is worth observing, the Son of God used as synonymous with the Son of Man sitting on the right hand of the power of God, i.e. with the glorified Messiah. On Ye say that I am . . . . see note on Matthew, ver. 64. 71.] How would it have been possible that these words should have been said, if no “witness” had been brought forward at this examination, and if the very same question had been asked at the termination of the former one?

CHAP. XXIII. 1—5.] He is accused before Pilate. Matt. xxvii. 2, 11—14. Mark xv. 1—5. John xviii. 28—38. Our account, not entering at length into the words said, gives a particular and original narrative of the things transacted at this interview. 2.] This charge was intended to represent the result of their previous judgment, we found:—whereas, in fact, no such matter had been before them: but they falsely allege it before Pilate, knowing that it was the point on which his judgment was likely to be most severe. The words themselves which they use are not so false, as the spirit, and impression which they convey. The forbidding to give tribute to Cæsar was, however, false entirely (see ch. xx. 22 ff.); and is just one of those instances where those who are determined to effect their purpose by falsehood, do so, in spite of the fact having been precisely the contrary to
himself is Christ a King.  
3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.  
4. Then said Pilate to the chief priests and to the people, I find no fault in this man.  
5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.  
6. When Pilate heard [\[of Galilee\], he asked whether the man were a Galilæan.  
7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.  
8. And when Herod saw Jesus, he was exceeding glad: for 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.  
9. Then he questioned with him in many words; but he answered him nothing.  
10. And the

that which they assert.  
3. This question is related in all four Gospels. But in John the answer is widely different from the distinct affirmation in the other three, amounting perhaps to it in substance—at all events affirming that He was 'a King'—which was the form of their charge. I believe therefore that the Three give merely the general import of the Lord's answer, which St. John relates in full. It is hardly possible, if Jesus had affirmed the fact so strongly and barely as the Three relate it, that Pilate should have made the avowal in ver. 4—which St. John completely explains.  
4. The preceding question had been asked within the prætorium—a fact which our Narrator does not adduce,—representing the whole as a continuous conversation in presence of the Jews; see John, ver. 38. We may remark (and on this see Matthew, ver. 18: Mark, ver. 10) that Pilate must have known well that a man who had really done that, whereof Jesus was accused, would be no such object of hatred to the Sanhedrim. This knowledge was doubtless accompanied (as the above-cited verses imply) with a previous acquaintance with some of the sayings and doings of Jesus, from which Pilate had probably formed his own opinion that He was no such King as His foes would represent Him. This is now confirmed by His own words (as related by St. John); and Pilate wishes to dismiss Him, finding no fault in Him.  
5. Possibly they thought of the matter mentioned ch. xiii. 1, in introducing Galilee into their charge. The opening words may mean, they strengthened, redoubled, the charge—or perhaps, they became urgent, they were the more fierce, as in text.  
6—12. He is sent to Herod, and by him returned to Pilate. Peculiar to Luke; see remarks on ver. 12. Pilate, conscious that he must either do the duty of an upright judge and offend the Jews, or sacrifice his duty to his popularity, first attempts to get rid of the matter altogether by sending his prisoner to Herod, on occasion of this word Galilee. This was Herod Antipas, tetrarch of Galilee and Perea (see ch. iii. 1 and note on Matt. xiv. 1), who had come up to keep the feast.  
7. He sent] or remitted him, to Herod. Grotius observes that this was the regular practice among the Romans, to remit a criminal to the ruler or judge of the district in which his crime was alleged to have been committed.  
8, 9.] The reason of our Lord's silence is sufficiently shewn, in the account of Herod's feelings at seeing Him. He would not use His discourses or His miracles for liberating Himself from death, any more than He did for ostentation, or to gratify the curiosity of men.  
10. The accusations, of worldly kingship and of blasphemy, would probably be here united, as Herod was a Jew, and
chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, 14 said unto them, k Ye have brought this man unto me, as one that per- verteth the people: and, behold, 1 I, having examined him k ver. 4. before you, have found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 16 I will therefore chastise him, and release him. 17 [o For of necessity he must release one unto them at the feast.] 18 And m they cried out all at m Acts iii. 14.

n several of our early MSS. have, He sent him to us.

nn render, by him. 0 omitted by most of the ancient authorities, but contained in some most ancient versions.

able to appreciate the latter. 11. ] his men of war are the body-guard in attendance upon Herod.  a gorgeous robe] Variously interpreted:—either purple, as befitting a king,—and why should this not be the very "scarlet robe" afterwards used by Pilate's soldiers (Matt. xxvii. 28; "purple robe," John xix. 2) —or white, as the word rendered "bright" is understood by some (but see note), Acts x. 30.

12. ] The cause of the quarrel is uncertain: apparently something concerning Herod's power of jurisdiction, which was conceded by Pilate in this sending Jesus to him, and again waived by Herod in sending Him back again. From chap. xiii. 1, Pilate appears to have encroached on that jurisdiction. The remarks of some Commentators about their uniting in enmity against Christ, are quite beside the purpose. The present feeling of Pilate was any thing but hostile to the person of Christ: and Herod, by his treatment of Him, shews that he thought Him beneath his judicial notice. This remission of Jesus to Herod seems not to have been in the possession of either of the other three Evangelists. It is worthy of notice that they all relate the mocking by the soldiers of Pilate, which St. Luke omits, whereas he gives it as taking place before Herod. This is one of the very few cases where the nature of the history shews that both happened.

Let the student ask himself, How could St. John, if he composed his Gospel with that of St. Luke before him, have given us a narrative in which so important a fact as this is not only not related, but absolutely cannot find any place of insertion? Its real place is after John ver. 38;—but obviously nothing was further from the mind of that Evangelist, for he represents Pilate as speaking continuously.

13—25. ] Further hearing before Pilate, who strives to release Him, but ultimately yields to the Jews. Matt. xxvii. 15—26. Mark xv. 6—15. John xix. 39, 40. Our account, while entirely distinct in form from the others, is in substance nearly allied to them. In a few points it approaches John very nearly, compare ver. 18 with John ver. 40, also ver. 17 with John ver. 39. The second declaration of our Lord's innocence by Pilate is in St. John's account united with the first, ver. 38. In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews: not so, however, in John (see xviii. 28).

15. ] Not as A. V., is done unto him, but is done by him: meaning, such is the issue of Herod's judgment: I assume that he has thus decided.

16. ] Here, as Bengel observes, Pilate begins to shew culpable weakness in yielding to the Jews. If there be no fault in Him, why should He be corrected at all?—the Jews perceive their advantage, and from
once, saying, Away with this man, and release unto us Barabbas: 19 who for a certain sedition made in the city, and for murder, was cast into prison. 20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying; Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And n Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. 26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27 And there followed him a great company of people, and of women, which bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For I say unto you, that this moment follow it up. 25. him that for sedition and murder was cast into prison] The description is inserted for the sake of contrast;—see Acts iii. 14. St. Luke omits the scourging and mocking of Jesus. It is just possible that he might have omitted the mocking, because he had related a similar incident before Herod; but how shall we say this of the scourging, if he had seen any narratives which contained it? If St. Luke had had any materials wherewith to fill up the break between verses 25 and 26, I have no doubt he would have done so.

26—33. He is led forth to crucifixion. Matt. xxvii. 31—34. Mark xv. 20—23. John xix. 16, 17. Our account is an original one—containing the affecting narrative, vv. 27—32, peculiar to itself. 26. coming out of the country] See on Mark. after Jesus is peculiar to Luke, and a note of accuracy. 27. These were not the women who had followed Him from Galilee, but the ordinary crowd collected in the streets on such occasions, and consisting, as is usually the case (and especially at an execution), principally of women. Their weeping appears to have been of that kind of well-meant sympathy which is excited by an affecting sight, such as that of any innocent person deliv- ered to so cruel a death. This description need not of course exclude many who may have wept from deeper and more personal motives, as having heard Him teach, or received some benefit of healing from Him, or the like. 28. turning unto them—after He was relieved from the burden of the cross. This word comes from an eye-witness, for me—His future course was not one to be bewailed—see especially on this saying, Heb. xii. 2,—"who for the joy set before Him endured the cross, despising the shame." Nor again were His sacred sufferings a mere popular tragedy for street-bewailing; the sinners should weep for themselves, not for Him. for yourselves, and for your children . . .—see Matthew ver. 25, where the people called down the vengeance of His blood on themselves "and upon our children." Many of those who now bewailed Him perished in the siege of Jerusalem. Those who now were young wives, would not be more than sixty when (A.D. 70) the city was taken. But to their children more especially belonged the miseries of which the Lord here
children. 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry? 32 And there were also two other, malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 [x Then said Jesus, Father, render, to the green tree. t render, to the dry. u render, to the dry. v dele the commas: see note. w render, a skull. x omitted by the Vatican MS., and by the original corrector of the Sinaitic MS. speaks. 29. the days are coming] Between this and then, would be time for that effectual weeping, which might save both themselves and their children;—see Acts ii. 37, 38,—but of which few availed themselves. These few are remarkably hinted at in the change to the third person, which excludes them—they shall say, i.e. not 'men in general;' nor 'My enemies,' but 'the imminent among you,'—those who weep merely tears of idle sympathy for Me, and none of repentance for themselves;—those who are in Jerusalem and its misery, which My disciples will not be. On the saying itself, compare the whole of Hosea ix., especially xv. 12—16. 30. This is cited from the next chapter of Hosea (x. 8). It was partially and primarily accomplished, when multitudes of the Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city, as related by Josephus: who adds that more than two thousand were found dead in these hiding-places, besides those who were detected there and killed. . . . But the words are too solemn, and too often used in a more awful connexion, for a further meaning to escape our notice:—see Isa. ii. 10, 19, 21, and Rev. vi. 16, where is the striking expression "from the wrath of the Lamb"—of Him who now was the victim about to be offered. And the whole warning—as every other respecting the destruction of Jerusalem—looks through the type to the antitype, the great day of His wrath. Now, the days are coming—then "the great day of His wrath is come," Rev. vi. 17. It is interesting to see how often David, who had passed so long in hiding among the rocks of the wilderness from Saul, calls the Lord his Rock (see Ps. xviii. 2, 46; xlii. 9, &c.). They who have this defence, will not need to call on the rocks to hide them. 31.] This verse—the solemn close of our Lord's teaching on earth—compares His own sufferings with that awful judgment which shall in the end overtake sinners, the unrepentant human kind—the dry tree. These things were a judgment on sin;—He bore our sins;—He,—the vine, the green tree, the fruit-bearing tree,—of Whom His people are the branches,—if He, if they in Him and in themselves, are so treated, so tried with sufferings, what shall become of them who are cast forth as a branch and are withered? Read 1 Peter iv. 12—18;—ver. 18 is a paraphrase of our text. Theophylact's comment is excellent: "If they do these things to Me, fruitful and ever-flourishing and immortal from my Godhead, what will happen to you, unfruitful, and void of all life-giving righteousness?"—The explanations which make the green tree mean the young, and the dry, the old,—or the green tree mean the women comparatively innocent, the dry, the guilty, at the destruction of Jerusalem,—seem to me unworthy of the place which the words hold, though the latter agrees with the symbolism of Ezek. xx. 47, compared with xxi. 4. 32. Since the publication of the first edition of this work, the additional evidence of the Sinaitic MS. has made it appear that we ought to read the text simply, two other malefactors: not, as I maintained before, "two others, malefactors." 33—49.] The Crucifixion, Mocking, Last Words, and Death of Jesus. Matt. xxvii. 33—50. Mark xv. 24—37. John xix. 18—30; with however some particulars inserted which appear later in the other gospels. 34.] Spoken app.
t forgive them; for u they know not what they xx do.] And they parted his raiment, and cast lots. 35 And v the people stood beholding. And the rulers also [y with them] desired him, saying, He saved others; let him save himself, if he be z Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 and saying, If thou be the king of the Jews, save xx or, are doing.

y omit.

z the reading is uncertain. The best of our most ancient authorities have, the Christ of God, the chosen: see note.

parently during the act of the crucifixion, or immediately that the crosses were set up. Now, first, in the fullest sense, from the wounds in His Hands and Feet, is His Blood shed, for the forgiveness of sins (Matt. xxvi. 28), and He inaugurates His intercessional office by a prayer for His murderers—"forgive them." This also is a fulfilment of Scripture, Isa. lii. 12,—where the contents of our verses 33, 34 are remarkably pointed out. His teaching ended at ver. 31. His High Priesthood is now begun. His first three sayings on the Cross are for others: see ver. 43: John xix. 26, 27. Father] He is the Son of God, and He speaks in the fulness of this covenant relation,—"I knew that Thou always hearest Me;"—it is not merely a prayer—but the prayer of the Great Intercessor, which is always heard. Notice that even on the Cross, there is no alienation, no wrath of condemnation, between the Father and the Son. [forgive them] Who are here intended? Doubtless, first and directly, the four soldiers, whose work it had been to crucify Him. The words they know not what they are doing point directly at this: and it is surely a mistake to suppose that they wanted no forgiveness, because they were merely doing their duty. Stier remarks, "This is only a misleading fallacy, for they were sinners even as others, and their obedient and unsuspecting performance of their duty was not without a sinful pleasure in doing it, or at all events formed part of their entire standing as sinners, included in that sin of the world, to which the Lord here ascribes His Crucifixion." But not only to them, but to them as the representatives of that sin of the world, does this prayer apply. The persons pointed at by they are all mankind,—the Jewish nation, as the next moving agent in His death,—but all of us,—inasmuch as for our sins He was bruised. for they know not what they do, primarily, as before, spoken of the soldiers,—then of the council, who delivered Him up, see John xi. 49, "ye know nothing;"—then of all, whose sin is from lack of knowledge of the truth, of what sin is, and what it has done,—even the crucifixion of the Lord. But certainly from this intercession is excluded that one sin—strikingly brought out by the passage thus cited as committed by him who said it, viz. Caiaphas,—and hinted at again by our Lord, John xix. 11—and perhaps also by the awful answer Matt. xxvi. 64,—'thou saidst it'—viz. in prophecy, John xi. 49; see also Matt. xxvi. 25,—and on the sin alluded to, Matt. xii. 31: 1 John v. 16. Observe that between the two members of this prayer lies the work of the Spirit leading to repentance—the prayer that they may have their eyes opened, and know what they have done; which is the necessary subjective condition of forgiveness of sins, see 2 Tim. ii. 25, 26. 35. The insults of the people are by no means excluded, even if the words with them be omitted: nay they are implied, by the and . . . also which follows in the next verse. To find a discrepancy with Matthew and Mark here, is surely unfair:—the people's standing looking on, does not describe their mind towards Jesus: St. Luke reports no more than he had before him: and the inference may be drawn that those whom he has related to have cried out an hour ago, 'Crucify him,'—would not have stood by in silence. On ver. 48, see note there. the rulers are the chief priests and members of the Sanhedrin, Matthew, ver 41. The concluding words may be rendered either (see the reading in the margin) the Christ of God, His elect one,—or, the elect Christ of God. I prefer the former: but either way, the Christ of God must be taken together. 36.] A different incident from that related in Matthew, ver. 48; Mark, ver. 36; John, vv. 28, 29. It was about the time of the mid-day meal of the soldiers,—and they in mockery offered Him their posca or sour wine, to drink with
thyself. 33 And a superscription also was written over him [a in letters of Greek, and Latin, and Hebrew], This is the King of the Jews.

39 And one of the malefactors which were hanged railed on him, saying, b If thou be Christ, save thyself and us. 40. But the other answering rebuked him, saying, c Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in

a omitted by some of the most ancient authorities.
b the most ancient authorities have, Art not thou the Christ?
c render, Dost thou also not.
d the most ancient authorities read, he said, Jesus, remember me.

e render, in.

dom, in which the ancient Fathers were to rise, &c., with the conviction, that Jesus is the Messiah. What is really astounding, is the power and strength of that faith, which, amidst shame and pain and mockery, could thus lift itself to the apprehension of the Crucified as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementary to Heb. xi.

in thy kingdom] The A. V., following the Latin Vulgate (so also Luther), renders this “into thy kingdom,” which is a sad mistake, as it destroys the force of the expression. It is in thy kingdom—with thy kingdom, so “shall come in His glory,” Matt. xxv. 31, which we (A. V.) have translated rightly. The above mistake entirely loses the solemn sense of comest—making it merely ‘comest into,’ just as we say to “come into” an estate: whereas it is the chief word in the clause, and “in Thy kingdom” its qualification, at thy coming in thy kingdom.

It will be seen that there is no necessity for supposing the man to have been a disciple, as some have done. It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as Prophet, to the daughters of Jerusalem;—as Priest, interceding for forgiveness;—as King, acknowledged by the penitent thief, and answering his prayer.

43. Verily I say unto thee. . . .] The Lord surpasses his prayer in the answer; the verily I say unto thee, to day, is the reply to the uncertain “when (whenever)” of the thief.

To day] i. e.
paradise. 44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commit my spirit." but it is a degree of bliss compared to which their former degree was but as imprisonment. This work of the Lord I believe to have been accomplished on the instant of His death, and the penitent to have followed Him at His death—which took place some little time after—into the Paradise of God. That our Lord returned to take His glorified Body, was in accordance with His design, and He became thereby the first fruits of the holy dead, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection of glorified humanity in His glory, and with Him, not in Paradise, but at God's right hand. 44-46.] Our account is very short and epitomizing—containing however, peculiar to itself, the last word of our Lord on the cross. The impression conveyed by this account, if we had no other, would be that the veil was rent before the death of Jesus:—but the more detailed account of St. Matthew corrects this. 45.] The words the sun was darkened are probably added to give solemnity to the preceding, assigning its reason. It can hardly be, as Meyer, that the earth was darkened till the ninth hour, and then the sun became dark also.

46.] The use of with a loud voice shows that this was the cry to which St. Matthew and St. Mark allude. The words uttered are from the LXX, varying however from the common reading "I will commend," and giving the verb in the present, which is also the rendering of the Hebrew. These words have in them an important and deep meaning. They accompany that, which in our Lord's case was strictly speaking the act of death. It was His own act—not feeling the approach of death, as some, not apprehending the matter, have commented; but a determinate delivering up of His spirit to the Father.—"He delivered up His spirit," John: see John x. 18—"no man taketh it from Me, but I lay it down of Myself." None of the Evangelists say 'He died:' although that expression is ever after used of His death stated as one great fact:—but it is, "yielded up His spirit," Matthew; "breathed His last,"
mend my spirit; and having said thus, he "gave up the ghost." 47 Now when the centurion saw what was done, he glorified God, saying; Certainly "this was a righteous man.

48 And all the "people that came together to that sight, beholding the things which "were done, smote their breasts, and returned. 49 x And all his acquaintance, and the x Ps. xxxviii. women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man and a just: 51 the same had not consented to the counsel and deed of them; he was of Arimathæa, a city of the Jews: y who [m also y ch. ii. 25, 58. himself] waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And n that day was the preparation, and the sabbath o drew on. 55 And the women also,

\[6\] render, breathed his last. See on Mark xv. 37.

\[h\] render, this man was righteous. 1 render, multitudes.

\[k\] better, came to pass. 1 render, had followed.

\[m\] omit. 1 render, read and render, it was the day of.

\[o\] literally, was dawning: see note.

Mark, Luke; "delivered up His spirit," John. The spirit here is the Personality —the human soul informed by the Spirit, in union:—not separated, so that His soul went to Hades, and His spirit to the Father, as Olshausen thinks. Both are delivered into the hand of the Father; by Whom quickened, He worked His great victory over death and Hell. See again 1 Pet. iii. 18, 19 and notes, and Rom. viii. 10, 11.

The latter part of the verse in Ps. xxxi. 'for Thou hast redeemed me, O Lord, thou God of truth,' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord to Himself. 47—49.] Our account, as well as that of St. Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus, —i. e., "that He thus breathed His last." Something in the manner and words convinced him that this man was the Son of God; which expression he used doubtless with reference to what he had before heard, but especially to the words just uttered—"Father, into Thy hands I commend my spirit." St. Luke has not expressed the words exactly the same:—but the A. V. has wrongly and ungrammatically rendered what he relates the Centurion to have said, and made 'a righteous man' (St. Luke), stand in the place of 'the Son of God' (St. Mark)—whereas the words only give the general sense of the persuasion of the centurion. Truly, this man was innocent: and if innocent (nay, more, just, truthful), He was the Son of God, for He had asserted it. 48.] Peculiar to Luke.

the things which came to pass are the darkness and other prodigies, after which we have no more raillery:—men’s tempers are changed, and we here see the result.

smote their breasts... a sign of self-accusation, at least for the time,—which is renewed on the preaching of Peter, Acts ii. 37. 49.] See on Matthew and Mark.


51. the same had not consented...] Peculiar to Luke. The meaning is, he had absented himself, and taken no part in their (the council’s) determination against Jesus. 54.] preparation—'the day before the sabbath,'—which now drew on (was dawning);—a natural word,
used of the conventional (Jewish) day beginning at sunset. There is no reference to the lighting of candles in the evening or on the sabbath. Lightfoot has shown that such use of the word was common among the Jews, who called the evening (the beginning) of a day, 'light.'

55.] Only Mary Magdalene and Mary, the mother of Joses ('the other Mary,' Matthew),—Mark. 56.] They bought their spices &c. in the short time before sunset.

Chap. XXIV. 1—12.] The Women coming to the sepulchre learn that He is risen, and announce it to the Apostles, but are disbelieved. Matt. xxviii. 1—10. Mark xvi. 1—8. John xx. 1—10: see notes on Matthew. 1.] at deep dawn, i.e. just beginning to dawn: "while it was yet dark" John, "as it began to dawn toward the first day of the week" Matthew, and "very early" Mark; but not "when the sun had risen" Mark also: see notes there. they came—the same women as those afterwards mentioned (ver. 10) who told the Apostles the intelligence. The reference is to ch. xxiii. 55. spices, which (ch. xxiii. 56) they had made ready before the sabbath; in Mark xvi. 1, had bought the evening before, "when the sabbath was past."

2.] This agrees with the more detailed account in Mark:—and, as regards the majority of the women, may also with that in Matthew:—but not as regards the two Maries. 4.] The narrative does not, as the A. V. ("stood by them"), determine the position of the angels. It says merely that they came upon them, or that they appeared to them; the same Greek word is used in ch. ii. 9. On the two angels here, see note on Mark ver. 5: to which I will just add, that the Harmonistic view, as represented by Greswell, strangely enough puts together the angel in Matthew, and the angel in Mark, and makes the two angels in Luke: see Acts i. 10.

men—to all appearance; the Evangelist does not mean that they were such, as clearly appears from what follows. 5.] They call the Lord simply the living,—*Him who liveth*, as addressed to the women; but Olshausen's view of a deeper meaning in the words should be borne in mind; for, as Origen truly observes, "Life, in its highest sense, is His alone."

6, 7.] See ch. ix. 22; xviii. 32. The mention of Galilee is remarkable, as occurring in the angelic speeches in Matthew and Mark in quite another connexion. Here it is said to the women, as *being from Galilee*, see ch. xxiii. 55—and meaning,
the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary [the mother] of James, and other women that were with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. 13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their

\[t\] not expressed in the original.
\[u\] render, But Peter arose. \[v\] render, went away home, wondering at.

'when he was yet with you.' 9. See note on Mark ver. 8. 10. It seems as if the testimony of one of the disciples who went to Emmaus had been the ground of the whole former part—perhaps of the whole—of this chapter. We find consequently this account exactly agreeing with his report afterwards, vv. 23, 24. Joanna was the wife of Chuza, Herod's steward, ch. viii. 2. 12. This verse cannot well have been interpolated from John xx., for the only reason for the insertion would be, to tally with ver. 24, and in that case it certainly would not mention Peter alone. That Cleopas says, ver. 24, certain of them that were with us went, &c. must not be pressed too much, although it does certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 5, 10—"stooping down he beheld the linen clothes laid by themselves," and "went away home," being common to the two passages) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter.

13—35. JESUS APPEARS TO TWO OF THE DISCIPLES AT EMMANUS. Peculiar to Luke:—the incident (but from another source) is alluded to in the fragmentary addition to Mark xvi. (ver. 12.) 13. of them, not of the Apostles—the last mentioned were "the eleven, and all the rest," ver. 9; see also ver. 22, "of us" ("of our company"). One of them ver. 18, was called Kleopas (equivalent to Kleopatros, probably a different name from Clopas, John xix. 25: see note on Matt. x. 3). Who the other was, is idle to conjecture. Origen, in several places, calls him Simon; apparently from having understood "saying" in ver. 34 to refer to the two from Emmaus, and referring "hath appeared unto Simon" to the present appearance. Epiphanius says it was Nathanael; Theophylact, St. Luke himself. This may shew what such reports are worth. Wieseler believes the two to have been, James the son of Alpheus or Clopas or Cleopas (but see above) journeying with his father, and the appearance on the road to Emmaus to be the same as "was seen of James," 1 Cor. xv. 7. Our narrative seems to have been from the report of Cleopas. Emmaus] Josephus also mentions this Emmaus as sixty furlongs from Jerusalem. There were two other places of the same name: (1) a town afterwards called Nicopolis, twenty-two Roman miles from Jerusalem, where Judas Maccabeus defeated the Syrian general Gorgias: see I Macc. iii. 40—57. (2) Another Emmaus is mentioned by Josephus as being in front of the sea of Tiberias: and he adds, that Emmaus means, that there were warm springs there. This was the case also with the other places of the name. Our Emmaus is now called Cubeibi (?). 15. Jesus himself, of whom they had been speaking, drew near to them. But this expression forbids the supposition that He was here, strictly speaking, in another form, as we find it less precisely expressed in Mark xvi. 12. The reason why they
eyes were holden that they should not know him. 17 And he said unto them, What manner of \textit{\textbf{w}} communications are these that ye have one \textit{\textbf{x}} to another, as ye walk, \textit{\textbf{y}} and are sad? 18 And \textit{\textbf{[yy the]}} one of them, whose name was Cleopas, answering said unto him, \textit{\textbf{z}} Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, \textit{\textbf{h}} which was a prophet \textit{\textbf{i}} mighty in deed and word before God and all the people; 20 \textit{\textbf{k}} and how the chief priests and our rulers delivered him to be condemned to death, and \textit{\textbf{l}} crucified him. 21 But we \textit{\textbf{b}} trusted that it had been he which should have \textit{\textbf{a}} redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our

\textit{\textbf{w}} render, disputes. \textit{\textbf{x}} render, with. \textit{\textbf{y}} the reading is doubtful. The Vatican MS. has, And they stood looking sad. \textit{\textbf{y}} omit. \textit{\textbf{z}} render, Dost thou sojourn alone. \textit{\textbf{a}} omit. 

did not know Him was (ver. 16), that \textit{\textbf{their eyes were supernaturally influenced, so that they could not;}}—see also ver. 31. No change took place in \textit{\textbf{Him}}—nor apparently in \textit{\textbf{them}}, beyond a power upon them, which prevented the recognition just so much as to delay it till aronised by the well-known action and manner of His breaking the bread. The \textit{\textbf{cause}} of this was the will of the Lord himself, who would not be seen by them till the time when He saw fit. \textit{\textbf{drew near}}—from behind: see ver. 18, where they take Him for an inhabitant of Jerusalem. 17.] He had apparently been walking with them some little time before this was said. The term used by our Lord implies that they had been disputing with some earnestness: but there is no \textit{\textbf{blame}} implied in the word. Possibly, though both were sad, they may have taken different views: —and in the answer of Cleopas we have that of the one who was most disposed to abandon all hope. 18.] They took Him (but we must not think of a \textit{\textbf{peculiar dialect}} as giving that impression) for one who had been at Jerusalem at the feast: —and asked, \textit{\textbf{Dost thou lodge (sojourn) alone at Jerusalem?}} 19—24.] Stier well remarks, that the Lord here gives us an instructive example how far, in the wisdom of love, we may carry dissimulation, without speaking untruth. (See the citation from Jer. Taylor below, on ver. 29.) He does not assert, that He was one of the strangers at this feast at Jerusalem, nor does He deny that He knew what had been done there in those days, but He puts the question by, with \textit{\textbf{What things?}} 19. \textit{\textbf{they said unto him}}] Either, one spoke and the other assented; or perhaps each spoke, sometimes one and sometimes the other;—only we must not break up these verses, and allot an imagined portion to each. They contain the substance of what was said, as the reporter of the incident afterwards put it together. which \textit{\textbf{was a prophet}} . . . see a similar general description of Him to the Jewish people, Acts ii. 22. They had repeatedly acknowledged Him as a Prophet: see especially Matt. xxi. 11, 46. The phrase \textit{\textbf{mighty in words and in deeds}} occurs of Moses, Acts vii. 22. 20.] The \textit{\textbf{how}} follows on the \textit{\textbf{hast not known}}, ver. 18. 

our rulers] Therefore the two disciples were \textit{\textbf{Jews}}, not Grecian converts, as some have supposed. delivered him, to Pilate. 21.] \textit{\textbf{hoped}} is a word of weakened trust, and shrinking from the avowal that they \textit{\textbf{believed this}}. redeemed—in the theocratic sense—including both the spiritual and political kingdom: see ch. i. 68, 69, 74, 75, and compare Acts i. 6. to day is the third day] literally, he is now in the third
company b made us astonished, which were early at the sepulchre; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And c certain of them c ver. 12, which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 23 Then he said unto them, O c fools, and slow of heart to believe all that the prophets have spoken: 26 d ought not Christ to have suffered these things, and to d enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 25 And they drew nigh unto the village, whither they went: and e he made as though he would have gone further. 29 But they f constrained him,

**c render, without understanding.**

d render, have entered.

day: the words are spoken not without a reference, in the mind of the speaker, to His promise of rising on the third day. 22.] Yea, and . . . or, but, moreover—equivalent to, ‘certainly, thus much has happened, that . . . of our company—literally, of us:—‘disciples, as we are.’ The Apostles are distinguished presently as certain of them which were with us, ver. 24.

23.] This agrees exactly with St. Luke’s own narrative, but not with St. Matthew’s, in which they had seen the Lord Himself. There seems however to be some hint that the women had said something of having seen the Lord, in the “him they saw not,” said below of the “certain of them which were with us.”

24. certain] See ver. 12 and note. It is natural, even in accordance with ver. 12, that the antithesis to “certain women” before, and the loose way of speaking to a stranger, who (they believed) was not acquainted with any among them, might cause them here to use this word without any reference to Peter being accompanied. But what wonder, if the reports of such a day of anxiety and confusion were themselves disjointed and confused?

25.] The word rendered fools is more properly without understanding:—slow of heart, i. e. sluggish—in disposition—to believe: these were both shown in their not having apprehended, from the fulfillment of the sufferings and death of Christ, the sequel of that death, the resurrection.

26. to have suffered . . . and to have entered] The sufferings were the appointed way by which Christ should enter into His glory. It was not the entering into His glory, but the suffering, about which they wanted persuading.

27.] beginning belongs to both the following clauses. A similar expression is found Acts iii. 24. He began with Moses first;—He began with each as He came to them. the things concerning himself. De Wette remarks, “It were much to be wished that we knew what prophecies of the death and triumph of Christ are here meant. There are but few that point to the subject.” But I take the things concerning himself to mean something very different from mere prophetic passages. The whole Scriptures are a testimony to Him: the whole history of the chosen people, with its types, and its law, and its prophecies, is a shewing forth of Him: and it was here the whole,—all the scriptures,—that He laid out before them. This general leading into the meaning of the whole, as a whole, fulfilled in Him, would be much more opportune to the place, and time occupied, than a direct exposition of selected passages. the things concerning himself is right: not, the parts concerning Him. Observe the testimony which this verse gives to the divine authority, and the Christian interpretation of the Old Testament Scriptures: so that the denial of the references to Christ’s death and glory in the O. T. is henceforth nothing less than a denial of His own teaching.

29. they constrained him] It is not implied that He said any thing to indicate that He would go further—but simply, that He was passing on. “Our
saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn [f] within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon.

e read, now far.
f omitted in some of the early MSS.

blessed Saviour pretended that He would pass forth beyond Emmaus; but if He intended not to do it, yet He did no injury to the two disciples, for whose good it was that He intended to make this offer: and neither did He prevaricate the strictness of simplicity and sincerity, because they were persons with whom He had made no contracts; to whom He had passed no obligation; and in the nature of the thing, it is proper and natural, by an offer, to give an occasion to another to do a good action: and in case it succeeds not, then to do what we intended not; and so the offer was conditional." Jer. Taylor, Sermon on Christian Simplicity. Works (Heber), vi. 156. with us does not imply that they lived at Emmaus; merely in the same quarters with us. 30.] I believe that there was something in the manner of His breaking the bread, and helping and giving it to them, which was his own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper, Neither of these disciples was present at its institution (but see Wieseler's conjecture, which is at all events worth consideration, in note on ver. 13); and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident, even to making it a defence of administration in one kind only. The analogy of such a breaking and giving with His institution of that holy ordinance becomes lost, when we force the incident into an example of the ordinance itself. The Lord at their meal takes on Him the office of the master of the house (which alone would shew that it was not their house, but an inn), perhaps on account of the superior place which His discourse had won for Him in their estimation,—and as the Jewish rule was, that "three eating together were bound to give thanks," He fulfils this duty. In doing so, perhaps the well-known manner of His taking bread, &c., perhaps the marks of the nails in His hands, then first noticed, or these together, as secondary means,—but certainly His own will and permission to be seen by them, opened their eyes to know Him. 31.] he vanished out of their sight does not imply His Body to have remained, though invisible to them: but plainly indicates in the original, besides the supernatural disappearance, a real objective removal from them. 32.] 'Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?' not that they did suppose it,—but the words are a sort of self-reproach for not having done so. Compare Matt. vii. 29. he spoke to us, not merely, 'with us,' as A.V. : it was not so much a talking with them, as a discourse delivered to them. 33.] "They have now no fear of the journey at night, from which they before dissuaded their unknown companion." Bengel. The whole eleven were not there—Thomas was not present. Some have derived an argument from this incompleteness in their number, for the second of the travellers being also an Apostle; see above on ver. 13. Who them that were with them are, we learn from Acts i. 14. 34.] This appearance to Simon (i. e. Peter—the
And they told what things were done in the way, and how he was known of them in \textit{h} breaking of bread.

And as they thus spake, \textit{i} Jesus himself \textit{d} stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they \textit{j} had seen \textit{e} a spirit. \textit{38} And he said unto them, \textit{e} Mark vi. 49. Why are ye troubled? and why do \textit{k} thoughts arise in your hearts? \textit{39} Behold my hands and my feet, that it is I myself: \textit{f} handle me, and see; for a spirit hath not flesh and bones, as ye see me have. \textit{40} And when he had thus spoken, he shewed them his hands and his feet. \textit{41} And while they yet believed not for \textit{l} joy, and wondered, he said unto them, \textit{g} Have ye here any \textit{m} meat? \textit{42} And they gave him a piece of a broiled fish\textsuperscript{[n]}, and of an honey-

\textit{h} render, his breaking.
\textit{j} render, beheld.
\textit{l} render, their joy.
\textit{n} omitted by almost all the ancient authorities: see note.

other Simon would not be thus named without explanation; see ch. v. 3 \textit{f}.) is only hinted at here—but is asserted again, 1 Cor. xv. 5, in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus. \textit{35.} \textit{And they}—the travellers, distinguished from the others—not \textit{they also}, for thus we should leave the clause without a copula.

\textit{known of them in his breaking of bread}—That this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

\textit{36—49.} \textbf{Appearance of Jesus to the Disciples.} Mark xvi. 14. \textit{John xx.} 19—23. The identity of these appearances need hardly be insisted on. On St. Mark's narrative, see notes there. That of St. John presents no difficulties, on one supposition, that \textit{he had not seen} this of St. Luke. The particulars related by him are mostly additional, but not altogether so.

\textit{36.} \textit{stood in the midst of them}—while they were speaking of these things, possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13, —the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes).

\textbf{Peace be unto you}, the ordinary Jewish salutation, see ch. x. 5, but of more than ordinary meaning in the month of the Lord: see John xiv. 27. \textit{37.} On account of His sudden appearance, and the likeness to one whom they knew to have been dead. \textbf{a spirit is a ghost} or \textit{spectre}—an appearance of the dead to the living; not exactly as "a phantasm," Matt. xiv. 26, which might have been any appearance of a supernatural kind.

\textit{38.} Not merely "thoughts," as A. V., but \textit{reasonings, questionings}. \textit{39.} There seems to be some doubt whether the reference to His hands and feet were on account of the marks of the nails, to prove His identity,—or as being the uncovered parts of His body, and to prove His \textit{corporeity}. Both views seem supported by the text, and I think both were united. The sight of the Hands and Feet, which they recognized as His, might at once convince them of the \textit{reality} of the appearance, and the identity of the Person. The account of St. John confirms the idea that He shewed them the marks of the nails, both by His \textit{side} being added, and by the expressions of Thomas which followed. The same seems also implied in our ver. 40.

The assertion of the Lord must not be taken as representing merely the popular notion concerning spirits" (Dr. Burton); \textbf{He who is the Truth, does not speak thus of that which He knows, and has created.} He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have not flesh and bones. Observe \textit{flesh and bones}—but not blood. This the resurrection Body probably \textbf{had not},—as being the \textbf{animal life}:—see notes on John vi. 51,
43 And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And, behold, I send the

0 read, my.

p read, Thus it is written that Christ should suffer, and should...

q render, the nations.

and John xx. 27. 42. This was done further to convince them of his real corporeity. The omission of the words and of an honeycomb in the best MSS. is remarkable: see var. read. It may possibly have arisen from an idea in some transcriber that this meal was the same as that in John xxii. 9. The words could hardly have been an interpolation. 44. Certainly, from the form of the beginning of this verse, which implies immediate sequence, St. Luke, at the time of writing his Gospel, was not in possession of records of any Galilean appearances of the Lord, nor indeed of any later than this one. That he corrects this in Acts i., shews him meantime to have become acquainted with some other sources of information, not however perhaps including the Galilean appearances. The following discourse apparently contains a summary of many things said during the last forty days before the ascension;—they cannot have been said on this evening;—for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether the Evangelist regarded it as a summary, is to me extremely doubtful. Knowing apparently of no Galilean appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the whole time between the Resurrection and the Ascension. These are my words... i. e. 'behold the realization of My words,' &c., which I spake: see ch. xviii. 31—33; xix. 37; Matt. xxvi. 56 al.; but doubtless He had often said things to them on these matters, which have not been recorded for us. So in John x. 25, we have perhaps a reference to a saying not recorded. This threefold division of the O. T. is the ordinary Jewish one, into the Law, Prophets, and Hagiographa,—the first containing the Pentateuch;—the second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel;—the third the Psalms, and all the rest of the canonical books:—Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon. 47. The substance of the preaching of the Gospel literally corresponded to this description—see Acts ii. 38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins,"—were the words of the first sermon preached at Jerusalem. 48. ye From what follows, Acts i. 22, if these words are to be taken in their strict sense, they must have been spoken only to the Apostles;—they may however have been more general, and said to all present. 49. This promise is explained (Acts i. 5) to be the baptism with the Holy Ghost,—and the time is limited to 'not many days hence.' I send (the I is emphatic) The procession of the Holy Spirit from the Son is clearly here declared, as well as that from the Father. And consequently we find St. Peter, in Acts ii. 33, referring back to these very words, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse, the 'I' of this is filled up by "being by the right hand of God exalted"—the proper supplement of it here also. The promise itself is not found in the three Gospels, but expressly and frequently in John xiv.—xvi.: see xiv. 16—26; xv. 26; xvi. 7—11, 13, 14.
promise of my Father upon you: but tarry ye in the city [8 of Jerusalem], until ye be rendered with power from on high. 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 o And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 p And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, praising and blessing God. [u Amen.]

8 omit. t render, clothed.

The present, I send, is not equivalent to a future, but implies that the actual work is done, and the state brought in, by which that sending is accomplished; —viz. the giving of the "all power in heaven and earth," Matt. xxviii. 18.
The words "of Jerusalem" have probably been interpolated by some who, believing these words to represent the Galilean discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered after the return from Galilee: see above. be clothed with. The verb here has its full meaning, of abiding upon and characterizing, as a garment does the person. This, as Stier remarks, was the true and complete clothing of the nakedness of the Fall.

50.] The Ascension appears to be related as taking place after the above words were spoken—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon them. This, however, can only be said as taking the other Gospels and Acts i. into account: if we had none but the Gospel of St. Luke, we should certainly say that the Lord ascended after the appearance to the Apostles and others, on the evening of the day of His resurrection. he led them out, i.e. probably, from the words "in the city" just having occurred, outside Jerusalem: but the "out" might only apply to the house in which they were: see Matt. xxvi. 75. as far as to Bethany—not quite to the village itself, but over the brow of the Mount of Olives, where it descends on Bethany: see Acts i. 12. (The synonymfulness of these two expressions may show that the same is meant, when, Mark xi. 11, our Lord is said to have gone out at night to Bethany, and Luke xxi. 37, to the Mount of Olives.) 51.] he was parted from them—not, 'He went a little distance from them previous to His ascension,'—as Meyer would interpret it; but the two verbs belong to one and the same incident,—he was parted from them and borne up into heaven. We need not understand, 'by an angel,' or 'by a cloud;' the absolute passive is best. The tense is imperfect, signifying the continuance of the going up during the "worshipping" of the next verse. The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it.

52. they worshipped him. This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God's right hand.

53. continually.—not 'all their time;'—daily, at the hours of prayer: see Acts i. 13, 14; iii. 1.

A few words must be appended here in vindication of the circumstances of the Ascension. To those who doubt the fact of an Ascension at all, I have nothing to say, standing as I do altogether on different ground from them.

The Lord Himself foretold His Ascension, John vi. 62; xx. 17:—it was immediately after His disappearance from the earth expressly announced by the Apostles, Acts ii. 33, 34; v. 31:—continued to be an article of their preaching and teaching, 1 Pet. iii. 22; Eph. ii. 6; iv. 10; 1 Tim. iii. 16. So far should we have been assured of it, even had we not possessed the testimonies of St. Luke here and in the Acts:—for the fragment super-added to the Gospel of St. Mark merely states the fact, not the manner of it. But, to take first the a priori view,—is it probable that our Lord would have left so weighty a fact in His history on earth, without witnesses? And might we not
have concluded from the wording of John vi. 62, that our Lord must have intended an ascension in the sight of some of those to whom He spoke, and that the Evangelist himself gives that hint, by recording those words without comment, that he had seen it? Then again, is there any thing in the bodily state of our Lord after His Resurrection, which raises any even the least difficulty here? He appeared suddenly, and vanished suddenly, when He pleased:—when it pleased Him, He ate, He spoke, He walked; but his Body was the Body of the Resurrection;—only not yet his Body of Glory (Phil. iii. 21), because He had not yet assumed that glory: but that He could assume it, and did assume it at his Ascension, will be granted by all who believe in Him as the Son of God. So that it seems, on à priori grounds, probable that, granted the fact of the Ascension, it did take place in some such manner as our accounts relate:—in the sight of the disciples, and by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible heaven. This being so, let us now, secondly, regard the matter à posteriori. We possess two accounts of the circumstances of this Ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the genuineness of these accounts there never was a doubt. How improbable that St. Luke should have related what any Apostles, or apostolic persons might have contradicted? How improbable that the universal Church, founded by those who are said to have been eye-witnesses of this event, should have received these two accounts as authentic, if they were not so? That these accounts themselves are never referred to in the Epistles, is surely no argument against them. If an occasion had arisen, such as necessitated the writing of 1 Cor. xv., there can be little doubt that St. Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.
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