THE CRITICAL ENGLISH TESTAMENT

Being an adaptation of Bengel's Gnomon, with Numerous Notes, showing the Precise Results of Modern Criticism and Exegesis

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VOL. I.—THE GOSPELS.

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PREFACE.

The Gnomon of the New Testament, by John Albert Bengel, which forms the basis of the present work, is almost too well known by reputation to require many introductory words, and too highly valued by all advanced students of Scripture, to render any apology necessary from those who desire to present it in an accessible and useful form to the general reader; but the fact that more than a hundred and twenty years have elapsed since its first publication, and that since that time, biblical criticism has made such vast advances, would naturally greatly deteriorate from the value of Bengel's work, and the reliance the student might place on it, were some means not taken to supply him with a reliable text, while setting before him a sound and concise commentary upon it. The plan has therefore been adopted, of incorporating with Bengel's Gnomon the important results of modern textual criticism, more especially as represented by the works of Tischendorf, Alford, and others; which are inserted in brackets wherever required. It is therefore to be hoped that the first object aimed at by the present work may be accomplished, that, namely, of putting in our readers' hands a lucid, concise, and reliable commentary on the teachings and the text of the New Testament. This plan, so obviously necessary and useful, originated with Professor Charlton Lewis, of Troy University, in America; who, in conjunction with Professor Vincent, of the same university, published Bengel's Gnomon on this basis at Philadelphia, in the year 1862. We
have, while adopting their method, and making use of nearly all their additions, produced a work, the distinctive features whereof enable us to set it forth to the public, not only as Bengel's Gnomon, but as a Critical New Testament, so compiled as to enable a reader, unacquainted with Greek, to ascertain the exact English force and meaning of the language of the New Testament, and to appreciate the latest results of modern criticism, while availing himself of a commentary so clear, painstaking, and spiritual, as that of Bengel is universally admitted to be.

The distinctive features I refer to are the following:

I. An entirely new translation of the Gnomon itself, which is presented without any abridgment or omission, except of arguments based upon readings since proved corrupt, and abandoned by the general consent of theological scholars. The omissions thus necessitated do not probably extend to as much as one page per cent. of the original Latin work.

II. The adoption of the authorised English version as the basis of comparison throughout, all variations from its words being specially noted.

III. The adoption of the English order of the words for reference, rather than that of the Greek. This feature, so important for the English reader, has not been followed in the American edition.

IV. The incorporation by the editors of additional references both to Scripture and to critical writers; of occasional explanatory clauses where a mere translation of the author's very terse Latinity would not enable the general reader to grasp his meaning; and of some original notes, which are not inserted without due consideration, and which it is hoped may be found neither presumptuous nor useless. The Book of Revelation has, however, met with exceptional treatment from the rest; Bengel's exposition, though for ever valuable as a commentary on Scripture doctrine, failed, as so many more have done, in elucidating prophecy, and time has proved the erroneousness of the calculations which led him to assign
the close of this dispensation to the date of 1836. This book, therefore, has been rewritten on the plan of the rest of the Gnomon, and the labours of many later writers in the special field of unfulfilled prophecy have been laid under contribution to make this part of the Critical New Testament accord in scope and utility with the rest, while avoiding the errors of too curious computation which disfigured the original.

It remains to state the share in the work undertaken by each translator. The present writer is responsible for the four Gospels, (with the exception of from Luke xi. to John vii. inclusive,) all the General Epistles, and all notes and additions to these parts marked W. L. B.; and the Rev. James Hawes for Luke xi. to John vii. inclusive, the Acts of the Apostles, the Pauline Epistles, and all notes and additions to his portion of the work to which the letters Ed. are appended. The substance of the annotations upon the Apocalypse has been furnished to the Editors by the Rev. E. Biley, M.A., late Fellow of Clare College, Cambridge, who has devoted many years to the study of the prophetic Scriptures.

In commending this book to the careful study of its readers, and entreating the blessing of Him who alone is able to guide them into all truth upon their use of it, I would express for myself, as I doubtless may for my fellow-labourers, the earnest hope that its perusal may prove as useful to our readers' hearts and understandings as its preparation has proved to our own.

WILLIAM LEWERY BLACKLEY.

Frensham Parsonage, Farnham,
May 1866.

P.S.—This Edition is enriched by an Appendix consisting of the lately published "Harmony of the Gospels" by the learned Dr Tischendorf.
LIST OF ABBREVIATIONS

Referring to the Principal Books quoted in the work in addition to those referred to in the original text.

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<td>Alf.</td>
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<td>De W.</td>
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<td>F.</td>
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<td>Mey.</td>
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<td>Neand.</td>
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<td>Stier</td>
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<td>THOLUCK, DR A.—&quot;Philologisch-theologische Auslegung der Bergpredigt Christi;&quot; &quot;Commentar zum Evangelium Johannis.&quot;</td>
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<td>Tisch.</td>
<td>TISCHENDORF, C.—&quot;Novum Testamentum Graece, Editio Septima Critica Minor;&quot; Leipsic, 1859.</td>
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<td>Trench</td>
<td>TRENCH, R. C.—&quot;Notes on the Parables of our Lord;&quot; &quot;Notes on the Miracles of our Lord.&quot;</td>
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The Evangelists set forth the rudiments of the New Testament, see John xvi. 12. [The Evangelists mentioned in Eph. iv. 11, and in 1 Peter i. 12, where our version correctly has "them that have preached the Gospel," were missionary preachers, not authors.] They are four in number. Two of these, John and Matthew, were apostles, and as such, eye-witnesses; the other two, Mark and Luke, afford in their own persons examples of faith accorded to a Gospel felt by the preaching of others to be absolutely true. Mark, however, presupposes and supplements Matthew, as Luke does Matthew and Mark, and as John does all three. Matthew, the one apostle, was the first to write, thus affording a precedent for Mark and Luke; John, the other apostle, wrote last, further establishing by his personal testimony those writings of Mark and Luke, which were already firm in themselves. [Bengel elsewhere argues that Matthew was the first to write, because he constantly calls Pilate governor, Greek, ἀρχων; a title given him by the others only in Luke iii. 1. Also that John wrote before the destruction of Jerusalem, from John v. 2, where he speaks as if the city still stood. Harm., p. 37. But the order in which the Gospels were written remains very uncertain. Many still hold Bengel's view as above; Meyer and

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

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De Wette place Luke before Mark. With good reason, Alford supposes the first three Gospels to have been written independently; no one writer using another, but all resting on a common basis of apostolic oral teaching.] Matthew wrote chiefly to prove the fulfilment of prophecy, and for the conversion of the Jews; this account Mark abridged, introducing many important matters unrecorded by Matthew, more particularly in reference to the novitiate of the apostles; Luke framed a more strictly historical account, particularly of the office of Christ; and John wrote to refute the opponents of his Godhead. Jesus Christ truly said and did everything recorded of him by these four men; but they each drew from one common treasury, concerning which they possessed the fullest knowledge, such facts as best suited, in each case, their own internal spiritual character, and the times and persons whom they immediately addressed. Chrysostom, in the beginning of his first Homily on the Romans, says, "Moses has nowhere prefixed his name to the five books he wrote; neither have Matthew, Mark, Luke, or John—and why? Because they wrote for persons present amongst themselves, to whom there was no need that they should name themselves."

The Gospel means—1. The actual glad tidings concerning Jesus Christ, which our Lord himself, and his forerunner, John the Baptist, and the other apostles, testified first to the Jews, and then to the whole race of man; 2. The whole office and purpose of spreading those glad tidings, whether by preaching or by writing; in which sense, St. Paul, for instance, speaks of "his Gospel," 2 Tim. ii. 8. Hence the word comes further to mean the records of those who have committed the Gospel history to writing. Correctly speaking, to name what Tertullian calls the Gospel document, we should, except for the sake of brevity, rather say the Gospel according to Matthew, to Mark, to Luke, and to John, than the Gospels of Matthew, Mark, etc.; comp. use of xariα, Acts xxvii. 7. However, as the first word in Genesis, Bereshith, gave the Hebrew title to that book, so the first word of Matthew, ββαλε, the book, of Mark, αρξα, the beginning, etc., might afford titles. had not the earliest fathers used the general name of Gospel instead of that of book. By these, Matthew is said to have written in Hebrew; but may he not have written the same book to the very same purport in Greek, without any translation having of necessity been made from the one tongue into the other. Comp. Jer. li. 63: xxxvi. 28. [It is now generally held by
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CHAPTER I.

1. The book of the generation—A Septuagint expression, Gen. ii. 4; v. 1. [Comp. Gen. vi. 9; xi. 10. The phrase originally meant table of genealogy: but as history among the Hebrews grew out of genealogical records, it came to mean the history itself, Gen. xxv. 19; xxxvii. 2.] For the earliest written books of the New Test. contain most Hebraisms; and the Divine wisdom had provided, in the Greek version of the Old Test., a language most suited to become the vehicle of the New Test. doctrine. The title genealogy, however, as appears from the latter part of the first verse, refers to the immediate context, though its force extends also to the whole
book, the purport of which is to show Jesus the son of David to be the Christ, etc. [In whom, as the promised Messiah, the Old Test. prophecies received their fulfilment. Whence the frequent expression, "that the Scriptures might be fulfilled." V. G.] Ver. 20; chap. ix. 27, etc. For the Scripture is wont to interweave with the genealogies reasons for their introduction. Gen. v. 1; vi. 9. Of Jesus Christ—The compound appellation, Jesus Christ, or Christ Jesus, as well as the simple term, Christ, [the Greek rendering of the Hebrew Mashiah, or Messiah, anointed, (the official for the personal name)] came into more general use after the coming of the Comforter; which accounts for the fact, that these names, which occur everywhere in the Epistles, are found only in the beginnings and endings of the Gospels. Rom. iii. 24; Gal. ii. 16, note; comp. ver. 16. The son of David, the son of Abraham—Christ is called the son of David and the son of Abraham, as having been promised to both. Abraham was the first, David the last, to whom this promise was made; whence Jesus is called the son of David, as his proximate father. These both received the promise with faith and joy. John viii. 56; Matt. xxii. 43. Through this whole descent, all knew of their progenitors, none of their descendants. How would they have delighted to read this introduction to Matthew's Gospel, of which we take such little heed! There is here an anticipatory reference to the Fourteens, ver. 17; the first of which is distinguished by the name of Abraham; the second by that of David; while the third, not commencing like the rest with a proper name, but with the carrying away into Babylon, is crowned by the name of Jesus Christ himself. For the first and second Fourteen contain promise; the third, fulfilment. In the first verse the mention goes backwards, from Christ to David; from David to Abraham; and Abraham is here mentioned, in the second place, with the greater fitness, as being directly mentioned again in the following verse. Mark, in the beginning of his Gospel, calls Jesus the Son of God, not the son of David, inasmuch as he takes up the history at our Saviour's baptism by John, wherein Jesus was proved to be the Son of God. Thus either evangelist sets forward the scope of his book in its very title. The former part of this verse forms a summary of the New, the latter a recapitulation of the Old Testament writings.

2. Abraham—Matthew descends in his enumeration, notwithstanding his having ascended in ver. 1. He begins, not
from Adam, but from Abraham; this, however, does not exclude the Gentiles; comp. chap. xxviii. 19, for in Abraham all nations are blessed. *And his brethren*—The brothers of Abraham, of Isaac, and of Jacob, are not mentioned; those of Judah are. The promises belonged to the family of Israel.

3. *And Zara*—Twin-born with Phares. Of Thamar—Matthew mentions those women who by any extraordinary circumstances became connected with the descendants of Abraham [and the ancestry of Jesus.] Thamar should have been taken to wife of Selah, Gen. xxxviii. 11, 26, and by her Judah begat Phares and Zara. Rahab was of Canaan, yet she became wife of Salmon. Ruth was a Moabitess, yet Boaz took her to wife; Bathsheba, the wife of Uriah, became the wife of David.

4. *Naasson*—Contemporary with Moses. The silence as to Moses himself in all this list is remarkable.

5. *Boaz of Rahab*—Some suppose the immediate progenitors of Boaz to have been passed over; but Ruth iv. 21 accords with the text here, nor is there any generation passed over in the first Fourteen, which forms the standard for the rest. Ver. 17. Others account better for such a long period by the consideration that the parents were advanced in years when their sons were born. The prefixed definite article (*the Rahab*), shows that Rahab of Jericho is here signified; nor does the spelling make against this view, since Gr. *Pāvabh* and *Pahab* are both used for the Hebrew Rahab. Rahab was young when she hid the spies, Jos. vi. 23, and outlived Joshua and the elders, after whose time she must have married Salmon, since there is no mention of such marriage in the book of Joshua, but only a statement that Rahab lived in Israel. In Ruth i. 1 the earliest period of the Judges seems to be meant, since the (otherwise apparently redundant) word *ruled* may have an inceptive force, as similarly the word *malak*, *he reigned*, often signifies, *he began to reign*. 2 Sam. xv. 10; xvi. 8. And it must have been before the oppression of the people by the Moabites, Judges iii. 12, that Naomi went into Moab. Thus Rahab might have been, as she was, mother of Boaz, who at an advanced age married Ruth, and their grandson Jesse also at an advanced age (comp. on Jehoiada, 2 Chron. xxiv. 15) begat David. 1 Sam. xvii. 12, 14.

6. *But David the king*—Some early editors omitted the title *the king*; but the kingship of David is here mentioned, as, further on, the carrying away into Babylon. We may understand the same title after the names of Solomon and his
successors, down to ver. 11, but David's kingship is expressed, not only because he was the first king of this line, but because his throne is given to the Messiah.

7. Begat—Bad men, though unprofitable to themselves while they live, still have not lived in vain, since through them the elect come into being.

8. But Joram begat Ozias—Ahaziah, (the Joahaz of 2 Chron. xxi. 17 and xxii. 1), Joash, and Amaziah (1 Chron. iii. 11, 12) are passed over. Therefore Joram begat Ozias mediately, even as, ver. 1, David is called the son of Abraham. So too in Ezra vii. 3, six generations are omitted between Azariah and Meraioth. Comp. 1 Chron. vi. 7, 8, 9. Matthew passed over these, not from ignorance, for the whole context proves the contrary, but because they were so universally known; nor on account of their impiety, since he has mentioned other impious men, particularly Jehonias, while passing over pious ones; nor was it with any fraudulent purpose, for the more generations enumerated the stronger the argument becomes in favour of the Messiah's having appeared. But as in describing ways and roads, the direct path needs few remarks as self-evident, while bifurcations require most attention, so Matthew in this genealogy specially points out those who had brothers, to whom they were preferred as progenitors of the Messiah. And so far does he carry this, that while assigning Jehoiakim's brothers to his only son (1 Chron. iii. 15, 16; comp. Jer. xxix. 30), having reason to forbear naming Jehoiakim himself, he silently passes over Joash with his father and his son, who were single links of the descent. Furthermore, as in geography, distances are noted at one time by shorter, at another by longer stages without violation of truth, so also among the Hebrews degrees of genealogy are computed. The language of the New Test., with a brevity befitting its earnest spirit, and in other respects desirable, is wont not so much to explain as merely to indicate well known and unmistakable points in the Old Testament history (see Acts vii. 16, note). [Some suppose that these three kings were omitted, because descended from the heathen Athaliah; by marrying whom Jehoram corrupted his race to the third and fourth generation. Ebrard.] Ozias was previously called Azariah, but the omission of the one Hebrew letter י, R, makes the name Ozias.

11. But Josias begat Jehonias—Many early and late transcribers, nearly all of them Greek ones, have here inserted
Jehoiachim, both from its being in the Old Testament, and because it seemed necessary here in order to make up the number of fourteen generations, from David to the carrying away into Babylon. But Jehoiachim cannot be inserted; for history could not allow Jehoiachim, who had brothers, to be mentioned without them, in order that brothers might be assigned to Jechonias, who had none. Some have thought to read Jehoiachim in Matthew's first mention of Jechonias; this was specially the view taken by Jerome, in answer to Porphyry's objection drawn from the hiatus in this verse. But no alteration of letter can make Jechonias and Jehoiachim the same name; nor have we any more right to assume that the naming of Jechonias twice means once Jechonias, and once Jehoiachim, than that the naming of Isaac twice signifies two different Isaacs, and so on. It is the same Jechonias who is twice mentioned under his own name; he descended from Josiah through Jehoiachim (whose name is not mentioned); and Matthew very elegantly calls the uncles of Jechonias his brethren; for, after the commencement of the captivity, Zedekiah, who, though eight years younger than, was uncle to Jechonias, succeeded to the throne, to the exclusion of the sons of Jechonias. The brothers of Jehoiachim are therefore fitly mentioned after Jechonias as his brethren, the chief of these being Zedekiah, who is expressly named the brother, instead of the uncle of Jechonias, 2 Chron. xxxvi. 10, and 2 Kings xxiv. 17. About the time they were carried away—The prep. εἰς at or about, contrasted with μετὰ, after, ver. 12, is sometimes used to signify the proximate concurrence of two events (see note on Mark ii. 26; so the θ is prefixed, Gen. x. 25). The carrying into captivity followed close upon the birth of Jechoniah; this carrying away is called by the LXX. both ἀποστασία, the migration, in reference to the Holy Land, and μετανομή, the removal, in reference to Babylon. To Babylon—lit. of Babylon, that is, into Babylon, as ὤδησ Αἰγύπτων, the way of, that is, into Egypt, Jer. ii. 18. [Greatness, power, and human wisdom appear among the ancestors of the Son of God; but he will not enter the family till all those are first gone out. Q.]

12. After—After he had migrated to Babylon. And (but) Salathiel begat Zorobabel—Pedaiah intervening. Another Salathiel and another Zorobabel, father and son, are mentioned as living about the same period. Luke iii. 27.

13. Begat Abiaud—Identical with Hodaiah, who also traced descent from Zorobabel through intervening ancestors; (1
Chron. iii. 19, 24), as Hiller shows in proving that the Jews regarded the genealogy here given as that of the Messiah, and that there was no object in tracing any other. It is therefore beyond doubt that this very passage was familiar to the Jews, and required no repetition at Matthew's hands. This is the latest generation which the Old Testament records; Matthew doubtless supplied the rest from later authentic and public records.

16. The husband of Mary—This deviation from the direct genealogical line is peculiar, and calls for several remarks.

I. The Messias or Christ is the son of David. This was universally admitted. Matt. xxii. 42; Acts ii. 30.

II. Both Matthew and Luke, in their genealogies, show Jesus to be Christ. Matt. i. 16; Luke iii. 22.

III. At the period when Matthew and Luke wrote, the descent of Jesus from David had been placed beyond question. Matthew and Luke wrote while the city was still standing, and while the whole genealogy, more particularly that from David, could be traced in public records; yet no opponent of the gospel took exception to the fact of Jesus being continually named the son of David.

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

This is manifest in the case of all those fathers whose names are repeated from the Old Test. by Matthew and Luke. Thus there is no mention as to whether Ruth was wife of Chilion or of Mahlon, but only that Obed was her son by Boaz, [though his legal father was Mahlon. See Ruth iv. 10.]

Matthew and Luke evidently mention the same fathers from Abraham to David; wherefore there can be no doubt but that they both mean, not mothers, but fathers, and natural fathers, in the further descent from David to Joseph. Thus in the books of Kings and Chronicles, wherever the mother only of any king is mentioned, it is a sign that the person whom that king is said to have immediately succeeded was his natural father.

V. The genealogy is traced down to Joseph, in Matthew, from Solomon; in Luke, from Nathan; not in the same, but in different ways.

This is plain from the preceding section.

VI. Jesus Christ was the son of Mary, not of Mary and her husband Joseph.
This appears from Matt. i. 16.

VII. It was essential that the pedigree of Mary should be traced.

Without such pedigree, the descent of Jesus from David could not be shown, as appears from Section VI.

VIII. Joseph was for a long time regarded as the father of the Lord Jesus.

The mystery of the Redeemer’s birth from the Virgin was gradually, not immediately, revealed, and the honorable title of wedlock was required as a protection for her. Thus Jesus was accounted the son of Joseph; for instance, by Philip after his baptism, John i. 45; by the Nazarenes at the time of his public preaching, Luke iv. 22; Matt. xiii. 55; and by the Jews a year before his passion, John vi. 42. This opinion was still entertained by many even after the Lord’s ascension, and doubtless also a few years after the ascension, when Matthew was writing his Gospel.

IX. Therefore it was essential that the pedigree of Joseph should also meanwhile be given.

It was necessary that all who regarded Joseph as the father of Jesus should be clear on the point of Joseph’s descent from David. Otherwise they could not have recognised Jesus as the son of David, and so as the Messiah. For this reason, when the angel first appeared to Joseph, commanding him to take his wife unto himself, he addressed him as thou son of David, ver. 20; because the son of Mary was for a time to bear that title, as if deduced from Joseph. Likewise it was essential that, as Jesus was the first-born of Mary, Luke ii. 7, 23, so he should also be reputed the first-born of Joseph. Wherefore those mentioned as the brethren of our Lord were his cousins, not his half-brothers. The endeavour is quite needless to show a kinship between Joseph and Mary to have existed from the fact of their marriage; for the object of Matthew is attained by showing that they had a common ancestor even as far back as David. Matthew, therefore, without the slightest sacrifice of truth, traces the pedigree of Joseph, but declares Jesus to be the son of Mary, not of Joseph; and, in this very 16th verse, he implies that the pedigree of Joseph should become obsolete when it had served its temporary purpose. The descent of Mary from David was no less generally known in Matthew’s time, as is manifest from Luke’s Gospel.

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

This follows from the preceding section.

XI. Matthew gives the genealogy of Joseph; Luke that of Mary.

Matthew traces the descent from Abraham down to Jacob, and calls Jacob the father of Joseph, whom he expressly calls the husband of Mary. It is therefore Joseph as Joseph, not as Mary’s husband, who is mentioned as the descendant of those whom Matthew enumerates; Luke, speaking less strictly, simply mentions Heli after Joseph. If, therefore, Joseph is described in Matthew as the actual son of Jacob, it is impossible that he can be described in Luke as the actual son of Heli; it must be under another title—viz., in right of his wife, that he was the son of Heli. Therefore Mary was the daughter of Heli. A Mary, daughter of Heli, is mentioned in Jewish writings, whom they state to suffer most violent torment in the lower regions. (See Lightfoot on Luke iii. 23.)

The reason why Luke did not name Mary in his genealogy was, from the strangeness, especially to Jewish ears, which the sound of Jesus, the son of Mary, of Heli, of Matthal, etc., would have had. Therefore he names the husband of Mary, but only after making it abundantly plain from his first two chapters that it was Mary’s descent he was interested in tracing.

XII. The genealogy of Luke is the principal, that in Matthew the secondary one.

Where a pedigree is traced through both male and female ancestors, descent may be variously traced to a common origin; but a pedigree in the male line only can follow a single and certain course. In the genealogy of Jesus Christ, however, his mother, Mary, is included amongst the fathers by an incomparable claim of right. In ordinary descents, the fathers take precedence of the mothers, but Mary alone, by the strongest right, takes her place in the genealogy pre-eminently before all the fathers of all the human race. For it was altogether through his mother that Jesus received whatsoever share he had in the descent of human nature, from Abraham and from David. This was the only seed of the woman without the man. Other children owe their origin, partly to their father, partly to their mother. Therefore the genealogy of Mary, given by Luke, is the primary one; nor can that of Joseph, given by Matthew, be other than a secondary and temporary
one, set forth until it should become clear to all that Jesus was the son of Mary, but not the son of Joseph. Matthew mentions Jechoniah, whom, however, the primary genealogy, (that of Luke), passes over. Jer. xxii. 30; comp. Luke i. 32, 33.

XIII. Any further difficulty in the whole matter, not only does not weaken, but actually confirms our faith.

The family of David at the time of Jesus of Nazareth had become so few in number (Rev. xxii. 16), that for this very reason the title son of David was used as an epithet betokening the Messiah. And this descent was so limited to Jesus and his immediate relatives, that no one, who knew the fact of Jesus being so descended, and that no relative could be compared with Jesus, need have had any difficulty, even without the light of faith, in recognising Jesus as the Messiah, the time of whose appearance had arrived. Our Lord's descent, therefore, from David, and his birth at Bethlehem, were matters not generally known; in fact, he was rather veiled under the name of the Nazarene, to leave some room for the exercise of faith. John vii. 27, 41, 42. And men, led by proof to believe in Jesus as the Messiah, drew from those proofs the conclusion that he was the son of David. Matt. xii. 23. Besides, the proper public records were not wanting; and, therefore, the chief priests, when opposing Jesus in every possible way, never presumed to call his pedigree in question. Moreover, the Romans themselves obtained proofs of his descent from David. Luke ii. 4. At first the very ease of proving his descent, was an argument for Jesus being the son of David; and from the time when, with the city of Jerusalem, the public records were destroyed, the difficulty of proving any such descent, has become an argument (at least against the Jews) in favour of the Messiah being already come. There is no possibility for them to prove the descent from David of any one whom they may ever acknowledge as the Messiah, in any other way than Jesus's descent is proved. With the increase of our enlightenment, the relations of this question have greatly changed. Jesus was called the son of David by the multitude (chap. xii. 23; xxi. 9); by children (xxi. 15); by the blind men (ix. 27; xx. 30); by the Canaanitish woman (xv. 22); but he never set himself forth to his disciples as the son of David; nor did his disciples, in their confession of him, call him the son of David, but the Son of God. Those who styled him the son of David, he led on to farther knowledge (Matt. xxii. 42, 43; ix. 28). Our Lord's descent from
David, which at first was a ground, became afterwards an object of faith. There is no difficulty which can now prove a hindrance to believing (2 Cor. v. 16). Jesus is the root and offspring of David, and the bright and morning star.

XIV. Matthew and Luke combine other advantages with the genealogy itself.

Had they only desired to show the descent from David of Mary and of Joseph, it would have been sufficient for them, taking the Old Testament Scripture for granted, to have begun where this left off, with Zorobabel, or, at all events, with David, and to continue the succession through Nathan, or Solomon, down to Jesus Christ. But Matthew begins still further back, with Abraham, and traces the descent down through David and Solomon; Luke ascends to Nathan and David, and thence past Abraham to the furthest origin of the human race. Therefore both Matthew and Luke had, at the same time, some ulterior object in view.

Luke, as is evident from the first glance, draws up a complete recapitulation and summary of the human race, and shows the relationship existing between the Saviour and the whole race of man; but Matthew, who writes to the Jews, begins from Abraham, reminding them of the promises they had received. Again, Luke simply enumerates the succession through more than seventy degrees; but Matthew, besides interspersing some important statements concerning women, brethren, and the Babylonian captivity, divides into three periods the whole succession which he enumerates, and, as we shall presently see, places fourteen generations in each period. And hence appear the convenience of the descending scale used by Matthew, and of the ascending one used by Luke. For by this means the former could better introduce his observations and divisions, and the latter was able to dispense with the strict expression begat, and to introduce the useful formula, as was supposed, and in an exquisite manner to terminate the whole series in God.

Who is called—Matthew's object was, in the genealogy, as in the rest of his Gospel, to convince the Jewish reader of the Messiahship of Christ. He therefore continually asserts and proves matters which the rest of the evangelists take for granted. The force of the word Christ recalls the promise given of the Messiah's kingdom, made to David; the force of the word Jesus, the promise of the blessing of all nations in his seed, given to Abraham.
[We retain the above argument entire, because it gives Bengel's mature view, is in itself as plausible as any other attempt to explain these lists, and even where it is unsatisfactory, often contains valuable suggestions. Olshausen and Ebrard also maintain that the genealogy given by Luke is that of Mary, but Alford, Meyer, and others, more correctly reject this as an unfair wresting of Luke’s words. Alford, on Luke iii. 23, well says that every attempt to reconcile the two genealogies has violated either ingenuousness or common sense; not because they are contradictory, but because the means of explaining them are lost. Luke may, like Matthew, have omitted many; the same man often bore two or more names; the children of a levirate marriage (Deut. xxv. 5; Matt. xxii. 24) might be accounted to either husband. “With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over curious and uncritical to attempt to reconcile them,” p. 427.]

17. All—A comprehensive summary, the force of which we set forth by the following positions:—

I. Matthew wrote this clause with the utmost deliberation. The Messiah descended from David through Nathan; but Matthew traces a descent from David through Solomon to Joseph. Those, therefore, who knew Jesus not to be the son of Joseph, cared little for Joseph's pedigree. Matthew, therefore, draws up this pedigree in order to benefit both those who considered Jesus the son of Mary without Joseph, and those who thought Him the son of Mary and Joseph, by leading both classes to Christ, the son of David.

II. Matthew makes three Fourteens; which we thus exhibit:—


III. Therefore Matthew lays down three periods.
Luke enumerates every step, ascending to God; but so far is he from counting the steps in each period, that he makes no division into periods whatever; but Matthew marks three periods: from Abraham to David, from David to the captivity, from the captivity to Christ; and in each of these periods we shall remark fourteen steps.

IV. Matthew reduces each period to fourteen generations. Matthew does not mention all direct ancestors; but those whom he does mention, he classifies in certain numbers. Some divide these into sevens; but fourteen, not seven, is the number adopted by the evangelist. Again, he does not add together all these fourteen; nor does he say whether their sum amounts to 40, 41, or 42, nor is this our business either. In the chronicles of the kings of Israel, for instance, the last year of one king is often counted as the first year of his successor; and we must admit the same sort of computation in Matthew, as being simple matter of fact. Thus King David occupies the last place in the first fourteen, and the first place in the second. He must be one of the first, otherwise it would contain only thirteen descents; he must be one of the second, for as the first is counted from Abraham inclusive, and the third from Jechoniah inclusive, so the second must be counted from David inclusive. Jechoniah is not, however, counted a second time, as last of the second and first of the third fourteen, simply because the fourteen generations are reckoned from David, not to Jechoniah, but to the captivity. Vallesius regards Jechoniah as a double personage; but this might be better applied to David.

V. In either division the object of Matthew was to show that Jesus both was, and was rightly called, the Christ.

He advances in a marked manner from the name Jesus to the surname Christ (ver. 16-18), and he notes a dissimilarity in the periods, and an equality in the number of generations. This dissimilarity and equality separately and collectively, as we shall directly perceive, appertain to the one great subject of Jesus being Christ.

VI. The three periods are dissimilar.

Had Matthew merely designed to trace a descent, he might have altogether omitted this enumeration, or have merely recited the proper names, from Abraham to David, from David to Jechoniah, from Jechoniah to Jesus. But, instead of this, he says, after mentioning other things to the captivity, and from the captivity to Christ. Therefore the aim, end, and
limit of the first period was *David*; of the second, the captivity; of the third, Christ. The first, a period of patriarchs; the second, of kings; the third, of private men.

VII. *This dissimilarity strikingly proves Jesus to be Christ.*

The different titles under which Matthew ranges the three periods, prove that the time of Jesus's birth was the Messianic period, and that Jesus was himself the Christ. The first and second fourteenes have illustrious commencements; the third, as it were, one nameless and obscure. Hence, *Christ*, as the goal and conclusion at once of the third, and of all the three, is both inferred and gloriously manifested. The first is the period of promise, wherein Abraham is the first, and David the last, each of them having received the promise; the second, the period of administration, by means of the kingdom of David; the fact of which period embracing fewer years than either the first or third, affords ground for assuming that the kingdom of David will hereafter be far more glorious and lasting in Christ. Luke i. 32. The third is the period of expectation. The principal persons in the first period are Abraham and David, who open and close it; in the second, David again, who opens it, is the principal person; the first person of the third is the *chained* Jechoniah, 1 Chron. iii. 17, who not only had no promise of an heir to his throne, but against whom, as against his father, and his uncle, all the woes mentioned in Jer. xxii. 11, 18, 24, were denounced; so that, though not actually without offspring, he yet was *written childless*, Jer. xxii. 30, that is without a successor to his throne, and against these three kings the witness was invoked, "O earth, earth, earth, hear ye the word of the Lord!" Jer. xxviii. 29. Hence, Matthew mentions the *captivity*, not the name of Jechoniah, as closing the second and opening the third period. The weight of this argument is greatly increased by Jeremiah. For, in the time of Moses, between the days of Abraham and of David, the covenant with the people was made, which was abrogated in the days of Jechoniah at the time of the captivity. Jer. xxii. 1; xxxi. 31; Heb. viii. 8, 13. The promise of Christ was given in the times of Abraham and David; after David's days, the kingdom lasted but a short time, and was overthrown at the captivity; but then a new covenant was promised, the surety of which was Christ. The condition, therefore, of the people after the captivity, was that in which the Christ should come. In the time when the psalms and prophecies were written, the future state of the
people was set forth by comparison, but after the captivity, by contrast, with the condition in which they stood.

VIII. Matthew equalises his three periods. This is manifest from his threefold repetition of the number fourteen. See Section IV.

IX. He makes up the second and third period to this number, by omitting individuals; but in the first he omits none.

In the second, Ahaziah, Joash, and Amaziah, are omitted after Jehoram; and Jehoiakim after Josiah. In the third, Pedaiah is omitted after Salathiel; nor was Zerubbabel the immediate progenitor of Abiud; for the sons of Zerubbabel were Meshullam and Hananiah, neither of which names coincide with Abiud. Hiller enumerates nine names as omitted after Zerubbabel, and shows Hodaiah and Abiud to be the same person. The descendants of David, from Solomon down to Hodaiah, are given in 1 Chron. iii. 5, 10–24. Now, as neither the second nor third periods contain in themselves fourteen generations, the first must, or there would be no foundation for the use of the number fourteen as the measure of the generations, since fifteen or some larger number would be more suitable. In the Old Testament fourteen distinct generations are counted from Abraham to David. 1 Chron. i. 34; ii. 1, 4–15. Whence Rabbi Bechai calls David the fourteenth from Abraham, according to the number XIV., which the name David, תדוי, represents. The more remote the period, the later in life men became fathers; and vice versa. Hence the first fourteen undergoes no alteration; the second experiences a considerable; the third a still greater, omission. And though Matthew passes over some generations which are known from the Old Testament; yet none is omitted in the New Testament which the Old cannot supply, and none whatever is omitted in the Old. The first fourteen, therefore, is exact in fact, the second and third in form only.

X. The number of generations which Matthew omits accords with those quoted by himself and Luke.

Between Jehoram and Abiud Matthew omits in all fourteen generations; thus implying four, though he only expressly mentions three fourteen, in order to match them with his division into three periods. Thus Matthew implies fifty-five generations from Abraham to the birth of Christ; Luke expressly enumerates fifty-six from Abraham till Jesus was thirty years old. Thus they agree.
XI. The true equality of the fourteens does not consist in their containing the same number of generations.

The Talmudists are fond of reducing different things to systems of parallel numbers. Lightfoot, on this passage, collects examples of this, which furnish a good answer to any Jewish objections against the fourteens of Matthew; but he is too slack in defending the actual truth of the fourteens. James Rhenford's observation is more to the purpose, namely, that the fifteen generations before, and the fifteen generations after, Solomon, were associated by the Jews with the days of the moon's waxing and waning. But this is also but a weak explanation. Matthew availed himself neither of mnemonic nor traditional aids to memory. What could have been the use of retaining in memory these particular names to the exclusion of others, or of impressing them upon the recollection of the Jews, who already knew them perfectly, by some new method, never before employed in the many genealogies and most important chapters of the Old Testament? For if he had wished to protect the entirety of this enumeration by any sort of masora (traditional formula) it would have been better to have made one sum of all the generations. Finally, it would have been little consonant with the dignity of the apostle to have first classified the generations at his own arbitrary will, and then to have set about admiring the symmetry of his arrangement. It is not for its own sake, but for some other reason that the number fourteen is mentioned; it is not an end, but the means to an end of greater importance.

XII. It is a chronological equality which is here intended.

The apostles, looking back from the New to the Old Testament, pay the strictest regard to the fulness of time; and the Jews are wont, as, for instance, in Leder Olam, to class the chief heads of their chronology under numbers of generations. Matthew therefore skilfully supplies the reader with a chronology in the form of a genealogy, combining both these in the summary under consideration. The particle ו, so, has an inferential, and the article ו, the, a relative, force, as indicating the particular generations enumerated in the preceding verses. Moreover, each clause of this verse has the word generations both in its subject and predicate. In the subject, this corresponds with the Hebrew word הָלַנָה, generations, as in Gen. xxv. 12; but in the predicate it corresponds with the Hebrew word מָנוּ a generation, an age, and has (as appears from the addition of the numeral fourteen), a chronological force;
comp. Gen. xv. 16. Thus the same Greek word answers to two different Hebrew ones; and so we may paraphrase thus: Therefore all those genealogical generations, for system's sake, reduced to fourteen, are actually fourteen chronological generations from Abraham to David, etc. This being the case, we may see sufficient reason for Matthew's having reduced to such numbers a genealogy which would have been simpler in itself without any so constructed enumeration. Well does Chrysostom remark, that Matthew enumerates generations, periods, and years, and places them before his hearers for examination. (Chrys., 4th Homily on Matt.) Let us consider, then, in what the chronological equality consists? Not in the number XIV., assigned for system's sake to all three periods, (Sect. XI.), nor in the years of the generations, in each separate fourteen; for the generations are of far longer duration in the first than in the second and third periods; but the equality consists in the periods themselves. Consider this scheme—

<table>
<thead>
<tr>
<th>Year of the World</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1946</td>
<td>Birth of Abraham</td>
</tr>
<tr>
<td>2016</td>
<td>The Promise, I</td>
</tr>
<tr>
<td>2121</td>
<td>Death of Abraham</td>
</tr>
<tr>
<td>2852</td>
<td>Birth of David</td>
</tr>
<tr>
<td>2882</td>
<td>David becomes King, II.</td>
</tr>
<tr>
<td>2923</td>
<td>Death of David</td>
</tr>
<tr>
<td>3327</td>
<td>Birth of Jechoniah</td>
</tr>
<tr>
<td>3345</td>
<td>Jechoniah Bound, III.</td>
</tr>
<tr>
<td>3939</td>
<td>Birth of Christ</td>
</tr>
<tr>
<td>3969</td>
<td>Baptism of Christ</td>
</tr>
</tbody>
</table>

Now, firstly, take the sum of the years contained in each fourteen, and divide it by fourteen, the number of generations, and you will have the average length of the generation for that period. Thus, in the first period, the duration of a generation was sixty-two years, in the second thirty-three, in the third forty-two. The average duration is about forty-six; this point, however, I will not press. Secondly, what is more to the purpose, take the nineteen hundred and twenty-three years from the giving of the promise to Abraham till the birth of Jesus Christ, and divide them by three, the number of the periods. The average length of the periods will then be less than the first, more than the second, but will remarkably agree with the third. The third then takes a sort of middle place between the excess of the first, and the deficiency of the second; as the standard to which they are referred. The evangelist has, in fact, done as every chronologer does, who, in
his calculations of years absorbs the mutually compensating excesses of deficiencies of months and days. In a word, the sum of the years of the first two periods are double the years of the third. In just the same way, Moses, by simply omitting the years in which Levi, Kohath, and Amram became parents, has reduced to four chronological generations, or centuries, the times of Isaac, Jacob, Levi, Kohath, Amram, and Moses. It is difficult to express in words the design either of Moses or of Matthew, and the interpretation of such a point must at first appear crude and strained; but this impression will be modified by examination.

XIII. The chronological equality of the three periods is an argument in favour of Jesus being Christ.

There is a standing analogy between divinely-defined periods; and these three most important periods have a peculiar inter-correspondence. From the captivity to Christ, Matthew says, are fourteen generations, just as Gabriel reckoned from the command to build the city unto Messiah the prince, in announcing the seventy weeks to Daniel, Dan. ix. 25. And Matthew had this mode of calculation in his mind. The captivity, the revelation to Daniel, and the return (which was the beginning of the seventy weeks), were events separated by short, but striking intervals. These weeks in their long course accompany the third period until Christ fulfils first the period, (in his birth), and then the weeks, (in his crucifixion). The seventy weeks comprised less than 560 years, (as is shown in the Ordo Temporum), and take up about twelve generations averaging (according to Sec. xii.), about forty-six years. Christ was to appear within the seventy weeks, therefore the expectation of Israel could not have been delayed more than fourteen generations after the captivity.

XIV. The dissimilarity of the three periods, and the equality of the fourteen, considered together, give cumulative proof of this important conclusion.

A comparison and combination of Sections vii. and xiii. will show that those arguments are mutually confirmatory. The first and second period were far more glorious than the third; the third, therefore, after so long a cessation both of the kingdom and of the promise, could not fail of having the most ardently-desired issue.

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

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

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

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

4. This genealogy is that of Joseph, the reputed but not the real father of Jesus. Hence it seems to have been designed chiefly as an answer to Jews, who might deny that Jesus was of David's house; and who would of course recognise no claim derived through a female. But that Jesus was himself, that is, through his mother Mary, descended from David, is plain from other passages. Rom. i. 3; 2 Tim. ii. 8; Heb. vii. 14; John vii. 41; Rev. v. 5; xxii. 16. (See Mey.).

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

18. Now the birth of Christ—[not of Jesus Christ, for the
word Jesus is properly rejected by Bengel. So Tisch.]. By this, the most ancient reading, the text refers to ver. 17, and the advent of the Messiah expected through so many genera-
tions, is distinctly declared. So also, the word birth [Gr. γένεσις, the true reading; Tisch. not γέννησις, generation, with Beng.
and Rec. T.] refers to the words was born, ver. 16, as appears from the use of the particle now (ὁδ'). Similarly, the name
Jesus is repeated, chap. ii. 1, from chap. i. 25. Most of the later Greek copyists added Jesus before Christ, the effect of
which is to diminish the force, by making it referable either
to ver. 1 or 16. It was the Christ, conceived by the Holy
Ghost, which Mary at that time was bearing in her womb,
and to whom, at a later period, Joseph, by the angel's direc-
tion, gave the name of Jesus. The mention of the name Jesus
is elegantly, and, chronologically speaking, properly, withheld
till verse 21, 25. Comp. Luke ii. 11, note. The word birth
(γένεσις, origin) includes both the conception and the nativity.
For this verse introduc. ③ the subject of what follows, down to
chap. ii. On this wise, thus) refers to all these eight verses;
and the particle γάρ, for; (omitted in Eng. vers.) enters on the
treatment of the subject proposed. Compare the use of γάρ,
for, Heb. ii. 8. The expression, on this wise, guards against
the supposition, from the insertion of Joseph's genealogy, that
Joseph was the natural father of Christ. When as his mother
Mary was espoused—betrothed, the Greek word μνηστάσημα is
used in this sense by the LXX., Deut. xx. 7, etc. Before they
came together—Joseph had not as yet brought Mary home,
ver. 20, but the fact of marital intercourse is here with all
requisite expressness denied, in order to assert the fact of the
miraculous conception. Nor does the word before imply
marital intercourse after our Lord's birth. [But the phrase
"before they came together" rather means before he took her
to his own house. De W., Alf., and many. After betrothal
the bride remained in her father's house, often a long time,
until the bridegroom took her home. Deut. xx. 7. Alf.]
She was found with child of the Holy Ghost—Mary doubtless
disclosed to Joseph her sacred pregnancy, which was concealed
from all others. Of, εξ, so used also ver. 20. Comp. John
iii. 6.

19. A just man—The sense in which Joseph is here called
just, has given rise to controversy; yet the matter is plain.
Joseph was minded to put Mary away, and to put her away
privily. The evangelist assigns a reason for each wish. Why
privately? Because he was unwilling to publish the matter and exact the penalty denounced by the laws against a woman guilty or suspected of adultery, and by so doing to make a public example of one in whose piety in every other point he placed full confidence; and why he was minded to put her away at all, is told us in the context; because he was just, and did not think it honourable to keep a wife who appeared to have broken her marriage vow. Many other thoughts occupied and disturbed his mind at the same time. This indecision is well expressed by the ambiguous brevity of the sentence; for the expression not being willing (Gr. μὴ ἄλλο) may bear the sense “although unwilling,” “because unwilling,” or “since unwilling.” [The better sense is, “although a just man, i.e., a strict observer of the law, yet was unwilling to disgrace her in public, and determined,” etc., De W., Alf. See Mey.] Elsewhere the word διανοηζε, just, signifies kind, gentle, just as the Latin injustus, unjust, often means severe. To make an example of—Gr. παραδίδειμαρισα. This word is used by the LXX. of persons hanged, Numb. xxv. 4, Make an example of them to the Lord before the sun. The uncompounded verb, γείωμαριζε, to make a show of, occurs Col. ii. 15. The roots of both verbs, διγμα and παραδιγμα, imply public exhibition. To put her away—as fearing to take her unto himself. Privily—that is, without public process, or the entering of any cause on the bill of divorcement. Two witnesses were sufficient (to a legal repudiation).

20. Behold—He was not left long in doubt [God shows his own, at the right moment, what to do, V. G.] In a dream—in Acts ii. 17, a mention of dreams is quoted from the Old Testament, otherwise Matthew is the only New Testament writer who mentions them. He relates that of Pilate’s wife, chap. xxvii. 29, that of the magi, and those of Joseph, in this passage, and in chap. ii. 12, 13, 19, and 22. This method was appropriate to the early course of Christianity. (At a later period men spoke the oracles of Christ; at that which we are now considering Christ himself revealed them. V. G.) To him—Gabriel was first sent to Mary; afterwards the further revelations were made to Joseph; thus certainty was afforded to both. [The announcement was made to Mary openly, but to Joseph in a dream; for in her case faith and concurrence were necessary, and the communication was of a higher kind. Gen. xx. 3. Alf.] Joseph—Apparitions generally address those whom they visit by name, as if acquainted with them.
Acts ix. 4, 10; x. 3, 13. *To take unto thee*—To partnership of life and board, under the name of wedlock, wherefore the words *thy wife* are added. *Mary*—(Gr. Μαρία.) The name at first was more frequently Mariam, from the LXX., and Hebrew uses, but the form Maria obtained later. Matthew, therefore, gives the old form here, as that actually used by the angel in his address to Joseph, but the newer one when speaking of her in his own person, and in mentioning at any time other women of the same name. Luke, for the most part, does the same. According to Hiller, the word *Miriam* signifies *rebellion*, that is, of the Israelites in Egypt. Scripture lays stress upon the etymology of the name Jesus, not upon that of Mary. *That which*—An unborn child is generally spoken of in the neuter gender, see Luke i. 35, note.

21. *Shall bring forth*—Not to thee, as is added in the address to Zachariah, Luke i. 13. *Thou shalt call*—Second person singular, as charging Joseph with the functions of a father. Matthew gives the greater prominence to Joseph; Luke in his Gospel, chap. i. 31, to Mary; the truth, at the time Luke wrote, being more widely divulged. *Jesus*—Many *epithets* of the Messiah were set forth in the Old Testament, but not his proper name, *Jesus*. Its meaning and force, however, (salvation,) are everywhere implied. And in this passage the name was divinely foretold before the nativity, as we find (Luke i. 31), it to have been also before the conception. The name *Jeshua*, Neh. viii. 7, is the same as Jehoshua, commonly called Joshua; and these are both rendered Ἰησοῦς, Jesus, by the LXX. And, so far, scholars are right in stating that the name *Jesus* contains the Tetragrammaton, or *Ineffable Name*. Hiller interprets it Ἡ έρως, is salvation; and the angel interprets it, *He* shall save, where the *He*, Αὐτός, stands for the name of God. See Heb. i. 12, note. Nor is there any difference between the name Jehoshua and its original Hoshea, (Num. xiii. 16), except the fact, that the addition of the Divine name changes its meaning from the entreaty, *save*, to the affirmation, *Jehovah salvation*. And, since the name *Emmanuel* contains express mention of God, as well as of salvation, the name Jesus itself, which the evangelist of the Old Testament, Isaiah, expresses by *Emmanuel*, must have the same signification, for *Jesus* and *Emmanuel* are synonymous terms. See ver. 22, 23, note. Nay, if even the prefix *Je*, in Jehoshua [which Bengel properly derives from Jehovah] be only regarded as the sign of the third person, still, as was the
case in many Hebrew names, God must be understood, and here with peculiar force. He—The Greek word Ἰησοῦς, he, is always emphatic in the nominative, and here particularly so. [He alone, Mey., Alf.] In its other cases it is often merely relative. Shall save—Whenever, therefore, we meet references to Christ as to save, Saviour, salvation, saving, we shall think of the name of Jesus. His—and God's, chap. ii. 6—people—Israel, and those who shall be joined to Israel. [For at that time the bringing in of the Gentiles was still a mystery even to the angels, V. G.]

22. All this was done—This phrase recurs chap. xxvi. 56. There are many points wherein the evangelist points out an exact accordance between the event announced by the angel and Isaiah's prophecy. 1. A virgin with child; 2. Bringing forth a son, comp. Rev. xii. 5; 3. The child's name; 4. The interpretation of the name. That it might be fulfilled—So chap. ii. 15, 17, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9, 35. Not only were those things fulfilled which our Lord accomplished Himself, and which might be regarded with suspicion by unbelievers; but other things, external to Himself were also accomplished. Therefore, wherever we meet this expression, we must recognise the authority of the evangelist, and though our own perceptions be dull, must believe that he is not merely remarking the concurrence of an event with some old formula of speech, but citing a prophecy to the fulfilment of which, in New Testament times, the truth of God had been pledged. [This phrase, that it might be fulfilled, passed into a common formula with the evangelists, (esp. Matt) implying that the prophecy and the event were in each case parts, closely linked together, of the great scheme in the Divine mind, each of which implied the other. Mey., Ols.]

Prophecies, however, are often cited by the evangelists which at the time of their first delivery, must have been interpreted by their hearers as referring to events then occurring. But the same Divine intention by anticipation so framed the revelation as to make it also apply, even with fuller fitness, to the Messianic times; and it is this hidden intention (some notion of which, as the learned remark, the Jews had got hold of) which the divinely-instructed evangelists disclose to us, and claim our faith in their interpretation on the ground of the exact correspondence between the prophecies and their fulfilment. This may suffice any one in support of the evangelists' truth, pending his conviction of it upon other grounds. At
all events, their sincerity is herein evinced, that in proportion as they have amplified the number of Messianic prophecies they have added to the burden (happy though it be!) of proving the Messiahship of Jesus. The Jews, on the other hand, take such pains to explain away all Messianic prophecies, that it becomes a marvel how they can any longer believe in or expect a Messiah at all. By the prophet—Matthew continually quotes the prophets, to show the agreement between the prophecies and their fulfilment; a point which the other evangelists seem rather to take for granted. Saying—Construe with prophet, chap. ii. 17. Isaiah is not named. The ancients being versed in the Scriptures, rendered the citation of books or sections less necessary.

23. Behold a (lit. the) virgin shall conceive and bring forth a Son, and they shall call his name Emmanuel.

The LXX. thus render Isa. vii. 14. Behold the virgin shall conceive in her womb a Son, and thou shalt call, etc. Behold—an exclamation most appropriate to a miracle. Isa. vii. 14. The virgin. [In Hebrew, the word is almah, האלמה, which means young woman, being simply the feminine of elem, אלם, a young man, and is wrongly translated virgin by the Sept.; the Hebrew having the special word betulah, בתולה, for virgin.—Gesenius. Bengel’s view, that almah properly means virgin, is now generally abandoned. Alf., Mey., and many.] The definite article the (occurring both in the Greek and Hebrew, comp. chap. xviii. 17, note) indicates the fact of a special individual being present to the Divine foreknowledge. For, a miracle being spoken of, the exclamation Behold! is prefixed, and then the discourse is immediately addressed to the virgin, Thou shalt call. The primary reference was to some virgin in Isaiah’s time, of whose fruitfulness there could naturally be no certainty; who should become a mother, and the mother of a son; but this person, as the sublimity of the language betokens, was also a type of that virgin, who, while still a virgin, brought forth the Messiah. This sign, therefore had a double application, one proximate, the other remote. [This prophecy seems to be referred to in Isa. ix. 6; Micah v. 3.] The virginity of our Lord’s mother is not proved by the words of the prophecy, taken alone; but the setting forth of its fulfilment reflects a ray of light upon the prophecy which illumines its meaning. A Son—The Messiah, to whom the earth belongs, Isa. viii. 8. They shall call—Hebr. and LXX. have, Thou (virgin-mother) shalt call. This also occurs
in ver. 21, addressed to Joseph; whence now is substituted the word they (all, henceforth) shall call. The angel said to Mary (Luke i. 28), the Lord is with Thee; but it is not one or other parent, but all who call upon His name who can say Emmanuel, God with us. Which is, being interpreted, God with us. This interpretation of a Hebrew name proves Matthew to have written in Greek. [But see note at the beginning of Matthew, pp. 2, 3.] Such interpretations, added to Hebrew words, prove the writers of the New Test. not to have considered a knowledge of Hebrew indispensable for a reader of the Bible. The same word μωσῆν is used by the son of Sirach in his preface. The expression, God with us, regarded as a statement, is not the name of God. It was given to a child in Isaiah's day; as also the name Jesus was; but in so far as both these names apply strictly to Christ, they signify God-man. [Yet Hengstenberg, in his Christology on this passage, ably argues that the prophecy had no reference to any contemporary virgin, but referred God's people forward to Messiah directly. But this view has obtained few adherents.] For the union in Him of the human and divine nature is the basis of the union between God and man, nor, in treating of the nativity of Christ, can one be thought of without the other.

24. Did—Without delay. As—Thus the angel's command and Joseph's conduct are described in the same words in this passage, and in chap. ii. 13, 14, and 20, 21. Took unto him his wife—Ostensibly as if to ordinary cohabitation.

25. And—"And," not "but." He both took her, and abstained from intercourse; both by the command of the angel. Knew her not until—It does not follow that he did afterwards. It suffices that the fact of virginity up to her delivery be proved. Beyond this point it is matter of opinion. The angel gave no express command against conjugal intercourse; but the husband held it implied by the nature of the case. Until she brought forth the son—A very ancient Egyptian version contains only these words, without "her first-born." According to which reading, there is a remarkable correspondence between the speech of the angel, the word of the prophet, and the conduct of Joseph. She shall bring forth a son, and thou shalt call his name Jesus. She shall bring forth a son, and they shall call his name Jesus. She brought forth the son, and he called his name Jesus. The force of the article the (Gr. τοῦ) is here relative, and refers to ver. 21, in the sense, until she
brought forth the son (who was promised). This is also the reading of the Vatican MS., and was unquestionably that of the old Latin version; for Helvidius, and Jerome in answer to Helvidius, both quote thus the words of Matthew: and knew her not till she brought forth her son; but more frequently thus: until she brought forth a son, without mentioning either the her or the first-born. And that this was not done for the sake of brevity appears from the fact that Jerome thus quotes the passage in full in one place, “But, rising from sleep, he took unto him his wife, and knew her not until she had brought forth a son; and he called his name Jesus.” The words “her first-born” seem to have been introduced into Matthew from Luke; and the very expression, son of a virgin, implies in a pre-eminent and evident way the fact of his being her first-born. [The oldest and best authorities gave the reading “until she brought forth a son,” ἡρεσσεν γεννήθη, which Tisch. adopts. The phrase first-born son, so familiar in this connexion, was naturally introduced by copyists]

My present criticism varies in some points from my previous one. Yet no one can reasonably blame me for inconsistency; for though not rejecting ancient usage, so far as it is justified by truth, I do not bind myself by its interpretation; but I proceed to draw forth from their obscurity points which have hitherto been hidden from view. He—Joseph, ver. 21.

CHAPTER II.

1. In Bethlehem of Judea—Thus distinguished from Bethlehem of Zebulon. Josh. xix. 15. Of Herod—the Great, a foreigner, native of Ascalon; for the sceptre was even now in the act of passing from Judah. Amongst his sons were Archelaus, ver. 22, Herod Antipas, and Herod Philip, Matt. xiv., Luke xxiii., and Aristobulus, the father of Herod Agrippa, Acts xii.* Behold—This particle is often used to draw attention to something unexpected. The coming of the Magi to Jerusalem had not been announced beforehand. [Magi from the East, i.e., Eastern Magi; not came from the East; as the order of the Greek shows. De W., etc.] Wise men—Magi. Μάγος often occurs in the LXX., in the sense of the Hebrew Asaph, magician, and in Persian signifies Wise man, or Philosopher [by profession]. Matthew thinks

* The following genealogy of the Herodian family, extracted from
it sufficient to describe them by this character, he does not
define further their number or dignity; nor does he tell us
whether or no they practised curious arts, nor from what part
of the East they came; this last omission implies the uni-
versality of redemption. The word magus is one of equivocal
meaning, and widely used in the East. They seem to have
been descendants of Abraham, but not of Isaac. For the
name Magi was not applied to Jews; but the mention of the
gold and frankincense refers us back to Isa. ix. 6, where the
gathering of the Gentiles is foretold; so that already in this
passage we have an indication of the fact that the Messiah
should be more readily embraced by the Gentiles than by His
own people. Luke iv. 26, 27. [Thus often we shall find
those near Christ not to know him, while the distant seek and
worship him. Q. Comp. chap. viii. 11, 12. The Church has
always regarded these Magi as the first-fruit of the Gentiles

Lewin's Life of St Paul (as quoted in Clark's edition of Bengel), will be
useful to the student:—

THE FAMILY OF HERODS.

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<td>m. Cyprus</td>
<td>d. B.C. 4</td>
<td>Married.</td>
<td>d. A.D. 10</td>
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<td>m. Bernice</td>
<td>m. Glaphyra</td>
<td>[so, Cyprus.</td>
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<tr>
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<th>alias Herod.</th>
<th>m. Herodias.</th>
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<td>m. 1. Herod Philip;</td>
<td>2. Aristobulus.</td>
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<td>king of Armenia.</td>
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<td>Alexander.</td>
<td>king of Cilicia.</td>
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<th>ANTIPAS.</th>
<th>Olympia.</th>
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<td>2. Herodias.</td>
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<td>d. A.D. 34.</td>
<td>Deposed A.D. 40.</td>
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<td>King of Chalcis.</td>
<td>m. Jotape.</td>
<td>m. 1. Philip.</td>
<td>alias m. Antipater.</td>
</tr>
<tr>
<td>m. A.D. 43.</td>
<td>Sumpso.</td>
<td>d.</td>
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<tr>
<td>d. young.</td>
<td>King of Chalcis.</td>
<td>m. 1. Marcus;</td>
<td>m. 1. Arcadius;</td>
<td>m. 1. Azizus;</td>
</tr>
</tbody>
</table>

The last of the Herods. 3. Polemo.

A. D. 79.
coming to Christ, comp. Isa. lx. 3; and an early tradition makes them three kings. Ols., De W.] The king of the Jews; they do not say, Our king. Many valuable observations may be deduced from a classification of the receivers and rejectors of Christ mentioned throughout the New Testament, and a consideration of their varieties. From the East—see chap. viii. 11 (ἀπεκρίθην, as here). Came—After He received the name of Jesus, and therefore after His circumcision, nay, the visit of the Magi, and the flight into Egypt, so closely connected with that visit, no doubt took place after the presentation in the temple, Luke ii. 22, etc. Thus the poverty of Jesus' parents (shown by their offering, see Lev. xii. 6–8) was, in God's paternal forethought, relieved by the gifts of the Magi, so that they were provided with means of subsistence during their flight. Jerusalem, the metropolis, appeared the natural place for them to ascertain the truth; and doubtless they supposed the king to have been born in that city.

2. Where—They are so certain of the event and of the time, that they only inquire the place. The scribes only knew the place, and only learnt, or were led to inquire into the time, through the Magi. The knowledge of time and place should have been joined together. Born king—They affirm at once the fact of His birth and His kingly right; an announcement beyond their conception terrible to Herod. He is said to be born king, who is of kingly origin; as 1 Chron. vii. 21, who were born in the land. Of the Jews—After the captivity the name Jews embraced all Israelites, in contradistinction to Greeks or Gentiles. Whence this name is also given to Galileans, Luke vii. 3, John ii. 6, Acts x. 28, etc. The Jews, however, or Israelites, called Christ the king of Israel, the Gentiles called Him the king of the Jews, chap. xxvii. 29, 37, 42; John i. 50; xii. 13; xviii. 33. For—Omens both true and false fall chiefly on nativities. His star—Peculiar to him. The more the Magi knew of the ordinary course of the stars, the better were they able to assign the phenomenon and reference of the star they had observed to the new-born king. Who can say, at this distance of time, what their method of procedure was? The star must have been either one altogether new, or in some new position, or with some new, and perhaps varying motion; whether it be still in existence, or shall ever appear again, who can tell! [The favourite modern theory of this star identifies it with the conjunction of the planets Jupiter and
Saturn, which, according to careful astronomical calculations, first made by Kepler, more accurately by Schubert and Ideler, took place in the year of Rome, 747, or 5 before the common era; first on May 20th, and again Oct. 27th and Nov. 12th. During the interval of some six months, the planets remained very near together. The coincidence of this most rare and brilliant phenomenon with the probable date of Christ's birth is striking. There are indications that the Jews expected a sign in heaven of Messiah's birth, Numb. xxiv. 17, and that the quarter of the sky in which this conjunction took place, the Fishes, was supposed in the East to be connected with the Jews. Hence Wieseler, Ebrard, Alf., Win., and with less confidence Ols. and Nean., conclude that this was Messiah's star; but Mey. and De Wet. object to this verse 9, which certainly shows that Matthew was not thinking of a conjunction of planets. The speculation is beautiful, but unproved. See esp. Win. ii. 523–526, Alf., De W.] Doubtless they had some ancient revelation from the prophecy of Balaam, or that of Daniel, etc., or else some new one, as in a dream, comp. ver. 12. [The method of a Divine revelation is often known only to him who receives it. V. G.] The Magi are led to Christ by a star; the fishermen by their fishes. In the East—that is, We in the East, saw it. They while in the east saw the star in the west, in the direction of Palestine, See ver. 9. To worship Him—προσκυνή, to worship, in the New Testament as well as in profane authors, generally governs a dative, sometimes an accusative. The Magi acknowledged Jesus as the king of grace, and as their Lord. Luke i. 43. These words throw light on the whole account. It could have been no mere political homage which men on the eve of returning home after accomplishing so arduous a journey, should have offered to a remote and infant king and have withheld from Herod; nor could it have been any political worship which Herod spoke of desiring to offer. It was (religious) adoration.

3. Was troubled—The septuagenarian king had the more reason for being disturbed, because, as Josephus informs us, (Ant. xviii. 3), the Pharisees had a short time previously foretold the departure of the kingdom from the Herod family. The king's trouble testifies against the carelessness of the people; if Herod were troubled, why did not the Jews inquire, and believe. All—[Gr. πάνω agreeing with πόλις, the city, implied in the 'Ἰεροπόλημα]. The city—[Which had been
expecting the Messiah so long. V. G.] With him—The people followed the king, as had long been their wont. Men are apt to be startled even at the announcement of good tidings. [But perhaps the trouble of the people arose from apprehension of wars, by which the temporal kingdom of Messias, then expected, should be gained. Mey., Alf. Christ is the peace of the righteous, the trouble of the wicked. Q.]

4. All—Who were within reach. Chief priests—In the New Test. the use of the word priest is rare, that of chief priest common. The word Αζγιαπς in the singular means high priest, in the plural chief priest, that is, those whose kinship to the high priest made them more influential. Acts iv. 6. [or the plural includes, first, those who had been high priests; for under the Romans the office changed hands often. Second, the chiefs of the twenty-four courses. 1 Chron. xxiv. 4, 6, etc. Mey.] Scribes of the people—The LXX. use of the word γαμματίς, scribe, corresponds with the Hebrew רוש, [a writer, hence a magistrate,] in which sense the scribes of the people occurs, 1 Macc. v. 42, comp. with Deut. xx. 5. They also use γαμματίς for דב [a scribe learned in the Scripture,] and this sense accords with the context, which implies a theological reply. The scribes of the people are mentioned in contrast to the chief priests; they were private individuals, or teachers, versed in the Scriptures. See chap. xxii. 35, note. Inquired—As he should have done before. Where Christ should be born—Lit. is born. He adopts the question of the Magi. The use of the present tense agrees with the high-wrought expectation of a Messiah entertained at the time.

5. Bethlehem—The knowledge inherited by the scribes who did not go to Christ, proved useful to the Magi, who did. For—The council actually assigned this cause, which Matthew corroborates.

6. And thou—Mich. v. 2. LXX. reads, “And thou Bethlehem, house of Ephrata, art least among the thousands of Judah, out of thee shall come for me one to be ruler of Israel.” We may paraphrase both the prophet and the evangelist thus: And thou Bethlehem Ephrata, or, district in the tribe of Judah, which art little, (or, forasmuch as thou art small, Hebrew נוירל,) among the thousands of Judah, [the thousands were smaller divisions of the tribes: and each had its chief city, and its prince. Gesen. Thes. 106. Mey.], if this dignity, not otherwise despicable, which almost exceeds thy share and measure, be compared with the peculiar dignity
which makes thee so far from being the least, to be the very greatest among the princes and thousands of Judah; for, from thee shall go forth for me, who shall be ruler in Israel. A similar expression is found in 2 Sam. vii. 19; Isa. xlix. 6. The greater honour obscures and absorbs the less. Thou land of Judah—Eng. Vers., in the land of Judah. Land is used by synecdoche for town. Judah—the tribe of the Messiah. Both these words stand for the Hebrew Ephrata. In Josh. xv. 59, the Sept. has—Theko and Ephrata, which is Bethlehem, etc. This passage may have dropped out of the Hebrew, or have crept into the Greek text, in which case we have proof that at the date of the partition of the Holy Land Bethlehem was not counted among the cities. Comp. John vii. 42; but from Rehoboam's time at least it was a city, 2 Chron. xi. 6. Micah addresses it in the masculine gender, with an implied reference to thousands. For this reason, Matthew, after putting least in the feminine (agreeing with γῆ, land), mentions instead of thousands, princes of thousands (the Hebrew words thousands and princes of thousands being cognate), over whom one is set as ruler, even Christ; nor does he so much give the pre-eminence to this city or thousand over others, as to the prince issuing thence over all princes of thousands of the land of Judah. For out of thee shall come—The LXX., following the Hebrew, read, shall come for me (μφα), and thus μφα is found in one or two MSS. The words, for me, distinctly show God the Father as speaking of his Son, Luke i 32, comp. ver. 13. But the conjunction γῆ, for, points with more significance to the birthplace of Christ. Shall come is synonymous with shall be born. The Hebrew verb yatsa נֹעַ, to go forth, is the root of נֹעַל, motsaath, Micah v. 2, which is rendered by the Sept. literally לֹא תֹּם, goings forth, and ought to be understood of birth, and that from everlasting: Comp. נֹעַל, springing up, (with grass,) Job xxxviii. 27, and Numbers xxx. 13. The Sept. renders נֹעַל more than once by τίξα, children. A Governor who shall rule—Lit. who shall pasture. In 1 Chron. xi. 2, the LXX. read concerning David: Thou shalt pasture my people Israel, and thou shalt be a leader (prince) to my people Israel. As to the word pasture (shepherd), see Ps. lxxviii. 71, 72. An expression both befitting a king, and also the occupation of David as a youth at Bethlehem. In the word pasture (feed), Matthew condenses Micah v. 4, where the LXX. uses the same word. My people—This implies the expression in
Micah, shall go forth for me, i.e., God. Israel (Lit. the Israel.) The definite article is prefixed to the name of the individual when the nation is signified. Israel—All the tribes. Bethlehem is never mentioned again in the gospel history; whence it appears doubtful whether our Lord ever returned there.

7. Privily—Lest anything of the matter should ooze out. An evidence of his evil purpose. Inquired diligently—(lit. ascertained accurately, May., Alf.) As to the exact moment of time; hence appears the craft of Herod and the simplicity of the Magi. Appeared—(lit. appearing) Herod inquired the time when the star, now visible, first appeared.

8. Search diligently—The LXX. use the same phrase, Deut. xix. 18. And when—(lit. but whenever,) the but establishes a contrast with Luke xi. 22-34. Herod did not hold the tidings of the Magi as true, but as possible, hence it is not extraordinary that he did not immediately set forth himself (as he said) to worship.

9. When they had heard—The king ought rather to have heard and assisted them. Nevertheless the Magi [undeterred by the torpor of the Scribes and Jews, V. G.,] obtained the answer they had desired. Lo—They had not seen the star throughout their whole journey. Came—We may conjecture, from the use of this word, that some intelligent cause guided the star. Comp. Come, ver. 8. [Idler supposes that they went to Bethlehem in November, when the double star, see on ver. 2, would be before them in the direction of that town from Jerusalem.—So Alf.]

10. When they saw—It must have been night [the usual time for travelling in the East—May.] The star—Both the Scripture and the star point out to them both time and place. The Scripture, indeed, states the time rather vaguely, in general terms, such as gave rise to the then prevalent expectation of a Messiah.

11. [Into the house—Comp. Luke ii. 7. But, perhaps the parents thought it their duty to remain in Bethlehem, and bring up the child there.—Alf.] They saw—Their gradual advance in joy from their seeing the star till they saw the King himself, is beautifully expressed. The inferior reading, they found, corresponds with Herod’s injunction, “Search diligently, and when ye have found,” etc. But the standing still of the star saved the Magi the trouble of searching. They rather beheld than discovered. Comp. Luke ii. 17, 20, 26, 30, [vidœ, they saw, is the true reading; so all editors.] Wor-
shipped him—Mary was not an object of their worship. Even if, as the greater part of the Roman Church holds, she had been conceived without sin, why should she be worshipped now, if she were not worshipped by the Magi, since even at that time she was mother of the adorable King? Treasures—The LXX. use δραμαίς as a treasury, a chest, even a movable one. See Prov. viii. 21. They presented—As to a king; they stumbled not at his actual poverty. Gold and frankincense and myrrh—Productions of their own land. The gold and frankincense were predicted, Isa. lx. 6. These first-fruits betokened how all things should be Christ's, even the mineral and vegetable kingdom, etc. See Hag. ii. 8.

12. Warned of God—Either separately, or through one of their number. They had desired or asked for such instruction; for the word χρηματισμός signifies an answer, and χρηματισθεὶς, warned in reply. The same word occurs, ver. 22. That they should not return—They had therefore intended to do so. They departed—By a road in a different direction.

13. Arise—Immediately. The child—Greater regard is paid to the child than to the mother. [And it is rather of the name and kingdom of Christ than of any power external to him, that the world is envious, V. G.] Until—Thus Joseph's faith was exercised; everything was not at once revealed to him; but he had to await the time of his return, without intermediate communication with the angel. Herod—Expectations of good from whom Joseph seems to have conceived from the report of the Magi.

14. By night—[Immediately on the command, V. G.] In time of persecution the advantage of night is great.

15. Saying—Construe with the prophet, ver. 17. Out of Egypt have I called my son—Thus Hos. xi. 1, but the LXX. read out of Egypt have I summoned his children. Aquila* renders—From Egypt I have called my son. Hosea's meaning, as appears from the parallelism of clauses, is this—"When Israel was a child, then I loved him, and from the time that he was in Egypt, I called him my son." The expression, "from the land of Egypt," occurs in like sense, Hos. xii. 9; xiii. 4. And it was from the Egyptian period that Israel began to be called Son of God; Ex. iv. 22, etc.; moreover God is always said to have led forth not to have called his

people out of Egypt. Matthew, also, in interpreting this prophecy of the Messiah's infancy, makes it refer rather to his sojourn in than to his return from Egypt. Comp. Isa. xix. 19. Jesus from his very birth was Son of God, and was actually in Egypt immediately after his birth. It was necessary that both the Messiah and the people should have returned from Egypt into the land of promise, since God had loved them both, and had called them both His son. The sojourn of Christ in Egypt was the prelude of Egyptian Christianity. Deut. xxiii. 7. In the early Christian ages there was a most flourishing church in Egypt, as there may be again. Comp. Isa. xix. 24, 25. Concerning the double fulfilment in the same sense of a single prophecy, comp. note on chap. i. 22. In fact, God comprehended in a single utterance, as in a single love, both the Messiah, in whom he is well-pleased, and the people, for the Messiah's sake. The Messiah resembles his people, in adversity. His people resemble the Messiah, in prosperity. The head and the body make up one Christ. Moreover, even when the people were in Egypt, Jesus Christ was there also in (the loins of) one of the fathers mentioned in chap. i. 4. Comp. Heb. vii. 10. [The words in Hosea refer not to Christ, but to Israel. This transfer of them to Messiah staggers many writers. Alb. says it shows the almost universal application in the New Testament of prophecy to Christ; the Holy Spirit thus sanctioning the view that He was the subject of all allusions and dark sayings.]

16. Was mocked—So the king supposed, though the Magi had not meant it. In fact they regarded the king's commandment as nought in comparison with God's. Herod was in ignorance of what was taking place. Sent forth—Executioners, suddenly. Slew—This was the crying sin, ver. 18. All—There is a tradition that 14,000 were slain. The children—Lit. boys, male children, not girls, Ex. i. 16. Time—The time indicated by the Magi was perhaps a little over a year; therefore Herod fixed the limit of two years. [To this account it is objected that Herod's order of a massacre was superfluous, as the visit of the Magi would surely make Jesus known in the village; and impolitic, as there was no certainty of reaching the young king. Mey. True, but not therefore improbable in Herod, a tyrant seventy years old, drunk with blood; the same who soon after gave a secret order that all the chief men of Jerusalem should be slain when he died, to make the people mourn his death! Amid Herod's greater crimes, it is no wonder that
the slaughter of a few infants in a small village is not recorded by profane history. Neand., Alf.]

18. Was heard—So that it reached the Lord. Jeremiah both prefixes and subjoins the words "thus saith the Lord." Weeping and much mourning—[This shorter reading is the true reading of the text of Matthew, the words lamentation and, Gr. ἐκ καιροῦ, before weeping, being probably an insertion by a copyist from the Sept. Alf., Tisch]. The Sept. reads, of weeping and of lamentation and of mourning; the original, lamentation, weeping of bitterness, that is, lamentation and bitter weeping.

The Hebrew by the words and accents gradually indicates, first, a shrill wailing, indefinitely; then the wailer and what she bewails; next the fact of her refusing comfort; and lastly, the reason of such refusal.

The 31st chapter of Jeremiah bears much reference to New Testament times, and doubtless, whether Jeremiah had the Babylonian captivity in view at the same time or no, refers to this New Testament event. Greater and less events of different periods may be referred to by the same prophecy in the same sense until the prophecy is exhausted. Rachel—Antonomasia, (one person's name used as name of a class), i.e., both the daughters of Rachel and other mothers, who thus had sons of sorrow. Comp. Gen. xxxv. 18. Sons of Rachel are expressed, sons of other mothers understood, in the same way as in 1 Cor. x. 1; the Gentiles also are included under the fathers of the Jews. And even the babes of Bethlehem might have been called sons of Rachel, from the proximity of her sepulchre to that town, Gen. xxxv. 19, even as the Samaritans who lived in the place formerly inhabited by Jacob spoke of their father Jacob. John iv. 12. But Rama also belonged to the tribe of Benjamin, the son of Rachel, Josh. xviii. 25. It may be that the murderers so suddenly sent to the coast of Bethlehem may have gone as far as to Rama, for the towns were very near each other. Judges xix. 2, 9, 13; Ezra ii. 21–26. Whence Jeremiah, a priest of Benjamin, named Rama as the limit of the slaughter. Weeping—A Hebraism for weeps. Would not be comforted—A phrase expressive of intense grief. They are not—So Gen. xlii. 36; 1 Kings xx. 40. The Hebrew is in the singular number, placed distributively. The mothers wail each their own children, or rather child; for even an only child would be classed in the number of the children; they were of two years old and under, wherefore it is not
likely that one mother should have been bereft of two. The circumstance was accurately foretold. Some refer the use of the singular number to the Messiah, whom the women supposed slain, or whose expulsion they lamented.

20. Into the land—The choice of town and of district was left free to Joseph; but it was essential that the Emmanuel shou'd grow up in his own land. They are dead—The use of the plural concisely implies that Herod is dead, and that no others are seeking the child's life. [How great a host of foes since then have risen against Christ, but have utterly perished! V. G.] The child's life—lit. soul, a forcible expression, used by the LXX.

22. Reigned—Archelaus was reigning, whether he obtained the name of king or not. He was afraid—Anxious for the child; fearing lest Archelaus [who was indeed a cruel tyrant, Josephus] should imitate the hatred of his father. To go—Mary, and doubtless Joseph also, had formerly dwelt at Nazareth. Thither—Gr. ἵνα: So the Sept. frequently render the Hebrew. Parts—Hence we may gather the poverty of Joseph, as not having any settled domicile. Of Galilee—This did not hinder inquiring souls from knowing what Christ's birthplace was.

23. He came and dwelt in—So chap. iv. 13. That is, he came to dwell at Nazareth, Gr. Ναζαρητίς; Heb. נַדֹּר. The final ἃ is rendered by τ in Greek. A Nazarene—All his private life, that is, nearly his whole life on earth, was passed by Jesus at Nazareth; whence, in the common language both of friends and foes, the epithet the Nazarene, or, of Nazareth, was given to him, and formed even part of the title on his cross. And this was the prime meaning of the text cited by Matthew. Some place its whole fulfilment in the allegorical sense of the word Nazareth. Its root should clearly be sought, not in רָכַּנ to keep, as Jewish animosity would wrest it, but in רָכִּנ a diadem. For the Hebrew ב is always expressed by the Greek Ν, and Β always, even in ναζαρητίς, answers to the Hebrew ב. This is an unvarying rule which no one has any right to oppose unless he can bring forward examples to the contrary. This appertains to the etymology, but does not establish the allegory of the word Nazareth. For there is neither any reason for our assigning to Christ the character of a Nazarite, in the Levitical sense, nor for our supposing the scope of the prophecy to be exhausted by any signification of the word רָכִּנ. Micah predicted that Christ should come out of Bethlehem.
Bethlehem derives its name from bread; Christ is the bread of life. But would any one thence say that Christ, in being the bread of life, fulfilled the prophecy of Micah. We acknowledge the city of Christ's birth to have been indicated by the prophecy. In like manner the town in which he grew up, and whence he received his ordinary epithet, was indicated by the utterance _He shall be called a Nazarene_, and therefore to these words ὅς (in Greek equivalent to our marks of quotation) is prefixed by the evangelist. But who can tell, or what avails it to know, when the prophet flourished who uttered this prediction, whether the town of Nazareth, of which there is no mention in the Old Testament, was even then of any importance, or no? Whether the prophet himself was one of its inhabitants, and deposited this prophecy there? Whether he transmitted it orally or in writing? (for the prophets uttered many things not comprised in their writings), and whence Matthew received it? In the sky different stars illumine different hemispheres, and each has its own rising and setting. On earth there are rivers which suddenly disappear from mortal sight, and after hidden wanderings burst forth in other places; even so the Divine oracles are vouchsafed in wonderful variety.

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

Having proved the controlling and peculiar force of the name Nazarene to lie in its reference to the town of Nazareth; we now lay down as a corollary, that the etymology of the country and of the surname of Christ, is not an important matter. Christ, the son of David, the Bethlehemite, was not called the Bethlehemite; wherefore no mystery is to be sought for in the etymology of the word Bethlehem; Christ was called the Nazarene; this was done by the speech of man, but also by the providence of the Father. It was not under the guidance of mere chance that Pilate wrote point by point in the three leading languages, Jesus, king of the Jews, and that he insisted on retaining what he had written. Nor was it by mere chance that he at the same time
wrote him down the Nazarene, and that others, before and since, called him so. The names, Jesus, Christ, Emmanuel, and others, all imply the existence of the qualities their sounds signify. We cannot be wrong in denying that that of Nazarene alone is without significance: 

Nazar, is the emblem of a royal head; and, according to Hiller, Nazareth is a town crowning a hill. Therefore the name of Nazarene might be thus Englished: The crowned one dwelt at Crown-mount. See Psalm cxxxii. 18. Names of places are often put for the things such names signify; not to mention instances amongst the Latins, such as Veronenses, Placentini, Laudiceni, etc.; the Scripture carries more weight. Simon the Canaanite had a second name, Zelotes, the one from his country, the other from his zeal. Matt. x. 4; Luke vi. 15. See particularly Isa. lxiii. 1.

CHAPTER III.

1. In those days—In the Evangelistaries * this formula has merely the force of introduction to an extract; but has more meaning in the Gospels. In this passage it means, in the days when Jesus dwelt at Nazareth, chap. ii. 23. [But the reference here is not to Joseph, who was probably dead, but to Jesus; who lived at Nazareth from his return, chap. ii. 23, 24, until John's preaching. Harm., p. 63; so A\textsuperscript{lf}.] This denotes an interval considerable in time, but unmarked by any important variety. Came—Lit. cometh. This word is simply repeated, ver. 13. The LXX. often place it in the present tense. [The Baptist—Matthew gives John this name as a person well known to his readers. De W. John's preaching and death were notorious facts, to which even the Jewish historian attributes importance. Jos., Ant., xviii. 5, 2.] Preaching— Loudly, as the voice of one crying. A baptizer, and preaching; the two parts of John's office. In the wilderness—See ver. 3 [where also he had been brought up. Luke i. 80. Not a desert, but a thinly-peopled tract, with much pasture. A\textsuperscript{lf}.] 2. Repent ye—A lovely word, (see ver. 8, 11,) change your minds, put on a heavenly, kingly disposition, worthy of the kingdom of heaven. So Jesus Christ himself, and his apostles, commenced their preaching; so the Lord commanded John to

* The Evangelistaries were selections made from the Gospels, for the purpose of public reading in the churches.
write in the beginning of the Book of Revelation. *Kingdom*
—See on chap. iv. 17. *Of heaven*—Lit. *of the heavens.* This phrase, “the kingdom of the heavens,” is only found in Matthew, who used it to do away with the notion of an earthly kingdom, held by the Jews, to whom he was writing.

3. *For*—The fact of its having been so predicted was the reason for John’s appearance at the time and in the manner described in ver. 1, 2. *This*—[This verse, originally part of John’s preaching, John i. 23, is adopted here, and thus endorsed by the evangelist. *Bleek.*] Many particulars predicted in the Old Testament are recorded in the New. *The voice,* etc.—*Isa. xl. 3.* See Luke iii. 4. *The voice* (supply before this, there is) of *one crying*—Of John. *A like phrase occurs in Rom. x. 15.* *The feet of them that preach. In the wilderness*—*Not in the temple, or in the synagogues.* The requirements of the accentuation in Isaiah induce some to construe this, *Prepare ye in the wilderness;* but, had this been Matthew’s purpose, he would have the parallelism of the Hebrew, and added *in the desert.* But as it stands, the expressions *preaching in the wilderness,* ver. 1, and *the voice of one crying in the wilderness,* correspond. Both readings amount to the same thing: the place where the voice is, is the same where the hearers are commanded to prepare the way, and where the Lord is to come. In chap. iv. 15, we shall find Matthew again deviating in some respect from the Hebrew accents. See note on Heb. iii. 7. *The way*—There is one high way, and this combines many *paths.* *Of the Lord*—The Hebrew, *Jehovah,* for which the later Hebrew used *Adonai,* is rendered *Kyrios,* *Lord,* by the Sept. *The Lord* here, means Christ. The word *Lord,* applied to Christ in the New Testament, differs in meaning according to the differences of circumstances, occasions, and speakers. In Old Testament quotations it often corresponds with the words *Jehovah* and *Adonai,* the former of which expresses Christ’s majesty as Son of God, the latter His glory as Messiah. Men amongst whom he walked addressed him by this title, with a meaning proportioned to the degree of their faith. Afterwards the apostles and believers called him *Lord,* in respect of his dominion and power over his own, and over all things, even in his humiliation, but above all in his exaltation, and sometimes with the addition of the pronoun *my,* which is never joined with *Jehovah.*

4. *The same*—A striking personal sketch. Both John’s garb and mode of living preached, in accordance with his
teachings and his office. That which should be the dress and
diet of penitents, was the constant dress and diet of the
preacher of repentance. Comp. chap. ix. 14; xi. 18, note.
Of camel's hair—His dress was mean, rough, and of coarse
texture. Comp. Mark i. 6. And a leathern (lit. skin) girdle
about his loins. So the LXX., 2 Kings i. 8, describe Elijah
as girt round the loins with a girdle of skin. John's girdle,
like Elijah's, was not of leather, but of roughly-dressed skin.
It is not without purpose that the Scripture records the dress
of many saints, of the Baptist, and of Jesus Christ himself.
Meat—Lit. food, Luke i. 15, implies what his drink was.
Locusts—Mentioned Lev. xi. 22 as fit to be eaten. (And
is, tree honey, a honey-like substance, which exudes from
palms, figs, and other trees. So Mey. and many.] 1 Sam.
xiv. 25. The supply of locusts might sometimes fail.
5. All—From all parts.
6. Were baptized—Gr. ἐβάπτισαντο, middle voice, received
baptism.—[Many authorities add ποταμός, river; reading, in
the river Jordan.—So Tisch., 2d Ed. But Tisch. now omits
it.] Confessing—Freely and openly, (not merely in John's
ear.) A free confession may enumerate particular sins, as
used to be done in the presentation of sin-offerings, but not
categorically. It holds the simple mean between the lax
abuse of merely general and the stringency of auricular con-
fession. Thus it relieves the soul. In the baptism of repent-
ance men confessed their sins; in Christian baptism they
confessed Christ.
7. Many—Some of whom persevered and received baptism;
comp. ver. 11. While some, deterred by John's just rebuke,
appear to have gone back; others, by far the majority, did
not come at all. Chap. xxi. 25; Luke vii. 30. Of the
Pharisees and Sadducees—Opposite sects. [The Pharisees,
the orthodox Jews who believed the church doctrines and
traditions, but had grown formal, and though strict in life
were mostly hypocrites; the Sadducees rejected tradition, in-
terpreted Scripture in a gross and sensual spirit, and denied im-
mortality and the existence of angels.—Alf., and others.] Unto
them—To the Pharisees principally, but also to the multitudes
before they received baptism, ver. 11; Luke iii. 7. The words
which accompany an action are often recited after it, 2 Sam.
i. 16, 15. Generation—lit. brood, various families. Of viper:
—in contrast to their boasted descent from Abraham. Comp
chap. xxiii. 33.  Who ?—That is, you seem to be showing the way to others; but who has shown it to you? He takes for granted the fact of wrath to come, and of the existence of a ready means of escape from it; but implies that the Pharisees and Sadducees are strangers to it. Hath warned—lit. showed. He approves their coming, but imposes a weighty condition. To flee—By baptism. To come—Which those shall incur who reject the kingdom of heaven by their impenitence. The same wrath is afterwards spoken of as to come, 1 Thess. i. 10. At the same time the error of the Sadducees, who denied a resurrection, is refuted. Wrath—Manifested both in the destruction of the city, and in the last judgment.

8. Bring forth fruits—Lit. fruit. Origen observes that in Matthew fruit is required from the Pharisees and Sadducees, but in Luke, fruits from the people. The sense is quite identical. The word fruit is often used collectively; and in the preaching of John, where it occurs in the singular number, may be opposed to barrenness, while in the plural number it signifies abundance. The trees are men, and so their fruits are repentance.—[Beng. adds that the construction is worthy fruit of repentance. But the Eng. Vers. is right,—fruit worthy of, or meet for, repentance,—Mey.] Of repentance—Repentance is a complete change of mind, and a renunciation of all our sin, which leads us to wish it annulled or uncommitted.

9. Think not—The word δοξα, to appear, imagine, like many Greek or Latin phrases, signifying to seem, show, think, etc., sometimes denotes an actual, visible object, sometimes the mere empty appearance which one presents either to one's-self or to others. Thus the sense here is: you may, indeed, in some sort style yourselves Abraham's children; but you have no ground for satisfaction in this. [Men, and specially self-righteous men, do their utmost to claim God as theirs without repenting, V.G.] To say—carelessly. Abraham—As one whose seed has not failed. For I say unto you—This formula, used by so great a man in the most important of all concerns, is very solemn. Comp. note on chap. v. 18. Is able—The Jews considered it impossible that they could fall away, (and, as Abraham's children, considered themselves necessarily heirs of Messiah's kingdom, Mey.) Of these stones—And of anything else, as he raised up Adam from the dust. God is not restricted to any law of succession in his Church. Of these—John certainly pointed to some stones, and possibly to those identical ones set up in the days of Joshua
as a witness that the people of Israel had entered the Holy Land through the Jordan, and that they owed that land to God and not to themselves. The words sound proverbial, as Luke xix. 40. Children—Spiritual ones. [Comp. Rom. iv. 9 ; Gal. iv. 6, 7 ; John viii. 39, 40. Mey.] For though they were children of Abraham, according to the flesh, they were called a generation of vipers.

10. Now—In contrast to to come, ver. 7. Also—where grace manifests itself, wrath also is revealed upon the ungrateful. Your punishment is not only possible, but imminent. [But also, xai, is not genuine, Tisch.] Is laid—lit., is lying; although the blow is not yet struck. Root—The axe is not laid against the branches only. Of the trees—The Jews, Luke xiii. 7-9, compared with whom the Gentiles are spoken of as stones, ver. 9. Is heewn down—Present tense,—without delay. Fire—Heb. vi. 8.

11. I indeed baptize you—Therefore John did not exclude the Pharisees from his baptism. With water—The last part of the verse corresponds with this. Although it is not so much his baptism as himself that John depreciates; and again fire is contrasted with water only in this one passage, while the Holy Ghost is throughout. (Mark i. 8 ; Luke iii. 16 ; John i. 26, 33; Acts i. 5; xi. 16.) Unto repentance—Ver. 12 answers to this part of the verse. [John's baptism was a washing of repentance, not a washing of regeneration. Luke iii. 3; Tit. iii. 5.—Ols.] But—The contrast here is not only between the baptizers, but also between the baptized, Acts i. 5, and between different occasions. That cometh—Immediately, ver. 13 After me—It was fitting that John should have been born a short time before the Messiah. Mightier than I—Whom ye should fear and reverence more than one so weak as I. John shows how little his own power is, and how boundless that of Christ, as being divine. [Which power every soul shall experience either to salvation or to terror. V. G.] He does not directly say, Messiah cometh after me, but expressed the same idea more mysteriously and more solemnly by the paraphrases he uses. John made this declaration at the moment of his greatest success, Acts xiii. 25. To bear—As a servant carries the shoes which his master either asks for, or orders to be taken away, Ps. lx. 8. He—Believe in him, Acts xix. 4. You—as many as receive him. Shall baptize—Shall impart to you abundantly, Tit. iii. 6; Acts ii. 3, 4, 17; x. 43; and thus prove himself mightier. The Holy
Ghost and fire have the utmost power. With—lit., in—the difference between John and Christ; see John i. 33. The Holy Ghost—See Luke iii. 16, note. And with fire—These words occur in Luke, but not in Mark. So that, even were the reading uncertain in Matthew, Luke would establish it; it is, however, undoubted. The Holy Spirit, wherewith Christ baptized, has a fiery power, and that fiery power was displayed in the sight of men, Acts ii. 3. [Many understand by the baptism of fire, the punishment of the wicked; in contrast with the baptism of the Spirit,—Nean., De W., Mey. But this is very harsh, and most agree with Beng. So Alf., Calv., Ols., Ew.]

12. Whose—This word, and his used thrice in this verse, shows the power of Christ; οὗ—αὐτῶν, whose—his, is a Hebraism. Fan—The Gospel. In his hand—Even at this moment, John's whole address, forming, as it did, "the beginning of the Gospel of Jesus Christ," Mark i. 1, exactly corresponds with that concluding prophecy of the Old Testament, Mal. iv. 1-6, which so exquisitely and solemnly declares the connexion of events from Moses to the close of Old Testament prophecy, from thence to the forerunner and to Christ himself, and from Christ to his great day of general judgment. His—Neither the forerunner nor any of the apostles held this fan in the same sense as the Lord Jesus did. It may console ministers for their want of strength to feel that "the Lord will work." Their wrath is not in vain though they themselves be weak. Floor—Lit., Threshing-floor. In the threshing-floor we are wayfarers, but victors in the garner. His—Heb. iii. 6. And gather his wheat into the garner. [Αὐτῶν, his, seems to be genuine. Tisch. Beng. doubts it.] Comp. Matt. xiii. 30, but gather the wheat into my garner. The same is Lord of the wheat and the garner of the garner and of the threshing-floor. Luke iii. 17. Chaff—Chaff is held of no value, though sometimes not unlike wheat. V. G.] With fire—Every one must either be baptized or consumed with fire, there is no middle state. Unquenchable—Take care, therefore, that your sins be first blotted out. In Job xx. 26, the LXX. read τὸν ἄκαλυστον, inexhaustible fire, or rather from the Alexandrine MS., τῷ ἀκαλυστῷ, unquenchable fire, (shall consume the ungodly). The word ἀκαλυστὸν does not occur elsewhere in the Sept., so that ἄμμος ΣΦΥΝ, signifies fire never to be extinguished. [Comp. Mal. iv. 1.]

[13. Then—While John was thus heralding the Messiah and baptizing the people.—Mey.]
14. Forbade—John had not yet known Jesus to be the Christ. He knew, however, that the Christ was at hand, should come to his baptism, and should be designated to him by an evident sign, John i. 33. Meanwhile, at the first sight of Jesus, from that sympathy which had made him leap in his mother's womb, and from the Lord's most gracious aspect, he judges this candidate for baptism to be the Christ, and skilfully declares his opinion by a previous protest [whereby the possibility of the humiliation of baptism derogating from the honour of Christ was providentially obviated. V. G.] I—We may suppose that John himself was unbaptized, Luke i. 15. Need—For in other cases it is the part of the greater to administer, of the less to receive baptism, and for this purpose to go to the ministrant. To be baptized of thee—With thy baptism, with the Holy Ghost and with fire. If one of us is to be baptized by the other, I should be that one. Comest thou—as seeking baptism.

15. Suffer—He courteously silences John. To this then he suffered him refers. Now—Without delay, for this once. [Gr. ἀρχαί, just now. As to say, this relation will not last long; thou shalt soon see me in my true character, as thy master. Some church fathers inferred from this word that Christ baptized John afterwards.—Mey.] Thus—As I have come to thee. It becometh us—Lit., It is becoming. That which appeared unbecoming to John, was, in fact, most becoming, as a matter of righteousness. There is an admirable propriety manifested in all the counsels and works of God. Heb. ii. 10; vii. 26. In the words and works of Christ especially, this propriety is apparent, the excellent setting forth of which, by the apostles, is a proof of their having written under the influence of the Holy Spirit, inasmuch as such a result was not within the reach of the highest merely human talent. Us—He speaks as if not yet completely recognised by John. It becometh me, as principal, thee as minister. This idea may have been in the mind of Jesus; my fulfilling of all righteousness is becoming to me and to my Father. (That is, the us may have meant Jesus and the Father.—Ed.) Ver. 17. Comp. Heb. ii. 10. To fulfill—all righteousness. This is done, not by John and Jesus, but by Jesus alone, who undertook that very thing in his baptism; whence, also, the term baptism is transferred to his passion, (Luke xii. 50.) All righteousness—Every part of (the work of) justification, and therefore this rite also, the
earnest of other and greater things. In a limited view of justification, it would seem as if John should have been baptized by Jesus: in a comprehensive one, however, the contrary is the case. Jesus spoke these words instead of the confession of sins, which the other candidates for baptism made; and such words were suited to the lips of the Messiah alone. Even in his deepest humility the Son of God guards His royal prerogative. John xiii. 7, 8; xiv. 30; xviii. 5, 36. Then—Immediately. [Why did Jesus come to a baptism of repentance, a rite belonging to sinners? He was made sin for us, he was numbered with the transgressors.—Comp. Ps. xl. 12. Alf.]

16. Straightway—There was nothing to detain him longer; so, also, he rose straightway from the dead. Lo!—A great and strange event. Unto him—This means more than the words above him would have done. The heavens—Plural.

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

17. Voice—A most open manifestation of God. Of like sort are those mentioned in Acts ii. 2, 3; Ex. xix. 4, 9, 16; xl. 34, 35; Numb. xvi. 31, 42; 1 Kings viii. 10, 11; xviii. 38. This is—Mark and Luke give the exact words spoken. Thou art—Matthew gives the sense. The whole utterance occurs again, chap. xvii. 5. Faith asserts, Thou art the Son of God, xvi. 16. (Lit., The Son of me, the Beloved.) The double use of the article is most emphatic. Son—John i. 18; iii. 16. Beloved—It might seem as if this were a proper name, (comp. chap. xii. 18), and that two points were here asserted, that he is God's Son, and that he is the Beloved, in whom God is well pleased; but Luke iii. 22 proves the word beloved to be only an epithet. The love is something natural; he being a son, the well pleasing, something consequent on His doing the Father's pleasure. The beloved, the only (Son), who shares the Father's love with no other. In whom—The preposition in signifies, primarily, the object; and, secondarily, the cause of the Father's being well-pleased. Of this good pleasure
the Son is the object in himself, and all things and persons become so in the Son. A Sept. phrase, comp. note on Col. ii. 18, I am well-pleased. The verb εὐδόκησα, I am well pleased, and the noun εὐδοκία, are used to express pleasure caused to a person either by himself or by others. Either part of this idea suits this passage, as applied to the Father's good pleasure in the Son. There exists an eternal affection towards the Only-begotten, and a ceaseless graciousness towards the Mediator, and in him towards us, as reconciled children. In chap. xvii. 5, the words hear him are added, as he was then about to speak of his passion. This is not added here; for in the beginning of his ministry he only set forth the same thing which the Father uttered—This is my Son. [A masterly view of John the Baptist's work, and his relation to Christ, is given in Neander's Life of Christ.]

CHAPTER IV.

1. Then—From his baptism. Was led up—Towards Jerusalem, by simple impulse. Into the wilderness—Some wilder part than that mentioned in chap. iii. 1. [Possibly the Arabian desert of Sinai, Alf., more probably of Judah, as Beng., De W., Mey.] Of the Spirit—The Holy Spirit, chap. iii. 16. [Comp. Acts. viii. 39; 2 Kings ii 16.] To be tempted—This temptation is a sample of Christ's whole state of humiliation, and forms an epitome not only of all the moral, but even more, of all the spiritual temptations which the devil has ever contrived. [To the Saviour we must ascribe a possibility of falling, as viewed from without; else there is no merit, no temptation. To God made man we must ascribe the impossibility of falling. The union of the two is a mystery, which is essential to the idea of Christ, the God-man. His human soul had power to fall; his infinite Spirit necessitated a victory. By the former, he is like us, our pattern; by the latter, he has power to make us like him, and is our Saviour. Obs.] Of the Devil—The Heb. word here rendered Devil, is always rendered by the Sept. Διαβόλος, Devil, or Accuser, except in 1 Kings xi., where they render it two or three times by Satan. [To be tempted during the forty days of fasting, Mark i. 13. So that the threefold temptation recorded by Matthew is but the acme, the last and most terrible of many. Graul in De W.]

2. Fasted—Doubtless in the strength of his baptism. The word fast implies abstinence from drink as well as from food.
[Not merely a fast in the common and loose sense, but entire abstinence from food. Luke iv. 2, Alf. Christ’s fast cures Adam’s greed. Q.] Forty—A period also memorable in the lives of Moses and of Elijah. But the condition of Moses in his fasting was one of glory; that of Christ, which makes it more wonderful, one of humiliation. An angel had supplied food to Elijah before his fast; it was only after his, that angels ministered to Christ. Jesus passed forty days before entering on his public ministry, and forty more as if of preparation, before his ascension. Days—in those days and in that seclusion most important matters passed between the Mediator and God. Afterward—Up to this point he had not been so much undergoing as preparing for temptation Comp. beginning of next verse. [So Mey., but see note from Graul, preceding verse.] Hungered—Hunger is a very keen trial. He experienced thirst in his passion. This temptation may be compared* with that of our first parents, Gen. iii. The tempter used the same art; but Christ restored the cause which the first pair had lost.

3. Came—In visible shape. The tempter seized upon his opportunity. [Jesus passed that time of year in the wilderness, when the nights are longest, beasts of prey most ravenous, the weather most inclement, and no supply to be found from field or forest. Harm.] The tempter—Who did not wish to be recognised as Satan. And Christ calls him Satan at last, on the conclusion of the temptation, ver. 10, after he had clearly exhibited his peculiar satanic characteristic of pride. So by Divine skill he defeated diabolical skill. The tempter seems to have appeared to him in the shape of a scribe, since he is thrice refuted with the answer, It is written. [Better De W. The appearance of the devil in person, even in human disguise, would have taken all force from the temptation; for the Son of God would know him at once. Evil, to be attractive, must not appear in its own hateful form.] If—So also, in ver. 6, Satan both doubts himself, and endeavours to tempt to doubt, trying to remove truth from view and to suggest falsehood. He solicits Jesus with a condition positively declared from heaven. [As if to say, Thou art hungry; how unworthy the Son of God! If he, free thyself from this weakness and want. Else no man will believe thee. De W.] Command—The tempter thus

* Rather, contrasted; Adam, in the garden, with abundance; Christ in the wilderness, an hungered. Eg.
acknowledges the Son of God to be omnipotent. These—That is, that any one of these stones become a loaf, see Luke iv. 3. Stones—[comp. iii. 9, Mey.] As much as to say, "Thou art in a wilderness, containing many stones, but no bread." Nay, but, O tempter, thou shalt soon be convinced in another way that this is the Son of God. He shall soon inaugurate thy destruction. Luke iv. 34–41

4. It is written—Jesus does not appeal to the voice which spoke from heaven; nor does he answer the tempter’s argument; he only opposes the simple Scripture to his adversary’s conclusions. He does not enter on the question of his being the Son of God. Our Saviour often made use of the Scripture in arguing with men; using, however, the expression, I say unto you; but to Satan he only says, It is written; that is, whosoever I be, I hold fast to the Scripture. Every statement he made was in itself indisputable, but he only holds fast to one point, It is written. Whereby he expressed the fact, that he himself was come to fulfil all Scripture, and at the same time proved the overwhelming authority of Scripture which Satan could not confute. Man shall not live, etc.—The Sept., in Deut. viii. 3, has the same words, only prefixing the definite article to man, and adding, shall man live after out of the mouth of God. Even in the wilderness, the people of Israel had experienced the truth of this saying. The 6th chap. of Deut. is quoted in verses 7 and 10; so that two consecutive paraschæ (synagogue lessons) contain the three sayings spoken to the Israelites in the wilderness, and used by Christ, also in the wilderness, as a weapon against his tempter. Jesus, in his temptation, used these words at the same season of the year in which they had been used by Moses. Shall live—Jesus had proved this in the forty days preceding. It is as easy to live without bread as to make stones into bread. To ask for nothing but life itself, is true contentment, ready peace of mind. Jesus knew that he should live. Man—He makes no reply to the tempter’s addressing him as the Son of God, but speaks as one of a multitude who are bound by the word of Scripture. [In answer to the tempter’s challenge, Art thou, he but binds himself more closely to us; I am man. Stier]. And even in the days of Moses, the Divine wisdom had dictated this entire argument whereby the Saviour should smite the tempter. Jerome says, "It was the Lord’s object to smite the devil, not by majesty, but by humility. By every word which proceedeth—So, in Ps. lxxxix. 34, the Sept. has the
things passing through my lips, speaking of a Divine promise. Comp. LXX.; Numb. xxx. 13; Deut. xxiii. 23, with reference to vows; also Jer. xvii. 16, and Numb. xxxii. 24. Out of—lit. through, the mouth, and so from the heart. [The meaning of Christ's reply is, God can sustain life without common food, as he taught the Israelites with manna. I will work no miracle to satisfy my own will, and destroy this sense of human weakness, but will trust him. Neand. The self-denying love of Jesus never wrought a miracle for his own gratification: always for others' good. Ols.]

5. Then—Matthew describes the assaults of Satan in order of time, ver. 8, note. Luke observes the order of place, and describes first the desert, then the mountain, then the temple, chap. iv. 1, 5, 9, which difference of order is in itself not only harmless but useful as affording proof that the one evangelist did not copy from the other. Perhaps, too, the tempter appearing in various disguises assailed Jesus with some part of the third temptation before the second. Taketh him up—A concise expression for taketh and leadeth; and so, ver. 8, Luke uses the word lead, chap. iv. 9, 5. A wondrous power was permitted to the tempter, up to the moment when Jesus said, "Get thee hence, Satan!": ver. 10. Gregory says, "We need not wonder at Christ permitting the devil to lead him about, if he permitted the devil's servants to crucify him." Satan is tempting everywhere. Comp. as to change of place, Num. xxiii. 13, 27. Christ was tempted everywhere; in every kind of place where he was afterwards to exercise his ministry. Into the holy city—Where there would seem most reason to hope for an angelic guard. On—Jesus was as truly on the pinnacle and on the mountain as he had been in the wilderness. Pinnacle—To ascend which was far easier than to descend. Antiquaries are uncertain as to what this pinnacle was. [Gr. πτερύγιον, wing, most probably not the sanctuary itself, but an out-building of the temple. De W. And so perhaps the royal portico of Herod overlooking, at fearful height, the valley of Jehoshaphat. Mey., Alf.] Christ was tempted by heights and depths.

6. It is written—That temptation is the most specious which appears to cite scripture appropriately. No doubt, Satan had often experienced the power of this text in the angelic defence of the righteous against his attacks. He shall give, etc.—Ps. xci. 11, 12. The Sept. read, For he shall give his angels charge concerning thee, to keep thee in all thy ways,
etc. It is rather in the misapplication than in the curtailment of the quotation, that the fraud of Satan appears. *In their hands*—(lit. on their hands, which has become in German a proverbial expression for particular care of a person. Ed.)—that is, they shall guard thee with the utmost care. *A stone*—Whereof the temple was built. The tempter plausibly cites the psalm. [Obs. thinks Jesus, abandoned of the Spirit, was tempted as a *man only*; but the Spirit himself led him, ver. 1, and he was tempted as the *Son of God*, ver. 6. *De W.* The contradiction, however, is only verbal. See on ver. 1.]

7. Notwithstanding Satan’s retort of the “it is written,” Jesus did not allow it to be wrested from him as a trite argument, but applied it thrice. For Scripture must be interpreted by, and reconciled with, Scripture. *Thou shalt not tempt*—[Uncalled reformers and fanatics have sinned through presumption, from forgetting this word of the Lord. *Stier.*] So the Sept., Deut. vi. 16. According to their own interpretation, the word ἰνεργάζειν, which they use, means no more than ἰνεργάζειν. Jesus’ meaning is, “It is not for me to provoke God by tempting him.” *The Lord*—Put as a proper name (and equivalent to Jehovah).

8. The third (that is, the last) conflict; as appears from the “get thee hence,” ver. 10. *Mountain*—A new scene of temptation. *Showeth*—To his eyes as far as the horizon; the rest possibly by enumeration and indication. Satan is a subtile spirit. [*World*—Not Palestine, but the heathen world, where Satan’s power is. *Mey., De W.*]

9. *I will give*—But the Son is heir; and whatever power Satan had, as resulting from man’s defection from God, Christ as the mightier hath taken from him, not by treaty but by conquest. What Satan in his temptation could not prevail on Christ to do, he will effect hereafter by his vassal the Beast. Rev. xiii. 2. And those kingdoms of the world which he offered to Christ, he will confer upon that adversary of Christ’s. [Thus those who educate children to think this world’s glory the chief thing *do the devil’s office*. Q.] *It*—Stupendous pride, to offer the kingdoms of the world as a gift, for the act of homage in acknowledging such a gift. [What the angel, Rev. xxii. 8, 9, would not permit John the disciple to do, the tempter demands from Jesus, the Lord. *V. G.*] Without doubt Satan appeared in some venerable guise.

10. *Get thee hence*—[Tisch. reads here also ἵππος ὀπίως μου, behind me. So most editors; but Alf. and Mey. with
reason defend the received Text.] When Peter took and rebuked our Lord, on his foretelling his passion, the Saviour, to put the too presumptuous apostle back into his fitting place, said unto him, *Get thee behind me, Satan!* But to Satan himself he says here, *Get thee hence, Satan; not, Get thee behind me, but away from me.* Satan—Thou hast endeavoured to find out who I am; I tell thee, who thou art. When the tempter wishes to appear most friendly, the Saviour addresses him as Satan. [For his pride had evidenced his being Satan. V. G.] Thou shalt worship the Lord thy God—The Sept., in Deut. vi. 13, read, Thou shalt fear the Lord thy God, for which the Saviour fitly substitutes the word worship in the text. Comp. v. 9. Only—So the Sept., which inserts the word μόνος, only, without violence to the sense, in Gen. iii. 11, 17.

11. [Leaveth him—For a season, Luke iv. 13.] Angels—Who had probably been spectators of the contest. Comp. 1 Cor. iv. 9; 1 Tim. iii. 16. Ministered unto him—Doubtless by supplying his immediate need, that of food. Comp. 1 Kings xix. 5, 6.

12. [Between vers. 11 and 12 a long interval ensued. Alf. See John i. 29; iv. 1. So all harmonists.] Now when Jesus had heard—lit., when he had heard. [The Text Rec., and Eng. Vers. have Jesus, but it is rightly omitted by Bengel. Tisch.] The name Jesus occurs in ver. 17, but not here; for the passage, vers. 12-16, in connexion with what precedes, implies how John made way for the Lord; but in ver. 17, etc., a description is given of the actual commencement of our Lord’s ministry, including the call of the two pairs of brethren. Wherefore in ver. 18 the word Jesus is again understood, not expressed. Cast into prison—lit. delivered up (to custody); chap. xi. 2; Jesus must increase, John must decrease. [The captivity of John, in this passage, and his death, chap. xiv. 3, are with the utmost fitness mentioned in an incidental way, with reference not to the exact time of their occurrence, but to the time they reached the ears of Jesus. No long period could, however, have elapsed between John’s imprisonment and our Lord’s hearing of it, John iii. 24. And though not yet in bonds, John was in the act of decreasing, John iii. 29, 30. Nor is there, in John iv. 1, any mention of his imprisonment; and although in John v. 35, it is said (John) was a burning and a shining light, yet it does not follow that at the time our Saviour spoke those words John had been cast into prison; since even there he might have been a
burning and shining light. In fact, the mention in the past tense, John was, etc., was owing to the fact that the Jews were already weary of the joy they had sought from John, and that Jesus Christ, the true light, was already, by his infinite brightness, outshining John as day does a taper. Harm.] He departed—The same word is used, chap. xiii. 14, on a like occasion. Into Galilee—And, in fact, into the part of Galilee which lay farthest from Herod, and from John's prison. Matthew speaks of all Galilee in contradistinction to Judea, in which the temptation had taken place. This departure to Galilee was the act whereby the Jesus left a private for a public life.

13. [Leaving—Because the people rejected him. Luke xxiv. 29-31. Ols.] Nazareth—Where he had hitherto dwelt, which is upon the sea coast, ver. 15, 18, a place much frequented.

15, 16. The Sept. in Isa. ix. 1, 2, Region of Zabulon, the land of Nephthalim, and the rest on the coast, and beyond Jordan, Galilee of the Gentiles. The people which walketh in darkness, ye behold a great light; upon you who dwell in the region and shadow of death, a light shall shine. The two verses are most closely connected together in Isaiah, for which reason the evangelist takes part of the topography from the former. Many of the apostles were from this region. Ps. lxviii. 18; Acts i. 11; ii. 7. Land and people are in apposition. The way—Understand by. The prophetic topography is marvellous, latitude and longitude agreeing with the utmost exactness. Of the sea—Ver. 18. Beyond Jordan—The Hebrew רְבָּעָה, rendered by the Gr. πέραν, is used to denote a boundary either on the near or the far side. Galilee of the Gentiles—Galilee (particularly the part belonging to the tribes of Zebulun and Naphtali), lay close to the Gentiles. Galilee had hitherto had less culture than Judea; Jerusalem was the citadel of Levitical worship; for which reason the dwellers in Judea ought the sooner to have acknowledged Christ; the Galileans were now compensated for what they had previously lacked.

16. [Which sat—Bengel reads, which walketh, ποζσμμένος, and contrasts it with sitting, but the common reading is right. So Tisch., and all editors.] There is here a gradation, or climax. In darkness, In the region and shadow of death; Hath seen great Light; Light hath arisen. Hath seen Light—[Which illumines the whole world. V. G.] No one is saved unless illuminated. Acts xiii. 47. And to them which sat—
Ps. cvii. 10. The word sitting well expresses a slothful loneliness. Region and shadow—i.e., shadowy region. The land was naturally low-lying, a type of its spiritual condition. Is sprung up—Heb. shines on them. The adjective great in the preceding clause, corresponds with the extension of expression here.

17. Began—Gr. ἐγένετο, a word in frequent use, signifying the commencement of an action either to be often repeated or deliberate and ample, or even protracted. [Jesus had already begun to teach in the schools before coming from Nazareth to Capernaum; Luke iv. 16; but now, with a loftier voice, he began to proclaim the kingdom of God. The King was his own herald. Harm.] The kingdom—It exemplifies the excellence of the Divine style, that the abstract, kingdom, is mentioned as having arrived, before the concrete, King, or Messiah. The former was appropriate to its secret beginnings, the latter to its glorification. Comp. on Luke i. 35; 2 Thess. ii. 3. The kingdom of heaven—lit., the kingdom of the heavens, that is, the kingdom of God. Comp. chap. v. 3, with Luke vi. 20. It is so called by Matthew in the course of his Gospel, and always in the other New Testament books. See Acts i. 3; xxviii. 31; Rom. xiv. 17. The substitution of the word heaven for God is very frequent, and appropriate to the primitive Gospel times. Chap. iii. 2. By the expression (almost limited to the New Testament), the kingdom of heaven, all expectation of an earthly kingdom was abolished, and all were invited to a heavenly one. It is called thus in reference to the consummation referred to in Luke xxxi. 31; Acts i. 3.

18. [The word Jesus, Gr. Ἰησοῦς, here is spurious. Tisch.; etc. Read, And he walking, etc.] Sea of Galilee—See ver. 15, 23. [Seventeen miles long, five broad. It abounded with fish. Joseph.] Simon—He who was the first to follow remained first.

19. Follow me—lit., come ye behind me. This imperative has the force of an immediate call; chap. xi. 28; xxi. 38. I will make—observe the absolute power of Christ. Fishers—Jer. xvi. 16.

20. Straightway—An immediate readiness to follow is implied in ver. 22, where this word occurs again applied to James and John. The same readiness on the part of James and John is signified by the word διήρκεια in ver. 19. They received their call when in the eager pursuit of their profession. Blessed moment! They followed—Trustfully, without any
hasty stipulation for reward. [To pass at once from distracting toil to the ministry of peace,—this is to follow Him. Q.]

21. With Zebedee—Therefore they must have been youths, their father, Zebedee, being in full vigour, and their mother alive. John lived seventy years from that date, long surviving James, who was the first of the apostles to die. [These two are more frequently mentioned together in the New Testament than Peter and Andrew. V.G.] Mending—Lit., arranging. The word ἄρταξτιλεω is used to signify the making ready of implements before, or their repair after, use. The first signification seems the more appropriate here. Both pairs of brothers left their different actual occupations with the utmost promptitude and obedience.

23. [Ver. 23, 24, 25, are an introduction to the Sermon on the Mount. Mey. Stating the character of Christ's ministry, before giving an example. Obs.] And he went about, etc.—[The word Jesus, δε Ιησους, is probably spurious. So Tisch.] The same statement, chap. ix. 35. [See also Mark vi. 6; Acts x. 38, etc. It was by thus going about that he in so short a ministry benefited a vast multitude of men by his teaching and miracles, gave his disciples a better training, and moreover caused men, so far from being weary of him, to feel a continually stronger longing for his presence. Harm., pp. 235, 236.] Preaching—His teaching in the synagogues was public; his preaching still more so, chap. x. 27; xi. 1; comp. also Luke viii. 39; Jonah iii. 2, 4. [Synagogues, houses for gathering on Sabbaths and feast-days, to pray and hear the Scriptures read and expounded. Mey.] The Gospel—Our Saviour's main teaching was the Gospel; all else only tended to remove obstacles to its reception. [See for this preaching, Luke iv. 16–30. Alf.] Of the kingdom—Of God. In Holy Scripture, God is always kept in view. All manner of—No one sick, no one dead, whom Jesus met, remained in sickness or in death. Sickness, disease—The Gr. νῆσος, sickness, signifies an ailment affecting the whole frame; μαλακία, (Eng. Vers., disease), an ailment of any part, attended with pain; βάσανος, v. 24. (Eng. Vers., torment), some excruciating ailment; and μάστιγα, a scourge, infliction. Luke vii. 21. Among the people—Of Israel; and it also means the public healing of persons whose ailments were matters of public notoriety. John ix. 8; Acts iv. 10. But the men or the images set forth as subjects of modern miracles are dragged by collusion out of some obscure corner.
24. His fame went—afar. Syria—The (Roman) province, of which Palestine was considered a part. They brought unto him. Even the Syrians. Sick people—Christ's miracles were wrought for the cure of men. John vi. 2; Matt. xi. 5; Acts x. 38. [And, Gr. xai, after torments, is probably spurious. Tisch.] Possessed with devils—The mention of the sick, and the possessed with devils, is often combined. Acts v. 16.

25. Multitudes—In the plural, from the number of places whence they came. Decapolis—[i.e., a district containing ten cities] lying on both sides of Jordan. Samaria is not mentioned. Beyond—that is, from the country beyond.

CHAPTER V. 

1. Seeing—At a distance. Mountain—And the upper part of the mountain. There he prayed and chose his apostles. Mark iii. 13–19; Luke vi. 12–16. Afterwards he came down to the middle of the mountain; he and his disciples descending to meet the ascending multitude; there he sat down and taught. See note on Luke vi. 17. A mountain, an elevated point, and nearer to heaven, was well fitted for the holiest actions. [Disciples—not only the twelve, but others also. V. G.] Came unto him—Observe the close access permitted to, and the docility shown by his recent disciples.

2. Opened—A deliberate beginning is an important part of any important action. The Scripture, in introducing great and deliberate acts, uses such phrases as, he turned him about, he raised his feet, he lifted up his eyes, he opened his mouth. See Acts x. 34. Here the fountain began to flow. Comp. Matt. xiii. 35. [His mouth—Man is the mouth of creation. Christ is the mouth of humanity. Lange in Stier.] Taught—He taught by doctrine, by consolation, by counsel, by warnings. Them—The disciples, whom he addressed in the hearing of the multitudes. [But the multitudes, too, ver. 17, V. G.] The evangelists have given at full length two of our Lord's discourses as samples of them all; the one delivered in public at the beginning, the other in private at the end (of his ministry.) John xiii.—xvi. The Lord's purpose in the present discourse was to teach true righteousness, Isa. lxiii. 1, at the same time that, declaring himself come to establish the law and the prophets, he exposes the self-styled righteousness of the scribes. The introduction contains a beauteous invitation, lstly, to a participation in true righteousness, and bless-
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edness therein, ver. 3, etc.; 2dly, to a communication of this righteousness to others, ver. 13, etc. The body of his discourse extends from ver. 17, to chap. vii., ver. 12, inclusive, and ends exactly as it begins with a reference to "the law and the prophets." The conclusion, 1stly, sets forth the gate of righteousness, chap. vii. 13, etc.; 2dly, warns against false prophets who mislead men in every direction, ver. 15, etc.; 3dly, exhorts to fulfil these counsels of righteousness, ver. 24, etc. The heavenly teacher prevailed, see ver. 28. [His whole subsequent life and discourses may be called a commentary on this sermon; which is a magnificent porch to the temple of our Lord's ministry. Ols.]

3. Blessed—[Spoken with a glance at the poor around him, Neand.] The frequent repetition of this word shows the purpose of Christ's teaching. [A great blessedness is here set forth by the Lord. V. G.] Not only blessedness in itself, but blessedness as actually present in Christ's person to all souls able to receive him, is here set forth, by striking paradoxes. Such souls, even though unrecognised, there were amongst the people; chap. ix. 36, etc.; xi. 28; Isa. xxix. 19, though their number was proportionably small; for the word blessed often implies the rarity of some great possession. Ecclus. xxxiv. (xxxii.) 8, from which the words theirs, they, exclude those otherwise minded. Comp. Luke vi. 24, etc., where the woes are denounced. There are seven absolute beatitudes, expressing the condition of the godly as godly; and two relative, as referring to their treatment by men. In both these classes the possession of the kingdom of heaven is set forth as the chief blessing, which comprises all others. They are all enumerated in a most beautiful sequence. The eight woes denounced against the Scribes and Pharisees, and the order in which they stand, may be compared with these, chap. xxiii. 13-16, 23, 25, 27, 29. In each case the kingdom of heaven is mentioned, chap. v. 3; chap. xxiii. 13; mercy, chap. v. 7; chap. xxiii. 23; purity, chap. v. 8; chap xxiii. 25; and persecution, chap. v. 10, 11; chap. xxiii. 29, 30, and the other clauses also doubtless admit of comparison. In the subject of each the saints are described as they are in this life; in the predicate, as they shall be in that day, Luke vi. 23. But the Lord so words his discourse as to imply both that the blessedness of individual saints commences at the present time, and also to give a prophetical intimation that the holy nation shall be blessed even on earth, ver. 5. The poor—The vocative, if not actually, at least by
implication, (comp. ver. 11, and Luke vi. 20), nor does the pronoun theirs, which follows, make against this view. (Comp. chap. xxiii. 37, note.) Poverty (of spirit) is the first foundation. He is poor who has nothing that he can call his own; or who, whatever he have, does not calculate on gaining more, but depends on the liberality of another. The riches which such poverty disclaims may be either spiritual or natural; we may have them or may not. Such cardinal and fundamental virtues are despised by the world; but the virtues the world admires, are either no virtues at all, or mockeries of virtues, or only virtues in so far as they are offshoots and appendages of Christian ones. [The meaning is, Blessed are they who feel a deep sense of spiritual poverty. Thol.] In spirit—that is, in their inmost being. This must be understood also in the following verses up to the 8th, where the words in heart are expressed. For—The reason given for each beatitude corresponds with the previous description of its subjects, and is drawn either, 1, from its opposite, since God works by opposites, 2 Cor. iv. 6; vii. 6; xii. 9; or, 2, from a gracious requital, or somewhat very like it. Is—Even now. The present tense here, and the future, in the following verses, mutually imply one another. The kingdom of heaven—[A community ruled by God, not with force, but free will and affection, the parties being closely united in the free interchange of offices of love. Thol.] Which, promised in the Old Testament, is conferred by the Messiah. (This part of the discourse is opened here, and closed, ver. 10, in the same words. V. G.)

4, 5. They that mourn . . . the meek—The Latins for the most part transpose these. [So, after many manuscripts. Tisch, and other eds. But the change is very doubtful; and De W., Mey., Alf., retain the common order.] And a connexion does exist between verses 3 and 5. Blessed are the poor, for theirs is the kingdom of heaven; blessed are the meek, for they shall inherit the earth. But this does not affect the order of the verses; for ver. 4 is subordinate to ver. 3, and ver. 6 to ver. 5. To mourn has a wider signification than that of only sorrowing for one's own sins. See 1 Cor. v. 2, note.

4. [They that mourn—Especially at the sense of spiritual poverty, ver. 3, and with an eager desire for righteousness, ver. 6; but also, all mourners, even in earthly sorrow, who hope in God. 2 Cor. vii. 10; Eccl. vii. 3, 4. Thol.] Shall be comforted—[They shall—Gr. αἰωρεί, that is, they only; implying the opposite εἰς τα for others. V. G.] The future tense applies
to the Old Testament promises now to be fulfilled. Luke xvi. 25; 2 Thess. ii. 16. [Christ was the consolation of Israel. Luke ii. 25. Al.} The poor and the meek are joined together in ver. 3, 5, as in the frequent עני ונוילע, poor and needy. Comp. also chap. xi. 29. [Sometimes one seems unable to believe, while there is faith in his very longing and complaint before God. Such mourners have already pressed forward into the second benediction. Stier.]

5. The meek—The classes chiefly mentioned here (in the beatitudes) are those on whom the world tramples. [The meek are the bowed down in meekness and humility. Thol.] Shall inherit—Future tense. The meek everywhere seem to yield to the pressure of the inhabitants of the earth, and yet they shall obtain possession of it, not by the right of the strong arm, but by that of inheritance, with the Father's aid. Comp. Rev. v. 10. Meanwhile, even though the usurpation of the wicked remains, all the earth's good is appointed for the benefit of the meek. In all these statements blessedness in heaven and blessedness in earth imply each the other. See Psalm xxxvii. 11. The meek shall inherit the earth, and shall delight themselves in the abundance of peace, which is in fact the gist of the whole psalm; see ver. 3, 9, 22, 29, 34.

6. Which do hunger and thirst—Who feel their need of, and earnestly desire, a righteousness, whereby they may approve themselves before God and man. Faith—A description of faith, suitable to the commencement of the New Testament. Righteousness—Our Lord here plainly sets himself forth as the author of righteousness, ver. 10, 11, 20, etc.; chap. vi. 1, 33; that is, of righteousness before God, not before man. This verse is the central point of this passage, and the theme of the whole discourse. He does not say, Blessed are the righteous, as he does, Blessed are the merciful, etc., but Blessed are they which do hunger and thirst after righteousness. Pure righteousness shall be vouchsafed them in due time. 2 Pet. iii. 13; Isa. lx. 21. They shall be filled—With righteousness, Rom. xiv. 17. This was the meat of Jesus himself; John iv. 34, comp. with Matt. iii. 15. This satisfying he was supplying to his own through his whole discourse, and in this particular verse he promises and distributes it to them.

7. Merciful—Gr. αλεγος, from αλεγος, answering to the Hebr. דבון, [benevolence, kindness, mercy. Gen. xxi. 25; 2 Sam. x. 2. T. B.] not merely due to miserable objects.

8. The pure in heart—Ceremonial purity is not sufficient.
Jesus teaches virtue of heart. Purity of heart includes both chastity and freedom from other pollutions of sin [though the primary allusion in the word pure is free from hypocrisy, from double mindedness. Jas. iv. 8. Thol.] Shall see God—A clear knowledge of God is promised even in the present life, but in words which still more fitly promise it in the life to come, 1 John iii. 2, 3, 6. Comp. the opposite of this, 1 Thess. iv. 5.

9. Peacemakers—The makers of legitimate peace between those who disagree, dispute, or contend. [First of whom is Christ. Col. i. 20; Eph. ii. 15. The position of this blessing shows that it refers to those also who enjoy and diffuse peace with God; spiritual peace. Comp. John xiv. 27; xx. 19, etc. Thol.] Sons—How great dignity! Of God—The God of peace. Shall be called—Shall both be, and be called.

10. Which are persecuted—Gr. διδώσαμεν, which have undergone persecution. Herein our Saviour already declares what he himself and his followers must undergo at the world's hands. All this he unfolds by degrees; speaking of the yoke, chap. xi. 29; of the cross, chap. xvi. 24 (comp. Mark viii. 34); and of the cross, to his disciples in private, Matt. x. 38. For righteousness' sake—ver. 11. For my sake. Comp. chap. x. 39, 42; xvi. 25; xviii. 5; xix. 12, 29.

11. Shall revile you—In your presence. Understand men before this. They insult by word, they persecute by deeds. You—Jesus sometimes, in treating of himself with others, concerning some external thing (as John xi. 7), or of himself as unknown (chap. iii. 15; John iv. 22), uses the first person plural; but otherwise almost always the second, thus implying a difference between himself and the mass of mankind, ver. 12, 13, 20; John vi. 49; x. 34; xiv. 9; xx. 17. Shall say—In your absence. [The word falsely, Gr. ἔσοδόμενοι, seems to be an insertion. Tisch. omits, so Mey.]

12. Rejoice—Joy is not only a Christian feeling, but a Christian duty, Phil. iv. 4. And in adversity is the highest degree and proof of patience. Be exceeding glad—That others also may feel your joy. For—Therefore we are right to rejoice in our reward. Reward—Of grace. The word reward signifies something besides the blessedness which springs from the very nature of the righteous; therefore rejoice is said. The prophets—Who endured hatred for testifying of Christ (Acts vii. 52), and whose reward ye know to be great. Persecutions have taken place, not only
among savage nations, on the introduction of the gospel among them, but at all times, both of Old and New Testament history, 1 John iii. 12, 13. [Before you—He says not before us. He was before the prophets. V. G.]

13-16. [The connexion is, And ye have the less right to let disgrace and persecution dispirit you and destroy your allegiance, because your calling is so important and controlling; ye are the salt, the light. Mey.]

13, 14. Ye—The first disciples and hearers of the Messiah. [Christians, sons of God, ver. 16. V. G. All who, like the apostles, are filled with the Spirit. Comp. Phil. ii. 15. Thol.] Salt and light are things essential in nature, and most extensively used. In Scripture we constantly find a matter set forth in metaphorical words, to attract our attention, which is afterwards plainly stated, on our failing to take it in the sense intended, and feeling thus our own blindness. Of the earth. . . Of the world. The earth itself is without salt, the world without light. If—It is not here asserted that salt can lose its savour, but only what the salt of the earth would come to, were this possible. Lost his savour—Galen assigns to the Greek word thus translated the sense of losing feeling. Mark ix. 50, uses the expression have lost its saltiness, lit., have become saltless. It is in the nature of salt both to possess and to impart flavour; with this flavour, saltlessness, want of taste, and loss of savour are contrasted. Shall it be salted—[That is, the salt. The verb is not impersonal, as Beng. thinks, but must have the same subject as the following verb. De W., Thol., Mey., etc.] Neither the salt itself nor the earth can be salted from any other source. To be cast out—Far from all household use. And—Therefore. To be trodden under foot—Nothing deserves trampling down more than he who desires to be esteemed holy, and is not. [The vanity of the mere worldling is not so disgraceful to him as this. V. G.] Of men—Whoever come in its way; the article (not expressed in Eng. Ver.) gives this force.

14. On an hill— Appropriately; comp. ver. 1, and, as to the matter of fact, Rev. xxii. 10.

15. [Salt denoted the new power of life, which Christ's disciples give the world; the next image, light, denotes the new power of knowledge. Thol.] Do men light—Comp. vii.


16. [So shine—As a candle upon a candlestick. Mey.]
Before men—All men. That—Not so much that they may see, as that they may glorify. Your works—Not yourselves; the shining, not the candle. [And your Father follows, not yourselves. Comp. vi. 2. V. G.] Your Father—Who hath begotten you in his own image. [Wheresoever thou beholdest a good work, glorify God for the holiness of his children. V. G.] 1 Pet. ii. 12. Through this whole discourse the Son displays God to us as a Father, and that with greater fulness than all the prophets before Him had done.

17. Think not—An elliptical passage, by substitution of the consequent. Think not, hope not, fear not, that I am like the teachers to whom you have been accustomed, and that I shall set aside the law as they do. One who fancies the one may easily fancy the other. [And this is a very common notion. V. G.] I am come—Therefore Jesus existed, before he came. So "I have not found," chap. viii. 10. To destroy—(lit. to dissolve). The compound Greek word ἀποθανόω, to dissolve, is opposed to σαρκίζω, to fulfil; the simple words do and teach are opposed to the simple word loose (Eng. Ver. break) in ver. 19. This shows the relative force of the words; the former referring to the whole law, the latter to its separate precepts. To destroy and to break both signify to make of none effect. The law or the prophets—Some of the Jews held the prophets in less esteem than the law. They are mentioned together also in chap. vii. 12. [The Law and the Prophets were the essential parts of the Old Testament economy; the law awakening the sense of need of salvation, the prophets pointing to its future satisfaction. Thol.] To fulfil—To bring to pass, by word and deed, all the requirements of the law. See following verse. [He was not the founder of a new law; but by His own obedience, himself fulfilled the law, and taught His disciples to fulfil it. V. G.] The Rabbins acknowledge the fulfilment of the law to belong to the Messiah.

18. Verily—lit. ἀμὴν, amen. Jesus alone used this word as an asseveration in the beginning of a discourse. His apostles never did. Wagenseil shows that it sometimes had the force of an oath. Kimcho interprets it as signifying stability. In the New Testament, however, it has not necessarily the force of an oath; corresponding as it does with the words ναι, yea, and ἀλήθεια, truly; Luke xi. 51; xxi. 3. Comp. Matt. xxiii. 36; Mark xii. 43. It is, however, a most forcible asseveration, well befitting one who appeals for con-
firmation to his own character and truth; and from the dignity of him who used it, has the force of an oath, especially where reiterated, Amen, amen. See John i. 51, note. The Hebrew word is retained in all languages. [And should, in our translations, be retained in the beginning as well as at the end of sentences. The same remark applies to other Hebrew words in the New Testament. Not. Crit.] I say unto you—This formula, very usual with and fitting for the Lord, is of the utmost force, and frequently denotes something asserted by himself, which, for special reasons, is neither distinctly expressed in the Old Testament nor follows by plain deduction from any other source; but which is first brought forth by his own lips from his secret treasuries of wisdom and knowledge, so as to make the assent of his hearers rest on his sole assertion, and to take away, for the future, all excuse from the slow of heart. The prophets were wont to say in the third person, Thus saith the Lord; the apostles, It is written; but Christ in the first person, I say unto you. Paul, when occasionally obliged to write in the first person, expressly limits it to himself, Rom. xii. 3; 1 Cor. vii. 6, 12. Faith is correlative to I say unto you; and thus by this very expression, at the commencement of the New Testament dispensation, faith is made the fundamental point. Christ appealed but seldom, except for special reasons, to passages of Scripture, depending, with great fitness, on his own authority. Heaven and earth—The entire created system. Pass away—The Gr. word σωτήρ, thus translated, leaves the manner of this passing away undetermined. Jot—Yod, the smallest letter in the Hebrew alphabet, concerning which the Hebrew text and margin differ so frequently as to make it almost immaterial whether it be used or not. The Hebrew text contains 66,420 yods. In Greek the letter iota is often either written underneath another or altogether omitted. Tittle—Any appendage to, or portion of a letter, any distinguishing mark between two letters (as that which distinguishes ξ, Ε, from ξ, K, or Π, R, from Π, D), or between two sounds, as vowel points or accents; in short, any thing which in any way pertains to the declaration or explanation of the Divine will. In no wise—Gr. ἐξ ἡμῶν, which always takes a subjunctive mood, and must not be made too emphatic. Comp. ver. 20, 26. Pass away—Hence we may infer the completeness of the Scripture; for were it not complete its fulfilment could never be perceived. From the law—(Supply, and the
prophets). The minutest part of the law is set up against the whole world. Till—For it is in a new heaven and a new earth that righteousness dwells, 2 Pet. iii. 13. All—The law. Contrast this with one in the next verse. Be fulfilled—They have been fulfilled by Jesus Christ, and are still being fulfilled in him and in Christians. They had not been fulfilled previous to His coming. [The apostle Paul is entirely in harmony with this passage. His writings are full of the fulfilment of the law, in the same sense with Christ's words; and his doctrine of its insufficiency and removal refers only to its power for justification. Mey.]

19. Shall break—In contrast to shall do, further on. The scribes, who considered themselves great, used to break the commandments. The same Greek word occurs in John vii. 23; x. 35. These—which follow, ver. 22, 28, etc. Least—The commandments, Thou shalt not kill, etc., are not least in themselves, since the whole law is contained in them; but inasmuch as, properly explained, they rule the most subtle feelings and motions of the mind and of the tongue, they seem least to men, in comparison with other precepts. And—and is used, not or, since teachers is the subject of discussion, ver. 20. [Every man, in a lower sense, teaches by his acts. No false teacher has reached such a pitch of folly as to pronounce evil no evil, and good no good. V. G.] Least—Referring to least commandment. According as we deal with the Word of God, God deals with us. John xvii. 6, 11; Rev. iii. 10. A little signifies almost nothing, and so the least may mean none at all. (They thought anger, for instance, of no consequence); comp. ver. 20. Ye shall in no case enter. The word least here used, Gr. ἐλάχιστος, is different in sense from the least, Gr. μικρότερος, used in chap. xi. 11. In the kingdom of heaven—Which admits none of the unrighteous. Shall do and teach—These words occur in the same order, Acts i. 1. Shall do—All, ver. 18; for it is not allowed to break even one. He—Emphatic pronoun, comp. chap. vii. 21, note; Luke xi. 24; John vii. 18. Great—All the commandments are great ones to him, especially in their scope, ver. 18; therefore he shall be called great.

20. Shall exceed—Our righteousness, supposing it to satisfy, could never exceed the requirement of the law. Yet the scribes and Pharisees, whose righteousness ours should exceed, imagined theirs to surpass what was needful. Comp. Gr. περισσεύειν, exceed, with περισσοῦν, more than others, ver. 47, 48, shows how much further
than the scribes and Pharisees we should endeavour to reach. Your righteousness—[The order in the best authorities is ἡ δικαιοσύνη ἡμῶν. Tisch., etc.] The pronoun your is emphatically contrasted with the righteousness of the scribes and Pharisees [which, at that time, was considered the highest, V. G.]. Such righteousness is meant, as is illustrated by vers. 19, 22, etc. [Moral rectitude, not the righteousness of faith, which would be unintelligible here; yet on faith must the true Christian morality, in contrast with the Pharisaic self-righteousness, rest. Mey.] This language in no way makes against the righteousness of faith; but the language of our Lord, before his glorification, holds, as it were, a middle place between the teaching of Moses and that of the apostles. Literally, more than, that is, more than the righteousness of the scribes. Of the scribes—Jesus does not require the righteousness of his followers to exceed that (required by the law) of Moses, as if the law which promised life to those who kept it could have been faulty; for that law was holy, just, good, and spiritual, Rom. vii. 12, 14. But their righteousness was to exceed that of the scribes and Pharisees, who, laying aside the morality, upheld the ceremonial and judicial power of the law. The Pharisees laid stress upon traditions; the Scribes or Karaites on the letter of the law, which was continually written and read. The special business of the scribes seems to have been teaching; that of the Pharisees, observance. Our Lord does not name Moses; he says impersonally it was said. Ye shall in no case enter—chap. xviii. 3; John iii. 5; 1 Cor. xv. 50.

21. [Christ begins his spiritual exposition of the law with the second table, containing duties to our neighbour, because this part of our disposition lies most open to conviction. The discourse afterwards reaches also the heart’s idolatry. Chap. vi. 24. Stier.] Ye have heard—Read in public, and without dissenting. [As the people knew the law only by these public readings, the expositions of the scribes, which accompanied them, partook of the authority of the Scripture itself. Thol.] In the New Testament teachers are referred to their reading, the multitude to their hearing, of the law. John xii. 34; Rom. ii. 13, 18. That it was said—Impersonal; in striking contrast to, I say unto you. Moses did say this; his expositors repeated it, but with an altered meaning; the people drew no distinction between Moses’ meaning and that of his expositors. In chap. xix. 8, 9, there is an express, but mild contrast drawn to Moses, Moses suffered you ... I say unto you,
wherein the word I is not expressed in the Greek. There is no discrepancy between Moses and Christ; but the Jews had wandered away both from Moses and Christ. Our Lord's language did not exceed that of Moses, chap. vii. 12. For lust, ver. 28, is also forbidden in the law; Rom. vii. 7. But the Lord restored to the law what the scribes had abrogated from it; and blotted out the fictions they had appended to it. In the antithesis, But I say unto you, the Saviour simply decides everything of his own authority (apart from the very existence of Moses, who, as a servant, yields to his Master), not in the guise of a lawgiver or of an expositor, but as a Son, declaring his Father's will; comp. chap. vii. 21; iii. 17. The law is perfect; whatsoever the Saviour here forbids or enjoins the law also forbade or enjoined. It judges the secrets of the heart, Rom. vii. 14, but usually refers to externals, by reason of the hardness of men's hearts. Therefore it is that our Lord, instead of saying, "Moses, however, said unto you," says, "But I say unto you." The Jews in the Pharisees' days were in many respects very differently disposed from those of Moses' time. Them of old time—The fathers, in the days of Moses. The scribes wished to be thought in conformity with the ancient primitive rule. Antiquity should be upheld; but then it must be genuine antiquity. [It was not in the time of Moses, but in that of the scribes and Pharisees, that a laxer interpretation of the law than that held by the ancients had been introduced. As is often done in religious disputings, or in defence of immorality, they arrayed their very innovations in the false garb of antiquity. V. G.] "Them of old time," is contrasted with, "I say unto you," next verse; which shows them to be the dative, not the ablative case, and therefore we should translate It was said to (not by, as Eng. Ver.) them of old time; and this is the simpler construction. Thou shalt not kill—Our Lord begins with the most obvious command. The judgment—The Hebrew word, rendered in Gr. ἡγίασε, and here judgment, signified the lower tribunal in the towns, consisting of twenty-three judges, who had power of life and death. The dative case, Gr. τῷ ἡγίασε, signifies, in respect of the judgment; as in the next verse, τῷ συνέδριῳ, of the council, signifies in respect of the Sanhedrin, or council; the word ἱνοκράτος, criminal (Eng. Ver., in danger) being taken absolutely.

22. [But I say—Of outward acts of violence and murder he does not even speak; for these are unheard of in his kingdom. De W.] Whosoever—This attacks the laxity sanc-
tioned by the scribes. **Is angry**—At all, either in sudden passion or in bearing malice. **With his brother**—[Not merely his fellow Jew, but his fellow man. See Luke x. 29, seq. Mey.] This expression shows the unworthiness of anger. **Without a cause**—This gloss evidently savours of human origin. [Gr. εἰς τὴν, which Tisch. omits. So De W., Ols., Mey., 4th ed., etc. But the reading is not free from doubt.] He who is angry without a cause is worse than choleric; not even the Pharisees held it right to be angry without a cause; but even with cause we ought not to be angry. Tertullian says, “God, in commanding us to love our enemies, forbids our hating even with cause for hatred.” [Yet there is an anger of holy love in God and in men of God; and perhaps Jesus expressly left room for this, to avoid perplexing consciences. Stier.] On the other hand, a magistrate does right in putting to death those who deserve it; and yet the commandment does not say, **Thou shalt not kill without a cause.** **Shall be in danger of the judgment**—As a murderer, comp. ver. 21. As he who looketh on a woman, to lust after her, is an adulterer, so he who hateth his brother is a murderer. 1 John iii. 15. This verse does not imply three degrees of human punishment, for it neither appertained to the judgment (municipal court) nor to the council (Sanhedrim) to take cognisance of anger, or of the saying Raca. Nor was the valley of the son of Hinnom a place of punishment at all, much less of punishment inflicted by any power besides those cited, less than all of punishment inflicted for saying **Thou fool.** Therefore **the judgment and the council** are assigned to Anger, and the saying **Raca** to the first and second degrees of murder, deserving the first and second degrees of punishment in hell, (see ver. 30); and **hell-fire** is assigned to the third degree of murder, the saying, **Thou fool,** and implies a more fiery punishment in hell. Therefore there is here a substitution of the consequence for the cause; that one is in danger of the judgment, the council, or hell-fire, signifies that he is a murderer in the first, second, or third degree. The spiritually guilty is described, as regards his fault and his punishment, in terms of civil procedure. **Shall say**—In thought or in word, once or continually. **Raca**—A word, according to Lightfoot, commonly used in Hebrew, but untranslatable in Greek. It implies somewhat more than anger, and less than calling one fool. [It was used to censure indolence and headlong rashness. V. G.] Chrysostom says that in Syriac it has the force of
the contemptuous thou. Some derive it from a Syriac word signifying to spit; an ancient English version renders it by the word fie! In Judges ix. 4; xi. 3; 2 Chron. xiii. 7, light persons, vain men, are described by the Hebrew word Rikim, as James (chap. ii. 20) uses the Gr. χιλις. O vain man! [Raca is probably from a root meaning to be thin; and was a term of reproach, equal to stupid. Thol., etc.] Even the trivial expressions and common manners of men require special rebuke. See ver. 34, 35, etc.; 1 Cor. xv. 32; Jas. ii. 3; iv. 13. The council—The highest national tribunal, at Jerusalem, consisting of seventy-two judges, and decreeing the severer punishments. Thou fool—A most bitter taunt, [and one still too common, comp. ver. 34. V. G.] denying one the possession of reason, without which he is incurable and pitiable. Comp. note on have lost its savour, ver. 13. The Sept. use the word (μακριαί) very sparingly, the Son of Sirach often. [It is used here and often in a moral sense. Comp. Ps. xiv. 1. Mey.] Shall be in danger of hell-fire—lit., shall be liable to the Gehenna of fire; an elliptic expression for, shall be liable to be consigned to the valley of Hinnom, where carrion and unburied corpses lay, and were afterwards burnt. [And where the idolatrous Israelites offered their children to Moloch. Mey.] The word Gehenna does not occur in the Sept. In the New Testament it is used by Matthew, Mark, Luke, and James; not by John, Paul, Peter, or Jude. As to the fire of Gehenna, see Jer. vii. 31, 32, etc.

23. Therefore if—It is not said that reconciliation only then becomes necessary; for the word there implies that it should have been remembered before; but the meaning is this, "Whatever you may be about, the best, the holiest, the most important business, leave all till you are reconciled to your brother." Eph. iv. 26. They, for instance, are wrong who only make up quarrels with their brethren when desirous of receiving the Lord's Supper; but when about to enter on a holy act, reconciliation and self-examination as regards it become especially necessary. To—And, further on, before the altar; for to offer the sacrifice on the altar was the priest's function. And there rememberest—The word of God interprets the deepest springs of the human heart. The remembrance of points wherein we have offended is more apt to recur to our minds amidst the exercises of religion than in the turmoil of business. Thy brother hath ought—As offended by thee. [It is not enough to say, I have nought against him, and so justify myself. Stier.]
24. Go thy way, first—Opposed to Then, having come, (Eng. Ver. come.) Be reconciled to thy brother.—That thou mayest be reconciled to God. Come—[Yet the important thing is to go to thy brother, not with the feet, but with the heart. August. in Thol.] Not return, for the first coming was vain.

25. Agree with — lit. be friendly. Court kindness by active kindness. Thine adversary—To whom thou art indebted, comp. ver. 26. Parabolical language, specially applying to an adversary who carries his resentment beyond the grave. Quickly—The pride of the human heart is slow to deprecate and appease wrath. In the way—To the tribunal. With him — The plaintiff himself used to arrest the defendant. Deliver — Great is the power of the adversary. God, as judge, prosecutes the plaintiff’s claim. Into prison—Where thy person is pledged for the satisfaction of the debt.

26. The debtor is abandoned to himself, chap. xviii. 34. It is singular that those who infer hence the power of paying, should lay more stress on the word until than on the last farthing. The last—So justice demands all; no farthing more, no farthing less than what thou owest. [Oh, vain and delusive persuasion of the natural man, that God will not be strict in requiring His debts. Unless some remission interpose to remove his immeasurable sins, the utmost avarice of man can show no such rigour as the Divine justice must righteously and deservedly enforce, V. G.] Farthing—The Greek word is adopted from the Latin, as expressing the name of a Latin coin.

27. It was said—Murder and adultery are sins against our neighbours as well as revenge; therefore the words “by (to) them of old time,” ver. 21, though not repeated, are understood in verses 27, 31, 38, 43. [The common text has them, ραταζ αζξαίοντι, in this verse; but Beng. properly omits them. Tisch., etc.] They are expressed, however, in ver. 33, when swearing, and therefore duty towards God, is being considered.

28. Looketh—Refer this to the eye, next verse. On—The particle determines the character of the looking. Already—In the very act of looking. [For God beholds the heart, in which, alas! what thoughts will not arise, V. G.]

29. [And if—Unconditional self-renunciation is demanded, in order to escape such inward adultery. Better to lose the dearest thing of earthly life, that which it is hardest to sacrifice, than to be seduced by it into sin, and so be lost. This thought is expressed figuratively, by the eye and the hand.
Mey.] Right—From the right hand being the most serviceable and precious, the idea is carried on to the eye and the foot. Zech. xi. 17; Ex. xxix. 20. Offend thee—By lustful looks, as the right hand by evil actions. Pluck it out—Not the eye, but the offending eye (the offence it gives.) That is, undergo every possible hardship till it cease to cause thee offence. It is not the organ itself, but the concupiscence actuating it, which is referred to. In sins of sight lust is the ruling spirit of the eye; even as, further on, the body is used to signify the entire man (body and spirit.) He who averts his gaze so as to avoid offence of the eye, virtually blinds himself. On the other hand, a man might actually pluck out his eye, and still indulge lust at heart. A like phrase is that in Col. iii. 5; Mortify, (put to death,) your members, etc. A negative is often expressed by the affirmation of its opposite, ver. 39, 40; chap. vi. 17. Cast—Earnestly. This word corresponds with be cast, at the end of the verse. It is profitable—For thy salvation. Not only is it harmless, but it shall be glorious. Should perish—True self-denial must not stop short even at the loss of an eye; this is so essential, that unless sin can be removed from sight, it were better to be deprived of an eye, than to sin while retaining it. An eye actually plucked out, (as for instance in a case of martyrdom,) is restored in the resurrection. One—To neglect mortifying a single member, (as for instance, appetite,) proves the destruction of many. Whole—When one member sins, the whole man sins with it, and incurs penalty. Hell—Of eternal fire, see chap. xviii. 8, 9, etc. [He who embraces this saying in all its rigour will find the way of life through many such mortifications. They ever begin anew, advancing from hand to arm, from arm to heart, till all the members, even the whole body is given up, to save it from being cast as the body of sin into hell. Such dying attains true life. Stier.]

30. Hand—The subject is carried on from sight to action. [Instead of be cast into hell, Gr. βασιλεύει εἰς γῆν, should be read here depart to hell, εἰς γῆν ἀπάνω. Tisch., Alf., etc.]

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

32. For the cause—The word thus translated implies a valid reason. [Adultery is a sufficient ground of divorce, as being
an actual breaking of the marriage tie, De W., etc. These words, saving for the cause, etc., apply also to the second clause, and whosoever marrieth, etc., V. G.] Causeth her to commit adultery—By another marriage, which the divorce permit her to contract. That is divorced—In the lax way the scribes permitted.

33. Perform—lit. render. Therefore to fail in a promise is to forswear oneself; for which reason Christ particularly forbids promissory oaths; since men thus attempt to give assurance concerning the future which is not in their power. See ver. 36. The oaths taken by righteous men, which Moses mentions, generally refer to affirmations, and very rarely to promises. And true men are more apt to forswear themselves as to the future than the past. Wherefore the Romans, with good reason, preferred administering an oath to a retiring than to an incoming functionary. Oaths—Things promised by oath.

34. Swear not at all—The at all refers both to true and false swearing; but is not a universal prohibition of all swearing. For the right use of an oath is not only a matter of permission in the law, like a divorce, but of appointment, which is not destroyed by Christ, ver. 17. The abuse of oaths was very general among the Jews, as appears from the formulas here cited, while their legitimate use was lost sight of; nor was he considered a perjurer who swore falsely by any created thing. In Elle Schemoth Rabba (a Rabbinical commentary on the book of Exodus), sect. 44, the following decision of the Jews is to be found:—As heaven and earth shall pass away, so an oath taken by them shall pass away. Our Lord's prohibition evidently tends to the removal of the gross abuse, and the restoration of the proper use of such an institution. Many of the early Christians took this injunction literally, and thus were encouraged in refusing heathen oaths. See, however, Rev. x. 6; Jer. xxiii. 8; and Isa. xlv. 23, a passage referring to New Testament times. The danger in present times is, of there being too few true oaths among the many, and too few needful among the true. and too few frank, cheerful, holy, and useful among the needful. Many are taken for purposes of show, of calumny, or of silencing reasonable suspicions. By—that by which one swears is pledged, and therefore should be in the swearer's power. The false swearer is guilty of sacrilege, ver. 34, 36. Therefore I may not swear by God, for it is equivalent to wishing myself abandoned by him if my oath prove false; and this is not a thing in my
own power. But we must swear in the way established in the law of God itself by invocation of the name of God. Even in using the common form so help me God, we should emphasise the word God, and not use it in the sense of swearing by God. At least this interpretation is in the swearer's favour, and simplifies the matter. [It is better to say that Christ, for his kingdom, forbids all swearing. A complete Christianity excludes it, as the Christian's consciousness of God's living presence makes his yea and nay as reliable as oaths can be. If they must be tolerated now, in the relation the Church bears to the world, it is a concession to outward constraint, and with a view to their ultimate extirpation. Obs., Mey.] Heaven—How much graver the sin of those who swear by God himself! Throne—How great the majesty of God! The whole heaven comprehendeth him not; but in heaven his glory is most widely manifested.

35. By—lit. upon, different from the previous by, lit. in. They were wont to invoke the highest blessings on the city of Jerusalem; so the sense of such a form of oath would be, by the safety of the city, so may it befall the city, as The city—a royal abode,—of the Great King. [The article points to his supremacy. Not. Crit.] Ps. xlviii. 3, that is, of the Messiah, whom heaven and earth (ver. 34, 35), obey. It was right he should thus speak of himself, chap. ix 38; xxii. 43.

36. Head—And their sin is greater, who swear by their life or their soul. Make one hair white or black—The dye of human art is not true whiteness or blackness. Neither one of his hairs, nor its colour is in a man's power. [The general sense is, Thou shalt swear by none of these things; for such oaths are no less solemn than an oath by God; because of the relation these things bear to Him. Mey.]

37. Your communication—Your daily, ordinary discourse. Yea, yea, nay, nay—Let your yea be the yea of fact, your nay the nay of fact. [The more sincerely we speak, the more simply may we speak, for others will learn to believe our word alone. Stier.] Comp. 2 Cor. i. 17, 18; James v. 12; note. More—lit., in excess of—excess is faulty. Of evil—Not, of the evil one. See ver. 39.

38. An eye for an eye—Supply, thou shalt require; Exod. xxi. 24. Retaliation was the most suitable punishment, as well in cases of theft or murder, as in injuries ranging between these degrees. Lev. xxiv. 20. Mutilation was frequent as a
punishment, even when not a retaliative one: why not then as retaliation too? Comp. Judges i. 7. The scribes conceded to private revenge what was permitted to the magistrates as civil penalty. V. G.] Punishment would prove more efficacious, if the judgment of man did not fall so short of the wisdom, justice, and severity of the law of God.

39. That ye resist not — Retaliative is a resisting of evil [in the strict etymological sense. Ed.] But — Our Lord cites instances of private, judicial, and civil injury, ver. 39-41. Shall smite — The word thus translated properly means to strike with rods; but the mention of the cheek seems to imply that a blow with the open hand is here meant. Thy right cheek — Or the left either. See Luke vi. 29. A synecdoche. Turn — It is sometimes well to do so actually. [Which spiritual prudence teaches the children of God when to do. Christ's words are the words, not of human, natural life, but of eternal life. Things which appear foolish to the world have a different aspect in life eternal. V. G.] The world says the opposite, "Prove thy courage by a duel." All who can should resist such an evil as this, and to the best of their power to oppose this disgrace to the Christian name. One murderer in a duel involves the whole (Christian) camp in his guilt. Some so far dilute and explain away the doctrines here laid down by our Saviour, as to bring their righteousness to as low, if not to a lower level than that of the scribes and Pharisees. [Yet Christ, by his own conduct when smitten, John xviii. 23, teaches us not to understand them too literally. Comp. Acts xxiii. 2-4. Thol. The Spirit of Jesus in the heart is the best interpreter.]

40. Coat — lit. tunic, or under garment. Cloak — or upper garment. These two words are transposed in Luke vi. 29. As in the same chapter, the grapes and the figs are transposed. Comp. Luke vi. 44, with Matt. vii. 16. The sense remains the same: give up both. The cloak was more valuable than the coat. Mark xiii. 16.

41. Compel — The word ἀγγαζῷσθαι thus translated, is of Persian origin. This compulsion was permitted to persons travelling on public business.

42. Give — As God gives. Luke xi. 10. To him that asketh — Who is desirous of, without having just claim to, a gift. [What! a knife to the murderer? No. The Spirit teaches the exception. Thus the broad, plain terms of our Saviour's popular language count everywhere upon the Spirit
for an interpreter, and are not otherwise to be understood. Thol.] Him that would—Even though he venture not to importune thee. Turn not thou away—Even under a good pretext.

43. Thy neighbour—Gataker remarks, that in Sophocles and Aristotle the term neighbour is used for fellow-man, in general. And hate thine enemy—[A villainous gloss! V. G.] The Jews strained to this effect some command respecting their treatment of accursed nations, such as in Deut. xxiii. 6, for they had been commanded to love even their enemies.

44. Love, bless, do good to, pray for—Of these four clauses the second and third are not found in some of the ancient copies; the second is wanting in the Vulgate, the third in Tertullian, (De Patentiâ, chap. vi.) They should all be read, though the third is comprised in the first, and the second in the fourth; for which reason Luke transposes the second and third. [Tisch. reads, But I say unto you, Love your enemies, and pray for them that persecute you; omitting the rest in the Greek, with the most ancient authorities. So Alf. But Mey. and others retain part or all.] The word love recurs in ver. 46, and the word salute, ver. 47, corresponds with the word bless here. Despitefully use you—The exact meaning of the word thus translated, (ἐπιλειπώντας), is to inflict an injury rather for another's hurt than for one's own advantage. Therefore it is a sign of great hatred. The antithesis is striking, pray for such. Seek by your prayers to obtain good for those who spoil you of your goods.

45. That ye may be—lit., may become. In loving their enemies they become sons of God, though God was already their Father before. Sons become sons, as disciples become disciples. See John xv. 8. The God of Israel became the God of Israel, 2 Sam. vii. 24. God's condescension is great in deigning to invite his sons to resemble him. Because—The sense in which God is to be imitated. As God treats and directs us, so should we treat and direct each other. His sun—A magnificent epithet. He made and rules the sun, and holds it in his sole power. To rise—sendeth rain—It is a pious use, instead of speaking impersonally, it rains, it thunder, to speak of the acts of nature as sent from God. See chap. vi. 26, 30; Job xxxvi. 27, 28; chaps. xxxvii.—xli; Ps. civ., etc. Rain—a great blessing.

46. What reward—God seeks occasion for conferring a
reward upon us. Publicans—Who turn everything to gain, but have none in heaven. [These were under-revenue-officers, Gr. πωλήσκοι, both Jews and foreigners, who, under Roman farmers of the customs, exercised much petty tyranny, and became thoroughly hated by the Jews. Winer., ii. p. 739.]

47. If ye salute—Corresponding with bless, ver. 44. The verb love is repeated in ver. 46, from ver. 44; but as the heathen do not bless and pray, the word salute is put here instead of blessing and praying. Your brethren—[Some of Bengel’s editions of the text read friends, φίλοις for brethren, αδελφοῖς. But the common text is right. Tisch., etc.] The publicans—[Properly, the heathen, Gr. ἔβνωξε. Tisch.] The publicans study their own interest. The heathen, too, perform kind offices to their neighbours and friends, and still more so to their brethren. Therefore the publicans are mentioned in ver. 46, and the heathen in ver. 47. What do ye more?—lit., What surpassing deed do ye, specially befitting sons of God? [He has no right to feel secure who does nothing more than the everyday doings of ordinary men. V. G.]

48. Ye—Beyond them. Perfect—In love to all mankind. Col. iii. 14. [Nothing less than perfection can fully accomplish one of these commands of Jesus. Ols.]

CHAPTER VI.

1. Take heed—[Many read, but take heed, Gr. ἤπειρε, etc. So Tisch.] Take heed to thyself—Gr. προσέξουσα, σαυτῷ, was a frequent exhortation with the early Christians; for so the Sept. rendered the Hebrew רכש, take heed, which occurs frequently in Deuteronomy. [Many dangers menace us from our own hearts, from Satan and from the world, V. G.] Your alms—Properly, your righteousness—[δικαιοσύνη, the true reading; not alms, ἔλεημοσύνη, as Rec. Text. So Tisch., Alf., etc.] Righteousness—The treatment of the clauses which follow respecting almsgiving, praying, and fasting, shows a parallelism, which, on comparison, proves the warning in this verse not to be limited to almsgiving, but to apply to all three religious offices. The intention of this general proposition is to set forth true righteousness. Chap. v. 6, 10, 20; chap. vi. 33. And the reading here given accords with that intention. Others, (and amongst them Eng. Vers.), read alms. Righteousness is a whole; comp. note on chap. v. 6. Three of its parts follow—almsgiving, as our principal duty to our neighbour;
praying, as our duty towards God, ver. 5; fasting, as our duty towards ourselves, ver. 16. These three directions of duty, to our neighbour, to our God, and to ourselves, are often referred to in Scripture. [Rom. ii. 21, 22; vii. 12; xix. 17; 1 Cor. vi. 11; xiii. 5, 6, 13; Eph. v. 9; 1 Tim. i. 13; Tit. i. 8; ii. 12; Heb. xii. 12, 14.] To be seen—As a spectacle. Gr. διαθέσαται. The word theatre, and hypocrite, ver. 2, are cognate in signification.

2. Do not sound a trumpet before thee—The affected and arrogant ostentation of actually blowing a trumpet before them was not repugnant to the notions of the hypocrites among the Jews. Comp. v. 5, 16. The sounding of a trumpet might have been for the purpose of summoning the poor; but hypocrisy turned it into a means of ostentation. [Rabbi Abba is held up as a pattern in the Talmud. To avoid shaming the poor, he carried a bag of alms on his back, from which they might help themselves! This ostentatious spirit is forbidden under the figure of a trumpet. Thol. But perhaps not a mere figure, but an otherwise unknown Pharisaic custom; for our Lord is here drawing hypocrites from the life. Stier.] Hypocrites—Hypocrisy is a mixture of evil disposition with holy appearance, whereby a man deceives others, and sometimes even deceives himself. Verily—Jesus knows the secret judgment of God. They have their reward—A metonymy of the antecedent for the consequent; equivalent to: They shall receive no reward from their Father in heaven. [They have their reward, the praise of men. V. G. To do alms in secret is to offer a double sacrifice. Q.]

3. Let not thy left hand know—So far from sounding a trumpet, avoid even reflecting on the good you may do.

4. In secret—The godly shine, although themselves unseen. Thy Father—D'Espagne remarks that to say My Father, in the singular number, was peculiarly suited to the only-begotten Son. But Thy Father, as here, is only said in the singular, of the faithful; and, Father, or, Our Father, by the faithful. Comp. John xx. 17. In secret—He both is in secret, acts in secret, and approves things done in secret. Himself shall reward—This statement, even if the υἱὸς, himself, be, as many think, unauthentic, indicates God and not man as the source of reward. This reward is certain, ver. 1. The word himself, in this place, and openly, in ver. 1, 4, 6, 18, seem to have been added, to prevent the erroneous interpretation, in secret, shall reward you. [Tisch. retains himself, υἱὸς, which is of very
doubtful authority; and properly omits openly, ἐν τῷ παρευρισκότι. So too Alf., Mey.]

5. They love—And therefore are wont. Corners—Where streets meet. Standing—To be better seen. [Standing was the usual posture, and this favoured their ostentation. De W., Mey.]

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

7. Use not vain repetitions, Gr. μὴ βασταλογησία—Gataker instances from antiquity many persons named Battus, known and thus called from their stuttering, and so reiterating their words. Hesychius gives βασταλογία—αφωνία, vain talking, ἄκαιρολογία, unseasonable talking; and considers the word to have arisen from its imitation of the sound of stuttering. Hence βασταλογῆσι here has the same meaning as the word παραλογία, much speaking, which presently occurs, and signifies the continual reiterations which a stammerer uses in endeavouring to correct one utterance by another. As the heathen—In all things, the practice of hypocrites must be avoided; in praying, that of the heathen too. For their much speaking—lit., while they speak much—They consider many words needful to inform their deities, and to enable them to hear at one time if they do not at another. In contrast with this comp., Your Father knoweth, ver. 8. Much speaking—The same word occurs in the Sept., Prov. x. 19. Ammonius defines μακροθυμος as one who speaks much concerning few things, παραλογίας, as one who speaks much concerning many things. Christ, however, commands us to pray even for many things in few words, ver. 9, 10, etc. [Let there be not much speaking, yet much prayer; not superfluous words, but a continual pious affection of heart. August. in Mey. Christ passed whole nights in prayer, and prayed in the same words repeatedly in his agony in the garden. But number and length are not to be made a point of observance. Alf.]

8. Before ye ask him—Therefore let us pray as an act of worship, not to inform the Father.

9. After this manner—Lit., Thus: that is, in these words, to this effect; with a brief invocation of the Father, and a brief enumeration of our needs. Such a prayer, sincerely offered, is sufficient. Thus should we pray in effect, using one part or another as suits with our wants; but thus, too, should we
pray in words. For this form of prayer is the very contrast to "much speaking," uses words most suited to our circumstances, and presents so perfectly wise an arrangement, and such a wondrous fulness in its brevity, as to contain, if we examine it, a summary of this whole sermon of our Lord. The subject-matter of this prayer forms the foundation of the whole First Epistle of Peter. See 1 Pet. i. 3, note. [As a whole, the Lord's prayer is one thought, the desire for God's kingdom, into which all the prayers of his children may be resolved. Luther well says that the Christian prays an everlasting Lord's prayer; his whole desire centering in God's kingdom. Ols.] Our—Each son of God prays for all the rest; but their united prayers are commended as better than prayers for self alone by this little word. Chap. xviii. 19. Father—An invocation never used in the Old Testament; for the instances adduced by Lightfoot are either not in point, or modern, and only prove that the Jews called God a Father in heaven; to which formula Christ here first gives real life. It is the glory of the faithful under the New Testament dispensation to pray thus. Here the foundation of prayer in the name of Christ is laid. John xvi. 23. He who can call upon this Father can pray for all things. Which art in heaven—that is, Greatest and Best! [Maxime et optime! The Latin invocation to Jupiter.] Chap. vii. 11. Lit. Which art in the heavens. In ver. 10, heaven is in the singular number. Nor is this variation (otherwise frequent; see chap. xxii. 30; xxiv. 36) without good grounds. Heaven means that place where the Father's will is done by all who minister to him. The heavens mean the entire creation, comprehending and including heaven. Comp. Luke ii. 14, note. Hallowed—There are seven petitions, divisible into two classes; the first class comprises the first three petitions, referring to our Father—thy name, thy kingdom, thy will; the second class consists of the four last petitions, which concern ourselves. In the former, we set forth our sense of sonship, recognising the right, the worthiness, and the good-pleasure of God, like the angels in their praises, Luke ii. 14; but in the latter we both sow and reap. Both classes of petition display the efforts of the sons of God to rise from earth towards heaven, or to draw down heaven to earth. The first petition is for the hallowing of God our Father's name. God is holy, as being God; therefore his name is hallowed in our acknowledging, worshipping, and glorifying him as he is. The imperative mood has the same force here as in
the two next petitions, namely, that of entreaty, not of mere ascription of praise. [Name—Thy divinity, thy complete being, as the object of human thought and worship. So the name of Jehovah. Ps. v. 11; ix. 10, etc. Mey.]

10. Thy kingdom—See note, chap. iv. 17. The hallowing of God's name is in some sort introduced from the Old Testament into the New, for us to continue and promote it. But the coming of God's kingdom is, in a certain sense, peculiar to the New Testament. Therefore comp. Rev. iv. 8; v. 10, with both these petitions. [This petition includes both the spread of Messiah's kingdom, and his final victorious coming to judgment. The two are inseparable, for the more Christ becomes ruler in humanity, the closer comes the consummation. Thol. If we really desire his kingdom, we should be able to expect it with confidence. Q. Comp. 1 John ii. 28.] Thy will—Jesus always kept in view the accomplishment of the Father's will, both in himself and in us, chap. vii. 21; xii. 50. As—The following extract is from the Romish Catechism: "It will be the duty of the pastor to instruct believers, that the words in earth as in heaven may bear reference to each of the three first petitions, as, Hallowed be thy name in earth as in heaven; thy kingdom come in earth as in heaven; thy will be done in earth as in heaven." The manuscripts, however, which omit thy will be done, from St Luke's Gospel, also omit the in earth as in heaven. In heaven—There is no prayer here that God's will may be done in heaven; but the way in which it is done in heaven is taken as the pattern for its doing in earth, where all other things are so differently done.

11. This day—Luke xi. 3 has day by day. Each day that comes we speak of as to-day. Our confidence and satisfaction are thus expressed. See James ii. 15. Comp. Prov. xxx. 8. Thus was the manna given. Our—Earthly. Our spiritual bread is the bread of God, i.e., from God and of God. Daily—The phrase ἀπὸ τῆς ἔπος ἔπος ἔπος, means on the day after; the word is compounded of ἔπος and ἔπος; for if from epi, to be, or from ὑπό, being, it would be ἔπος ἔπος, in the same way as ἔπος ἔπος, etc.; since ἔπος loses the ἐ when compounded with ἔπος. Our heavenly Father gives for every day what every day requires; nor is it necessary that he should give earlier. This most providential paternal distribution infers the expression for the coming day, which implies that our necessities and our heavenly Father's bounty alike continue as well from day to day as from year to year. Comp. 2 Kings xxv. 30;
ACTS VI. 1. Bread, sustenance, as a whole, is provided for us through our whole life, but its distribution is from day to day. The word ἑυδῶπας implies both these. The sustenance necessary for me to-day need not have been given me yesterday, but to-day; and that necessary for to-morrow is given soon enough if given to-morrow. Therefore the word ἑυδῶπας has a wider sense, both in reference to the past and the future, than for the following day. [This very difficult word is still explained by many as by Beng. above; esp. Mey. But the better derivation is from ἵππι and ὀσία, the bread required or proper for our sustenance, the needed or sufficient bread. Our daily bread, says Augustine, includes all that soul and body need in this life. Thol. Alf. Our—points to needful labour, Gen. iii. 19, without which we eat not our own bread, but another's; and to the duty of communication and fellowship, since our prays not for self alone but equally for all. Stier.] Bread—Bodily nourishment. Verses 9 and 25 show that the disciples were not as yet raised above the anxieties of life. This short petition is contrasted with the much speaking of the heathen, which generally had the same object in view, and comes first of the petitions which refer to ourselves, inasmuch as physical comes before spiritual life. Every need we can have is included in this entreaty.

12. And—The three remaining petitions bear reference to the commencement, course, and end of spiritual life in the world. And those who utter them confess not only their necessity, but also their guilt, their dangers, and their difficulties. Once these are removed, God is all in all to them, through the first three petitions. Debts—Ver. 14 has trespasses; Luke xi. 4, sins. Comp. Matt. xviii. 24. [We ought not merely to pray generally for deliverance from the guilt contracted by our sins; but whoever offends God in this or any other peculiar manner, is bound also specially to acknowledge and entreat deliverance from such offences, and so to give the honour due to him. V.G.] As—Before, it was as in heaven so in earth, but here it is as in earth so in heaven. [As we forgive, Gr. ἀφίξεις; but Tisch. reads have forgiven, ἀφέξας. So Mey., etc. Implpying that the forgiveness of others is complete before we approach the throne of grace. AIF]. He asks eternal vengeance on himself, who offers this prayer with hatred in his heart. Q.

13. Lead us not into—Temptation is ever in our way. Therefore we pray not that it may cease to exist, but that it
may not assail or vanquish us; chap. xxvi. 41; 1 Cor. x. 13.

But—The sixth and seventh petitions are so closely connected as to make many regard them as one. Deliver—2 Tim. iv. 18, from the evil one, Satan. Chap. xiii. 19, 38. [The Tempter, V. G., Mey., De W., etc., but this seems quite inappropriate here. Better as our version, from evil in general, in its widest sense; a seventh petition, reaching far beyond the last. So Thol., Stier, Alf.] For thine is the kingdom and the power and the glory, for ever. Amen.—The purpose of the Lord’s prayer is to teach us to ask, in few words, for what we need; ver. 8. And the prayer itself, even without the doxology, partakes of the fulness of Divine praise. For in it our heavenly Father is glorified, by our invocation of him as our heavenly Father, by our entreaty from him of so great blessings, by our referring all things unto him alone. We celebrate him now, however, in such a way as should content pilgrims and warriors. When the whole assembly of the sons of God shall have reached the goal of their journey, their prayer will turn to praise in heaven. Hallowed be the name of our God; his kingdom is come, his will is done; he hath forgiven us our trespasses; he hath destroyed temptation, he hath delivered us from evil; his is the kingdom the power and the glory for ever. Amen.

A prayer was more suitable than a hymn, particularly at the time when our Lord appointed this prayer to his disciples. Jesus was not yet glorified; his disciples had not yet grasped the whole fulness of these entreaties, and still less the degree of gratitude which they call for. In fine, no one denies the whole tendency of this clause to be pious, holy, and consistent with the many ascriptions of praise which occur in Scripture; but the question is, did our Lord appoint this doxology in this passage and in these words? Honest criticism cares little, in more disputed cases, what the readings may be of Greek manuscripts generally, which are in fact fewer in number and later in date than most persons imagine. The point is rather, what was the reading of the first Greek manuscripts, and so of the author? The Latin Vulgate, which does not contain the passage, stands and will ever stand nearest to the source of antiquity; but it takes a long time to become convinced of the force of this testimony. The evidence, however, of some Greek manuscripts, excellent if not numerous, confirms the Vulgate in its omission. [Bengel refers to his Appar. Crit., where the question is discussed at length, but with caution. The doxology is certainly an insertion into the text, probably
from an ancient liturgy; is unsupported by ancient authorities, and interrupts the connexion of the thought. It is omitted by Tisch., and all editors.]

14. For—The reference is to ver. 12. Observe the importance of forgiving our fellow-men. The fifth only of the seven petitions has a condition annexed, as we forgive; and therefore a reason is given for its annexation.

15. Their trespasses—The copies which omit these words imply that the trespasses of fellow-men against us are as nothing in comparison with our trespasses against God. Some Latin commentators also omit the word men. [Tisch. omits their trespasses, τὰ παραπτώματα αὐτῶν; but Mey. and Alf. with more reason retain it.]

16. When ye fast—Fasting also ought to be a matter of importance with us; it is no part of the ceremonial law. [The essence of piety is the inward reference of the whole life to God. This thought that God himself must be the end of human striving, is the thread by which the different sayings are connected, from here to the end of the chapter. Obs.] They disfigure—By neglecting daily care of their person, washing, anointing, etc. A striking oxymoron in the Gr. αἱρεῖν τὰς σώματα, φανερά, they disfigure, that they may figure.

17. Anoint...wash—The middle voice. Anoint and wash in private. The Jews used unguents on festive occasions. [The sense is, abstain from over severity. V. G.]

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

19. Where—On earth. This has a causative force, equivalent to, because there. [Many men live in such a way as to justify the idea that their only use on earth is to amass riches. V. G.]

20. Rust—As coupled with moth, rust is meant to signify every injurious quality whereby a thing can be rendered useless. [Gr. βίζω, which Thol. explains by decay. Alf. well renders, the wear and tear of time, which destroys the fairest possessions.] And thieves break through—And thus steal.

21. Your treasure...your heart—Some read thytreasure—thy heart. The objects which follow are in the singular number, those which precede, with which this verse is connected, in the plural; for which reason, the plural number is retained. [The singular is much better supported, and is adopted by Tisch., Alf., etc.] Whatsoever you collect is called your treasure, Luke xii. 34. Will be—In heaven or on earth, as is natural.
22-23. The eye—This (not the light of the body. Ed.) is the subject of the proposition. [That is, we should read, The eye is the light of the body. A capacity for receiving light implies a partaking of the nature of light. Gôtthe says, with profound truth, "Were thine eye not sunny, how could it ever see the sun?" Ols.] If therefore—The particle therefore belongs to the argument, and though easily omitted by some, cannot but be implied. We need not delay to discuss the point. [By the eye, Christ means whatever rational insight remains in men since the fall. Cate. The Greeks called the understanding ὑπότετος, the light in men; and Solomon yet more truly says, the spirit of man is the candle of the Lord, searching all the inward parts. Prov. xx. 27. Stier.] Single—(or simple). The word simple is never used in the Scripture in a bad sense; it only means, good, intent on heaven, on God. It is opposed to two (masters), ver. 24. What is figuratively set forth in this and the following verse is declared in plain words further on. Full of light—As if all eye.

23. Evil—Cunning, double, shifting, jaundiced by selfishness. The light—Which should be there. How great—As great as the body itself. That darkness—How great must darkness of the whole body be! [For when the pilot is drowned, the light quenched, and the captain taken prisoner, what hope is left the crew? Chrysostom in Thol.]

24. Serve—(With all one's might. V. G.)—be a slave to. [Serve must be taken in its fullest sense; for in the common usage of the word, a man may serve two masters, dividing his time between them. De W.] Masters—Both God and mammon indeed exercise mastery over their own, but in very different ways. For either—Each part of this disjunctive has the word and used with the consequential force of and so. The heart of man can never be so independent as to serve either God nor mammon; nor can it serve both together. [Although many fancy they know how to combine both services. V. G.] For it either remains in its natural state of enmity against God, or arrays itself on God's side. If the former, then (and) it cannot but love mammon; if the latter, then (and) it cannot but despise mammon; and vice versâ. [The frequent explanation, will prefer one to the other, is far too weak. The two masters differ essentially; one must be loved and the other hated; there is no middle relation, nor can man's unity of nature be divided between them. Mey., Alf.] And our love and zeal will go with our service; see
ver. 21. Serve God—Described in Luke xii. 35, 36. [The servants of mammon, according to their natural instincts, hate Him who alone is good. V. G.] Mammon—It is not only wealth which he thus designates, but worldly things, however few in number. See next verse. [And even most needful things, see ver. 32. If then even such service of mammon hinders our serving God, what must the service itself be, but to be borne along in a full and uninterrupting love and reverence for him! V. G.] Augustine remarks that gain was called mammon by the Phoenicians and Chaldeans.

25. Take no thought for—[Gr. ἐπιστάσεις, be not distracted with care, etc. Our version exaggerates the command. A. R.] The disciples had given up all things that could have caused them anxiety. Life—Gr. ζωή, soul [principle of life in the body. McKay.] The life of the body is sustained by the food which the body receives; the body alone is protected by clothing. What ye shall drink—These words may, with equal facility, have been omitted by copyists, or inferred by readers. Ver. 31 requires the express mention of drinking, more than the present verse. For in ver 31, the anxious are represented as speaking, while here the language is the Lord's own. The lift—the body—Which God hath given, and for which he careth. There is nought common or paltry enough for his omniscience to neglect. V. G.]

26—28. The fowls of the air—the birds of the field—For which men care nothing, and which they often even persecute; for instance, the ravens, Luke xii. 24. [The ant is made an example against sloth, Prov. vi. 6; the birds, against anxiety. V. G.]

26. Nor gather—For instance, by purchase, as provision. [Into barns—nor into other receptacles, as many animals do. V. G.] Your heavenly Father—He says your, not their. Much better—Ye, as sons of God, excel (these creatures) much more than other men; or else, ye excel much more than, while harassed with anxieties, ye are able to imagine. There is no redundancy in this language. In this passage he argues from the less to the greater; in ver. 25, from the greater to the less.

27. Which of you—A popular style of address, though full of dignity, and frequently used by our Lord. Stature—[Properly, which of you, by care, can add a span to his life? The force is destroyed by our version, a cubit to his stature, for a cubit, or eighteen inches, would be a very great addition.
So Thol., Mey., De W., etc.] A cubit—So as to become gigantic.

28. *How they grow—To what a height! They toil not, neither do they spin—Toiling is remotely, spinning immediately connected with the preparation of raiment, as sowing and reaping with the preparation of bread.

29. *I say—And Christ knew what Solomon's apparel had been. *As—supply is, or is arrayed. *One—Any one, not to say a garland of many. [Kings were arrayed in white garments, but the lily exceeded these in whiteness. *V. G.] Of these—Demonstrative. (Doubtless they were before his eyes. *Ed.)

30. Wherefore—Epitasis, *i.e., additional argument. Garments are required, both for appearance and necessity. The arraying of the lilies refers to the former; the clothing of the grass to the latter. *Clothe—A garment, properly, is that without which a body is naked. Although grass has no external covering attached to it, it is covered by its own surface, and becomes a garment to itself,* especially in its upper and flowering part, which is put off when it dries up. [The same observation applies to ripe grain, which gleams with a colour of gold. *V. G.] *Grass—Blade, as, for instance, of sprouting wheat, chap. xiii. 26. *Which to-day is—But lasts a very short time. [C. W. Lüdecke says of the neighbourhood of Smyrna, "At Pentecost all these regions are clad in green verdure; but when the south wind suddenly arises, in twenty-four hours, or two or three days at most, there is nothing that does not become white and blanched." *E. B.] *To-morrow—In a short time; the ears having been threshed, the straw serves for fuel. *The oven—[stove, *Ed.] To produce warmth. He does not say into the fire, as John xv. 6, comp. with 1 Cor. iii. 12, but into the oven. Therefore this is done, not for the mere object of consuming it, but for some useful purpose. *Much more—In this life few attain to the array of Solomon, much less to that of the lilies. Our Lord's words, therefore, apply rather to the certainty than to the degree of adornment. But in a future life we shall be more nobly arrayed than the lilies of the field. We should not, even in

* But may not this mean, if God so adorn the grass by the lilies growing through it? This seems at least less strained than to make out the grass to be a glorious covering to itself. The simplest interpretation would be to take grass, as meaning vegetable productions in general. —Ed.
perishing things, cast aside true adornment. O ye of little faith—Want of faith was manifestly unfelt by and hateful to Christ; for he knew the Father. In this passage he inculcates faith. [This is the only epithet of reproof which Jesus applied to his disciples. V. G.]

32. After all these things—And nought else. The Gentiles—The (heathen) nations. The faithful should lay aside the anxieties, not only of covetous Gentiles, but of all Gentiles. But many in these days have not even the contentment of the heathen. Seek—Search for, as difficult to find. Gr. ἔσχατον. In the next verse the uncompounded verb ζητεῖν is used.

For your heavenly Father knoweth—An argument based on the omniscience, goodness, and omnipotence of God. Your—Above the heathen.

33. Seek ye—The kingdom, now at hand; and not difficult to find. First—He who makes that his first object, finds it his only object. Kingdom...righteousness—Heavenly food and drink are contrasted with earthly, and in like manner heavenly raiment. Therefore Luke, in his xii. chap. leaves clothing (ver. 29), and righteousness, (ver. 31), to be understood; although righteousness also filleth, chap. v. 6. His—See Rom. i. 17; note. [His righteousness—Both that which he requires and that which he imparts; for he feeds us with the fulfilment of his will in us, as with the true bread. Rom. xiv. 17. Stier.] These things shall be added unto you—They appertain to the life and the body, ver. 25, and still more to the kingdom. Luke xii. 32. [Comp. 1 Kings iii. 9–13, where Solomon asks only for wisdom, but riches are added to him. Thol.]

34. The morrow—The form of warning is strikingly made to command postponement of anxiety to the morrow, while meaning that it should be laid aside altogether. The anxious-minded make present cares of future ones, wherefore by postponing, they lay them aside. The day is also personified. (Comp. Ps. xix. 12.) It is the day, not you, that shall take care. He who learns this, in ceasing to care from day to day, will cease to care from hour to hour, and learn to cast all care away. Shall take thought for the things of itself—Properly, shall take care of itself. [Gr. ἐσπεράντας, the true reading, not τὰ ἐσπέραντα, the things of itself. So Tisch., Alf., etc.] Sufficient—God has wondrously attempered prosperity and adversity to the course of our existence. The evil—The sorrow; therefore, in the beginning there was no care. The word ναυάξια, pro-
properly badness, here signifies sorrow, as the Hebrew דַּעַד, good, in Prov. xv. 15, means joyful. Thereof—Sufficient, even though unaugmented by the cares of the day before or after.

CHAPTER VII.

1. Judge not—Unwisely, unkindly, needlessly. Yet a dog is to be esteemed a dog, and a swine a swine; see ver. 6. [It is a sad abuse, to make this passage teach us to be as tolerant of falsehood and wrong as of truth and right. It would then contradict the prophets, Isa. v. 20; Ezek. xiii. x.; and condemn Jesus himself, Matt. xxiii. 14, 33. Thol. But he here forbids the evil eye, which ever prefers to apply the inward rule of right to others rather than to self. As ye have not been judged, but forgiven, so deal with others after God’s forgiving love. Stier. Do not constitute yourselves judges of others’ faults. Mey. The way to righteousness lies in finding not others’ sins but our own. Ols.]

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

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

4. How—Can it be becoming in thee?

5. Thou shalt see clearly—When the beam is removed, the sight is clear. He is no perverse judge who first corrects himself and then his brother. [For who is not glad to have a thorn extracted from even a finger, not to say an eye, by a skilful hand? The same argument applies to the gnat and the camel, chap. xxiii. 24. V. G.]

6. Give not—A fault in the other extreme. To judge those whom we should not, is an error of severity—to give that which is holy to the dogs, an error of laxity. [This admonition applies especially to our daily conversation. When holy things are set before such men in public, they lightly pass them by. V. G. Comp. chap. v. 45. God
gives to the evil, not his spiritual gifts, but sun and rain. So be ye liberal in common earthly goods, but cautious and reserved in the holy things of God. Anon. in Thol.] Dogs, swine— Dogs eat their own filth, swine that of others. See notes on 2 Pet. ii. 22; Phil. iii. 2. That which is holy is contrasted with dogs. Ex. xxii. 31. Though not a wild beast, the dog is an unclean animal. Your—An implied antithesis between that which is holy, belonging to God, and pearls, belonging to believers, the hidden treasures intrusted them by God. [The allusion is first to sacrificial meats, which no unclean person, much less dogs, might touch. Lev. xxii. 6, etc. Thol., Alf. Dogs are not esteemed, but despised as unclean. Stier.] Rend—This seems also referable to the swine. Swine trample the pearls with their feet; they rend the persons who cast them. [A well-disposed man, until a contrary experience teach him caution, will frequently fancy that things which are precious and holy in his own eyes must appear so also in the eyes of others. V. G.] You—From whom they expected something else, as husks, etc. [Turn again—They would have remained at rest, but you have provoked them to sin. Stier.]

7. Ask—Gifts to supply your wants. Seek—The hidden things which ye have lost, recovering yourselves from error. Knock—Ye who stand without, knock, that ye may gain an entrance, 2 Cor. vi. 17. Ask, seek, knock, without ceasing. [Reader, cease not at every opportunity to turn such a promise as this to profit. V. G.]

8. Every one that asketh—From man, much more from God. [This is of course limited by the spirit of the gospel. De W. Ask only what is truly good (comp. 1 John v. 14), and in faith. Mey. See James iv. 3. Alf.]

9. Or—Gr. ᾧ, interrogative particle. Man—Who is not inhuman. Of you—Parables for the most are personal in application while popular in form. Bread—A stone, useless for food, looks like a loaf, and a deadly serpent like a fish. A child can better do without fish than bread; yet even fish he gets by asking for it. Fishes were given to children as apples now-a-days. A stone—For a parent, when asked, will give something.

chap. xvi. 23; John ii. 25; Rom. iii. 4, etc. It is marvellous, therefore, how the holy Scriptures can have been received by mankind. Bread and fish are good things; man is evil, ready to inflict injury. [The wonder is, that no father gives a serpent to his child who asks a fish. V. G.] *Know how—*

Distinguishing the bread from the stone. It is wonderful that so much knowledge has remained in us; so evil is our nature. Comp. Job xxxix. 17. **Good gifts—**Both innocuous and beneficial. [**Good things—**and therefore also the Good Spirit himself. V. G.] *To your children—*Especially to those who ask. *Your Father in heaven—*In whom is no evil. **Them that ask him—**His children. Where true prayer begins, true sonship exists.

12. Therefore—This summarises the chapter from ver. 1. [The sum of all duties to our neighbour. Mey., etc. Sayings resembling this occur once or twice in the Jewish and even heathen writers. It is the primitive command of Christ, in the hearts of all nations; and Christ propounds it, not as new, but as the essence of the law and the prophets. Stier.] He at once concludes this subject and reverts to chap. v. 17. The end accords with the beginning. And we should imitate the Divine goodness, referred to in ver. 11. **Ye would that—**Emphatically; for they often do as we would not; this we should avoid. **Men—**The unrestricted appellation, so often used by our Lord, men, bears reference to the future propagation of the Christian faith throughout the world. **Should do—**For your benefit, not for your injury. **So—**Either, the same things, in the same manner; or so, as I have been enjoining you. **This—**The law and the prophets conjoin many other things beside; as, for instance, the duty of loving God. Yet the law and the prophets tend also to this as a prime point, that we should do as we would be done by; and he who fulfils this, easily fulfils the rest, chap. xix. 19.

13. **Enter ye in—**Make it your object to obtain sure entrance, [into life, into the kingdom of heaven. V. G.] This supposes an endeavour to walk in the narrow way; and is contrasted with *which go in thereat,* further on. **Strait gate—**Of righteousness. **Gate—**This is mentioned before the way. Therefore the gate, in this verse, is that whereby a man enters in earnest upon the subject of his soul's salvation; as in the next verse, the gate is that through which true Christianity is received. **Leadeth—**lit., leadeth away, from this short life; so next verse. **Many—**[Although most of them
persuade themselves to the contrary. V. G.]—2 Es. ix. 15, 17. Which go in—There is no need to say which find it; they fall into evil of their own accord; comp. next verse. Thereat—Through the wide gate.

14. Because strait—Many read, How strait, Gr. τι στενά, as in 2 Sam. vi. 20. Sept., where τι bears this meaning; the passage, however, is expressive of irony; the true reading here is doubtless because. [The true reading is very doubtful. Tisch., Alf., Thol., retain τι because; Mey., De W., Ols., with most editors, and far greater weight of ancient testimony, read τι, how. Beng. defends the former on grounds now abandoned. Unto life—He says, for the present life is not life at all. V. G.] It—The strait gate, comp. v. 13.

15. But—While ye are striving to enter in, beware of those who shut the gate, chap. xxxiii. 13. Beware of—Dangers are manifold, therefore we are often warned, chap. vi. 1; xvi. 6; xxiv. 4; Luke xii. 1, 15, etc. False prophets—Who have a different doctrine than the true ones, chap. v. 17. [Comp. ver. 12. A worker of iniquity, though he prophesy in the name of Christ, (ver. 22), is a false prophet. In our days, many who love to condemn others as Pharisees and false prophets are such themselves. V. G. Yet the fundamental reference here is to false teachers in general, as opposed to teachers of Christianity, De W., and perhaps the Pharisees especially. Thol. He who truly seeks God, trusts no guide until sure that he will lead to God. Q.] Which come—See Luke xx. 45-47. In sheep’s clothing—In the garb of simplicity. [Inwardly—True judgment searches the heart. V. G.]

16. By—This is impressively repeated, ver. 20. Fruits—Fruit is that which a man, like a tree, produces through the good or evil nature which pervades all his inward powers. Learning, however widely gathered, if only confined to talking, is not fruit; but all that is fruit, which a teacher produces from his heart, and sets forth both in word and deed, as something flowing from his very constitution, as milk from a mother’s breasts, chap. xii. 33, etc. This is the meaning of bringeth forth, ver. 17, 19. Comp. ver. 21, 23, 24, 26. It is not his speech alone which proves the prophet true or false; but his whole course of conduct, and his leading of others with himself by one or other way, through one or other gate, to life or to destruction, chap. xv. 14, 13. Thus profession and practice must go hand in hand, chap. v. 19.
Hence fruits become the credentials and tests of the truth of falsehood of a prophet himself, as well as of the doctrine he propounds. Therefore a prophet's doctrine is not the fruit by which he is known; but a pattern, which shows his truth or falsehood, and which is itself known by its fruits. The goodness of the tree itself is inward truth and light, etc.; goodness of its fruit, is holiness of life. If fruits consisted merely in doctrine, no orthodox person could be lost, or be the cause of another's ruin. [The fruit is mainly the life, in which their error is plain; for their sheep's clothing is mostly woven of words. Stier, etc.] Of thorns—Although their berries resemble grapes, as thistle-heads do figs. The same comparison, with a slight variation, occurs in Luke vi. 44, the thorn and the bramble being of kindred nature. The bearing of grapes is therefore denied to them both.

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

21. Not every one—For all in some sort say or will say so, ver. 22, comp. Luke ix. 57, 59, 61. That saith—In contrast to that doeth. Comp. 1 Cor. ix. 27; xiii. 1, 2. Unto me—Meaning, unto me and my Father; as further on in this verse the will of my Father, means, my will and my Father's. Lord—Jesus acknowledged that this divine title was due to him. Many, even of the highest rank, called him Lord; he himself used the title to none, not even to Pilate. Who doeth the will, etc.—In contrast to ye that work iniquity, ver. 23, comp. chap. xxi. 31. The will—Which I preach, God's righteous will, set forth in the law, comp. chap. v. 19. Which is in heaven—Therefore no opposer of God shall enter heaven. Supply shall enter into the kingdom of heaven—The sacred writers generally express such an antithesis as this in full.

22. Many—Possibly many of those whom posterity has accounted blessed and canonised as saints; assuredly many rarely gifted ones, who at times had shown a good disposition, Mark ix. 39; many who apprehend the power and wisdom, but not the compassion of God. Shall say—In full persuasion, self-deceived. Many souls shall cling to the last to that error into which they have deluded themselves, chap. xxv. 11. [A miserable expectation beforehand; an awful judgment then! V. G. Indeed, they may be as assured of salvation as Rabbi Simeon in the Talmud, who says: If there are but two righteous in the world, they are I and my son; if but one, it is
myself. Stier.] From this passage the doctrine of a future state can be illustrated. In the judgment, all things at length shall be revealed, Rom. ii. 11; 1 Cor. iii. 13. [The day shall declare it, often to-morrow, but always the last day. Stier.] In that day—That great day, compared with which all other days are as nothing. Thy—The emphasis in all three clauses falls on this word; Thy—the Lord's. We have prophesied—And there may be added, We have written commentaries and criticisms on passages and books of the Old and New Testaments, we have preached striking sermons, etc. Devils—Gr. δαιμονια, demons, not δαισιλως, devils, for this word, in the sense of devil, only occurs in the singular number.

23. Then—Though they had not thought so before. Will I profess—Openly. A word of great authority, see ver. 29. Never—Though ye cite my name. Ye that work—Not even then shall their iniquity be laid aside. Iniquity—However much they may make their boast of the law. Unbelief in itself condemns, and yet in the judgment the breaking of the law is rather assigned as dammatory; chap. xxv. 35, 42; Rom. ii. 12; because the reprobate, even in the presence of Christ, shall not be able to comprehend the principle of faith.

24. [These sayings of mine—These words seem to bind together the whole discourse, and exclude the idea that it is a collection of unconnected sayings. Alf.] I will liken—Ver. 26, He shall be likened. Things accompanying salvation God refers to himself; pernicious things he removes from himself; chap. xxv. 34, 41. Wise—True prudence spontaneously accompanies true righteousness; comp. chap. xxv. 2.

25. And—and—and—Trials shall throng together in the last days of mankind and of the earth. Rain above, and floods below, and winds around. [Every sort of judgment is here implied, especially the final one. The righteous is saved, even though it be scarcely. V.G.] Beat upon—Gr. πτώσεις—To test it; in ver. 27, πτώσεως, as if at random. [We must hold in view the terrible suddenness and severity of storms and floods in the East. Thol.]

26. That heareth—He who neither heareth nor doeth, manifestly does not build his house at all. On the sand—[At as much trouble as the wise man. V. G.] The sand often looks like rock, but has no solidity. [How many fools pass for
men of true wisdom! And how often he who pitieth them is of them! Q.]

27. Great—Yea, utter! We see from this example of our Lord's, that it is not necessary for every sermon to end with consolation.

28. Ended—The Lord did nothing abruptly. Chap. xi. 1; xix. 1; xxvi. 1. Astonished—Admiration of true doctrine is well founded, Acts xiii. 12; that of profane, is absurd. Perhaps it may be wondered why Jesus did not speak more plainly as to his own personality in this sermon; there are three reasons why. 1. He so excellently set forth his doctrine as to enable men to infer the excellence of him who preached it; 2. His personality was already sufficiently declared; 3. In the sermon itself he sufficiently implies who he is—namely, he that cometh, the Son of God, the Judge of all men. Chap. v. 11, 17, 22; chap. vii. 21–27.

29. As having authority—Whence they could not withdraw themselves. [They felt the majesty of the teacher and the power of his teaching. V.G.] It is a mark of truth that men's minds welcome its persuasion. See instances of our Lord's authority, in notes on chap. v. 3, 18–20; vii. 22, 23; viii. 19; John vii. 19. Scribes—Their ordinary teachers, who had no authority. [Tisch. with good authorities adds αὐτῶν; reading, and not as their scribes. So Mey., Alf., etc. These scribes, indeed, often uttered truth; yet so that it had no spiritual power. Ols.]

CHAPTER VIII.

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

2. A leper—Leprosy was a terrible disease. [This terrible disease was a poisoning of the springs of life, and a gradual decay of the whole body, and was deemed one of the Lord's most fearful visitations of wrath. Numb. xii. 6, 10; 2 Chron. xxvi. 19. Incurable by man, though certainly not contagious in the usual sense, it was viewed by the law as the parable of death, the most striking emblem of inward sin, the essence and type of all uncleanness. See Lev. xiii. xiv., Trench, Win.] Comp. with this passage 2 Kings v. 7, palsy, ver. 6; comp.
Mark ii. 3, and fever, ver. 14. It is probable that the leper [whose cure Matthew places in the true order of time between the Sermon on the Mount, and the cure of the centurion's servant, Harm.] had been listening from a distance. 

If—This implies on the part of the leper, not doubt, but a modest sense of total dependence on the will of Jesus. Faith says, If thou wilt, not If thou canst, Mark ix. 22. Thou canst—The omnipotence of Jesus was the first essential point to believe; this the leper may have gained from the sermon.

3. His hand—To which the leprosy, which would have contaminated any other who touched it, had to yield. I will—The answer to If thou wilt. A ready answer to the leper's ready faith. The leper's entreaty supplied the words of the reply which he des'ed. [The name ἐν Ιησοῦ, Jesus, is omitted by Tisch. Read, and he put forth, etc. This taking hold of the leper seems to symbolise Christ's taking hold of our nature. Comp. Luke xiv. 4, Heb. ii. 16, margin. Alfr.] I will—Great is Christ's power! The Lord performed his first miracles instantaneously, to prevent his seeming to require any effort; but after his authority was established, he sometimes interposed a delay for men's own good.

4. See thou tell no man—Until thou showest thyself to the priests, lest they, if they heard first (the manner of the healing, Ed.) should deny the cure. For a testimony—John v. 56. So the Sept. use the Greek word μακρήζιον, Ruth iv. 7. There were no priests following Jesus. Jesus therefore sends the man to them, from Galilee to Jerusalem. He was much in Galilee at that time. Unto them—For a testimony to them of the Messiah's being come, and of his not setting aside the law; and to enable them also to testify of him.

5. [Tisch., etc., with the best authorities, reads, instead of τῷ Ἰησοῦ, when Jesus, αὐτῷ, when he, etc.] There came unto him a centurion—Probably not in person; as Jesus would not have so praised him to his face; ver. 10, comp. with chap. xi. 17. Our Lord, indeed, praised others to their face; but not before they had given previous proofs of humility, and not even then so exceptionally and by such comparison as he did the centurion here, in contradistinction to all Israel. [Stier regards this as a refinement foreign to the evangelist's thoughts.] And the same feeling of reverence which led the centurion to pronounce himself unworthy of the Lord's coming under his roof, (ver. 8,) restrained him from approaching him in person; Luke vii. 7–10. [All commentators identify
this event with that described in Luke.] He appeared to have
gone forth from his house, but to have returned before reach-
ing Jesus. The will, in his case, was regarded by God as
equalling, if not surpassing, the deed. And this regard is
expressed by Matthew in the higher style, which belongs rather
to divine than human narration. Jesus and the centurion
truly conversed in spirit.

6. Saying—Comp. chap. xi. 3; Luke xiv. 18. Sick of the
palsy—A disease difficult of treatment to physicians.

7. [Here again Tisch. with good reason omits and, and the
name Jesus. Read he saith to him, etc.] I will come—In his
divine wisdom Jesus speaks so as to elicit the confessions of
believers, which he anticipates. This is one reason why the
effect of heavenly words was more immediate, more powerful,
and more frequent on the men of that day than of our own.
Jesus declares himself ready to come to the centurion's servant,
not to the ruler's son. By his course in each case he excites
faith, while proving himself no respecter of persons.

There were others whom reverence did not restrain from see-
ing and touching our Lord. See chap. ix. 18–20. One and
the same inward feeling may display itself in various ways,
which may all be good. Speak the word only—[Gr. λόγος, by
word. So Tisch. with all the best copies, instead of λόγον, the
word.] Thus the centurion expresses his belief that the
disease must yield at the Lord's command. Others say,
"Speak the word," more carelessly. Healed—The centurion
uses a glorious word; Gr. ἰαώς τετειλα, where our Saviour had
used an humbler one, δεξάμενος, I will cure. My servant—He
speaks kindly; he does not say my slave. [His state of heart
was that of all who are capable of embracing Christ; a con-
sciousness of Christ's loftiness and our unworthiness. Neand.
While owning himself unworthy that the Lord should enter
his house, he was accounted worthy that that Lord should
enter his heart. August. in Trench.]

9. For—Reason might object, that the servant and the soldier
are able to hear, but that a disease is not; but the wisdom
which is of faith, shining brightly through the centurion's
military abruptness, evaporates this objection; and he looks
rather to the circumstances which confirm than to those which
weaken his hope, trusting in the supreme dominion and autho-
rity of Christ, who could command disease as well as winds
and seas. Ver. 26; Luke iv. 39. He commands, and it is
done. The centurion could command his soldiers or his servant, but not the disease. But the Lord is able to command disease; and that, humanly speaking, with more ease than the oftentimes rebellious will of man. [I also—Like thee, know what it is to be obeyed. I have soldiers under me, as thou hast spiritual powers, healing angels, or disease and death. De W., etc.] Am a man under authority—He does not say, I am a commanding officer, but, when necessary to intimate the subjection of others to himself, he has the consideration to say, I also am under authority. There is also an implied contrast between himself and Jesus, who is supreme. Under...

10. He marvelled—Christ marvelled at unbelief (Mark vi. 6) as well as at faith. He highly commends his friends, when occasion offers, chap. xi. 6; xv. 28; xxi. 35; xxvi. 10; Luke vii. 44; xxi. 3. So great—Especially from the little intercourse the centurion could have had with Jesus; this was a sample of that faith wherein the Gentiles should surpass the Jews. Faith—From this earliest mention of faith in the New Testament, may be inferred that faith, like unbelief, is a matter of comprehension and will, implying deliberation, and free choice. Comp. the concordances on the word πίστις. Faith was the only virtue displayed by those who approached our Lord, which he was wont to commend. Chap. xv. 28; Luke vii. 50. [The greater humility is, the greater is faith, ver. 8; Luke xvii. 10. V.G. The two are by their nature inseparable. Mey.] Not found—Though I have sought it at my coming. In Israel—In the people of Israel. Neither the centurion nor the Canaanitish woman were Israelites; but to the latter, the Lord may seem afterwards to have given a stronger testimony; for she actually came from a Gentile district, while the centurion had been resident in Israel. And the centurion himself forestalled the objection of his being a stranger by his declaration of his own unworthiness, and by his deputing the elders of the Jews to make his request. Luke vii. 3, 4.

11. Many—Like the centurion, not Jews. This is said to stimulate the emulation of the Jews. Shall come—A prophecy. They shall come, in spirit [and by faith. V. G.] From the east and from the west—A euphemism for from the Gentiles. With—Heb. xii. 23. [With the fathers in faith; Heb. xi. 9. V.G. Christ shames the Jews, who would not eat with Gentiles. Stier.] In the kingdom—Both in this life and the next.
12. But the children of the kingdom—Nearest the throne. The same expression is used in another sense, chap. xiii. 38. Outer—The unbeliever already has inward darkness; and receives outer darkness too, as his fitting home. And in proportion as he might have been near the kingdom, shall the distance be to which he is cast forth into the depths of gloom. [This outer darkness has its first fulfilment in the obdurate blindness of Israel on earth; but reaches also beyond it: chap. xxii. 13, etc. Stier.] Darkness—Whatsoever is not in the kingdom of God, is outer. For that kingdom is both the light of God, and a kingdom of light. This darkness shall not only shroud the eye, but the soul also, with terrific gloom. There—Sooner or later, outside the dwelling where the feast is held, which is all brightness. Wailing—Lit. the wailing. The article is emphatic. Sorrow in this world is not the sorrow. Then even heroes shall weep who now would blush to shed a tear; shall weep in sorrow for the good they have lost, and the evil they have gained. How dread the sound of so many mourners! How far happier to listen to the heavenly acclamations! Rev. xiv., etc. Gnashing—Lit. the gnashing. From impatience, from the bitterest sorrow, from detestation of themselves as authors of their own damnation. [And from hatred against others whose salvation they envy; comp. Ps. cxii. 10. V. G.] That love of self which the sinner has fostered, shall change to self-abhorrence, which shall nevermore depart. Nor is this wailing and gnashing of teeth combined with darkness only, but with fire, chap. xiii. 42-50; Luke xiii. 28. Or we may assign the wailing and the gnashing of teeth to the two temperaments of the soft and the stern. The same phrase occurs, Acts vii. 54.

13. As thou hast believed so be it done—A bounteous grant.

14. Wife’s mother—Peter had not been long married, and they mistake who represent him (in paintings, etc.) as hoary-headed. [Though it is not unlikely that he was senior to the rest. Harm.] For all the disciples were young, and had a long earthly course before them. John xxi. 18. [On Judas Iscariot, comp. Ps. cix. 8, 9. Zebedee and Salome, the parents of James and John, were still living. Harm.] This must be well kept in view in the study of gospel history. [For any one who considers the youth, the circumstances, and the condition of the disciples, will find it easier to make allowance for the many errors they committed in their discipleship, and by not expecting more from them
than belongs to their time of life, will find himself beset by fewer difficulties. Harm.] Sick of a fever—In the very paroxysm.

15. Ministered unto them—Lit. unto him. [Gr. αὐτῷ, him; so Tisch. and all best authorities, instead of the common αὐτοῖς, them.] She discharged the duties of a housewife, in joyful testimony of her complete restoration. Mark and Luke mention the fact of the disciples telling our Lord of Peter's wife's mother being sick, and therefore add, she ministered unto them; Matthew only mentions our Lord himself in the matter, and therefore says, She ministered unto him. On them was inserted from the parallel passages.

16. Even—Of that day on which he had spoken and done so many things. Diseases are generally more violent towards evening. [Better Ols., they avoided the heat of the day; or Neander, after sunset, to avoid breaking the Sabbath. Comp. Mark i. 21, 29, 30.] The spirits—That is, the devils. With his word—Alone. All—Without exception; whilst some men are at best said to exercise a healing power only over some special ailments.

17. That it might be fulfilled—It was fitting that a spiritual healer should also expel diseases of the body from those who came to him. [Great multitudes of whom are sometimes mentioned, Matt. iv. 23; ix. 35, 36; Luke iv. 21; Matt. xii. 15; xv. 30; xxi. 14. Harm.] Therefore the prophecy of Isaiah was fulfilled in this sense also. Soul and body make one man; one corruption pervades soul and body; the great physician brought one remedy, alike to body and to soul. Took—Away from us. [But the original will not easily bear this sense. It represents Christ, not as our physician, but as sufferer for us. His burden was less the healing, than that there were sicknesses to heal. He bore them by bearing our suffering life, in order to remove them. Trench. Notice that by his death Christ fulfilled this prophecy in another sense. Mey. But all the miracles were types and parts of the great work of salvation. Comp. Mark vii. 34; John xi. 35. Alf.]

18. To depart—Thus Jesus sought rest, leaving the people time to bring forth fruit from his teaching, and kindling their interest for the future.

19. A certain—Lit. one. [Gr. ἕν, one, expressly, because scribes rarely came to Jesus. Stier.] Out of so great a multitude this man alone displays an emotion of heart; he seems,
however, to have loved his ease, being, as a scribe, less hardy than the fishermen. Scribes often came to tempt the Lord, 19–21. The doctrine of Jesus Christ is plainly repugnant to the natural will of man. He wisely dissuaded those who endeavoured to follow him, either from wrong motives or on unsuitable occasions, Mark v. 19; while he commanded hesitators to follow him. He treated the scribes in one way, the disciples in another, Luke ix. 57–62. Master — Lit. teacher. Jesus did not address as rabbi and master persons who bore those titles among men; but he himself was rightly thus addressed by them. Mark v. 35; John iii. 2; iv. 49; Matt. viii. 6. The apostles, but not our Lord, addressed their hearers as brethren and fathers.

20. And—Jesus does not repulse this man, but sets before him a condition to reprove his motive, which was either to obtain worldly ease and wealth, or possibly the power of working miracles. [The word κατατασκηνώσεις, rendered usually nests, means dwellings, abiding-places. Comp. chap. xiii. 32. De W.]. The Son of man—See chap. xvi. 13, note. Hath not—Wondrous poverty and endurance, ceaseless wandering! [He had neither a home of his own nor any fixed abode. Mark i. 45. The scribe too lightly deemed what it was to follow him whithersoever he went. Harm.]

21. [Tisch. omits ἀφεῖναι his, with disciples; but Alf., with better authorities, retains it.] Of his disciples—Not of those who continually accompanied him.

22. [Tisch. reads λέγει, saith, for εἶπεν, said. So Alf., etc.] The dead—An expression strongly urging the man’s following him, and therefore involving much. Both the dead who should bury, and the dead whom they should bury, require to be considered. The dead who are to be buried are doubtless the literally dead, whether the father of this disciple actually lay dead at the time, or was an old man at death’s door, and with no near relative save this only son. Comp. Tob. xiv. 12. The dead who are to bury, or those to whom the burial of the already dead is to be left, are—1. Partly men themselves soon about to die, as being mortal and bound by the law of mortality (comp. Rom. viii. 10), as distinguished from the hope of a better life, that hope, however, not being taken altogether away. The appellation must be limited by the context; as in Luke xx. 34, persons who may still be saved are called the children of this world. So those here are styled dead who are in a fitter state for burying than for proclaiming the kingdom
of God. As in chap. ix. 24, he says of the maiden about to be restored to life, _she is not dead_, (comp. John xi. 4), so here he speaks of those who soon should die as _dead_ already. [The dead are in their long home, whence the mourners are not far removed, but wander round about it till their time be come to enter in.] See Eccles. xii. 5. V.G.] In time of pestilence the dead are buried by those who soon shall die themselves, and through the course of ages the state of successive mortal generations much resembles this. 2. Partly _they are the already dead_, and with regard to them the language is hypothetical, in this sense: Follow thou me, and leave the burial of the dead even to the dead; that is, let them remain unburied, as far as you are concerned. A like expression occurs in Ex. xxi. 14, _Thou shalt take him [the murderer] from mine altar, that he may die, that is, let him be slain, even if he fly to the altar for refuge_. Therefore _let the dead bury their dead_ is an abrupt expression, appropriate to a command which brooks no delay, is based on the holiest grounds, and emanates from the divine wisdom of the Saviour. We must surrender ourselves at once and entirely. [He who follows Christ must fear the world as the infection of a burying-place. Q.] Their—Relations. Gen. xxiii. 4. In this case the disciple must deny his father. [In these instances wind and sea obeyed Christ more readily than men did. Harm.]

23. A _ship_—Lit. _the ship_; implied in ver. 18. Jesus had a peripatetic school; wherein his disciples received a far sounder instruction than if they had dwelt far from all anxiety and temptation beneath the roof of a single college.

24. _Great_—In these perils of waters, the faith of the disciples was much exercised. _Was covered_—When the danger reached its climax, the help was given. [Gr. _καλύπτει_θωκ, in the true _imperfect_ tense, _was becoming covered_. _Alf._] _Was asleep_—No fear could affect him; nay, in ver. 26, he marvelled that the disciples feared, even in the height of danger. He was sleeping, weary with the manifold labours of the day. 'The Lord with his disciples, tossed on an angry sea, is a natural antitype of the ark containing the infant race of men; and prefigures the church in the world-ocean of evil. _Ols._ _Jonah_ slept in the storm from a _dead_, Christ from a _pure_ conscience; the prophet's presence made the danger, Christ's was the surety for deliverance. _Trench._]
25. [ἀνομίας, his. is certainly spurious. Read, and the disciples. 
Tisch., etc.] Save—An abrupt entreaty. [Omit ἔκδοται us. 
Tisch., Alf., etc. Save—Even little faith is faith still; the 
weak, trembling hand holds fast the Deliverer. Stier.] We 
perish—This record of their own weakness is a proof of 
the evangelist's candour; which became an easy virtue to them, 
unlike as they became changed men after the coming of 
the Holy Ghost.

26. Fearful . . . of little faith—Synonymous terms; comp. 
Mark v. 36. It is only the disciples' fear, not their importu-
nity in disturbing his rest, which the Lord rebukes. [In all 
the occurrences of his own life, Christ showed no trace of fear 
of any created thing. V.G.] Then—First he calmed the 
disciples' minds, and then he calmed the sea. Rebuked—We 
may believe that Satan had been ruling in the storm.

27. Obey—Comp. Mark i. 27. Winds and sea being other-
wise uncontrollable. [So he works in all ages; speaking peace 
to the soul amid life's tempests, and bringing all his foes to 
obedience. Nead.]

28. Of the Gergesenes—Gerasa (Gergesha) and Gadara 
were neighbouring towns. [For Γεγερσήνου, Gergeneses, Tisch. 
reads Γαδαρήσηνου, Gadarenenses. Mey. prefers Γεγερσήνου, Gerasenes. 
Alf. doubtfully retains the common text. So De W.] Out 
of the tombs—The possessed fly from publicity, wherein exer-
cises of piety flourish best. Invisible guests also have their 
dwelling in the tombs, Mark v. 3, and malignant ones chiefly 
in the sepulchres of the wicked.

29. What have we to do with thee?—A form of repulse, 
[as if recognising already in Jesus the Messiah, their almighty 
and most dangerous foe. Mey.] See Sept. 1 Kings xvii. 18; 
Judges xi. 12; 2 Kings iii. 13. They here give utterance to 
their despair and terrible expectation, at the same time seem-
ing to mean, We desire to have to do, not with thee, but 
with men prone to sin. [Tisch. omits 'ἰδοῦ, Jesus. So Alf.] 
Son of God—Men, in asking his aid, addressed him in their 
confidence as Son of David; devils in their fear, as Son of God. 
[The devils recognised him as the Son of God, more readily 
and more fully than men could do. Stier.] Hither—The 
devils, as it were, claimed some right over the place where they 
were, and specially over the swine to be found there. Before 
the time—This may be construed either with, Art thou come, 
or, to torment us, or with both. Jesus came in the world's full 
time, but yet earlier than the enemy desired. Comp. in due
time, Rom. v. 6. To torment—It is torment to devils to have no body either of man or beast to possess, in their desire of quenching their own consuming fire, ver. 31. This was a foretaste of their future subjection under the feet of Jesus.

30. Of swine—The owners either were Gentiles dwelling amongst Jews, or Jews greedy of gain.

31. Besought—It is one thing to ask in an ordinary way, as men or devils may do; another thing to ask in faith. Comp. Mark v. 10, 12. Somewhat is occasionally conceded, even to the Enemy; Job i. If—They were preconscious of their casting out. Suffer—The injury was due to the devils, not to the Lord; who could compel him to restrain the devils? [Instead of ἐπιταγμον ημῶν ᾧσει διδον, suffer us to go away, Tisch., Alf., etc., properly read ἀπεστείλων ημᾶς, send us.]

32. Were come out—Jesus did one work injurious to the figtree, one to the swine, one to the men who bought and sold in the temple; these are examples of future vengeance. All his other works were full of grace; and even in these were benefits conferred: as in the instance before us, where we observe that the road was rendered safe; the region was freed from the evil spirits which infested it; these were cast into the sea, the possessed were healed, and the great herd of animals, whose flesh was forbidden food, was swept away. Moreover the Gergesenes were guilty, and merited the loss of their flock. The act itself displays the authority and power of Jesus. Perished—A devil-possessed brute seems incapable of living long; it is of God’s goodness that possessed men do not likewise directly perish.

33. They that kept them—Although not herdsmen by profession. Fleed—The devils were not able to seize upon them.

34. [The whole city—What a powerful motive worldly interest furnishes! V.G.] Besought—People whose minds are set on worldly advantage are more ready to repulse than to persecute. Moreover, avarice is timid, [and chooses rather to lose Jesus Christ than worldly goods. Q.] Or they might have made the request without any ill feeling; Luke v. 8. [At all events, though the Gergesenes, and their neighbours, the Gadarenes, made this request, our Lord left the chief of the demoniacs behind, as a preacher of the gospel (Mark v. 19, 20.) He may have been a Gadarene, and his companion a Gergesene. Harm.]
CHAPTER IX.

1. Passed over—At the request of the Gadarenes. The Lord does not obtrude his blessings on the unwilling. [And he caused a greater desire for his presence by not remaining too long together in any one place. Harm.] His own city —Capernaum, honoured by his residence.

2. They brought to him—Many such presentations were made to the Saviour, who welcomed them. Their faith—That both of him who was brought, and of those that brought him. Son, be of good cheer—Be confident, neither thy sins nor thy disease shall stand in thy way. So, ver. 22. Are forgiven thee —[Tisch., with the oldest authorities, reads simply thy sins are forgiven; omitting on thee. So also ver. 5.] Doubtless the man was under an oppressive sense of sin. [This was the main boon, the conferring of which gave Christ occasion to lay open the thoughts of the beholders, ver. 3–8. Harm.] Thee —The pronoun here is emphatic, but not in ver. 5. [Such an utterance, in such a sense, had never been heard since man was on earth. V.G.]

3. Said within themselves, this man blasphemeth—Blasphemy consists—1. In attributing unworthy things to God; 2. In denying worthy things to God; 3. In attributing to others the attributes of God alone. [But the awful and profound meaning which the Scriptures give to the word blaspheme, Gr. βλασφήμω, is unknown to profane writers, and can only be conceived by those who worship the one God. Obs.]

4. Knowing—The Gothic version, and the margin of Courcelles, besides many Greek codices, first noted by Mill, have this reading, Gr. είδος, εδώς, seeing, appears to been introduced from ver. 2, by some copyists. Mark and Luke in the parallel passages have εἰργαζόμενος. Εἰδώς, knowing, occurs also in chap. xii. 25. Ye—Emphatic. [Many a one sins in the very act of accusing another of sin; and the most monstrous sins may be perpetrated in the heart alone. V.G.]

5. For whether is easier—Either act is in itself an exercise of divine power and might; and disease and sin are closely connected. It is the same power which removes both. According to human notions it is easier to say, "Thy sins be forgiven;" and this, which seems the lesser work, is in the power of any one who can say, Arise and walk, which seems the greater. [If the saying be all, it is easier to say, Thy sins be
forgiven, for there is no obvious lack of result to convict an impostor. But he who says, Arise, must have the power to heal, or be instantly rejected. Corn. a Lapide, in Trench.]

6. Ye may know—This word also savours of authority. On earth—As the place where sins are both committed and forgiven. This earth has been the scene of Christ's works from the beginning, [in fact the battle-ground of sin and grace. V. G.] Prov. viii. 31; Ps. xvi. 3; Gen. vi. 5; Jer. ix. 24; John xvii. 4; Luke ii. 14. I have, says Christ, all power in heaven, and why then not on earth? chap. xvi. 19; xxviii. 18. [And it is ours in turn to say, "If when alive upon earth he had this power, why not now that he is risen, and received into the heaven?" Acts v. 31. V.G.] This address savours of his heavenly origin. Power—Lit., authority, Gr. ἐξουσία. An argument from power to authority. Saith—A similar change of person occurs in Num. v. 20, 21; Jer. v. 14.

8. [Instead of ἐκάθενσαν, they marvailed, Tisch., Alf., etc., read ἐκαθόρνον, they were afraid; with the best authorities.] Such—Such saving power, (ver. 6), and that so near them in the man Christ Jesus. To men—So long tormented by sin. [Gr. ἐκαθόρνον, dative of advantage, not to men, but for men. V.G. Better Trench: to men indeed, because to Christ as their head and representative.] A comprehensive word, as in ver. 6. They rejoiced that there should be one member of the human race gifted with this power.

9. Matthew—A Hebrew by birth and yet a publican. By Mark and Luke he is called Levi. It may be that Matthew disliked the name he had borne as a publican. Sitting—Actually engaged in business; and yet he followed Christ. A great miracle and example of Christ's power; and a noble obedience on Matthew's part, [productive of eternal joy. V.G.].

10. In the house—Comp. ver. 28. Or, if understood of Matthew's house, (Mark ii. 15; Luke v. 29), it would appear as if this were a feast wherein Matthew bid farewell to his former associates. He no longer calls it his house. Publicans and sinners—Who had grossly transgressed the sixth and seventh commandment. Sat down with—Most gracious was the condescension of Jesus; [in whose honour the feast was given, and who had not himself invited the publicans and sinners. Therefore, if rightly viewed, the objection of the Pharisees was unreasonable. V.G.]

11. Unto his disciples—The Pharisees acted in an under-
hand way, either from craftiness or timidity. They asked of the disciples at one time, Why doeth your Master thus? and of Jesus at another, Why do thy disciples thus? chap. xii. 2; xv. 2; Mark ii. 16, 18. Why—All men, even his adversaries, had the highest opinion of the sanctity of Jesus; Luke xix. 7.

12. [He said—The faithful Master comes to his disciples' aid. V.G.] Need not—Needs are everywhere to be seen. Sick—As sinners are. [Feelest thou sickness of soul instead of strength? Turn to that great Physician for relief. V.G.]

13. Go ye—Into the synagogue, where you may refer to Hosea vi. 6. Jesus often said "Go" to those not wholly his, John viii. 11. His method of quoting Holy Writ is most full of dignity and grandeur, and different from that of his disciples. He quotes them, not for the establishment of his own statements, but for the conviction of his hearers; and therefore adduces them more frequently to his adversaries than to his believing apostles. Learn—Though ye imagine yourselves already consummate teachers. I will have mercy—[God's will is, not sacrifice instead of mercy, but mercy instead of sacrifice. Mey.] This supplies us with an axiom of interpretation; it is in fact a summary of the theology of conscience. Comp. on the word mercy, chap. xxiii. 23. Sacrifice—Synecdoche for all ceremonial observance. It was an act of mercy to eat with sinners, that they might be won to salvation. [So far from right is it to contemn repentance, which is the healing of the soul. V.G.] Come—From heaven. To call—Summon, see the authority of Christ. Sinners—He adopts the expression of the Pharisees, ver. 11. [The words to repentance, εἰς τοῦτον, seem to be an insertion from Luke v. 32. Tisch., Alf., etc., omit them. But who are the righteous who need not to be called to repentance? The sequel shows that Christ recognises on earth none as righteous but those who think themselves so. Stier.]

14. Then—At the time of the feast. [And apparently on a day of public fasting, appointed, not by the Divine law, but at the private caprice of some. Harm.] Came—With express purpose. The disciples of John—These stood half-way between the Pharisees and the disciples of Jesus. They appear in this place to have been instigated by the Pharisees. [For Matthew in this passage calls them "the disciples of John;" Mark (ii. 18) speaks of "the disciples of John and of the Phari-
sees.” Harm.] Comp. Luke v. 33. Thy disciples—They act modestly, not inquiring the practice of John or of Jesus himself.

15. And—Our Lord answers with great calm and readiness, drawing cheerful illustrations from the garments and the wine used in the feast, to confute the asceticism of his questioners. The children of the bridechamber—The bridegroom’s associates. [The Bridegroom himself is never recorded to have fasted, except during the forty days in the wilderness. V.G.] Parables and riddles are appropriate to feasts and weddings, and are brought forth at such seasons. Mourn—Fasting seems to imply mourning. Will come—He refers to his future departure. And then—Neither before nor after. Shall they fast—From necessity as well as choice. [This is the very nature of Christianity; at one time the nuptial season, at another the days of fasting. V.G.] His presence with them was short; the cross was before him in full view. Well may Wizenmann ask, What man ever looked from such a height to such a depth, so calmly, so cheerfully? Stier.]

16. No man—Jesus chose as his disciples, unlearned, inexperienced, but honest men, unimbued with any peculiar teaching, chap. xv. 2, comp. Luke vii. 20, note. The old garment was the doctrine of the Pharisees; the new that of Christ. That which is put in—Lit., his filling in. Taketh from—Both itself and more. And the rent is made worse—So a rent already existed. He is evidently speaking of a ragged garment.

17. Bottles—Of leather, which were used instead of casks. The old bottles represent the Pharisees; the new, Christ’s disciples; the wine, the gospel. Perish—So as no longer to contain any wine. Both—Masc. gend. as in τίς, whether, chap. xxiii. 17.

18. [Instead of ἑλθότις, etc., came and worshipped, Tisch., Alf., etc., read ἑστήκετις, came in, etc.] Worshipped him—Though in worldly position Jairus was greater than Jesus. [Bashfulness is no hindrance to faith. V.G.] Is even now dead—This he either conjectured, or ‘learned by a messenger, after having, in his strong faith, left her at the point of death. Mark v. 23. Come—comp. John iv. 47.

20. A woman which was diseased, etc.—Eusebius mentions that a statue of this woman and of Jesus healing her still existed in his day, A.D. 300. Came behind him—Out of modesty. The hem—See Numb. xv. 38, Sept. Even this
point of the law was observed by the Lord. No argument in favour of the wearing of relics can be drawn from the dress worn by our Saviour.

21. His garment—The woman, amidst the sense of her own pollution, could recognise the absolute purity of Jesus. [Of whom there is nothing that is not sanctifying. Q.] I shall be whole—Lit., I shall be saved. The word thy faith hath saved thee (ver. 22), beautifully answers to the woman's thought. [It is marvellously profitable to do simply and implicitly what the spirit of faith and love teaches, chap. xxiii.

7. V.G.]

22. Daughter—Hence she was not by any means advanced in years. [The good Saviour attributed no blame to her for gaining his aid, as it were, by stealth, without express solicitation. V.G. Yet there was surely a superstition in her thoughts, though true faith in her heart. Ols. There was something in her of the false philosophical notion that God works all things by his nature, not by his will; this Christ corrected. Grotius in Stier.] Thy faith hath made thee whole—Lit., hath saved thee. Such words the Lord was wont to speak to those who, as it were, spontaneously grasped at safety for their bodies or their souls, Luke vii. 50; xvii. 19; xviii. 42. And in such words he implies, that he recognises, approves, and confirms their faith, and that he ratifies and renders permanent the blessings sought by them; on the other hand, he assigns want of faith as the sole cause why any fail to obtain his aid. [More than once a person first learned that he had faith by the Saviour's telling him of it. V.G. This delay, and the conversation with the woman, Mark v. 25-34, must have tried the ruler's faith sorely, while in suspense for his dying daughter; but we see no impatience nor doubt in him; comp. the trial of the sisters of Lazarus by delay, John xi. 6. Trench.]

23. The minstrels—Lit., flute-players. The employment of flute-players was common at funerals, especially of the young. The people—Lit. the crowd, Luke-vii. 12.

24. [For λέγει αὐτῷ, he saith to them. Tisch., Alf., etc., have ἔλεγεν, he said.] Give place—That is, no aid of yours is needed here. He advances with certainty to work the miracle, comp. xiv. 19. For the maid is not dead—This Jesus had said before entering where the corpse lay. All the dead are alive to God; Luke xx. 38. And the damsel, in view of her resurrection, which was just about to be accom-
plished with such speed, certainty, and ease, was rather to be counted with those who sleep than with the dead who are to rise hereafter. [Ols. thinks these words are to be taken literally, and that the girl was simply in a trance so deep that her friends could find no signs of life. But others well object Luke's positive assertion, viii. 53-55, that she was dead, and Christ's similar remark concerning Lazarus, John xi. 11. Mey., etc. Our Lord rather means to teach that bodily death is not essentially death, but in his hands is but sleep to all the children of men. Comp. Matt. viii. 22. Stier.] They laughed him to scorn—The very fact of this ridicule proves the truth of the girl's death, and of the miracle wrought. These persons seemed to have feared losing their funeral fees.

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

26. The fame, ver. 31. All that land—Therefore it was not in that land that Matthew wrote this book, chap. xiv. 34, 35; iv. 25.

27. Blind men — Many blind men obtained faith, and afterwards sight. [Blindness being much more common in the East than here. Trench.] No doubt they chiefly longed to see, that, as living in his day, they might behold the Messiah; and they did behold him with joy unspeakable. Have mercy on us—Lit., pity us. A pithy prayer; containing a declaration of their misery, and an entreaty for a wide compassion. Even aliens used the same form of supplication, [as the Canaanitish woman, the father of the lunatic, the ten lepers, etc. V. G.] Son of David—That is, Christ, chap. i. 1; xxii. 42. [It was a grief to them, that, living at the very time when the so-loved expected son of David was actually upon earth, it should be denied them to behold him. V.G.]

28. When he was come in—They were persistent in their entreaties. I am able—This was the object of their faith.

29. According to—He affirms, but does not restrict his gift. Be it—Heb. יְהוָה. [As Gen. i. 3: Let there be light.]

30. Were opened—Thus were ears opened, Mark vii. 34,
and lips, Luke i. 64. Straitly charged them—Possibly to re-
move occasion from the Pharisees; comp. v. 34. [Implicit
obedience to his injunction would have been better; yet their
conduct shows the influence which Christ’s power exercised
over those who experienced it. V.G.] See that—Properly
see, without that. Use your sight; let no man know. [LIter-
ally, See, let no one know. The disobedience of these men is
praised by nearly all Roman Catholic expositors; a most
characteristic fact, based on deep differences. Trench.]
32. They brought to him—One who could scarcely have
come of himself.
33. Israel—The people of Israel, among whom so many
wonders had appeared.
34. Through the prince of the devils—The Pharisees could
not deny the greatness of his miracles; therefore they attribute
it to a great, but the worst possible, author. [At a later
period they poured forth such bitter sayings more wantonly
still; but however great their malice, their discernment was
superior to that of those who deny the existence of, possession
by, and casting out of, devils. V.G.]
35. Of the kingdom—Of God. The people—Brought unto
him. [Tisch., Alf., etc., omit εις τας λαγους, among the people.]
36. He was moved with compassion—The disposition of
Jesus was most fruitful in works of compassion. [It was a
glorious work of compassion to lead unhappy souls to safety
by exhortation or by instruction. V.G.] Fainted—Gr. θωμα-
μενοι, not θεομενοι; were exhausted, worn out (properly with
a journey), see Mark vi. 34. Scattered abroad—Lit., cast
down, lying down in different spots. A further stage of
wretchedness. [These are properly persons destitute of the
knowledge of Christ. V.G.] And yet such a state is the pre-
lude of coming aid. Comp. on the harvest, John iv. 35. As
sheep having no shepherd—See Numb. xxvii. 17. On the
sheep, comp. chap. x. 6.
37. The harvest, etc.—He said the same words again [a year
later, Harm.] to the seventy disciples. Luke x. 2. The har-
vest—The New Testament dispensation; the Old was the seed
time; see John iv. 35: again, the present is a seed time, the
harvest whereof is the end of the world. Plenteous—chap.
x. 23. Labourers—Worthy of the work.
38. Pray ye—Remark the importance of prayer, whereby
the Lord of the harvest himself desires to be moved. Doubt-
less many more blessings would accrue to the human race, if
more men, for the sake of their fellows (those nearest to, for those furthest from grace, V.G.) would meet in prayer the ever ready will of God. 1 Tim. ii. 3, note. Both the sowing and the reaping is for us. The Lord himself urges us to entreat him. He meets with us to teach us how to meet with him, comp. John xvi. 5, and in the moment he commands our entreaty, implants within us the desire which he delights to hear, chap. x. 1. Those very persons whom he commands to pray for labourers, are presently sent forth as labourers themselves, chap. x. 1. The Lord of the harvest—Christ, chap. x. 1; xiii. 37. That he will send forth—Gr. ἔμπλουτω, a word which does not always signify a forcible casting out, in which sense it occurs, ver. 33. [Mey. renders thrust forth—the forcible expression springing from the sense of pressing want. Labourers—not those who would be lords of the harvest. Q.]

CHAPTER X.

1. And—This is in close connexion with the close of the last chapter, as the repeated mention of the word sheep implies. He sends forth (labourers into his harvest) before being earnestly prayed to do so. When he had called—Solemnly. [This is that remarkable mission to which the Lord refers in Luke xxii. 35. It is true that he also sent the seventy without purse, scrip, or shoes, Luke x. 4; but in chap. xxii. 35, Luke is speaking, not of the seventy, but of the twelve apostles. Their return is recorded in Mark vi. 30; Luke ix. 10. That our Lord in the interim had some disciples present with him on various occasions appears from Matt. xii. 1, 49; xiii. 10; Mark vi. 1. It seems plain to me that no considerable portion of that time elapsed without the Saviour having some of his apostles present with him, as witnesses of the important things which he then spoke and performed. Nor were they all absent any very long time, comp. ver. 23. Meanwhile they had returned one by one; so that some of the twelve, might have been spoken of as the twelve.* Or they took their turns of itinerating with the Lord, until they all met together again. Harm.] They were not all ear and eye-witnesses of

* [Or the same report might have been brought, at separate times, by each individual of the twelve.—Ed.]
all his doings. The twelve disciples—[Whose appointment, before the Sermon on the Mount, is assumed by the sacred writer. V.G. Though he has only recorded the call of five of them; chap. iv. 18, etc.; ix. 9. Mey.] In the following verse they are called the twelve apostles. The apostle Matthew calls them apostles in one passage—namely, this one, when speaking of their being sent forth. Mark also once, chap. vi. 30, where speaking of their return; the apostle John nowhere, only using the word in a general sense, chap. xiii. 16. Luke calls them so in his Gospel, but only occasionally, in the same connexion as Matthew and Mark, or for other weighty reasons, in a later period of the narrative; chap. vi. 13; ix. 10; xi. 49; xvii. 5; xxii. 14; xxiv. 10. For, throughout the Gospel history they were disciples, and therefore so described. But in the Acts and the Epistles, after the descent of the Holy Ghost, they are never styled disciples, but always apostles. Those called disciples in the Acts, had either been fellow-disciples with or actual disciples of the twelve apostles; and were apostolical men, the germ of all Christian posterity; Acts vi. 1; xxi. 16; after which passage the word disciple does not recur in the New Testament, its place being taken by the titles brethren, Christians, believers, saints, etc. Gave—The apostles advanced by degrees. To confer authority implies its possession in a high degree. Them—The disciples, in the Lord's presence, were only in a vague sort employed in his miracles, chap. xiv. 19; xvii. 27; but they wrought none, chap. xvii. 18, unless when sent forth by Christ, Luke x. 17, or after his departure. John xiv. 12. Unclean—A frequent description of spirits elsewhere frequently called evil spirits. To heal—In his name; chap. ix. 35.

2. The names—Scripture, in its enumerations, observes an accurate order. See Gen. xlviii. 20; Numb. xiii. 2; Ezek. xiv. 14, 20. Therefore the order of the apostles, princes of Christ's kingdom, is more important than any order of precedence among the kings of the earth, (since, for example, it is not without an indication of rank that Peter is styled the first) and is no matter of accident. They are not mentioned indiscriminately, and we have to note those four different arrangements of them:—
<table>
<thead>
<tr>
<th>(I) Matthew x. 2</th>
<th>(II) Mark iii. 16</th>
<th>(III) Luke vi. 14</th>
<th>(IV) Acts i. 13, 26</th>
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<tbody>
<tr>
<td>1 Simon,</td>
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<td>2. And Andrew,</td>
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<td>(chap. xiii. 3)</td>
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<td>5. Philip,</td>
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<td>6. And Bartholomew,</td>
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<td>6. And Thomas,</td>
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<td>7. Thomas,</td>
<td>7. And Matthew,</td>
<td>7. Matthew,</td>
<td>7. Bartholomew,</td>
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<td>8. And Matthew,</td>
<td>8. And Thomas,</td>
<td>8. And Thomas,</td>
<td>8. And Matthew,</td>
</tr>
<tr>
<td>9. James the son of Alpheus,</td>
<td>9. James the son of Alpheus,</td>
<td>9. James the son of Alpheus,</td>
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</tr>
<tr>
<td>10. And Lebbæus,</td>
<td>10. And Thaddeus,</td>
<td>10. And Simon Zelotes,</td>
<td>10. And Simon Zelotes,</td>
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<tr>
<td>11. Simon the Canaanite,</td>
<td>11. And Simon the Canaanite,</td>
<td>11. Judas the brother of James,</td>
<td>11. Judas the brother of James,</td>
</tr>
</tbody>
</table>

The first and third list enumerates them in pairs; the second, singly; the third, in various wise. [Yet Mark vii. 7, notices the fact that they were sent out in pairs. \textit{De W.}]

The first and third list correspond with the period of their call, and with their association in pairs; the second with their dignity before the Lord's passion; the third with their dignity after his ascension. Each list divides into three sets of four each, none of which are interchangeable. In every list Peter is first of the first four; Philip first of the second, (comp. John i. 42-44; xii. 22,) and James, the son of Alpheus, first of the third. The places of the other apostles vary in each list, but the traitor is the last in all. So much for the plan of the first and third sets of four; as for the second, Matthew, from modesty, places his own name after that of Thomas, in itself an argument that he wrote the book; for Mark and Luke both rank Thomas after Matthew, although in the Acts Luke afterwards places Thomas even before Bartholomew, associating him with Philip (this, however, was subsequent to the confirmation of Thomas's faith, mentioned in John xx. 27-29.) From the first division of four, we have writings by Peter and John; from the second, by Matthew; from the third, by James, (the son of Alpheus,) and Jude, or Thaddeus. John gives no list of the apostles in his Gospel, but implies one in Rev. xxi. 14. \textit{Twelve—After the tribes of Israel. Comp. chap. xix. 28. De W., etc.] First—On the primacy of Peter, see Luke viii. 45; ix. 32; John i. 42; Matt. xvi. 16; John xxi. 15; Acts i. 15; ii. 14; viii. 14; x. 5; xv. 7. He was,
however, first among the apostles, not placed over the apostles; in the apostolic office, not beyond it. What has this to do with the Pope of Rome? Not more than with any other bishop; nay, even less. Who is called Peter—A surname afterwards better known. The son of Zebedee—To distinguish him from James, the son of Alphaeus.

3. Matthew the publican.—A statement of the evangelist induced by humility; he does not designate Peter, Andrew, etc., the fishermen, though he calls himself the publican. Lebbaeus—According to Hiller, Lebbaeus and Thaddaeus are synonymous terms, both denoted large-hearted; so Thomas and Didymus are synonymous. Whose surname was Thaddaeus—This seems a gloss. Beng., Tisch., Alf. This apostle's name was Judas; he was brother of James, but was called Lebbaeus, in contradistinction to Judas Iscariot.

4. Iscariot—[Best explained by Heb. נַבְרָא יְשֵׁנָא, man of Kerioth, from his birthplace in the tribe of Judah; Josh. xv. 25. Mey., Alf.; or in the tribe of Ephraim, as Jerome says on Isaiah. Bengel's rendering, he that hath the bag, is indefensible.] Also—The use of this word implies that the betrayal was the act whereby Judas was most known. Betrayed—By the mention of the betrayal, tacit reference is made to Matthias' succession to Judas' apostleship, as mentioned by Luke in the Acts.

5, 6. Way of the Gentiles . . . city of the Samaritans . . . house of Israel—They were obliged at times to go into the way of the Samaritans[which lay between Galilee and Judaea. F. G.] But there was less need for them to enter and sojourn in their cities, since our Lord had already done so in his journey (John iv.), and the apostles were afterwards to come there (Acts viii. 14). [But בְּבָא וּבָא, literally way of the Gentiles, means way to the Gentiles. Mey., De W. The first consideration with one sent of God must be to know precisely where to go, where not to go. Stier.] The first part of these instructions refers to the first sending forth; the rest to the full apostleship into which the disciples were now admitted. Comp. ver. 18. He gave almost identical instructions to the Seventy, Luke x. 1-11.

6. Lost—A stronger term than gone astray, comp. chap. xviii. 12, 14. [The lost sheep were those who were astray in mind and life; that is, all who had not faith in him. Mey.] Sheep—Chap. ix. 23. These gave the apostles enough to do. Israel—Whence the Samaritans had seceded.
7. As ye go—Answering to go, ver. 6. [Apostles are always itinerant preachers; they found churches, but do not govern them. Stier.] Preach—Here were the disciples, like divinity students, essaying ministerial functions, and undertaking the duties of curates, but still requiring to return for fuller instruction. [For they themselves were still destitute of any perfect knowledge of Jesus Christ, such as he was afterwards to confer on them with greater clearness in speaking of his passion, death, and resurrection. Meanwhile their preaching, confirmed as it was by many miracles, prepared men's minds to receive at his coming him who was thus proclaimed. Harm.] Is at hand—The substance of their preaching [while urging men to repentance. V.G.]

8. The sick . . . devils—An ascending gradation, in contrast to the descending one in ver. 1. Freely—This does not make against the end of ver. 10. The labourer is worthy of his meat, but miracles and graces should be no matter of merchandise.

9. Provide—Lit. acquire. Thus the apostles learned contentment. They might use things which they already possessed, but not procure others. Gold, silver, brass—Money, more or less. In your purses—Lit. belts, which were used as purses. [And are so still in the East. Ed.]

10. Scrip—Wherein bread and other provisions were kept. Mark vi. 8. Nor staves—In Mark vi. 8 we read save a staff only. They might take one staff each; he who had none need not trouble to get one, since the Lord said, Precede not; he who had one might use it, for convenience, not for defence. Worthy—[This general statement implies here, that they might be sure their wants should be supplied, without these preparations. Mey.] Thus the very prohibition of provision is a glorious equipment, for it implies the promise of Him who forbids it, that they shall want nothing. Stier.] And vice versa, the hire is worthy of the labourer. Meat—Lit. food. This word comprehends all the matters mentioned in vers. 9, 10.

11. Inquire—By questioning, and by spiritual scrutiny. The godly easily find out the godly, as the wicked do the wicked. Is worthy—Of your abiding with him. There abide—in that man's house till ye leave the city. [Thus the first fruits of their ministry were highly privileged. V.G.] Any change of residence might have caused an appearance of fastidiousness.
12. Salute—Saying Peace (be to this house), that is, salvation. See next verse. Our Lord adopted ordinary forms and customs, while giving them a higher significance.

13. If—Lit. if indeed. That is, if they receive you. Your—That peace whereof ye are heralds. Come upon it return unto you—The imperative may be here taken strictly; Let it come at your entreaty, let it return at your will. Conduct yourselves so that it may either come upon the house or return to you. Bestow your salutation with cheerful will, or receive it back to yourselves. [This seems a sort of prelude to the power of loosing and binding. V.G.] But if—Contrary to your hope. Let your peace return—As evidence of your duty having been done, and to increase your peace and spiritual power. No bounty once gone forth from God is wasted; it is sure to find some one to whom it proves a boon. This may give comfort to ministers who seem to themselves to effect nothing. The Lord speaks thus to them: “Men have despised your peace; retain it for yourselves.”

14. Whosoever—Householder or magistrate. When ye go forth—As yet there was no such thing in man as invincible ignorance. Now-a-days there is no need of departing, so great is the number of hearers and of labourers. Or city—If ye fail of admittance into any house in it. Dust—Because the very dust of the land trodden by such wicked ones should be visited (ver. 15) with a punishment, from which the apostles would desire to be entirely exempt. See Acts xiii. 51; comp. with chap. xviii. 6; Mark vii. 11, for a testimony against them, that seeing your constancy, they may feel themselves signified by the gesture, which would impress seers and hearers. Neh. v. 13. Of your feet—From your feet. Guilt is looked on as adhering to the feet or the sandals; 1 Kings ii. 5. Therefore by shaking the dust from their feet, the apostles were to signify that they declared themselves free from the guilt of those who refused to hear.

15. More tolerable—[For the guilt of resisting God’s will is the greater, the more clearly that will is known. Mey.] Therefore to disbelieve the gospel is worse than the sin of the men of Sodom, chap. xi. 22–24. An hypallage; that city shall suffer a greater punishment than the land of Sodom and Gomorrah either suffered long ago, or shall suffer in the judgment. And if a brief refusal be so heavily visited, what shall become of those who persistently refuse?

16. Behold—This word often tends to demonstrate some-
thing actually present. "—Your Lord; hesitate not. These words constitute a safe-conduct. 

Sheep—Defenceless. In the midst—Not into the midst; ye are already in their midst. Of wolves—Who will oppose the return of the lost sheep, ver. 6, comp. chap. vii. 15, on false prophets; though here the expression wolves is of wider signification. Be ye — Lit. become ye; an expression oftener used in exhortations than be ye. Go forth and prove yourselves such. As serpents—The godly often seem like serpents to the wicked; yet thus they overcome the old serpent. And—Thus David was at once simple and prudent towards Saul. [Not rarely a man accounts others altogether like himself. But it is a help to remember that many are worse, and perhaps some better than you. 

V.G. A marvellous and, which connects such qualities. But to see the wonderful union perfected, look at Him who requires and can give it! Stier. Here, as always, Christ brings into their higher unity things which elsewhere oppose and contradict each other. Neand.] Harmless, Gr. ἀφίλακτος, [literally unmingled, that is, with evil; simple, consistent. Bengel's explanation, without a horn, cannot be supported. Mey., Stier, etc.] Without horn—Hoof, as well as tooth, or sting; actively as well as passively harmless. Many such words have at once both an active and passive force. Comp. note on harmless, Rom. xvi. 19.

17. But beware—This explains be ye wise; and extends the application of the caution; for men is a general term. Comp. John ii. 24. [The multitude of reasons for being ware of men, appears most clearly when we associate with them entirely without restraint. V.G.] Councils . . . synagogues—The councils, where the chief men assemble; the synagogue, where the main body of the people meet. They will scourge you—Hard things are foretold; and yet the disciples carried out the work, as did our Lord himself. In their synagogues—They will consider the action so holy, as to be permissible in the synagogue rather than in the council, chap. xiii. 34.

18. And—Emphatic. Ye shall be brought—The apostles did not come before the rulers of their own will; they were brought. Against them—The Jews, as contrasted with the Gentiles. It is well known what things took place before rulers and kings. [This testimony was of the person and work of Jesus; for they were brought for his sake. Mey.] And the Gentiles—Hence, this chapter has also a remoter reference, namely, to the apostles' condition subsequent to the ascension.
19. Take no thought—Let your sole care be to avoid caring. But this does not forbid us to prepare at all. 1 Tim. iv. 15; comp. Luke xxii. 14; 1 Cor. xiv. 26. On a sudden emergency now-a-days no faithful confessor need be careful what be shall say. Or—Care is elegantly mentioned; but where the matter is vouchersed, the means are not withheld. How or what to speak, embraces the entire ground of anxiety; and therefore specially the words to be used, which may cause difficulty to some who are clear enough as to their subject. The spirit does not speak without words, see ver. 20. I will give you a mouth and wisdom, Luke xxii. 15. And the same connexion of terms, though in different context, is found in John viii. 28; xii. 49, 50; Rom. viii. 26; 1 Pet. i. 11. We deduce the fact of the inspiration of words, not from the how or what here, but from the actual promise itself. In that . . . hour—if not before. Many are most conscious of spiritual power at times when they have to impart it to others.

20. That speak—Gr. εἰ ἐραστεῖτε. The article is similarly used, John vi. 63. In you—As instruments.

21. Brother—The closest ties are the soonest severed. And cause them to be put to death—By an atrocious, even though judicial condemnation.

22. [By all men—That is, by the whole ungodly world. De W.] For my name's sake—which the world hates—Hic quod—[I say—In truth. This is one of the apophthegms used more than once by our Lord, see chap. xxiv. 13.

23. [There is much variety in the different manuscripts and authorities as to the text of this verse. Bengel prefers the longer reading of the Old Latin, etc., flee ye into the other, and if they persecute you in the other, flee ye to another. But Tisch., Alfr., Mey., etc., properly reject the addition. This city, the other—Jesus points in the direction of various cities. Mey.] Ye shall not finish—Comp. in 2 Chron. xxxi. 1. Heb. ἦλθεν ἐκ τοῦ τελευταίου [used in the sense to go through and destroy. Comp. English Version, text and margin.] The cities—To say nothing of the villages; see ver. 6. He shows that there will be no danger of their exhausting the sphere of their preaching; and warns them not to remain too long in one place, as they will have opportunities of longer sojourn in others. Till the Son of man be come—As to this coming, see ver. 7, and chap. xi. 1. [The coming here referred to was that wherein this announcement of his messenger was accomplished in the ful-
ness of presence, power, and preaching by Him whose office it was to come, to preach the gospel, and to provide for its preaching by others. Matt. xi. 3—5. In like manner He commanded the seventy disciples to proclaim the kingdom of heaven as at hand, and followed up this proclamation by his own presence in the places where they had preached. Luke x. 1—9. 

25. Have called.—See chap. ix. 34; Mark iii. 22. They called him Beelzebub, that is Beelzebub's confederate. Master of the house—Gr. ἀνδραγαθος. In truth, Jesus was the head of a family, and supported a large family of disciples, Luke xxii. 35; displaying a perfect example of a domestic, as well as of a solitary life. And he is also head of the whole family, the Church. Beelzebul—A god of Ekron, see 2 Kings i. 2. [The proper form is Beelzebul, and the most probable derivation is from בְּלֵז בָּאל, Lord, and בֶּל, Zebul, a house; meaning just the same as Gr. ἀνδραγαθος, master of the house. The name may have been given to Satan as prince of his own region. Nay, Afr., etc. after Paulus.] How much more—The world hated Christ first, and worst; and he wished the disciples to understand that they should accept such hatred still more readily, and shrink from it still less than he, (were that possible). [They of his household have less strength than he, and are not free from blemishes, which the world well knows how to turn to reproach. V.G.] Them of his household—They shall call them the household of Beelzebub.

26. Therefore—Even though ye be hated. For—The world shall not so quickly succeed in destroying you, by whom the truth is to be far and widely spread. Nothing—Comp. Mark iv. 22; Luke xii. 2. Covered—Remote from view. That shall not be revealed—Especially in the day of the Messiah. Hid—From hearing, comp. next verse.

27. In the ear—Singular, in one ear, privately. Upon the house-tops—Which were flat, and on which speakers, and even their hearers too, might move about. Comp. 2 Sam. xvi. 22. [He commands them to cast off all fear. V.G.]

28. And fear not—The connexion is this, he who publicly preaches the hidden truth is assailed by the world. He who fears God, has nothing else to fear: he who fears not God, has everything else to fear. 1 Pet. iii. 14, 15. [The world admires the courage of the fearless, thinking it manly and heroic; but the fear of God is the only heroism worthy of the name, without which all so-called courage is fallacious, and a mark
of inconsiderate rashness. V.G.] Fear him which is able—Ay, with the utmost power. Luke xii. 5. That is, God; Jas. iv. 12. [Ols., Stier, etc., refer these words to Satan; but Mey., Alf., and most others, with better reason, agree with Beng. The sense is, The shrinking from bodily death must yield to the reverential fear of the eternal Judge. De W.] Both soul and body—The two essential parts of man. To destroy—He does not say to kill; for the soul is immortal. In hell—To preach the truth is no easy task. Nor are sterner precepts enjoined upon any than upon the ministers of the word, as appears from the epistles to Timothy and Titus. Therefore the most powerful incentive is applied. Very many witnesses of the truth have first been divinely stirred up and compelled to their work by fearful terrors. [My God is my life; I cannot die but by losing him. Q]

29. Two sparrows . . . for a farthing—In Luke xii. 6, Five sparrows for two farthings. A reason why men should not fear. One—One rather than another. Shall not fall on the ground—That is, die. The future thus implies the condition; if it fall, it falls not without the Father. Without your Father—He says your, rather than their. [Yet the confessors die, and that often by the enemy’s hand! Yes; but not without the Father. Stier.]

30. Hairs—Of which ye yourselves are heedless; who cares for the hairs once dragged out by a comb? A hair is a proverbial expression for an utter trifle. Your—Contrasted with sparrows.

31. Ye—Collectively or individually. Many—Contrasted with one, ver. 29.

32. Shall confess me—Gr. on me; that is, when the subject is brought forward. This differs from the me and him, ver. 33. Comp. Luke xii. 8, 9. Men—The Lord is speaking specially of persecutors.

33. Him will I also deny—The Latin and Gothic versions, the Byzantine Codex, and possibly many others, give the Greek words in an order most accurately expressing the idea of retributive justice; thus, I will deny, even I, also him. Collators of manuscripts have generally overlooked such points as this.

34. Peace—Between good and evil. A sword—That is, a violent division; see Luke xii. 51; xxii. 36; progressing from family discord, ver. 35, to wars and slaughter.

35. To set . . . at variance—As a consequence of ver. 34. A
man against his father—A son, who loves me, see ver. 37. Against—Persons are here spoken of as hostile, who generally are most affectionate.

36. Foes—A man will consider them of his own household, his kindred, his servants, his intimate friends hostile to him if they believe in me. Mic. vii. 6.

37. He that loveth—In order to escape the sword. There is here a gradation, from the loving of parents, children, etc., more than Christ, to the loving one's self more than Christ in the next verse. [Worthy—To call me Master. Comp. Luke xiv. 26. Mey.]

38. Taketh not—Voluntarily. The cross, an implement of death unused by the Jews, was not a proverbial expression for adversity. Therefore in this passage our Lord alludes to his cross, which he was already secretly bearing.

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

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

40. You—A descending gradation. You, (apostles); a prophet, a righteous man, one of these little ones. Me—Not only is it equivalent to receiving, but an actual reception of me. [Thus, though not every one can exercise the sacred ministry, yet every one may share its grace, its spirit, and its reward. Q.]

41. In the name—For that simple reason, apart from any other. A prophet . . . a righteous man—A prophet speaks, a righteous man acts, in the name of God, and shines prominent in righteousness, chap. xiii. 17; xxiii. 29; Heb. xi. 33. Reward—For he proves himself as obedient to God as if he were himself a prophet. It may be asked how one, not himself righteous, can receive a righteous man in the name of a righteous man; the answer is, that by that very act he
comes to his right mind, and ceases to be a foe to righteousness.

42. Little ones—Chap. xi. 11; Zech. xiii. 7. A gentle epithet for a disciple, comp. ver. 41, for a double mention of a prophet, etc. The world cares nothing for such. Yet of these little ones prophets and apostles are made. Cold water—An inexpensive kindness, which may be shown even on a journey. The expression is proverbial, and in contrast to receiveth, ver. 40, 41. Shall not lose—Even amidst subsequent misfortunes comfort may be taken from former good deeds. [Oh boundless wealth of God, who both is able, and delights to confer such rewards! V.G.] His—That is, of the little one; or possibly his own. To receive is more than to give a cup of water, and therefore has a greater reward. [Thus the little ones bestow blessings everywhere; "as poor, yet making many rich; as having nothing, and yet possessing all things," 2 Cor. vi. 9, 10. Ols.]

CHAPTER XI.


2. Of Christ—Lit. of the Christ, the works which it was the province of the Christ to do. [Such works Jesus already had been doing before John was cast into prison; but was now doing them in much greater number. V.G.] Two—[Tischendorf rightly reads here δύο, by, instead of δύο, two.] Disciples—Whom he wished to confirm and consign to Christ. [For he does not himself seem to entertain any doubt of Christ. V.G. But the question is asked in John's name, and the answer, ver. 4, is directed to him. Yet it is difficult to determine what John's own motive for the question was. Ols. and Neand. suppose his Jewish notions of Messiah and his imprisonment together to have confused and dimmed his mind; though still he went only to Christ for light. His inquiry was the prayer, Lord, I believe, help thou mine unbelief! Ols. Alf. thinks that John simply wished a public avowal from Jesus of his Messiahship; but this is forced.]

3. He that should come—Ps. xl.; Heb. x. 37. Or—There was then no other; John excludes himself by the use of this
disjunctive. *Do we look*—At some later period. [The time of expectation was drawing to an end, the 70th week of Daniel was at hand. *V.G.*] *Another*—They acknowledge that *some one* must come.

4. *Those things which ye do hear and see*—The evidence of facts, of seven kinds, ver. 5, 6. The working of various manifold and beneficial miracles. [In ordinary cases *seeing* precedes *hearing*; but the words of Christ corresponded even more exactly to the desires of faith than his works. John xiv. 11. Even here, as in chap. xii. 17, 41, 42, the Lord speaks with humility; he does not say *the things which I speak and do.* *V.G.*]

5. [At that very time the works peculiar to the Christ were being done, Luke vii. 21. In ancient times sinners were punished by blindness, leprosy, and death. *The dead are raised*—As had just been done in the case of the young man at Nain; Luke vii. 14. *V.G.*] *The poor have the gospel preached to them*—Lit. *The poor are evangelised.* Comp. Luke xvi. 16. He speaks of the actual works of Christ Jesus himself, whereof the disciples of John were eye-witnesses. Comp. Luke iv. 18, on the prediction of these works. [Of Christ, anointed to this very function, Isa. lxii. 1. *V.G.* Tisch., with good authorities, inserts *αι* before *εις αυτον, and the dead, etc.*]

6. *Blessed is he*—Rare blessedness! An actual mark of the Messiah was that many should be offended in him. [Isa. liii. 14, and to that very thing the disciples of John may have been specially liable. See ver. 18, comp. with ver. 19. *V.G.*] He loaded others with benefits, who himself was weak, despised, and poor. *Whosoever*—Specially of the disciples of John who saw the difference between his and Jesus’ mode of life. [But it is now generally admitted that this is a reproof to John himself. *De W.*] Ver. 18, 19.

7. *As they, departed*—Otherwise they might have been puffed up. The world praises a man to his face, and reviles him behind his back; heavenly truth does the very reverse. *Began*—The people would not have begun this subject had he not done so first. *Concerning John*—Whose position with respect to men, to himself, and to God is described in vers. 7–9. *To see*—Out of idle curiosity. John v. 35. *A reed*—In which the shallows of Jordan abounded. They would have liked to find John such a character as they themselves loved to exhibit; they expected an easy-going man willing to yield to their wishes; such a one as they themselves would never
have called a reed, but whom Jesus called a reed, a reed. For truth often puts expressions in men's mouths not of their own making, but actually according with facts, Jer. xviii. 12. The people themselves hardly knew why they had gone forth. On the other hand, John's true character is set forth, (comp. ver. 18,) and at the same time any objection which might be raised from the fact of Christ's precursor being imprisoned, is removed. Shaken—The Gr. is in the middle voice; lit., suffering itself to be shaken. As this idea refutes itself, it is not here refuted, as the subsequent ones are. By the wind—Either of persecution, or of the favour which might accompany his being taken for the Messiah.

8. But—This word implies the dismissal of the preceding notion. A man clothed in soft raiment—This was the sort of precursor, and even the sort of Messiah they wished for. [Tisch., Alf., etc., omit ἰματίως, raiment, which is then implied.] Who wear—John might have been a courtier had he chosen. Soft clothing—Lit., the soft things, just spoken of. Kings' houses—Esth. iv. 2. Not in the desert or in a prison. [Kings—The true reading, Tisch., Alf., etc. Beng. reads in the halls of the palace, Gr. οἶκοι τῶν βασιλείων.]

9. A prophet—It was long since they had had one. [Nor can one be esteemed such who is not free from fickleness and effeminacy. V.G. Tisch. transposes ἴδιω after περιφέρεια; and punctuates thus: But why went ye out? To see a prophet? Yea, etc. So Mey. But Alf. retains the common reading.] Yea—A prophet, I say unto, and more than a prophet. More—In the neuter, as the what? Without knowing it, ye have seen somewhat more than ye went out to see. Than a prophet—For a prophet is a proclaimer of remote events.

10. For this is he—[Tisch. omits χαίρων, for.] This gives John far more importance than anything mentioned in vers. 7, 8. Behold, I send my messenger before thy face, which shall prepare thy way before thee. In Mal. iii. 1, the LXX. read, Behold, I will send out my messenger, and he shall survey the way before thy face, etc. I—The Father, addressing the Son. My messenger—John was the messenger sent from God, after whom came the messenger (angel) of the covenant himself. Before thy face—Immediately before thee. The LXX. have suddenly in the parallel passage of Malachi. John was not a foreteller of remote events. The coming and the word of the Father and of the Son are one. The clearest proof of the divinity of Christ
is that the expressions used of him in the New Testament are
in the Old specially applied to God. See notes on John xii.
41; Acts ii. 33; Rom. ix. 33; xiv. 11; 1 Cor. i. 31; x. 9;
Eph. iv. 8; Heb. i. 6, 8, 10, 11; Rev. i. 8, 17.

11. There hath not risen—Lit., hath not been raised up; as
yet. The verb ἔζησαν, implies the appointment to an office.
Among them that are born of women—A universal term. So,
blessed art thou among women, Luke i. 28. [Born of women
has for its contrast born of God, John i. 13. Ols.] A greater
—Prophet, Luke vii. 28; i. 15, even in comparison with
Enoch, Moses, or Elias. The Baptist—John had already re-
ceived this name from the novelty and importance of the
office he introduced; it was not given him at a later time
to distinguish him from the apostle John. He that is least
—Lit., he that is less. [The comparative, not as Beng.,
for the superlative, but less than the rest, therefore, least.
Win. in Alfr.] As far as John excels all, even the greatest, of
the old prophets, so far the least one in the kingdom of heav-
en, whether preacher of Christ, or simple citizen, excels John.
John himself was not yet in the kingdom of heaven, but was
its precursor. [Even then the apostles themselves were
superior to John in their baptism and teaching, John iv. 2;
Matt. x. 7. Harm.] Jesus is not the least in the kingdom of
heaven, but is himself its king, as the very words kingdom
of heaven imply, ver. 10; chap. iii. 11. In this utterance
of our Lord the ideas of great and less are set forth as they
exist in fact, not as they exist in the opinion of the world, 1
Pet. i. 12. Considerations drawn from external appearances
(ver. 6) have no place here. Jesus was despised and rejected of
men, but was not the least in (respect of) the kingdom of
heaven; all the citizens of which kingdom already were
acknowledging him as their king. Comp. chap. v. 19. He
is nowhere called less than John, or least in the kingdom of
heaven. The least in the kingdom of heaven is the lowest
subject of that kingdom. In whatever respect John is greater
than others born of women, in that respect he that is least in the
kingdom of heaven is less than the other subjects of that king-
dom. John did not yet know all those matters which a cate-
chumen learns now from the apostles' creed. A splendid
gradation—prophet, John, apostle, Christian! So far as a
comparison between the Old and New Testaments is con-
cerned, it is a greater thing to know things present than
things to come, however proximate their fulfilment may be;
but in other respects a knowledge of things to come is a peculiar honour from God. [Many older interpreters understand this clause to mean, yet I who seem less am greater in the kingdom of heaven than he. Beng. answers this conclusively, and is followed by Mey., De W., Alf., etc. Thus this verse shows strikingly Christ's view of the vast distance between the Old Testament and the New; and answers those who expect to find in the former the truth revealed by him. Neand.]

12. And—Lit., but, antithetically used in this sense: Though John be less than the least in the kingdom of heaven, yet from the beginning of the days of John, the kingdom of heaven exercised power. It was not in, but immediately after, John, that the kingdom of heaven came. [From—For John's days of work were over. Mey. Beng. renders βασιλεία, thrusts itself forward. But the context shows that the English versions suffereth violence, is right. Jesus mentions it as a proof that Messiah is come, that the longing for his kingdom is aroused and in activity; no longer in quiet expectation. Comp. Luke vii. 29. Mey., De W., and Alf., who render The kingdom of heaven is pressed into, and violent persons—eager, ardent multitudes—seize upon it.] The violent—Luke xiii. 24. There is no complaint made here, as of a hostile violence; words of censure only begin with ver. 16. The words suffereth violence, and the violent are correlative. [Thus the work grows warm, and prospers as desired. V.G.] Take it by force—Bursting through all obstacles, and snatching at it with violent haste, in order to procure the blessings it contains. [Just as with merchandise. V.G.] Luke vii. 29.

13. For—All which had been foretold up to John's time was now accomplished. Prophets, the law, John—Comp. Mal. i. 1; iv. 4-6; see note on Matt. iii. 12. There is here a proper gradation, inasmuch as there were prophets before Moses, and Moses being the greatest of the Old Testament prophets, the law is mentioned in the second place as his prophecy. The New Testament begins, in Mark, where the Old ends, in Malachi. The words here prophesied until John, applies to the prophecies of Scripture; but applies besides to prophecy, subsequent to Malachi, even that of John's own father, Zachariah, Luke i. 67. Until—Without change. John's coming was the limit of the Old Testament dispensation and prophecy; and from this point fulfilment begins.
Prophesied.—This was the sum of their office, to testify of future things; John’s duty went beyond this, ver. 9.

14. If ye will receive it—It is your own affair; the sense of the violent is explained; the willing are assembled; the blessing is ready; your will only is wanted. Elias—The absence of the article shows this to be an Antonomasia (that is, that he is the typical, not the actual, Elias.) John represents the fathers with their children as the violent; comp. but, ver. 16. The Old Testament prophecy ends in Malachi with the announcement of Elias. John, from community of office as a forerunner, is called Elias. Which was for to come—The language is that of one looking from the Old into the New dispensation. [And it is not expressly said that John was to come, but Elias. V.G.]

15. To hear—So the Septuagint, Deut. xxix. 4; comp. Rom. xi. 8. Tisch., Alf. omit ἑκούσει, to hear. This was a form of conclusion peculiar to our Lord; imparting that from what was already said much more might be deduced.

16. Generation—The evil men of those best days. Children—Jesus, with a wondrous personal condescension, not only compares the Jews, but himself and John also, to children. [Instead of their fellows, τοῖς ἐκαίγοις αὐτῶν, Tisch. reads, the others, τοῖς ἐκαίγοις. So Mey., who says, the children are the Jews, the others are John and Jesus. The first was too ascetic and severe, not dancing to their fluting; the second too lax, not lamenting with their mourning. Similarly Alf. who retains ἐκαίγοις, fellows.] Market—A large city generally has several markets. The preaching of John and of our Lord was public.

17. [Tisch. omits καὶ, and, at the beginning, and ὑμῖν, unto you, in the second clause of this verse.] We have piped—Ver. 19. We have mourned—Ver. 18, parallelism of classes in pairs.

18. Neither eating—John did not eat along with, or in the presence of, others. The mode of life pursued by John and by Jesus corresponded with the special character of their respective teaching; so that the one in each case implied the other. Nor drinking—Luke i. 15. They say—The world carps at virtue as an extreme, and exalts vice to a mean. He hath a devil—What is commonly called a familiar spirit [misleading him into adopting this strange rule of life. Mey.] This was a reproach in common use among the Jews, to denote a man either crazy, haughty, or over-wise. Those who shun the society of men easily incur such imitations.
19. A man gluttonous—They designate him, as one among many, by a mark the very opposite of that referred to in ver. 18. 

_Her—Gr. ἀνήσ. Valla thinks that this refers to generation;_ but see Luke vii. 35, for further remarks on the present passage. Comp. ver. 29. _Children—[Gr. τῶν εὐγένων, for which a few manuscripts have τῶν ἐγερόν, works. This Beng. is inclined to favour, though without sufficient grounds. All eds. retain the common reading.] [Wisdom is justified, etc., that is, is recognised by those who really belong to her. _Neue_. Wisdom is assuredly Christ. The children of wisdom are those who allow themselves to be gathered together by her. For this reason wisdom is blamed for ready indulgence towards such persons, and is therefore at last compelled to justify herself. Luke xv. 1, 2, etc. _V.G._]

20. Then began he—He had not upbraided before. This upbraiding is, as it were, a prelude to that which shall be in the last day. Any hearer of the New Testament is either far more blessed (ver. 11) or far more miserable than the ancients. _Mighty works—[Repentance and the discernment of Jesus Christ are conjoined. _V.G._]

21. Woe—The interjection here is declarative, not imprecative; chap. xxiv. 19. Its contrary is the word blessed, which should always be kept in mind.

21–23. You . . . Thee—Two neighbouring cities are compared with two from Old Testament history, and one more wretched than they with one more wretched still. _Long ago_—In the ancient days, when repentance was a less easy matter; see Acts xvii. 30. We must not say, What doest thou? Comp. Ezek. iii. 6. _In sackcloth—Supply sitting, or some such word._

22. More tolerable—Inasmuch as they were less impenitent; as they would have repented; as they had already undergone punishment. _Of judgment—When he, in whom they were then offended, shall himself be judge._

23. Capernaum—This city had been more highly blessed than Chorazin and Bethsaida; its misery from sin should be proportionally greater; therefore it is compared with Sodom, rather than with Tyre and Sidon. _Exalted—In the sight of God, of Christ, and of the angels. Unto heaven—for the Lord from heaven, in fixing his dwelling there, had brought heaven down to it. _[For examples of this exaltation, see John ii. 12: iv. 47; Matt. iv. 13; xiii. 53; John vi. 24; Matt. xvii. 24.] Unto hell—The lowest depth in the universe. _Would have_
remained—Undestroyed; how forcible a condition! [For either they would not have committed such crimes, or they would have repented of them, and in such case would neither have been destroyed when they were, nor at any other time. V.G.] The same expression recurs in John xxi. 22.

25. Answered—To that which filled his mind concerning the Father's counsel, his own thoughts and the disciples' disposition. [He spoke the subsequent words in a spirit of exultation. V.G.] I thank thee—Nothing said in praise of God can exceed the fact. Our Saviour gave thanks to God in the same words for the success of the mission of the Seventy. Father, Lord of heaven and earth—The Father is often mentioned as Father of Christ; sometimes as his God and Father; never as his Lord, but as Lord of heaven and earth. Let us learn by our Saviour's example to address God by epithets appropriate to the subject of our prayers. The Jews forbid the aggregation of divine titles in prayer. In this passage the address is truly magnificent. Because thou hast hid . . . and hast revealed—A double reason for giving him praise. Comp. v. 27, neither knoweth; and, he to whom the Father will reveal. These things—Concerning the Father, and the Son, and the kingdom of heaven. The wise—who arrogate wisdom to themselves. The prudent—Who arrogate discernment to themselves. Hast revealed—Chap. xvi. 17. Unto babes—Such as the twelve and the Seventy were. Luke x. 21. They must have been young, for they testified long afterwards. Babes are artless, and ready to believe. Matt. xviii. 3.

26. Even so—Jesus assents to the Father's good pleasure. Even so, Father, is the acme of filial acquiescence. Father—The nominative case, as more expressive than the vocative. Seemed good in thy sight—The will and intelligence of God frame his decrees. God's good pleasure is the limit which we cannot pass in examining the grounds of the divine decrees. So next verse, of the Son; to whomsoever he will (chooses to) reveal.

27. All things—Here the auditors generally are addressed. After his resurrection our Lord declared more explicitly that all things in heaven and on earth were delivered unto him. Chap. xxviii. 18; but the same thing is implied in the present passage, comp. ver. 25. All things, and the power of revealing them; all things, and therein all persons. John xiii. 3; xvii. 2; 1 Cor. xv. 23-27. Are delivered—The Father reserved nothing
to himself apart from the Son. Comp. John xiii. 3; Matt. xxviii. 18. The intimate connexion of the Father and the Son appears from vers. 25—27; John vi. 39, 40, and so throughout the whole Apocalypse. *No man . . . neither—Comp. John viii. 19, on the order of the words. But the Father—he does not add, and he to whomsoever the Father will reveal him, both because he has said so in ver. 25, and is declaring in this verse what it is which the Father hath delivered to him. There is no exclusion here of the Holy Ghost, only he is not mentioned, inasmuch as his nature was as yet imperfectly known to man. Will reveal—The next verse says to whom.

28. Come—At once, chap. iv. 19, note. Unto me—If the Pharisees, if John himself do not satisfy you. All—Let not the restriction in ver. 27 discourage you. That labour—To this refer the mention of yokes. Heavy laden—To this refer learn and burden. Hebrew נוֹד, a burden, that is, doctrine, discipline. [All ye are then the poor of chap. v. 3, and especially those wearied by outward observance of the law, ver. 30, and seeking rest therein in vain. Comp. chap. xxiii. 4. De W. This and the next two verses are a comment on ver. 5, and the poor have, etc., Obs.] And I—What ye have vainly sought from others ye shall find from me, ver. 29. Will give you rest—For the reason mentioned in next verse, for (because), etc. The expressions I will give you rest, and ye shall find rest, are correlative.

29. Take—To take Christ's yoke upon us is to give ourselves entirely up to his teaching. For—This gives us a reason for gladly learning from Christ. Hence we must become meek and lowly in heart. I am meek and lowly in heart—However stern his words in ver. 20, etc. The meekness made the yoke easy; the lowliness makes the burden light. The Pharisees were austere and puffed up. Condescension is a wondrous grace of God, rather described at length in Holy Writ, than named in a single word; its counterpart in the saints is humility, as its opposite, in Satan and the wicked, is pride. And to this divine condescension it is due that the Supreme Majesty deigned not only to create man at all, paltry and wretched as he is, but to regard him without disdain, and even to unite him to himself. And the Son of God, when in the flesh, displayed humility in a peculiarly conspicuous manner. [Psalm xxxiv. 7; exiii. 6; Luke i. 48, 52, 53; xii. 37; xxii. 27; John xii. 26; xiii. 14; Phil. ii. 8; Heb. xi. 16.]
In heart—The word *lowly* does not in itself denote a quality of heart, as *meek* does; therefore *in heart* refers rather to *meek* than to *lowly*. The words *in heart* are periphrastic. Rom. ii. 5. *And*—Introduced as in preceding verse, *and I*. See Sept., Jer. vi. 16. Rest flows from Christ’s *heart* into our souls. *Ye shall find rest*—Hitherto unknown, however sought for and desired.

30. *My yoke*—For one purpose the cross (chap. x. 38), for another the *yoke* of the godly is mentioned. [The one yoke but gives place to another; *independent* and *gods* we can never be. Stier.] *Is easy*—For I am *meek*. *My burden is light*—For I am *lowly*. [Light, comp. 1 John v. 3. *All things are light to love*, says August. Mey.]

CHAPTER XII.

1. *At that time*—The Pharisees interrupted him at a most unseasonable time. *Began to pluck*—The Pharisees instantly interrupted. No little trouble was necessary to rub out enough grain from the ears to satisfy hunger. [A man then may be hungry, and yet not forsaken of Christ. The riches of Jesus and his disciples are all *spiritual*. Q.]

2. *Behold*—Their meaning is, a master should prescribe what his disciples should do in his presence; *Behold!/ they say, expecting an immediate prohibition. *Is not lawful*—This they declare unhesitatingly; and therefore are sternly refuted, ver. 3, 5, 7. *Lawful* or *unlawful* was a common expression. An ill-founded accusation was less rare in those days than a well-founded one in these. *To do*—This refers to the *plucking*, not to the *eating*. *On the Sabbath-day*—The subject of the Sabbath occupies a large part of the gospel history. [There was no *theft* in plucking another’s corn thus to satisfy one’s hunger, for this was expressly allowed by the law, Deut. xxiii. 25. Mey.]

3. *Have ye not read?*—They had done so, but not in the right spirit. Jesus refutes them by the sanction of the Old Testament. *David*—Whose actions ye do not censure. *When he was an hungred*—In 1 Sam. xxi. 3, this is left to the reader’s inference. *With him*—Same chap. ver. 4.

4. *House of God*—The Lord dwells upon the grounds which might have caused hesitation. The tabernacle is here meant, the temple having been subsequently built. *The shew-bread*—Lit. *Bread of showing forth*, Gr. *Bread of faces*, Heb. The
observance of the Sabbath is mainly ceremonial; otherwise our Saviour would not have argued from the shew-bread. But only—That is, for any others than. [This shew-bread was a very ancient offering of twelve loaves, laid in two rows on the golden table, in the Holy Place; and weekly renewed, the priests taking the old. Mey.]

5. Or—Interrogative. In the law—A gradation from a stringent argument to one still more so; from the example of the prince sanctioned by the priest, to the law itself; from the prophets (even the earlier ones), whose writings were partly read in public, to the law which was read in its entirety; and from sacred food to the sacred season which was the subject of discussion. [At the very time of year this discussion occurred, the book of Leviticus, containing precepts for sacrificial and Sabbath observances, furnished the synagogue lessons, V.G.] The priests—Those most strictly bound to such observances are yet in this point most specially exempted. Therefore, also Christ's priests are less restrained from Sabbath labour [in their ministry, Ed.], than the mass of Christians. In the Temple—In the performance of their duties. Profane—The word profane is contrasted with consecrated, but does not always signify impurity or guilt. Lev. x. 10; 1 Sam. xxii. 4.

6. I say—This expression is most authoritative. In this place—[Beng. properly reads μεγέθεν in the neuter, a greater thing, for the common μεγέθος, one greater man. So Tisch., etc. The neuter is more emphatic. Mey. A greater thing than the temple, namely, the true temple of God, the Son of Man. Alf.] He does not say, I am greater; Jesus was lowly in heart. See ver. 41, 42; chap. xi. 4, 5; and compare to-day, Luke iv. 21; xix. 9; and further, Matt. xiii. 17; John iv. 10; ix. 37. Than the temple—Wherein the priests officiate. The temple yields to Christ, the Sabbath to the temple, ver. 5; and therefore, the Sabbath to Christ, ver. 8.

7. Mercy—See chap. ix. 13. The disciples, [as David had done, V.G.] claimed this mercy for themselves, while the Pharisees violated it by their hasty judgment. Sacrifice—More sacred than the Sabbath, ver. 5. Ye would not have condemned—Rashly, hastily, and cruelly. [Men in imputing sin to their neighbours, are apt unconsciously to sin themselves by harshness of judgment. V.G.] This argument would have formed a sufficient reply to any scruples as to the legality of plucking ears of corn before the passover.
8. Lord—The innocence and liberty of his disciples rests on the lordship of Christ; and this lordship of the Son of man displays itself in the exercise of mercy. [Also—Gr. καί, omitted by Tisch., etc.] Of the Sabbath—The Lord of the temple and of all things is Lord of the Sabbath absolutely; not merely in the exceptional sense in which David was. [He means not, I am Lord of the Sabbath law, and therefore may break it; but, I am the Lord whose work must be done on the Sabbath, who also can decide its obligations. Ebr. in Ols. For to work the works of God belongs to every place and time, and is the true priestly sanctification of the Sabbath and the sanctuary. Stier.]

10. There was—[Tisch., etc., omit ἐπιτίμησεν, so as to read, and behold, a man with a, etc.] He had either gone thither of his own accord, to seek healing, or had been brought by others as a snare for Jesus. That they might accuse him—As a breaker of the Sabbath, then so strictly observed even by law. ver. 14.

11 [Tisch. omits ἦσαν, ἐρώτησαν, shall there be; but without sufficient authorities.] One sheep—No serious loss. Will he not lay hold on it?—An expression specially suitable to the healing of a hand. Such an action was then permitted; but the Jews afterwards forbade even that.

12. To do well—Either to a man or to a sheep, and to a man rather than a sheep. On the Sabbath days—For a deed which is good should not be postponed. [One might imagine that delay was dangerous in the case of the sheep, while the cure of a man so long afflicted with a bodily disease might have been postponed for a single day. But the moment when the sufferer met the physician was the fit time to be healed. Moreover, on the Sabbath-day a greater number of persons were assembled, who might witness and be won over by the act. V.G.] We may not on the Sabbath-day perform for Lucre's sake our daily, ordinary work; but we may perform such works as time and opportunity invite us to, for the good of our neighbours and of all living things, and especially for God's glory.

15. [It was not even by an effort so great as might be needed to pluck ears of corn or to drag a sheep from a pit; it was by his word alone that Jesus performed the cure. It was a simple benefit performed without any exertion; and yet these blind creatures considered it a profanation of the Sabbath. V.G.] He departed—To this ver. 19 specially refers. Our Lord avoided noise.
16. That they should not—Such was the power of Jesus that he could impose silence on a multitude [to avoid attracting too much attention from his opposers before the time. Mey.]

17. [These words illustrate our Saviour's most salutary gentleness of manner. V.G. What a contrast to that of his opposers. Harm.]

18. Behold my servant, etc.—[These verses, 18–21, are a very free translation from the Hebrew of Isa. xlii. 1, etc., influenced somewhat by the Sept. Mey.] Is. xlii. 1, 4, is thus rendered by the LXX.—Jacob is my servant; I will defend him. Israel is my chosen; my soul has accepted him: I have given my spirit upon him; he shall bear forth judgment to the Gentiles. He shall not cry, nor lift up; nor shall his voice be heard without. A bruised reed shall he not crush, and smoking flax shall he not quench; but he shall bear forth judgment unto truth. My servant—Hebrew ידוע, Isa. xlii. 1. And the Sept. frequently expresses that Hebrew word by παῖς, child or servant, as applied to Moses, or even to the Messiah. Comp. Acts iii. 13-26; iv. 27, 30. Except in which passages the New Testament does not apply the term to the Messiah; either because neither this nor any other Greek word precisely translates the Hebrew one which the apostles also used at first; or, because neither word befits this state of exaltation. Servant and beloved are parallel terms; as also have chosen and well-pleased. Have chosen—Gr., equivalent to have set apart as chosen. In whom—Lit., towards whom, expressing the ceaseless yearning of the Father towards the Beloved, 2 Pet. i. 17. He shall show—He hath both executed and shown it. The future tense is used here; the perfect by Paul, Eph. ii. 17. Judgment—Salutary to man, ver. 20, John xvi. 11. The word implies the separation of righteousness from sin. To the Gentiles—When he shall have departed from the Jews.

19. His voice in the streets—From the house. This instance of meekness and lowliness of heart in Jesus fitly precedes the display of his sternness in ver. 34. So also, before entering the city he wept, and then scourged forth the buyers and sellers from the temple.

20. A bruised reed—Jerome interprets the bruised reed as Israel; and the smoking flax as a people collected from the Gentiles, who, when the fire of the natural law was extinct, were involved in the errors occasioned by dense darkness, and a most smarting smoke, injurious to the sight. This he not only abstained from utterly trampling out and reducing to
He that He and Ixi. judgment shall not break—shall not quench—A modest expression for shall specially foster, comp. ver. 7, chap. xi. 28; Isa. xlii. 3; lxii. 1-3. Unto victory—So that nothing can resist eternally. [The sense is, until he shall have carried out to victory the judgment preached by him. Mey.]

20, 21. [After judgment unto victory, the Septuagint has, He shall shine forth, and shall not be broken, until he set judgment upon the earth: and in his name shall the Gentiles hope.] Jerome thus comments on this verse of Isaiah, (chap. xlii. 4), "Matthew either did insert the passage He shall shine and not be consumed until he establish judgment upon earth, which follows the words judgment unto victory in his quotation, or if he did, the words have been omitted by the transcribers from mistaking the one mention of judgment for the other. Wherefore I would expound the passage thus: He shall not be dejected or turbulent, but shall always preserve a calm countenance. Aquila and Theodotion interpret it: He shall not darken, and shall not run, till he establish judgment on the earth; that is—He shall deter none by gloom of countenance, nor, having reserved to the last day the reality of judgment, shall he be hasty to punish. [Bengel here seems to hold Jerome's view, that the passage was accidentally omitted; but he appears to have abandoned it afterwards, and it now finds no supporters.]

21. And in his, etc.—To these words Jerome refers those of Isaiah: He shall shine and not be broken till he establish judgment upon the earth, making them signify "the light of his preaching shall shine throughout the world, impeded and destroyed by no device until he have established judgment upon earth, and the Scripture be fulfilled which saith, Thy will be done in earth as it is in heaven." Name—Heb. law. The name of Christ is the subject of the whole Gospel.

22. [Tisch. omits ἐγραφήν καὶ καὶ before καὶ οἶκος; reading, so that the dumb spake and saw.] One possessed with a devil—Truly miserable. Both spake and saw—This appears to express the order in which the miracle was performed. [But the inversion, the blind and dumb both spake and saw, would rather seem to signify the simultaneity of both cures, which could not be expressed in a single word. Ed.]
24. When the Pharisees heard it—From the people. This (fellow)—Said in contempt. [Of how great moment a single word may be! V.G.] But—A bold assertion. By Beelzebub, the prince of the devils—So they call Satan. In the Old Testament this was the name of an idol, comp. 1 Cor. x. 20.

25. [Tisch. omits ὁ Ἰησοῦς, Jesus, reading, and he knew, etc.] Thoughts—Most bitter ones, comp. ver. 34, 35. Kingdom—Mention is made first of Satan's kingdom, then of his dwelling, and then, (ver. 26), of himself. His kingdom is the habitation of the wicked. his dwelling, of devils. Shall not stand—Lit. Shall not be made to stand, by its lord or master.

26. If Satan cast out Satan—Satan or the devil is one. I (saith Jesus) cast out Satan. In the kingdom of darkness there is none greater than Satan. Therefore if your assertion be true, Satan is casting Satan out, which is absurd. A single kingdom, a single city, a single house, cannot be divided against itself. The noun Satan is used for the reciprocal pronoun himself, as in Exod. xvi. 7; Lev. xiv. 15, 26; 1 Kings viii. 1; x. 13; xii. 21; 2 Kings xvii. 31. Nor does this prevent our regarding the word Satan as put by synecdoche for Satan's associates. How can his kingdom stand—And yet it is all too strong. Satan is said to have a kingdom, but never to be a king. He is a usurper. [In one sense, the kingdom of evil is always at war with itself, but it is yet one as opposed to good. It must always subserve the good indirectly, but never directly, or it ceases to be evil, and the kingdom is subverted. Neand. Just as a nation may be full of dissensions within, but must not lose its sense of unity in respect to other nations, or it falls to pieces. Trench.]

27, 28. If... But if—A dilemma.


28. If—This has the force of since, failing the former alternative. I cast out devils—Jesus in every way destroyed Satan's kingdom. Then—The casting out of Satan, and all that is his, is the mark and token of the kingdom of God; for to do this was reserved for the Messiah. The kingdom of God—in contrast to Satan's kingdom, ver. 26. Is come—Lit. hath
come unawares. This word, most pregnant with meaning, is appropriately placed here. Comp. first, ver. 29.

29. Or else—A disjunctive interrogation. House—The world was Satan's house. First—Jesus first bound Satan, then took his spoils. Bind—By means of superior strength. Spoil—See Mark iii. 27, note.

30. He that is not with me—The latter alternative of the dilemma contained in ver. 27, 28, is confirmed by ver. 29; the former by this verse, which signifies: Your sons are not against me; they do not scatter abroad; therefore they are with me, and gather with me. There is no such thing as neutrality in the kingdom of God. Man's natural activity must be exercised either for good or evil; especially among hearers of God's word. But Christ's work and cause are pure and spotless; able without compromise to overcome all adversaries, however numerous they be. Luke xii. 51. That gathereth not—To gather is the work of Christ, and of all Christians. Chap. xxiii. 37; John xi. 52. [The sense is, he that gathereth, but not with me, his gathering is itself a scattering. Stier.]

31. Blasphemy—Sin of the blackest dye. One who insults the majesty of an earthly king by revilements, is more severely punished than one who steals a large sum of money. Shall be forgiven—The punishment being remitted on their repentance. Blasphemy against the Holy Ghost—Sin against the Holy Ghost, and blasphemy against the Holy Ghost, are two different things. Comp. Acts vii. 51; 1 Thess. iv. 8. The word sin is not repeated (while blasphemy is). A wretched man injures himself by sin; a blasphemer irreparably injures many besides himself. And the Pharisees blasphemed the Holy Ghost, not in the person of any ordinary holy man, but in the person of the Messiah himself. [Not a particular act of sin, but a state of wilful, determined opposition to the Holy Spirit is meant. 1 John v. 16; 2 Tim. iii. 8; Jude 4, 12, 13; Heb. x. 26–31; vi. 4–8. Alf.]

32. [And whosoever—The language immediately preceding is further explained V.G.] The Son of Man—A title used in accordance with his apparent condition, inasmuch as he was dwelling on a footing of equality with men. Comp. Phil. ii. 7; chap. xi. 19; xvi. 13. In our day it is less easy to say anything against the Son of Man, than to commit blasphemy against the Holy Ghost. [Their contemptuous references to his coming from Nazareth, to his lowly walk, etc., were words spoken against the Son of man; but their ascription of the
mysteries he wrought by the Holy Ghost to powers of darkness, 
was blasphemy against the Holy Ghost. V.G.] Neither . . .
neither—Both in this world and the next he shall drain the 
cup of most assured and weighty punishment to the dregs.

33. And—Understand make; the imperative implying the 
future. [That is, make the tree good, and ye will thus make, 
etc. These words have a double reference: to Jesus, who 
could not be evil, for his works were good; to the Pharisees, 
who could not speak good things, because their works were 
evil. Alf.] Good—The Jews wished to be a good tree with 
bad fruit; which they must have felt to be out of the 
question.

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

35. In every man there is some treasure and hidden abun-
dance. [Tisch., etc., omit τῆς καταλιπμοῦς, of the heart.] Good 
things . . . evil things. Lit., the good things. The article 
has often a relative force, which makes me consider it inten-
tionally prefixed to the good things, which are praised in ver. 
34, and not to evil things, which are not there mentioned. 
But such an article seems to have been indifferently inserted 
or omitted.

36. Idle—Not only every wicked, but every idle word. If 
the treasure be good it bringeth forth nothing idle. [Word—A 
nominative absolute, as in Luke xxi. 6; John xvii. 2; Acts 
vii. 40; Rev. iii. 12, 21, and in the Sept. of Psa. xviii. 30.] 
They shall give account thereof—They shall pay the penalty 
for.

37. By—Our words show whether righteousness or un-
righteousness be in our hearts.

38. Answered—[Him—Gr. αὐτῷ, inserted by Tisch., etc., 
with good reason.] Implying, that without a sign they would 
not believe the words he had just spoken. We would—Why? 
Merely because we wish it. Thus they ignore his former 
miracles. From thee—Lit., apart from thyself, as in chap. 
out. 1, a sign from heaven.

39. Adulterous—Literally, see chap. v. 32; and also figu-
atively, James iv. 4. Generation—The offspring of a like age and 
disposition. Seeketh after—In addition to those it has already 
seen; it keeps asking, as if it had seen none. A sign—And a 
sign of a definite kind. The triple repetition of this word is 
most emphatic. Comp. 2 Cor. xi. 12. The sign of the pro-
phet Jonas—That is, such a one as was given to Jonas.
40. Jonas—Jonas was not dead while in the fish; but there was as little belief that he would return from the fish's belly, as there was that Jesus would return from the heart of the earth. And yet both the one and the other did return. In the whale's belly—The narrowness of the gullet in some whales is no argument against Jonas having been swallowed by one. There are various kinds of whales, in some of which human bodies have been found in the present day. And even were this not the case, why should not this have been an exceptional fish. Jonah ii. 1. Shall be—A sign promised, as John ii. 19; vi. 62, 39. Of the earth—Thus they shall have a sign from the earth, not first from heaven as they requested. Comp. Luke xi. 16. Only earthly miracles done for men's good befitted the Messiah's state of humiliation. They did not discern the signs specially suited to their own times; Matt. xvi. 3. Signs from heaven were subsequently shown, and shall still be shown. Acts ii. 19; Matt. xxiv. 30. Three days and three nights—No one doubts that Jesus was three days in the heart of the earth; but he was only two nights, if by night we mean the darkness intervening between one day and another. Mark xiv. 13. And yet the calculation holds good if taken not astronomically, but as it were by synecdoche, looking on the expression day and night as an ordinary paraphrase for an entire day. Three days simply might have been mentioned, but this would have been contrary to the Scripture idiom which in expressing continuous time enumerates nights as well as the days they separate. See chap. iv. 2; Gen. vii. 4; 1 Sam. xxx 12, 13; Job ii. 13. Though our Lord was laid in the grave on the day of the preparation, not on the night preceding and belonging to that day, yet three days and three nights as describing that period is a more natural expression than three days and two nights. And, apart from the succession of light and darkness, a night and day is looked upon as the natural duration of a day; so that in fact the first night and day extended from the tenth hour on the Friday to the same evening, the second and most complete one, from the beginning of the Saturday or Sabbath to its close, and the beginning of the next night; and the third from then to the resurrection of our Lord, and the sunrise on the first day of the week. [The Hebrew mode of reckoning counted each of these as a whole. See Gen. xi. 13, 20; 2 Chron. x. 5, 12; Hos. vi. 2. Alf., etc.] In short, there were more than two nights and days; there were less than four,
therefore there were three. [Beng. proceeds to urge that the language is figurative, not so much in stating the period, as in asserting the actual remaining in the heart of the earth; and that this period includes not only the stay in the sepulchre, but, at the same time, the whole period of the passion from the agony in Gethsemane, and from the capture of Jesus by the Jews. Thus he makes the three days and three nights extend from the dawn of Thursday to the dawn of Sunday. But this view meets no support.] The middle, or heart of the earth, is a term which must not be too strictly taken. It is simply opposed to the face of the earth, on which Christ spent more than thirty years.

41. Men of Nineveh—Whose wives and children followed their example. In the next verse an example is given of one particular woman, who hearkened to the wisdom of Solomon, though the weaker sex is more ready generally to seek prophecy than wisdom. Shall rise up—Of their own accord. In the next verse, The queen shall be raised up, by the Divine will—Comp. Luke xi. 32, 31. The one word in each case implies the other. Shall condemn it—Comp. Rom. ii. 27. Therefore those whose condition has been parallel or contrary shall rise up against one another in the judgment. At—Lit., to, into, which appropriately expressed the faith of the Ninevites. Jonah iii. 5; comp. Rom. iv. 20. Preaching—[Like that of Solomon, ver. 42. V.G.] unaccompanied by miracles. Of Jonas—Also mentioned in ver. 39. Messengers of salvation were either prophets, wise men, or scribes; chap. xxiii. 34. It became not the Lord to act as a scribe; John vii. 15, comp. with Luke iv. 16, note. But the Chief of the Prophets selects Jonah from the whole class of prophets as an instance best suiting his argument; and he who was wisdom itself, selects Solomon as the most eminent example from the whole class of wise men; and then declares the presence of one greater than either of these. Yet each of these was believed on without having to work a miracle. A greater—He himself, whom there was greater reason for hearing. [Who shall one day be the judge. V.G.] Is here—Present, in contrast with from the uttermost parts, ver. 42.

42. The south—Arabia Felix. A greater than Solomon—Solomon was wise, but Christ was Wisdom. Luke xi. 49. [Greater than Jonas, than Solomon—while it is condescending love that asks, as it were, Am I less than these that you despise me so? The propriety of the comparison rests on the fact that Solomon and Jonah were types of Christ. Stier.]
43. Our Lord here, having rebuked the interruption of the Pharisees, continues the subject arising from ver. 30. Comp. Luke xi. 23-24. _Is gone out—in the manner mentioned in ver. 29._ _He goeth through—in all directions. Dry places—Without water, uninhabited._ Ps. cvii. 35, 36. _Rest—which every creature desires. These enemies (evil spirits) imagine their resting-place to be in man._ And findeth none—Except in man. How wretched always to seek and never to find!

44. _My house—that which the enemy had once usurped he looks upon as his own. I came out—This he says as if he had not been cast out. Remark the pride of the unclean spirit, which appears not only from this expression, but from his entire utterance; he speaks as if the coming out or the returning were in his own power._ Our Lord uses the same word without special emphasis, ver. 43. The fact of a word being emphatic, or not, in different sentences, depends on the position and purpose of the speaker. _When he is come—to reconnoitre._ _He findeth—Therefore the house is different from what it was before the enemy was cast out._ _Empty—Lit. at leisure._ Tranquillity, good though it be, is next door to danger. The same word occurs in Ex. v. 8, 17; Sept., _Ye are idle._ _Swept—Clean from evil things._ _Garnished—with good things, ver. 28._ The enemy specially seeks a clean resting-place; not that he may keep it clean, but that he may pollute it.

45. _Then—When he has finished his survey._ _Seven—Therefore, counting himself, there are eight._ The fathers counted eight deadly sins. These _seven_ differ from the first in wickedness, and perhaps also from each other. The greater number includes all less than itself, even when mentioned disjunctively. Comp. Luke viii. 8 with Matt. xiii. 8 Therefore, for instance, six evil spirits might enter into one man; five or four into another. _More wicked—Working with more subtlety, not in violent paroxysms._ Some _unclean spirits are therefore less evil than others; some are desperately wicked._ _Dwell there—With more persistence than before._ _Worse—Sevenfold and more than sevenfold worse._ _So shall it be also_—What is described as coming upon the man in a physical sense, shall come, in a spiritual sense, upon _this generation._ [To whom such deliverance was offered by Christ. _V.G._]

46. _Mother—it is evident that Mary's feeling, in this passage, did not agree with that of her Son._ _With him—as if for
his own sake. [Their purpose was to stop his preaching; see Mark iii. 21, 31. V. G.]

48. Who?—He does not despise his mother, but shows the preference to his Father; for which reason he ignores his mother and his brethren in this inquiry, which implied a reproof.

49. And he stretched forth, etc.—With the greatest sternness [the ground of which appears from Mark iii. 21. E. B.] our Lord unites the utmost courtesy and calmness. Behold—In reply to the Behold in ver. 47.

50. Shall do—[As a disciple and hearer. V. G.] He does not say doeth, but speaks as it were conditionally. The will —Whereby we are born again. James i. 18. The same—And none else. Brother—This word is very forcibly repeated for the third time. And sister—The plural, brethren, in vers. 46–49 includes sisters. And mother—A climax. [True relationship with Jesus is spiritual, not by descent. Mey. But he who does not hear and do Christ, knows him not, though he were born of his mother! Stier.]

CHAPTER XIII.

2. A ship—Lit. the ship, the article implying that one was generally kept there. And — When the people saw him. Shore—A sandy or pebbly beach.

3. In parables—[The word parable in the New Testament is used vaguely to denote any comparison (chap. xv. 15; Luke v. 36, etc.), or even a proverb. (Luke iv. 23; the Greek is παράβολής.) Expositors mean by it the expression, in Christ’s discourses, of a moral or religious thought, clothed in a figure more or less complete, borrowed from life or nature. De W.] This was a remarkable portion of Christ’s teaching, in Galilee, to the people; as, in Jerusalem, to the chief priests and elders. St Mark says (chap. xii. 1), “He began to teach.” Comp. Matt. xxi. 22. Parables were of frequent use in the East. He had taught much without a parable, both in Galilee and in Jerusalem. In this discourse are seven parables; four to the people, vers. 3, 24, 31, 33; and three to the disciples, vers. 44, 45, 47. [At his disciples’ request the Saviour explained to them the parable of the sower, either on the sea or on shore, before they returned to the house and out of the hearing of others. Comp. ver. 10 with Mark iv. 10. He then propounded the other parables to the multitud,
Mark iv. 33, and, returning to the house, also explained the parable of the tares at the disciples' request. Comp. ver. 36; Mark iv. 34. The barley-harvest began a few days after the delivery of these parables, which are chiefly drawn from agriculture; and, similarly, the parable of the net cast into the sea was spoken by the seaside. *Harm.*] The four first and the three last have each a connexion of their own. The four are connected by the phrase, *another parable put he forth*, etc.; the three by the phrase, *Again, the kingdom of heaven is like*. And because the seventh refers more specially than the rest to the end of the world, while the first, making no such reference, applies the prophecy of Isaiah to the immediate condition of the people, we may consider these seven parables to contain, besides their general and constant reference to the kingdom of heaven or the Church of Christ, an additional recondite reference to the different periods and ages of the Church, and that in such wise that the commencements at least of their fulfilment are successive. The first and second parables were explained to the apostles, which the others were not; and the words, *He that hath ears to hear let him hear* precede the exposition of the first and follow that of the second. The first, as we have remarked, was fulfilled in the first days; the second in and from the apostolic times; for that was when men began to *sleep*, ver. 25. The third and fourth set forth the spread of the kingdom of God among princes, and the *whole* human race; the fifth indicates the darker condition of the Church; the sixth, the predominance of the kingdom of God; the seventh, the mixed condition of the Church in later times. [ *Beng.* proceeds to sketch a chronological arrangement, which, however, is groundless. *Stier* well answers it; Christ's aim now was not prophecy, but instruction.] *He that soweth*—Christ, who is *sowing* now. [ *Went forth*—At his incarnation, by which, though a king, he clad himself as an husbandman, to bear rain, sun, and frost. *Salmeron in Trench.*]  

4. *By the wayside*—Where the road skirted the field.  

6. They were scorched—To some extent, from without. They withered away—Altogether, from within. [A man in whom good things have begun, may lose them though he do not violently fling them away. V.G.]

7. Sprung up—Above the crop itself. The thorns had not reached such a height before. Hearers of the word who do not grow in grace, expend their energy on growth in evil.

8. Good—Soft, deep, and clean.

9. Who hath ears, etc.—Comp. ver. 11, 12, 13, and 43. Let him that hath an ear hear. To him that hath, shall be given. [The word ἀκοινο, to hear, is omitted by Tisch. and Alf.]

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

10. Why—The thing seemed new to the disciples, ver. 3.

11. Because—In answer to the why. Comp. ver. 13. To you—Who have, ver. 12. The mysteries—This word does not refer to all things which all men should know from revelation, but to points in knowledge whereof persons to whom secret things are revealed surpass those who only know necessary matters. To them—Gr. To those (yonder), implying remoteness. It is not given—To know unveiled mysteries.

12. Whosoever hath—To have signifies to be rich. He that hath delights in such a test, and from day to day becomes more confident of perseverance. Shall have more abundance—Lit., Shall be made to abound; and shall surpass himself. [This happens in temporal, and still more in spiritual, concerns. V.G. The application is: you, with the abundant insight already given you, shall ever grow richer in this knowledge. Mey.] Whosoever hath not—To this the word because, ver. 13, refers, as the phrase lest at any time, in ver. 15, does to the shall be taken away, in this. Shall be taken away—Even in hearing, he shall not hear; and what he hath heard, shall at last, especially after the judgment, be so taken away as to leave him in the condition of one who has never heard. The damned shall be tormented by ignorance and thirst for knowledge.

13. Because—Therefore it was not without cause that Jesus spoke to the multitude in parables. In his compassion he had
often previously spoken to them without a parable; but it had profited them nothing, chap. ix. 36; Mark vi. 34.

14. And—Therefore. [For ἵκς upon or in them, Tisch., etc., read ἵς, to them.] Is fulfilled—Completely; the compound Greek word here, ἀναπληρῶσε, has somewhat more force than the simple πληρῶσε, used elsewhere to signify the fulfilment of prophecy. This prophecy (Isa. vi. 9) was undergoing fulfilment, both in and after Isaiah's own time, and clearly in our Saviour's day. By hearing—Though ye fail but by a little, yet still ye shall fail.

15. For—So the Sept., there is no causal particle in the Hebrew; but the address is suddenly turned from the people (to the prophet). Heart...ears...eyes—These three words shortly recur in inverted order, eyes, ears, heart. In the commencement the heart is first; in the conclusion, last. Corruption flows from the heart to the ears and eyes; healing penetrates through the eyes and ears to the heart. Lest at any time...I should heal them—Therefore God had been willing to heal them, and healing was within their reach, if they would have turned to it. Mark (chap. iv. 12) adds, "And their sins should be forgiven them." Comp. Ps. ciii. 3. Should understand with their heart—The heart, not the brain, is the seat of understanding (συνεξεκι), and perception (νόσις); as well as of hardening (πωςείς), John xii. 40, and of darkening (σκοτασμώ), Rom. i. 21; also of unbelief (ἀπιστία), and faith (πίστις). Conversion (επιστήμη) follows understanding. [The Hebrew accents indicate that the words should be converted are more closely connected with understand than with heal. Thus these accents often indicate the exact force of Old Testament passages quoted in the New better than the Greek punctuation. App. Crit.]

16. Blessed are your eyes...your ears—Your bodily senses, above those of the Old Testament saints; your spiritual sense, above that of the multitude standing around. Their eyes and ears being open was the source of their blessedness.

17. Prophets—See 1 Pet. i. 10, 12, note. Have desired—With a holy desire; precious in the sight of God. See John viii. 56, note. [Yet it is better to see Christ with the heart's eye than the body's. Q.] Have not seen—Heb. xi. 13, 39.

18. [Hear—In the same sense as in ver. 15, etc. Hear, in your hearts, the true meaning. All.] Ye—In contradistinction to the people.
19. Understandeth it not—The evil one, or the Devil, (who himself, rather than his angels, is signified by the fowls,) has less power over things which we have once understood. Catcheth away—Violently and speedily, like a rapacious bird, ver. 4. Which received seed—Lit., sown, as a field. [Better, the seed sown becomes the plant, and here represents the man, being identified with him in word, as it is to be at last in fact. Alf. The fate of God's seed in him is his own fate. Lange in Stier.]

20. But he—Every soul has its own leading characteristic. Anon—Excessive haste and joy is not the best sign; inasmuch as in such cases the whole energies are apt to be directed to and expended on externals. With joy receiveth it—Gal. iv. 14, 15.

21. Root in himself—The existence of which is clearly necessary, and is implied in the very word itself. Dureth for a time—Gr. τριφθα ἐστι, lit., is temporary; believes for a while, see Luke viii. 13. τριφθα is used. something good in itself, but unenduring; it is therefore followed by the ὅτι, but, as in Mark iv. 17, by ἐστιν, afterwards. Affliction...persecution—Affliction is the general condition, persecution its particular form. [And this may be inflected even by a side-long glance, or by a derisive remark. V.G.] Because of the word—Spread by the lips and illustrated by the life of a believer. By and by—Lit., immediately. That which was swift to come, is swift to go. [He is offended—And relapses into unbelief. V.G.]

22. The deceitfulness of riches—[Which though it be so various in form and so ruinous in effect seems scarcely even held worthy of a thought. V.G.] Riches draw away the soul from that calmness here contrasted with care. [Choke—Many handle the word of God, not as if the human heart were a field wherein the seed remained and grew, but as if it were a storehouse containing more or less of grain, full or empty, as the case might be. V.G.] Becometh unfruitful—That is, the word becometh unfruitful in the man. See Mark iv. 19. The word within the hearer does not grow to any fit, complete, and useful fruit; the man brings no fruit to perfection, Luke viii. 14. Thomas Magister (Theodulus) says fruit-trees (άκαζα δέντρα) are those which produce fruit capable of being used by man; those whose fruit is not used by man (άκαζα δέντρα) are not called fruit-trees. But the word fruitless, ακάζων, is used by none of the ancients to signify a tree which produces no fruit at all.
23. Which—He that heareth the word, not the word itself. This appears from Mark iv. 20. Beareth fruit—Perfect fruit. Some . . . some . . . some—Gr. ὁ μετέχει, ὁ δίδακτος, ὁ δύο δίδακτος. These words, which are accusatives, refer to the fruit, not to the hearer, as generally taken. For the one individual cannot represent three classes of productiveness. [The difference is in accent only, and manuscript authority does not determine it. Tisch., Mey., etc., read ὁ, with Beng. The sense is, which also maketh the seed fruit, some of it an hundred-fold, etc.] The hundred-fold, sixty-fold, thirty-fold denote the different degrees of progress made by a hearer from three several grains. [When, for instance, he turns the same doctrine to the good of himself and others, even a hundred times, if a hundred opportunities be afforded. V.G.] As three degrees of unfruitfulness, so also three degrees of fruitfulness are mentioned, though of course without being restricted to the exact numbers thirty, sixty, or one hundred. There is greater difference between one hundred and sixty than between sixty and thirty; to him that hath shall be given.

24. Put he forth—Lit. set before them, as food before guests. [The kingdom of heaven—Every mention of this in our Lord's discourses and parables may be regarded as a concise summary of the whole gospel. V.G.] In his field—Wherein he himself is at the time; it is not said into his field.

25. Men—Whose duty it was to watch. The Lord himself doth not slumber. [Rather, men in general; the sleeping is added simply as a living feature of the narrative, not to be used in exposition. Christ passes it by, ver. 39. Mey.] His—He does not say their enemy. Tares—Gr. κάκεια. [Properly, the loliun or darnel, very common in the East as a weed among the wheat, which it strongly resembles. Win. ii. 30. Beng. retains the Greek word zizania; but in English the rendering tares, though inaccurate, is too familiar to be changed.] This word neither occurs in the Sept., nor in any of the early Greek writers. It is therefore assigned to a Hebrew root, signifying a flower. Many flowers injurious to husbandry grow amongst corn. Among—In all directions, through the wheat. Went his way—[To escape notice. V.G.] For which reason the tares remained some time undiscovered.

26. Then—When good is growing, evil becomes more apparent.
27. **Lord**—A title given to the *Son of man*, see ver. 37.  
**Whence**—The servants knew not when or by whom it had been done.  
**Tares**—Which resemble wheat more than thorns or thistles do; therefore the toleration of the tares is no argument for that of thorns and thistles. They not only often pass themselves off for wheat, but endeavour to have the wheat rooted up as being *tares*.  
28. [Instead of *The servants said unto him*, Tisch. and Alf. read, *They say to him, φίλεν αὐτῷ λέγοντα.*]  
29. [For ἡμῖν, said, Tisch. and Alf. read ἡμῖν, saith.]  
**Nay**—The zeal of the godly against the tares is not censured, but regulated.  
**The wheat**—Which you might mistake for tares.  
30. **Grow together**—In mankind generally, and sometimes in individuals, growth in evil and in good are contemporaneous; and the difference between these principles becomes daily more apparent. [For the state of the field differs from the final rest of the garner. *August. in Trench.*]  
**In the time of harvest**—The fitting time.  
**First**—That the just may witness the punishment of the wicked, and the wicked fail to look upon the glory of the just. So in chap. xxv., though the Judge first addresses the godly, yet in the last verse the wicked are first dismissed to eternal fire. [Tisch. and Alf. omit ἐὰν, in, before *bundles.*]  
**Bundles**—They shall be bound, like to like.  
**To burn them**—Gr. κατακαίσαι, lit. to burn up, be consumed.  
**But**—Then the separation shall be complete.  
**Gather**—And bring. [The parable means, the visible church shall always contain persons not members of the invisible; the division belonging only to the Judge. But the statement is but in outline, not affecting the right and duty of excommunicating individuals; nor the hope that, as Augustine says, those who are tares to-day may be wheat to-morrow. *Mey.*]  
31. **A man**—Here a man is instanced, as in ver. 33, a woman Comp. Luke xv. 4, 8.  
32. **Which**—Seed, not grain of seed.  
**Least of all**—Not absolutely, but as proportioned to what it produces. The mustard-seed was universally and proverbially known. Chap. xvii. 20.  
**Seeds**—The world has various seeds of wisdom, power, and virtue; all these the Christian faith, spread through the world, hath overcome. If the kingdom of heaven is like a grain, so is the Christian faith and Christianity itself. These things may be variously expressed. The faith of all those believers who lay hold on faith before others is meant; the others are the subsequent believers, nations,
kings, etc. *Herbs . . . a tree*—Two classes of plants. Tremellius instances such immense trees. It became a tree, for example, in Constantine's day. [And is now being spread through the whole earth. *V.G.*] *The birds*—Ez. xvii. 23. Branches—Gr. ἄλαδος, spreading boughs

33. *Three measures*—As much as a man could carry, or as would be required for a single batch. Gen. xviii. 6. *Was leavened*—I should refer this rather to the extension than to the corruption of the Church. [It is unnecessary to regard this leaven as evil. Evil leaven is spoken of as the old leaven. 1 Cor. v. 7. *V.G.*] The leaven is the kingdom of heaven itself, including in that idea both the gospel and the apostles. *The whole*—[A little leaven leaveneth the whole lump, as in Gal. v. 9, with evil, so in this passage, with good. *V.G.*] The whole of the meal, so powerful is the leaven. The three measures seems to refer to the whole human race as sprung from the three sons of Noah. [He who remembers that there may be a number of reasons for the choice of an expression, as of three measures here, will scarcely ridicule this conjecture. E.B. Perhaps there is here a reference to the three-fold human nature to be sanctified, spirit, and soul, and body. Ols. We cannot consider these words, the whole, less than a prophecy that this leaven shall yet pervade all nations and purify all life. Trench.]

34. [For ὅν, not, Tisch., etc., read οὐδὲν, nothing. Spake he nothing—At the time. Mey.]

35. *Which was spoken*—Ps. lxxviii. 2. *By the prophet*—Who wrote that psalm. The spirit of Christ was in the prophets, who therefore could predicate as of themselves those things which afterwards experienced their fullest completion in Christ. *I will open*—Which he had not previously done. *I will utter*—Lit. I will pour forth. The Greek word here, ἐγκράτησα, is used as an equivalent for the Hebrew one signifying I will pour out. It conveys the idea of the pouring out of rushing and abundant water, and is sometimes used by the Septuagint to signify roaring. *Foundation*—Gr. καταστάζω, not only the foundation but the construction. 2 Macca. ii. 29. [Tisch. and Alf. omit κόσμον, of the world.]

36. [Tisch. and Alf. omit ὅς Ἰησοῦς, Jesus.] *Declare*—The teachable disciples ask for further instruction.

37. [Tisch. and Alf. omit ἄνοιξεν, unto them.]

38. [Lit. The good seed, these are.] *These*—Of whom most account is made, or, specially, the disciples themselves, actu-
ally present at the time. Of the wicked one—Gr. ταυταῖος, in the masculine, rather than of evil, in the neuter.

39. End of the world . . . angels—These words are here the predicate, elsewhere the subject. End—Gr. αὐτίκα, concurrence of ends, see 1 Cor. x. 11. [This comes to each of us at the end of life. Q.]

40. [Tisch. omits ταυταῖος. Alf., with reason, retains it.]

41. His—Behold the majesty of the Son of man! The angels are his, the kingdom is his, the world is his. Comp. vers. 38, 24. Kingdom—Which is the kingdom of grace. Things that offend—Lit. stumbling-blocks; which have obstructed the good seed even in others. These shall be signally punished.

42. And shall cast—The same words occur in ver. 50.

43. Then—The ungodly being removed. Shall . . . shine forth—They shall not burn, as the wicked, but shine forth, one and all. [What thought can be more delightful! V.G.] The same Gr. word is used by the Sept. Dan. xii. 3. Of their Father—Who is just and glorious. What a difference between the just and the children of the wicked one! ver. 38. [Then only shall be fulfilled, Isa. lii. 1, lx. 21. Trench.] He that hath ears, etc.—An expression as well adapted for the disciples as it was for the multitude. [Tisch. and Alf. omit αὐτίκα, to hear.]

44. [Tisch. and Alf. omit ταυταῖος, again.] Treasure—Not of corn [as Jer. xli. 8. V.G.] but of gold and precious stones. Hid . . . hideth—[Not to keep it from others, but in trembling fear of losing it himself again. Trench.] It had been hidden from its finder; he in turn hid it where he found it. Such is the zeal and prudence of the saints. Prov. vii. 1. They find hidden things, and conceal what they find. This finding of the treasure does not presuppose a search for it, as for the goodly pearls which are found by diligent seeking. For joy—Spiritual joy is an inducement to renounce the world. Thereof—Of the treasure. Goeth—Present tense, as selleth, buyeth. The perfect tense is used in ver. 46—went, etc. The state follows the act. [That field—With the treasure it contains; if you seek for (true) gain, follow this parable. V.G.]

45. Heaven . . . man—Heavenly similitudes drawn from human things occur, ver. 52; chap. xviii. 23; xx. 1; xxii. 2. Merchant—Gr. ἱπποταξίως, one who travels for merchandise by sea and land. [Goodly—Because these, the perfect ones, were of immense value; but many pearls had defects, and were far less
esteemed. Trench.] Pearls—This plural changes to the singular in the next verse.

46. [For ἐξ ἐνζῶν, who, when, etc. Tisch. and Alf. read ἐνζῶν ὅ, but when, etc.] One—Matchless; as the kingdom of heaven is. [Sold—This is to renounce all one hath. V.G.]

47. Of every kind—See note on John xxi. 11.

48. When it was full—In the last day the number of the good and of the evil shall be complete. [Tisch. and Alf. insert αὐτήν, it; they drew it, etc.] And sat down—Deliberately. Good . . . bad—One by one, of whatever class. [Why is not a wicked man disgusted with himself? V.G.]

49. From among the just—The wicked, even though they may exceed in number, are made of no account.

51. [Tisch. omits λέγει αὐτῶι ὁ Ιησοῦς, Jesus saith unto them, and ἐνζῆς, Lord, at the end.] All these things—Jesus was also ready to explain these parables to his disciples; but they already understood their purport, if not their details.

52. Every scribe—Jesus can neither be called a scribe, nor instructed, therefore it is of the disciples he speaks these words. And now that they are so far advanced as to be called scribes, he confirms to them by a parable what he had said in plain terms to them in ver. 12. A scribe, in general terms, denoted one versed in the doctrine, and even in the letter of the Old Testament. To this refer things old, things known through Moses and the prophets; but he further describes a particular class of scribes, instructed unto the kingdom of heaven; that is, imbued in addition with the doctrine of the New Testament. To this refer the things new, then first revealed, ver. 35. The new things are mentioned before the old, inasmuch as the latter receive from them their light and zest, and finally blend with them in perfect harmony. 1. John ii. 7, 8. Instructed—The Greek word μαθητεύω, signifies both to make and to be a disciple. In this passage it occurs in the former sense. Unto the kingdom—Rather in the kingdom, Gr. τῇ βασιλείᾳ, [a better reading than ἐν τῇ βασιλείᾳ, into the kingdom. So Tisch., Alf.] In either reading Christ himself is signified, either by metonymy or personification, as in chap. xi. 12. Comp. with the usual reading, 2 Cor. xi. 3; with the other, chap. xxvii. 57. Unto a man—Almost all the parables are taken from human nature, for clearness' sake. Bringeth forth—Abundantly. Treasure—Granary. Things new and old—A proverbial expression for an abundant supply of the produce, as it were, both of the past and present season. Cant. vii. 13.
New—As of the good things of the kingdom of heaven. Old—Such as a scribe may gather from the Scriptures. Comp. ver. 35. [Already new things were becoming the more important. V.G.]

53. Had finished—These parables complete, as it were, a cycle and system of their own. So we read "made an end," chap. xi. 1; "ended," Luke vii. 1. Moreover, they afford, in addition to a general view of the condition of the Church under the new dispensation, a more special insight into future events. Comp. notes on ver. 3, and on John xvi. 13. Departed—Gr. μετϊνζευν, removed. He ceased for a time to reside in Capernaum. [The same word is used in chap. xix. 1, of the last journey of the Saviour from Galilee to Judea, which he took before the Passion. Comp. Jer xxxix. 9. That verb, then, is opposed to the long stay which Jesus had made at Capernaum, chap. iv. 13. Harm.] Thenceforward, Jesus, being harassed by Herod, used not to remain long in any one place.

54. Wisdom . . . mighty works—Lit. powers. 1 Cor. i. 24. We ought to be led on from admiration of Christ's wisdom and mighty works to a believing recognition of his person; otherwise our admiration ends in stupor.

55. His mother—From this we may gather that Joseph was already dead, and Mary living in retirement. Mary, James, etc.—They speak of them thus as if they had nothing but their names, which were familiar.

56. Sisters—These they do not condescend to name.

57. Were offended—As usually happens to people who only look at one, and probably the least important, side of a question. Prophet—The prophet unites in himself two distinct characters. The one ordinary, usual, natural, and domestic; the other exceptional, spiritual, divine, and public. Those familiar with the first are apt to overlook the second. Familiarity breeds contempt in one's own country, and still more, in one's own home. Without honour—Gr. ἀξιωματικόν, despised. The contempt experienced abroad by a prophet is nothing to that he experiences at home. Abroad he receives at least some honour.

58. Because of their unbelief—It is not so much the fact of faith being established, as that of unbelief still prevailing, which prevents miracles being wrought in the present day.
CHAPTER XIV.

1. That time—Jesus had been exercising his ministry about a year. Heard—The courts and the ears of princes ring with news; but even the widest spread spiritual matters are long in reaching them. [And if they do, it is in a faulty and unreliable form, which is apt to do little good. Though there are sometimes blessed exceptions to this rule. V.G.]

2. Servants—Lit. boys. [The Eastern word for courtiers, etc. Mey.] The friends of princes are commonly young. When under apprehensions, the great will talk familiarly with their inferiors. This—Herod's conscience tormented him. [He was far from saying this in jest. E.B.] Decision was no part of such a king's character. He came to a hesitating conclusion, Luke ix. 7, 9. Herod was a Sadducee; but disbelief in a resurrection is apt to waver on the occurrence of anything strange. Reason is more willing to attribute miraculous power to the early, or at least the departed, saints, than to living ones; and to those whom it has begun to make much account of, rather than to others. [John's course was quickly run; but those who caused his death paid a terrible penalty for their act. V.G.] John—Herod had not heard of the power of Jesus before the death of John. John had worked no miracles while alive; but men imagined, that because he was a holy man, that he notwithstanding possessed miraculous power. Comp. chap. xvi. 14. So much weight has the character of holiness even among the ungodly. If the doings of Christ could have been attributed to John even after his decease, it was quite necessary for him to decrease, that Christ might increase. Most of the Greek, and many Latin, fathers enlarge upon the preaching unto the dead by Christ's forerunner. The Baptist—This name Herod, the daughter of Herodias, and Josephus, concur in giving to John, so universally was it known. He—Lit. he himself. [Therefore—Because he is no common man, but one risen from the dead. Mey.] Mighty works—Gr. δυνάμεις, powers. In Him—In Jesus.

3-12. Neither a prediction in the Old Testament of the facts, nor a detail in the New of the manner of John's death was necessary, inasmuch as he did not die for us. His history is, however, gracefully resumed in the period of Christ's prominence.

3. Herodias—A woman of queenly rank, was hostile to the
latter Elias, as Jezebel was to the former. His brother's wife—Some (as English version) insert the name Philip, from the parallel passage in Mark; its occurrence wherein is a proof of Mark's Gospel being independent of Matthew's; the shorter reading has been preserved by the Vulgate. His brother—Who was alive, and not childless, [see Matt. xxii. 24. Ed.] as Josephus shows, book xviii. chap. 7. But the fact of his being a brother at all is sufficient. Herodias was niece to them both, as being the daughter of their brother Aristobulus.

4. It is not lawful—John did not break the force of bitter truth by conciliatory argument. His words were no softer than his raiment. John had not gone into Galilee, but yet took upon him to censure Herod. For thee—Even kings' sins should be rebuked in the second person. To have—It is impossible for divines to abandon (cognizance of) matrimonial causes, so long as it is their duty to examine into what is (morally—Ed.) lawful or unlawful. Comp. chap. xxii. 17.

5. Feared—Those who crush witnesses for the truth are often in fear; though those whom they crush may have but little fear of them. [An evil design, even though barely conceived, needs but a small occasion to be put in execution. V.G.]

6. Birthday—Comp. Sept. Gen. xl. 20: Great temptations to sin accompany "set days." [Such, for instance, as dedication feasts, fairs, etc., in which, as commonly held, disgust and sorrow too often follow empty pleasures. Nor will the world be advised to better things. V.G.] The daughter of Herodias—Salome. Danced—A little matter to give rise to an event of the gravest import. Before them—In sight of them all during the banquet.

7. Promised—The girl had asked by the very act of dancing. It would also seem to have been the king's custom to make her a present on his birthday. [How human passion contradicts itself! Now war is waged for an inch of land; now half a kingdom is sacrificed to the will of a young coquette! Q.]

8. Being before instructed—that is, before making her request, [after receiving the king's promise; see Mark vi. 24, 25. Ed.] Here—Before the king could repent. In a charger—which she may have been holding in her hand. The ungodly can couch the most fearful requests in the choicest words.

9. The king—Strictly speaking, the tetrarch, see ver. 1. Was
sorry—The king was not quite out of his senses. The sudden compulsion to commit a crime is startling even to the worst of men. Sorrow accompanies the joys of earth. *Then which sat with him at meat.* [To whom he would not seem to perjure himself. An immoral oath-keeping. Mey.] The king feared the guests, the guests the king. And these guests, by failing to intercede, as they ought to have done, for John, became accessories to his murder.

10. Beheaded—The very manner of his death proved him not to have been the Messiah. Comp. John xix. 36. [Not a bone of the Christ was to be broken. V.G.] John—A sudden and violent death, even by decapitation, is not necessarily a miserable one.

11. To her mother—Who doubtless treated it with cruelty.

12. The body—Headless as it was. Went—So [as it brought them to Jesus, Ed.] John’s death was a gain to his disciples. Told—We are not told how Jesus received the tidings, but doubtless it was in a becoming way.

13. Heard—What Herod said, ver. 2. Comp. John iv. 13. He departed—The murderer of the Baptist was unworthy to see and hear the Lord; see chap. xxi. 23–27. Afterwards Herod did see him, but not of the Lord’s own accord, since he was dragged into his presence by the violence of his foes, and so this interview was no sign of grace to Herod. [Who never heard Jesus’ voice. Ed.] See Luke xxiii. 8, 9. Compare the case of Saul and Samuel; 1 Sam. xv. 35, and xix. 24. Apart—Taking none but the disciples with him.

14. Went forth—From his seclusion. [Tisch. omits ὁ Ἰησοῦς, Jesus. So Alf.]

15. [Tisch. omits ἀντί τοῦ his, and adds ἢν therefore, after scnd. So Alf.] Evening—The evening (see ver. 23) has several degrees. The time—For dismissing the assemblage, and taking, or seeking rest and food. Themselves—The disciples seem to have sometimes bought food for them.

16. They need not—No trouble should be taken for what is unnecessary. Ye—Said significantly. These are the rudiments of a wonder-working faith among the apostles.

17. Five loaves—Obtained one by one.

19. Sit down—This was already an exercise of faith to the multitude. The loaves—All there were. Looking up—Jesus, not like sinners, (Luke xviii. 13,) referring all things to the Father, could always look up with the fullest confidence.
John xi. 41; xvii. 1. The disciples to—A foretaste of their future functions, Acts iv. 35.

20. All did eat and were filled—How much more in the holy communion may all feed on the one body of the Lord! Fragments—Of most excellent bread. Comp. John ii. 10. This was a most substantial miracle. The people were not to carry away any of the bread as a curiosity. Twelve—See note on chap. xvi. 9. There were fragments over from the fishes also. Mark vi. 43. What remained was reserved for future use, not, like the manna in the wilderness, as a memorial. [A type of the spiritual miracle wrought by the power of Christ’s words in the life of mankind, in all time. Neand. By it he proclaimed himself the true bread of the world, the source of all life, of which there shall be enough and to spare for all evermore. Trench.]

21. Women and children—The number of whom was doubtless considerable.

22. Straightway—Our reflections should not dwell long upon our good deeds. Constrained—For good reasons, as we may well believe. They did not wish to sail without him. [Tisch. omits ἀνήσ, his. So Alf.] A ship—Lit., the ship, see ver. 13. While—He is not said to have mentioned his intention of praying. He gave an example of praying in secret [chap. vi. 6.]

23. A mountain—Lit., the mountain, which was in that region. Mountains and elevated places were specially suited to prayer, from being lonely and open to the sky. See Acts x. 9. Apart—Even from the disciples’ presence. Great concerns were transacted in such retirement between God and the Mediator, no dramatic action intervening. What passed between Jesus and the Father may be collected from Ps. xvi.; Luke xi. 2, 3; comp. with John xvii. 1. To pray—Beyond midnight, see ver. 25. The result of which appears in vers. 33-35.

25. Fourth—The last watch, the Jews also dividing their night into four watches. The disciples had to toil for some considerable time before he came to their aid. [Tisch., Alf., etc., omit ὅ Ἰησοῦς, Jesus.] Went—Lit., went away, departed. Breaking off, as it were, his prayers, which had lasted so long, he set forth to succour his disciples. Walking—Though the wind was high.

26. They were troubled—We are often apt to take Christ for something other than he is; comp. ver. 2. The disciples
were now terrified by the Lord as well as by the storm. A
spirit—Lit., an apparition.

28. Bid me—A striking impulse of faith; Peter, in his de-
sire for Jesus, leaves the ship, whether to walk upon or swim
through the waters, John xxi. 7.

29. Come—[To teach him that the best meant beginnings of
faith will lack endurance, if mingled with self-conceit. Stier.]
Most is expected from those who put themselves forward; they
are more sorely tried, but more signaly preserved. [For ἔλθεν,
to come, Tisch. reads πάντα ἐλένηται, and came.]

30. When he saw—Besides feeling the wind, Peter saw its
effects on the waves. The wind—It had been boisterous be-
fore but not so much regarded by Peter. He was afraid—
Though a fisherman, and a good swimmer; John xxi. 7.
Those who begin to rely upon grace, have little confidence in
nature. To sink—He was borne up on the water in propor-
tion to his faith; even as the children of Israel were vic-
torious, or not, according as Moses' hands were held up.

31. O thou of little faith—Even our greatest faith is little
compared to what we ought to have; we should persever in
faith. Wherefore—To what purpose. He is not blamed for
leaving the ship; but for not persevering in his faith. He put
himself in the way of trial, and rightly; but he ought to have
persevered. Didst thou doubt—The nature of faith may be
perceived from its opposite, doubt and fear. Mark v. 36;
Rom. xiv. 23; James i. 6.

33. [Thou art—Yet some presume to doubt it now, after
the miracles of so many centuries, and the belief of all nations.
Q. Since they perceived this by his miraculous walking on the sea, they needed not to have been so amazed at this very
miracle. For this they are censured by Mark vii. 51, 52. For
a mind, which faith has rendered intelligent and sober, unlearns
excessive astonishment. Harm.]

35. [The men—Possibly at work in the fields. V.G.]
36. Only—In pious humility. [Among such crowds of suf-
f erers, no single instance occurs of one meeting a refusal from
Christ. He afterwards, however, reproved the ungrateful, and
warned the subjects of his healing against continuing in sin.]

CHAPTER XV.

1. [Then—During that stay in the land of Gennesareth.
Mey.] Which were of Jerusalem—Men who would seem to
have been eminent in influence and zeal, from the distance they came. [After the feast of the Passover had been celebrated at Jerusalem. Harm. Jerusalem—The high-school of hypocrisy. Rabbi Nathan says, If the hypocrites were divided into ten parts, nine would be found in Jerusalem, and one in the world besides. Stier.]

2. Of the elders—The Gr. word ταπευματις, an elder, sometimes denotes dignity or office; sometimes is used in contradistinction to youth; sometimes, as here, to men of later ages. Bread—The Jews were more ready to eat other food with unwashed hands than bread.

3. Why—He frames his question by that they had asked him, ver. 2. [Truth can never be at a loss for a question wherewith to rebut those of hypocrites. V.G.] Ye also—Whether the disciples transgress or no, ye are the chief transgressors. By—Lit. On account of; traditions detract from the Divine commands, even in the least expected way. [And the multitude of traditions, however plausible single ones may be, have done incalculable injury. V.G.] Your—The scribes had called them traditions of the elders. Jesus was no respecter of persons.

4. For God—Contrasted with ye, ver. 5. Honour—Honour implies duties of kindness, see note on 1 Tim. v. 3, the denial of which is the height of insult. So in Prov. iii. 9, Honour the Lord, is said in reference to sacrifices. Ex. xx. 12. He that curseth—Ex. xxi 17. Life is assailed by cursing; and the child has received life from its parents. Death—Mark this, O youth!

5. But ye say—God's commands are offices of love, human traditions enter upon all possible subjects besides. [Gift—Gr. δωρον, Heb. נדיב, corban, an offering in the temple. The connexion is, But ye say, he who shall say to his father, that is made an offering at the temple, from which thou mightest have been benefited by me; (understand, that man is free from duty to his father, and bound to make his offering.) And he surely will not honour his father, etc. Mey. So De W., Alfr. The Pharisaic tradition made such an offering more sacred than duty, so that they justified a man in refusing even to support his parents, if he substituted the corban. Bengel's construction, which makes ver. 5 the condition or protasis, as above, and ver. 6 the conclusion, then shall he not honour, etc., that is, then shall he be free from the duty of honouring, etc., is inferior to the above.] In order to avoid the appearance of
avarice, they offered as corban what they owed to their parents; just as people will sometimes give as charity what they have gained by stinginess, extortion, or withholding from others. Thou mightest be profited—The priests used to say, May it profit thee, when the people made an offering.

5, 6. [For ἵει, read the future, θείει, shall honour, etc. Mey., Alf., etc.]

6. By—Lit. On account of—A heart occupied by traditions does not comprehend the commands of God.

7. Prophesied—Foretold.

8. This people—Isa. xxix. 13, Sept. This people draweth nigh unto me with their mouth, and with their lips honour me: but their heart-teaching precepts and doctrines of men. [Tisch., Alf., etc., omit ἕγγιξά μοι, and τῷ στόματι αὐτῶν καὶ, draweth nigh unto me with their mouth, and—.] This—The pronoun here is used contemptuously. 1 Cor. xiv. 21. Me—God, speaking by Isaiah. Heart—The drawing near of which is the only true adoration of God, and the sum of all worship. [The heart is made the all-important part. V.G.]

9. In vain—What vanity there is in the greatest part of all religion in every age and clime! Worship—They showed but little heed of God himself and his commands; and whatever heed they did show they spoiled by their observance of human injunctions. Teaching (for) doctrines—Lit. teaching doctrines. Laboriously, continually and in numbers, comp. Mark vii. 13. Commandments—In opposition to doctrines. The Greek word here used signifies precepts, and is different from that used in ver. 3, to describe the commandments of God. Precepts are adorned and seasoned by commands. Of men—Even of the elders, ver. 2, who had no authority in religious matters.

10. He called the multitude—All of whom were not always attentive. The Pharisees were unworthy of his instruction, ver. 14. He called the multitude to warn them against being deceived by the Pharisees’ words.

11. Not—Were this not so, the faithful could not live without continual disgust in a world subject to vanity. [Jesus speaks not of legal, but of moral defilement. Mey.] That which cometh out—Original sin is here plainly implied. This—Emphatic.

they were conscious of Jesus' omniscience. Were offended—
[And made hostile to thee. V.G.] Were given, or rather, readily took offence. [Saying—That in ver. 11. Mey., Alf.]
13. Plant—Every doctrine, or rather every man. Father—John xv. 1, etc. Rooted up—This the tendency of all offence. Such a plant, whatever its seeming, is not of Christ.
14. Let them alone—Waste no time upon them. [Fools are better apart. V.G. The falling into the ditch represents cast-
ing into Gehenna Mey.]
15. Answered Peter—The pervading candour of God's Word in noting the errors of holy men, is most remarkable. This parable—The language from ver. 10 is direct, though parabolic in ver. 13. Therefore Peter, as a disciple, spoke inaccurately; but it is not this, but his failing to grasp the purport of his words, which Jesus censures.
17. Yet—[Gr. ὡς, for which Tisch. has ὧ, not.] Although (in ver. 11 and elsewhere) instructed in the whole nature of religion, whence ye might have already inferred this point also. In . . . into . . . into—Thrice repeated, without any mention of the heart, the seat of true purity or pollution.
18. Evil thoughts—Such as the Pharisees indulged in. In Mark vii. 21, the article is added. Murders, adulteries, etc. Sins against the decalogue. The use of the plural number is emphatic. Blasphemies—against our neighbours, coupled with false witness. The absence from such enumerations of the copulative conjunction and, often implies a desire on the part of the speaker to add further particulars, or leave them to be conjectured. Comp. Mark vii. 22. [There are no draught houses, ver. 17, whereof the pollution can equal that of an un-cleansed human heart. Who weighs this consideration rightly? Who strives after true cleansing? Whither are those hasten-ing who depart this life destitute of such cleansing? Into the lake that burns with fire and brimstone! Oh, how great shall be there the foulness of so many unclean ones! Be not offended, reader; plain words are best on a subject like the present. Rather conceive a disgust of the thing itself than of its name, and be stirred up to fly from impurity of heart. V.G.]
19. Defileth not a man—An argument lurks in the very use of the word man; for the spiritual nature which forms the
better part of man cannot be affected by outward pollution. [Yet not until much later did even Peter learn that all is pure for men which comes pure from God. Acts x. 9, etc. Neand. And now-a-days, how many scruple to communicate with unwashed hands, but scruple not to communicate with unwashed consciences! Q.]

21. Into the coasts—Lit. parts. [That is not towards portions of that region, (as Beng.,) but into the neighbourhood of Tyre, etc.; into that part of Palestine adjoining Tyre, etc. Mey.]

22. Came out—For Jesus did not cross the Canaanitish boundary. Cried—from a distance, behind him. Comp. ver. 23, 25. Me—The loving mother had made her daughter's suffering her own. Comp. ver. 25 with ver. 28. Son of David—Therefore the woman, at some time or other, had heard of the promise.

23. But—it was right that this declaration, and, as it were, this testimony, of the general unworthiness of the Gentiles, should precede that of their individual worthiness, for which it prepared the way. Nor was it so much to the prayers of the Canaanitish woman alone, as to those of herself and the disciples united, that our Lord granted his aid. He answered her not—So Sept. Isa. xxxvi. 21; 1 Chron. xxi. 12. Send away—That is, Help her, as thou art wont; comp. ver. 24. For Jesus' wont was to dismiss after aiding. Cried—It is possible that the disciples feared man's judgment, and entreated the assistance both for the woman's sake, and for their own, lest her crying should bring them into trouble.

24, 26. But... to dogs—The language of ver. 24, as explained by ver. 26, contains no repulse; but, on the contrary, suggests hope to persevering faith. The declaration, moreover, is not meant to apply to the whole mediatorial office, but only to the personal preaching and miracles of Christ. [Comp. John x. 16. Trench. His words say not no; but hesitate. Every claim urged in her eager prayer, every right, even that which the Jews have through the promises, must first be taken from this heathen before the free mercy is exercised. Stier.]

24. Sent—Jesus refers all things to His mission. Sheep—Israel, the Lord's flock, Ps. xciv., of which Jesus is shepherd. House—This appeared a limitation of grace. [But compare chap. ii. 9. Ed.]

25. Came she and worshipped him—Lit. coming, worshipped him. She came in front from behind him, [barring
his path, V.G.,] although he appeared even to the disciples to have given her a repulse.

26. [For ωάς έστι ναφάν, it is not good. Tisch. and Alf. read ωάς έξεστιν, it is not permitted.] The children’s bread—To the Jews themselves Jesus spoke severely; but, of them with respect, to strangers, John iv. 22. So we act with regard to the Church. To dogs—Who are unworthy of it. [Even the third attempt seemed futile; but the woman did not desist. V.G.] In using the diminutive, χνάγια, little dogs, Jesus gives the woman a handle by which to lay hold upon him. See ver. 27.

27. Truth—The woman catches at the word little dogs; rejoining, (not, as in English version. yet, but) for even. The word ναή, here rendered truth, has the force partly of assent, and partly of entreaty, as affixing to the Lord’s words an intention of acceding to her prayers. So ναή is used, Phil. v. 20; Judith ix. (12) 14. [She could not have learned such a reply beforehand, as from books, etc.; a spirit of faith suggests the best forms of prayer. V.G.] Eat—Since children are apt to be wasteful of bread. Of the crumbs—She does not say fragments, or even mention the word bread. Which fall—in contrast to take and cast, ver. 26. She asks it as a blessing for herself, the granting of which could injure no one. From—She does not ask to be admitted to (a seat at) the table; and yet she implies that she is not far from it. Her nation was contiguous to Israel. Their masters—This implies the rights of the children, and at the same time their familiarity with the little dogs. The language of the Canaanitish woman accords with Canaan being a servant. Gen. ix. 26.

28. O woman—Now at length he addresses her. [In words of no common praise; there was no danger of their puffing her up, her lowliness being so great. V.G.] Great—Modesty is no restriction to greatness of faith. Chap. viii. 8, 9. As—The gift is all the fuller from the struggle it succeeds. Thou wilt—There is faith even in willing. From that very hour—Permanent restoration followed. [And the woman had won the strength which Jacob won by his night-long struggle with the angel. Gen. xxxii. 24, etc. Trench.]

29. Sat down—He did not command the people to come, but waited for them to do so.

30. And many others—Infirm persons. Cast them down—
Each crowding on the other. [Instead of τοῦ Ἰησοῦ, Jesus, read αὐτοῦ, his. Tisch., Alf.]


32. I have compassion—Whilst the people in their wonder forget their hunger, Jesus, unmoved by their admiration, compassions their need. Glory and compassion seldom go hand in hand. They continue with me—[Other afflicted persons being laid before him from time to time. V.G.] The multitude continued with Jesus for their own purposes; and yet he makes this continuance an occasion for conferring an additional boon upon them. The multitude was ready to remain longer still. Fasting—He never sent men away in want.

33. [Tisch. omits αὐτοῦ, his. So ver. 36.] Whence—Comp. Num. xi. 21; 2 Kings iv. 43. We—The disciples already felt that they would have some part in the matter. [The question shows weakness of faith, and strange forgetfulness of the previous miracle of feeding, chap. xiv. 15, etc. Their memory was often very weak, until they received the Holy Ghost. They walked in a world of wonders, spiritual and physical, where they felt strange, until He came and brought to their minds all that Christ had said and done. John xiv. 26. Obs.]

34. A few little fishes—They disparage their provision; the diminutive form is not used in ver. 36. 36. Gave thanks—Thanks should be given even before taking food, Acts xxvii. 35, and is then equivalent to a blessing, inasmuch as it is an acknowledgment of God's past and future bounty. Jesus referred all things to the Father; and, on this occasion, gave thank both for the bread and the impending satisfaction of the people's hunger. Comp. John xi. 41. The verb εὐχαριστήσας is objected to by Phrynicus, but used also by Diodorus Siculus.

37. [Baskets—See on chap. xvi. 9, 10.]

38. [Four thousand—Those were indeed mighty miracles whereby at one time (chap. xiv. 21), five, at another four, thousand men were satisfied with food. Here Jesus' miraculous power had reached its height. How widely should his glory have been spread by so many thousand witnesses! Harm.]

39. Took ship—Lit. the ship, mentioned a little before, chap. xiv. 33. See Mark vi. 51.
CHAPTER XVI.

1. The Pharisees with the Sadducees—[Who, like all wicked men and unbelievers, however they differ, unite against Jesus. Q] The populace, for the most part, held with the Pharisees; the upper classes with the Sadducees, Acts v. 17, xxiii. 6. As in the present day, the lower orders are prone to superstition; the upper to atheism. The evangelists only mention two attacks made upon Jesus by the Sadducees, of which that mentioned here is the first. They cared less for religion than the Pharisees. From heaven—Signs from heaven were shown in the days of Moses, of Joshua, and of Elijah. The reason of the Pharisees' unwillingness to accept the previous miracles of Jesus as divine, seems to have been, that they considered, inasmuch as he had not yet given a sign from heaven, that his other miracles might have emanated from Satan. Comp. chap. xii. 24, 38. And further, that a sign from heaven affecting all creation, must be greater than those merely affecting man. [Possibly they argued from the prophecy of Joel; Acts ii. 19. V.G.] The Sadducees, who believed in nothing spiritual, and therefore not in Satan, supposed the power of Jesus only to extend to the removal of hunger and bodily ailments, not to all more important matters. The proverb, "Novelty is charming," held good of both parties. This craving of theirs is marked by their expression, we would. See chap. xii. 38.

2. Evening . . . morning—Two most common and popular signs of weather [not, however, from natural causes, strictly applicable to all climates. App. Crit.]

3. Tisch., Alf., etc., omit 'τοιούτοις, hypocrites.] Hypocrites—Their superior acuteness in natural rather than in spiritual things constituted hypocrisy. For those who are skilled in the one, have the less excuse for the ignorance they so often exhibit in the other. An example of both combined is found in chap. ii. 2. The face of the sky—Strictly, the aspect: a man's aspect changes; his face remains the same. A personification, as before, in the word lowering. The signs of the times—That is, appropriate to various conjunctures; Jesus shows, not only that the times are to be known by their signs, but even the signs themselves by the character of the times, and that the signs themselves and their different classes should be distinguished. God influences man in various ways, by
various doctrines, persons, times, and signs, all which things have a mutual intercorrespondence; for which reason different signs are appropriate for different seasons. [The signs of any period, then, are those circumstances and events which are significant in reference to Jesus, (comp. chap. xi. 4, etc.) as his teaching and work, including, of course, his miracles; but especially, too, the movements and expectations among the people. De W.] The signs most appropriate to the times in which our Saviour walked on earth, were not so much striking and glorious ones as others manifestly salutary to mankind. Chap. ix. 6; viii. 17; Luke ix. 54. Wherefore the Pharisees and Sadducees should have sought arguments, not from heaven, but from themselves, Luke xii. 57. For the same reason, he did not, after his ascension, exhibit signs on earth, as he had before. [Nor shall signs from heaven be wanting hereafter. V. G.] Can ye not distinguish one sign from another. Said in surprise. If ye would, ye might with ease; it is wilful blindness which prevents you.

4. Wicked—And troublesome. Adulterous—Addicted to breaches of the marriage vow, which should have been kept sacred to the Lord. Generation—Itself a sign of its own times. For such it was to be in the days of the Messiah. See chap. xi. 6. A sign . . . no sign—An emphatic repetition. They presume to dictate the kind of miracle, as if none other could be true; [being weary of those many ones they had already witnessed, and clamouring for one from heaven. Harm.] Wherefore they are refused any miracle at all. Our Lord’s later miracles were wrought for the sake of the people, and of sufferers, not for such men as these. [And, of later miracles, Matthew scarcely cites one, and Mark none save that of the blind man of Bethsaida, Mark viii. 22. But Jesus continued his preaching without intermission. Harm.] The sign of Jonas—[τὸν προφήτα, the prophet, not being genuine here. Trisch., Alf.] This was not from heaven, but from the midst of the earth, Jonah, by his escape from the whale, proved his mission to the Ninevites; so by the resurrection of Jesus, a proof was given to the Jews of the truth of the Messiah, whom they had disbelieved. Moreover, he tacitly implies, that after his three days’ abode in the heart of the earth, signs enough from heaven should be given; which implication was fulfilled by His ascension, and shall be still further fulfilled when the heavens themselves shall pass away. Comp.
chap. xxiv. 30; Acts ii. 19. And even at the time our Lord spoke, there had been signs from heaven. Chap. iii. 16. Left them—Just severity. Tit. iii. 10. Jesus never left the multitude so.

5. [Omit αὐτοῦ, his. Tisch., Alf.]

6. Take heed—Zeal for purity of doctrine is essential. Leaver. —[Named here as unclean, injurious, penetrating, and diffusive. De W., Alf.] A metaphorical, and therefore an enigmatical expression; whereby Jesus tests the progress made by his disciples, who had already been his hearers for a long time. But the metaphor referred to the thoughts wherewith the minds of the disciples were filled. Be not anxious about lack of earthly bread, but concerning the dangerous mental nourishment which hypocrites set before you. The disciples may have forgotten to take bread, from having been rendered anxious, and tried by the controversy which the Pharisees and Sadducees had mooted, ver. 1. The Pharisees and Sadducees, in other respects, differed most widely; but on this occasion they had combined against Jesus. Therefore he comprises them both in the epithet, hypocrites, ver. 3, and fortifies the disciples against them both, at the same time, in this passage. And the leaven (Luke xii. 1) was the very hypocrisy, under the influence of which they both failed to discern the signs of their own time, and demanded to see those of another. These are the times (in plural) spoken of in ver. 3. [In fact, the whole error of all sects is that one leaven which the old man clings to. V.G.] The believer both believes and speaks; he who separates one of these duties from the other is an unbeliever, a hypocrite. See note on chap. xxiv. 51. Nor does the having little faith, ver. 8, make one free from hypocrisy. It is of this leaven that the disciples, not yet themselves fully discerning the times, are most fitly warned to beware, ver. 11. [And there is a peculiar fitness in the language, from the fact that the disciples, who but shortly before had twice witnessed miracles wrought upon bread, and had even assisted in its distribution, were now themselves experiencing the want of bread; and might thus the better think of spiritual bread, and realise the necessity of sound doctrine. V.G.]

7. Bread—Lit. loaves. The mode of life in Jesus' circle was most plain and frugal. They imagined that in the place to which they were coming they should have to buy bread, and should not be able to find any unimpregnated with the leaven of the Pharisees. Jesus answers, that even if no other
bread could be obtained, they should be fed without the bread of the Pharisees, or of that whole district.

8. [Omit ἀλήθειας, unto them. Tisch., Alf.] O ye of little faith—From lack of faith it is easy to fall not only into doubts and fears, but even into doctrinal and other errors, and perhaps into entire forgetfulness. [By our Lord's caution against the leaven given to the disciples when anxious about the bread, their faith was shown to be little; and yet he fortified it, by reminding them of the two occasions on which he had fed so many thousands. Harm.] Why reason ye—[Men pass a great part of their time, by day and night, in troublous reasoning. V.G.] A man blames himself most for carelessness of externals, which is just what God blames least. Faith takes a higher view.

9. Not yet—To have been long a hearer, aggravates the fault of one who is slow to learn. Understand ... remember --The verb νόημα, to understand, here used, implies more volition than συνίημι, to understand, used in ver. 12. Mark vii. 18; 2 Tim. ii. 7. Sin assails even the mind and the memory. They ought to have understood, even had those two miracles not been wrought. We ought to keep even the particulars of God's works in mind, and hope from succour once received for succour still to come. [It is not the forgetfulness which they themselves blamed, (ver. 7,) but a different one, sprung from gross unbelief, to which blame is attributed. V.G.]

9, 10. Baskets—In ver. 9, the Greek word is κοψίνος; in ver. 10, σπυρίς. In the first miracle, as there was a loaf for each thousand, so there was a κοψίνος for each disciple, that each might rejoice in carrying a full basket. In the second miracle, there was a σπυρίς for each loaf. Had they on either occasion had more cophini or spyrides, the fragments would doubtless have been multiplied, in order to fill them. See 2 Kings iv. 6; Mark viii. 20. A σπυρίς was larger than a κοψίνος. An old gloss reads corbis, corbula, a twig-basket. Juvenal uses the word in the sense of a travelling basket. "Quorum cophiniæ fænumque supellex," used by vagrant Jews. Whence cophinus appears to have been χωρφητίων, lighter, able to be carried about by any one for daily use. The spyris (see Acts ix. 25) appears to have held a porter's load. [The sense would probably be best expressed by translating cophinus as a hand-basket; spyris, as a hamper or dosser. Ed.]

10. Ye took up—For future use, in place of the five loaves they gave only one, and the seven on the other occasion.
11. *How*—An expression of wonder. Comp. note on chap. viii. 10. *Not concerning bread*—The literal sense is often closer and truer than the sense of the letter, and points to spiritual things, where the other does to natural ones. In spiritual matters, heavenly words should be taken strictly.

12. *Understood they*—Jesus still left something for the disciples to understand; he showed them in this passage what leaven he did not mean; and from hearing what he did not mean, it remained for them to gather what he did. So also in chap. xvii. 13. *Of the doctrine*—Of the leaven of the doctrine. [A sample of which is given in ver. 1. V.G.] The word *doctrine*, in contrast with *bread*, is taken in a sense wide enough to include hypocrisy. This hypocritical doctrine was the leaven.

13. *When*—Lit. but *when*—A certain space of time intervened between the events last recorded and this inquiry; therefore, our Lord's words on each occasion are not immediately connected. [Mark and Luke, as well as Matthew, begin here another division, with the common purpose of showing how the Saviour set out upon his last journey (rich in salvation), through the northern districts of the land of Israel. Near Caesarea Philippi, when alone with the disciples, he asks them, *Whom say men that I am?* and declares to them his coming Passion. Then he arranges his journey in such wise as to sow the good seed through the whole land. After the display of his glory in the mount, he returns to Capernaum, directing his course thence through the midst of Samaria and Galilee; then crossing the Jordan, and advancing on its other side towards Judæa, he takes leave of Bethabara, and, recrossing the Jordan, makes his way to Jericho and Bethany. Matt. xvi. 13; xx. 34. *Harm.*] The subsequent events occurred a short time before the Passion; and the shortness of this interval [about six weeks, V.G.] assists us to a right comprehension of the promises given in vers. 18 and 28, and of the prohibition in ver. 20, and chap. xvii. 9, etc. [After a few weeks these restraints were removed, and all was known far and wide. The sum of what the disciples had hitherto learned was this: *Jesus is the Christ*. This is repeated and confirmed in ver. 16, and upon it is based the thesis: *Christ shall suffer*, which is the sum of the remaining part of the gospel history. V.G.] Caesarea—This very name, in earlier times not given to any towns of Palestine, might have reminded all the Jews that they were subjects of Caesar; that the sceptre had departed from Judah, and that the Messiah must be come.
In interpreting Holy Writ, the reader should suppose himself in the age and locality wherein the words were used, or the events occurred, and should consider the state of men's minds, and the force and context of the words used. Philippi—The inland Caesarea was thus called, in contradistinction to Caesarea on the sea-coast. [It lay at the foot of Mount Libanus, near the source of the Jordan. It was called Caesarea by Philip the Tetrarch, who enlarged it. Mey., Alf.] Whom—The disciples had derived profit from listening and questioning. Their Master now questions them in turn, giving us an example of catechising. [Tisch; Alf. omit me, and read, say the Son of man to be. Mey. retains it in the same sense as Beng., Whom do men consider me to be, as the Son of man? that is, In what sense do they understand this title which I give myself?] The Son of man—I who am wont to style myself the Son of man. Peter hits upon the right contrast, ver. 16: Thou art the Son of the living God! Comp. John v. 19, 27. This title, Son of man, is frequent in the Gospels, and we should specially remark, that it was applied to no one but Christ himself, and during his sojourn on earth, only to him by himself. He used it first in John i. 51, on the first occasion when men were found (ib. ver. 49) to acknowledge him as the Messiah and the Son of God; thenceforward he used it very frequently both before and after predicting his Passion; by those who believed on him, he was called "The Son of David;" the Jews with reason suspected that, under the name Son of man, Messiah was signified. John xii. 34. For as the first Adam, with all his progeny, is called man, so the second Adam (1 Cor. xv. 45) is called the Son of man; not in the sense in which sons of (common) men are spoken of as weak, in opposition to sons of (great) men as mighty, Ps. xlix. 2; nor as men in general are called sons of men, Mark iii. 28; Eph. iii. 5; Ezek. ii. 1, etc., but with the article, The Son of man. This article seems to refer to the prophecy in Dan. vii. 13. For this is the one man whom, according to the promise, Adam, after his fall, looked for as the hope of all his offspring; the second one, (1 Cor. xv. 47), to whom all Old Testament prophecy pointed, who upholds the birthright of the whole human race, (Luke iii. 23, 38), and to whom alone we owe it, if we have not cause to rue our bearing of the name of men; Ps. xlix. 20; Rom. v. 15. Moreover, by this appellation, Christ, while walking upon earth, both expressed, and (as the complexion of the time required) concealed amongst
men, and hid from Satan the fact of his being the Son absolutely, that is, the Son of God, promised to man, given to man, (Gen. iii. 15 ; Isa. ix. 6 ;) and sprung from man, Heb. ii. 11. (Just as, in John xii. 32, he expressed by a single word, "lifted up," both his crucifixion and his glorification.) And, at the same time, he reminded himself, as it were, by the name Son of man, of his actual condition at the time. Matt. xx. 28 ; Phil. ii. 7, 8. Nor was this appellation one suited to his humiliation only; he is called the Son of man on every striking occasion either of humiliation or exaltation. (Comp. John xii. 34, with the words in the following verse: The light is with you.) And the title was adapted also to his bodily appearance, which was youthful. Dan. vii. 13. Examine on the whole subject, ver. 27, 28, and [chap. xiii. 32 ; xxiv. 27, 30, 37, 39, 44 ; xxv. 31 ; Luke xvii. 22 ; John xii. 23 to 36 ; v. 27 ; Acts vii. 56.] Wherefore the title, The Son of man, does not occur throughout the twenty-one apostolic epistles; only the Son of God. (In Heb. ii. 6, the article is not used, and the words are David's, not Paul's, who continually calls Christ both ἄνθρωπος, and ἄνθρωπον; see notes on Rom. v. 15.) And the passages in Rev. i. 13 ; xiv. 14, as well as the earlier one in Dan. vii. 13, are but allusions to this title. The concurrence of the apostles in their use of this one particular phrase is an evidence of their having written under divine influence.

14. Some, ... some, ... and others—It is not enough to know what the opinions of others are; we should have a reasonable faith of our own, which may profit by the opinions of others, even such as are weak in themselves. John ... or one of the prophets—This need not be referred to any belief of the Pharisees in the transmigration of souls. For they believed that Elias, who had not died, would return, as well as that the rest of mankind should rise from the dead. Chap. xiv. 2 ; Luke ix. 8, 19. Jeremias—Whom the Jews were at that time expecting. One—Indefinitely, any one. They expected nothing greater to appear than anything already experienced. They did not compare Jesus with Moses.

16. Simon Peter—His name and surname are used together in this important passage. Simon appears to have outshone his fellow-disciples by his prompt and full recognition of the Son of God. Answered—Peter, in his zeal, always took the part of spokesman among the apostles. Thou art—He says, decidedly, Thou art, not I pronounce Thee to be. It was right
that Peter should believe this before hearing it in the mount, chap. xvii. 5. Peter had made a similar confession, John vi. 69; but this is made more conspicuous from having been uttered after so many temptations, [John vii. 10,] and in answer to so solemn a question. *The Christ, the Son*—Therefore these words are not synonymous, as Locke would have them, but the mention of either tacitly implies that of the other. See Acts ix. 20. And there is also a gradation here, for the acknowledgment of Jesus as *Son of God* is something higher than that of Jesus as *the Christ*. [Living—Commonly so called in contradistinction to the lifeless gods of the heathen. Mey.]

17. *Blessed*—By this word not only a happy but a rare condition is implied. Chap. xiii. 16. Jesus had not previously declared himself as the Christ to his disciples. He spoke and acted, so that, under the teaching of God the Father, they might recognise him as the Christ. *Simon Bar-jona*—This express naming, showed that "God knoweth them that are his;" and recalls to Peter's mind the proof of Christ's omniscience, which had been vouchsafed him in John i. 42. (Comp. John xxi. 15.) [Peter scarcely supposed himself so pleasing in the Lord's sight. He is truly blessed whom the Lord pronounces to be so, not who claims blessedness for any act of his own. *V.G.*] *Flesh and blood*—Any man. Flesh and blood, by metonymy, for body and soul. Eph. vi. 12; Gal. i. 16. No man knew this particular fact before Peter; see ver. 14. *Hath not revealed*—The knowledge of Christ can only be drawn from the revelation of God; chap. xi. 27. *My Father*—Thus the. purport of Peter's confession is repeated and confirmed. The heavenly Father had revealed this to Peter, through the teaching of Christ, which was engraved upon his heart.

18. *Thou art Peter*—In beautiful correspondence with *Thou art the Christ*. [Throughout the whole Scripture, Christ addresses his people, and they address him in the most fitting terms. *V.G.*] *Peter . . . rock*—The Greek word πετρός elsewhere signifies a stone; but, in Peter's case, a rock. To apply the feminine termination, πετρα, to such a man would have been inappropriate; on the other hand, had the usage of the language permitted, Matthew would willingly have put the word rock with the masculine ending; therefore these two words, πετρός and πετρα are the same name; and, in fact, they are translated in Syriac by the one word *Kçonhu*. *Peter* is here placed as a
proper name, (for the expression is not, thou shalt be, but, thou art,) while its epithetical force, as signifying a rock, is retained. Unquestionably the Church is built upon the apostles, [Eph. ii. 20:] Rev xxi. 14; inasmuch as they were both the first to believe themselves, and the means of leading others to believe. And herein Peter exercised a certain prerogative as chief, without any prejudice to the equality of power in all the apostles; for he was both the first to gain over many Jews, Acts ii., and the first to admit the Gentiles to gospel privileges, Acts x. [And in the present passage also, he took the lead of the other disciples in his acknowledgment and confession of Christ; since it is improbable that any one of them at that period would have answered our Lord's question with the same alacrity as he. V.G.] Besides the commands, Strengthen thy brethren; and, Feed my sheep, feed my lambs, were specially given to him. And there is great significance in the fact, that the glorious name Rock, (elsewhere generally assigned to Christ himself; 1 Cor. x. 4, etc.,) is here attributed to Peter, who is always first named, and placed in the foremost rank, in the lists of the apostles, Matt. x. 2. See also 1 Peter ii. 4-7. And all this may be safely affirmed; for what has this to do with Rome? [Whether Peter ever was at Rome, or ever was there as a free man, is a very doubtful matter; but even granting that he was, he was only there in the character of an apostle, and the church established there had ordinary ministers of its own, to whose place, not to Peter's, the bishops of later times succeeded, who afterwards degenerated into princes and popes. V.G.] Let the Roman rock beware lest it fall beneath the censure in ver. 23. And—A most glorious promise, in its various reference to the gates of hell, the kingdom of heaven, and the earth. I will build—He does not say, I will found. It is wise to build upon a rock, chap. vii. 24. My Church—A glorious utterance of our Lord, occurring in no other passage of the Gospel. [Church—ἐκκλησία; this word occurs in the Gospels here, and Matt. xviii. 17 only; the congregation of the faithful. Alf.] The gates of hell—Lit. gates of hell, without the article. With hell here, heaven is contrasted, ver. 19, as in chap. xi. 23. Hell hath no power against faith; faith hath power for heaven. The gates of hell (as elsewhere the gates of death) are mentioned, Isa. xxxviii. 10; Ecles. xvi. 13. Hell is extremely strong, Cant. viii. 6, how much more its gates! The mention of gates continues the architectural metaphor implied in building and keys. The
Church of Christ seems like an unwalled city, and yet the gates of hell, which rival it, shall not prevail over it.

19. I will give unto thee—The future tense. Jesus himself, in his exaltation, received the keys. Rev. i. 18. The Lord gave the keys to Peter first, not to Peter only, (comp. note on Luke v. 10); in so far as Peter was the first to exercise his apostleship after Christ’s resurrection, Acts i. 15; ii. 14. If the keys were given to Peter, and the bishops of Rome who succeeded him, and not to the rest of the apostles, the Roman bishop, after Peter’s death, should have been pastor over the surviving apostles. The keys—An emblem of authority. Tertullian says, referring to 1 Cor. x. 25, (on the subject of fasting,) “The apostle hath delivered to thee the keys of the meat-market. The use of the keys is twofold, to open and to shut. The keys themselves are not said to be two in number.” [It may be thought that many keys were given to Peter, and that thus he was enabled so effectively to admit into the kingdom of heaven both Jews and Gentiles. See against this view, chap. xxiii. 4, 13; Luke xi. 52. V.G.] With one and the same key the door is opened or locked. Rev. iii. 7. The Jews assert that a thousand keys were delivered to Enoch. Of the kingdom of heaven—He does not say, of the Church, nor of the kingdoms of this world. Thou shalt bind . . . thou shalt loose—The keys denote Peter’s whole office. Hence the words binding and loosing (not strictly applicable to, though closely connected with, the use of the keys) comprise all acts done by Peter as an apostle, by the power and in the faith of Jesus’ name, whether they be acts of teaching, convincing, exhorting, prohibiting, permitting, consoling, remitting, (Matt. xviii. 18, 15; John xx. 23) healing, (Acts iii. 7; ix. 34;) raising from the dead, (Acts ix. 41, comp. ii. 24;) punishing, (Acts v. 5; comp. 1 Cor. v. 5.) He himself, in Acts xv. 8, records a thing as done on earth and ratified in heaven. With this passage we may compare Matt. xviii. 18, and John xx. 23, with both. In the passage before us a twofold power is promised to Peter upon his confession of Christ, namely, (1.) that of binding, and (2.) that of loosing, sins, and whatever comes under the scope of such power; and this was promised in some sort enigmatically, the things to be bound or loosed not being expressed, inasmuch as the disciples were not yet capable of comprehending so great a matter, Luke ix. 34. In chap. xviii., after the transfiguration, power is given in common to the more advanced disciples, (1.) of binding, and (2.) of loos-
ing the offences of their brethren, but principally that of loosing them, by prayer in the name of Christ. In John xx., Jesus, after his resurrection, and after having breathed upon the disciples, confers upon them the power (1.) of remitting, and (2.) of retaining, sins. Thus the words and their order change, once the gate of salvation is set open. The chief part of the apostolic power is over sins; comp. Hos. xiii. 12; the rest is here implied by synecdoche. A quotation from Aristophanes, (Frogs, Act ii. sc. 6,) as to the sense of λόγον, is here in point—aιτίαιν ἐκβίαι, ΑΤΣΑΙ τάς περίτετον ἀμαξίπτης (χεί), that is, faults are to be loosed or remitted to those who give reasons for them.

20. [Tisch. and Alf. omit αὐτῶν, his. Also Ἰησοῦς, Jesus.] No man—Jesus had not even told his disciples that he was the Christ, but had left them to infer it from the testimony of facts. Therefore it was not fitting that the apostles should openly declare the fact to others before the resurrection of Christ, which was to confirm the whole evidence as to the Messiah. [For even Peter found it hard to reconcile the idea of his Sonship with that of his Passion. Harm.] For he who injudiciously declares a mystery to persons who do not comprehend it, does an injury both to himself and to others. Besides, those who in any sort should have believed Jesus to be the Christ would have clamoured rebelliously for an earthly kingdom; and the rest would have rejected such a Christ at such a period, would have committed sin of still darker dye in crucifying him, and would have consequently found less opening for repentance afterwards. At a later period, [in fact, only a few weeks later, Harm.] they openly testified to the Messiahship of Jesus. The Christ—Shortly after the disciples' recognition and confession of Jesus as the Christ, he displayed to them his transfiguration, chap. xvii., and spoke openly among them of his Messiahship. Mark ix. 41; John xvii. 3.

21. Began . . . to show—Therefore he had not previously shown them. [Except in obscure expressions. V.G.] The gospel may be divided into two parts, as illustrating the divine method our Saviour adopted. The first is, Jesus is Christ; the second, Christ must suffer, die, and rise again. (Comp. John xvi. 30-32.) Or, in so many words, Christ through death will enter into glory. Jesus began by convincing his disciples as to the first proposition; so that, even before his Passion, they were bound to believe the second. After his glorification, the people learned first that he had suffered,
died, and risen, and thence were convinced of his Messiahship. Acts xvii. 3. As soon as Jesus had convinced the disciples of the first proposition, (ver. 16,) he added the second. After this he led them to the Mount (of Transfiguration,) [where the same words sounded from heaven as before in his baptism, “This is my beloved Son,” with the added exhortation, “Hear him.” They were to hear him more especially as to the matter which formed the subject of the colloquy just held upon the mountain, namely, concerning his decease which he should accomplish at Jerusalem; that is, concerning his suffering, death, and resurrection. Harm.] The order of the Gospel Harmonies is of the utmost importance in considerations like the present. Men often teach the whole of a subject at once; but this is not the method followed by the Divine wisdom. To show—Openly. Go—And at the same time abandon that mode of life to which the disciples had habituated themselves. Suffer—When any glory accrued to Jesus, as for instance here, in Peter’s confession, he was wont to call his approaching sufferings to mind. His first announcement made here mentions his sufferings and death in general terms; his second adds the mention of his betrayal into the hands of sinners, chap. xvii. 22, 23; and his third, chap. xx. 17–19, mentions the scourge, the cross, etc. The first was nearer, in point of time, to the second, than the second to the third. Elders, chief priests, and scribes—The three classes of men whose special duty should have been to lead the people to the Messiah; they about correspond to the modern Council of Justice, Consistory, and Theological Faculty. Chap. xxvi. 3. Be raised—As yet he adds nothing about his ascension. All further matters are gradually disclosed, ver. 27.

22. Took him—Lit. took hold of him. As if by special right. He acted too familiarly, presuming on the fact of the confession he had just made; but our Lord puts him into his proper place. Comp. Luke ix. 28, 48, 49, 54, 55. [Rather, took aside. Comp. Mark viii. 32, 33, Mey.] Peter—Of whom the words of ver. 16 were spoken. [How easily it happens that one falls all the more grievously just after accomplishing something praiseworthy. V.G.] Human reason is more ready to accept statements concerning Christ’s person than concerning his cross. Sudden changes in Peter are recorded here, ver. 16–22, and in chap. xvii. 4; and it is from such experience that he testifies (1 Pet. i. 5) that we are
kept by God's, not by our own power. Began—[But was not suffered to continue. Mey.] He had accepted the other doctrines without hesitation. Be it far from thee—Gr. δισω; σα; lit. (may God be) propitious to thee; an elliptic expression. Comp. Sept. on 1 Maccab. ii. 21.

23. Get thee—It is no place of thine to take and rebuke me. As he had pronounced Peter blessed before, he now speaks the stronger censure to his disciple, prepared by faith to digest the reproof; and he spoke so, both to correct Peter himself, and for the sake of the other disciples, ver. 24. Behind me—Out of my sight. [Thy business is to follow, not to counsel, me. V.G.] Satan—An appellative. Comp. John vi. 70, and notes on Rev. xii. 9. Peter fancied himself specially kind in speaking as he did, and yet was called Satan for doing so. [That is, thou who art, like Satan, a tempter. De W.] Comp. 2 Sam. xix. 22, where ᾿ΙΠΥ signifies one who thrusts himself in another's way. An offence unto me—Not only thou takest offence at my words, but, if it were possible, wouldst induce me to offend by thine. These words were said with the utmost force, and contained the reason of our Lord's instant sternness to Peter. [Thus our Lord promptly repelled everything that might have been an offence; as fire repels water, with which, however closely joined, it never can unite. V.G.] If anything could have tainted the soul of Jesus, there would have been more danger in the words of his disciple than in the assaults of the tempter, chap. iv. Comp. note on Heb. iv. 15. The words rock, and offence, (lit. stumbling-block) are antithetical. Jesus commands the stumbling-block, placed before his feet, to get behind him. [Mindful of most perfect obedience to his Father. Harm.] The things that be of God—The precious word of the cross. Jesus' view was always divine. [The cross is an offence to the world; opposition to the cross an offence to Christ. In after days, as his first epistle proves, Peter cherished this sense of the suffering of Christ and Christ's followers and of their subsequent glory. V.G.] Of men—Flesh and blood, ver. 17.

24. [The connexion of thought with the preceding is, not only I, but my followers too, must suffer. De W.] Will—No one is compelled to come; but he who will must submit to conditions. Come after me—This refers to a believer's state and profession; the words, follow me, at the end of the verse, to his duty. Let him deny—Lit., entirely deny, Gr ἀπαντήσαντες. Weigh the force of this word in chap xxvi 70. Self-
denial is self-renunciation. See Tit. ii. 12; Luke xiv. 33. Contrast profession, Heb x. 23. [When Peter acted by himself, as, in denying, he acted by his Lord, then he denies himself. When Peter’s human nature craves for this or that, Peter retorts, I no longer know Peter; he and I have no connexion whatever; I understand not what the man means or wishes. One who has gained such self-mastery as this finds the cross no burden, and knows no greater gladness than to follow after Christ. V.G.] Me—That where I am he may be also.

25. Will save—Not shall save. Life—Man, in the physical and social sense. Save—His natural life. Shall lose it—His spiritual life, and perhaps his bodily life also. Whosoever will lose—(Lit., may lose) natural life; self being entirely cast aside by denial. [Not will lose, as a matter of desire.] For my sake—This is the grand object of self-denial; yet many lose their lives for their own or the world’s sake. Shall find it—Luke and Mark read shall save it, bodily or spiritually. There is peril in the world. A saved soul is said to be found.

26. Whole—No man has ever gained the whole world; and if one had, of what profit would it be to him? Soul—The true prudence refers all things to the good of the soul; the false, to the good of the body. What shall he give?—The whole world is insufficient [to redeem the soul of a single man. But what a multitude, even the whole world, hath Christ redeemed by his blood! V.G.] In exchange—Which must not be less in value than the soul it redeems.

27. Shall come—Lit., Is to come, which is more forcible than the Eng. ver. The doctrine of Christ’s glory follows that of his crucifixion, as this latter immediately followed that of his personality. Then—All things are appointed for that time. He shall reward every man—An office peculiar to the divine majesty. Rom. ii. 6. [There is constant mention of this phrase in Scripture. V.G.] Works—Lit., work, in the singular; the whole life of man being regarded as one act. [Whence many works proceed, which are good or bad according as the life is devoted to Christ or to the belly. V.G.]

28. Some—Whom he does not name; it was profitable for them not to know. [And this was probably an incentive to others. V.G.] Peter perhaps at that moment could scarcely hope that he was one here meant. Here—An emphatic assertion. Till they see—Something future, and to occur in that generation; but yet not immediately impending, other-
wise all, or nearly all of them would have beheld it. This period had various intervals, as there were also various degrees of the seeing, up to the deaths (which occurred at various dates) of those who beheld it. Comp. Luke ii. 26. And the coming of the Son of man reached one stage before the death of James, (Acts ii. 36, and throughout, up to chap. xii. 2. Comp. Heb. ii. 5-7;) another before the death of Peter, (2 Pet. i. 14, 19; Luke xxi. 31;) another, and last one, before the death of John in that most glorious revelation of the coming of Christ which John described. (See note on John xxi. 22) to which the end (of all things) will correspond, (ver. 27; Matt. xxvi. 64;) and an anticipatory proof of this declaration was given six days after in the mount, which certain individuals were specially chosen from among all the disciples to be witnesses of. It is unquestionable that those three disciples who beheld the transfiguration in the mount, [of whom James is said to have died A.D. 44; Peter, A.D. 67; and John A.D. 102. Harm.,] had some sort of pre-eminence over the rest in other manifestations of Christ’s glory. Those who imagined the last day close at hand, [2 Thess. ii. 3. Ed.,] seem to have had in view, but to have misapprehended, this passage. The Son of man coming—His visible coming to judgment, which was to commence soon after his ascension, is here meant. See note on ver. 13.

CHAPTER XVII.

1. After six days—Luke says about an eight days, counting those of the saying and of the event. The statement of time here implies some connexion with what precedes. Christ’s teaching as to his Sonship, and his departure or passion was confirmed in the transfiguration. [The time of the transfiguration seems to have been night. Comp. Luke ix. 32, 37. A[f.] Jesus—From the use of the name of Jesus here, as at the commencement of a fresh section, it is plain that the declaration in the last verse of the preceding chapter does not refer exclusively to the glorification on the mount. Tuketh—Jesus knew what was to take place in the mount. Peter, James, and John—Matthew frankly sets forth those points wherein other disciples were preferred before himself. The writings of Peter and of John, who were eye-witnesses, are extant. The former mentions the transfiguration in his second epistle; the other presupposes its being a fact well known and attested. [Comp.
John i. 14, and chap. xxvi. 37.] A mountain—Which is not named; whereby superstitious regard of the place is prevented. Many striking divine manifestations have taken place on mountains. See Acts vii. 30, 38. There is a plausible theory that this was mount Tabor, Jer. xlvi. 18.  

2. Was transfigured—The Greek word here used (μετασχηματισθη) implies that Jesus always had an inward glory; it differs in force from μετασχηματιζομαι, to transform, change, Phil. iii. 21; 2 Cor. xi. 14. Light—Less than that of the sun, as the garment absorbed some of the brightness of his body.  

3. There appeared—With their bodies. Moses and Elias—Both of whom had departed from amongst men in an exceptional manner, and both of whom had been distinguished by divine revelations on mountains; of Sinai and Horeb respectively; both of whom, moreover, are mentioned together in Mal. iv. 4, 5. It is probable that Moses rose again immediately after his death and burial, and that he did not remain without life while Elijah was alive in heaven; he manifestly, after his decease, entered the promised land wherein this holy mountain was situated. And yet Christ, not Moses, was the first-fruits (from the grave,) for it is Christ’s resurrection, not that of Moses, which confers life upon others. In other respects this appearance of Moses restored to life is full of mystery. Who will undertake to say that having already then attained to immortality, he could have obtained “no better thing” after the resurrection of Jesus? How many things there are in the world of glory beyond our ken! If this account of the appearance of Moses and Elias existed, not in the canon of Scripture, but set forth even by fitting witnesses, who would not regard it as an invention? Talking with him—The expression is not pleonastic. Each of them conversed with Jesus. And what a colloquy! Moses, at the close of the first (the patriarchal) dispensation; Elias, in the midst of the second (the prophetic;) and Jesus at the commencement of the third (the gospel!) They could only give testimony to the true Messiah. With him—Not with the three disciples.  

4. To be—To remain. There was no need of tabernacles for persons who remained standing, Luke ix. 32, nor for persons who remained only a single night, Luke ix. 37. [Peter now no longer wishes that he had remained upon the mount. By the cross we are enabled to pass from what is good to what is better. V.G.] If thou wilt—A good and needful qualifica-
tion. Three—Not six. The disciples wished to remain in Jesus' company. For Moses... for Elias—Whom Peter recognised in that (heavenly) light.

5. Yet—The space was short. Spake—His speech was evidently inopportune. Behold... behold—Things of the utmost moment. This was one of the greatest of revelations. A cloud—Mortal nature cannot bear (the sight of) unclouded glory. A strong medicine must be diluted; so sleep must be added, Luke ix. 32. To how great an audience were these disciples admitted! The Divine glory is frequently manifested in clouds. Them—The disciples; Luke ix. 34. A voice—Which came from heaven; first, in chap. iii. 17; secondly, in the present passage; and lastly, shortly before the Passion, John xii. 28. After the utterance of these voices from heaven, fresh power and fervour shone forth in Jesus, as well as fresh graciousness in word and deed, and fresh acceptance. This—This utterance has three parts, referring respectively to the Psalms, the Prophets, and Moses, whence they are quoted, [comp. Ps. ii. 7; Isa. xliii. 1; Deut. xviii. 15. And Peter, shortly before his own departure, refers in his Second Epistle to this very glorious testimony. V.G.] Him—Above Moses and Elias. This command, Hear him, was not added at our Lord's baptism, Matt. iii. 17. Hear—It is the part of wayfarers rather to hear and propagate what they hear, than to see, as Peter wished to do. The Father approved all that the Son had spoken of himself as Son of God; as well as the fuller statement he was still to make concerning his cross. For to his Sonship the Father testifies in this passage; and therefore there was all the more reason for hearing what the Son spake concerning his cross.

7. Touched—The sight and the sound cast them down; the well-known and effective touch raises them again.

8. Jesus alone—An additional proof that it was he, not Moses or Elias, who was to be heard.

9. To no man—Not even to their fellow-disciples. Until—After which time they did tell it; 2 Pet. i. 18. Matthew, though not present, records it. Be risen—[For 

10. [His, αὐτοῦ, omitted by Tisch.] Why then—To the mention of Christ's death they oppose the restoration by Elias, whom (ver. 3) they suppose to be now come; and it strikes
them that this ought not to be kept secret, tending, as it must, to promote faith, and to make men acknowledge the accordance of events with the expectation of the scribes. First—Before the kingdom of Messiah.

11. [The words ὁ Ἰησοῦς, Jesus, αὐτῶν, unto them, and πρῶτος, first, are omitted by Tisch. and Alf.] Shall first come—Lit., cometh first; the present tense, as between the prophecy and its fulfilment. And John’s ministry was effective even after his murder. Restore—The Sept. use the same Greek word in Mal iv. 6. And this mention of the restoration of all things is a proof that the prophecy of Elias’ coming did not refer to his brief appearing in the mount. All things—that is, sow the seeds of restoration, (John x. 40, 41; Acts xix. 3,) turning the hearts of the fathers unto the children, etc. [The scribes expected from this Elias the restoration of theocracy, the sanctuary and its contents, etc.; Jesus refers to his teaching of repentance. Mey.]

12. But—He shows that the coming of Elias and the death of Messiah, not only do not clash, but actually harmonise. [And that the Elias to come was not the prophet they had seen on the mount. Jesus nowhere speaks of a personal return of the actual Elijah. Mey.] They knew him not—Though Jesus (chap. xi. 14) had openly told them. So, also, if Jesus had openly declared himself to them, they would not have acknowledged him. [The world either entirely disbelieves, or, clinging to its own expectations, refuses to believe their actual fulfilment. V.G.] Whatsoever they listed—[And that, in the true sense of the word, listed. That a good cause has to force its way through so many obstacles, is caused by this blind perversity of the world. Sometimes one who has done a good thing expects a glorious reward from the world for it. But one who knoweth God, and the world, and himself, does not long remain in such an opinion. Deserts thus rewarded are worldly, not spiritual ones. V.G.] The death of John the Baptist is not laid to the charge of Herod alone; comp. chap. xiv. 9. Jesus affirms that Elias came in the coming of John. John declares himself not to be Elias. Yet both spoke truly, if we compare their answers with the questions which elicited them. The Jews had asked John whether he were Elias, (comp. chap. xxvii. 49,) that Elias, namely, who was to come before the second advent, or before the “great and terrible day?” Therefore John answered no. The disciples, interpreting the opinion of the scribes in the light of Jesus’ teach-
ing, and endeavouring to reconcile the two, thought Elijah
the Tishbite would come before the first advent; therefore
Jesus answered that (that forerunner, Ed.) John the Baptist,
was already come.

13. [Of John the Baptist—Not of Elias, whom they had
seen, ver. 3. V.G.]

14. And—Here a very different scene from what Peter had
desired (ver. 4) presented itself. Whilst Moses was in the
mountain the people sinned, Ex. xxxii 1. While Jesus was
in the mountain, things did not go over well with the multi-
tude.

15. Have mercy on my son—The lunatic might have used
the appeal in Ps. xxv. 16, rendered by the LXX.: Look upon
me and have mercy upon me, for I am an only son. And this
the father pleads for him. The—(fire, water, etc.) The use
of the article implies the nature of these elements generally;
because the lunatic was more subject to his paroxysms when
near fire or water. In Mark ix. 22, fire and water are men-
tioned indefinitely, without any article.

16. Could not—It was a disgrace for the disciples to be
accused from a different quarter. This is a frank confession
on Matthew’s part, as making even against himself. It is
remarkable that the evil spirit did not injure the disciples;
comp. Acts xix. 16.

17. Faithless—Comp. ver. 20. The disciples are included
with the multitude in this severe reproof. How long—The
faithlessness of men, and the wretchedness to be relieved,
struck Jesus all the more forcibly from the fact that he him-
self had just received fresh vigour in the mount. Comp. Ex.
xxxii. 19. [It may well be that the transfiguration was the
most happy, and the case of this demoniac the most distress-
ing experience which Jesus made while on earth. V.G.]
Shall I be—He was hasting to the Father; but he knew that
his departure could not take place until he had led his dis-
ciples to the faith. Their slowness of heart was grievous to
him, John xiv. 9; xvi. 31. With you—He was not of this
world. Suffer you—That is, abide with you. The life of
Jesus was a continual endurance.

18. Rebuffed.—As an enemy. He—The devil. See Mark
ix. 25. Out of him—The child.

19. [The disciples—including Peter, James, and John.
Otherwise we might suppose that the healing of the demoniac
might have been assigned to them on their descent from the
mount. V.G.] Said—A profitable submission, and inquiry into the cause (of their failure.) Could not—They had been used to cast out devils. See chap. x. 1.

20. [Tisch. omits ὁ Ἰησοῦς, Jesus; and for εἶπεν, said, reads εἶπεν, he saith. So A[.] Unbelief—On this occasion. Faith as a grain of mustard seed—In contrast to this mountain. With such faith as this is contrasted a faith flourishing and stimulated by prayer and fasting, ver. 21. Whence it appears that to remove a mountain is a less miracle than to cast out such a devil as is here spoken of. For the devil clings more closely to men in a spiritual, than a mountain does to its roots in a physical, sense; and faith, even as a grain of mustard seed, is stronger than the position of a mountain. The question then may arise, Why is such a miracle so seldom wrought? To which we answer, It has been sometimes wrought; but there is no necessity for it to be frequently done, even though faith have power to do it. A mountain is naturally, by virtue of its creation, in its right place; a devil in man is not; therefore the casting out of a devil is a greater benefit than the removal of a mountain. Comp., on the subject of faith, Mark xi. 22-24; xvi. 17; John xiv. 12, 13. [To remove the literal mountain gives no aid to Christ’s kingdom, for which alone faith can work. The mountains hard to faith lie elsewhere; the greater miracles are those of grace in the heart. Stier.] Ye shall say—Shall have power to say. This was specially addressed to the apostles; for the power of performing miracles was not conferred on every one. This mountain—Ver. 1.; chap. xxi. 21. To yander place—Ye shall even have power to assign a place to the mountain. Nothing—Not even to stop the course of the sun.

21. This kind—He does not say, devils in general, but this particular kind of devil. Therefore there are different kinds of devils. Even without prayer and fasting the disciples had previously cast out devils; but this was a kind most hostile to, and only to be vanquished by, prayer and fasting, [which exercises strengthen faith. V.G.] The disciples were not used to fasting, (chap. ix. 14,) and seem to have exercised less self-restraint than usual during our Lord’s absence.

22. [In Galilee—Still at a distance from the scene of the Passion. V.G.] Shall be betrayed—Lit., is to be betrayed. Into the hands of men—How grievous a condition! That one possessed of such authority (ver. 18) should be betrayed!

24. Capernaum—Where Jesus dwelt. [But not in the
manner he had previously done; for he was now passing the time preceding his going to Jerusalem to suffer, (Luke ix. 51; xiii. 32,) in retirement with his disciples, to whom he foretold his Passion; Luke ix. 18, etc. Harm.] Tribute—Lit. the didrachma, by which Greek word the Hebrew shekel is often denoted in the Sept. They that received—For the temple. [This collection was generally made on the 15th day of the month Adar. And this time corresponds most strikingly with the events and periods recorded from the feast of dedication, (John x. 22,) up to the present passage, and hence on to the Sabbath referred to in John xii. 1. The two Sabbaths mentioned in Luke xiii. 10; xiv. 1, comprise the middle portion of that time; and the rising of Lazarus occurred a few days previous to our Lord's triumphal entry into Jerusalem. Harm.]

25. Yes—Therefore Jesus had paid it the previous year. [But since then, having been solemnly acknowledged as the Messiah, he most fitly guards his dignity in Peter's presence. Harm.] Was come—For that very purpose. Prevented—Anticipated. Peter wished to ask him. Peter's faith must have been vastly strengthened by this occurrence. The majesty of Christ shines forth even through his submission. Simon—The social and familiar mode of address. [The kings of the earth—With whom the Lord Jehovah, for whose worship the tribute was exacted, is contrasted. V.G.] Custom or tribute—Land-tax or poll-tax. Strangers—Subjects who are not sons.

26. [Tî-ch. and Alf. omit ὤν Πέτρος, Peter.] Free—The force of the comparison is as follows. Jesus is the Son of God (ver. 5) and heir of all things; but the temple, for the service of which the tribute was levied, is the house of God. It was therefore fitting that Jesus, in paying the tribute, should do so under protest. This protest the collectors could not understand, and therefore he made it to Peter. Those who are Christ's share the rights of Christ, (i.e., of God's sons.)

27. Notwithstanding list—Even a miracle is wrought to avoid giving offence. Comp. chap. xviii. 6, 7. Then—Who knew nothing of the rights of Jesus. Men occupied in worldly concerns are most ready to be offended with the saints in money matters. Cast—Peter was a fisherman. There was no money in the purse. Cometh up—A miracle showing omniscience and omnipotence in many ways; 1. That something must be caught. 2. That it must be caught immediately;
3. that it must contain money; 4. that the first fish must contain money; 5. that the sum found should be sufficient; 6. that this should be in the fish’s mouth. Therefore the fish was commanded on the instant to bring the stater, or four-drachma piece, from the depth of the sea. For me and thee—A very dissimilar pair. For what was Peter compared with Jesus? Peter had a family; the other disciples formed that of Jesus. (Comp. note on Matt. viii. 14.) For this reason they that received tribute asked “doth not your,” not “doth not thy, Master,” etc. [It may be that the other disciples had not passed their twentieth year, and were not yet liable to the rate. V.G.]

CHAPTER XVIII.

1. At the same time—Lit., in that hour—After hearing of the exemption of the children, chap. xvii. 26,* and after seeing Peter, James, and John taken up into the mount. Who—They ask generally in words; but in heart they mean themselves. [This matter is related with a slight variation of form, by Mark, ix. 33, 34, and by Luke, ix. 46, 47. After the disciples had disputed together in the way, and had been chided for it by our gracious Saviour, they held their peace; afterwards when all gathered together by the Saviour, some at length asked the question. Harm.] In the kingdom—Let your first aim be to get in; before this be accomplished, inquire not what the special arrangements there may be.

2. A little child—A little one, as a rebuke to the disciples who were seeking to be great. Ignatius is said to have been the ευγενῆς, the child carried by God. Doubtless it was a child of sweet disposition and appearance, and present then by the will of God. In the midst of them—See note on Mark ix. 36.

3. And said—By disputing which should be the greatest, each disciple might have caused offence, both to himself, to his fellow-disciples, and to the child present amongst them. All these cases of offence are met by the words of our Saviour, which display the care both he and his Father took for the salvation of souls. Hence we see the connexion of his whole discourse. As little children—Who must possess a strange measure of humility, simplicity, and faith, to be proposed as

* Which accounts for the use of the word ἕπα, then, [not translated in English version,] in this passage. Ed.
examples to grown men. Scripture always shows favour towards children. Ye shall not enter—Much less be greatest in, the kingdom of heaven. He does not say, ye shall not remain in the kingdom; but, ye shall not enter it; which was a stronger rebuke to their pride.

4. Whosoever—He gives no answer as to the individual concerning whose pre-eminence they had inquired. The same—and only he.

5. Receive—Humbly, loving, to his soul's profit; this appears from the contrast in the next verse. One—God's providence watches even over individuals; see next verse. One is often mentioned in this chapter, ver. 10, 12, 14. Such—For sometimes even little children are corrupt. [Therefore he points to one gifted with lowliness of heart. V.G.] In—Not for reasons of kindred or policy. My name—Lit., in the name of me, who am (present) even in children who believe, as the Father is (present) in me. See ver. 20. [An action is worthy, not in itself, but in its spirit. The deed may be great or small; its value consists in its being done in the name of Christ. Neand.] In like manner we might say, that in justification, God receiving a believer, receiveth Christ.

6. Shall offend—By imperiling either his faith or his life, by encouraging him either in pride or in strife; by leading him astray from the virtues befitting his tender age. The utmost reverence is due to a child. Juvenal. Children are less hardened, and therefore most susceptible of harm. Which believe in me—Jesus cared much for children, and instilled faith into them; chap. xiv. 21; xix. 13; xxi. 15. It were better for him—For burning (ver. 8) and the lake of fire (Rev. xix. 20) is more terrible than drowning. Millstone—Lit., The stone of an ass-mill, [that is, a great mill-stone, the smaller ones being worked by hand. Mey.] This language is specially appropriate when speaking of offences, (stumbling-blocks,) as men are apt to stumble over stones. Drowned—A frequent and horrible punishment. [In strong contrast to the kingdom of heaven, V.G.] Depth—See note on Acts xxvii. 5. Of the sea—which was close by. Chap. xvii. 27.

7. To the world—Offences reach far. Offences—Lit., the offences; the article is emphatic. [Must—From the prevalence of unbelief. V.G.] Come—and especially in the otherwise blessed times of the Messiah; just as flies abound in summer-time. The disciples were not far from stumbling; and how much nearer to it were others! But—Emphatic. Woe to
the world which is injured by offences! And woe indeed to him who injures it by causing offence.

8. Wherefore if—He who does not guard himself from offending, will cause offence to others; and vice versà. Thy hand . . . thy foot—In the act of sinning, of doing or of going wrong, the members, as for instance, the hands, are urged on by the animal spirits which impel them; and the language is here most appropriate, inasmuch as the command, cut off, cast from thee, refer to the hand, so far as it is affected. Life—Contrasted with everlasting fire. Halt or maimed—In fact, the godly in this world are lame, deaf, dumb, etc., both to themselves and others. Ps. xxxviii. 14. But this we must refer to the time of their mortification, not of their glorification; for the members most mortified here, will shine in greatest glory hereafter; Gal. vi. 17. Everlasting—It is manifest that the word everlasting in the Old Testament bears the sense of some sort of finite eternity oftener than it does in the New.

9. If thine eye offend thee—As for instance by pride, as in this passage; by envy, as in Mark vii. 22; or by lust. There is a gradation here. The eye is a dearer object than the hand or the foot. Oftentimes, when the offence caused by one member is overcome, the offence caused by another follows. Hell—Everlasting fire; see preceding verses.

10. That ye despise not—This they appear to have done from ver. 1, 2. Grown persons often exhibit haughtiness towards children, the very sight of whom reminds them ot what they have been themselves; for this reason they are apt to hold them in no estimation or reverence. He despises them, who either corrupts, or fails to edify them. [Little ones—not merely children, but those, too, who are like them in humility or weakness. Stier.] Their—Angels watch over the bodies and souls of little children, all the more because of their natural helplessness. Grown persons also have their guardian angels; but seem nevertheless to be left in some sort more to themselves. Angels—Whom ye should not offend, but rather imitate in care of little children. Behold—As attendants; and that not merely by reason of their rank, but also of their office, as guardians of the little ones; their function is two-fold; Heb. i. 14. The face—Exod. xxxiii. 14, 20; Num. vi. 25, 26.

11. [This verse is omitted by Tisch. with many, but not all, very ancient authorities. Alf., De W., Mey., retain it.]}
Infants are an object of God's care, not as having been exempt, but as being delivered, from the curse. *That which was lost*—See ver. 14. The whole human race was a *lost* mass, in which children, even of good dispositions, were included by original sin; but that whole mass has been redeemed. If a king declare that he will rebuild a burned city, he does not mean his promise to be understood as only affecting a single street. The *loss* of a sinner is in God's sight something, so to speak, contingent. Therefore his foreknowledge does not imply necessity.

12. *How think ye?*—A gracious consultation of his audience. *An hundred*—In other respects (were it not a round number, *Bandinell*) the loss of one out of so many would be easier to bear. *One*—By the loss of one the roundness of the number would be broken, and the clear hundred spoiled. *Doth he not leave*—It is the shepherd's duty to look more particularly after stray sheep, than after those which remain in the way. *Into the mountains*—Into solitary places, at great toil to himself. [Better rendered, *letteth the ninety and nine go over the mountains, and seeketh, etc.* *Mey., Alf.*] This discourse seems to have been delivered by the sea-side.

13. *If so be that he find it*—The *finding* of a sinner is, in God's sight, something, so to speak, contingent; (comp. note on *lost*, ver. 11.) [For if it comes from God's power alone, why take place not at once, but only after a long *seeking*, through all human history? *Stier.*] Therefore, grace is not irresistible. Comp. Luke xv. 6, 9, 24; xvii. 18. *Verily I say unto you*—This formula refers to the conclusion, as in Luke xi. 8; John xii. 24. Compare God's oath, Ez. xxxiii. 11.

14. *It is not the will*—Nor in any way desirable. Ez. xviii.

23. The article is not prefixed. Comp. Acts xiii. 22. Our zeal should serve the will of God in striving for the salvation of all men. *Of*—Lit., *before, in the sight of*, implying the fact of God's discerning those things which are pleasing to his will. *That*—That is, he will have all to be saved. *One*—The disciples expected a comparative answer; that they received was altogether positive.

15. *Moreover if*—The sum of this chapter amounts to this, that every one is bound, not only not to obstruct, but actually to promote the salvation of himself and others; further, that we ought to fulfill the Divine will; and further still, that we should avoid offending our fellow-man, and should endeavour
to remedy his offending. *Trespass against thee—By causing offence, 1 Cor. viii. 12. Go—Compare goeth, ver. 12* Such a course can be no disgrace; Christ came unto us and sought us. *[And—Gr. χαίρω, omitted by Tisch. Beng. remarks in his editions of the Text that this omission makes the verb ἔχεται reprove, prominent. Go—Go seek him; do not wait till he comes. Arn. in De W.] Tell him his fault—The bringing of witnesses is a later measure; this part of the proceeding is to be in private; the other before witnesses. Him—Thy brother, who is to be reproved and pardoned just because he is thy brother. Alone—This reproof must be private and kindly. Thou hast gained—Who was lost by his transgression. Such gain is blessed. The body of a man does not become the property of the physician who heals it; nor does a burning house become the property of the neighbour who extinguishes the conflagration; but the fellow-man whom I gain becomes in some sort my property; (as among the Romans, the client of a conquered person became client of his conqueror.) Comp. Luke xix. 24, 17; Phil. 19; 1 Cor. ix. 19, note.

16. *One or two—So that, counting thyself, there may be at least two witnesses. By the sacred law, a principal in a cause may be one of the (two necessary) witnesses. In—Deut. xix. 15. Both against the wrong-doer and before the Church. This passage proves that all points of the judicial law of Moses are not excluded from the Christian policy and church (government.)*

17. *Neglect to hear—Disregarding the reproof. To the church—Where you and your brother reside. The church stands in about the same relation to the two or three, as the two or three do to the individual. Amongst the Jews ten men were considered sufficient to form a church or congregation to take cognizance of private disputes. [The church here spoken of is not the Church Catholic. V.G.] Buxtorf's account of the Jewish synagogue states the same course to be enjoined on the offender as our Lord here enjoins upon the injured party. Let him be—Comp. Rom. xvi. 17; 1 Cor. v. 11; 2 Thess. iii. 14: 2 Tim. ii. 21; Tit. iii. 10; 2 John ver. 10. To thee—Though possibly not so to the witnesses and the church besides. Therefore before (due) reproof no one should be regarded as a stranger. [That is, we should not suffer estrangements to arise without attempting reconciliation. Ed.] An heathen man—Gr. ὁ ἐξωτικὸς, Lit., the heathen man. The present seems a fit opportunity for some observations on the use of the Greek
article. B. Stolberg rightly remarks, that scarcely an instance of a redundant article can be found in holy writ. It is never void of force, nor inserted without purpose; though a false emphasis is often assigned to it by philologists. It has the same force as German der, English the, midway between the Latin hic and quidam; it is therefore determinative, and determines either, 1stly, universality, as Matt. vi. 22, ὁ ἑαυτής τὸ φῶς; for the body has no light but the eye; or, 2dly, an entire species, as in Matt. xv. 11; Rom. i. 17; or 3dly, the singularity and uniqueness of its subject, as in Matt. i. 23; John i. 21; xiii. 13; or 4thly, the restriction of a genus to one of its species, as in Acts xix. 7; and inasmuch as in logic universal and singular propositions are equivalent, it has often, 5thly, a relative, and even distinctive force, as in Luke xviii. 10; Rev. xvii. 10; or 6thly, it emphasizes some peculiar intensity of a thing, as in chap. viii. 12, ὁ ἀνθρωπὸς, the weeping, weeping in comparison with which the weeping of this world is no weeping at all. The subject is worthy of more attention from philologists.* In the passage before us the words ὁ ἑαυτής... ὁ ἡθικός... denote the whole race of the heathen, and any individual of that race; so ὁ τουτοῦ ἡθικός, Deut. xxviii. 29.

Publican—It was easy for the Jews to look on any one as a heathen man; therefore the addition, and a publican, intensifies the language, since publicans existed among the Jews, but were shunned by them.

18. Whateover—All things on which the power of loosing and binding can be exercised; particularly offences. [This power Christ did not confer upon his disciples until after they had learned the gracious will of their heavenly Father, (ver. 14,) had acknowledged him, Jesus, as the Son of God, (chap. xvi. 16;) and had received the Holy Ghost, John xx. 22. V.G.] Ye shall bind—See end of ver. 17. Ye shall loose—See end of ver. 15. The retention or remission of a private offence much resembles that of a public one, ver. 15–35. Jesus instructs his followers to bind or to loose the sins of their neighbours in his name; nor is this power ineffectual if even in anger they should for their own sakes apply it to the offences of their brethren.

19. Again—The same thing is said, in somewhat different words. The word again is emphatic, as chap. xix. 24; Gal. v. 3. In the present passage combined action is spoken of, as separate action is in ver. 18. Comp. chap. xvi. 19. Two—

* And has received it since Bengel's day. Ed.
If not more. In contrast with whatsoever, (lit., as many things soever;) ver. 18. Two, as for instance, a husband and wife. Great is the power of united faith. The association in prayer even of one brother may compensate for the obstructions which natural weakness put in the way of a man's prayers. On earth . . . in heaven—The same antithesis occurs in ver. 18: They shall ask—as to binding or loosing.

20. For—Jesus' name adds force to prayers. Two or three—See Eccles. iv. 12th and preceding verses. Three is an obtainable number, even in a barren age of the Church; a greater number is less easy to attain, and more likely to contain hypocrites; but where many pray together, and are all sincere, what power is in their prayer! In my name—To worship my name. In the name of Jesus Christ all things are ratified by the Father; ver. 19. There am I—And all grace with me, chap. xxviii. 20; Acts xviii. 10; 2 Tim iv. 17. Where the Son is, there is the Father also, and what the Son wills, the Father wills as well.

21. How often—In a day, or in a lifetime. Comp. Luke xvii. 4. [This question probably arose from some sense of superabounding divine grace, so highly exalted in the preceding discourses. Sin against me—These words must be understood, not of such a trifling offence as begets in us, though we spontaneously forgive it, a sudden, and in fact sinful, indignation; but of more serious injury. V.G.]

22. Seventy times seven—[Gr. ἑξακατακτά, which Beng. would render seventy-seven; but De W. and Alf. rightly prefer the English version.] So the Sept. as to revenge, Gen. iv. 24. [Such discord can scarcely be conceived to arise even amongst the worst-disposed; therefore the inference is that our placability should be inexhaustible. V.G. Not a record kept for years until 490 times are numbered, but let there be no numbering at all. Stier. For charity is a boundless and eternal debt. Q.]

23. Therefore—Supply, I say. Would—Willed, of his free will and absolute authority.

24. When he had begun—Before the servant could know in what position his fellow-servants stood. Was brought—Whether he would or no. One—Servant, who owed. What must the debts of all amount to, if the debt of one was so great? We should each regard ourself as that one. Comp. verses 35 and 12; chap. xx. 13; for the condition of all is the same. Ten thousand talents—This is the largest definite
single sum which any two words of the Greek language is capable of expressing. If we must forgive our brother his debt of an hundred pence; that is, unto seventy times seven; what a mass of transgressions doth the Lord forgive in remitting ten thousand talents! A talent contains 6000 pence; therefore 10,000 talents equals 60,000,000 pence; what proportion of this is one hundred pence? [The greatness of the sum is best realised by comparing it with others referred to in Scripture. See Exod. xxxviii. 24; 1 Chron. xxix. 4-7; 1 Kings x. 10; 2 Kings xviii. 14; 2 Chron. xxxvi. 3. Trench.]

If one servant could owe so much, (and Peter and the other apostles should have interpreted this as meant of themselves,) what must the amount of those debts be which the Lord remits to the recipients of his grace? and what the liabilities of that greater number, whose debts are altogether unremitted and must be expiated in the place of torment? V.G.]

25. [Tisch. and Alf. omit ὀπως, his, and for ἔδω, had, read ἔδω, hath.] Commanded—The king showed but did not exercise his right; but the servant misused what little right he had. All that he had—His whole property, which in fact belonged to his lord.

26. [Tisch. reads ὅ δὲ ἤδη ἐξεδώκας, that servant, and omits εἶς, Lord, and σοι, thee.] Have patience—Deal not hastily with me. All—He could not have paid it while the world stood. This therefore only expresses the desire of a contrite heart.

27. [Moved—To forgive, to remit; the highest exercise of compassion. V.G.] Loosed him—As the servant had entreated. Forgive—What the servant had not presumed to entreat. He implored one benefit and received two.

28. Went out—Free from restraint. Before the accounts were entered upon, he had been lenient toward his fellow-servant. A greater risk of sinning accompanies the very joy of recovered liberty, health, etc. [So that then, if not at other times, one is liable to anger, etc. V.G.] John v. 14; 2 Kings xx. 13. [Found—One who has experienced divine grace will soon find an occasion of acting in accordance with it or not. One—Sometimes a man may be well-disposed towards all men, except one against whom he retains feelings of hostility. V.G.] An hundred pence—A large debt for a fellow-servant, but nothing in comparison even to a single talent. [It was less than the millionth part of his own debt. Trench.] Pay me—An importunate demand. [Tisch., Alf., etc., omit μοι, me;
29. Besought him—In ver. 26 we read worshipped him. Saying—The same words as the other had used, ver. 26. [Tisch. and Alf. omit πάντα, all.]

30. Would not—Far from being moved with compassion, ver. 27. [How important is the willing and not willing, even in matters not of essential importance! V.G. To be beggars to God and tyrants to our brethren is the height of depravity. Helferich.] Went—To the officer. Cast—By which very act he infringed upon his master's prerogative.

31. Were very sorry...told—The sorrow and the telling were just. The word λύπη, sorrow, also denotes indignation. [Not anger but sorrow is man's proper mood toward sin; for all men are sinners. Alf.]

32. Him—By himself; in ver. 24 he had been cited with others. Thou wicked servant—He had not been called so for his debt. Woe to him whom the Lord thus upbraids; chap. xxv. 26. Mercilessness is actual wickedness. [All—Comp. all in ver. 34. How royal was both the grace and the severity! V.G.] That—An emphatic reference to the past.

33. Shouldest not thou—He should, in all justice. Thy fellow-servant—Whom thou shouldest have had compassion on, (as such, Ed.,) and my servant, in whose person thou hast injured me.

34. Wroth—He had not been so before; comp. Luke xiv. 21. Those who have experienced God's mercy, have most reason to dread his wrath. To. the tormentors—Not merely jailers. [He who can so greatly forgive can also so greatly punish. Trench.] Till—A reimputation of sins; based upon God's inexhaustible claim upon his servants.

35. [Tisch. and Alf. omit τα παραπτώματα αὐτῶν, their trespasses.] From your hearts—When an offence is recalled to mind, it should be dismissed both from the mind and from the heart. The habit of doing so prevents its being wearisome. [And unless this be done, an unexpected meeting with the offender renews our wrath. V.G.] Comp. moved with compassion, ver. 27.
CHAPTER XIX.

1. Finished—The discourses delivered to the multitude in Galilee are all closely connected, and form a complete series. [He was never wont to break off abruptly, but carried everything out to its conclusion. Chap. xxvi. 1. V.G.] He departed from Galilee—Having ended his sojourn there.

2. There—In many places Jesus wrought several cures simultaneously.

3. [Tempting him—His adversaries at first questioned him as to his own and his disciples' doings; but, these being fully vindicated, they avoided that class of interrogation, and thenceforth assailed him with questions of opinion in the hope of catching him at unawares. Harm. Tisch. and Alf. omit ουτος, unto him.] Every—They wished to elicit a universal negative to their question, which they thought would prove a contradiction of Moses.

4. [Omit ουτος, unto them. Tisch., Alf.] He which made—Supply them. Made . . . made—Place; that is a repetition of a word in a slightly varied sense. At the beginning—In every discussion on or interpretation of a divine institution, we should refer to its original establishment; see ver. 8; Acts xv. 7.

5. Said—God did, through Adam. For this cause—The bond of wedlock is both a natural and a moral one. Leave—So even at that (prime) period the same person could not be one's wife and one's mother. This is the earliest prohibited degree. Conjugal relationship is the closest tie of all, to which alone the parental must yield. Father—Although at the time the words were spoken neither Adam nor Eve had become a parent. Cleave to his wife—And his wife to him. The husband is the head of the family. Shall be one flesh—While in the flesh.

6. No more twain—As they were previously. Twain—Not twain (two) fleshes, but persons, as the gender of they two in preceding verse (οι δύο) shows. What—That which, not those which; for they are already one. Hath joined together—Hath made one. Man—See ver. 3. Not—This sentence may be applied with many variations; what God hath divided, granted, forbidden, b'essed, approved, loosed, bound, etc., let not man unite, withhold, sanction, curse, blame, bind, or loose, etc., not even in his own case. Acts x.
15; Num. xxiii. 8; Rom. xiv. 3–20. Put asunder—In every sexual union God either has or has not joined the pair. If he have not, the connexion is sinful; if he have, why are they separated?

7. Give—Mark x. 4, has write. Moses uses both words. And—And so.

8. The hardness—The human mind is so perverse as to abuse to its own absurd self-justification the very thing of which it ought to be ashamed. V.G. Suffered—Not enjoined, save in the sense in which it occurs in Mark x. 3. From the beginning—It was Moses also who recorded the first appointment of wedlock, and it is from his account that Jesus draws his argument.

9. For ἂν μὴ, except it be, the true reading is μὴ, not. Tisch. and Alf. The word μὴ, not, occurs with the same force in 1 John v. 16. Shall marry another—The crime of divorce is greatly aggravated by a second marriage. [This decision illustrates the relation of Judaism to Christianity; there, condescension to the state of the natural man; here, the restoration of what was in the beginning. Judaism stood midway between the original and the renewal. Gal. iii. 19. Neand.]

10. Omit ἄνθρωπος, his. Tisch.] Man . . . Woman (Wife)—These words are generically used.

11. Unto them—To that ill-founded and general argument against marriage, drawn from the inconvenience which the disciples inferred from its indissolubility, our Lord opposes the only legitimate and peculiar instance where it holds good, namely, the case of a eunuch, that is, of one for a good reason exempt from the universal duty of marriage. All men cannot—Jesus shows exceptions to the universal proposition of the disciples. And the all cannot is equivalent to none can. Comp. no, in no wise, Rom. iii. 9. Then the wide exception follows, save they to whom it is given. This—This pronoun also refers to what follows. Comp. the concluding exclamation in ver. 12, and the for prefixed to the commencement of that verse.

12. There are—Three sorts of eunuchs: the two first are treated of indirectly, the third directly; the first two are either eunuchs by nature or by the act of man; to the third this state is given by God, though those in it be physically capable of marriage. These can receive this saying concerning the blessedness of being eunuchs; while of the other classes it can only be said that they receive not the law of marriage, though
they may possibly obtain that blessedness. *Which were made eunuchs of men*—To act as chamberlains, singers, etc.; or are otherwise incapacitated for marriage, though naturally competent; for such also are included in any complete enumeration. *Which have themselves eunuchs*—This can be done only by those to whom it is given; no man can make another a eunuch in this sense. *Themselves*—By voluntary abstinence from marriage; perhaps even by relinquishing a wife for Christ's name sake, (see ver. 29,) and by submitting to discipline tending to preserve their chastity, and to quench natural passion. *For the . . . sake of*—Not because the unmarried alone can be saved; but in order to have more time for studying and propagating holy things; 1 Cor. vii. 32; ix. 12. *Let him receive*—This is not a universal injunction, it is limited to those that are able; which it appears all the disciples were not. 1 Cor. ix. 5.

13. *Were . . . brought*—Through the zeal of their elders. [Therefore they were too young to seek or even to understand spiritual things of their own accord. V.G.] The disciples blamed not the little children, but them that brought them. *That*—Had they asked for baptism it would doubtless have been conferred upon them. *The disciples*—Most of whom seem to have been unmarried; and unmarried men, unless humble-minded, are not very kindly to children, who seem to remind them of their own past littleness; moreover the disciples, who had left all for Christ, do not seem always to have regarded the approach of others to Jesus with as much favour as they ought, or else they considered regard for children derogatory to the position of Jesus. Notwithstanding which, the humanity of Jesus condescends even to the little ones; comp. chap. xviii. 2, 3. *Rebuked*—We ought not to let ourselves be deterred by those who enjoin an unseasonable bashfulness. Comp. chap. xx. 31.

14. *Said*—Jesus previously had been defending the rights of marriage; he now defends those of children. *Suffer . . . and forbid not*—A most full permission. *Little children*—Hafenreffer renders it, *infants*. *Such*—Infants, more particularly those who desire to come to Jesus. The word implies both condition and quality. Acts xxii. 22. Granting this to signify persons like children, does it not prove still more that actual infants have a share in the kingdom of heaven, which, in coming to Jesus they not only may, but ought to receive? Many of those who were infants then, believed on Christ
when they grew up. *The kingdom*—He who seeks the kingdom of God must come to Jesus.

15. *Laid his hands on them*—As he was requested ver. 13. The laying on of a hand, and specially of both hands, was employed for conferring, and propagating bodily blessings and spiritual graces on men, more particularly on children and ministers. Acts ix. 12; Heb. vi. 2; 1 Tim. v. 22; 2 Tim. i. 6. Jesus is not said to have prayed, as he was asked to do in ver. 13; this was probably because those who asked had no knowledge of his oneness with the Father.


17. [The true reading is, *Why askest thou me concerning good? The good being is one. Tisch., Alf., etc. So Beng.*] The good one is to be asked concerning good. Comp. generally Mark x. 18. *But if thou wilt*—As thou professest to do. *Keep the commandments*—Jesus refers the self-righteous to the law; the contrite he comforts by the gospel.

18. *Which*—He need not have asked, for the definite article was used in the commandments.*

18, 19. *Thou shalt do no murder*—thou shalt love thy neighbour—Precepts both negative and positive. The laws of the second table are the more obviously applicable.

19. *Honour*—Honour is in some sort an addition to love. *Thy father*—It may be that the young man had trangressed this more than the negative commandments; and that it is for this reason mentioned after them. *Thy neighbour*—The Jews were specially deficient in love of their neighbours. *As thyself*—The love wherewith God loves us should be the measure of our love to fellow-men. God loves Titius as well as Caius; therefore Caius should love Titius as well as Caius. [He who is gifted with such love as this, will show it even to the children of beggars. He who is not so gifted, will love himself

* The young man had probably heard how Jesus condemned the traditions whereby the law was overlaid, and therefore sought a clear definition of what was required. He was satisfied with his fulfilment of the literal law; but Jesus showed him the weak point in his armour. Ed.
above all men, even the elect of God. V.G.] However, the love of the godly is not like that of God, without difference towards the just and towards the unjust.

20. [Omit ἵνα νεῖκον τοῦ μου, from my youth up. Tisch., Alf. So Beng. in V.G.]

21. Said—As the young man, by inquiring further, binds himself to further fulfilment, further duties are set before him. Perfect—He is perfect who lacks nothing towards the attainment of eternal life. As the young man presses his question, the Lord proposes to him the most glorious condition, next to that of an apostle. Go . . . and come—At once. This is a command, not merely a counsel; and a necessary command, (ver 24,) although an exceptional one, as suited to the state of that particular soul. For many followed Jesus to whom he gave no such command. One man may be perfect, although rich; another may give all he hath to the poor, and yet be far from perfect. [Zaccheus (Luke xix. 8) was praised for giving the half of his goods to the poor. V.G.] Our Lord’s words were binding on the young man who offered himself so persistently, even had they not been spoken as an expressed command, but in the form of advice to a comparative stranger. The guidance of Providence compensates to others for their inability now to receive particular commands. Sell—Had the Lord said, “Thou art rich, and thou trustest overmuch in riches,” the young man would have denied it; so an immediate proof of the fact is given. Thou shalt have—A promise combined with a command, and as immediate as the fulfilment of the command. Thou shalt have, and shalt be conscious of having. [For already in this life all things needed are provided out of the treasury of heaven; ver. 29. V.G.] Treasure—The inheritance is called treasure, in contrast with worldly goods. Wilt thou be rich indeed? Then seek this treasure. Follow me—In which case he would no longer lack instruction in faith.

22. Sorrowful—At not being able to retain his wealth and follow Jesus at the same time. To have obeyed would have swallowed up all his sorrow. Possessions—Lands, etc. Comp. sell, ver. 21. To these lands, in ver. 29, refer.

23. Hardly—The young man with his foot on the very threshold turned back from love of his riches. It is hard for a rich man to relinquish his wealth. [Yea, he finds it hard to meditate on seeking eternal life. V.G.]

xxiii. 24. The contrast is not between a cable and a needle’s eye, but between the needle’s eye and a gate. [For τοῦ ὁλοκλήρου, God, read τοῦ ὁλουχοῦντος, heaven. Rich—In this sense every man is rich, in proportion to his attachment to worldly possessions. Obs.]

25. [Tisch. omits αἱ ἑξῆς, his.] Heard—Scripture always indicates a mean between presumption and timidity. See chap. xxvi. 28, 30; 1 Pet. v. 7, comp. with vi. 8. Who then—The disciples were alarmed on their own account, either lest other impediments might prove as great an obstruction to their entrance into heaven, or because they entertained hopes of becoming wealthy; see ver. 27; or they were alarmed for others, a far more creditable fear. See Rev. v. 4.

26. Beheld—To fix the attention of his startled disciples, Jesus taught much by look and gesture. It was his beholding which first affected Matthew, the publican. Said—With the utmost kindness. Impossible—More than morally impossible. All things—And this among them. God’s omnipotence is displayed, not only in the kingdom of nature, but in that of grace and glory. It needs a more than human power to wean the heart of man from worldly things. The cause of the rich is best pleaded in the presence of the poor. Possible—As every one of the elect shall experience.

27. Said—Simply. We—Unlike that rich man. All—[Even our occupations. Mey.] One’s all is one’s all, whether that comprise the few possessions of an artisan or the many of a prince. What shall we have therefore—The answer is given, shall receive, ver. 29; I will give, chap. xx. 4, 2, 7, etc. We—In the kingdom of God. [The philosopher forsakes all without following Christ; most Christians follow Christ without forsaking all. To do both is apostolic perfection. Q.]

28. Said—Peter had coupled the two statements we have left all and we have followed thee; our Lord answers them separately. For the latter was peculiar to the apostles, the former common to them with others, ver. 29; Ps. xlv. 10, 11. Ye . . . ye also—Ye twelve. In the regeneration—This is to be construed with the subsequent words; for the following of Christ is generally spoken of absolutely without addition; and thus the time of their sitting (on thrones) is also suitably indicated. There shall be a new creation under the headship of the second Adam, wherein the whole human race through the resurrection shall be regenerated as well as the universe. Comp. Acts iii. 20, 21; Rev. xxi. 5; Matt. xxvi. 29. Regeneration and renewing are combined in Tit. iii. 5. Then we
shall be sons; Luke xx. 36; Rom. viii. 23; 1 John iii. 2. Ye . . . shall sit—The middle voice, in the Greek, is used of the disciples, (καθίσσοντες); the active, (καθίσμα) of the Lord. At the opening of the judgment they shall stand; Luke xxi. 36; 2 Cor. v. 10; then, when cleared of all accusations they shall sit down, 1 Cor. vi. 2. Thrones—Comp. Rev. xx. 4. That of Judas another took, Acts i. 20. Judging—A Theocracy existed in the time of the Judges; so in the first millennium the restored Israel shall have its Judges, all foes being removed, Isa. i. 26. Twelve tribes—The number of the princes mentioned in Num. vii. 2, and that of the apostles, corresponds with the number of the tribes, Rev. xxi. 12-14. Tribes—To whom the apostles were first sent. 29. Every one—Not the apostles only; Peter ought not to have inquired concerning themselves alone, 2 Tim. iv. 8. Hath forsaken—At the Lord's command, (chap. iv. 19,) or direction by various ways. Houses—These are placed first; comp. ver. 21. 27. [Tisch. and Alf. put ἡ υἱότης, or houses, after τίγια, children.] In enumeration of kinships Matthew and Mark observe the order of natural affection in pairs, lands being placed last; Luke, in chap. xviii. 29, observes the order of time. Or wife—[Tisch. and Alf. omit ἡ γυναῖκα, or wife.] Without breach of the Mosaic law, see ver. 9. The word wife being in the singular number is an argument against polygamy. Things which may be plural, brethren, sisters, etc., are so placed; and Mark even places house in the singular, (chap. x. 29.) A few may have more houses than one; but no one can dwell in and forsake two at the same time. [The sense of houses here is home. Ed.] For my name's sake—In order to confess and preach the name of Christ. Shall receive—In this life. For in the future life shall be still greater abundance, Luke xix. 16, 17. He shall receive them, however, not by an actual delivery into his hands, but still in reality, so far as a believer can have need for them, and in the persons of others for whom a believer would most wish to acquire them. Comp. Matt. v. 5; Acts iv. 35; 1 Cor. iii. 22. The ungodly are usurpers. The inheritance belongs to God and to his children, to whom as much as is good for them is granted. The word receive suggests the notion of wages; but inherit implies somewhat far richer. The Scripture speaks more fully and expressly of temporal punishment than of temporal rewards, and of spiritual rewards than spiritual punishments. An hundred-fold—[For ἔκατονπαλατίασιν,
an hundred-fold, Tisch. and Alf. read παλιανονα, many-fold]—Of the very things enumerated; comp. Mark x. 30. Life—Ver. 16, 17.

30. But many—Contrasted with every one, ver. 29. Perhaps he even meant that the young man should change from being one of the last to being one of the first. First—In the first clause this word forms the subject, as appears from its apposition with many, rendering the article superfluous; in the second clause it forms the predicate; in chap. xx. 16, this order is reversed. The expression here, therefore, (from the close being the more emphatic part,) implies encouragement, as in Mark x. 31; while in Matt. xx. 16; Luke xiii. 30, it conveys a warning. In both instances the use of the word many makes the statement a conditional one, and specially referable to the worse class; for the better class are few rather than many. The first and the last here mentioned differ either in kind, as meaning the saved and the lost; or in degree, as meaning that the last also are saved, but are far inferior to the first. Loeffler, in his exposition of this parable, understands as thus; the first shall be as the last, and the last as the first. Nor is there any difficulty in the ellipsis itself; but neither the context, in the parallel passage of Mark (who does not give the parable which follows here in Matthew) nor in that of Luke, who quotes this statement as spoken on a different occasion, will admit of this interpretation. The passage seems rather to indicate an entire change of relations between the Jews and the Gentiles; comp. chap. viii. 10, 11, 12; Luke xiii. 30, with 29; Rom. ix. 30, 31.

CHAPTER XX.

1. [The leading thought of the following parable is, that in God's kingdom no service gives a claim, but all reward is of his free grace. Ruppr. in De W. Comp. ver. 15 with Rom. iv. 5, etc. Trench.] For—Referring to chap. xix. 30. See the therefore, chap. xviii. 23. Peter is taught to be less ready in making demands, (comp. chap. xix. 27,) and in comparing himself with others; comp. Luke xvii. 5, 10, where we see that it is better to regard ourselves as unprofitable servants than as superior to others. [Early—Rising early and sending them, Jer. xliv. 4, and often. Stier.]

2. When he had agreed—His dealing with the first labourers was more a matter of bargain and agreement; with the others
of free liberality, even when hiring them, although blaming
their standing idle, ver. 4, 6, 7. This idleness they compensate
for by setting to work without any express stipulation as to
payment. The day, with its division into twelve hours, does
not signify the whole duration of the world or of the New
Testament dispensation, to which the life of any single labourer
could never be commensurate; nor does it signify that space
of life, long or short as the case may be, in which a man
labours from his conversion till his death; since before that
period one person might have worked an hour, and yet after
it another might still begin at the first hour; but it signifies
the period from the first call of the apostles to the glorification
of Christ and the coming of the Comforter. The penny is the
wage offered alike to all, in this life and the next. See chap.
xix. 29, 21. Any difference in which we not only do not see to
be proportioned to the difference of labour done in this life, but
to lie quite the contrary way; so that equality of wage is
taken as the average. The evening is that time when every one
is, or seems to be, nearer to the goal than the starting point of his
labours, and thus denotes the time immediately preceding the
departure of Jesus, which the disciples had then reached. Men
who compare themselves with others, look on their own evening
as that of every one else besides. The labourers—Are all who
are called; not the apostles only. The feeling which led Peter
indiscreetly to draw a comparison between himself and the rich
young man, was closely akin to the feeling entertained by the
labourers who had wrought the whole day. And we are al-
tempted to indulge the same feeling towards our fellow-men
especially towards our equals and intimates; and the more
comprehensive our mind, the more individuals it includes in
such a contemplation. With the labourers—The householder
agreed with the labourers, and they with him, ver. 13; the
former fact secures the payment of the wages, the latter shows
what should satisfy the labourer. A penny—This was the
usual rate of wages.

3. [Tisch., etc., read τάλαντα δύο, and again.] Third hour—
9 A.M. Others—Who had not been there at the first hour.

6. The eleventh hour—The article in the Greek, which is
not prefixed to the ninth, sixth, or even to the third hour, is
here emphatic. [Omit αὐξήσεσθε, idle. Tisch. and Alf.] All—
They could not find work elsewhere.

7. Us—This applies to the Gentiles. [Omit the clause and
receive. Tisch., Alf.]
8. **Even**—A prophetic reference to the Last Judgment. The evening of each man's life is, in his case, equivalent to the evening of the world. *From the last*, &c.—Two classes. All who came before the eleventh hour are counted among the first. [All who are paid must work, if but one hour; yet the work is short; one day at most; and followed by the night when no man can work. Stier.]

10. **The first**—Those who came at the intermediate hours did not murmur, for they found themselves made equal with the first. He whose own position is enviable, has less reason to envy others. **More**—Twelve pence for twelve hours.

11. **Murmured**—Comp. Luke xv. 28, 30. [God's goodness to converted sinners is so vast that the upright become jealous, and the saints would be so, if capable of it. Q.]

12. **These**—The envious oftentimes begrudge good to others rather than covet it for themselves. The murmurers were envious of the last, rather than of the labourers called at the third, sixth, or ninth hour. **Last**—So spoken from envy. *Have wrought*—Lit., *have made*. See Acts xv. 33. **To us**—Including in their meaning those who had come at the intermediate hours and who had borne the heat, if not the labour of the whole day. **Burden**—Internal, of labour. **Heat**—External, of the sun. **Of the day**—Of the whole day.

13. **One**—A representative of the other murmurers. See note on chap. xxii. 11. **Friend**—A word used even to strangers. [To offend God is a sin; but to consider ourselves offended by him is a still greater one, and more frequent of commission than we imagine. V.G.]

14. 15. **Thine . . . mine own**—Contrasted terms.

14. **Go thy way**—This is not said to those who came at the eleventh hour. *I will—i.e.,* I choose; the verb used in its fullest sense. Comp. next verse, with Mark xii. 38, note. **Unto this last**—Words repeated from the murmurer's address; but in the singular number, as signifying the last one of the last. The envious man envies each individual of the class. **Even as unto thee**—The words who hast borne the burden, etc., are not repeated.

15. [Instead of *Tisch.* reads *vi, if.*] Render *Is it not lawful*, etc., *if thine eye is evil because*, etc.; that is, *although thine eye*, etc. *Mey.* But *Alf* and *De W.* retain the common reading.] **Eye**—Which is the index of the mind. **Good**—In doing even more than justice (ver. 4) requires; see Rom. v. 7.
16. So—Here the conclusion drawn from the parable is a repetition, in an inverted order, of that in chap. xix. 30. The word so also limits its application, as in Rev. iii. 16. All the first do not fall behind; but they ought all to watch against falling behind; which is sure to happen those who act so, as the labourer addressed in the parable did. Of the intermediate ones also many may obtain places either among the first or the last. The—The article in this passage (as indeed universally, unless more closely determined either by a proper name, or by a demonstrative or personal pronoun) marks the subject; and, at the same time, without making the proposition altogether universal, refers back to chap. xix. 30. First—See end of ver. 8. Shall be—This, so far as it applies to the apostles, is a warning rather than a prophecy. Many—Including the first, who in themselves are many, and the last also. Called—Even though they never enter the vineyard. Chosen—Lit. elect, chosen before others. In this passage, which is the first wherein the word occurs, it seems to mean, not all who shall be saved, but the most excellent of them.

17. Going up—A most memorable journey, giving rise to many and varied feelings. Took apart . . . and said to them—in this third announcement. V.G.] he laid the matter before them in a more solemn form than that of his daily instruction. [Of his former revelations concerning his impending Passion, the first had been made after the apostles' confession; the second after his transfiguration on the mount, (attended as this had been with universal amazement at his works. See Luke ix. 43-45: Mark ix. 15.) He now volunteers a third, more solemn than either of the others. Harm.]

18, 19. Shall be betrayed . . . shall deliver him—The same Greek word, and a most weighty one: it is, expresses both these things. See Luke xxiii. 25. [For ἀναστήσοται, shall rise again, read ἐγερθήσοται, shall be awakened. Tisch., Alf.]

18. Chief priests—A title which appears to have been then very common. Scribes—Who were in possession of knowledge, as the chief priests were of authority.

19. The Gentiles—That is, the Roman nation, the chief of all the Gentiles. To mock—A shameful ignominy! Our Lord had twice less minutely foretold his Passion. Now he mentions the scourging, and the cross, as, in chap. xxvi. 2, he speaks of the consummation of all his crucifixion.

20. Then—Most inopportune. [The thought seems to have occurred to the anxious mother before it entered into the
minds of her sons; and in her very entreaty she seems to act the part of an intercessor. Harm.] Worshipping him—From her language as well as her adoration, she appears to have had a great reverence for, but little knowledge of, the majesty of Jesus. A certain thing—She made her request indefinite, as people are apt to do when they have good reason to expect a refusal. 1 Kings ii. 20.

21. What wilt thou—Our Lord himself was not hasty in promising. [These—She fancied she spoke at a most fitting time. V.G.] My sons—But natural affection has nothing to do with such a matter. May sit—She seems to refer here to the Saviour's promise as to the twelve thrones, chap. xix. 28; and to have based her expectations of a more special promise being made to her sons on the fact of their having received the name of sons of thunder. See note on Mark iii. 17. One—it may be that the rank of the disciples in glory may correspond with that which they occupied in duty. Right hand—Lit., right, generally. Very different were those whom our Lord was first to have on his right hand and on his left. Comp. chap. xxvii. 38.

22. Said—Gravely. and with pity. Ye know not—Ye know neither what my glory is, what it means to sit upon my right hand or my left, for whom such place is suited, nor on what conditions it may be obtained. Are ye able—He addresses his answer to the sons; is your courage strong enough for this? The cup—Mark mentions the baptism also. See note on Mark x. 38, 39. Copies vary as to its insertion in Matthew. [Tisch., Alf., etc., omit the clause, from and to be baptized, to with.] That I—Jesus had been already dwelling upon his Passion, from which topic he draws his reply; and the entreaty of the brethren was not only presumptuous as regarded the ten other disciples, but as regarded our Lord himself; for which reason he brings them back to their duty as his followers. We are able—They hardly knew how much their answer meant. Our Lord, however, bears with them, and accepts their statement, [purposing at a later time to make clear to them what then surpassed their comprehension. V.G.] Comp. chap. xxvi. 39, 37.

23. [Omit zai, and. Tisch.] My cup—Gataker has bestowed much pains in treating of this passage with its parallels; and his main argument is incorporated here. [Omit the clause, and to be baptized, as far as with. Tisch. and Alf.] To sit down—Therefore some shall sit on Christ's right hand and
on his left. [Add ἔρώτε, this, before ὁδοιφαί; read it is not mine to give this. Tisch. and Alf.] To them for whom—By this exception or opposition, (for they amount to the same thing,) Jesus does not deny this to be his to give, (see Rev. iii. 21;) but limits and defines the persons to whom, the time when, and the rank wherein he will confer it, referring all things, as his wont is, to the Father. Jesus did not give this at all, till, his Passion being passed, he had taken his seat at the right hand of the Father; he gives it not in an earthly kingdom, nor does he give it to any who have not yet suffered. Thus, even in the very form of a repulse he is making a promise to James and John. [Omit μου, my. Tisch.]

24. The ten—Among whom was the candid evangelist who records it. Moved with indignation—They feared lest any loss should be caused to themselves. [Luke records a similar dispute as having arisen at the last supper. Luke xxii. 24. Harm. The thirst for dominion was the basis of this indignation, as well as of the request of the two. Mey.]

25. Called them—Therefore their indignation was (expressed) in the absence of their Master. He corrects them openly. Ye know—For which reason ye consider the kingdom of the Messiah to resemble theirs. Exercise dominion over . . . exercise authority upon—The over and upon here (Gr. σαρά, as prefix in comp.) intensifies the language; and marks the difference between the use and the frequent abuse of lawful authority. They that are great—Ministers, who are often more imperious than their masters.

26. [Omit δι, but. Tisch.] It shall not be so—Gataker says, episcopally enough:—"It seems by no means likely that all use and exercise of civil authority should be here forbidden to those of whom these words are spoken. And still less so that our Lord should have desired hereby to do away with every inequality and difference of rank among his followers; inasmuch as he himself distinctly recognises amongst them degrees wherein some, as the greater, are set after others, as the less, Luke xxii. 26; and proposes himself to them as a model, Luke xxii. 27; Matt. xx. 28. Christ therefore by this prohibition no more lessened the authority of his people over one another, than he lessened his own authority over them all." Gataker says again—Among you—Among all Christians whether princes or people. "Christ shows the difference between his kingdom and those of this world; that in the latter there are outward dignities, prince-doms, governments, which kings are wont to confer at pleasure
upon those whom they desire to honour; but that in the former nothing of the kind is found; not that such things cannot lawfully exist and be exercised in the Church of Christ and amongst those that bear his name, but because they neither pertain to, nor derive their origin from, that spiritual kingdom to which he invites his followers. Moreover, no one has the right, in following Jesus, to expect any such offices; inasmuch as Jesus never either exercised himself or promised to any other anything of the kind, since by practice as well as by precept he set himself forth to his followers, not as a conferrer of worldly dignities, but as the author and teacher of moderation and lowliness of heart. To this rule he admonishes every follower of his to conform, and to lay aside all ambition."

Great—As minister of a great king.

28. Even as—The highest of all examples. To minister—See Rom. xv. 8. And—A gradation. To give—As a price. His life—That is, himself; see Gal. i. 4; ii. 20. For many—A comprehensive and condescending ministry. That thing for which a price is given is in some sort more desired by the buyer than the price he pays. And the Redeemer gives himself as the price not only for many in the aggregate, but for each one of many, in the individual sense.

29. Multitude—Who had been in the city; [and afterwards accompanied this triumphal entry. V. G.]

30. Two blind men—Mark (xv. 46*) mentions Bartimæus alone, as having been the more prominent; so Matthew (chap. xxii.) mentions the ass and the colt; Mark only the colt, which was actually used; and so Luke (chap. xxvi. 4) mentions the appearance of two angels; Matthew and Mark only of the one who spoke.

31. Rebuked them—We must pay no heed to those who counsel a false shame, or an injurious backwardness.

32. What will ye?—We should at times make special petitions in our prayers.

33. Had compassion—As he had on every human misery. Followed—Along with the great multitude (see ver. 29, and chap. xxii. 8) and requiring no guide.

* The same referred to by Luke, (xviii. 35), whose reason for transposing the narration was, that the one blind man received attention from the Heavenly Physician, when Jesus was entering Jericho; and that while Jesus was dining (or, it may be, passing the night) at Zaccheus' house, the other blind man, whose presence Matthew records, had joined Bartimæus. Harm.
CHAPTER XXI.

1. And when—From this point on, the evangelists describe the doings and contests of Jesus with great fulness and remarkable agreement. Unto—The city which they were about to enter. Then—Not before. An entry full of mystery is implied. Jesus had often entered the city; [(1.) In infancy, Luke ii. 22; (2.) in childhood, Luke ii. 42; (3.) in temptation, Luke iv. 9; (4.) at the Passover, John ii. 23; (5.) on the day of Pentecost, John v. 1; (6.) at the Feast of Tabernacles, John vii. 10. Thus this was his seventh entrance. Harm.] but on this single occasion, at the end of his last journey he rides in, as solemnly taking possession of the royal city, (chap. v. 35;) not merely for a few days, but for the sake of that kingdom (Mark xi. 10) which he was about to establish in those days. Luke xxiv. 47; i. 33; Zech. ix. 10, with its context.

2. Straightway—So also in ver. 3. All things are easy to the Lord. Tied—As if already prepared. Colt—The colt had never carried any one before; and Jesus had never been carried by a beast of burden, except possibly in the years of infancy. He brought the dam a short way from the village with him.

3. The Lord—The owners of the ass were devoted to Jesus [What need—What a need for so great a Lord! V.G.] And—or but; that is, you shall not require to say much. He will send—[Beng. reads ἀποστέλλει, he sends. So Griesb.; but Tisch., Alf., etc., retain the future.]—The present, denoting an event certain and speedy, from the owner being already disposed to send. Comp. Mark iv. 29, and chap. xi. 6.

5. Tell ye—This passage proves that many expressions of the prophet are to be taken not merely as spoken by themselves, but as destined also to be spoken by the apostles. This part of the passage occurs in Isaiah, chap. lxii. 11, the rest of it in Zechariah, whom Matthew cites in the more important part; for it is thus that the word rejoice is supplied. In the time when this is fulfilled tell ye, and then joy follows as a matter of course. See Zech. ix. 9, Sept. Rejoice greatly, O daughter of Zion; proclaim aloud, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just and saving; lowly, riding on an ass and a young colt. Daughter of Zion—That is, Jerusalem. Thy King—And also thy Bridegroom: Unto thee—For thy good. [Meek—It is this very virtue
which makes the King and the message of his coming so acceptable to the daughter of Zion. V.G.] And—The same thing is frequently expressed both in literal and figurative language. The horse is a warlike animal, which the King of Peace did not use. Zech. ix. 10. But one day he shall use it; see Rev. xix. 11. An ass—Gr. ὁ ἄνω, a male ass. The foal of an ass—Which, however, had never yet borne the yoke. Our Lord rode the foal, using the she-ass as the foal's companion.

7. [Tisch., Alf., etc., for ἵππα ὁδοιπόρος, they set read ἵππα ὁδοιπόρον, He sat upon; and so Beng.] Sat—Becomingly; his disciples surrounding him. Luke xix. 35. The kings of the Persians used not to mount, but rather to be placed on their horses. Thereon—Lit., on the garments, but on the colt too. Mark xi. 2, 3; John xii. 14, 15.

8. [Multitude, Gr. ἄνω τῶν ἄνω, the most of the people, the greatest part of the multitude. Mey.] In the way—Not merely by the way, for Luke says (chap. xix. 36,) they spread them under. Branches—It was customary for the Jews and other nations to show joy by displaying branches cut from the trees.

9. [Tisch. adds ἀναστά, him, after ἔριδοντίς, went before. Went before . . . followed—The former had gone from the city to meet him; the latter had joined him at Jericho, or elsewhere, as he passed by. V.G.] Hosanna—Lit., Save, I pray. See Ps. cviii. 25, Sept. To—We sing Hosanna to the Son of David, they say, since this was appointed by the prophets. To this entry of our Lord the sense of the Hosanna which Isidore Clarius says he was given by a Jew, was most appropriate, namely, that the words, Hosanna, blessed is he that cometh in the name of the Lord, etc., were used by the priest when victims were offered for sacrifice. And so general was the expression, Hosanna, that it was applied even to the boughs which used to be carried about at the Feast of Tabernacles. Blessed . . . Lord—So Ps. cviii. 26, Sept. Which psalm was a part of the Hallel or paschal hymn, which they were to recite a few days later. In the name—Construe with blessed is he, according to the Hebrew accents. In the highest—Help, O Thou who art in the highest.

10. Saying—In astonishment. Who—In a great crowd the chief person is not immediately seen; nor were the people accustomed to see Jesus journeying otherwise than on foot.

11. The prophet—Jesus was first acknowledged as prophet.
afterwards as priest and king. Of Nazareth—This was his ordinary appellation.

12. Cast out—Meek though he was, ver. 5. [This casting out did not take place on that same day, so full of grace and gladness, but inasmuch as men gave no heed to the intimation conveyed by his look, (see Mark xi. 11,) the Lord on the following day gave sterner proof of his most just indignation. Comp. Mark xi. 15. Harm.] Jesus had purified the temple once, in the commencement of his ministry, John ii. 14; but the traffickers returned. He now, at the close of his ministry purifies it again, although it was destined to be so soon destroyed. See chap. xxiii. 38. All them—A great miracle. It was more than many soldiers would have dared to do. That sold and bought—Their wish had been to render public worship, especially about Passover time, as convenient as possible; but their licence seems by degrees to have advanced further. In the temple—Even in its outer part, the court of the Gentiles, where the Gentiles were to pray. Mark xi. 17.

13. [For ἰπόναστε, have made, Tisch. and Alf. read ἰπονεῖτε, are making.] See Isa. lxvi. 6, and Jer. vii. 11. Prayer—A main part of public worship. See 1 Kings viii. For which reason prayer is mentioned before the apostolic ministry of the word. Acts vi. 4. The synagogues, although places for instruction, were none the less houses of prayer; in them teaching predominated, while prayer did in the temple. A den of thieves—A severe and proverbial expression for a place into which all evil persons and unholy things might come. He does not say, Ye have made my house a market. Thieves enter their den not so much to plunder others as to house themselves.

14. Came to him in the temple—This was the right use of the temple, and yet was censured by the adversaries of Jesus who tolerated its abuse. No other ever wrought miracles in the temple; this was the peculiar privilege of the Messiah.

15. Wonderful things—Mentioned in vers. 12, 14.

16. Hearest thou—Everything which is not commonplace and traditional seems extravagance to hypocrites. [Babes—Those who seemed infants to the world may have had their mouths divinely opened; or, even supposing the children to have caught up the words from grown persons, (comp. ver. 9,) their doing so was not displeasing in the sight of God. V. G. In this citation, as in ver. 4, remember that the external fulfilment of a prophecy is often but the type and representation
of its inner and spiritual meaning. *Alf.* Sucklings—Who might even have been three years old. See 2 Macc. vii. 28. [But the reference is to the babbling and cry of infants, in which, with truthful and profound poetry, the psalmist hears the praise of their Creator. *Mey.*]

17. *Then*—Perverse as they were.

18. Hungered—He the King of glory! See ver. 5. Wondrous self-humiliation!

19. *A fig-tree*—Lit. *one fig-tree*; the only one in the place. *Came*—On his way. The fig-tree seems to have stood in a public place. For the public manner in which Jesus took food, see John iv. 6, 7. *But leaves only*—Better display nothing than leaves only. Consider, O man! what sort of tree thou art thyself. *V.G.* *Said*—By this very act meeting any objection based on wonder at the Lord feeling hunger and approaching a tree which bore no fruit. He was wont to display simultaneous proof of his Manhood and Godhead; see John xi. 35, 40. *Such as* : his lowly birth, and the testimony of the angels; his circumcision, and the giving of the name Jesus; the purification, and the hymns of Simeon and Anna; his dwelling at Nazareth, and fulfilment of prophecy; his submission to his parents, and his proof of noble gravity in a boy of twelve years old; his baptism, with John's protestation, and the becoming answer of Jesus, with the voice from heaven, and the descent of the Holy Ghost; his hungering and temptation, and the ministrations of angels; his announcement of his Passion, and his transfiguration on the mount; his paying of tribute, and his declaration of the liberty of sons, coupled with his miracle of the money in the fish's mouth; his washing the disciples' feet, and declaring himself their Lord and Master; his capture, and the declaration, *I am he*; his cross, and the kingly inscription; his death, with the circumstances of his burial, and the miracles then occurring, with the testimony of the centurion. *Harm.*

Let no fruit, etc.—The Old Testament affords many instances of punishment by miracle; the gospel history contains only this one, at its close. Comp. note on chap. viii. 32. *Fruit*—And therefore it should no longer receive sap, to no purpose. Such was the punishment of the Jews. *Luke* xiii. 6. This is an example of what it is to curse. *Withered away*—A change took place even in its outward appearance; the leaves withered up or even fell off.

21. Answered—Jesus often led his disciples' thoughts from
wonder at his miracles to more profitable matters. See Luke x. 20. **Faith**—The nature of faith is set forth by its contrary, **doubt. Unto this mountain**—see ver. 1—A proverbial expression. **The sea**—Which was far distant from Jerusalem. Even though such things have never yet been fulfilled, their fulfilment may take place.

22. **Ye shall ask in prayer**—[Faith is to prayer what fire is to flame. V. G.] Mark xi. 24. Miracles have been done by the prayers of the saints. **Receive**—As a gift. **So, he shall have**, Mark xi. 23, 24.

23. **The chief priests**—They considered their own rights invaded. **Came**—This was a formal question, which gave rise to the final accusation. **And said**—The determined scepticism of his adversaries goes so far as to demand under what credentials the Son (of the Lord of the vineyard. Ed.) presumes to care for the vine. Ver. 37, 38. They considered Jesus not called to instruct, as being neither priest nor Levite. **By what authority**—Human or divine. **These things**—Referring to his teaching; see Mark xi. 27. [**Who**—Of the chief priests or other principal persons. V. G.]

24. [Tisch. omits δς, and.] **Answered**—A fitting method of answering his tempters. **I will ask**—So also in chap. xxii. 41. Those interpreters, says Mosheim, are in error, who suppose that Jesus' only purpose in this was to silence his adversaries. **One**—After your many and frequent questions to me, I will also ask you one question closely connected with this of yours. John, without any human call, could be, and was, a prophet; and so, therefore, could Jesus be. If they had acknowledged the baptism of Christ's forerunner, they would have acknowledged the power of Christ himself; but, because they had failed to acknowledge John, ver. 32, they could not believe in Christ, and in their pride and unbelief were not worth wasting further teachings on. To him that hath, more is given; from him that hath not is taken away that which he seemeth to have.

25. **The baptism**—That is, the whole ministry; comp. Why did ye not believe, below. **From heaven**—That is, from God. They reasoned with themselves—That is an evil mind, which, in heavenly matters, does not regard absolute truth, but takes whatever view suits itself. **Him**—Who testified of me. Whatever is from heaven is worthy of credence.

26. **We fear**—A feeling they were unwilling to confess to. **The people**—The people would hardly have gone to such
lengths as the chief priests feared; but they entertained an ardent zeal for John, and were apt in fits of such zeal to assail with the utmost violence those who spoke, or seemed to speak, impiety. A prophet—With a heavenly mission. Such an one they had not beheld for a very long time.

27. We cannot tell—Lit., we do not know. A forced confession of most disgraceful ignorance. [In which, however, the proud prefer to take refuge, rather than yield to the truth. The wicked is ensnared. V.G.] Neither—A striking and merited repulse, whereby Jesus proves his own divine authority. [To him that hath not, more should not be given. V.G.] You—Unbelievers, who do not ask for the sake of learning. He gave them a clue to ascertaining his authority; chap. xxii. 43. He had frequently told them before.

28. [What think ye—On the Jews refusing to commit themselves as to the question of John's commission, our Lord, in reproof of the chief priests' unbelief, simultaneously defends himself and John. Harm.] Two sons—Examples of two classes. [In the controversy said to have been held at Nicaea, between Athanasius and Arius, the first son is made to represent the Jews, the second, the Gentiles. App. Crit.] Came—Kindly. To the first—Who went before the other, ver. 31. [Tisch. omits μωτ, my.]

29. [Will not—The life of sinners is but an actual clamour and avowal of this, we will not do God's will. Gerhard in Trench.]

30. To the other—Who in another respect is called the elder. Luke xv. 25. Likewise—Doubtless in the same kindly spirit. The call was the same in each case. I—Supply go, as in English version. See Acts ix. 10; Judges xiii. 11; Sept. Sir—Lit., Lord; comp. chap. vii. 22.

31. [Tisch. omits ἀνέβαλ, unto him. The first—Work without words is better than splendid words without work; and it is better too to follow a worthy example than to go away altogether. V.G.] Into—or, as regards the kingdom of heaven.

32. In the way of righteousness—A more expressive term than in a righteous way. Publicans—Who were unjust. Harlots—Who were immodest. The question occurs whether these, and women of every class, and infants, were baptized by John; comp. Acts xvi. 15. Afterward—At sight of their example.

33. Householder—Having a large household. A vineyard
—The Jewish Church. [Planted in the time of Moses. V.G. The figure of a vineyard was used to represent God's kingdom, because no other property yielded so vast a return. Cant. viii. 11, 12, and it is frequent in the Old Test. Deut. xxxii. 32; Ps. lxxx. 8-16, etc. Trench.] Hedged it round—By the law. [Elsewhere Beng. makes the hedge represent the separation and protection of the Jews from the heathen; the winepress, the priesthood; the tower, the kingdom. V.G. note E.B.] A winepress—Jerusalem. A tower—The temple; ver. 23. [Let it out—This is the ground of the church's authority. The vineyard is let out to husbandmen. Persons placed high either in ecclesiastical or political authority, may, if they will, act for their own purposes as if the vineyard were their property. They may ill-treat their master's servants; they may wrest the laws of the church to subserve their own ends; and though they cannot slay the heir himself, may yet for a little thrust him out from his own possession; but the time of visitation comes at last. V.G.] Went, etc.—This signifies the time of God's silence, when men act at their pleasure. See chap. xxv. 14; Mark xiii. 34.

34. The time—Comp. John iv. 35. This implies the reason for the Messiah not having appeared earlier. Servants—The servants are God's extraordinary and pre-eminent ministers; the labourers, his ordinary ones. [The former of whom for the most part experience ill-usage from the latter, who will not bear to have their quiet possession disturbed. V.G.] The fruit—Of the householder, or rather, of the vineyard.

35. Beat—Lit., flayed. Beat . . . killed . . . stoned—A gradation, the third being a cruel method of accomplishing the second. Comp. Mark xii. 3, 4; Luke xx. 10-12; where other intermediate degrees are mentioned.

36. [Again he sent forth others—Those sent first may be regarded as the prophets of the middle period, that of the kings; those sent afterwards as the prophets who flourished about the time of the Babylonian captivity. V.G.] More—Superior, certainly in number, and without doubt in virtue, power, etc., as well. The greater frequency of the calling is no proof of greater faith in the people called.

37. Last of all—See Heb. i. 1. They will reverence—This implies their duty.

38. This is the heir—They had means of knowing the heir; and yet they opposed his right. Come, let us kill him—See Gen. xxxvii. 20. Sept. Seize—[For κατασφόρεσττε, let us seize
upon, Tisch. reads σεξώνετυ, let us hold.] This was the Jews'
thought after they had slain Jesus. See chap. xxvii. 63, 64.
39. Cast him out . . . and slew him—Mark says, slew and
cast him out. They cast Jesus out, both before his death, in
denying his authority, and particularly in delivering him up
to a Gentile judge; and after his death, in interfering with
his burial. Chap. xxvii. 63, 64.
40. [Cometh—At the destruction of Jerusalem. V.G.
In the person of that murdered Son risen from the dead.
Stier.]
41. Miserably . . . wicked—Lit., Badly . . . bad—A
punishment in kind. Badly, miserably as regards the wicked
husbandmen. Comp. sorer; Hebrews x. 29. Will let out—
In the church gathered from the Gentiles, ministers and over-
seers enjoy great liberty; the same word occurs, ver. 33.
Their—Refers to fruits; see ver. 34. In their seasons—
Which vary.
42. In the Scriptures—One volume alone merits the name
of the Scripture and the Book. Others are worthy of esti-
mation only so far as they tend to explain and gain obedience
to that one, and conform to it as their model. The stone . . .
in our eyes—An exact quotation from Ps. cxviii. 22, 23, [the
same from which the multitude had cited their hosannas. Alf.] 
This was a very well known psalm; see note on ver. 9, and
comp. chap. xxvi. 30. Rejected—They did not look upon him
as a stone at all fit or worthy to form part of the church. [Head
—that on which the support and growth of the theocracy
depends, without which it would fall to pieces. Mey.] This—
Supply thing. The Greek word here is in the feminine, rather
than the neuter gender; which frequently happens in the
Sept.; see Ps. cii. 19; cxix. 50, 56, etc. Doing—As ap-
pears from the importance of the matter, and the dissent of
the builders. And is—that is, the stone is. Wonderful—
On account of its surpassing glory. The evangelist retains the
feminine gender, being unwilling to vary from the Septuagint.
In our eyes—In the eyes of us who believe; see 1 Pet. ii. 7.
43. Thereof—Of the kingdom. [Even though thou be a
good tree, the fruit is the vineyard's, not thine. See Rom. xi. 17.
V.G.]
44. [Tisch. omits ver. 44, but Mey., Alf., etc., with better
reason retain it.] Whosoever shall fall—He who offends by
unbelief falls upon this stone, (Christ in humiliation;) but this
same stone (Christ in glory) falls upon him who is crushed by
Christ's sudden coming to judgment. Both events happen, to the Jews chiefly, but to Gentiles also. 2 Thess. i. 8; Dan. ii. 34, 35. Will grind . . . to powder—The Greek word thus translated signifies to dissipate, as chaff before the wind. The Sept. uses it in the sense of sweeping away; Job xxvii. 21; of destroying, Dan. ii. 44; and constantly of scattering.

45. Spake—Lit., speaketh. For they felt that Jesus had not yet said all; see chap. xxii. 1. Of them—As the husbandmen, and as the builders. V.G.]

CHAPTER XXII

1. Answered—A person is said to answer, not only when he has been questioned, but when he has been given occasion to speak. Again—This refers to in parables.

3. To call them that were bidden—So they had two callings, one before, and one on the day of the wedding.

4. I have prepared—Our salvation lies in God's power, not in ours. Dinner—So called, as referring to the Jews in the early period of the New Testament dispensation, but called supper, as referring to the saints at the actual accomplishment of the spiritual marriage. Rev. xix. 9. This parable embraces the history of the church included between those two periods. Fatlings—A general term. All things—Since there were many things beside oxen and fatlings. Come—At once.

5. Made light of—This goes beyond their previous unwillingness to come. They should have understood and watched; see Acts vii. 25. Went their ways—Leaving even their city, which was burnt for their offence; ver. 7. He who disobeys the call, loses even that which he had. His . . . his—Proofs of selfishness. Farm . . . merchandise—The one concerned for immovable, the other for moveable goods; the one kept away by false security, the other by the desire of gain.

6. Remnant—Who would not appear to make light of it. [And who were neither occupied in agriculture nor in trade. Persons who have less business hindrances than others, often err more grievously for that reason, thrusting themselves into spiritual matters, which they treat in a preposterous fashion. V.G.] Entreated them spitefully—See 2 Chron. xxx. 10; 1 Tim. i. 13; Heb. x. 29.

7. Heard—The sin of the disobedient was a crying one. Armies—The Roman forces, [sent forty years later. V.G.]
Murderers—The main crime calls down the entire punishment. Amos i. ii.

8. Then—See Acts xiii. 46. Saith he—The Lord often reveals to his servants the reason of his designs. Is ready—And will not be countermanded for the sake of the ungrateful. [It is ready, even now. V.G.] Were not worthy—Comp. Acts xiii. 46. None is accounted unworthy until he have refused the profiteer good; in doing which he betrays his unworthiness. The use of the past tense, were not worthy, more fully implies the abandonment of the unworthy.

9. Highways—It would be interesting to see the journeys of the apostles through the whole world set forth in a mass like the voyages of Paul. The Greek word here translated highways signifies literally branches, ramifications of the highway.

10. Gathered together—Partly by the call they were commanded to give; in some instances, by compulsion not of the best sort. Both bad and good—A sort of proverbial expression. [Better: they made no distinction between the good and the evil; if they accepted the invitation. The sifting was not for them, but for the King, ver 11, etc. Mey.—For the garment which distinguishes the good is worn, not on the body, but in the heart, which only the Lord trieth. August. in Trench.—Such is the aspect of the church in our own day. This is not exactly what the king bade his servants, ver. 9. None is good before the call, but all is well once the call has been duly accepted. V.G.]

11. A man—Some individual distinguished among all the bad, who were called, but not chosen; a type of his whole class; one who might be supposed to be chosen, and the fact of whose rejection proves how few the chosen are. The singular number is used for emphasis; for otherwise the plural might have been used with equal fitness. A wedding-garment—The righteousness of Christ; see note on chap. vi. 33. [Such used to be furnished to the guest by the giver of the feast. V.G.]

12. Friend—An indifferent term, applied even to strangers. How?—By what neglect of the attendants, or by what audacity of thine own? [He was speechless—In this speechlessness all the objections ever raised against Christianity must vanish at last. V.G.]

13. Cast him—This shall be done shortly before the wedding evening; Rev. xix. 20.
14. For many, etc.—[These expressions, having been frequently used by our Lord, are worthy of the utmost consideration. Harm.] They form an addition by our Lord to the words of the king. Comp. for, Luke xvi. 8. The general effect of the sentence is that the man without the wedding garment, and all who resemble him, is cast out.

15. Then—See Mark xii. 12, 13; Luke xx. 20, on the execrable spirit of Christ's adversaries.

16. Their disciples—With whom they expected Jesus to deal less guardedly; and calculated that their overthrow would reflect less disgrace on themselves. Herodians—Those specially devoted to Herod's, and so to Cæsar's party, which the Pharisees discountenanced. See Mark iii. 6; xii. 13. Among the Herodians themselves there probably existed differences of opinion concerning holy things, and Herod himself, etc. True . . . in truth—The truth should be known and spoken. Truth is the agreement of fact with the faculties of knowledge, will, speech, and action. The way of God—[That is, which God prescribes, or in which one should walk before God. Ps. xxvii. 11. De W.] A part of which way is the doctrine as to what should be rendered unto God. God . . . man are here specially contrasted. Person—They wanted Jesus to deny that tribute should be paid to Cæsar. Truth forms an accurate estimate of things and persons, but a respecter of persons readily betrays truth.

17. Is it lawful?—They do not merely ask if it be necessary, but if it be lawful, in regard to duty towards God. Or not—They demand an explicit answer.

18. Perceived—At once, without being told. Hypocrites—Jesus thus proved them right in calling him true, ver. 16.

20. [Tisch. omits xai, and.]

21. Render—As is reasonable. Therefore—In our days the coins of different countries are used promiscuously (on the continent. Ed.) But in Judæa, Roman ones only appear to have been current. Now had the Jews not been subject to the Romans, their national spirit would never have allowed them to make use of a foreign coinage bearing the image of a Gentile king. And—The one duty does not hinder the other. Things that are God's, devoted and reserved for God, are not Cæsar's; things that are Cæsar's, still, in some sort, belong to God. [Human sagacity often lays hold on only one side of a duty; true wisdom considers all sides at once. The hypocrites thought that the tribute must either be given to
God, for the use of the temple, or to Cæsar. Jesus says, both should be done. So the Sadducees argued, if there be a resurrection, the wife must be given to one or other brother; the truth was, she was to belong to none of them all. V. G.] The things that are God's—Of whose cause ye would like to be thought defenders. See ver. 16.

22. They marvelled—Manifestly, amazed at his safe and true reply.

23. The Sadducees—At the close of our Lord’s ministry all sects rise against him. The Sadducees are seldom mentioned in the Gospels; but at this particular time not even they remained quiet. Resurrection—The use of this word by itself, rather than as resurrection of the dead, proves this article of faith to have been well known at the time. And its opponents impugn it in various degrees, according as they deny the immortality of the soul or its reunion with its former body. [The pitiful beggarly wisdom of this world chiefly busies itself with denials. V. G.] And among the Sadducees themselves there may have been different degrees of error.

24. Seed—Lit., children. A son or daughter, or several children. See Dent. xxv. 5.

25. With us—The Sadducees raise this question on an exceptional, and a perhaps already debated case, while they might have raised it just as well upon the case of any woman who had married more than one husband. The defenders of error often seek to fortify their position by points entirely beside the purpose.

28. Whose—They say, she will be the wife either of all, or of one; but none has a superior claim to the rest. Jesus answers, she will not be the wife of any; see ver. 30. The Pharisees had assumed a separation between two points; the union of which our Lord affirmed to them; the Sadducees assumed two other points, both of which our Lord denied to them. Earthly wisdom, even in simple matters, often falls into confusion from overlooking points not one of which escapes the ken of Divine wisdom.

29. Not knowing—This twofold ignorance is the mother of almost every error. The resurrection of the dead rests on the power of God, and belief in the resurrection rests on the Scriptures. Jesus refutes the fundamental error of which they were completely unconscious. He first breaks down their argument as being opposed to truth, and then establishes the truth itself. The Scriptures—Which evidently contemplate a future
life; see verses 31, 32. The Sadducees did not understand Moses, and did not receive the prophets who expounded Moses, [A mistake; their canon was the same as that of the other Jews; but they rejected all traditional interpretation, and all spiritualising of the text. Winer. ii. 353.] The power of God—Which will make men equal with the angels; ver. 30. Not to know the power of God is the very fountain head of error. 1 Cor. xv. 34; Rom. iv. 17.

30. They neither marry—The men. Nor are given in marriage—The women. As the angels of God—The absurdity of the case which the Sadducees supposed, would affect the good more than the evil, no one imagining that the evil would be blessed by marriage; therefore Jesus only answers as regards the righteous. The righteous will be in the same condition as the angels of God, without marriage, without physical food and drink, etc. [The wicked will be in the same condition as the fallen angels. V.G.] Elsewhere it is said that partakers of the life to come shall be like God; but because God has a Son, and sons, it is said in this passage, which refers to begetting of offspring, that they shall be as the angels; and at the same time the existence of angels is upheld against the ignorant Sadducees. Are—Both men and women.

31. [As touching—Jesus not only refutes the error of these mistaken ones, but also exhibits the truth to them. V.G.] Unto you—He does not say, unto us. These things were not written unto Christ. [Nor even to Abraham, Isaac, or Jacob, who lived before the vision was vouchsafed to Moses, which he afterwards committed to writing. V.G.] Unto you, the descendants of Abraham.

32. The God—See Ex. iii. 6. This expression is thrice repeated, because not only did Jacob hear the promise from Isaac, and Isaac from Abraham, but each heard it also directly from God himself; and the name of Abram was altered, that of Isaac given, and that of Jacob added to, by God. See Gen. xvii. 5, 19; xxxii. 28. Is not the God of—[Beng. omits of, vath, God, before is. But it is better retained. So Tisch., Al.] The value of inferences appears from this passage. The expression, thy God, implies both a blessing from, and a duty to, God. This blessing from God, (which is the point here considered,) is something infinite and eternal, for the realising of which the longest and happiest life on earth is insufficient, (Ps. cxliv. 15; Luke xvi. 25,) much less a course of few and evil days such as the lives of Abraham, of Isaac, and parti-
cularly of Jacob were, as compared with those of the earlier patriarchs, to whom, however, the same promise was not vouchsafed. For it is not said, wealth, length of days, security, the world itself, are thine; but, *God is thine*; and not thine for fifty, an hundred, seven hundred years, but simply *thy God*. Therefore at God's first declaration of himself, say, to Abraham, he conferred, and was felt to have conferred, that communion of himself upon Abraham for ever. And although physical death intervened in the persons of the patriarchs, it is impossible for that death either to be perpetual, or even of long duration, as compared with eternal life. For if God be the God of Abraham, he is the God of Abraham as Abraham, not of his soul only, but of his body too, which received the seal of God's promise. But God is not the God of beings that have no existence; he is a living God; therefore those whose God he is must be living, and in whatever part of their nature life be intermitted, it must reawaken past intermission. The force of the expression is shown also in Hebrews xi. 16, (see note,) which passage specially implies, he hath prepared a city, unquestionably an eternal city, for them, and therefore he is called their God. Our Lord's argument on this occasion was sound, clear, and novel, most powerfully maintaining the immortality of the soul and the resurrection of the body, against the Sadducees who denied the existence of spirits. But the force of this argument does not consist in the use of the words *I am* applied in the present tense to Moses, (which Matthew only gives, not Mark, Luke, or John,) but in the formula itself. Instances of the expressions, *my God*, *thy God*, *his God*, are most common, but this passage quoted against the Sadducees is the most effective of them all; because, 1. God himself speaks in it, a proof of incontrovertible truth; 2. He speaks in a most solemn manifestation; 3. He speaks of Abraham, Isaac, and Jacob together; and, 4. He speaks after, and long after their death, while actually fulfilling his promises to them in the persons of their descendants; which proves that those patriarchs had not received the promised blessings in their own lifetime. Our Lord next proved the resurrection to be shown even by Moses, (Luke xx. 37,) not by the prophets alone, in preference to whose writings those of Moses used to be publicly read before the days of Antiochus. And at the same time our Lord verified the Jewish proverb, *God is not* the God of the dead, but of the living.
35. *One of them*—This man was less blamed by our Lord; probably as having been put forward by others. *A lawyer*—Full of conceit in his own knowledge which he was desirous of displaying. The word *lawyer* means the same thing as *scribe*, Luke xi. 45, 44, 53; and *doctor of the law*, Luke v. 17, 21.

36. *[Master, which commandment is great in the law?*—This is the true rendering, referring to the Rabbinical distinction of greater and less commandments. *Alf., Mey., etc.*]

37. [*Tisch.* omits *Jesus.*] *Thou shalt love*—Moses repeats this in Deut. vi. 5, from the Decalogue, Deut. v. 10. And after constant repetitions repeats it for the last time in the book which it summarises, as a solemn adjuration. See Deut. xxx. 19, 20. *With all thy heart, etc.*—The Hebrew has, *with all thy strength;* the Sept. *with all thy might;* in Mark we read, *with all thy mind, and with all thy strength;* Luke uses two words, *strength* and *mind* to translate the Hebrew word denoting strength. The whole forms an *epitasis,* or emphatic addition. Syrbius says, "There are three fundamental principles on which everything found in man is based, Idea, Desire, and Emotion." These should all be animated and directed by the love of God.

38. [*Tisch.* reads, *the great and first.*] *First*—This commandment is not only the greatest, in its requirement, application, and duration, but also the first in nature, rank, time, and evidence.

39. *Second*—Answering to *first.* *Like*—Of like character as contrasted with sacrifice; see Mark xii. 33. Love of our neighbour is more like to love of God than other duties, even as the moon is more like to the sun than to all the stars; Gen. i. The lawyer, solicitous about the one commandment, was likely to forget the other; our Lord obviates that danger, by answering him more than he had asked for. *As*—Supply *thou lovest.* There is no need to exhort a man to love himself. He who loveth God will love himself as he ought, without selfishness. God loves me as he loves thee, and thee as he loves me; wherefore I should love thee, my neighbour, as myself, and thou shouldest love me as thyself; for our love should correspond with that of God.

40. [The true reading is *hangeth,* Gr. κατάστησα after νόμος. *Tisch., etc.*] *Hang* . . . and *the prophets*—The question was made as to the law; the answer chiefly refers to the law. See verses 36, 40. *Hang*—A choice expression. *He* who abro-
gates either precept, abrogates the law. [Which comprises so many commandments. V.G.]

41. Gathered together—In solemn assembly; see verse 34.

42. What—Ye Pharisees, our Lord seems to say, are always questioning concerning the law; now I will propose you a subject, treated of in Scripture as most important; that ye may see that not the law only, but the gospel as well, is to be sought in Holy Writ. [On this occasion the chief prophet set forth a summary, both of the law and the gospel. It was in his first discourse in the temple that he declared God to be his Father, (Luke ii. 49); and in this, the last question he pronounced in the temple, he points to himself as being David's Lord. Harm.] Think ye—Lit., seems to you. This verb was addressed by Jesus to the Pharisees with more justice than by them to him; ver. 17. Even the holding of an opinion might to them be a commencement of faith. Whose son—Thus Jesus gave them an opportunity of acknowledging him as the Messiah. The doctrine of the Divine Trinity illustrates that of the Unity; ver. 37. Of David—Human reason is more ready to receive moderate views concerning Christ than either very humble or very exalted ones.

43. In spirit—And therefore with truth; see 1 Cor. xii. 3. Lord—Which calling was a sign of subjection. Comp. Phil. ii. 11, with 1 Pet. iii. 6. It was a greater thing to have the Christ for one's son, than to be a king; and yet David does not speak of the Messiah being his son, but rejoices in serving that Messiah whom he calls his Lord. And such joy is prepared for us as well as for him. See Luke i. 43; John xx. 28; Phil. iii. 8. Those who only look on the Messiah as the son of David, reach to a very imperfect knowledge of him. The dominion to which David himself is subject, implies both the heavenly greatness of the King, and the heavenly character of the kingdom.

44. Said—So the Sept. Ps. cx. 1. Unto my Lord—Therefore he was David's Lord before the injunction, sit thou, etc., was given. Sit thou—That is, assume sovereignty; see 1 Cor. xv. 25. Right hand—In power. Until—The eternity of this session is not denied, but it is denied that the assaults of foes can hinder the session. The kingdom, as a warlike one, will have an end, (as generally, the heir of a kingdom, after conquering his foes, lays down the power he held in war), but the kingdom, as one of peace, shall never end; comp. 1 Cor. xv. 25. Even previously the Son was subordinate to the
Father, though the glory of the kingdom prevented his appearing so; hereafter also he shall reign, but as a Son subordinate to the Father. I make—The enemies shall lie prostrate. Thine—The hatred of the foes is specially directed against the first-born. Enemies—including the Pharisees. [For ὑποταύων, footstool, Tisch., Alf., etc., read ὑποτάσσω, under: till I set thy foes under thy feet.] Footstool—The enemies themselves shall be Christ's footstool, by right of conquest. Comp. Josh. x. 24; Ps. xlvi. 3.

45. If... then—At that special time the Jews ought to have studied this point with the utmost earnestness. The Lordship of Christ is more evident than his being David's son. [So great is the glory of the Son of God! David as well as Abraham (John viii. 56) saw the day of Christ, that last day wherein his foes shall be made his footstool. V.G.]

46. A word—To that question, any more than to others. Ask—in order to tempt him; his disciples asked, in order to learn. Any more—[Lit., any longer. Ed.] From this time, as it were, a new scene opens.

CHAPTER XXIII.

1. Then—Having left his adversaries.

2. The Scribes and the Pharisees—The faults here mentioned were not equally general in each class, but some of them were held and shared in by members of each; see Luke xi. 45. Sit—As representatives of Moses, and as readers and expounders of his law, even though they made additions to its requirements. [And Mark and Luke have selected from our Lord's discourses handed down in full by Matthew, the sins of pride, avarice, and hypocrisy, as those most suited to show to the unlearned multitudes why they should beware of the scribes. Harm.]

3. Therefore—[As expounders of Moses. Ed.] This word limits the application of the words all whatsoever, to prevent the people imagining that the traditions of the Pharisees should be observed as strictly as the commands of Moses, ver. 4. Observe—in spirit. Do—in act. Imperative, with which the do not, which follows, corresponds. Say—they say that the precepts of Moses are to be observed and carried out.

4. [Tisch. reads δι, and, instead of γὰς, for.] For they bind—This explains they say, but do not. Heavy... grievous to be borne—Fit epithets for doctrines of men. [Which
are not contained in, and are contrary to, the law. V.G.] Shoulders . . . fingers—Contrasted expressions. Move—Much less bear them. Scripture has matchless power in describing the deepest characteristics of the mind, as this entire chapter shows; see also Luke xii. 16, 17. [How different the Saviour, who took on himself the heaviest burdens, to make all easy for the people! St:in Stier.]

5. But—Although they seem to do many good things. Phylacteries—See Ex. xiii. 9, 16; Deut. vi. 8; xi. 18. Borders—See Numb. xv. 38. [Omit τῶν ἰματίων αὐτῶν, of their garments. Tisch., Alf.]

6. Love—Both as individuals and as a class.

6, 7. At feasts, . . . synagogues, . . . markets—All public places.

8. Be not ye called—Neither be, nor seek to be, thus treated. For one is your Master—[So Tisch., Alf., etc., omitting ὁ Χριστός, even Christ.] Others read, for one is your Master, (or Guide, Gr. καθηγητής), even Christ. And this indeed appears from ver. 10; but here our Heavenly Father is meant; comp. chap. xvi. 17; John vi. 45; Acts x. 28; Gal. i. 1, 15; Eph. i. 9; Ps. xxv. 12; xxxii. 8. Therefore the words, all ye are brethren, follow. And this extends to the 9th verse, as the reason why we should not be called Master, (Rabbi,) and should call no one father upon the earth. [Among Christians, there is none to sit in Christ's seat, ver. 2. Alf.] Christ is referred to in ver. 10 and ver. 11 is appropriately subjoined. Comp. chap. xi. 25, 27, on the Father as Teacher, and Christ as Guide.

9. Call—Ascribe infallibility to none, either in thought or in word. Father—This was also an exalted title addressed to teachers, especially when aged. [Tisch. and Alf. read ὁ θεός, the heavenly, instead of ὁ ἐν τοῖς θεόν τοῖς θεονῖα, which is in heaven.]

10. Masters—Lit. guides, authorities. There is a gradation in the words, Rabbi, Father, Master, which were titles of spiritual pre-eminence amongst the Jews, but which are also swept away by I Cor. iii. 5, 6.

11. He that is greatest. That is, he that desires to be greatest.


13, 14. [Omit verse 14 entire. Tisch., Alf., Mey., etc.] Woe—This is denounced eight times in this chapter.
chap. v., from the 3d verse, more than eight blessednesses were declared. [From chap. ix. 4, the Saviour had been setting forth various degrees of reproof to his adversaries; but now, in a state of sacred fervour, he at length sets forth the full truth in complete clearness. Harm.] Many MSS. transpose verses 13 and 14, but that which mentions the kingdom of heaven should stand first. Comp. chap. iv. 17; v. 3, etc. Woe...hypocrites—The characteristics of the hypocrite may be gathered from this censure. Woe was not denounced on them as being Scribes and Pharisees, but as being hypocrites. Ye shut up—Lit., ye lock, as ignorant and blind. Against—Lit., in the face of—men close to it. Neither go in—A great and chief woe. Comp. Matt. v. 3, as to the first degree of blessedness. Them that are entering—Either in will or in deed.

14. Devour widows' houses—The extreme of avarice [is to devour the houses of widows, who should be specially spared, but are, as subject to your persuasions, most easily plundered. V.G.] Rapacity is set forth in its worst forms. Long—Lit., at length; the Greek word being an adverb; though some read it as an adjective, understanding the word ἄρετες, pretense. They made their praying a great pretext for devouring widows' houses. Shall receive—As the reward of such prayers. Greater—He who commits evil is condemned; he who abuses good to the adorning of evil is more heavily condemned.

15. Compass sea and land—A proverbial expression. One—With great zeal but little power; so that ye scarcely gain even one. Twofold more—From his greater hypocrisy, though he might have reached an eminent rank among God's people. [This hypocrisy he learns from his teachers, without laying aside his heathen depravity. V.G.] Child of hell—Worthy of hell. See Deut. xxv. 2. Sept.

16. Blind guides—Hitherto he has repeatedly called them hypocrites; he now changes the epithet, as the subject requires. The former appellation is added in vers. 23, 24, and 25, 26. The climax comes in ver. 33. It is nothing—Supply ὅπως, owing, and translate he owes nothing. Gold—With which the temple was adorned.

17. Ye fools and blind—They erred against common sense, which holds that what imparts is greater than what receives any peculiar character.

18. By the gift—The self-righteousness of those who made
the offerings was the source of this error. They held their gifts of greater consequence than God's appointment. Upon it—The altar.

19. [Omit μαθαυρά, Tisch., Alf.]
20. By all things thereon—As in ver. 21, the mention of gold is not repeated, but reference is made to him that dwelleth in the temple, so here, all things on the altar signify something much greater than the mere gift upon it, and something actually contrasted with that gift; in fact, the sacred fire, and the whole divinely-appointed ministrations of the priests, who not only stood and moved near, but actually upon the altar.

23. Ye pay tithe—and command it to be paid. Comp. guides, ver. 24. Mint—Not only of grain but of herbs. Cummin—which is proverbially a trifling thing. [The tradition of the Pharisees extended the tithes of Lev. xxvii. 30, etc., even to such trifles. Mey.] Have omitted—Long ago; or even ye have by your silence allowed others to omit them. Weightier—These are points of comparative theology. Three weightier matters are mentioned in contrast to three trifling ones; concerning which, see Eccles. chap. iv. None but those who attend to the weightier matters are qualified to judge as to the lighter ones. Judgment—Whereby good is distinguished from evil, as well as weighty from insignificant things. See notes on chap. xii. 18; xvi. 3; Luke xii. 57; 1 Cor. xi. 31; Mic. vi. 8. Mercy—See chap. ix. 13. Faith—Sincerity, the opposite of hypocrisy; for those who are called hypocrites, chap. xxiv. 51, are called unbelievers in Luke xii. 46. Comp. 1 Tim. iv. 2, 3. These three heads, judgment, mercy, and faith, are most important; and divisions of theological subjects should be made according to the heads which Scripture itself points out; as, for instance, in John xvi. 8; Rom. iii. 27; 1 Cor. xiii. 13; 1 Thess. iv. 9; v. 1; Heb. vi. 1, 2. [After ταυτα insert δε. But these ought, etc. Tisch.] Not to leave—This corresponds with ye have omitted. These things refers to the mint, anise, and cummin; the other, to judgment, mercy, and faith; and the words ought ye to have done imply approval. [Hence we see that eminent virtue may display itself in the minutest matters; Mark xii. 42. V. G.] Not to leave . . . undone. This implies censure. The words this and the other are often used by the Greeks, not so much in their strict verbal order, as according to the nature of the subject discussed.
24. [Strain at—Lit., strain out.] Gnat—Persons objecting to swallow a camel should not be blamed for straining out a gnat; this was clearly not our Lord’s meaning. For no one would rashly swallow a gnat, which might cause suffocation. [The danger feared was rather swallowing an unclean creature. Mey. And the camel, another unclean animal, but an enormous one, is chosen to express strongly the monstrous hypocrisy, so scrupulous in tithes, so wicked in greater matters. Stier.] A beam is more troublesome than a mote or splinter, and yet a splinter in the hand, not to say in the eye, is not neglected. See chap. vii. 5. The gnat here mentioned is properly a wine gnat, which is easily caught in a strainer.

25. Outside—The external surface. Within—Where the meat and drink are. Are full—Both the cup and platter. Extortion—See ver. 14. Excess—which is opposed to abstinence, not only in meat and drink, but in money and gain. Thus Aristotle considers that mention should be made of the point, such as gain, honour, anger, wherein any exhibits either abstinence or excess; and such mention is in fact made by the insertion of the word extortion in the present passage.

26. Cleanse—Removing extortion by almsgiving. Luke xi. 41. First—These words may teach a lesson of propriety. [Omit αἰτίας παροικίας, and the platter; also read αὐτῶν, of it, for αὐτὸν, of them. Tisch., Alf.] That—Otherwise the outward cleanness is not complete.

27. For—In this verse the character of the hypocrite is most closely described; hypocrisy itself being mentioned in the next verse. Comp. Luke xi. 44, with its context. Whited—The Jews used to whitewash tombs [every year, to make them striking to the eye, lest men should touch them unwares and be made unclean. Mey. The heart may be a temple of God or a grave; a heaven or a hell. Stier.]

28. Iniquity—Lit., lawlessness; fitly contrasted with righteousness.

29. [Ye build—The hypocrite incurs guilt even in matters not wrong in themselves. V.G.] Of the prophets... of the righteous—Ver. 35. This was all they did, in memory of the ancient prophets and righteous men; they failed to observe their precepts, and imitate their conduct; resembling their fathers in disposition, and despising the Messiah of whom the prophets testified. Supply therefore the word only here, as in chap. xxiv. 38. The Scripture more usually speaks of good
men after death as the righteous, than as the saints. See Luke xiv. 14; Heb. xii. 23.

30. Say—in public protestations. We would not have been—Such was their self-confidence.

31. Ye be witnesses—By your deeds, ver. 29, and by your words, ver. 30.

32. Fill ye up then—Lit., Fill ye up then also; the pronoun not only institutes a comparison between these hypocrites and their fathers, but also implies that they are filling up, and will still fill up their measure. Comp. John xiii. 27. Fill ye up—As soon as ye will; let nothing hinder you; take your own course; work your own pleasure. Measure—Sin has its measure, even as life, and the cross, have theirs; as, for instance, when a fourth transgression is added to its three predecessors. See Amos i. 3, etc. [He refers to his own death. Mey]

33. Vipers—The persons mentioned in verses 30–32.

34. Wherefore—A corollary to the eighth woe. I—in Luke xi. 49, we read, Therefore also said the wisdom of God, I will send. This passage strikingly resembles 2 Esdras, chap. iv. 30, 32, 33. This book of Esdras is held in high estimation by many, and this quotation of it in the gospel imparts great authority to it. Scaliger says:—"I have an admirable and divine Syriac Compendium of the Books of Esdras, which contain sentiments far superior to those in the harangues of their most base calumniators, etc." That which Scaliger calls a Syriac Compendium may have been a translation from the Hebrew original, the lengthier Latin paraphrase of which contains many apocryphal additions. This seems probable in the case of the books of Wisdom and Ecclesiasticus, which in some parts seem to have a Hebrew origin, while others are entirely Greek. I send—Present tense. God’s messengers were sent when the people were most wicked. Prophets—Who are taught by special revelation, as David was. These only are mentioned in ver. 30; in this passage wise men and scribes are added. Wise men—who habitually taste of truth and goodness, as Solomon. These occupy a middle ground between prophets and scribes. Scribes—who adorn and apply the memorials of prophets and wise men, as Ezra did. In these, for the most part, the missionary character is acquired; in wise men innate, and in prophets inspired. Whence the world hates prophets most, wise men much, and scribes least, though more than enough. [Omit xai, and, before some of
35. May come—This is repeated in the words shall come, ver. 36. Comp. Luke xi. 50, 51. All—Especially that of the Messiah himself. Luke xiii. 33. Blood—This word is, with great force, repeated thrice in this single verse. Shed—Lit., being shed, for the shedding was not yet ended. Upon the earth—The whole earth. Comp. Gen. iv. 11. Zacharias, son of Barachias—Whose prophecy and death are mentioned in 2 Chron. xxiv. 20. [Comp. his dying words, The Lord see and require it, 2 Chron. xxiv. 22, and Gen. iv. 10. Mey. Beng., in Harm., properly rejects the view of Kornmann and others, more recently taken up again by Bruno Bauer, Aug. Gfrörer, and Granville Penn, that this was the Zacharias, son of Laruch, killed by zealots in the temple, (Joseph. Bell. Jud. iv. 6, 4, in Mey.) just before the destruction of the city; so that the allusion here would become a prophecy. This hypothesis has caused much discussion, but is now generally abandoned, as contradicting the context, and in itself unsupported. So Ols., Mey., De W., Stier., Alf., etc.] The Jews make frequent mention of him. The temple—In which our Lord spoke these words, and on which signal vengeance was to be taken.

36. I say—I repeat. Comp. Gen. xli. 32. All these things—He who commits a sin is a partaker with all who commit the same sin. Shall come—That is, the beginning of the vengeance shall, its end extends much further. See ver. 39. [So terrible is God's justice, that when he punishes a sinner, he seems to punish all sin in him. Q.] Generation—See note on chap. xxiv. 34.

37. Jerusalem, Jerusalem—A most solemn repetition. [Equally full of compassion and horror. V.G.] Thou that killest—The Greek participle here has the force of a noun, murderess. Stonest—As was done in the case of the proto-martyr Stephen; Acts vii. 58. Sent—Though in the world at large the person of ambassadors is held inviolable. How often—As often, especially, as Jesus had entered Judea, Jerusalem, or the temple. [See note on chap. xxi. 1.] And ye would not—Though I would; see Isa. xxx. 15. Your—That house elsewhere called the house of God. [Now no more God's, but yours. Alf.] So in Exodus xxxii. 7, God says to Moses, Thy people. Is left—This was said as Jesus
passed out. Desolate—Abandoned by the Messiah. [Without whose presence all is waste and desolate. V.G.] Even after his ascension, our Lord, with his disciples, made use of the temple in a remarkable manner; but in respect of Judaism it ceased to be the temple it had been; and hence at length it was destroyed; ver. 36. The word here translated desolate is sometimes used in a peculiar sense, as, for instance, a forum, where no judicial proceedings were carried on, was said to be desolate. [It was specially left desolate to the Jews (unto you) since they could no longer seek salvation there. Ed.]

39. I say—See note on Luke xiii. 35. Ye shall not see—Ye, inhabitants of Jerusalem. Comp. Luke xiii. 35. Henceforth—From the present time, which included the short period up to his death, spent outside the temple. Until—After a long interval of time. Ye shall say—They were soon to say this, but without referring it to Christ, in reciting the Paschal Hallel, or hymn of praise, (of which the 118th Psalm formed part). The prediction here given shall be fulfilled in its appointed time, even as that uttered in Luke xiii. 35 was fulfilled, Matt. xxi. 9. [Though the pronoun ye is not emphatic in the Greek, yet there may have been here a contrast instituted between the multitude, Matt. xxi. 9, and their rulers. Ed.] Our Saviour does not say again, although the multitude had uttered these very words; for they had neither all uttered them, nor understood them in the sense in which Israel shall one day understand them; and they had virtually retracted them shortly after they were spoken. Their first utterance of the words was feeble; their second shall be worthy of the name. Comp. note on the omission of the word again, Acts i. 11. [And when shall they say this? Willingly never; but unwillingly at his second coming, in power and great glory, when the confession can avail them nothing. Euthym. in Mey.] Blessed, etc.—The cry of the converted. With this verse the Saviour’s public teaching of the Jews ends; and with the same their repentance will begin.

CHAPTER XXIV.

1. And Jesus went out from the temple, and departed—This reading [which Alf. adopts, on very strong grounds, though Tisch. and Mey. do not] gives more absolute force to the word departed, as contrasted with as he sat, ver. 3. [He had been in the temple for the last time. V.G.] His discourse,
which included mention of the end of the world, was fitly delivered in the open air. Disciples—One particularly; see Mark xiii. 1. To show—It is possible that Jesus had never examined the exterior of the temple, for he had no curiosity. Comp. note on Mark xii. 15. The interior he had examined, deservedly, Mark xi. 11. The buildings—The different parts of the temple were great buildings in themselves; and their construction was still in progress, (see John ii. 20), and possibly with unwonted activity from the nearness of the Passover. Of the temple—Destined to destruction, chap. xxiii. 38, even in that very generation, and a few years after it was completed.

2. [Instead of Ἰησοῦς, Jesus, read ἀποκρίθη, he answering. Tisch., Alf.] These—How they stand. There shall not be left—Our Lord dissipates the inquisitive thoughts of the disciples by graver ones. One stone upon another—A proverbial expression for utter destruction. The very site of the temple was turned up by the ploughshare.

3. Upon the mount—Which commanded a view of the temple; and from whence the siege began. [Privately—With no company besides the twelve. Comp. Mark xiii. 3. Mey.] The sign—Because signs often accompanied predictions of important events, the disciples asked what should be the sign of that time. Thy coming—They seem to refer to chap. xxiii. 39.

4. And—The disciples had inquired rather confusedly—
I. The time when the temple should be destroyed· and, II. The sign of the Lord's coming, and of the end of the world; as if those events should be simultaneous, and be indicated by the same sign. Jesus answers distinctly—I. As to the fact of destruction of the temple and city, and the sign of that destruction, ver. 4, 5, 15, 16; II. As to the fact of his own coming and of the end of the world, and the sign of those events, vers. 29–31. III. As to the time of the temple being destroyed, ver. 32, 33. IV. As to the time of the end of the world, ver. 36. So also in Mark; and in Luke, who separately indicates the sign of each event, chap. xxi. 11, 25. [Any attempt to separate definitely one part of this discourse, as referring to the destruction of Jerusalem, from another, predicting Christ's final coming, leads to insuperable difficulties; unless we believe, with De W., Mey., etc., that Christ expected the two events to be simultaneous. Comp. ver. 30. The only consistent interpretation finds a double reference throughout; to the former event primarily, but only
as the type of the latter; so that even the predictions fulfilled in the one case have a yet greater fulfilment to expect in the other. So Stier., Alf., and similarly Ols., Neand.] Take heed—[Beware—Watch—This is in general the ground-tone of the whole discourse, vers. 42, 44. Stier.] Our inquiries into future and final events should not be made from curiosity, but from a desire to fortify ourselves. These sayings all have reference to firmness in acknowledging and confessing Christ. This is the aim of the whole prophecy, which breaks off from points of mere speculation. This would prove a good illustration for an essay on the perspicuity and completeness of Scripture. You—This is said not so much to the apostles personally, since they were so soon to receive the Holy Ghost, as to the apostles as representatives of the whole flock of believers, as a warning against being seduced when exposed to greater perils. The beginning is prudence; the end, ver. 13, patience.

5. Many—False Christs shall come first; then false prophets, ver. 11; lastly, both together, ver. 22, 24. A twofold gradation. [How necessary the warning against false Christs, to their eager desire for his coming! ver. 2. Mey.] In my name—Not merely as being Christ's messengers, but as being Christ himself. Saying, I am Christ—["Theophylact has recorded that one Dositheus, a Samaritan, put himself forth as the prophet foretold by Moses; that Simon of Samaria also declared himself to be a great power, that is, the great power of God mentioned in the Acts. This prophecy also seems to contemplate Theudas, and that Egyptian, (Acts xxi. 38, Ed.) and another impostor mentioned but not named by Josephus, all of whom styled themselves prophets, though only rebels and deceivers. Manes also, in later times, presumed to call himself the Christ, and to choose twelve apostles in imitation of our Lord." Joachim Camerarius.]

6. Shall hear—The publication of the gospel writings before the fulfilment of this prophecy, proved a powerful confirmation of their truth. Hear—Christians are more apt to hear of wars than to engage in them. Wars—Near at hand. Rumours of wars—At a distance. Be not troubled—that is, be not in haste to flee. The strict meaning of the word, signifying be not caused to cry out, is very appropriate. For—This is a ground of tranquillity. [The consideration of their necessity, according to the divine counsel, should keep them composed. Mey.] The end—Vers. 2, 14, is not yet; neither is the time
of flight, ver. 15; Luke xxii. 20. The beginning only is mentioned up to ver. 8. Not yet—The godly are apt to fancy wickedness to have reached its climax; therefore this warning is given.

7. Nation . . . nation—Not Judea alone. Shall rise—After a period of (comparative) peace. Famines, and pestilences, and earthquakes—Almost all these things may be found recorded in the Novellæ; although historians for the most part take less notice of such matters than of acts of men. In divers places—Pestilences and such other things always existed, but not in such frequency.

8. Beginning—As regarded the Jews. With this is contrasted the end, vers. 6, 14. Sorrows—Lit., Throes, which precede the new birth. See chap. xix. 28; Rom. viii. 22. The metaphor is taken from child-birth. [So the Rabbins speak of the disturbances and evils which are to precede Messiah's advent as his birth-pangs. Ols.]

9. Shall kill you—Some of you. See Luke xxii. 16. Our Lord does not state which, in order to make all watchful. Before the destruction of Jerusalem, James the Greater was put to death by Herod, as St Luke records, and Peter by Nero, as the traditions of the Church declare. Ye—As if ye were to blame, and were preparing misery for the race of man. This is the world's last solace (to hate believers). Judgment beginneth at the house of God. Hated—There is something in the Christian religion strangely hateful to the corrupt world which tolerates every kind of sect. [Thus Tacitus calls Christians a class of men hated for their crimes. Alf.]

10. [Then—When these persecutions come. Mey.] Shall be offended—Shall make shipwreck of faith, and abandon faith [and love, ver. 12. V.G.] Betray one another—Saddest of all.

11-13. And—Faith, hope, and charity, are to be anxiously clung to.

12. Iniquity—The contrary of love; for love is the fulfilling of the law. Iniquity implies violence; love something natural. Love—(Spiritual as well as natural, towards God, man, one's neighbour, oneself), which is the sum of the law. Natural affection, for instance, makes parents rejoice in the birth of their children; when iniquity has hardened the times, parents rejoice in the death or want of offspring. Love is the vital principle and the ornament of Christians, as well as of their whole condition; Phil. i. 9; 2 Pet. i. 7; Rev. ii. 4.
It is also the ground of their patience, ver. 13. Of many—Of the multitude; of those who do not excel in love. The very powerful, or the very poor, are those most prone to iniquity; whence the love of others also [who through iniquity are deprived of the power of doing well. V.G.] grows cold. When particular justice is violated, general justice or righteousness languishes. Shall wax cold—While it should be ardent.

13. He that shall endure—By constancy we defend our faith, hope, and charity. Unto the end—Of his trials. The same—Exceptionally. See ver. 22. Saved—The Christians were delivered at the destruction of the city. Luke xxii. 28, 31.

14. This gospel—Which Jesus preached. [This was done before the fall of Jerusalem. V.G.] The end—Treated of in the two next verses; hence the word therefore, ver. 15. Before that end came, the two above-mentioned, Peter and Paul, had finished their apostleship, as well as others, implied in ver. 9. Come—Be actually present.

15. Abomination of desolation—Which followed the abomination of profanation. The abomination of desolation was a name applied to the Roman armies, collected as they were from the Gentiles, by the Jews, to whom the Roman standards were an abomination, being regarded as idols, from the fact that the Romans attributed divinity to them. The prophet—Comp., on Daniel as a prophet, Heb. xi. 32–34; although by some Jews he was not included in the number of the prophets. A slight cause may often give rise to a serious error. In the Latin Bibles the apocryphal books were formerly mixed with the canonical ones, according to the connexion of their contents; and were distinguished from them in the index by marks which may still be seen in the manuscript copies; this slight precaution being afterwards neglected, the apocryphal books came to be considered canonical. On the other hand, inasmuch as those who first collected the Old Testament Scriptures into one canon, did not yet possess the book of Daniel, that book, written at a later period, and beyond the limits of the Holy Land, was appended to the Hagiographa; and with every fitness, since the weeks predicted by Daniel began to be fulfilled in Ezra iv. 24. But then some persons imagined, (and their unwillingness to study prophetical periods strengthened them in their error), that because the book of Daniel had at one time not formed part of the canon, he had not been a real prophet. But the Great Prophet of all confirms his
prophetic claim. Standing—This refers to the abomination, which had already gained firm footing, which it was destined long to hold. In the holy place—Dan. ix. 27. In Luke xxi. 20, the time of flight is made to concur with the very fact of the armies approaching; therefore the holy place in this passage does not signify the temple or the holy of holies; for when this had been profaned, it would have been too late for flight; but some definite spot outside, and near to the holy city. [Beng. proceeds to argue that this must have been the Mount of Olives, then and often made holy by Christ's presence. This view will find no support. De W. agrees with Beng. in referring the abomination of desolation to the Roman eagles on the soil of Palestine. But most, with more reason, think the holy place to be the temple; and the abomination to be either its capture by the Romans, Mey.; or some previous idolatrous act of the Jews themselves, not definitely recorded, Stier., Ols.; perhaps its profanation by the zealots, Alf.] Punishment generally begins at the holier points, and spreads from thence to the rest. Whoso readeth let him understand—Mark gives this parenthesis too, though many omit from Mark's gospel the passage of Daniel. Both evangelists, writing before the siege of the city, warned their readers to follow the exact advice given by our Lord as to the place, and the promptitude of their flight. See Dan. xii. 10, the wise shall understand. The words whoso readeth do not refer to the synagogue-reader of Daniel, (for at the time of year when the siege commenced, the public lessons were from Leviticus; and there were no passages from Daniel associated with these or any others), but to any reader either of Daniel or of the Gospel, especially as the time of the siege drew near. All ought to understand; and if they were to pray that their flight might not be on the Sabbath-day, why should the Sabbath-reader be exceptionally warned?

16. Then—This answers to when, ver. 3. The word then is of frequent occurrence in this discourse. Which be in Judea—Not all the Jews, nor the Christians in all parts; but those who, believing in Jesus' word, shall be in Judea. Let them flee—Without any hope of raising the siege. To the mountains—The safety here promised in the mountains was afterwards found at Pella. Jesus warns them not to hope for safety within the city; the very contrary of what the worldly prudence of the Jews most obstinately insisted on during the siege itself.
17. Not come down—By the inside, but by the outside stairs. [Or let him flee over the roofs. Mey. For ἐξορθότερα v., anything, read ἐξορθότερα, the things. Tisch., Alf., etc.] To take anything—as, for instance, provisions; see clothes, ver. 18.

18. In the field—Labourers go to work lightly clad.

19. Woe—This is not imprecatory, but assertive. Nor is this a prohibition of procreation, but a mere prediction of misery. Them that are with child—as unable to flee with speed. Pious women shall share the general calamity. Luke xxiii. 29.

20. Pray ye—Many troubles are alleviated by prayer. They did pray, and their flight did not take place in the winter. Winter—This word seems to signify not only a season of the year, but any tempestuous weather; see chap. xvi. 3. The flight decidedly took place in the spring of the year; comp. ver. 18, in the field. Sabbath-day—Not that it was unlawful, specially for Christians, to flee, or even to carry burdens on the Sabbath, but because on that, a day devoted to gladness, it is very lamentable to have to fly in the midst of religious exercises; because moreover on that day individuals would be less prepared for flight, in making ready for which each would be apt to impede his neighbour, both in the doors of the synagogues, and the gates of the cities, more than in the fields or at home. It was on a Sabbath-day, according to Josephus, that Ptolemy, son of Lagos, surprised the city; and punishments, falling on that day, were more bitter to the Jews than if they fell on others. Moreover, their enemies were more bloodthirsty on that day, from hatred of the Sabbath. Punishment comes when sin has reached its climax. Comp. Hos. v. 7. The observance of the Sabbath had not quite ceased before the destruction of the temple.

21. Since the beginning of the world—From the time of the deluge, etc.

22. No flesh—Which is frail in itself. [No flesh—No Jew then; no human being at the last day. The days were shortened in the siege: 1. By the imperfect fortifications; 2. The want of preparation; 3. The burning of granaries; 4. The suddenness of the attack; 5. Divine providences so marked as to be acknowledged by Titus himself. Some such providential shortening of the days is here promised for the latter times. Alf. partly quoted from Greswell.] Should be saved—They would have been cut off by premature death from that salvation of soul which is allotted
to the elect. Those who have attained unto salvation will use the words of Rev., chap. vii. 10. The elect—Both those already converted, and mingled with the world; those still to be converted; and those even yet unborn. In cases where the force of temptation exceeds the strength of average believers, mention is made of election; see vers. 24, 31; Luke xviii. 7; and of the faithfulness and power of God; 1 Cor. x. 13; 1 Pet. i. 5; Rev. xiii. 8. Shall be shortened—This word is properly used to signify something, which, though lopped of its full proportions, may still be regarded as a whole.

23. Then—At the time of the fall of Jerusalem. [For pretenders will take advantage of the agitation and longing of those suffering days, and will be the more dangerous then. Mey.] Believe it not—For the Son of man shall not be seen from that time until his coming. His coming to judgment is therefore mentioned incidentally, ver. 27; and directly, vers. 29-32.

24. Signs and wonders—[See 2 Thess. ii. 9-12; Deut. xiii. 1-3. Alf.] Signs affect the intellect, wonders and terrors the emotions. Comp. Luke xxi. 11, with Acts ii. 19. If it were possible—This clause implies a supreme but unsuccessful effort; comp. Acts xxvii. 39.

25. [I have told you before—Thus showing singular confidence and love to you. V. G.]

26. In the desert—This might be said plausibly; comp. chap. iii. 3; and applies to those who drew crowds and troops tumultuously after them; Acts xxi. 38. Therefore the injunction, Go not forth, is added. In the secret chambers—This applies to persons who cried up some pretended secrets; therefore our Lord says, Believe it not.

27. Lightning—That is, not any flash of lightning, but such a one as occasionally illumines the entire horizon at once, without any previous sign. The east—Lightning comes from other quarters as well; but that spoken of here, from the East. Christ's coming may be from the East. The interval between the dawn of his coming, (see note on 2 Thess. ii. 8), and the coming itself, may make that coming sudden at the last. [Omit xai, also. Tisch. So one will not need to be pointed here or there, in order to see it. Mey.] Of the Son of man—From here to ver. 44, this epithet is used with remarkable frequency. Comp. chap. xxv. 31.

28. Forwheresoever, etc.—This adage is here used in connexion with the false teachers mentioned in ver. 23; but it occurs in
Luke xvii. 37, 31, 32; in connexion with the miseries of war. We may therefore take the carcase to mean carnal Judaism, void of that life which sustains Christ's body, (the Church, Ed.) and yet boasting some semblance of a body, upon which, as upon an abandoned corpse, the eagles will pounce (will be gathered together) with great greed and in great numbers; but Christ, whose coming is like the lightning, is not to be found at that carcase, vers. 23-27. The eagles signify partly false Christians, partly prophets, partly the Roman forces. The Romans, though not the first nation to do so, bore an eagle on their standards; and some consider the eagles in this passage, and the wild boar in Ps. lxxx. 13, to refer to these standards. Comp. Hosea viii. 1.

29. Immediately after—There are four points to be attended to here:—I. A literal darkening of the sun is meant. This phrase in the prophets often signifies the destruction of a people, and with more fitness than is generally supposed, for whenever a great slaughter of men takes place, the number of those who behold the sun is diminished. But in the present passage the literal sense is far the most forcible, for the whole scope of the discourse, and therefore this verse of it, is literal. II. The tribulation mentioned is that of the Jews, and of one generation of Jews. III. He does not say after that tribulation, or after those days, but after the tribulation of those days. Comp. Mark xiii. 24, in those days, after that tribulation. Those days refer to vers. 22 and 19. And the tribulation meant is a brief, not a permanent one; vers. 21, 22, 34. IV. The word immediately after the tribulation implies a very short delay, because in verse 6, the words not yet (that is, not immediately) is said of the short delay preceding that tribulation. See Luke xxi. 9; and Mark xiii. 24 excludes altogether the idea of delay. But it may be objected, that it is a great leap from the destruction of Jerusalem to the end of the world, which is connected with it by the word immediately; to which we answer that one who studies a prophecy should regard its future fulfilment, with the eye of a painter, who paints the foreground of his landscape in large detail of houses, streets, and bridges, and indicates the wide expanse of valleys and mountain in a small space of background. Now the view of the disciples, who had inquired as to the end of the temple, and of the world, as if simultaneous events, was left somewhat indistinct, (for the time had not come for them to know, ver. 36;) whence they afterwards, by general consent, imitating our Lord's language, declared the

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end to be at hand. As we advance, however, both the prophecy and the prospect unfold continually some additional details; for which reason we ought to argue from the clear to the obscure, rather than from the obscure to the clear, and, even in its mysteries, should adore the wisdom of God which, though it beholdeth, yet doth not reveal, all things at once. The coming of Antichrist before the end of the world was subsequently revealed. And then Paul combined those two events, until the Apocalypse showed that thousands of years intervened between them. [Beng. here, to account for the word immediately, refers to the coming of the Saviour in the visions of the Apocalypse; see John xxi. 22, note; and compares Gen. ii. 17. This forced view can satisfy no one. The difficulty has arisen from confounding the partial fulfilment of the whole prophecy with its ultimate one. After the tribulation which shall come when the cup of Gentile iniquity is full, and when they, as then the Jews had done, shall have rejected the gospel, then shall the Lord come. In all that follows, Christ speaks mainly of his second coming, yet with allusions to foreshadowings of it in the destruction of Jerusalem, as in the literal meaning of ver. 34. Alfr.] As St Anthony says, a prophetical cloudlet hangs over such passages as this. The time had not arrived for revealing the entire chain of events which should occur between the destruction of Jerusalem and the end of the world. The sun—This is to be taken literally, as referring to a calamity different from those above described. Such language in the Old Testament refers in figure to what shall actually happen in the end of the world. Shall not give her light—In the ordinary course of nature eclipses of the sun and moon occur at different periods; in this case, however, such will be simultaneous. From heaven—It is not said they shall fall upon the earth. Comp. Mark xiii. 25. They shall, as it were, cease to exist; be void of light. Powers—Those subtle, firm, concatenated powers (distinct from the stars) which influence the earth. The same expression is used by Matthew, Mark, and Luke. Shall be shaken—A fitting metaphor from the sea.

30. The sign—[This is an answer to the question asked in ver. 3. V.G.] This is some special sign; those mentioned in Luke xxii. 25 are more general, and antecedent to this. The very name, Son of man, is appropriate, (comp. note on chap. xvi. 13;) for the wailing of the tribes of the earth, referred to in Rev. i. 7, is joined with the sight of him. Therefore this
answer amounts to saying, seek no other previous sign, ver. 27. He himself shall be his own sign, as in Luke ii. 12. [But then the manger and the clothes, not the child, were the sign. Stier.] And all the more so because either at or just before his actual appearance men shall see his train of glory in the clouds; unless [as Alf. thinks probable] some darkness, or brightness, or sign of the cross, or remarkable star, appear as well. Comp. chap. ii. 2. He had been before a sign which should be spoken against, Luke ii. 34; but then shall be a manifest one. A sign implies something remarkable and striking in appearance, significant either of some other thing or of itself. Rev. xii. 1. When the sun, moon, and stars are extinguished, the sign will be visible by the light of God, and thus of a cloud or clouds. [Luke xxi. 27; Ex. xvi. 7. Ed.] In short, the sign (comp. Mark xiii. 26, 4) is the train of the coming Son of man, whom this passage declares will immediately appear. Tribes—Especially those of Israel. Shall see—Num. xxiv. 17. In the clouds—Luke xxi. 27, in a cloud. His chariots shall be many. [Ps. lxviii. 17, Ed. As in a royal procession. V.G.] He himself shall be borne in one most splendid.

31. His angels—It may be, that though all angels are subject to Christ, some particular number of them are specially called his angels. Of a trumpet—Used for assembling a multitude. That trumpet shall have a great sound. Gather together—Comp. 2 Thess. ii. 1. From one end of heaven—Mark xiii. 27, from the uttermost part of the earth. The heaven begins where the earth ends, therefore the heavens and the mountains are sometimes made synonymous. 2 Sam. xxii. 8; Ps. xviii. 7.

32. A—Lit., the, the following. Parable—A most beautiful one. Fig-tree—A well-known object.

33. All these things—The order in which words stand is sometimes important; the emphasis, and in speaking, the accent, falls on the first of two words. The word these does not refer to the whole preceding discourse, (for there is a difference between the antecedent signs and the subsequent events which they signify;) but to the beginnings, which are compared with the fig-tree, in contrast with the summer itself, that is, the coming kingdom of God. By the fulfilment of those things described from ver. 4 to ver. 28, room was made for the kingdom of God, of which the continuous growth in power was predicted. These beginnings, once all obstacles
were removed, were types of the whole. Moreover, both in Matthew and Mark the word these is contrasted with that, (see ver. 36,) with this meaning,—all these things, which concern Jerusalem, shall be fulfilled before this generation pass away; but of that day (the last, distant day of judgment) knowest no man, etc. This remark facilitates the analysis of this entire discourse. In Luke also there is an antithesis between these and that. See note on Luke xxi. 26. It—The event itself. At the doors—Imminent.

34. Generation—Age of man. This idea, which corresponds with the event, formed a most suitable answer to the question asked in ver. 3. Comp. vers. 15, 20; chap. xxiii. 36; Luke xxiii. 28. It was forty years from the time these words were spoken till the fall of Jerusalem; and about seventy-five years from the true date of our Lord's birth. Jewish writers (as in Leder Olam) count seventy-five years to a generation; and the words shall not pass imply that the greater part, but not the entire generation, should have passed before the fulfilment of the prophecy. The prophecy holds good whether forty or seventy-five years be taken as a generation. With such accuracy did the evangelist fix it many years before the event. [But γενια, generation, may mean, not only age of men, but race of men. Comp. chap. xii. 45. Dorner in Stier, and Stier and Alf., refer it to the Jewish people.]

35. Heaven—Whose movements obey the most settled laws. Earth—Otherwise most firmly fixed. My words—Plural, comp. all, ver. 34. Shall not pass away—My words shall be recalled by the events they foretell, though men may not now think so. The heaven and the earth shall yield to a new heaven and earth, which my words describe. The same illustration is applied to the stability of the law; chap. v. 18.

36. But of that day—Our Lord indicates the time when the temple and city should be destroyed, ver. 32, etc.; but as to the end of the world, he here states that none know the day or the hour. The word but institutes a distinction, these things, ver. 33, referring to proximate, that (day, hour, etc.) to ultimate events. Now though the former time be somewhat vaguely indicated, the use of the words day and hour of the latter is still less definite, though not applied without good reason. The day is a whole; the hour, a part. One may know the day without knowing the hour, and have a notion of the right season, without necessarily knowing the day. And a point unknown at the time this discourse was
spoken, may have been revealed after the Lord's ascension, and after the giving of the Revelation of John, and, as the time draws on, may still become better known. Jesus proceeds in vers. 37, 38, to speak of the day; in vers. 42, 43, of the hour; and in ver. 50, of both together. Angels—Whose knowledge in other respects is so vast. Of heaven—Lit., of the heavens.

37. [Tisch. omits ταί, also.]

38. [Omit ἡμερεῖς τοῦ καταβάσματος; read days of the flood. Tisch., Alf.]

Eating—This includes culinary art, devoted to luxury, etc. These things formed their entire occupation.


40, 41. [Then—At his very coming, ver. 39. V. G. Comp. chap. xxv. 1. For διὰ τὰ ἡμερεῖς... διὰ τῶν ἄλλων, the one... the other, read τὰ ἡμερεῖς... ἡμερεῖς, one... one. Tisch.] Taken—To a place of defence, ver.

31. [As Noah was with all his house. V. G.] Left—In peril, whatever may happen. [As mankind was in the flood. V. G.] These words in the Greek are in the present tense, is taken, is left, both as referring to then, and because the event was already present to the Saviour's eye.

41. Grinding—This was a woman's occupation.

42. Watch—This was doubtless the origin of the Christian names so common in the early Church, Gregory and Vigilantius (one Greek, the other Latin, both signifying watching. Ed.) It may be asked why men so remote from the last day were warned to be watchful, as not knowing the hour of their Lord's coming; the answer is—I. They were not informed of the remoteness of that event; II. Those who live in any particular age are representatives of those who shall be alive at the last day, see note on 1 Thess. iv. 15; III. At all times there is a parallel to the last day in the fact of the uncertainty of death, and the certainty of judgment; and the day of death is (to each man) the same as the day of resurrection and judgment, as if no space of time intervened; IV. The yearning of the godly towards their Lord is the same, whether they have a long or short time to wait; V. Even if every one had to watch through all time from the apostles' age till the Lord's coming, it would be well worth the trouble. [For διὰ τὰς ἡμερές, hour, read διὰ τὰς ἡμερές, day. Tisch., Alf.] Your Lord—The Son of man, ver. 44.

43. [There are here three parables given by Matthew, referring to vigilance and seeking of safety; and one referring to belief and unbelief. Harm.] Had known—He would have watched; and no wonder. In what—The goodman of the
house is supposed to have been warned. In worldly matters, if we know that we are to be robbed either to-night or some night soon, we watch, even though we know not at what hour of the night the thief may come. Watch—Which is longer than an hour. [Compare chap. xxvi. 40. Ed.] The thief—The believer's last trial, which consists in ignorance of that hour, accompanied as it is by other circumstances of difficulty, is the hardest of all. For hopes and fears grow keenest as they approach completion, and generally become impatient of delay. Such, for instance, will be the state of those who live in the last brief period, when the events mentioned in Rev. xx. shall have come to pass. Would not have suffered—By his drowsiness. Broken up—Lit., dug through; which may have taken some time.

45. Who then is—Who is there who desires to be such? The word then in Luke xii. 42, refers to the preceding question, chap. xii. 41; but here it is declarative of the importance and rarity of the thing. A—Lit., the; an emphatic prefix. Faithful and wise—Two cardinal virtues in a good servant; of which faithfulness is the one more frequently praised, as resulting from the will, and is accompanied by heaven-inspired prudence. [Those persons exhibit prudence, who do not live merely for the day, but in such a way as they shall wish to have done, when their Master comes, whether that be soon or late. V. G.] Servant—The pastor. Household—The flock. [For household, retinue, read ὀίκος τῶν αὐτοῦ, household body of servants.] To give—This refers to faithful, ver. 49, to its opposite. Their meat—In just quality and quantity. Comp. portion of meat, Luke xii. 42. In season—this refers to prudent.

46. Shall find—Therefore we are not compelled.

48. That—Whom the Lord knoweth. Delayeth—Chap. xxv. 5. [Comp. Eccl. viii. 11.]

49. Fellow-servants—So called as showing wherein he wronged them, though they were in fact subordinate to him. And—Lit., and, on the other hand; an antithesis between his ill-treatment of his fellows and his own self-indulgence. With—There shall be many such in that day, entirely sunk in self-indulgence. See I Thess. v. 7. Comp. Came... among those that came, Gen. xlii. 5.

50. Looketh not for him—To appear. Comp. ver. 44.

51. Cut him asunder—A frequent punishment in former times, and appropriate to the double-minded. The hypocrite
separates his soul and body in the service of God; and so his body and soul shall be divided in eternal perdition. Eternal perdition is called death; but every kind of death has the common property of depriving the body of life. In that day communion of soul with body, and of body with soul, shall no longer bring delight, but rather destruction; and any of those unhappy beings may truly exclaim, “I am torn asunder.” Comp. Heb. iv. 12, as to the application of the term to the wicked. The twofold character of the punishment corresponds with the twofold character of the offence: the cutting asunder, with the beating of the fellow-servants; the portion with the hypocrites, with the eating and drinking, etc. Appoint—By a just, severe, and immutable judgment. Hypocrites—Hypocrisy is a sin, the punishment of which is exemplary. Comp. with the unbelievers—Luke xii. 46.

CHAPTER XXV.

1. [Then—At the approach of the last day. V.G. Likened—Made actually like. Comp. ch. vii. 26. Mey.] Ten—There is mystery in this number, (comp. Luke xix. 13,) which is divided into two equal parts. [Either because the number on each side will be equal, or because their inequality will not appear. V.G.] It was thought fitting that a bride should have at least ten bridesmaids. [And generally, at all events among the Jews, ten was looked upon as the number necessary for a congregation. V.G.] Jewish antiquities afford us but little materials for illustrating this parable; but Ps. xlv. and the book of Canticles may be compared with profit. Lamps—Lighted. Went forth—Made arrangements for going forth, see ver. 6. The bridegroom—See Luke xii. 36.

2. Wise . . foolish—See ch. vii. 24, 26. Five were foolish—Their folly is more clearly shown by the conduct of the wise ones. [They had a zeal, but not an abiding zeal, for good. The characters of each party are here distinctly portrayed. See 2 Pet. i. 5–11. V.G.]

3. Oil—Besides what was already burning in their lamps—see ver. 8. The burning lamp is faith; the burning lamp and a supply of oil besides, is faith abounding. [Or, by the burning flame is denoted the power of God’s Spirit and the supernatural ardour divinely instilled into a soul, apart from its own endeavours, (2 Pet. i. 3, 4;) by the oil, holy industry on the part of man, (2 Pet. i. 5;) and with this it is important
that a man should be provided, not only in sufficient measure for present necessity, but abundantly, (2 Pet. i. 8,) for all future occasions. So shall a sure entrance be ministered to him abundantly into the dwelling where the wedding feast is made, ver. 11. The foolish virgins erred in not yielding entirely to the Holy Spirit. V.G.]

4. Vessels—The inward recesses of the heart.

5. [Tarried—A hint that his coming might be delayed longer than the disciples expected. Trench.] Slumbered, Gr. ἀνοιγμαται—By which verb the Sept. renders דַּשׁ to slumber or doze. Dozing takes place, either after sleep, Prov. vi. 10, or before it, Isa. v. 27, and here. [All—Even the prudent, and at some risk; but they had oil enough when they awoke. Whilst those who have but little oil sleep, their supply wastes away. V.G.]

6. At midnight—When all, even these virgins, are deep in slumber. A cry—To awake them. A trumpet-call. [Surpassing all engines of war; see 1 Thess. iv. 16. V.G. Omit, cometh. Tisch.]

7. Arose—From their slumbers. All—The wicked and the careless must all awake at that summons. All things shall be aroused. By what a trifle even the foolish virgins fail of obtaining an entrance! But they fail nevertheless.

8. Are gone out—Lit., are going out, as in margin. Alas! in that very moment.

9. Saying—Showing their prudence in this as well as in other points. Lest—An abrupt answer, corresponding to the haste they were in. There be not enough—There would not be enough for both; therefore we cannot share with you. Each shall live by his faith. For us—Thus the prudent have barely enough for themselves. The others should have earlier followed their example. Go ye—Let us set about in good time what we shall see at the last day to have been advisable. To them that sell—Even though they be no merchants. Buy—Comp. Rev. iii. 18.

10. While they went—Their danger lay in the very point on which they asked advice. [They missed, by a very little, but still they missed admission. V.G.] Ready—The wise virgins were ready. [Shut—How few, while the door is open, consider at all attentively how great shall be the lamentation of those who shall stand without when the door is shut. How often some trivial matter turns the scale between the wise and foolish course, although our decision be of such vast importance! Some eu-
joy an abundant entrance into the everlasting kingdom of joy; some reach the shore as if saved from shipwreck; some are hurried visibly along the broad road of ruin; and some, whose state is the most miserable of all, nearly attain salvation, and yet are lost! V.G.]

11. Virgins—Whose character as such no longer avails them. [They came looking for mercy, when it was now time for judgment. August. in Trench.]

13. Watch—He who watches will have not only his lamp burning, but oil in his vessel. And sleep will not greatly overcome one thus provided; see ver. 5. [Omit wherein the Son of man cometh. Tisch., Alf.]

14. Goods—The distribution whereof is stated in the next verse. [These imply spiritual gifts, temporal advantages, time, and opportunities of every kind. V.G.]

15. Gave—He left their mode of dealing to themselves, not commanding them to put the money out at interest. Five...two...one—A similar parable occurs in Luke (chap. xix. 13), where each servant receives one pound, which with the first becomes ten, with the second five, but with the third proves unproductive. God’s gifts are justly distributed to all. Who knows whether there be a difference of five times between the very poorest and the very richest? The fact is worth comparing that Plato, in his laws, allowed no man to possess an income more than five times that of the poorest. See Arist. Polit. ii. 5. The Dutch divine, Ruimer, considered the Reformed Church to have five talents, the Lutheran two, and the Romish one. What then has the Greek? And other ancient or modern churches? And posterity? Ability—For business. No one is pressed beyond his powers; and therefore each is justly bound to render account. Straightway—Chap. xxvi., xxvii.

16. [The virgins waited, the servants work, for their Lord; there we have the spiritual rest, here the outward activity, of Christians. Trench.]

18. Hid—In the earth, ver. 25.

19. Long time—Long enough for the capital to double itself. The immediate coming of the Lord is not positive.

20. He that had received five—The righteous hear their sentence before the wicked; ver. 34. Came—With confidence. The evil servant with distrust; ver. 25. Behold—This shows the good servants’ boldness of speech. Besides them—Lit., on them; the servant attributes the profit to his
Lord's goods rather than to himself. [In Matt. I have gained; in Luke xix. 16, Thy pound hath gained. In Paul, 1 Cor. xv. 10, I laboured, yet not I, but the grace of God. Trench.]

21. [Omit ὅτι, and, after ἐὰν. Tisch.] Well—An expression of approbation. Praise is treated of in 1 Cor. iv. 5. Good and faithful—Opposed to wicked and slothful; ver. 20. Faith banishes sloth. [His faithfulness, not his success, is rewarded. Alf.] Few—If five talents be few things, what must the many things here spoken of be? I will make thee—Thou art capable of greater things; thou art thrifty; this is opposed to unprofitable, ver. 30. Enter—Contrasted with cast ye, ver. 30. Joy—The feast, the banquet, where are brightness, gladness, and applause. Comp. ver 30.

22. [Omit καθὼς, had received; Tisch. Alf. But it must be understood. Two others—He doubles his talents who saves his own soul and his neighbour's. Q.]

24. I knew thee—But to think God hard is not to know him. God is love. [Frequent reflection on the severity of God may appear beneficial; but at the same time such a habit of mind is not entirely free from danger. V.G.] To the unrighteous, justice itself seems unjust. The justice of God transcends the conceptions of any creature. Hard—Austere, in Luke xix. 21. This was not his Lord's true character. Let such lords on earth, as are here described, consider which of these servants they shall resemble in the judgment. Where thou hast not strawed—Although it is God who freely bestows all things.

25. Afraid—Having neither love nor faith; I was afraid of not satisfying thee; of having to spend somewhat of my own; afraid that I might try in vain to bring any produce from a field, the sowing whereof seemed unworthy of thee, into a garner from whence nothing of thine seemed to be strawed. The wicked and slothful servant, while persuading himself that his master was one who would require a gain beyond his servant's power, neglected to secure the lawful profit which he might have made—Do what thou art commanded, to the best of thy power; wait for success, and thou shalt have cause to marvel. I hid—The contrary of Ps. xl. 10, 11.

26. [And slothful—Slothfulness at times affects the mind more forcibly than the body. The same trouble this servant took to dig and hide the money, might have been employed in bringing it to the exchangers; to whom, had the servants been
commanded to go in the first instance, it is most probable this one would have gone; but in such case the other servants would not have gained so much praise. Be careful, therefore, to make strenuous use of all thy powers. V.G.]

27. Therefore—The wicked servant remains in ignorance of that goodness of his Lord, the existence whereof he had denied. To have put—The hiding cost more trouble; ver. 18. My—Comp. thine, ver. 25; but the words with usury are here added.

28. [Which hath ten—And yet was not called upon to share them with him who had five. What varieties of retribution shall one day be manifested! V.G.]

29. For unto every one that hath—So that the more he hath, the more he shall receive. That which he hath—The slothful servant had, in fact, one talent. See ver. 24.


31. Glory—Concerning which so much has been foretold. And ... angels—We must not here supply shall come; but render the nominative as a Hebraism, all the angels accompanying him. All—Add all, in ver. 32. All the angels, all nations. What wide publicity! Then—As has been foretold. The disciples imagined that this coming would be immediate.

32. He shall separate—Before then there will be no complete separation.

33. Goats—The Greek word is a diminutive. Even though giants, they are puny before God.

34. Then—Comp. with this the address to the goats, ver. 41:

Ver. 34.

Come
ye blessed of my Father;
inherit the kingdom;
prepared for you
from the foundation of the world.

Ver. 41.

Depart
ye cursed
into ... fire;
prepared for you the devil and his angels;
everlasting.

The king—A title full of majesty, ver. 40; but causing joy to the righteous alone. Of my Father—We have been chosen in
Christ. *Inherit*—Therefore too much stress must not be laid on the word for, in the next verse. *Prepared*—This word (in the Greek) is cognate with that translated foundation. For you—Therefore the elect are not merely chosen to fill the places of fallen angels. *From the foundation of the world*—The word *from* here, Gr. αἰων, equivalent to Hebr. און, signifies before; comp. Eph. i. 4. In comparing good and evil together, good is often traced as it were to an antecedent eternity; evil, to its results; as in this verse, and ver. 41; comp. 1 Cor. ii. 7, 6.

35. Ye gave—[Amazing recompense! An eternal kingdom for so small a boon! V.G.] Of all good and evil deeds, those will particularly be mentioned, performed towards the saints; which imply faith in and love to Jesus Christ and his brethren, as well as the confession of his name. These are the most frequent, most distinguished, and most conspicuous; and in that day, from the manifest glory of the Lord, the dignity of his brethren, and the importance of good or evil actions done to them, will be manifest as well. Comp. chap. x. 40, 41. This discourse treats at once of the past misery and excellence of the saints, of the past opportunities and wickedness of the ungodly, and the most just requital of them both. Works of compassion shown in corporeal matters are mentioned, both as being thought less of in the world, and as affording a clearer evidence of faith; inasmuch as, in performing such works, a man expends both property and labour (whereas spiritual kindnesses cost nothing) and comes more under the observation of the wicked. Nor, indeed, could the judge with any fitness say, I wandered, I sinned, and ye led me back. Me—This assumes the existence of faith, as the reason why the faithful do good. I was thirsty—The state of the righteous in this world; hungry, thirsty, naked, in prison, etc. Ye took me in—The same word occurs in Judges xix. 15, 18. Sept.

37. When—The faithful do not take the same view of their good deeds, nor do the wicked of their evil deeds, as the Judge does. [And very many of the righteous who have in this life laid one another under obligations, remain mutually unacquainted. V.G.]

40. Inasmuch as—An intensive particle. No doubt particular acts will be brought forward. Unto one—All acts are classified, none consigned to oblivion. Even the use made of one solitary occasion is of importance in one way or the other. See ver. 45. Of the least—Externally or even internally. A
certain species in the whole class of saints is meant. Those who conferred, and those who received the benefits are different persons. Of these—Spoken demonstratively. My brethren—It is better to benefit the righteous than the wicked; and yet the latter are not excluded from benefit (see chap. v. 44) by the observance of a due order of classes of the men we benefit, and of the works we do. Men, in proportion to their eminence, treat their followers with haughtiness; but Jesus, from the beginning, constantly called his followers disciples; once, when speaking of the cross, little children, John xiii. 33; and friends, John xv. 15. After his resurrection he called them children, John xxi. 5; and brethren; comp. chap. xxviii. 10; John xx. 17; xiii. 1. And he will use this term in the judgment day. How great is the glory of believers! See Heb. ii. 10, etc. In his condition of humiliation, Jesus avoided the use of this epithet, lest he might appear of a condition too low to suit his dignity; but in his state of exaltation, no such error is to be apprehended. Observe, however, that Christ addresses none in the vocative case, as brother. The case is altogether different in chap. xii. 48–50; Heb. ii. 11, 12; nor does any other passage of Scripture call Christ our brother; nor, for instance, would it have been fit for Peter to address him as brother; instead of as Lord. John xxi. 15, 20; xiii. 13. Even James, called by the others, the Lord's brother, calls himself the servant of God, and of the Lord Jesus Christ; Jas. i. 1. And Jude calls himself also the servant of Jesus Christ, and brother of James. See also Matt. xxiii. 8; Luke xxii. 32. Among mortals, an unequal brotherhood is entertained on such terms as these, that the superior descends to call the inferior his brother, while the latter addresses the former by some title of respect. And so even the court of heaven has its own ceremonial, which prevents any clashing between confidence and humility. So also the appellation friends (John xv. 15) appears to be one-sided, used by, but not to be used to, our Lord. The boldness of faith exhibited in the Song of Songs is exceptional. Unto me—Not merely, to me also. Comp. not unto me, ver. 45.

41. Then—When already the righteous at the Lord's word come, shall have taken their seats as kings in judgment on the wicked. [Ye cursed—not of my Father; ver. 34, because the curse is their own work. De W.] Prepared—So Isa. xxx. 33. At the time of this judgment the devil will be already in hell, Comp. Rev. xx. 10, 11, and 2 Pet. iii. 7. [For the devil—
Not for you, ver. 34. Because there is election to life, but there is no reprobation to death. Al.]

43. Not—Sins of omission. [Who would not run to prisons and hospitals on errands of mercy, if assured that Christ was there! Yet Christ himself tells us so, and we turn a deaf ear to him. Q.]

44. They also—Their trial is distinctly described. They shall answer either collectively or individually. [Omit awy, him. Tisch.] When—This ignorance will cling to the wicked up to the time when they make this effort at self-justification.

45. These—Our Lord does not here add my brethren, as in ver. 40. The wicked neither know nor shall know the relationships of the righteous.

46. Go away—The place to which each class shall depart is different from the place of judgment. Punishment—[Fire, see ver. 41.] But—Christ, the King, shall address the righteous first, in the presence of the wicked, but the wicked shall depart the first, in the presence of the just. See chap. xiii. 49. So the lost shall catch no glimpse of life eternal; but the just shall behold the vengeance which the wicked have incurred. Righteous—Declared so by this very judgment. Eternal—That is named eternal which reaches and exceeds the bounds of earthly time. Comp. Rom. xvi. 25.

CHAPTER XXVI.

1. Finished all—Had finished all he had to say. He neither hastened nor delayed his Passion. The discourses of our Lord, if arranged according to the gospel harmony, constitute a complete system of instruction. [These sayings—Note the contrast; I shall sit on the throne of my glory, (chap. xxv. 31,) but now I give myself up to be crucified. Stier.]

2. Two—Jesus foretold his death by various notes of time. [In the same way as from the Friday evening to the Sunday morning made three days, so there were two days from the Wednesday to the Thursday, which was the day of the Passover, and of unleavened bread. Mark viii. 31; xiv. 11, 12. (So the Romans used the phrase ante diem secundum kalendas, for pridie kalendas.) Matthew briefly relates the delivering up of Jesus to be crucified. This was done step by step: by Judas, on the Thursday night; by Caiaphas, the next morning; by Pilate, about two hours later. This brings us from his
betrayal to his crucifixion. Harm. The day which intervened between this one and the crucifixion is mentioned in ver. 17. V.G.] And—Accordingly, at this suitable time. Is betrayed—Present tense; for Jesus was preparing himself in every way for suffering; and his enemies were already compassing that suffering. Mark xiv. 1. [This present rather depends on the preceding one, is; the interpretation above is strained. Ed.]

3. Assembled together—So ver. 57, chap. xxvii. 1, 17, 27, 62; comp. Luke xxii. 66; Matt. xxviii. 12; Acts iv. 5, 26, 27. [Omit και οἱ γεωμετρικοὶ, and the Scribes. Tisch., Alf.] The chief priests—Who took the lead in this matter; supported, however, by the scribes, who were lawyers, and by the elders of the people, who constituted the remainder of the Jewish council. Called—Matthew wrote for readers in times and places in which they had no other sources of knowledge concerning Caiaphas (as also concerning Judas, ver. 14).

4. By subtlety—Unworthy consultation!

5. Not on the feast day—And yet that was the very day they did! They wished to defer the act until the people, present in such numbers at the Passover, should have departed on its conclusion; but on the betrayer offering himself, they would not delay. So the divine purpose prevailed. The people—Who acknowledged Jesus as a prophet, and were at that time assembled in great numbers.

6. [In Bethany—This feast, with its attending circumstances, the anointing, &c., is mentioned by John (chap. xii. 1, 2, &c.) in the proper order of time, and by Matthew and Mark in a more cursory manner. Harm.]

7. Having.—She had one box, and could imagine no better use for it. Alabaster—Rather of thin stone than of glass; which could not well have been broken without danger of inflicting injury. See Mark xiv. 3. [And poured—For the better comprehension of the manner of this act, it must be borne in mind that the ancients reclined on cushioned couches when at meat, so as to have their feet behind them. V.G.] As he sat—Others were anointed after death; but Christ, with greater fitness before; since after death it was superfluous.


9. [Omit τὸ μύρων, ointment. Tisch., Alf.] Might—This was a bad application of comparative theology on the disciples'
part. To the poor—To whom whatever is given, under ordinary circumstances, is well bestowed. Chap. xix. 21; Luke xix. 8. [And this very passage proves such to have been the practice of the disciples. V.G.]

10. Trouble—For conscientious doubt concerning an act done, as well as concerning an act intended, is a trouble. Especially when the scruple is raised by those nearer the Saviour than ourselves. The woman—The conduct of the disciples was uncivil towards the Lord himself; but this he censures less than their troubling the woman. Good—Though herself unconscious how good the work was. The simplicity of an action does not detract from its merit, [which is often greater or less than the doer supposes. Chap. xxv. 38, 44; Heb. xiii. 2. V.G.] There was neither waste as regarded the poor, ver. 11; the disciples, Mark xiv. 7; the woman, ver. 13; or the Lord, ver. 12.

12. Poured—Abundantly. For my burial—Implying the proximity and the certainty of his death. The word translated burial signifies rather the preparation for interment than the actual laying in the grave. The ἰνταφιασμός (here translated burial) of Jacob (Gen. i. 2. Sept.) took place in Egypt; his actual sepulture at a later time.

13. This gospel—which Christ preached. [Spoken humbly and modestly. V.G.] Shall . . . be told—As in truth it is. These words were both heard and afterwards recorded by Matthew; and they afford a proof of the truth of Christianity. A king with all his power cannot immortalise an action. Memorial—The memory of the just may flourish, though their names remain unknown. [Compare, however, John xii. 3; ver. 6, note; Luke xxiv. 18, note. E.B.]

14. Went—[Doubtless on the Wednesday evening. We must suppose Judas, enthralled by Satan, to have met the adversaries of the Lord on that night, and to have arranged finally with them on the following day. Harm.] The disciples were under no restraint. The wicked one was free to depart.

15. Covenanted . . . for—Lit., they weighed out. [Gr. ἐπικινδύνεια. This is the proper rendering, not covenanted with him for. Comp. chap. xxvii. 3. Mv.y., De W.] The very Greek word here used is found in the prediction of these thirty pieces of silver. Zech. xi. 12. Sept. Thirty pieces of silver—The value set upon a slave, Exod. xxi. 32; that of a freeman was sixty.
16. [From that time—Men seldom leave a crime imperfect. Q.]

17. First day—It was now the Thursday, the 14th day of the first month; [on which day all leaven was to be put away; and so the eating of the paschal lamb could not be postponed longer than twenty-four hours, that is till the Friday evening. Harm.] Comp. Exod. xii. 6, 15. Where—They ask where, not whether. Our Lord was wont to observe every appointment of the law. For thee—Jesus held the place of a father, in the family of the disciples.

18. [To the city—They seem to have been yet in Bethany. Mey.] Such a man—Substituted by Matthew for the actual name. The master—(Lit., the teacher, Ed.) Therefore the host was a disciple, though not one of the twelve. [As among his friends there was a secret enemy, so among his enemies a secret friend. Braune in Stier.] My time—To suffer; which I have long contemplated and foretold. I will keep—Lit., I keep. A courteous way of announcing the Lord's intention to that ready disciple. It is amazing how some learned men can question or deny the fact of our Lord's having kept a passover at all at this time. See vers. 17-19, 30; and Luke xxii. 7, 8, 12, 14, 15.

20. [Twelve—Add, μαθητῶν, disciples. Tisch.]

22. [For εἰκάστος αὐτῶν, every of them, read εἰκάστος, every one. Tisch.]

23. That dippeth—The making common use of a single dish (of which there were several upon the table), and the fact of Jesus and Judas, at the same moment, dipping in it, were to afford special indications of the betrayer; ver. 25.

24. Goeth—Through suffering to glory. As—Therefore the woe in no wise affects the Son of man; this is consolatory. But woe—The divine prevision of Judas's sin does not lessen his guilt. Unto that man—Of whom also it is written. Betrayed—This word amplifies the sense of goeth. That—As if already far removed. Man—This might be taken as the predicate, [thus, it had been good if he had not been born that man.] If he had not been born—or begotten; or, if he had died before his birth. Job iii. 2, 10, 11. This expression is a proverbial one, not necessarily implying the eternity of perdition. Comp. Luke xxiii. 29; Ecclus. xxiii, 19; (Gr. ver. 14.) [But greater wretchedness is here ascribed to him than that set forth, chap. xviii. 6. V.G.;—and Jesus mourns over the eternity of that man, so as to forget the sorrow he had vol. 1.
brought upon his Lord. This man is a sorrow to him, back to his very birth. Lange in Stier.] Judas obtains an entirely exceptional place among unhappy souls; he walked long with Jesus; and not without sorrows; and died but a short time before the Pentecost of joy.

25. Master—Judas is never recorded to have called Jesus Lord. [Is it I—Those darkened by sin endeavour to imitate the language which love suggests to the true of heart. V.G.] Thou hast said—A form of affirmative reply; used in answer, firstly, to an affirmation, and afterwards to an inquiry; the effect of its use is to change the interrogation into an assertion; as, Judas is the betrayer? Thou hast said, Judas is the betrayer. Comp. Exod. x. 29; 1 Kings xx. 40; and note on ver. 64.

26. Eating—As ver. 21. Therefore Judas was present; comp. all, Mark xiv. 23, and but, Luke xxii. 21. [Beng. in Harm. argues at length for Judas’s presence. But his departure, John xiii. 30, seems to follow the last verse immediately; and ver. 46, 47, implies that it had taken place. Mey. So Ols., Neand. But Stier and Alf. follow Beng.] Took—In his hands. Comp. John iv. 2, on the supreme dignity of the Holy Supper. Bread—which was at hand. Blessed—See, gave thanks, ver. 27. These words explain each other. He gave thanks to the Father, and, at the same time, pronounced a blessing on the bread and wine in his very prayer and giving of thanks. Comp. Luke ix. 16; John vi. 11; 1 Cor. xiv. 16, 17. Brake—After he had blessed. This makes against the doctrine of transubstantiation. For an accident (which the upholders of that doctrine call the bread after consecration) cannot be broken. Gave—Jesus himself is not here said to have eaten and drunk it; since it was not for himself that his body was given, and his blood shed. Take—who could have taken it if the Lord had not appointed it? Comp. John iii. 27. This—Contrasted with the old overshadowings; that is, ye have myself; this, which I command you to take. For my blood, of the New Testament follows. Therefore the word body must be interpreted as literally as the word blood. The separate distribution of the body and the blood, however, refers to our Lord’s actual death, and the shedding forth of his blood from his body. [The memory of which should be kept up until his coming again; ver. 29. V.G.] The blessing preceded and precedes the utterance of the words, This is my body. We readily admit this to contain
an allusion to the Jewish formula, spoken in reply to the inquiry of their children as to the Passover, What is this? This is the body of the lamb which our fathers ate in Egypt. My—Understand here, which is given for you, (Luke xxii. 19,) words implied in ver. 28. The evangelist describes briefly a matter well known in practice. The injunction, do this in remembrance of me, is implied in ver. 29.

27. The cup—Which was on the table, and from which all had already drunk. All—Even if the sacrament, taken under one kind, were complete, it should be the wine, rather than the bread. In 1 Cor. xi. 25, 'it is in connexion with the cup that the words, as often as ye drink it are used. [It is not left to men's discretion, after eating, to drink or not. V.G.] The explicitness of the Scripture on this point sprang from a foreknowledge of what the Romish Church would do. (Gal. iii. 8.) The disciples were representatives of the many, spoken of in ver. 28. Thus, too, the words many and all are used together in 1 Cor. x. 17. The Lord's Supper should be no matter of indifference to Christians.

28. This—The true blood of Christ is shown to be present here, as that of the victims was in the Jewish formula, (Heb. ix. 20,) to which reference is here made. New—[Omit шиш; new. Tisch., Afl.] Contrasted with Exod. xxiv. 8. Testament—In the last (17th) century many Reformed, and some Evangelical theologians, endeavoured to explain the whole scheme of Christian doctrine as one of covenant; a method perfectly in accordance with Jewish theology. We must not, however, take in an unmodified sense a term taken (as was commonly done) from the old dispensation, to specify the new; and, in fact, if there be no difference in the dispensations, why is a new one mentioned in contradistinction to the old? Moreover, a difference which accords strikingly with the character of each dispensation exists between the words used, תרי, covenant, to express the Old, and διαθηκη, Testament, to express the New. For the former word accords better with the old economy, which was stipulative in form; the latter with the new, which is testamentary. Hence the Talmudists write the word διαθηκη in Hebrew letters, having no Hebrew word to express its sense. The idea of a covenant, too, does not harmonise with the full sonship set forth in the New Testament. Finally, the very idea of a Testament will, in life eternal, vanish, from the fact of our intimate union with God. See John xvii. 21, etc.: 1 Cor. xv. 28. Which is shed—Pre-
sent tense. The holy communion is always as effective as if, in the very moment of its partaking, the body of Christ were being given, and his blood being shed. Many—Even beyond Israel. Remission of sins—The peculiar blessing of the New Testament dispensation. See Eph. i. 7.

29. I say—Comp. Luke xxii. 15, and following verses, as to the order in which these and the preceding words were spoken. [A comparison of Matthew's and Mark's accounts with that of Luke, shows that our Lord combined the promise of eating in the kingdom of God, with the Paschal Lamb, and of drinking in the kingdom of God with his cup, thus most closely associating those two mysteries. Harm.] Henceforth—An appropriate farewell. The fruit of the vine—A periphrastic expression for wine; appropriately used, as different from the ordinary term, by the Saviour, when about to leave the world. Until that day—A prophecy. See Luke xxii. 16, 18, 30. Hence St Paul deduces the duty of showing forth the Lord's death till he come. 1 Cor. xi. 26. It—The fruit of the vine, wine, manifestly wine of heaven. New—In the full consummation of the New Testament. This new is something higher than the newness spoken of in ver. 28. Remark a foretaste of this in John xxi. 12. The Lord's Supper took the place of the Jewish passover feast, and shall in turn give place to higher heavenly feasts. The word new, here expresses some peculiar newness; the ordinary Greek word used elsewhere, (see chap. ix. 17,) meaning literally young wine. Gataker takes the force of the word here to be different, (comp. in Greek, Mark xvi. 17; Acts ii. 4;) meaning some wine entirely different from what the Lord and his disciples were drinking. [The sacrament which, because of sin, receives us into the fellowship of death, must ever be in contrast with that eating and drinking. Stier.]

30. Sung—They either sang or recited Ps. cxiii., cxiv., cxv., cxviii., or cxxxvi., which wonderfully set forth the mystery of redemption. The hymn contained also the words quoted in chap. xxi. 9, 42. We read that Jesus, while on earth, often prayed; but never that he sang. [The events recorded in John xv. 16, 17, took place subsequently to the recital of the hymn. In John the connexion between chapters xvii. and xviii. does not permit the recital of the prayers of Jesus to be interrupted by the mention of the hymn. We may reasonably suppose the hymn to have been recited in the supper-room, but that the prayers of Jesus, mentioned in John xv. 16, and
chap. xxi. were uttered in the open air, possibly in the court-yard of the house, and within the city. Harm.]

31. [Then—As they went out, ver. 36. Mey.] All—He had previously predicted that one should betray him. [All ye —Apostles! Then who has not reason to fear? Q.] Offended —So that your faith in me shall greatly totter. The same word occurs in Rom. xiv. 21. It is written—The disciples might infer from the mention of the smiting of the shepherd and the scattering of the flock, that the prophecy was about to be fulfilled that night. I will smite—With the sword, a metonymy for the crucifixion, concerning which it was not granted to the prophets to speak in detail. See Zech. xiii. 7. God is said to smite Jesus, in delivering him up to be smitten. The sheep—The disciples represented the entire flock which they were afterwards to bring together. Scattered abroad—Up to the time of the Comforter's coming, the presence of Jesus was the entire defence of the disciples; when he was smitten, they were dispersed.

32. I will go before—As a shepherd before his flock, a pastoral expression. Galilee—Where his solemn reappearance was to take place before his reassembled flock. Jesus says to those who had accompanied him from Galilee, "Before ye reach home again, I shall rise."

33. [For ei xal, though, read ei, if. Tisch., Alf.] Though—He might better have said, "Though no one else be offended, yet will I." Never—Not merely in that particular night.

34. This night—It was already night; and it was stranger that this should happen by night than by day. Before—After cockcrow much of the night still remains. This was, therefore, a very forcible refutation of Peter's never. The cock—The cock, properly so called; comp. Mark xiii. 35; 2 Macc. v. 20. There were some, but very few, cocks in Jerusalem; but the Jews could not prevent the Romans from having them; therefore our Lord's prediction was the more surprising. Crow—Mark adds twice. The meaning in Matthew is, before the cock crow at all thou shalt deny me; and thy denial shall be thrice repeated. Thou shalt deny—Sin of mouth shall be added to offence of heart. [Which is injurious to faith. V.G.] Thrice—The Saviour knows us far better than we know ourselves.

35. Said—With a certain positiveness. So John xiii. 8. Not—Thus Peter acknowledges denial to be a sin. [Said all —Being free from the peril of betraying, they fancy them-
selves safe from any liability to offend. V.G. Out of gentleness the Saviour makes no rejoinder to this assertion.

36. Pray—Jesus speaks only of the pleasant, not of the painful part of what he has to go through. Comp. Gen. xxii. 5. [Jesus, priest and victim, lays himself on the altar, with Abraham's faith and Isaac's resignation. Stier.] He says, Watch with me, not, Pray with me. The disciples could not pray with him as equals. There is one Son, one Mediator.

37. Took with him—The same three, as witnesses, whom he had taken, chap. xvii. 1. [Jesus shares his sorrow with those he loves most. Q.] The two sons, &c.—Who had offered themselves, chap. xx. 20, 21. Began—Suddenly. To be sorrowful and very heavy. Mark says, to be sore amazed and very heavy. Both expressions, to be sorrowful and to be sore amazed, convey, in the Greek, an idea of horror. The word translated to be very heavy implies a loss of pleasure received from other objects. See note on Phil. ii. 26.

38. [My soul—What great things must have passed in the Saviour's most holy soul, in reference to the work required of him by his Father, and to his Passion and glory, especially in the last months, days, and hours; such, for instance, as his having to be about his Father's business; his receiving of baptism; his conquest of the tempter; his zeal for his father's house; his rejoicing in the revelation vouchsafed to babes; his transfiguration on the mount; his setting his face to go up to Jerusalem; his solemn entry into the city; his saying, Now is my soul troubled; his washing of the disciples' feet; his declaration, Now is the Son of man glorified; his celebration of the Last Supper with his disciples before his Passion; and his testifying in the passage under consideration, to his soul being exceeding sorrowful even unto death. Add to these, his utterances on the cross. Harm.]

38. [Insert δ Ἰησοῦς. Read, then saith Jesus. Tisch.] Even unto death—Such sorrow might have driven an ordinary man to suicide. Here—Come not the whole way with me. With me—In great sorrow it is well to be alone, but yet to have friends at hand. Jesus rouses his disciples to watch with him, though knowing that they would prove of no assistance to him. [Watch—They had all promised to die with him. Stier.]

meet with. V.G.] My Father—Jesus prays as a Son. [Possible—Not through God's omnipotence, but his wisdom. Comp. Luke, if thou wilt. De W.] Compare ver. 53; whence appears the readiness and completeness of Jesus's self-surrender to the Father's will. Cup—Which the Father presented, filled with the whole draught of suffering. I will—It was not the absolute will of Jesus that the cup should pass from him, regardless of the will of the Father. Comp. John xxi. 18.

40. Findeth—They ought to have been found differently occupied. Asleep—In this sleep they forgot their declaration in ver. 35. Peter—See ver. 35. Although Peter had heard that he was in danger of a grievous fall, he is notwithstanding commanded to watch and pray. Could ye not—After making such promises; this is too great weakness. See ver. 41. Watch—Prayer would flow spontaneously from those who watched. See next verse. With me one hour—Therefore Jesus often watched for long periods.

41. That ye enter not, &c.—A good subject for prayer. Comp. chap. xxii. 20; Luke xxii. 40. Temptation—Which approaches nearer and nearer. The spirit, &c.—The statement, except so far as it implies sin, was true at that moment of Jesus himself. See Heb. v. 7. Therefore he watched and prayed himself, ver. 39, 40. This sentence made the apostles mention the flesh and the spirit so frequently in their writings. [Willing... weak—See ver. 33, 35. Comp. ver. 40. V.G.] Flesh—We should not take this as an excuse for languour, but as an incentive to vigilance. Weak—In accomplishing good.

42. Except—The cup passed while Jesus was drinking it. [Omit ὁ τῷ ποτήριῳ, cup. Also ἀπ' ἐμοί, from me. Tisch., Alf.] Drink—In this repeated mention of his having to drink it, he prepares actually to do so. Be done—The prayer here is already more resigned to suffering, than in ver. 39, and exhibits our Lord's obedience.

43. Heavy—Such languor often lays hold on the righteous at most unecoming times.

44. The third time—Generally decisive. The same words—As suited to his sorrow. The repetition of the same words is often well adapted to the state of the mind.

45. [Omit ἀνρῶν, his. Tisch.] Sleep on now—An imperative, implying as it were that he left the disciples to themselves, and, in doing so, actually with a certain stern kindness, supplied them with a strong incentive to watchfulness. This
is no irony, but a metonymy; as much as to say, if ye do not heed my awakening of you, there are those close at hand who will effectually rouse you. Meanwhile sleep, if ye will. Luke, in chap. xxii. 46, has, \textit{Why sleep ye?} as a question, for which reason, some think the passage in Matthew and Mark should be read interrogatively, \textit{do ye sleep now?} \textit{Take your rest—As sleeping} is contrasted with \textit{watching}, so is rest with the labour of \textit{praying}. \textit{The hour}—So often foretold. Less definitely he had said \textit{my time}, ver. 18. \textit{[Sleep... the hour—What a reproof to the disciples! Yet its deepest sting was surely for the Lord himself. Mey.]}

46. \textit{That doth betray me}—Of whom I have already spoken. Our Lord says me, not you.

47. \textit{Staves}—As if snatched up in a sudden tumult. See ver. 55.

48. \textit{[Hold him fast—Lit., seize him.} Judas feared Jesus's escaping now, as he had previously done.]

49. \textit{[Hail, Master!—How many professing Christians habitually utter the same address, and perpetrare the same treason. \textit{Ed.] Kissed him}—[Gr. κατεδέχατον, not, as Beng., repeatedly, but for the simple verb, ἐφίλησέν, kissed, Alf., De W., Stier.] In spite of his words in the preceding verse, and with a show of kindness. With the utmost audacity he violates the holy countenance of Jesus.

50. \textit{Friend}—According to Ammonius, the Greek word thus translated is not exactly \textit{friend}, but signifies one long associated in life or occupation. Comp. Luke xxii. 48; Judas; and Ps. lv. 14; Ecclus. xxxvii. 5. \textit{[Wherefore—Gr. ἐφ' ὃ instead of ἐφ' ὃ. Mey., Tisch., Alf. The English version, \textit{wherefore art thou come}, is correct, Alf., and is a direct address to the traitor's heart and conscience. Stier. Took him}—First the band took Jesus; meanwhile the smiting and healing of the servant's ear occurred; then they surrounded and seized him as a prisoner. The former \textit{taking} is the συστάτην in Matt. and Mark; the latter \textit{seizing} the συλλαμβάνων of Luke and John. \textit{Harm.}]

51. \textit{One}—Matthew does not mention Peter's name; possibly for many reasons; one of which may have been, that such mention would have endangered Peter at the time the Gospel was written. \textit{Servant}—Who probably put himself more prominently forward, at his master's command. \textit{Ear}—By a most dangerous blow. Peter had probably aimed \textit{at the shoulder} of our Lord's most forward assailant.
52. Thy sword—Most unsuited to my cause. Place—The sword, if not in the seabbard, is not in its right place, unless it be serving the wrath of God. *They that take the sword*—When God does not give it into their hands. *Perish*—As a punishment. *With the sword*—See 2 Chron. xxiii. 14; Jer. xxi. 9.

53. Now—Even (after his capture). *My Father*—Jesus, even when about to drink the cup, retained his former filial feeling towards the Father. See ver. 42. *More than twelve legions.* There were 6000 in a legion; 72,000 in twelve legions. This would give a legion for each of the twelve apostles [or for our Lord and the eleven then with him, Ed.], a thousand for each of the seventy disciples. The angels are divided into ranks and numbers.

54. *How*—Here our Saviour plainly takes the Passion upon himself. *That*—See ver. 56. [Jesus carried the law of God in his heart. V.G.]

55. *The multitudes*—Jesus calmed the violence of the multitude, in order to make their return to their senses easier at a future time, even though the urgency of their leaders prevented such a return being immediate. *As against a thief*—Against whom, on a sudden alarm, every staff becomes a weapon. *Daily*—Particularly from the Feast of Tabernacles, till that of the Dedication in that very year. [Omit πῆδι ὑμᾶς, with you. Tisch., Alf.] *In the temple*—Where ye might have taken me with ease. *Ye laid no hold on me*—A metonymy of the consequent; equivalent to, *ye were not able to take me before.* Comp. Luke xxi. 53. [John the Baptist had been kept in custody a considerable time before his execution; but up to the last moment the world could not obstruct Christ's freedom of speech. Harm.]

56. *All this was done*—Matthew appears to have interwoven this paraphrase with our Lord's words concerning the fulfilment of the Scriptures. Comp. Mark xiv. 49. *The Scriptures*—In the plural. All fulfilments centred in his Passion. [Luke mentions another cause as assigned by our Lord for the sudden change in the Jews, namely, the power of darkness. See Luke xxii. 53. Harm. *Forsook him*—The disciples owed the only safety which they had to the very one whom they forsook. Jesus is abandoned by all. It was he, and he alone, who both could and should accomplish the work. Harm.]

58. *After off*—In doubt, and with a sense of danger. In a condition compounded of that of courage (ver. 51) and fear (ver. 70.) *Sat*—An unsuiting companionship.
59. Sought—Which caused such a number of false witnesses to appear. No act of greater injustice was ever committed than this; though pretending to be an act of the highest justice towards God.

60. [Omit the second ὑπὲρ, yet found they none; and ἰδεῖ καὶ τῷ σατανᾷ, false witnesses, after two. Tisch., Alf.]

61. I am able—He had not said so. False testimony lays hold on some basis of truth; and a great calumny may sometimes be uttered by a very slight change of terms. They pervert the meaning of his words spoken three years before; while they unconsciously bring about their fulfilment.

62. What is it?—A distinct question.

63. The Son of God—It was evidently no merely political idea of the Messiah, which Caiaphas, in common with the rest of the Jews, entertained.

64. Thou hast said—Camerarius says, "Jesus, in reply to the question of Caiaphas, declares himself to be the Christ, as if the question had assumed the fact. Nor is this an unusual form of assent in ordinary Greek;" he gives instances from Euripides, Xenophon, etc. Nevertheless—This word, like but, often serves to introduce an emphatic addition. Nevertheless, though ye believe not. Hereafter—[Lit., henceforth, Ed. Comp. John xiii. 31. Alf.] Henceforward it shall come to pass that ye shall see and know, by visible proofs, that I am he who shall sit (on the right hand of power) and come (in the clouds of heaven.) The coming to judgment, and the session at the right hand of God, are combined together; and after our Lord's Passion, they believed in what they shall behold hereafter. See John viii. 28. They disbelieved the past, and therefore Jesus, as he often used, appeals to the future. The first point in the glory of Jesus is his being the Son of God; the last, his coming to judge. The former fact is the ground of the latter; the latter the proof of the former. The sons of God, in their utmost sufferings, delight to keep the end and result of all such sufferings in view. Comp. note on 2 Cor. xi. 15. The Son—Spoken with modesty, and yet solemnly, in the third person. Sitting—Jesus was standing when he spoke; on his ascension he sat down on the right hand of God. On the right hand—A proof of Christ's Godhead. Of power—That is, of God; the Hebrews often used the word power to express God; for it is in all his works that the widest power is exhibited. [As the Passion advances, its amazing contrast grow in affecting interest. The Deliverer in bonds;
the Judge attained; the Prince of Glory scorned; the Holy
One condemned for sin; the Son of God as a blasphemer; the
Resurrection and the Life sentenced to die! The High
Priest for ever condemned by the high priest of that one
year! Stier.

65. Rent—As if his very garments were a restraint upon
the ardour of his zeal. That ancient custom had some affinity
with the feeling it signified. Need—They certainly had need
(of further witness), for the innocence of Jesus was not over-
thrown. [Omit αὐτῶν, his, Tisch., Alf., which is understood,
however, in τὴν.]

66. What—He treats the matter as settled. Moses says,
Let the blasphemer die; Caiaphas says, Jesus is a blasphemer;
his colleagues conclude, Let Jesus die. Of death—They de-
clare the same opinion before Pilate. John xix. 7.

67. Then—As if no treatment of him could be unjust. The
insults of the leaders were refined, those of the multitude
course. An assailant of God's honour merits all contumely;
and as such they regarded Jesus. [They—Not the Sanhedrin,
but the guards of Jesus. Luke xxii. 63. Alf.] Buffeted—
With the fist, or the hand. Smote him with the palms of their
hands—Or with rods, which the attendants carried. See Mark
xiv. 65. "No blow more disgraceful can be inflicted." Chrysostom.

68. Saying—Most wantonly. Who—Ye shall see one day
who is whom ye smote.

69. A damsel—Lit., one damsel. The temptation was slight,
as far as the questioner was concerned; but greater, as re-
garded the bystanders. [The damsel was in fear lest she
should have given admittance to a member of Jesus's party,
and therefore interrogated Peter. The others then took the
matter up. None of them appears desirous to have imperilled
Peter. The careless ones of this world often do far more harm
or good to the saints than they either imagine or intend.
V.G.]

70. Saying—in how few words one may commit a grievous
sin! See chap. xii. 24; Acts v. 8.

71. Gone out—A too tardy flight involves new peril. An-
other—Maid; and at the same time the first one, who called
her attention to him, and a male attendant. Mark xiv. 69;
Luke xxii. 58. The denial given under one impulse to the
repeated questions of different persons, forms, in fact, a single
denial, though Peter repeated it thrice. Jesus of Nazareth—
The epithet of Nazareth was added to distinguish him from others, bearing the name of Jesus. The Son of God bore a name used among men.

72. With an oath—Peter's former habits seem not to have been abhorrent from swearing. The man—As if Peter did not even know the name of Jesus.

73. Thou . . . art—The present tense. The temptation grows stronger. They first said thou wast, in the imperfect; ver. 69. Speech—It would have been safer for Peter to have held his tongue; by denying, that is, by speaking, he augmented his danger. His questioners, however, had stronger grounds of proof against Peter, from vers. 47, 51; but the world generally chooses the very weakest grounds for assailing the righteous; particularly in cases of mistaken zeal. Certain tribes had peculiar dialects, even in the time of the Judges. [See Judges xii. 6. I. B. The Galileans did not pronounce the gutturals well; and changed sh into th. Mey.]

74. Began—He had not gone to such lengths before; but at this point manifestly lost all self-command. [Gr. ξατα-Σεωρίζων, is certainly the true reading. Tisch., Alφ., etc. A corrupted form, and probably a vulgarism.] The man—Comp. chap. xvi. 16. Immediately—A striking circumstance.

75. And—Then at last. Unbelief, fear, and sorrow overpower even the natural faculties; but the joy of faith revives them. Luke xxiv. 7, 8. [Forgetfulness implies loss. If Peter had had the words of Jesus present to his mind throughout his temptation, his sin would have been of a far darker dye. V.G.] Which said—[Omit αὐτῷ, unto him. Tisch. Went out—A small matter destroys us, if we have not God's strength; a small matter restores us, if his grace uses it. Q.] Bitterly—The bitterness or sweetness of weeping depends on the state of feeling which excites it. His grief, if not his weeping, was of long duration. See Mark xvi. 7. [All his former forwardness ended here. V.G.] The tears shed by believers, even by men, who otherwise rarely weep, testify strongly to the power, and therefore to the truth of Christianity.

CHAPTER XXVII.

1. All—This council was more fully attended than the one held on the previous day. Chap. xxvi. 57. To—to carry out the resolution of the night before.
2. Led him away, and delivered—Comp. ver. 9, and note on its latter part. The governor—Or procurator.

3. That he was condemned—That Jesus was, by the priests. Repented—He had not expected the condemnation. He would, if possible, have undone his crime. Brought again—in the morning.

4. I have sinned—So shall the damned feel in hell. [And would that the friends of Christ, stimulated by faith, love, and hope, would avow the truth they hold as openly as desperate men, under the impulse of their conscience, will sometimes do, when convinced that they have nothing more to lose on earth. Harm.] Innocent blood—Miserably involved in his own darkness, he no longer acknowledges the Messiah. [Yet if he did not regard Jesus as the Messiah, he could not have considered him innocent. Ed. Thus one may know his sin, repent, confess, make restitution, and yet be like Judas! Q.]

What is that to us—Mark how they slur over the word innocent. See thou—The wicked who abet a man in crime, desert him after its commission. [Though each shall one day be punished in proportion to his participation. V.G.] The godly, on the other hand, who do not share the crime, try afterwards to do them good. Comp. see ye to it, ver. 24.

5. Cast down—in the disturbance of his mind. [The very bait which ensnared him causes the sinner the deepest sorrow. V.G.] In the temple—Therefore it was in the temple he had his interview with the chief priests and elders, and as some sort of balm to his fearfully troubled conscience, he endeavoured to apply the money to some holy purpose. The particular part of the temple meant, is unknown. Hanged himself—Lit., strangled himself, which is generally done by hanging. So the Sept. 2 Sam. xvii. 23 uses the word of Ahithophel; whom however, as well as Iscariot, some consider to have died of the quinsy; see also note on Acts i. 18.

6. [Said—Ye hypocrites! Fearful of defiling the temple with blood-money; yet having no conscience against defiling their consciences with the blood of the innocent. Q., Ols.]

7. The potter’s field—Which was well known. It may have been used by a potter to furnish him with clay. To bury strangers in—Thus strangers were already acquiring rights in Jerusalem. Thus, too, Abraham’s first possession had been a burying-ground.

8. Was called—Thus giving public testimony to the fact (of Judas’s treason). This was no chance appellation, though it
originated with the populace. Of blood—See ver. 6. Unto this day—Matthew must have written at some distance of time from these actual events. Compare chap. xxviii. 15. [Bengel quotes a legend to the effect that the soil of this field decomposed bodies in a single day.]

9. Jeremy the prophet—These words are evidently from Zechariah, with whose writings Matthew was acquainted; see chap. xxi. 4, 5. [Bengel, in his Appar. Crit., considers the word Jeremy a gloss.] And they took—See Zech. xi. 12, 13, of which the evangelist, retaining the substance, gives a paraphrase. Him that was valued, whom they . . . did value—Most forcible words. Children of Israel—The chief priests did their utmost to estrange Christ from the children of Israel.

10. (They) Gave—In Zech., I gave; which hence has been introduced by some into Matthew; a course approved by Gebhardi on Zech. xi. 13. But the reading here is in the plural; any difference between the sense of Matthew and Zechariah being done away with by the clause as the Lord appointed me. Comp. Sept. Ex. xi. 12 Appointed—Lit.: commanded; to write or to say.

11. The king—Before Caiaphas Jesus avowed that he was the Christ; before Pilate, that he was a king. Thou sayest —A public and sacred declaration. Comp. 1 Tim. iv. 13. Jesus proves his subsequent silence to have arisen from no deficiency of boldness; Pilate, he answers directly; Caiaphas, only after having been adjured; for he had long before taught the Jews (that he was the Christ). Mark and Luke also mention this answer, thou sayest; which evidently forms a summary of all that John records as spoken by our Lord to Pilate. John xviii. 34, 36, 37.

12. [The silence of Jesus in reply to accusers who brought forward nothing new, was a confirmation of all he had already said. Harm.]

13. Then—Pilate at first, as bespitted a judge, acted with moderation. Hearest thou not—A separate question. Comp. Mark xv. 4.

14. Never a word—So far as concerned giving an answer to the Jews' inquiries as to his kingdom; for he afterwards replied to Pilate touching another point. Insomuch that—For no one is likely to keep silent when his life is at stake; especially if he have once begun to speak.

15. At that feast—The passover; this custom was a me-
memorial of the deliverance from Egypt. Was wont—Even political customs subserve the purposes of God's providence. A—Lit., one; not two at once.

16. Notable—A well-known thief, notable for outrageous crime [and, even in a higher degree, for the same crime of which they accused Jesus.] And yet he was preferred before Jesus. How great contempt! And shortly afterwards, in the ignominy attending his execution, he was made more prominent than other two thieves. [And yet by the death of this identical Just One, those who have incurred death are delivered. Harm.] Called—Who had given occasion to much talk. It may be that Barabbas long survived as a memorial of the history of Jesus. The word Barabbas means son of his parent; one desired, beloved, of his parent; spoiled by over-indulgence. [A few manuscripts read Jesus Barabbas; here, and ver. 17; and Mey. and De W., after Ewald and Fritsche, adopt it. So first two editions of Tisch., who, however, now omits Jesus; with overwhelming authorities. So Alf.]

17. Christ—Therefore Jesus had been already very often spoken of by this name.

18. For envy—They envied him, because the people had flocked to him.

19. When he was set—In the very despatch of urgent business. Extraordinary announcements at such times should not be disregarded. Judgment seat—The dream had produced a strong impression; and was better understood by Pilate's wife, once its fulfilment had begun. Perhaps she had actually dreamt it while Pilate was engaged in the business. [His wife—Called Procla by tradition; canonised in the Grecian Church. Mey.] Saying—By this warning a great benefit was offered to the governor, more than to the Jews, who had received sufficient warning from other sources. Nothing—She sums up her counsel in this one word; as Pilate also should immediately have done. V.G.] Just—So Pilate also calls him, ver. 24, with some faint reference to these words of his wife.

20. Persuaded—With specious words. Destroy Jesus—That is, demand his destruction.

22. What shall I do—Pilate did not expect them to demand any very harsh measure; but he should not have asked them, it had been safer for him to have simply dismissed Jesus. Comp. Acts xviii. 14, 15. [Tisch. omits oun, unto him.] Let him be crucified—Barabbas had deserved crucifixion; therefore they demand that Jesus should be crucified.
24. Could prevail nothing—But why not, Pilate? It is des-
perate, indeed, to prejudge our powers, and say nought avails;
(the literal meaning of the words here translated could avail
nothing.) Rather—Not greater; he feared an insurrection. 
[Washed.—But by no such ceremony could he wash away the
sin he was committing. V.G.] Saying—His declaration was
opposed to fact. [Omit τῶν δικαιῶν; read, of this blood. Tisch.,
Alf.] See ye to it—Pilate uses to the Jews the same words
they had used to Judas. This was a formula of rejection.
See Acts xviii. 15.

25. All—This gives a reason for the Jews' state of exile in
the present day. U pon us—Comp. Deut. xxviii. 18; Ps. lxxix.
24, cix. 17. They say, we will undertake for that. [They
take the guilt upon themselves, without releasing Pilate from
it. It is possible in a single instant to incur a guilt, which
not a lifetime, not eternity itself, can purge away. And some
men hesitate much less than Pilate. V.G.]

26. Scourged—After giving sentence.

27. The whole band—Even those who were not required to
be, and who had not been, present before. [This was the
climax of our Saviour's abandonment to the sin-burdened
heathen. Harm.]

28. Scarlet robe—They deride his kingship, as the Jews did
his prophetical dignity; chap. xxvi. 68. The robe is called
purple, in Mark xv. 17, and John xiv. 2. These words are
sometimes synonymous, sometimes different; as in Rev. xvii.
4. The one colour used sometimes to be placed over the
other.

29. King—They treated Jesus as a man of unsettled intel-
lect, who imagined himself a king.

31. After that—After they had mocked him, they took off
also the crown of thorns; [which ought to be omitted in pic-
tures of the crucifixion. V.G.]

32. Cyrenian—No Jew nor Roman would carry the burden
of the cross. So there were present persons from Europe,
Asia, and Africa; but since then Christ has found men will-
ing to bear his cross in the remotest parts of the earth. To
bear—Simon is not said to have been unwilling to bear it.
Athanasius well says:—Simon, a man, bore the cross. thus
showing to all, that it was not for himself, but for mankind,
that Christ was undergoing death. [Perhaps Simon became
a Christian in consequence of this. Comp. Mark xv. 21.
Mey., Ois.]
33. Of a skull—A hill so named from its shape. [Not, I imagine, from the skulls of slain malefactors lying about. For Golgotha means the place of a skull, in the singular, not of skulls. Harm.]

34. Vinegar—Mark xv. 23 says, wine mingled with myrrh. It was a liquor combining the taste of sweet wine and acid vinegar, (comp. note on ver. 48); it was mixed with myrrh, according to custom, and with gall, out of wantonness. Would not drink—For it was fitting that that should be postponed to the end of his Passion, John xix. 30. And Jesus evidently desired to retain his faculties undisturbed till death.

35. [Crucified—Christ, for our blessing, was made a curse. Who could dare to say so, had not an apostle declared it? Gal. iii. Consider also Gen. iii. 6; John iii. 14; 1 Pet. ii.

24. Harm. Parted his garments—The poorest man dies with some clothing on, Jesus with none; and his garments fall, not to his friends, but to the soldiers who crucified him. Harm.]

36. Watched—Comp. ver. 65. [The crucifixion and parting of garments took place about the third hour. Therefore when the tumult was mostly over, there was time enough for those who were watching to think over the whole matter; and finally those prodigies occurred which taught them to alter their opinions; ver. 54. Harm.]

37. Is—Beyond question. This title probably remained longer on the cross than the body of Jesus.

38. [Two thieves—As Matthew and Luke make such late mention of the crucifixion of the thieves, we may infer that of Jesus to have been regarded as the principal matter by Pilate and his subordinates. Harm.]

39. Passed by—Many disdained even to stop on their way. Wagging—A question of distrust. [Rather of malicious triumph. Comp. Ps. xxii. 7. Mey.]

40. Saying—Seven distinct scoffs of adversaries may be enumerated. [The most atrocious robber is seldom mocked while undergoing execution; but Jews and Gentiles, chiefs and populace, both by word and writing, cruelly mocked the Son of God while hanging on the cross. Harm.] Three—Of which this was the first. Save—First they mock at the name of Jesus (Saviour); then that of Son of God; then that of king; ver. 42, 43. They also deride his words; ver. 40. The Son—Chap. iv. 3.

41. Likewise—Now the leaders in a strange chorus imitate the populace, whom they surpass in bitterness. [Ordinarily
people of this sort are slow to exhibit publicly their inward feelings. V.G.]

42. [Omit ei, if. Read He is the King. Tisch.] Will believe—His completing his work, and not coming down from the cross, is the very reason why we believe.

43. Trusted—Comp. the end of this verse. For he said—We may either suppose these words uttered by the passers by, or added by the evangelist, by way of explanation. See Ps. xxii. 8. Sept.

44. Thieves—Some imagine the plural number used here instead of the singular by synecdoche (taking the whole for a part), and that the penitent thief is not meant; but such a figure of speech would hardly be suited to so dreadful a narration. Nor are examples wanting of men who, while enduring slow agonies, have first blasphemed, and afterwards been converted.

45. All the land—The whole world is meant; for the sun itself was eclipsed. Until—Three hours full of mystery. With this period of abandonment and gloom, the eighth Psalm (the 3d verse of which omits any mention of the sun) may fitly be compared.

46. And about—From this connexion we may infer that the eclipse of the sun (at the full moon) signified rather the abandonment of Jesus, than the malice of his enemies; that it lasted through those three hours, and that at its close, Jesus uttered this exclamation. Luke, in chap. xxiii. 45, without mentioning the abandonment, combines together the eclipse and the rending of the veil. When the abandonment was ended, the Holy of Holies immediately lay open to the Mediator. [Ninth hour—Some have imagined that Pilate’s final sentence was given at midday, and that the hour leading to execution was delayed so long as to bring his crucifixion to the hour of the evening sacrifice; it was at that hour, however, that our Lord’s death took place, after he had been hanging for six hours on the cross. Harm.] Cried—Both this cry, repeated in ver. 50, and the silence which preceded it, are points of great importance. My God—Elsewhere he used to say Father; now, as if further off from him, he says, My God.† Yet he repeats this address twice, showing in the word my his confidence, resignation, and patience. Christ was μακάριος, the servant of the Lord. Yet he addresses him as God, not as Master. Comp. Ps. xxii. 1. Sept. My God, my God, protect me! Why hast thou forsaken me? The meaning of which is
evident from what follows. He not only declares himself to be given up by God to the will of men, but also at God's hands to have undergone somewhat unutterable. [There was also doubtless, in our Lord's quoting the 22d Psalm on this awful occasion, a special purpose of drawing the attention of bystanders to the marvellous fulfilment of the prophecies contained in that psalm, which was being accomplished before their very eyes. Ed.] Why—Jesus knew why, and had prepared himself for all things; and yet the question implies that the Son would not have had to endure such an abandonment on his own account, but that it occurred for some new reason, and for a brief space; which having elapsed, his desire towards the Father should be again gratified. Hast thou forsaken—Past tense. In that very moment the abandonment ended, as the Passion itself did immediately after. In the midst, and at the height of the abandonment, he had been silent. The abandonment is the only thing whereof he complains.

47. Elias—It is an impious thing to distort sacred words, utterances, and prayers.

48. Vinegar—The soldiers themselves were accustomed to drink vinegar, as Gataker says.

49. The rest—Of those present, as contra-distinguished from those mentioned in ver. 47. Said—After the terrible darkness they return to their scoffing. Let be—They say that their comrade's aid is needless, as Jesus has called Elias.

50. Had cried—This was a voluntary surrender of life. The torture of the crucifixion inflicted on him by man did not terminate his life. See Mark xv. 44; and yet they are rightly said to have slain him, having done all in their power to effect that purpose. Gave up the ghost—The sacred record mentions the death of Jesus Christ in few words; the discourses and epistles of the apostles set forth its results at length. As Macarius says, the gospel supplies the wool, whereof the apostles have woven the robe. Our Lord is nowhere said to have fallen asleep (comp. ver. 52), but always to have died, thus showing the truth, the importance, the briefness, and the efficacy of his death. [By that death God was reconciled. Truly a blessed moment. V.G.]

51. Was rent—Therefore the entrance into the holy place was thrown open. The earth—The whole world, (see ver. 45), but particularly Jerusalem and the land of Israel. [This earthquake was the opening of the tombs; ver. 52, the sym-
bolic declaration that the death which had happened had broken the bands of death for ever. Alf.]

52. Saints which slept—The name saints (holy ones) applies equally to the living and the dead; but in speaking of the dead, the words which slept are added. And such saints are measured, not by man's, but by God's standard. Those who arose on this occasion were persons who had died before or shortly after the birth of our Lord (see note on John xi. 25), and doubtless out of every tribe. The ancients appear to have considered Job to have been one of these; for Theodotion and the Sept. add at the end of the book of Job. "But it is written that he shall rise again with those whom the Lord raises."

53. And came out—The saints, whose bodies were awakened, with solemn pomp. After his resurrection—The blending of the cognate words in the Greek, ἐπεσετω, resurrection, and ἐφανέσθη, arose (the former of which only occurs in this one passage of the New Testament), accords admirably with the facts. And yet this clause, after his resurrection, is placed between the issuing of the saints from their tombs and their entrance into the city. Immediately upon the death of Christ, the veil was rent, the earth shaken, and the rocks rent; and with these portents Matthew has interwoven the others. Whence we may gather that from the death till the resurrection of our Lord one continuous tumult took place, which first moved the living, ver. 54, and then the dead. No noticeable interval of time can be fixed between the awakening of the dead, and their coming forth from their graves. Christ was the first to rise from the dead, never to die again; but he had companions in his rising. The resurrection of the saints [as well as their leaving their graves, &c. Ed.] was subsequent to the resurrection of our Lord; but the leaving of the graves by the saints, and their entrance into the city, is specially stated to have been subsequent to our Lord's resurrection, because the many persons to whom those risen saints appeared, though aware of their resurrection and entrance, had not seen when their actual resurrection took place. The silence of Paul, in 1 Cor. xv. 23, does not bear out the deduction drawn from it by Artemonius, that the bodies of the saints issued from the graves without their souls; and that their souls afterwards ascended without their bodies. Appeared—Either singly or collectively, to individuals or to numbers. An example of real apparition.
ST. MATTHEW.

54. Watching—In their turns. Truly—The opposite of this appears in vers. 40, 43. The Son of God—Which Jesus had declared himself to be; and they recognise the truth of his statement by the signs which appeared. [Thus it is good to be near the cross. Q.]

55. From Galilee—Reference is here made to the journey from Galilee to Jerusalem, recorded in Luke ix. 51. In so short a time, how much these women, as well as the apostles, must have seen and heard! They (the women) already are making amends for the desertion of the apostles. Harm. [They were true to Jesus both in his life and death. Therefore no part of the gospel narrative was without eye-witnesses. V.G.]

56. The mother of James and Joses—At the time of Matthew's writing, the sons were better known than she; and therefore she is named from her relationship to them.

57. Who also—As well as the pious women. Was Jesus' disciple—And zealous in winning disciples.

58. Begged—Otherwise the praetor exercised great power over the disposal of the bodies of persons executed. (Comp. gave, Mark xv. 45.) Joseph probably asked the body of Jesus to prevent its being laid in the public burial-place of malefactors. Buxtorf. The body—All the evangelists used the word body in speaking of our Lord when dead; the term corpse seemed unbecoming to them; so consistent is the style of the inspired scripture, which, notwithstanding, human commentators have not always followed. To be delivered—Lit., restored—The Jews had given him up; Joseph, the counsellor, received him back, as it were, in his public capacity, and, in concert with Nicodemus, restored him to the Jews. Comp. John xix. 40.

59. A clean linen cloth—Which had not previously covered the body of Jesus. Already honour began to be paid him. See 1 Cor. xv. 4. Joseph was an honourable counsellor; see Mark xv. 43. It was not permitted to wrap the dead in any more costly fabric.

60. His own—Jesus Christ, the Prince of life, had not a tomb of his own. New—Which had been tainted by no corruption. This also prevented its being supposed that one of the old saints had risen instead of Christ, or had enabled him to rise again. To the door—The sepulchre was not a mere grave, but a vault. Departed—Little expecting what would shortly occur.
61. [The other—See ver. 56. V.G.] Sitting—Their lingering was holy and blessed.

62. The next day—A periphrastic mention of the Sabbath (comp. chap. xxviii. 1), used, for some good reason, by Matthew; perhaps because he no longer liked to call the Jewish Sabbath by that name. [Or rather because the preparation had been made the most important day, by Christ's death. This Sabbath was a day of grave-rest to Jesus, of rest to his friends, but not so to his foes. Ols.] And Pharisees—These had taken no part in the actual trial of Christ (chap. xxvii. 3, 57), but had not been altogether inactive (John xviii. 3). It may be that there were Pharisees among the Scribes and Elders, or that these Pharisees did much out of individual zeal, which they were not called upon to do.

63. Sir—This address was servile on their parts; they had not previously used it. That—They already wished [the name of, Ed.] Jesus to be blotted from all remembrance. [Nor do we find that the chiefs of the people ever called Jesus by his own name. V.G.] I will rise—Lit., I am raised [or, middle voice, I raise myself. Ed.]

64. Be made sure—They unconsciously help to establish the truth. No human precautions can hinder God; see Acts v. 23; xvi. 23. [Omit ửξυς; by night. Tisch.] Unto the people—The Pharisees never dreamt of believing themselves; they fancied they would hinder the people from doing so. The last—Comp. 2 Sam. xiii. 16. Shall be—And in fact the latter victory of truth spread further than the first.

65. Ye have, &c.—Pilate readily grants a guard, and, apparently with indignation, quickly dismisses the calumniators. Comp. chap. xxviii. 11–13.

66. Made . . . sure—This was the whole process, whereof the sealing the stone and setting a watch formed parts.

CHAPTER XXVIII.

1. In the end—That is, when the Sabbath was over. Comp. Mark xvi. 1. [So De W., Ols. But it rather means here, literally, late in the Sabbath, that is, at its close; though by strict Jewish reckoning it ended the evening before. Mey., A[.f.]] Now with the new week very different events begin. Of the Sabbath—The Greek lit. is of the Sabbaths; the Vulgate and other versions read, of the Sabbath. Dawn—Jesus rose immediately the period of his death expired. The first
day—The first full day of the week. The first day had begun the night before; but now the day, as contradistinguished from the night, had begun to dawn. The first striking mention of the Lord’s day is combined with that of the Lord’s resurrection. For the Greek expression ἡ μία, the first, lit., the one, see Mark xvi. 2; Luke xxiv. 1; John xx. 1, 19; Acts xx. 7. The article is omitted in 1 Cor. xvi. 2. Come—It was not the next of kin who generally discharged such offices; therefore the absence of the Lord’s mother is not remarkable.

2. [Omit ἀπὸ τῆς ἁφῆς, from the door. Tisch., Alf.] Door—Of the sepulchre. It was not fitting that the door should remain closed. Sat—The angel with his companion afterwards stood; see Luke xxiv. 4. Upon it—Upon the stone, so that no one could roll it back.

3. White—Before this occasion heavenly messengers are not stated to have been thus apparelled; but they appeared so afterwards; see Acts i. 10; x. 30. [Their garb was suited to their tidings. Harm.]

4. As dead men—Not even military boldness can endure celestial power.

5. Fear not—These prefatory words moderate the fear which any glorious appearance awakens in the heart, gives the assurance of safety, and conciliates the attention. Fear not ye, though the soldiers are left to their fear. I know—Thus the angel impresses his words on their hearts.

6. He is not here—The clauses of this verse are most appropriate. The Lord—A glorious title. [Tisch. omits Ὁ Θεός, the Lord. Alf. retains it.]

7. Tell—The apostles especially should have believed without seeing; and therefore the message is sent them by the women, and thus their faith is tested. [The women, however, were highly honoured in being the first to whom the Lord appeared after his resurrection. V.G. Is risen—To confirm the faith of believers; and as a transition from their sensible communion with the visible Christ to spiritual fellowship with the invisible. But this manifestation was only for believers. Comp. Luke xvi. 31. Neand.] The message sent to the disciples extends to shall ye see him. Comp. ver. 10. There—Yet the gracious Saviour showed himself to them still earlier. His appearance in Galilee was very solemn and public; see ver. 10, 16; and had been promised before the Lord’s death.

8. Fear and great joy. [Fear at the strange things they
had seen; great joy at the good tidings they had heard. Euthym. in Mey.] In spiritual matters these feelings can coexist. 9. [Omit and as they went to tell his disciples. Tisch., A. F.] Behold—An elegant mode of expressing something sudden and unexpected. Jesus—A further revelation is vouchsafed to the obedient. [Met—The evangelists never say came, went, and the like, of the risen Lord. Stier.] All hail—An ordinary salutation, but used in a high sense by our Lord. Worshipped him—Before his Passion, he had been rather worshipped by strangers than by disciples. 10. My brethren—See note on John xx. 17. 11. Some—The rest went elsewhere; certainly not to the priests. All these things—Whence they gathered that Jesus was risen. 12. Large money—Lit., money enough, which must have been large to corrupt the Roman soldiers, who lied at their utmost peril. [The love of gold had more effect on them than their terror; ver. 4. V. G.] 13. Say ye—The priests cast a great stumbling-block in the way of the soldiers, and sinned most deeply before God. His disciples, etc.—An example of Jewish perfidy and calumny. By night—They teach them how to lie speciously. 14. If—How toilsome is the war which falsehood has to wage against truth! 15. Is commonly reported—There are many such things whereby the unhappy Jews prove a hindrance to themselves. [And what signal injuries even a single evil speech sometimes begets. V. G. The deliberate assertion of the prevalence of this report at the time of the evangelist’s writing, when he might have been easily contradicted, is a powerful testimony to the truth. Ed.] 16. [Into Galilee—This appearance, which our Lord had promised before his Passion, was the most solemn of all. There is good reason to suppose that this was the occasion when he appeared to more than five hundred brethren at once. 1 Cor. xv. 6. For he appears to Paul after his ascension; but the remaining apostles (ver. 7) had no longer need of such an appearance. Even after the ascension, the number of the disciples at Jerusalem were only 120, (Acts i. 15), but there were many more in Galilee. Harm.] 17. But some—Of the twelve, Pentecost removed any doubts which these may have continued to entertain. In proportion to their slowness in believing, became afterwards
the value of their testimony for the truth. Leo says, "They doubted, to prevent our doubting."

18. Came—By that very act infusing faith into the doubters. All—[What a greeting was this! Stier.] This is the reason why Jesus sends his disciples into all the world, why all the world should worship him, and why he commands to baptize all men. [For man's salvation, to convert him on earth, and to lead him to heaven. V.G.] See Eph. iv. 10. Is given unto me—Especially when risen, and about to ascend. This passage is a summary of what our Lord afterwards declared more fully in the Revelation. See Rev. i. 13–18, on his omnipotence, and continual presence with his people. In heaven and in earth—See chap. ix. 6; xvi. 1. Hitherto he had been on earth; now he ascends into heaven; thus fulfilling all things. See Eph. iv. 9, 10. [For the time, after bowing his head on the cross, and lifting it up again, he walks with but his feet on earth, his head is already on high. Stier.]

19. [Omit ὅπως, therefore. Tisch., Alf.] Go ye therefore—This command to them to set forth presupposes their duty of waiting for the Comforter. Luke xxiv. 49. It forms a summary of the Acts, which may in this respect be profitably compared with the Gospels, a summary of which is expressed by the words, all things whatsoever I have commanded you. Teach—Lit., make disciples, which includes both the teaching and baptizing mentioned in this passage. Comp. John iv. 1. [All nations—Beginning at Jerusalem, Luke xxiv. 47. Yet Israel is divested of his prerogative, is not even named, but is now included among the nations, the Gentiles of the earth. Stier.] Them—The nations. The Greek word is in the masculine gender, while nations is in the neuter. The sense is, the persons who constitute the nations. Comp. chap. xxv. 32. The Jews, already by circumcision members of God's covenant, were to be baptized in the name of Jesus Christ, and to receive the gift of the Holy Ghost (Acts ii. 38); but these words of institution declare that the Gentiles are to be baptized in the name of the Father, and of the Son, and of the Holy Ghost; they having been altogether alienated from God. See note on Eph. iii. 6, and comp. note on Acts xi. 21. The Gentiles mentioned in Acts x., were neither altogether ignorant of, nor altogether alienated from, God. The Jews, once they acknowledged Jesus Christ as the Son of God, could not but acknowledge also the Father of our Lord Jesus Christ, and the Spirit of the Son. In the name—This form of baptism is most
solemn and important. It summarises our religion. [Of this we may well say that all the ancient Christian creeds are paraphrases. In the actual baptism of Jesus, both Father, Son, and Holy Spirit manifested themselves. V.G.] After the resurrection of Christ, the mystery of the Holy Trinity, and the relation of its persons to each other, and to us, was most clearly revealed. See note on Rom. viii. 9. And we have less cause to wonder at the Holy Trinity being so seldom mentioned in the New Testament, when we remember that it is so closely conjoined with baptism.

20. Them—The disciples were taught, in order that they might teach others. To observe—To keep, as becomes those who are baptized; by the power of faith, not as a mere legal duty. John often uses such language. This verb must be well noted, from its use in so important a passage. I have commanded—See Matt. v.; John xv., etc. With you—Even when ye shall be dispersed through the whole world. This promise applies also to the whole Church, as appears from the words even to the end of the world. Always—Lit., all the days; an abiding and most perfect presence; see Mark xvi. 17, 19, 20. [Thus the Church of Christ can never die out. V.G.] Even unto—For then we shall be with the Lord. Therefore, reader, give thyself to him, and abide in him. So shall it be well with thee in time and in eternity. V.G.]
THE

GOSPEL ACCORDING TO ST. MARK.

CHAPTER I.

1. The beginning of the gospel of Jesus Christ, the Son of God—Mark corresponds in great part with Matthew, or with Luke. Hence also a synopsis of his Gospel will partly correspond with that of either of them. In his Gospel are set forth:

I. The beginning of the Gospel.
1. John prepares the way, . . . . Ch. i. 1-8
2. He baptizes Jesus, who is proclaimed the Son of God, . . . 9-11
3. Satan tempts Jesus: angels minister to him, . . . 12, 13

II. The Gospel itself.
1. In Galilee. Here three periods are to be noted:
   A. After John was cast into prison, . . . 14
      a. In general:
         a. Place and subject of Christ's preaching, 14, 15
         b. Call of the chief apostles, 16-20
      e. Specially:
         a. Acts not blamed by adversaries.
            1. He teaches with power, . . . 21, 22
            2. He delivers one possessed, . . . 23-28
            3. He cures Peter's mother-in-law and many sick, . . . 29-34
         4. He prays, . . . 35
         5. He teaches everywhere, . . . 36-39
         6. He cleanses the leper, . . . 40-45
      β. Acts found fault with. To which class belong:
         1. The paralytic, . . . ii. 1-12
         2. The call of Levi, and eating with publicans and sinners, . . . 13-17
         3. The question as to fasting answered, 18-22
4. The ears of corn plucked, . . . . ii. 23-28
5. The withered hand restored, and plots of adversaries, . . . . iii. 1-6
γ. The Lord withdraws; his acts:
   1. At the sea, . . . . 7-12
   2. On the mountain where the twelve apostles were called, . . . . 13-19
   3. In the house; where having refuted the atrocious blasphemies of the Scribes, he corrects an inquiry of his followers, . . . . 20, 21; 22, etc.; 31-35
4. From the ship, to the people; and apart to his disciples, iv. 1, etc.; 10, etc.; 26, etc.
5. On the sea, and beyond the sea, 35-41, v.
6. This side the sea again: Jairus and the woman with the issue of blood, 21-43
7. Nazarenes offended, . . . . vi. 1-6
8. The sending forth of the apostles, . . . . 7-13

B. After the death of John:
1. Herod hears of Jesus, and thinks him to be John, whom he had killed, risen again, . . . . 14-29
2. The withdrawal of our Lord with his apostles on their return, . . . . 30, 31
3. Zeal of the people: compassion of the Lord: five thousand filled, . . . . 31, 32; 33-44
4. Voyage by sea, . . . . 45-52
5. In the land of Gennesaret he heals many, and teaches what defiles and what does not, . . . . vii. 1, etc.; 14, etc.; 17, etc.
6. On the borders of Tyre and Sidon an evil spirit is cast out, . . . . 24-30
7. At the sea of Galilee he cures one deaf and dumb: he feeds four thousand, 31-37, viii. 1-9
8. Comes to Dalmanutha, and answers as to a sign from heaven, . . . . 10-13
9. In the ship, he warns against the leaven of Pharisaic doctrine, . . . . 14-21
10. At Bethsaida he heals a blind man, . . . . 23-26

C. After his being acknowledged as the Son of God.
1. Christ confessed by Peter, imposes silence on the disciples, and foretells his Passion: reproves Peter: requires them to follow him, . . . . 27, ix. 1
2. Six days after, he is transfigured; explains his silence; heals a lunatic; again foretells his Passion, . . . . 2-32
3. Teaches the disciples modesty, firmness, and concord, . . . . 33, &c.; 38-50

2 In Judea:
   a. In the borders, . . . . x. 1
   1. He treats of divorce, . . . . 2, &c.; 10, &c.
   2. Of little children, . . . . 13-16
3. Of obtaining life, and the hindrance caused by riches, x. 17, &c.; 23, &c.; 28, &c.

β. On the way to the city:
1. He foretells his Passion a third time, 32-34
2. Answers James and John, and corrects the ten others, 35, &c.; 41-45

γ. To Jericho; he gives Bartimeus sight, 46-52

δ. At Jerusalem:
   a. Royal entry, 2-11
   b. Next day, the fig-tree cursed,
      The temple cleansed, 12-14 15-19

ε. Next day:
   1. Near the withered fig-tree, he commands the power of faith, 20-26
   2. In the temple,
      1. The authority of Jesus is vindicated, 27-33
      2. The parable of the vineyard is set forth, xii. 1-12

3. The question of resurrection, 18-27
4. Of the great commandment, 28-34
5. Of David’s Lord, 35-37
6. The people are warned to beware of the Scribes, 38-40
7. The widow’s mites are praised, 41-44

3. At the temple, on the Mount of Olives, he predicts the end of the temple, the city and the world, xiii. 1, 2; 3, &c.; 14, &c.; 24, &c.; 28, &c.; 33-37

c. TWO DAYS BEFORE THE PASSOVER: the compact between the adversaries and the traitor, xiv. 1-11

c. FIRST DAY OF UNLEAVENED BREAD.
1. The two disciples make ready the passover, 12-16
2. Evening, the supper, 17, 18; 22, 23
3. After a hymn, the offence of the disciples, and Peter’s denial, are foretold, 26-31

4. In the garden of Gethsemane,
   a. Jesus prays; rouses the disciples, 32-42
   β. Is betrayed; taken: deserted, 43-52

5. In the hall of the high-priest,
   a. Is condemned to death, 53-65
   β. Denied by Peter, 66-72

f. Friday. Occurrences.
   a. In the hall of the governor, xv. 1, 2; 6, 7; 16-20
   β. On the way, 21
   γ. In Golgotha
      1. The drink, 22
      2. The cross itself, and the parting of the garments, 24, 25
      3. The inscription, 26
4. The two malefactors, \( \text{xv. 27, 28} \)

5. Railings, \( \text{29-32} \)

6. The three hours' darkness; the cry of Jesus; scoffs of the bystanders; the drink; the death; the rending of the veil, \( \text{33-38} \)

7. The centurion's declaration; the women looking on, \( \text{39-41} \)

8. Evening, the burial, \( \text{42} \)

**After the Sabbath, the Lord's resurrection announced,**

\( \text{a. By the angel, xvi. 1-18} \)

\( \text{b. By himself,} \)

1. To Mary Magdalene, \( \text{9-11} \)

2. To two as they went into the country, \( \text{12, 13} \)

3. To the eleven as they sat at meat, \( \text{14} \)

**III. The Gospel.**

1. Committed by the risen Lord to the apostles, \( \text{15-18} \)

2. And confirmed after his ascension, \( \text{19, 20} \)

In the very word *beginning* the new dispensation is opened; see ver. 15. And therefore the note of time contained in Luke iii. is shown to be of the utmost importance. In Malachi, for instance, the title of the book was *the burden*; here, the title is *the beginning of the gospel*. And there is a certain conciseness in this title; the *beginning of the gospel* refers to John the Baptist, the gospel itself, to the whole book. For Mark is not speaking of the beginning of his book, but of the history it records; comp. ver. 2, as Hosea i. 2; with which commencement this closely corresponds, as well as with the prophetic clause from Malachi: much as the end of Second Chronicles does with the beginning of Ezra. The immediate purpose of this *evangelist* (for such he declares himself to be by the very title he uses) is to describe the origin, history, principles, course, and completion of the gospel of Jesus Christ, the Son of God. See ver. 11; chap. i. 1, 14, 15; viii. 35; x. 29; xiii. 10; xiv. 9; xvi. 15. Hence his frequent use of the word *gospel*; and hence, too, appears the genuineness of the concluding part of Mark's Gospel (see note on chap. xvi. 20), and his frequent special mention of Peter, a prominent preacher of the gospel.

2. *As*—Mark shows from the prophets that the gospel was so to begin; and this point being established, all the rest follow; the conclusion of this statement is in ver. 4. *In the prophets*—[Lit., *In Isaiah the prophet*. Tisch., Alf., Beng.]
Mark first addsucesthe testimony of Malachi (ver. 2), and then of Isaiah (ver. 3), and therefore some read, in the prophets [as Eng. Ver.], but just as Matthew (chap. xxi. 5) quotes by name one prophet, Zechariah, while combining part of Isaiah lxii. 11 with the quotation; and as Paul (Rom. ix. 27) quotes Isaiah, while combining part of Hosea ii. 1, with the quotation; so Mark here quotes two prophets, though only mentioning the name of one. (Though Beza's idea of the passage from Malachi having crept in from the margin is not altogether without ground) Isaiah was the fuller and better known prophet; and his testimony, which Mark quotes, used to be publicly read on the Sabbath-day; and Mark, not intending to insert below the passage of Malachi, which is appropriately referred to by Matthew (xi. 10), and by Luke (vii. 27), quotes it here parenthetically and by way of supplementing the passage from Isaiah, which is in fact specially referred to here as in Matthew, Luke, and John. John the Baptist himself quoted Isaiah, not Malachi, in confirmation of his mission. [Omit εἰμίζωοθενσοοβ, before thee. Tisch., Alf.]

3. Voice—See note on Luke iii. 4. In the wilderness—These words are repeated in the following verse, wherein the word preach corresponds with the voice of one crying, here.

4. Did baptize—Lit., was baptizing. The fulfilment of the prophecy is now set forth. I reach—Lit., was preaching. The baptism of repentance—A short way of saying, preaching the doctrine and administering the baptism of repentance. See Luke iii. 3. For—Construe with baptism of repentance. See Acts ii. 38. Remission—Apart from Levitical sacrifice.

5. The land of Judea—John iii. 22. They of Jerusalem—Dwellers in capital cities are ordinarily slow to run after new institutions. [Read πληρεις, all, before ἀλα, and. All they of Jerusalem, and were baptized. Tisch., Alf.]

7. There cometh—Present tense. One—Lit., The One, who is mightier. Christ is the only one greater, but he is infinitely greater than John the Baptist. The latchet... to unloose—The Greek word signifies thong, strap. John seems, perhaps unwittingly, to have, in this proverbial expression, made allusion to Jesus' baptism at his hands; as if he said, So far am I from being worthy to baptize him, that I am unworthy even to loose his shoe-strings (as preparatory to that rite). The shoes, as well as the rest of the clothing, were put off at baptism.

8. [Omit μιν, indeed. Tisch.]
10. [For ἄνθω, from, read ἵν, out of. Tisch., Alf.] Saw—Jesus did; John also saw it, see John i. 32. Opened—Lit., rent, or cut open. Gr. ἀναλείψας, said of something previously closed. Christ was the first to open heaven. In Matt. iii. 16, the word open (Gr., ἀναλέιψας) is used in a general sense; but in Acts vii. 56 it occurs in a special sense, in contrast to rend. See note on Matt. xxvii. 51, 52, for the difference of the two words. The Spirit—Wherein Jesus was about to baptize.

11. [For εὗ, whom, read σου, thee. Tisch., Alf.]
12. Immediately—So, in the sons of God, temptation is apt to follow closely upon any striking evidences of spiritual well-being.
13. With the wild beasts—An important matter. See Gen. i. 26. A condition more trying than entire solitude. [Here the Saviour was remote from angels and from men; but not subject to the attacks of wild beasts. If, in his lowest humiliation, he exercised that control over the beasts which Adam had so early forfeited, how much more shall he do so in his glorified state! See Ps. viii. 8. V.G.] Mark not only sets forth the narrative of Matthew in a compendious form, but, by way of supplement, adds also some particulars of considerable value, not mentioned by Matthew, but calculated to prove profitable to advanced believers.

14. Put in prison—Mark speaks of this as a fact, known to the reader, either through Matthew or some other source. [Jesus, as John records, had before this more than once visited the city of Jerusalem; but his public and permanent ministry in Galilee did not commence till after the imprisonment of John. V.G. Omit τῆς βασιλείας, of the kingdom. Tisch., Alf.]
15. [Omit καί, and, before saying. Tisch.] The time is fulfilled—The time of the kingdom's coming, referred to by Daniel; the time ye have expected. Those who knew that the time was fulfilled were next door either to welcoming the true Messiah, (in this passage), or false ones (in Luke xxi. 8). It was our Lord himself, not John the Baptist, who declared the time to be fulfilled. Repent ye and believe—And so shall ye be sharers in the gospel.
16. Simon—Mark writes in such a way, and with such fullness, about Peter, that he easily appears to have written at that apostle's dictation. [For αὐτῶν, his, read, Σίμωνος, Simon's. Tisch., Alf.] Mark sometimes repeats the name; see iii. 17; v. 37; sometimes adds the relative pronoun; see ii. 20; iii.
24, 25; xvi. 14; vi. 22. [For ἐμφαίνοντας ἄμφιβιῆςτρον, casting
a net, read ἄμφιβάλλοντις, casting about. Tisch., Alf.]
18. Straightway—Blessed are they who follow straightway.
19. [Omit εἰς Ἰαν., thence, Tisch., Alf.]
20. The hired servants—Whence we may gather that
Zebedee was not a poor man.
21. Straightway—Mark delights in this adverb, which he
used with more special fitness in his first and second chapter,
to express the speed with which our Lord approached the
goal, the opportunities presented to him in swift sequence,
and his rapid successes. Our Lord did nothing tardily. The
particle again, of frequent use in Mark, has a similar force.
22. Authority—See ver. 27. [Matthew records the same;
chap. vii. 29. Generalities of this sort are recorded by dif-
ferent evangelists, in different parts of their narrative. So the
people are compared to sheep without a shepherd, in Matt. ix.
36; and afterwards in Mark vi. 34. In the passage before
us, however, Mark refers to the sermon on the mount, which
proves the healing of Peter’s wife’s mother (transposed by
Mark) to have taken place after the sermon on the mount,
which is the order observed by Matthew. Harm.]
23. And—[Read ταῖς ἐνίας, and straightway. Tisch., Alf.]
Mark records in the beginning of his Gospel, how Jesus was
iv. 33) follow the exact order of time in this account. Harm.]
Cried out—Many seem to have been previously unaware that
the man was possessed. The power of such possession was
very great; the same manifestation being frequently attributed
both to the man and the evil spirit. See chap. iii. 11; ix. 20;
Acts viii. 7
24. Let us alone—Lit., allow; that is, let us speak. See
Luke iv. 34, 41. What have we to do with thee?—A most
wretched state! To wish to have nothing to do with Jesus! [Comp.
Rev. vi. 15.] Of Nazareth—Doubtless the enemy
had closely noted all the acts of Jesus in his youth at
Nazareth. To destroy—Well said! See 1 John iii. 8. Us—
The devils make common cause with one another. [For ἐδοξα,
I know, read ἐθαυμασώ, we know, Tisch., Alf., but on slender
authority.] I know—He does not say we know. He speaks
of himself, not of others. The evil spirits in those who were
possessed, seem to have had quicker perceptions than others
of who Jesus was. [And quicker than most of those men
among whom he walked. Harm.]
25. **Rebuked**—So chap. iii. 12. This proves the hidden excellency of Jesus to be far greater than the Socinians suppose. To rebuke belongeth to the Lord. See Jude, ver. 9. **Hold thy peace**—This did not silence the cry of the unclean spirit at its going out; but only its utterance of articulate words, such as those recorded in verse 24.

26. **Had torn**—Enemies who have gained entire possession, do not voluntarily depart, they must be actually driven out.

27. [Instead of what new doctrine is this? For with authority—read διδαχὴν αὐτῷ, τῷ Ἰησοῦν καὶ, a new doctrine with authority. Even the unclean spirits he commandeth, and, etc. Tisch., Alf., Mey.] **Doctrine**—Wherewith these miracles were conjoined.

28. [Insert πανταχοῦ, everywhere, before throughout. Tisch., Alf.]

29. **Forthwith**—Jesus shunned the noise of notoriety. They were come—Jesus, Simon, and Andrew. With—James and John having abandoned one home, had already various other ones.

30. **Even**—This shows the assiduity of Jesus. Comp. in the morning, ver. 35. **And**—Specially.

31. **All**—The sick, those who brought them, and the lookers on.

32. **Suffered**—So chap. xi. 16. **Because**—They therefore were about to speak.

33. **A great while before day**—Day and night he watched for our salvation. This explains also the zeal of the apostles, and of the multitude, in the following verses. **Prayed**—Especially for the apostles; see next verse.

34. **Simon, and they that were with him**—Simon already holds the chief place. So Luke viii. 45; ix. 32. He does not, for instance, say, Thomas, and they that were with him.

35. **Next**—The kingdom of God avails itself of all circumstances, times, and places. **Came I forth**—Jesus' first discourses had some-
thing of mystery; but he gradually speaks more clearly of himself. He was afterwards to say, “I came forth from the Father.”


41. [Mark takes especial care to note the holy emotions, and the very gestures of Jesus. A careful attention to this feature in his book will be the source of great pleasure. V.G.]

43. Forthwith—Lest Jesus should seem to depreciate the law. Sent him away—The healed man was ready to remain with Jesus, and to be absent from his friends. Adversity turns our affections from their natural objects to Christ.

45. No more—Therefore Christ was more ready to preach in cities, than in places whither the people came out.

CHAPTER II.

1. Again—Comp. chap. i. 21, 29. [It is one and the same return to Capernaum which Mark here mentions as following the healing of the leper, and Matthew (chap. ix. 1), as following the return from the region of the Gergesenes; and it is the same man, sick of the palsy, whom Mark and Luke describe after Matthew. Harm.]

2. Not so much as—Not only the house, but the court, was unable to contain them.

3. Of four—Therefore he was grown up; but not old. Comp. son, ver. 5.

4. They uncovered the roof—Out of kindness, without doing injury. [So doth faith find its way to Christ through all difficulties. V.G.] We may suppose this to have rather been a cottage than a large house. Broken it up—The ceiling underneath the tiles, so as to make a sufficient opening. The thronging of the people had caused considerable delay.

5. Faith—In activity.

7. [Read τι δήτος δώτος λαλεῖ; θλασφημεν; why does this man thus speak? He blasphemeth. Tisch., Alf.]

8. In his spirit—The prophets had their knowledge in the Spirit of God, not in their own spirit; Christ had his in his own Spirit, which is omniscient and divine. Comp. chap. viii. 12. But the Holy Spirit is not called Christ’s Spirit before the great day of Pentecost. Acts ii. Therefore we must understand by the Spirit of Jesus, his divine nature dwelling in human nature. [For εἴτε, said, read λέγει, saith. Tisch.] Why—Alluding to their why, ver. 7.
9. [For σω read σω. Thy sins are forgiven. Also omit καὶ, and, before take. Tisch., Alf. On ver. 9, etc., see Matt. ix. 5, etc.]

11. [Omit καὶ, and, before take. Tisch.]
12. [Read he rose and immediately. Tisch.]
13. [Again—See chap. i. 16. Mey.]

15. For there were many—The evangelist gives his reason for having mentioned Jesus and his disciples, for they were many.

16. [Read thrice sinners and publicans. Also omit τι, how is it. Tisch., Alf.] How is it that—So the Sept. Judges xi. 7. [How is it that he is crucified between thieves? they will one day say. He who has not charity can never comprehend its infinite condescension. Q.]

17. [Omit εἰς μετάνοιαν, to repentance. Tisch., Alf.]
18. [For τῶν Φαρισαίων, of the Pharisees, read Φαρισαίων, the Pharisees. Also insert μαθηταί, the disciples, before the second of the Pharisees. Tisch., Alf.] Fasting—This seems to signify both their custom and their actual practice at the time. Comp. note on Matt. ix. 14.

19. [Bridegroom—Jesus; those who know him can never know a glad day without him, or a sad day with him. V.G.]

20. The days will come—This is the first intimation of the Passion. [For in those days, εἰς ἡμέρας ταῖς ἡμέρας, read in that day. Tisch., Alf.] In those days—Lit., in that day, as the Gothic version also reads. The plural used by some, is taken from Luke. There is but one day in which the bridegroom is taken, though the days of his absence may be many. The days will come (in one of which) the bridegroom shall be taken away, and then shall they fast in that day (specially). Comp. Luke xvii. 22, the days will come, and ver. 31, in that day, where the latter expression in the singular refers to the former in the plural.

21. [Omit καὶ, also. Here there is much variation. Read αὐτῷ τῷ πλήρωμα ἀπ' αὐτοῦ τῷ καθό τὸ παλαιότ, καὶ; the filling up takes away from it, the new from the old, and—Tisch., and. (except in the order of words), Mey., Alf.]

22. [Omit ὁ νέος, new, after else the. Also for ἐκχέονται, is spilled, read ἀπόλλυται, is lost, and omit ἠπόλλυται, will be morred. Also omit but new wine must be put into new bottles. Tisch., Alf.]
CHAPTER III.

1. Again—On another Sabbath. [A week before the feast of the Passover. Harm.] Luke vi. 6. [Into the synagogue—How much wickedness is brought into and perpetrated in religious assemblies! V.G.] Withered—The force of the Greek participle here, (perf. pass.), shows that this was not a congenital defect, but must have arisen from disease or injury.
2. Watched—Suspiciously and privily. They had heard his sound doctrine as to the Sabbath the week before.

3. Saith—So that the wretched condition of the sufferer might move them all the more. Stand forth—A short way of saying, Arise and go forth into the midst.

4. Or—To save is to destroy. Here is a direct contrast. To do good, is a part; to save life, the whole. And so in their contraries. Life—The life of a man; and by the same rule, his hand. Held their peace—See Luke xiv. 3. They had nothing to say.

5. Looked round—Christ's looks teach us many things. See ver. 34, [and comp. chap. x. 21, 27.] Grieved—The Pharisees grieved from malice; Jesus from holy love for individual men. With just grief, just anger is combined. See note on ver. 2. Hardness—The condition of the heart it is which makes the acknowledgment of the truth and its consequences difficult or easy. The word translated hardness, means something destructive to the senses, either of sight or touch. It is blindness, not to see; and hardness not to perceive. See John xii. 40. [Omit ἑλκίτη οὐ ἐλθανείς, whole as the other. Tisch., Alf.]

6. Straightway—Their hatred increased. Comp. ver. 2. Herodians—Though these cared but little for the Sabbath. Either by the permission or command of Herod, they were desirous of putting Jesus to death.

7. Withdrew himself—From their plots, but not in fear, or to any great distance. He went to the sea. [Omit ἀπεταλάγετο, him. Tisch., Alf.]

7, 8. Multitude—There were two multitudes: one followed him from Galilee; the other, from most remote directions, came now to Jesus for the first time. The latter was the larger, as appears from the word great in the Greek being placed after, rather than before the word multitude, which it precedes in ver. 7.

8. Idumea—Therefore Esau was not altogether hated; [Rom. ix. 13. Ed.] They about Tyre and Sidon—Israelites who inhabited that neighbourhood.

9. Wait on him—Not on that one occasion only. Lest—He provides for due convenience.

10. Pressed upon—Or rushed upon. This shows our Lord's wonderful patience and kindness.

11. When—that is, whencesover. Comp. whithersoever, chap. vi. 56.
12. Make him known—For neither was that the right time, nor were they the right heralds.

13. Into a mountain—Apart. Whom he would—His authority was free and supreme. His will was one with the Father's. [The persons mentioned here were partly the twelve whom he chose; partly others, such, for instance, as Joseph and Matthias. See Acts i. 23. V.G.] They came—Leaving everything.

14. Twelve—The marks of an apostle then are these: a direct call, a sustained intercourse with Christ, personal observation (of him), preaching everywhere, and the gift of miracles.

15. [Omit θεάπετον τὰς νίκους καὶ, to heal sicknesses and. Tisch., Alf.]

16. Surnamed—The conferring of a surname is a mark of authority. A joint one was given to James and John, ver. 17, but Peter received his first, in preference to all others. So in the list of the spies who entered the promised land, Joshua is said to have received that name, instead of his former one Hoshea. Num. xiii. 4, 16.

17. Surnamed—Lit., added names; this plural signifies that the name applied to each separately. [This is, however, the only mention made of this surname; that of Peter constantly recurs. V.G.] Boanerges—Bengel here quotes an opinion, that "without doubt our Lord here alludes to the two scribes who sat in the Sanhedrim, one on the right, and the other on the left; the office of one of whom was to collect the votes for acquittal—of the other, those for condemnation; and he thus applies the judicial forms of the Sanhedrim to his own kingdom." Sons of thunder—A glorious appellation. Thunder in Scripture conveys the idea of something partly awful and partly glad. So, too, the gospel terrifies the world, while it brings joy and blessing to the righteous. John in all his gentleness yet possessed a hidden power of thunder; especially in his testimony to the Godhead of Jesus Christ. Comp. John xii. 28, 29. And he described many thunders in the Revelation; and heard thunderings which he was not permitted to write. Rev. x. 3. Hiller says on this passage: "The son of thunder is the thunder-bolt, which follows the shock of the rent clouds."

18. [For κανανίτης, Canaanite, read κανανείδων, of Cana. Tisch., Alf.]

19. They went—Jesus and his new associates. [The nar-
rative of Mark here follows rather the order of place than of time. Comp. ver. 7, 13. Harm. Into a house—Rather to a house. Comp. ver. 21, 31.

21. Friends—[His relations, Alf., not the disciples, for they were in the house with Jesus. Mey.] Who these were is evident from ver. 31, in which the word then, (lit., therefore), refers back to this verse as if after a parenthesis. They went out—This setting out is followed by their arrival, ver. 31. A table seems to have been laid in the house, ver. 20. To lay hold on—To restrain him. They said—They who told his kindred of his zeal. He is beside himself—By this expression they implied, but falsely, that his excess of zeal affected his mind; thus Festus said to Paul, (Acts xxvi. 24), Thou art beside thyself. Comp. the Hebrew in Isa. xxviii. 7; Hos. ix. 7.

22. [Which came down from Jerusalem—Just before the feast of the Passover, when every one else was going up thither. Jesus had been absent from Jerusalem a considerable time, and therefore the scribes were endeavouring to prevent his preaching in Galilee, where large numbers flocked to him, being free from their ordinary occupations, on account of their impending journey to Jerusalem. Harm.]

23. He called—By this very act challenging their attention. Satan—See note on Matt. xii. 26.

26. Rise up—A suitable expression. It would be strange, indeed, if he did.

27. [Insert δικαίων, but, before no man. Tisch., Alf.] Except he will first bind . . . and then he will spoil—A like construction occurs in Deut. xx. 5, etc., also Gen xxvii. 12; Matt. v. 25; xxvi. 53; xxvii. 64; Rom. xi. 25, 26, 35; also Mark v. 23, end; Luke xiii. 25; xviii. 7; John xii. 35.

28. Sons of men—Sins are human; but blasphemy against the Holy Ghost is devilish. And blasphemies—Lit. and the blasphemies; the addition of the article is very forcible.

29. [Instead of χίσσως, damnation, read ἀπειρίχως, sin. Tisch., Alf: Comp. John viii. 24, Alf. Eternal sin, that is, never to be blotted out. Beza in Mey.] Eternal damnation—The true reading is eternal sin. Sin here means the guilt of sin; and eternal guilt is fitly opposed to forgiveness. [Therefore it causes an eternal punishment both of feeling and of loss. V.G.]

31. [Came—Referring to went out, ver. 21. V.G.] His brethren and hismother—Mark makes the brethren the more for-
ward. The brethren commenced to seek him, and his mother followed them. [Nor is she quite blameless in this case. V.G.] For like transpositions of order in names, see Numb. xii. 1, 10: Gen. xxxi. 14; Numb. xxxii. 6. She who was blessed among women, was subject to some, if less than ordinary, human infirmity. Without—Outside the circle which surrounded him, ver. 32; or, outside the house, where he was teaching. Calling—With loud voices.

32. Said—He knew it well enough. [Insert, after brethren, xai ai ἀδεξίᾳκαί σου, and thy sisters. Tisch. Alf.]

34. Round about—With the utmost kindness.

35. [Omit γὰς, for, Tisch., Alf.]

CHAPTER IV.

1. He began—After this interruption. By—Afterwards from the sea.

3. Hearken—This word was spoken loudly, to hush the noise of the multitude, so as to prevent their losing the commencement of his address. [Mark specially commends the hearing of the word, ver. 24, 25, 33. V.G.]

4. [Omit τῶν ὀφανῶν, of the air. Tisch., Alf.]

8. Did yield . . . brought forth—The subject is some; comp. ver. 4, 7. That sprang up—In spite of all obstacles. [For ἓ, ἐ, ἐ, some, some, some, Tisch. reads, ἐ, ἐ, ἐ, unto, unto, unto.]

9. Said—This expression is frequently inserted, even in the most important discussions. See ver. 13, 21, 24, 26, 30.

10. They that were about him—Those first admitted to his society; see chap. iii. 34. [For τὴν παραβολῆν, read τὰς παραβολάς, the parables. Tisch., Alf.]

11. He said—With satisfaction. Without—Who are not true disciples. [In contrast to those mentioned in ver. 10. V.G.]

12. That—Lit., so that. They did not see before, Matt. xiii. 13. But now the divine judgment (of blindness) is added (to their natural blindness.) And their sins should be forgiven them—This is the true healing; see Matt. xiii. 15; Ps. ciii. 3. [Omit τὰ ἀμαρτήματα, their sins. Tisch., Alf. Read impersonally, it should be forgiven them, that is, they should be forgiven. Alf.]

13. Know ye not—Here our Lord refers to their question.
And how then—This parable of the seed is the first and fundamental one of them all. All—The entire doctrine of Christ.

14. The sower—Christ. Peter, Paul, and others sow the seed of Christ, and are servants of the sower.

15. Where the word is sown—This clause should rather be connected with those that follow. Immediately—The best time for plots. [For ἐν ταῖς καρδίαις αὐτῶν, in their hearts, read τὰς καρδίας αὐτῶν, on them. Tisch., Alf.] In their hearts—More forcible than into their hearts.

16, 17. Immediately—Great changes of mind may take place in brief time.

18. [For the first ὁμοίως, these, read ἀλλα, others. Tisch., Alf. Render, And there are others which are sown, etc. Mey.]

19. [Omit ὁμοίως, this. Read the world. Tisch., Alf.] The lusts of other things—Comp. pleasures of life, Luke viii. 14; lusts of sense, of affection, of intellect, study, etc. Entering in—He who receiveth the word of God should be careful lest the cares of the world gain power over him, and occupy more mightily than before the fresh expansion of his mind and feelings which the word of God has opened out. Becometh—The word.

20. Some—[For ὅς, some, Tisch. (not Alf.) reads ὅ, by, thrice.]

21. And—Verse 24 is closely connected with ver. 20, 22, 23; this one is therefore parenthetical; comp. Luke viii. 16. The sense is this: the earth covers the seed sown in it a considerable time; but ye ought forthwith to display the power of the word ye have heard. Candle—So also Christ, the true light, came with the gospel. And each man should be rather a candlestick than a bushel, in this sense; comp. Luke viii. 16, 18. Bed—Properly a couch; such as was used to recline on at meals.

22. For there is nothing hid... neither was anything kept secret.—The verbs here differ. Is hidden, means something naturally secret; kept secret, something intentionally hidden; the adjectives also differ. Comp. the hidden things, 1 Cor. iv. 5, Gr. ἔκκρετα, and hid, Col. ii. 3, Gr. ἀποκλείειν; and with these the expressions be manifested, (that is, compulsorily), and come abroad, (that is, spontaneously), correspond. The former sentence, therefore, may be taken to refer to evil, and the latter to good. And the principle holds good with regard to natural objects; to good and evil feelings and acts of men, to natural or spiritual
conditions, and to divine mysteries. *Come*—Of itself. Comp. John iii. 21. This happens gradually from day to day, but shall take place fully when the light shall illuminate all things. See 1 Cor. iv. 5.

23. *If any man*—Therefore every man has not.

24. *Take heed what you hear*—Lit., *see what you hear.* Sight, the nobler sense, controls hearing; the eye is active, the ear passive. *What*—The word ye hear is the word of God; see that ye value it highly. *With what measure*—Lit., *in what measure*; the heart, with all its capabilities, its desires, its zeal in imparting to others, and its obedience, is the measure. In whatever measure any deals out to others, what he himself receives shall be measured. *Shall ... be given*—So that ye shall not only be hearers, but sharers. [Omit *τοῦ ἀκούοντος, that hear.* Tisch. Also Alf., who also thinks *καὶ ποιητικὸς ὑμῖν, and unto you shall more be given,* to be spurious. With what measure ye mete *attention* shall *understanding* be measured to you. *Euth. Zig. in Mey.*]

26. *A man*—Here the representative of God and Christ, as setting forth the periods and gradations of the whole Christian Church. See ver. 29.

27. *Sleep and rise*—The words *night and day* are connected with these verbs by a chiasmus, or cross reference. And, in fact, night is frequently mentioned before day; comp. Gen. i. *He knoweth not*—After conferring upon men the safeguards of his grace, God leaves them, to a certain extent, to themselves. Or the words may apply to the believer himself, and then the words of *herself* in the next verse will be opposed to human care, not to the culture of the earth. [The Saviour does not recommend slothful *sleeping* in the day; but the absence of needless anxiety as to the mode and direction of the growth. *Stier,* etc.]

28. [Omit *γὰρ, for.* Tisch., Alf.] *Of herself*—This does not exclude cultivation, rain, and sunshine. [But it implies the freedom of growth in good or evil permitted to man by the Lord of the soil. *V.G.*] *Blade*—Lit., *grass;* a shoot resembling grass. So, at first, spiritual virtues are scarcely to be distinguished from natural ones. *Then*—The rate of successive increase is marvellous. The day shall come when this shall be manifest. [1 Pet. i. 23–25 may be profitably compared with this parable. *Trench.*]

29. *Is brought forth*—Also, *of itself,* ver. 28. *Immediately*—Not too late now any more than too early before. *Putteth*
30. [For τίνι, whereunto, read ἵνα, how. Also for παραβολή, compare, read διαμερίσθη; literally, in what parable shall we place it? Tisch., Alf.] Shall we liken—Plural number; comp. John iii. 11.

31, 32. When it is sown—The repetition of these words defines the exact period when the grain ceases to be minute and begins to swell. Emphasise the words when in ver. 31, and sown in ver. 32.

33. As they were able to hear it—They could not bear plainer language.

34. [Expounded—Matt. xiii. 36, etc.; xv. 15, etc. See also John x. 11-18; xv. 1-12. Alf.]

35. The same day—Lit., in that day. The pronoun that does not mark the actual day on which our Lord spoke the parables of the sower, etc. (as Grotius and others admit), but refers less definitely to a day already mentioned in chap. ii. 1. So Judges xiii. 10; Matt. xxiv. 48. And, in fact, Mark uses the word ἐκεῖνος, that, in various senses. See notes on chap. ii. 20; xiii. 24.

36. They took him—The owners of the ship did, to bring him over the lake. As he was—Without preparation. See Matt. viii. 20; so 2 Kings vii. 7, Sept. With him—With Jesus. Little ships—With men in them.

37. Great storm—[For οὐτὸ, it, read τὸ δολίων, the ship. Tisch., Alf.]

38. Hinder part—Where the tiller is. A pillow—Lit., the pillow. The use of the article shows that this was a part of the vessel; probably of wood, as Theophylact observes. Carest thou not?—The Lord is not angered by their too importunate urgency.

39. Peace—Cease from noise. Be still—Cease from violence. A great calm—Over the sea, which ordinarily would have remained rough for some time after the wind had ceased.

40. No—Lit., not. At a later period (Matt. xvi. 9), he said, not yet. The simple not implies merely their want of faith; the expression not yet, that they had already had had good reason to believe.
CHAPTER V.

1. [For Ἔδαφος, Gadarenes, read Γερασήμων, Gerasenes. Tisch., Alf.] Gadarenes—Gadara was a city of Greek origin, subject to the Jews, and containing many Jews, as we may gather from the fact of our Lord's visiting it. [It had doubtless the same port as Gergesa. V.G.]

2. Immediately—Yet this man was kept from casting himself into the sea, as the swine did. With—Lit., in, an unclean spirit. The preposition is very forcible.

3. Dwelling—The inhabitants of tombs are various; see ver. 5. [For ἀλυσιν, with chains, read ἀλυσιν ὄκτα, with a chain any longer. Tisch., Alf.]

4. [Transpose tombs and mountains. Tisch., Alf.] In the mountains—Solitary places, where there were mountains; see ver. 11. Himself—Even the law of self-preservation is powerless over one possessed.

5. Ran—An instance of the authority of Christ. The man possessed ran, as we may well suppose, in spite of the devils.

7. That thou torment me not—The demoniac was tormented by what tormented the devil possessing him. Yet the demoniac is freed. The evil spirit prays not to be cast out, or, if cast out, to have no additional torment. [Or rather, the man, identifying himself with the demons, dreads the pangs of expulsion. Mey.]

8. [Said—Rather, was saying, Gr. ἔλεγε, Alf.] Thou—This language implies but one demon; ver. 9, 13, speak of many; obeying one, as a legion obeys its commander. The one speaking seems to maintain a constant union with his legion, from the fact of the name including them all.

9. [For ἔπεισεν λέγων, answered, saying; read λέγων ἀνέπτυχος, saith to him. Tisch., Alf.] Legion—Synecdoche: the whole for a part. One was chief, the rest, with him, formed the legion; whether he held this Latin name before entering the man, or assumed it on doing so. We are many—Luke (chap. viii. 30) states this in words of his own: If so many could be in one single nest, what number must there be in the whole world? [Multitude in this case does not insure protection. V.G.]

10. He besought—Singular number; the plural is used in ver. 12. The country—Which they loved, or of which they
held possession. [And so, from their better knowledge of the inhabitants they prepared to inflict on them the greater injury. V.G.] But it is strange that they did not shun a spot where the Messiah, the destroyer of their power, was sojourning.

12. [For τὰ ὄρη, mountains, read τῷ ὄρει, mountain. Tisch., Alf.] All—Unanimously.

13. Forthwith—Jesus never required to deliberate. [Omit ἦσαν δὲ, they were. Tisch., Alf.] About two thousand—The word legion implied a greater number than this.

14. [For τῶν κοινῶν, the swine, read τῶν οἰκίων, them. Tisch., Alf.] Told it—To the owners of the swine, both in the city and in the country. [The swine were the property of many owners, and sent out daily under the charge of regular swineherds; as is still continually done on the continent. Ed. For καὶ ἠλέφων, went out, read ἠλέφων, came. Tisch., Alf.]

15. The legion—This name seems to have been well known among the neighbours, and to have kept them in terror. Otherwise there seems no reason for its repetition in relating the fact as they found it. Sitting, clothed . . . in his right mind—He who had previously been without rest, raiment, or reason. The bystanders, perhaps, furnished him clothes, and he proved by his acts the restoration of his reason.

18. [For ἤρθαν, come, read ἅρθανοντος, coming. Tisch., Alf.] With him—The cross had weaned this man from his friends; the power of Jesus had taken hold upon him. [And thus he was enabled to prove of greater use to his friends. V.G.]

19. [For ὦ δέ Ἰησοῦς, howbeit Jesus, read καὶ, and he. Tisch., Alf.] Thy friends—This shows what our duty is to our relatives. Tell them—There is a time to speak, (as here); and a time to be silent, (as in ver. 43.) The Lord—Jesus. See ver. 20.

20. Publish—So they were not left without witness of the glory of God; even though Jesus, at their request, departed immediately. In Decapolis—Not merely in his own home, ver. 19.

22. [Omit ἴδον, behold. Tisch., Alf.] Jairus—At the time of Mark's writing, Jairus or his daughter might still have been found in Palestine. The mention of individual names in the gospel history affords strong proof of its truth. When he saw—Beholding his majesty.

23. Lith at the point of death—It was great faith in Jairus to leave his dying child. That—[I pray thee is not
expressed in the Greek. Ed.] The use of the recitative style shows Jairus's object in mentioning his daughter's disease. [For ζηυσσω, she shall live, read ζηνον, live. Tisch., Alf.]

29. The fountain . . . was dried up—Not merely checked. This cure, though sudden, was perfect.

30. Knowing—Active faith. Had gone out—A magnetic power.

33. Fearing—Sometimes even a worthy action is followed by fear, which, however, the goodness of the Lord removes; see Matt. xxvi. 10. Told—In public. Casting off all false shame for her disease. See Luke viii. 47. All—Right!


35. Troublest thou—The Greek word here used, σκυλίων, properly refers to the trouble of a journey. See Luke vii. 6; viii. 49. Herodian applies it to the laborious transport of captives, and to the departure of an army. Jesus' wanderings, therefore, were a perpetual σκυλίων, trouble. The Master—Lit., The Teacher. Therefore Jesus had disciples in the family of Jairus, and was a teacher to the ruler of the synagogue. Any further—This was a strong assertion of the daughter's death. They felt their Master's efforts to be vain.

36. Spoken—Probably privately. [Afraid—As if all were lost. Mey.]

37. [For αυτό, him, read μετ’ αυτοῦ, with him. Tisch., Alf.] Brother—Mark wrote his gospel shortly after the ascension, and when the memory of James, who had been beheaded, was so fresh in men's minds as to make him better known even than John.

38. [For ἔξοσταμ, he cometh, read ἔξοσταμι, they come. Also insert xai, both, before wept. Tisch., Alf.] Wailed—To lessen the sorrowful thoughts of the mourners.

40. Laughed—With a sad but not insolent laughter. Put . . . out—A striking exercise of authority in another man's house, where he was a comparative stranger. But in truth he was the Master there. There were therefore three disciples and three members of the family present, and these were all. Comp. ver. 43. [Omit ἀνασίκασαν, lying. Tisch., Alf.]

41. Talitha-cumi—Peter, from whose dictation Mark is said to have written, remembered the words our Lord used. Our Saviour only used this word Talitha once. Nor did he use any repetitions in raising the dead. See Luke vii. 14;
John xi. 43. For his power was always instantaneous. Comp. Numb. xx. 11. *I say unto thee—*These words are rightly supplied, though not expressed in *Talitha-cumi.*

42. *Straightway—*She did not gradually recover consciousness. *For—*She returned to the condition which befitted her age. *Twelve—*Comp. ver. 25. The woman was healed and the child raised at the same time, the sufferings of the one and the existence of the other having begun together.

43. *[Charged them straitly—*Doubtless, however, the multitude, who knew of the child's death, had some means of learning the miracle, and of spreading the glory of God. *V.G.]* *Know—*Jesus never forbade that men should know of his *doctrine. Mey.* *To eat—*Being now alive and well, and needing no medicine.

**CHAPTER VI.**

1. *[Thence—*This word here refers to the whole sojourn of our Lord in Capernaum and its vicinity. Jairus dwelt at Capernaum, and it was not long after the raising of his daughter that the parables, recorded in Matt. xiii., were spoken. Harm. For ἦδεν, came, read ἔρχεσθαι, cometh. Tisch., Alf.] *Follow—*Though they had not all been admitted to witness the raising of Jairus's daughter.

2. *Was come—*Jesus had arrived shortly before. [For πολιταί, many, read οἱ πολιταί, the multitude. Tisch., Alf.] *Whence . . . given—*Yet he is wisdom itself. [Omit ὅτι, that, Tisch., Alf. So Beng.] *Mighty works—*Understand what.

3. *The carpenter—*They add, the *son of Mary,* as if in antithesis to the *carpenter's son.* [Our Lord therefore engaged in such labour on earth as corresponded to his spiritual labour. Zech. vi. 12. *V.G.*]

4. *Country—*Where there are many *kin. Kin—*Occupying many houses.

5. *He could . . . do no mighty work—*They could not be done, because the people were incapable of receiving them. *A few—*Signifying the quantity. *Sick—*Signifying the quality.

6. *Round about—*And yet our Lord conferred some good on his own country.

7. *Began—*After they had made some progress. *By two and two—*Six pairs; see Matt. x. 2, 3. *And—*His further instruction appears from ver. 12, 13.
8, 9. Commanded—For a similar construction of sentence, see chap. xii. 38.

8. That—That they might be unencumbered and free in their movements. [Comp. note on Matt. x. 10. Transpose bread and scrip. Tisch., Alf.]

11. [For ὁ δὲ ὁ ἄρν ὃς ἐξωτερικαὶ, whosoever shall not receive you, read ὁ δὲ τὸ ὁ ὃς ἐξωτερικαὶ, whatsoever place shall not receive you. Also omit all after against them, to the end of the verse. Tisch., Alf.]

13. Cast out—This doubtless caused more wrath to the devils than their expulsion by the Lord himself would have done. Anointed with oil—A very different proceeding from what is called extreme unction. They did not carry oil about with them; but used what they found in the houses of the sick. This made the miracle all the more manifest.

14. Spread abroad—Had Jesus been generally known before the death of John, none would have supposed him to be John. This is worth remarking, as refuting those who make out too long an interval to have elapsed between the Lord's baptism and John's death. For—But for public report Herod would have known nothing of him. Religious tidings take long to reach a palace. He said—Luke (ix. 7) has: it was said of some; and the circumstances show that the plural is needed in Mark. For the opinions of a number of men are cited, and it is only in ver. 16 that Herod appears to have considered one of these more probable than the rest. [The common reading is best attested here. Tisch., Alf.] If then there be any parenthesis inserted before for his name was, &c., it should not end before the word prophets, ver. 15. [Beng. would refer the words, and he said, to some one else than Herod; but without good reason. De W., Alf., etc.]

15. [Insert ὅ, but. Tisch., Alf.] Others—The diversity of human ideas as to heavenly things is amazing. [And the world's judgment of God's people is blind. Q.] The knowledge of this (opinion being prevalent) was of some comfort to the disciples, (chap. viii. 28), but caused Herod the greater disturbance. However great the diversity of opinions be, the truth often lies outside them all. [Omit ἑστὶν, it is, after προφήτης, a prophet. Also ἔν, or. Tisch. Render, A prophet like one of the prophets, that is, not the prophet all wait for, but some like one those gone before him. Alf.]

20. Feared—Holiness commands respect. John did not fear Herod. Knowing—The fear of evil men, and their respect for holiness, is a proof of religion being true. [But Herod did not acknowledge John as a prophet. The worldly man's estimate misses the very gist of the matter. Judas Iscariot, in his utter despair, spoke of Jesus not as the Christ, but as the innocent blood. V.G. But see Ed. note on Matt. xxvii. 4.] Observed—Lit., guarded him from Herodias. Did many things, and heard him gladly—And yet Herod was not a righteous man.

21. Birthday—Not necessarily birthday; the word thus translated may signify any anniversary or festival. Lords—Of his palace and court. Captains—Of his troops. Chief estates—In provincial posts. [Not under Herod. Mey.]

22. The king . . . the damsel—A contrast.

24. [For τό βαπτιστής, the Baptist, read τὸ βαπτιστής, who baptizes, or the baptizer. Tisch., Alf.]

25. With haste—Promptly. I will—Said with boldness.

27. An executioner—Gr. σπιτωλάτωρ, a word derived from the Latin specula, a watch-tower. These men, a sort of body-guard, were also employed as executioners.

29. Corpse—Comp. Jer. xxvi. 23. This term is not applied to the body of our Lord. In a tomb—Possibly that of his ancestors, wherein it was fitting that he should be interred. Jesus, the prince of life, was laid in a stranger's tomb.


31. Ye yourselves—Also. The Saviour often went alone into retirement; now he says: seek ye seclusion also. A while—The godly should temper society with seclusion. There were—They did not always come and go together.

33. [Omit οἱ ἀνθρώποι, the people. Read, many saw them departing and knew them. Tisch., Alf.] Outwent—By different roads. Came together—In one place.

34. [Omit ὁ Ἰησοῦς, Jesus. Tisch., Alf. Came out—That is, of the ship, ver. 32. Mey.] Began—Anew, as if he had not been teaching them before. Compassion—To teach demands true compassion; and compassion is a virtue essential to a good teacher.

35. Far spent—See Matt. xxi. 1, etc.
36. **Round about**—For a single city could not have supplied sufficient food.

37. **Shall we . . . buy**—The apostles by this question imply inability, not unwillingness to take the trouble of going, and to spend what money they had. Therefore the *two hundred pennyworth* spoken of does not mean the aggregate amount contained in their purses, but is suggested by the number of men to be fed. This seems supported by the expression, *that every one of them may take a little*, John vi. 7.

38. [Omit *zai, and, after go. Tisch., Alf.*]

40. **Sat down**—This showed their faith. [Ranks—Gr. *πρόσωποι*, garden beds, in which vegetables grow. Theoph. in Alf.]

41. [Omit *αὐτῷ, his, Tisch., Alf.*] *All*—All partook of the (fish, which was a mere) relish; and some, even of it, was left; see ver. 43. [And the multiplying of fish, from its peculiar organisation, was more wonderful than that of the bread. V.G.]

44. [Omit *ὡς, about. Tisch., Alf.*]

45. **To Bethsaida**—This was not the end of their whole voyage; they only waited there till Jesus should rejoin them.

48. **Saw**—And yet did not come to them before the fit time. **Would have**—Comp. Luke xxiv. 28.

51. **For**—They might have argued from (Christ's power over) the bread, to (his power over) the sea. The more faith is exercised, the better it learns to admire the wondrous works of God. [Comp. Matt. xiv. 33.] *Their heart was*—Not merely the condition of their heart at that time, but throughout their whole noviciate, is here declared.

53. **Drew to the shore**—Promptly.

55. **In beds**—Just as they lay. [For *περίχωτος, region round about*, read *χώρα, place. Tisch., Alf.*]

56. [In the streets—(Lit., markets), where they would be most likely to meet him, and where the greatest number might find their hopes fulfilled at once. V.G.] *If it were*—Even if. Comp. 2 Cor. xi. 16. **Touch**—After the example of the woman with an issue of blood; chap. v. 27. **Him**—Bengel translates this *it, the hem*. [Gr. *αὐτῷ, Eng. Ver. him, and so De W., Mey.*]
CHAPTER VII.

1–5. The Pharisees . . . when they saw . . . asked—The words they found fault have been added at the end of ver. 2, by some who overlooked the fact of a parenthesis extending from the end of the second to the beginning of the fifth verse. The entire passage depends on the words asked him, ver. 5. For in the case of parentheses, the verb is either repeated at their conclusion, as in Acts ii. 8, 11; 1 Cor. viii. 1–4; Judges ix. 16, 19; 2 Sam. xxi. 2–4; 1 Kings viii. 41, 42; or else not expressed at all before the conclusion, as in this passage, and in Eph. iii. 1, 14; the connexion being kept up by the particles and, but, therefore, and in the present passage by then, ver. 5.

1. [From Jerusalem—Where the Passover had been celebrated. V.G.]

2. That is to say—The apostle qualifies his language, to show that he himself did not regard unwashed hands as defiled. Comp. ver. 11; chap. v. 41, etc. [Omit ἐμένῃς, they found fault. Tisch., Alf.]

3. Oft—Lit., with the fist; up to the wrist. [Gr. πυγινό—Not as Eng. Ver. oft, but probably with the fist, that is, with the hand balled. Mey., De W., (in transl.) But Alf. renders diligently, after the Syriac and Kuinoel.] Tradition—Corresponding with they have received, in next verse.

4. Pots—(Measures of about a pint), out of which liquor was poured into cups. Tables—Lit., couches, such as were used at meals. [They were washed by sprinkling. Alf.]

5. [For ἐπιστά, then, read καὶ, and. Tisch., Alf.] The conjunction resumes the narration, broken by the parenthesis, ver. 3, 4. De W.] Asked him—The Pharisees always confined their efforts to asking of questions. [For ἀνίπτως, unwashed, read ἄνοπτως, defiled. Tisch., Alf.]

6. [Omit ἀποξωθίζες, answered and. Tisch., Alf.] Hypocrites—This verse really supplies a definition of hypocrisy. These Pharisees were specimens of the hypocrite class.

8. Laying aside—Very different from holding. Kindred terms with this laying aside are reject, ver. 9, and making of none effect, ver. 13. The commandment—which is a whole in itself, just as virtue is single and simple; as contrasted with the multiplicity of traditions. Of God . . . of men—A manifest contrast. The washing of pots—Paltry observances [But
man counts nothing a trouble, if he but be not obliged to change his heart. Q.]

9. Full well ye reject—That is, ye are rightly said to reject. Just as a true picture of a conflagration may be called well done. Besides, they fancied they were doing well. That—The accusation was true, little though the hypocrites expected him to make it.

10. Moses—In God's name.

13. Which ye have delivered—which from being mere customs ye have turned into binding traditions.

14. [For τάντα, all, read τάλιν, again. Tisch., Alf.] Hearken—A useful warning to all against a prejudice most hostile to the true worship of God.

15. [For ἀπ' αὐτοῦ, of him, read ἐκ τοῦ ἀνθρώπου, from a man. Tisch., Alf.]

16. If any man have ears—Few understood his words; as the following verses show.

18. From without—Added for explanation's sake.

19. [For πᾶσατίπατρόν, referring to whatsoever entereth the man, read πᾶσατίπατρόν, referring to ἀνθρώπου, draught or privy. Tisch., Alf.] It is said to purge or cleanse all food, because it receives the unclean refuse. Mey.] Purging—Not defiling, but purifying; since the useful nourishment remains, and the refuse departs.

21. [The order should be evil thoughts, fornications, thefts, murders, adulteries, covetousness, etc. Tisch., Alf.]

22. Covetousness—This word, which in the Greek (πλημμελεία) implies somewhat comparative, is something between theft and rapine; some artful contrivance whereby some one else, of his own act, indeed, but to his own disadvantage, and either ignorantly or unwillingly, offers, yields, and gives up somewhat to which you are not entitled. It is more like theft than rapine, and more a sin of the rich than either theft or rapine, which characterise the poor. See 1 Cor. vi. 10; v. 10. Lasciviousness—This and an evil eye are breaches of the 9th and 10th commandments. An evil eye—Envy and exultation at the misfortune of others. [Comp. Matt. xx. 15. Mey.] Foolishness—Shown by those whom Christ is here refuting. Comp. Luke xi. 40. Foolishness is mentioned last, as rendering all the other sins incurable. Human corruption is not altogether a matter of volition. [Comp. ver. 18.]

23. All these things come from within—Oh, how foul then the fountain of our heart must be!
24. [Omit καὶ Σίδωνος, and Sidon. Tisch., Alf.] No man—For he was on the borders of the land of Israel.

25. [For ἀκομοῦνα γάς, for, etc., read ἀλλὰ εἴδυς ἀκομοῦνα, but straightway, etc. Tisch., Alf.] For—Jesus, with the aid he had to give, went to meet her; but so contrived as to appear to benefit this Syrophoenician woman, by seeming accident; though he had undertaken this whole journey for her sake. Comp. Matt. xviii. 12. Daughter—Lit., her little daughter. Chap ix. 21, 24, shows us that boys also may be devil-possessed; and heathen also. Heard—So faith comes by hearing; how much more then by a text of Scripture, however short.

26. Greek—In a wide sense. Syrophoenician by nation—Clemens of Alexandria speaks of Syrians who dwelt in Phœnicia; Tertullian speaks of Syrophoenice; Juvenal of the perfumed Syrophoenician. [Phœnicians were so called, in distinction from Libophœnicians in Libya. Mey. The devil—That unclean spirit which had possessed the girl. V.G.]

27. [For ὅ ὁδὸν ἰησοῦς ἤρθεν, but Jesus said, read καὶ ἦρθεν, and he said. Tisch., Alf.] Let . . . first—Not an absolute refusal. He seems to let her see that her request was inopportune. Be filled—It would have been in some sort neglecting the Jews, had Jesus expended more time on the Gentiles. [It is not meet—What is not meet in itself, may become so on suitable entreaty. V.G. Where faith is weak, Christ comes to meet it; where strong, he holds aloof, that it may be perfected. Ols.]

28. Under the table—The woman's humility is great; she pleads, however, her neighbourhood to Israel. The children's—Who often waste bread. The Greek word signifies the young, παιδιῶν, a different word from τέκνων, children, which implies their privileges as such.

29. For this saying—For this saying, and the faith which it evinces. Understand I say unto thee. [The whole force of a soul, either for good or evil, often displays itself in a single word. V.G.] Is gone out—Thus Jesus immediately rejoiced her with glad tidings. [For he knew the effects of his own power, even at a distance. V.G.]

30. When she was come—Having gone in faith. She found the devil gone out, and her daughter laid upon the bed—Beng., Tisch. and Alf., transpose these two clauses. The fact of the daughter being laid on the bed shows the great power of the devil, which had possessed her; and the greater power of
Jesus, who had cast it out. The girl had had no rest before. The mother did not find the devil; it was gone; but she found that it was gone.

31. **Midst of the coasts of Decapolis**—That is, through the midst of Decapolis. [The region comprised under this name lay for the most part beyond Galilee (see Matt. iv. 25) on the eastern side of Jordan, a part of it, also, perhaps lying to the south of Galilee; it was chiefly inhabited by Syrians and heathen. To this region belonged Gadara, (Mark v. 20), and Cesarea Philippi. At this stage of the gospel history, the evangelists make frequent mention of the borders of the Gentiles; whence it appears that the Saviour had passed through all the land of Israel. Harm. For, and Sidon, Tisch. and Alf. read through Sidon.]

32. [**Deaf**—Mark is the only evangelist who records the healing of this deaf man, or that of the blind man mentioned in chap. viii 22. V.G.]

33. **Took him aside**—Our Lord’s various gestures on this occasion, and the sight of others who were healed, supplied the place of speech to the deaf man, (whose soul Jesus also meant to heal), until he was able to hear. [Our Lord imparted his power to the deaf man, first through his sight, and then through his hearing. Harm.] Comp. chap. viii. 23, as to the blind man.

34. **He sighed**—Great is the force of sighs when the heart is straitened. Sighing is an emotion [rather than an act. Ed.] Therefore, I will sigh, is never said in the Psalms, as, I will pray, I will call, I will cry, are. Ephphatha—The first word heard by the deaf man.

35. **Ears**—His powers of hearing; not merely the passage through his ears.

36. **Them**—Those who had brought the deaf man to him. The spectators would naturally celebrate the action; and ver. 37 shows that they did. Jesus used specially to enjoin silence on those whom he healed. The more a great deal—The more, refers to the prohibition; the great deal, to the publicity they would have given if unprohibited. Comp. note on Phil. i. 23.

37. **Hath done . . . well**—[Comp. Gen. i. 31. Ols. This work is worthily compared with that first one of creation. Alf.] This is a form of approval; comp. Acts x. 33; Phil. iv. 14; so, in the present tense, 2 Pet. i. 19; in the future,
3 John, ver. 6. See 1 Kings viii. 18, Sept. A similar form of assent occurs in Mark xii. 32, well, Master, thou hast said the truth. The deaf—Plural, this man as well as others; comp. Matt. xv. 30.

CHAPTER VIII.

1. [Omit ὅ Ἰησοῦς, Jesus, Tisch., Alf.; and αὐτῷ, his. Tisch., not Alb.] 2. Three days—In Greek, the nominative of time (as here) with the words there are, or there is, understood, make the expression absolute; see Luke ix. 28. [So Tisch., Alf.]

3. [For τῶν γὰς αὐτῶν, for divers of them, read καὶ τῶν αὐτῶν, and divers of them. Tisch., Alf.] Divers—Those who had come farther were in the greatest want, and the rest are fed for their sakes. [This clause formed part of what our Lord himself said. V.G.] Came—Lit., are come. The Greek word ἤξω, here used, signifies rather being present after coming, than the mere act of coming. Some who would read ἤξαν, in the past tense, have come, overlook this force of the verb; see note on Rev. ii. 25. [From fur—Induced by remarkable zeal. V.G.]

6, 7. Gave thanks .. blessed—Synonymous terms. Those are right who pray over every course of a meal. [Insert τὰδε, these, after καὶ. Read, and he blessed these. Tisch., Alf.] Them also—Unreservedly.

9. [Omit καὶ γεύσεσθε, they that had eaten. Read they were. Tisch., Alf.]

11. Began—After some respite. [Tempting him—To show them some sign from heaven, after he had shown so many on earth. V.G.]

12. Sighed—Lit., began to sigh. Both sighing, and beginning to sigh, are emotions, not actions.

13. [Omit εἰς τὸν κλῖνον, into the ship. Tisch., Alf.]

15. Of the Pharisees .. and of Herod—Two extremes. Matt. xvi. 6 has Pharisees and Sadducees, Mark puts Herod, instead of Sadducees. The leaven of them all, at least in asking Jesus under all sorts of pretenses to show signs, was hypocrisy. Comp. note on Luke xiii. 31. Luke (chap. xii. 1) does not make this statement concerning Herod; but he supplies the omission in chap. xxiii. 8. For though Herod (Mark vi. 16) leaned rather to the Pharisees' view as to the resurrection of the dead, yet in other respects the licentious-
ness of the Sadducees was better suited to his policy, which used religion merely for purposes of political expediency.

16. [Omit λέγοντες, saying, and for ἔχουσιν, we have, read ἔχοντες, they have. Tisch., Alf.]


20. [For ω δέ εἰπον, and they said, read καὶ λέγουσιν αὐτῷ, and they say to him. Tisch., Alf.]

21. [For πῶς ὦ, read ως τῶ. Read, not yet do ye understand. Tisch., Alf. That ye do not understand—that whilst with me ye can never want for bread; and that, therefore, I must have been warning you against some different leaven. V.G.]

22. [For ἔγραψαν, he cometh, read ἔγραψαν, they came. Tisch., Alf.] They bring—This blind man himself seems to have had no previous knowledge of Jesus.

23. Took—Led him himself. A proof of great condescension. Town—Lit., country-town. Bethsaida is called a city, in John i. 44. The sight of the heaven, and of God’s works in nature, was more delightful to the blind man on recovering his vision, than that of the town and man’s works would have been. [For εἰ τι βλέπει, ἢ if he saw aught, read εἰ τι βλέπεις, seest thou aught? Tisch., Alf.]

24. [Insert ὅτι, for, before ὡς διεβαζέα; and after it, ὡς, I see. Read, I see men, for I see them walking, as it were trees. Tisch., Alf.] Men as trees, walking—He means to say that their movement is all that enables him to distinguish them from trees. [Perhaps he had often thus dimly seen and described them while his sight was failing. Alf.]

25. Look up—And try his eyes. [The text is uncertain. For ἵπτον ἀνὰ βλέπων, made him look up, read ἰπτόν ἀνὰ βλέπων, he saw clearly, Tisch., Alf. And for ἀπαντά, every man, or all things, (Alf.) read ἀπαντάς, all men. Tisch.]

26. To his house, . . . neither go into the town—Therefore his house must have been at the very entrance of the town. Nor tell—Jesus, especially at that period, shunned notoriety. [For this is the last miracle our Lord wrought before the Feast of Tabernacles, (and the discourses given in John vii., x., V.G.); and this, as well as the healing of the deaf and dumb man, chap. vii. 36, he forbade their publishing. After celebrating the Passover, the people returned to their field labours; his adversaries from that time had no sign vouchsafed them;
and the object of working miracles in the presence of his disciples was now accomplished. Behold the acceptable year now completed in Galilee! {Harm.}

27. By the way—Godly conversation occupied them on the journey.

28. [For ἀπεφεύγῃς, answered, read ἦσαν αὕτω, λέγοντες, spoke to him, saying. Tisch., Alf.]

29. [For λέγει αὕτως, saith unto them, read ἀπεφεύγῃς αὐτούς, asked them. Tisch., Alf.] The Son of man—He speaks of himself in terms of humility. After his resurrection, he says, ought not Christ to have suffered, etc. Luke xxiv. 26. Rejected—For they denied what Peter confessed, ver. 29. See chap. xiv. 63, 64.

32. Openly—Previously he had only hinted at it. See Luke iv. 23.

32, 33. To rebuke . . . rebuked—Peter earns one rebuke by administering another. The verb recurs in ver. 30.

33. His disciples—Who might have been very soon turned away to worldliness by such words as Peter uttered. V.G.]

34. The people . . . with his disciples—His teaching was of universal application, it was catholic doctrine [and even forcibly impressed on the multitude who as yet knew nothing clear as to the Messiah. V.G.] And follow—By death on the cross.

35. And the gospel's—So, ver. 38, my words. [Especially concerning the cross. V.G. Omit ἀφίεναι, the same. Tisch., Alf., etc.]

36. [For ἦν κηδέον, if he shall gain, read κηδέον, to gain; for τὸν κακόν, lose, read τὸν κακόν, to lose. Tisch., Alf.]

37. [For ἦ τί, or what, read τί γὰρ, for what. Tisch., Alf. Also omit δάσιν ἀληθείας, shall a man give. Tisch.; Alf. doubts. Read what can be an equivalent for his life? Tisch.]

38. Shall be ashamed—In word or deed. [Christ's own life was put in peril by his dauntless confession. V.G.] Me . . . Son of man—He speaks of the present time in the first person, of the future in the third. Words—concerning the cross. The plural number here implies that one may confess faith in Christ in general terms, and yet be apt to blush either at the general language of his address, or this particular part of it. Such a shame as this we ought to overcome. In this adulterous and sinful generation—Contrasted with the general assembly at the last day, presently mentioned. Adulterous—
Which is adulterous in spurning Christ; and sinful in spurning his words; and which consequently brings every sort of threat and promise to bear against those who confess him. Such an assemblage is altogether despicable; who need fear or care for it? The Son of man—Just now he said, me and my words; not the Son of man and his words; but now he says not I, but the Son of man: a title which has a striking connexion with his coming in glory. See Luke ix. 26 Shall be ashamed—And justly; and, therefore, instead of acknowledging, he will cast them out. Of the Father—Therefore the glory of the Son will be identical with that of the Father. See John i. 14. With the holy angels—Oh! greatest shame for any man, that God, and Christ, and angels, should be found ashamed of him!

CHAPTER IX.

1. With power—See Rom. i. 4; 2 Cor. xiii. 4.
2. Apart—Contrasted with the people with his disciples, chap. viii. 34. By themselves—Lit., alone. Contrasted with the nine other disciples.
3. [Omit ὡς γὰρ, as snow. Add ὄφεις, so, after ἔναντα, can. Tisch., Alf.] Snow—White by nature. White—Make white, by art.
4. With—The appearance of Moses was more unlooked for by the disciples than that of Elias, see ver. 11.
5. And let us make—See also Luke ix. 33. The word and, meaning and so, shows Peter's promptitude of mind; or else the particle is inserted by the evangelists to combine the two sentences spoken by Peter. Comp. chap. iii. 22; Luke vii. 16; or even Matt. viii. 13; John xiii. 13.
6. What to say—Comp. the Greek construction with 1 Chron. xii. 32, Sept. Sore afraid—Struck with awe, rather than terror, otherwise Peter would not have dared to remain.
8. Suddenly—A Septuagint adverb. With themselves—For he had still to suffer.
9. Kept to themselves—They laid hold upon and did not neglect it. Should mean—Lit., What is. It was Christ's death rather than his resurrection which perplexed them. [The very mention of rising again seemed strange to them,
who had no notion that it was needful Christ should die. V.G.

11. [First—Before that great and terrible day of the Lord. See Mal. iv. 5. The disciples appear to have thought that, if Christ must die, his resurrection would take place on the same day with that of all the other dead, and that, therefore, too long a silence was enjoined upon them. V.G.]

12. [For ἀποκρίσθης Ἰησοῦς, answered and told, read ἴησος, said to. Tisch., Alf. Tisch. not Alf. also omits μὲν, indeed.] Told—In thus speaking, Jesus acts as the president at a disputation; placing the opponent’s argument in its proper light, and then satisfactorily answering it. First—This word refers both to cometh and to restoreth, although in verse 11 it is joined with come only. In the same way, in Heb. iii. 9, 17, the forty years are construed with a double reference. Restoreth—The indefinite present, as in Matt. ii. 4. And how—that is, your expectation of Elias coming to restore all things seems inconsistent with the Scripture declaration that the Messiah must die. Yet there is no inconsistency. That—Because it is written, therefore he had to suffer. Be set at nought—See Isa. liii. 3. To human reasoning this being set at nought seems incompatible with a restoration of all things.

13. Indeed . . . unto him—To Elias. See Matt. xvii. 12. As—This refers to is come. It implies that the coming of Elias does not depend on the opinion of the scribes, but on what the disciples were less familiar with, the prophecy of Scripture. But this clause may also refer to they have done unto him, etc.; for the Lord’s coming followed close on that of his forerunner, who, being quickly removed, speedily gave place to him whose coming he proclaimed.

14. About them—They were still working, though alone.

15. Were greatly amazed.—They were struck by the glory [of Christ’s appearance, Ed.], though ignorant of what had taken place in the mount. Comp. chap. x. 32; Luke xix. 11; Exod. iv. 14; xxxiv. 29, 30. [We can easily see that men are more drawn towards us, after we have held secret communion with God. V.G.] Running to him—Eagerly. Saluted him—Joyfully.

16. [For τῶς γραμματέως, the scribes, read αὐτῶς, them. Tisch., Alf.] Them—The disciples; see ver. 14.

17. One—Neither the scribes nor the disciples ventured to speak. [For ἀποκρίσθης Ἰησοῦς, answered and said, read ἀπεκρίθην αὐτῷ, answered him. Tisch., Alf.]
18. Taketh him—The term possession seems scarcely strong enough here.

19. [For ἀντεγέρα, him, read ἀντορίς, them. Tisch., Alf.]

20. When he—The boy, not the spirit, as some would have, altering the Greek word for the purpose. Compare on the construction here, chap. iii. 17.

21. And—Jesus wisely interposed a short delay.

22. The fire—To correspond with waters this word should be in the plural; the Greek noun, however, has no plural, a defect which is supplied by the prefixal of the article. To destroy him—Either as expecting still to exercise power over the corpse, or as unwilling to be cast out by Jesus; for otherwise he would willingly have remained in a human body. The evil spirit could not kill a man of itself, without the aid of fire or water.

23. If thou canst believe—Lit., This (saying) if thou canst believe. [Tisch. omits στενέσσα, believe. Alf. retains it, rendering, Jesus said to him this saying, If thou canst, etc.] The reply takes the same form as the entreaty, If thou canst do anything, ver. 22. The father of the demoniac seems to have taken offence at the disciples; ver. 18. All things—Contrasted with anything, ver. 22. To him that believeth—Human faith adapts itself to the omnipotence of God as an instrument both of thought and action.


25. When Jesus saw . . . he rebuked—Jesus on all occasions avoided noise. Unclean . . . dumb and deaf—The boy either was so naturally or had been made so by the evil spirit. I charge thee—A contrast to the disciples, who had failed; see ver. 28. How great is the Lord’s power! The evil spirit had been rendered more furious by the failure of the disciples. Enter—As the spirit would have wished to do. No more—Those who have been sufferers in early life, sometimes are more exempt from suffering in their later years.

26. Cried—Though it would rather have remained dumb. Rent—In conferring divine aid, the human body is not always tenderly handled; so violent a departure was the sign of a more permanent cure. [For πολλούς, many, read τοὺς πολλούς, the multitude. Tisch., Alf.]
27. Lifted him up—Another part of the miracle.
29. Can . . . by nothing but—That is, this sort can only be cast out by prayer and fasting. [Omit και ἡσυχία, and fasting, Tisch., Alf.]
30. Passed—By, not through. He would not that any man should know it—Hence we may gather why our Saviour sometimes did, and sometimes did not, prohibit public mention being made of him. See ver. 31.
31. For—The time had not arrived for others to hear that the Messiah should suffer. He taught—Not merely shortly and cursorily, but systematically. Is delivered—Present tense. His betrayal is already being planned. Comp. John vi. 70, 71.
32. Were afraid—They questioned Jesus more readily on any other subject than himself; and this is generally the case among intimates.
33. [For ἧλθεν, he came, read ἦλθον, they came, Tisch., Alf.]
In the house—Their feelings, which had been excited while on the way, being somewhat changed by the change of place. Comp. note on Matt. xviii. 1. What—We must give account of all things.
34. Held their peace—The true character of a thing not manifestly evil, appears when it is brought to the knowledge of Christ, and before the judgment of God. The greatest—In virtue, here; and therefore in rank, hereafter.
35. Sat down and called the twelve—With solemnity. Last . . . servant—Being last does not make one necessarily a servant. Therefore the shall be, means rather ought to be, as a punishment. For being a servant is more or less a matter of choice.
36. In the midst of them—Between his disciples and himself. Comp. set him by him, Luke ix. 47. Taken him in his arms—A sign of intimate association. Comp. ver. 37, chap. x. 16. By this very act he imparted grace to the little one. [And we may well imagine with what gentleness the child was thereby gifted. V.G.] Thus he shows how dear to him the humble are.
37. Of such—Such in heart. Me—Who am lowly in heart. Not me—And that is by no means the whole of his error.
[How great a distance between God in heaven and a little child! And yet they are united in Christ. V.G.]

38. [For ἀπεκρίθη δὲ, and answered, read ἔφη, said. Tisch., Alf.] John’s words correspond in various particulars with those of Jesus. The power of the name of Christ is asserted by both; ver. 37, 38, 41. The disciples had previously been disputing which of themselves should be greatest; now they are taught by the Lord’s words not even to despise others. If Christ, and faith in Christ, can be the portion of even children, [and it does not appear that the child mentioned in ver. 36, followed after Jesus. V.G.], the same might be the portion of him whom they forbade. Herein appears the modesty and candour of John. He seems to have carried this doubt about with him for some time, till the opportunity for mentioning it offered. Us—The apostles, who follow thee. [Tisch. (not Alf.) omits ὅτι οὐχ ἀποκληθεὶς ἦμι, because he followeth not us.]

39. Forbid him not—If you meet with him again, or with any one else in the like case. This should be well pondered by those who would restrict grace to canonical succession. Lightly—Lit., hastily. For his soul is fortified by a sense of (Christ’s) power. [He may do so, possibly, after a time. V.G.]

40. [The true reading is ἦμων, ὑπίσχομαι ἦμων, us, on our part, as Eng. Ver. So Tisch., Alf. But Beng. reads ἦμων—ὑπολογεῖσαι, you, on your part.] Comp. ver. 41; Matt. xii. 27. Of external things Jesus spake in the first person plural; see Luke xxii. 8; xviii. 31; but not of the deeper truths of his kingdom; see John xx. 17. He gently corrects the we . . . us, of ver. 38. Is on our part—He is speaking of those who undertake something for Christ’s sake.

41. For—All services, even the smallest, rendered for your aid, are accepted. Whosoever—Jesus resumes his previous topic, after satisfying the pious inquiry of John. [Omit τὰ, before Ἰωαννᾶς, name, and μοῦ, my, after it. Tisch., Alf. Read literally, in name that ye are, that is because ye are Christ’s. Mey.]

42. [And—John having been answered, the former discourse is continued. So ver. 42 connects with ver. 37. V.G. For πιστεύων εἰς ἔρικ, that believe in me, read πιστεύων εἰς ἔρικον, that have faith. Tisch., Alf.] Were hanged—Lit., is hanged; an emphatic indicative.

43, 45, 47. To enter—Thrice repeated; in contrast to which
the word _go_ occurs once, and _be cast_ twice. [Tisch. (not _Alf._) omits _εἰς τὸ πῦρ τὸ ἀνάδεικνυμ_, into the fire that never shall be quenched—in ver. 45; and both omit _πῦρ πῦνις, fire_, ver. 47.] 44, 46, 48. [Omit ver. 44, 46. Tisch., Mey. But _Alf._ retains them.] Where—A most solemn repetition. The allusion is to the corpse being either the food of _worms_, or of the funeral pile. The _worm_ implies corruption; but the corruption here meant is everlasting. See 2 Thess. i. 9. _Their_—No one is mentioned in Mark to whom this word can refer; therefore this must be a quotation. See Isa. lxxvi. 24. _Worm_—Of the soul. _Fire_—Of the body. _Is not quenched_—Either because it really burns; comp. 2 Kings xxii. 17; or because it burns _unintermittingly, day and night, and for ever_; see Rev. xiv. 11; xx. 10. We may gather from Isa. lxxvi. 23, 24, that the torments vary in degree; but they will nevertheless be perpetual in duration.

47. The _kingdom_ of God—This has been already twice referred to as _life_; but the _kingdom_ of God is most appropriately mentioned in connexion with the _eye_. Comp. John iii. 3, 36; Matt. xviii. 9.

49. _Every one_—Lit., _every_, without any noun expressed. Some have suggested _bread_, some _man_; feeling the use of the masculine adjective, without an expressed noun, to be scarcely warrantable. For in other cases where it is so used, the subject can be inferred from the predicate. So in Matt. xiii. 19; Luke vi. 40; xvi. 16; John ii. 10. These expressions explain themselves; and so in the present passage. _Every one_ that shall be salted, _shall surely be salted with fire_. But we must explain this idea more fully. The expression _every one shall be salted with fire_, (in the Greek order, _with fire shall be salted, Ed._), is used between the mention of _fire unquenchable_, and _salt and its saltiness_. There are therefore three degrees—to be salted with salt, to be salted with fire, and, to be cast into unquenchable fire. The first of these is the most desirable; the third the most severe; while the second, intermediate between the first and third, corresponds with the third in the mention of _fire_, (which word is several times used in this passage by homonymy, whereby the same word is frequently applied to things naturally different; see Matt. iii. 10–12), while agreeing still more closely with the first in the mention of salting. The most natural and simple seasoning is given by salt. The salt here meant is the Divine teaching, which gently leads us to denial of self, and to seeking of peace and concord.
with others. Those who are thus salted become a sacrifice, well-pleasing to God, a type of which appears in the Levitical sacrifices. See Lev. ii. 13. Those who evade the salting by salt, are salted by fire, (for salt has a certain power of burning; see Deut. xxxix. 23. And, again, fire has a certain power of salting, as any roasted meat shows; and, in fact, Plutarch says, “Fire is the best and sweetest seasoning”), that is, following the strict analogy, they are salted by a sterner discipline of God, lest the offence caused by foot, or hand, or eye, increase so as to bring them into the fire that cannot be quenched. The connexion and meaning of the passage is therefore this: Without delay or weakness, oppose all offence of hand, or foot, or eye, which, unopposed, may drive you into hell and its unquenchable fire. For every one who is to be salted at all, and by salting to be saved from fire everlasting, shall be salted in this life with severe fire, if gentle salt be not sufficient; and every sacrifice shall be salted with salt, the mildest and purest form of salting. Therefore submit to and hold fast by this salt, so that, every offence being removed, peace may flourish among you. In some sort ye must experience the salt and the fire; endeavour to do so in the mildest form. [Better Stier, who gives this as the sense of the whole: “The same fire of God’s holiness (love) which must for ever consume the unclean and the dead, must in this life salt all it touches, by destroying all in it that is worthy of death; slaying the sin, delivering the sinner. 1 Pet. iv 12-17; Luke xxii. 31.] Shall be salted—The future tense shows this to be a quotation from the Old Testament commandment as to sacrifices, (see Lev. ii. 13), and their typical reference to the New Testament dispensation.

50. Good—For all other things are seasoned by it. But if the salt—The disciples are here signified by the salt, as having salt themselves, and imparting it to the world. Have lost his saltiness—Lit., have become saltless; having no strength. This is specially effected in man by pride. It—Having lost its distinctive property. Have salt—He does not say have fire, for that is not in the power of man. But he who is imbued with the fire, is counselled to have salt. In yourselves—Individually, as contrasted with one with another, further on. The former duty concerns ourselves, the latter concerns others (as well.) Salt—The Greek word here may be either singular or plural. [But most likely singular, the same word so occurring in verse 50. Ed.] It means self-mortification, whereby pride is de-
stroyed. And have peace—or, ye shall have peace; see ver. 34; self-exaltation, the source of discord, being removed. [This injunction naturally follows the allusion to salt, the symbol of a covenant. Mey.]

CHAPTER X.

1. Arose from thence—Not so much from Capernaum, where he sat down and taught them, (chap. ix. 33, 35), as from Galilee, chap. ix. 30. [For ἄνα πεζαν, by the farther side of, read και πεζαν, and beyond. Tisch., Alf.] As he was wont —It is well to remark the habits of Jesus. See Luke iv. 16.

5. Wrote—So Moses was the writer of the Pentateuch. Comp. chap. xii. 19.

6. From the beginning of the creation—Therefore there was no creation before that mentioned in Gen. i. [Omit ὅ θεός, God. Read he made. Tisch. But Alf. doubts.]

7. [For this cause—To correspond with this divine law in the creation. Mey. For whose sake then may they part, if not for that of father and mother? Q.]

9. [God . . . man—Whatever God does and appoints, man must hold good. It is sin to praise what He rejects, or approve what He condemns. V.G.]

10. [Omit αὐτῷ, his. Tisch. Also for τοῦ αὐτοῦ, the same, read τοῦ τοῦ, this. Tisch., Alf. Again—Our Lord had already given the answer which follows to the Pharisees, (Matt. xix. 9), but his disciples' repetition of the inquiry elicits his repetition of the answer. V.G.]

11. [Against her—The first. Jesus plainly presupposes here the principle of monogamy. Mey.]

13. Should touch—A modest request.

14. Was much displeased—At his disciples obstructing any manifestation of his love. Of such—To such as these it belongs to receive the kingdom of God. See ver. 15.

15. Whosoever—This he said to rebuke the very feeling which prompted the disciples to forbid the bringing of the children. Receive—For it is offered. As (like) a little child —Receives it; for a little child receives it in truth.

16. And—He does even more than he was asked, ver. 13. [Blessed them—Conferring directly upon them what he conferred on adults by means of his word. V.G.]

17. When he was gone forth—From the house, ver. 10. Running—This man must have been impelled by a signal
earnestness. He seems to have been anxiously awaiting Jesus. [Such sudden fits seldom last long. V.G.] Kneed—Therefore his zeal must have been great. What shall I do—It is not by what they do that the little ones (ver. 15) receive the kingdom of God.

18. Said—The Lord answers first the singular title the young man addressed him by, and then the question which he asked? Why callest thou me good?—There were many external reasons for ignorant persons forming no high estimate of Jesus; see John i. 46; Matt. xi. 6, 19; Isa. liii. 2-4; moreover he laid claim to nothing personal, committing himself altogether to the Father. He lived as a stranger and pilgrim upon earth, and advanced to that eternal blessedness and joy, concerning which the young man in this passage was inquiring, in a condition described by the psalmist as poor and needy. See Ps. xvi. 2. My goodness extendeth not unto thee—Lit., my goodness is independent of thee. Comp. John xiv. 28; xvii. 5; Heb. v. 8,9; ix. 12. As Augustine says, "He knew not himself after the flesh." For the word good (Gr. ἄγαθός) applies properly to one who is blessed. The young man asked Jesus for happiness in a less pure sense than this; and this Jesus says he cannot find with him. Comp. Luke ix. 57. He does not, indeed, say I am not good; he asks, Why callest thou me good? in the same way as, in Matt. xxii. 43, he does not deny himself, as being David's son, to be David's Lord. God is good; none is good but God. The young man to some extent recognised that Christ was good, otherwise he would not have gone to him; but he did not recognise how good he was, otherwise he would not have departed. Much less did he recognise Christ's godhead; and this was our Saviour's reason for not accepting the title of good, unaccompanied by that of divine; comp. Luke vi. 46; and thus he honours his Father, with whom he is one. See John v. 19. At the same time, he flashes a ray of his own omniscience into this young man's heart, showing him not yet to know sufficient of Christ to be authorised in addressing him by a title, in other respects so appropriate. Wherefore Jesus does not say, there is none good save my Father; but, there is none good but one, that is God. Our Lord frequently adapts his language to the capacities of his questioners. See John iv. 22. So a general of noble rank might ask one who, ignorant of his nobility, but aware of his position, addressed him as noble sir; why do you address me thus? Jesus proved to his disciples that he was good. Luke
x. 23; Rom. xiv. 16. [By this saying, Jesus at once shows the youth his humility, and teaches that there is no goodness but in God. He does not deny, but implies his own deity; for if none is good but God, then Christ is either God or is not good. This last even Socinians will not affirm. Stier.]


20. Master—Lit., teacher. The young man now repeats the name without the adjective. And yet Jesus loves him.

21. Beholding—Lit., gazing on him. Loved him—Showed his love by a look or a smile; regarded him lovingly, in order to assure him of future love if he would follow Christ, and to obviate his being sad. The word is antithetical to was sad, ver. 22. Tears are more frequently mentioned than smiles, in the life of Jesus, for the very reason that he came to bear our sins. And yet at times gladness and kindness shone forth from his countenance, as they did in this passage, to attract the young man who was almost on the point of following Christ. Comp. ver. 17; Luke x. 20-24; xii. 32. The same verb (αγατώ) is used by the Sept. in Ps. lxxviii. 36, in the sense of to flatter; and in 2 Chron. xviii. 2, in the sense of to persuade. Comp. the use of the verb ἀλλάξειν, to have compassion, Jude ver. 22. One thing—Contrasted with all these, ver. 20. [The faithful master wished to make all things easier and pleasanter to the man. V.G.] The one thing needful is, to have the heart free from worldliness; the selling of all he had was to be the proof of this condition. One thing or other nearly every one lacketh, and it is the want of that one thing which keeps him back from Christ. Cross—That of poverty, etc. Comp. with persecutions, ver. 30.

22. [And he went away—How easily the happiest condition may be refused! V.G.]

23. Looked round about—We have many mentions of the looks of Jesus, corresponding to his own feelings, and adapted to the feelings of his hearers; ver. 21, 27. How—The subject of this proposition is limited in ver. 24; while its predicate is extended in ver. 25; they differ in the abstract, but are almost equivalent in the concrete. They that have riches—The greatest part of this world’s wealth is in the hands of a few.

24. Children—This appellation proves that Jesus, while speaking with tenderness, is still speaking the truth; and freely declaring the fact to his disciples. Them that trust in riches—
Who are so puffed up by riches as to neglect obeying God’s word. See chap. iv. 19; Ps. lxii. 10; 1 Tim. vi. 17. [The number of those who have riches is not much greater than the number of those who trust in them. V.G.]

26. Who then—Lit., And who then, an expression of astonishment.

27. [Omit ὅ, and. Tisch., Alf.] All things—See Ps. lxii. 12, and comp. the context of both passages.


29. [For ἄποκρίθης Ἰησοῦς εἶπεν, and Jesus answered and said, read ἐφη Ἰησοῦς, Jesus said. Tisch., Alf.] Or brethren —The goods which are left are enumerated separately, those which are repaid collectively. [That is, all the rewards may be granted to one who has only been called on for one of the sacrifices. Ed.] Remark the abundance of the reward, and the bounty of the Lord. For my sake—While on earth. And the gospel’s—[Read for the sake of the gospel. Tisch., Alf.] In order to preach my name after my ascension. There are many who leave many things for the world’s sake.

30. [Now—Not after persecutions, but in the midst of them, when seemingly desolate. Mey., etc.] Brethren and sisters and mothers—By nature each man has only one father and one mother, but the follower of Christ, through the benefits he receives, has many. Comp. Rom. xvi. 13. Wives are not mentioned, on grounds of propriety. Children—See 1 Cor. iv. 14-17. With persecutions—This is added, to prevent the disciples expecting external prosperity. Persecutions indeed shall not be wanting, but so far from hindering they shall aid the Christian to his hundredfold reward, while preventing such reward from over-elating him. The world—The Greek word here means eternal duration, αἰών, as contrasted with in this time, καιρός. To come—Lit., (already) coming.

31. First—The subject of the proposition; [not that are first, as Eng. Ver. Ed.] Comp. note on Matt. xix. 30.

32. They were amazed—Not knowing why. Often something unperceived by the mind or sight, affects some other sense. See Dan. x. 7. [More probably, because Jesus had gone on, and they supposed, from chap. ix. 31, etc., that he was on his way to death. De W.] They were amazed at Jesus, who went before; they were afraid for themselves, who followed. By this amazement and fear they were (if not
entirely, as in the case of James and John, yet still in part) divested of their dependence and trust in earthly things. 

Began—He had begun before, see chap. viii. 31, but he now begins to speak more fully. And even this was but the beginning.

34. For τῇ τῇ ἡμέρᾳ τῇ ἐλάχιστῃ, on the third day, read μετὰ τῇ ἡμέρᾳ τῇ ἐλάχιστῃ, after three days. Tisch., Afl.]

35. [Omit υἱὸς, the, before sons. Tisch., Afl.] Come—They are walking together. We would that thou shouldst do—So in the next verse, What would ye that I should do? Grant—

Lit., give. Their first request was artfully made; for things to be done are generally more easily asked and acceded to than things to be given. [Add σά, thee. Read desire of thee. Tisch., Afl. He is poorly disposed for prayer, who begins by prescribing to God what he shall do for him. Q.]

38. [For ζαΐ, and, read ἃ, or. Tisch., Afl.] The cup . . . the baptism—The drinking of that cup was a difficult matter; (sometimes even attended by death): and amongst the Jews baptism also might well cause a shudder, from the plunging of the whole body into water, however cold. Therefore both words are used to denote the Passion of Christ; the cup, mentioned first, signifying his inward, as the baptism his outward suffering. He was filled with suffering, and he was overwhelmed with suffering. And there is a special fitness in the mention of these two things; for those who receive the sacraments, are partakers of the baptism and of the cup of Christ; see 1 Cor. xii. 13: and both Christ’s baptism and our own, as well as the Lord’s supper, have a close connexion with Christ’s death and ours. Ye shall . . . drink . . . and be baptized—

James, who was slain by the sword, drank of the cup; John, whom church history records to have been cast into boiling oil, was baptized. This casting into boiling oil corresponds with the word baptism; and our Lord himself, in Gethsemane, speaks of his suffering death as a cup. Thus the cup is appropriately mentioned before the baptism.


40. [For ζαΐ ἰξεῖ ῥομψαντός μου, and on my left hand, read ἰξεῖ ῥομψαντός, or left. Tisch., Afl.]

41. [The ten—Men otherwise content with their position take offence when any of their fellows seek pre-eminence. V. G.]

42. [Omit δὲ, but, and begin the verse with ζαΐ, and. Tisch.] Which are accounted—That is, who bear vigorous sway.
[The grandeur of earthly princes is but paltry in the sight of God. V.G.]

43. [For ἀσταυ, shall it be, read ἄσωμ, is it. Tisch., Alf.]

44. Of all—An extension of the expression your servant in the preceding verse.

45. [To minister—Whom shall such a matchless example not win, even though it must put him to the blush? V.G.]

46. [Omit ὁ before, and insert προσαίτης after τυφλός; so as to read, son of Timeæus, a blind beggar, sat, etc. Omit προσάιτῶν, begging. Tisch., Alf.] Bartimæus—It would seem that Timeæus had been a man well known in Jericho at that time, and that Bartimæus had only become a beggar by reason of his blindness. Blind—[Lit., Bartimæus the blind] used as a surname; this shows that he was well known in the apostolic times. [As to his companion, see note on Matt. xx. 30.] Highway—The road to Jerusalem was the best situation for begging in.

47. Jesus, thou son of David—It was great faith in the blind man to address, as son of David, him whom he heard the people speak of as a Nazarene. [Have mercy on me—This is the essence of all prayers. V.G.]

49. [For εἰς εἶναι άνών γωνηδίαν, commanded him to be called, read εἰς εἶναι, γωνηδίαν άνών, said, call him. Tisch., Alf.] Be of good comfort—In mind. Rise—In body. They had no doubt of Jesus' power and willingness to aid.

50. Casting away—In his eagerness and joy. [For ἀναστάζ, rose, read ἀναπηδήσας, leaped up. Tisch., Alf]

51. [ἐςβαθμών, Eng. Ver., Lord, is the Aramaean מנה, my Lord, or my Master, and is a more reverential address than the usual Rabbi. Mey., etc.]

52. In the way—Towards Jerusalem.

CHAPTER XI.

1. [Omit Βηθαγιαν χαί, Bethphage and. Tisch. not Alf.] Bethany—Bethany was already behind them when our Lord began these things; Bethphage was in front; therefore it is mentioned first, not from its geographical order, but from its greater importance; and it appears that, in Jerusalem the two places used to be conjointly spoken of, as Bethphage and Bethany. [Comp. Buda-Pesth. Ed.]

2. Village over against you—Bethphage. Whereon never man sat—Such a colt is not easy to find at any one particular place and time; therefore this one was reserved for the Lord.
Creatures meant for Christ’s service must be free from blemishes incidental to sinful bodies. See Matt. xxvii. 60. This colt, though unbroken, yet bore (gently) such a rider as Jesus.

3. [Omit ὅτι, that. Tisch., Alf.]

6. [For ἐντεικάτο, commanded, read ἔτεικα, said. Tisch., Alf.]

8. [For ἐκοπταν, ἐς τὸν δέντζος, cut, off the trees, read νέωντες ἐς τὸν αἱμερῶν; render, and others branches, having cut them from the fields. Tisch., Alf.]


10. Of our father David—Construe with the kingdom, thus, blessed be the coming kingdom of our father David. [For the words ἐν οἴνωματι Κυρίῳ, in the name of the Lord, are not genuine here. Tisch., Alf. So Beng. They call David their father, as being the king, the father of their nation. Yet we may suppose that David’s actual posterity also were intermingled with them. The throne of David was assigned to the Messiah, Luke i. 32. V.G.]

11. [Omit ὁ Ἰησοῦς, Jesus. Also καὶ, and, after Jerusalem. Tisch., Alf.] Looked round about—An act of visitation. [Which the next day was followed by a most severe censure. If the driving out of the money-changers, etc., had taken place on both days, Mark could not well use the word began, ver. 15. In the same way Luke refers the plucking of the ears of corn and the healing of the withered hand to two different Sabbath days, though Matthew and Mark distinguish them less clearly; so, again, Matthew gives the whole story of the fig-tree at once; Mark divides it into two occasions; and again, Matthew and Mark combine the transfiguration and the healing of the lunatic, while Luke shows the healing to have taken place on the day after the transfiguration. Harm.] All things—What must his sacred thoughts have been, concerning all the sacrifices and types so soon to be fulfilled in his own person.

13. Having leaves—And therefore holding forth the promise of fruit. If haply—Lit., if therefore. We need not here enter on any inquiry as to the various sorts of fig-trees. The leaves gave indications of abundant fruit; therefore the Lord approached to see if he should find anything besides leaves; but he found leaves only, for the time of figs was not come. A nearer look at the tree showed it to be not such as the exceptional foliage seemed to show; but such as was generally found at that season, which was too early for figs. Comp. Matt. xxiv. 32. The season refers either to the time
of year, a few days after the vernal equinox, chap. xiii. 28, or, without regard to the year at all, to the fact that it was not the usual season for figs. Therefore every fig-tree ought either to have had no leaves, or to have had fruit as well as leaves. Other fig-trees, which had neither leaves nor fruit, were not blamed; but this one having leaves, failed in the promise of fruit it held out, and therefore suffered. For—This word implies our Saviour’s reason for seeking fruit on this leafy tree, namely, because it was not the season; and also gives the reason for his finding none. [It was at all events credible that our Lord might have found unripe fruit on the tree, and we need not inquire what he might have done with such. It may have been that hunger prompted him to seek the fruit, though not desirous to eat such food; or even though unripe, it might have stayed his hunger. And how easily may we suppose that he who turned water into wine, and a few loaves into a banquet for thousands of men, could have conferred immediate ripeness on the fruit. Harm.] The clause, for the time of figs was not yet, tends to illustrate the whole period referred to, as the word for, in chap. xvi. 4.
14. [Omit ὁ Ἰησοῦς, Jesus. Tisch., Alf.] Answered—To the tree which refused him fruit. No man—that which fails to serve Christ is not worthy to serve man. [And therefore the tree was doomed for the honour of the Son of God. V.G.]
15. [Omit ὁ Ἰησοῦς, Jesus. Tisch., Alf.] Began—The men ought to have taken warning on the day before, when our Lord still spared them, and warned them by his looks. Comp. ver. 11.
16. Through the temple—Using it as a thoroughfare.
17. Taught—The conjunction of teaching with punishment makes the latter salutary. [For ἀγών αὐτοῦ, saying unto them, read ἐκ τῆς ἀγωγῆς, and said. Tisch., Alf.] Of all nations—Bengel reads, house of prayer to all nations. Comp. Hebrew accents, in Isa. lvi. 7.
18. And—They either sanctioned the traffic, as a matter of favour or profit, or else considered themselves the proper persons to put it down. Feared—And therefore they plotted.
19. [When even was come—Mark has described the last walks of our Saviour with singular distinctness. Harm.]
22. Have—Hold fast. Faith in God—Lit., faith of God; such faith as those should have who have God himself; a great and hearty faith, which rests on God as the only foundation of all things. So we read in Luke vi. 12, prayer to
God, (lit., prayer of God,) made in solitude; so kindness of God, 2 Sam. ix. 3, meaning kindness to the orphan, arising from religious feeling only; and so, cedars of God, trees not of human planting, and mountains of God, those which human cultivation does not reach.

23. [Omit γὰρ, for. For ὧν, those things which, read ὁ, the thing which. Tisch., Alf. Also omit ὃ ἐστὶν ἕνα, whatsoever he saith. Tisch., but Alf. doubts.]

25. And when—The connexion is, pray without doubting and wrath. 1 Tim. ii. 8. Ye stand—When you have actually taken up the bodily attitude of praying, comp. Jer. xviii. 20. The standing posture is that of one praying with confidence (Luke xviii. 11, 13); the prostrate position, that of one praying for pardon. The force of the Greek perfect, here used, is that of having stationed one's self, and is admirably suited to the passages where it occurs. In standing, we come as little as possible in contact with the earth; and for this reason it is a fitting posture for prayer; in the offering of which, the ascetics forbid any leaning. Forgive—[Thus an especial hindrance (ver. 26) to believing prayer is removed. Sin unforgiven obstructs everything. V.G.] Jesus cursed the fig-tree; but the believer may not curse his brother.

26. [Tisch. omits this verse, not Alf. Neither will . . . forgive—And so will also refuse to hear. V.G.]

27. Walking—As in his own house. Come—This was a weighty and important question, asked by men of various classes.

28. [For χέρων, say, read ἐρέω, said. For καὶ τίς, and who, read τίς τίς, or who. Tisch., Alf.]

29. [Omit ἀποκρύψας, answered and. Also omit καγώ, also. Tisch., Alf.]

31. [Omit ὡς, then. Tisch., Alf.]

32. [Omit ἐὰν, if, and place a mark of interrogation after ἀποκρύψας. Tisch., Alf. Read, But shall we say, of men? They feared, etc.—The answer is given by Mark, not by the priests, etc. Mey.]

33. [Omit ἀποκρύψας, answering, after Jesus. Tisch., Alf.]
the fruit. The expression here is appropriate to the first servants, who were to bring a sample of the fruits.

5. [Omit πάνω, again. Tisch., Alf.]

6. Yet—Construe with having. One . . . well-beloved—These two words are not necessarily synonymous.

10. And have ye not—Lit., have ye not even.

12. [For they knew—On the testimony of their own conscience. V.G.] Against—Comp. Heb. i. 7; xi. 18.

14. But—Truth is inconsistent with respecting of persons.

15. That I may see it—The Lord would seem to have then for the first time seen and handled a denarius, or penny.

17. [Omit αὐτοῖς, answering, and αὖτοῖς, unto them. Tisch.] The things that are God's—All things are God's in heaven and earth, as well as all men, and Cæsar himself. But he hath made a wise distribution of these possessions, and therefore should all the less be defrauded of those rights which he hath reserved to himself. V.G.

19. Wrote—Unbelieving though they were, the Sadducees acknowledged Moses as the writer of the law. If . . . that—A very unusual expression in the Greek; comp. chap. v. 23. [For τίνα, children, read τίνον, child. Tisch., Alf.]

20. [Omit ωὖ, now. Tisch., Alf.]

22. Seven—The fact of not even the seventh leaving any seed, renders the question more plausible. [Omit ἱλασθείς αὐτήν, had her, and καὶ, and. Tisch., Alf.]

23. When they shall rise—The brothers and the wife. [Omit ωὖ, therefore. Tisch., Alf.]

24. [Omit καὶ αὐτοῖς, and . . . answering. Tisch., Alf.] Therefore—This strengthens the refutation: your very language shows you to err. Comp. Ps. lxvi. 19, Sept.

25. From the dead—Lit., out from amongst; this, without setting aside the universality of the resurrection, implies the new condition of the saints on their rising from a state of death.

26. The book—The book of Moses is mentioned here; that of the prophets, in Acts vii. 42; that of Isaiah, in Luke iii. 4; that of the Psalms, in Acts i. 20. Of Moses—Whom the Sadducees quoted, ver. 19. In the bush—[Gr. ἐκ τοῦ βαμβάκου, which Beng. refers to the preceding. Render in the book of Moses concerning the bush, that is, that part of the book. So Mey., Alf.] This was a form of citation common with the Rabbins. The word bush means, at least in Exodus, not a barren bramble, but a valuable plant; see Deut. xxxiii. 16.
27. [Omit ἡτοίμασθεν, the God, after ἀλλὰ, but. Tisch., Alf. So Beng.] Ye therefore—[Ye Sadducees. The doctrine of the resurrection is a fundamental one. V.G.] Greatly—A contrast to, Thou art not far, etc., ver. 34. [Omit ὅμως χαίρε; read, ye greatly err. Tisch., Alf.]

28. Well—The excellence of Christ's teaching is often apparent even to persons who do not fully comprehend it. Comp. well, ver. 32.

29. [Omit αὐτῷ, him. And for πρῶτην πατέρα τῶν ἱστολόγων, the first of all the commandments, read πρῶτην ἵστιν, the first is. Tisch., Alf. Hear—This very word is a portion of the first commandment. V.G.] The Lord—This is the foundation not only of the first commandment, but of them all. The subject is the Lord our God; (the Lord, I say, who is the God of all). The predicate is, that he is One. Comp. ver. 32. The repetition of the proper name shows two great revelations to be meant, the one embracing the Jewish people, and the other the Gentiles in addition. Comp. Ps. lxxii. 18, the Lord (Jehovah) God, the God of Israel; where the proper name (Lord, Jehovah) is expressed once, the appellative, God, twice; the accentuation corresponding with that in 1 Chron. xii. 18.

30. Heart—Which lives and loves. Soul—Which enjoys and relishes. Mind—The ceaseless active power of thought; this is expressed by understanding, in ver. 33; and by strength, mind, in Luke x. 27. Strength—Active corporeal power.

31. [For καὶ δευτέρα ὄνομα αὐτῷ, and the second is like, read δευτέρα αὐτῆς, second is this. Tisch., Alf.]

32. Well—Construe with, thou hast said; what thou hast said is well said, as being based on truth: comp. Luke iv. 25. There is one—[Gr. ἐστιν, omitting ἡτοίμασθεν, God. So Tisch., Alf.] This absolute expression is repeated from ver. 29; and consequently, from Moses. Comp. Zech. xiv. 9. The subject, God, is (left to be) understood, from a certain unwillingness to make too frequent mention of that name; although many have inserted it after one. [One God requires one heart and one love. Q.]

33. Whole burnt-offerings—The costliest sort of sacrifices. Sacrifices—Lit., victims; concerning which the law contains many precepts.

34. [Discreetly—Lit., as one having discernment. Ed.] Thou art not far—Therefore those who lack discernment are far. [Such, for instance, as those who put their trust in
sacrifices. V.G.] If thou be not far (from the kingdom) then enter in; otherwise it were better for thee to have been far.

36. [Omit γὰρ, for. Tisch., Alf. For εἰπεν, said, after Lord, Tisch. reads λέγει, saith; and, for ὑποτάσσων τῶν πολλῶν σου, thy footstool, ὑποτάσσω τῶν πολλῶν σου, literally, under feet.]

37. [Omit δὲ, therefore. Tisch., Alf.] The common people—Lit., the multitude, which was numerous. The expressive repetition of David himself strongly contrasts David's own statement with that of the scribes. Mey.]

38. [Omit αὐτοῖς, unto them. Tisch., Alf.] Them—The disciples in particular, see Luke xx. 45. [Beware—Lest ye incur the same condemnation; see ver. 40. V.G.] The scribes—A public censure. Which love—Lit., which wish. The intention in which it is done often makes an act, in itself indifferent, good or bad; but the Greek word ἤλπι, I wish, here used, often includes the carrying out of a wish, whether good, as Matt. xx. 14; or evil, as Gal. iv 9. And even in modern times it is characteristic of false religionists to be captivated by splendour of apparel, by eminent celebrity, and by display of function, possessions, and worship.

41. [Omit ἔφης, Jesus. Tisch., Alf.] Beheld—Jesus even now beholds us all at our devotions. Many . . . . rich—The state was in a flourishing condition.

42. A . . . widow—Who attracted Jesus' special notice. Two mites—One of which she might have retained. [Her conduct was not dictated by any command; but her motive was a good one. V.G.]

43. Called unto him—To speak to them on an important subject. This affords an instance of how he will judge hereafter, according to the hearts. His disciples—Who did not so highly estimate the widow's gift. [This was why the Searcher of hearts said verily. V.G.] More—Not in actual quantity, but in motive, which is the point God looks to. If some rich man had cast in all he possessed, it would have been a greater deed than the widow's, in so far as to replace so much would have been more difficult than to replace two mites; b. but still his motive would not have surpassed that of the poor widow. [How far does the praise accorded by Jesus to the poor widow, surpass all this world's commendations! V.G.]
CHAPTER XIII.

1. [Stones . . . buildings—The building was going forward actively at this very period; and therefore many of the stones were lying about. V.G. According to Josephus, the blocks of stone were about thirty-six feet in length by twelve in thickness, and eighteen in height. Ed.]

3. [Omit ́πος, answering. Tisch., Alf.] Upon the mount—The wall of the temple facing the Mount of Olives was lower than elsewhere; which made it easier to look into the temple from thence. Peter, etc.—Peter and James were to die before this was fulfilled; and yet the prophecy concerned them; and John still more.

4. These things—Concerning the temple. All these things—Concerning not the temple only, but everything else, in general.

5. [Omit ́πος, answering. Tisch., Alf.] Began—He had not previously spoken much on these topics.


8. [Omit καὶ, and, before there shall be. Tisch., Alf.] Troubles—To the universe as well as to the human race.

9. But . . . take no thought (see ver. 11) for anything else; only take heed to yourselves. [Omit γὰς, for, before they. Tisch., Alf.] They shall deliver you up—From this verse to ver. 13, the words run parallel with those of Matthew x. 17, 18. This proves Mark to be not a mere epitomiser of Matthew. In—Or, into. A short way of saying, ye shall be driven into the synagogues with scourgings. The mention of stripes in connexion with synagogues is frequent; see Matt. x. 17, 23, 34. Against them—The Jews. [Not the Jews, as Beng., nor is against them, as Eng. Ver., the proper rendering. But to them, the rulers and kings; that they too may have a testimony of me. Mey.]

10. Among—The preaching of the gospel was actually furthered by the persecutions it underwent. See ver. 9; 2 Tim. iv. 17; [and Acts viii. 4, 5; xi. 19. Ed.] First—Before the end come; ver. 7. [See Matt. xxiv. 14. Ed. By the time Jerusalem was destroyed, a church had been gathered from the Gentiles. V.G.]
11. [For οὖν δὲ, but when, read καὶ οὖν, and when. Tisch., Alf.] Neither do ye premeditate—Not alone anxiety, but even premeditation is needless. That speak ye—Unreservedly and without fear. [For that is the object for which it shall be given you. V.G.]

13. [Faith and love unite even strangers; unbelief and hate break the closest ties of nature. Q.]

14. [Omit the clause, spoken of by Daniel the prophet. Tisch., Alf.] Where it ought not—The language is adapted to the circumstances of the auditorv. The Jews thought it ought not; and, considering the sanctity of the place, it ought not. Comp. 1 Tim. v. 13; Jer. xlix. 12. [It was from this spot that the Romans invaded the city. V.G.]

18. [Omit τὴν ἱππότην υπῶν, your flight. Tisch., Alf. Read it be not.]

20. For the elect’s sake, whom he hath chosen—An instance of the power of prayer. He hath shortened—By his decree.

21. [Omit ἃ, or. Tisch., Alf.]

22. [Omit ζυνδόγγασταν καὶ, false Christ's and. Tisch., not Alf. Also for δῶσον, shall show or give, read παρασελγον, shall do. Also omit καὶ, even. Tisch., Alf.] To seduce—By error, from the right way.

23. [Omit ἰδοὺ, behold. Tisch., Alf.]

24. In those days after that tribulation—Those days shall come after that tribulation; therefore the words that and those refer to different matters: the former to the whole preceding discourse—the latter to the last event of all, as in ver. 32; for in Mark, as well as elsewhere, the question of the disciples which our Lord is answering referred by implication to the end of the world.

25. [Insert ἐξ, from, before heaven. Tisch., Alf.] Shall fall—A metaphor taken from a flower, see James i. 11.

27. [Omit αὐτῶ, his, twice. Tisch., Alf.] Uttermost part—A short way of saying, from the utmost bounds of earth and heaven, of the whole universe. [Who would not be glad to have his part in an assembly so blessed? V.G.]

28. [For γινώσκετε, ye know, read γινώσκεται, it is known. Tisch., Alf.]

30. [Generation—These words were spoken about A.D. 30, and fulfilled A.D. 70. Comp. note on Matt. xxiv. 34. Not. Crit.]

32. [For καὶ, and, read ἃ, or. Also for οἱ ἄγγελοί οἱ, the angels which (are), read ἄγγελος, an angel. Tisch., Alf. No
ST. MARK.

[CHAP. XIII.

man—To know the day is not of great importance, but to be always ready is. Q. ] Neither the Son—This passage, not given by Matthew, Mark has inserted, as believers, being more firmly established at the time of his writing, could bear it better than when Matthew wrote. [It is also omitted by Luke; who appears to have qualified some passages of Mark, to prevent their proving a stumbling-block to Theophilus, who, though an excellent man, was but a novice. Harm.] Both when twelve years old and afterwards, Jesus increased in wisdom; this increase he did not before possess. If then this were not derogatory to him, it cannot have been necessary for him while engaged in teaching to know the one secret reserved to the Father. Besides, the expression is not to be taken absolutely, (comp. John xvi. 15), but, firstly, in reference to Christ's human nature, apart from which he is not mentioned in this passage, even though it shows a gradation, whereby he is assigned a rank above that of the angels; secondly, in reference to his state of humiliation, which accounts for the difference of his language immediately after his resurrection; (see Acts i. 7); and finally, (assuming it to apply to his human nature and state of humiliation), in reference to Christ's office; so that he could say, without any mental reservation, he knew not the hour, in so far as it was no part of his message to declare it; and could thus deter his disciples from importuning him to tell. An apostle might, from different points of view, both know a thing, and not know it; comp. note on Phil. i. 25; and how much more might not Christ? There is a wondrous variety in the action of Christ's mind: at times so exalted, that he scarcely seemed to remember he was man walking upon earth, and at times so depressed, that he seemed almost to forget that he was the Lord from heaven. And he always spoke according to the feeling of the moment: at one time, as being one with the Father; at another, as if only holding the position of all holy men. These two different conditions of mind were wondrously blended in him. His extreme humility in the present passage qualifies the idea of his glory suggested by his language concerning the judgment. If it be asked, why, in this passage he is spoken of as the Son, a title not taken from his human nature, we may reply that, in declarations concerning the Saviour, terms expressing his glory are coupled with statements implying his humiliation; see Matt. xvi. 28; John i. 51; iii. 13; and, vice versa, see Matt. xxi. 3; 1 Cor. ii. 8;
and in the present passage the Son is mentioned in contrast to the Father. But the Father—This shows the great glory of his omniscience. Comp. Acts i. 7.

33. [Omit καὶ πρεσβυτέρων, and pray. Tisch., Alf.]

34. [As a man—This is parallel, not to Matt. xxv. 14, but xxiv. 45. Harm.] Authority—This he gave to his servants conjointly; as appears from the words to every man. [Omit καὶ, and, before to every man. Tisch., Alf.] This authority is great; see Matt. xxi. 33. The porter—Whose business it is to watch for and to arouse the others.

35. Watch—This watchfulness, which is the foundation of all duties, is enjoined not merely on the porter, but on all the servants. At midnight—See Matt. xxv. 6.

37. [Unto you—The apostles and their contemporaries. V.G.] Unto all—Even those in later times.

CHAPTER XIV.

1. The passover—Strictly so called, as in ver. 12, for the unleavened bread is also mentioned. After two days—That is, [according to the Greek idiom, Ed.] on the following day.

2. [For δὲ, but, read γὰρ, for. Tisch., Alf.]

3. Spikenard—Marg., pure nard. The word πιστικῆς, is variously translated, either as veritable, or as from Pista, an Indian city in the region of Cabul, from whence, even in those days, many spices were brought. But the structure of the Greek word is more in favour of the former interpretation. [Brake—To prevent ought remaining in the box, which, if of glass, would have been shattered to fragments. V.G.]

4. [Omit καὶ λεγοντες, and said. Tisch., Alf.]

5. [For τοῦτο, Eng. Ver., it, read τοῦτο τὸ μύσριον, this oint-ment. Tisch., Alf.] More than three hundred—It is question-able whether they had any means of forming an exact estimate; the expression sounds like a proverbial one.

7 The poor—Whom ye mention. Whensoever ye will—To show your charity Ye may—None is too poor to give away something. Me ye have not always—Present as now. Such an honour cannot be paid me at all times.

8. What she could—Lit., what she had. A short way of saying: She hath spent what she had, and done what she could; or: She hath done all that was in her power. Emphasise the she. It is hardly likely that any other of Jesus' followers possessed any so costly ointment. The woman was divinely
appointed to perform this act. *She is come aforehand*—It was unfitness that the body of Christ, which knew no corruption, should be anointed after his death; therefore this anointing took place before it.

9. [Read ἐνων δὲ, but verily. Also omit τῷ θεῷ, this. Read the gospel. Tisch., Alf.] She—Spoken demonstratively.

11. Were glad—Not only felt, but showed their gladness.

12. [Killed the passover—This was done by the Jews in accordance with the law, which the disciples also followed. V.G.]

13. There shall meet—This was a marvellous sign: 1. that a person should meet them; 2. that that person should be a man; 3. and alone; 4. and immediately; 5. that he should be carrying a pitcher; 6. of earthenware; 7. that the pitcher should contain water; and, 8. that the man should be going to the very house the disciples sought. [Our Lord ate the passover with as deep humility as any ordinary Israelite; but showed his glory in the preparations made for eating it. V.G.]

14. Where is—The fact of some guestchamber being prepared by the providence of God is assumed. [Read τῷ κατάθωμά μου, my guestchamber. Tisch., Alf.]

15. A large upper room—It is probable that Jesus had before eaten the passover in the houses of other inhabitants of Jerusalem; but that, on this occasion, he celebrated it with greater solemnity. Furnished—Lit., spread, with carpets. The master of the house had been guided to do this by Divine Providence. The circumstance of this spreading shows more distinctly the foreknowledge of Jesus, than if the room had been paved. [Insert καὶ, and, before there. Tisch., Alf.] Make ready—The verb is neuter; see Luke ix. 52.

16. Found—To their joy and wonder, and to the strengthening of their faith.

19. One by one—Comp. John viii. 9; Rom. xii. 5.

20. [Omit ἀποκρίθη, answered and. Tisch., Alf.] That dippeth—Middle voice in Greek; the force of which is, that dippeth with his own hand.

21. [Prefix to the verse ὦτι, for. Tisch., Alf.]

22. [Omit ὃ Ἰησοῦς, Jesus. Tisch., Alf.] Bread—Mark does not add the article. [Omit φέραντι, eat. Tisch., Alf.] My—Understand, from ver. 24, the words which is given for you.

23. And they all drank of it—The introduction of this clause in the midst of our Lord's words affords an argument
that the words this is my body, this is my blood, were spoken while the disciples were eating and drinking. For which reason the evangelists either prefix or subjoin the words. Comp. note on Matt. iii. 7. They all drank, even Judas; for who can assert that he could have disappeared in the middle of the meal? [Comp. ver. 17, 18, 22. Even in ver. 31, Judas may be supposed included in the word all. It may be that he crossed the brook Cedron with the Saviour and the rest of the disciples, and then led to the garden the band who were waiting in the neighbourhood. Harm.]

24. [Omit χαίνη; new. Tisch., Alf.]
27. [Omit εν είμαι εν τῇ νυκτί ταῦτῃ, because of me, this night. Tisch., Alf. It is written—Comp. Matt. xxvi. 31, note.]
30. Before ... twice—It is a remarkable circumstance that Peter did not bethink himself (of this warning) at the first cock-crowing. Comp. note on Matt. xxvi. 34.
31. More vehemently—Comp. note on chap. vii. 36. He was more ready to speak of his own constancy than to believe the words of Jesus.
35. [The hour might pass from him—Jesus says the hour, for he knew that the cup must quickly be drained, and the passion quickly accomplished; and as hitherto he had been certain that the end in view was good, so now he had no reason to doubt it. The fact of the issue being certain, detracts in no way from the Father's love in offering his Son, or from the Son's love in yielding himself for us. Yet the cup and the hour caused anguish to Jesus; and therefore he entreated deliverance from them, subject to the will of the Father and the possibility of the case. Harm.]
36. Abba, Father—Mark appears to have added the word Father as an explanation; for Matt. xxvi. 39, 42, simply gives the words my Father; and Luke xxii. 42, Father. On the cross, he said, Eli, Eli.
41. And he cometh—The third departure and prayer are presupposed. Sleep—See note on Matt. xxvi. 45. It is enough—The time for slumber is over; a different subject must occupy us now. [And though ye heed not my arousing you, your rest shall be disturbed nevertheless. V.G.]
43. [Judas—Add ὁ Ἰσακριατος, Iscariot. Also omit πολύς, great. Tisch., Alf.]
44. Safety—The betrayer was afraid of Jesus escaping. [Therefore this miserable man was not so much actuated by
desire of gaining the thirty pieces of silver as by a deadly hatred of Jesus, V.G.]

46. [Omit αὐτῶν, their. Tisch., Alf.]

51. A linen cloth—Therefore he was wealthy. See Matt. xi. 8. His naked body—Perhaps he had already gone to bed. Laid hold on him—He had received no commandment to follow. No one laid hand on the disciples. It was either the armed men or others who seized on this young man. [It cannot be determined who this was; some disciple, not of the twelve. Mey., De W. Possibly Mark. Ols.]

52. Fled . . . naked—He fled thus, though the night was not dark; the greatness of his peril made his shame yield to his fear.

53. Assembled with him—On his summons.

54. With the servants—Men are more apt to make a slip in the presence of those they stand in no awe of, than in that of princes. Warmed himself—Care for the body often leads men to neglect the soul. The fire—Lit., light; Peter was recognised by the light of the fire, at a distance from which he would have been safer. See ver. 67.


61. Of the blessed—Of the blessed God.

62. I am—[Jesus himself professed the truth, when, on the one hand, his enemies brought forward false witness against him; and, on the other, his disciples shrank from confessing that truth themselves. V.G.]


66. Beneath—There would seem to have been a staircase.

69. A maid—Lit., the maid. Either the same one as before, or another, in which latter case the word again must be construed with saw only. [Tisch. reads πάλιν again, after began. Alf. omits it.] To them that stood by—She said it rather in jest than in malice. [Comp note on Matt. xxvi. 69.]

69, 70. Of them . . . of them—This expression shows speaking against Jesus and his disciples to have been already very general.

70. [Omit and thy speech agreeeth thereto. Tisch., Alf.]
72. [Some manuscripts and editors add ἔσω, immediately. De W., not Tisch., Mey., Alf.] When he thought thereon, he wept—This is the best rendering. De W., Mey., Alf. Bengel would read, he betook himself to weeping; Stapuleus, he burst into tears.

CHAPTER XV.

4. [For καταμαρτυροῦν, witness, read, κατηγοροῦσιν, charge. Tisch., Alf.]

7. Insurrection—A crime particularly dreaded by Pilate, who would gladly have punished Barabbas.

8. [For ἀναβοῦσας, crying aloud, read ἀναβᾶς, went up and. Tisch., Alf.] Crying—To this the words they cried out again, ver. 13, refer. The Vulgate used to read, went up, which accords with Matt. xxvii. 17. It is certain that the multitude came to the chief priests for the purpose of demanding the release of some prisoner, when these were maliciously accusing Jesus; and the populace certainly began the ascent to the judgment hall, and some sort of clamour. Desire—Supply him to do, as in Eng. Vers. The verb is often omitted and must be supplied from the clause that follows, as in John v. 21; vi. 32, 35; x. 35; xii. 25, 35; Rom. v. 16; Phil. ii. 1, 2; Tit. ii. 2, note. So Sept., 2 Kings ix. 27.


20. [And led him out—No mortal man could have perceived, much less have explained to others, the mystery involved in the Saviour's being led (to execution) without the city, had it not been taught us by the apostles' wisdom. Heb. xiii. 11, 13: Harm.]

21. Coming—Either to be present at the passover, or to see what would be done to Jesus. Out of the country—Where, possibly, he dwelt. It was well for him that he had not been present at the accusation; but this made him all the less agreeable to the Jews. The father of Alexander and Rufus—The fact of Simon being thus named, proves the sons to have been better known than the father at the time of the evangelist's writing. They were distinguished among the disciples; which made the fact thus referred to easier of proof. (See Rom. xvi. 13.)

22 They bring—Not merely lead. The place Golgotha—Lit., the place of Golgotha.

23. [Omit νῦν, to drink. Tisch., Alf.] Received it not—
He tasted, but did not drink it. Comp. Matt. xxvii. 34; xxvi. 39.

24. [They crucified him—Lit., they crucify him, and. Tisch., Alf.]

25. Third—Followed by the sixth, ver. 33, and the ninth, ver. 34. The Jewish hours are those referred to. And whatever kind or number of hours Mark and John mention, they both refer to the same period of the forenoon. Nor is there any occasion for us to try to diminish the number of hours (our Lord was) on the cross—Jesus being more than six hours upon it; for, the equinox being past, from the third to the ninth hour exceeded the duration of six ordinary hours; the days, whether long or short, being divided into twelve hours; and many events took place between the end of the eclipse and the death of Jesus. Some expound this verse thus: It was the third hour from the time they crucified him; but in such case Mark would have said, It was three hours since, etc., and thus, omitting to state the hour of crucifixion, he would state what happened three hours later; for the drawing of lots and the writing of the title occupied but little time. And—Either literally, implying that the soldiers first nailed Jesus to the cross, then cast lots for his garments, and then raised up the cross; or relatively, implying the exact hour to which the mention of the crucifixion is both prefixed and subjoined. Comp. note on John xix. 14, and ii. 15, at the end. Crucified him—Raising up the cross.

28. [Omit this verse. Tisch., Alf.] With the transgressors—The Greek is more forcible here, than in Isa. liii. 12, Sept., with (lit., among) the transgressors.

29. Ah!—This exclamation, properly one of wonder, expresses here a mixture of mockery and wonder.

32. Christ the King—A mockery of his words; the word Christ refers to the question asked by the chief priest, the word King to that asked by Pilate.


37. Gave up the ghost—Lit., expired. Breathing is good for the body; ceasing to breathe, for the soul.

39. [So cried out and gave up—Christ did not die of exhaustion, but freely laid down his life. V.G.]

40. [The less—Literally, the little, that is, in stature. Mey.]
41. Galilee—Where he sojourned a great part of his time; it was principally at the feast times that he had gone up to Jerusalem.

42. The day before the Sabbath—On which they began to rest.

43. Joseph of Arimathea—Lit., Joseph, he of Arimathea; the prefixal of the article here, and not in Matthew, shows that this had become Joseph's surname between the periods of Matthew's and Mark's writing. Honourable—Distinguished both by character and position. Counsellor—Member of the Sanhedrin. Went in boldly—A laudable boldness. [And not unaccompanied by danger. V.G.] See John xix. 38. [Such bold endeavours often succeed far beyond ordinary expectation. V.G.]

44. Marvelled—It was not the mere crucifixion which deprived Jesus of life. [Those who were crucified sometimes lingered longer. Pilate had permitted the breaking of the legs; but did not know till he heard it from Joseph, that Jesus had died before that was done. V.G.] Any while—Short or long.

45. When he knew—The fact of Jesus' death. He gave—The judge exercised a power of disposal over the bodies of those who were crucified. [And so, wonderful to say, that body, which should see no corruption, was at the disposal of a heathen! We may suppose Joseph to have had to pay a large sum for this concession. V.G.]

CHAPTER XVI.

1. Had bought—They had prepared the spices on the day before the Sabbath. Luke xxiii. 56; xxiv. 1. Therefore they must have bought them then; for on the day after the Sabbath they could not have bought them so early; therefore the words, when the Sabbath was passed, must either be joined with they came, ver. 2; or the sense is, that the Sabbath had been kept meanwhile, between the preparation and the first day of the week. Sweet spices . . . . anoint—That is, sweet spices and ointments to sprinkle [possibly embalm, Ed.] and anoint the body; or else they mixed the spices with ointments.

2. Very early in the morning . . . . at the rising of the sun—Lit., when the sun was risen; the first statement refers to Mary Magdalene, see John xx.; the second, to the other
women. [Their diligence attained, not their aim, but one much better. Q.]

3. From—Therefore the sepulchre was very strongly fastened. The women knew nothing of its being sealed.

4. For—This word implied the cause of the women's anxiety, as well as their feeling that greater strength than theirs was needed to roll the stone away.

5. A young man—A form appropriate to angels, who generally appeared in male form, and, in this case, as young. [See Matt., xxviii. 2.] On the right side—Thus the attendant, with ready ministration, is at the Lord's right hand.

7. But go your way—Contrasted with he is not here; . . . there shall ye see him. And Peter—Who afterwards powerfully proclaimed this message [of the resurrection, Ed.] in his acts and writings. [What a refreshment this must have been to the disciple in his deep distress! V.G.]

8. They trembled—In body; comp. note on 1 Cor. ii. 3. Were amazed—In mind.

9–20. [The genuineness of these verses is much disputed. The best and now most general view is, that this is an early addition by another hand than Mark's, (Tisch., Mey.), embodying facts known by apostolic tradition. Alf., etc. Ols. in vain tries to defend it as Mark's.]

9. Early—Construe with he appeared; and comp. ver. 12. [Remove the comma after week, in Eng. Ver. therefore, and place it after risen. The time of his resurrection was already implied, ver. 2. Mey.] Our Lord rose on that very day, before dawn.

12. Another—This was an intermediate stage of revelation between the sending of the tidings and his visible appearance; as the number two was between the one messenger, Mary, and the many witnesses. [Into the country—Towards Emmaus, Luke xxiv. 13. V.G.]

13. Went and told it . . . neither believed they—Luke (chap. xxiv. 34) says they did believe. Both statements are true. They did believe; but their suspicion and unbelief soon returned. Their rising faith, laid hold on at first with gladness, and yet combined with an unwonted exaltation of mind, was scarcely faith at all as compared with their subsequent faith, which was purified, full, and fitted for their office as apostles. See Luke xxiv. 37, 38; John xx. 25; Matt. xxviii. 17.

14. Afterwards—[On the very day of the resurrection; for Mark adds, as they sat at meat, which shows this not to be
spoken of the appearance on the mountain in Galilee, to which
he briefly refers in ver. 7, and which Matthew (chap. xxviii.
16) narrates at length. Harm.] As they sat at meat—At
which time men are most rejoiced to see those whose presence
they have been wishing for. Upbraided—This assumes the
proof of his presence to have been indubitable. [A salutary
shaming. V.G.] Hardness of heart—Faith and tenderness
of heart go hand in hand.

15. All the world—In the fullest sense, as belonging to
Jesus Christ, the Lord of all. See everywhere, ver. 20. If
all men in all places and periods have not heard the gospel,
it is because either the successors of its first preachers, or those
who should have hearkened to them, have not fulfilled the
will of God. Creature—To man, in the first instance; see
next verse; but, in a secondary sense, to all creation. [Beng.'s
words are illustrated by the blessings conferred on inferior
creatures, and even on the earth itself, by Christianity and its
civilisation. Alt.] The blessing extends as far as the curse
had done. The creation (of all things) by the Son, is the
foundation of their redemption and of his kingdom.

16. He that believeth—The gospel. The conclusion of the
book accords with its commencement; see chap. i. 15. And
is baptized—Every believer received baptism. Shall be saved
. . . shall be damned—A short way of saying, shall have
justification and salvation . . . shall be condemned and perish.
He that believeth not—Unbelievers were not baptized. The
want of baptism does not condemn, unless it be combined
with unbelief. The penalty for neglect of circumcision was
more expressly declared; Gen. xvii. 14.

17. Shall follow—The word, and faith, precede the working
of miracles. See ver. 20. Them that believe—Through the very
faith mentioned in ver. 16. Comp. Heb. xi. 33. The same
state of mind which saved Paul, worked his miracles too. Even
in our days, faith has a hidden, miraculous power in every
believer. Even though it may not appear so, every result gained
by prayer is in fact miraculous; for it is not merely because
the Church is now planted (although, in truth, by the first
miracles under the New Testament dispensation the Lord
Jesus Christ hath made to himself an everlasting name; see
Isa. lxiii. 12); but it is because men are weak and the world
unworthy, that the old miraculous power does not show itself
in our own day. Miracles at first were the support, they are
now the object, of faith. These—The reference is to miracles
of the most evident kind, free from every suspicion of trickery. *In my name*—Which believers call upon. *New tongues*—Either languages previously unknown to themselves; or even unknown to any nation; 1 Cor. xii. 10. For, in Acts ii. 4, the languages of the Parthians, Medes, Elamites, etc., are spoken of as other, not as new tongues. Other tongues were those of different nations, and previously used, but new tongues were such as appear to have been used at Corinth, spoken by one and interpreted by another, even when no one was present who used a foreign language; in fact, it seems to have been a sort of prophetic exercise.

18. *Deadly*—There is no mention made here of their raising the dead. Jesus Christ more than fulfilled his promise. Yet we only read of two instances of restoring the dead to life; that of Tabitha by Peter, and that of Eutychus by Paul. For it is more desirable, now that Christ has entered into his glory, to fly from this life to another, than to come back to this.

19. *The Lord*—A grand and fitting title; see ver. 20. [Chap. xii. 36.] *Had spoken unto them*—He instructed them by his precepts, not on the day of his resurrection only, so fully described by Mark, but on the ensuing days. [Comp. notes on Matt. xxviii. 19, 20.]

20. *Everywhere*—See ver. 15. *By the time Mark wrote his gospel, the apostles had already gone forth throughout the world*; see Rom. x. 18. Therefore, with the exception of Peter, James the Greater, John, James the Less, and Jude, we find no apostle but Paul mentioned in the New Testament after the second and fifteenth chapters of the Acts. Each one became best known in the place where he preached. The name of Jesus Christ alone, not those of his apostles, was celebrated throughout all the world.
THE

GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I.

1–4. Contains a brief dedication or preface, applicable to either of Luke's writings, and displaying solemnity, simplicity, and candour.

1. Many have taken in hand—Luke does not here refer to Matthew and John, who themselves had been eye-witnesses and ministers of the word; apart from the consideration that Luke wrote earlier than John, and does not appear to have seen Matthew's gospel. Of the four evangelists then, he can only have meant Mark; but he says many, and uses the indifferent expression have taken in hand, and the corresponding one, even as, implying that the writers he referred to either gained or aimed at an agreement between their accounts and the statements of those who were eye-witnesses and ministers; and Luke uses the expression, to me also, not so much to contrast as to associate himself with these, yet in such wise as to imply his power of contributing to the confidence and assurance of Theophilus. Therefore, if he here refers to Mark, [a thing not unlikely, considering the phraseology and the order of events observed by both, Harm.] he implies that he himself has much to say unrecorded by Mark; but that the other writers (as, for example, the author of the Gospel according to the Egyptians) contribute less to the assurance and establishment of their readers. To set forth in order—Either in writing or orally. Most surely believed—The Greek word thus translated signifies, when applied to a person, fulness of intellectual knowledge, or of voluntary desire; when applied to a thing, fulness of vigour. See notes on 2 Tim. iv. 17; Heb. vi. 11. The facts of Christianity, (described by Luke in both his writ-
ings) and those facts alone, displayed such vigour in their occurrence; and therefore they are sufficiently indicated by the periphrasis he uses; they were facts which came to pass in the sight of the world; see Acts xxvi. 26. Among us—In the church, generally; among the teachers, and the first teachers, especially.

2. [Delivered—Orally. In contrast with the setting forth in writing, ver. 1. Mey.] Delivered ... unto us—To me and other associates of the apostles. From the beginning—Therefore it was not from Paul alone, whose conversion took place after the beginning, that Luke received his information. Eye-witnesses and ministers—They themselves both witnessed and ministered; Paul also was a minister and a witness, see Acts xxvi. 16, and so was Mary, the Lord’s mother, see Acts i. 14. Such eye-witnesses were many, advanced in years, and of the highest authority [as, for instance, the twelve apostles, the seventy disciples, Mary Magdalen, and many others. V.G.] See 1 Cor. xv. 6; Rom. xvi. 7. The fact of the New Testament books being written by persons such as these, and their associates, leaves us no room for doubting. Of the word—See Acts x. 36, this one word comprises many others. See ver. 4.

3. It seemed good to me also—A holy inclination worthy of a believer in the gospel. Having had perfect understanding—Lit., having followed up accurately; a choice expression, as applied to one who was present at almost all the events he records, and learned the rest from those who had been present; it is used, for instance, of Timothy, (2 Tim. iii. 10), whom Paul had taken with him shortly after the persecutions he had undergone at Antioch, etc. It explains why Luke felt himself both qualified and constrained to write. He is mentioned in Acts xiii. 1, or, at all events, in Acts xvi. 10, as already engaged in a gospel office. From the very first—Lit., from above, ver. 2, 5. [By this word he implies his intention of supplementing the omissions of Mark. Harm.] Scripture furnishes us with the origin even of the gospel and of the Church. In order—As Luke had accurately followed up all these things, the next thing for him to do was to record them; and, indeed, this preface savours of the delight of a newly attained knowledge; for he sets forth in order, first, the acts of Christ, his conception, birth, childhood, baptism, acts of goodness, ministry, passion, resurrection, and ascension; and, secondly, the acts of the apostles. This setting forth in order does not, however,
prevent his occasionally describing together two non-simultaneous events; see chap. i. 80; iii. 20, etc. Most excellent Theophilus—According to ancient testimony, this Theophilus was a native of Alexandria, in which city, the instruction referred to in ver. 4 especially flourished. The title given him by Luke shows him to have been a person of very high position; comp. Acts xxiii. 26; xxiv. 3; xxvi. 25. The same title is not applied to the same Theophilus in Acts i. 1, either because he was then in a private station, or because his excellence and Luke's familiarity with him had increased. But the title in itself affords proof, that the gospel narrative is true, and that from the very beginning it was set forth to persons of the highest eminence. The holy examples of illustrious men, set forth in these books, were calculated to stimulate Theophilus.

4. That—This is the design of the book. [John states the design of his in chap. xxi. 24. Harm.] Thou mightest know—Emphatic in the Greek, the verb being compound, not simple. [Of those accounts wherein, etc., not things, but Gr. ἡμῶν, words, that is, things expressed in words. Alf.] Hast been instructed—By the mouth of others. This catechising or instruction includes the study of sacred history. Luke seems to claim greater authority than that possessed by the former instructors of Theophilus.

5. There was—His preface ended, Luke immediately proceeds to set forth the history of Jesus Christ, from his entrance into the world till his ascension into heaven. In this history we have to remark:—

I. The beginning: including,
1. The conception of John, . . . . . Ch. i. 5-25
2. The conception of Jesus himself, . . . . 26-56
3. John's birth and circumcision: hymn of Zacharias: youth of John, . . . . . 57-80
4. Jesus Christ, (a) Born, . . . . . ii. 1-20
(b) Circumcised and named, . . . . . 21
(c) Presented in the temple, . . . . . 22-38
(d) His native region and growth, . . . . . 39, 40

II. The middle: from when he was twelve years of age, and afterwards, . . . . . 41-52

III. His course itself.
1. Entrance upon it: wherein is described the Baptist; the baptism, the temptation, iii. 1, etc.; 21, etc., iv. 1-13
2. The acceptable year in Galilee,
A. Declared at Nazareth, . . . . . 14-30
B. Practically set forth,
a. At Capernaum, and in that region. Here observe,

1. Acts not blamed by adversaries; where Jesus,
1. Teaches with power, . . . . Ch. iv. 31, 32
2. Delivers one possessed, . . . . 33-37
3. Cures Peter’s mother-in-law, and many sick,
4. Teaches everywhere, . . . . 38-41
42-44
5. Calls Peter, and also James and John, . . . . v. 1-11
6. Cleanses a leper, . . . . 12-16
2. Acts blamed by adversaries, with gradually increasing severity.
To this class belong—
1. The paralytic,
2. The call of Levi, and the eating with publicans and sinners,
3. The answer as to fasting,
4. The plucking of the ears of corn,
5. The restoration of the withered hand, and plots of enemies,
6. The chosen apostles,
7. Other hearers,
8. The centurion,
9. The disciples of John, where we have—
 a. The occasion of their coming, the raising of the young man at Nain,
 b. The embassy,
 c. The reproof,
5. Simon the Pharisee, and the sinner, the woman who loved much,
6. His immediate attendants,
7. The people,
8. His mother and brethren,
β. On the sea,
And beyond the sea,
γ. On this side of the sea again:
1. Jairus, and the woman with the issue of blood,
2. The sending out of the apostles,
3. Doubt of Herod,
4. Report of the apostles,
5. Zeal of the people: the Lord’s kindness: five thousand fed,
3. Preparation for the Passion, etc.
A. Recapitulation of the doctrine of Christ’s person.
Silence commanded; the Passion foretold; following him enjoined,
18, 19, 21-27
B. The transfiguration on the mountain; the healing of the lunatic; the Passion again foretold; humility and moderation commanded,
28, etc.; 37, etc.; 43, 44, 46, 47, 49, 50
C. Principal journey to Jerusalem to suffer, which may be divided into eighteen heads:
I. The unfriendly Samaritans and Christ's forbearance, Ch. ix. 51-57

II. On the way: unsuitable followers repulsed: suitable ones constrained, 57-62

III. Afterwards, seventy messengers sent before: and received back with joy, x. 1-24

IV. In a certain village, Mary preferred to Martha, 25-37

V. In a certain place the disciples taught to pray, xi. 1-13

VI. In a certain house Pharisees and Scribes are refuted, xii. 1-12

VII. A discourse is addressed to the disciples, xiii. 1-12

IX. On the journey, he declares the small number of the saved, xiv. 1-6

X. On the same day Herod is called a fox; Jerusalem is reproved, xiv. 7-11

XI. In a Pharisee's house, a man with dropsy is healed on the Sabbath, xiv. 12-14

XII. Joy over sinners that repent, illustrated, xv. 1, 2, 11, etc.

XIII. On the borders of Samaria and Galilee, he heals ten lepers, xvi. 1-13

XIV. He replies to the question as to the time of the coming of God's kingdom, xvii. 1-4

XV. He blesses little children, xvi. 5-10

He answers the rich man, xviii. 1, 2, 9-14

And Peter, 15-19

18-27

28-30
### ST. LUKE—SYNOPSIS.

| XVI. He foretells his Passion a third time, | Ch. xviii. 31-34 |
| XVII. Near Jericho, a blind man healed, | 35-43 |
| XVIII. In Jericho, salvation is conferred on Zaccheus, | xix. 1-10 |
| He replies as to the sudden appearance of the kingdom, | 11-23 |


A. The first days of the great week.

1. Royal entry, 29-44
2. The temple, 45-46
   a. Its abuse corrected, 47, 48
   β. Its use restored, And vindicated, xx. 1-8
3. Discourses in the temple:
   a. The parable of the husbandman, 9-19
   β. The answer concerning tribute-money, And the resurrection, 20-26
   γ. The question as to David's Lord, 27-40
   δ. The disciples warned, 41-44
   ε. The widow's offering praised, 45-47

4. The end of the temple, the city, and the universe foretold, 5, 6, 8, etc., 25, etc., 28, etc.

5. The compact between the adversaries and the traitor, xxii. 1-6

B. Thursday.

a. The preparation by Peter and John, 7-13
b. The Supper, and discourses, 14-23
c. Who is the greatest? 24-30

Peter and the rest are admonished, 31, 32, 35-38

d. On the Mount of Olives:
   1. Jesus prays to the Father, is strengthened by an angel, and arouses his disciples, 39-46
   2. Is betrayed: is rashly defended against assailants. His holy behaviour, 47-53
e. Is taken and led into the high priest's house, 54
Peter's denial and remorse, 55-62
The Lord is mocked, 63-65

C. Friday.

a. Passion and death. Occurrences
   1. In the council, etc., 66-71
   2. In the hall of the Governor, xxiii. 1-5
   3. Before Herod, 6-12
   4. Again in the Governor's hall, 13, 14, 17-25
   5. On the way, 26-32
   6. At Golgotha; where we have
      a. The cross itself; and Jesus' intercession, 33, 34
      b. The parting of the garments, 34, 35
      c. The taunts, including the inscription on the cross, 35-39
      d. One of the thieves, however, converted, 40-43
c. The portents, and the death of Jesus, 44-46
f. The spectator, 47-49

β. Burial, 50-53

D. The preparation and the Sabbath, 54-56
E. The Resurrection: it becomes known—
   a. To the women, 
   b. To two going into the country, and to Simon, 
   c. To the rest also, 
F. Instruction of the apostles; ascension of our Lord; activity of the apostles,

Herod—Everything is distinctly stated; names, dates, and places. [Not a few false prophets—Mahomet, for instance—having gradually and without set purpose gathered a faction around them, have afterwards deceived themselves and others; and it is for this reason the antecedents of such men are unknown, unreliable, or false. But the conception, birth, infancy, boyhood, etc., of Jesus Christ are supported by striking documentary evidence; the facts set forth by God from eternity and declared by the old prophets, confirming their fulfilment by the testimony of irrefragable witnesses. Harm.]

Of Judea—The scene of all the events recorded in Luke. Priest—Not a chief priest, but one belonging to the courses. Of the course of Abia—The course of Abijah was the eighth of the twenty-four courses of priests. See 1 Chron. xxiv. 10. Each course took the duties of the priesthood for seven days in turn, from Sabbath to Sabbath. [Remark how the commencement of the New Testament history (in the message of the angel to Zacharias) coincided with the commencement of the year. V.G.]

6. Both—God selects pious parents for his chosen instruments. Righteous—The expressions in Scripture descriptive of the righteousness of the godly are not to be regarded as contrary to the doctrine of justification. Before God—See Gen. xvii. 1. Commandments and ordinances—Moral and ceremonial. See Heb. ix. 1

7. And—They no longer expected any offspring, for a twofold reason, ver. 18, 36; and perhaps no longer sought for any. Well stricken—Lit., advanced; a happy expression for the old age of the godly, as looking forward to the end of their journey.

8. In the order of his course—[Which recurred every twenty-four weeks; a rotation which continued till the destruction of Jerusalem. V.G.]

9. His lot—The priestly duties were distributed by lot. [Partly for order’s sake, partly to obviate disputes. Crusius, quoted by E. B.] To burn incense—See Ex. xxx. 1, etc. [The
most honourable of the daily duties allotted to the priests. The same person could fulfil it but once. *Alf.*]

10. *Whole*—Therefore it was on a solemn day, possibly the Sabbath, that Zacharias entered on this duty. See ver. 22, 23.

11. *An angel*—Whose name was afterwards told to Zacharias, ver. 19.

13. *Fear not*—This first celestial address in the dawning of the New Testament dispensation is beautifully described by Luke. Its coming is here sweetly set forth, and from this starting-point, its course through rough and trying ways to a blessed issue is displayed. So also in the Apocalypse. *Is heard*—This is speaking to the heart. See Acts x. 4. *Thy prayer*—Therefore he had formerly prayed for offspring. [Even though at the time now referred to he had ceased to cherish any hope of it. *V.G.*]


15. *Of the Lord*—God the Father is here meant; further on mention is made of God the Son and of God the Holy Ghost. So the New Testament dispensation is already set forth more fully in the forerunner of Christ. *Shall drink neither wine nor strong drink*—See Judges xiii. 4. *Strong drink* here means any intoxicating liquor other than wine; such, for instance, as date-juice, malt, etc. A similar abstinence to this enjoined upon John was also enjoined on the mother of Samson. *And he shall be filled*—Being filled with the Spirit is contrasted with the use of strong drink in Eph. v. 18, as well as in the present passage. *From his mother's womb*—A short way of saying from his conception. See ver. 41-44.

16, 17. *Shall he turn . . . he shall go before*—To the former phrase refer to *turn the hearts*, etc.; to the latter, to *make ready.* [To—Him from whom their sin has turned them away. *Mey.*] *The Lord*—Christ, God. Comp. before him, the Lord, ver. 17; and ver. 76.

17. *He*—As contrasted with the many, ver. 16. *Before him*—Immediately before him. *To turn*—The language here, as in many prophecies, is figurative, concise, and in some degree poetical; its purport is the following: John shall cause parents as well as children, the unjust as well as the just, men of every age and disposition, to be ready for the Lord. For it could not well have been said, He shall turn the rebellious and the unjust as well as the obedient and the just; for the
obedient and the just do not need to be turned. Therefore
the abstract is used for the concrete; he shall turn the diso-
bedient to the views of the just; that is, he shall in such wise
turn the disobedient as to induce them, indue with the doci-
licity and wisdom of the just, to enter their ranks, and to be,
like the just, prepared for the Lord. Hearts—The heart is
the seat of conversion, obedience, and prudence. Of the fathers
to the children—[Beng. would render πατέρων ἐπὶ τέκνα, of the
fathers along with the children, and so in Mal. iv. 6. But the
Eng. Ver. is literal and right. He shall restore that parental
love, which has grown cold in the prevailing moral degra-
dation. Mey., De W.] This is a sort of proverbial expression
for a multitude. See ver. 16. So (in Sept.) Gen. xxxii. 11; 
Ex. xx. 5; xxxiv. 7; Judges xv. 8. There may also, how-
ever, be reference here to the natural care of parents for their
children's safety, which is apt to be neglected in a flight; see
Jer. xlvii. 3, the fathers shall not look back to their children.
And the disobedient to (lit., in) the wisdom of the just—This is
substituted for the words in Malachi, and the heart of the
children to their fathers. Disobedience is peculiarly a fault
of the young; and wisdom and justification specially befit the
aged; the angel says in the wisdom, not to the wisdom (as Eng.
Vers.) On conversion the views of those already justified are
immediately adopted. To make ready a people prepared for
the Lord—The people must be made ready, lest the Lord find
them unprepared and crush them by his majesty. See Mal.
iv. 6. Prepared—A people made ready, who attend to John's
preparation of them, are obedient to the Lord, and no longer
have such hearts as are described in Prov. xv. 7. See on the
subject of Elias, Sirach xlviii. 11. The accordance of which
passage with the words of the angel, proves the book of Sirach
to be anything but low and vulgar. See also note on Matt.
xxiii. 34.
18. Whereby shall I know—So Gen. xv. 8, Sept. Zacharias,
from want of faith, questions the reality of the promise.
Mary, not lacking faith, presupposes the reality of the promise,
in asking the manner of its fulfilment. Ver. 34-45.
19. Gabriel—The rank of his celestial visitor is the reason
given for faith on Zacharias' part. The name (compounded
of the Hebrew words man and God) indicates the subject of
his mission, namely, the incarnation of God the Son: Man
is God. Gabriel had also appeared to Daniel; the same mes-
senger, on the same mission. That stand—Lit., that stand by,
Seven angels stand before God; Rev. viii. 2. Gabriel, one of these, stands by, or with, the other six. Am sent—See ver. 26; Heb. i. 14. Glad tidings—The beginning of the gospel. See chap. ii. 10-17; iii. 18; Mark i. 1.

20. Behold—That is, hereby thou shalt know. A suitable though not a desirable sign is given at Zacharias' request. Dumb—Lit., silent. Not able to speak—Physically unable. Comp. his mouth...his tongue, ver. 64. Many to whom great revelations were vouchsafed, experienced some physical privation, unaccompanied by actual injury. So Jacob was lamed, yet this was rather an honour than a blemish; Zacharias was deprived of speech; Saul was struck blind. This infliction was, at the same time, an antidote for Zacharias against being puffed up by the greatness of the promise vouchsafed to him. Until the day—Comp. ver. 64, with ver. 13, 63. [The day meant was that of the circumcision, when John received his name. V.G. God views nine months' silence as fit penance for one distasteful word. Q.] Because—Therefore, strictly, this was a punishment. Thou believest not—He did not believe, and therefore was not permitted to speak. Shall be fulfilled—Fulfilment compels faith. In their season—Their proper time. Comp. time, Rom. ix. 9; 2 Kings iv. 16.

22. Speak—To pronounce the benediction. Zacharias, by being dumb, was excluded from priestly functions till his speech was restored. This was a type of the abrogation of the ceremonial law on the coming of Christ. They perceived—The punishment of Zacharias was accompanied by good; for thus all were roused to attention. [Speechless—Or deaf and dumb. Gr. αὐδός. See ver. 62. Al.]

23. His own house—A short way of saying, his own city and house. See ver. 39. So also v. 56. It is mentioned here in contradistinction to the temple of the Lord, ver. 9.

24. Those days—Mentioned in ver. 23. Hid herself—To conceal her pregnancy; that it might afterwards appear the more surprising. [Rather, because of the quiet needed in the first months of pregnancy. De W., etc. But Mey. thinks the reason to be expressed in her words: The Lord has determined to take away her reproach; therefore she will take no step toward it, but in full faith await his time for making his gift known.] Saying—To those who shared her gladness.

25. Thus—As all could see after five months had elapsed. In the days—Ordained. Looked on—See regarded, ver. 48; visited, ver. 68. Reproach—That of being called barren; see
ver. 36. Among men—She had scarcely counted herself among men, by reason of her sterility.

27. To a virgin—See Matt. i. 23. Espoused—By the guidance of God. It would not have been fitting for Mary’s espousal to have taken place after the annunciation. To a man—Who should act as a protector to the Virgin and her offspring. Of the house of David—Refer this to Joseph; comp. chap. ii. 4; though Mary was also of that family.


29. [Omit ὅσσα, when she saw him. Tisch., Alf.] Was troubled—At the apparition itself. Therefore she was accustomed to apparitions. [All the events foretold to Mary came to pass without her having previously expected them. Wherefore, if her own conception, as many of the Romanists hold, had been immaculate, she could hardly, however great her modesty, have entertained so lowly an opinion of herself. V.G. Omit ἡγοῦσα, his. Tisch., Alf.] What manner . . . should be—The salutations addressed to her, Hail, and The Lord be with thee, were common ones; but from the strange and novel titles added by the angel, Mary perceived that the salutations which accompanied them were used with an exceptional and forcible meaning. In no other angelic apparition is there any example of such a salutation. Not only was Mary astonished, but she cast in her mind what manner of salutation this should be, what it meant, and whither it tended.

30. Thou hast found favour—So Acts vii. 46; Heb. iv. 16.

31. Behold—This address conveys a summary of the gospel, repeated in ver. 50, etc.; 68, etc.; ii. 10, etc.; xiv. 30, etc. Comp. 2 Sam. vii. 8, etc.

32. He—The Messiah is here clearly described, as in ver. 68, etc.; chap. ii. 30, etc. Great—The greatness of Jesus, here set forth, far exceeds that of John, ver. 15. [See ver.
33, and comp. Dan. ii. 35; Eph. iv. 10. V.G.] The Son of the Highest—Apart from his divine nature, and personal union with the Father, Christ, on account of his exceptional conception and birth, is in the fullest sense the Son of the Highest, above all angels and men. The throne of his father David—Christ was promised to the patriarchs, and chiefly to Abraham, as the Seed; through Moses, the prophet, as the Prophet; to David, the king, as the King. Even the temporal kingdom of David belonged to Jesus Christ by right of inheritance. Massecheth Sanhedrin, chap. iv., says Jesus is nearest (by kin) the kingdom.

33. House of Jacob—In the term house of David the Gentiles are included, in the same way as in the name of Rhine, all its tributary rivers. But in the present passage, where a daughter of Israel is addressed, and in this early period of the gospel, the expression house of Jacob refers principally to the Jews. At so early a stage as this, the future spread of the gospel is only generally referred to; the spiritual force of the words is still latent; so ver. 68, etc. Kingdom—Over the house of Jacob, on the throne of David. Whatever part of this is unaccomplished shall yet be fulfilled.

34. How—This how does not prove any want of faith. See ver. 45. Know—The present tense, as referring to the actual moment of the coming conception. She gathers from the angel’s words that she is not to know a man. Seeing—Lit., since. Positive, not contingent. Mary understood this promise to be given her, as immediately to be performed, apart from any reference to the consummation of her marriage. To know, is used in this sense of a woman, as well as of a man; see Num. xxxi. 17; Judges xi. 39.

35. [Holy Spirit—Not the Holy Ghost, in the theological sense, but the creative power of God, Gen. i. 2. God the Father was Father of Christ in body and spirit. Ols.] Power of the Highest—The Spirit and the Power, are frequently mentioned together; see ver. 17; but the Power of the Highest in this passage rather signifies the Highest, whose power is infinite. So, in 1 Cor. v. 4, the power of our Lord Jesus Christ. The coming upon Mary of the Holy Spirit fitted her to receive the overshadowing of the power of the Highest. Shall overshadow—This overshadowing signifies so gentle and mild an operation of the power of God as should render her fruitful instead of destroying her. Comp. Mark ix. 7; Ex. xxxiii. 22. Many suppose an allusion to be here made to the
bridal veil. [The metaphor is taken from a cloud, in which the Deity had appeared also. Exod. xl. 34; 1 Kings viii. 10, etc. De W.] It was not fitting that human or carnal will should have any part in this. The body of Mary supplied not only all that was necessary for the actual conception, but also for the sustentation of her sacred burden; and this it may be supposed to have done, either before her actual union with the divine Word, or Αὐγος, or in the very act and condition of such union. Before that union the embryo needed, as its mother did, to be redeemed by the atonement to be effected by Christ the God-man; and it was sanctified by the Holy Spirit; and so the union of the Αὐγος, or Word, and the now sanctified flesh took place. So, a man may buy a farm, and afterwards pay for it by the produce of his cultivation, while the farm itself becomes far more valuable from the fact of its cultivation. David bought the site of the temple for a few shekels; but that site became priceless once the temple was built upon it. Therefore—Thus the angel answers Mary's question, How shall this be? ver. 34. Shall be born—[Lit., ἐγόγετο; as Matt. i. 20. Omit of thee. Tisch., Alf., Mey.] Begotten in this new and strange manner. Abstract and general terms accord with these beginnings of the gospel; see ver. 68, 71, 78; chap. ii. 25, 30, 38. Holy—Tertullian and other ancients would read, shall be called holy and the Son of God. The sentence is certainly much condensed. Something is to be conceived; that which is conceived shall be holy; that holy thing shall be called the Son of God. All this is directly deducible from the foregoing words of the angel, as follows: the Holy Ghost shall come upon thee; therefore that which is born of thee shall be holy; the power of the Highest shall overshadow thee; therefore that holy thing shall be called the Son of God. Ver. 32 is parallel with this; thy son shall be great, and shall be called the Son of the Highest. In heavenly things greatness and holiness go hand in hand. Of this Holy One the same angel spoke in Dan. ix. 24.

36. And behold—A more gracious sign is given, nay, volunteered to Mary, who believed, than to Zacharias, who doubted. Cousin—Lit., kinswoman. Therefore Jesus and John also were of kin. [How Mary and Elizabeth were related is not known; but as the latter was of the tribe of Levi, it must have been by some marriage between the families. Alf.] A son—The pregnancy of Elizabeth was only known to her intimate friends; yet we find here that the very time of
birth as well as sex of the infant was foretold to Mary in order to strengthen her faith. But nothing is here said of the office of the forerunner; this Mary was to hear from his mother.

37. Nothing—Lit., no word. The question whether contradictory things can be performed is not worth discussion; for such a thing is not a word; nor is an unperformed thing a word; neither need God repent of any act or sanction of his. See Gen. xviii. 14. [The force of the passage, according to Mey., is: on God's part every word shall be effective.]

38. Be it unto me—Compare David's expression of consent; 2 Sam. vii. 25, 28. Departed—As he had come in, ver. 28.

39. Arose—In consequence of the angel's words, ver. 36. [In those days—Of the sixth month; see ver. 26, 36. V.G.] Into a city of Judah—Luke does not mention the name (Hebron, see Josh. xxi. 11) of this mountain city of the priests; but he distinctly mentions the tribe Judah, wherein it lay. Here we reasonably suppose the conception of Jesus Christ to have taken place. [With this view Mary's haste, just mentioned, accords. Harm.] These extraordinary motions occurred both in Elizabeth and the babe she bore, and in Mary herself; see ver. 41, 42; and the particle for (ver. 44) is peculiarly forcible, as assigning the reason for Elizabeth at that particular moment proclaiming Mary the mother of her Lord. The conception itself is so important a matter, that had it occurred at Nazareth, it would have been a better reason than the fact of his parent's home being there, for the Saviour being called a Nazarene. And yet his parents' residence at Nazareth is the only reason assigned for the epithet. [Chap. iv. 16, 24. As it is, our Lord, as regards both his mother and his ancestors, as well as the place of his conception and of his birth, was sprung from Judah.]

40. Saluted—The salutations of the godly differ from those of the worldly. The mind cannot conceive how prevailing and efficacious is the desire of the saints, which in faith and love entreats of God for blessings upon fit objects among their friends.

41. Leaped... was filled—The spiritual emotion of the mother coincided with that of her babe; see ver. 15.

42. Spake out with a loud voice—So Acts xvi. 28. But the word thus translated has another meaning; namely, to produce the sound made in public worship as appointed by David. And said—It was not till after Elizabeth, moved by
the Holy Ghost, had returned in these words the salutation of Mary, that the latter related the message brought to her by the angel. **Blessed**—This was the first word in Elizabeth's, the last in the angel's salutation. **And blessed**—This was not added in ver. 28. **The fruit**—Thus Mary was actually the mother of Jesus.

43. **Mother**—This new appellation could not have failed to move deeply the virgin mother. Elizabeth calls her, **mother of my Lord**, but not **my Lady**. **Of my Lord**—Comp. chap. xx. 42; John xx. 28.

44. **For**—This seems to imply that the very moment of the babe's leaping in Elizabeth's womb was that wherein Mary began to be the **mother of the Lord**. Comp. from henceforth; ver. 48. **Leaped**—Nor was that the babe's only act of faith; he was filled with the Holy Ghost. See ver. 15.

45. **Blessed is she that believed**—See ver. 38. This appears from the contrast in the case of Zacharias. **For there shall be**—Better, **that there shall be**; though both renderings are right. **Her**—Emphatically used in reference to **that believed**; instead of **to thee**; comp. chap. xiii. 34.

46. **Said**—In words, or even in writing. The message to Mary was later than that to Zacharias; yet her song of rejoicing preceded his; the hymns of each may be compared with one another, and with the words of the angel; ver. 28, etc.; 13, etc.; and, in another respect, with the prayer of Hannah, 1 Sam. ii. 1, etc., as well as with the thanksgiving of David on the same subject; 2 Sam. vii. 18, etc.; also with Ps. xxxiv. The hymns both of Mary and of Zacharias evidently breathe the spirit of the New Testament. And it was by divine guidance that Mary was enabled to express the mystery in words applicable to its deepest sense, although herself not fully enlightened on all its points. See chap. ii. 33, 50. She praises God for herself, for her blessed offspring, and for Israel. The opening of her **hymn** accords with Ps. xxxi. 7.

47. **Saviour**—Preserver; this is the force also of the name Jesus, ver. 31. [By the use of this word Mary includes herself in the number of the otherwise lost. Her salvation came, not from herself, but from Jesus. *V.G.*]

48. **Low estate**—See James i. 10. It was this lowliness which fitted Mary to receive the blessings mentioned in ver. 31, 32, etc. **Call me blessed**—Comp. ver. 45; chap. xi. 27, 28, 49, 50. **And . . . . and**—Construe **He that is mighty, and**
whose name is holy, and whose mercy is, etc., hath done, etc.

For the new paragraph does not begin till ver. 51.

50. To generation—Long though the promise seem to tarry, it is kept, and kept for evermore. These same generations call Mary blessed; see ver. 48.

51, 53. Hath showed strength . . . hath sent empty away—All this God intended to do by means of the Messiah, a proof of which fact Mary was already experiencing in her own person. [Thus, in prophetic language, God's intention is spoken of as if already accomplished. De W.] The proud—The openly and secretly proud.

52. The mighty—As Saul, Herod, etc.

53. Filled the hungry with good things. Comp. Ps. cvii. 9; with the 10th verse of which, also, the Song of Zacharias corresponds; see ver. 79. Sent away—Although they seemed nearest to God.

54. He hath holpen—In sending the Messiah. Servant—So ver. 69. In remembrance—Either because he remembered, or, to show himself mindful. See ver. 72; Hab. iii. 2.

55. Spake—With an oath; especially to David. Fathers . . . for ever—Mary includes the future and the past. To Abraham—Read, In remembrance of his mercy to Abraham; Micah vii. 20; Ps. xciii. 3; cxi. 9. For ever—Take with his seed.

56. Three months—She left before Elizabeth's delivery. Her own house—Whence, some time afterwards, she was commanded to go to Bethlehem. [Wherefore the particulars in Matt. i. 18-24 belong to this period of the history. Harm.]

58. Upon her—So ver. 72. See note on ch. x. 37.

59. [They came—The invited friends. Grot. Any Israelite could perform the ceremony. Lund. Both in Mey.] After the name of his father—This was not usual among the Jews; but in this particular case the friends had a reason for calling the child after his father, inasmuch as he would be the only one to bear the name of Zacharias.

60. Said—By revelation; for had Zacharias told her this in writing, there would have been no occasion to ask him again; see ver. 62.

61. Thy kindred—They thought that Elizabeth would give the name of one of her own family, if determined not to call the child by his father's name. [In this matter, also, it was important that something unusual should be done. V. G.]

62. They made signs—It is more convenient for a deaf
man to see signs than to hear words, which he cannot reply to by speech. It is not likely that Zacharias was deaf too. [It is more natural to suppose so; see ver. 20. This is confirmed by the wonder of all, ver. 64, at his agreement with his wife. Alf.]

63. Writing-table—If the relics of gospel histories exhibited in such numbers were genuine, there can be no doubt that Providence would have preserved this. Wrote, saying—That is, wrote in these words. See ver. 64; and comp. 2 Kings x. 1-6; 2 Chron. xxi. 12. John—[The word means, God's grace, or God is gracious. Mey.] The last written word in the Old Testament is curse, Mal. iv. 6; the first written word in the New, is grace. Is—This is not so much a command from Zacharias as an indication of God's command to him. Marvelled—At the novelty of this name in the family; and at Zacharias and Elizabeth, without consultation, agreeing upon that name, which must have arisen from revelation vouchsafed to each of them, and not from arrangement.

64. His mouth—That of Zacharias.

65. [Fear—For the matter savoured of the divine. V.G.] All these sayings—All mentioned from ver. 11, on.

66. Laid them up—A most profitable study, permitting the connexion of events separated by long intervals to be seen in the works of God. See ch. ii. 18, 19.

67. Prophesied—Of events which should soon take place. These words were spoken by Zacharias, either on the day of John's circumcision or after the affair had been noised abroad. [Most probably the former; ver. 66, 65, being a historical digression, and a parenthesis. Mey., De W.]

68. For—However desirous Zacharias had been for the birth of John, he yet speaks first in the fullest and most special terms of Christ, and only cursorily mentions John in ver. 76. He hath visited and redeemed—That is, He hath visited so as to redeem. The same word visit is used in ver. 78.

69. Horn—See Ps. cxxxii. 17. This signifies abundance and kingly vigour. He says an horn, not the horn, the definite article not being appropriate at so early a stage in the history. So also ver. 68, 71, 78. Events afterwards more plainly showed these expressions to refer to Christ alone. Of salvation—Alluding to the name Jesus. Comp. ver. 71, 77. John only conferred the knowledge of salvation; Christ conferred salvation itself. David—See Ps. cxxxii. 10, 17.
70. As he spake—Zacharias begins where Mary (ver. 55) left off. By the mouth—It was not the receiving of prophecy from God, but the declaring of it to hostile men, which caused the labours of the prophets. They only needed to give their mouth; and indeed even a mouth was given to them; see Luke xxi. 15. Holy—All the prophets were holy; see 2 Pet. i. 21; Heb. xi. 32, 33. Since the world began—Therefore there have been prophets from the beginning.

71. That we should be saved—Lit., a salvation. Supply here the words, I say; salvation is a short way of repeating an horn of salvation, ver. 69. That hate—He still uses the Old Testament phraseology for temporal aid in describing spiritual benefits.

72. To perform—That is, by performing. The mercy—Mercy and remembrance of covenant coincide with grace and truth. To—Contrasted with from, ver. 71. Our fathers—Long since dead; see chap. xx. 37, 38. To remember—That is, by remembering; referring to the name of Zacharias. [Heb. נוֹרָחָה, whom Jehovah remembers. Gesen. By the covenant he means the gospel; by remembering it, its completion. Euth. Zig. in Mey.]

73. The oath—This depends on to remember.

74. [Omit נוֹרָחָה, our. Tisch., Alf.] Might serve—This is the priesthood of the New Testament. Without fear—It is the fear of enemies, not the filial fear of the Lord himself, which is removed; see Heb. ii. 15.

75. In holiness and righteousness—The same combination of terms occurs in Eph. iv. 24; 1 Thess. ii. 10. Righteousness implies conformity to the law; holiness, to nature. All the days—Every day. See Heb. ii. 15. [Omit נוֹרָחָה, our. Tisch., Alf., etc.]

76. [For רָאָה, and thou, read רָאָה, and thou also. Tisch., Alf.] And—What now follows is in accordance with Zacharias' utterance so far; comp. ver. 77, on favour towards the people, with ver. 68; ver. 77, on salvation, with ver. 69; ver. 78, on mercy, with ver. 72. Child—Little though thou be now. Speaking as a prophet rather than as a parent, he does not call the child by name.

77. Knowledge . . . remission—See Heb. viii. 11, 12; Jer. ix. 23. By—Lit., in. Remission—Which is the basis of salvation.

78. Through—Construe with remission. Mercy—An allusion to the name John. [See note on ver. 63. Visited us—He
was our Saviour before assuming human nature; his incarnation was a voluntary visitation. V.G.] Dayspring—Lit., Rising; so the Sept. renders Zech. iii. 8; vi. 12; Jer. xxiii. 5; the abstract used for the concrete. The rising, that is, the sunrise; see next verse; and Isa. ix. 1, 2; Rev. xxii. 16. From on high—The expression refers in this passage to the Son of God; in chap. xxiv. 49, to the Holy Ghost; comp. Gal. iv. 4, 6; so, from heaven, 1 Cor. xv. 47.

79. To give light to—Comp. once more Ps. cxxxii. 17

Them that sit—Comp. note on Matt. iv. 15, quoted from Isa. ix. 1, 2. In darkness, and in the shadow of death—These are mentioned together, as are their opposites, light and life.

80. Grew—In body. In the desert—The deeper parts of the wilderness are here meant; the confines of the wilderness in Matt. iii. 1. John remained exempt from the contact of ordinary polluted life. Christ's forerunner, and Christ himself, each experienced, and afforded example how to live, both kinds of life; first, that of seclusion, and afterwards that of publicity. Till—See chap. iii. 2, 3. [Showing—that is, the publication of his official commission. Mey.]

CHAPTER II.

1. Caesar—Therefore it was the time that the Messiah should be born. [See Gen. xlix. 10.] Observe the word first, ver. 2. World—Therefore the whole human race enjoys a certain connexion with Jesus, from the fact of his permitting himself to be classed in the same list with so many as are referred to here; the whole world here, means all territories, Judea included, which were subject to Rome.

2. First—First as regarded the Jews, who had up to that time paid tribute, but not been registered. Cyrenius—Publius Sulpicius Quirinus. Governor of Syria—Judea was regarded as a dependency of Syria; so far had it sunk in importance. [It was now subject to the rule of the Romans, as it had been successively to that of the Chaldeans, Persians, and Greeks; and yet Judah was still a peculiar tribe, distinct from others, and even at the time we are now considering had magistrates of its own. Thus the prophecy of Jacob, Gen. xlix. 10, was fulfilled. V.G.]

3. Into his own city—Joseph seems to have left Bethlehem a short time previously.

4. House—The word house, a comprehensive term, is joined
here with that of lineage, or family, which forms a part of the house; because at this time the house of David had probably become reduced to one family. [But the family, ἔση, was the division of a tribe, and included several houses, αἱρ. Rob. It cannot be proved that at the time of Jesus' birth, when his parents went from Nazareth to Bethlehem, any others of the family of David resided there; though all of that family must have gone there at that time, on account of the taxing. If for this single reason alone, Jesus should be acknowledged as the true Messiah; nor in this respect can any other be compared with him. Harm.]

5. To be taxed—Lit., to be enrolled; or, to enrol himself. Wife . . . . great with child—This fact, already mentioned in chap. i., is here repeated, as being mentioned also in the census, and enrolled in the Roman records.

6. There—Mary seems not to have known that, according to prophecy, she should be delivered at Bethlehem; but God's foreknowledge guided all things to this result.

7. [Brought forth—Oh! blessed birth, without which it had been better we had never been born! May we seek indeed to have some benefit assured to us from that nativity. V.G.] First-born—This word is used, not as signifying that others were born after, but that none were born before him. The Hebrew word (Eng. firstling) is more absolute. Wrapped him in swaddling clothes—See Wisdom vii. 4; whence the word swaddling clothes appears not to signify anything necessarily common or ragged. The other attentions usually paid to newborn infants (see Ezek. xvi. 4) are not expressed here. In a manger—See v. 12. Contrasted with the inn, the abode of men. It is likely that imitations of this manger were afterwards made at Bethlehem, for exhibition to pilgrims; and that some one of these was afterwards believed to be the very spot where Jesus lay. In this way also many Mounts of Olives have arisen. The Saviour had a manger for his bed. As an infant he showed no impatience, though without a cradle which could be rocked. In the inn—A sort of place where even now Christ finds but little admittance.

8. Country—The same region where David had pastured sheep. Watch—In turns.

9. Angel—Through every phase of Christ's humiliation, his heavenly glory is guarded by some befitting protest; in the passage before us, by the word of the angel. In his circum-
cision, by the giving of the name of Jesus; in the purification in the temple, by the song of Simeon; in his baptism, by the hesitation of the Baptist; in his passion, by most ways of all.

10. Joy—Express mention is made of joy, because the grounds for entertaining it are not yet set forth. The herald of the resurrection does not bid his hearers rejoice, because the grounds for joy are self-evident. Comp. chap. xxiv. 5. Shall be—Even through the word of the shepherds. To all people—[Lit., to all the people; that is, the Jews. Ed.] The angel here was speaking to Jewish shepherds, as befitted that early period of the gospel history. Comp. note on chap. i. 33. [The same boon was to be given afterwards to the Gentiles; see ver. 32; but this was not as yet revealed to the angels. See Eph. iii. 10. V.G.]

11. Unto you—Shepherds, Israelites, and all mankind. Christ—See ver. 26. All ought to have kept in mind this manifest proof, while our Saviour was growing up. The name of Jesus is not here mentioned, he not having received it till his circumcision; see ver. 21; but the sense of the name is expressed in the word Saviour, as it is frequently in the Old Testament under the word salvation. The Lord—A reason for joy; a glorious appellation. [See Matt. ii. 6. Doubtless respecting Jehovah, which is so rendered in the Septuagint. Alf.] In the city—Construe with, is born. Thus, the place is described, as the time is also, by the words this day. City of David—This periphrasis refers the shepherds to the prophecy which Christ's nativity was fulfilling.

12. A sign—His very lowliness of condition was a sign for believers. The babe—Lit., a babe.

13. A multitude—The article is not prefixed in the Greek. Host—A splendid appellation. And this host or army proclaimed peace.

14. Glory, etc.—This whole hymn consists of two parts—namely, a doxology, or exclamation of praise, also twofold, and a statement of its reason. We may thus paraphrase it: Glory to God in the highest; and on earth peace; why? Because there is good will among men. The second clause, however, may have a closer connexion with the first than the third, the copula between the second and third being omitted, as in Jer. xxv. 18; 1 Sam. iii. 2. Glory—The mystery of redemption, and its fruit and perfection. Remark, also, the double antithesis: in the highest—on earth; to God—among men. In the highest—The incarnation calls forth the tribute
of praise to God from the noblest of his creatures; for it is not said, Glory to God in heaven, where angels also are; but in the highest, (a most unusual expression), where angels do not aspire to enter; see Heb. i. 3, 4. They desire their praise to reach even to the highest. On—Remark how this differs from in, just before. Earth—Not only in Judea, nor only in heaven. Earth means more here than merely mankind; for earth is the scene of the angels' operations. Dwellers in heaven say, on earth; dwellers on earth say, in heaven; see ch. xix. 38. Peace—See ver. 29. Goodwill—The newly displayed kindness of God, in the Beloved, towards the human race. [For ἀγάπη, read ἱλαρία, in genitive. Tisch., Mey., Ols., etc. The clause must then be rendered, peace on earth to men of (God's) good pleasure, that is, his chosen people. Alf., who however prefers the common reading.] Men—Not to the Jews alone. Hitherto, among the angels, man was in evil estimation; but now angels utter the strange cry, Good will among men.

15. The shepherds—As, in some sort, representatives of the whole race of man. Comp. among men, ver. 14, as contrasted with the angels. The men drew near to Jesus; the angels did their office from a distance. Let us.... go—[Lit., Let us pass through. Ed.] Hence we may gather that the shepherds dwelt not at Bethlehem, but at some place between which and Bethlehem lay the region where they were watching, (see ver. 20, and comp. Acts ix. 38) , and this made the matter more widely known. Which is come to pass—They believe the angels' word that the fact of Christ's birth has come to pass.

16. Found—As it had been told them.

17. Made known abroad—Even before departing from Bethlehem; see ver. 20. [These were the first evangelists. V.G.]

19. Kept—See ver. 51. She was able to testify long afterwards; see Acts i. 14. [These things—Doubtless the shepherds told Mary all that the angel had said. V.G.] Pondered—Thought over them point by point.

20. Heard—From Mary. As—What they beheld and heard corresponded with what they had been told. Told unto them—By the angels.

21. [For ἴδον τὸ παιδίον, the child, read ὀντοῦ, him. Tisch., Alf.] For the circumcising ... . was called—The fact of the circumcision is not mentioned as directly as that of the naming,
which was specially commanded by God. Before—The good pleasure of the Father in Christ is here exquisitely set forth. [And the fact is also implied that this infant needed no circumcision of himself. V.G.] Comp. Gal. i. 15. In the womb—Of his mother.

22. Of her (lit., of their) purification—Neither Jesus nor his mother needed purification. [But it was one of the things which became him, when in humiliation, and being made perfect. Alfr.] Some interpret their of the Jews; but Luke records the purification, not merely as a Jewish custom, but as a divine appointment. The law of Moses—This, in a higher sense, (ver. 24), is presently called the law of the Lord. Brought—Lit., led. The word, thus translated, applies more strictly to one past the stage of infancy; comp. brought in, (lit., led in), ver. 27. This bringing was the prelude to his future journeyings to Jerusalem. To present—This is explained in the following verse; the ceremony was in addition to the purification, which was observed after every birth, not merely after that of a firstborn.

24. A sacrifice—that of poor persons; see Lev. xii. 8.

25. Jerusalem—To this city then, even at that early period, the Saviour was displayed. Simeon—The first prophet who declared the Messiah to be come; and by whose lips God proved that the infant presented in the temple was his First-begotten Son. Just—in performance of duties. Devout—in disposition towards God. Waiting for the consolation of Israel—Not only, like Jacob (Gen. xlix. 18), for a distant, but for an immediate consolation. See ver. 38. The believers' expectation of Messiah's first coming gradually increased in intensity, as their expectation of his glorious coming does in our own days. Upon him—As a prophet. See next verse. [This was a foretaste of Christian inspiration; for the Spirit had departed from Israel, since Malachi. De W.]

26. It was—Perhaps shortly before. Though Anna is, Simeon is not, stated to have been aged. That he should not see, . . . he had seen—A beautiful antithesis. Before—Having seen the Christ he was directly to depart; see according to thy word, ver. 29. The Lord's Christ—So chap. ix. 20. Him whom the Lord hath anointed, and whom alone the Lord acknowledges as the anointed One. When the parents brought in—For they offered their sacrifice afterwards. See ver. 39. This was done to show that it was for no ordinary reason that Jesus submitted to the law of purification.
28. \textit{He}—Simeon, of his own accord. \textit{Took up}—By a heavenly impulse, corresponding with the favour God had shown to him.

29. \textit{Lord}—Lit., Master. See Acts iv. 24; 2 Tim. ii. 21; Rev. vi. 10. \textit{Now}—By the divine promise Simeon receives at once a twofold blessing: the sight of the Saviour, and a departure in peace. \textit{Leittest thou} . . . . \textit{depart}—The same Greek word occurs in Gen. xv. 2; Num. xx. 29; Job iii. 6, 16 (13). \textit{According to thy word}—The song of Simeon exactly corresponds with the words of the promise vouchsafed to him; the expressions, \textit{the Lord's Christ, the Lord's salvation; had seen, have seen;} death, depart in peace, are parallels. \textit{In peace}—Perfect peace.

30. \textit{Mine eyes have seen}—And his hands had held him; but Simeon suits his words to those of the promise; see ver. 26. \textit{Thy salvation}—So chap. iii. 6. He is rightly called \textit{salvation}, in the abstract, while still an infant, before completing his work; and \textit{Saviour}, in the concrete, afterwards, as he was by anticipation in the words of the heavenly host; ver. 11; Isa. xlix. 6, 9. \textit{Thy salvation}, that is, \textit{the Christ}; for him it was whom Simeon's arms were holding, and whom he calls \textit{a light} and the glory.

31. \textit{Before the face}—The temple itself was the most conspicuous place for showing the light to all. \textit{Of all}—Not of the Jews only. \textit{People}—Lit., \textit{peoples}; implying that in future there should not be only one people (of God). Comp. ver. 32.

32. \textit{A light}—In opposition to \textit{salvation}, ver. 30. \textit{To lighten}—Lit., for a revelation, enlightening; so that God, Christ, and their own condition may be revealed to the nations, in the light of Christ. \textit{The Gentiles}—Lit., of the Gentiles, construe with \textit{a light}; and read, \textit{a revealing light to the Gentiles}. See Rev. xxi. 23, 24. \textit{Glory}—Construe with \textit{light}. \textit{Light and glory} or \textit{brightness} are synonymous, glory however being the stronger term, here expressing the privilege of Israel, in being so closely connected with this King of glory. \textit{Israel}—Even after the Gentiles are called in, this shall be a peculiar glory to Israel.

33. [For \textit{Ιωσήφ, read ὁ πατής αὐτοῦ, his father;} and omit \textit{αὐτοῦ, his, with mother. Tisch., Alf. Copyists have evidently written Joseph instead of his father, through fear lest the latter should be misunderstood. Obs.} \textit{Marvelled}—Coming to understand more and more the importance of what had
been declared to them before the birth of Jesus; and hearing like things spoken by Simeon and others, whom they had not imagined to have any knowledge in the matter.

34. Blessed—With a parting benediction, having observed their pious wonder. Them—Joseph and Mary; not Jesus himself. See Heb. vii. 7. Said—This faithful prediction of adversity follows upon their joyful wondering, and guards against its abuse. Unto Mary—Rather than to Joseph, who is referred to for the last time in ver. 51. [Wherefore Joseph may be considered to have died before Jesus reached his thirtieth year. V.G.] This child—Concerning whom thou wonderest to hear such things spoken. Is set—Lit., lies; he who lies in my arms, is set, like a gem, for the fall and rising again of many. It is noteworthy that this prediction was not uttered by the angel; ver. 10, 11; chap. i. 30, 31, but added by a holy man. The angel's office was only to bring good tidings. And rising again—The and here is not to be only disjunctively taken, as in 2 Cor. ii. 15; for many who fall shall rise up again. Rom. xi. 11, 12. He is himself the resurrection, as well as its sign. Of many—See ver. 35. A sign which shall be spoken against—A striking oxymoron, (or expression apparently absurd though really forcible). Under ordinary circumstances a sign excludes contradiction; but in this case, that which is the actual sign of faith, shall be the very object contradicted. See Isa. lv. 13, Sept., for from the very fact of his being a light, he is conspicuous and marked; he shall be a great object of observation. St John, in the fifth and following chapters of his Gospel, especially sets forth both the contradictions between believers and unbelievers, and the thoughts of unbelievers, against Jesus. They spoke against him, both in word and deed. See Heb. xii. 3. The time had not yet come for more express prediction of his passion, crucifixion, and death; but at this his first visit to the temple, opposition to him was foretold; even as he himself, at his last visit to the temple, spoke words of like import to those of Simeon. See Matt. xxiii. 37.

35. A sword—The Greek word here signifies something greater than a dagger, though often causing less pain. It implies pain caused by the contradiction of the world against Jesus, or perhaps even some passing inward temptation of Mary herself, most painful although salutary. For the holy virgin did not fully comprehend all things; see ver. 33, 50. The sword may have pierced her, for instance, in the cases
mentioned ver. 48; Mark iii. 31; John xix. 25. Who can suppose that Mary was made perfect without inward discipline? Her highest faith culminated in her highest conflict. [Therefore there was an admixture of bitterness added to the joyful things hitherto revealed to the blessed among women. All have to undergo their share of chastisement. V.G.] It is, however, her soul not her heart which is here mentioned as contrasted with her spirit. See Heb. iv. 12. The hearts of many were agitated by thought; but the soul of Mary was pierced by the sword. Comp. the language of Ps. xlii. 11; lxxiii. 21. Thy own—Contrasted with this child, ver. 34. Soul—Referring to, of many hearts, ver. 34. That—The result of extreme adversity. The thoughts—Good and evil, of good and evil hearts; from the difference wherein contradictions arise. Both faith and unbelief exist in the heart, and are uttered by the lips. Rom. x. 8, 9, 21; xv. 5, 6; Acts xiii. 46; xiv. 2; 2 Cor. iv. 13; vi. 11; 2 Tim. ii. 12, 13. Of many—Comp. ver. 34.

36. Phanuel—The father, rather than the husband of Anna is named; he was still known as one who looked for redemption; ver. 38. Aser—See 2 Chron. xxx. 11.

37. [For ωφ; of, about, read ὡφ, until. Tisch., Alf.] Years—The term of her whole life, not of her widowhood. Next to the angels, the aged celebrate the coming of Christ; to show that his salvation refers to a better life than this. Fourscore and four—Therefore at the time when Jerusalem fell into the power of the Romans, under Pompey, she had been about twenty-four years of age. Fastings—Even in her old age.

38. Gave thanks—Lit., returned thanks, publicly, for the blessing God had vouchsafed her. [Of him—Of Jesus, as the Redeemer. V.G.] To all—Therefore there were many. There were some who, though they believed the Messiah was to come, were still not looking for his coming. [Tisch. (not Alf.) omits in, so as to read for the redemption of Jerusalem.] In—Those who were actually in Jerusalem.

40. Grew—In body; as an infant does; in ver. 52 we read that he increased, as a boy. The former expression refers to his growth up to his twelfth year; the latter to his growth from his twelfth to his thirtieth year. See further, chap. iv. 1, 14. The mentions made of his advancements are respectively conjoined with his presentation in the temple, his remaining behind in the temple after the passover, and his
baptism. *Waxed strong*—[Omit ἐπέμψαν, in spirit. *Tisch., Alf.*] Compared with John, of whom the words *filled with wisdom* are not added. See chap. i. 80. The highest endowment of the soul is wisdom. On the early piety of Jesus see Ps. xxii. 10, and, arguing from the less to the greater, compare Luke i. 15, 44. *Grace*—God's favour was on him then; *man's afterwards*; see ver. 52.

41. *Every year*—Without fear of Archelaus. [Who after reigning nine years, had been removed and banished, so that the Saviour could safely go up to Jerusalem. *Harm.*]

42. *Twelve years old*—This is in some sense a peculiar period in the lives of pious boys, to judge by the blessed example of the Saviour, who adapted himself to the period of human life; see chap. iii. 23. From this time he doubtless went up every year to the Passover. [Moreover, this proof of his glory, occurring nearly midway between his birth and baptism, served to revive the recollections of the events connected with the former period, which might otherwise have excusably faded from memory. *Harm.* Omit, to Jerusalem. *Tisch., Alf.*]

43. *When they had fulfilled*—It is not always well to be contented with what is merely trite and ordinary. *V.G.*

*Tarried*—On chronological grounds this may be assumed to have occurred on a Sunday; thus affording an indication of the future observance of the Lord's day. *Harm.* *The child*—Lit., the boy. He is described successively by Luke, as the *fruit of the womb*, chap. i. 42; *the babe*, chap. ii. 12; *the child*, chap. iii. 40; *the boy*, in this passage; *the man*, chap. xxiv. 19; comp. John i. 30. He did not first appear full grown, as Adam; but sanctified each grade of human life. Old age alone beseezed him not. [For Ἰωσὴφ καὶ η ἡ μήτες αὐτοῦ, *Joseph and his mother, read ὁ γονεῖς αὐτοῦ, his parents. Tisch., Alf.*] *Knew not*—See Judges xiv. 6, 9. [Jesus might have told them by a single word; but it was fitting that his wisdom should be displayed in their absence, for he thus showed himself not to owe that wisdom to them; comp. ver. 50; and thus proved his power of self-guidance greater than theirs over him, and his subjection to them to be entirely voluntary. *V.G.*]

44. *Supposing*—Hence we may gather Jesus to have been regarded much as other children are by the parents, and often allowed out of their sight. *A day's journey*—See 1 Kings xix. 1, 4; Sept.
46. **Three**—A mystic number. For three days, too, he lay dead, and was thought lost by his disciples; chap. xxiv. 21. 

_In the temple,—In the outer courts of the temple._ **Sitting in the midst**—In a place of dignity, not as a learner or teacher, but as a counsellor. Comp. ver. 47. **Asking them questions**—Propounding questions to them, which he afterwards solved; see ver. 47. [Hearing...asking—Not teaching; which we cannot conceive of as designed in his childhood by the God of order. Ols., Stier.]

48. **Unto him**—In the Greek these words are placed in the beginning of the clause, which makes them emphatic, in the sense that they should not have spoken so _unto him._ **His mother**—Joseph did not speak; the mother was more closely related to Jesus. **Said**—Publicly. Why hast thou dealt?—Lit., what hast thou done? **Sorrowing**—How manifold must have been the thoughts of Mary’s heart throughout those three days! Comp. ver. 35.

49. **He said**—Quietly, without any perturbation. Why—This is the first recorded saying of Jesus. [And summarises all his actions. V.G.] And herewith his last words, whether before his death, or his ascension, may be compared; see Acts i. 7, 8. He blames them not for having lost him, but for having thought their question necessary; implying that he had not gone astray, and that he could only have been found in the temple. **Wist ye not**—They should have known, from the proofs they had received. Knowledge of what is needful has a tranquilising effect. [The words ἐν τῷ τῷ ταύτῃ ἡμῶν, Eng. Ver., about my Father’s business, mean rather, in my Father’s house. Mey., etc. Mary says, thy father and I; Jesus answers: he is not my father, or I would have been in his house. God is my Father, therefore I am found in his house. Theophyl. in Mey. Till now Jesus and others had called Joseph his father, but never after this. Stier.] I must be about—He thus shows himself not to have violated his obedience, whilst he weakens his parents’ observation by declaring himself in some sort free from their authority, see ver. 51. Comp. Heb. iii. 6. **My Father’s**—Who has a prior claim to Jesus over that of Mary or Joseph. [And whom he had known from the first, without any teaching from his parents, who probably were ignorant of the fact. V.G.] By these words he practically declares himself to be the Lord of the temple; as he did more openly on another occasion; John ii. 16; Matt. xxi. 12, 13. [And the same Father whom he
mentioned in his first address, recorded by the evangelist, was appealed to afterwards in his last, in the words, "Father, into thy hands I commend my spirit." Harm.]

50. They understood not—Therefore he had not learned this from them, nor from other teachers; see ver. 47. Not long before he had spoken of the Father, and to good purpose.

51. [To Nazareth—In that place, out of which men fancied no good thing could come, the only truly good one had his dwelling. V.G.] Subject—Of his own will. Wondrous was the submission of him to whom all things are made subject. He had been subject to his parents before; but his subjection now is purposely mentioned, after the proof given that he might have cast off their authority. Such honour as that shown to Joseph and Mary fell to no angel’s lot. Unto them—This being the last reference in the New Testament to Joseph, we may suppose that he did not live long after, and also that Jesus underwent the trials which fall to the share of orphans. See Mark vi. 3; John ii. 12. Kepi—So Sept. Gen. xxxvii. 11. [In her heart—Even though she did not fully understand them, ver. 50. Q.]

52. Increased—According to the nature of human growth and wisdom, but in an exceptional degree. In wisdom—Of soul. In stature—Of body. Therefore he reached the ordinary and proper stature of man. In favour—Youth specially commends itself to favour by bodily and mental endowment. With God—See John viii. 29. And man—The world is readier to take offence at men than at youths who have not yet entered public life. [We are prone to forget that during these eighteen years of mystery, much of Christ’s work was done—namely, his growth through infancy, childhood, youth, etc., without a taint of sin; constituting, in great part, the obedience of one by which many were made righteous. Alf.]

CHAPTER III.

1. Year—The most important date in church history (see Mark i. 1, and comp. with 1 Kings vi. 1, as to the date of the temple); with which our Lord’s thirtieth year is connected, see ver. 23. That is, so to speak, the opening scene of the New Testament. [This was about the autumn of the year 27, common era. Three years previous to the beginning of which era Christ was born and Herod died. V.G.] The dates not even of Christ’s birth, death, resurrection, or ascension,
are marked so distinctly as this. See chap. ii. 1. The date moreover is not marked by the names of the Roman consuls, but by those of the emperors. Scripture generally marks with precision the dates of striking events; but the only passage in the New Testament where this is done is the one before us; and this consideration alone proves the gospel according to St Luke to be essential. *Caesar*—The Church is within the state; therefore, the period is named from the government then being exercised. According to Luke's notation, the first year of Tiberius began with the month Tisri of the same Jewish year in which Augustus died. Jesus therefore began his public ministry in the same year with John the Baptist. *And*—Iturea and Trachonitis, beyond Jordan, formed two tetrarchies. *Abilene*—Northwards beyond the region of Trachonitis.

2. *Being the high priest*—Lit., *Under the high priesthood of.* The singular number, in the Greek, but not to the exclusion of Caiaphas; see Acts iv. 6. Just, as in the Hebrew genealogies the word *sons* was used even though a man had but one; the number generally being more; see 1 Chron. xxiii. 17; so conversely in the present passage *high priest* is singular; there being generally but one; though Annas and Caiaphas are both named. [Caiaphas was the acting, Annas the late, high priest. *Ed.* *The word of God*—Hence the great effect of John's preaching. *V.G.*] *Unto*—Lit., *upon*; directly. Comp. Jer. i. 1, Sept.

3. *Jordan*—A river appropriate for baptism. The kingdom of God adapts its course to place and time.

4. *As*—Repentance is described in ver. 4 and 5; and remission implied in ver. 6. *In the book of the words*—The book of Isaiah contains a series of utterances, from which, being joined together, none could drop out. So, *the book of Psalms* is spoken of, chap. xx. 42. Comp. Isa. xl. 3-5.

5. *Valley*—Where there is a sinking and void, debased from true righteousness; as, for instance, among the publicans and soldiery. See ver. 12, 14. *Mountain*—Where there is a self-exaltation on account of human merit or power, as in the case of Herod. *Hill . . . crooked . . . rough places*—Things distorted in height, in length, or in breadth, shall be equalised and restored to rectitude. *Straight*—Understand *way*; shall be made into a straight road.

6. *And*—And thus. In the passage quoted, the Hebrew has, *the glory of the Lord shall be revealed.* Shall see—Every
object likely to cast a shadow being removed, and every point
being exposed to the light. The salvation of God—that is,
the Messiah. See chap. ii. 30.
8. Begin not to say—He anticipates every possible excuse.
10. What shall we do then—An inquiry characteristic of a
soul seeking conversion. See Acts ii. 37; xvi. 30.
11. He that hath—The multitude were more prone to
covetousness than to other vices, and therefore John enjoins
upon them to exhibit the opposite virtue, in matters of food
and raiment. The fruit of inward repentance appears in out-
ward life (see ver. 13, 14); and consists not merely in
ostentations, but in social and useful acts. See chap. x.
34; Matt. xxv. 35; Isa. lviii. 6, 7. Two coats—And so
with other things wherewith they were doubly provided.
Let him impart—Liberality reaches further than to the mere
matter of money.
12. Master—Lit., teacher. The publicans show more re-
spect than others.
14. Soldiers—These are named as next in grade to the
publicans. Accuse falsely—Calumniate under pretence of
law. See Gen. xliii. 18, Sept.
15. In expectation—Of signs being shown by John or other-
wise. Yet John, the son of Zacharias, a priest, was not of
the tribe of Judah, from which all agreed that the Messiah
should spring. The Christ—The fact of their thinking thus
of John, who exhibited no outward splendour, shows that the
course idea (of the Messiah’s temporal greatness, Ed.) had not
yet taken root.
Comp. Acts xiii. 25. One mightier than I—John was mighty;
see ver. 4, 5, 10, 11; chap. i. 17; but Christ was mightier
far. And with fire—This fire, as regards believers, signified
the fiery power of the Holy Spirit. Comp. Isa. iv. 4. And
in fact they were baptized and bathed with fire; Acts ii. 3;
i. 5. But material fire is not meant here, in the same way
as material water is, in John iii. 5; for in that passage the
water is mentioned as preceding the Spirit, while in this the
Spirit and fire are mentioned together. As regards the unrep-
enting, it means the fire of wrath, ver. 17. Fire has also a
twofold meaning in Mark ix. 49, as compared with the verses
which precede it.
18, 19. In his exhortation—The mission of John was to
exhort, to proclaim the gospel, to reprove and to preach. See
ver. 3, 19. *Preached*—Lit., *preached as glad tidings*; such as ver. 16.

19. [Being reproved by him—Though this occurred somewhat later than the other matters here described, there is a fitness in its mention here. John doubtless preached the truth to Herod as faithfully as to the multitude, the publicans, and the soldiers. Harm. Omit Φίλ.ιηπεν, Philip's. Read his brother's wife. Tisch., Alf.] *And for all the evils*—It is not a sufficiently faithful discharge of duty to rebuke a sinner, even though he be a king, for only one of his faults.

20. *Added*—To persecute adds to one's sin. [And it may be that to despise good counsels, or requite them with evil, fills up the measure of sin. V.G.] *Shut up*—This is mentioned before our Lord's baptism; and even at that early stage John was in the habit of reproving Herod. From this point on, the history of Jesus Christ continues without interruption.

21. *Praying*—After his baptism. Luke often records our Saviour's praying, on important occasions. See chap. vi. 12; ix. 18, 29; xxii. 32, 41; xxiii. 46.

22. *In a bodily shape*—On the other hand, bodily shapes sometimes appear from the realms of darkness. [Omit λεγεθησαρ, which said. Tisch., Alf.] *Thou*—An answer to his prayers; ver. 21.

23. *And Jesus . . . began to be about thirty years of age*—Lit., *Jesus was about thirty years of age when he began*. That is, this was not the beginning of his thirtieth year, as appears from the use of the cardinal number, and the expression *about*; but it was the beginning of our Lord's public acts and teaching, his entry on his duties. See Acts i. 1, 22, (where the verb *begin* is also used absolutely), and chap. xiii.

25. Luke implies that this beginning was made in the very act of Christ's baptism; comp. Matt. iii. 15. [Yet this beginning had various stages: (1.) The beginning of Christ's showing forth unto Israel at his baptism, Luke iii. 22, 38; John i. 31, 34; Matt. iii. 15; (2.) The beginning of miracles, John ii. 11; (3.) The beginning made in his Father's house, John ii. 14, (comp. with Mal. iii. 1); (4.) The beginning of his continuous preaching in Galilee after John was cast into prison, Matt. iv. 17; Luke iv. 15; Acts x. 37; all which stages followed in such rapid succession that they may all be regarded as one general beginning, and be all assigned to our Saviour's thirtieth year. Harm.] Wherefore Luke here refers cursorily
to the beginning of Christ's ministry, but mainly to his age; and that in such a way as to imply that John and Jesus entered on their office in one and the same year; the latter sometime before the former. [Luke's object was unquestionably to mark the date of our Lord's beginning his ministry; not to give that of John exactly and that of Christ cursorily; he only combines the mention of John with that of Christ, lest John should be supposed to have preceded the Saviour by too long a space of time. Harm.] Luke speaks in a becoming way; he says, the word of God came to the forerunner, (ver. 2; comp. John x. 35); but Jesus began, not as a servant, but as a son. The name Jesus is added, as opening a new aspect of affairs. The important pronoun himself is prefixed, in contrast with John; and external notes of time are given as to the commencement of John's ministry, (the period of Tiberius, etc.), while that of our Lord is stated with reference to his own age. The Lord, after his wondrous increase, (chap. ii. 40, 52), had reached the legal age for entering on public office. See Num. iv. 3. [How important the lesson of silence and humility, if Christ gave thirty years of life and example to this; and but three to all the other gospel truths! Q.] As was supposed—Rather, as was believed. The Greek word signifies to entertain a reasonably grounded opinion; see Acts xvi. 13. Furthermore, Luke does not say, being the son of Joseph, as was supposed, but, being, as was supposed, the son of Joseph. Therefore both clauses, being the son, and as was supposed, apply to each step of the pedigree, and in such wise that each step must be understood according to its appropriate character and relation. Jesus was, as was supposed, the son of Joseph; for not only did the opinion of men set him down as Joseph's son, but Joseph, although not his father, performed to him all a father's offices. He was, as was supposed, the son of Heli; and was so in fact; for his mother Mary was Heli's daughter; [this is a mere conjecture, to explain the difference between this account and Matthew's; and is properly rejected by Mey., De W., Alf., etc. See p. 16]; and so, also, he was the son of Matthat, and of the other patriarchs. He was, as was supposed, the son of Cainan, whom the Hellenistic Jews, and the Seventy, classed among the patriarchs after the flood. Therefore, so far as concerns the cases of Joseph and Cainan, Luke guards beforehand against error arising from the popular opinion, while leaving unaltered, or in fact sanctioning, the rest of the genealogy, as consonant with the Old Testament,
the other public records, and universally acknowledged historical truth. Heli—He was father of Mary, father-in-law of Joseph. See note on Matt. i. 18. It is unimportant whether we read the genealogy, supplying which was between each name or not; the Hebrew, in Ezra (vii. 1) and Nehemiah (xi. 4), and the Greek here, may be taken either way, without altering the sense. Comp. Gen. xxvi. 2, Sept. [On the differences between this genealogy and that in Matthew, see notes on Matt. i. 2-16, pages 16, etc., 22, etc.]

31. Nathan—[Luke puts Nathan in place of Solomon, whom Matthew names in the parallel passage; either because Mary traced her descent from Nathan, or because Joseph traced his both from Nathan and Solomon; for it was a common practice among the Jews to adopt some near relative as a son. Harm.] This Nathan, son of David, was a remarkable man. See Zech. xii. 12.

36. Kainan—[One or two manuscripts omit this name; but no editor does so, and Beng. properly, but at unnecessary length, insists on retaining it. Tisch. reads רֵאוּבֶן, Cainam. Luke seems here to follow the Septuagint rather than the Hebrew text. See Gen. x. 24; xi. 12; and 1 Chron. i 24. Mey. Alf. thinks the Hebrew is corrupt, and the Septuagint represents the original. But this is at best very doubtful.] In another passage, Acts vii. 14, Luke has so far yielded to the Hellenistic Jews as to follow the Sept. in preference to the Hebrew text; and similarly he has not here expunged the name of Cainan introduced into this passage by the Seventy. But this in no wise affects the question of fact; for though in Luke the name of Cainan remain, while in Matthew the names of some fathers are left out, the descent of Jesus Christ from David is unimpugned. Nay the very words as was supposed (see note on ver. 23) are inserted to secure the utmost accuracy; and, after all, expounders of the New Testament are not required to warrant the readings of the Septuagint. The question concerning Cainan is chiefly important in a chronological point of view.

38. [Of Adam—All descendants of Adam are naturally related to Jesus Christ. V.G.] Of God—Luke wisely adds this clause. Adam was the first man; he was neither self-begotten, nor begotten of father or mother; but begotten of God, and that, not in the sense in which we also are, but in a peculiar one. For whatever the sons of Adam, through God’s goodness, owe to their parents, that Adam owed to God.
Therefore Luke did not stop at the name of Adam, but adds the final clause, the Son of God. And further than this none can go. Luke traces the genealogy back from the second Adam to the first, in the same way as Moses himself relates the generations of men, Gen. v. 1. Man was more peculiarly a work of God than other created things are; see Gen. i. 26. If the list had ended in Adam, it would have been incomplete; but thus it is traced from Jesus Christ up to God. The origin of Jesus Christ from Mary is well compared with that of Adam from God; but the origin of Jesus Christ from God far excels, while in some respects resembling both these; it is in a certain sense intermediate, as being through the fathers; but in a higher one direct, as being from God. All things are of God through Christ; by Christ all things are restored to God. Even in things pertaining to the origin of the human race, Scripture is the source of all we know; those who despise or know nothing of Scripture, hang in complete uncertainty between the eternal past and future.

CHAPTER IV.

1. Full of the Holy Ghost—See chap. iii. 22. By the Spirit—The Holy Ghost. [For εἰς τὴν ἱσάκων, into the wilderness, read εἰς τὴν ἱσάκων, in the wilderness. Tisch., Alf.]

2. Forty days—[That is, being tempted forty days. Beng. construes χείρλη, was led into the wilderness. Comp. Matt. iv. 3; Mark i. 13. Mark and Luke both imply that the temptation lasted forty days. Alf.] When they were ended—They had a fixed limit. [Omit ὀστήμων, afterward. Tisch., Alf.]

3. [Omit ὁ ἐγώ, saying. Also the clause, but by every word of God: Tisch., Alf.]

4. [Omit ὁ διάσωλος, the devil; and into a high mountain. Tisch., Alf. Beng. thinks that this makes the sentence sound defective. Some suppose a double conflict on the mountain, since it precedes in Luke that upon the pinnacle of the temple, which it follows in Matthew. But the whole temptation consists of three assaults, ver. 13; and therefore Luke clearly transposes here. Nor is the view of a double temptation on the mountain most for the Lord's honour; for he seems to have repelled it once for all. Moreover, Luke, by putting the ascent to the pinnacle last, used more appropriately the verb returned in chap. iv. 14; chap. ii. 39. Harm.]
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Showed—Ols. thinks the temptation must be considered as inward; since no literal mountain commands such a view.] In a moment of time—The display was sudden, and the temptation strong.

6. This power—Power over these kingdoms. To this the words of them refer. Is delivered—This was not entirely false; Satan had vast power before his fall; and any he retained after it he turned to evil. See John xii. 31; Eph. ii. 2; Rev. xii. 10; xiii. 2. [Also, John xiv. 30; xvi. 11; 2 Cor. iv. 4; Eph. vi. 12. Alf.] The tempter confesses himself not to have been the founder of these kingdoms; and for this reason he does not demand the highest degree of adoration; but Jesus shows that no degree, however low, of adoration may be given to any creature, much less to Satan. I give—In this particular case he was prepared to give entire power; he ordinarily gives it but in limited portions to his followers; see, for example, Rev. xiii. 2.

8. [Omit Get thee behind me, Satan. Also γας, for. Tisch., Alf., etc.] Get thee behind me, Satan—The later Greek copyists have translated thus, from Matthew’s Gospel; but erroneously. For Luke places this contest second in order, and therefore would not have subjoined to it the words which put the tempter to flight. The words behind me, we have already shown not to belong properly to the passage in Matthew.

12. It is said—In Holy Writ.

13. When . . . had ended—There is no temptation against which this example may not furnish us with weapons and teach us how to wield them. All the temptation—He had expended all his weapons; and an enemy so defeated is entirely put to rout. For a season—Lit., till a (suitable) time. [Convenient, that is, for his return. It expresses the devil’s intention. Mey. From this time forth the devil knew Jesus; Mark i. 24–34; iii. 11; v. 7. Stier. More especially on the approach of our Lord’s passion, the prince of the world returned. V.G.]

14. In the power of the Spirit—Strengthened after victory. Fame—Men felt the power of the Spirit; see ver. 15. [Even before the Lord displayed any miracles in that region. V.G.]

15. He—Lit., He himself. He became known, not merely by fame, but in person. Glorified—He who hath withstood temptation gains glory, especially at first; yet that glory does not affect him (injuriously, Ed.)
16. He came—To confer favour on the city where he was brought up. As his custom was—The same phrase occurs in Num. xxiv. 1. We see hence what his habit was previous to his baptism, while still a youth, at Nazareth. Sabbath-day—It was the day of expiation too; but the Sabbath is mentioned as referring to his custom. Stood up—By his attitude showing himself desirous of reading in public; and therefore a book was handed to him. He is only recorded to have read once; (though reading in public seems to have been customary with him; for it was customary with all to attend the synagogue); and to have written once; John viii. 6. It suited well with that early period of his ministry that Jesus should, in kindness to the Nazarenes, who were so ready to despise him in his own country, have proved the divine authority of his preaching by referring to the Old Testament.

17. The book of . . . Esaias—The synagogue lesson for that Sabbath-day was from Isaiah; and the tables usually subjoined to the Hebrew Bibles for the most part combine readings from Deuteronomy with those from Isaiah, so that we can calculate at what time of year the Sabbath here mentioned fell. [The remarks here, and at ver. 18, 19, on the chronology, are not reliable. It is doubtful whether the Rabbinical arrangement of Scripture readings was yet in use. Alf.] Opened—Lit., unrolled; as the form of books in that age required. He found—At once, and as if by accident. [Yet under divine direction. Mey. And to correspond with the fulfilment, ver. 21. De W.] The distribution of God’s Word is wonderful; yet we have no right to tempt God by casting lots; comp. Acts viii. 32.

18, 19. The Spirit of the Lord, etc.—There are many points here deserving of remark. I. The Sept. is the more significant punctuation. II. Because, signifies: for this reason, because; comp. Num. xiv. 43. Already here our Lord set himself forth as the Christ. From the fact of this unction the abiding of the Spirit upon Jesus is inferred; as the state results from the act of personal union, so does the state of unction result from the act of unction. III. From the act of unction proceeds the chief and peculiar preaching of this prophet, namely that of the gospel; from the oil, proceeds gladness; and from the sending, proceeds the healing of the broken-hearted. IV. The clause to heal the broken-hearted is here retained on the authority of Irenaeus. [It seems to be spurious here, and is omitted by Tisch., Alf., Mey., De W.]
V. And the recovering of sight to the blind; this passage is from Isa. lxi. 1, not from Isa. xlii. 7. Though the LXX. have referred that passage to the actually blind, it means not these, but persons freed from the darkness of a dungeon, as the Chaldee paraphrast rightly observes. VI. To set at liberty them that are bruised, is from Isa. lviii. 6, where the literal meaning of the Sept. is, to send out the bruised at liberty. Thus the deliverance of Israel is made to symbolise the deliverance by the Messiah. The book of Isaiah was handed to our Lord by the minister of the synagogue, of his own accord; therefore it was usual to read from Isaiah on that Sabbath. But Isa. lxi. 1, 2 formed no part of any synagogue lesson; though one taken from Isa. lvi. 13...lviii, 14, was that appointed for the day of expiation, which coincided that year with the Sabbath here mentioned by Luke. Hence it appears that our Lord combined an exceptional reading with the ordinary one, a course here followed by the evangelist. VII. The clause, The Spirit of the Lord is upon me, is a powerful evidence of the Holy Trinity. Jesus was full of the Spirit, see ver. 1, 14. To the poor—In Israel, and, afterwards, among the Gentiles. The poor are further referred to in chap. vi. 20. Deliverance—A word most appropriately used.

20. Gave it again—In due form. Sat down—While he taught and applied the text he had read. He had stood up before, see ver. 16.

21. He began—A solemn commencement. [Galilee was that region whereupon Christ, the great Light, was peculiarly arisen; see Isa. ix. 2, 3; Matt. iv. 15; Luke iv. 31. Even as Isaiah so graphically described the place where, so he also indicates the time when, this light should shine so brightly on that region. Jesus remained a whole year in Galilee; in the course of which the Jews gave the name of Galileans (to his disciples). See John vii. 52; Mark xiv. 70. This was a most acceptable year to that most wretched nation; and this year both Matthew, Mark, and Luke have described most fully; John supplying an account of the Lord's journeys to Jerusalem, wherein further opportunities of profit were offered to the Galileans who went up to the feasts. John, by his very repetition of the expression, Jesus went up to Jerusalem, assumes the fact of his frequent sojourn in Galilee. Thus the consistency of the New Testament with the Old and with itself bears the most rigorous examination. Harm. This day—From this day the Saviour passed a full year in Galilee;
comp. ver. 43, 44. V.G. [In your ears—That is, by hearing me. De W. Jesus is the fulfilment of all prophecies, types, and promises. Q.]

22. Wondered—The word thus translated sometimes implies praise and admiration. At the gracious words—Lit., at the words of grace. Of these, Luke only presents a summary. The discourses of our Lord have a peculiar sweetness and gravity, in both of which a certain charm appears, not so observable in the writings of the apostles. For instance, it was not unbecoming for Paul to use such words as occur in 1 Cor. vii. 25; 2 Cor. xii. 13; Philem. 9 (see notes on the passages); but Christ, as was natural for him, speaks both more solemnly and more graciously than this. And... said—Wonder is a good thing; but, if unaccompanied by settled faith, is apt to give place to perversity, and so to divert the mind from spiritual to carnal things; and after a single utterance thus prompted, may merit the severest censure.

23. Surely—Jesus is not misled by their partial admiration, but proceeds to add words, which may test his auditory. Comp. note on John viii. 32. Ye will... say—That is, the sentiment that makes you ask, Is not this Joseph's son? will increase when ye shall hear of my miracles; comp. Matt. xiii. 54, 55; the unbelief ye now display will hinder my doing as many miracles amongst you as among others; and then ye may say, Physician, heal thyself. [Jesus expresses what he knew to lie in their hearts. Calv.] Proverb—[This proverb seems to have been current among Greeks, Romans, and Jews. Wetst. etc. in Mey.] Thyself—That is, do at home, and in thine own country, what we have heard thou hast done elsewhere. [So Calv., De W., Alf. Not deliver yourself from poverty, (Ols.), nor from your low condition, (Mey.), but just our proverb, charity begins at home.] Capernaum—Where Jesus was soon about to go, and work miracles; see ver. 31, 32, etc. He had been there before; see John ii. 12; but we do not read that he either remained long, or worked miracles there on that occasion. [Yet he is recorded to have healed the nobleman's son, who was sick at Capernaum, John iv. 46, 47; an act which, in common with later ones, seems to be here referred to. The prediction by Jesus in this passage of the events he should do in Capernaum, implies that the violence offered him by the Nazarenes was not his reason for removing to Capernaum. Harm.]

24. And he said—This scriptural formula, used by Moses...
in the Old, as well as frequently by Luke in the New Testament, implies a previous pause on the speaker's part. See chap. vi. 39; xii. 16; xiii. 20; xv. 11. Verily—To this the words of a truth, next verse, are parallel. Accepted—Looked for, and valued. Country—Contrasted with Sidon, ver. 26; and Syrian, ver. 27. This is the reason for the but, used in ver. 26. It is your own fault, the Saviour says, if the Physician care less for you than for those more remote.

25. I tell you—This the Lord testifies by means of his own omniscience; for both Elijah and Elisha might have given aid to many widows and lepers, without their doing so having been recorded in the Bible. Shut up—In profane as well as in sacred histories, national punishments are very prominently recorded. Three years and six months—1 Kings xvii. 1; xviii. 1.

26. Elijah—Therefore people, like the Nazarenes, might have made the same objection to Elijah or Elisha as they did to Christ. But Elijah was not sent to persons unlikely to accept him. Therefore not even at Nazareth shall the glory of the Messiah be wasted. Sidon—Much fruitless labour is often spent in schools and places of worship amongst those with whom we are intimate; while a single address, or letter, or pamphlet from a stranger may prove the means of salvation. Unto a woman—Therefore the widow was in fact receiving a benefit, while apparently conferring one upon the prophet.

27. Many lepers—Such as, for instance, those mentioned in 2 Kings vii. 3. At the time of—Of such importance is the prophet esteemed by God, that his name is given to an epoch.

28. Wrath—They imagined they deserved thanks and praise for their applause; but their very act proved Jesus to have been right.

30. Went his way—As freely as before.

31. [On the Sabbath-days—The multitude began with the Sabbath-day; but afterwards assembled round him on other days as well, and in the open air. V.G.]

33. Spirit of an unclean devil—A singular phrase. Spirit implies its operation, and devil its nature. Cried out—This appears to have been the first intimation of the man's possession which the people had.


35. [Hold thy peace—See ver. 41. V.G.] Hurt him not—The devil had wished to injure the man.
36. With authority—Which is incontrovertible. With power—Which is irresistible.

37. Fame—Spreading from tongue to tongue.

39. Over her—His approaching so near, proved that the disease yielded to his power, and could cause him no danger by infection.

40. On every one—Great condescension. Thus each one was more deeply moved to faith. [Thus Jesus taketh care for every separate soul. Hast thou tried his powers? V.G.]

41. Out of many—The power of the kingdom of darkness had reached its highest point when Jesus came to destroy it. [Omit 6 Χριστά. Christ, after thou art. Tisch., Alf. Suffered them not—What an honour to be permitted to testify to Christ's glory! V.G.]

42. Unto him—They did not rest till they found him.

43. I must preach—By these very words he stimulates their zeal, and strengthens them while seeming to repel. Therefore—This is the creed of Jesus; and the cause of his journeyings.

44. The synagogues—All the synagogues.

CHAPTER V.

1. And it came to pass—This is closely connected with chap. iv. 44. Pressed upon—This shows the patience of the Saviour. [For τοῦ ἀκούσει, to hear, read καὶ ἀκούσει, and heard. Tisch., not Alf.]

2. The fishermen—So called, as if they were still strangers to Jesus. Were washing—Having finished their work.

3. Which was—Even at this period precedence is given to Peter. [The other ship was that of Zebedee. V.G.] Prayed—As being not yet intimate with him. [On other occasions he used different forms of request; as for instance in Mark iii. 9; Luke xix. 5; Matt. xxi. 2, 3; xxvi. 18. It is, therefore, not very likely that the call of Simon here recorded by Luke is the same as that mentioned in Matt. iv. 18, etc.; and Mark i. 16, etc., where it is connected with the healing of Peter's wife's mother. Harm.] The Lord gives no promise of an immediate draught of fishes; he first tests Simon's obedience.

4. Into the deep—This was further than a little, ver. 3. For a draught—This was a promise. Comp. John xxi. 3, 6, 7, etc.

5. At thy word—Peter had felt the force of Jesus' words.
He showed a like faith in the words bid me, etc.; Matt. xiv. 28.

7. Beckoned—From a distance, and probably not shouting from a feeling of reverence [or awe. Ed.] The net was doubtless breaking from its upper fastenings. Partners—There may often be a number of pious members in one society or family. Began to sink—They were dragged down in the water by the weight of the fishes.

8. Depart—Comp. Matt. viii. 8. [And contrast the difference of the apostle’s feeling in John xxi. 7. Ed.] For—Comp. 1 Kings xvii. 18; Isa. vi. 5. A sinful man—Worse than a sinful child would be. [We best recognise our sinfulness when we best recognise the glory of God. V.G.] Comp. 1 Tim. i. 14, 15.

9. He was astonished—Even God’s benefits to us should teach us to fear him; see chap. v. 26; vii. 16; Jer. v. 24. [This is the case with all whom God deigned to use as his instruments. This awe is here specially recorded as seizing those three men who were afterwards foremost among the apostles. At the draught—This was practical instruction to Peter. Every work of God is meant to teach; and it is well to seek in each its lesson. V.G.]

10. Unto Simon—Chiefly but not solely to Simon; who was addressed as being the one mentioned as speaking in ver. 8. Comp. Matt. iv. 18, 19. Another peculiarity of Luke is his definite mention of the persons addressed by our Saviour; see chap. vi. 20, 27; ix. 23; xi. 45; xvi. 1; xii. 22, 41, 54. Fear not—When Peter became accustomed to miracles he ceased to fear. From henceforth—This was fulfilled in chap. ix. 2.

11. All things—Even the fishes they had caught. They had followed Jesus before, as Luke admits; see Acts i. 21, 22, and comp. John i. 43; but they had not left all in doing so.

12. In a certain city—The word in does not forbid our interpreting this as in the neighbourhood of the city; comp. Matt. viii. 1, 2. This transposition of events seems to have arisen from Luke’s following of Mark, who purposely mentioned first the miracles done in the city. See Mark i. 21. [Full of leprosy—Not in the sense of Lev. xiii. 13; for then he would have been legally clean, and might have entered the city. But he is still sent to the priest; therefore he had not previously shown himself to the priest, and, consequently, no matter how complete (and consequently clean) the leprosy
might be, he was still separated as being unclean. Harm. 
On his face—An unusual self-humiliation. V.G.]

13. [And—An instantaneous result of his prayers. V.G.]
15. To be healed—[Omit ἄνοιγμα, by him. Tisch., Alf.]
16. Withdrew himself—Thus obtaining time for prayer and
rest, while stimulating men's desire for his presence.
17. Doctors of the law—Scribes; see ver. 21. Sitting by
—As hearers more honoured than the rest. Town—Lit.,
village. The mention of the metropolis and the villages in-
cludes that of towns also. Was present to—Comp. similar
expressions in the Sept., 2 Sam. x. 11; Num. viii. 11; Ps.
19. By what way—[Omit ἐπιτραπέζιον, by. Tisch., Alf. It is im-
plied.] An ellipsis, like those in chap. xix. 4; and in Acts
ix. 2.
25. Took up that whereon he lay—A pleasing expression.
The bed had borne the man; the man now bears the bed.
Today—On this special day.
27. Saw—With pity.
28. All—This, however, did not prevent his house being
still his own; see ver. 29.
29. Great—From the number of guests.
30. [Transpose scribes after Pharisees. Read the Pharisees
and their scribes. Tisch., Alf.] Eat—The plural number;
but the question was specially aimed at Jesus. See ver. 31.
[Omit καὶ ἄμαξος τοῦ ἱλασμοῦ, and sinners. Tisch., not Alf.]
32. Repentance—Repentance is the change of the mind
from sin to righteousness, from sickness to health; it is a
thing delightful rather than dreadful. Comp. preceding
verses.
33. [Omit ἐπιτραπέζιον, why do; and the note of interrogation at
the end. Tisch., Alf.]
34. Can ye make—The form of this question in the Greek,
shows that a negative answer is expected; [it is therefore
equivalent to, ye cannot make. Ed.]
36. A parable—Drawn from garment, and from wine;
subjects especially prominent at a banquet. Comp. chap.
xiv. 7. [Read ὁριοῦσιν, shall make a rent, for ὁριοῦσιν, maketh,
etc., and ὁ ὁριοῦσιν, shall not agree, for ὁ ὁριοῦσιν, agreeth not.
Also omit ἔπαινα, the piece. Tisch., Alf.]
38. [Omit, and both are preserved. Tisch., Alf.]
39. [Omit straightway. Tisch., Alf.] Straightway—Habits of mind only change by degrees. The old—Their own old doctrine was more palatable to the Pharisees, than the more generous teaching of Jesus, which, though they regarded it as new, was still far older than their own. See Gal. iii. 17; 1 John ii. 7, 8. New—See Zech. ix. 17. It is new, and yet mellow. See Matt. xi. 30. [For χρηστότες, better, read χρηστός, good. Tisch., Alf.]

CHAPTER VI.

1. Second after the first—[This very difficult word is variously explained by a multitude of writers. Beng., in Not. Crit. says, The Sabbath called πεζωτόν (first) was that which combined the Sabbath and New Moon on the same day: the ὀστρεφωτόν Sabbath was the day before the New Moon. There seems to be no doubt that this and the English Version are wrong. The least objectionable rendering is, The first Sabbath in the second year of the Sabbatical period of seven years. (Wieseler in Alf.) Or, the first Sabbath after the second day of the Passover. (De W., after Scaliger, etc.) But the word itself is wanting in some ancient manuscripts, and is nowhere else found in any author; hence Mey., with strong ground, considers it spurious here.]

2. [Omit αὕτως, unto them, and τοιχίν, to do. Tisch., Alf.]

3. [Have ye not read—How often does a text of Scripture exactly corresponding to men's peculiar circumstances lie before their eyes without their thinking of it. V.G. What David did—The synagogue lesson of that very Sabbath contained the narration of the straits to which David was reduced, and the immediately following scripture relates his eating of the showbread. Our Lord's expression, therefore, Have ye not read so much as this, was perfectly apposite. It was on the same Sabbath too (as we find from Matt. xii. 5), that our Lord instances as blameless the priests who profane the Sabbath; and at the period of the year in which he was speaking, the book of Leviticus, containing directions for offering sacrifices even on the Sabbath days, was being regularly read in the synagogues. See Lev. vi. 12, viii. 33, xvi. 29, xxiii. 38. Harm.]

5. [Codex D., the famous Codex Bezae, one of the oldest Greek manuscripts, dating from about the middle of the sixth century, (Tisch.), places verse 5 after verse 10, and in its place reads thus: On the same day he saw one working on the Sab-
bath, and said to him, Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest it not, thou art accursed, and a transgressor of the law. Alf. inclines to think this an authentic narrative.

6. [The right hand—The benefit in healing it was the greater. V.G.]


9. [For ὄντος, them, read ὅν, and. Tisch., not Alf. Also for ἐπεζωτῶ ὑμᾶς ἵ, I will ask you one thing, read ἐπεζωτῶ ὑμᾶς ἵ, I ask you whether. Tisch., Alf.]

10. [For ἃνθρώπω, the man, read αὐτῷ, him. Also omit ὅν, whole. Tisch., Alf. Alf. omits also ὃς τ', ἄλλον, as the other, after Lach.]

11. With madness—Though at that very time they might well have come to a better mind.

12. In prayer—For which reason the disciples are said to have been given to him; see John xvii. 6. A great matter was transacted in that night between God and the Mediator. [Luke frequently mentions the prayers of Jesus in other passages; for instance, after his baptism, chap. iii. 21; before his questioning of the disciples, chap. ix. 18; before his transfiguration, chap. ix. 29, when he taught his disciples to pray, chap. xi. 1 Comp. Mark i. 35; Luke v. 16; Matt. xiv. 23. But no evangelist, except John, in the history of the passion, has given the exact words of any prayer of Jesus. Harm.]

To God—Lit., of God. Comp. note on Mark xi. 22.

13. Disciples—As yet a mixed multitude. Also—Whence arose the two appellations thenceforth used in Scripture, the Disciples, and the Twelve.

14. [Insert καὶ, and, before James. Also before Philip. Tisch., Alf.]

15 [Add καὶ, and, before Matthew; also before James. Tisch., Alf. Gr. Ἰηρώνιος, the zealot, a translation of the epithet applied to him, Matt. x. 4, ὁ Καναϊτίς, the Canaanite, comp. Heb. נַדַּד, zealous.] Zelotes—This name, derived from that of his country, was made to express his virtue, zeal.


17. With them—Forming the first division of his hearers, as the company of his disciples (mentioned in chap. x. 1, to
have been sent forth), formed the second, and the great multitude of people, formed the third. In the plain—that is, not in the bottom of a valley, but on a plateau on the hill-side, a place more suitable than a dead level for a large assembly to hear. Such a place as is referred to in Isa. xiii. 2, a high mountain, lit., a mountain plateau, or table-land.

18. They that were vexed—Who formed a part of the great multitude, ver. 17.

20–26. [These verses give the aim and spirit of the Sermon on the Mount, as found in Luke: consolation to the suffering; woe to the worldly happy. De W.]

20. He—in contrast with the people, who were watching rather for miracles than for exhortation. On—Among. Poor—[Comp. chap. xvi. 11, xii. 21. Alf.] These briefly enumerated sentences form, in fact, parables; the meaning of which is more fully set forth in Matt. v. 3, etc. Outward and inward circumstances often correspond, and so the one is named from the other; as poverty or wealth, ver. 24. Yours—Words of individual consolation; with this the expression lifted up his eyes on the disciples corresponds, his glances designating individuals.

21. Now—This particle is added in speaking of matters which concern this world or the next, according to the different persons who are addressed.

22. Cast out—By slander, by public and private insults; this is something worse than reproach. The same phrase occurs, Deut. xxii. 19, Sept. [Separate you—From the synagogues, and the common intercourse of life. Mey. Your name—Disciples of Jesus Christ. V.G. So De W. The name as the indication of character or faith.] Sake—For believing in Christ whom ye now behold.

23. In that day—See note on Rom. ii. 16. Leap for joy—Great must be the reward, if he, who never exaggerates, gives this injunction. In the like manner—Examples exhibit characteristics and indications of what is said. See ver. 26.


25. [Omit the second וֹאָנָה, to you. Read, Woe ye that laugh, etc. Tisch., Alf. This need not check natural cheerfulness. V.G.] That are full—For that is not the right fulness; see ver. 21.

26. [Omit וֹאָנָה, to you. Tisch., Alf. Well—While they do not even wish well to Christ himself. V.G.]
27. Which hear—All his hearers; not the disciples only. This is said to rouse their attention.
29. [To every man—Human ingenuity discovers too many exceptions to this rule. V.G.] Taketh away—Without asking.
30. Thank—Thrice said, see ver. 33, 34. What thanks do ye deserve, as reward for merit.
31. But—These words, love, do good, lend, refer to verses 32–34, and so the fitness of the word lend appears. Do good—Understand to them, that is, to your enemies. Lend—It is social duty to lend, expecting to receive back; but Christian duty to lend, expecting nothing. The latter is enjoined, but not as if prohibiting the former; see ver. 34; any more than the duty of loving of our enemies prohibits the loving our friends. [And besides, many anxieties beset the mind of one who lends, hoping to receive again, to many persons who may afterwards be unable or unwilling to repay; and hence a very crop of thorns may spring. V.G.] Unto the unthankful and to the evil—The vilest of men. Man may be evil before growing unthankful.
32. Be—This verb in the Greek is a different one from is in the same verse; see 1 Pet. i. 16. [The force is rather: become ye merciful, as your Father also is merciful. Ed.] Merciful—Mercy is the root of all kind offices. [And works of mercy, spring and giving, are immediately subjoined. V.G.]
33. Judge not . . . condemn not—In judging, we decide on the merits of an action; in condemning, on the merits of a criminal. Comp. Matt. xii 7. Forgive—Lit., let loose. The Greek verb here properly applies to freeing a prisoner; both this, and one signifying to remit a debt, occur in Matt. xvii.
34. As to the fact itself, comp. Isa. lvi. 6.
35. Good—In quality as well as in quantity, of things estimated by weight, measure, or any other standard. Pressed down—As dry goods. [Omit xai, and, before shaken; also before running over. Tisch., Alf.] A figurative indication of the rich fulness of Messiah's kingdom. Mey.] Shaken together—As soft goods. Running over—As liquids.
36. [Add xai, also, before παςβολήv, a parable. Tisch., Alf.] Unto them—The disciples; see ver. 20. For the words you that hear, ver. 27, are not in Matthew; nor are they the words of Luke, but of our Lord himself. Therefore
the discourse is rightly considered to have been addressed in divisions, partly to the disciples in the hearing of the rest, ver. 20; partly to the crowd of hearers, ver. 27; and, from ver. 39 on, to the disciples again. With this view the substance of the address accords. **Blind**—Labouring under his own beam, see ver. 42; destitute of compassion and love, see 1 John ii. 9, etc.; 2 Pet. i. 9; Phil. i. 9. **Lead the blind**—Which is a boon if done by a seeing and experienced person. The good deeds mentioned in ver. 39, 41, make more show than those enjoined in ver. 37; and therefore hypocrisy is more ready to exhibit the former than the latter, which more effectually humble self.

40. **Perfect**—Every learner who masters a study, in itself perfect or imperfect, will be as his master; but, being a learner, will not excel his master. Wherefore, if the disciple find a blind master, he will fall with him into the ditch. [He who undertakes to teach others saving doctrines, ver. 39, should himself see the way of life clearly, should have no beam in his eye, ver. 42; should be a good tree, ver. 43; should lay up the good treasure in his heart, ver. 45. V.G.]

41. **But**—Since a master should excel his disciple, why shouldest thou desire to be master to one superior to thyself? The eye should not merely see, but see clearly.

42. **Brother**—The pretence of brotherly kindness is exposed; another vocative, *thou hypocrite*, is contrasted with this one. **Hypocrite**—See note on for, next verse. **Mote**—The proper extraction of which is an act of mercy.

43. **For**—A person trying to extract a mote from the eye of another, while a beam is in his own, is like a bad tree endeavouring to bring forth good fruit.

45. **Treasure**—Called *abundance* in the latter part of the verse. [Omit the second γὰρ ἐπὶ τὴν πέτραν, for it was founded upon a rock, read διὰ τὸ καλὸς ὁικοδομεῖται, because it was well built. Tisch., Alf.]
CHAPTER VII.

1. [For εἰς τὸ δὲ, now when, Tisch. (not Alf.) reads εἰς τῆν, after that.]

2. Dear—From his obedience, as well as for other reasons; see ver. 8.

3. Heard—He had not yet seen Jesus. Elders—These, though not entirely unbelieving, ver. 4, had less faith than the person who sent them; ver. 9. Yet they do not entreat for him in vain. [Christ's blessings belonged, in the first instance, to the Jews; and therefore the intercession here mentioned was fitly made by them. V.G.] Persons having little of the grace of God can often do more good to others than to themselves.

4. Worthy—The centurion speaks differently of himself; neither thought I myself worthy, ver. 7. [Render, for he is worthy for whom thou shouldest do this. De W.]

5. For—His chief worthiness, however, consisted in another thing—his faith; see ver. 9. [Yet the faith may have given rise to the love. Ed.] Loveth—A rare thing in a Roman soldier. He—Of his own accord; to build a synagogue for them was something rarer still than to love their nation. Hath built—At his own expense, or by his own order. He not only abstained from violating, but actually built their synagogue.

6. Now—When aware of the Lord's readiness, reverential faith increases in the centurion. Friends—He had sent elders to intercede; he now sends friends for further explanation. Could his friends, then, approach, while the centurion could not? Yes; for they came for the centurion's sake, not for their own. The same faith excites different emotions in different people.

7. [For ἵαθεςαυ, shall be healed, read ἵαθες, let (him) be healed. Tisch., Alf.]

10. Whole—Not only whole, but using his restored health.

11. The day after—So chap. viii. 1. Old translators generally render this as a following day, whether the day immediately following, I know not. The succession of events here set forth does not require very strict definition of time; for the raising of the widow's son is connected more closely with the subsequent embassy from John, than with the foregoing healing of the centurion's servant. [Jairus's daughter was
raised before the young man at Nain; and this makes the faith of Jairus the more laudable, from his having no example before him of the raising of the dead by Jesus. The Lord raised Jairus's daughter in a private manner, and commanded the fact of her raising to be kept secret; while he raised both the widow's son and Lazarus publicly. Nain was one of those cities referred to by Matthew (xi. 1, and ix. 35); for, since the disciples approached the city in a body, we can scarcely doubt that the raising of the widow's son, a miracle strongly tending to establish the disciples' faith, took place before the sending out of the twelve apostles. Harm.] Nain—The mention of the name of the city, and of the two assemblages of spectators, is confirmatory of the truth of this miracle.

12. Carried out—The dead are very properly removed to a distance, from the abodes of the living. With her—Funeral rites were appointed more for the sake of the survivors than of the departed.

13. The Lord—This sublime epithet was more usual and better known in the days when John and Luke wrote than in Matthew's time. Mark holds a middle place; this point of faith (the acknowledgment of Jesus as Lord, Ed.) required at first to be taught and proved; but could afterwards be assumed. Had compassion—And to console the mother the young man had to return to this life. Weep not—This comfort, spoken before working the miracle, shows plainly his power to perform it. He often said, Fear not, on other occasions. In human creatures there is always something at first for God to remove. [Weep not—for he has come to make good one day the word in Rev. xxi. 4. Trench. These words express the only reason for the miracle; to comfort the living. Stier. But perhaps also he will ed to awaken the young man's soul. Ols.]

14. Touched—A touch full of power. The bier—Whereon the youth seems to have been laid, rather than shut in. They that bare stood still—In the hope of aid. Young man—Jesus knew that the dead was a son, not a daughter. He used the appellative, damsel, etc., Mark v. 41; or the proper name, Lazarus, John xi. 43. I say unto thee—Not yet to all mankind.

15. Delivered—To whom he had already ceased to belong. Comp. chap. ix. 42; 1 Macc. x. 9.

16. Prophet—The Hebrew word for prophet betokens not merely a foreteller of future events, but also one who conveys heavenly gifts and messages to men. And that—This expres-
sion separates the two exclamations. \[Hath visited—For which visitation we must still glorify the loving-kindness of God. V.G.\]

17. The region round about—Of Galilee, not excluding the neighbouring Gentile districts.

18. \[Showed—When the miracles of Christ culminated in the raising of the dead. Comp. John v. 21. V.G.\]

19. Calling—John had not his disciples so constantly with him as the Saviour had.

20. The men—John's disciples were men advanced in life; those of Jesus were chiefly youthful.


23. \[Shall not be offended—Everything about Christ Jesus is good and profitable. Even his very guise, which offended men of perverse minds, has a peculiar merit of its own. V.G. How corrupt must that man be who is offended in Jesus! Q.\]

27. Behold—See note on Matt. xi. 10.

28. \[Omit τῷ βαπτίστῃ. Tisch., Alf.] That heard—John. And—And particularly the publicans, given up as hopeless by others. Justified God—That is, approved of and submitted to the baptism of repentance, appointed by God, as being a just and right thing. The same verb recurs, ver. 35.

30. Against themselves—As regarded themselves; for they could not reject the counsel of God altogether.

31. \[The clause ἔστιν δὲ ὁ Κύριος, and the Lord said, is certainly spurious. Tisch., Alf., Mey., De W., etc.] Shall I liken—In words. Are they like—In fact. True words declare true facts.

33. Bread—Which requires artificial preparation. John only used food in its natural state. Ye say—See ver. 39, where a like evil feeling is mentioned as finding place in the Pharisee's heart.

35. But wisdom is justified of all her children—Lit., And wisdom has been justified, etc. The word but here is literally
and; for Jesus is clearly continuing his complaint (comp. Matt. xi. 19, in which passage no ground for reading but instead of and is expressed before the end of ver. 25); and he indirectly transfers his complaint (as he also does in chap. xi. 47, 48) from the perversity of the men of that particular generation (with which he had set out) to the general and perpetual habit of perversity in the Jews. To this transfer pertains the word all; the use of the past tense (often implying a custom), has been justified, instead of the present, as in ye say, ver. 34; and the expression Wisdom, instead of Son of man, ver. 34. The latter of which appellations applies to Christ when manifest; while the former applies to him at all times. See chap. xi. 49. Furthermore, he is here called Wisdom, from his knowing best what should be done, and that his acts, full of the purest condescension to sinners, ought never to have been criticised. Add Prov. viii. 1, 32. The children of this Wisdom are not the Pharisees, and such as they, (which in other respects might not unfitly be said here; comp. chap. xiii. 34; and Matt. viii. 12), but the apostles, the publicans, and all sinners converted to Jesus from among the people; whom he thus designates to show his own connexion with them, to justify his association with them, and to rebuke the perversity of their calumniators. Wisdom has been justified—That is, her accusers, having been offended at her, ver. 23, have brought her to trial, and have made it necessary to justify her, to assert her innocence, and to prove all her actions designed to do away with unrighteousness and to accomplish righteousness; instead of all which, she ought to have been unhesitatingly embraced by them. A like passage occurs in Rom. x. 21; 1 Cor. iv. 12, 13. Wisdom has been defended from, and cleared of, the accusations of gluttony, wine-bibbing, etc.; and this by her own children, and by all of them; her need of justifying herself and defending her actions was caused by her own children. See chap. v. 22, 30, 33; vi. 2, 7; and in this chapter (vii.) 40; xi. 17; xiii. 16; xv. 3; xix. 7; Matt. xv. 2. Comp. the use of ἄνευ, for the press, Luke xix. 3; 2 Cor. ii. 3; x. 7; Heb. x. 22; the Sept. of Eccl. viii. 11; Isa. xxv. 9; Job xxxv. 9; Ps. xxvii. 1; xxxiii. 8; lxviii. 29; cxix. 53; and Isa. xlix. 19; ii. 3.

36. Sat down to meat—Without first inspecting the house, as inquisitive guests are apt to do; and without washing or anointing (see ver. 44, and comp. chap. xi. 37), in order the sooner to receive the repentant sinner, ver. 45.
37. [The proper order is γυνὴ ἡ τις ἡν ἐν τῷ πόλει ἁμαρτωλῆς, Tisch., a woman which was in the city a sinner, Alf., or was a sinner in the city, that is, publicly. Mey.] A woman—Whose name is not known. [Though there is certainly a great resemblance between this narrative and that recorded in John xii. 3, etc.; Matt. xxvi. 6, etc.; and Mark xiv. 3, etc.; chiefly from the fact that both are stated to have taken place in the house of a person called Simon; yet we must remember that the anointing Luke records, occurred in a city of Galilee, before the transfiguration, and even before the second Passover; while the other took place at Bethany, within six days of the third Passover; the woman mentioned by Luke had been till then a sinner, [in a special sense, Ed.], not so Mary, mentioned in John xi. 1, etc.; Simon the Pharisee doubted whether Jesus could be a prophet; while Simon the leper could not have doubted this fact, with the resuscitated Lazarus sitting before his eyes. Harm.] A sinner—Guilty of unchastity, the worst sin of women. When she knew—[Gr. ἵππον ἴππο, Beng. prefixes καὶ, and; so Tisch., Alf.] The prefixal of the word and here seems to separate the mention of the woman's sins from that of her conversion. In the . . . house—Love urged her not to wait for any more convenient opportunity elsewhere.

38. Behind—Making no show of what she did. Love taught her, and that by no teaching of man, to do what would seem foolish to one who did not love, and which none would have even required a slave to do. Like examples occur, chap. xvii. 15; xix. 37. Hair—Dishevelled, as in mourning. Most exquisite reverence!

39. If—If thou hadst known that woman's heart, Simon, thou wouldest have judged differently. [Prophet—As the people had pronounced him to be, ver. 16. V.G.] Simon had before doubted Christ's being a prophet; but now he hastily denies it. Would have known—It does not by any means follow that a man is no prophet who does not know every one he meets. Toucheth—Simon thinks the Lord should not have even allowed her touching him, much less her whole proceeding.

40. I have somewhat—A courteous commencement. Jesus does not call this Pharisee a hypocrite. Master—Lit., teacher; Simon had some modesty.

42. [Omit δὲ, and. Tisch., Alf.] When they had nothing—Therefore subsequent love and gratitude do not clear off the
debt. _Will love_—The future; for before being forgiven an insolvent debtor feels more disposed to flee than to love his creditor.

43. _Thou hast rightly judged_—Even against thyself; see ver. 47.

44. _This_—The woman’s actual conduct at the moment, while moving the beholders, was a refutation of Simon. _Thine_—Therefore Simon was under greater obligation to him than the woman had been. _Thou gavest_ . . . _no_—Simon treated Jesus as an undistinguished guest. _With tears_—The Lord had noted every particular of her pious act. See Ps. lvi. 8. _Tears form the costliest water that can be._ [Omit ᾧς ἐπανάγεται ἐκ τῆς καρδίας. Read, with her hair. Tisch., Alfr.]

45. _Kiss_—This Simon had omitted, from want of love; we do not, however, read that any friend or disciple kissed the Lord’s face, which had something of peculiar dignity, see chap. ix. 29; both the utmost love (ver. 38) and the utmost intimacy (John xiii. 25) stopped short before such a freedom. He is not even said to have kissed the little children. The betrayer only (with whose treachery such boldness well accorded) profaned with his unhallowed lips the Lord’s countenance; which, with this exception, remained untouched and unpolluted by sinful flesh.

46. _With oil_—Contrasted with the ointment, which was more costly, as being a compound; the oil from being unmixed, and from the olive abounding in Judea, was cheaper. _My feet_—Not presuming to anoint his head.

47. _Which are many_—Wherewith thou, Simon, reproachest her; see ver. 39. _For_—The forgiveness of her sins, unthought of by Simon, is proved by its fruit; (see ver. 42.) Which is evident, though the forgiveness itself be unseen. Add also the contrast which follows, _but to whom_ , etc. Jesus sets forth _love_ (which is the fulfilling of the law), as a criterion of forgiveness, such as the Pharisees might understand; but he tells the woman herself, that her _faith_ hath saved her. The former expression requires consideration to understand; the latter is more literal. The more weight any one allows to _love_ in this matter rather than to _faith_, the more he resembles Simon in his feelings, and the less the woman, and our Lord himself. _Love_ is the test of pardon, though one may love without knowing this. _But to whom_—Said with mildness; the force is, _thou, to whom_, as the contrast shows. Otherwise, some may _love much_ without having
committed heinous sins before being pardoned. *Little*—Comparatively and humanly speaking, ten times less; see ver. 41. *Loveth*—But he yet loveth somewhat, if his sins be forgiven. The multitude of the sins they have been pardoned will heighten the everlasting love of the elect for their God. [Great forbearance! Simon's conscience might have answered, *Nothing* is forgiven me, therefore I love thee not at all. *Stier.*]

48. *Are forgiven*—Not merely now; the remission gained by her faith is ratified by these words. The greatest sinners often become the chief vessels of grace. The Saviour, even at table, exercised the power of the keys.

49. *Who is this*—The answer. This is the Son of man. *Also*—To forgive sins is actually a far greater thing than to heal the sick miraculously.

50. *And he said*—Jesus fortifies the woman against all doubts. He used the same words, chap. viii. 48; xvii. 19; xviii. 42. *Faith*—Not *love*. Faith concerns ourselves; love is used to persuade others. *Go in peace*—See 1 Sam. i. 17; and below, chap. viii. 48.

CHAPTER VIII.

1. *He went throughout every city and village*—Great was the condescension of the Son of God. [We need not endeavour to number his journeys; each evangelist records those which suit his purpose in writing. The whole life of Jesus was spent in speaking and doing good to all. *Harm.*]

2. *Healed*—By the fact of their following him, the power of Jesus, and the piet y of the women, was shown. [These women, although not present in the voyage to Gadara (which, though recorded further on by Luke, really took place before this), nor on the secretly undertaken journey to Jerusalem to the feast of tabernacles, which John only records, unquestionably attached themselves to the Lord Jesus, and ministered to him from the period referred to here, a space of at least a year before our Lord's passion; for they came with his company to Jerusalem; wherefore Luke does not think it necessary to repeat their names in chap. xxiii. 49, 55, but refers back to this passage. *Harm.*] This band consisted of persons who had been raised from the depth of misery to the height of joy, like David's troop of veterans. Simonius mentions as a com-
mon practice among the Jews, for women, especially widows, to minister of their substance to their instructors, and for that purpose to accompany them in their journeys. [Mary—Even at this time the more fastidious were probably ill-disposed towards her; but Jesus esteemed her highly. V.G.]

3. Joanna—The wife of a man very high in place. [Her public following of Jesus probably contributed to Herod's hearing so much of Jesus. See chap. ix. 7. V.G.] Yet Mary Magdalene ranked before her in the household of Jesus. Ministered—This record is a high reward for their liberality; but doubtless at the time many set them down as silly women. [For αὑτῶν, him, read αὐτῶν, them. Tisch., Alf.]

4. [Were come to him—Gr. ἐπεστήχησαν πλὴν. Beng. would give ἐπεστήκαν the force of repetition, people upon people; but Alf. better renders coming up one after another.] Out of every city—Some came out of every city.

5. A sower . . . to sow his seed—This massing together of cognate terms tends to attract the attention.

8. Hundred-fold—Matthew and Mark mention sixty-fold, thirty-fold. Luke, mentioning but one number, follows the usual course of naming the highest, as including the rest.

12. Out of their hearts—Great is the devil's power. [He, however, has less power over the second and third classes here mentioned than over the first. V.G.] Believe—We are saved by the word, through faith; see ver. 13. Faith is the fitting fruit of the word.

13. Receive—The rudiments of faith. For a while—See 1 Cor. vii. 5.

14. Go forth—Not falling away immediately, or very manifestly; in fact, they sometimes make some little progress first. Good and evil are of simultaneous growth, not only in whole classes of men, but in individuals as well. See Matt. xiii. 30.

Riches—Comp. Mark iv. 19; render with are choked. Bring no fruit to perfection—They bear no perfect ripened fruit of faith, whereby to attain the end of faith, the salvation of their souls. See ver. 12, and comp. 1 Pet. i. 9.

15. [On the good ground—It is better that some seed should fall on the wayside, among thorns, etc., than that such ground as this should not be sown. V.G.] Keep it—Not as on the wayside. Bring forth fruit—Not as among the thorns. With patience—Not as on the stony ground. The word here translated patience, means strength of mind sustained by a good hope. This, while preceding, also accompanies the
bearing of fruit; it is therefore placed at the end of this summary of Christianity.

16. The light—Not the candle. Human nature has no more light in itself than the material candle has; the light must be communicated from without, that is, divinely, by the word. The candle, therefore, does not seek to be seen for its own sake, but serves to let the light be seen; and a good hearer, like a candle, always hears in such a way, as to make the light he hears as profitable as possible to others; and he, in his turn, is increased in brightness from day to day.

17. For—Even now the light loves to be seen; for it must be fully revealed.

18. [How—With what result and fruit. Ye hear—Ye especially who are set to instruct others. For whosoever hath—And in consequence doth his best by word and deed to show the word or light to his fellow-men. V.G.] See th—He who makes no use of what he hath, seems to have somewhat; what shall remain to that unhappy man, when even that seeming somewhat is taken away from him?

21. [My mother—See ver. 2. My brethren—Ver. 1, at the end. V.G.] These—Used demonstratively. [Omit athen, it. Tisch. and Alf. read which hear and do, etc.]

22. [For δὲ, now, read καὶ, and. Tisch., so Beng. Now it came to pass—The author in the Harm. Ev., § 49, shows that there is a transposition here, and also in Mark; and in the same work, p. 264, he considers it especially consistent with truth, that this series of events should have the following order: 1. The evening, on which Christ bade them prepare for the voyage (Mark iv. 35; Luke viii. 22); 2. The morning, in which, when discovered by the multitude, he declared that he must preach to others also (Mark i. 35, 36; Luke iv. 42, 43); 3. The voyage, and the preaching throughout all Galilee, partly before, partly after the voyage (Matt. viii. 23; Mark iv. 36, 37; i. 39; Luke viii. 22, 23; iv. 44).]

23. Came down—From the sky.

24. Master, Master—An expression suited to their condition of terror.

25. Where—They had some faith, but had it not at hand. [They are rebuked, not for fearing, not for asking help of the Lord, but for being so very fearful (Mark iv. 40), and counting it possible that a ship which bore the Lord could really perish. Trench.]

27. Certain man—A strange instance of devil-possession.
Ware no clothes—Satan, when he can, brings a man down to such wretchedness as to make him neglect natural decency. God loves order, decency, moderation, etc.

29. For—The reason of the casting out, and of the greater pain it was attended by. Was driven—Most violently, comp. ver. 33, and against his own reason; see ver. 35.

31. Into the deep—Lit., the abyss. Comp. Rev. ix. 11; xx. 3. In the abyss, 1. They are not worshipped by evil men; 2. They are unable to injure man; 3. They feed upon their own misery; and notwithstanding do not yet seem to be tortured in that prison. The power of Jesus extends over living things, devils, and the abyss itself; and this the devils admitted.

34. [Omit ἀπελθάντες, went, and. Tisch., Alf., etc.]
38. [Omit Ἰησοῦς, Jesus. Tisch., Alf.; read he sent.]
39. [Unto thee—Each man can himself best testify to God's gracious dealings with him. V.G.]
42. [One only—Chap. vii. 12. V.G. For ἐν δὲ τῷ ὑπάγειν αὐτὸν, but as he went, read καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν, and it came to pass that as he went. Tisch., Alf.]
43. [Spent—Lit., spent besides. Physicians—Luke here shows candour; he was himself a physician. Neither could be healed—By physicians.
47. That she was not hid—She had wished to escape the notice of Jesus. [Omit the second ἀπέτει, unto him. Tisch., Alf.] Before—Faith banishes unreasonable bashfulness.
48. [Omit θάσσει, be of good comfort. Tisch., Alf.]
50. [Omit λέγων, saying. Tisch., not Alf.] And she shall be made whole—Lit., she shall be saved. From death. A word well calculated to give hope.
51. [The order is Τίτανης καὶ Τάκωβος, John and James. Tisch., Alf. So Beng.] That John at times should be named first is not so remarkable, inasmuch as John, without James, is sometimes mentioned along with Peter. See chap. xxii. 8.
53. Knowing—Therefore all of these had to acknowledge the reality of the miracle. [Thus the Christian faith, which regards death as but a sleep, is folly to the world. Q.]
CHAPTER IX.

1. [Called together—This was therefore no common occasion. V.G.] *All*—All they might meet, of every kind. *Cure*—This depends on the word *gave*.

2. [Omit *τοὺς ἁσθενούς*, the sick. Tisch., Alf.]

3. [For *ξάβδοις*, staves, read *ξάβδοι*, staff. Tisch., Alf., etc.]

4. *Thence*—At once from the house and from the city.

6. *Towns*—Lit., villages; but cities, so far from being excepted, are included in this term; see ver. 5.

7. [Omit ἐν αὐτοί, by him. Tisch., Alf.] *Was perplexed*—Persons who have no faith can be sadly perplexed by the various opinions of others. [And persons who live entirely to themselves are immediately troubled when the least spiritual reality strikes them. V.G.]

8. *Appeared*—This is mentioned between the expressions, risen from the dead, and risen again. For Elias did not *die*.

9. *Desired*—Any of the common people would have more easily gratified such a desire; Jesus never entered a court, and Herod would have thought it derogatory on his part to leave his court in order to see Jesus. [*To see him*—Either to see whether he resembled John, or whether he would work a miracle to oblige Herod. V.G.]

10. [Omit τὸ ἄγαλμα, a desert place. Read εἰς τὸν παλαιομένην Βηθσαϊδά, to a city called Bethsaida. Tisch., Alf.]

11. [Received them—Cleave to Jesus, and profess yourself his follower, since this delights him. You will be received. V.G.]

14. *By fifties*—A convenient number, as proportionate to the five loaves: there were thus one hundred parties of fifty each. See Mark vi. 40.

18. [*It came to pass*—A memorable period, noted alike by Matthew (xvi. 13), Mark (viii. 27), and Luke, in this passage. They all, with unusual agreement, make this the beginning of our Saviour’s last departure to the northern regions of Palestine. When near Cesarea-Philippi he privately asks his disciples, “*Whom do men say that I am?*” and informs them of his future sufferings. He then frames his journey so as to sow the good seed through the whole land of Israel. After his transfiguration he returns to Capernaum, passing thence through the midst of Samaria and Galilee; then crossing the
Jordan, he proceeds by its further side towards Judea, and at length, having visited Bethabara, and recrossed the Jordan, comes to Jericho and Bethany. Harm.] Praying—Jesus asked the Father to reveal himself to the disciples. For the purport of the prayers of Jesus may be gathered from the words and actions which follow them. See chap. vi. 12, 13.

23. He said—Matthew mentions what gave rise to this discourse; Luke considers it sufficient, assuming this, to give the discourse itself. To them all—Even to those who had not heard of the Lord's future passion.

25. Lose himself—When he might have been saved. Be cast away—Lit., suffer loss; when he might have gained himself.

26. [Tisch. (not Alf.) omits λόγως, words. Render, and of them that are mine, etc.] And . . . . and—God and his creatures are here mentioned together. Comp. Judg. vii. 18, 20; 1 Sam. xii. 18; Heb. xii. 23; Rev. iii. 5; xiv. 10. [Of the holy angels—Who shall swell the glory of God and of his Son by their attendance. V.G.]

28. And John and James—No special deduction can be drawn from the use of a familiar order in names (see ver. 54); but when this order is changed, it must be supposed to have been changed for some purpose. James having been put to death before the time this gospel was written, Luke has placed John's name first, as the best-known witness of so great an event as this. Mark (chap. v. 37) names them in the contrary order, as having probably written earlier than Luke.

29. The fashion—Lit., the appearance. Was altered—Lit., was another. Human language cannot accurately express celestial things. Comp. we shall be changed; 1 Cor. xv. 51. Glistering—From within; the glory of his body shining through and penetrating the texture of his garments.

30. Two men—Who would not suppose these to have been angels, but for the addition of the word men?

31. In glory—They both resembled their Lord on this occasion. [And they seem to have gained a higher degree of glory after the death and glorification of Christ. These two men were types of the resurrection and change (referred to in 1 Cor. xv. 51). V.G.] Decease—Lit., Departure out of the world. Comp. Heb. xiii. 12, 13; the same word occurs 2 Pet. i. 15. The subject is momentous; and the word is a weighty one, which implies at once Christ's Passion, Cruci
fixion, Death, Resurrection, and Ascension. Its opposite is the word coming, Acts xiii. 24.

32. With him—This expression implies Peter's pre-eminence over James and John. Sleep—Comp. Gen. ii. 21. [In that sleep they lost all consciousness of earthly thoughts and imaginations. V.G.] When they were awake—[The more attentive from having been asleep. V.G.] Perhaps this took place at night; see ver. 37. [But it is better to render ὁσίος, ὅσιος, but they kept awake and saw, etc., that is, although heavy with drowsiness. Added to show that this was not a sleep-vision, but a waking reality. Mey., Alf.] They saw his glory—Peter, who was present, expressed this afterwards in the same words, 2 Pet. i. 16, 17; and so did John, chap. i. 14.

33. [Not knowing—Or he would not have said anything so inappropriate. Mey.]

34. [A cloud—This, as appears from what follows, fell to earth. Out of the cloud—Whence the voice of God issued. To how great a presence those two holy men are admitted! See Ex. xxxiv. 5; 1 Kings xix. 13. V.G.] As they entered—Gr. not ἐκεῖνος, as common text, but αὐτοὺς, they. Tisch., Alf.] That is, Moses and Elias.

35. [For ἀγαπητὲς, beloved, read ἰκληρεγμίνες, chosen. Tisch., Alf.]

40. [This was some exceptional sort of devil; for, in ver. 1, the disciples received power over all demons. V.G. This, however, does not remove the difficulty. The fact was, the disciples had the power, but not the faith, required to cast it out; comp. our Lord's rebuke, ver. 41, and Matt. xvii. 20. Ed.]

43. They were amazed—in mind. While they wondered—And gave utterance to their wonder. Said—The Gothic version inserts before this word, Peter said, Lord, why could not we cast him out? And Jesus said, This sort goeth not out but by prayer and fasting. If these words were written by Luke, Peter, struck with wonder at the works so mightily done by the Lord, would seem to have classed himself with his companions in weakness of faith, and to have confessed that, had he been present, he would have failed as they had done; and therefore he inquires the reason.

44. [Let these saying's sink—Lit., place ye these sayings. Ye—a secret.] These—Either those that precede or follow. Into your ears—The first step towards comprehension; the
disciples' hearts did not as yet fully grasp this subject. See ver. 45. Delivered—An equal balancing of their thoughts between his passion and his glory; comp. ver. 43, 35, 20, 22. In our joy we ought to remember the cross; and the knowledge of Christ's majesty prepares us to receive the word of the cross.

45. Understood . . . perceived—Understanding produces perception; the latter fails without the former.

46. Arose—The flesh often takes occasion to rebel when everything seems against it.

48. For—It is humility to take care for children; it is greatness to receive God. [For ἐστιν, shall be, read ἐστιν, is. Tisch., Alf.]

49. John—Comp. ver. 54. [Where John and his brother James exhibited eminent zeal, after the transfiguration. V.G.]

50. [For ἐν καισίν, us, read ἐν καισίν, you twice. Tisch., Alf. So Beng.] He that is not against us is for us—Lit., He who is not against you is for you. So Mark ix. 40; though both in that passage and in this, some MSS. read us instead of you. So careless were the Greek copyists in confounding these pronouns, that the true reading is not so much to be sought from any number of Greek manuscripts, as from the context and the ancient versions, which, for the most part, discriminate the pronouns better. And the reading here is not indifferent; for our Lord, when speaking of outward things, used the first person, Let us pass over, etc., Behold, we go up to Jerusalem; but when matters of inward importance were in question, he availed himself of an appropriate change of diction, saying either I or ye, but not we. I go to my Father and your Father, not, I go to our Father. Therefore here he does not say, He that is not against us is for us, but, He that is not against you is for you; while in another passage he says, He that is not with me is against me.

51. [The days were coming—Literally, when the days were being fulfilled; not, as Eng. Ver., the time was come. Alf.] That he should be received up—This term was especially appropriate after his transfiguration in the mount. Comp. Acts i. 2. There was but one actual day of his being received up; but the forty days preceding his ascension, as well as those preceding his passion, were a sort of preparation for that day. Comp. Luke ii. 22. The passion, crucifixion, death, and burial had all still to be undergone; but Jesus looked to the goal beyond them all, and the evangelist records the fact from
the Saviour's point of view. He who, going to a city, has to pass a rough part of the road, does not speak of that special part, but of the city as the place he wants to reach. [The passages, Luke ix. 51; x. 38; xiii. 10, 22, 23; xvii. 11; xviii. 31, 35; xix. 11, 28, comp. ix. 31, bring him continually nearer Jerusalem, and can only be understood of one journey. No other can be placed between this and the passion itself, excepting the secret one to the Feast of Tabernacles, John vii. 10. Harm.] Set—[A firm resolve is of much help in difficulty. V.G.] To Jerusalem—See ver. 31. This was the result of the appearance on the mount. [In this journey to Jerusalem occur all the events that follow, to chap. xviii. 30. But the journey is not direct, but very circuitous; and only begins to be direct from Jericho, xviii. 35. Mey.]

52. To make ready—The number of those accompanying him necessitated these preparations; nor was Jesus wont to mingle with the crowd in an inn.

53. Because—It was plain to them that he was on his way to Jerusalem, which the Samaritans hated. [Being most hostile to the Jewish worship. V.G.] His face—So 2 Sam. xvii. 11, Sept. Whither the face is turned, thither the determination which bears down all difficulties is turned as well.

54. James and John—Who had seen more of Christ's glory than other disciples (see ver. 28); excepting Peter, who was silent on this occasion. After being told that Jesus was to die, they make the greater effort to preserve his life. They seem also to have borne in mind the instructions given in ver. 5; see Mark ix. 41. Fire—This was not the reason of their being called sons of thunder. Christ wrought miracles in every element but fire; that was reserved for the end of the world. From heaven—When vengeance is powerless upon earth, it is fain to direct its hands, its wishes, and its supplications to heavenly weapons. [Omit ὅς ραί Ὁλίας ἰπόθες, Even as Elias did. Tisch., not Alf.] Even as—We are only too ready to imitate the saints in things we ought not. Elias did—And that also against Samaritans; see 2 Kings i. 2, etc. Their attention had been lately much drawn to Elias; see ver. 8, 19, 30.

55. [Omit, after αὐτοῖς, them, the rest of the verse. Tisch., not Alf.] What manner of spirit—Of that Spirit, which is the Spirit of Christ and of grace! With this also the fact may be contrasted, that Jesus, who on the cross prayed in the
very words of the twenty-second and thirty-first psalms, instead of using the words of prophetical psalms, as he might also have done, to pray against his enemies, actually prayed for them. *Ye—This silences their appeal to the case of Elias.*

56. [Omit all before χαί, and. Tisch., not Alf.] *Lives—Lit. souls; which are precious. Another—This was the best and most obvious course. See Matt. ii. 12; Numb. xx. 21. Village—Whose inhabitants were more noble (comp. Acts xvii. 11) than those mentioned in ver. 52.*

57. [For ζευντο δι', and it came to pass that, read χαί, and. Tisch., Alf.] *A certain man said unto him—Three men are recorded to have desired to follow Jesus, the first two of whom (mentioned by Matthew) Luke takes this opportunity of associating with a third, whom we may presume him to have numbered among the Seventy. Harm.]*

58. *Hath not—As appears from ver. 53, 56.*

59. *To go and—The man here takes his departure for granted, rather than asks leave to go. It is a different going which is enjoined in ver. 60.*

60. *Preach—Lit., proclaim everywhere. The same word is used in Rom. ix. 17. This our Lord urged most forcibly. Comp. ver. 62, and the opening of chap. x. [It is not unlikely that this man, and the other next mentioned, were shortly after numbered among the Seventy. V.G.]*

61. *First—This man was still entangled by human feelings; therefore there was less allowance to be made for him. But he may have had in mind the example of Elisha, to whom Elijah gave such a permission; for Jesus answers him by a simile taken from ploughing. See 1 Kings xix. 19. The kingdom of God requires more promptitude of spirit than prophetical discipleship did; nor are indiscriminate appeals either to Elijah's or Elisha's conduct always admissible. See note on ver. 54. Bid . . . farewell—Possibly with a parting banquet.*

62. *Jesus—Who was on the point of sending out the Seventy. Looking back—Such a one is, properly speaking, mad. For the kingdom of God—For laying hold upon, or spreading God's kingdom.*

**CHAPTER X.**

1. *After these things—After testing those who were fit or unfit for the mission; three of whom are mentioned in chap.*
ix. 57, 59, 61. The Lord—The act here described was a truly lordly one. See ver. 2, 3, 9, 11. Appointed—As his ambassadors for him. Other—[Whose mission, though but a temporary one, was of a sort very nearly equal to that of the apostles; and many of those now sent forth may have aided in later times to establish the testimony concerning Jesus Christ. Nay, every individual who saw, heard, believed, and testified to Jesus Christ, resembled the apostles themselves in eminence, of kind, if not of degree. Harm.] The kingdom of God is always gaining power, and its good beginnings are continually growing on. The duty of preaching Christ proved especially fruitful. The numbers increased from twelve to seventy, then to five hundred and more. See 1 Cor. xv. 6. Seventy—[The true reading. Tisch., Alf., though some good manuscripts add ἄρα, two. Render, not other seventy also, (Eng. Ver.,) but others also, seventy in number. Alf.] Valla says: "We may observe the numbers of the apostles and of the disciples typified by the Lord in the books of Moses by the twelve fountains and the seventy palm trees found in the desert (see Exod. xv. 27). We should therefore read seventy (not seventy-two) here; which was also the number of those on whom God put of the spirit that was in Moses (see Numb. xi. 16, 17)." It is the Vulgate reading, seventy-two, which Valla here finds fault with. The word two would appear to have been interpolated by an oversight on the part of some very early copyist; as the word actually occurs four words off from seventy. [Alford considers the two to have been added in order to assimilate the number to that of the Sanhedrim. And sent—The power of healing the sick and casting out devils is not stated to have been given to these as to the twelve. Comp. note on ver. 17. V.G.] Whither he himself would come—Thus, by these messengers having preceded the Lord, those who wished to hear him and to be healed of their diseases, might assemble from both sides of the neighbouring country to whatever place he passed.

2. [Pray ye therefore—This precept at once both excited and satisfied their desire and prayer for labourers. V.G.]

3. Lambs—Such were the Seventy; the Twelve were called sheep, in Matt. x. 16. [To both he gave a sort of safe-conduct, in the words, Behold, I send you. V.G.]

4. Salute no man by the way—There is no objection to taking these words literally. A person engaged in a serious and pressing business is less able than others to attend to the
ceremonies of ordinary life, and is readily excused from its usual rules. Comp. 2 Kings iv. 29, and, on a like occasion, Luke xix. 30, 31. [Obs. would make the prohibition mean, Salute no one to gain favour; but the command is rather, Haste; delay not in salutations. Mey., De W., Alf.] Certain classes of men among the Jews, particularly religious ones, were exempted from the duty of salutation, as Lightfoot shows. It was usual to salute with many words and gestures; but the mind is left clearer by silence; and the time of these messengers was specially valuable (comp. John xx. 17), as well as their salutation; see next verse, and Matt. x. 12. In a house, or at home, hearers are more attentive than on a journey; and general salutation might have caused a serious loss of time to so many messengers as these. [Finally, the very fact of their not saluting, was a useful intimation to men that the business these Seventy were engaged upon was serious and urgent. V.G.]

5. First—The messengers of God should pray for men's salvation, before beginning to reprove them.

6. The son of peace—One who is a son of peace, one worthy of peace. Shall rest—in a manner perceptible to yourselves. Comp. as to the word itself, 1 Pet. iv. 14. Peace having once gone forth, does not cease seeking till it finds a place to rest. Upon it—or, upon him. Upon the house, in the first instance; upon its inhabitants, in the second.

7. In that house—Gr. ἐν αὐτῇ ὑμῶν, not in the same house. Alf.] Such things as they give—Sparingly or freely, as the case may be. Of his hire—It was permitted them to take food, but not to ask for money; though not expressly forbidden to receive even that. On the other hand, the hire is worthy of a labourer, not of a laggard.

9. Therein—in the city. Thus all the sick in a whole region might have been healed. Is come nigh—See end of ver. 1.


11. [Add ἐν ὑμῶν, upon our feet, after ὑμῶν. Also omit ὑμᾶς, unto you. Tisch., Alf. Beng. also omits unto you.] Notwithstanding, be ye sure of this, that the kingdom of God is come nigh. [Not to you, as Eng. Vers.] The messengers first said (ver. 9) is come nigh unto you; but to those who rejected them they speak in more general terms, is come nigh.

xi. 20, etc.); now repeated by apostrophes, as if abandoning those ungrateful cities to their fate, and implying both that the messengers should seek other cities than these, and that those others should take warning by the example of Chorazin, Bethsaida, and Capernaum.

15. [For ἢ and ὄροις, Alf. (with Lach., and Tisch., former edition), reads μὴ καὶ ὄροις; And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt be cast, etc. But Tisch. now retains the common text.]

16. Heareth me—Supply here, from analogy with the end of the verse, And he that heareth me heareth Him that sent me.

17. Returned—Some sooner than others. [They were not long absent. V.G. Their mission and their return from it are both recorded by Luke in the same place; for having been sent forth a very few weeks before the Lord's passion, they could not have been long away. Harm. With joy—There were two peculiar reasons for this joy; the first was, that shortly before the disciples had been unable to cast out a devil from the lunatic; the second, that in the general instructions our Lord had given them, he had mentioned that they should heal the sick, but not that they should cast out devils. Harm.]

Even the devils—They had actually attempted greater things than Jesus had expressed.

18. I beheld—In spirit; either when ye went forth, or when ye wrought miracles. As lightning—With lightning speed.

Fall—Either, first, as being violently cast out of heaven; for certainly at that period Satan received many blows, even from those little ones (the seventy disciples, see note on ver. 3); wherefore I beheld, signifies that the disciples themselves in some sort acted against Satan, and that the Lord looked on rejoicing as feeling himself to be conquering through his followers; or, second, because Satan had obtained leave to oppose the disciples, by whom he was to be overthrown, and had hastened to aid the devils which obey him, and to support his own falling cause. Comp. ver. 19. The words signifying to fall from heaven, and to be cast out on earth, are not convertible terms; the former includes the latter, the latter does not the former. The image, like lightning, corresponds with this view; and the words in John xii. 31, Now shall the prince of this world be cast out, were not spoken till after this occasion. From heaven—Where he seems to have been accusing the little ones, the disciples.

19. I give—[For δίδωμι, I give. read δίδωκα, I have given.
As I gave, so I give further. Serpents—See Mark xvi. 18. An expression applicable to an enemy on earth; not to one in heaven, as the lightning is. Mark xvi. 18, though parallel to Acts xxviii. 3–6, is only verbally parallel to this passage, though the names of the gifts agree. Believers are given power against serpents both literally and figuratively. Scorpions—More active than serpents. All the power—Serpents and scorpions are particular instances of this general power of the enemy. Of the enemy—The singular number; meaning the arch-enemy. [See Matt. xiii. 39; Ps. viii. 2.] By any means hurt—A greater danger was lurking around them than the inexperienced disciples had imagined.

20. Rejoice not—This was a wholesome counsel, to moderate the joy which sprang from their first experience. This joy is regulated, not altogether forbidden. Those whose self-love makes their joy excessive, may come to resemble Satan himself. [Omit μαλλον, rather. Tisch., Alf.] Your—The names of you who are mine. Are written—Even though Satan have opposed heaven; and though ye be not famous upon earth. In heaven—Inscribed in that heaven the kingdom whereof ye announce; in that heaven whence Satan hath fallen. The contrary is said of apostates; see Jer. xvii. 13, They shall be written in the earth.

21. [Omit ὁ Ἰησοῦς, Jesus. Tisch., Alf.] Rejoiced—This was the climax of Christ’s office for that time, so far as results were concerned; he rejoiced in the joy of his own, described in the preceding verse. Lord of heaven and earth—Satan is cast out from heaven and from earth; the kingdom of God is established in heaven and on earth. [Babes—Such as the Seventy were (in knowledge, experience, etc.), as well as those who received their testimony. V.G.]

22. [Begin this verse thus, καὶ στραφεὶς τῶς τῶς μαθητῶς εἶπεν, And he turned to his disciples, and said. Tisch., Alf., etc. So most editions of Rec. Text, but not Mill.] Who—And how great and how good he is.

23. And he turned—Luke is particular in noting the pauses and transitions in our Lord’s discourses. Jesus had been praying to the Father; then had spoken of the Father; and now addressed the disciples privately.

24. Prophets and kings—In other respects happy men. As examples of both we have Abraham, both a prophet and a prince, see Gen. xxiii. 6; xx. 7; and David, both a prophet, a king, and father of many kings.
25. Stood up—For the express purpose of questioning him. [Tempting—Expecting to ensnare Christ into giving some command contrary to the law. Euth. in Mey ] What shall I do—Lit., What having done. It is the same thing as if he said, What shall I do to see the Sun of righteousness? Yet it is by seeing, not by doing, that he is perceived. See ver. 23. To the expression here, what shall I do, the injunction this do, ver. 28, answers, as thou shalt live, ver. 28, corresponds to eternal life, in this passage.

26. In the law—Appropriately asked of a lawyer; ver. 25. How—The Jews used daily to repeat the text which is here quoted. Scripture should be read not merely frequently, but attentively. [It is important to ascertain the scope of Scripture. V.G.]

28. This do—Jesus in turn tries, fairly and properly, this man who had wrongfully tried (or tempted) him; ver. 37 [By doing, he could ascertain by experience what his shortcomings were, and so might be led to seek for fuller instruction. The Saviour does not say, Thou art able to do this. V.G.]

29. Willing—But not with a broken and contrite heart; he was pleased at having given one right answer. To justify —Those who question much, do so more with the desire of evading than of fulfilling the law. He who limits offices of duty to persons to whom they are strictly owed, invents a very easy sort of justification for himself. And—This particle approves as it were the words of Jesus immediately preceding, but proceeds in some sort to supplement them; it is very expressive of the man's feeling. [Who is—i.e., Whom must I love? A wrong question, which could come only from a wrong state of mind. For the essence of this love is that it has no limit, and is content to be always paying, never owing the less for it. Rom. xiii. 8. Trench.]

30. A certain man—A Jew, named by a general term, as implying the universal relation of man to man. [Not a heathen, but a Jew, in contrast with the Samaritan. Mey., Ols.] Leaving him—Heedless whether he lived or died. Half-dead—[In the state of (being) half-dead, Alf., or rather, just as he was, or happened to be, namely, half-dead. Mey. So Beng.]

31. By chance—Many opportunities of good lie even under seeming chances. The Scripture does not hastily call anything chance; but in this passage it is an appropriate addition to the force of the parable, and is contrasted with anything that
must have happened. A priest—Many priests and Levites took that road to the city and temple. Way—Kindness and charity may be exercised or neglected even on journeys, in hostelries (see ver. 34), and in the course of daily life. See Exod. xxi. 4, 5. Passed by—Without compassion, hastening on to Jerusalem. [Omit αὐτῶν, him, after ἰδὼν, seeing. Tisch., Alf.]

34. Oil and wine—Things easily obtained, and essential to such offices of charity. Set him—With great difficulty. His own beast—In his own place. An inn—The language here is strikingly familiar.

35. Two pence—[Lit., two denarii. About fifteenpence sterling.] He might himself return in two days; and the denarius, or penny, was calculated to defray the expenses of a day. Come again—When passing through Jericho on his way back from Jerusalem to Samaria. [I will—Gr. ἵκω, emphatic. The wounded man must not be made chargeable. Mey.]

36. [Omit ἐδ, now, Tisch., Alf.] Of these three—The Priest, the Levite, and the Samaritan. God is no respecter of persons; so these three men of different classes are mentioned together. Neighbour—The Samaritan, in doing good to his enemy, a Jew, was his neighbour. But the lawyer’s question was, who is my neighbour? [rather than whose neighbour am I? Ed.] Yet these two things are correlative. The open aversion of the Jews to the Samaritans is here reproved; and the day might come when the lawyer would need the help even of a Samaritan, whom he did not regard as a neighbour.

37. He that showed mercy on him—Comp. 2 Sam. ix. 1, etc., Sept. The lawyer purposely abstains from naming the word Samaritan. [For ἐδ, then, read ἐκ, and. Tisch., Alf.] Go—This lawyer was not yet fit for the discipleship. Do—Corresponding with showed (lit., did) mercy. Thou—It is only by laying aside national or sectarian prejudice that men can find ready access to free and full grace. The question may be asked, Did the Samaritan obtain eternal life by this action? Comp. ver. 27–29; its answer may be found in Rom. ii. 26. [Likewise—It can be no shame to follow any good example, if that of a Samaritan is commended. V G.]

38. He entered—Sometimes he did not enter.

39. A sister—Younger than herself, and probably more or less accustomed to act as the maid-servant, while Martha was housekeeper. See John xii. 2, 3. [Mary and Martha here
show the same characters respectively as in John xi., Stier., Alf., and no doubt this village was Bethany; and the incident is told out of its connexion. So Mey., Ols., Neand., De W.] Comp. 1 Cor. vii. 32, 33. Sat—Lit., Sat close by; see John xi. 20. The word is contrasted with was cumbered.

40. Dost thou not care—And if he did not, he had a higher object of care. Martha confesses to a certain degree of unhappiness in herself. My sister—An appeal as it were from an injustice. Hath left—She does not say, suffers me, but has left me. Hence we may gather that Mary had performed some household offices before the Master’s coming; but then on his arrival she had given him her whole attention. Bid—Martha did not dare herself to give orders to her sister.


42. One thing is needful—Contrasted with many things, ver. 41. One thing seems to be spoken of the same class as many things, ver. 41, and therefore to mean one thing (in the way of simple preparation of food, without troublesome parade) is needful. The repetition of the word but, [but (Eng. Ver. and) Mary hath chosen, etc.], accords with this interpretation; while the good part is a sufficient commendation of the one needful spiritual thing. Thus the teaching of the passage gains rather than loses in value by interpreting the one thing in the text as meaning frugality in the entertainment. I say seems not is, being unwilling to dogmatise on the point; the force of the sentence is not affected by the view set forth. Hath chosen—Each soul obtains that which it chooses; and such is God’s goodness to a willing soul, that the soul he has chosen is said to have chosen the good part. Good part—A tranquil, wealth-conferring part; a better one than Martha imagined. The word part is used metaphorically, as a guest’s portion at a feast. Shall not be taken away—Comp. Mark iv. 25. Thus Mary’s exemption was confirmed. [The one thing needful is to live for God. Nothing is strictly necessary but what relates to eternity. Q.]
CHAPTER XI.

1. When he ceased.—For it would have been wrong to interrupt him before. *One of his disciples*—They either heard the Lord’s words while he was praying, or at all events had seen the very suave grace of his manner. *Teach*—They already pray, while seeking to be taught how to pray. It was very pleasing to the Master to be asked to instruct and to teach them this. John had taught his disciples how to pray; but not in such wise as to call God *Father* (although otherwise John’s form did not differ widely from that of Christ): it was reserved to the Son of God to give this power to his disciples. He had already given it, Matt. vi. 9, 10, but had suffered some time to elapse, giving meanwhile to the disciples a general exhortation to pray, and suffering them to pray in the common Jewish formula (for otherwise the disciples would not have quoted the example of John, who taught his disciples to pray), until they had made sufficient progress in the knowledge of the Father and of the Son; this being accomplished, he finally disclosed to them the full power of prayer to the Father in the name of the Son; see John xvi. 23. *Us*—The cause of the disciples was a common one: he who asked, asked also for the rest. *John also*—A good teacher should of all things teach his followers to pray aright. He who is himself ignorant, cannot teach. Moreover, there are degrees in prayer. John had taught men how to pray; Christ had done the same: now, when requested, he gives additional instruction to the proficients. [His disciples—Andrew, for example, John i. V.G.]

2. He said.—The master promptly teaches both the words and the manner of praying: ver. 2, 3, 5, 6. [Read, When ye pray, say, Father, hallowed be thy name, thy kingdom come, give us, etc. The other clauses are insertions here from Matt. Tisch., Alf.] *Say*—Matthew records this incomparable form as given on one occasion to the people, at greater length: Luke has delivered more briefly, on a different occasion, at the request of the disciples. Therefore the sum of the prayer is always the same: but on the one occasion, all the topics of prayer are employed; on the other, only some out of all, with a free choice of words and subjects. Luke did not think it necessary to agree with Matthew in the number of petitions; Matthew, however, does not expressly say that they are seven: for Luke enumerates the beatitudes in chap. vi. 20, differently from Matthew: so also he recapitulates
the decalogue differently from Moses. [Father—By this one word especially, the spirit of the prayers of Christ, and of his disciples, is distinguished from that of the prayers of Old Testament believers, and of those employed by John and his disciples. V.G.]


4. For we also—The for denotes the removal of an impediment, not the meritorious cause. Short as is the prayer in Luke, yet a petition is inserted for the remission of sins. [Omit the clause, but deliver us from evil. Tisch., Alf.]

5-8. [He follows the lesson how to pray, with an assurance of an answer. Mey.]

5. And he said—Scripture strongly exhorts us to prayer, the nature of which is summed up in earnest entreaty. At midnight—A most unseasonable hour. With God, no time is unfavourable for hearing and giving. Friend—A familiar and courteous title, employed instead of a proper name; it is not repeated in verse 7. Three—One for my guest: one for myself: one over and above, out of respect. The language here is wonderfully familiar.

6. A friend—Therefore our duties towards others may be pleaded in prayer.

7. Is . . . shut—By a bolt, this long time, and is therefore with difficulty opened With me—It is the duty of parents to guard their children, especially at night. I cannot—Without great trouble.

8. I say—Almost all the manuscripts of the Latin Vulg. omit the clause, et si ille (or ille si), perseveraverit pulsans, and if he continues knocking. It might appear to be a gloss from Acts xii. 16, but Peter continued knocking. But Bede, Augustine, Ambrose, and especially Tertullian, set aside this conjecture. The more recent Armenian translators, and the old English Versions, follow the Latin; [not Bengel’s Germ. Vers. E. B.] Because of—God hears in love, and is not affected by trouble. Importunity—[Gr. ἀναζητών, shamelessness, Alf.] In coming by night. [In prayer we must not act timidly, but ask, seek, knock : chap. xviii. 1, 5, 7; Ps. lv. 17. V.G.] Such a petitioner is more easily satisfied than refused. Comp. chap. xviii. 5. The arrangement of the words is premeditated, δόσῃ ἀναζητάς, ἵππόβιλα δώσῃ: though he will not give rising up, yet when he is aroused he will give. Friendship might have urged him to give: continued importunity in knocking obliges him
to the effort of rising. As many as—Even if they be more than strict necessity requires. It is no more trouble now to give many, than three, or even one.

9. And it shall be given—As to that friend.

11. Of any of you that is a father—Gr. τίνα δὲ ἐὰν ὕπαρξῃ στρατιῶτα, but, of what one of you who is a father. But—There is a gradation from a friend to a parent: and yet in this case also how much more is added, in ver. 13. For a fish—A child might mistake a serpent for a fish.

12. Or if—Gr. ἢ ζαίδαι, or even if. His confidence in asking is increased. In egg—The children's request advances from necessaries to luxuries: neither the bread, nor the fish, nor the egg, is refused. A scorpion—A most deadly reptile.

13. [How much more—Since God is so ready to give, what listlessness must pervade the prayers of men, when they obtain by them so little. V.G] Heavenly Father—Gr. ὁ Πατὴρ ὁ οἰκεῖος, the Father who is of heaven. Who is supremely good. The Holy Spirit—The best gift of all, and with it all things: chap. xxiv. 49. The Holy Spirit is a spirit of good and of joy: Ps. cxliii. 10, in Sept. The Holy Spirit himself works in man the first desire for himself. He is, moreover, more needful to the soul than food is to the body.

14. Was casting out—That is, was now occupied with this miracle. It happened before noon. Comp. ver. 37. [Where see note.]

15. Some—They are answered, ver. 17, 18. [They could not deny an agency superior to nature. V.G]

16. Others—Who are answered, ver. 29, 30. [From heaven—He had wrought miracles before them; but they demand something from heaven, in which God shall be visible. Calv.]

17. House—That is, family. Against a house—That is, a house divided against itself falleth. See Mark iii. 25. The noun is put for the reflexive pronoun itself. Matt. xii. 26; Acts iii. 16; Eph. iv. 16; 2 Tim. i. 18, note. Sept. Lev. xiv. 15; Num. x. 29. [So Alf., etc. This is better than Mey's rendering, and house falleth against house.]

18. Satan also—Of whom, however, this is least to be supposed.

20. With the finger of God—Manifestly by a divine power, and without any difficulty. Comp. Exod. viii. 19.

21. A strong man—Inwardly. This is the subject. Armed—Outwardly; armed, that is, while he is armed, while no one strips him of his armour. This is to be joined to the predi-
22. **Shall come upon him**—Unexpectedly. **He trusted**—The victory of Christ was all the more glorious, after he had overcome Satan, who had confidently advanced for so many ages. **Spoils**—Which Satan had wrested from mankind. **Divideth**—Eph. iv. 8.

23. [**With me**—No mortal could by his own strength assist Jesus, and many opposed him, yet he wrought such stupendous miracles. He is therefore the **stronger** man, ver. 22. **V.G.**]

26. [**For εἰσιν δόντα, enter in, read ἔλθον, come. Tisch., Alf.**]

27. **Lifted up**—It would be advantageous, and by no means objectionable, if hearers would reveal the emotions of their hearts as they listen. **The womb**—The woman’s thought is good, but her language is womanly. The Saviour corrects this. **The paps**—Comp. concerning the Messiah, Ps. xxii. 10.

28. **Yea rather**—The mother of so excellent a teacher is pronounced blessed; but **blessed rather** are they who follow the teacher. So Rom. ix. 20, **nay but**; x. 18, **yea verily. They that hear**—Even this pious woman herself. [Omit ὁμοθυμα, it. Tisch., Alf., etc.] **Keep it**—They who bear Christ and his word in their heart, as his mother had borne him in her womb. [She, however, kept the word herself, and on that account was blessed. Luke i. 45. **V.G.**]

29. **And when the people**—This happened at the same time. Comp. ver. 37 (beginning). [**Were gathered thick together—**Gr. εὐθὺς κοινώνω, were crowding towards: to see whether a sign from heaven would follow. See ver. 16. **V.G.** Omit τοῦ προφήτου, the prophet. Tisch., Alf.]

30. **Unto the Ninevites**—Therefore the Ninevites understood what was meant by the three days of Jonah; [comp. Matt. xii. 40]; they were led to repentance; subsequently impenitence brought punishment upon them, their respite having lasted about as long as that of the Jews in after times; in each case this interval may be compared with the time granted for repentance. **So**—This word has the force of a promise, contemplating a distant period.

31. **The men**—Because, though a woman, this queen sought wisdom. [**Greater**—A greater sign than Jonah. **Alf.**]

33. [**No man**—We ought to give ourselves wholly up to God’s word, so that we being thoroughly enlightened by it may enlighten others. **V.G.**] **In a secret place**—Gr. σιγατταν, feminine by a Hebrew idiom for the neuter. [But it is better
to accentuate thus, εἰς κρύπτην, in a crypt, or closed vault. So Mey., Tisch., Alf., etc.]

34. Light—Gr. λύγκων, lamp. Light is freely ours, it is pure and clear: we ought therefore, in turn, to be open to the whole light. [Add σου, after διδασκαλοῦς. Read is thine eye. Omit ὄν, therefore. Tisch., Alf.]

35. [Lest the light which is in thee is darkness—Is, Gr. ἐστίν, more forcible than be, Gr. ἦ, implies that the hearers are really in the state mentioned. Alf. This is better than Bengel's, Consider whether the light is darkness.]

36. Full of light . . . full of light—Gr. ὅλον φωτισθεὶν . . . φωτισθεὶν ὅλον. Place [the same word repeated, in a modified sense.] Perfection in parts leads to perfection in degrees. [Two words often occur in two clauses in reversed order, so that in each clause the emphasis falls on the first word. Matt. xxiv. 33, see note, 34; John viii. 21, 24; xiv. 1, etc.; 1 Cor. vii. 22; Gal. iv. 25; Eph. ii. 1, 5; Phil. ii. 7, 8; James ii. 18, 22. The parallel instances prove that this is no empty subtlety. Not. Crit. So Mey., who paraphrases: If then thy body is altogether light, with no part dark; light shall it then be altogether, as when the bright shining of a candle, etc.] A candle—that mentioned in ver. 33.

37. [For ἔσωσα, asked, read ἔσωσότα, asketh; omit τίς, certain. Tisch., Alf. The word ἔσωσόν means, take breakfast, the morning meal; not dine; (as Eng. Ver. and Beng.) Mey., Alf.] Went in and sat down to meat—At once, without washing before the meal. Perhaps he was fatigued.

38. Saw—That he had reclined.

39. [And the Lord said—Jesus said what follows first in Galilee, afterwards at Jerusalem (Matt. xxiii. 1-39.) In Galilee he said, ver. 49, I will send them prophets and apostles. Then at Jerusalem, Matt. xxiii. 34, Behold, I send. In the meantime he drew nearer to the actual sending. Harm.] Now—The particle points out a present fact: hence the Sept. behold, 2 Kings vii. 6; in this place it at the same time involves an antithesis between outward purity and impurity; as nunc (now) in Latin has often the force of atqui (and yet). [Or perhaps now in contrast to formerly, when ye did better. Mey.] The outside—Gr. τὸ ἐξωθέν. As of a very clean cup. Your inward part—Gr. τὸ ἐσωθέν. Manner of life. Is full—Like a dish. In the first place, ἐξωθέν and ἐσωθέν are adverbs; in the second place, in Matt. xxiii. 25, 26, the cup and the dish are said to be full, in Luke, the inward parts of the Pharisees.
The outside of a vessel is not only convex, but concave also: the inside is the breast and the mode of life. It matters not whether ravening be taken materially, for the thing seized, or formally, for rapacity. At all events, it is used in a formal sense, for in Matthew excess and in Luke wickedness, are added. It may be thus paraphrased: You Pharisees keep clean so much of the vessel as is outside; but your interior is full of rapacity and malice. You fools, did not he who made the outside, likewise make the inside, that is, the heart? But as regards the contents of the vessel, give alms, and behold everything, even your whole manner of life, is clean to you, whether the vessel be more or less clean.

40. He that mad—God. That . . . also—Hence both must be cared for. Purity of life becomes a pure heart.

41. But rather—Although the exterior and interior have been made by the same person, yet in the man, who has become unclean, the condition of the exterior, which does not in itself defile, differs from that of the interior, which needs a special cleansing. Give—The more usual expression is παραδόν, to do alms; but here give (as in chap. xii. 33) is in opposition to raving, ver. 39. Such things as ye have—Gr. τὰ ἐν τῷ σώματί σα, what is within. Not the interior, but articles of food and drink which are in the vessels. Supply according to. And behold—He does not say, and then, but and behold; and afterwards, not shall be, but are. He does not mean to say, therefore, that by giving alms purity is bestowed on food and drink; but that purity is of necessity in the food that God gives: his meaning is simply this, that by almsgiving, and not by the washing of hands, the disgrace which the Pharisees incurred through their rapacity is removed. All things—Which are in the cup and in the dish, are clean unto you. For God hath made them all; ver. 40. None of them defile a man; Matt. xv. 11.

42. But voe—But, a particle of transition; 2 Cor. vii. 11. Judgment—In the understanding. True judgment affirms that the love of God is the chief commandment. Comp. chap. xii. 57. The love of God—In the will. [He says, the love of God, and of our neighbour for God's sake. V.G.] But he who loves God is endowed with true judgment. See 1 Cor. viii. 3, 2. In Matthew [xxiii. 23] mercy and faith are added. Love clearly implies this faith. See 1 Tim. i. 5. Mercy is recommended in ver. 41. [These things . . . the other—The former comparatively trivial; the latter more important. V.G.]
44. Woe unto you — Here the Lord does add to you Pharisees, as in ver. 42. That our Lord's face, in this discourse, was turned towards the lawyers, we may infer from ver. 45, where a certain lawyer feels that he is addressed. Certain copyists introduced the words, scribes and Pharisees, hypocrites, from Matthew. [They are omitted by Tisch., Alf., etc.] Which appear not—Not whitened. Are not aware—And therefore are defiled.

45. [These things—Which precede, especially in verse 43. V.G.] Thou reproachest—Gr. ἵβεζημι, thou insultest. Different from justly reproofing, ἵβεζησιν.

46. With one—Mark the climax, to touch with one finger, to touch with the fingers, to move with the fingers, to lift with the hand, to lay on the shoulder. [Matt. xxiii. 4.] They forced the people to do the last, they shrank from the first.

47 Ye build—This in itself does not appear to have been their crime; it consisted in the imitation of their fathers.

48. Truly—You testify that you consider them your fathers, and you approve their deeds. They did not think thus; and yet it was true, and is justly ascribed to them. [Omit αὐτῶν τὰ μνήμαι, their sepulchres. Tisch., Alf.]


50. Of all—There were prophets at all times; among them was Abel. Of this generation—Construe with may be required: comp. ver. 51.

51. [Of Zecharias—The prophet. See 2 Chron. xxiv. 20. V.G.]

52. Ye have taken away—[They had thrust themselves into the ecclesiastical office; he who disregarded them was left in utter ignorance. V.G.] The key of knowledge—True knowledge of the Messiah (chap. xx. 41); this is the key of the kingdom of heaven. Ye enter not in—To the kingdom of heaven.

53. [The true reading seems to be, ἵκαπεδιν ἐξαδέωτος αὐτῶ ἵξωζοντο, etc., And when he had gone out thence, the scribes, etc. Tisch., Alf.] Vehemently—This vehemence was a cloak for

* Beng. supposes that our Lord is quoting from the book of Eccles. Ed.
their craftiness. See next verse. Provoke him to speak—
Comp. the next verse.

54. [Omit καὶ ἔτοιμος, and seeking, also ἵνα κατηγορήσωσιν, that they might accuse him. Tisch., Alf.]

CHAPTER XII.

1. When there were gathered together an innumerable multitude—Gr. ἵππος ἁρματαῖων τῶν μυριάων, the myriads being collected. The—Of those who were habitually present. Myriads—Not merely the adjective μύριον, ten thousand, but the substantive μυριάς, is used of a very large indefinite number. Unto his disciples—The rest did not as yet understand the doctrine. First of all—To the disciples first; then, after one or two interruptions, to the people also: ver. 54. [So Alf., Tisch., and Eng. Ver. punctuate. But it is perhaps better to understand πρῶτον, first, as spoken by Jesus, and as belonging to what follows, in the sense above all, beware, etc. Comp. Matt. vi. 33. Ols. So De W., Mey., and Rec. Text.]

Hypocrisy—The people also are afterwards charged with this vice: ver. 56. Hypocrisy, like leaven, infects the whole man, and many by means of one. Hypocrisy consists in concealing wickedness under goodness; this is done by the wicked; or in improperly concealing that which is good; this is done by the good. The latter kind of hypocrisy is here signified. Comp. the following verses.

2. For... nothing—All things, good and bad, shall be revealed; they who reveal them are free from hypocrisy. Covered—Removed from sight; so, in darkness, ver. 3. Hid—Removed also from knowledge; so, to the ear, ver. 3.

3. Ye have spoken—Somewhat fearfully.

4. My friends—Faithful counsel, it is an incentive to courage and a friendly term, it tempers the severity of our Lord's words in a matter of some difficulty. In war, a general courteously styles his soldiers, during the contest, comrades. [Be not afraid of—In your confession of the truth. V.G.]

After—After, in ver. 5, corresponds.

5. You—My friends. Fear—There is great force in the triple use of the verb. After he hath killed—Gr. μετὰ τοῦ ἀναστατώσας, after the killing. The verb is used as it were impersonally. Hell—Gr. γῆςαν, Gehenna. Weighty language, even to friends.

6. One—Not even an odd or stray one.
7. Than many—Gr. πολλά. Others read πολλῆς, much more valuable. Comp. ver. 24. [This reading has little authority.]

8. Before the angels—In the last judgment. The title, Son of man, which denotes his manifestation, agrees with this.

10. And—From denial, ver. 9, the advance to blasphemy is easy.

11. Or what shall ye say—Besides your necessary defence.

13. One—Who had perceived that Jesus was just. To my brother—Who perhaps had begun to esteem Jesus highly. Those who admire a spiritual teacher are apt easily to fall into the error of wishing to employ him in settling domestic and civil quarrels.

14. Mun—He addresses him as a stranger. A judge—To give sentence. A divider—To divide goods.

15. Unto them—The two brothers, or his hearers: comp ver. 16. The discourse to the disciples is resumed in ver. 22. [Add πάσης (instead of πᾶς), all before covetousness, Fisch., that is, every kind of covetousness. Alf.: You would own it covetous to seek what is another’s; but I say you must not eagerly and covetously seek what is your own. August. in Trench.] Covetousness—Which may lie hid in a cause however just; ver. 13. The things which he possesseth—Construe with life. Life is well supported on little. [Of this disputed sentence, De W.’s explanation is simplest and most natural; for not even if one has abundance, is his life his goods, i.e., a part of his goods, so that his having these will not preserve his life. Comp. the parable following.]

16. Brought forth plentifully—In one year, or every year. A very innocent and yet a very dangerous way of becoming rich. The ground—Gr. γῆς, not merely γῆς, [So Beng. But the words differ in form only. Rob.]

17. What shall I do—The signs of a mind in restless rest [at ease without peace] are admirably portrayed. [They labour to fill their chests and coffers; and, when these overflow, they plan new storehouses. V. G. But you have room to store them;—in the bosoms of the poor, the homes of widows, the mouths of orphans. These are the storehouses that abide for ever. Ambrose in Alf.] The same formula is found; chap. xvi. 3. Comp. ver. 4.

18. All—No mention of the poor.

19. [Much—It was said long before, The prosperity of fools shall destroy them. Prov. i. 32. Trench.] Laid up—As if
present. Take thine ease—Cease toiling. Eat—He might have done so long ago, and luxuriously.

20. Said—If not by a revelation, yet by a secret judgment: [comp. Isa. lvii. 11.] Thou fool—This is contrasted with his opinion of his own prudence, ver. 17—19. This night—Divine communications to men mostly occur at night. By night many sudden deaths take place; Job xxvii. 20. Soul—See ver 19. Shall be required—Gr. ἀπαρτιόται, they require. Those to whom the power of requiring is given; whom thou thyself knowest not, O rich man. An elliptical expression, as Rev. xii. 6. So 1 Sam. iii. 9, in the Heb., where the Sept., according to the Aldine copy, has the full expressions, if the caller call thee: comp. 2 Sam. xvii. 9. [Which thou hast provided—Often if a man is said to have acquired and left many thousands, we may reflect that he has devoted to this object the greatest part of his life. V.G.] Whose—Gr. σιου, for whom—The dative of advantage. So Gen. xlv. 20, is yours. The rich have much that is not for themselves. The rich man knows not whose it shall be; it will assuredly not be his.

21. So—Shall be. For himself—For his own soul. See ver. 19, 22. Not rich toward God—Gr. αἰς Θείῳ. Not Θείῳ, for God, εὐτυπ, for himself. Nothing can be added to, or taken from God. He is rich towards God, who uses and enjoys his wealth according to God’s will; 1 Tim. vi. 17. Layeth up treasure—The desire. Is not rich—This denotes the state.

22. His disciples—Who had but little wealth. I say unto you—Gr. ἡμί να, unto you I say. The pronoun when it precedes the verb is more emphatic. [Omit ἡμί να, your. Tisch., Alf.]

24. The ravens—Most useless of all to man, whom even the birds serve. Storehouse—Whence they may draw for sowing. Barn—Where they may store what they reap, as the ants have a nest, into which they gather. God—Comp. ver. 28.

25. Which of you—As opposed to God, who feeds ravens, all birds, all animals, and all men. [Omit μεγαλον, with taking thought. Also ἡμί, one. Read a cubit. Tisch., Alf.] His—If our own stature is not in our power, how much less are all the creatures from which we derive our meat and drink! Stature—Some refer this to length of life; that, however, is never measured by cubits. One cubit—A man’s height is equal to four of his own cubits [the cubit is the length from the point of the elbow to the end of the middle finger]. No one, however anxious, can add even one cubit, a fifth thereof,
whether he wish it or not. No man is likely to wish that a span or a foot, much less a cubit, be added to him; but he who is disquieted about his subsistence really, though unconsciously, desires a greater stature, wherewith to toil and gain the more.

26. Not... that thing which is least—The argument proceeds from the greater to the less in ver. 23. Now by the contrary process it is shown that our cares are useless. To add a cubit to the stature of a man already born and vigorous, is a very small thing with Almighty God, it is even less than the increase of the five loaves, etc., chap. ix. 16. On the contrary, it is a very great thing, that he has given us the very stature and bodily strength by which sustenance is obtained, nay, has given us soul with our body; and yearly, and daily, produces corn, wine, oil, spices, fruits, berries, vegetables, herbs, oxen, sheep, wild beasts, birds, and fish, and supports all nature. These things are the rest, and they are much less in our power than the height of our stature; yet they are much more needful to our sustenance.

27. [Read τὰ κρίνα, πῶς ὄψες νήφοι ὄψες υφαίνει; the lilies, how they neither spin nor weave, and, etc. Tisch., Alf.]

28. In the field—This may be taken either with the grass; comp. Matthew vi. 30; the grass of the field; or with which is, so as to be in opposition to into the oven.

29. And... ye—As the ravens and the lilies. Be ye of doubtful mind—Μεταωσόστε, elevated; whence μεταωσιζθεῖσαι is to be borne or kept aloft. It is employed of a mind elated, or fluctuating. He who is anxious is driven hither and thither; is in suspense; he fluctuates, and becomes dizzy. Hence μεξιμωσόω, to take anxious thought, in the parallel passage of Matthew, is expressed in Luke by μεταωσιζθεῖσαι. [For ῥ, or, read ραί, and. Tisch. not Alf.]

30. All—Construe with these.

31 [For βασιλεία τοῦ Ὀμοῦ, kingdom of God, read βασιλεία, ἀυτοῦ, his kingdom. Also omit τὰ σα, all. Tisch., Alf.]

32. Fear not—This passage is full of tenderness. That which is little might appear to have reason for fear; but it is so much the more tenderly guarded. The several sheep are small (as a people is said to be feeble, which consists of the feeble, Prov. xxx. 25, 26), the whole flock is by no means numerous, compared with the world, is easily fed, and for this cause is of great value. [Such do not seek worldly splendour. V G. ¹  Little flock—A diminutive, very sweet and very full of
love. *The kingdom*—A noble expression; see ver. 31. Why is not bread included in this promise? [Surely a king’s son has no cause for anxiety as to meat, drink, and clothing. *V.G.*]

33. [*Yourselves*—At the highest interest. *Heb.* x. 34. *V.G.*] *Sell*—This the Lord said, not to the *multitudes*, to whom however he showed the way of salvation in a manner suited to that time, ver. 54, 56; nor to the apostles, who had previously left all, and therefore had nothing to sell; but to the rest of the disciples. See ver. 22, 41. His departure from Galilee, chap. xiii. 32, and his passion itself were at hand. He was now preparing his disciples, that they might be henceforth encumbered as little as possible. For Luke speaks of them in Acts i. 15; ii. 44, etc.; so that, soon after this discourse, they doubtless sold their possessions in Galilee. Otherwise the indiscriminate sale of their entire property is not enjoined upon all men with a view of its being distributed in alms, and thus compelling the sellers, and their families, either to seek it, or seek it back again from others. Nevertheless spiritual prudence makes men who were once fond of *buying*, liberal, and ready to *sell*, especially when occasion demands. See Eccles. xi. 2; James v. 1. *Bags*—Plural. He who sells after a worldly fashion, fills his *purse*; but this *waxes old*, like the natural *heaven* itself. A *treasure* . . . *that faileth not*—The treasure, as contrasted with the purse, is the abundance of provisions, which are speedily consumed or spoiled. *In*—Namely, *in* the heavens. This refers to both the preceding clauses.

35. *Let . . . be*—What precedes and what follows, and the connexion of both, especially suit the times succeeding the ascension of Christ. On *selling*, comp. Acts iv. 34. He wishes his people to be unencumbered. *Loins*—So afterwards Peter (1 Ep. chap. i. 13), and Paul (Eph. vi. 14).

36. *That wait*—Eagerly and joyfully. [The blessed ones are they who watch *longingly*, patiently. *Braune* says, Patience makes longing mighty; longing makes patience watchful. *Stier.*] *From the wedding*—Therefore the nuptials are in heaven before the Lord’s advent. *Immediately*—At the first knock.

37. *Come forth and serve*—Gr. παραλήπτων διακονήσει, *having come, shall serve*. The participle is pleonastic, and occurs frequently in the description of a banquet. See chap. xvii. 7. This promise of *serving* is the most honourable and the greatest of all. Thus the bridegroom receives his friends on the appointed day of the marriage.
38. In the second—The first watch is not mentioned; since that was the hour of the nuptial feast. In the third—The Romans divided the night into four watches, the Jews into three. For this reason Simonius maintains that Luke alludes to the Jewish division. [Omit οἱ δόκανοι, servants. Tisch., Alf. Read Blessed are they.]

39. [He would have watched—Nor would that have been strange. The uncertainty respecting the hour makes vigilance continuous and praiseworthy. V.G.]

41. Us—The apostles and disciples. Even—We not being excluded. See ver. 22. All—Then present. Comp. ver. 1, 4, 15, 22, 54.

42. Who—The Lord does not expressly answer Peter's question; he intimates that the parable is especially addressed to the disciples (for the steward is distinct from the household entrusted to him): and he addresses them in the singular number, to arouse them individually more and more. Then in ver. 54, 55, he says something to all, reproving the people, who not having yet recognised the Messiah's first advent, could not understand the doctrine of the second. Shall make—The future: because fidelity makes the servant worthy of his place. The same word follows in ver. 44. There is an advance from the household to all that he hath.

45. [But—A striking difference, both in the conduct, and in the reward. V.G.] To eat and to drink—An act. To be drunken—A habit.

46. Unbelievers—Contrasted with faithful, ver. 42. He whose heart is divided, will be himself cut in sunder.

47. Will—Requiring vigilance. Prepared not himself—Gr. ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν, neuter, as in chap. ix. 52. [Who did, follows, referring to the servant himself: for prepared relates to others, whom the servant should have prepared. V.G.] Many stripes—The same ellipsis occurs, 2 Cor. xi. 24. [How dreadful is knowledge, without corresponding love and works! Q]

48. Few—Not merely fewer than he who knew, but few. Unto whomsoever much has been given—Especially if he has gained it by solicitation and violence. Men have committed—Those who were empowered to entrust, have committed, as a deposit. An ellipsis of the person.

49. Fire—To be desired, a fire of spiritual warmth. See chap. iii. 16; Matt. x. 37, compared with what precedes and follows. The Lord continues his discourse, which calls men from earthly to heavenly things; and he gradually resumes the subject
which he had been discussing before the interruption. See ver. 13, 12. To send—From heaven. On the earth—Gr. ἐπὶ τῆς γῆς, into the earth. This fire is not earthly: he does not say, therefore, ἐν τῷ γῆ, in the earth, as in ver. 51. What will I—The present, I wish, for I would wish, suits a thing much desired, and one that is sure to come to pass, What more need I wish, if the fire be already kindled? A struggle preceded the kindling. It was kindled [on Pentecost]: Acts ii. [The rendering is, And what will I? would that it were already kindled! Mey., Alf.]

50. But...a baptism—A complete baptism ought to precede the fire, and its kindling. I have...to be baptized—Comp. Mark x. 38. How am I straitened—John xii. 27; Matt. xxvi. 37. The nearer his passion, the greater his emotion. The preceding formula, What will I? implies a wish and a mere inclination; but how am I straitened (comp. Phil. i. 23; 2 Cor. v. 14) expresses the will struggling through obstacles It be accomplished—Gr. τελεσθῇ, finished. Comp. John xix. 30.

51. Nay—Not peace of such a kind as unites heterogeneous good and bad. Division—The sword has the power of dividing, Heb. iv. 12. The fire, ver. 49, separates heterogeneous, and unites homogeneous, principles.

52. Five—Father, mother, son, daughter, and daughter-in-law. The son-in-law is not added; for he forms another family. Three against two—Numbers well adapted to a division.

53 [For διαμερισθήσεται, shall be divided, in the singular, read—σοστα, in plural; and connect with ver. 52. Tisch., Alf. Read, And two shall be divided against three; a father against a son, etc.]

54. Also to the people—For he had up to this time addressed the apostles. See ver. 42, note. The imitators of Christ ought to submit to division, for his sake; whilst the multitude, beyond the limits of this heavenly motive, should aim at peace with the people. Quarrels delay the work of grace among the people. See ver. 58. Out of the west—The sea was west of the Jews: from it rain arose. Straightway—Without hesitation.

55. South wind—See chap. xiii. 29; Acts xxvii. 13. Heat—Gr. καῦσων, sometimes means the wind from the east. But here the south wind foretells the καῦσων; καῦσων therefore expresses the heat, borne to the Jews by the wind from the equatorial regions.
56. Ye hypocrites—He is a hypocrite who affects the character or appearance of a good man, but disregards the greater good itself. The word also means an interpreter of dreams, but here the Lord doubtless employed the usual Hebrew term, which signifies a malicious hypocrite: for such signs of the times are specified, as any man of humble rank, even without scientific skill, might have recognised. Of the sky—Ver. 55. Of the earth—Ver. 54. How is it that ye do not—Spiritual proof should be much easier to man than physical. [Verily, what is here required of the multitude, is now-a-days disparaged even by men of high position. V.G.] Time—Of the Messiah. See ver. 49, 50.

57. [And—What precedes refers to faith; what follows, to love. The points here proposed must be highly important; since, out of all that is just, Jesus mentions this alone to the people. V.G.] Of yourselves—Gr. ἀφ’ ἰαυτῶν. Even without signs, and irrespective of the present time. So of your own selves, chap. xxi. 30. Comp. Matt. xvi. 3, note. [Or the phrase, ἀφ’ ἰαυτῶν, has this force: before the Judge pronounce his sentence, and the fact become known to you from another source. We are often compelled to acknowledge a right or wrong, when admonished. But it is better for us to determine this independently. Nabal, when he was told, learned how he should have received David; before he was told, he did not consider this. V.G.] What is right—What is true and just, and conduces to true peace; ver. 58, comp. ver. 51, and ver. 13, concerning the quarrel of the brothers. The kingdom of Christ is a kingdom of justice.

58. When thou—Gr. ὅσο γὰρ ὑπάγει, for when, etc. Γὰρ, for, is often employed where a discussion follows a proposition. Goest—Although against thy will. Adversary—The plaintiff, whom you must repay, ver. 59. Be delivered—By any agreement or condition whatever. A friendly compromise is usually recommended even in civil cases. An agreeable division. [Comp. ver. 51.] Hale thee—The power of the offended party is occasionally great enough to break the chain which unites the body to the soul. To the officer—Gr. πειδατοσι, he who exacts, the punisher. Satan himself is a culprit, not a punisher.
CHAPTER XIII.

1. [Render, There came at that time some with the news of
the Galileans, etc., not, as Eng. Ver. there were present, etc.
Alf.] At that season—Opportunely; comp. chap. xiii. 57.
That told—As a recent event. Pilate—This act of Pilate is
in accordance with his hatred of Herod; chap. xxiii. 12.
Each had a different cause for enmity. Mingled—A Euphem-
ism. [That is, a description of a revolting circumstance in
offensive terms. But the passage is simply a vivid statement
of the fact that Pilate caused them to be slain while they
were offering sacrifices. Mey.]

2. [Omit ὅ τι ἐπιτιθήμεν, Jesus. Tisch., Alf.] Suppose ye—Think
ye that you are innocent, and will go unpunished? We
ought to consider, not so much the mischances of others, or
why they have happened, as our own dangers and the remedy
for them. [This is the principal use of news. Because—
Individual sins cannot be justly inferred from individual
misfortunes, V.G.]

3. 5. I tell you—The Lord utters this in the fulness of his
divine knowledge. All—Galileans and inhabitants of Jerusa-
lem. Likewise—Gr. ὡσαντωσ. This signifies, in the same man-
ner, and is more forcible than ὅωσως, in like manner. The
event corresponded; for the Jews were punished by the nation
to which Pilate belonged: at the same time, viz., the passover,
when the sacrifices were in progress: and with the sword.

4. Or—The discourse passes to the people of Jerusalem
from the Galileans, for his departure from Galilee was at
hand; comp. ver. 34. from slaughter inflicted by man, to a
disaster which might have appeared casual. Those eighteen—
A mysterious judgment in the simultaneous death of so many
persons. Sinners—Gr. ὄφειλέται, debtors. Comp. ver. 34.
That dwelt in Jerusalem—So the Sept. In Jerusalem, a city
otherwise holy. [Not open sins, nor visible punishments, are
always most dreadful. Q.]

5. Ye shall . . . perish—This took place at the siege and
destruction of the city.

6. A fig-tree—A tree for which there is no place in a vine-
yard. God freely adopted Israel. Planted—Carefully. His
The Father has a vineyard, and Christ, the servant of Jehovah,
cultivates it. Comp. ver. 8. Lord: or, Christ has the vine-
yard, and his ministers cultivate it.
7. Three—A number in some measure determinate. The Lord was beginning the third year of his teaching, as the true Harmony of the evangelists proves. I come—An abbreviated expression, as in chap. xv. 29, these many years I (have served and still) serve thee. Cut it down—Great severity is here expressed: and the supreme power of the Vine-dresser. Why—Gr. ἵκα ταῖς, why also. Not only is it unfruitful, but it draws away the juices which the vines would extract from the earth; it intercepts the sun. and occupies much room.

8. Answering—Because of his tender love for the tree, for it was under his care. Let it alone—As much as to say, it is neither troublesome nor expensive. [So much does Christ’s intercession aid those who, unassisted, would have long since perished! V.G.] This year—The third year, when Jesus especially visited them, chap. xix. 42, 44; accomplished their redemption, and sent his apostles, Acts ii. [It follows from this parable, that three passovers in all intervened between Christ’s baptism and resurrection. Harm.]

9. And if—The apodosis is understood: it is well; or I will leave it standing; or let it bear fruit. The sense is the same. Thou shalt cut it down—The Vine-dresser does not say, I will cut it down; comp. ver. 7; he refers the matter to the master. He ceases, however, to intercede for the fig-tree. After that—The coming year, contrasted with this year, ver. 8.

11. [Omit ἧ, there was. Tisch., not Alf.] A woman—A pious woman apparently; for it was not said to her here, Thy sins are forgiven thee: nay, she is called a daughter of Abraham, ver. 16. Bowed together—The posture of her body, which prevented her looking at the sky, harmonised with the misery of having a spirit of infirmity.

12. Saw—The woman seems to have longed for and trusted in him. Art loosed—Already: the preterite. The same expression, ver. 15, 16.

13. She was made straight—An upright posture,* befitting man’s nobleness. Glorified—The soul and body, when relieved, became as it were a newly acquired means of praising God.

14. Unto the people—Indirectly. He was attacking our Lord. [For doubtless the blessing of a cure was unexpected by the woman. V.G.] Sìx—Quite enough.

15. [For ῥυχοσιτά, hypocrite, read, ῥυχοσιτά, ye hypocrites. Tisch. Jesus addresses the multitude, in their leader aν.] * Os homini sublime dedit, cælumque tuei Jussit.—Ovid. Met. Kd.
presentative. \textit{Alf.}] Plural, but addressed to one; comp. ver. 17; as also in ch. xi. 46, comp. ver. 45. The ruler of the synagogue had some reverence for Jesus; he opposed him, not on private grounds, but according to the common misapprehension of the Jews. \textit{Loose—}A very pointed illustration. Comp. be \textit{loosed}, ver. 16. \textit{Lead . . . away—}Words are multiplied to point out the \textit{w rk.}

16. Ought not—The argument holds good, both from the daily wants of the beast, ver. 15, and from any sudden danger, chap. xiv. 5. It cannot be objected, that he who has been sick so many years, may wait a few hours until the end of the Sabbath; for not even in the case of the beast is the necessity absolute, and yet help is afforded: in human affliction, where there is an opportunity of aid, even an hour is of great importance, when the physician and patient first meet. \textit{A daughter of Abraham—}Not merely \textit{a daughter of Adam.} There is a strong contrast with the beast of burden. Christ brought salvation to all the children of Abraham: they who did not share it, were themselves to blame. Comp. respecting Zacchaeus, chap. xix. 9. \textit{Eighteen years—}The nominative. So the Sept. An instance of Christ’s omniscience. The cause and duration of the malady were, it seems, known to him without outward proof. Comp. \textit{these forty years,} Deut. viii. 4.

17. All his adversaries were ashamed—Comp. Isa. xlv. 16. Sept. \textit{They shall be ashamed and also confounded, all of them. All—}Compare the following verses. \textit{Rejoiced—}With a noble and sincere joy. \textit{That were done—}By his discourse and miracles.

18. Unto what—Comp. ch. vii. 31. [The Saviour had set forth the same comparisons of the \textit{grain of mustard} and \textit{the leaven,} about a year before, recorded in Matthew, chap. xiii. 31, 33, and also in Mark, chap. iv. 31. \textit{Harm.}] \textit{The kingdom—}Many of the Jews and Gentiles were to enter in; comp. ver. 17, 29.

19. Garden—A garden is enclosed. Comp. \textit{hid,} ver. 21. [\textit{And it grew—}For instances, see ver. 13, 17. \textit{V.G.}]

21. \textit{Hid—}So that the leaven seemed to be absorbed. \textit{Three measures of meal—}Gr. \textit{\textbeta\textalpha\textgamma\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicro etc.]

22. Toward—This memorable journey had been arranged
to end at Jerusalem. See ver. 33, chap. xvii. 11; xviii. 31; xix. 11, 28.

23. Few—The man appears to have believed that outside of Judaism there could be no salvation.

24. Strive—Gr. ἀγωνίζεσθαι, contend. A speculative question is at the outset practically applied: Strive by faith with prayer, holiness, patience. However, there follows a reply to the question: see ver. 28-30. [For τὸν θύραν, gate, read δὸς, door Tisch., Alf. Many indeed are saved, ver. 28, 29; but chiefly those whose salvation we might have deemed improbable, ver. 29, 30. V.G.] Many—Even Israelites: see Rom. xi. 31. Contrasted with few. Shall not be able—Gr. ἰσχύον. Sept. ἰσχύω, I am strong, absolutely. A struggle depends upon strength, especially our struggle toward God. They shall not be strong; because they seek near the gate, and at last shall be unable to force the gate when it is firmly shut. They neither seek earnestly, nor employ the strength required for victory. See ver. 27 at the end.

25. When once—Gr. ἀφ’ ὧν, from the time that. This abrupt addition is very forcible. The apodosis is then in ver. 26; nor does the indicative ἵστη, shall say, interfere with this construction. Comp. note on Mark iii. 27. Is risen up—From the banquet to shut the door. For he does not refer to his coming; then the Lord does not open to the servants, but the servants to their Lord; chap. xii. 36. Shut to—Against strangers. Now, now is the time to strive. The door—What seems to be a gate to those standing without, is a door to those who are within, as in a house. And ye begin—This also depends on ἀφ’ ὧν, when once; for in the conclusion, ver. 26 enlarges on ἵστη, shall seek, and ver. 27, on ἰσχύον, shall not be able. Such persons had not thought of this before. Oh, how now, how late, and how abiding shall be their sense of misery! When man’s opportunity is gone, he begins to wish; Num. xiv. 40. To knock at the door—Not merely strait as before, ver. 24, but now shut to, ver. 25. Whence—The reason of his refusal to know them. They are known as workers of iniquity.

26. Then shall ye begin—Though they previously relied on other pretexts. [They who neglect the privilege of intimate communion with Christ, have hitherto remained estranged from him, shall, when they would like to be his friends, be banished by him. V.G.] To say—The sense is, Why do you not know us? [Thou hast seen our daily life; we have had
thee in our midst. V.G.] This especially applies to those who were then living. In thy presence . . . in our streets—Therefore, we must not only eat and drink in Christ’s presence, but have fellowship with Him; and throw open not only our streets, but our hearts, to his saving doctrine.

27. I tell you—He repeats the same words: his sentence is fixed; but the words are emphatically repeated. [Omit וַעֲשֵׂהֻּ, you, after know. Tisch., not Alf.] Of iniquity—Therefore the righteous shall enter. See Matt. v. 20.

28. There—Whither ye shall be banished. [See that you seasonably ponder that fearful doom, lest you be actually forced at length to experience it. V.G.] Ye shall see—But not partake. Mournful sight! See chap. xvi. 23. The saints, on the contrary, shall see with pleasure the torments of the ungodly. Isa. lxvi. 23, 24. Abraham—The patriarchs and all the prophets looked to Christ; and those who do not imitate their faith, will not enjoy heaven with them. All—All the prophets were holy men. The Jews boasted of those, whom their fathers had rejected. Here, as in ver. 29, the alarm arising from the fewness of the saved is lessened: see ver. 23. Thrust out—The present. The weeping shall begin at once. [Here is the real answer to ver. 23. They shall be many; but what is that to you, if you be not among them? Alf.]

29. They shall come—Here many is not added, [as in ver. 24 and Matt. viii. 11. It is a rather stern reply to a question easily liable to abuse. V.G.] From the east, and from the west, and from the north, and from the south—Almost in this order the nations were converted to the faith. Especially in the south the gospel has yet to be preached.

30. Behold, there are . . . and there are—An emphatic present in contrast with the future: ver. 29, 24. There are last—Referring to ver. 28, 29. The absence of the article renders the whole assertion indefinite, and denotes that some, not all, of the first and last are to change places, not that there will be an indiscriminate estimate of both parties: for those who come from the four quarters of the world shall sit down with the fathers and the prophets, not the latter with them. See Matt. viii. 11. There are first—This is to be referred to ver. 24, etc.

31. [For הַיְמֵנַ, day, read יַמֵּנַ, hour. Tisch., not Alf.] Herod—The Pharisees, in this assertion, did not state an utter falsehood: for Herod deserved the title fox; and it is suspected
that he was so called by many. But Herod wished this worker of miracles, whom he suspected to be John, to be removed as far as possible from him. [Therefore he very frequently drove him from place to place: Matt. iv. 12; xiv. 1, comparing ver. 13. Harm.] The object of the Pharisees was the same: hence both conspired against Jesus. Moreover, Herod does not appear seriously to have wished to kill Jesus; for if he were afraid after the murder of John, chap. ix. 7, 8, he could not but be more alarmed if he should kill Jesus; but he tried to vex the Lord, and to expel him from his country, under pretence of his territorial right (comp. Amos vii. 12), and by means of threats drawn from that right. The Pharisees reported these threats to Jesus, as if by way of friendly counsel, not in the words of Herod, but in their own, and possibly exaggerated them. Jesus therefore, nowise alarmed, replies to both according to the truth. He calls Herod a fox, accurately characterising his cunning and hypocritical cowardice (comp. chap. ix. 7) in parading empty threats; he declares that he is not deterred thereby from working miracles: and he nevertheless reproaches the messengers and all Jerusalem with their ungrateful and bloody disposition; ver. 33, 34. Herod was a fox, a petty persecutor, compared with Jerusalem, the great persecutor. Will kill thee—Through irritation perhaps at the act of Pilate, ver. 21.

32, 33. [The best rendering is Meyer's. Behold I cast out devils, and I effect cures to-day and to-morrow, and on the third day I end (this casting out and healing). Nevertheless (though I su'er not your advice, ver. 31, to drive me from this three days' work), yet must I to-day and to-morrow and the day following obey your go hence (ver. 31), since it may not be that a prophet perish, etc., i.e., I must connect this three days' work with departure from Galilee, since I must go to Jerusalem to die; for Jerusalem has a monopoly of prophet-slaying.]

32. Tell—If you dare. I cast out—He does not add, I preach the gospel; for this would have been less intelligible to Herod. The goodness of our Lord's deeds renders the malice of Herod's designs more striking. I do cures—I hasten, for my time is short. He speaks with dignity to his enemies; with humility to his friends. See Matt. xi. 5; xii. 27. Today and to-morrow—So the Sept. Josh. xxi. 18, comp. ver. 28. It is equivalent to a proverb concerning the future; as the phrase, yesterday and the day before, is used of time past.
Had it depended on Herod, not even a day would have been left to the Lord. *I shall be perfected*—Comp. Heb. xi. 40.

On the third day he left Galilee [Herod's territory], going towards Jerusalem, there to die; see ver. 33, at the end: and from this time he kept continually the consumption in view.

[He did not subsequently return to Galilee, before his resurrection. *Harm.*]

33. *Walk*—They had said, *depart*, ver. 31. He replies, This very thing which you so suddenly enjoin is not the work of one day. *It cannot be*—This phrase admits exception: for instance, John the Baptist. *Perish*—By public judgment. *The day following*—This expresses more than *on the third day*, and it includes it. The journey to Jerusalem was not one of two days merely: see ver. 22; chap. xvii. 11. Therefore the third day was not merely a day of consumption, *but also*, before this, of onward journeying. [If I were to go, saith he, directly to the place where I am to be slain, at least a three days' journey would be necessary. *Harm.*]

34. *Jerusalem*—There is good reason why his discourse is addressed to the city; the Pharisees were closely connected with it: see ver 31: and there Herod was to attack Jesus. *How often*—Ver. 7. He had come thither thrice since his baptism: [John ii. 23; ver. 1; vii. 10. *Harm.*] *Her brood*—A collective noun.

35. *Behold, your house is left unto you*—Many have added ἀληθέω, desolate, from Matthew. According to Luke, the Saviour uttered these words in Galilee: nor did he afterwards show himself to the people of Jerusalem until, after the resurrection of Lazarus, at his own royal entry, they said, Blessed is he who cometh in the name of the Lord. Therefore, from the time of this declaration and prelude until that entry, he left their house to them, though as yet it was not desolate. But in Matthew, after his royal entry, when he left the temple for the last time, he solemnly proclaimed that their house was left desolate. [Omit ἀληθέω, desolate. *Tisch., Alf.* We may observe the same difference between the words of Luke xi. 49, and Matt. xxiii. 34: see notes. *Harm.* Desolate —What a frightful desert is the heart, when God leaves it! Q.] *Verily I say unto you*—He speaks with sternness, and yet with moderation as we have already remarked. Nay, even in Matt. xxiii. 39, the *verily* is wanting. From the insertion of *verily* in Luke some have considered the denunciation to be far more severe. [All critical editors omit ἀληθέω, verily.] The
particle ὅ, but, [Eng. Ver., and,] contrasts the present desolation of their abandoned house, and their rejoicing soon to follow.

CHAPTER XIV.

1. As he went—By invitation. See ver. 12. Chief—The Pharisees had their own leaders, who were numerous, and of great influence; this, however, Jesus did not fear. See ver. 12 (at the beginning). [They watched him—Namely, the Pharisees. Mey. The Sabbath of the soul is grossly profaned by crafty and wicked thoughts. V.G.]

2. Had the dropsy—Brought hither for this very reason, [who stood there, but dared not ask a cure, because of the Sabbath, and the Pharisees; but simply showed himself, that Jesus might see and pity him. Euthym. in Mey.]

3. Answering—The thoughts of his adversaries. Lawyers—Who, nevertheless, did not rightly understand the law of the Sabbath.

4. Healed—His adversaries employed the dropsical man for an evil purpose: yet Jesus did him good.

5. [For ὃς, ass, read νοίς, son. Tisch., Alf., Mey., etc.] Will...pull out—With labour.

7. A parable—Drawn from outward usages, but relating to the inner life. When he marked—Attention in social intercourse is very fruitful in results.

8. To a wedding—There was no wedding on this occasion; it is therefore introduced into the parable out of courtesy. Not—Comp. Prov. xxv. 6, 7. Each man knows that he is hidden, but is ignorant respecting all the other guests. In the highest room—Gr. πρώτας, first couch. To the singular number, corresponds a more honourable man, and the lowest place. The proud man takes precedence not merely of some but of all; Ps. x. 4, 5. More honourable—A word in the parable which denotes one more honoured among men (Sept. Numb. xxii. 15). in the interpretation, one who is more highly esteemed by God, though he sometimes comes late. Moreover, the humble man esteems all others more honourable than himself.

9. And him—The dignity, and degrees of dignity, depend on the invitation; this is not repeated in ver. 10. For here it is a motive for modesty. Say—The indicative, as soon after, ver. 12, note. Give—Friend is not added, as in ver. 10. Thou begin—To be the last is not disgraceful except
to the ambitious. *Shame*—Contrasted with *worship*, in ver. 10. Appropriately said. *Lowest*—Not merely lower, but lowest of all. A man who is once bidden to give place, is put far away. *Come*—Comp. Matt. xxii. 11.

10. *Go*—Readily, cordially. [*The lowest*—He who sets himself even above one, may be forced to give way. It is good therefore to take the lowest place of all. No wrong can easily do you less harm than this, if indeed you should thereby wrong yourself unwittingly. *V.G.*] *Go up higher*—Gr. παρασκευασθείς, *go up to*, to the other honourable guests. Prov. xxv. 7, *For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince.*

11. *Whosoever*—Gr. ἐκάθεν, *every one*. A weighty word. [*A maxim very frequently repeated, and that most impressively; chap. xviii. 14; Matt. xxiii. 12. *V.G.*]*

12. [*To him that bade him*—This Pharisee was not of the worst stamp; see ver. 14. *V.G.*] *A dinner or a supper*—Usually the supper alone is mentioned; therefore the meal at this time may have been the lunch. See ver. 1, 25. *Call not thy friends*—That is, *I do not tell thee to invite thy friends.* Jesus suffers invitations growing out of natural or social ties to rest upon their own merits. He himself enjoins a better class of invitations. He does not entirely abolish the duties of courtesy. *Rich*—The epithet of *friends, brethren, relatives, and especially of neighbours*, who are often neglected when poor; with them are contrasted as many classes of a different condition in ver. 13. *Lest ... a recompense*—This fear is unknown to the world, as well as fear of riches. Prov. xxx. 8. This is the foundation of true liberality and contentment. Who wishes all his acts in this life to be recompensed? [Yet there are not wanting those who desire to be repaid everything quickly, abundantly, and with profit; who, by the ruin of many, strive for power and unmerited advantage as eagerly as if no resurrection or retribution were at hand, nay, as if they were to be deprived of nothing whatever, who, by their eagerness for present success, deny their faith in the future. How costly is present gain to many, when it becomes a matter of robbery! Happy is he who is willing to wait. Be not vexed by worldly disappointment; but take care not to judge unjustly those whom you plainly perceive are preferred to you. *V.G.* Beng. reads καὶ γινήσεται σοι ἄποινα, and *a recompense shall be made thee*, instead of καὶ γινήσεται σοι αἰώνια, and *a recompense be made thee*; referring for the con-
struction to ver. 9, and to Mark iii. 27, note. But γενναίος, be
made, is the true reading. Tisch., Alsdorf., etc.]
13. Call — Gr. καλέω, simply; not φανερον, formally invite, as
in ver. 12; the latter would be more pompous and formal.
The poor — God himself invites them, ver. 21.
14. For — Nothing remains unrecompensed. Thou — As
the friend of the Saviour. The resurrection — Before the
resurrection there is not a full retribution, but rather, during
life, an opportunity of providing for a future reward; and
15; [Matt. xxv. 46; John v. 29].
15. Heard — And was affected thereby. [Yet we may readily
suspect, that something worldly crept into his views of God's
The epithet often denotes something remarkable. Comp. ver.
24. It does not suffice to pronounce the godly blessed; but
each must exert himself to the best of his own ability. Comp.
the following verses; also chap. xiii. 23, 24. Bread — Gr. αύξων.
Many read αὔξησαν, dinner or lunch, but αὔξησαν, bread, is better
established, especially as φαγείται, eateth, is joined to it: comp.
ver. 1. However, the meal at that time seems to have been
the αὔξησαν, dinner: see note on ver. 12. It deserves the
greater attention because, in the parable set forth in ver. 16,
a supper is specified. [This man longs for it, as from afar;
yet the very Bread of life was reclining before him. August.
in Trench.]
16. Great — Sumptuous and sufficient for many. The
kingdom of grace is meant, since through it we enter
into the kingdom of glory. Bade — This word connects the
two discourses which treat of the entertainment that conduces
to bless dness, call the poor to thee: obey the call of God.
17. To say — Observe the successive steps: ver. 17, to say
to them that were bidden; ver. 21, bring in the poor; ver. 23,
compel those who are in the highways. The invitation ad-
vances to those who are far off, compensating for the previous
delay by its increased urgency. [The called belong to Israel.
V.G.] Now — The time of the New Testament is shown to be
the present.
18. They began — They had before professed to be await-
ing the invitation. With one consent — Gr. ἀνείπο εἷς, of one,
eliptical, supply γνώσει, consent or mind; ἀπαρεσίσθως, re-
sual. In Psalm xxxvii. ver. 4, μὴν (ἀπαρεσίσθως) γίνεσθαι ναυά
τοῦ Κυνίου; one (request) have I desired of the Lord. [To
make excuse—The purchase of land, and the like, is not bad in itself; but it is bad to be encumbered by it, and to make worldly necessities a plea for the neglect of spiritual duties. Unto him—The host. V.G.] Piece of ground—In this verse an estate is implied; in the next, traffic. Comp. Matt. xxii. 5. The repetition of I have bought implies eagerness for gain, as is usual in a new transaction. To a worldly man, when he hears the divine call, all vain things are new and sweet. [I have bought—It is well to urge, in a spiritual sense, as a ground for renouncing the world, another purchase of a field, Matt. xiii. 44; a different kind of ploughing, Luke ix. 62; in fine, another espousal, 2 Cor. xi. 2. V.G. Omit zai, and. Tisch., Alfr. Read, must needs go see it, that is, go to see it.] I must needs—The most favourable seasons of grace, and the most pressing worldly business often concur. The first man excused himself by a feigned necessity; the second by a mere desire for other things, ver. 19, I go; the third, ver. 20, on the ground of absolute impossibility, I cannot come. The last, therefore, declares that he cannot; the two former declare that they will not, but in courteous language. The holy hatred must have remedied all these excuses. The difference, however, in their refusals consisted not so much in their disposition as in the causes assigned, the piece of land, the oxen, the wife. Comp. Matt., in the passage quoted. I pray—A most shameful and wretched prayer, whereby the kingdom of God is rejected.

19. I have bought—1 Cor. vii. 30. Five—A by no means small purchase.

20. A wife—See ver. 26. Comp. 1 Cor. vii. 29. I cannot—This apostolic is all the more insolent in proportion to the seeming plausibility and propriety of his excuse.

21. [Omit ἵζως, that. Tisch., Alfr. Read, the servant.] Showed—It is the duty of ministers to inform the Lord in prayer of the obedience and disobedience of their hearers. Being angry—He had therefore invited them with the utmost sincerity. Go out—So ver. 23. Quickly—Because all the viands were ready, and, as it were, still hot; and their excellence is by other guests to be defended from contempt. Streets—Which are larger. Lanes—Which are smaller. Of the city—[We may suppose, that by this is implied those nations among which the Jews were dispersed. V.G. Comp. however the following note. E.B.] The poor—Those first invited were accounted the first among the Jews, ver. 1, 3;
the poor in the streets are the publicans and sinners, chap. xv. 1. See Matt. xxi. 31. The poor—Whom otherwise no one is disposed to invite. The maimed—Whom no woman would take, ver. 20. [Transpose the lame, or halt, and ταφρ.οδ., the blind. Tisch., Alf.] Halt—Who cannot go, ver. 19. The blind—Who cannot see, ver. 18.

22. It is done—Comp. Ezek. ix. 11.

23. Hedges—The walls of homeless beggars. [Into the highways—Utter paganism is here implied. V.G.] Compel them to come in—Not every kind of compulsion is meant; for he who is simply dragged or forced does not come in. Comp. Matt. xiv. 22, constrained; 2 Cor. xii. 11; Gal. ii. 14. To constrain, Luke xxiv. 29; Acts xvi. 15. Saul, when madly zealous for Judaism, and Paul the servant of Jesus Christ compelled men in different ways. [The later the call, the more strongly he urges, ver. 23; say, ver. 17; bring in, ver. 21; compel, ver. 23, are in ascending gradation. V.G.] May be filled—Nature and grace alike abhor a vacuum. The blessed are a multitude, which receives its fulness in the last days of the world. [The predicted satisfaction of Christ, Isa. liii. 11, agrees with this. V.G.]

24. [This verse contains, not part of the parable, but Christ's words applying it. Stier., Alf.] For—This refers to go out, ver. 23. The Lord now seeks any guests, rather than those first invited. [Nor is there any room for his despisers. V.G.] Unto you—The plural relates to the poor, the maimed, etc., who had been brought in. Of those men—Men of distinction. The pronoun expresses their removal to a distance. Here too that common saying holds good, The absent must lack. Shall taste—Much less enjoy. The stubborn Jews missed the kingdom of grace, yea, the slightest taste of it.

25. [If any man—Where the greatest multitude assembled, there at times Jesus spoke most severely. V.G.] Hate not his father—In the sense in which he must hate himself, namely, when estranged from Christ. This text is peculiarly suited to the time when few really followed Christ; many, hated, who were worthy of hatred. This hatred must be understood not merely in a comparative and qualified sense, but even absolutely. For whoever has obtained from Christ a full knowledge, taste, and desire of God and heavenly blessings, ver. 16, has also a contempt and hatred of self, and of the whole creature that is subject to vanity, a hatred at once noble and at the same time devoid of all bitterness. Comp. note, John
xii. 25. Brethren—Comp. ver. 12. Yea, and—What is
dearest to man, himself. He who has apparently attained a
lower degree of this holy hatred, is often wanting in a higher.
His own life—Himself. Be my disciple—Gr. μαθητής ἵνα,
disciple be. See next verse ἵνα μαθητής ἴνα, be my disciple. In
both passages the accent in pronunciation falls on the first
word.

27. And whosoever doth not bear his cross, and yet cometh
after me—[So Beng. would render, but the Eng. Ver. is right.]
Cometh, and walketh after me, as ye do, as if he would be my

28. Sitteth not down—To give himself time for calculating
his means. So too in ver. 31. [Consulteth—This calculation
of building expenses, or a consultation respecting war, are
things of some importance. But consider whether thou hast
ever carefully deliberated on the necessity of either eternal
salvation or eternal misery. Easy is the descent to hell!
V.G. The word tower seems to refer to Babel; and the tower
of God's children must succeed in reaching heaven. But all
half-way Christianity becomes a Babel at last. Stier.]

29 Begin to—No one ridicules the successful man.

30. This man—A proper name is signified.

31. Or—Christianity is a great and difficult thing. It is
therefore compared with great and difficult things; as costly
building, in private; war, in public. The former parable
expresses the hatred of father, mother, etc.; the second of
one's own life. King—The Christian warfare is something
royal. To make war—Comp. Gen. xxxii. 24.

32. Desireth—The king with greater ease prevails on him-
self to sacrifice an army, than to seek peace. The request
for peace, therefore, expresses the hatred of one's own
soul, by which he entit ly renounces and resigns himself un-
reservedly to grace. By a change of figure, peace may also
mean the avoidance of hatred by his own people; a hurtful
peace.

33. Forsaketh not—The builder renounces and expends
money: the warrior, troops; and the disciple, parents, and
all social ties. For the two former incur a positive; the
latter a negative [self-denying] expense. [It is an important
undertaking to seek for Christian discipleship. A man had
better not attempt this who is not satisfied with everything
which promotes it. V.G.]

34. [After χαίδε, add ὅ, therefore. Read, Salt therefore
is good. Also add, xal after xav ὑ. Read, But if even the salt, etc. Tisch., Alf.] Salt—Meaning the disciples; Matt. v. 13; Mark ix. 50. Salt has a certain pungency. A Christian should possess it also. See the preceding verse. [We must do our duty vigorously and seriously. V.G.]

35. Neither—That is, it is directly and indirectly unprofitable. The theologian who is destitute of spiritual salt is useless, even to the state. Isa. ix. 14, 15. Out—Even the language is severe.

CHAPTER XV.

1. All—Not merely very many; all who were there. [Were busied in drawing near, were about him continually, rather than drew near. Alf. It is evident from this passage how the Saviour bestowed upon those who resorted to him, and became his followers, the very blessing which he would have conferred upon the people of Jerusalem, if they had desired it. For he treated them as a hen, which protects and cherishes her brood under her wings. Harm.]

2. [Add τα, both, before ταξιάϊα, Pharisees. Tisch., Alf.]

3. This parable—From verse 4 to 10. The former part declares the anxiety and joy of the Redeemer: the second part, of God.

4. What man—The sheep, the piece of money, the lost son; these are the sinner, stupid, totally ignorant of himself, the conscious and wilful sinner. A hundred—From the greatness of the flock the anxiety of the shepherd for one sheep is evident. [The numbers in the three successive parables are really a climax; one hundred; ten; two; for the sense of loss is in proportion of the part lost to the whole. Trench.] In the wilderness—Where the flock pastures. In the recovery of the soul, it is not man but God, as it were, who labours. See ver. 8. Until—He does not cease until he finds, see ver. 8. Hence Jesus Christ followed sinners, even to their daily meal, even to their tables, where sin most abounds.

5. His shoulders—Gr. τῶς ᾑλος ἰαυτῶ, his own shoulders. He might have employed the aid of a servant; but love and joy make the labour pleasant to himself.

6. Cometh home—Jesus Christ evidently returned home at the ascension, for heaven is his home, John xiv. 2. There especially he informed the heavenly beings what he had done
upon earth, 1 Tim iii. 16. Hence the future, shall be, is used in ver. 7; but there is, the present, in ver. 10. Interchange the words with one another for a moment; you will see the difference. Calleth . . . together—Active; but in ver. 9, middle, she calleth together to herself. Friends . . . neighbours—There are different classes of heavenly dwellers, nay, even of the angels. See ver. 10. Neighbours do not occupy the same, but an adjoining house; friends are united by the will. My sheep—Gr. τὸ ἄγαλμα μου, that sheep of mine; that sheep which you know. The heavenly beings are aware of the loss and recovery of souls. [With me—Not with the sheep. Our life is his joy. Greg.—ry in Trench. My—Though the sheep was lost, the shepherd's right remained. V.G.] Which was lost—Compare which I had lost, ver. 9. The sheep, an animal, is lost as it were of its own accord, as compared with the piece of money.

7. Unto you—The murmuring of the Pharisees is very sternly rebuked by this joy. Joy—Solemn and festive, at the tidings of the salvation wrought on earth. [Shall be—The future; whereby Christ's return to his native home appears to be implied V.G.] In heaven—The shepherd, Jesus Christ, emphatically regards as friends and neighbours the spirits of the just, who have a large share in this joy, because they are more closely allied to men. In the tenth verse the climax extends to angels, who are there named rather than men, because there Christ is not regarded as man. The angels are not said to know this from their intercourse with the man: for they are not all with the one man; but from the divine revelation, in which the spirits of the just may equally share. The other inhabitants of heaven are distinguished from the angels, in Rev. xviii. 20, etc. One—Much more over many; see ver. 1. Than—Gr. ἄν, that is more than, Gr. μᾶλλον ἄν, chap. xviii. 14, and Sept. Ps. cxviii. 8, 9. This clause is not added in ver. 10. Need no repentance—Because they are with the shepherd, and obtained repentance long since. The righteous is in the way; the penitent is returning into it.

8. Woman—This signifies ἡσυχία, Wisdom, or Koheleth; or, the Holy Spirit, even as the Son in ver. 4, and the Father in ver. 11. Man's relation towards God is varied. Sweep—This is not to be done without dust, on man's part.

9. Calleth . . . together—Forthwith. Friends—Gr. φίλας, female friends. And neighbours—The angelic hosts, in themselves, have no sex. They are, however, considered as acting
either at home or abroad; Heb. i. 14, note: abroad, in male attire, suited to war: at home in the garb of peace, worn by women.

10. There is—Gr. χίθροι, there arises, not merely shall arise. In this passage heaven is very plainly treated of; as also is hell in chap. xvi. 23, the continuation of the same discourse. See the connexion, chap. xvi. 1, 14, etc.

11. And he said—This parable is somewhat different from the first and second.

12. The younger—in Matt. xxi. 30, ὁ ἄδειος, the other [but Eng. Ver. the second.] A pair of sons differing [in character] is meant. The portion—Each man receives his portion from God. Unto them—Even to his elder son who did not ask it; though apparently not as yet giving him the entire use of it, see ver. 31. That fulleth—So 1 Macc. x. 29 (30).

13. [A far country—The far country is forgetfulness of God. August. Distance from God is not in space, but in affections. Bede. Both in Trench.] Riotous—Gr. ἁσωτώς. A very appropriate word. The adjective ἁσωτώς, is defined by Aristotle to mean, ruined by himself (Eth. iv. 1), the noun ἁσωτία denotes prodigality combined with intemperance. [The sense is incorrigibly, without hope of reclaim. Alf. In this condition he was dead to his native country, ver. 24. V.G.]

14. He began—He was not among the last to feel the famine. [This famine, the destitution of the only bread which satisfies, exists always in that country. Stier.]

15. A citizen—Although he did not himself become a citizen there. He who has in store a return to piety, frequently even admits his sins (John xi. 52), retains something distinct from the citizens of the world. Sent—A great disgrace. Swine—A mean condition, especially for a Jew.

16. Filled—The greater his hunger, the stronger his appetite. [This food might fill his body, but not refresh it. Only God can satisfy the longing soul. Trench.] Husks—Gr. κασσάτια. It has been supposed, and with some reason, that the reference is not to the husks of leguminous plants, but to the fruit of the caroub tree, called κασσάτωβλα (whence the French carronches), the food of the poorest men, and of swine. Doubtless all κασσάτια are leguminous plants; whether the converse is true, I cannot say.

17. To—The resources which had ministered to his extravagance and folly, had now failed. The commencement of his return arises from the extremity of his misery, which so
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curbs the fury of his sin that he returns to himself; and soon after to God. First repentance; then conversion. [Add ὁδε, thus, before ημω, with hunger. Tisch., Alf.]

18. Arise—The beginning of repentance is accurately indicated. Father—The name father remains, even though the sons be degenerate. Against heaven—Comp. ver. 7.

19. [Omit καὶ, and. Tisch., Alf: Read I am no more, etc.] One—Any one you please. Of thy hired servants—Who are chosen from strangers. [Stier regards this as an error accompanying his repentance. He does not yet understand grace, and in hoping to be hired, becomes too like the elder son.]

20. And—No sooner said than done. [But between the saying and doing, many stand still, many turn back. “For it is one thing to come to one’s self, (ver. 17), and another to come to the father,” says Zeller. Stier.] Saw him—Him returning, a-hungered, naked. Comp. ver. 22. [And had compassion—This truly is forgiveness. No scowl on the face; not a wrinkle on the brow, Jer. iii. 12. V.G.] Ran—Out of his house. Comp. bring forth, ver. 22. Parents ordinarily are not disposed to run and meet their children. Kissed him—[How could a son have expected a kinder welcome, even if he had managed his property to the best advantage when he was abroad? V.G.]

21. Said—The son did not abuse kindness from saying what he had intended. Earnest repentance is not content with a single listless thought. [Omit καὶ, and, before am no more, etc. Tisch., Alf.]

22. Said—The son does not say all he had intended; either because when so graciously met by his father, his awakened filial confidence absorbed all servile feeling; or else because the father’s kindness interrupted his son’s words. To his servants—He answers the son by deeds. Bring forth—Publicly. If the son had performed the greatest and best achievements, he could not have expected a greater honour. Best—Gr. πρώτην, the first, the principal one. Compare the second chariot, Gen. xii. 43.

23. The fatted calf—Judges vi. 25; the young bullock, even the second bullock of seven years. The article denotes special excellence. Be merry—This word is most emphatically repeated in ver. 24, 32.

24. This—A hymn or rhythmical formula, often repeated; ver. 32; accompanied with music, ver. 25. The ancients expressed strong emotion in verse. See Gen. xxxvii. 33;
1 Chron. xii. 18. [The death and loss are of sin; the living again and finding are of repentance. Euth. in Mey.]

25. In the field—As if serving: ver. 29. [The supercilious self-righteous are not at hand when the lost one returns. Nitzsch in Stier.] Dancing—Gr. χορός; bands of dancers, exulting.

27. Thy brother—An affecting argument. Hath killed—The servant is represented as mentioning the killing of the calf rather than the robe, the ring, and the shoes, because it is chiefly connected with the music and dancing. Hence also the elder son alludes to it in ver. 30, before he saw his brother so beautifully clothed. Safe and sound—Josh. x. 21, in peace, Sept. ἰγνάτω, in health.

28. Would not—Great injustice. [For ὁδεύς, therefore, read ὀς, but. Tisch., Alf.] Came . . . out—Great forbearance on the part of the father.

29. These many years—In contrast with as soon as, ver. 30. I serve—A confession of slavishness. He does not add, father. Never gavest—Much less killed. A kid—Much less the calf, ver. 27. Friends—Contrasted with harlots, ver. 30.

30. This—See chap. xvii. 11, note. Was come—He says come, speaking of him as a stranger: not, returned. Which hath devoured thy living—The elder brother speaks enviously. For him—Gr. αὐτῷ. The dative of advantage. [The elder brother means, for that profigate. V.G.]

31. He said—He returns a twofold answer to the twofold complaint. Son—He addresses him affectionately, [overflowing with joy for the return of his lost son. V.G.] The father does not immediately cast off the envious brother. Always—And therefore there is no need of peculiar joy, ver. 7, end. With me—It is better to rejoice with the father, than with a company of friends. See ver. 29. All—Implying the prerogative of the Jews. That I have—Gr. τὰ ἰδία, my possessions. There is no need of seeking foreign friendships. Is thine—For the younger brother had received his share; and the elder was chief heir to the property of the father. Many things may belong to God’s children which they do not enjoy in full. The elder brother, therefore, should not have complained that a kid had never been given to him. [Not thou shalt have all, but all is thine; (August.) But he is looking for rewards from God, instead of possessing all things in God. Trench.]

32. It was meet—Gr. ὅπως. Not only is it implied, thou
shouldst rejoice; but also, rejoicing should be begun at home. For it is a kind of defence against the complaint, in ver. 30, with which comp. ver. 2. [Wonderful gentleness of the father! V.G.] So ἵνα, it was meet, not it would be meet, Acts i. 16. This thy brother—In contrast with this thy son, in ver. 30. [Omit the second ἤν, was. Tisch., Alf.] We are all in turn examples of the cases of both brothers; having the seeds of both evil courses in our hearts. Alf.]

CHAPTER XVI.

1. [Omit αὐτῷ, his, after disciples. Tisch., Alf.] Disciples—These disciples are not the Twelve who had left all, and were rather to become friends, but those who had been publicans. The Lord now speaks more gravely and severely with the disciples, who had been publicans, than he had spoken for them to others. The son, who has been reclaimed with joy, has not music daily, but is taught to return to duty. Was accused—Gr. ἐπιθύμησεν. The verb has a middle force. The steward was denounced, truthfully whatever may have been the intention of the informer. That he had wasted, lit., of wasting—[Not that he had wasted, as Eng. Ver. and Vulg. Trench.] The present, including the past. We have the same verb, chap. xv. 13. The parable does not refer to all stewards; since they, during their entire stewardship, are bound to be faithful, 1 Cor. iv. 2; but to those who, during a long stewardship, have abused their trust. The whole system of the world in respect of outward possessions, is a waste, in so far as goods are not bestowed in their proper places; although very many unjust men are seen to amass property. [Indeed, he who freely dispenses, gathers treasure in heaven. V.G.]

2. How . . . thee, lit., what is this I hear, etc.—[Not how is it: that, etc. So Mey.] The rich man speaks as of an unexpected event. God trusts man. I hear—From complaints. God is represented as hearing, as if he himself did not see. Thus the steward was left to himself. An account—Gr. τὸν λογος ἐκκήρυξα, the reckoning, the account book.

3. [What shall I do?]—These reflections spring from the consciousness of guilt. Mey.] Dig . . . beg—Death leaves room neither for labour nor for begging: Eccles. ix. 10. In the conclusion, the detail is adapted to the parable, as the case demands. The utter helplessness of the steward is implied, should he be deprived of a refuge with his lord’s debtors. I
am ashamed—It may be [dixeris, B.] from excessive modesty, and from a sense of his unworthiness.

4. I am resolved—He suddenly devised a plan.

5. Every one—In order to lay as many as possible under obligation to him; therefore but two instances are subjoined as examples in the following verses.


7. And thou—The conjunction shows that the steward did not deal separately with every debtor. [Omit xai, and, before he said unto him. Tisch., Alf.]

8. The lord—Of the steward: see ver. 3, 5. Commended—He not only acquiesced in but he also commended the steward’s plan. The unjust steward—He is called unjust, not merely because he had wasted his master’s goods, but also because of the device by which he had stolen fifty measures [Gr. σάρους, baths, each 8 ½ gallons] of oil, and twenty measures [Gr. κιλις, each 11 bushels] of wheat, and had bestowed them, although they were not his, upon the debtors, with the object of providing for himself. Comp. ver. 4, 9, in which ἵνα, δεῖ, that, when, are read one with the other. Again, the mammon of unrighteousness derives its name from the unrighteousness of the steward, ver. 9, in the same way as soon after the word unjust is first applied to the man, and then to the mammon, ver. 10, 11. Again, the steward was unjust to his master, and not to his master’s debtors: consequently every man is unjust who does not studiously employ mammon for the service of God, but for his own advantage. This injustice may be coarse, wicked, and laden with punishment, (such injustice, for instance, as is described after this parable, ver. 10, 11), or, it may be refined, noble, uninjurious, if the word unrighteousness be qualified to suit the parable. For as Isa. xlix. 24 employs the term just, so must injustice be taken in the same sense, 2 Cor. xii. 13, note. The goods, which the word mammon denotes, belong to another; just as spiritual and eternal benefits are our own, ver. 12. Again, it is unjust for any man to seek or gain his own advantage from the property of another. It is therefore a marvellous indulgence and a special sufferance, that God allows, and even counsels us to acquire friends for ourselves by means of his bounties. He is entitled to demand of us, his stewards, the disposal of the same for his exclusive advantage, and with no profit to ourselves; and yet he wishes us,
in a spirit of honour and discreetness, to combine with or to substitute for this course some care for our own interest. Thus is it that God most kindly waives his _just right_, comp. Rom. iii. 4, note. When we, improperly, that is eagerly, receive and embrace this right, we are guilty of _unrighteousness_, but of an unrighteousness not only unblamable in itself, but even allied to laudable prudence. Oh, how far more unjust and foolish are they who do but seek in the bounties of God the gratification of their senses! Assuredly all _unrighteousness_ is sinful in the sight of God; and so the _unrighteousness_ which is ascribed to mammon may be understood in the usual bad sense. But in the text the act of the steward by which he made friends for himself constitutes the _unrighteousness_, and we are thus compelled to adopt the latent meaning of this word which we have given above. Moreover this _Catachresis_ [the use of a word in an unusual sense] sweet and full of meaning, by which a term for an evil thing is, nevertheless, used in a good sense, in the absence of a more appropriate word, is far from uncommon. Thus ἀλογον, _unreasonable_, becomes that which is not counted on: ἀχαίον, ungrateful, that for which no adequate thanks can be rendered: So, ἐξαθαν, we are beside ourselves, 2 Cor. v. 13, ἰσώλησα, I robbed other churches, taking wages of them, 2 Cor. xi. 8, καταψηξησα, when I was in want I was chargeable to no man; 2 Cor. xi. 9, and more directly in point here, δια κενής, Job ii. 3, ix. 17, without cause; 2 Kings ii. 10, ἵππησας αἰτήσασθαι, thou hast asked a hard thing; strictly, thou hast hardened thy heart to ask; ὃ νόμιζε, where judgment was not to drink, Jer. xliv. 12, βιασαι ἀνοήσων, the violent take it by force, Matt. xi. 12; ἀναιδεία, _importunity_, literally _shamelessness_, Luke xi. 8. If this be considered a forced interpretation, we may suppose that mammon is called _unrighteous_, because it cannot justly be called _good_. Because—Lit., _for_. To the parable Jesus appends the reason why the steward is so highly commended for his wisdom. _The children of this world_ (chap. xx. 34), are those who delight in this darkened world and in the things thereof: _the children of light_ (1 Thess. v. 5; Eph. v. 8), are those who, although they live in it, yet seek the blessings of light which _the Father of lights_ gives, James i. 17. A sublime idea, very appropriate to the lips of Jesus Christ. _In their generation_—[Gr. εἰς τὴν γενεᾶν, as respects their generation, that is, unto, or towards their generation; in their dealings with

* In Wycliff's version the rendering is prudently. _Ed._
each other. Trench.] Elz, as respects, has a restrictive force. [In truth, even a mere spark of the higher wisdom, exceeds the highest point of worldly wisdom. For the latter, whether in politics, war, trade, literature, or art, contemplates an object altogether transitory: while the former seeks the final result which alone is of any importance, though it is usually slighted, and utterly disregarded by worldly men. V.G.] The profits of worldly wisdom come to an end in a few years. The contrast is a/žviov, everlasting habitations, in ver. 9. Wiser—The comparative: used in a loose and qualified sense: for the wisdom of the world cannot really be called wisdom, in a positive sense. The force of the comparative is contained in the ἱείς than or above. Than—Lit., above. The children of light care little for this world. Consequently the children of this world easily surpass them in this respect, and obtain the commendation; the former do not always, in point of fact, employ equal wisdom and diligence even in spiritual matters. See Matt. xxv. 5. They are scarcely vigilant enough: the children of the world are too vigilant. [There is scarcely a child of light who would expend fifty measures of oil or twenty of wheat, to ingratiate himself with a saint; but the men of this world occasionally secure for themselves a friend or patron at great cost. V.G.]

9. [The true reading is ἵκλεῖς, it fails, for ἵκλεῖπτε, ye fail. Tisch., also Alf., who renders, that when it fails, they (the friends) may receive you into the (or their) everlasting tabernacles.] Make...that when...receive—All repeated from ver. 4. Friends—Each making not one friend only, but several: see note on ver. 5. [A result in no wise to be effected with money. V.G.] In this case, the debtor loves the creditor, a rare circumstance! But, alas! how sad it is not only to be destitute of friends like these, but by fraud and violence, to make enemies of those especially who long and call for justice! Of—Gr. ἵπα, by means of the mammon. Not the restitution of unlawful gain only, but also by charity, by almsgiving, by kindness, by gentleness, comp. Job xxxi. 20. That—Liberality alone does not suffice: but it removes a great obstacle to our entrance into the everlasting habitations. Ye—In death, when we are called to give an account of our stewardship. [Eccles. ix. 10.] Fail—Sept. ἵκλεῖσω, a word employed even of the just. Here Jesus implies, such an end of office and life as would be miserable if friends were not secured. This explanation is in accordance with the spirit
of the parable. *They may receive—The friends*, either in this life or in that which is to come. [They receive us with joy, if there before us; by giving us their prayers, while yet in this life. *Ay.*] The heirs of the heavenly blessing will say, the Father has ordered these blessings to be ours, (ver. 12); we wish them to be yours also, because you have benefited us. Many deprecate, and many applaud the divine sentence. See 1 Cor. vi. 2. [Doubtless not those alone whom we may have benefited are here implied, but all, without exception, who, before we die, have passed to everlasting habitations, or who have their appointed place there. For all of us have a common cause; and benefits are best bestowed on the sons and servants of God. *V.G.*] If the friends had no concern in this matter, what need would there be of making friends? *Everlasting*—This is opposed to *failure*. *Habitations*—So called because of their security and pleasantness; because also of the convenience of living together, as it were, in one common dwelling. He does not add their [habitations] as in ver. 4, because they belong to God.

10. *He that is faithful*—The repeated mention of mammon proves that this is closely connected with what precedes. Yet the Lord now commends not wisdom, but fidelity. For fidelity begets and regulates wisdom. *In that which is least*—Theology includes that which is *greatest* and that which is *least*. Hence *πολυ* in much, acquires the force of a superlative. *Unjust*—In opposition to faithful.

11. *Ye have not been*—Gr. *δικός ἐγίνοπθε, became not*, having abandoned your former infidelity. This is the sense of the verb *γίνομαι*. *Faithful*—External blessings are given to try them. *In*—That is, in reference to so small a matter. *The unrighteous*—The unrighteous mammon is opposed to the *true* riches; and by a change of the consequent for the antecedent, is used for that which is *least* and worthless; for, it is entrusted and given even to *unjust* and faithless men, because it is worthless; nay, it is given to them abundantly, because they seize upon and devote themselves to it in thorough earnest; they regard it as their only good, ver. 25. Everything great has contracted a stain of injustice at the hands of the men of the present or of the past. The transference of ownership in property must, during so many ages, have imparted great injustice to tenures, although the present possessors may hold it in good faith. *Who*—That neither I nor my Father will. *Will commit*—In this life, for in it is the danger of unfaithfulness.
12. That which is another man's—In the outward goods of the world, in bodily nourishment. See 1 Cor. vi. 13; 1 Tim. vi. 7. In another sense carnal things, not spiritual, are called our own. 1 Cor. ix. 11. We have no title to any of God's blessings, even to those which are inferior and first given before we become faithful; but when we have become faithful, all things become ours, even the greatest and highest. Shall give —The verb will commit corresponds to the adjective, the true, ver. 11, and refers to this life alone, during which is the time of probation; the verb will give corresponds to the pronoun that which is your own, Gr. τὸ ὑπόστερον, and has especial reference to the future life in which there is no danger of dishonesty. Consequently, fidelity exists in the one world, but not in the other, the reason why the true goods are not entrusted to those who have proved unfaithful in the matter of the unrighteous mammon, is the inherent worth of them, which must not be exposed to any danger; the reason why their own goods are not given to those who have proved unfaithful in the matter of those pertaining to other men, is the unworthiness of those destined to receive them as their own, an unworthiness which incapacitates them for this important inheritance. No man can with equal zeal administer the unrighteous and the true; or enjoy with the same spirit both another's and his own. You—He who fails of salvation might have obtained it. That which is your own—That which belongs to the sons and heirs of God; chap. vi. 20; 1 Cor. iii. 22. It is virtually the same as the true riches, ver. 11.

14. The Pharisees also—He had addressed the disciples in the hearing of the Pharisees. Covetous—A class most ready of all to take offence. They derided him—The teacher of honesty. [Thinking themselves so versed in this wisdom as to be able skilfully to blend the service of God with that of mammon. V.G.]

15. Which justify yourselves before men—You do some just things, and therefore you think yourselves just, you feign that you are so, and you are so considered. The contrast is knoweth. Hearts—The heart is the seat of justice and injustice. [This truth most effectually convicts the bad and confirms the upright. V.G.] That which is highly esteemed among men—That which seems to men the height of justice. Comp. chap. xviii. 14, every one that exalteth himself. The subsequent words are thus connected: Self-justification before men and pride of heart foster covetousness, deride heavenly minded-
ness, ver. 15, despise the gospel, ver. 16, relax the law, ver. 17; this is proved by an example very appropriate for citation to the Pharisees, ver. 18. The narrative of the rich man and Lazarus includes all this.

16. The law—Supply the predicate have taught, corresponding to the sentence, the kingdom of God is preached. [The Eng. Ver. supplies were; i.e., stood, held good (De W.), but it is better to understand ἕξεσθαι, were preached, from the following clause. The Law and the Prophets having been preached until John came, thence (through his agency) began the free preaching of Messiah's kingdom; and how great the result! Every man presseth into it! Mey.] And every man—Comp. chap. xv. 1. Presseth—With pious violence. Render the sentence thus, every man (pressing) enters into it by force.

17. And—Although I, the Christ, am here with the gospel, I do not abrogate the law. He refutes the Pharisees who denied the binding force of the moral law under the Christian dispensation. For there is no trace nor mention of any transition from the Pharisees to the Sadducees. In ver. 16–18, the contempt and abuse of the law, on the part of the Pharisees, and the perpetuity of the law itself are noticed; to this the whole narrative of the rich man and his brothers is directed. Comp. ver. 29. To fail—Gr. ἔσχη, διατείρων; Josh. xxi. 45, there failed not.

18. [Omit παρ.; every one. Tisch. (not Alf.) Read, He that putteth, etc.] Whosoever putteth away—The cause of divorce either in the case of the person divorced, or in that of the Pharisees and judges, might be covetousness, ver. 14, for the sake of the profits arising out of the bill of divorcement. This abuse was very wide-spread at that time. [The exception of one put away for adultery did not apply here; for in that case the unfaithful wife actually separates herself from the husband. V.G.]

19. Man—This parable (for a parable it is, though possibly founded on fact) is a rebuke of the abuse of wealth by avarice and pride, as well as of the haughty contempt for the law and the prophets that some Jews affected: comp. ver. 14. The rich man represents the Pharisees: Lazarus, the poor in spirit: the condition of both in this and in the future life are shown. Purple and fine linen—A beautiful blending of colours.

20. [Tisch. (not Alf.) omits ὅτι, there was, and ὅς, which.] Named—Lazarus was known by his own name in heaven, but the name of the rich man is not mentioned, ver. 25, he has
but a pedigree in the world, ver. 27, 28. A proper name is appropriate even in a parable, Ezek. xxiii. 4. Theophylact, from Hebrew tradition, informs us that there really was at that time such a Lazarus. [Lazarus—The Hebrew is an abbreviation for Eleazer, i.e., God is his help. Mey. ] Was laid—Lame. His hunger and nakedness are contrasted with the food and raiment of the rich man. The state of the soul of Lazarus may be in some wise gathered from his external condition, and in some wise from the dissimilar character of the rich man. Gate—Of a splendid house: afar off, yet at such a distance that the rich man might be moved to compassion, and that Lazarus might see his table. The contrast, Abraham's bosom, comp. note, Acts xii. 13.

21. Desiring—So far was he from haughtiness of spirit, ver. 15. [Omit τῶν φυγών, the crumbs. Tisch., Alf. Read, to be fed with what fell, etc. Crumbs—the freedom of Lazarus from every worldly desire is hereby indicated. V.G.] Moreover, lit., but even—This particle (ἀλλὰ xai) gives emphasis to the clause following. Not only so must be understood in the preceding sentence. The dogs—Literally so called. The destitution of the naked outcast is signified. The angels, ver. 22, forms a powerful contrast. Came—Not for the sake of Lazarus, but for their own: as if he were a corpse. [This is incorrect, says Stier, and a mitigation is meant. Better Trench; the circumstance is given to set in the strongest light the cruelty and neglect of the rich man.] Licked—The structure of a dog’s tongue is such that, by its saliva, a body slightly diseased is cured. Sores—Greatly inflamed.

22. Was carried—[None can enter Paradise but the just, whose souls are borne thither by angels. Targum in Mey.] Away—From another place to his fatherland. [That he—Gr. αὖτις, not rendered in Eng. Ver.] his soul: since Abraham also is designated with reference to the soul, although his bosom, and the finger of Lazarus as well as the tongue of the rich man are mentioned. Bosom—Gr. κόλπος, as his genuine son, the co-heir and table companion of Abraham, who sits down in the kingdom of heaven [Matt. viii. 11]. An abbreviated expression; for the bosom presupposes the banquet; the banquet, the kingdom of heaven. Lazarus attained the kingdom of heaven; and the banquet: subsequently even the bosom of Abraham, and when he was in more intimate union with Abraham, he is said to be εἰν τοῖς κόλποις αὐτοῦ, ver. 23, in the plural. The Jews called the happy
state of the dead Abraham's bosom, and the garden of Eden, with which comp. chap. xxiii. 43. Also—Often two men, who in life were neighbours, die at the same time. Was buried—Magnificently, [and his burial is therefore mentioned. That of the beggar was so mean as to be unnoticed. Euthym. in De W.] This was the end of those [good things] which the rich man received. See ver. 25.

23. Hell—Gr. ᾝν, Hades. Neither Abraham nor Lazarus was ἐν τῷ ᾝν, in Hades, although the death of Christ, and his descent into it, had not yet occurred. "ᾝν and Gehenna differ. As whole and part; as present and future after the judgment day; as a receptacle of individual persons, and of all the wicked. "ᾝν, Hades, has a much wider meaning than Gehenna. Comp. Gen. xxxvii. 35, [where into the grave, is to Hades in the Greek.] In the passage Jacob is assuredly not despairing of his own soul or that of Joseph. In the distinction first stated, Hades and Gehenna are respectively regarded; in the third, the dwellers in each. Abraham was in Hades in the widest sense of the term, as used in the passage cited from Gen. But in Luke, Hades and Abraham's bosom are mutually contrasted. [The Lord speaks of Lazarus, who is at peace, without this dreary word, which names the world of the dead; but here, where it must be taken in its worst sense, it becomes prominent. Stier.] Lifted up—A mournful spectacle, from the depths. [In torments—Long before the last day; even before Christ’s death. V.G.] Abraham—But not God himself. For which reason he cannot cry unto God, have mercy on me. Bosom—Gr. τὸ ἄνωτος, plural, from the breast to the knees.

24. He—Gr. αὐτός, himself. He does not now employ the agency of servants, but he is himself a beggar. Father—A glorying in the flesh: son, ver. 25, answers to this. Send—The glutton still despises Lazarus, still despises Moses: ver. 30. [Yet can we call it scornful to beg a drop of mercy from his finger? Stier.] That he may dip—This verb does not always imply a great abundance of water: from it is derived βαριξίω, I dip. Even the slightest mitigation is refused. This is indeed the wine without mixture, Rev. xiv. 10. The glutton's cruelty is unmingled with a drop of Divine mercy. Chrysostom. [He denied the crumb; he now wants the drop. August., in Trench.] Tongue—His tongue had especially sinned.

25. Son—Appropriately introduced, in answer to Father Abraham. The proper name is here omitted. For Abraham
knew him as his son no longer. Joshua also called the wretched Achan son, chap. vii. 19. Remember.—The dead retain the memory of former events. See ver. 27. In thy lifetime—So the Sept. has ἐν τῷ ἐκείνῳ τῆς ζωῆς αὐτῶν, in their life, in the same passage. Receivedst—Gr. ἐδέξασθε λαβεῖτε, [implying receipt in full. Alf.] hast borne away according to thy desire. The rich man had not thought so during life. Prosperity and adversity are each costly: for the sowing time is in this life. Thy good things—Ps. xvii. 14. [Riches are the good things of reprobates. Q.] Evil things—His is not added here. But now—An argument founded on justice, accounting for the condition of each. [For ὁδός, he, read ὁδὸς, here. Tisch., Alf. Read, How he is comforted here, and, etc.] He is comforted—With respect to his former miseries: 2 Thess. ii. 16. He has no leisure to go to him. Thou art tormented—Severely.

26. And—An argument ab impossibili. Beside—This gives additional reasons of refusal. Comp. ἕτερος, chap. iii. 20, and chap. xxiv. 21, beside all this. You—Gr. ὑμῖν. Therefore there are many in hell. Gulf—The distance between Abraham’s bosom and hell. Fixed—By this word the prayer of the glutton is cut short. [In order that—Gr. ἔξως, giving the purpose of the gulf: not as Eng. Ver., so that. Mey. Once the gulf between you and Lazarus was not such. Would that you had crossed it then, by raising him! Stier.] They which would—If they could. Pass—Gr. διαστέλλει, διαστάλλω of one who passes freely: διαστέλλεις, of one who is carried. They . . . from thence—Concise, for they who are there (come) from thence.

28. Five—Perhaps there were five Pharisees, who had especially ridiculed the Lord, ver. 14, who contemned the law and the prophets, ver. 16, 29; and who resembled the sensualist, if not outwardly, at least inwardly. The Lord knew full well the disposition and also the number of such, ver. 15. It was the sixth brother who was now crying in hell: in contrast with those six, one, a seventh, Lazarus, of the seed of Abraham, reached Abraham’s bosom. Brethren—Living at ease. Lest—Gr. ἵνα μὴ, that they may not. In hell the adage, companions are the solace of the wretched, etc., is not for the glutton. See, however, Ezek. xxxii. 31. Unmerciful before, he now manifests a compassion, which does not however harmonise with the Divine compassion. He was worse amid his pleasures, than in the tortures of hell.

29. Saith—Abraham does not answer, whether Lazarus could be sent by him to the brother of the rich man. Surely,
no such gulf separates either heaven or hell from earth. [After λέγω, add, δὲ but. Tisch., Alf. Read, but Abraham, etc.] Moses—A personification of the Law; an appropriate contrast to Lazarus. It is the same as if they had Moses in person. [We have, moreover, the words of Christ and the writings of his witnesses, by whom his resurrection from the dead is affirmed. V.G.] This narrative is designed to exalt Scripture, which the Pharisees scorned, for they were coveous, ver. 14, they justified and exalted themselves, ver. 15, and despised the law, ver. 17. These notions of the Pharisees the Scripture totally destroys. Reference is here made to Moses and the prophets, especially as testifying of Christ Jesus, ver. 16, whom the Pharisees derided, ver. 14. Let them hear—Sternly said. No man is compelled. We are saved by hearing the word with faith, not by apparitions. Herod who desired not to hear, sees no miracle. The state of man after death is discussed with little clearness and fulness in the Old Testament; yet that should suffice to lead men to repentance. They err who think that the ungodly are to be at last won by a revelation of these mysteries.

30. Nay—The rich man in life knew not the plan of salvation; and when the miserable man was deprived of his luxury, he took with him to hell his contempt for Scripture. Hence he proposed a plan least in accordance with true theology. He believes that the survivors will soon suffer like himself. Contemplate the living Lazarus; and there will be no need of his appearing after death. The ungodly demand that the reality of invisible things be shown them instantaneously first of all, plainly, and without the exercise of faith: they avoid inquiry, faith, and patience. One—Lazarus, or some one else. From the dead—The rich man therefore did not believe, or his brothers either, in a hell or in a heaven. Professed Sadduceism, as characterising a sect, is not to be inferred from this; but practical atheism, etc., with which not only the Sadducees, but the Pharisees, were tainted with all their hypocrisy. They were really scoffers, ver. 14. Probably five individual Pharisees are distinctly denoted in ver. 28. They will repent—All acknowledge the necessity of repentance, even without apparitions: the sensualist knew this in hell; though he did not comprehend that Moses and the prophets teach the same doctrine.

31. Neither will they be persuaded though one rose from the dead—Gr. οὐδὲ ἐὰν τις ἐκ νεκρῶν ἀναστῇ, πιστήσῃ. Not even
if one, etc. The rich man had said, if one went they will repent: now the force of the antecedent is augmented by the substitution of rose for went, while the force of the consequent is diminished by the substitution of persuaded for repent. The invisible world furnishes many warnings (Matt. xxvii. 53), but they are not specifically designed to induce men to repent. Another Lazarus was raised to life, but they did not believe; John xi. 44, 53. Πείσωσθαι, to be persuaded, and ἀπειθῆ, to reject, at one time refer to the understanding, at another to the will: frequently to both.

CHAPTER XVII.

1. Disciples—As in chap. xvi. 1. It is impossible—It is unusual, chap. xiii. 33. Come—Especially through the Pharisees. [And their jeers, chap. xvi. 14. V.G.]

2. Of these—By this pronoun, Luke shows that the little ones were in the midst of the disciples.

3. Take heed to yourselves—Not only give no offence to others, ver. 1, 2, and take none from those who trespass against you, ver. 3; but also take heed not to be an offence to yourselves; Matt. xviii. 8. Comp. Gal. vi. 1 (end). [Take heed—Not to be dismayed by them, nor unforgiving to their authors. Alf. Omit τὶς ὑμᾶς, against thee. Tisch., Alf.] Forgive—God deals thus with us.

4. In a day—Many improperly refer this to Prov. xxiv. 16, as if the just man fell into sins seven times a day. [Omit τὴν ἡμέραν, in a day, the second time. Tisch., Alf. Also ἐτῶν ὑμῶν, to thee. Tisch. (Mill has τὴν ἡμέραν. So Alf.)] Turn again—Contrasted with trespass. I repent—To say so openly is not disgraceful, but profitable; the spirits of the offender and the offended are admirably healed. [In like manner, it is profitable to intercede with God, not only generally, but for the particular sins of which we are conscious. V.G.]

5. The apostles—Who had special need of much faith. Said—They were moved by the sweetness of his words, ver. 4, and wished to have a fuller enjoyment of the divine favour. The Lord—The name introduced here implies, that the request was a very weighty one. Increase—[Give us more faith, is more literal and better than Eng. Ver. Alf.] Thus recognising the divine power of Jesus. Jesus discusses this petition in ver. 6, and ver. 7-10. Faith—Which overcomes stumblingblocks, and pardons offences.
6. If—This if arouses and enlarges minds which are striving for faith. [By exhibiting the efficacy of faith, faith itself is increased. V.G. For ἀνέφερεν, had, read ἀνέφερεν, have. Tisch., not Alf.] Sycamine, Beng., sycamore—The Sept. rendering is ωὐκάμων. The mulberry-tree, common in Palestine. See 1 Kings x. 27. Occasionally the sycamore is distinguished from it. See chap. xix. 4. The wild fig is a tree very deeply rooted. Be thou planted—With thy roots, so as to remain in the sea. Some such effect as this is produced on believers. In the sea—They were near the sea; comp. Matt. xvii. 20, 27. It should obey you—Metaphysicians term it the obediential power. The recognition of God’s omnipotence, which faith apprehends, increases faith.

7. But—The divine omnipotence, yea, what is more blessed, the divine compassion and pure grace, are grasped by faith, ver. 7, etc., comp. chap. x. 20. Which—That is, who is there? Of you—Men or disciples. It is said that Bartholomew was a nobleman. A servant—Christ, whilst increasing their faith, seems to amend it. Lowly spiritual poverty underlies great faith and prayer, as well as a deep sense of our unprofitableness and indebtedness. Ps. cxlvii. 11; cxxiii. 2. Ploughing—The whole day; hence supper follows. [.ἀλαγία, immediately (rendered by and by in Eng. Ver.), is properly connected by Beng. with what follows; Alf. So Tisch.] Contrasted with afterwards, in ver. 8. We should render therefore forthwith sit down to meat. Others [as the Eng. Ver.] render will say forthwith, by and by, with less accuracy. For whether the master says this or that to the servant, he says it forthwith, immediately after his arrival from the field. It is those who wish forthwith to sit down to meat, who lay aside other duties, and fancy that the highest faith ought to be bestowed upon them. But God is pleased with those who walk modestly, and make no haughty demands. Go and—Chap. xii. 37, note. Sit down—Gr. ἄναρσω, in the middle. But both aorists of this verb are common in the active and not in the middle voice.

8. Till—Even until, and so long as I eat.

9. [Omit ἂναρσῶ, that. Tisch., Alf. Read, the servant. Also omit ἄναρσόν, him. Tisch., Alf.] He did—In ploughing or feeding cattle [ver. 7]. I trow not—Meiosis [a softened expression.]

10. When ye shall have done—The apostles were considering too intently the obedience heretofore rendered, especially since they saw the scandalous hardness of others, chap. xvi.
14. The Lord withdraws them from such reflections. [Say ye—Understand, So your faith shall become great. When the obstacles to faith, among which rashness and self-confidence easily hold the first place, have been removed, faith grows of itself. For then the mere grace of the good Lord has free course. V.G.] "Or [which has the force simply of quotation marks, and is usual only at the beginning of the language quoted] is here repeated, and seems twice to have the same force by Anaphora. [But the true text has it but once. Tisch., Alf., etc.] Unprofitable servants—The emphasis lies upon the word servants, and every servant ought to confess himself unprofitable, because he is a servant (s'ave), who owes all things, who, if wanting in duty, merits the scourge; who, if he does everything, deserves nothing; he ought to think nothing done; no thanks are due to him, and it is not his part to demand anything great, either in work or reward. God, who alone is good, can do without our usefulness. Rom. xi. 35; Matt. xix. 17. David saith, I shall be unprofitable in thy eyes; 2 Sam. vi. 22. Sept., where the antithesis to be honoured follows, and servants are also mentioned. [A strange reference. David seeks honour from lower maid-servants, through his own humility. Stier.] Wretched is he whom the Lord calls unprofitable servant, Matt. xxv. 30; happy he who calls himself so. [αξίωμα, does not properly mean useless, but needless; one who can be dispensed with. A.R.F. So Stier, etc.] There is here a Metonymy, of the consequent for the antecedent. Say ye, We are unprofitable servants; that is, no more thanks are due to us than if we had done nothing: Job ix. 21; x. 15. Even the angels may call themselves unprofitable servants of God. And a man’s servant may call himself an unprofitable servant, though he be useful to his master. The reason is, 1. The relation of the servant in itself; 2. In respect to God, his absolute blessedness is added. Acts xvii. 25. 'Αξίωμα, unprofitable, is either used transitively, not profitable to another; or intransitively, of no profit to himself; and this again either of his own accord, as David says he will be (2 Sam. vi. 22, Sept., not in Hebrew but in the Greek), or involuntarily, as a servant. Was our duty—As servants. The emphasis is on this word, rather than upon we have done.

11. Through the midst—On the borders where Samaria and Galilee join. [The remembrance of the Saviour’s journey,
from Galilee through Samaria to Judea, was deeply impressed on men by the following miracle. Harm.

13. Lifted up their voices—Which their disease would scarcely allow. The grateful Samaritan again raised his voice piously, ver. 15. [Our double leprosy, of ignorance and passion, requires a double mercy; a Teacher to instruct, a Saviour to deliver. Q.]

14. Show—At Jerusalem, a long journey. Thus the Samaritan is brought to the faith of Israel. [Hence he is said in ver. 15, to have returned. V.G.] This command implies a previous cure. Priests—More than one, because there were several lepers.

15. [With a loud voice—A testimony that the cure was wrought to the praise of God. For lepers have usually a hoarse voice. V.G.]

16. A Samaritan—Ver. 11.

17. [Render, Were not the ten cleansed? Alf., Trench.] An instance of omniscience.

18. There are not found—The nine. That returned—A part of the predicate. [In returning home from Jerusalem, the deviation to reach Jesus would have been but slight; in spite of this they did not trouble themselves to come. V.G. But the words plainly show, ver. 15, that this one did not first go to Jerusalem, and then return to Christ, but came as soon as he was healed. Ols., Trench. The instant result of a thankfulness which carried him away; while the others went on coolly, as hidden. Stier.] To give—they ought to have done so of their own accord. Stranger—it might have been supposed that he would be aided to give thanks by association with the rest, for they were under greater obligations than he.

19. Go thy way—It was not then proper for a Samaritan to remain long with him. [Whole—Not merely in body; for that healing he shared with the nine others. But his faith saved him, Gr. σώζει; it made him a child of God. Calv. in Trench.]

20. When—They inquire the time, rather than the place; nothing doubting that the place would be Jerusalem. The Lord's answer relates to both the time and the place, but is very different from what they supposed. Comp. ver. 37; chap. xix. 11, etc. [From chap. xvii. 20, to xviii. 14, is a continuous reply to that question; and what is stated, chap. xvii. 22–37, was repeated by the Saviour, Matt. xxivv. etc. Harm. It is a perilous course to extend the limits of our
prudence forward to the future, to the neglect of the present. V.G.] With observation—With such pomp that one can gradually and successively observe the πόρις and the δόσις, the time and the place. The correlative is: the messengers, whom the observers wished to say, here or there: and the observers themselves, who inquire of the here or there.

21. Neither shall they say—They who point out the kingdom. The verb, Gr. ἐκώσων, with no subject expressed, agrees with this sense. The world does not recognise the messengers of the kingdom. [Omit the second, ἰδοῦ, lo. Tisch., Alf. Here ... there—Here includes the notion of present time; there, that of future. V.G.] For behold—You ought to attend to it; You will then see that the kingdom is at hand. This true behold, is contrasted with the behold which is in vain expected. For behold is no part of what they shall say. Is—The present, appropriately, and emphatically. It cannot be said, the kingdom cometh, but it is here: John iii. 8. Within—You ought not to look to the future in respect of time or place: for the kingdom is within you; even as the King Messiah is in your midst: John i. 26; xii. 35. Within is here used, not in regard to the heart of individual Pharisees (although Christ indeed dwells in the heart of his people: Eph. iii. 17), but in regard to the whole Jewish people. The King Messiah, and therefore the kingdom, is here: you see and you hear. The Sept. has ἐντῶς, for what is in a man; but in this text he speaks of more than one. So the Sept. edition of Hervagius, Deut. v. 14, ὁ ἐντῶς τῶν πυλῶν σου, he within thy gates. Raphelius compares the words found in Xenophon; whatever property and men were inside with them, in the camp; Gr. ἐντῶς αὑρῶν.

22. Disciples—Who comprehended it better than the Pharisees. Will come—Jesus means that the time of the presence of the kingdom of God will have passed away, while the Pharisees are inquiring when it is to come. His reply includes events distant, ver 24, etc, as well as those nearer, ver. 31. Ye shall desire—Conditional language; for afterwards the Parælete allayed that desire, but only in Christians: chap. xxiv. 49, 52. [Make use of what you have! V.G.] One—Such day, as you have now in numbers, Matt. ix. 15; inasmuch as you now see me with your eyes (see on the name Son of man, the note, Matt. xvi. 13); and heaven is open, John i. 51. After his ascension there remains but one such day, and that the greatest, viz., the last day: ver. 30.
23. [Omit ἃ, or. Tisch., Alf.] They shall say—The reverse of what happens in the kingdom of God, ver. 21. But it is thus that men speak in the papacy, attaching grace to places. The text treats especially of the apostolic age. Lo, he is here, i.e., the Son of man, Jesus Christ. The false Christs and their followers are not meant; but those who do not with truth point out the true Messiah. Go not after, lit., away—Simply. [Not, go not after.] Nor follow—With zeal. Eager-ness often impels us to that to which sound reason does not guide us. [A warning to all so-called expositors and their followers who cry, Lo, here! lo, there! whenever wars or revolutions arise. Alf.]

24. That lighteneth—While it lightens. It cannot be pointed out. Part under heaven—The earth is often called ἡ ἄνω ἀόρατος, that which is under heaven, in the Sept. of Job and elsewhere. So—In suddenness and extent. [Omit οὐά, also. Tisch., Alf.] Day—The day of judgment: Matt. xxvi. 64.

25. First—Before he enters the glory in which he shall come. Be rejected—Just as if he were not king. Again his passion is mentioned immediately after his glory. This—Living in this age. It is implied that the day of the Son of man would not come to pass in that age.

26. As—The final scenes correspond with the deluge, in universality; with Sodom, in respect of fire. Also in the days—At first, the day of the revelation of the Son of man, ver. 30, is called the day of the Son of man; then also the days, which precede it; the last days of the expectation; Heb. x. 13. Comp. the phrase, Ps. cxix. 84, how many are the days of thy servant? So also before his coronation or nuptials, some time is allotted to the king or bridegroom. See a similar plural, chap. ix. 51, and note.

27. [Comp. ver. 33. How greatly indeed do those who are wholly immersed in temporal concerns, differ from those who busy themselves wholly with this, that it may be given to them to stand gloriously before the Son of man in the day when he shall appear! V.G.]

28. In the days of Lot—Gen. xix. 14. They bought—The world was already more motley in its employments in the time of Lot, than in that of Noah; how much more so in our own times, when the arts of merchandise, navigation, war, the court, the school, the senate, etc., have been brought to perfection.

30. [For κατὰ ταῦτα, even thus, or in this way, read κατὰ τὰ αἰῶνα, in the same way. Tisch., Alf.]
31. In that day—That on which the kingdom of God shall come. The day of the siege of Jerusalem is signified. Comp. ver. 34, note; a day which has many relations in common with the last day. Comp. ver. 22. After Jerusalem was destroyed, Christianity was propagated with great freedom, chap. xxi. 28.

32. Lot's wife—Who did not do what was enjoined, ver. 31. The strict sense of the words, Gen. xix. 26, weighed in the balance of the various interpretations (they are carefully enumerated by Wolf on this passage), amounts to this; Lot's wife looked back, and fled more slowly than her husband; and so, before reaching Zoar, she involved herself in the calamity against which the angels had warned her, a death like that of the people of Sodom; for the edge of the miraculous and fearful storm struck and killed the wretched woman, and her body was suddenly scorched, covered, discoloured, battered, and changed; so that she, not running as she ought, stopped altogether. Now her corpse, standing upright, and preserved, is called a pillar or statute; and a pillar not of sulphur, but of salt, which is milder than, though akin to sulphur. Comp. Deut. xxix. 22; Mark ix. 49. The Asphaltic Lake, the sea of salt, was similar. If she had fallen into the midst of the shower, she would have been at once wholly consumed; but as the fire played about her she became stiff. Doubtless her corpse was either buried after a short time (as usual with those overwhelmed by snows, waters, and sands, and afterwards recovered, or killed by the judgments of God, Lev. x. 5), or else, when the salt melted, the body decomposed. Certainly, the pillar is not said to have been standing in the time of Moses, nor in that of Christ; and he says here, Remember, not, look upon. [Her slowness to give up all interest in earthly possessions ruined her. Remember her, and abandon all! Mey.]

33. Shall seek, lit., shall have sought—[Not shall seek, as Eng. Ver.; but shall have sought; i.e., during his preceding life, Alf: or, perhaps, by striving to save his goods.] Ver. 31, 32. [For σῶσαι, save, read σωσίτω, preserve, or obtain. Tisch., Alf.] Life—We must understand this of the whole man, as distinguished from natural or spiritual life; when these are alluded to, they are more closely defined by the context and connexion. Shall preserve—Acts vii. 19, note.

34. [Connexion; at the final decision, what a parting shall there be! Mey.] In that, lit., this night—[Not that night, as Eng. Ver.] He does not say, ἐν ἑκείνῃ τῇ ἡμέρᾳ, in that day, comp.
ver. 31; Matt. xxvi. 31. There are now, he says, some who will reach those very different times. Comp. here, chap. ix. 27. The event followed in the same generation; Matt. xxiv. 34. [For εἰς, the one, read ἑαυτῷ, one. Tisch., Alf. So Beng.]

36. [This verse, omitted in the best manuscripts, is doubtless an interpolation from Matt. xxiv. 40, slightly modified to suit the context here—Mey., Alf.—and is hence omitted by most Edd. Tisch., etc. So Beng. in larger Ed., but in Gnomon, and V.G., he retains the verse, because of the difference in the words and in the order of verses, between it and Matt.] Matthew has two periods; one of the field, the other of the mill. Luke adds a third, of the bed; just as in another passage, Matthew has two sentences in respect of following Jesus Christ, chap. viii. 19, 20; to which Luke adds a third, chap. ix. 61, 62. So the former has two; of bread and of a fish, chap. vii. 9, 10; the latter adds a third, of an egg, chap. xi. 12.

37. Where—Where will that occur, which is described in ver. 34, 35? Wheresoever—The Lord employs a circumlocution to indicate the place where, when he is questioned on the calamities, as, ver. 21, on the kingdom. [The body—The whole Jewish nation, assembled at Jerusalem at the feast of the Passover. V.G. Add οὐκ ἂν, before οἱ ἄγγελοι, the eagles. Tisch., Alf. The eagles—The Romans. V.G.]

CHAPTER XVIII.

1. And he spake . . . a parable—Concerning the preparation for the future. Comp. ver. 8. To this end—Gr. περὶ τῆς ἐκκλησίας, i.e., as concerns the important subject of prayer. Always—Night and day; ver. 7. [After προσευχήσθεν, to pray, add αὐτῷ, they. Tisch., Alf. Render that they ought, etc.] To pray—There are two parables which treat of prayer: this in ver. 1, etc., and the second in ver. 9, etc. The former instructs us against indolence; the latter, reliance in ourselves: two noteworthy extremes. For the words, to faint, and trusted in themselves, ver. 1, 9, are contrasted; just as proper confidence, 2 Cor. iii. 4, and to faint, 2 Cor. iv. 1; Eph. iii. 12, 13, are mutually contrasted. Not to faint—The cry of the elect, ver. 7, agrees with this. Ver. 39 affords an example.

2. Feared—We usually fear power, and respect public opinion. God . . . man—Most men are unquestionably under
the habitual influence of one or other of these motives; it is thus that injustice (ver. 6.) on the part of judges is kept in check.

3. A widow — A widow is easily oppressed, and not readily protected among men. Such the Church appears to the world. Avenge—Gr. ἐκδίκησον, Hence the word ἐκδίκησις is used in ver. 7. [See note.] Αντίδικος adversary, and ἄδικος, injustice, are parallel terms. Adversary—1 Pet. v. 8.

4. Within himself—Spontaneously. Though, etc.—The creed of an atheist in power.

5. I will avenge her—For my own sake. [Lest striving for ever she weary me, is the true rendering. Alf.] Weary—Gr. ὑπνιάζω, beat black and blue. An hyperbole suited to the person of an unjust and impatient judge. Refer to this the words εἰς τὴν σκέψιν, to the end, i.e., continually. For ἐκχομένοις, coming, is so to say redundant, and may be omitted, the idea remaining entire; its employment, however, makes the language sweet, expressive, etc. [See Appendix on Ethos.] The widow’s importunity in seeking help kept increasing.

6. Said—After a proper pause, to sharpen the attention of the hearers.

7. God—The upright Judge. [This comparison of God to an unjust judge would have been overbold on other lips than those of the Son of God. Trench.] Avenge—Gr. ποιήσῃ τὴν ἐκδίκησιν, effect the avenging of. These words are repeated lower down with great force. His own elect—He speaks in particular of the elect, who were then alive and destined to escape in spite of the destruction of the city. Which cry—As in straits to demand vengeance. [Being destitute of every other aid. This was David’s sacred anchor, Ps. iv. 17, 18. Day and night—Individuals cry, some by day, some by night; but the cry of the whole body is undoubtedly continuous, and never ceasing. V.G. For μανθάνω, read μανθάνωι. Tisch., Alf., and so, though in the margin of the larger edition he judged it an inferior reading, Beng. in V.G. which follows the margin of the second Ed. E. B. Render, and he in their case, is long-suffering. This answers to the always, ver. 1, and amplifies it. Comp. also on the general dealing of God with men, 2 Pet. iii. 9, 15. Alf.] He bear long, lit., is long-suffering—A remarkable reading, the force of the construction required by it we may easily perceive. The elect cry to God, but God is long-suffering (μανθάνωι) in their case. The verb of the former member of the sentence in the text passes' into
the participle ἐχθροῦν, who cry; the verb of the latter, μαρτυρεῖν, is long-suffering, remains unmoved. In my note on Mark iii. 27, I gathered several examples of this construction, which many have attacked. Moreover, in this passage that long-suffering of God is commended which regards the injustice of the wicked, and the suffering of the saints (comp. Isa. lxiv. 11, 12) [Ps. lxxxiii. 1, 2], as not to terminate both immediately, although men think that his wrath against the wicked and his compassion towards the saints demand a speedy end. Eventually what is said of the just, Sir. xxxv. 22, (or xxxii. 18) is accomplished; by no means shall the Mighty One be long-suffering in their case.

8. Speedily—He will avenge, and avenge speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth—Nevertheless, not so much the prayers of the pious, since their faith and cries will be marvellously lessened in number and extent, as the goodness and justice of God shall hasten it. The words προς, nevertheless, and the ἐς, Lat. num, [an interrogative particle expecting a negative answer,] are remarkable for Ethos, [characteristic feeling]; the interrogative form, avoiding the harshness of a negative assertion. For he will come, before the faith of the godly fails. He does not say that faith will be universal; neither does he say that there will be no faith on the earth, oppressed as it is with iniquities and calamities; for that was not indeed wholly the case, even at the time of the flood, Heb. xi. 7. It was right that there should be some to receive the Messiah, with faith, at his first coming, Luke i. 17. Much more then must there be some faithful men, to await him at his second coming, [Ps. lxxii. 5, 7, 17;] Matt. xxiv. 31; xxiii. 39; xxv. 1, etc.; 2 Thess. i. 10; 1 Thess. iv. 17; 1 Cor. xv. 51; Heb. ix. 28; Rev. xxii. 20. The Son of man—To whom judgment is committed, John v. 22, 27. Cometh—From heaven. For the antithesis, on the earth, follows. The future tense εὑρήσῃ, will find, gives to the participle εὐχαριστήσω, the force of a future, cometh, i.e., shall come, and he is speaking of his coming to avenge his saints: 2 Thess. i. 8: that is, of his manifest coming for the last judgment: as the expression, Son of man implies. Comp. chap. xvii. 24, 20. Shall . . . find—Gr. εὑρήσῃ, comp. chap. vii. 9. The faith, by which the saints trust in the Lord, and cry to him. The hope of better times is neither strengthened nor weakened by this saying. The worst time, and that most full of careless security, most destitute of faith, will succeed
the better time, and run on to the very coming of the Son of man.

9. Unto certain—Gr. καὶ περὶ τῶν πληρώντων. He had before spoken to the disciples, exhorting them to perseverance in prayer: he now deters certain persons from rashness and perverse self-confidence. Which trusted in themselves—In themselves, not in the grace of God, when they prayed, ver. 10. The antithesis is πιστίς, faith, towards God, ver. 8. So, trusted in his own righteousness, Ezek. xxxiii. 13, Sept. That—For this is the very point in question, who, as he prays, is counted righteous. Righteous—Needingly no justification, ver. 14. Contrasted with a sinner, ver. 13. Despised—Made nothing of in the opinion of unrighteousness. Others—All and each: ver. 11.

10. Went up—From their own houses, ver. 14. The temple was up on a hill. Comp. went down, ver. 14. [Once going is certainly often of the greatest moment. V.G.] To pray—In prayer (the subject of discourse from ver. 1), the whole state of the soul is exercised. [Omit ὅ, the, before εἰς, one. Tisch., Alfr.] A Pharisee...a publican—A marked example of each class.

11. Stood—Comp. Isa. lxv. 5, A. R. F. Confidently, in the usual place. Gr. σωφρινος. This form, which has a middle force, means more than ἔστως, standing, said of the publican, ver. 13. [The Pharisee stationed himself, the publican simply stood.] With himself—Gr. περιένεια, praying as one dependent on himself, giving ear to himself, as though he could bear no man near him. Comp. in themselves, ver. 9. I thank thee—By this formula the Pharisee seems indeed to praise God [for it is right and proper to thank God for freedom from natural disadvantages, if it be done with truth and humility. V.G.]; but he is really congratulating himself only on his good fortune: he speaks of himself alone. Other men—The Pharisee divides men into two classes; in the one, he places the whole human race; the other and better class consists, it appears, of himself alone. Extortioners—He defines the chief class of sinners to be that in which he believes the publican is included; so that he may stigmatise him individually, and the others of his class with him. The line of an old poet, quoted by Gataker, harmonises with this notion: all are publicans, all are extortioners. This—This is indeed pointing with the finger: Isa. lviii. 9.

12. I fast—The Pharisee boasts of his righteousness: to—
ward God, by his prayers; toward himself, by fasting; and toward other men, by tithes, etc. *Twice*—On the second and fifth days. *The week*—Gr. τοῦ Σαββαθοῦ, *the Sabbath; Synecdoche*. [The chief day for the whole week.] *All*—He mentions his possessions in a spirit of pride.

13. *Standing*—Gr. ἵππος, not στάθης, *taking his stand*, ver. 11, nor falling on his knees, lest he should be observed whilst praying. *Afar off*—Not presuming to draw near. *Heaven*—In penitence, fear or shame may predominate. Shame is more ingenuous than fear: chap. xv. 18, 21; Ezek. xvi. 52. A heart is better melted, than one only crushed with terror and fear. The sand into which the rock is crushed, retains its hardness; the heart from stone made flesh, pleases God as his work, and gives him greater glory. *Smote*—Through pain of heart. The hand goes where the pain is. [For what is a penitent, but a man angered with himself? *August. in Trench.*] Jer. xxxi. 19. *Breast*—The seat of conscience. *Be merciful to me*—He dares not mention God and himself in immediate connexion. He trusted in the Divine mercy. [True penitents and hypocrites alike express themselves thus. In fact, the latter steal from Scripture the words of devotion; and when they meet there with familiar formulas, seek refuge therein, however ignorant of their spirit. Thus they cite in excuse the dying thief seeking grace at the last hour; and Paul *glorying in his infirmity. V.G.*] *A sinner*—Gr. τῷ ἁμαρτωλῷ, *the sinner*. He is thinking of none but himself.

14. *To his house*—It is in the parable supposed to have been at Jerusalem, or where the parable was uttered. Comp. as to the house, chap. i. 56. *Rather than the other*—Gr. ἐξελθεῖν ἀπ' αὐτοῦ, or ἐξελθεῖν ἀπ' αὐτοῦ. [But this has no manuscript support. Tisch. reads ἐξελθεῖν ἀπ' αὐτοῦ, which is hardly intelligible (Trench.); though Win. (p. 255) explains it as a strengthened interrogative. *This one went away justified* . . . or (went) than the other? *Mey.* and *Alf.* (after *Lach.* read σαρώσας ἀπ' αὐτοῦ, above the other.) In either case understand μακαρίαν, rather, as in chap. xv. 7; 1 Cor. xiv. 19. The Pharisee was not justified in any sense; for he was abased. [See, brothers, a great wonder. God is high; exalt thyself, he flees from thee; humble thyself, and he stoops to thee. *August. in Trench.*]

15. *Also infants*—[Rather, *their infants also*—Gr. καὶ ἁμαρτωλοῖ. The people not merely came themselves, but brought, etc. *Mey., Alf.*] Thereby they acknowledged the kindness of
Jesus. [These things occurred beyond Jordan, on his journey towards Jerusalem: Matt. xix. 1, 13. V.G.]

16. Called . . unto him—The more because of the disciples' rebuke, and with a loving tone and expression. Them—Great condescension: comp. ver. 19. With propriety he recommends humility to us in ver. 14. [Persevering prayer is victorious over evil; ver. 1, etc.; humility in prayer obtains mercy; ver. 9, etc.; but simplicity like that of children, gives close union and familiarity with God. Q.]

17. A little child—A little child can partially use his reason, so as to receive; but an infant expresses even a lower degree, suited to the Saviour's touch, ver. 15, 16. [The society of the kingdom of heaven consists mostly of little children. V.G.]

18. A . . . ruler—And he a youth, Matt. 19, 20. [It was not so much his high rank, as his wealth, that withdrew him, though a young man, from the Saviour. V.G.]


22. [Omit ταῦτα, these things. Tisch., Alf.] Distribute—Thyself. This usually affords great joy to the godly.

23. [He was very sorrowful—The rich Zaccheus obtained, in his joy, a richer reward, chap. xix. 6. V.G.]

24. [Omit πετασμένος γενόμενος, Tisch., Alf. Read, And when Jesus saw him, he said, etc.; also for εἰσέλθωντα, shall enter, read εἰσαγωγόντα, (after διώκει), do enter. Tisch., Alf.]

27. Possible—Zaccheus affords an example in chap. xix. 2, 9.

28. [For ταῦτα, all, read τὰ ἑαυτα, our own, possessions. Tisch., Alf.]

29. [Read, house, or wife, or brethren, or parents, etc. Tisch., Alf.]

30. Time—Gr. ἡμέρα. This expresses something nearer, than if he had said αἰῶν, age.

31. Took unto him—Privately, Matt. xx. 17. All things that are written—Jesus laid special emphasis on what had been written. The Word of God, in Scripture, is the rule of all that will come to pass, even in the life eternal. The Son—Gr. τὸ ἐρώτημα, the dative expresses the force of the Hebrew prefix, which is equivalent to, as concerns the Son of man: and involves the notion of the dative of advantage. See end of ver. 33.

34. *And . . . and . . . neither*—An ascending climax. *This saying*—Uttered by the Lord. *Knew they*—They were shocked at it, as something new and strange: so in Rom. vii. 15, ὃ γνώσω, I do not recognise, [I allow not, Eng. Ver.] They felt that they were in some measure censured, Matt. xvi. 22; but their consciousness of this did not go far enough.

35. *A certain blind man*—Concerning his companion, see Matt. xx. 30, note. V.G.

36. *It*—Gr. τοῦτο, this, this crowd.

38. *Son of David*—The faith of the blind man is not weakened by the fact that the Saviour was called Jesus of Nazareth.

39. *So much the more*—It is good thus to repel interruptions of every kind. V.G.

41. [Omit ἰαύον, saying. Tisch., Alf.]

43. *When they saw*—The miracle of Jesus, and the holy joy of the man who had received his sight.

CHAPTER XIX.

1. *Passed through*—Zaccheus, therefore, lived in a distant part of the town, and the tree was in the town itself.

2. [Zaccheus—Heb. Zacchai, pure, as Ezra ii. 9; a common name in the Rabbinical books. Mey.] *Chief among the publicans*—A man of very high rank among his people; his conversion was probably followed by that of many. *Rich*—By means of this man the evil, which another rich man had caused by his example, is remedied; chap. xviii. 23.

3. *He sought*—He had therefore not known Jesus before by sight.

4. *Ran before*—Very eagerly. *Climbed up*—Outward ceremony does not usually allow a man of rank to climb a tree: but faith conquers everything. *A sycamore*—The sycamore, a very lofty tree partaking of the nature of the fig and the mulberry. Comp. chap. xvii. 6, note. [Gr. συκῷμοςείων. This tree is of the genus fig (ficus), but resembles the white mulberry in leaf and general appearance. It is commonly known (after Pliny) as Ficus Egyptia, the Egyptian Fig. Win. ii. 62.] That—Supply ὅδε, or way, χώρα, place. There is an ellipsis of διά, through, as in chap. v. 19, note. Some have supplied διά.

5. *Zaccheus*—Zaccheus could not have failed to wonder and rejoice when addressed by name. *To-day*—See ver. 9. I
must—For the sake of thy salvation. See ver. 10. At thy house—See again, ver. 9.

7. They all murmured—Most of them from doubt rather than from indignation. [Comp. chap. xv. 2. V.G.] He was gone—And that, too, self-invited, an unusual course for him. [This is more significant than the eating with sinners, mentioned in chap. xv. 2, 5, 30. V.G.]

8. Stood—With deliberate and ready mind. The half—Gr. τὸ ἡμισείας. The plural. So the Sept., Josh. xiii. 31. Taken anything... by false accusation—A frank confession, a voluntary restitution. [Fourfold—According to the law. For Zaccheus was an Israelite, ver. 9. His Hebrew name accords with this. V.G. Zaccheus seems to have been influenced to this vow by the immediate personal impression which the presence of Jesus made upon him. Mey.]

9. Unto him—Gr. τῷ ὄντι. Yet not directly. Comp. τῷ ὄντι, Rom. x. 21. This day—The day may be denoted, whereon one heretofore lost begins to belong to Christ. See Phil. i. 5; Acts ii. 41; xvi. 34. Comp. John iv. 52. Salvation—So in ver. 10, to save. The word accords with the name Jesus. To this house—Lately in bad repute. A household usually embraces the faith of its head. He—Himself, the head of the house. A son of Abraham—As even the Hebrew name Zaccheus shows.

10. [This verse justifies ver. 9. I am right in saying that this day salvation is come, etc., for the Son of man is come, in order to seek, etc. Mey.] That which was lost—Gr. τὸ ἀπο- λωλοσείας, both carelessly lost, and actually ruined. For the participle answers to the two verbs, to seek and to save. Hence the Saviour came to the sinner, to his house.

11. He added and spake—The following parable therefore is very closely connected with what precedes; and with what follows, ver. 28. Because they thought—The Hebrews are of opinion that the Messiah will assemble in Galilee the brethren scattered throughout the world, and will lead them to the city of Jerusalem, as the seat of his kingdom; that he will thus commence his reign, and will much frequent the Mount of Olives. The aspect of things at that time seemed to favour this notion. [Nor was their opinion essentially wrong; but they had unseasonable views of the event. V.G.] The Lord gives them a correct view of the subject. See ver. 27, 41. Appear—Visibly on earth, in the city, and without human power.

12. Nobleman—Truly the nobility of Jesus was highest of all
They did not suppose, however, that he had as much authority as he gives even to his servants. See ver. 17. [We may conclude, from the close connexion of the discourse in Luke with what precedes, that this parable is distinct from the one recorded in Matt. xxiv. 14; Mark xiii. 34. Harm.] Far—In heaven. Receive—As if an Italian nobleman should seek, in the Imperial Court of Germany,* the sovereignty of his countrymen. For—Himself by his own power. A kingdom—To this refer reign, ver. 14, 15, 27. Return—From heaven, to his servants. Ver. 15.

13. Ten—To each servant a pound. Occupy—Gr. παιμαινομαι, trade. This precept accords in sense with the noted one, be good bankers. I come—I come, he says; not, I return. The second coming is much the more solemn of the two.

14. Citizens—As the people of Jerusalem were. Hated—See ver. 47. Sent—After his departure. This—They speak contemptuously.

15. When he was returned—This refers to Christ’s glorious coming. The kingdom—The actual government. To be called—By his angels.

16. Thy pound—[Gr. μινα, a mina, £3] The servant attributes the power not to himself, but his Lord’s property.

17. Ten—The reward given corresponds, not to the one pound given, but to the ten gained. This implies degrees of reward. Comp. ver. 19. Cities—A city for a pound; yet not even a cottage could be bought for a pound. [Ten minae would scarcely have brought a house, and the superabundant recompense of grace is ten cities! Von Gerlach in Stier.] The grandeur and variety of things in the kingdom of God are great, though they are unknown to us.

20. Another—Contrasted with the two former. In—In a napkin, where it could not increase.

22. [For λγες δε, and he said, read λγε, he saith. Tisch., Alf.] Out of thine own mouth—To the ungodly, the inner causes of God’s judgments are not revealed; but it is the means of conviction which are adapted to their capacity.

23. The bank—Gr. τραπεζα, the exchange table.

24. Unto them that stood by—The angels.

25. They said—in admiration, without envy.

26. For—The interruption, in ver. 25, is passed by.

* Beng. means the old Roman or German empire, which came to an end in 1806. Ed.

28. Ascending up—To meet the fulfilment of the parable.

29. When—The several points in his journey are accurately noted. So in ver. 36, 37, 41, 45. Of Olives—See ver. 37. [Omit αὐτῶν, his. Tisch., Alf.] Read, Of the disciples.

30. [Add καὶ, and, before λύσαις, loose. Tisch., Alf.]

32. Found—To the increase of their faith and joy. [Disappointment was impossible in obeying this Lord. V.G.]

33. [As they were loosing—Publicly, without addressing any one. V.G.]

34. They said—In the words they had been commanded to use.

37. He was come nigh—To the city. To rejoice and praise—Hymns and rejoicings were united.

38. [Saying—The very thing predicted by the Saviour in Galilee, chap. xiii. 35, was here fulfilled. Harm.] King—It was a noble impulse in the people, [though his outward appearance was not kingly. V.G.] yet they did not appreciate the significance of what they said. Comp. ver. 11, and John xii. 16. Peace in heaven—See note, chap. ii. 14.]

39. Of the Pharisees—Troublesome meddlers. [Whatever is not common, and of daily occurrence, seems excessive to conceited and envious hypocrisy; but God's power cannot be checked. Harm.]

40. [Omit αὐτῶν, unto them. Tisch., Alf.] The stones—When power has once gone forth from God, it does not return without accomplishing its purpose. Whatever be the object, it finds something to do. There were stones in that place. Cry out—Gr. κλίξαζονταi. The Sept. translators use this tense of the verb.

41. Beheld—A new step of approach. The sight affected him. On that very spot the Roman siege afterwards took place. See on Matt. xxiv. 15. [Wept—Behold the King of peace amid the very acclamations of his disciples! Jesus weeps over Jerusalem, and yet forces no man. V.G. But who shall endure the sword which goeth out of his mouth, when he shall appear on the white horse? Rev. xix. 11, etc. Harm.] Over it—Not over himself. Comp. chap. xxiii. 28.
42. If—Gr. si. Thou hadst known—The things which belong unto thy peace. Comp. ver. 44. Even thou—After the example of the disciples, ver. 37. At least—Even yet, after so many acceptable days. In this—After so many other days, when thou mightest have ensured thy salvation. Thy day—A very remarkable day. See end of ver. 44; Ps. cxviii. 24. The things—This depends upon hadst known. Peace—Contrasted with enemies, in the next verse. [The word includes heavenly peace; comp. ver. 38. V.G.]—They are hid—Also by God's just judgments.

43. Days—Many: because thou regardest not the one day. Ver. 42. And . . . and . . . and—Three degrees of distress. Keep thee in—Titus built a wall, and prevented all egress.

44. Shall lay . . . even with the ground—[Gr. ἐξόφυλλον, which has here also the meaning usual in the Sept., to dash against the ground. (Ps. cxxxvii. 9.) Mey. Shall level thy buildings to the foundation, and dash thy children to the ground. Alf.] Thy children—The then present time is denoted, extending to forty years, as in chap. xxiii. 28; Matt. xxiv. 34. Within thee—The people were assembled at the passover, when the city was surrounded. [One stone upon another—Even in the very temple of the city. V.G. Then indeed shall the stones cry out, ver. 40; each saying; I too am from the walls of desolated glory; a witness that he whom this city rejected was and is her King. Stier. Because—The Jews have sought in various sins, various causes for the destruction of their city; the true cause is here indicated. Thou knewest not—Rom. x. 19; nor even wished to know, chap. xiii. 34. V.G.]

45. [And—A noble zeal follows his tears. V.G.] The temple—The stronghold of religion, where, upon seeing his zeal, they ought to have recognised the things which belonged to their peace. [Omit ἵνα ἀναγείρῃ καὶ ἀγρεῖζῃ τιτάς, therein and them that bought. Tisch., Alf.]

46. It is written—See Matt. xxii. 13, note. [The reading is, καὶ ἵνα ὅ ὁ ὁδός μου ὁ ἐξόφυλλος σεαυτοῦ ᾤ. And my house shall be an house of prayer. Tisch., Alf.]

47. [Taught—This especially became the King. Daily—Gracious visitation! V.G.]

48. Were very attentive—Gr. ἔπληκτος, hung upon. For his life is hung upon [Eng. Ver. bound up in] the lad's life, Gen. xlv. 30. The constant attendance of the people prevented the approach of his enemies.
CHAPTER XX.

1. [Omit ἐξήλων, those. Tisch, etc. Read, of the days, i.e., of this, his being in Jerusalem, Alf. As he taught—He walked, taught, and preached the gospel in the temple, as in a house wholly his own. V.G. For ἀρχιερεῖς, chief priests, read ἱερεῖς, priests. Tisch., Alf.] With the elders—They are not mentioned in ver. 19.

3. [Omit ἧνα, one. Tisch., Alf. Read, a thing.] Answer me—Corresponding to tell us, in ver. 2.

5. [Omit ὅτι, then. Tisch., Alf.]

6. Will stone—The people ought never to have stoned the priests or scribes for rejecting a prophet, however true; but the misguided zeal of the multitude is frequently instrumental in promoting a good cause.

9. Began he—After the scribes had given him fresh cause. People—Whom it was necessary to guard against interruption on the part of the chief priests; [and the stumblingblock of his approaching crucifixion. V.G. Omit τις, Tisch., Alf. Read a man planted, etc.] For a long time—After the entrance of the people into the land of Canaan; [between this and the destruction of Jerusalem by the Romans, more than 1500 years intervened. V.G.]

10. At the season—Of fruits. Beat—A climax: beat and entreated shamefully, and wounded. So also they sent away, and they cast out.

11. Sent—Gr. παραστίητο πέμψαμι, addressed himself to sending. A Hebraism often found in the Sept.

13. It may be—Gr. ἦσως. "He was" occurs once in the New Testament, and once in the Sept.; 1 Sam. xxv. 21. It denotes, in a human sense, an opinion, conjecture, or reasonable hope. in the same way profane writers use ἦσως for perchance; intrinsically, it denotes the all-wise sincerity of the Divine goodness.

14. [For οὐκοῦσας, themselves, read ἀλλαχειλοῦσας, each other. Also omit δεῖπσας, come. Tisch., Alf.] Saying—Scripture, in true and impressive terms, describes the men's very feelings whose depravity they themselves often do not realise. Comp. ver. 16. God, who judges us according to the truth, and men, who flatter themselves, estimate sins very differently. Let us kill—Chap. xix. 47.

16. God forbid—So the Sept. render the Hebrew text. The
meaning is, far be it from us to kill the heir. Comp. next verse, and John xii. 34. [Men frequently refuse to acknowledge the degree of wickedness with which God charges them. V.G.]

17. He beheld them—Gr. ἐμπλήσας τοὺς, having looked upon, to arouse their attention in reference to themselves. Accent, gesture, expression, frequently augment the force of the words. That is written—See Matt. xxi. 42, note.

18. That—That great stone, long ago predicted in the psalm.

19. [Transpose and read, the scribes and chief priests. Tisch., Alf.] The same hour—With increasing hatred. Comp. chap. xix. 47. For—Refer this to they sought.

20. [Just men—As if anxiously asking for conscience’ sake. He who is thus concerned, really carries away with him a clear reply. V.G. That they might—Namely, the chief priests and scribes. Mey.] Words—Gr. λόγος. The same case follows the verb in ver. 26, ἐξετάσας, word. Power—Of the Jewish rulers, and afterwards to Pilate.

21. Rightly—Strictly, inflexibly. [How much to be suspected are the praises of the world! Q.]

23. [Omit the clause, Why tempt ye me? Tisch., Alf.]

27. [Deny—Truth is of highest antiquity; error is a recent contradiction of it; although those in error frequently regard their own opinion as the more ancient. V.G.]

30. [Omit this verse, except the words καὶ ὀ διδόυσιν, and the second. Tisch., Alf.]

31. The seven also—That is, the rest of the seven. [Omit καὶ, and, before ὁ πατέρας, they left; and punctuate thus: In like manner the seven also left no children, etc. Tisch., Alf.]

32. [Omit πάντως of all. Tisch., Alf. Read afterwards the woman died also.]

33. [For ἐν τῇ σεβηλει, etc., read ἦ γυνὴ σεβηλεῖ ἐν τῇ, etc. Tisch., Alf. Read the woman, then, in the resurrection, of which of them is she wife?]

34. [Omit ἀποκρίθης, answering. Tisch., Alf. The children of this world—Who are mortal; not even all the pious being excepted. V.G.] The contrast is the children of God, ver. 36.

35. Accounted worthy—Truly a great honour, So chap. xxi. 36. That world and the resurrection—Even before the resurrection there is an entrance into that world. From the dead—All will rise again; but the saints shall rise from among
the wicked, respecting whom a resurrection is not foretold, but a more complete ruin in soul and body. So Acts iv. 2.

36. Neither—Their body is so perfect, that they are subject neither to the marriage law nor to death, which gave opportunity for the succession of brothers. That will be a state more durable than that of Adam. For they are equal unto the angels—An Aetiology [expression assigning a reason] giving the reason of there being no marriages there. Children of God—Just as the angels. Being—Resolve this into, because they are. Of the resurrection—which includes immortality. In opposition to die, an instance of Place. [That is, the repetition of a word to express some attribute of it.]

37. Even Moses—Not merely the rest of the prophets, but even Moses. Calleth—in writing out God’s words concerning himself.

38. For—This is the kind of conclusion where we might have expected therefore. But in its place, we read for, as in Rom. iii. 28, [where Beng. reads γὰρ, for, instead of εὐθ, then: and so, Alf. (after Griesb. and Lach.); but Tisch. retains the εὐθ], in this sense. Argument has been employed; for this point of truth was to be demonstrated. All—Abraham, Isaac, and Jacob, and all whose God is the God, but who are dead to men. To men they are dead; to God they live. Live—with the soul; and will live too with soul and body. The whole time of the separation of the soul from the body is as a moment compared to the union originally intended, and destined to last for ever; and to God, to whom the future is not distant, nay, to whom it is present; Rom. iv. 17. Unto him—to God, not to mortals. Moreover, they so live to God, as to enjoy him [1 Pet. iv. 6.]

39. Thou hast well said—for this reason, too, the truth ought to be freely spoken, because, though it offend some, it is nevertheless approved by others.

40. [For ὡς, and: read γὰρ, for. Tisch., Alf.]

41. [How say they— Commentators, teachers. V.G.]

42. The Book of Psalms—At that time, and long before, the Psalms were read in a collected form.

43. [All the people—To give public warning of dangerous men, is an imperative duty. V.G. For τοῖς μαθηταῖς αὐτοῦ, unto his disciples, read ποῖς αὐτοῖς, unto them. Tisch., Alf.]

44. [Which desire—The intention frequently spoils a thing not bad in itself. V.G.]
CHAPTER XXI.

1. Looked up—From his hearers [the disciples, chap. xx. 45. Mey.], to others. [Whatever thou doest, Jesus looks at thee also, thy action, and intent. V.G. Beholding as attentively as then, the visible hand and the invisible heart, both of rich and poor. Q.]

3. [Of a truth—Gr. ἀληθῶς. Luke often coincides with Mark; but Mark is more partial to Hebraisms than Luke. Luke uses the Greek ἀληθῶς, of a truth, more frequently than the Hebrew, ἀμὴν, verily. So the rest of the evangelists constantly use the word Rabbi, but Luke never. As Paul was the apostle of the Gentiles, so Luke, the companion of Paul, wrote with especial reference to the Gentiles. Harm. A mistake. Luke has ἀληθῶς, of a truth, but three times; chap. ix. 27; xii. 44; xxi. 3; and ἀμὴν, verily, amen, eight times; chap. iv. 24; xii. 37; xiii. 35; xviii. 17, 29; xxi. 32; xxiii. 43; xxiv. 53.]

5. Gifts—Various costly memorials were dedicated to it for ever. See Josephus. [Such as banners, tombstones, and other similar things, which are nowadays usually hung up and erected in churches. V.G. Omit τῶν Θεοῦ, of God. Tisch., Alf.]

6. These things—The subject. The predicate follows, which is again subdivided into subject and predicate. These things are such, that the days will come, when, etc. So the Sept. 2 Kings i. 4: η' κλίνῃ ἐσ' ἡς ἀνίβας ἐκεῖ, ω' καταβήσῃ ἀπ' αὐτή τῆς, the bed upon which thou hast ascended there, thou shalt not go down from it.

7. But when—Gr. τῶν ὁδινο, when therefore; ὁδιν, a particle expressing wonder and assent. Sign—Both parts of the answer meet the question about the sign; ver. 11, 25.

8. The time draweth near—The time of the Messiah. This is truly the case in a general sense. Mark i. 15. The true Messiah has many characteristics, one of which is, the true time of both his advents. But false Messiahs and impostors in a spirit of boasting assigned a false time for the exaltation of Jerusalem by the kingdom of God, when its destruction was imminent: ver. 24.

9. Wars—Among equals. Commotions—Of inferiors against superiors, and civil strife, by which the constitution of states is subverted. These are the preludes of wars beyond. In this chapter, especially, Luke renders the Lord's words in different language from Matthew and Mark: ver. 15, 20, etc. So also,
for the wars and rumours of wars of these evangelists, Luke says here, wars and commotions.

10. Then said he unto them—A short pause is shown to have intervened: ver. 29.

11. [Add τοις after σημαίνει, and place κατὰ τῶτονς after καὶ. Tisch., Alf. Read, And there shall be great earthquakes, and here and there famines and pestilences, etc.] Fearful sights and... signs—Hendiadys, [that is, the use of two nouns for a noun and its limiting adjective; here for fearful signs.] These appear to have been in the lower region of the sky. Comp. ver. 25, where greater signs follow. Some omens are not to be despised. See Josephus again.

12. Before—Gr. πρῶτον, here, denotes not so much the time (comp. Matt. xxiv. 9), as the importance of the events, as 1 Pet. iv. 8.

13. It shall turn—With a saving issue: Phil. i. 19. To you—In Mark, chap. xiii. 9, it is them. The apostles were to act as a testimony toward them.

14. Settle it—Strive for this alone, that ye be not disquieted. [It is truly the best study to commit one's self to God. V.G.]

15. I—In Matt. x. 20, this is attributed to the Spirit of the Father; Jesus now speaks in accordance with his own exalted state. Will give—Being with you always. A mouth—Refer gainsay to this. Some African, Belgian, and other martyrs were enabled to speak, even after their tongues had been cut out. [Comp. the observations on Mark xvi. 17. E.B.] Wisdom—to this refer resist. Wisdom is power. Adversaries—It is easy to be an adversary; it is not easy to gainsay or resist. [Transpose, and read resist or gainsay. Tisch., Alf.]

16. Both, lit., even—[Eng. Ver. wrongly, both; Gr. χαί.] By parents, not merely by strangers. [This declaration less properly refers to the parents of Peter or of John (Mark xiii. 3) than to those of the remaining apostles or disciples. V.G.] Shall they cause to be put to death—Some: as James the brother of John.

18. An hair—A proverbial expression. Perish—Without the special providence of God unrecompensed, prematurely. Most, or at all events, some of the apostles outlived the destruction of Jerusalem. [It is better to understand perish in a Messianic sense; the perishing which is eternal shall not in the least degree touch you. Mey. True, not corporeally, but of the real and only life of Christ's disciples. Alf.]
19. In your patience—To which ye have been called. A paradox. The worldly seek their soul's safety by repelling force with force. Not so the saints: Rev. xiii. 10. [For ἔχειν, possess ye, read ἐχεῖν, ye shall possess, Tisch., Alf. So Beng. Render, By your endurance ye shall possess your souls. Alf.] Ye possess—Beng., Ye shall possess—In safety (Matt. xxiv. 13), with the enjoyment of what you are. Souls—Even at the sacrifice of all else. [Patience is the most useful of all things. In struggle and resistance is our worst course. V.G.]

20. With armies—Legions. Know—The siege will not be raised. The stubborn Jews, when the siege was at its height, nevertheless thought that it would be raised.

21. [Then—Where all human wisdom fails, true Christians are aided by the word and guidance of their Master and Lord. V.G.] Of it—The city: in which, meanwhile, they were to tarry: chap. xxiv. 47, 49. That are in the countries—Who inhabit towns and villages: see on Matt. xxiv. 16. [Gr. ἓν ἁγιασμός, meaning here rather, on their farms, Mey in the fields, Alf.]

22. Of vengeance—Gr. ἐνδοξισμός, of full vengeance, Matt. xxiii. 35. Vengeance seizes those who do not flee; see ver. 23; Exod. ix. 19, 20. If any man does not flee, after due warning, and is thus involved, let him suffer. This word is very emphatic, 2 Macc. vi. 14. Which are written—As in Daniel.

23. [Omit δι, but. Tisch., Alf. On the earth—Not in the land, as Eng. Ver., but on the earth, opposed to this people. Alf.] Even outside of Judea. The same phrase occurs, ver. 25; but more forcibly, ver. 35. [The omission of the particle εί is favoured as well by the margin of both editions, as also by the Ger. Ver. E. B.] Upon this people—For despising so great grace from heaven. [The name Israel is avoided in this case. V.G.]

24. Shall be trodden down—Gr. ἐσται πατωμένη. This implies more than πατηθήσται, shall be trodden down; it shall be in a trodden down and desecrated state: comp. note on 1 Tim. i. 9. The derivation of Jebus, the ancient name of the city, accords with this. So in Rev. xi. 2, etc.: the holy city shall they tread under foot forty and two months; although the angel there speaks of a determined and notable time of its degradation; whereas in Luke all the times of its abasement are referred to. In point of fact, in whatever way we explain the forty and two months, Jerusalem has been trodden down
by the Roman, the Persians, the Saracens, the Franks, the Turks, for a far longer period of time; and it will continue to be trodden down until the times of the Gentiles be fulfilled. Moreover, the times of the Gentiles are those allotted to the Gentiles to tread down the city: and they will come to an end when the conversion of the Gentiles shall be fully consummated: Rom. xi. 25; Rev. xv. 4; for, while treading down the city, the Gentiles are unbelievers. The expression, the times of the Gentiles, is used as the time of figs, and the time of the dead: Mark xi. 13; Rev. xi. 18. We are not to infer from it that the temple and its emblematical worship will be restored; yet many Christian worshippers will be there, as even to-day there are some, and amongst them, Israelites; and in the same last days Gog and Magog will assault it: Rev. xx. 9. Until—Tactily concludes this part of the prediction. From this verse to ver. 27, are summed up all the times which are to follow the destruction of the city, up to the end of all things. The times of the Gentiles—Gr. ἀπὸ ἡλικίας, peculiarly theirs; αὐτῶν, their, is not used, but ἡλικία, of the Gentiles, is repeated, to show the agreement of the event with the prediction. The article is not added. The times of Israel, which would have been perpetual if Israel had been obedient, Ps. lxxxii. 13-16, are interrupted by the times of the Gentiles. The latter had intervals, as in the fourth and twelfth centuries. Hence the plural, ἀπὸ ἡλικίας, times. A time of the Gentiles was fulfilled in the reign of Constantine; and then the treading down of Jerusalem abated; but only for a time. The times when the Christians held Jerusalem were brief intervals, if compared with those in which the Gentiles occupied the city.

25. Signs—Different from those in ver. 11. In the sun—The language is to be taken literally: because the earth, sea, and heaven are separately enumerated. [Those things mentioned in the first days of creation, are here placed in inverted order: 1. The sun and moon with the stars; 2. The earth and sea; 3. The heaven. Upon the earth—See ver. 26, 35. V.G.] Distress... perplexity... failure—Form a climax. Of nations—With which are contrasted individual men, even Jews. See next verse. [For ἡχοῦσας, roaring, read ἡχῶς, roar. Tisch., Alf. So Beng. Read, in perplexity at the roar of the sea and waves; or (Alf.) in despair on account of the noise of, etc.] But the idea is not that the sea and the waves roar; but there is an ἡχῶς, a roar, of the sea, and a σάλος, agitation, which affect the ear and the eye. Comp. Ps. xlvi.
3, the waters thereof roar and be troubled. Ἡχος, roar, is also neuter, as well as masculine. There are four clauses, equally implying terror: 1. And there shall be signs in the sun, and in the moon, and in the stars; 2. And upon the earth distress of nations; 3. In perplexity at the roar of the sea and waves; 4. Men’s hearts failing them. The words in perplexity are more closely connected with what follows, than with what precedes, whether ἡχος και σάλων, roaring and waves, be the objective or temporal genitive. It may appear that the objective genitive, in this passage, renders the construction strange and forced, because ἄτοχα, if it denotes want, usually takes the genitive of the thing wanted, as want of food, of means, etc. Similar phrases are not wanting as ἡ ἐγωσία οὐκών, power over you, 1 Cor. ix. 12; τὸ ὑμετέρου ἐλεός, the mercy shown towards you, Rom. xi. 31; ὃς ἐβολεί αὐτῷ ἱδραίως, fear arising from the Jews, John vii. 13; ταῦτα ταῦτα, terrors of the shadow of death, Job xxiv. 17, where ταῦτα, terrors, answers to [the Hebrew word which] is rendered by ἄτοχα, terror, in Lev. xxvi. 16. If this does not satisfy us, ἡχος και σάλων, roaring and waves, ought to be taken as genitives of time, as χειμῶνος, in the winter, νυκτὸς, at night, σαββάτου, on the Sabbath. [Of the sea—For joy. Ps. xcvi. 11–13; xcviii. 7–9. V.G.]

26. Fear and ... looking after—Fear, of the present; expectation, of the future. Not even the righteous will be altogether free from a kind of terror: comp. chap. xxiv. 37, 38. But they will soon recover themselves. For the powers—This is now not a bare sign, but one of those things which are coming on the earth.

27. [Coming—To judgment. See ver. 36. In a cloud—The singular. Comp. note on Matt. xxiv. 30. V.G.]

28. When these things begin—Comp. the beginning, Matt. xxiv. 8. Therefore refer these things to ver. 8, 9, 10, etc., and this passage treats of preparation for the nearer events; but, in ver. 34, 35, he treats of the preparation for the last day. Look up, and lift up your heads—So as to perceive the event as soon as possible which answers to your expectation, and to welcome it joyfully. Comp. chap. xxiv. 5. Job x. 15. In the Sept. to lift up the head, is expressed by ἅναξύψαι, also ἀραν παραλη, Judges viii. 28. Redemption—From many miseries, ver. 12, 16, 17. Deliverance from the miseries of the Jews. [Rather, the completion of your redemption by my appearing. Aif. While the Levitical shadows, with the city
and temple, existed, the kingdom of God, or the free exercise of Christianity, was as yet impeded. This is compared to the beauty of summer, ver. 30, 31: but old things must first be abolished. V.G.] 29. The fig-tree—A common tree, and early in bloom. All—Good and bad trees.

30. Of your own selves—Even without instruction. This is also understood in the conclusion.

31. The kingdom—To which the old city must yield. [See chap. ix. 27. The wicked vine-dressers being slain, the vineyard was left to others: Matt. xxi. 41, 43. V.G. Christians should improve this hint, by viewing the resurrection of nature in the spring as a foretaste of the resurrection of the just, and a sign of the coming of the Sun of Righteousness. Q.]

32. [This generation—Forty years intervened between this discourse and the destruction of Jerusalem. V.G.] Be fulfilled—He is speaking of what was embraced in the question, ver. 7, and is discussed from ver. 8 to ver. 24; though the addition, ver. 25–27, is not altogether excluded; for the beginning once made, the remaining events do not pause, but are continually coming to pass, and rolling onward towards the end.

34. Lest ... be overcharged—Gr. μὴ ποιεῖν βασιλέαν. βάσις expresses drowsy torpor: Matt. xxvi. 43. With surfeiting and drunkenness—Gr. νεκράπωλαν καὶ μὴρ, is sickness produced by the previous day's drunkenness. The cares of this life—In planting, purchasing garments, gardens, houses: chap. xvii. 27, 28. That—The last day. In contrast with this, ver. 32. The universality of its visitation harmonises with this. See ver. 35. Upon you—With these are contrasted all the rest of the world, mere dwellers on earth. The character of the latter is expressed, chap. xvii. 27, 28. Unawares—Sudden, unexpected, unforeseen. The same term occurs, 1 Thess. v. 3. Refer to this for, ver. 35.

35. On all them that dwell on the face of the whole earth—Sept. in Jer. xxv. 29, has upon all the inhabitants of the earth. Comp. you, contrasted with this, in ver. 34, where see note.

36. Watch—Mark xiii. 33. [For εἰ, therefore, read εἰ, but Tisch., Alf.] And pray always—chap. xviii. 1. At every time, whether the things which are immediately to happen are regarded, (ver. 31, 32), the nearer events, about to befall the city, or that day, the day of the Son of man: ver. 28, 34. This conclusion includes the whole discourse con-
cerning the city and the world. To escape—Suddenly. Stand—For the force of this word, see on Matt. xii. 25.

37. [In the day time—This refers to the days just preceding: comp. chap. xix. 47. For the Saviour, Matt. xxiii. 39; xxiv. 1, left the temple: a fact which Luke states later, as closely connected with chap. xxii. 1, 2; although in Matthew and Mark some of Jesus' discourse is placed between. Harm.]

38. All the people came early in the morning—Very different was their conduct a little later, chap. xxiii. 18.

CHAPTER XXII.

1. Which is called—Therefore Luke assumes that those to whom he writes do not all know what the Jewish passover was. So John ii. 13. Add John xix. 40, 42.

2. [And the chief priests... sought—Judas sought the same thing, ver. 6. Vile pursuit. V.G.] For—The reason why they sought suitable means. [Most pitiable fear, succeeded by atrocious joy, ver. 5. V.G.]

3. Entered—The time of the fact is stated in John xiii. 27. [The fearful event occurred before the day of unleavened bread : ver. 7; John xiii. 1. V.G. There may be one Judas or more in the holiest company. We need not therefore leave it. Q.]

4. The chief priests and captains—Different classes of men conspired; στρατηγοί τῶν ἱππῶν, captains of the temple, were the Jewish officers in command of the soldiers on watch at the temple. See ver. 52 See Acts iv. 1, comp. 1 Macc. iv. 60, 61.

5. They were glad—As at a thing desired and unexpected.

7. Came—Sosinus Perastianus of Cephalonia explains this of the near approach, not of the actual coming of the day of unleavened bread, in order to push forward the passover to the Sabbath. But this came is much more limited in meaning, than drew nigh, in ver. 1. Luke therefore, like Matthew and Mark, clearly points out the actual arrival of the day of unleavened bread. [Must—According to the law. V.G.]

8. Peter and John—Peter was first in dignity; and yet John was the more intimate. [While both these were executing his commands, Jesus was able, the traitor being now excluded, the more to confirm the remaining nine in the faith. V.G.]
13. Found—With the joy of faith.
14. [The hour—At evening appointed for the eating of the Paschal Lamb. V.G. Omit ἐξήραν, twelve. Tisch., Alf.]
15. And—Verses 15-18 describe a kind of prelude, as it were, to the Holy Supper. Comp. Matt. xxvi. 29. I have desired—For the sake of the disciples, to whom he wished at length to reveal himself more openly in this leave-taking; and for his own sake as well, because he was about to enter into his glory immediately. This—Peculiarly memorable. Before—Explaining this. [His enemies left him scarcely time enough: yet they were forced to delay their deed until after both the passover banquet and several other events. V.G.]
16. Until—Then shall the heavenly feast be celebrated. See ver. 30. It be fulfilled—The Paschal Lamb, the type of the heavenly kingdom. In the kingdom—Ver. 18, 30.
17. Took—Gr. ἐξήραν. ἔξηραν is said of that which is presented. Jesus acted as the head of the family: he caused the cup to be handed to him. Yourselves—He seems first to have drunk himself. Comp. the preceding verses, (note also ver. 20.) Comp. Matt. xxvi. 26, note.
18. For—That is, do not wait until I drink any more here. Drink—An important body of manuscripts add ἐξήρα 
σῶς τῶν, henceforth, corresponding to ἐξήρασ, not any more, in ver. 16. But the reading is not sufficiently supported. Tisch., Alf., etc.] Henceforth is the expression in Matt. xxvi. 29.
19. This—This cup, we read in ver. 20; but the bread is not added; because bread does not so well accord with the complex term [my body which is given] as the cup [with the New Testament in my blood, which is shed.] Which is given for you—As in the Old Testament, part of the victim was offered to God, and part eaten by the Israelites: so Christians receive, in the Lord's Supper the one body, which Jesus Christ offered to the Father, for, that is, instead of, Matt. xx. 28. Given —to death. Do—Eat. Do does not convey here the idea of sacrifice. It is a wrong as against the only Priest of the New Testament, to ascribe sacerdotal power and dignity before God to the ministers of the Lord's Supper. Remembrance—See 1 Cor. xi. 25, 26, note. [At the first celebration, Jesus was still present, and, therefore, there was properly no occasion for remembrance. The future therefore is contemplated in this term. V.G.]
20. Likewise—We should not therefore separate or confound the two parts of the Lord's Supper; as if the bread sufficed
without the cup, or as if the blood were received with the body. The ancients thought it un courteous to drink bread: and it is not for us to eat the Lord’s cup. The cup—He took and gave. The refers to ver. 17, where the cup is mentioned with the wine. For a noun, when used twice, has frequently no article the first time; it is employed, however, if the noun be repeated. Matt. ii. 1, 7; 1 Cor. viii. 1; Heb. ii. 8. After supper, not the sacramental supper: thus passing to greater and final events. The new testament in my blood—This is equivalent to my blood, which is of the New Testament. Comp. note on 1 Cor. x. 16. So we read the promise of the Spirit, that is, the promised Spirit, Gal. iii. 14. Which is shed for you—This belongs to the predicate, blood (for the full cup is not shed, or poured out, but drained), and is in opposition to the clause, in my blood; similar cases occur, 2 Cor. viii. 23; xi. 28, note; Rev. i. 5; Sept. Lev. vi. 8, otherwise 15; Gen. xxxi. 33; Deut. xxxiii. 16.

21. But—The contrast is between τὸ δόμανον, which is given, ver. 19, and ταξινόμησεν, that betrayeth, in this passage. [But notwithstanding this very declaration of love, in giving my body and blood for you, there is one here who shall betray me. Alf.] But intimates that Jesus’ delightful converse with his disciples [ver. 15–20] will soon be broken off. [And, at the same time, he implies that he is forthwith to be withdrawn from them, by the agency of a traitor, and that therefore his remembrance should be for the future celebrated by his disciples. V.G.] The particle proves that Judas was present, and partook of the Lord’s Supper. Comp. ver. 14. That this was a continuous discourse appears from the fact that Luke has not even employed here the formula so usual with him, and he saith. The hand—Which has taken the holy Supper, and pledged its treacherous faith to my enemies. [On receiving the thirty pieces of silver. V.G.] So Ambrose said to Theodosius, Wilt thou stretch forth those hands of thine, yet reeking with the blood of unrighteous murder, and with them take the most holy body of the Lord? [With me—He does not say with you. Thus separating the traitor from the rest of the disciples, and showing that now he alone has to do with that wretch, as with an enemy. V.G.]

22. [For νεώ, and, read ἐτι, for. Tisch., Alf. As it was determined—What was determined or appointed, we may know from Scripture. See ver. 37; Mark xiv. 21. V.G.]

24. And . . . also—Not merely the traitor, but also the
eleven, troubled the Lord. *A strife*—Fraught with danger. Comp. ver. 31. [This contention certainly occurred within the city: and to the words which Jesus spake to allay it, Luke adds, besides other things, the prediction of Peter's denial, which Matthew and Mark mention after his departure from the city. Harm.] Which of them should be accounted—By unanimous consent. *The greatest*—Gr. ὁ μεγαλότερος, greater, as the first, the second, the third, etc. The question did not concern the greatest alone.

25. *Are called*—Gr. καλοῦνται. The middle voice; *call themselves.* They assume this title. *Benefactors*—So in 2 Macc. iv. 2, Onias is said to be *the benefactor of the city.*

26. [But ye—Having humbled them by this address, he exalts them by the other in ver. 28. V.G. *He that is greatest,* lit., *the greater*—Gr. ὁ μεγαλότερος, i.e., really greater, not he who would be so; let him claim no more than the younger. Mey.] Younger—In age or discipleship.

27. *For*—He proves his statement by his own example. I—Jesus speaks in the first person, where he treats of serving; before, in the third person. *For whether is greater? Among you*—On equal terms. He appeals to the present. [Serveth—A clear allusion to *the washing of their feet by the Lord.* John xiii. 5, etc. De W. Alf.]

28. *But*—Gr. δὲ [not rendered in Eng. Ver.] More shall be given you than you hope for; not some precedence among yourselves, but a kingdom to each. [The Lord well knows how to promote his people to honour. He revealed to them this very privilege, when the danger of its arousing their pride was less imminent. V.G. *Ye are they*—Whom the heavenly Father would have to know and behold my obedience. Erasm. Mey.] Temptations—The disciples were called after his *temptation* in the wilderness. Therefore the whole life of Jesus Christ was full of trials [from Satan, the world, the scribes, etc. V.G.], through which he entered into glory. So is it with believers. Christ also tried the disciples. [They stood firm at all points. John vi. 68. V.G. It is Jesus Christ himself, who, through all time, endures, in his church, the temptations of the world. Q.]

29. *And I*—*And in turn I.* The sense is: I also will preserve you in your dangerous trials (comp. Rev. iii. 10) until you enter the kingdom. But this is concisely expressed; for entrance into the kingdom presupposes preservation in trials. [Comp. John vi. 39.] *Appoint*—Now by these very
words. The promise precedes the warning. See ver. 31. Flacius and Beza translate, I covenant to give. E. Schmid., I assign by will. The word is appropriate to one dying. Heb. ix. 15, 16. [However, the word soon has a wider meaning when applied to the Father. V.G.] A kingdom—In a kingdom there is usually a royal and splendid style of living and food, with royal power and its exercise. Both are promised in the next verse. [Then, indeed, the question, who is the greater, will have been easily forgotten by all. He who regards such great blessings as these which are promised will easily disregard the world. V.G.] Unto me—Who have continued steadfast.

30. That ye may eat—Not as attendants. See ver. 27. At my table—Contrasted with the landlord’s table. See ver. 12. [For sit, read παθισθασαί, ye shall sit. Tisch., Alf.] Sit—In my kingdom. See Matt. xix. 28. Tribes—Each tribe, one by one.

31. [Omit οίς ὁ Κύριος, and the Lord said. Tisch., Alf.] Simon, Simon—A most impressive ἐπίζευξις [repetition for the sake of force]. Peter also had joined in the strife, ver. 24, which was hostile to faith, John v. 44. Behold—That is, the fact is in this instance clear from its manifest effect; Peter, however, did not suppose that it came from the Tempter. Satan—Not satisfied with Judas, ver. 3. Hath desired better, hath sought you out—Gr. ἔζητησαν [better than Eng. Ver., hath desired], from your shelter. Satan demanded that Peter should be given up to him, as Job was; but the Saviour repulsed him. The contrast is, I have prayed. You... for thee—Satan had perceived the great faith of Peter, and that he was liable to fall; he thought that, if Peter were once vanquished, all would be overcome. But Jesus, by preserving Peter, whose fall would have involved that of the rest, preserved them all. Indeed, this whole discourse of our Lord assumes that Peter is chief of the apostles, and that the danger of the others will be less or greater according as he stands or falls. But he was first in faith, not in authority. Whereas Peter’s pretended successor, after degenerating from the purity of the faith, whilst arrogating to himself the sole supremacy in faith and in power, fell wholly and miserably into the sieve. The other soldiers usually follow the foremost; the foremost are in greater peril than the rest; the foremost need especially to be guarded by their own care and prayers, and by those of the watchman. Sift—Gr. σινάσαν. Σινάον, a sieve: corn is shaken and tossed in a sieve; and men do so to cleanse it. But Satan sifted in
order to destroy the apostles' faith, while bringing them into mutual collision, by exciting confusion without and within, in things high and low. As—As easily.

32. Prayed—A striking word. I have prayed although thou, Peter, wert ignorant of what was being done. Jesus prayed for his disciples; Satan, therefore, could not seek him out. That thy faith fail not—He does not say, that thou mightest not be sifted. Though Satan sifted Peter, he did not entirely deprive him of faith. Satan sought to obscure Peter's faith; but the light of faith immediately shone out again in him after the strife, and after the denial. Peter, during his wavering, remained, in spite of it, still Peter; just as James and John, though their outward speech was refined, were nevertheless truly the sons of thunder. [Faith—Which pride is assailing, and Satan is endangering. V.G.] When—Gr. ποτέ (John ix. 13); ποτέ is used even of a short interval. Here it is indefinite, whenever, sooner or later. When thou art converted, strengthen, Beng., strengthen in thy turn—in consideration of the fact that thy brethren are now endangered through thee: ἐνεπφάπτω οὖν, having turned, is here to be construed as an adverb. Comp. turned, Acts vii. 42. [But it seems better to give it the force, having turned to God. Alf.] Strengthen—What I now do to thee, do thou to those like thee, whom thou hast previously caused to waver. Peter did so not long after, Acts ii., iii., iv., and in both of his epistles, where this very word is often repeated; 1 Pet. v. 10; 2 Pet. i. 12; iii. 16, 17; ii. 4. And we may often observe that Jesus' words were subsequently used by the apostles. Thy brethren—Not our brethren. For Peter's brethren were such in a very different sense from the Lord's brethren. The rest of the apostles were Peter's brethren, Matt. xxiii. 8; but as they afterwards did not need Peter's confirmation, it is to be understood of feeble believers.

33. Ready—Peter is very self confident. [Much readiness and uncommon courage had been necessary. One may reasonably suppose that Peter was so very self-reliant with respect to those things which had been recently mentioned concerning the disciples' constancy, and the Lord's intercession (ver. 28, 32). And doubtless both had their effect, but not that which he imagined. V.G.] With thee—These words are emphatic, especially as they stand first. Comp. Ps. xviii. 30. Into—The heaviest trials are imprisonment and death. [But it was not becoming that Jesus should be imprisoned. Hav-
ing once begun, he continued even until his last breath, amid
the very bands of his enemies, and on the cross, openly to
practise and teach virtue. V.G.]

34. This day—Although thou, Peter, mayest think thyself
ready. [For ἐγὼ ἂν before that read ἐγὼ, until. Tisch. Alf.]

35. And he said to them—This is intended to arouse the
watchfulness of the disciples, that they might not rely on their
own strength. When—Not, as often soever. For we read
that the seventy were sent but once, chap. x. 4; and the
twelve but once, chap. ix. 3. [Comp. the note on Matt. x. 1.] I sent—The Lord fed them while they were present with
him. Purse and scrip—On the difference between these
words, see note on Matt. x. 9, 10.

36. [But now—When Jesus gave himself as a criminal into
men's hands, it was not fitting to afford the disciples extra-
ordinary protection against the world. Therefore he permits
them to use the ordinary means of support and defence: in-
forming them of the fact at this appropriate time. V.G.] Scrip—Likewise he that hath a scrip, let him take it. That is,
no one will be your friend, many your enemies. [A concrete
representation of the enmity which should exist between them
and the world: and the opposition and conflict of their apos-
tolic career. Mey.] He who hath no—Money [not as Eng.
Vers., He who hath no sword, Alf.] wherewith to buy. Gar-
ment—Which is more necessary than a purse. Buy—The
consequent for the antecedent. That is, you will find men
not only not liberal, but altogether your enemies. Hence
the apostles, from this time until the day of Pentecost, main-
tained not only privacy, but sometimes entire seclusion: John xvi. 32; xix. 27; xx. 10, 19. [Sword—Not to kill any
one, but to restrain the sword of others. V.G.]

37. This . . . yet—Gr. ἂν τὸ τὸδ, still this last prediction,
after so many others. (On the Gr. τὸ, Mark xv. 28, note.)
And—This last step presupposes the rest. The things concern-
ing me—Those written of Messiah as suffering: comp. chap.
xxiv. 27, end. Have an end—Have reached their consumma-
tion. Just before we have ἅρσεθαν, be accomplished, i.e.,
consummated. Among men, this is an act; but in reality it
is the consummation. End—Rom. x. 4.

38. Here—They had found them in the supper-room, or
had brought them, see ver. 49. [For before they had not
worn swords; otherwise the Lord would have forbidden their
use, when the disciples were sent, ver. 35. V.G.] Two—
Comp. John vi. 9. *It is enough*—That is, there is no need of more than two swords. Jesus answered so briefly that the disciples might clearly understand his opinion upon the question of buying a sword, ver. 36. Comp. John xiv. 30. *A phrase not unlike occurs, 1 Macc. ii. 33; Deut. iii. 26, let it suffice thee.*

39. *As he was wont*—Thus the disciples did not immediately notice anything new or striking. *To the mount of Olives*—A red heifer used to be led forth to this mountain for sacrifice. [Omit αἱρεῖν, his. *Tisch., Alf.* *I.e. d, the disciples.*] *Followed*—Of their own accord.

40. *At the place*—The sight of the place moved Jesus. [That ye enter not—Prayers are not merely recommended generally as a remedy for temptation; but the subject of prayer is herein indicated. *V.G.*]

41. *Was withdrawn*—By deep emotion. *Stone’s cast*—Near enough to be heard in the still night. *Mey.*

42. *If thou be willing, remove*—Gr. εἰ βούλῃς παρεξεργάθη. The infinitive is frequently used for the imperative in Greek. See note Rev. x. 9. And here, indeed, such an *Enallage* [change of mood] expresses the lowly reverence of Jesus towards the Father, which an *Aposiopesis* [suppression] of the verb *remove,* will render still more notable.

43. *And*—This appearance of the angel signified that He was drinking the cup, and that his prayer was granted. So utterly incapable is human reason of comprehending the depth of his agony that some formerly omitted this entire paragraph. When his *baptism* is mentioned with the *cup,* the *cup* signifies his inward suffering; for instance, his abandonment on the cross; the *baptism* denotes his outward suffering: *comp. Mark* x. 38, note. Where the cup is mentioned *alone,* his entire passion is understood, at all events in such a way that the inward includes the outward suffering. *Strengthening*—Not by encouragement, but by invigoration. The same verb occurs, *Acts* ix. 19.

44. *Agony*—His greatest grief and anguish (comp. note on Matt. xxvi. 37) arose from the offering of the cup. The same word is found 2 Macc. iii. 14, 16, 21; xv. 19. It properly denotes the mental distress and anxiety attendant on the beginning of a *contest,* and of a difficult undertaking, even with sure prospect of a favourable issue. *More earnestly*—[This occurred at his second and third departures. The angel therefore appeared on his first prayer, and after each prayer we may suppose that the angel strengthened Him. *V.G.*] *More*
earnestly with both mind and voice: Heb. v. 7. Consequently not only the three nearer disciples, but also the eight others could hear him. And his sweat was, lit., became—Gr. ἐκβαίνεται, [Eng. Vers., was.] The intensity of his agony is shown. Sweat—Although it was cold: John xviii. 18. [The sweat was drawn out by the power received through the angel, by the struggle, by the fervour of his prayers, and his eagerness to drink the cup. V.G.] As it were great drops of blood—Gr. ὀξύμῳβος, clotted drops, from ὀξύς, that is, πιάτος, to fix or coagulate; ὀξύμῳβος αἷματος, drops, thick and clotted, of real blood. The force of the particle, ὡσαί, as it were, falls on ὀξύμῳβος, drops, not on αἷματος, blood, as appears from its having the epithet, and that in the plural, καταβαίνουτες, falling down. The blood flowing from the pores in smaller drops became clotted by its abundance. If the sweat had not been bloody, the mention of blood might have been entirely omitted, for ὀξύμῳβος, large drops, even alone sufficiently expressed thick sweat. To the ground—On account of its abundance. Thereby the earth received its blessing. [This was not mere sweat (so Ols., etc.), or why allude to blood? Nor was it blood, as ὡσαί, as it were, shows. But bloody sweat, drops of sweat mingled and coloured with blood. Mey. So Alf.]

45. [And when he rose up—Resigned to the Father’s will. V.G.]

46. Rise—A posture suited for overcoming drowsiness.

47 [Omit ἐκ, and, before ἐκ, while. Tisch., Alf.] Went before them—Some read περισχέσθω αὐτῶν. But the same phrase is found in Mark vi. 33, περισχάλωσον αὐτῶν, outwent them. By comparison with this passage, it appears that the traitor reached the Lord before the band.

48. [Said unto him—Amid the confusion (comp. ver. 51, 52), the very wise conduct of our Lord is worthy of observation. V.G.] With a kiss—The traitor, with the utmost presumption, abuses the most sacred token of love. Comp. note on Luke vii. 45.

49. What would follow—Contrary to the opinion they had heretofore held. [Omit αὐτῶ, unto him. Tisch., Alf.]

50. And—Without waiting for the Lord’s reply. See ver. 51.

51. Said—To Peter and the rest, Matt. xxvi. 52. Suffer ye—So Acts v. 38. Thus far—Go no further. So 1 Macc. ii. 33, until now. Yet—[Omit αὐτῶ, his. Tisch., Alf. Read the ear:]

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52. Captains of the temple—The Jewish captains of the watches in the temple. Were come—The servants had been sent; the priests had come voluntarily. Come out—With sudden tumult.

53. Your—Not given you before [although long ago waited by you. V.G.] The power of darkness—John ix. 4, xiv. 30: of darkness, that is, of Satan. The abstract for the concrete. [Better; only the darkness gives you courage and might to seize me. De W.] An allusion to the night time. [Perhaps there is an allusion also to the brief duration of the power of evil. Neand. But much more is this thy hour, O Jesus; thou who makest men's malice and the power of darkness subserve thy great work. Q.]

55. In the midst—As the place admitted.

56. By the fire—Gr. τξος το φως, by the light. If he had avoided the light, he might have been better concealed.

58. I am not—Peter, in denying himself, denies his Lord; in saying, I am not, he ceases to be. His words disclose his alarm.

59. Hour—Once wounded, he did not recover himself for a whole hour.

61. Looked upon—By this one look, since there was no opportunity of speaking, Jesus fully aroused Peter's mind. Comp. John i. 42; a look, which also Peter may afterwards have remembered. [After θωνησω, crow, add σιμεζων, this day. Tisch., Alf.]

63, 64. [Held—All night. V.G. For των Ἰτοσων, Jesus, read αυτω, him. Tisch., Alf.] Smote...struck...smote—Gr. δεποστε, εσκοπτον, παισων. Δεποτε, to strike the whole body; τουπτειν, a part; παισων, to strike with violence, giving pain. [No mortal, not even the vilest malefactor, ever endured such wanton abuse as Christ, the Just One, suffered. Harm.]

64. [Omit εσκοπτον αυτον το πολωτον και, struck him on the face, and. Tisch., Alf. Who is it?—To not a few, who more eagerly desire to escape notice than that wanton rabble, it shall at last be said. Thou art the man: even though the matter be postponed until the last day. V.G.]

68. [Omit και, also; and omit μου, & απολογοςεί, me, nor let me go. Tisch., Alf.] And if—Comp. Jer. xxxviii. 15. Ask—Truth, in the form of a question, easily confutes the insolent. [Chap. xx. 3.]

69. [After νων, add δι. Tisch., Alf. Read but hereafter, etc.] Hereafter—Beng., from this time—Gr. απο τον νων [not
hereafter, as Eng. Ver.] When ye will not let me go. This itself was his path to glory. The absence of a conjunction makes the remark emphatic. The Son of man—This is the last place in which Jesus calls himself the Son of man.

70. Then—They inferred it from what he had said of himself, ver. 69, and that very strongly. Art thou? say they; not, shalt thou be?

71. [We ourselves . . . have heard — They themselves testify against themselves. V.G.]

CHAPTER XXIII.

1. [The whole multitude—We may compare this to a conflagration sweeping away everything around it. V.G.]

2. We found—A malicious expression. [Yet neither Pilate nor Herod found, ver. 4, 14, 22. V.G. After το ἄνων, add ημῶν. Tisch., Mey., not Alf.] Nation—Gr. λαός, the people, is applied to the Jews in opposition to the Gentiles; but ἀνόης, nation, to both. Λαός, the people, has a political, and at the same time, a sacred sense: ἄνων, nation, a genealogical or physical sense: John xi. 50, 52. Comp. Rev. v. 9. Forbidding—As if hostile to Cesar. To Cesar—Nothing rendered them so devoted to Cesar as their hatred of Christ. The transition from spiritual to political things is very dangerous. Saying—Thus they illustrate the words perverting, and forbidding. From the name Christ a King, they infer as a consequence a double slander. [Dismissing the latter, Pilate inquires into the former.

4. Then Pilate—Pilate perceived that Jesus’ profession of royalty was one which could not injure Cesar. For he was now alone, deserted even by his disciples. [Again and again Pilate asserted the innocence of Jesus; but in a peculiar manner, three times in all, Luke xxiii. 4, 14, 22. Comp. Matt. xxvii. 24; John xix. 4. Harm.]

5. [Add καὶ, and, before αὐτοῦμνος, beginning. Tisch., not Alf.] From Galilee—While exaggerating the matter, they afford Pilate a chance of escape.

7. He sent—Gr. αὐτοῦ, sent up, as to his prince. Comp. v. 11; or sent him to the upper part of the city.

8. Herod—The powerful seldom meet Jesus: and are usually the last to know the things of the kingdom of God. The Christian faith was not originally propagated by worldly rulers. [Omit πολλά, many things. Tisch., Alf. To have seen
some miracle—Wretched are they who seek in Christ nought save the gratification of sense. Such gladness as that of Herod is not profitable. V.G.

10. [Stood—That is, were standing, after having brought him in. Mey.] Vehemently—Acts xviii. 28. Priests have often false zeal; courtiers, none at all: therefore the latter frequently assail the truth more mildly than the former. Herod, at the time, was able, and therefore ought to have set Jesus free.

11. Set him at nought—He did not think Jesus of sufficient importance to trouble himself about him, whatever accusations the priests might make. He thought that our Lord’s wisdom and power had departed. A gorgeous robe—A royal vestment. [Such as he himself may be supposed either to have worn, or to have wished to wear. V.G.] It would seem that Herod wished in a spirit of scorn to point out that he fears nothing from this king. But in reality he honoured him unconsciously by the robe, as Pilate did by the inscription on the cross. [The elder Herod feared too soon: this one, when Christ’s kingdom was close at hand, is now self-secure. The way of the world is perverse. V.G.] Sent him again—He might and ought indeed to have dismissed him. [Therefore in sending back the innocent to Pilate, he involved himself in Pilate’s guilt. Acts iv. 27. Harm.]

12. [Friends—So that now neither desired to encroach on the other. V.G.] Judaism and Heathenism began to blend at the birth of Christianity.

14. Before you—Whence you see that the case has been carefully tried. I have found no fault—Gr. ἐπίσκηψα· ἐξόν, I have found nothing. Refuting the we have found of the Jews, ver. 2. Therefore I is in contrast with them, comp. John xviii. 38; and with Herod; see the next verse.

15. Done—Render there is nothing worthy of death done by him. [So Alf.]

16. Chastise—With scourges. A Meiosis [mild form of expression.] Here Pilate began to grant too much, [and thus let the attainment of his purpose escape him. “Pilate was a facile man, with little firmness for truth. For he was afraid of being accused of setting free a traitor,” says Theophyl. Mey.]

17. [Omit this verse. Tisch., Mey., etc., not Alf.]

22. [This man—Gr. ὁ ἄνθρωπος. Eng. Ver., less forcibly, he. Thus Jesus is compared with Barabbas the robber. V.G.]

23. And of the chief priests—Forgetting even propriety, they joined in the cry of the rabble.
24. Gave sentence—Gr. ἐπέχωρε; that is, he confirmed their judgment. The priests had given the previous judgment. [Thus he who loves anything else more than truth, will sooner or later forsake truth. Q.]

25. [Omit αὐτοῖς, unto them. Tisch., Alf.] To their will—That they might deal with them according to their past or future intention. [Had some of those who wished to be called Christians the same power, what, think you, would happen? V.G.]

27. [Mey., Stier, etc., reject καί, also. But Tisch., Alf. retain it.] Bewailed—Either influenced by the common feeling, or by peculiar emotion. Κόπτεσθαι, to beat one’s self; refers to the gestures; δέκαν, to weep, to the lamentation, and audible weeping.

28. [Not . . . for me—Jesus already was going to his glory. He does not forbid their mourning for him in the way indicated, Zech. xii. 10. V.G.] For yourselves . . . your children . . . behold—It is indicated that the punishment is close at hand. [Doubtless that calamity threatened the infants especially, yet not so that the women who were lamenting Jesus might not experience it in their life. Harm.] Jesus also wept for the city, but not for himself. See chap. xix. 41; xviii. 31, 32. [How many men and women, who might find very serious cause to weep for themselves, pass the present in security! V.G.] He vouchsafes to their women a word he denied before king Herod. The first demand of Jesus from us is, not our sympathy, but that we suffer with him. Stier.]

29. Shall say—Your children. [For ἓφησαν, gave suck, read ἐδείξασα, nourished. Tisch., Alf.]

30. Then—Then at last, more than now. Shall they begin—The barren shall begin, in answer to those by whom they were called blessed. The same shall be said afterwards also, Rev. vi. 16, fall on us, and hide us from the face of him that sitteth on the throne. So Hosea x. 8, Sept., and they shall say to the mountains, cover us; and to the hills, fall on us. To the mountains—Men have often been buried beneath mountains. It is fearful indeed when that which is dreadful in itself is sought as a shelter. See Rev. vi. 16.

31. For—By this proverb Jesus shows why he himself bids the daughters of Jerusalem weep; or else, and this is the preferable view, he brings forward the persons who desire to be covered by the mountains, and states the cause of their terror. The green trees therefore may represent the young, strong, and
vigorous: the dry tree (comp. Isa. lvi. 3; Ezek. xxii. 3; xxxix. 3, etc.), old, feeble, barren. There is a remarkable passage in Joseph., B. vi. de B. J. chap. xlv. When the soldiers were weary with killing Jews, and there appeared to be a great multitude of survivors, Cesar ordered that those alone should be slain who resisted in arms, and that the rest should be seized. But the soldiers, contrary to orders, slew the old and feeble, but imprisoned the vigorous and serviceable. Therefore, in this crowning disaster, they began to dispute, as is usual, which was the more wretched. In accordance with this view, is the fact, that εἰκών, tree, denotes either a standing tree or the wood of a felled tree, which latter also must be either moist (for so Erasmus renders υγρόν), or dry. Elsewhere, indeed, Christ is the tree of life in full vigour: men outside of him are dry wood. See John xv. 1, 2. But he suffered far more severely than any Jew after the city was taken. [Rather, the general sense is, if they so treat the innocent and upright, what shall befall the ungodly (themselves)? Mey. And in a deeper sense, if his sufferings for redemption are such, what will be theirs, who will not be redeemed? As Rieger says, God's wrath is heavier than Christ's cross. Stier.]

32. Other—Amongst whom Jesus was reckoned. Comp. ver. 39; and Acts xxvii. 1. Yet the Greek ἄλλοι, others, is more honourable than ἄλλοι, other; for the former expresses a greater dissimilarity. [Hence the rendering is, not two other malefactors, but two others, malefactors, Alf.] Malefactors—Construe this, not with others, but with two (comp. ver. 31, 41).

33. Calvary—[The place of a skull.] Places are often named from parts of the human body.

34. Said—This is Christ's first word upon the cross. There are seven such words in the Four Evangelists, but they are not all recorded by any one Evangelist. Hence it appears that these four records are so to say four voices, which united form one symphony; now a single voice is heard, now two, now three, and then all in concert. The Saviour endured his crucifixion in silence mostly; but his seven utterances contain a recapitulation of doctrine designed to profit us in our last hours. For his thoughts are turned to his enemies, to a repentant sinner, to his mother, to one of his disciples, and to his heavenly Father. These seven words may also be compared with the seven petitions in the Lord's prayer. Their very order conceals mysteries; from which may be illustrated
the steps of every persecution, affliction, and struggle of the Christian. 

_Father_—At the beginning and end of his crucifixion, he addresses God as _Father_. [And thus dies as the martyr of his own divinity. _Q._] 

_Forgive_—Had Christ not uttered this prayer, the penalty might have begun during the very perpetration of this heinous crime, as often happened in the time of Moses. The sufferer’s prayers prevent this, and obtain full pardon for the future, as well as repentance for those who would accept it. [Who knows but those four soldiers received it? _Harm._] 

_Them_—His crucifiers. 

_What they do_—That they were crucifying, they surely knew, but whom they were crucifying they knew not. Assuredly this was awful ignorance; had it been removed, they would not have crucified the Lord of glory; yet even heavier guilt was incurred by him who sinned knowingly. _V.G._

35. [The people—Not the common rabble, as in ver. 48, but the Jewish people is here meant. _V.G._] Beholding—The people doubtless feasted their eyes with that fearful sight; for Luke states that the rulers _with them_, namely, the people, derided the Saviour. But soon after, their propensity to scoff was checked, ver. 48. _Harm._] 

_With them_—Those who crucified him. [Luke collects into one passage the insults heaped upon Jesus during his crucifixion, ver. 35–39. The very inscription was an insult in Gentile eyes. Therefore Luke mentions the vinegar also, offered him by the soldiers, earlier than the other evangelists. _Harm._ Reputable men do not usually mingle in such scenes; but wantonness and vindictiveness in this case took away all regard for dignity. No one ever suffered such insults as Jesus. Take care that you are thankful to him, and learn to endure insults, especially for his sake. _He_—Gr. ὃς ἐς; _this man_. Used demonstratively in a contemptuous sense. 

_The chosen of God_—It is unfitting, say they, that the _chosen of God_ should die upon a cross. _V.G._ But the true reading is, τὸν Θεὸν ὁ ἐκλεξτὸς. _Tisch._, _Alf._ 

_Render_ The Christ of God, _his elect one. Alf._]

36. [Omit καὶ, and, before προσεκρομένος, coming to him. _Tisch., Alf._]

37. _And_—The soldiers ridicule the name _King_; the Jews and their high priests other things besides. [The soldiers made up this taunt from the inscription on the cross, and the jeers of the high priests. _V.G._]

38. [Omit γραφόμενος, written. _Tisch., Alf._ Read now there was also a superscription over him. _So Beng._ Also omit γραφ.
... also — The mention of his kingship joins the 37th and 38th verses. In letters — There are still three languages to which they who learn and preach Christ should especially devote their attention: Hebrew, Greek, and Latin. Of Hebrew — In John xix. 20, the Hebrew is placed first in order. Luke enumerates the languages in the order in which Pilate had arranged them. That order was [if one may conjecture, Harm.], Greek, Latin, Hebrew. John arranges them according to Hebrew custom, in the order of their nature and dignity. Both, however, adopt the order in which Christ and his cross and kingdom were afterwards preached. The beginning was in Hebrew; at the last the Hebrew will be first. The Latin never was first; nor will it, after the destruction of Rome, thrive very vigorously.

39. Railed—The severest trials do not bend every one. [Nay, indeed, so powerful is the disposition to sneer, that it betrays itself even in the agonies of crucifixion. V.G.] That this robber was a Jew, and the other a Gentile, may be inferred from the language of both, and from other circumstances; for the former, like a Jew, ridicules the name Christ; the latter alludes to the name King, like the soldiers, but in a better spirit. We may add, that the Lord, in promising him bliss, refers, not to the words of the promises made to the fathers, but to the beginnings of history in which Paradise is described. Nor is the penitent man’s expression with reference to the one God, an objection to this: for faith in Christ necessarily implies faith in the one God. Consider, however, the Hebrew term in ver. 43, verily, which nevertheless does not necessarily assume that a Hebrew is addressed. Comp. Matt. xxv. 40. Hence the old opinion, that the penitent thief was a Gentile, remains plausible. I have said above, it may be inferred. [But the contrary is more probable. Alf. Omit λέγων, saying, and for ελθων, if, read ὁμιλήσας. Tisch., Alf. Render Art thou not the Christ? Save, etc., said in mockery. Mey.] Saying — With furious impatience and rage.

40. The other — The painful cross greatly aided his repentance. Repentance on a bed of ease is rare. [For ἐπιστίμω αἵτω, λέγον, rebuked him, saying, read ἐπιστίμων αἵτω ἰη, rebuking him, said. Tisch., Alf.] You see united here, penitence, faith, confession, prayer, reproof, and whatever is worthy of the Christian. The abuse of this very rare and precious
example is fraught with danger; its lawful use is very profitable. V.G.] Dost thou not fear—Not to say, desire. [Fear is the beginning of spiritual improvement. V.G.] Fear—He himself therefore was afraid. Seeing—This would have been a sufficient cause for fear. The same—As he and I.

41. Justly—The penitent thief acknowledges the penalty of his sin. This man—He had seen and heard the course of the Lord's suffering, at least from the time he was led forth from the city; or he may even have seen and heard Jesus previously. [Or we may suppose instruction from Christ to have been given him at this time. But in any case, now, when the apostles are not yet fully persuaded that Jesus will return, this man's faith is astounding. De W.] Nothing amiss—Nothing unseasonable.

42. [Omit Kózin, Lord. Tisch., Alf.] Lord—He publicly calls him Lord; who by his own disciples had been abandoned. Remember—He asks modestly. Remembrance is far-reaching. An exquisite prayer. Comest—Hereafter from heaven. In contrast with to-day. [In thy kingdom—Gr. ἐν τῷ βασιλείῳ σου, not as Eng. Ver. into thy kingdom. Alf.] He acknowledges him to be a king who is able though dead to benefit the dead. The apostles had not at the time so clear a conception of the kingdom of Christ. Kingdom—Frequent mention of his kingdom had preceded. See ver. 2, 3, 37, 38. Faith earnestly accepts the truth, which is perverted by adversaries.

43. [Omit ὁ Ἰησοῦς, Jesus. Tisch., Alf.] Read And he said, etc.] To-day—The penitent thief could scarcely have expected death on that day. But the breaking of the legs was made to subserve this end. Thus the promise of the Lord was fulfilled. [The designation of the time, to-day, is not to be referred to the verb, I say, as if the robber were to await his entrance into Paradise for some long time. That the words were uttered on that day, is self-evident. Jesus never said, To-day, I say; but he repeatedly said, I say. Therefore we must read, To-day shalt thou be with me in Paradise. Thus are the Lord's power and grace, and his own immediate entrance into Paradise, declared. V.G. That was salvation indeed, ver. 39. Harm.] With me—Much more then, Jesus himself enters into Paradise. [A fact which when communicated to them must have greatly consoled Mary, wife of Cleopas, Mary Magdalene, the mother of Jesus herself, and the beloved disciple, against men's bitter taunts. Harm.] In Paradise
—In which there are more fruitful trees than in Golgotha, in which there is immortality, Rev. ii. 7, note. Jesus, in his severest agony, applies the grandest title to the blessed abode. Comp. note on chap. xvi. 22. This departure to Paradise differs indeed from the ascension to heaven, [John xx. 17, but shows, notwithstanding, that his descent to hell is to be explained in a good sense.]

44. [Add ἐφη, already, after ἦν, it was. Tisch., Alf.] All—Mid-day darkness from the sun obscured the whole upper hemisphere; and the moon which was then in opposition to the sun, and which did not receive the sun’s light, left the lower hemisphere in darkness.

46. Father—The father received the spirit of Jesus: Jesus receives the spirits of believers; Acts vii. 59. I—Gr. παραδίωμα, I commend. Tisch., Alf., etc., not as common text, παραδήσωμαι, will commend; Beng. follows the latter.] Will commend—In the very act. [Commend—The act of death, strictly speaking; an actual delivering up of his spirit to his Father; comp. John x. 18. Alf. In trust, at death. At this most precious moment the atonement was made. V.G.]

47. [Render Truly this man was righteous. Alf.] Certainly—Before, it appeared to the spectators doubtful; he now affirms it. A righteous—This avowal of his righteousness involves for the most part the maintenance of all our Lord’s words, even of the doctrine of our Lord’s divinity, ver. 46. Matt. xxvii. 54, inasmuch as this was the very subject in dispute even before Pilate. John xix. 7 Comp. Isa. xli. 26, 23.

48. That—Of the cross. Sight—The mere spectators [who had before been incited by the high priests to cry, crucify him, but who now were very differently affected. Harm.] were now entertaining saving thoughts, and were in a state of preparation for the Pentecost, Acts ii.; but the perpetrators of the deed were for the most part agitated. The things which were done—At the death of Jesus. The sight they had sought, was attended with a sight they did not look for.

50. Good . . . just—Rom. v. 7. Every good man is also just; but the converse is not true. Luke mentions the whole [good] before the part [just.] Paul observes the difference between these words more strictly.

51. The same—He alone. [If anything wrong goes on without your consent, at least do not approve the act. V.G.] Nicodemus was a ruler indeed, but he is not called a counsellor.
To the counsel—See ver. 1. The phraseology resembles Ps. i. 1. Deed—Ver. 33.

53. [For ἐθηκεν αὐτό, laid it, read ἐθηκεν αὐτῷ, laid him. Tisch., Alf.]

54. That day was the preparation—The term preparation is used as an epithet. Drew on—Gr. ἔστρωσεν, began to dawn. The Sabbath began at evening; and yet it is said, was beginning to dawn; for the night has its proper light, especially at the full moon, as at that time. [Omit the second καὶ, and. Tisch., Alf.]

55. [Omit καὶ, also. Tisch., Alf.] Beheld—In order the more easily to anoint him the next day but one. The sepulchre—Ver. 53.

56. Prepared—They lived in Galilee; ver. 49. The service they rendered him is the greater, because it was performed away from home, and attended with greater cost and trouble. [You here perceive unwearied piety and zeal arising from faith; this faith, however, forthwith became strangely obscured in these women. Harm.] Spices—Which are dry. Ointments—Which are liquid. The Sabbath—The rest of the Sabbath was more important than that of the feast. [Christ's rest in the tomb claimed only this whole Sabbath, which is on that very account very worthy of consideration. What took place in the invisible world at that time will greatly benefit believers, so long as aught of them shall remain; nay, indeed to all eternity. V.G. Doubtless the rest of this Sabbath wrought most favourably upon those fearful but precious souls, nay, indeed upon the Saviour himself. 1 Pet. iii. 18, 19, Acts ii. 24, etc. Harm.]

CHAPTER XXIV.

1. [Omit καὶ τίνες ὄντες αὐτῶν, and certain others with them. Tisch., Alf.] Certain—Other women, not from Galilee.

2. The stone—Luke has as yet said nothing about the stone; but he assumes in his narrative that it had been rolled to the mouth of the tomb. (Comp. John xi. 38.)

3. [Omit τῶν Κυρίων Ἰησοῦ, of the Lord Jesus. Tisch., not Alf.]


5. The living—Him, who not only has revived, but is absolutely the Living, [the Life itself. Ols. The truth of the
resurrection is very certain. V.G.] Among the dead—In the condition and place of the dead.

7. The Son of man—This is repeated from discourses uttered before his Passion. But the Lord himself did not call himself Son of man after his resurrection, but he spake in the first person, or expressly employed the name Christ. Of sinful men—The Gentiles.

10. It was . . . which, [plur.]—So Deut. xxvii. 9, and Moses spake, and the priests . . . saying. So 1 Cor. ix. 6. The names are given here as those of witnesses.

12. [Tisch. omits this verse; Alf. and Mey. retain it.] Departed—Gr. ἀπῆλθεν παρὰ αὐτὸν, departed to his own home. As to the fact, comp. ver. 34; concerning the phrase, comp. note on John xx. 10.

16. Were holden—The contrast is in ver 31, were opened.

17. He said—It is a mark of wisdom, to enter easily into profitable conversation. John iv. 7, 8; Acts viii. 30.

18. [Omit ὅ, the, before ἕν, one. Tisch., Alf.] The one—The other’s name is not stated; yet he was also dear to the Lord. So too John i. 35, 40. The godly are mentioned not for their own sake, but for that of others. [Long since Origen considered Peter as the companion of Cleopas; but in that event, either Peter would have spoken, or at least Cleopas would have appealed more distinctly to Peter’s narrative, chap. xxiv. 24. Moreover, both these disciples are expressly distinguished from the Eleven, ver. 33. Hardouin suspects that Cephas, Gal. ii. 9; 1 Cor. i. 2, 9, 15, was a different disciple from Peter; and from 1 Cor. xv. 5, that he was the companion of Cleopas. But from 1 Cor. xv. 9, it is evident that Paul speaks of Cephas as an apostle. We may very reasonably ask whether the Simon to whom the Lord appeared was not a different disciple from the companion of Cleopas, and from Peter or Cephas (as he is otherwise called), since our Lord appeared to the latter before Peter returned to the rest from the walk mentioned in chap. xxiv. 12. Whichever view be correct, the Saviour undoubtedly appeared to the women first; then to some of the disciples not dignified with the name of apostles; at last to Simon Peter, who especially needed such a favour, and to the rest of the apostles, who, with Peter, should have entertained faith before all the rest, and that too of a loftier character. Harm.] Art thou only a stranger—Jesus here seems to have retained the Galilean dialect, as Cleopas does not take him for a citizen of Jerusalem.
19. Concerning—This clause, after the description of the subject (Jesus) is explained in ver. 20; comp. ver. 14, and 18, end.

21. [Were hoping—Gr. ἐλπίζωμεν, not trusted. A word of weakened trust, and shrinking from the avowal that they still believed this. Alf.] Third—Therefore after Jesus’ death they seem to have entertained some hope on the first and second day, which, however, they abandon on the very day of its fulfilment. Done—Gr. ἀγιος, used impersonally.

24. [Had said—That the body was not in the tomb. V.G.]

25. Fools—In proportion to the sluggishness or activity of faith, the worse or the better is the mind, Gal. iii. 1; John i. 49. [A salutary reproof. Slow—We should be quick to believe where any word of God warrants faith. V.G.] On the authority of—[Gr. ἐπιτίθεται, not rendered in Eng. Ver.] You have the words of the prophets, and yet you do not believe. Δινα, because of, is used very similarly in John iv. 41, 42.

26. Ought—Because foretold. To have suffered—On this point of faith men’s slowness is especially manifest. See Matt. xvi. 22. [The Christ—The redeemer of Israel, ver. 21. V.G.] These things—Which to you are grounds of doubt, are characteristic of Christ. To enter—Which could not otherwise have been accomplished.

27. [For ᾧσαυτὸν, himself, read ἄνθρωπον. Tisch., Alf.] The things concerning himself—Namely, what had been written. They were doubtless the same passages which the apostles afterwards used especially to quote.

28. He made as though he would have gone farther—And he would have gone if they had not constrained him, and would perhaps have appeared to them in another way.

29. Abide—They besought him, from love, for his own sake, and from hospitality, not to venture on a journey by night.

30. Took—As was his wont. [Thus assuming among his disciples, as usual, the place, not of guest, but of householder or host. Mey.]

31. [Were opened—Antithesis, were holden, ver. 16. Mey.] He vanished—This too declared his identity. The first appearances of Jesus after his resurrection were of short duration, that there might be more room for faith.

32. Did ... burn, lit., was ... burning—Gr. ἔλαυνεν. Intensely and long. [A most blessed feeling. V.G.] Was—They noticed it more afterwards than during the burning itself. He talked with—Beng., spake to us—Gr. ἐλάλησεν.
This means more than with us. [Omit καί, and, after οὖς, way. Tisch., Alf. He opened—Scripture is opened when the understanding is opened, ver. 45. V.G.]

33. The same hour—Of the night or the evening. They do not now fear the journey by night, from which they had previously dissuaded their unknown companion, ver. 29. [They returned—Without delay. V.G.] Gathered together—As if on a sudden emergency.

34. Saying—He had appeared to both parties, so that thereby they who had seen him mutually confirmed one another. So Acts ix., 10, 12; x. iii. 10; Exod. iv. 27, 28. Indeed—they cast away their former doubt, but not completely, ver. 37; Mark xvi. 13.

35. He was known—Gr. ἐγνώσθη, made himself known. So Sept., Num. xii. 6, I will make myself known. So I caused myself to be found, Rom. x. 20.

36. [Omit ὁ Ισωάς, Jesus. Tisch., Alf. Also omit καί κατὰ αὑτοῦ, εἰς ἑαυτὸν, and saith unto them, peace be unto you. Tisch., not Alf.] Stood—Before they perceived his entrance. In the midst—This is more significant than into the midst. Peace—A form of salutation, applied by the Saviour to higher things: Eph. ii. 17. [It is I, be not afraid—Gr. ἐγνωσθήσεται, μη φοβηθήσεται. This is the reading of most versions, and of the manuscript of Wolf: and they are in consonance with ver. 38, 39; but it is not genuine. Tisch., Alf., etc.]

38. Thoughts—The Lord discloses their thoughts. [The general sense is: why have you not at once, without consideration, recognised me? for I am. Mey.] Arise—A well chosen phrase. Our thoughts are hidden from us, before they arise.


40. [Tisch. omits the verse; Alf. with good reason retains it.] His hands—Well known. Touch and sight assure the soul.

41. While they yet believe not—They doubtless believed, otherwise they would not have rejoiced: but a full exercise of faith was checked by their joy. Strong emotion and earnest inquiry mutually embarrass each other.

43. Did eat—Voluntarily, without any necessity; therefore, he did not also drink.

44. He said—Namely, on the day of ascension. See ver. 50, comp. Acts i. 2, 5, 9. [Add μου after λόγοι, and read these are my words which, etc. Tisch., Alf.] Yet—It was a sad thing to hear before it took place; but a most joyful one
now that it has happened. [Was yet with you—For he had now been severed from them by death; and their former association was not renewed by his resurrection. Mey.] In the law—Here we have the division of the Hebrew Scriptures. The prophets—Former and latter. In reference to the former, the prophets are put before the Psalms. Concerning the twelve especially, see Sir. xlix. 12. The psalms—The Hagiographa, [sacred writings,] in which the Psalms occupy the first place; a remarkable portion of the Scriptures, in which Christ and his kingdom are very fully discussed. See note on Heb. x. 8.

45. Opened—Many obstacles in our mind must be removed before we understand. See Acts xvi. 14. He opened as well by his power as his word. The scriptures—How powerfully Peter, not long after, presented the Scriptures; Acts ii., etc., and how wisely too, Acts i. 16, 20.

46. [Omit χαί ὄτως ἔσθι, and thus it behoved. Tisch., Alf. Read it is written that Christ should suffer, etc.]

47. Beginning—Gr. αὖζζαμενον. The accusative absolute, as in Acts x. 37.


49. I send—The present. Comp. John xx. 17, note. The promise—That is, the Spirit who has been promised; Acts i. 4; ii. 33, notes. This was clear to them from his conversation with them, John xiv. 16, 17. For ἀποστείλεσθαι, to send, is mostly used of persons; πέμπεσθαι, to send, of the person and the thing. The abstract for the concrete suits those early times of the Church; comp. note on Matt. iv. 17. So, soon after, power. Of my Father—The Father promised and bestowed through his Son. [Omit the word 'Ἰησοῦς ἀπέσταλεν, of Jerusalem. Tisch., Alf.] Jerusalem—For there they were to receive the promise. [Without this instruction they would doubtless have left the city. V.G.] Endued—Suddenly and completely. We are naked without the heavenly power. They had heretofore been purified through the word, John xv. 3: now clothing also is promised. From on high—Whither Jesus ascended. The height, for heaven, is an expression taken from sacred poetry. See Eph. iv. 8, from Ps. cxviii. 18.

50. [And he led them out—Mark and Luke make express mention of the ascension in its proper place; John (chap. xx. 17) and Matthew (chap. xxviii. 18, 20) only incidentally. He who believes Christ's resurrection believes all that follows it. Therefore the Gospel history properly extends to the resurrection:
Acts i. 22; Rom. x. 9. Harm.] Out—To the place where he suffered. [A remarkable place was the Mount of Olives, Acts i. 12, and Bethany especially so, as regards all the things recorded in John xi. 1, etc.; xii. 1, etc.; Luke xix. 29, etc.; Matt. xxi. 17; xxiv. 3; Luke xxii. 39. Comp. Zech. xiv. 4. Harm.] Lifted up—The gesture of one who prays or blesses. He did not, on this occasion lay his hands upon them. Blessed—This blessing belongs to every believer; for the eleven, and those who were with them represent the believers.

51. [While he blessed them—The love of Jesus to his own continues unto the end (John xiii. 1). He parts from them, but to unite them more nearly to himself. Q. Tisch. omits καὶ ἀνεφέλετο εἰς τὸν οὐρανόν, and carried up into heaven. Alf. retains it.]

52. [Tisch. omits προσκυνήσατε αὐτόν, worshipped him, and Alf. retains it.] Worshipped—In the posture described in Acts i. 11. Christ is God. Joy—They no longer bewailed the Lord’s absence. This was a prelude to Pentecost. John xiv. 28. [No doubt they rejoiced as well for the past as in the promises for the future. Harm.] So concerning the Eunuch and Philip, Acts viii. 39.

53. Continually in the temple—Chap. ii. 37. Praising—Praise is the fruit of joy. [Tisch. (not Alf.) omits καὶ εὐλογεῖτε, and blessing.]
The


In this book* is written the history of the Son of God while he dwelt among men; that

I. Of his first days: where the writer, first giving a summary of the whole, .. Ch. i. 1-14
Records the testimony which John the Baptist gave after the Lord's baptism; and his attracting disciples for the first time.

Here is noticed, what happened

On the first day, .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. 15-19
On the second day, .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. 29
On the second day, .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. 35
On following day, .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. 43-51
The third day, .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. 1 Ch. ii. 1

* He is the chief Evangelist, the one whom we could least spare.

[Comp. Luther: John records fewer of Christ's works, which avail me not, but more of his words, which give life, than the others; hence John's Gospel is the unique, true Head-Gospel, and is far to be preferred to the others. Ernesti: John's Gospel is Christ's heart. Herder: It is all heart and soul, the abiding Gospel; all in L., who says, John's Gospel is distinguished by—1. Its plan and unity, as a connected whole; 2. The charm of the noble and kindred spirit in which John enters into and sets forth the facts; 3. The satisfactory answer it affords to several historical questions, which the others suggest, but do not satisfy; 4. The spiritual and living apprehension which John exhibits of Christ's nature and teaching.] He takes for granted much that is recorded in the three former Gospels; for instance, all the events which preceded the Lord's baptism: first of all, the place of his nativity, comp. ch. vii. 42; also, the name of the mother of Jesus; his temptation in the wilderness; John's own name, and that of his brother and of the other apostles; the circumstances which caused the Baptist to be imprisoned; the Baptist's death; the transfiguration, although John was himself present at it; lastly, the agony on the Mount of Olives, and the prayer of Jesus that the cup might pass from him. In modern phraseology, we may call John's book the supplement of the Gospel History, as set forth by Matthew, Mark, and Luke. And in this supplement we may fix on four divisions, first, chapters i.-v.; second, ch. vi.; third, ch. vii.-x.; fourth, ch. xi.-xxi. Harm., pp. 35, 135.

VOL. I.
After this, . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . ..
(1.) His Passion under Pilate:
   a. In the Judgment Hall, Ch. xviii. 28–xix. 16
   b. On the Cross, 17–30
   (2.) His death, 30–37
   (3.) His burial, 38–42

C. After the great week:
   1. On the very day of the Resurrection, xx. 1
   2. Eight days after, 26–31
   3. Later, xxi. 1–25

CHAPTER I.

1. In the beginning was the Word, and the Word was with God, and the Word was God—This is thunder brought to us by the Son of Thunder; it is a voice from heaven, to which human criticism objects in vain. By no reasoning can the orthodox believer better confirm this essential reading, or more effectually refute Artemonism, than Samuel Crelle, the most recent follower of Artemon,* has himself done. He maintains through the whole of the book, which he has entitled, “The Beginning of John’s Gospel Restored out of Ecclesiastical Antiquity,” that instead of Θεός, God, we should read Θεόν, of God. [Crelle’s book is quite forgotten; and if such baseless conjectures ever demanded an answer, they do not now. We therefore omit so much of Bengel’s comment on the first verses, as is mere controversy with Crelle; and substitute the following sketch of the exposition of the term λόγος, logos, word:

1. Rendering. The general meaning of Logos in every such connexion, is the word; said symbolically of the law-giving, creative, revealing activity of God. This is naturally suggested here by the obvious reference to Gen. i. 1, 3.

Many have seen in this but a bold personification of the Wisdom or Reason of God, as in Prov. viii. 22. But this sense of Logos does not occur in the New Testament, (so De W.), and is excluded by the reference to the history of Creation. (Mey.) Besides, the repeated with God, ver. 1, 2, compels us to distinguish the Logos from God; the words became flesh, ver. 14, cannot be said of an attribute of God; and the

* Artemon, a heretic of the latter part of the second century, who interpreted Scripture history capriciously, stigmatised the doctrine of Christ’s divinity as a new invention, claimed the apostles on his side of the question; but he admitted the sinlessness and the miraculous conception of Jesus, and his superiority to all other prophets, through his righteousness.—Dorner, i. 505, 506.
Baptist's testimony, ver. 15, in direct connexion with this introduction (comp. also such sayings of Christ as chap. viii. 58; xvii. 5), shows clearly that John attributes personal pre-existence to the Logos. Similarly, every attempt to explain away this profound sense of Logos is inadequate; and most are ungrammatical.

Thus the fundamental thought of this introduction is, that the original, all-creating, all-quickening, and all-enlightening Logos, or personal Divine word, became man in Jesus Christ.

L. So Mey., De W., Neand., Alf., Thol., Ols.

2. Origin and History of the Idea. (a.) John uses the term Logos without explanation, assuming that his readers know it to bear this sense. Accordingly, we find this conception of it not new with him; but a chief element in the development of the Old Testament theology. In the Mosaic account, God's revelation of himself in the Creation was, in its nature, Spirit (Gen. i. 2), in contrast with matter, and in its form, a word (Gen. i. 4), in contrast with every involuntary materialistic or pantheistic conception of the creative act. (L.) The real significance under this representation of the invisible God's revelation of himself by speech, became the germ of the idea of the Logos. With this thought all Judaism was pervaded; that God does not manifest himself immediately, but mediately; not in his hidden invisible essence, but through an appearance; an attribute, emanation, or being, called the Angel of the Lord (Exod. xxxii. 20, etc.), or the Word of the Lord. Indeed, to the latter are ascribed as his work, all divine light and life, in nature and history; the law, the promises, the prophecies, the guidance of the nation. (Comp. Ps. xxxiii. 6, 9; cvii. 20; cxlvii. 18; cxlviii. 8; Isa. ii. 1, 3; Jer. i. 4, 11, 13; etc., etc. Even such poetic personifications as Ps. cxlvii. 15, Isa. iv. 11, contain the germ of the doctrinal personality of the Word.) L., Mey., Thol.

(b.) Another important element of Hebrew thought was the Wisdom of God. The consideration of it became prominent only after the natural attributes of God, Omnipotence, etc., had long been acknowledged. The chief passages are Job xxviii. 12, etc.; Prov. viii. and ix. Even the latter is a poetic personification; but this is based on the thought that wisdom is not shut up at rest in God, but is active and manifest in the world. It is viewed as the one guide to salvation, comprehending all revelations of God; and as an attribute, embracing and combining all his other attributes. This view deeply
influenced the development of the Hebrew idea of God. At that stage of religious knowledge and life, wisdom, revealing to pious faith the harmony and unity of purpose in the world, appeared to be his most attractive and important attribute; the essence of his being. One higher step remained; but the Jew could not yet see that God is Love. L.

(c.) In the Apocryphal books of Sirach, chap. i. and xxiv., and Baruch, chap. iii. and iv. 1–4, this view of wisdom is developed yet more clearly and fully. The book of Wisdom (written at least 100 B.C.) praises wisdom as the highest good, the essence of right knowledge and virtue, and as given by God to the pious who pray for it. (Chap. vii., viii.) See especially chap. vii. 22, etc., where wisdom has divine dignity and honours, as a holy Spirit of Light, proceeding from God, and penetrating all things. But this book seems rather to have viewed it as another name for the whole Divine nature, than as a person distinct from God. And nowhere does it connect this wisdom with the idea of Messiah. It shows, however, the influence of both Greek and Oriental philosophy on Jewish theology, and marks a transition from the Old Testament view to that of Philo, etc. L., Dorner.

(d.) In Egypt, from the time of Ptolemy I. (300 B.C.) there were Jews in great numbers; their head-quarters being Alexandria (Philo estimates them at a million in his time, A.D. 50., Neand.); and there they gradually came under the influence of the Egyptian civilisation of that age, a strange mixture of Greek and Oriental customs and doctrine. Aristobulus, about 150 B.C., seems to have endeavoured to unite the ancient doctrines of wisdom and the Word of God with a form of Greek philosophy. This effort, the leading feature of the Jewish-Alexandrian school, culminated in Philo, a contemporary of Christ; who strives to make Judaism, combined with, and interpreted by, the Platonic philosophy, do the work of the idea of Messiah, affording, by the power of thought, a complete substitute for it. This attempt to harmonise heathen and Jewish elements, while it led in him to a sort of anticipation of certain parts of Christian doctrine, explains how he himself vacillates between opposite and irreconcilable views. Dorner., L.

(e.) Philo represents the absolute God as hidden and unknown, but surrounded by his powers as a king by his servants, and through these as present and ruling in the world. (These powers, ὄναμεις, are, in Platonic language, ideas, in Jewish, angels.) These are different and innumerable; the original
principles of things; the immaterial world; the type of which the material is an image. The two chief of these in dignity are the θεός, God, the creative power, and the Κυρίος, Lord, or governing power, of the Scriptures. But all these powers are essentially one, as God is one; and their unity, both as they exist in God, and as they emanate from him, is called the Logos. Hence the Logos appears under two relations; as the Reason of God, lying in him, the Divine Thought; and as the outspoken word, proceeding from him and manifest in the world. The former is in reality one with God's hidden being; the latter comprehends all the workings and revelations of God in the world; affords from itself the ideas and energies by which the world was framed and is upheld; and filling all things with divine light and life, rules them in wisdom, love, and righteousness. It is the beginning of Creation; not un-originated like God, nor made, like the world; but the eldest son of the eternal Father (the world being the younger); God's image; the Creator of the world; the mediator between God and it; the highest angel; the second God; the high priest and reconciler. L., Dorner.

(f.) Lücke concludes that, such being the development of the doctrine of the Logos when John wrote, although there is no evidence that he borrowed his views from Philo, yet it is impossible to doubt the direct historical connexion of his doctrine with the Alexandrian. (So too De W.) And Meyer thinks that if we suppose John's doctrine entirely unconnected with the Jewish and Alexandrian philosophy, we destroy its historic meaning, and its intelligibleness for his readers. It must be admitted that the term Logos seems to be chosen, as already associated in many minds with a class of ideas in some degree akin to the writer's; and as furnishing a common point of thought and interest with those speculative idealists who constantly used it, while presenting them with new truth. Neand., Ols., Thol.

(g.) But any connexion amounting to doctrinal dependence of John upon Philo is utterly contrary to the tenor of Philo's own teaching. For he even loses the crowning feature of Hebrew religion, the moral energy expressed in its view of Jehovah's holiness, and with it the moral necessity of a divine Teacher and Saviour. He becomes entangled in the physical notions of the heathen, forgets the wide distinction between God and the world, and even denies the independent, absolute being of God, declaring that, were the universe to end, God
would die of loneliness and inactivity. The very universality of the conception, its immediate working on all things, would have excluded to Philo the belief that the whole Logos, not a mere part or effluence of his power, became incarnate in Christ. "Heaven and earth cannot contain me," cries his Logos, "how much less a human being." And on the whole it is extremely doubtful whether Philo ever meant formally to represent the Logos as a person, distinct from God. All the titles he gives it may be explained by supposing it to mean the ideal world, on which the actual is modelled. At most, we can say that he goes beyond a mere poetic personification, and prepares the way for a distinction of persons in the Godhead. Dorner.

(\textit{h.}) John's connexion with the doctrines of the later Jews, though less noticed, is at least as important as that with Philo. In the Apocryphal books, as we have seen, the idea of the Logos was overshadowed by that of the Divine Wisdom. But it reappears, prominently and definitely, in the Targums, especially that of Onkelos. These were written, indeed, after John's Gospel; (Onkelos, the earliest, wrote not later than the second century, A.D.;) yet their distinguishing doctrines certainly rest upon ancient tradition. They represent the Word of God, the Memrah, or Dibur, as the personal self-revealed God, and one with the Shekinah, which was to be manifested in Messiah. (Mey., comp. above \textit{a.}) But it would be absurd to claim that John borrowed his idea of Messiah from the Jews; who in him looked for, not a spiritual revelation of God in clearer light, to save men from sin by suffering and love, but a national deliverer, to gratify their worldly and carnal desires of power, (Neand.) Not even for the divine Word become flesh, and dwelling among men, but for an appearance, a vision, a mere display; or at most an unreal, Docetic humanity. Ols., etc.

3. \textit{Summary of the doctrine—}The Logos here is the real, personal God, the Word; who did not begin to be when Christ came, but \textit{was originally, before the creation, with God, and was God.} He made \textit{all things,} ver. 3; (Philo held to the original, independent existence of matter, the \textit{stuff, ύλή,} of the world, before it was framed). He is holy light, which shines in moral darkness, though rejected by it. (Philo has no such height of mournful insight as this.) This Logos became man in the person of Christ, the Son of God. (Philo conceives of no incarnation.) Thus John's lofty doctrine of the Messiah is not in any way derived from Jewish or
Gnostic speculations; but rests partly on pure Old Testament doctrine, and chiefly on what he learned from Christ himself. His testimony to this forms the historical part of his Gospel. L., etc.] In the beginning—The apostle's style, especially in this passage, is pre-eminent for its simplicity, subtlety, and sublimity. That beginning is meant, when all things began to be and were created by the Word, ver. 3. Εὐαγγέλιον, he says; that is, in the beginning, as the Sept., Gen. i. 1, and Prov. viii. 23. That the beginning of no later period is signified, is proved by the whole course of events; for the beginning of the gospel took effect when John went forth, Mark i. 1; but the beginning here spoken of is older than the incarnation of the Word. In its order, none is higher than this. In the beginning of heaven and earth, God created the heaven and the earth: in the same beginning of heaven and earth, and the world, ver. 10, the word already was, without any beginning or starting point. [But while adopting this phrase from Gen. i. 4, John elevates it, from its reference to a point of time, the beginning of creation, to the time of absolute pre-existence; before any creation, which is not mentioned until ver. 3. Mey. It is therefore here equal to, before the world was, chap. xvii. 5. L. Comp. xvii. 24; Eph. i. 4. De W. August. well reminds us that this beginning had no beginning. Calv.] The Word itself is simply eternal; for the eternity of the Word and that of the Father are described in the same way. He was, when all that began to be was first made. Artemonius* declares that John means the beginning of the Gospel; he thus explains the verse: in the beginning of the Gospel was the Word; and the Word, through his first ascension to heaven, was, in the same beginning, with God, etc. He attempts to support this explanation by the authority of some of the ancients, Photinus, and the like. This gives us no anxiety; error produced error as much in former days as in our own. Crel, throughout, argues that Justin Martyr was the first who taught that Jesus was the Son of God before the world was made. But Justin praises this doctrine as new, not because it had been recently invented, but because it had been unknown to Trypho, and such persons. We will bring forward in this place one and but one testimony of Ignatius, who in his Ep. to the Magnesians, § 8, says, there is one God, he who manifested himself through Jesus Christ his Son, who is the Eternal

* That is, the aforesaid Crel.—Ed.
Word of himself, who did not come forth from Silence.* The objections with which Crell meets this passage (p. ii. chap. 36, etc.) are so far-fetched, that they ought not to shake, but to confirm the reader. Was—Not, was made. See the distinction between these words, ver. 10, 14, 15; chap. viii. 58. The Father is also called He that is, etc., Rev. i. 4. The Word was before the world was made, in which he afterwards was, ver. 10. The Word—Gr. λόγος, Lat. Sermo, Verbum, or even Logos: that Logos of whom ver. 14 speaks. Whence is it that John calls him The Word? From the beginning of his first epistle, says Crell (p. ii. chap. 14 and 19), it is plain that the expression may be more properly regarded as adopted from the gospel into the epistle. In both writings he mentions the Logos before he comes to the name Jesus Christ. But he so terms him, not in imitation of Philo, still less of Plato; but by the same Spirit which taught the prophets of the Old Testament to speak thus. See Gen. i. 3; Ps. xxxiii. 6, Sept., by the word of the Lord the heavens were fixed: Ps. cvii. 20, Sept., He sent his word: hence the very frequent title, The Word of God, in the Chaldee paraphrase: also Wisd. xvi. 12; xxxiii. 15. One and the same mystery in the Old and in the New Testaments is expressed in similar terms. God is a Spirit, or the eternal Mind: the Son of God is the Logos, the inmost and yet the most express Word of the eternal Mind. He who spiritually knows the spiritual nature of God, knows also the spiritual nature of his Word: he understands why Jesus is called the Word even before he is called the Light and the life; comp. 1 John i. 1, etc. Hence just as the apostles, in speaking of Christ, often distinguished between flesh and spirit; so he, whom John calls Logos, is called Spirit by Clemens Romanus, an apostolic man, One Lord Christ, who hath saved us, although he was spirit before, yet was made flesh, etc. The Logos is he, whom the Father has begotten, or uttered as an only-begotten Son, by whom the Father speaking makes all things; who speaks the things of the Father to us. Ver. 18 gives the reason why he is called Logos, and the actual description of what the Logos is. It is the only-begotten Son of God, who was in the bosom of the Father, and has taken the part of his declarer. This clause, in the beginning, etc., was followed by an explanation with an Epitasis [emphatic addition.] in the two clauses that follow in this verse. With God—

* That is, σφήνα, silence, one of the Gnostic emanations.—Ed.
Therefore distinct from God the Father. Ἡ ἀληθία, usually, unto, for τὰ ἀποκρισία, with, as ἐν for ἐν, in ver. 18, denotes a perpetual tendency, as it were, of the Son to the Father in unity of essence. [This is at least doubtful. L., etc. But ἡ ἀληθία means with, the idea of place being prominent; while ἡ ἀληθία refers rather to an inner relationship of nature. Br. in De W.] He was with God in a peculiar sense, for there was then nothing out of God. [The words are equivalent to ver. 18, which was in the bosom of the Father. Theophyl. in L.] Again, John speaks more absolutely here than in 1 Ep. i. 2, where he says, the Eternal Life was with the Father, in contrast with the manifestation made to believers, that they might become sons. Thus we dispose of the difference, which Crell (p. ii. c. 18) tries to establish between the phraseology of the epistle and Gospel. In Diss. ii., too, and throughout, he expounds the words, to be with God, of an ascension of Christ to heaven before his baptism. But this interpretation, when once the beginning is rightly explained, vanishes forthwith. If Christ before his passion had trodden the way to life by such an ascension, he would not have had to say, afterwards, θεός ἡ ἀληθινή κτίσις προηγήθη γεγονότα τῶν ζωῆς (Acts ii. 28); and his whole journey, from his birth to that ascension, would have been of no benefit to us; the plan of our salvation would begin only with the descent which followed. Thus the first two chapters of Matthew and Luke would lose their force. The words of Ignatius (Ep. to Magnes. § 6) are clear: Jesus Christ, before the ages, was with the Father, and in the end appeared; and of Hermas, The Son of God is more ancient than the whole creation, so that he was present at his Father's counsel for founding the creation. The word—Employed the third time with very great force. The three clauses form a climax: the article, Gr. ὁ λόγος, marks the subject. [ὁ Θεός, God, with the article would have meant the Father, as in the preceding clause, and ver. 2. Θεός, God, without it, means God as a nature or essence, as here. Thol.] The Godhead of the Saviour had been openly declared in the Old Testament: Jer. xxxiii. 6; Hos. i. 7; Ps. xxxiii. 1, and its testimonies are taken for granted in the New Testament, for instance, Heb. i. Accordingly Matthew, Mark, and Luke make it their aim, to prove rather that the real man Jesus is the Christ. And when in consequence some at last had begun to doubt the Godhead of Christ, John asserted it, and wrote in this book a kind of supplement to the Gospels, as in the Revelation he wrote a supplement to the
prophets. Was—Not made God, but true God. The word was God, and that in the beginning. God—Not only was he with God, but he also was God, Gr. Θεός. The absence of the Greek article, especially in the predicate, does not weaken it, for the meaning is the true God. Sept., 1 Kings xviii. 24. And when the predicate precedes the subject there is an Epitasis, [an emphatic enlargement of the subject.] chap. iv. 24. Further, that this is the sense of the passage is clear, from the fact that then there was no creation, in relation to which the word could be called God; hence the word God is here used absolutely, [Θεός, therefore, means strictly God; not merely divine, or a God in a lower sense; of which there is no instance in the New Testament, L., Mey., Thol., De W.] The disciple of Artemon is hard pressed by this; this fact, therefore, should make the reading (defended in my Apparatus) [where Beng. shows that Crel's conjecture, Θεόν, of God, for Θεός, God, is unfounded. So Mey., etc.,] the more precious to us. In this strong hold of the faith, in this surest centre, we stand unshaken, and we fortify ourselves against all allurements which try to attract us to everything but the subject.

2. The same, lit., he—Gr. οὐκε, he alone. The word he comprises the whole of the verse next preceding, as he, or the same, ver. 7, comprises ver. 6. With God—This is here repeated, and is now put in contrast with his subsequent mission to men. This verse repeats, and sums up in a single statement the three clauses stated separately in the preceding verse. The Logos, who was God, was in the beginning, and was with God. A striking antithesis; comp. ver. 14, and 1 John ii. 1.

THE WORD

Was in the beginning God, | Was made flesh,
With God: | And dwelt among us.

Moreover, the very congeries of this second verse [i.e., the fact that it sums up what goes before] clearly supports the antithesis, the name Logos not occurring again until ver. 14. [What does this verse add to the thought? John means to say, the original Word is with God, i.e., in such intimate connexion and union with him, that it may properly be called God, ver. 1, L., and the connexion of the phrases in the beginning, with God, expresses that the relation of the word to God was his first and highest. Br. in De W.]
3. All things—Gr. πᾶν αὑτά. A word of wide import, denoting the world, i.e., the universe of created things, ver. 10. All things which are from God, were made; and all things which were made, were made by the Logos. [Comp. Col. i. 16; Heb. i. 2. Mey.] Now at last John the divine passes from the Being of the Word to the Being made of all things. In ver. 1, 2, the condition of things is described before the creation of the world; ver. 3, in the creation of the world; ver. 4, in the time of man’s innocency; ver. 5, in the time of man’s corruption. Were made—Gr. ἐφανέρω. This in some measure is earlier than the παράγειν, founding, [rendered creation by Eng. Ver. in Rom. i. 20, and Rev. iii. 14.] of all things, and evidently signifies, as an inference, the creation of all things out of nothing. Thus the phrase all things conveys the impression of something earlier than the completion of the whole παράγειν, world, and especially than the creation of mankind, which John discusses in ver. 9, 10. By him—Opposed to without him [ὁ αὐτός, by, in the sense, by means of, through. Christ is not said to have created, but the Father by him. Ols.] And without—This sentence expresses something more than that which precedes. The subject is, not even one thing: the predicate, without him was made, which was made. And the ὃ, which, is evidently equivalent to ὃ, what, 1 Cor. xv. 10, by the grace of God I am what I am. Anything, lit., not even one thing—Gr. οὐδὲ ὃν. However superlatively excellent, Which was made—After its kind; Gen. i. 11, 21, 24. The preterite ἐφανέρω [has been made, often used in the sense of is] implies something more absolute than the aorist ἐφανέρω, was made, though in Latin both are expressed alike. [All things, without any exception, were made by him. This John explicitly affirms, against the false philosophy which excepted matter from creation. L., De W., Ols. Comp. note on Logos, ver. 1, (3.)]

4. In—First, John says, In him was life: (comp. chap. v. 26.) Then he calls him the life. So in 1 John i. 1, 2, first he calls him the Word of Life, then the Life; and ver. 5, 7, God is said to be Light, and to be in the light. John expressly imitates the expressions of the Lord Jesus. Life—Next to the idea of being, we dwell upon that of life. Then there is no death, then no nature without grace. [Comp. vi. 33; 1 John vi. 11, etc. The sense is, All life, physical, moral, eternal, has its source and ground in the creative, divine word: L., M., so that without his constant vivifying activity, all things would forthwith fall back into nothingness. Calv.]
And the life—The subject: the Life, bestowing life on all things, which were alive. Was the light—Light and Life together: chap. viii. 12; 1 Tim. vi. 16; Phil. ii. 15, 16. So on the other hand, darkness and death. Yet quickening precedes illumination. Of men—All in the state of uprightness, from which the idea of the Logos must not be severed. Men: this nowhere means Adam and his wife; it denotes mankind. The evangelist comes from the whole to the part, from those things which were made, or which were alive, to rational beings. In regard to each, the word λόγος, logos, speech, has an appropriate meaning. [The general sense is: through the creative energy of the word, consciousness and insight into highest truth were unfolded in humanity. De W.]

5. And—From this verse the doctrine of evil and its origin receives much light. Shineth—The present tense, with the same force as in lighteth, ver. 9. It always φαίνει, is shining. The light was always at hand, even in the Old Testament, to remedy darkness and sin. The same verb φαίνει, shineth, is said of the New Testament, 1 John ii. 8. In darkness—This darkness is not said to have been made. For it is a privation incurred by men. [This word expresses that state in which mankind lived from the transgression of Adam until the appearance of the true light. V.G. It includes all stages of intellectual and moral alienation from God; from simple blindness, chap. ix 41, to wilful, obstinate, devilish resistance, viii. 41, etc. Br. in De W.] In darkness the glory of the light is more conspicuous. And . . . not—So and . . . not, ver. 10, 11. The darkness—That is, men enveloped in darkness. Comprehended it not—Men, it seems, disliked the light too much, were too deeply sunk in darkness. When they did not comprehend the λέγω ἀνεξίτω, the word without flesh, he was made flesh, ver. 14. [The sad, almost tragic tone, of these words runs through the gospel, iii. 19; xii. 37, etc., prevails in the first Epistle of John, and accords with the apostolic view of the world. (Rom. i. 18, etc.) Further, this introduces the special design of John in this book; i.e., to represent Christ the Light, in conflict with the darkness of the Jews and of men in general. Just as the Light of God, from the beginning, has not been received by the darkness prevailing among men, so Christ was not accepted by his own, ver. 11; chap. xii. 37, etc. L.]

6. There was, lit., began to be—Gr. ἐγένετο, not ἦν. Not was, the evangelist says of John, but was made. The question has
been asked, how far the introduction of this book extends. 

Answer. There is no introduction; the treatise itself begins with the beginning of the book. For in ver. 6, the Evangelist describes John's office of bearing witness of the Light: and in the first five verses, he records what had always been the nature and principle of this Light. So far, then, the summary is evidently one of things which preceded John; nor can they by any means be referred to the action of Jesus immediately succeeding John, as Crell refers it, and now the Evangelist commences a more copious description of recent events. Each is altogether in its right place. A man—God deals with men through their like, men; that they may the more readily take and accept [instruction.] Sent from God—The definition of a prophet. Comp. Matt. xi. 9, 10. The particle is here in immediate connexion with the noun, a man; and in mediate connexion with the verb, began to be. From God, ver. 33. John—That is, interpreter of the grace of God. Intimating the greatness of John, who is mentioned immediately after the preceding statements. Greater knowledge was brought into the world through John than had existed in all previous ages.

7. For a witness—The evangelist again touches on this, ver. 15, and again, ver. 19. But with the fullest and tenderest feeling he interweaves with this testimony of the forerunner his apostolic testimony by noble digressions, in which he declares the Baptist's office, explains the Baptist's brief declarations, partly before, partly after he records them; and adduces the confirmation of his testimony. [Thus forming a kind of succinct introduction to our Lord's own speeches, which were to be set forth in this very Gospel. Harm.] What Matthew, Mark, and Luke call the Gospel, John usually calls testimony or witness: the former expresses the relation to the promise that went before, the latter, the certainty of the knowledge of him who announces it; the former is said of Christ manifest; the latter, of the glory of Jesus Christ, the Son of God, who rose from the dead: accordingly, in the Acts and Epistles of the Apostles, both are often employed. Testimony is of that which is ascertained by means of witnesses; that which does not fall under the eyes of those who hear it; and yet is necessary to them; hence to it answers faith. Further on follows the explanation, to bear witness of the Light; and the bearing witness is forthwith treated of: the words, of the Light, are discussed, ver. 9. To bear witness—The sum of
his witness was: Ἡ, who cometh after me, etc., ver. 15. [Witness here, μαρτυρία, as ver. 19, 32, 34, (record) is to be understood as testimony to a fact; not as instruction in general; and this testimony that the word had actually come, rested on a revelation from God to him. L.] Of the Light—John includes under the title Light, what he has written, ver. 1–5. That—They who were in darkness require testimony. All men—To whom he had come. Through him—Might believe through John, not in John, but in Christ, ver. 12. [Understand, then, after believe, in the Light. Comp. chap. xiii. 36. How the Baptist prepared the way for faith in Christ is shown by an example, ver. 35, etc. L., Alf., etc.] The force of John’s testimony extended itself even to the notice of Gentiles, Acts x. 37. Through, Gr. δόξα, in a higher sense, is said of Christ, 1 Pet. i. 21.

8. Ἡ—Some had supposed that John was the Light: ἐκστήνος, He, names him remotely, [i.e., stands for the name John.]

9. [Render this verse, The true light, which lighteth every man, came (or was coming, i.e., when John bore witness, ver. 7) into the world. L., De W., Alf. So Beng. But the distance between ἦν, was, and ἐκστήνων, coming, renders this construction of the words as a periphrastic form for ἦν, came, somewhat doubtful; Thol., etc., and others render variously.] Was—But the Light itself was that true one which enlighteneth. The effect makes the subject, to which the name of Light is applicable, known. The true—[Gr. ἀληθής, i.e., original, archetypal, not partial nor derived. Com. chap. iv. 23; xv. 1; vi. 32. John was but a lamp, ver. 35. De W., Alf., etc.] The declaration, which lighteth, etc., follows immediately, a contrast to John, a lamp, a witness. Comp. on the Truth, ver. 14, 17. Which lighteth—He proves by its effect, that this is the true light. It enlightens, the present tense, in reference to the time when He came, in contrast with the former time, ver. 5. Every—Every one, and wholly, so far as a man does not withdraw himself; if any man is enlightened, he is enlightened by this Light. The singular number [every man, not all men] has great force. Comp. Col. i. 28; Rom. iii. 4. Not even one is excluded. Man—Who is, of himself, in darkness: every man has a nobler sound, than all men, ver. 7. John was a man, ver. 6. The Light, as light, is contradistinguished from man. That cometh, lit., coming into the world—Gr. ἐκστήνων εἰς τὸν κόσμον. Coming is nominative, and depends on ἦν, was.
A striking antithesis is thus presented, was made, sent, ver. 6, and was coming. Here, the present participle, as often, has the force of an imperfect. Comp. ὅν, [literally, being, i.e., was blind] chap. ix. 25, notes: and elsewhere. Among the Hebrews a frequent periphrasis for a man, is one that cometh into the world; but in the New Testament, and especially in this book, it is used of Christ alone, in a lofty sense. For he was, even before he came. Thus obviously, chap. iii. 19. Light is come into the world: chap. xii. 46, I am come a light into the world. Presently this, ver. 9, is followed by a repeated mention of the world and of his coming, ver. 10, 11. The Son is also said to be sent by the Father, but not in the same way as John. Furthermore the Son came, being sent and given, Matt. xxi. 37; John iii. 16, etc.; chap. xi. 27; Rom. viii. 3, 32; 1 John iii. 8; iv. 9, etc. Consequently he was not first made Son after his mission, but was clearly so before he was born of a woman, Gal. iv. 4.

10. He was in the world—The evangelist adds this, lest any one should understand, coming into the world, as if the light had not been previously in the world. The world is mentioned three times in this verse; three times it is used of the human race, as in the previous verse, but not to the exclusion of the rest of created beings, at least in the first place. Was made by him—Gr. αφήνω, masculine, so further on, ἀφήνω, him. It agrees in sense, though αἷς, light, is neuter. There is in this verse a gradation; the duty of recognising the light, is urged upon the world, on the ground that he was in the world, but more strongly upon the ground that the world was made by him; or began to be. And—And yet. The world—The term world in the sacred writings points out the impious vanity of the human race. [The love of the world hinders men from knowing its Maker, though he made it solely to make himself known! Q.]

11. His own—Possessions. From the world, the whole, the discourse descends to the part. Formerly Messiah's own, τὰ ίδια, were all that pertained to Israel, land, city, temple: οἱ ίδιοι, his own people, the Israelites; Matt. viii. 12. But the times of his coming into the world and to his own is the same after the coming of John; ver. 6, 7.

12. As many as—Even though they had not previously been ίδιοι, his own. [For he could not come into the world in vain; and though they who received bore no proportion to the whole, yet the Divine energy within these gave them power
to overcome the world. Ols.] Received—Gr. ἔλαβον, took. This verb differs from καταλαμβάνω, comprehend, ver. 5, and from παραλαμβάνω, receive or accept, ver. 11. Καταλαμβάνω, I comprehend, or take hold of, that which is close at hand: παραλαμβάνω, I receive, accept, that which is offered: λαμβάνω, I take, of my own accord. Παραλαμβάνω, to accept, was for the Jews, to whom the truth belonged; λαμβάνω, to take, is for the Gentiles; to whom grace belongs. In ver. 12 and 13, external differences are most effectually removed. Gal. iii. 26, etc. Gave—The glory of Christ, the only begotten. It is an act of divine authority to make Sons of God: so it pertains to the Light, to make children of light, chap. xii. 36. Power—The power does not precede the γένος τέκνων, begetting of children, or the adoption of sons; as if they were two separate things: but the adoption itself is this power, or dignity. A great fact! John viii. 36. [But it is better to understand power, Gr. εὔωνα, as the capability, the inner enabling; for by being sons of God, John means an actual partaking of the divine nature. Comp. John v. 20. L.] To become—Whereas Jesus is the Son of God. Sons of God . . . . to them that believe—Two important truths are set before us, the former of which is elucidated, ver. 13; the second, ver. 14, in which the manifestation of the Word in flesh is recorded rather as it was believed, than as it was accomplished: as the course of facts, from ver. 6 onward, proves. His name—The name of the only begotten. For to this is to be referred ver. 14. The connexion is deduced from the kindred term τέκνα, children, sons. [The whole content of faith lies in the name of the Being believed in; the uttered name is the whole confession of faith. Comp. chap. ii. 23; iii. 18, etc. Mey.]

13. [Since the heathen as well as the Jews (comp. chap. viii. 33, 41; Matt. iii. 9. De W.) had the idea of a divine sonship, resting on human descent and the birth of the flesh, John defines this becoming children of God more closely, in opposition to that physical view. L.] Which—This must be referred to τέκνα, children. For as the words received and to them that believe, correspond one to another, and signify the cause; so the effect is signified in the words to become sons, and is further explained in this verse. Were born—This method of speaking of regeneration is not a mere peculiarity of the evangelist, but a doctrine frequent and prominent in the Scriptures of the prophets and apostles. Believers are sons of God by a generation strictly so called, deriving life
from himself, reflecting his character, shining in his image: how much more so the only begotten one, διόνυσι;? They are such by adoption through him. In every way God claims us for himself. Not of blood—Gr. ἀνυάτωμ, bloods [a Hebraism]. The Hebrew language often has the plural, bloods, even when one man alone is spoken of: but when the subject is generation, it does not say the blood or bloods of the parents. But for the commendation of a noble lineage, the term blood is frequent among ancient writers, as in our daily use; hence it is that bloods signifies variety of origin, on the ground of which various prerogatives are either sought after in the world, or, so to say, enjoyed. Nor of the will of the flesh—Husband and wife are flesh, and one flesh: and the mutual will of the wedded pair produces children, who being born of the flesh are flesh, and sons of flesh. John iii. 6; Rom. ix. 8. The term will is suitably used as a middle term between holy love and grovelling lust. John does not use the gentler word, of which the flesh in itself is unworthy: nor the harsher, lest the children of holy parents should except themselves. Nor of the will of man—The will of man is contained in the will of the flesh: yet it is mentioned separately, as if it were the greater, and in a measure, the guiltier part. For Christ had a mother, but one who knew not man. Luke i. 34.

These three, blood, the will of the flesh, the will of man, bring to the sons of men ἡγοσίαν, power, rank, noble, but natural and human. On these three the Jews used to lean, for they were wont to boast either of their ancestors Abraham, Isaac, Israel, Judah, Benjamin, Levi, Aaron, David, etc., or of both parents, but especially fathers, and supposed that, owing to these, they could not but please God; but John declares that these things are of no value. But of God—To the natural generation by man is opposed the generation by God. And although the one is in reality single, like the other, yet the former, having here a threefold expression, implies a threefold relation in the latter also. We are therefore taught, that they became Sons of God, who are born, not as the sons of men (such as they also were by original descent), after the manner of man, but of God; that is, 1. Not of blood, but of the heavenly and supreme Father, from whom the whole blessed and holy family is named, [Eph. iii. 15]; 2. Not of the will of the flesh, but of that of love whose Son is himself the first born of every creature, Col. i. 13, 15, [literally, the Son of his love, who is, etc.], and of that will,
which has begotten us as the first fruits of his creatures, James i. 18, [In Heb.] father, he willed, he loved, are kindred words; 3. Not of the will of men, but of the Holy Ghost. A similar antithesis occurs, Luke i. 34, 35. They are indeed sons of God; and of such sons Adam was a type, for he was begotten, not of blood, nor of the will of the flesh, nor of the will of man; and hence, in a peculiar sense, was of God. Luke iii. 38. Also Isaac, Gal. iv. 23, 29; but John speaks of sons of God in a higher sense.

14. [Word—Here John repeats this name in the same sense; he who before was the Word, the Life, the Light, was now made flesh. He did not cease to be what he had been before; but he became what he had not been before. V.G. After saying that men were made sons of God, he tells us that the Son of God was made man. Euthym. in L.] Was made—Not was [he does not say here, another man was made, sent by God, whose name was Jesus, comp. ver. 6, but the Word was made flesh. John, before he was born of Elisabeth, had no existence: but the Word was, before his mother Mary was, before Abraham was, before the world was made: and in his own time the Word was made flesh, i.e., took upon him our human nature, yet in such wise, that there were not two Messiahs, but one; not two Sons of God, but one. V.G.] Nowhere, in the whole compass of literature, will any passage be found in which the distinction of the words εἰμί, to be, and γίνεσθαι, to become, be made, is more accurately observed than John i. If we read from the beginning the whole context, from ver. 1 to 30, we shall acknowledge this. Flesh—Flesh (besides that, when said of us, it signifies our corrupt nature, estranged from the Spirit of God, ver. 13) means the human body, or, as here, man himself, named from his visible part. Comp. 1 Tim. iii. 16, [and viewed especially on the side of his weakness and mortality. In becoming man, says Luther, he has assumed our pitiable nature, as it now is; and hence, with it, all human infirmities and accidents, and even the necessity of death. Thol.] And—From this to the end of the verse there are four sentences, of which the fourth, by chiasmus [a cross reference of pairs of words or clauses], relates to the first; the third to the second; a very appropriate arrangement. 1. And dwelt among us; 2. We saw his glory; 3. The glory as of the only begotten of the Father; 4. Full of grace and truth. Dwelt—Συνήχθη, a tabernacle; whence συνήχεσθαι. He tabernacled, dwelt, as in a tabernacle, with us; truly, but not for long, giving us the
view of himself. The verbs agree in sense; ἐσάκουσαν, dwell in a σκηνή, our word scene, and ἐθανάσαμενa, we beheld, as in a theatre. He who dwelt was ὁ λόγος, the Word: the flesh is his tabernacle and temple: Heb. ix. 11; John ii. 21. The same letters are found in [the Heb.] shekinah, and [the Greek] σκηνή, scene, tabernacle. [This seems to be the technical word for the dwelling of God among men. Comp. Lev. xxiv. 11, 12; Ezek. xliii. 7, etc. L.; and is here chosen as implying the fulfilment of the promise that God should dwell with his people. Mey.] Us—Men who are flesh. We beheld—We apostles, particularly Peter, James, and John, Luke ix. 32. The apostles usually speak of that which they had seen, in the plural number, and this tends to establish it more strongly: 1 John i. 1; 2 Pet. i. 16. Paul, 1 Cor. ix. 2, and John the Baptist, ver. 32, speak in the singular. His glory—His Godhead, chap. ii. 11. As—Gr. ὁς, which here does not compare, but declares. For he, the very λόγος, Word, is the only-begotten. Of—Gr. παζά. Construe with μονογενός, Only-begotten; not merely the Only-begotten, but even the Only-sent by the Father: chap. vi. 46; vii. 29. [He is called the only-begotten Son, as he, out of whom or apart from whom, the Father has no sons. Mey.] Only-begotten—Implying the reality and unity of the divine generation. The reference is chiefly to the baptism of Jesus Christ; ver. 34, Matt. iii. 17, although John very appropriately omits the narrative of the baptism of Jesus, which has been sufficiently described by the other evangelists. Comp. Matt. iii. 14. Full—Not περιτηριομένος, filled, which, however, in another point of view, is said of Jesus, Luke ii. 40. [We must translate thus, The Word dwelt with us full of grace and truth: for this was properly the point to be indicated in this verse: since the being made flesh is repeated from the previous verses. V.G.] Grace and truth—All this is repeated, ver. 17: grace alone is named, ver. 16 [without which we could not have borne his glory. V.G.] Truth is grace clad in a promise, and displayed. Heb. goodness and truth, Exod. xxxiv. 6. Thence Ps. xxv. 5, etc., 10; xxvi 3; xxxiii. 4, 5; xxxvi 6; lxxxv. 11; lxxxix. 2, 3, 5, 8, 15, 24, 34, 49; cxi. 2; cviii. 3; c. 5; cv. 1; cvii. 2. Add Rom. xv. 8, 9; Col. i. 5, 6. This grace and truth is by nature unknown to the sons of wrath, and to the false, but it is ours in the beloved Son, in whom the Father is well pleased. Matt. iii. 17. It is called grace in truth, Col. i. 6; 2 John 3; and the true grace, 1 Pet. v. 12.
15. Bare, lit. bears witness—From this point the testimony of John is described more at length; and the passage, from ver. 15 to 28, though containing two paragraphs, comprises in its entirety but one day: for ver. 19 does not say on the following day, or any similar expression; the discourse, ver. 29, etc., delivered by John on the following day, refers rather to the former part of the passage than to the latter. Moreover, subsequent days are so closely connected with this one day, that the baptism of the Lord, and his sojourn in the wilderness, cannot be considered as intervening or following this, but as having preceded it. John therefore when he testifies of him, and cries out, This was he of whom I spake, either had Jesus before his eyes, after he had returned from the wilderness, comp. ver. 29, 36, or at least had heard wonderful reports about him. Cried—This verb here has the force of a present, as ver. 19, this is the testimony: because it is connected with μαρτυρεῖ; bears witness, and which in its turn is used for the past tense. Some compare with this passage Aristides, who says, this city joins in confessing and has cried out, (κόινωνε) John cries with confidence and joy, as becomes a great preacher, ver. 23, that all might hear and believe, ver. 7. Saying—After the baptism of Jesus. This—Jesus. Before the Lord's baptism, John had spoken indefinitely of Christ's following him, he had not himself known Jesus by sight; but in his baptism he first recognised him, and immediately bare witness that this Jesus is the Christ, the Son of God. [Was—Not is; because of the reference back to the time of his former testimony. I meant this one. Thol.] I spake—Before the baptism of Jesus. Matthew, Mark, and Luke describe what John the Baptist said before the baptism of Jesus: but John the Evangelist records what John the Baptist said after that event, yet so that, at the same time, he himself refers also to what had been previously said. In ver. 15 the expression is ὁ ἦν ῥήσασθαι, whom I said, not προῆρχόμενος, concerning whom I said; hence there is no need of considering the whole discourse which follows, as uttered by John before the Lord's baptism. It is enough that he said, after him comes one much mightier, ἵππος τῆς ἐρήμου. The other words, is preferred, etc., are added by the evangelist inasmuch as they were proclaimed by John the Baptist after the baptism. The language is concise here as often used, the sense is: I said there is one to come after me, and this is he who cometh after me. This is he who is preferred before me.
(A similar form of speech is found, Deut. xxxiii. 18, where, under the heading, *And of Zebulun he said*, that also which he spake to Issachar is stated.) But in ver. 30, it is περι
ος, of whom: and in the same passage the ἐν πώ, I said, signifies that which John the Baptist said at the very time of the baptism, immediately after and previously. *I.e.* lit. was preferred . . . was, lit. made—Gr. γέγονεν. This is said not of his divine nature, but of his office as Christ: it is said again, ver. 27, and a third time, ver. 30, where he is called ἀνήρ, a man. The sense is: He who was behind me is now before my face, and has outstripped me, and left me behind him. Jesus obtained the priority in his baptism, [in which he was pro-
claimed by God himself to be Son of God, before he had a disciple, *V. G.*] ver. 31, 34; chap. iii. 30; comp. Phil. iii. 13, where ἐν πώ, behind, and ἐν πώ στιν, before, are opposed: ἐν πώ στι
never means before in regard to time: if it did, nothing would be implied in this clause but that which is implied in the following: it means before in position, and here, in rank. Γίνεσθαι or ἔγενε, to become, or to be, with an adverb often gives to the verb the force of a noun: chap. vi. 25; Acts xiii. 5; Eph. ii. 13; 2 Thess. ii. 7; 2 Tim. i. 17; Rom. vii. 3; chap. xvi. 7 So 2 Sam. xi. 23, ἐγένηθη μου ἡ ἐπιτοίχος; Acts v. 34, ἐξω τοῖς. For—The sense is, he who was coming after me outstripped and left me behind, because he was far before me. The foundation of his precedence, so to speak, in office, is the infinite excellence of his person [Before me—Nay, even before Abraham; yea, the world, *V. G.*] A parallel expression: *I am not worthy to unloose his shoe’s latchet*, ver. 27. [Thus this testimony, given by John, whose author-
ity was great even with Jews, and at the very beginning of Christ’s ministry, is the clearest possible proof that the glory of Jesus was beheld and recognised by his own, ver. 14, Lampe.] 16. *And*—Gr. ξαι [for which Tisch., Alf., etc. read ὅτι, for. The following words are those not of the Baptist, but of the evangelist, (so Mey., De W., Alf., Thol., Ols., etc.), who proceeds to confirm from his own experience the witness of the Baptist. L.] The evangelist assures us that the event corre-
sponded to the prediction of John the Baptist, and the priority of office fell to Christ; for the words are those of the evangelist. The Baptist would not have called Jesus the Christ, in plain terms, ver. 17: moreover, fulness, ver. 16, refers to full, ver. 14; [hence ver. 16 seems to be a continuation of what is begun in ver. 14. *V.G.*] All we—Not all beheld, ver. 14, but all
received. Apostles and the rest received, Jews as well as Gentiles. Received—The accusative is understood, all that is to be received of his fulness, and grace for grace. Grace for grace—Gr. χάριν ἀντὶ χάριτος. Each grace, though it be large enough when given, is, as it were, overwhelmed by the accumulation and fulness of that which follows. [This is unquestionably the true explanation of this unusual expression. So essentially, L. Mey., Thol., Ols., De W., etc.] See an instance, ver. 51. A very similar use of ἀντὶ occurs in Æschyl. Agam. [154] ὁνήσσε γὰρ τὸ ὑπὸ ὁνήσσως [this reproach comes in exchange for reproach; hence this is not a parallel use of ἀντὶ], and Chrysostom, De Sacerd., chap. xiii., book vi., where he makes Basilius speak thus: σὺ δὲ μὲ ἑκάτερος ἐπέρεσαν ἀνθρώπος ἐπέρεσα φωνεῖν ὑπὸ με; thou dost send me away imposing one anxiety for another: here, without removing the former and lesser care, a new one had yet been thrown upon it, a care so great as to overshadow the former, and appear, not to be added to it, but to take the place of it. The Hebrews say upon, as destruction upon destruction: Jer. iv. 20; comp. xliv. 3; Ez. vii. 26; Ps. lxix. 27.

17. The law—Which produces wrath, and has a shadow, [so Rom. iv. 15; Col. ii. 17. The opposite of grace and truth. Thol. The law is contrasted with grace; in so far as it merely compels, condemns, and excites the want of grace without satisfying it, with truth; as it affords, not indeed untruth, yet only the type and preparation for its full revelation in Christ. Mey.], moral and ceremonial. **Was given**—No philosopher observes the distinctions of the terms he employs so accurately as John, especially in this chapter; he afterwards says ἐγένετο, came. The law of Moses is not his; grace and truth pertain to Christ. **Grace**—The conjunction is elegantly omitted; for there was room for both an adversative and a copulative, but Eng. Ver. supplies but.] The law yields to grace and truth, chap. iv. 23. The grace has just been set forth, ver. 16: the truth afterwards, ver. 18, [comp. 2 John 3.] **Came**—Into being. The world had never known, nor possessed grace before. **Jesus**—John after once mentioning the incarnation, ver. 14, never after uses the noun λόγος, word, in this sense in the whole book: comp. 1 John i. 1, 3, where also he begins with the name λόγος, word; but afterwards says Jesus Christ.

18. Hath seen—No one hath seen; no one hath declared: **The Son** hath seen, the Son hath declared, chap. iii. 32. [For ὁ δὲ, son, which Tisch., Alf., etc., with the common text, retain,
Tregelles reads Θεός, God, a striking variation, found in several of the best manuscripts and authorities. This reading may be explained by Chrysostom's view of the text; that since the absolute knowledge of God belongs only to the Son, by virtue of his essential kindred and unity with the Father, John adds the word Θεός, God, to point it out. Thol.] God—Whom grace and truth exhibit as love. No man—Not even Moses, much less those older than Moses; not Jacob, nor Isaiah, nor Ezekiel; not even the angels saw him as the Son did. See note on Rom. xvi. 25, etc. Which is, lit., who was—Gr. ὁ ὄς. Comp. v. 1, and still more, John vi. 62: 1 John i. 2. So ὃς for ὦς, chap. ix. 25. So Heb., that sucked, Song Sol. viii. 1. In the bosom—[Gr. εἰς τὸν κοιλίον, into the bosom; i.e., who having placed upon the bosom, remains there. Win. 434, similarly L.] Chap. vi. 46; Prov. viii. 30; Zech. xiii. 7. The bosom here is divine, paternal, fruitful, kind, secret, spiritual. Those are said to be in the loins, who are about to be born; those are in the bosom, who have been born. The Son was in the bosom of the Father; because he was never born. The highest degree of unity, and the most perfect knowledge are implied by immediate sight. He—Gr. εἷς ὁ, that one; indicating excellence and distance. [Its force is rather He and no other. L.] Hath declared—Both by his words and by his appearance.

19. The Jews—Matthew, Mark, and Luke rarely use the name Jews; John very frequently. The first three wrote for Jews, as their first readers; John, for believers of the Gentiles. [John usually means by the term the Jews, the opponents of Jesus, as a body, v. 15; ix. 22; xviii. 12; otherwise, he adds something to qualify it, viii. 31. De W.] Priests and Levites—The testimony of John to the rulers is interwoven with his testimony to the people. This embassy, sent forty days at least after the baptism of Jesus, indicates that the preaching of John began not long before the baptism of Jesus. Otherwise the embassy would have been sent earlier. From Jerusalem—That home of religion. To ask—In the public name, chap. v. 33. Who art thou—With thy baptism, [a question relating rather to his office than his person. Lampe.] ver. 25.

20. He confessed—The truth. Comp ver. 8; chap. v. 33. [The reiteration here implies great stress on this confession; possibly because of errors on the part of later disciples of John; Obs.; or else to show the vast importance of his testimony. Alf.] Denied not—Whilst he denied himself, he did not
deny Christ. [The common text reads εἰνέξει ἐμοὶ ἵνα, I am not, and so Tisch.; but the true order is ἵνα εἰνέξει ἐμοὶ, I am not, with the emphasis on the word ἵνα. I, L., Alf., etc., not I am he, but another whom I know. Mey.] I—By expressly limiting his language to his own case, he affords some ground for the belief that Christ is not very distant. The Christ—They had imagined that John was the Christ.

21. Thou—John had said, I am not the Christ. They continued to enquire about the subject: they might better have inquired about the predicate, Who is the Christ? Where is he? But John presently leads the conversation on to this topic. I am not—He was a second Elijah; he was not the Tishbite himself, about whom they inquired. [For the popular expectation was that Elias in person should appear; and his denial applies simply to this. But had the question been, Art thou come in the spirit and power of Elias? he must have answered yes. Luke i. 17. Comp. Matt. xi. 14; xvii. 10–13. L.] He turns all from himself, that he may confess Christ, and bring the enquirers to Christ. Art thou—They reckon up all whose coming had been foretold. That prophet—that one spoken of, Deut. xviii. 15, 18. The article refers to the promise of the prophet, who was to teach all things; and to the expectation of the people. Yet they supposed him not only to be distinct from Christ, but even inferior to Elias, as is evident from the gradually-descending climax in this passage, and in ver. 25; nevertheless, the people subsequently regarded the prophet as the same as Messiah the King, chap. vi. 14, 15; and again, as a different person from Christ, chap. vii. 40, 41.

22 [Who art thou—The conjectures of rumour are exhausted; and hence they now demand a positive declaration. Thol.] May give an answer—An answer had been demanded by the people, and especially the Jewish chiefs. Of—Every man ought to know himself, [and if he enters upon any special undertaking, he ought to be ready to give a reason for it. V.G.]

23. I am the voice—Concise language; I am he, of whom it has been said: the voice of one crying. [This is taken from Isaiah xl. 3, where in the Heb. the words in the wilderness belong to what follows; but in the Sept. and here, as in Matt. iii. 3; Luke iii. 4; Mark i. 3, to what precedes. By making straight the Lord's way, John means preparing hearts by repentance for his coming. Matt. iii. 2, L.] John was also himself crying out. Make straight—Prepare, make straight.
Luke iii. 4, note. *The prophet Esaias*—Formerly, he says, there were *prophets*: now the kingdom of God is nearer.

24. [Tisch. (in former editions) and Alf., omit α, so that the meaning is, and they had been sent by the Pharisees. (Alf.) But Tisch. (1859) now restores the α, agreeing with Eng. Ver.] *Of the Pharisees*—Who magnified Jewish baptism; and acknowledged the baptism of John to be a thing of great moment, not to be administered save by one sent of God. The evangelist usually inserts certain parentheticals as it were, concerning causes, places, occasions, ends, effects, hindrances, of things, actions, and speeches, and similar judgments, by means of which the subject discussed may be more clearly understood; ver. 28, 45; iii. 24, iv. 8; vi. 4; vii. 5, 39; viii. 20, 27; ix. 14, 22; x. 22, 23; xi. 13, 30; xii. 33.

25. *Why*—By what right, or what calling? A general purifying of the people was expected in Messiah's time; Ezek. xxxvi. 24, etc., xxxvii. 23, etc.; but the right to baptize (the symbol of sifting and purifying. Thol.) must, it seems, be given only to him or his appointed prophets, those who were expected to return as his heralds. L.

26. [Omit α, but. Tisch., Alf. But—The antithesis implied in this word is to be found in the superior excellence of him who came after John. He it was who baptized with the Holy Ghost. V.G.] *Standeth*—Gr. ἐστηκεν, hath taken his stand. *Among you*—Especially at the time of his baptism. *Ye know not*—He addresses inhabitants of Jerusalem, who had not been present at the baptism of Jesus: and arouses in them a desire to know him.

27. [Omit κατείπε ἐστη, he it is. Also, δε ἐμπνεομένος μοι γέγονεν, is preferred before me. Tisch., Alf., L. Read, There standeth among you, (whom ye know not), he that cometh after me, whose shoes, etc. To loose the shoe's latchet, or bear the sandals, Matt. iii. 11, was the duty of a slave, perhaps too of the disciples of Rabbins. Thol.]


29. [Omit ὁ ἐλάωνης, John. Tisch., Alf., etc. Read, he seeth, etc.] *Coming unto him*—After his baptism, as we have seen, [not indeed on the very day of his baptism, for on that day Jesus was immediately led into the wilderness (Matt. iv. 1). In the wilderness, it seems, Jesus began to walk publicly, ver.
35, 36, 43, 44. after his return from the wilderness in triumph; he came to John in such a way, that the latter could point him out as close at hand: and yet Jesus did not begin the conversation with him. V.G.] The Lamb—He calls him the innocent Lamb to be sacrificed: a lamb renders active and passive obedience, 1 Pet. i. 19. The article ὁ, the, hints at the prophecy which refers to him under this figure, Isa. liii. 7. [Beng. adds, also under the type of the Paschal Lamb. Moreover the passover itself was then near, chap. ii. 13. But the reference is not to the Paschal Lamb, but to Isa. liii., when compare also ver. 4, 5, 6, 12. For the leading idea in the passover has nothing to do with taking away sin. L., Mey., De W. So Alf., who adds that this does not affect the fact that Jesus was the true Paschal Lamb, as was afterwards revealed. 1 Cor. v. 7.] John, through divine instruction, calls him the Lamb of God; although at that early time the exact sense of the term would escape, if not John himself, at least his hearers. [Having first asserted his knowledge of the exalted nature of the person of Jesus Christ, that is, of the Word which was made flesh, John next describes his office and his chief gift. In the same way Jesus Christ first presented himself to be acknowledged by the disciples as Son of God; he afterwards instructed them of his sufferings, etc. V.G.] Of God—The Lamb of God, given and approved by God; and of whom he himself bears this witness: this is the only Lamb, this the only victim pleasing to me, Heb. x. 5, etc. So Ps. li. 17. sacrifices of God, those which God owns, Luke ii. 26, the Lord's Christ. John says, ἀμνὸν καὶ ὁ τι ἄμνος, κ.τ.λ., the Lamb, and that he takes away, etc. The Vulgate has Ecce agnus Dei, ECCE qui tollit, etc. Behold the Lamb, behold him who takes away. Both understood the words ὁ ἄμνος; ὁ ἄμνος, the Lamb, he that takes, not in agreement, as substantive and adjective, but as nouns in apposition. This second clause was added either by the Baptist or by the evangelist, as chap. iv. 25. The Lamb of God first took the load of sin from off the world upon himself, he then rolled it from himself. [The same verb, take away; 1 John iii. 5. V.G.] The sin—The singular number, with the article, gives great force. The one plague, which seized all. He bore the whole; he did not bear one part, and not the rest. The singular number is also used in the midst of plurals, Isa. liii. 6, 8, 12. Sin and the world are equally wide.

31. I knew him not—By sight, like you, ver. 26. [But he means that he knew not his Messianic dignity, not his person; ver. 28, Thol., and this does not exclude personal acquaintance with Jesus, or knowledge of his personal merit. Br. in De W., etc. The point is the emphatic statement that his knowledge of the Messiahship of Jesus was of divine origin. And all that he may have thought or expected of him before, in view of his birth and character, (comp. Luke i. 39, etc.), was no knowledge in comparison with this divine testimony. Neand.] When I said, there cometh after me, see Matt. iii. 14, notes. This clearly tends to prove that John was instructed by God to testify of Christ Jesus. That—Expresses not the single, but the primary end, why he came baptising with water; Acts xix. 4. Baptising—This connects the words of John the Baptist, after the parenthesis of the evangelist to be observed presently.

32. Bare record—As of a fact seen by himself and not by the people. What follows [comp. ver. 34] belonged to his testimony or record; what is said in ver. 29, etc., [comp. ver. 15, 27.] belonged to his demonstration from the record. The evangelist interposes this as a parenthesis in the midst of the connected words of the Baptist, [not as a parenthesis, but to give especial prominence to this testimony which follows. Mey., Thol. The Spirit—Not to be identified with the Logos, Word, ver. 1; for the Word became flesh, ver. 14, which could not be said of Spirit. Mey., L.] From heaven—Take this with ξαραθάναι, descending. The descent, at least in its last and lowest part, was as definitely directed to Jesus, as its abiding on him. Abide—for some time.

33. I knew him not—Before I saw the Spirit descending. He that sent me—God.

34. I saw—The Spirit descending. And—Thence bare record, or I became a witness. The Son of God—And so the Messiah. Referring to what is said, Matt. iii. 17. [That is, how Jesus in his baptism was proclaimed the Son of God, and in his temptation declared himself to be the Son of God: thus this very truth, that he is the Son of God, is explained more at length in the first verses. These verses have also an appropriate place here, to designate the person, of whom John the Baptist bare record, by the mission which was divinely intrusted to him. The events which precede the appearance of John the Baptist, such as the nativity and baptism of Christ, etc., the evangelist has most skilfully interwoven with the
rest. Harm. Thus it is evident that, at the very beginning of Christ's ministry, his glory as the divine Mediator was abundantly revealed to Israel. Lampe.]

35. The next day—Great days! The first is the day of the testimony to Jesus as the Messiah, ver. 15, etc.; the second is that of the testimony to him and to his passion, ver. 29, etc.; the third, that of the three disciples joining him, the fourth, that of the gaining Philip and Nathanael, ver. 43, etc. Add chap. ii. 1, 12. The evangelist evinces singular care in marking time. Two—To be witnesses. [One was Andrew, ver. 40; the other probably (certainly, says Mey.) the evangelist himself. L., etc.]

36. As he walked—He was not now coming to John, ver. 29; for it would not have been becoming to do so often. Once was condescension enough.

37. Followed—Voluntarily, behind him. The very beginning of the Christian Church. At the first Jesus invited disciples with a sweetness as of milk. [1 Cor. iii. 2. We shall not find that he appointed fixed hours for instructing his disciples; but all his conversation afforded continued instruction and uninterrupted training, taking occasion now from a marriage; now from great peril on the water; now from household necessity; now from a sick man; or from some errors on the part of the disciples. Constantly, as it were, on the corners of the roads, he taught, reproved, bent, bore with, admonished, tried, strengthened, established them, and displayed to them one part of the truth after another, and delivered them from one false conception after another, from the beginning of his ministry, up to the time of his ascension. Harm.]

38. What seek ye—He knew they were seeking him. He therefore means, What seek ye with me? not, Whom seek ye? By this question he touched their hearts. He showed that he knew they were seeking something; he gives them an opportunity to ask what they wanted. Rabbi—They at an early period give this title to Jesus; ver. 49. [In after times, the title Lord, one more expressive of his Messianic dignity, seems to have been customarily given him by the disciples, chap. xiii. 13. L.] And the addition of interpretation, shows that the disciples at the beginning assigned it to him in the full sense of its grandeur. Where dwellest thou?—Gr. πῶς μίνικ, as we ask, where do you stay? where hast thou thy Μονή, abode? They desire intimacy.
39. [For ἔστιν, see, read ἔσταις, ye shall see. Tisch., Alf.] Saw—They might have seen proofs of the Messiah in his dwelling; which was simple, peaceful, neat, quiet, and frugal, without any beggarly array of vases and books, (comp. 2 Kings iv. 10,) in a word, worthy of him and him alone. Abode—Constancy becomes disciples. Day—Happy day! [Omit ὅ, and. (Eng. Ver., for.) Tisch., Alf.] Hour—Andrew made haste, although it was evening, to tell the glad tidings to his brother. [These incidents preceded sunset by two hours. V.G. For John seems always to reckon by the Jewish method, making twelve equal hours from morning to night. Alf.]

41. First—Both perhaps sought Simon, but by different roads. [First is Gr. πρώτος, an adjective, agreeing with he, ὁ, not an adverb. He was the first to find. So L., Alf.] Findeth—With the festival freshness of those days beautifully corresponds the word findeth; it is frequently used here. Brother—He afterwards became superior to Andrew, who possibly was the elder; ver. 44. We have found—Ver. 45. A great and joyful ἐναίδησις, discovery, expected by the world for about 4000 years. They had learned from John, that he was near. Which—An addition of the evangelist, ver. 42.

42. [Omit καί, and, before ἤγαγεν, he brought. Also ὅ, and. Tisch., Alf.] Beheld—An effectual look. Simon, the son of Jona—[For Ἰωάννης, Jona, read Ἰωάννης, John. Tisch., Alf.] No one had mentioned these names to the Saviour. Hence by this nominal address he took complete possession of Peter; comp. ver. 48. Cephas—Peter was afterwards, especially when in Syria, called by this name also; it is Syriac.

43. [Following—Namely, following the day mentioned, ver. 39; and the fourth from ver. 19, etc. Mey. Omit ὅ Ἰωάννης, Jesus, Tisch., Alf. Read, he would, etc.] Would go forth—And went forth, chap. ii. 1. By comparing with this chap. ii., particularly ver. 11, it is evident that the word go forth is important. He went forth—to act, to carry on his work.

44. Bethsaida—This appears to be mentioned, because Nathanael’s native country was near, ver. 45, chap. xxi. 2. [Andrew and Peter—Andrew was the elder brother. He did not take offence at the great honour done to Peter; but he came next to him. V.G.]

45. Findeth—Philip, when called, immediately gains others. Nathanael—It is probable that he was admitted among the apostles, and was the same who is called Bartholomew, a second name derived from his father, Tolomeus, as Simon
from Jona, Bar Jona, James and John from Zebedee. For Judas was called Lebbeus or Thaddæus. Certainly in Matt. x. 3, he is joined with Philip; and in John xxi. 2, Nathanael is enumerated among the apostles, immediately after Thomas; comp. Acts i. 13, and it would appear that his name must have been submitted to the lots cast for the apostolate, Acts i. 23, had he not been already among the apostles. He was certainly just as dear a friend of the Lord, as a friend can be dear to a prince who yet is not employed on his embassies. Saith—With a loud, ver. 48, and a joyful voice. [Moses—John v. 39, 46. V.G.] We have found—Peter, Andrew, and Philip. Of Nazareth—Which was the residence of Joseph and Mary, and was hence considered by the mass as the native place of Jesus. Chap. vii. 41, 42. L.]

46. Can there any—There were therefore many worthless characters there. Comp. as to that whole region, chap. vii. 52. In Nathanael it is more modest and cautious to put this question, than to make a positive denial. Christ did not owe his merit to his native land on earth. He came from heaven. Good—But how great a good, Christ! chap. vii. 12. Come and see—The best remedy against preconceived opinions. Philip now makes the same reply to others, as Jesus the day before had made to the disciples. See, i.e., you will see. An imperative after an imperative often has the force of a future; Gen. xvii. 1; Amos v. 4.

47. Of him—Not directly to him. An Israelite—Worthy to see the angels of God descending, as Jacob did, ver. 51; comp. Gen. xxviii. 12. No creature could bear the name, Israel, unless given of God; so comprehensive is it: the guileless, ἄδολοι, are worthy of it. [Guilelessness is truly a pre-eminent virtue. V.G.] This speech contains a proof: 1, of his omniscience; 2, of his benignity. Nathanael had been hasty; ver. 46. The Lord shows himself a good to him. Indeed—An affirmation showing intimate knowledge.

48. Whence—Jesus does not answer this question, but shows he knows even more of Nathanael. Fig-tree—An emblem of peace and gospel security. [1 Kings iv. 25; Mic. iv. 4. A. R. F.] Saw thee—With the divine eye. Nathanael is reminded of the meditations which he had then had, those of a true Israelite without guile. [O thou Israel without guile, people that livest by faith, before I called thee through my apostles, while thou wast under the shadow of death, and didst not see me, I saw thee. August. in Thol.]
49. [Omit xai λέγει αὐτῷ, and saith unto him. Tisch., Alf.] Answered—A deliberate swiftness to believe brings a splendid portion; slowness is censured, Luke xxiv. 25. Thou art the Son of God—Chap. vi. 69. Nathanael now himself confesses more than he had heard from Philip; he retracts his doubt of the goodness of Jesus. The Son . . . the King—He confesses the person and the office of Christ. Thou art the King of Israel—And my king too, since thou dost acknowledge me to be a genuine Israelite.

50. [Add ὅτι, that, before εἶδον, I saw. Tisch., (not Alf.)] Saw—The repetition is a confirmation. Chap. iv. 17, 18. Believest thou—Others read without the interrogation, thou believest; but it is required by the sentence following, which has no ὅτι, then, nor any similar particle. Thou shalt see greater things than these—The same figure is found, Luke xxii. 52. At the same time it expresses the admiration of the Lord at the ready faith of Nathanael; as Matt. viii. 10, at the faith of the centurion; the Lord shows by a new proof, that Nathanael is intimately known to him, and he confirms his faith. Shalt see—This word implies the abode of Nathanael with Jesus. [To him that hath is given. There is perpetual increase in divine gifts, works, and testimonies: chap. v. 20, 36; xiv. 12. Improve the beginnings; otherwise by delay you are wanting to yourself. V.G.] Greater—On which see the following verse, and chap. xxi. 25. [See—That thou mayest also believe more greatly. For having as yet heard little, he believed little. Euthym. in L.]

51. Verily, verily—Matthew, Mark, and Luke, in the speeches of Jesus Christ, usually write ἀμὴν, amen, or verily, once, John twice. The others indeed do so in the passages, which are not parallel; but yet in parallels too, Matt. xxvi. 21, 34; John xiii. 21, 38; hence it would seem that the Saviour always prefaced ἀμὴν, amen, once, or, as we are disposed to think, always twice. At the time of Matthew, Mark, and Luke, it was not yet full time to record this: when John wrote, the time had come. But why twice? Jesus spake in his Father’s name and in his own: comp. note on 2 Cor. i. 20; his word is truth with the speaker and with believers, 1 John ii. 8, both in word and in deed. Matt. v. 37. They are λόγοι ἀληθείας καὶ πιστοί, sayings true and faithful: comp. Rev. xix. 11. A Hebrew εἰπεζευκαί, [repetition for emphasis,] as Ps. xli. 13, lxxxix. 52, lxvii. 19: so very, very. You—To thee and the rest. [Alf. (not Tisch.) omits ἀπὸ τοῦ, (ἀπὸ τοῦ,)
Ye shall see—Answering to thou shalt see, ver. 50. Great faith and great profession on a man's part secure greater gifts for others also. Heaven—That is, you shall see wonderful signs, which will show that heaven is open. The Lord has descended from heaven, he now dwells on earth; and therefore his heavenly messengers will have much to do, for they will attend their Lord. Open—Gr. ἀνοικῶ, laid open. The preterite in its strict sense, comp. Matt. iii. 16, continuing also to the future. John iii. 13; Acts vii. 56; Rev. xi. 12. [When Christ became man, and began to preach, heaven opened, and remains open; and never since, at Christ's baptism in Jordan, it was opened, has it closed, nor will it ever close, though we see it not with the bodily eye. Christ means: You are now citizens of heaven, and your citizenship is the heavenly Jerusalem, and you are in the fellowship of the dear angels, who ceaselessly ascend and descend upon you. Luther in L.] The angels of God—Ministering servants of the only-begotten Son of God. Ascending and descending—Ascending comes first, and therefore the angels will stay awhile on earth. Jacob saw a similar vision, Gen. xxviii. 12. How much more the guileless Israelite under the New Testament! The Son of man—See note on Matt. xvi. 13. [Thus we see that from the beginning Jesus did not conceal his own glory. For he not only accepted the splendid confession of Nathanael, but immediately added an implication that, from the first, he counted it no robbery to be equal to God. Lampe.]

CHAPTER II.

1. The third day—After the promise, chap. i. 51. Its fulfilment is now exemplified. [One day intervened between the day on which Nathanael was won and the marriage-feast; on this day it may be reasonably supposed, the number of the disciples received some accession. V.G. Nor was this time too short for accomplishing the journey from Bethabara to Galilee (and especially to Cana.) Harm.] Marriage—Christ does not abolish but sanctifies human society. Water alone may quench thirst, but at a marriage the Lord gives wine. On any other occasion this would have been unnecessary. Mark the great courtesy of the Lord. At the commencement of his ministry, while attracting his disciples to future glory, he is a guest at a marriage feast, though his way thence to the cross lay through rugged paths. [Cana of Galilee—Still so called,
Kana el Jelil. It is eight or ten miles north of Nazareth. Rob. It was the native place of Nathanael, chap. xxi. 2. Mey.] The mother of Jesus—John never calls her Mary; but assumes that the name is known from the other evangelists: comp. note on chap. vi. 67, vii. 42, xxi. 2. There—As a relative or intimate friend.

2. [Jesus—And he went. For he came to sanctify all life, its joys as well as sorrows. Trench.] His—From this may be inferred the piety of those who invited him. [But the invitation was certainly not because of Jesus' public character: but of some relationship or acquaintance. De W.] Disciples—There were now more disciples than they who had invited Jesus and his disciples seem to have thought: the wine, therefore, was exhausted very soon; but Jesus very bounteously compensates them with vessels of wine, nearly equal in number to the companions he had brought.

3. Wanted—We know not how many days the nuptials lasted, nor on what day the Lord came and the wine failed. They have no—The bride and bridegroom. Her meaning is: I wish you to withdraw that the others may withdraw also before the scarcity becomes apparent. Taking this to be the meaning of Mary, the answer of Jesus does not seem harsh, but, on the contrary, very affectionate. [More probably, Mary having now heard John's testimony, and seeing Jesus surrounded by the disciples, clearly recognises, for the first time, the Messiah in him, and infers his power to work miracles. L.]

4. Woman—Gr. γυνα. He does not say, Mary, or mother, but woman, a word which holds an intermediate position, especially becoming the Lord, chap. xix. 26, and possibly peculiar to him. The Lord considered the father above all things: and he knew not his mother according to the flesh: 2 Cor. v. 16. Comp. note on John xx. 13. The word mother was especially unsuitable to the sentence, What is there to me and to thee. At all events the Greek γυνα, which has no synonym in our language, has a more courteous sound than woman, German weib as distinguished from femina, female, German frau: woman is used for mother, Isa. xlv. 10. What have I to do with thee—lit., what is there to me and thee—Thy thoughts, he says, and mine differ. The disciples are disciplined in a similar way, chap. vi. 6; xiii. 7. Hour—Of doing what you suggest, that is, of withdrawing. His hour of assisting was assuredly come. [He rather means, the fixed time for manifesting forth his glory, ver. 11. L.] Is not yet come—The same word is found in chap. iv. 47; viii. 42.
5. Saith—As yet Mary had not seen Jesus work a miracle, ver. 11; but from his answer she wisely concluded that he was now about to perform one. *Whatsoever he saith unto you, do it.*—She sees that he is on the point of doing something: and therefore she entrusts to him the whole management, which devolved on her, and the servants also. Comp. Gen. xlii. 55, w' at he saith to you, do.

6. Water-pots—Broad rather than deep: for they were lying, ξείμεναι, [Eng. Vers., set]: they were capacious, long, broad and deep, suited to draw from, ver. 8. *The Jews*—Who frequently washed. [Especially before eating, Matt. xv. 2, etc. These may have been emptied by use before the meal. *Thol.*] The evangelist did not write among the Jews: ver. 13, chap. v. 1. *Firkins*—[About nine gallons]—Containing three thousand baths; 2 Chron. iv. 5, Sept. *Twelve gallons of wheaten flour and forty sheep* and six firkins (baths, Gr. μετ' πατ) of wine; Bel and the Drag., v. 2. By these seventy priests, besides women and children, were liberally maintained. See the same passage, ver. 9. It is not doubtful that much remained over. According to this view the fifteen firkins in Cana might have furnished drink enough for upwards of 175 men, and to an equal number of women and children; to feed whom 360 gallons and 100 sheep would be required. I say expressly according to this view, and further on refer the words to feed whom to upwards of 175, not to 175; thereby greatly enlarging the sense of the word upwards. Comp. 1 Esdr. viii. 22 (20).

7. [Fill—The moment of the miracle seems to lie between this and the following verse. The servants poured in water, they drew out wine. *L., De W.*]

8. *They bare*—That is, they drew and bare. Beautiful obedience. [Made wine—He who made the wine at this wedding does the same thing every year in the vines. Just as the water which the servants put into the water-pots was turned into wine by the Lord, so that which the clouds pour down is turned into wine by the same Lord. It excites no wonder in us, because it occurs every year. *August. in L.*]

9. *The ruler of the feast*—Who was governing the whole feast: skilled in determining questions of taste. [Which had drawn the water, not which drew, as Eng. Vers. *Trench, Alf.*] The water—The article points out the subject. *Knew not* . . . *knew*—The ruler's ignorance proves the excellence of the wine: the knowledge of the servants, the reality of the miracle. Called—It is not said to himself.
10. **Saith**—So that all present might hear: see ver. 9. **Good**—The bridegroom therefore, in the opinion of the ruler, had furnished wine sufficiently good, but Jesus gave better. **Have well drunk**—[So Eng. Vers. properly renders with De W', etc., though others understand it to mean, when men are well drunken. So Beng. The language of the governor of the feast is half sportive. L.] The ruler's observation is repeated and the Jewish custom noticed: drunkenness is not approved. **Thou host kept**—He speaks as if he were ignorant of what had happened, ver. 9.

11. [Omit τιν before ἀγγελιν. Tisch., Alf. Render, This wrought Jesus as the beginning of miracles. Mey., Alf.] This—Our Lord's early miracles are narrated with great funniness: for the beginning of faith rested on them. [Indeed the first miracles, here and chap. v. 8; Matt. viii. 13; he did not work by his hand, but by his words: that it might be manifest that his power was divine. Men sometimes have a natural strength, so that even severe bodily infirmities yield to their hands. But the power of Jesus was different; since, when he afterwards stretched out his hands, or used other forms in miraculous cures, he did so for the sake of those who were benefited, Mark vii. 33, etc., chap. viii. 23. Harm.] **Beginning**—From which it might be gathered that more would follow. **And manifested**—And thus began to manifest his glory. He had not previously wrought any miracles. [He, it appears, taught before showing signs. When he made this beginning of signs, his teaching had been previously commenced with his disciples, whose teaching faith was confirmed by this miracle, and with others through John the Baptist, as well as through Jesus himself: John i. Harm. **His glory**—Words which could be used of no being less than the Son. For others would have manifested another's glory; only he his own. Trench. On this glory, see chap. i. 14. *Alf.*] **Disciples**—His mother had already believed: Luke i. 45. **Believed**—More fully, chap. i. 50. Even at a marriage feast we must seek to increase our faith. Henceforward the disciples were prepared to accept whatever the Lord should do or say.

12. **He went down**—From Cana [in the country, to Caper-

naum, on the lake-shore. *Alf.*] And—a holy family. His **brethren** are placed before his **disciples**. The privileges of his brethren would have been very great if they had made use of them. These are first mentioned here: Joseph is not now added. We may reasonably suspect that Joseph died
between the twelfth and thirtieth years of Jesus, and that his brethren were not the children of Joseph, (for Jesus, as he was reputed the son, so was he regarded as absolutely the first-begotten of Joseph), but the sons of Mary's sister. 

Harm.] Not many days—He accustomed them to travelling, and his journey to Jerusalem drew nigh. See ver. 13. [Manifestly by this phrase (comp. Acts i. 5, xiii. 31) this continuing is distinguished from his abode at Capernaum. That preceded, this followed the imprisonment of John. Harm.]

13. The Jews' Passover—The work of Christ was particularly fruitful at the time of the passover.

14. Oxen, and sheep, and doves—Used in sacrifices. Sitting—in the act of bartering; [business was the more brisk, as the passover was at hand. Harm.]

15. A scourge—Admirable zeal! Of cords—Scourges were formerly thus made. No material inflicted less injury on the body than this. It is not said that he struck one blow against the men: he accomplished his object by terror. [The scourge was not used to force them to go; for his human arm was nothing against so many; but rather as a symbol of God's judgment soon to fall on the corrupters. Neonad. This cleansing of the temple is different from that recorded Matt. xxi. 12, etc., the one occurring at the commencement, the other at the close of his ministry. Mey., Alf.]

16. My Father's house—Wonderful authority! [The Saviour proved himself on this occasion Lord of the temple, and all its feasts; men therefore had no reason to wonder, either if he did not then tarry until the end of the feast, or if afterwards he did not attend all the feasts, or if he failed to be present at the beginning of the feast. Harm.]

17. [Answered—to his act; i.e., it gave them occasion to demand his testimonial of authority for such a violent procedure. L. Omit δι, and Tisch., Alf.] Remembered—Comp. ver. 22, chap. xii. 16. Concerning the time of remembrance, chap. xiv. 26. [For καταφάγις με, hath eaten me up, read, καταφάγοντο με, eateth me up. Tisch., Alf.] Zeal . . hath eaten me up—So Sept., Ps. lxix. 9. Indeed his enemies afterwards killed Jesus for his zeal for his Father's house. House—See ver. 16.

18. What sign—Yet this very act was a sign, which Jesus had miraculously wrought. [How many armed men, think you, would be required immediately to drive all the buyers and sellers from any market-place? V.G.] Hence indeed
this act was the more remarkable, since Jesus, having just come from his baptism, was still a stranger to the inhabitants of Jerusalem. Harm.] They require signs to be proved by signs. They evinced the same obliquity, chap. vi. 30; Matt. xxi. 23.

19. Destroy—For this deed, the cleansing of the temple, they subsequently destroyed the temple of his body; destroy, i.e., if you destroy; or better, you will destroy. We find a similar use of the imperative. Ecclus. xxx. 9; xxxiii. 26, soothe your little son, etc. This—No doubt that Jesus supplied what the evangelist adds, ver. 21, by a nod or a gesture, which the Jews did not observe. Temple—The body of Jesus will be raised again; it is the temple and abode of the Godhead. Jesus, therefore, is Lord of the temple at Jerusalem, which temple was a type of the Lord's body. I will raise it up—A word suitable both to the stone, the buildings, and the temple of his body. It occurs again, ver. 22. I can do, he says, and the remark is a noble one, what I will with the temple of my body, chap. x. 17, 18, and with this temple of stone and wood. He evades their demand of a sign; comp. chap. viii. 28. But even at that time he wrought miracles, ver. 23. [Such seems to be the true exposition of this much-disputed saying. By this temple, Christ means his body; calling it by that name, because the temple was the shadow and type of the body of Jesus, and of his church. In crucifying his body, the Jews destroyed their temple, their whole typical economy. In raising up his body, he built up the temple of God in his church, in a new, spiritual, and glorified form. Stier. so Alf.]

20. In building—By Herod the Great, and afterwards. And wilt thou—They seem to have taken the words of Jesus the more literally, because he was called a workman. Mark vi. 3; comp. Matt. xxvi. 61; xxvii. 63. Stupidity often aids malice. [But Semler properly remarks that their question does not show malice. L.]

21. Of the temple of his body—That is, of the temple, which was Jesus' body; comp. chap. xi. 13. [Neither disciples nor Jews understood Christ's word at the time; but he was scattering seeds of truth for the future, ver. 22. Mey.]

22. Was risen—His resurrection, and not his glorification, is quoted because the sign was fulfilled in his resurrection. Comp. I will raise, ver. 19. Remembered—Faith and memory mutually assist each other here; and chap. xii. 16, xvi. 4: they also work together; Matt. xvi. 8, 9; Ps. cxi. 13; comp. ver. 12.
ST. JOHN.

[Omit ἀνεπίστευτον, unto them. Tisch., Alfr.] The scripture . . . word—Relating to the raising of the temple again; both of God.

23. In the feast-day.—The people being assembled, chap. iv. 45. Believed—As those in chap. viii. 30; xii. 42. Miracles—The evangelists record more miracles in Galilee than in Judea and Jerusalem; ver. 1 and chap. iv. 46. For he wrought a great number in Galilee; Matt. xi. 20. Those wrought at Jerusalem were of themselves very well known.

24. Did . . . himself—He did not condescend to too much familiarity with them. (Sept. Job xxix. 24, If I laughed with them, they believed not.) He did not reveal to them that which it was not as yet full time to reveal. [Rather, he did not account them true disciples, disciples indeed, chap. viii. 32. Euthym. in De W. In fact he left the city, when the passover was not yet, or scarcely, concluded; because these men were already meditating the plots, which broke out more openly, chap. v. 16, 18; vii. 1; it was not yet time to encounter their hatred. Doubtless Nicodemus came to him by night, because he surmised this. Harm.] The antithesis is εἰς ὄντας, many believed, ver. 23. He—Of himself he knew all men. Knew—John frequently uses to know, in reference to the knowledge of all things, which Jesus, without human instruction, had, chap. iv. 1; v. 6.

25. Of man . . . in man—This is said of all mankind; in ver. 24. of the individuals included under this term. He—Himself, without other evidence. What—For example, treachery: every man is deceitful. John employs a Euphemism [that is, a mild expression for something bad.] In man exists what is human; in the new man, what is divine, Christian, spiritual. [John often makes prominent the immediate, supernatural knowledge of Jesus. Comp. chap. i. 48, 49; iv. 19; vi. 61, 64; xi. 4, 15; xiii. 11; xxi. 17. Mey].

CHAPTER III.

1. There was—Eleven conversations of Jesus are narrated in detail by John: the first of these now commences. A man—One of those of whom see, chap. ii., at the close: but considerably better than many. [There can be no doubt of the sincerity of Nicodemus in his inquiries. He seems to have had his attention attracted to Jesus by his miracles, (comp. chap. ii. 23), and perhaps he had before been watching for the signs of that kingdom of God, heralded by the Baptist. L.]
2. [For τὸν Ἰησοῦν, Jesus, read αὐτὸν, him. Tisch., Alf.] By night—Christ always receives those who come to him. We know—I and those like me: the rulers rather than the Pharisees, chap. xii. 42. To this plural, the plural of ver. 7 corresponds. Nicodemus states the antecedent as the consequent. Therefore I wished, he says, to confer with thee. He wished to hear of heavenly and sublime things, ver. 12, [but Jesus brings him down to first principles. V.G.] Miracles—Chap. ii. 23.

3. Except a man—An indefinite expression. Nicodemus, however, properly applies it to himself. Comp. ver. 7, ye. The sense is: Thy opinion, O Nicodemus, respecting Jesus is not enough; thou must believe absolutely, and submit to God's ordinance of baptism. Comp. Matt. xvi. 16. [Rather, My doctrine is not of doing or leaving undone, but of becoming; of a change in nature. Luther in Thol.] A necessary doctrine for Nicodemus. Jesus therefore began at this point, as Nicodemus had afforded an opportunity. Be born—At first this is stated metaphorically, in harsh language, to convince Nicodemus of ignorance: it is subsequently explained, in a literal sense, when he has been humbled, ver. 15. [Comp. 1 John v. 1.] The same truth is here expressed, which Matt. iii. states under the term μετανοιάς, repentance, a word which is not read in the Gospel of John. [Think not that the work of faith is accomplished without trouble; for it is a creation from above. On the other hand, regard not regeneration as more difficult than it is; it is simply accomplished by faith. V.G.] Again, lit., from above—Gr. αὑων. [Not as Eng. Ver. again; but from above, i.e., from heaven, of God. L., Mey., De W.] Comp. ver. 2, 7, 11, 31. Above, that is, whence the Son of man has descended. Cannot—Nicodemus had not comprehended what he had said, ver. 2. See—Even now and after this life, [with understanding and clear perception; Stier.] See with enjoyment. The kingdom of God—He who sees Christ, sees the kingdom of Christ. The new birth and our knowledge of him are derived from the same source. [To this Nicodemus was aspiring; he was yet ignorant of the importance in this respect of faith in Jesus. V.G.]

4. How—How and why frequently impede faith; ver. 9, chap. vi. 52. Nicodemus marvels, ver. 7. It is well that he simply asks. Be born—Nicodemus should have added from above: this he omits: he therefore says, a second time. [Not misunderstanding the αὐτὸν, from above; but receiving no idea from it at all. Mey., etc.] Old—Not merely adult. Nicodemus therefore, being an old man, asks for his own sake;
he came to Jesus, who was much younger. Can he—Gr. μὴ δῶνας, surely he cannot? Nicodemus objects spiritedly, [and in such a way, that his words appear to border on deri-
sion. Hence Jesus makes his next answer a little more distinct, as well as somewhat more paradoxical and severe. V.G.]

5. [Except—Nicodemus doubted the possibility; ver. 4; Jesus reiterated the necessity, which presupposes the possibility. Thol.] Of water and of the Spirit—Jesus makes his remark the more difficult, in order to discipline Nicodemus. At the same time he states the difference between the heavenly and the natural birth; and he defines the former as a communion with himself and with the Spirit, (for he speaks of himself and of the Spirit in ver. 11. Comp. 1 Cor. vi. 11.) No one can enjoy God without the Son and the Spirit. Water signifies the baptism of John into Jesus Christ, ver. 22, 23; by omitting this baptism, the colleagues of Nicodemus despised the counsel of God; Luke vii. 30. Nevertheless the Jews were accustomed to baptism: Heb. ix. 10. Nicodemus appears to have thought too little of John and of his baptism, for John had wrought no miracle. Comp. ver. 2. Communion with the Spirit of Christ is needed, as well as communion with Christ; Acts ii. 38. Because the same Spirit glorifies Christ, the Spirit alone, of whom we must be born again, is mentioned, and nothing is said of water; he does not say in ver. 6, that which is born of water is water. The necessity, therefore, of regeneration first, and of baptism second, is here confirmed, (comp. a similar and, chap. vi. 40): otherwise there would be little hope for infants dying unbaptised. Comp. on water and the Spirit, Tit. iii. 5. Enter—This corresponds to enter of the foregoing verse. He speaks with more severity; comp. see ver. 3. He cannot enter; still less see. He who wishes to understand the internal structure of a house, must enter it. That which is not born, uses neither eyes nor feet.

6. That which is born—This being neuter, has a more general sound. It denotes the rudiments of new life: comp. Luke i. 35; or even the whole body of the regenerate: comp. John vi. 37, 39. The masculine is subsequently em-
ployed, every one that is born, ver. 8; signifying matured birth. Flesh—True flesh: but also mere flesh, void of spirit, opposed to spirit, of an old creation. Spirit—That which is born of the Spirit is spirit: he who is born of the Spirit is spiritual. [Like produces like. That which is fit for God's kingdom cannot come of the flesh; but of the Spirit alone. L.]
7. Ye—Thou, and those in whose name thou hast spoken, ver. 2. Jesus says ye, not we.

8. The wind—[Beng. would translate πνεῦμα in a limited sense: the Spirit breatheth where it will, and thou hearest its voice, but knowest not whence it cometh, and whither it goeth! So is every one that is born, etc. This is literal, and makes good sense, the emphasis falling on every one. But all recent commentators adopt the more common rendering of Eng. Ver. Yet the usual arguments are not conclusive. The word ὁσίος, so, does not require us to understand a comparison between different things. Nor does the last clause become superfluous, on Beng.'s view, if proper emphasis is observed. On the other hand, breatheth (πνεῦμα) will, (ἀείκονος) voice, (φωνή) seem more appropriate to Spirit than to wind. But the interpretation on Beng.'s view, is difficult; and the authority for the common rendering is overwhelming; including L., Mey., De W., Thol., Stier., Alf., Ols., Robinson, Schleusner, etc.] For the Spirit, not the wind, (concerning which comp. Eccles. xi. 5,) has a will and a voice; of him we are born, and he who is born of him, is such as he is. It is not the person born again who should be directly compared with the wind, but the Spirit himself. Bloweth (lit., breatheth)—In the word and sound of the gospel. 1 John v. 6. Where—Where, whence, and whither, above the flesh, above the earth, above nature. Flesh and spirit are antithetic,—so earth and heaven, nature and grace. Thou hearest—Even now while hearing me, thou hearest on earth the voice of the Spirit; comp. earthly things, ver. 12. Whence—From heaven. From above. So—Like the Spirit, whom thou hearest and knowest not. What the Spirit does of himself, he also does in him that is born of the Spirit. The Spirit quickens a man. He in whom the Spirit breathes, in his turn breathes of the Spirit, and sends forth the voice of the Spirit, his will being freed through the Spirit.

10. A master, lit., the master—A teacher with many hearers, an experienced man, somewhat better than the others, who are altogether corrupt: chap. x. 8, notes. The article is emphatic. Nicodemus, of all the Jewish teachers alone, came to Jesus, and was able to teach Israel the knowledge of him; subsequently, indeed, he acted the part of a teacher in Israel, defending the Just One, both by his opinion, chap. vii. 50, and by his act, chap. xix. 39. In these two passages the evangelist repeats the notice of this interview by night. These things—Which make Israel divine.
11. Verily, verily, I say unto thee—This is said three times to Nicodemus. [We—I, with John the Baptist, and all the prophets. Luth. and Thol.] We speak—That only. Do know—Jesus does not associate John or any one else with himself: chap. i. 18; vi. 46. He speaks of himself and of the Spirit. Comp. on the Son, ver. 32, on the Holy Spirit, ver. 8, 34, chap. xvi. 13, [also chap. v. 30. Ye—Rulers of that period among the Jews. Thol.] Receive not—[In faith. V.G. But this difficulty was the exceeding slowness of Nicodemus to understand Christ’s words. He means: although what we declare is the sure truth of God, yet ye accept not our testimony to it. L.] The plural, as in ver. 2, we know.

12. Earthly things—To the divine perception of the Lord Jesus, the things which must be done on earth are earthly; to us grovellers they appear supremely divine. The whole style of Scripture is full of condescension. Regeneration is from but not in heaven: it is, however, on the verge of heaven. [But this is metaphorical. Earthly means easy to comprehend; heavenly, difficult to comprehend. To a master in Israel, such doctrine as the new birth should be easily intelligible, being in substance accessible in the Old Testament. But ver. 14, etc., belong to another class of truth, new, remote, and such as might be difficult even to a master. L.] How—The reason why Scripture is silent on many subjects. Shall ye believe—The less anything appears credible to reason, the more celestial it frequently is. Heavenly things—The inner principles of the kingdom of God, ver. 3; Wisd. ix. 16. He does not in ver. 13 speak, but rather hints at heavenly things.

13. [This verse proceeds to affirm that no one has risen to the knowledge of these heavenly truths, so as to reveal them, but this Son of man himself; who yet, though he has descended, abides also in inmost union with the Father in heaven. L.] And—If the question in ver. 12 be changed into a positive assertion, it will be seen, on slight reflection, that this is a correct statement. In the foregoing verse, and in this also, we are described as by nature aliens from heaven. Without faith in my words and in me, says our Lord, you cannot understand, or reach the things of heaven. The antecedent is put for the consequent. In the same way xai, and [for] is employed, chap. xii. 35. No man—Born on the earth. Angels, it is clear, are not excluded, chap. i. 51. The faithful do not ascend, but are drawn by the Ascender [the Saviour] after him. Him they have put on in their baptism. [Hence
appears the absolute need of faith. V.G.] To heaven—He speaks in particular of the heaven of God's majesty. But—Here change the perfect ἔωσαν, hath ascended, into the future, [middle] and supply ἐλθεῖσαι, shall ascend: comp. chap. vi. 62. Before his passion the Lord has nowhere spoken more clearly of his ascension, than in this and in the parallel passages, chap. vi. 62; in which he also refers to his ascension, as an object of faith, much more incredible than those things which to his hearers appeared so difficult of belief. On the whole, the two conversations in chapters iii. and vi. bear a striking resemblance to each other: the one treats of the commencement, the other of the sustentation of the new life, each instinct with divine truth. How is the objection which our Saviour meets with. He dwells upon the whence and the whither. He . . . heaven—The Son of man took our nature, having been previously the Son of God in heaven, and began to dwell on earth. He alone then, says Jesus of himself, can and will ascend to heaven. Prov. xxx. 4. Which is, Beng., was—[Gr. ῥω, better than which is.] Who was in heaven, and with God before the heavens were made, chap. i. 1, notes. Thus, we see, he descended, and will ascend. Comp. simply was, chap. vi. 62; so who was [Eng. Ver. which is.] chap. i. 18: ῥω, being, is often used of past time, chap. ix. 25; xix. 38; Luke xxiv. 44; 2 Cor. viii. 9.

14. And—Christ, after mentioning his glorification, frequently hinted at his passion. Moses—This is the first recorded mention of Moses by our Lord. The serpent—This serpent was innocuous to counteract those that were venomous: in the same way the man Christ was sinless to counteract the old serpent. [So Alf. As the brazen serpent was made in the likeness of those which spread the poison, so Christ was made in the likeness of sinful flesh.] In the wilderness—Where there was no other remedy. Must—For this purpose he came down from heaven. Be lifted up—On a cross towards heaven. [Lifted up—First in crucifixion, then in exaltation. Yea, there is before me an exaltation, but (says Jacobi) it will take the form of most profound abasement. Stier. Jesus did not yet, at this early period, speak distinctly of his suffering on the cross; see ver. 16. V.G.]

15. That—The goodness of the Son in ver. 15, and of the Father in ver. 16, is described in the same words. [The Son's grace and the Father's love are extolled. V.G.] Comp. chap. vi. 37, notes, chap. x. 28, 29. Whosoever believeth—
Jesus now begins to speak more plainly. Faith, to those who need salvation, is what gazing on the uplifted serpent was to those who suffered from the plague. In him—As lifted up. The cross is the ladder to heaven. [Omit μη ἄποινην ἀλλ', not perish but. Tisch., Aℓf.] Should not perish—By the venom of sin. Eternal life.—By regeneration and faith. In every case, eternal life is mentioned early in our Lord's discourses. Here it is found for the first time. He takes it for granted as a fact well ascertained from the Old Testament: chap. v. 39. See Dan. xii. 2; Luke x. 25.

16. [What follows, to ver. 21, seems to be a continuation of the words of Jesus, added by the evangelist. Thol. This appears from the fact that the reference to Nicodemus is dropped, and the thoughts of the prologue, chap. i. 1-18, are taken up. Ols.] Loved—The Son knows the Father, and the love of the Father: he alone bears the best witness of him: comp. ver. 35. The world—All men under heaven, even those on the verge of destruction (comp. νω, moreover; Eng. Ver., and, ver. 19,) with whom he had otherwise been wroth: ver. 36. But for this, unbelief would not properly be a ruinous error in unbelievers; they were required to believe that the Son of God was given for their sake; he was therefore given for their sake. Comp. by all means chap. xii. 47. Gave—[To be crucified. V.G.,] really, in truth and in earnest: Rom. viii. 32. Christ gave himself, Gal. ii. 20, really, and in earnest. In him—As having been given by God in love.

17. To condemn, lit., judge—Although men accuse God of this. To judge, signifies judicially to abandon to merited ruin.

18. Is condemned—This word is employed to suit human notions. The unbeliever is under that condemnation which he supposes the Son of God has brought upon the world. [Such an one has already, by not believing, chosen his own miserable portion. De W.]

19. Condemnation—The cause of judgment. [Rather, this is, not the cause, but the condemnation; it consists in this, that men, who receive not the light, are condemned to the darkness they love better. Comp. 1 John v. 11, chap. xvii. 3. L.] That light—After life light is named, as in chap. 1. The light is Christ. See what follows. In ver. 19, Light, the person, is praised: further on, in ver. 19, in opposition to darkness, which is not personified. In ver. 20, 21, the subject treated of is light indefinitely in the thesis, but in such wise that in the hypothesis, it answers mainly to the hypostatical [personal]
light. **Loved**—They did not return love for God's love, ver. 16. **Rather than**—The comparison is very appropriate. The beauty of the light aroused their wonder; but they were bound down by the love of darkness. Comp. John v. 35, we find a similar comparison, chap. xii. 43. **Evil**—Gr. \(\tau\alpha\nu\gamma\zeta\alpha\), wicked. This is in sense worse than \(\varepsilon\alpha\nu\lambda\alpha\, \upsilon\iota\), vile, ver. 20.

20. **Doeth**—Gr. \(\tau\alpha\nu\sigma\sigma\omega\nu\), but \(\tau\omega\iota\nu\), ver. 21. Evil is ever restless and busier than truth. They are therefore signified by different words. **His deeds**—Gr. \(\tau\alpha\ \varepsilon\gamma\zeta\alpha\ \alpha\upsilon\tau\omicron\omicron\), the works of him. These words, which refer to him who flees from the light, are skilfully put first; then in ver. 21, \(\alpha\upsilon\tau\omicron\omicron\ \tau\alpha\ \varepsilon\gamma\zeta\alpha\), his works, in reference to him who knows that he will not be ashamed. **Should be reproved**—Gr. \(\iota\varepsilon\gamma\gamma\chi\delta\iota\), convicted of being what they really are: against the will of the evil-doer. Opposed to this is **may be made manifest**, ver. 21.

21. **That doeth**—Gr. \(\tau\omega\iota\nu\), to do, is frequently used of a constant occupation; as with the Romans, mercaturam facere, to carry on a trade. **May be made manifest**—Even Nicodemus subsequently acted with more openness. **Deeds . . . wrought**—Gr. \(\varepsilon\gamma\zeta\alpha\ . . . \ \varepsilon\iota\gamma\gamma\sigma\mu\epsilon\nu\alpha\). Kindred terms. **In God**—In the light, by the power and love of him from whom all truth originates.

22. **Into the land of Judea**—From the Jewish metropolis. [He did not, however, remain there long, (comp. on the word, \(\dot{\delta}\iota\varepsilon\gamma\zeta\beta\iota\), tarried, ch. xi 54; Acts xvi. 12, xx. 6,) and that because of the Pharisees, who were even less favourable to Jesus than to John, chap. iv. 1. Harm.] **Baptized**— Chap. iv. 1, 2. John did not obstruct those who came spontaneously while Jesus was baptizing; but now he no longer invites them.

23. **Enon**—From a Heb. word signifying] fountain. **Salim**—Gr. \(\tau\omicron\ \Sigma\alpha\lambda\iota\mu\). The masculine article implies a district. **Much**—As the rite of immersion needed.

24. **For**—John therefore ceased to baptize when he was imprisoned, but not before. **Not yet**—The apostle takes that for granted which the other evangelists have recorded of John's imprisonment.

25. **Then**, lit., accordingly—There is a reference to ver. 22; comp. ver. 26. **A question**—A dispassionate one: not a quarrel. **Between**—Gr. \(\varepsilon\zeta\), on the part of. The question was raised by the disciples of John. [For \(\iota\omega\beta\alpha\iota\omega\), the Jews, read \(\iota\omega\beta\alpha\iota\omega\), a Jew. Tisch., Alf.] **Jews**—Those who now resorted to Jesus and not to John; while the disciples of John maintained that purification should be sought from him. **Purifying**—From
sin. [It is thus no new thing for men to dispute about repentance, instead of performing it in love. Q.] Mark i. 4; comp. Eph. v. 26. A word in common use among the Jews. Comp. Heb. ix. 13, 14; 2 Macc. i. 36, ii. 16. John nowhere uses the words a baptism, a baptizing, the Baptist; see ver. 5; even for Levitical baptism he uses the word purifying, chap. ii. 6.

26. Came—The disciples of John were not with him so habitually as the apostles were with Christ. He that—He does not mention Jesus by name; they speak of him as of one who was not so well known as he ought to have been.

27. A man—I, says John, who am but a man. Receive—Take to himself. Can . . . nothing—Gr. ὅν δὲν ἔχειν [lit., cannot.] How can I dare, says he to bind men to me?

Nothing—Still less the name of Messiah [A man can of himself receive nothing of heaven or of God. Euthym. in L.] From heaven—That is, from God. This use of a general for a special term implies meekness.

28. Before him—Of whom ver. 26 treats. See ver. 30. John did not in set terms call Jesus the Christ: but he spoke of him in such a way that he might easily be recognised [as Christ.]

29. He that hath—Or he whom the bride follows. All come to Jesus: from this it is evident that Jesus is the bridegroom. See Song of Solomon The friend—Who loves and is beloved by the bridegroom. The derivation of the name John is in accordance [with this view.] It is the duty of a friend to rejoice. Standeth—As his attendant. Heareth—Heareth him speak with the bride, ver. 32, 34. These two [Gr.] participles belong to the subject: the predicate is rejoiceth. Voice—By which the bridegroom testifies his presence, ver. 32. This voice gently attracts the bride. Joy—Without sorrow and without envy.

30. Increase . . . decrease—So that all are hereafter to come, not to me, but to him: Josh. iv. 14. Not even death was to hinder Christ’s increase; for this reason the evangelists speak of his death in a very different way than they speak of that of John.

31. He . . . from . . . above—It appears that the evangelists appended these words as far as the end of the chapter. They are suitable to the Baptist’s tone of thought: comp. notes, chap. i. 7. [So L., De W., (who, however, supposes the passage based on remarks of the Baptist;) Thol., Ols.] Furthermore, the proposition he that cometh from above is above all, although clear enough from the kindred words ἄνω. ὅπερ ἐν ἀνω, from above; above is soon made clearer by the anti-
thesis, he that is of the earth. Above all—In dignity, power, and speech. He therefore is above John also. John is included in the word all, ver. 26. That is of the earth is earthy—Gr. ἐξ τῆς γῆς. Place [repetition of the same expression in a different sense:] the former is used of the natural birth, the latter of disposition and condition; and the latter is followed by a corresponding method of expression. The contrasted proposition, which likewise consists of three members, corresponds. It is not said, he that cometh from the earth; because he was on the earth, but he that cometh from above, that cometh from heaven to the earth: for he was previously in heaven. Is of the earth—The contrast is, is above all. Speaketh of the earth—For this reason those who dwell on earth hear him with greater willingness. The spiritual excellence of a teacher must not be measured by the pleasure of his hearers. [The Baptist himself then, even in his office of forerunner, is of no importance, in comparison with his Lord. L.]

32. [Omit the first ταί, and. Tisch., (not Alf.)] He testifieth—This is far more impressive than he speaks. No man—So ardently does John desire the supremacy of Christ, that instead of all, (a word which his disciples use, ver. 26), he says no man. Comp chap. xii. 38. Receiveth—A form of faith. There must be a reception, not a mere bodily approach.

33. He that hath received—As John had. Hath set to his seal—Hath affixed his seal, and, as it were, subscribes the fact: he acknowledges for himself and has confessed to others, that God, in whose word he confides, is faithful: and he gives him the glory. Rom. iv. 20. Comp. I John v. 10. See on sealing, Neh. ix. 38. It is called ὁμολογία, profession, in the Epistle to the Hebrews. A metaphor taken from contrasts. God—Whose word is that of Messiah: see the following verse: chap. xii. 44.

34. Hath sent—From him. [Omit ὁ Θεὸς, God, in the last clause. Tisch., Alf. Read, For not by measure giveth he the Spirit (unto him).] For... not... by measure—There is one gift of the Spirit which is made by Christ; under this gift we who receive a measure are included, Eph. iv. 7; John i. 16. In order that we might be able to receive a measure, there must have been some one to take, and before taking, to receive without measure, with the view of baptizing the rest with the same Spirit: moreover, we shall hereafter receive the Spirit without measure: 1 Cor. xiii. 10, 12. The Hebrews observe that the Spirit was given to the prophets in
measure. Even the Holy Ghost, they say, which rests on the prophets, rests only in measure. Even the words of the law which was given from above were given in measure only. Cartwright. Again, since Christ received the Holy Ghost without measure, he speaks most perfectly the words of God.

35. All things—See ver. 29, 36. Both the Bride (ver. 29) and the Life (ver. 36) belong to Christ. Into his hand—He, then, who does not submit to the Son, who does not through faith receive from the hand of the Son, does not experience his grace. The same phrase is found chap. xiii. 3. Subsequently we have, under his feet: 1 Cor. xv. 27.

36. Hath—The present, which includes the future. See on chap. v. 24. [Thus the life given by Christ is a present possession of believers, to be completed and glorified at his appearing. Mey.] Shall not see—The future which includes the present. Wrath—For he has no experience of the love with which the Father loves the Son, and those only who believe in the Son. Abideth—Gr. μενεῖ. Others read μενεῖ; shall abide, but see ver. 18. He is condemned already—The wrath of God abideth on him: there is no need of its coming at last.

CHAPTER IV.

1. Knew—Even though no one told him. Had heard—Comp. chap. iii. 25, 26. The Pharisees—Who were likely to be displeased at it; chap. i. 24. For they were anxious to make proselytes, Matt. xxiii. 15, [and expected in the Messiah worldly splendour and entire cordiality towards them, as the protectors of the theocracy and the law. L.] More—See again chap. iii. 26.

2. Jesus—So the Vulgate. Gr. Ἰησοῦς ἀμαντός, Jesus himself. Baptized not—To baptize, a ministerial act; Acts x. 48; 1 Cor. i. 17. John, his minister, baptized with his own hand: it appears that John’s disciples did not baptize any one. But Christ baptizes with the Holy Ghost.

3. [Omit τὰ ywaćα, again. Tisch., not Alw.]

4. Go through—In the very journey he did great things. Samaria—An admirable arrangement, especially at that early time. Jesus here avoided doing that which he afterwards forbade his disciples to do, Matt. x. 5. The Samaritans went out to him, ver. 30; nor did he, except when solicited, give them two days, ver. 40. Nay, he so regulated his conversation with the woman of Samaria, that he bestowed his grace upon her
at her request only, ver. 15. [He adopted a similar method towards the Gentiles: Matt. xv. 21, etc., Mark vii. 24, etc. Harm.]

5. Sychar—Formerly called Sichem; subsequently by the change of a [Heb.] letter, Sichar, wages, that is, of Joseph's expedition; Gen. xlviii. 22. Thus Jacob was able to bequeath this district to Joseph, over and above the land which God promised. To this derivation, ver. 36 appears to allude, μισθόν, wages. Such a derivation is not despised: chap. ix. 7. Gave—Jacob had dwelt in this place, ver. 12; and had given it as an estate to Joseph out of special love.

6. [Jacob's well—Still known and honoured as such. Mey. It stands at the mouth of a valley enclosed by high mountains; and has Gerizim, the mount of blessing, on the left, and Ebal, that of the curse, on the right, to one entering the plain. Schubert in Thol.] With his journey—He had made a long journey on foot. Thus—According to the convenience of the place, such as it was, without display, alone, as in no wise showing any expectation of the woman of Samaria, but wishing in mere weariness to take some repose. The popular and courteous character of our Lord's life deserves admiration; the early Christian imitated this disposition. It was, moreover, very proper that Christ should not at that time openly present himself to foreigners, but, as it were, casually only. Matt. x. 5, xv. 23, etc. Οὖς ἤκουσιν, thus, must be explained by the word with which it is joined, as chap. viii. 59; Acts xxvii. 17; 2 Pet. iii. 4; Sir. xxxii. 1, καὶ ὤερον ἔδωκεν, sit so at the banquet, as to regard nothing else. So here, he sat so, as he sat. Chrysostom explains it, simply, and as it chanced. On—Gr. ἐπὶ. Upon (the well was enclosed with a wall or curb); or at all events, near: as Mark xiii. 29, ἐπὶ τὸ ἐξώκρυσε, at the doors. About the sixth—Mid-day. The reason why Jesus was weary; why the woman sought water, and why the disciples sought bread.

7. Of—To be taken with a woman. [The outward conveniences of ordinary life serve to advance the kingdom of God. V.G.] Give me to drink—Reckoning from this address, there are seven subsequent changes in the conversation which, until the disciples arrived, might have appeared to be of no great importance. Jesus marvellously leads the subject on to the great consummation, I am the Messiah, ver. 26. This the apostles were long in learning, [chap. xvi. 31.] In point of fact the tree is longer in growing than the ear of corn. In
the same way he led the nobleman to faith by two remarks, ver. 48, 50.

8. For—If the disciples had been present to draw water, Jesus would not have asked the woman for any. [His disciples—The twelve had not yet been chosen; nevertheless they probably accompanied him on this journey. Not only two, but all, entered the town; the novelty of this fact appears to have induced the men afterwards to listen to the woman with more readiness. V.G.] To—Gr. ἵνα, in order that. In order that they might purchase food. When they were in after time sent to teach, they did not enter the Samaritan towns to do this.

9. How is it—Openness and simplicity is seen in the woman's first words. A Jew—She drew this inference from his dress or dialect. For... no—These words are introduced by the Evangelist to explain the woman's surprise. The Rabbinical maxim, it is unlawful to eat the bread or to drink the wine of a Samaritan, coincides with the woman's thought. Dealings with—It is not intercourse but intimacy between the Jews and the Samaritans that is denied, (comp. the preceding verse).

10. [Jesus—Forgetting his thirst, and seizing the opportunity for words of awakening. De W.] If thou knewest—Her ignorance is an impediment: the disclosure of it shows the compassion of Jesus and awakens a desire in the woman's heart. The gift—This gift is the living water. [Rather, the gift of God here, is the interview with Jesus, which his providence gives her. Mey.] Who it is—He speaks modestly in the third person. It belongs to him who speaks to give this living water. He afterwards explains who it is, ver. 26. Thou wouldst have asked... given—That is, not only wouldst thou not wonder at my request, but thou wouldst even have of thine own accord asked of me. The pronoun οὐ, thou, used in this place, rather than with the verb ἦδος, hadst known, forms an emphatic contrast to αἰτεῖς, askest. John ordinarily employs the imperfect with the particle ἄν, where the sense requires that tense: ἐπιστεύετε ἄν, yea ye believe; ἡγατύχετε ἄν, ye would love, chap. v. 46, viii. 42, ix. 41, xv. 19, xviii. 36. But the aorist has the same force as the pluperfect, ὅλος ἄν ἐτέθηντες, had not died, ὅλος ἄν ἀπέθανες, had not died, chap. xi. 21, 32. The meaning, therefore, in chap. xiv. 2, 28, and here, chap. iv. 10, might seem doubtful, εἰπον ἄν; εἰπον ἄν, I would say, or I would have said; εἰχάτετε ἄν, ye would rejoice, or ye
would have rejoiced; ἦτε σας ἀν, ἤδωκεν ἄν, thou wouldest ask, and he would give; or, thou wouldest have asked, and he would have given. But, inasmuch as he might have written, though he does not write, ἐλεγεν, ἤκουσεν, ἤτε, ἤδοκεν, we consider the aorist as a pluperfect, as also in chap. xviii. 30, οὐκ ἄν σας ἔχετε, we would not have delivered [him] up: Gal. iv. 15, ἤδωκατε ἄν, ye would have given. The Lord therefore says, thou wouldest have asked of me, before I said to thee, give me to drink. And he said, give me to drink, that, conversely, the woman might learn to ask of him the living water. 

He would have given—Gr. ἤδωκεν ἄν. The force of ἄν is, if thou hadst asked. Living—Which is living, and consequently life-giving. Living water here has a nobler sense than running (living) water in Lev. xiv. 5. Water—In the same way Jesus derives an allegory from bread, chap. vi. 27, etc., and from light, chap. viii. 12. Bread and light are in nature the first, the simplest things: they are needful, common, and salutary.

11. Sir—Gr. κύρις, Lord. She had not before called him Lord; but she now does, because he, although to her unknown, speaks reverently of God, ver. 15, 19. So, chap. v. 7, a man who knew not Jesus, calls him Lord. In some way or other they were sensible of his grandeur. [Living water—By which she understands only water fresh from an earthly fountain. L.]

12. Greater—To ask or to be able to give greater blessing. Comp. chap. viii. 53. Our father—The Samaritans had persuaded themselves of this: but falsely, Matt. x. 5. Jacob—Who had a perfect knowledge of pastoral life, who knew where to find water, and was moreover very wealthy. Us—In the person of Joseph; ver. 5. She speaks falsely under the impression that Jacob was their father. Drank—The patriarchs drank water rather than wine. The woman's meaning is, the patriarch was satisfied with this water and asked not for better. And his cattle—Oxen and sheep. The male and female slaves, who usually feed the cattle, of course drank likewise. Therefore the well, which was an ancient one, was abundantly supplied with water.

14. Shall never thirst—Is he then, who has once drunk the water which Christ gives, free from all thirst? Assuredly that water has a perennial virtue; and when thirst returns, the fault is in man and not in the water. But if we drink natural water, our thirst is but allayed for a few brief hours. But—Comp. chap. vi. 27. Shall be—Gr. γενοῖσθαι, shall be made. From water shall be made a fountain, as a tree from a shoot. The
fountain suffers no thirst. Well, lit. fountain—The antithesis of θηρία, fountain, is φιλάς, well, ver. 11. In believers there is a spring: the Pope is not the spring from which alone faith, holiness, blessedness, and valid ecclesiastical orders must eventually be derived. Of water springing up—The fruitfulness of believers. To spring up, applied to water, an exquisite phrase. Into—All things come from God, and tend to him. Life—Everlasting life (comp. on this ver. 36), the confluence, nay, the ocean, of these fountains. May I attain it. [Thus this second clause, but the water, etc., is not merely the denial of thirst; but carries out the contrast to thirst beyond the analogy, to the spiritual gifts of his kingdom. Comp. chap. v. 24, 25. L.]

15. Give me—The woman asks for water as the Jews had asked for bread, chap. vi. 34, to sustain the body. Things have now gone so far that the woman, to whom the same words had been previously addressed, says, give, ver. 7. Hither—Laboriously. She wishes to have the fountain at home.

16. [Omit ὅ τι ἐρωτᾷς, Jesus. Tisch., Alf. Read, he saith.] Saith—He now opens a way for giving the woman who had asked for water a better kind than she requested. [Thus the oft-disputed connexion with the preceding verse is simply that Jesus begins to fulfil her request, ver. 15, by convincing her of sin. So Alf.] Husband—It appears the woman thought that she was desired to call her husband, in order that he might help her to draw the water, ver. 15, which had been promised, ver. 14, and carry it home. But Jesus by these words uncovers her inmost conscience, and brings her to repentance and confession, ver. 29. He does not say this altogether abruptly; but the words neither come hither, ver. 15, and come hither, ver. 16, coincide. In the place which the woman hopes hereafter to abandon, the living water is bestowed upon her.

17. Well—In truth. The Lord speaks very impressively and very courteously. This plain statement convinced the woman of Samaria.

18. Five—Five marriages included almost the whole life of the woman: by mentioning them he recalled all her past life to her recollection. Husbands—that he means husbands is evident from the subsequent antithesis. Whether they all died, or whether she lost any in other ways, was known to her own conscience, which the Lord aroused. Is not—This sixth marriage was either unlawful, or was not consummated; either
desertion, or some other impediment on the part of one of the parties, had prevented it. The woman is not said, in ver. 28, to have made any announcement to her husband.

19. I perceive—From thy knowledge of things most secret.

20. Our fathers—The woman immediately avails herself of an opportunity to propose a difficulty, which she seems recently to have experienced on a religious question, and she eagerly desires instruction from the prophet. The Lord meets minds of this class. A desultory question does not always deserve censure. By our fathers, she means not only her nearer ancestors, but the patriarchs also. The Samaritans, even as against the Jews, relied upon their antiquity. The Jews in their turn appealed to the fathers, chap. vi. 31. Worshiped—All religion may be reduced to worship. In this—The woman pointed to Mount Gerizim.

21. [Tisch. Alf., put γυναι, woman, after μου, me.] Believe me—Often Christ, in his addresses to the Jews and to his disciples, said, I say unto you, ver. 35. This is the only passage in which, in speaking to the woman of Samaria, he says, believe me. They were more bound to believe than she was. The methods of expression are adapted to the respective degrees of religious privilege. The hour—It is called the hour, not because the whole time is short, but because the commencement of it is near: chap. v. 25, xvi. 2. Neither . . . nor—He does not say, both here and there, but neither here nor there. [Gr. ὅτε . . . ὅτε. Hence the sense is: Ye shall worship the Father, but not (only) in this mountain, nor in Jerusalem. Alf.] The Samaritans were not forced to go to Jerusalem, Acts viii. 14. What need was there of the crusaders of after times? What need is there of pilgrimages? Distinction of places, which the ancients observed with great strictness, is here done away. Num. xxiii 27; 1 Tim. ii. 8. If any distinction remains, the words imply that we should worship not at Jerusalem, but elsewhere. Ye shall . . . worship—You Samaritans and Jews [and all mankind. Stier.] He properly employs the second person, not the first: there is a Protherapia [anticipatory caution], and, as it were, a correction of his next remark, which is in the first person, to suit the woman's understanding. The Father—He admits the woman most kindly into the citadel of faith. Comp. Matt. vi. 9. The contrast is ver. 20, 21.

22. Ye know not what—He shows how great is the ignor-
ance under which they labour, and therefore adds, the Father; this the woman had not done. Although what, inasmuch as it is not repeated in the following clause, appears to signify not the object but the form of worship; in this sense, you know not what worship you practise, we know what our worship is.

We—He speaks as an ordinary Jew, for he is as yet unknown to the woman of Samaria. Salvation—In truth it is: the meaning of the word Jesus, whom she calls a Jew, ver. 9. Comp. ver. 42. Is—for the promise was that the Saviour and the knowledge of him would originate with the Jews, and from them would extend to others. [Jesus speaks more boastfully of the Jews to foreigners than to the Jews themselves. V.G.]

23. But—Jesus is not content with having preferred the worship, the knowledge, the religion of the Jews, to those of the Samaritans, but he further shows that a worship superior to that celebrated on the mountain, yea even to that celebrated in Jerusalem, is near at hand. And now is—This [not in ver. 21] is added that the woman may not meanwhile suppose that she must seek a dwelling in Judea. It was fulfilled soon after, ver. 39, 41. The true worshippers—As the Samaritans, ver. 41. In spirit and in truth—In these words we have a testimony to the Holy Trinity. Those who worship the Father as sons in spirit and truth are independent of place and of circumstance. [In truth—Not merely sincerely, but so that the worship is in harmony with its object, with the character and attributes of God. Mey.] Seeketh—For they are few in number. The same word is found, Ezek. xxii. 30.

24. A spirit—When God is called a spirit, we must imagine a being not only without body and place, but having also spiritual attributes, truth, wisdom, holiness, power, etc. Our worship should correspond to this nature of God: to the living God living gifts should be offered, Heb. ix. 14; Rom. xii. 1. A profound and striking conversation with an ordinary woman whom he had scarcely seen. He did not communicate loftier truth even to his disciples.

25. Saith—With joy at the truth she had learned, and with the desire and hope of fully knowing it from the Messiah himself. [Or perhaps she will say, all this may be true, but I cannot comprehend it. It belongs to those things of which Messiah, whom we are expecting, will inform us. L.] Which is called Christ—This is an addition of the evangelist by way of interpretation. Whence did the Samaritans expect the Christ, since
they admitted the authority of Moses only? From Moses himself. Chrysost. on this passage.

26. Faith—He made haste to say all before his disciples arrived. John did not hear the whole conversation; he wrote it afterwards by the dictation of the Holy Spirit, chap. xiv.

26. I—Nowhere has he spoken of himself more plainly even to his disciples.

27. Upon this—The time was fitly suited to the conversation. Marvelled—Wonder furthers progress. With the woman—In that place. What seekest thou—They could with difficulty believe that Jesus had bestowed a spiritual blessing on a woman of Samaria.

28. Left—Either to fill her vessel afterwards, or forgetful of lesser things, in her joy; and to run more quickly. The woman disregards the water as Jesus did bread, ver. 32. [At once, and spontaneously, faith, and the joy and certainty of faith, are applied to lead others also to the discovered good. V.G.]

29. All things—No doubt the woman frankly explained these things to the citizens, although most of them were previously known. Is not—She herself entertains no doubt; but she invites the citizens to make his acquaintance until they say, this is indeed the Christ, ver. 42.

30. [Omit 30, then. Tisch., Alf.] They went out—They willingly granted her request, and perhaps left their meal. Others might have considered it beneath them to abandon their homes so readily, and go out of the city gate. [Indeed they might have made many plausible objections: was it probable that just at that instant, and in that very place, the long-expected Messiah had appeared to a woman of this stamp? V.G.]

31. Mean while—Between the departure of the woman and the arrival of the Samaritans.

32. But he—He therefore dispensed with refreshment, his spiritual zeal banishing hunger. Ye know not of—This augmented their amazement and their eagerness to learn. A sweet enigma!

33. [What wonder that the woman did not understand the water, ver. 11, just as the disciples themselves did not understand the meat! August. in Thol.]

34. Meat—And with that my appetite is satisfied. Finish—Jesus had not as yet arrived at the middle point of his career, nevertheless he is already thinking of the end, with such earnestness did he act. The same verb is found, chap. v. 36. On the work itself, comp. chap. vi. 38, 39, end.
Work—One work, a great one, embracing Israelites, Samaritans, and all nations.

35. Four months—Gr. τετάραμην. Very few copies have τετάραμην. τετάραμην is of the common gender, as διμήν, two months, ἡμην and ἡμην, six months. And then cometh harvest—And is equivalent to until; as chap. vii. 33, xiv. 19; Gen. xl. 13, 19; Jonah iii. 4. The four months are, the latter part of Nisan, the whole of Ijar, the whole of Sivan, and the earlier part of Thammuz: [which correspond to our April, May, June, and July. V.G.] The wheat harvest, which is pre-eminently called the harvest, differs from the barley harvest. The one began about the passover, the other some time later, Exod. ix 25, 31, 32, viz., in Palestine, about Pentecost, Exod. xxxiv. 22. Moreover, the harvest was later in Galilee than in Judea, (in the same way the feast proclaimed by Jeroboam was later, 1 Kings xii. 32. Comp Lev. xxi. 34). Again, they were mostly Galileans to whom it is said, say not ye. Finally, in the year in which this was said, the first day of Thammuz was the 13th of June, which was very early, for the next year Pentecost fell on the 6th of June, when the wheat harvest commences. In point of fact, then, the wheat harvest of the Galileans, in the fourth month after this discourse, began somewhat early in the month Thammuz. I say unto you—This formula shows that his language is figurative. The antithesis is, say ye, who prefer to look on outward things. So ver. 32. Fields—The Samaritans who were seen on the plain, ver. 30, are described as ripe for belief, ver. 39. The harvest of nature, says Jesus, is more distant than the harvest of the gospel. [Already—Gr. ἄν, which ends the verse. Tisch., with the most ancient authorities, joins it to what follows; already he that reapeth, etc. But Alf. well objects, 1st. That punctuation must rest not on manuscript authority, but criticism; 2d. That the sense requires this word to be joined with ver. 35.]

36. [Tisch. (not Alf.) omits zai, and, at the beginning of the verse.] And—And now. The time of the New Testament is the harvest. He that reapeth—The harvest speedily follows the whitening of the fields. Receiveth—Already, at this present time. Wages—The fruit itself: great reward for labour, great gain; Matt. xviii. 15. Fruit—Many souls. [That—Because it is unto life eternal, both he that soweth, etc. L.] He that soweth—The sowing in Isr. el brought about a harvest in Judea, in Samaria, and throughout the earth. To-
gather—In the same everlasting life; not the one without the other. Heb. xi. 40.

37. That saying—The subject is the true saying; the predicate appears. [Herein this true saying stands, holds good, and that in its fullest, highest sense. Stier, Alf., etc.] A proverb current among the Greeks also. One—With great wisdom has God established a succession in his dispensations: in reference to the future harvest, every earlier event is a sowing. The sower and the reaper are frequently the same. But the same person, by reason of the intermediate period, becomes in some degree distinct from himself. Assuredly every man is a sower in respect to his successors, and a reaper in respect to his predecessors: but the distinction mainly contemplated in this passage is that between the ministers of the Old and New Testaments. Another—Seek not to know why the Messiah did not sooner come. The answer is ready. The sowing comes first by a long interval: the harvest ripens speedily. God's dispensations have their appointed delays. Comp. Rom. v. 6, notes.

38. I—The Lord of the whole harvest. Sent—I have begun to send (ver. 2) you to the Jews, and my purpose is to send you throughout all the world. Other men—The prophets. [And especially Christ himself. He has prepared the Samaritans to receive their word, and their labour will be light in comparison. Mey.] Ye—He does not say, we, but you. Christ is the Lord. Labours—The results of their labours: Neh. v. 13.

39. Believed—Marvellous promptitude! They had not as yet seen Jesus; comp. ver. 40. The woman must have testified with great power [among those thirsting souls, who were hitherto inexperienced in these things. V.G.]

40. Tarry—For ever, or at all events for a long time. He abode—We do not read that the Samaritans were baptized on this occasion. It was not as yet time for the Church to be formally established beyond the limits of Judea. Many of them were, in all probability, baptized at a subsequent period, Acts viii. 16. Two days—Consequently he passed the night there. They were by one draught of the living water supplied unto eternal life, ver. 14. So also Acts viii.

42. Not, lit. no longer—The true progress of faith. Ourselves—in his comment on this passage, St. Augustine admirably remarks: [They believed] first by report, subsequently by his presence. Thus those who are abroad, who as yet are not true Christians, are dealt with to-day. Christ is proclaimed by Christian friends; the woman, that is, the Church, proclaiming
him. Men come to Christ, and believe in consequence of the report. He remains with them two days, that is, he gives them the two precepts of love, and many more have implicit faith in him, since he is himself the Saviour of the world. It is hence clear in what sense we must take the trite quotation, I should not believe the gospel, unless the authority of the Catholic Church admonished (others read moved) me so to do. In this passage St. Augustine is not teaching, but opposing the Manicheans. [Omit ὡς εἰς τοῦ καταθλίτου, the Christ Tisch., Alf.] Of the world—And not of the Jews only. Faith frees us from party spirit: they believe in Jesus, for he is the Saviour of the world; they cease to boast of the fathers, v. 12.

43. [The reading is, after the two days; ver. 40. Alf., etc.] He departed—The departure of Jesus was useful to the Samaritans, considering their customs, which in many respects differed from those of the Jews. [Tisch. (not Alf.) omits καὶ ἀπήλθεν, and went.]

44. [Hath no honour—Jesus was anxious, not for his own honour, but for the salvation of men. How can any man be saved who lightly esteems Jesus? V.G.] His own country—John takes it for granted, as a circumstance well known from ch. i. 46; xix. 19; and from the other evangelists, that Nazareth was the country of Jesus. Hence he infers, from our Lord's testimony, why he went into Galilee generally, and not to his own country, Nazareth. [But παρῆρας means the country of his home, not the city; Galilee, not Nazareth. Mey., De W., etc. It is best to understand the γαζ. for or now, as explanatory of what follows; the Galileans indeed received him well this time, but only because of the miracles he had wrought at the feast in Jerusalem. De W., Thol., Alf., etc.]

46 [Tisch. and Alf. omit ὁ Ἰησοῦς, Jesus. Read, So he came.] Where—By this miracle faith was awakened in the nobleman. Whose son—His only son, as the article seems to imply.

47. Out of Judea—No doubt the nobleman had seen or had heard what Jesus had done at Jerusalem, ver. 45. That he would come down—Cana was situate in the hill country of Galilee.

48. Except—Jesus implies that, although he is absent, he can restore the nobleman's son to life. He requires the nobleman to believe this, and not to ask our Lord to accompany him, so that he might see the cure at the son's bedside. Ye see—Ch. xx. 29. Ye will not believe—That is, disease has
attacked thy son, that there may be an opportunity for miraculous assistance; thou hast not seen this [neither have those around thee], and therefore thou believest not [neither do they.] Comp. ch. xi. 4, 40; the address to the nobleman is given in a somewhat inverted order. If thou believest, thou shalt see the glory of God. The nobleman who, it would seem, was a Jew, showed the Jewish disposition to make faith dependent upon miracles. This is implied by the second person plural. But, at the same time, a miracle is promised faith, being a condition precedent, and whilst faith is required, it is awakened; comp. ch. x. 37. The reply, which in some measure resembles a repulse, at the same time involving a promise of help, coincides with the feelings of the suppliant, which include faith and weakness.

49. Come down—The weakness of the suppliant is twofold. It implies that the Lord must necessarily be present, and, again, that he could not revive the dead. Yet, even before the father went down, the son was restored to life.

50. [Omit the first 

51. Now—He was, then, making haste to see that which he had believed: nevertheless the trial of his faith lasted till the day following. He believes his servants before he sees. Servants—They also afterwards believed. Met—The patient had very speedily recovered, and therefore they desired to know what had come to pass, and to gladden their master. Their joy was mutual. No doubt the servants said, at the seventh hour our master spake with Jesus. Liveth—They proclaim the fact in the very words that Jesus had employed.

52. Hour—The more carefully we consider the works and the blessings of God, the more nourishment faith requires. [For 

Tisch., Alf. Yesterday—He seems to have trusted Christ’s word fully, and to have gone slowly home; for though the cities were not many hours apart, he arrived there only the next day. Maldonatus quotes Isa. xxviii. 16, He that believeth shall not make haste. Trench.] Amend—Gr. 

became better. A delightful word to use of one recovering from illness, and particularly of a boy. The nobleman thought
that the peril of death only had been overcome; but it is said that afterwards the fever was entirely removed. The fever—Disease which usually subsides by degrees. [The seventh—Immediately after mid-day; it is incredible that the nobleman or his servants loitered. He therefore came by a long route to Jesus. V.G.]

53. [And his whole house—Can anything pleasanter than such tidings be imagined? V.G.]

54. The second—He had wrought miracles at Jerusalem, chap. ii. 23. This, therefore, is the second which he performed in Galilee, after his return from Judea thither. [It is the method of John, to classify his incidents by threes. He relates three miracles wrought in Galilee; first, at the marriage, chap. ii.; the second, on the nobleman's son, in the text; the third, in feeding five thousand men, chap. vi. Three also in Judea: the first, at the feast of Pentecost, on the impotent man at Bethesda, chap. v.; the second, after the feast of tabernacles, on the blind man, chap. ix.; the third, on the dead man Lazarus, before the Passover, chap. xi. So also after the ascension, he has described, in all, three appearances of the Saviour to the disciples: chap. xxi. 14. Harm.]

CHAPTER V.

1. A feast—The following authorities maintain that this feast was that of Pentecost: Epiphanius, Chrysostom, Cyril, Euthymius, Theophylact, the old Gospel harmony published by Ottomarus Luscinius, Lyranus, Stapulensis, Erasmus, in his paraphrase, Maldonatus, Calvin, Piscator, Bullinger; comp. Hunnius and E. Schmidius, also Brochmandus. Add Pflacher. That this was Pentecost, I have proved, as I hope, in my Ordo Temporum. [The Passover would be ἡ ἡμέρα τῆς γεύσαι, the feast; see chap. vi. 4; and so some copies read here (and Tisch. 1849); but the common reading, ἡ ἡμέρα τῆς γεύσαι, a feast, is right. Tisch. (1859), Alf., Mey., etc. And from chap. v. 1 to vi. 4, would then be an entire year, which seems improbable. It is impossible to determine what feast is here meant, with probability. L., Thol., Alf., etc.]

2. There is—John wrote before the destruction of Jerusalem. [This is very doubtful; nor can the use of this tense be pressed so far. Alf. and many.] He says, there is, not was, a pool. Even at that time his hearers remembered the treasury which was situate in the temple, chap. viii. 20; those among the ancients who assert that this gospel was published thirty, thirty-one, or
thirty-two years after our Lord's ascension, support this view. [The sheep-market—Gr. περιβασική. Many supply πύλη, gate: in fact ἡ πύλη ἡ περιβασική, the sheep-gate, is read, Neh. iii. 1, 32; xii. 39. But although the gates of Jerusalem are frequently mentioned in the books of the Old Testament, and the gates of Rome in Roman history, yet nowhere or rarely is the noun πύλη, gate, omitted. Nonnus has ἐν ἱερὸν περιβασική, in the sheep-pool; here περιβασική, with the penultima lengthened, is equivalent to a substantive. Camerarius understands χώσει, place, or a similar word. So Chrysostom, in De Sacerd., B. ii., chap. iv., § 120, writes τὴν περιμαντικὴν, the pastorate. It is credible, that near the sheep-gate was a pool, likewise by itself named after the sheep; for sheep often wash in a pool: Song of Sol. iv. 2. Thus κολυμβήσα εἰς τὴν περιβασικήν, a pool by the sheep-market, which the Greek text has, the order of the words being elegantly varied, is equivalent to κολυμβήσα τὴν περιβασικήν, as the versions and the Fathers explain it. A pool—The divine aid is not unfrequently bestowed in those places where there are baths. In the Hebrew tongue—Consequently this Gospel was not written in Hebrew; if it had been, this [Gr.] adverb would be superfluous. It was therefore for the use of Hellenists that John wrote this book in Greek, and, it may be, sent it from Jerusalem to Asia. Comp. chap. i. 38, 41, 42; ix. 7. [Bethesda—Place, or house of mercy. Mey.] Porches—Built by the sick, or for their service near the pool.

3. Lay—Consequently many were always there. At least this was the case with the sick man whom the Lord healed; for he had no one to put him into the water, ver. 7. [Omit ἡ πῦλη, great; also ἐκδ.χωμένων τὴν περιβασίας κήπου, waiting for the moving of the water. Tisch., Alf., Mey.] Moving—By which the mud was stirred up.

4. [This verse is not genuine. Tisch., Alf., Mey., Thol., Ols.] Angel—This event, no doubt, appeared to many to be a natural phenomenon because it happened at certain seasons. Went down—The past tense. The phenomenon therefore was no longer visible at the time when John wrote. At a certain season—Gr. κατὰ καιρὸν. Were these intervals equal? Did they take place at Pentecost in particular? Who knows? Troubled, Beng., was troubled—Gr. ἔταγάσασθο; [and so many copies; but in Tex. Rec. the active ἔταγάσασθ, Eng. Ver. troubled.] The phenomenon, as it appeared to the eyes of all, is expressed by the passive voice, although they were ignorant of the angel's act. First—To him that lath shall be given.
5. [For ἄσθνεῖα, an infirmity, read ἄσθνεῖα αὐτώ, his infirmity Tisch., Alf.]

6. Lie—The sick man appears by this time altogether to relinquish the attempt to anticipate the others. And knew—Although no one informed him. He saith—Of his own accord. Christ not only gives aid, but the opportunity of seeking it.

7. Answered—He says nothing in reference to his wish to be healed. The surer and the nearer our hopes are, the greater are our wishes, when our hopes are small, our wishes are dormant. I have no man—He was a very poor, and apparently a very unpolished man. See ver. 11, notes. To put—To take me up quickly, and to put me down gently. Before me—Love would have urged all the other patients unanimously to give him precedence; but they were all eager to be cured. [Oh that there were as much anxiety for the healing of the soul! V.G.] [Many similar phenomena to this troubling have been observed. A daily and repeated rise in the water, at the fount of the Virgin (which Robinson identifies as Bethesda), was noticed by Woolcot (Biblioth. Sac. i. 24), but instead of the angel, the Arabs substitute a dragon writhing in the depth. It would seem, then, that De W. is right in calling the trust of the sick in the troubling of the water, superstitious. Thol.]

8. Rise—Jesus heals the sick man, who does not enter the pool. Consequently he was greater than the angel. Take up—This miracle, which was all the more conspicuous on the Sabbath-day, tended to augment the glory of God in Jesus Christ [as well as to dispel the Sabbatical errors of the Jews, and specially of their teachers. Harm.]


11. Said—He had a right to say so, as the facts proved. Jesus, in healing the sick man, gave him discrimination also.

12. [Omit ὅν, then. Tisch., Alf. Read, they asked him. Also, omit τῷ καὶ ἀλὸς αὐτῷ αὐτῷ, thy bed. Tisch., Alf. But these words must be understood. Note the malicious cunning of these men! They say not, Who healed thee? But, Who bade thee take thy bed? They are in search, not of something to honour, but of something to blame. Grot. in Trench.]

13. [For ἰαθῆσαι, healed. Tisch. (not Alf., etc.) reads ἄσθνεῖα, sick.] Wist not—For he was intent on carrying his bed, and was perplexed at the interruption. Had conveyed himself away—The Sept. use this verb for the [Heb.], depart and turn. Jesus avoided confusion, Matt. xii. 16, etc. [But Alf. renders
it, escaped his notice, or passed on unobserved.] A multitude—Many were witnesses of the cure.

14. Afterward—Either on that or on another day, or on a Sabbath. In the temple—Any one, who has been ill for a long time, is more deeply impressed, when he takes part in the public service of the Church, than other people are. No more—The man, then, had been previously guilty of sin, and he was not free from the great danger of future sin. Comp. ch. viii. 11. This warning, given some time after his cure, was now all the more needful. A worse thing—Something still more grievous than a sickness of thirty-eight years. Come unto—From a new visitation of God’s anger still heavier than this. [A more terrible disease, or even the loss of the kingdom of Messiah. Mey. An awful glimpse of the severity of God’s judgment. Trench.]

15. Told—And therefore he did not tell his story from evil motives. He wished to please the Jews, who had questioned him, ver. 12. He had said, ver. 11, He that made me whole, and again, take up. The former of these sentences is favourable to Jesus, whereas the latter may appear prejudicial. The Jews eagerly caught up the latter, ver. 12, but the man himself dwells emphatically upon the former.

16. And sought to slay him—Gr. και ἐξῆλθον αὐτὸν ἀποκτεῖναι. More modern copies have inserted this here from ver. 18. [Tisch., Alf., etc., omit these words.] The attempt to kill is contrasted with persecution, properly so called.

17. My Father—The Jews better understood the sense in which Jesus said my Father, than the Photinians, ver. 18. We have here the leading point of our Lord’s discourses which John afterwards records: those statements must receive special attention which Jesus has occasionally and spontaneously made the texts of longer addresses: as chap. vi. 27; vii. 37; viii. 12. Worketh—Admirably said of the works of God. Hitherto—From the creation without any interval on the Sabbath. God is not bound by the Sabbath: he enjoys perpetual rest. If he worked not, where would the Sabbath itself be? And I—The Father does not work without the Son: nor the Son without the Father, ver. 19. This is the proposition which is explained from ver. 19 to ver. 30 (and for this cause, ver. 19 is repeated at ver. 30). It is also confirmed and vindicated ver. 31, etc.

18. Therefore—For this very reason they should have been content. The Jews turn his defence into a graver
charge against him. The more—There is a gradation: just now they persecuted: they now go so far as to seek to put him to death. Had...broken—By word, ver. 17, and by deed, ver. 8. Said—Jesus really did say what they thought he had said. [Just as two men, one of whom is the father of the other, are of equal nature, so he alone, whose Father is the Supreme God, and who is the very Son of the Supreme God. is equal with God. V.G.], but they unhappily took this for blasphemy. His Father...equal—Gr. τὸν...τὸν; his own...equal.—Rom. viii. 32. It is the only-begotten alone who can say my Father: it is of the only-begotten alone that the Father says my Son. Jesus has not only very frequently repeated the names of Father and Son, but he has also mentioned the strict equality and oneness of the Father and himself: and I, ver. 17; are one, etc., chap. x. 30, 38. The Jews conjointly made an attack on these declarations.

19, 20. [A beautiful apology, says Luther, which makes the case worse. Jesus states yet more strongly the very things which offended them. Thol.] Verily...you—This affirmation is thrice repeated in this discourse, ver. 24, 25. Nothing of himself—This is a glory, not an imperfection. It is impossible that the Son should do anything of himself, or that he should judge, will, testify, or teach anything separately [seorsum, Beng.] from the Father, ver. 30, etc.; chap. vi. 38, vii. 16, 17, 28, xii. 49, xiv. 10, or that we should believe him, and that he should be perceived separately from the Father; chap. xii. 44. These declarations issued from his profound sense of unity with the Father by nature and by love. The Lord defended the work he had done on the Sabbath, by the example of his Father, from which he does not depart. So of the Holy Ghost, chap. xvi. 13, where there is also a contrast very like that of the text. But the devil speaks of his own, chap. viii. 44, and it is the mark of a false teacher to come in his own name, and to speak or act from his own heart: chap. v. 43; Num. xvi. 28, xxiv. 13. These—all these, and these only: [which are obnoxious to no censure whatever. V.G.] Likewise—Forthwith.

20. Loceth—A man who loves conceals nothing. Showeth—in heaven. Comp. vieth, ver. 19. He shows that the Son may do the same. This act of showing is a mark of the profoundest unity. The words of Psalm xlv. 4, thy right hand

* That is, of one substance, as the Athanasian creed has it. Gr. τρ.—Ed.

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shall show [Eng. Vers. teach] thee terrible things, are compared with this. Will show—In act. The Father at the same time showeth and doeth: the Son seeth and doeth; not at different times. Works—Our Lord calls them works oftener than signs, for in his eyes they were not miracles. Ye—Who now abhor will honour them with wonder and with faith. This was especially done at the resurrection of Lazarus, John xi. 43, 48.

21. For—He declares what these greater works are: for he quickeneth and judgeth. His power to quicken emanates from his power to judge: whomsoever and whosoever he will. Ponder well the γὰρ, for; ver. 22. But the quickening of the dead is a proof of his judicial power, not yet manifest. Ponder the γὰρ, for, ver. 21. But the quickening of the dead arouses admiration more than the act of judging. The two notions, quickening and judging, are set forth in ver. 21, 22; and, inversely, by a Chiasmus, [cross reference.] ver. 24 discusses the exemption of the faithful from condemnation. This exemption presupposes a judgment: ver. 25 discusses the quickening of some of the dead: a wonder; it is true, but one which the general resurrection surpasses. [Thus Jesus is speaking of his resurrection power in a moral and spiritual sense, up to ver. 27; and in ver. 28, 29, he speaks of the actual, general resurrection of the literally dead, as the consummation of his work of quickening and judgment. Mey. So L., Alf., etc. This explains Christ’s allusion, ver. 28, 29, to the resurrection as the higher stage of spiritual quickening. Comp. chap. vi. 54. In the words of Kling: thus the resurrection of the dead appears, not as something done to them from without, but, like Christ’s resurrection, as their own loftiest achievement, proceeding from the profoundest depth of their new life. Thol.] Raiseth up—This proposition, which consists of two parts, may be thus understood: as the Father raises the dead (whom he will) and quickens them, so also the Son (raises the dead) whom he will, and quickens them. The dead—Nobody: for bodily death is properly opposed to disease, ver. 5: and everlasting life, into which we enter through the resurrection of the body, is opposed to the judgment, ver. 22. [This reference of these words to the dead in body confuses and weakens the whole passage: not until ver. 28, is that thought introduced. Mey., etc. See above.] Whom he will—The effect always follows his will. A universal proposition.
22. **For**—The Son by his own judgment determines upon those whom he will quicken. [The dead are raised to the end that they may be judged. V.G.] The Father judgeth—The Father does not judge alone apart from the Son: yet he does judge; ver. 45; Acts xvii. 31; Rom. iii 6. The use of the verb εἰδὼς is not repugnant to this view: comp. ver. 26 with ver. 21.

23, **All men**—Rom. xiv. 11. *Should honour*—Of their own accord, and thus by faith escape the judgment, or else unwillingly, thus experience the wrath of the Judge.

24. [Verily, verily—This solemn introduction to this verse, and ver. 25, mark them as those of leading weight in this discourse. *L.*] *My word*—A proposition which consists of two parts, and signifying: *he that hears* (the word of him that sent me and) *my word,* and believes (on me and) *on him that sent me,* etc. *Hath*—Jeremiah, the patriarch of Constanti-nople, in his letter to the people of Tübingen, says: *He hath everlasting life, and cometh not into judgment. Seest thou?* *He hath this forthwith, not shall have.* *Is passed agrees with this view. The unbeliever is already condemned,* chap. iii. 18. *From . . . unto*—A great spring.

25. **The dead**—Properly; that is, corporeally: like the daughter of Jairus, the young man of Nain, and Lazarus: chap. xi. 23, who were all restored to life after these words had been uttered: comp. Matt. xxvii. 52, etc. A gradation follows, *all,* ver. 28; in which *the hour,* the time that *now is,* is not repeated: [but the word graves is mentioned, which, since Jairus' daughter and the young man were still alive, is in this ver. omitted. V.G. The reference, however, is not to those named above, whose resurrection was to natural life; but of those raised to the life here spoken of; ver. 24. This time continues until his appearing.* Mey.]* Shall hear—Gr. ἀκούσων. Middle voice: so also in ver. 28; a rare form. *Voice—*His call to life; for he quickens by his word. *De W.*

26, 27. [Ver. 25 assumes that the Messiah has the same fulness of life and judgment power with the Father; and these two verses make the thought prominent. *L.*]

26. **To have . . . in himself**—Chap. i. 4.

27. **Because he is the Son of man**—There is no article here [in the Greek.] The power of judging has been given him because he is the Son of man. The man Jesus saves men: he judges men: Dan. vii. 13, etc.; Acts xvii. 31; Heb. ii. 5, etc. [The sense is, because he is . . . not the Son . . . but a Son of man. This is not the same as, because he is man; for
Son of man denotes but the relative humanity, the human appearance, of him who is Son of God. De W.]

28. Marvel not at this—From ver 21, the sayings are great and wonderful; but greater and still more wondrous are the things which follow; this must be referred to what precedes. Jesus knew the feeling of surprise which had arisen in the mind of the Jews. The how—See note on chap. v. 21. Voice—
1 Thess. iv. 16.

29. The resurrection of life—Which bestows life. [Omit δι', and Tisch., Alf. Read, life; they that, etc. Evil—Dost thou wish to know whether thy lot will be life or condemnation? Examine whether thy course of life be good or bad. But remember to examine thy career, not according to thine inclinations, but according to the truth of the case. V.G. The resurrection of damnation—It would be inappropriate to call it the resurrection of death, yet it is opposed to the resurrection of life. Sinners therefore will indeed rise again, but from death to death. Their resurrection will not be a regeneration, but an abortion. V.G.]

30. Do—Understand, and judge. As I hear—From the Father. Comp. ver. 19; seeth: [chap. xvi. 13.] I judge—Understand and do. But the will—which is just. [Omit Πατρός, Father. Tisch., Alf. Read, of him that hath sent me]

31. If I—Alone; but this cannot be; comp. chap. viii. 16 with ver. 13. [In giving the testimony to himself in the preceding passage, Jesus knew that the Jews purposed casting it in his teeth, with the reproach of chap. viii. 13. For he who witnesses to himself is suspected of self-seeking, and disbelieved. Hence he anticipates here what they were about to say, and answers it, ver. 32, etc. Euthym. in Mey. True—True witness, that is, strong, irrefragable.

32. Another—Of whom, see ver. 37 There is a plurality of persons. Comp. that One, he, ἵκετινος, and this One, him, τῷτῳ, ver. 38; and another, said of the Holy Ghost, chap. xiv. 16. Beareth witness—Now at present; chap. viii. 18.

33. Ye—He shows how the Jews endeavoured to fix their hopes anywhere, rather than on Christ himself. I. You, he says, supposing John to be the Messiah, sent to him, and inquired concerning the truth. When this opportunity was afforded John, he testified to the fact that I am the Messiah, and that he is not. II. You likewise believe that in the Scriptures you have everlasting life, and that nothing more is required: for this reason you are wont, and justly wont, to
search them; for they testify of me. The Lord, in these words, approves that which is praiseworthy, in reference to John as well as to the Scriptures; but he demonstrates that the Jews made an erroneous and perverse use of them; he asserts, moreover, that his own authority and that of his Father is per se greater, while the testimony of John and of the Scripture in reference to himself, the Christ, is, as it were, subsidiary. The similarity in the form of both paragraphs should be noticed:

ver. 33, etc. | ver. 39, etc.
---|---
**ye:** | **ye:**
*and he bear witness:* | *and....which testify:*
*but I:* | *honour:*
*but:* | *but:
*ye were willing for a season.* | *ye will not.*

The paragraph in reference to Moses also is not dissimilar, ver. 45-47. *You rest your hope in Moses: but he is with me, and against you.*

34. **Testimony**—Which honours me (comp. ver. 41) with reference to yourselves. *From man—Even though that man be John. [The matter must not be finally referred to man. Whatever I am, I am independently of the favour of human authority. V.G.]** *These things—Concerning John. That—His earnest wish for the salvation of man. Ye—Who thought so highly of John. The antithesis is I. Your own interest is at stake.*

35. **Burning**—Intensely (comp. Ecclesiastic. xlviii. 1. *Elias arose as fire, and his word burned as a torch,* and soon dying out. *And a shining—And signifies concomitancy:* whilst it burned it shone; no longer. *Light—Gr. ἀπελπίζω, the lamp.* The article extends the meaning, and alludes to the Old Testament prophecies concerning John. Comp. the passage about Elias just quoted from Ecclus. *Ye were willing for a season—Your willingness did not last very long. To rejoice—With penitential sorrow, and without coming to me.* A choice term. They should have used, not enjoyed John. The Jews looked upon the means as the end. Those who seek in the ministers of God, and not in Christ himself, the gratification of their inward or outward senses, are greatly in error, [those who, when they are delighted with the gifts of ministers, fancy themselves religious and devoted, and yet do not follow their instruction. V.G.] *His—Without going forward to me, the Light, the Foun-
tain of joy. Light—You were attracted by his brilliancy, not by his warmth, [and in this ye would rejoice, without its proper uses of illumination and conversion. L. So the Athenians sought amusement in Paul’s preaching, Acts xvii. 19–21. Mey.]

36. Greater—Than the testimony which John bore to me. After the sun has risen, the lamp does not lend it light. To finish—To do even to the end. The same works—An appropriate and emphatic repetition.

37. Himself—Independently of his works. Hath borne witness—The perfect tense. This witness is recorded, chap. i. 32, 33. [But a past reaching over into the present; hath ever and still doth. Comp. chap. xx. 29. L. And the witness thus given by the Father is the inner witness, the learning of the Father, chap. vi. 45; comp. viii. 47; xviii. 37. Thol.] Neither—in the beginning of ver. 36, 37, the witness concerning Jesus Christ is described; in ver. 37 (end), and in ver. 38 the unbelief of the Jews. His shape—This agrees with the first chapter of Ezekiel, in which the appearance of the likeness of the glory of God, which the prophet saw, is described at full length. Ezekiel heard the voice of God soon after, ver. 28. The whole of this chapter was the Haphtara, [Scripture lesson for the day] of the feast mentioned in ver. 1. [They had never seen or heard him as the prophet Ezekiel (chap. i. 28) had, much less as Christ had. Comp. John i. 17, vi. 46 V.G.]

38. [Word—His inward revelation in the conscience. Ols., etc.] For—Those, then, who believe in hearing the Son, hear the Father also, chap. vi. 45; and in seeing the Son, they see the Father, chap. xiv. 9; although previously they have neither seen nor heard him, chap. i. 18. They have the word of the Father, which is the same as the word of the Son, abiding in them.

39. Search, lit., ye search—Hafenreffer, in his edition of the New Testament, in Greek and Latin, renders, inquiritis Scripturas, ye inquire into the Scriptures. He has guarded against any one’s taking search for the imperative mood. Of the ancients, Athanasius and Nonnus take it for the indicative. Cyril, therefore, ought not to have feared that he was the only commentator who has thus, or was about thus, to explain this verb. Brentius asserts that there are some very judicious interpreters who adopt the indicative; assuredly the whole structure of the discourse confirms this view; comp. ver. 33, etc., and particularly, because ye think. [So. L., Mey., De W.] Jesus applauds them for searching the Scriptures. In this
they were not deficient, for at this very feast, they read many of them publicly: in the same way he applauds their embassy to John, ver. 33, and the high opinion they had of Moses, ver. 45: but he adds, none of these things in themselves suffice. This explanation therefore does no injury to the sense; those who prefer the indicative, search the Scriptures, as diligently, to say the least, as those who adopt the imperative. The clause, Ye search, and ye will not come, Paul has rendered by a synonymous expression; 2 Cor. iii. 15, 16. Some one has asked if there be any similar examples of the second person plural indicative at the commencement of a paragraph. See chap. vii. 28, xii. 19; Matt. xxii. 29, xxiv. 6, xxvii. 65; 2 Cor. viii. 9; James iv. 2, 3. On the other hand, the imperative is found with ἄρα, ye, Matt. xxviii. 5; Mark xiii. 23. The imperative, search ye, occurs, Isa. xxxiv. 16. Our Lord’s hearers (even if they had not heard the witness of John, who was greater than the prophet, even if they had not read the Scriptures) might have derived faith from his discourse alone. [And the assertion was true. Never was there a people who searched their Scriptures more diligently than the Jews at this period. On this search rested all their religion. But the letter mastered the spirit; learned curiosity drove out spiritual life, then as often. L.] The Scriptures—Of Moses, ver. 46, and of the prophets. In them—From the mere fact of searching them, you think that you have life. Ye—This is joined with think, and not with search: it contains the proof, and is used as it were by Anaphora [repetition of the same word in the beginnings of clauses]: comp. notes, ver. 33. So also ye, ver. 45. Think ye have—[Or, ye imagine that in them (emphatic) ye have, etc. Alf.] In opposition to that ye might have, ver. 40. The clause of ver. 45 resembles this. Moses, in whom ye trust. Life—Why, O Socinian, dost thou deny that the ancients were acquainted with the hope of eternal life? And they . . . ye will not—[Ver. 40.] A double Epicrisis [an addition to a sentence to elucidate the subject], the one approves the search and confidence of the Jews; the other points out wherein they came short. They—Gr. ἵσταται, joined to ἀναφερεῖν, in them, expresses something more distant. Life is to be had nearer in Christ than in the Scriptures.

40. Come—So the witness of the Scriptures in reference to me requires. [That ye might have life—What follows below is more severe: if ye believe not that I am he, ye shall die in your sins. V.G.]
41. [Honour—Jesus had here spoken great things of himself. He now states why he does so; that he might bring wretched souls to the blessed knowledge and love of God. V.G.] From men—Even from those who wrote the Scriptures; comp. ver. 34, concerning John, who was greater than the prophets, from whom nevertheless Jesus received no witness.

42. I know you—By this ray he penetrates the hearts of his hearers. His meaning is: I know the Father, ver. 32; and I know that you are strangers to him. Jesus said this in a spirit of tender compassion. I grieve, he says, not for my sake, but for your sake. The love—By which I am recognised as the Son of the Father’s love, ver. 20; which would teach you to seek glory from God alone. [Things divine are distinguished from things foreign to God, only by this love: ver. 43. V.G.] In you—Gr. ἐν ἡμῖν, in yourselves. An emphatic phrase which contains the reason why it is necessary to refer the Jews to those who in Scripture testify of Christ.

43. Ye receive me not—By faith. Another—Any false Christ and Antichrist. From the time of the true Christ to our own days,* there have been sixty-four† false Messiahs by whom the Jews were deceived. So says Schudt.

44. Honour one of another—You severally think that you are righteous: you do not strive to be approved by God alone. Comp. Rom. ii. 29. Seek not—This agrees with the article ὃ, understood in ἀναθιμίσθητε, receiving, that is, who receive. The honour—Which belongs to the sons of God, chap. i. 12. From God only, lit., from him who is God alone, the only God—[This is right; the Eng. Ver. is ungrammatical. Mey., Thol., Br. in De W., Alf.]

45. Do not think—A new argument against the unbelief of the Jews, one especially adapted to his conclusion. I—Alone, just as if Moses were on your side. I am a reconciler. You —Who believe not in me. Moses—That is, the Scriptures of Moses. Luke xvi. 29; 2 Cor. iii. 15. In whom ye trust—[Or, have rested your hopes. Mey.] ver. 39.

46. Ye would have believed—It was of no use for the Jews to say, we believe that all which Moses wrote is true. Implicit faith was necessary. Wrote of me—Everywhere.

47. His writings—in opposition to words. A writing previously received is oftentimes more readily believed than words

* Beng. wrote early in the eighteenth century. Ed.
† On this subject comp. Dr Jortin’s Notes on Ecclesiastical History, vol. iii Ed.
heard for the first time. *My—*Speaking heavenly things, in comparison with Moses.

CHAPTER VI.

1. *After these things—* John implies that the other evangelists furnish the history of many months. [The feeding of 5000 men is the only miracle between the baptism and passion of Christ, which John describes in common with the other evangelists; confirming the truth of their narrative by this fact. However he sets forth some things, which the rest do not notice, chap. vi. 22–70; and especially, there is an intimation of the intervening passover (ver. 4), which if we neglect, the leap from the preceding pentecost to the following feast of tabernacles would have been too great (as it would have omitted an interval of a year and a half), and no harmony of the evangelists could have possibly been constructed. This is the only passover, between the Lord's baptism and passion, at which he did not go up to Jerusalem, John vii. 1, 2, etc. Harm., p. 331.] *The Sea of Galilee—*The whole sea: the Sea of Tiberias, apart.

2. [Omit οὐρα, his. Tisch., Alf. Read, the miracles, etc.]

3. *Went—* Not after the people had arrived, but while they were approaching. *He sat—* He did not summon the people to him; but received them graciously.

4. *Nigh—* There was a great concourse of men at that season of the year: chap. xi. 55. [The passover—A year before his passion. V.G.]

5. *Come—* Jesus had already provided food against the coming of the people: comp. ver. 6. Moreover he fed immediately before he dismissed them; Matt. xiv. 15. *Philip—* It is the duty of a good teacher occasionally to call out from the whole body of his hearers one who needs this. Possibly Philip had charge of the provisions.

6. [Sufficient—Yet far, far less will satisfy them all; for He who made them all of nothing, can also feed them out of nothing. Q. Omit αὐράω, of them. Tisch., Alf.] *A little—* Sept. β'αγγελοι μέλον, a little honey, 1 Sam. xiv. 43.

8. *Brother—* Peter, then, was better known than Andrew at the time when, and place where, John wrote. It may be because he was the elder brother, or because he survived Andrew.

9. *A lad—* Consequently the five loaves and the fishes were
not very heavy. [One—Lad, not rendered in Eng. Ver. There was no other supply.] Barley loaves—Barley loaves appear to have been smaller than wheaten. Judges vii. 13. No doubt all who ate perceived the taste of the barley bread. What are they—A deprecatory formula. Who are ye—Acts xix. 15.

10. [Omit ὅ, and. Tisch., Alf.] Make . . . down—The faith of the people and of the disciples is tried. Grass—Convenient for sitting. The men—The number is reckoned to the exclusion of women and children. Ver. 11. Distributed—Through the disciples. As much as—Referring to the loaves and fishes. They would—Comp. Ps. cxlv. 16.

11. [For ὅ, (the first), and, read ὄν, then. Also omit τῶν μαθητῶν, ὅ ὦς μαθηταῖς; to the disciples, and the disciples. Tisch., Alf.]

12. That nothing be lost—The Lord easily makes; but he does not wish the things he makes to be wantonly destroyed.

13. [Gathered—Jesus will have nothing lost, and each apostle fills his pilgrim basket with the fragments. Mey. Note, a reference to the twelve tribes of Israel also, the type of the church, to be fed with the bread of life to the end of time. Alf.]

14. [Omit ὁ Ἰησοῦς, Jesus. Tisch. (not Alf.) Read that he did.] Miracle . . . that prophet—Chap. iii. 2; ix. 17.

15. [Come—The transition from a spiritual impulse to temporal affairs, is very easy. V.G.] Take—Forcibly. A king—To make him a king, belonged to the Father, not to the people; it was not yet time. [This they wished to do, being influenced by their political hopes of Messiah. It furnishes a reason why Jesus will not have his miracles noise abroad promiscuously. Thol. This very circumstance is perhaps the reason of our nowhere reading that Jesus, during his stay on the earth, entered Bethlehem, the native town of David, even though it was very near Jerusalem. Harm.] Jesus, to avoid the people, frequently at that time changed his place. [Alf. omits πάντως, again, (not Tisch.)] Again—Comp. ver. 3. Himself alone—After having desired the disciples to cross over. Himself is elegantly redundant. Chap. xii. 24.

17. [Alf. renders: They were making for the other side of the sea in the direction of Capernaum.]

19. Or—The Holy Ghost knew, and could have told John, the precise number of furlongs, but in Scripture the popular way of speaking is followed. [And they were afraid—The
dark night, the boisterous wind, the stormy sea, and the nearness of the supposed spirit, terrified them. V.G.

21. They willingly received—Gr. ἐξειλαμμένοι λαβοῦν, they were willing to receive. An abbreviated sentence: supply and did receive. Immediately—A new miracle.

22. Saw—[Alf. renders well: The people, having been aware that there was no other ship, and that Jesus did not, etc.] This is repeated with a slight change in the words, after ver. 23 (which is not dependent on ὅτι, that, but forms a parenthesis) at ver. 24. It is connected with ἔνισπρεσάν, they embarked. [Omit εἰσῆλθον εἰς ἔνισπρεσαν οἱ μαθηταὶ αὐτοῦ, that whereinto his disciples had entered. Tisch., Alf. Read none other but these, save one.]

24. [Omit καὶ, also. Tisch. Alf.] They also—In contrast with Jesus, the people observed our Lord's route directly; that of the disciples indirectly. Shipping, lit., ships—The apostle termed them πλοία, small vessels, a little before. Both names are correct. Capernaum—Ver. 17.

25. When—In so short a time, so great a distance. The question when? includes how?

26. I say—The people did not know their own character as our Lord shows it. Up to this time he had gathered hearers; but on the present occasion, which is the central point of his ministry, makes a selection by means of a metaphorical address referring to his passion and to the blessings which follow its acceptance through faith. Not because ye saw the—As yet they had not been led by miracles to faith: ver. 29, etc.; if they had faith, not the desire of food would have induced them to seek Jesus. Miracles—Wrought on the sick, ver. 2; that of the loaves, ver. 14. Ye did eat—The people, anxious for food, wished to receive it day by day in the same manner. They were now no longer, as in ver. 2, drawn to him by the sight of his miracles, but on the contrary by the desire for food. Comp. Matt. xiv. 20, note. The barley harvest immediately succeeded the passover, and food is usually dearer at the time just preceding harvest. At this time of the year, therefore, he had rendered an appropriate service to the five thousand.

27. Labour not for, lit., busy not yourselves about—Or trade not in. So τὴν διακοσσαν ἵστασας ἵστασας, trade by sea, Rev. xviii. 17. Labour, he says, for the everlasting food: just as you earnestly seek me for the sake of bread. Our Lord does not reply to the question of the Jews, (When? ver. 25). And so, very fre-
quently, in his addresses, he pays heed to the things which circumstances and the state of men’s souls require, rather than to the unseasonable interruptions of his hearers. Not—Similar things are contrasted, chap. iv. 10. That perisheth—Ver. 12; 1 Cor. vi. 13. Bodily food perishes; it does not, therefore, confer immortality. Which—Meat. You ought not, he says, to ask me for bodily food, but spiritual. It is first described as meat, ver. 27; then as bread, ver. 32; then, expressly the flesh and blood of Jesus Christ, ver. 51–53. Shall give—Ver. 51. For—This etiology [enunciating both the proposition and its reason] refers to μνημοσύνη, which endureth. [That is, endureth for ever, for... hath given him, etc. But it is more natural to refer the γὰρ, for, to the preceding clause: the Son shall give it, for... hath given him, etc. L.] God the Father—Jesus Christ, therefore, is the Son of God. Sealed—Has pointed him out and distinguished him by this very miracle, ver. 14, and by his whole witness, which in its turn required to be sealed by the faith of the hearers, ver. 29, chap. iii. 33. That which is genuine is approved by means of a seal; that which is spurious is excluded.

28. What shall we do—What work do you desire us to perform? ver. 27. [So much they understand from his words, that he requires a moral activity of them. Thol., Mey.] The works of God—Works approved by God, and uniting us to him.

29. The work of God—The work which God approves: comp. chap. iv. 34. Jesus opposes the singular number to the plural of the Jews, who had said, the works of God, ver. 28. He uses, however, the same word. [Thus the multiplied and various works of the law, which were a shadow of Christ, are now reduced to a single means of salvation. Q.] The work of God is used in another sense, Rom. xiv. 20. That ye believe—The matter is plainly stated, and subsequently described in metaphorical and simple language in succession.

30. Sign—They do not recognise the seal mentioned in ver. 27. Thou—They speak thus by way of contrast to Moses, who gave them manna and had this sign: they ask of Jesus something of a greater and more heavenly nature; they do not think he can give this; and they do not recognise him as greater than Moses. We may see—That thou art sent by God. And yet they had seen his miracles, ver. 14, 26, 36. Thee—Jesus had said ver. 29, on me. It is frequently the same thing to say, I believe in thee, and I believe thee: but the Jews here weaken our Lord’s thought. What dost thou work
—They answer Jesus in his own words, to work. Thou commandest us, they say, to work. What work dost thou thyself do? 31. [The extracts of Lightfoot and others, from the Rabbinical writings, help to show the force of this verse. The Jews viewed Moses as so peculiarly a type of Messiah, that they said: As was the first redeemer (Moses), such shall be the last redeemer (Messiah). And again: The first redeemer caused manna to come down for them, and so shall the last redeemer cause manna to come down as is written; Ps. lxxii. 16. Besides, the Jews gave especial weight to the miracle of manna, and called it the bread of heaven; Ps. lxxviii. 24. L. Did eat—Their language is apparently more moderate than if they had said: Moses gave us a sign, and consequently our fathers believed him: do thou give us a sign, and we will believe thee: comp. next verse. He gave them bread from heaven to eat—Sept., Exod. xvi., bread from heaven; Ps. lxxviii. 24, had given them the corn of heaven, Exod. same chap., ver. 15, hath given to eat. If the small round thing, Exod. xvi. 14, were true bread, Num. xi. 7, why should not circular loaves also be the same? From heaven—Heaven, as opposed to earth, is in the psalms taken in the widest sense: for this reason manna is called the bread of angels, or of heavenly beings: but Jesus opposes heaven to the highest heaven. With reference to this he says, seven times, that he came from heaven, ver. 32, 33, 38, 50, 51, 58, 62.

32. Verily . . you—Very forcible, particularly in this passage, for the Jews had objected to him, what was written, ver. 31. Moses gave you not the bread from heaven—Supply in this place also, the true. It was not Moses who gave you or your fathers the manna. Manna was not the true bread from heaven, for that is incorruptible. Exod. xvi. 20. Giveth—In opposition to gave. The bread was now present: comp. ver. 33. True—If any man taste this bread, he will no longer seek a sign; for the taste of bread is in itself a test, and the truth of that test shall hereafter be made manifest: ver. 39. The truth and the life are frequently mentioned in this chapter.

33. He which cometh, Beng., that which cometh—[The Eng. Vers. is wrong. At?, etc.] Supply bread: comp. ver. 41, 58. Unto the world—Not merely to one people, or to one age, as the manna fed one people of one age, ver. 51.

34. Lord—They speak with a degree of reverence, as in ver. 25: faith itself might have sprung up among them, ver. 35, but they soon withdraw from it, ver. 36, 42. We must pay
particular attention to those statements, which inclined the Jews to believe, when they heard them made, chap. vii. 40, viii. 30. Evermore—To this refer the close of the next verse. This bread—They are still under the impression that he is speaking of bodily nourishment: it is this they seek, ver. 26.

35. [Omit ὅ, (the first), and. Tisch., Alf. I—Gr. ἵνα, with strong emphasis. Mey.] I am—To those who seek him, he offers himself at once. Of life—As well living, ver. 51. as life-giving, ver. 54. He that cometh to me—So ver. 37, 44, 45, 65. The parallel soon follows, he that believeth in me, chap. vii. 37, 38. Shall not hunger—Supply, ever, from the end of the verse. Shall never thirst—He alludes to the subject of drink, which he subsequently discusses with greater fulness, ver. 53.

36. I said unto you—In ver. 26. You still are, he says, what I said you were: you have seen me, and have not believed: you see, and you do not believe. What they had said in ver. 30 is refuted: work a miracle, that we may see it, and we will believe.

37. All—A very impressive word. In connexion with what follows, very deserving of attention; for in the discourses of our Lord Jesus Christ, that which the Father has given to the Son is called, in the singular number and neuter gender, all [πάν.] Those who come to the Son are spoken of in the masculine gender or even in the plural number, every one, they. The Father has given the Son the entire mass, so to say, that all whom he has given may be one: this entire mass the Son, in carrying out the Father's plan, develops individually. Hence the sentence, chap. xvii. 2, that all which [πάν ὅ] thou hast given him, to them (ἀνεμόης) he should give everlasting life. In the Greek style of the New Testament, and specially in the style of John, there is usually, in the construction, which fastidious persons would call inaccurate, a substratum of elegance, in itself divine, and by no means objectionable to Jewish ears. This remark is specially true of the text. It is for this reason that in ver. 37 there are two members, which are treated of further on, and the same words are repeated. The first in ver. 38, 39, where all is mentioned with the Father: the second in ver. 40, where the every one is mentioned with the Son. The first by means of ὅτι, because, the second by means of ἵνα ὅτι, are connected with ver. 37. [The general sense is: if you will not yourselves believe, go your ways; nevertheless I know what I am preaching. It sounds strange to you that I am the Son of God, and the object of faith.
Nevertheless there shall yet be some to believe. *Luther in Thol.*] Giveth me—By means of the drawing, ver. 44. The present tense. Afterwards the past, ver. 39, with reference to their preservation. The Father *giveth* to the Son: the Son *chooseth*, viz., gives, so to say to himself, ver. 70. Believers are given: the true bread is given to believers, ver. 32, 62. To me—Gr. πήγες ἐμι. The emphasis is on the pronoun; in other places the usual reading is πήγες με. Shall—All shall come to me.* If the Jews will but receive the word of Jesus, they will in fact be real believers: now that their unbelief has been clearly proved, he offers them faith: what he had said before in a figure, he now plainly states. I will in no wise cast out—This signifies not merely a first reception, but a lasting preservation, through all changes and steps, even to the resurrection, the goal which takes for granted all previous to it, ver. 39, 40; ver. 44, 54. There is a Litotes, [a stronger meaning than the words literally convey.] I will not cast him out, I will preserve him to the end, chap. x. 28, etc., a passage which has a close correspondence with this. Comp. ἐξελλάμπω, out, chap. xv. 6.

38. [For—For how could I cast him out? since I am come only to accomplish the will of God, and his will is, not to cast out, but the blessed opposite, ver. 39. Mey.] I came down—This remark in many respects issues from Christ’s hypostatical [personal] union with the Father. For Christ’s descent from heaven refers to his nature, prior to his birth from Mary according to the flesh.

39. And—The will, mentioned in ver. 38, is here more fully explained. [Omit παρ᾽ ἑμὶ, the Father’s. Tisch., Alf. Beng. incorrectly retains it. Read, of Him that hath sent me.] The Father’s will, which hath sent me, Beng., of the Father, who hath sent me—Such is the most ancient reading. In ver. 39, it is said that he is sent, and in ver. 40 also. The Father’s name comes first and very appropriately, for, (ver. 39, and comp. ver. 38,) the mission of the Son properly answers to the will of the Father; but in ver. 40, the name of the Father, and the name of the Son, properly refer to one another. [The correlative are in ver. 39, the sending (of the Father,) and the care of Christ; and in ver. 40, the Father’s will, and salvation in the Son. Not Crit.] The chief varieties in the readings, which are noticed in the Introduction, do not affect the chief argument of this comment. All—See note on ver. 37. Hath given me—They are given to

* That is, the all only of whom I am speaking.—Ed.
the Son to whom faith is given. Comp. the next verse. I should lose nothing—To lose is opposed everlasting life, ver. 40; chap. iii. 15, etc. [Of it—Gr. ἁκολούθος, not rendered in Eng. Vers.] Of all that, which the Father has given me. Raise it up again—To life, ver. 33. So ver. 40, 44. 54. This is the end, beyond which there is no peril. The Saviour vouches for all things previous to it. He gives a sign in this ver., and in ver. 62, but a sign which will hereafter be, while the Jews were eager for a present sign, ver. 30. The resurrection which presupposes death, is frequently mentioned in this chapter, because the Lord was to die and to rise again: comp. note, chap. xi. 25, etc. Subsequently the apostles rather placed his glorious second advent before believers.

40. [For εἰς, and, read γὰρ, for. Tisch., Alf.] For this... of him—See notes on ver. 37, 39. [Seeth—Gr. ἰδον, beholdeth, discerneth. This is more than the mere seeing, ver. 36. Mey.] Seeth and believeth—The Jews saw, but did not believe, ver. 36. Those who beheld Christ had a great opportunity of belief; and those among them who believed were pre-eminently blessed. Matt. xiii. 16. Everlasting life—Even before the last day, the mention of which immediately follows, as in ver. 54. Human reason transposes these two things. I—Gr. ἤγγισεν. This pronoun, not used in ver. 39, is now employed: there the preceding verb is also in the first person; but here, in the third person, as ver. 44, 54. Will raise... up—The future, as in ver. 44; and chap. xv. 8.

41. Murmured—But Jesus knew this, ver. 43. The bread—They seize upon the allegorical phrase; but disregard the explanation appended in plain words.

42. We know—Joseph was dead; but the remembrance of him remained. [They object to his denial of earthly origin. They thought the Messiah was to be of unknown descent, chap. vii. 27, without father, without mother, without genealogy; Heb. vii. 3. L.] How—So ver. 52. [For ὁ, then, read ὁς, now. Tisch., Alfr.] Then—On this account they ought to have thought that there was in Jesus something of a higher nature.

43. [Omit ὁς, therefore. Tisch., Alfr]

44. No man—Jesus, before he removes errors from men's minds, usually rebukes the perversity of those who commit them. This is his object, ver. 44-46: at the same time, he disregards all that was inopportune in the interruption of the Jews, appeases their murmurs, ver. 43, and then continues to discuss the truths which he spoke in ver. 40. He does not omit to con-
firm his descent from heaven: he simply does not reply to the question, How. Can—The Jews depended on their own strength: Jesus overthrows this notion, and teaches them the necessity of paying heed to the Father’s drawing. Come to me—To come to Christ, is, to understand, to recognise his divine mission, and by faith to throw ourselves on him. Except—He then, says Jesus, does right who comes to me; for in so doing he obeys the Father’s drawing. Draw—The Father has sent us his Son: he draws us to the Son, raising us by the power of his love both to see and to hear. [The phrases, to give us to the Son, and to give it to us to come to the Son, are the same, ver. 39. V.G. If the poet could say, every man is drawn by his pleasure; with how much greater propriety may we say, that men are drawn to Christ, when they are allowed to him by truth and blessedness? August. in Thol.] Peter is an instance of this drawing, ver. 68; and Paul, Gal. i. 15. This word [draw] is found in Sept., Song of Sol. i. 4; Jer. xxxi. 3.

45, 46. [These verses explain the drawing, ver. 44. Mey.]

45. Written—He refutes the Jews who perverted Scripture, ver. 31, etc. Isa liv. 13, all thy children shall be taught of the Lord. (Sept., all thy sons). All—From this is inferred further on the word every one. Taught of God—Comp. presently after. παρὰ, from. The correlatives are, every one who hath heard and learned; and taught. The former implies the act; the latter, the state resulting from it. Every man—And he alone. [Omit ὃς, therefore. Tisch., Alf. Also for ἀνωτέρως, hath heard, Tisch. (not Alf.) reads ἀνωτέρω, heareth.] Of—The Father concerning the Son. Matt. xi. 27.

46. Not that—By the addition of these words it is implied that the Father is heard when the Son is heard; and that he is seen when the Son is seen, and then alone; chap. xiv. 9. Hath seen—Supply, and hath heard. Comp. the preceding verse, who hath heard (and hath seen). But inasmuch as to see is a more intimate perception than to hear, the former is exquisitely attributed to the Son, the latter to the believer. Comp. chap. i. 18. He which is of God—So chap. vii. 29.

47 [Omit οἷς ἐπὶ, on me. Tisch., Alf.]

48. [I am—Since he that believeth on me hath everlasting life, ver. 47, hence, I am the bread of life. De W. Christ is life in all respects, and everything is life in him. Q.]

49. Your—He says your not our: showing that he has a higher origin than they had imagined, ver. 42. Fathers—Of whom you spoke, ver. 31. Did eat manna in the wilderness

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—The words which the Jews used were retorted against them, see ver. 31. And are dead, lit., and died—[Gr. ζητοντες, on, Eng. Vers. not so forcible, are dead.] And yet they died, and died too by a fearful death.

50. This—Namely, bread. A man—Any one. And not die—Spiritually, for this food refers to spiritual life; the resurrection of the body being added.

51. The living—The participle augments the force of what he says, and shows that he is not speaking of ordinary bread. My flesh—A new step in the argument. The intensive particle ὃς, but, [indeed, not rendered in Eng. Ver.] and the future tense, I will give, agree with this: for hitherto there had been no mention of flesh in this discourse. So also ver. 53, of blood. The Father gives the true bread, ver. 32: namely, Christ himself, ver. 35. Christ gives the living bread, his own flesh. The language in reference to the bread is allegorical, and suits the preceding miracle: that in reference to the flesh and blood is literal. [The words ὅς ἐν Ἰωύ δώσω, which I will give, are omitted by some manuscripts and editors; not by Tisch., (1859) and τον. Jesus means that, not his living bodily substance, but his life given to die, is nourishment. Thol., etc.] For the life of the world—and so, for many, Mark xiv. 24. Jesus so framed his words, that at the time they were spoken, and ever after, they might be literally applied to the spiritual enjoyment men have in him; he so framed them that in after time they might consequentially and appropriately express the most holy mystery of the Lord's Supper, when it was subsequently instituted. For to the holy Eucharist he applied the very subject of this discourse: so important is this sacrament, that we may easily conceive that Jesus, one year before it took place, foretold it, just as he foretold the treachery of Judas, ver. 71, and his own death in this verse. There can be no doubt he was thinking of the Last Supper when he spoke these words. He wished his disciples subsequently to remember the prediction he had made. All that our Lord says respecting his flesh and blood is said with reference to his passion and to the holy Eucharist. Hence it is that the flesh and the blood are invariably mentioned separately, for in his passion the blood was drawn from his body, and the Lamb was slain.

52. The Jews—Note the successive steps: the Jews here; the disciples, ver. 60, 66; the apostles, ver. 67. Strove—Not murmuring only now, as in ver. 41. How—How again: comp.
ver. 42. Jesus replies to neither of these questions, but continues his own discourse and says, *thus it must be:* ver. 53. 

53. Except—The Jews questioned the possibility: Jesus replies as to the necessity: for in point of fact the latter implies the former. [No life—Nay but death, spiritual and eternal; nor can life come into your being, save through that eating and drinking. Mey.]

55. [For ἄνθρωπος, indeed, read ἄνθρωπος, true (twice). Tisch., Alf. Read is true meat, is true drink.] This statement is opposed to the doubt of the Jews. Meat...drink—By which the believer is as truly fed, as food and drink feed the body, ver. 56, end.

56. He that eateth—He who eats, and that which is eaten, are, by the very act of eating, brought into the closest union.

57. Hath sent me—He that eateth me through faith, must be referred to this. The meat of Christ was to do the will of him by whom he was sent, chap. iv. 34; the meat of the believer is, to eat Christ, and to feed on him, by the Father's will. And I—The apodosis [conclusion] of as is in the sentence so he that eateth me. By the Father—For I am in the Father. He that eateth me—Who live through faith, ver. 29, 35, 40, 64. We eat the flesh of Christ, and we believe in him, because he was sent by the Father.

58. This—That is, I myself, ver. 57. Bread—His discourse returns to the things set forth in ver. 32. [Omit ἐστιν, your. Read the fathers. Also omit τὸ μάννα, manna. Tisch., Alf.]

59. Said he...as he taught—Comp. chap. viii. 20, vii. 28.

60. Hard—No doubt there are many things from which the carnal mind must necessarily shrink in this discourse, which in itself is very beautiful. It is difficult, but not stern; by it the wicked are affrighted, but the true disciples are proved, disciplined, and strengthened. There is scarcely a passage in the New Testament, even where our Lord conversed privately with the apostles, in which he spoke with more sublimity. Let us admire it, with all reverence. Who can—Peter spoke differently, ver. 68. It, lit., him—Their meaning is apparently who can hear Jesus? Comp. chap. x. 20. This is the climax of their misery: they refuse to hear.

61. In himself—Without intimation from without. Doth this offend you—Enallage [change of expression]: for, are you offended at this? Christ's passion was to the Jews a stumblingblock.
62. What and if, lit., if then—After ἢ, if, understand the conclusion, what shall be? [or, what will ye say, if, etc. Euthym. in L.] That is, there are far greater things to follow: if you do not believe the one, how can you believe the others, if I should declare them? (A similar passage is found, chap. iii. 12.) And yet, when you see the one, you will acknowledge that what I have spoken is true; you will wonder, not at my doctrine, but at your own dulness: chap. viii. 28; Matt. xxvi. 64. Ascend—See on chap. iii. 13, note. Before—Before he descended.

63. The spirit—It is not the Godhead of Christ alone, neither is it the Holy Spirit alone that is here meant: but the spirit generally as opposed to the flesh. That which is spirit giveth life. The flesh—Jesus does not here speak of the corrupt flesh, which profits nothing, as is clear to all, nor does he take from his own flesh the power of giving life: if he did, he would set aside all that he has been saying, for his words assuredly refer to his flesh, ver. 51, 53-56, and to the whole mystery of his incarnation. The sense is: the mere flesh profits nothing, namely, such as the Jews believed that flesh of which our Lord spoke, to be. Comp. 2 Cor. v. 16. He speaks on the supposition of an impossible condition, if he were mere flesh: as also he speaks, ver. 38, of his own will. Comp. note on chap. v. 31, 19, 22. [Christ’s flesh profiteth nothing, in the sense in which they understood it: as torn on the cross, not as quickened by the spirit. August. in Thol.] The flesh is the means by which all divine life-giving power in Christ and in believers is bestowed: and after Christ was put to death in the flesh and quickened by the spirit, he especially displayed his power, 1 Pet. iii. 18; John xii. 24, xvi. 7. Profiteth nothing—To quicken. Where the life does not come from God there is no real profit. The words—And that which they comprehend. [General sense: These words of mine, so far from being just cause of offence, are rather spirit and life, (i.e., they convey the Divine Spirit and the life that is in me), but the fault rests with you, for many of you believe not. Mey.] The correlatives are, the words, and to believe, ver. 64. [For λαλῶ, I speak, read λαλῶν, I have spoken. Tisch., Al.] So Beng.] Speak. Beng., have spoken—He says not, I speak, but I have spoken. For they were disaffected, ver. 60. 61. Spirit—Although they speak of the flesh. And—And therefore.

64. But there are—You are to blame. Some—Who harass others also. Believe not—And therefore twist into a
carnal what has been spoken in a spiritual sense. From the beginning—The time of the discourse is marked, although Jesus, even before that time, had always known. It was delivered a year before his passion, but the choice of the twelve apostles did not precede it by an entire year. Consequently the beginning was at that time. Who—Of the multitude of his disciples. And who—Of the twelve disciples. Consequently Judas already cherished the unholy feeling from which his treachery afterwards sprung. He did not even then believe, and, with many other disciples, was offended at the words of the Lord. The bad are soon bad, and the good are soon good. John has carefully traced the steps of deadly sin in Judas, chap. xii. 4, xiii. 2, 27, xiv. 22; he had a marked aversion for him.

65. [Given—By the drawing of grace. [Omit μου, my, Tisch., Alf. Read the Father.]

66. Many—Thus the more select number was cleansed; [and this, in the very place (Capernaum, we may suppose) where he had remained longest. Harm. Then spiritual guides may be deserted, without blame to them. Q.] A promiscuous multitude is not so important as is sincerity. [This was a most important purification. V.G.]

67. To the twelve—John takes it for granted that their names, nay, that the term apostles, are known from the other evangelists. Will—Jesus compels no one, and thus attaches his followers more closely to him. Ye also—It was almost so. It was well that the decision depended on this moment. Otherwise Judas might have carried away the others with him. [But the question is one, not of suspicion, but of trial. L.]

68, 69. [Omit οὗ, then. Tisch., Alf. To whom—It is well for us if nothing else slips into our mind, even though we see the door open. V.G. To whom—Dost thou drive us from thee? Then give us thy second self! August. in Thol.] We—Whatever others may determine. The words—Although the disciples do not as yet comprehend the special doctrines of Christ's discourses, they nevertheless understand the general principles on which they are founded. A very noble example of faith implied in faith expressed. The entire phraseology, the words of eternal life... we believe... the Son of God, is repeated from ver. 63, 64, 65. So Martha, chap. xi. 27, maintains her faith in Jesus Christ, although as yet she did not perceive the grounds of the resurrection. Believe and are sure—Gr. ἐγνώκαμεν, we know, according to the words of
our Lord, knowledge follows faith: 2 Pet. i. 5. They who demand knowledge first, are in error. Knowledge follows faith and obedience: chap. vii. 17. We are sure, we consider it fixed and settled. [For ὁ Χριστὸς ὁ πάντων, that Christ, the son, read ὁ ἅγιος, the holy one; also omit τοῦ ζωντός, the living. Tisch., Alf., Mey., etc.]

70. [Omit Ἰησοῦς, Jesus. Tisch., (not Alf.)] You twelve—Gr. τοῦ δόξακα. The article is very emphatic. I have chosen—There is therefore a kind of election, from which we may fall away. Of you—Who are so few in number. One—This indefinite prediction excited the others, and proved the truth of their confession, made by Peter. Although Judas did not contradict this confession, he is here excluded. Judas ought now to have repented. [The wretch had been offended, ver. 61. Therefore the words, To whom shall we go? did not after this suit him. Doubtless he did go, but to the chief priests. V.G.] Devil—Not merely evil to himself, but dangerous to others.

71. Of Simon—The other evangelists say nothing of the name of the traitor’s father. John gives it. [For Ἰσακιώτης, read Ἰσακιώτου, Tisch., Alf. Read Judas, Son of Simon of Kerioth. Alf. So Beng.] The article is opposed to the reading, Ἰσακιώτης, for in that case it would be Ἰουδαίας Σιμώνος τοῦ Ἰσακιώτης, not τοῦ Ἰουδαίας Σιμώνος Ἰσακιώτης. The article is put between the name and the surname. On Matt. x. 4, I quote but do not approve the derivation given by Louis de Dieu. Judas and his father were both named Iscariot. [Alf. (not Tisch. 1859) omits ὁ, being. The wonderful contrast is stronger without the word. Mey.]

CHAPTER VII.

1. Walked—For some months after the second passover. [Mentioned in chap. vi. 4.] The Jews—Unbelieving. To kill—[From the hatred they had conceived against him at the Pentecost of the preceding year, which revived at this feast of Tabernacles, and broke out afterwards with still greater vehemence. Harm.] See ver. 19, 30, 44; chap. viii. 40, 59.

3. His brethren—Cousins. [Or perhaps sons of Joseph and Mary. Alf., etc. They seem to have first believed after Christ’s resurrection, Acts i. 14; 1 Cor. xv. 7. Mey.] Depart—Permanently. Hence—From this obscure spot of Galilee. Into Judea—They refer the Messiah from Galilee to Judea, and again from Judea to Galilee, ver. 52. Thy disciples also
Thus proving themselves not to be his disciples; see ver. 5. There were many disciples of Jesus at Jerusalem, particularly at the feasts. May see—At Jerusalem, during the feast.

4. And . . . seeketh—An affirmative expression, as if the word but occupied the place of and. Every man who doeth anything exceptional, lets his works be seen. Himself—As contrasted with his works; so, Thyself, further on. These things—These miracles. To the world—To all men. Seek some wider sphere of work, they would say, especially at the feast.

5. Neither—Better, not even. So few believed! It was only by divine support that faith in Jesus of Nazareth was established; those of his own family opposed him.

6–8. [The sense of Christ's answer is: My time to show myself to the world is not yet come; but you can show yourselves always without danger, for you, as disbelievers, belong to that world, and it cannot hate you. Me, however, since I am not of the world, it hateth, etc. L.]

6. [Not yet—Jesus knew that the hatred of the Jews would be more violent at the beginning of the feast than a few days later. V.G.] Alway—Your time does not necessarily come at all.

7. The world—See ver. 4. [But here the word world has a moral force; unbelieving humanity. Mey.] You—Who are of the world. Me—Comp. ver. 1. Hateth—Christ's followers also are pursued by men either with the utmost love or the utmost hatred. Those who always please others, have good reason to be in doubt of themselves. I testify—This was Christ's peculiar work. Thus he had testified, chap. v. 33–47. Evil—From the evil one; see 1 John v. 19. [The worldly themselves all confess that the works of the world are evil; but every one takes pains to except himself from the rule. And to this is added the hateful sin of hypocrisy; every one wishing to appear utterly incapable of hatred against Jesus Christ. V.G.]

8. [Omit ταύτην, this, Tisch., Alf. Read the feast. Also for δύτων, not yet, read δυνατον, not. Tisch., Alf. So Beng.] Not—not at present, along with you, (ver. 10), in pursuance of your advice, that I may be seen on the way, and in the city. Hence he abode yet, etc., ver. 9. The words I go not up yet are to be taken strictly in the present tense, I am not yet going up. Comp. Matt. xi. 11, where the perfect also must be strictly interpreted. So not, for not yet, Mark vii. 18, etc.;
comp. Matt. xv. 17. He who was not present on the first day of the feast, was not held to have observed it. Our Lord did go up later to the feast, but, as it were, without being known, and rather to the temple than to the feast. See ver. 10. 14. Our Lord at this time had but one especial going up in view; namely, that to the passover when he was to suffer; and of this he speaks in enigmatical terms. Time—Wisdom takes note of time. The words my time is not yet come, in ver. 6, refer to his going up to this feast; but those not yet full come, in this verse, seem to refer to the period of his suffering. Comp. ver. 30. This journey to the feast of tabernacles was the last but one he made to Jerusalem.

9. [For αὐτῶι, unto them, read αὐτὰς, he. Tisch. (not Alf.)] Abode—He did not wish to go up with those who believed not on him; but did not however, on their account, neglect the feast itself.

11. [Jews—The same mentioned, ver. 1. They sought him only to seize and slay him. Ver. 25. L.] Where is he?—Truly no feast is really such without Christ.

12. Murmuring—Their language not daring to break out on either side. Comp. ver. 13; the same word occurs, ver. 32. Among the people . . . the people—Lit., among the peoples . . . the people—The word peoples implies the multitudes* who murmured; the word people, in the singular, the class whom he was said to deceive. Some—Chiefly from Galilee, as appears from the contrast of the Jews, next verse.

13. [No man—Of those favourably inclined. Enemies had no reason to conceal their views. L., De W., Alf.]

14. The midst—This feast of tabernacles is fully described; the beginning, ver. 10; the midst, here; and the end, ver. 37. The feast days were fitting occasions for edification Went up—The first day of the feast had been the eleventh of October (see Harm.), and therefore the third day of the week (the Sunday letter having been B in that twenty-ninth year of the Dionysian era). Therefore the Sabbath-day was in the midst of the feast, and on that day the assemblage of hearers were greater than on others about the midst of the feast, and the discourse on the subject of the Sabbath (ver. 21-24) was specially appropriate. Up into the temple—Straight there, without previously visiting any other place.

15. [For καὶ ἑβαλὼν, and marvelled, read ἑβαλὼν ὅπερ, marvelled therefore. Tisch., Alf.] Letters—That is, lit.
rary knowledge; for he taught, ver. 14. *Never learned*—
He had required no schooling, a clear mark of the Messiah. [Their feeling is merely curiosity as to the *source of his learning*. They care not to ask at all what his doctrine is. *Mey.*]

16. *[Add ὑμί (after ἀπειθεῖτο), therefore (after Jesus). Tisch., Alf.] Is not mine*—Has not been acquired by me at the expense of any labour. *His that sent me*—Therefore, he says, I had no need to learn in any human way; the Father taught me. See chap. viii. 28.

17. *If any man*—A most fair and most joyful condition. Understand the word *therefore*. The doctrine of the Father and of the Son is identical; therefore he who conforms to the will of the Father shall acknowledge the teaching of the Son. *Will ... his will*—A pleasing harmony of sound and sense. The will of God first kindles the will of man; and then the will of man essays to concur with the will of God. *Do*—The best way of learning the truth. *His will*—Declared by prophetic Scripture. *Shall know*—Shall take pains to know; or rather, shall attain to knowledge; comp. chap. viii. 12, 28, 31, 32; xii. 35, 45; x. 14; Matt. vii. 24; 1 Cor. viii. 3. See also Isa. lvi. 2. Comp. shall know, chap. viii. 28, 32; xiii. 7, 35; xiv. 20; Rev. ii. 23. *Of the doctrine*—The article refers the language to ver. 16. *Of God*—Of God and from God, ver. 16.

18. *He*—Unmistakable characteristics. The argument is: He who speaketh of himself is false and unrighteous, seeking his own glory; but Jesus seeketh not his own glory, but that of the Father which sent him; therefore Jesus doth not speak of himself, but is true and worthy of credit. *His glory that sent him*—Two things are here included; the fact of *his being sent,* and of *his seeking his glory that sent him*; the one is the test of the other. *The same*—And he only. *True*—And should be esteemed as true. *No unrighteousness*—No falsehood; comp. ver. 24. *True*—Righteous.

19. *[Did not*—Here Jesus assumes the offensive, and exposes the unjustifiable hatred of his foes. *Mey.*] *Moses*—In whom ye believe. *You*—To you, not to me. *The law*—The law is here frequently mentioned, see ver. 23, 49, 51, and properly so; for the festival of *Simchat Thora, the joy of the law* (that is, the joy caused by the completion of the public reading of the law, which used to be read through every seventh year, in the feast of tabernacles), was celebrated on the day immediately following the last day of the feast of tabernacles. See Deut. xxxi. 10. This Simchat Thora was
variously regarded, either as forming part of the foregoing feast, or as being a separate feast in itself. The former view is that held by John in the present passage. *None*—None of you keepeth the law, though ye accuse me, ver. 31, etc., of violating it. *Why* . . . *me*—As if a Sabbath-breaker. *Go* ye *about*—Better, *seek ye*, to kill me; herein ye violate the law; therefore ye do not God's will; therefore ye cannot receive my teaching, because ye are altogether unlike me, and because ye hate me.

20. [Omit *ταίς ἐπισκέψεως*; and *said*. *Tisch.* , *Alf.*] *Said*—There seem to have been at Jerusalem some plotting against Jesus; others actually cognisant of their designs; and others, like those speaking here, further removed from the rest, but little better at heart. Jesus shows how thoroughly he knows them, and pierces them with this flash of his omniscience. *Thou hast a devil*—The worst term of reproach; *they* were possessed and mad; they fancy that Jesus can only have obtained his knowledge of their plots through the devil.

21. *I have done*—On the Sabbath-day; see ver. 23. *One work*—Out of multitudes whereof ye know nothing. [The healing of the man at the pool of Bethesda. *V.G.*] *And*—This is here relative in force; *I have done* one work, whereas *ye* all marvel. If ye can find nothing to blame in any other work of mine, ye ought to think highly of this one. *Ye* . . . *marvel*—Without believing; see Acts ii. 7, 12, for an instance of such hesitating wonder.

22. *Therefore*—This is directly explained by *not because*. Comp. chap. viii. 47; x. 17. A like expression occurs in Mark xii. 24, where the force of the word *because* is contained in the participle. *Gave*—See Gen. xvii. 10; Exod. xii. 44; Lev. xii. 3. *Not because*—By this clause the importance of circumcision is upheld, as compared with the Sabbath, than which it was an older, and in so far, a higher institution.

23. *That should not be broken*—Bengel would interpret this as equivalent to *without the act of circumcision violating the Sabbath law*; [but the Eng. Ver. is better, signifying that the law of circumcision on the eighth day should not be broken. *Ed.*] *Are* ye *angry*—This word *angry* means also, in the Greek, an enduring anger. This resentment of the Jews had already lasted sixteen months; and kindled into fresh flame at sight of Jesus. *At me*—As if I had broken the Sabbath. *I have made*—I, by my own will; by supreme power. *Whole*—The
sentence literally is: I have made an entire man every whit whole: that is, not merely the entire body of a man, as contrasted with that part which undergoes circumcision; but the entire man, body and soul together (see chap. v. 14), the doing which is a good work, far more appropriate to the Sabbath, and conformable to the law, than the performance of circumcision, whether that be regarded merely as an external ceremony, or as a sacrament. For circumcision is a means to an end; but the saving of a soul is that end itself. [Besides, circumcision was not performed without a wound being inflicted; therefore healing is still more proper to the Sabbath-day. V.G.]

24. Judge not according to the appearance, but judge righteous judgment—On that Sabbath in the feast of Tabernacles, on which our Lord was speaking, the Book of Ecclesiastes used to be read, a large part of which consists in advice to avoid superficial, and to exercise righteous, judgment. [To follow the letter, rather than the spirit of the law, is to judge according to appearances, or, in other words, to judge after the flesh; see chap. viii. 15. Christ himself judgeth with righteousness; see Isa. xi. 3, 4. V.G.] Righteous judgment—Lit., the righteous judgment—The definite article shows that the righteous is the only judgment.

25. They of Jerusalem—Who knew what was going on in the city.

26. Boldly—Comp. Ps. xl. 10. Indeed—The people might have doubted whether the rulers would declare Jesus to be the Christ; but, without entertaining this doubt, they begin to talk as if some such declaration had been made. Know—Both in heart and lips. [Omit ἀληθῶς, very, before ὁ Χριστός, Christ. Tisch., Alf.]

27. Howbeit—They took the word of man as their authority for refusing Christ, where they would not take it for accepting him. Hence may be noted how prejudiced the Jews were; they reasoned thus: No man knoweth whence Christ cometh; we know this man, whence he cometh; therefore, this man, Jesus, is not the Christ. Our Lord replies to this in ver. 28, 29. We know this man—See chap. vi. 42. No man—This held true in the Lord's case; see next verse, and chap. ix. 29; for they did not even know his country; see ver. 42; whereas Jesus was actually born at Bethlehem. [Whether the origin of Christ be known or unknown, might seem to some an idle question; but an erroneous opinion, even though entertained
upon a trifling point, might prove a great impediment to faith. The same remark may apply to many unsound maxims by which the world still allows itself to be guided. \textit{V.G.}]

28. \textit{Cried}—In ardent desire for the salvation of men; and also to be heard by the multitude assembled. Christ \textit{cried out} very seldom; see Matt xii. 19. \textit{[Isa. xlii. 2. Ed.]} Therefore, when he did, there were good reasons for his doing so; see ver. 37; chap. xi. 43; xii. 44; Heb. v. 7; Matt. xxvii. 50. \textit{Both . . . me}—Some consider this to be ironical; but our Lord nowhere uses irony. The Jews spoke of two things, his man, and the Christ, ver. 27; and in answer to these, our Saviour respectively says me and myself. The former is as it were a concessive expression, leaving the question of Jesus’ outward origin much as he found it; for to this he himself was not wont to refer; comp. 2 Cor. v. 16; but he denies their having any just idea of himself as sent from the Father. Comp. ver. 33, 34; chap. viii. 14. \textit{And I am not}—Besides, I am not come of myself, as ye suppose. \textit{True}—This truth is of more importance than that they questioned about in ver. 26, \textit{do the rulers know indeed}, lit., truly. \textit{[True—Not in the sense of truthful, but real; a sender in highest reality. Mey., Alf., Thol., etc.]} \textit{Whom ye know not}—Supply the statement that follows, \textit{for I am from him, and he hath sent me}. The very peculiarity which the Jews took for granted in the Christ (ver. 27), existed in Jesus.

29. \textit{[Omit ò, but. Tisch., Alf.]} I am from him—This denotes his being begotten from eternity; whereof his being sent is the consequence. There are two points here; the first referring to the me, and the second to the whence. I am, ver. 28. The words I am, in this and the preceding verse, refer to is twice occurring in ver. 27.


31. \textit{[Omit τούτων, these. Tisch., Alf.]} \textit{The Pharisees and the chief priests}—To this ver. 45 refers, where the Vulgate translator himself reads chief priest and Pharisees. The Pharisees are named first in this verse, as they were the more bitter and excited the chief priests against the Lord.

32. \textit{[Omit αδειοίς, unto them. Tisch., Alf.]} Yet—He continues his discourse, which had been interrupted by (the effort recorded in) ver. 32. \textit{[A little while}—Truly a little while; for scarcely half a year elapsed between the speaking of these words and the passion. \textit{V.G.}]
34. Ye shall seek me—Me, whom ye now behold and despise. These words supply, as it were, the text of his discourses in this and the following chapter. Another similar text is found in chap. xvi. 16. And shall not find me—He afterwards says, with greater sternness, ye shall die in your sins; chap. viii. 21. Where—Lit., whither (see note on I am, below); that is, to heaven; chap. iii. 13. Our Lord's words sometimes have, besides their direct application to his immediate hearers, a deeper future one. "Comp. with this passage, chap. xiii. 33. Such appears also from a comparison of chap. xiii. 16 with chap. xv. 20.

34, 36. I am—Bengel would here read, I go, but incorrectly.

35. Whither—They afterwards ask, more rudely, will he kill himself? chap. viii. 22. Dispersed—Lit., the dispersion. Comp. Deut. xxviii. 25; xxx. 4, Sept. Of the Gentiles—Lit., Greeks, that is, to the Jews beyond the confines of Palestine. [But "Ελληνιζότες, Greeks, will not bear this meaning. It is simply mockery; will he, if rejected by the Jews, go where the scattered exiles are, and teach Greeks? L., etc.] They imagine they can discredit him by letters, in whatever part of the world he may associate with Jews.

36. Manner of saying—They remember his saying the better for its rythmical structure. Comp. chap. xvi. 17.

37. In the last day—This was the seventh day not the eighth, which was a separate festival. The seventh was the most important day of the whole feast; see Lev. xxiii. 34, 36; Num. xxix. 12, etc.; Neh. viii. 18; 2 Chron. vii. 8, etc. And Jesus himself made this a great day. No other day was equally remarkable, or brought such a concourse together, till the time of the Passion. Therefore he made use of the opportunity. [Before the types were entirely extinguished the antitypes of the Passover and the Feast of Pentecost appeared in the sacrifice of Christ, and the outpouring of the Holy Ghost at Jerusalem. We may in the same way see an antitype of the Feast of Tabernacles in this very feast, on which the Saviour shed such glorious light at Jerusalem, where he repeated the remarkable promise of Zechariah, chap. xiv. 17, 18, and comforted the minds of its believers by declaring the near approach of its complete fulfilment. Harm.] If any man thirst—[Some imagine these words to imply only thirsting for miraculous powers; now none can deny such powers to be meant here, (see ver. 39, 40); but it cannot be right to
interpret thus to the exclusion of those gifts of the Holy Spirit thirsted for by every soul that is weary of vanities. For a comparison of Zech. xiv. 8, with chap. xiii. 1, shows that those gifts of the Spirit are intended here, which are necessary to every one who desires true tranquillity and a better life. E.B.] If any man thirst, is an appropriate expression as alluding to the custom upheld of drawing water from the pool of Siloam on that last day of the feast, and pouring in on the altar of whole-burnt offering. [To thirst thus is the first indication, and at the same time a sure proof that a soul is panting for salvation. V.G.] Let him come—Comp. Rev. xxii. 17. [And drink—This must be done; many come to Jesus; but so far from enjoying that delightful refreshment which others gain from their approach, are entirely wanting to themselves. V.G. That is, they come, but do not drink. Ed.]

37, 38. Some have proposed a different punctuation here, reading: If any man thirst, let him come unto me; and let him drink that believeth on me. But the cross reference would be rather a harsh one. The usual reading is unstrained and flows naturally. Comp. chap. vi. 35. Moreover, it does not injure the construction of the subsequent words. The subject is the believer on Jesus; the predicate is, out of his belly shall flow . . . water. Nothing requires to be supplied except the word is, or rather shall be, in the same way as at chap. vi. 39; xvii. 2; Luke xxi. 6. Only in the present passage the language is continued by the quotation, and the believer is compared to the Lord of all believers, of whom the quotation treats.

38. He that believeth on me—This word is parallel not with thirst, but with come. See chap. vi. 35. To this refer they that believe, ver. 39. As the Scripture hath said—The Scripture often refers to the promise of the Holy Spirit, under the figure of water. See Isa. xii. 3; lv. 1; Ezek. lvii. 1, 2; Joel ii. 23; and in the present passage Jesus Christ declares the same thing in words most fitted for the occasion. But the words of Zech. xiv. 8, Living waters shall go out from Jerusalem, are most appropriate to this passage, for that very chapter of Zechariah, the xiv., had been publicly read as the Synagogue lesson on the first day of the feast, which Jesus, who arrived during its continuance, refers to here again at Jerusalem in the last day of the feast. He had not been present on the first day; he had never learned to read; ver. 15; and therefore his quotation of that Scripture lesson must have surprised his hearers all the more. Belly—Something inward,
capacious, and productive. The allusion is to the jars, wide of girth, which used to be carried full of water from the pool of Siloam, through the city, to the sanctuary on the last day of the feast. His—The Messiah's. He is the fountain of whose abundant waters the faithful receive; see next verse. Living waters—Comp. Zech. xiv. 8.

39. Spake—Jesus. For ... was not yet (given.) Bengel would read, was not yet to be, or to be present, Matt. ii. 18; Gen. xliii. 36; comp. 2 Chron. xv. 3. The for refers to should, which in turn refers to flow, ver. 38. [The Evangelist does not deny the eternal existence of the Holy Spirit; nor that he was actively manifested in particular instances; in the inspiration of the prophets (2 Pet. i. 21), and the sanctification of the pious (Ps. li. 13), during the Old Testament period; but merely affirms that his abiding and controlling agency had not yet assumed its place in the church. De W. Omit ãγών, Holy. Tisch., Alf.]

40. [Omit πάλιν, many. Tisch., Alf. Read some of the people. Also for τών λόγων, this saying, read τών λόγων, these words. Tisch., Alf.]

41. For ἄλλω ὀδ., read ἄλλων. For but some said, read others said. (Alf. and Tisch., ed. 1849.) Tisch, now reads οί ὀδ., but some said.

42. Hath not—And this was fulfilled in Jesus himself. Why had they failed to perceive it? especially after the warning they received, see Matt. ii. I, etc. Thirty-two years was not long enough to cause oblivion, especially when such a fresh reminder had been given them by our Lord when twelve years old. See Luke ii. 42. Out of Bethlehem—John assumes the fact of Jesus' birth at Bethlehem to be well known through the writings of the other evangelists.

43. Division—So chap. ix. 16; x. 19. Divisions are apt to be very various; sometimes on a single point, sometimes on several; sometimes between good men, sometimes between bad men, sometimes between both classes.

44. [No man—They were restrained invisibly. Euthym. in Mey.]

45. They—The chief priests; whom the Pharisees (ver. 47) interrupt.

46. Like—It is a mark of the truth that it should convince the lower orders even in spite of their superiors. [It often happens that the uninstructed are penetrated by the word of Christ sooner than the most learned. V.G. Mark how the
power of Jesus' words not only restrained their hands, ver. 44, but even made every excuse or subterfuge on their part morally impossible. Mey. His life is lightning, his words thunder August. in Thol.]

47. [Omit ὡς, then. Tisch. Alf.]

48. Have any—Their inference is, no one is worthy of credit on whom the rulers do not believe. Modern zealots, Romanists especially, use the same cry and argument. Pharisees—Who knew the law.

49. This—Contemptuously said. The law—This expression, amongst the Jews, was a frequent equivalent for the word Bible, among ourselves. See 1 Cor. ix. 8. Cursed—Great was the bitterness of these wretched men. They regarded the people as cursed in any case; and would have them remain so, for believing in Christ.

50. Saith—Oftentimes persons who have been timid before trial, have proved in trial bold defenders of the truth. [For ἐνίκησεν by night, read ὕπερανθίζω, before. Tisch. But Alf. omits both. Comp. chap. xix. 39.] Being one—This clause is connected with saith.

51. Our law—Which ye consider yourselves alone to know, see ver. 49. Judge—that is, does it teach us to judge? Any man—Consequently this man. Hear—Understand he who judgeth. [This maxim, that a man should be heard before being judged, is plain to the comprehension of a child; and yet it is often violated by men in the highest positions. Were it only observed, much of the injustice which abounds in the world would be banished; and in truth this rule is nowhere less regarded than in matters of religion. V.G.]

52. Art thou—Lit., whether—They feel the justice of his words, and therefore make no reply to them; but from the inference which follows, they conceive ill-will to Nicodemus, and turn upon him, as if all the Galileans, and none but they, were followers of Jesus. Of Galilee—The Vulgate reads a Galilean; and that was what the Pharisees meant. The more modern copies seem to have read of Galilee, from the immediate recurrence of that word. And look—That is, thou shalt easily see. They challenge him to make a search, which was by no means made universally by themselves. [Here again a common phrase recurs to their minds, which, however generally unimportant, caused great mischief by its misapplication. Out of the vast multitude of those who perish, there will scarcely be found any who have not permitted the effi-
cacy of saving truth to be impeded in their hearts by false maxims of one sort or another. V.G.]

53. [See, as to the genuineness of this verse, note on chap. viii. 1.] And every man—Blackwall considers that these words should begin the next chapter. If any change, however, be made, it would be better to end chap. vii. with the words Mount of Olives, thus defining the acts of each day, and the words of each paragraph. The matter is of no consequence; yet the old order may as well be retained, so as to connect Jesus' going to the Mount of Olives with his entry into the temple on the following day.

CHAPTER VIII.

1-11. The wisdom and power evinced by Jesus in the story of the woman taken in adultery are such as to make it surprising that this part of the Gospel history should be considered doubtful by many in the present day. [Tisch., Ols., Mey., L., Thol., Neand., etc., agree that the passage, chap. vii. 53, to viii. 11, is no part of John's Gospel. Alf., though undecided, is strongly inclined to reject it. Yet it is certainly a traditionary document, dating from the apostolic age, and containing (says Calvin) nothing unworthy of the apostolic spirit. Hence, though not John's, it may with some confidence be accepted as a true history. Mey.] Went—As having no house of his own; comp. chap. vii. 53. Unto the Mount of Olives—The same mountain where they were afterwards to take him. See chap. xviii. 2; a thing they had vainly attempted, see chap. vii. 30.

2. Came—As was expected. Taught—Which made his interrupters more troublesome; see ver. 3.

4. Master—Lit., teacher; implying their reason for asking his opinion. In the very act—Such disgraceful doings were very apt to occur in the time of feasts; comp. chap. vii. 37. What follows confirms the authenticity of this narrative: e.g., for instance, the mention of darkness, ver. 12, and of adultery, a work of darkness here; and the reference to judgment, in ver. 15 and 11.

5. Should be stoned—Either this was a betrothed woman, or the language of the Scribes and Pharisees amounts to this: Moses commanded adulteresses to be put to death, (Deut. xxii. 22, etc.,) and our forefathers have appointed the manner of
execution to be stoning. *But*—Lit., therefore, which shows more subtlety in the question than *but* would do.

6. To accuse—Of breach of the law. [If he should decide for stoning her, they could accuse him to the Roman authorities; or perhaps to the people, as contradicting himself; Matt. v. 31, 32. Dieck, in Z.; if against it, to the Sanhedrim, for contradicting Moses. *Mey.*] They knew how lenient Jesus was towards the guilty, since it was not to execute judgment he had come into the world. *But*—Men immersed in deep thought often make various gestures; some even appearing as if writing, which gestures they cease upon their attention being challenged by anything else. It is no such gesture as this which our Lord continues to use after the subject has been brought before him by the Scribes and Pharisees. *Swooped down, and with his finger wrote on the ground*—God wrote once, in the Old Testament; Christ wrote once, in the New. But it was with a finger, not with a pen, that the Divine Wisdom wrote; on the ground, not in the air, or on a tablet. He wrote or drew either letters forming words, (possibly the same as those he spoke, ver 7,) or lines and characters without distinct meaning; whether they remained or disappeared after he ceased writing. See Dan. v. 5. Writing is generally used as a record for the future. Therefore it seems clear that this action of our Lord should be interpreted by the words he spoke after the writing, in this sense: Moses wrote the law; I can also write; in fact it is my law which Moses wrote. *Ye, Scribes, write judgments against others; I can write them against you;* see ver. 26. Your sins are written in your hearts; and your names in the earth; see Jer. xvii. i. 13. (It may be that he wrote the names of the woman's accusers.) *Ye do not now understand my writing; but the day shall come when that which I have written shall be manifest to all the earth, and your iniquities shall be all exposed.* Therefore, our Lord—I. By his silent action fixed the vague, rash, and careless thoughts of his adversaries, and awakened their consciences. II. He indicated that he was not come as a judge at that time; and that he preferred acting in a manner which might seem rather slack to these unreasonable accusers, to entering upon such a case as that brought before him; [and to this the old Gloss, which reads, *he wrote on the ground not claiming*, refers, implying that this is not his affair:] moreover, that the time for him to act as judge over the culprit before him, and over
her prosecutors, and over all mankind, righteous and unrighteous, for their every act, had not yet come, but should come; that meanwhile all things are recorded; and that a day shall come when the earth shall not be able to conceal the crimes of the hypocrites. Comp. Isa. xxvi. 21; Job xvi. 18. For writing is generally used to preserve remembrance for futurity; Ex. xvii. 14; Ps. cii. 18. This action of Jesus Christ clearly resembles in some degree the ceremony usually observed in the case of an adulteress, see Numbers. v. 12–23, etc., but not altogether; for the law quoted applies to a woman suspected; but the present passage refers to a woman caught in the act. The law required that the accused woman should drink words written by the priest in a book, and washed out with water, and mingled with dust from the ground; but those words which Jesus wrote on the ground the woman could not drink with, much less without, water. Hence we easily observe that in this act of Jesus, so far as it affected the woman, there was something left, as it were, incomplete and in suspense, as implying that Jesus was indeed a judge, but that he would not exercise his office as such then, but at some future period, when the woman before him should either receive punishment or pardon. (For the same reason he lets off the accusers for the time with only a wound of conscience.)

7. When they continued—Most of the Latin copies read therefore for when. He that is without sin—Either he who is incapable of sin, or he who hath not sinned. See Deut. xxix. 19, Sept., and comp. 2 Macc. viii. 4; xii. 42. The witnesses were generally the first to stone the condemned. [Hence the first stone. V.G.] All the witnesses in this case had incurred guilt deserving of punishment, either in the same or similar crimes. [Thus with out sin means, without sin of this kind unchastity. L, Mey.]

9. Beginning at the eldest—[Eldest in years; not the elders of the people. Mey., etc. But the whole clause is simply equal to, from first to last, i.e., every one of them. Thoi.] These had been most stricken. Great is the power of Jesus! [To penetrate men's inmost thoughts. V.G.] Alone—None of his questioners remaining. Some other persons, even of the Pharisees, did remain. See ver. 2, 12.

10. But—The Greek word, προσ, thus translated is one never used by John in any of his writings, he always expressing its sense in a different form; this proves the word to be a gloss unknown to the ancients. Those—They had already fled away.
11. *Go*—He doth not say, *in peace*; nor *thy sins be forgiven thee*; only, *sin no more*. See chap. v. 14. [But dost thou, Lord, show favour to sinners? Nay: note what follows: *go, henceforth sin not.* The Lord did condemn, then, not the women, but the sin. *August.* in *Thol.* He reformed the culprit, without acquitting her of crime. *Ambrose in L.*]

12. *Again*—As in chap. vii. Jesus generally begins his discourses with the doctrine of salvation; then on meeting contradiction, he proceeds to reproof. *Light*—An expression appropriate to the *morning*, and contrasting with *works of darkness*, such as adultery. *Of the world*—Of the whole world. [*Light, says Augustine, reveals both itself and other things. It bears testimony to itself, opens sound eyes, and is its own witness. L.*] *He that followeth*—By this he showed that he by no means allowed the adultery, though he did not condemn the adulteress.

13. *Said*—With evident acerbity. *Of thyself*—They retort upon the Lord his own words, chap. v. 31, but in a strained sense. *True*—A concise expression. *A man's testimony of himself* might be *true*, but was not esteemed *valid*; but the Jews, to make their objections to Jesus stronger, declare his testimony altogether void of truth.

14. *Though*—This expression is assertive, not conditional; it affirms that he does bear record of himself; see ver. 18. After teaching his hearers many things, he makes additional claims upon their credit. [See ver. 13, note. The apparent contradiction to chap. v. 31, is explained by remembering that there it accorded with his design to follow the usual course of men. and rely on the testimony of others; while here he follows the higher principle, that the divine can receive testimony and proof only from itself. Moreover his testimony to his own consciousness of his divine mission (comp. chap. vii. 29) is in accordance with the witness of his works, (ver. 36,) which presuppose that consciousness. *De W.*] *I know*—True testimony is based upon certain and assured knowledge. *Whence . . . and whither*—All teaching concerning Christ may be referred to these two heads; the former is treated of in ver. 16, etc.; the latter, in ver. 21, etc. *Ye*—You are yourselves to blame for not receiving the truth of my words; you require me to tell you what no mortal man can. *I come*—As distinguished from *I came*, just before. By the latter expression, Jesus implies that he had always known, by the former, that the Jews did not know even yet.
15. After the flesh—And consequently after the appearance; chap. vii. 24. [In contrast to from above, ver. 23. V.G.] I judge no man—Comp. ver. 11.  
16. My judgment—His judgment and his testimony have the same basis; see ver. 14, 17; chap. v. 30, 31. His testimony is of God and of God's Son; his judgment is of man. True—And not after the flesh; see ver. 15. I am not alone—in judging; comp. chap. v. 19. He that sent me—He thus signifies whence he is come.  
17. In your law—Quoted by you, in ver. 5. Of two men—How much greater then that of God, and the Son of God? Since these witnesses are spoken of as being two, the proof is of the same sort as that required by the Jewish law. As to these two, see Zech. vi. 12, 13. True—Irrefragable.  
18. [And—Here two are specially mentioned as bearing witness; the testimony of a third, the Holy Spirit, is added; 1 John v. 7. V.G.]  
19. Where—They ask where, to find out whence Jesus has come at his Father's sending. [But their question seems to be mere mockery; where then is this second witness, this Father of thine? Not here! Mey.] Neither...me—Jesus does not directly answer the Jews' question, Where is thy Father? but continues the discourse he had begun, preparing the way at the same time for his reply. For he shows the perversity of their interrogation, and teaches them that if they wish to know the Father, they must begin by knowing the Son, whom they could behold and hear in the flesh. For he that knoweth the Son knoweth the Father; comp. v. 16, 18, where the Son is mentioned before the Father; also Matt. xi. 27; John xiv. 7, 9. Verse 23 plainly shows where the Father is. And in this passage, our Lord being asked, Where is the Father, answers concerning himself; while being asked about himself, ver. 25, 27, he answers concerning the Father; because he and the Father are one. Also—Comp. chap. xiv. 7, 9. Ye should have known—And not have needed to ask where he is. This passage testifies most clearly to the unity of the Father and the Son; for which reason ver. 20 notes as an extraordinary thing that they did not lay hold upon Jesus.  
20. [Omit ὁ Ἰησοῦς, Jesus. Tisch., Alf. Read, spake he.] In the treasury—A place where one might be most easily arrested; being a place of continual resort. Taught—We may here note the system of Christ's teaching, particularly as set forth by John. Christ, the only teacher, true, and good. The
only (see Matt. xxiii. 8–10), as being highest in dignity, ver. 8; in power, ver. 9; in authority, ver. 10. True, see John vii.; as being sent from God, and teaching truth. Good; apt to teach; see 2 Tim. ii. In Matt. xxiii., three kinds of teachers are mentioned, prophets, wise men, and scribes. He did not himself bear the title of scribe, but left it to his disciples, Matt. xiii. 52. He had no need of instruction, John vii. 15; he is only recorded to have read once, Luke iv. 17; and to have written once, John viii. 6. Therefore he wrote no books in his own name, as the apostles did; nor did he make use of books; yet he dictated some epistles; see Rev. i. The two titles, wisdom and prophet, remain. That of prophet is ordinarily greater than that of wise man; but in Christ the name wisdom is in some sort greater than that of prophet. He prayed, in obedience to the Father's command; he gently drew disciples to himself; see John i. 38, etc.; comp. chap. viii. 2. He taught them systematically concerning his own personality and Messiahship: I. In the presence of the people; II. In the presence of his opponents; III. In private; again, concerning his death and resurrection. He taught first in plain terms, and afterwards in parables; first at a marriage feast, afterwards on various occasions. He used different methods with the people, the Pharisees, John's disciples, and his own. He taught on the subjects of John's disciples' fasting, of John's baptism, of the tribute money; he taught by actions still more than by words, and even taught by look and gesture. See Luke xx. 17. He avoided celebrity, Matt. xii. He taught by questions, and he taught by answers; he observed a distinction between his disciples; he taught in a different manner before and after his resurrection. He foretold his passion both in enigmatical and in distinct terms. He bid them farewell, and took his departure, first at his passion, and again at his ascension; he did not cease until he said, Now ye believe; John xvi. 31. He proved his teaching both by Scripture and by miracles; he enjoined on the disciples the teaching of experience, John xvi. 22, 23; he made the wisest use of opportunities; John iv. In a brief interview he taught Nathanael and the woman of Samaria what the disciples took years to learn; to his hearers of superior rank he set forth sublime truths; John iii; he revealed the whole matter gradually; John xvi. 4, 12; xi. 13. He did not expound everything in plain terms; but veiled them in appropriate enigmas. Many err by indiscriminate plainness; let not
our writing change the usual course of teaching; however it vary, let it lean to Scripture, not to philosophical refinement. Christ did not always remain in the same place, or with the same persons; see John iv. 44. He had the powers of a good teacher, and showed them with gentleness and kindness; see Matt. xi., Luke iv.; he sent forth at one time twelve, at another seventy disciples; he gradually taught them how to pray; Luke xi. 1; John xvi. 24. No man laid hands on him.—Even though they attempted, they did not succeed.

21. [Omit ὐ ἵσως, Jesus. Tisch., Alf.] Again—He had said so before at chap. vii. 33, etc, when they had plotted against him, as in the present passage. Ye shall die—By death of every sort. Sins—Lit., sin, the singular; the ruin is single and complete, which springs from unbelief, through which all sins flourish; see ver. 24. The emphasis here is on the word sin, but in ver. 24, on the words ye shall die. [Thus the force is here, in sin shall ye die, carrying it with you to death and judgment. Stier.] I go—See ver. 22; chap. xiii. 33, 36; xiv. 4.

22. Will he kill himself—The worst they could conjecture; no, the Jews themselves were to kill him. They meant to say, that they could find him anywhere. [Or, rather embarrassed by his declaration, which they understood well enough, they meet it by retorting on him, with most bitter sarcasm, his saying, ver. 21, Ye shall die in your sins; if, namely, you become a self-murderer, you shall indeed go where we cannot come! L.]

23. Ye—Jesus again passes over their interruption, and proves his words spoken in ver. 21; comp. chap. iii. 13. From beneath—From the earth. [Not merely by birth, but because the birth from above, chap. iii. 7, etc., was strange to them: Mey.] I—He shows whence he is, whence he hath come, and whither he will go; namely, from the world to the Father. Of this world—This addition proves the existence of another world; see chap. ix. 39.

24. [For if ye believe not—Believers cling to Christ and through him advance to a point not otherwise attainable. V.G.] That I am—Gr. ὅτι ἐγνώκαί με—i.e., the Christ. The ellipsis renders their ignorance, ver. 25, more explicable. L.] Ye shall die—The Jews had paid no attention to these weightier words of ver. 21; they had laid hold on all the rest; therefore our Lord here repeats the weightier words again.

25, 26. Who art thou?—They refer to his words, I am (he).
They question him, but in such perversity of mind, as to be predetermined to disbelieve his reply. [Omit χαι, and; Tisch., Alf.] Sait—Not replied. The Lord does not directly reply to the question of the Jews; but meets the fact itself distinctly, and in such a way as to advance his own discourse. A like question and answer is recorded, chap. x. 24, etc. Even the same that I said unto you from the beginning—[Bengel would read, In the beginning, since I also speak to you, but this rendering is untenable. Read, In very deed that same which I speak unto you. Alf., and nearly so, De W. If read as a question, the meaning is, (Do ye ask) that which also I say unto you from the beginning? They ought to know already what they are asking, since it had been the subject of all his discourses. Mey.]

26. Many things . . . of you—On account of your great unbelief. This was the continual complaint Jesus Christ made against the Jews, as in other passages, so in this one, where he begins to speak of his departure. But he that sent me is true—That is, though ye be so hard of faith that your unbelief gives me the strongest reason for judging you; yet he who hath sent me into the world is true; your unbelief cannot make him unfaithful. And I speak to the world those things which I have heard of him—That is, I speak those things, which he that is true hath committed to me, to save, not to condemn you; the main purport of which things is, that I am sent by him; these things only I speak, not others which concern your being judged. See chap. iii. 17, v. 45, xii. 47. To the world—A short way of saying: These things, hitherto unknown, I have brought into the world, and I speak in the world; that by means of my witnesses they may be spread throughout the world, now alien to the faith, but hereafter destined to believe, whether ye do so or not; I regard not your obstinacy.

27. They understood not—By this addition John expresses his surprise at the blindness and unbelief of the Jews; so also in chap. xii. 37. The Father—Who had sent him; see ver. 26. Had they known the Father they would have known (without having to ask) who Jesus was, ver. 25.

28. Omit αυτοίς, unto them. Tisch., not Alf. Ye have lifted up—Upon the cross. Then—And not till then. See 1 Cor. ii. 8. Shall ye know—From actual fact, what ye do not now believe on my word. See ver. 24. The fulfilment of this appears from Matt. xxvii. 54; Luke xxiii. 47, 48; Acts ii.
41; xxi. 20. And—The connexion is as follows: I am he, (as ye shall one day know,) and I do nothing of myself, etc. From this to the end of the next verse, there are four statements, the first beginning, and I do nothing, etc.; the second, and he that sent, etc.; the third, the Father hath not left, etc.; the fourth, for I do, etc. Of these, the second is parallel with the third, and the first with the fourth. I do—Understand, and speak. [Omit μω, my. Tisch., Alf.] Read the Father.] As . . . these things—A like expression occurs in Num. xxxii. 31. I speak—Understand, and do.

29. And—And therefore. [Omit ὁ Παράζ, the Father. Tisch., Alf. Read, he hath.] Hath not left me—The use of the past tense here implies that he had never been left; with this the word always agrees. For—Comp. ch. xv. 10. Those things that please him—This argument, used to convert Jews to the faith of Christ, tends to establish the whole authority of Scripture and Christianity. Everywhere, at all times, in all ways, he requires from all, and teaches to all, all those things which are pleasing to God and worthy of him. Always—Our Lord spoke these words with the utmost gentleness.

30. [Believed—This was, as it were, the tender germ of faith; but the sharp conflict between good and evil soon followed; see ver. 44. V.G.]

31. Ye—Who have begun to believe; even though others believe not. Ye continue—See Acts xiii. 43. Are ye—Even now; only persevere. Indeed—It is not sufficient merely to begin.

32. The truth—As to my being sent by the Father, and your being my disciples. The truth—Both that which is true concerning me, and I myself, personally [who am the Truth. Ed.] For the Son maketh free, see ver. 36 (comp. ch. i. 12), and is Truth; ch. xiv. 6. Shall make you free—We need not be surprised at Jesus having suddenly thrown out this statement, as sure to be contradicted by the Jews. For, in his infinite wisdom, he always made a point of saying whatever was most likely to assail man's prejudices and promote man's salvation, even though men might find occasions of quarrel in his words. The freedom here spoken of is the exemption of the sons of God from all adverse power. [Such as sin, and bondage unto sin, ver. 34; and death, ver. 51. V.G.]

33. Abraham's—They again appeal to Abraham, ver. 52. [Seed—That seed which is destined to possess the earth (comp. Gen. xxii. 17, xvii. 16), and knows no slavery. Mey.] Were never
in bondage to any man—They mean, in their own lifetime; for their ancestors had been in bondage to the kings of Egypt and Babylon. Made free—This expression only they seize upon; they do not dispute that the truth maketh free. Similarly, in ver. 22, they had wrested the words of Jesus. The assemblage was a mixed one, consisting partly of men well disposed to Jesus, partly of adversaries. Some of these, moved by his previous discourse on the subject, had begun to aspire to faith; but at this juncture went back.

34. Answered—Jesus replies to the Jews' twofold objection in inverse order, first completing his discussion on the subject of making free, and then entering on that of Abraham's seed, from ver. 37 on. Whosoever committeth—He that practices sin, which is opposed to truth. Is the servant—By the very act. See 2 Pet. ii. 19; Rom. vi. 16.

35. Servant—Being a servant (or slave) by position; and servile by disposition, and therefore practising sin. In the house—Of the Father. The son—The only-begotten. Comp. next verse. The article has a stronger definite force here than it has before the word servant. Abideth—From the question being about Abraham, the allusion is to Gen. xxi. 10; xxxv. 5. Comp. Gal. iv. 22, etc.

36. The Son—The only-begotten.

37. But—Ye are cherishing a sin in desiring to kill me. My word—The word of truth and liberty. Hath no place—Unbelievers have a dislike to Christ and his word. Comp. next verse. The words continue, ver. 31, and hath place, here, are correlative.

38, I speak—And do; see below. [Omit μου, my. Tisch., Alf. Read, the Father. Also, for ἔσωκατε παῦσα τῷ πατρὶ ὑμῶν, have seen with your Father (Tisch. omits ὑμῶν), Alf. (not Tisch.) reads, ἔσωκατε παῦσα τῷ πατέρας, have heard from your Father.] And—This follows from the ordinary idea, assumed in the former part of the verse, that children will do as their fathers. Ye do—And speak; though, in the present passage, the speaking is more specially referable to our Saviour, and the doing to his adversaries. But the expressions supplement each other. So Mal. i. 14. Which hath in his flock a male (without blemish), and voweth, and sacrificeth a (female, or otherwise unfit) thing (victim). [The Greek καὶ ὑμεῖς ἔστωτε, and ye accordingly (by the same rule, Alf.), and just so ye, after my example of dependence on my Father, do, etc., is bitterly ironical. Mey.]
39. Abraham—They endeavour to defend their words in ver. 33; for they are conscious that Jesus speaks of their having some very different father.

40. To kill . . . a man—Jesus generally calls himself the Son of man; but here, a man, to accord with his calling the devil, in ver. 44, a murderer (Lit. man-slayer). Therefore the word that in this verse refers rather to me than to man.

The truth—A precious truth, otherwise unknown to men, and detested by you. The expressions truth and life, falsehood and death are often combined; the former applying to Christ and believers, the latter to the devil and the ungodly; see ver. 44. This did not Abraham—Clearly not; he did do something very different, and worthy of one who loved Christ. See ver. 56.

41. Of your father—Whose name is not yet stated; but who, a little further on, is expressly called the devil, on the Jews presuming to call God their Father. Of fornication—A fresh paroxysm of Jewish unreasonableness. One—Fully ascertained; they affirm their physical legitimacy. [L., Alf., understands this of idolatry, or spiritual fornication. (Comp. Deut. xxxi. 16; Ezek. xvi. 15, etc.; and especially Hosea ii. 4. L.) And so Stier, who thinks the Jews, as well as Christ, are speaking of spiritual paternity, and De W., who makes the sense, our Sonship to God is defiled by no idolatry. But this seems a little forced. Better Mey., we are not born of fornication, (as you seem to suppose, denying Abraham to be our father;) we have one father, (not two, the real and the putative, as children of adultery,) and he is, if not Abraham, as you assert, then God. Speech—Gr. λαλεῖν, is the uttered word, that which is spoken, (Mark v. 36;) while λόγος, word, is the thoughtword, the contents of the speech. The Jews understood not what Jesus had said, (from ver. 34,) and why? Because they had no ear, no capacity, for his doctrine. See ver. 37. L.]

42. Ye would love me—And not pursue me with such deadly hatred. Proceeded forth from—This implies whence he is. Came—Lit. am come. This implies whither he goeth.

43. Why—Ver. 44 gives the answer. My speech—Which is most true. Because—This explains the preceding clause. Comp. for, chap. xi. 47; that, chap. ix. 17. Ye cannot hear—On account of your inborn hatred. Comp. 1 Cor. ii. 14.

44. Ye are—A most public reproof. And—And therefore. The lusts—Which from the beginning he has been unable to
gratify as against the Son of God. Ye will—Lit., ye wish, pertinaciously. From the beginning—Ever since he has known anything of human nature. And . . . when—These two sentences express contrary things; the reason of each of which is added. Abode not—[not abode not, as Eng. Vers. In apostasy from the truth, he stands. Alf.] The meaning is: he did not attain to fixedness in the truth; (comp. Rom. v. 2,) he was a liar from the beginning as well as a murderer. For this clause follows that which mentions his lust for murder. Is not—There had been truth in him; but now there is none. Moreover, when truth ceased to exist in him, it did so from his own fault; the lust of murder found place in him, and he resolved to destroy man for being in the truth. Hence it appears that the devil's fall took place not long previous to man's, and his creation not long previous to his fall. A lie—Scripture frequently uses this strong term to denote not merely willful falsehood but even error itself. See Rom. i. 25; 2 Thess. ii. 9, 11; 1 John ii. 21, 27. Of his own—So he is the source of evil. The contrary applies to Christ; see chap. vii. 17. And the father of it—Lit. and his father. [Eng. Vers., the father of it, is wrong. Thol., Mey., Alf., etc.] That is, the devil is both a liar himself, and the father of every liar. For the contrast is being set forth between God and the devil, and sons of God and sons of the devil. A liar is a child of the devil. It is the liar, not the lie, which is here spoken of as the devil's offspring.

45. Because—It is characteristic of truth to be disbelieved by the wicked. [He implies; had I spoken a lie ye would have believed me; for it is your father's own. Euthym. in L.] I—Emphatic, being placed (in the Greek) at the beginning of the sentence. The truth—To which a lie, ver. 44, is opposed. Not—Ye hearken to the devil, but not to me

46. [Omit ὅς, and; Tisch., Alf.] Convinceth—Jesus appeals to the consciences of all. Of sin—That is, of being in error, and deviating from truth; who dareth assert this? [Not that ἀμαρτία means error, but strictly sin, (so L., etc.) The argument is, if I am without sin, then I lie not; but if not, then I speak the truth, and your unbelief has no justification. Mey.] Why—To this why, the word because, in the next verse, answers. Comp. why, ver. 43.

47. Of God—As of a father. Words—Only he that is of God heareth God's words. Therefore—The inference in ver. 42, ye are not of God, is proved by the result; because ye do not hear.
48. [Omit ων, then, Tisch., Alf.] Answered—As usual, with a most unfair retort. Say we not well—They show some little hesitation in uttering this dreadful insult. Thou—They say thou, when they might better say, we. A Samaritan—Estranged from the true God of the true Israel. Jesus answers this in ver. 54, 55. Devil—This was said by those who attributed Jesus' discourses to foolish pride and presumption; and shows the view entertained by those to whom he replies in the 49th and following verses.

49. I honour my Father—In showing forth his name. And ye—Nevertheless. Do dishonour me—As they had done, see ver. 48.

50. I seek not—As ye imagine; making that idea the ground of your insults to me. There is one—I seek not mine own glory: nor need I; for my Father upholds it.

51. If a man—Jesus proves, by the honour which God will do him, that he and his word have nothing in common with the proud and murderous devil. [The immediate connexion is. this judgment (ver 50) between me and my adversaries, will be death to them; but if, etc. Mey. Keep—As I keep my Father's word, ver. 55. We should keep Jesus' sayings by believing what he says, by hoping for what he promises, by obeying what he commands. Shall never see—A most forcible argument against the annihilation of the soul. Death—Jesus here refutes the assertion that he was a Samaritan, ver. 48. The Samaritans, we are told by Epiphanius, held the doctrine of the Sadducees, entirely denying a future life. The language of the Jews, here referred to, certainly seems to charge the Samaritans with holding this opinion, though it may have been held only by a minority of them.

52. [Omit ων, then. Tisch., Alf.] Now we know—In ver. 48 they had spoken with a certain degree of doubt; but now declare the same opinion boldly in answer to the Lord's assertion in ver. 51.

53. Art thou greater?—As being in a position to promise immortality to whomsoever keepeth thy word; a thing which Abraham and the prophets, great though they were, could never do. And the prophets are dead—That is, art thou greater than the prophets who are dead? And truly Jesus is far greater than Abraham or the prophets.

54. Answered—He refutes the words, makest thou thyself, [For δοεζηω, glorify, read δοεζηω, shall glorify. Also for ιμων, your, read, ιμων, our. Tisch., Alf., Beng. also has ιμων, our.]
Of whom ye say that he is your God—A like construction occurs in chap. x. 36; Gal. i. 23; James i. 13; and Josh. xxii. 34, Sept. Ye say—Falsely.

55. I know—He had just said ye have not known him: he does not now say I have known, but I know him. He knows, and knows from everlasting, both his Father and the honour wherewith that Father honoureth him. A liar—He is a liar who either affirms what is false or denies what is true. I know him, and keep his saying—He says first, I know, then I keep; but believers, under his guidance keep his saying, and so obtain knowledge. See note on chap. vii. 17.

56. Your father Abraham—Ver. 37, 39. Rejoiced to see—[In the hope of seeing, Alf., etc. How different was his conduct from yours! Chrysost. in L.] Desired longingly. Comp. Rom. x. i. He rejoiced before seeing, and rejoiced in seeing. My day—The day of Christ’s majesty. See Phil. i. 10; [1 Cor. i. 8:] which includes all Christian times, even in Abraham’s sight. The days of Christ’s flesh, [Heb. v. 7. Ed.] and the day of Christ and his glory, are different. The latter day referred to here was still to come; therefore Abraham’s joy was a joy of anticipation. He saw it—He saw it, already in the revelation of my divine glory. See verses following, and Heb. xi. 13. He saw the day of Christ, the greatest and brightest star of that seed which should be as the stars of heaven. And inasmuch as he beheld that day, which is essentially a day of life, he did not see death. See ver. 51, etc. Thus the persistence of the Jews is checked. Abraham, however, did not see Christ’s day in the sense in which the apostles did. See Matt. xiii. 17. [He saw it, doubtless means saw, in the sense in which he had rejoiced that he should see it. And who can doubt that Abraham, and the fathers with him in Paradise, knew of Christ’s advent? (Maldonatus.) Thus the text is a protest against supposing Abraham to be dead; and an example of the truth of ver. 51. Stier, L. So De W., Thol., (who compares 1 Pet. i. 12, and the appearance of Moses and Elias, Luke ix. 31.) Alf., etc.] And was glad—At the fulfilment of his wish.

57. Fifty—For argument’s sake they use the larger number. Had they not forgotten all about Jesus’ birth at Bethlehem, they might have said, thou art not much more than thirty years old; but what they do say is, thou hast not yet reached fifty years of age, the time of superannuation; see Num. iv. Hence this is, as it were, a proverbial expression. It is not likely that
through sufferings Jesus had a prematurely old appearance. See Heb. i. 9; Matt. ix. 15; xi. 19. Hast thou seen—They argue, (and rightly enough,) if Abraham hath seen thy day, thou hast seen Abraham. Comp. chap. xvi. 16, 22. Abraham —Who had died eighteen centuries and a half before this.

58. Before Abraham was, I am—This refutes the Jews' denial of Abraham's having been able to see the day of Christ. Jesus says, "I was, even in Abraham's day; I saw Abraham, and Abraham saw my day; and so far from my existence having begun later than Abraham's time, I existed before he was created. Note that the words was and am in this text are different verbs in the Greek, the former implying creation, the latter existence. Mark vi. 52, Acts xxvi. 29; 1 Cor. iii. 18. Thus the clause is a short way of saying, I was existing before Abraham was created, and I still exist, though Abraham is dead so long. John's sentences are often thus interdependent; see notes on ver. 28, 38; chap. v. 21, 30; xi. 8; xiv. 10; xv. 27; Rev. xiv. 10. Thus the word before accords excellently with the present tense, I am. Comp. also Col. i. 17. He is before all things—And yet Artemon, following the bold example of Eniедин, calls this a barbarism; although the present tense is so often used in a sense which includes the past. See Luke xv. 29, these many years I serve (and have been serving) thee; . . . thou art (and hast been) ever with me. Comp. Ps. xc. 2, "Before the mountains were brought forth . . . thou art God, in which passage Artemon cannot change the punctuation; and, however he may explain away Prov. viii. 25, I should like to see how he can get over Jer. i. 5. Before I formed thee in the belly, I knew thee. Artemon's explanation of the words before us is the same as that of Socinus—namely, before Abraham becomes the father of many nations, I, Christ, exist; and he takes the words I am in the same sense in which they occur in ver. 24, 28 of this chapter, and in chap. xiii. 19; Mark xiii. 6. To this we reply, 1. The Jews had drawn their objection from the fact of Abraham being far more than fifty years dead; they had not in view the Abraham of the New Testament [become in Christ the father of many nations. Ed.]; 2. This view could not outweigh the solemn expression: Verily, verily, I say unto you; for in such a sense the Jews also existed before Abraham; 3. The verb I am, in this discussion, is used in reference to time and age, and in contrast to was created; but contrasted words should be treated alike, and therefore both these verbs should be taken abso-
lately, as was in chap. i. 1, etc.; but the absolute meaning includes the other by consequence; thus: before Abraham was created, the speaker existed, and was the same person as he declared himself to the Jews to be. Before Abraham was —Some of the old fathers quote this clause without using the word was; but the use of the adverb before will not allow the omission. At all events, it is quite certain that those old fathers never dreamt of the Socinian interpretation of the word was and the consequent strain put upon the whole passage. [Modern scholars agree that no honest exposition of these words can possibly deny that Jesus here affirms his essential pre-existence. L., etc.]

59. Took they up—Regarding him as a blasphemer. Stones —The weapon of a crowd. Hid himself—Not by betaking himself to a place of secrecy, but by disappearing from their sight in a miraculous manner, while passing from the temple. Comp Jer xxxvi. 26. [Omit all in this verse after ἵζως, temple. Tisch. Alf. The addition was occasioned by the idea that his departure was miraculous (comp. Luke iv. 30), which the word ἵζως, hid himself, excludes. Mey. But in both passages we must suppose the providential protection of God; as chap. x. 39. Thol.] Going through . . . passed by—A like structure appears in Acts xxvii. 44; xxviii. 1. So—As if none were assailing him.

CHAPTER IX.


2. Asked—They were aware of their master's omniscience. This man—The inquiry made by the disciples, whether, and when, (if ever,) this blind man might have contracted his blindness as a penalty for sin, need not be deeply entered into here. A question, and especially one capable of different answers, asserts nothing; and even were this an assertion of the disciples, it need not bind us. That he was born—The disciples had heard from others that the man had been blind from his birth.

3. Answered—Jesus was wont to give more distinct answers to his disciples than to the unbelieving Jews. Sinned—Repeat here, that he was born blind. [He does not pronounce them absolutely sinless, but says their sin did not cause the blindness. Euthym. in Mey. Human reason delights to infer special
fault from special misfortune: Luke xiii. 2, 4; Acts xxviii. 4. *V.G.*] But—Comp. chap. xi. 4. That—This shows God's power. The works—In the plural; one work of God fully known gives the key to them all. God's power, glory, and grace shine forth in his works.

4. *The night*—Christ is the light; at its departure night comes, which does not obstruct the light, while darkening the earth. *No man*—He does not say, when I cannot, but, when no man can. He could have worked at any time; but he used fitting occasions. John often represents our Lord as speaking thus indefinitely of ordinary occurrences, much as any godly person might in his place. See chap. xi. 9; xii. 24, 25. In fact, Jesus was tempted in all points, like as we are, yet without sin. [Jesus speaks of his earthly walk and work, and its end. Conscious of approaching death, he says, for me, too, comes the night in which no man can work. *L.* Night and day are life and death. *Thol., Mey.*]

5. *The light*—An allegory from the gift of vision, which he was about to bestow on the blind man. Comp. made manifest, ver. 3, and day, ver. 4.

6. Spoken—in the blind man's hearing; ver. 31 implies that Jesus also prayed. [For τῶν ηλιόν, the clay, read, αὐτῶν τῶν ηλιόν, his clay: *Tisch.*, *Alf.*; that is, the clay which he had made. *Mey.* The words τῶν τυφλῶν, of the blind man, are omitted by *Alf.*, not *Tisch.*] Clay—Clean spittle, mixed with clean dust, made a clean medicine. Man was made from the dust; and from dust sight was made too on this occasion. The eyes—The idea entertained by Nonnus, that there was no vestige of eyes in this man's face, is a mere imagination; see ver. 10. [The design of this application is obscure. No one can assign a physical reason, hence it seems necessary to suppose a moral one. *Lampe.* Perhaps to approach and awaken the blind man's faith, (Stier, *L.*, etc.,) while avoiding the use of means to which any one could ascribe real efficacy.]

7. Wash—Thy face. *Siluam*—A name long before given to this place, because Jesus long after was to send the blind man there. So from that time the name of the pool continued as a testimony to the miracle. [The Evangelist finds in this name a typical reference to Christ, the *Sent* of God. *Mey.*, *Alf.*, etc.] Which is by interpretation—These words were added by the Evangelist. Comp. ver. 11. Went—Before seeking his parents.

8. [Neighbours—The miracle was publicly performed. *V.G.*]
For τυφλός, blind, read, πνεσαίης, a beggar. Tisch. So Alf., who remarks that the question would be of identity; whether he was really the same person who had sat and begged because of blindness.

9. [Read, ἀλλ᾽ ἔλεγεν ὁ Ἰησοῦς, ἀλλ᾽ ὄμοιος, etc., others said, No, but he is like, etc. Tisch., Alf.] Like him—Human reason will invent and conjecture anything rather than believe in a miracle: see ver. 18; Acts ii. 13. But this secures all the more the establishment of the truth. [Like him—A sinner, changed by the grace of God, is not easily recognised. Q.]

11. [Omit καὶ ἔπει, and said. Tisch., Alf.] A man that is called Jesus—Lit., a man called Jesus. Comp. chap. xi. 54. The blind man had been ignorant of the fame of Jesus. [For τὴν κολομβηθραῖον τοῦ Σιλωάμ, the pool of Siloam, read, τὸν Σιλωάμ, Siloam. Also for ἀπειλήδων δὲ, and I went, read ἀπειλήδων ὄν, I went therefore. Tisch., Alf.] I received sight—Lit., I saw again; he had never seen before; but, as sight is natural to man, he says, I recovered my sight.

12. [Omit ὄν, then. Tisch, Alf.]

13. To the Pharisees—As if to inquisitors.

14. [For ὅτε, when, read, ἐν ὧν ἄνευ γ, on which. Tisch., Alf.]

16. Of God—The expressions contrasted are: to be of God and to be a sinner. [A noteworthy contrast. One or other description applies to every man. V.G.] Because—Theology should not be rashly applied to character.

17. Prophet—And therefore, of God; ver. 16, 33; comp. chap. i. 6; iii. 2. [Jesus had prayed in undertaking the cure, see ver. 31, and thence the blind man perceived him to belong to God. V.G.] It is delightful to note how this man’s faith rises gradually in proportion to the contradictions of the Pharisees. [Harassed by their repeated queries, he learns at length to cast off all authority of man. Thus the perversity of some tends to the blessing of others. V.G.]

19. How... doth he now see—How has his seeing been brought about. [Their question is threefold; and in legal form: Is this your son? Was he born blind? Who has given him sight? The parents answer the first two fearlessly, but cautiously leave the answering of the third to their son. L.]

20. [Omit αὐτοῖς, them. Tisch., Alf.]

21. [Place, he is of age, after ask him. Tisch., Alf.] We know not—They had not seen their son since his sight was restored; but they immediately conjectured the gift to have come from Jesus; the first part of this verse, therefore, was
not dictated by fear. See ver. 22, 23. We—Emphatic; in contrast to he, more than once repeated. Of age—Competent to testify.

22. They feared—To such a degree, that [though unquestionably rejoicing at his restoration to sight. V.G.] they left their son alone in his peril; and not only did not confess the Messiahship of Jesus, but even the fact that proved it. Put out of the synagogue—A most severe punishment.

24. Again—He had therefore been let go, after speaking the words in ver. 17. Give glory to God—This was a plausible commencement; but confession of the truth, especially in a serious and difficult matter, is giving glory to God. [And this is an adjuration, give glory to God, i.e., speak the truth, Josh. vii. 19. L., Thol. Not as Eng. Vers., give God the praise, i.e., of healing you. Alf. They do not admit that any cure has taken place. Trench.] We know—They endeavour to prejudice this simple man, and to induce him, instead of pronouncing Jesus the Son of God, to call him a sinner. [They say, we see; see ver. 41. V.G.] A sinner—See ver. 16.

25. [Omit καὶ τιτων, and said. Tisch., Alf.] Whether—In a case wherein he has as yet no certain knowledge, he does not yield to the false dictation of others; and is more inclined to believe Jesus not a sinner, than to admit that he is. I was blind—Lit., being blind. The participle here has the force of the past tense (as in Eng. Vers.); this appears from what follows, now I see. Comp. Gal. i. 23.

25. Said they—These wretched men torment themselves strangely. [What . . . how—They were determined, if possible, to suppress the fact of the miracle. In all ages many strange things take place; and many are cited as such without good grounds. Therefore in such matters it would be well to sift the true from the false, and the certain from the doubtful, by the most diligent investigation possible. And yet the unbelieving world considers it well for its own sake that nothing should be made quite clear and plain; thus it happens that truth itself may be rejected on the ground of the number of deceptions which exist. V.G.]

27. [Did not hear—Ye had no ears for it, ye would not hear. De W.] Will—A becoming and kindly irony. [And in fact it is right that any who desires to become a follower of Christ should investigate the matter carefully. The truth courts inquiry. V.G.] Ye also—Thus he confesses his own desire to become a disciple of Jesus.
28. [Omit ὁ, then. Tisch., Alf.] They reviled him—Considering it an insult to call any one a disciple of Christ. His, lit., that man's; by this expression they put Jesus, as it were, away from themselves.

29. We know—By testimonies which are immovable, even to the present day. Whence he is—Or whence his doctrine is.

30. Why, herein is—So, and herein is that saying true, chap. iv. 37. The why sometimes adds grace to a rejoinder. Marvellous—Their ignorance is marvellous, ver. 29. Wonder is akin to ignorance. Whence—Surely from God: see ver. 33, 16.


33. Nothing—Not only of those things which he doeth, but of those which are done by other good men. Jesus had none of those external advantages on which men are apt to rely.

34. In sins—They cast his former blindness in his teeth, see ver. 2. [Forgetting that their accusations, of having been blind, and being an impostor, are contradictory. Trench.] And . . . thou—And dost thou, notwithstanding, teach us. Teach—Truly, ver. 30 to 33 contain an excellent sermon. They cast him out—As a confessor of Christ; see ver. 22. This was an act greatly to his advantage; but it showed by what hatred of the truth they were influenced. Out—From the place where they were assembled.

35. When he had found—Therefore he sought him out, after allowing him to be persecuted by the world for a space. Dost thou believe—Though others disbelieve. The exceptional use of the pronoun here (in the Greek) makes this question akin to an affirmation.

36. [Add χάι, and, before τίς, who. Tisch., Alf.] Who—Lit., and who. Comp. in the Greek, and see notes on Luke x. 29; John xiv. 22. That—This depends on tell me, which request is implied in the question, Who is he? I might believe—His accounting of Jesus as one whose every word must be believed was a further step in faith.

37. [Omit ὦ, and, before Jesus. Tisch., Alf.] Thou hast . . . seen—Thou hast begun to see with those eyes which were opened for thee. It is he that—The third person is used from humility.

38. Lord—He uses this word now in a higher sense than he had done in ver. 36. Worshipped. Acknowledgment of
Jesus is followed by ready worship; [which Jesus never demanded from any one; the spirit of faith teaching believers to offer it. V.G.]

39. Judgment—Just and sound judgment, better than that of the Pharisees Might see—Physically and mentally. They which see—They who fancy they see, and will not admit their blindness See ver. 41. Blind—In heart.

40 [Omit xai, and, at the beginning. Tisch., Alf.]

41. Sin—If ye had said we are blind, ye would have sought sight, and your sin would have ceased. [But since, saying we see, ye do not seek the physician, ye abide in your blindness. August. in Thol.] And the sin here mentioned is mental; for blindness affects the vision, and is synonymous with sin.

CHAPTER X.

1. [The new chapter should begin at ix. 35. Here the connexion with what precedes is immediate. Mey., L., Alf., etc.] Verily—These words are closely connected with the last chapter; for the word they, ver. 6, refer to chap. ix. 40. [And indeed this parabolic discourse may be considered as having been delivered between the Feasts of Tabernacles and of Dedication; since ver. 21 refers to the miracle worked immediately after the Feast of Tabernacles, while the language used in the Feast of Dedication, ver. 26–30, refers to this parabolic discourse. (See ver. 1–5.) Harm.] By the door—Through Christ; see ver. 9. There is but one lawful entrance; all others are closed. Into the sheep-fold—On which, see ver. 16. The allegory is continued to ver. 30. And some sheep seem to have been before his eyes. Climbeth up—Over the barriers. A thief and a robber—See ver. 8.

2. He that entereth—Through Christ; ver. 9.

3. To him—As to one he knows. The porter—In ver. 11, Christ is regarded as the shepherd; in ver. 1–10, as the door. As it is no derogation to Christ to be called the door, so it is no derogation to God to be called the porter. See Acts xiv. 27; Col. iv. 3; and comp. Rev. iii. 7; Acts xvi. 14. C. Weiss, a Leipsic divine, held the Holy Ghost to be the porter. The sheep ... his own sheep—So in ver. 4, in inverse order, his own sheep ... the sheep. They hear, and he calleth, are correlative terms. His own—They are all his own sheep, comp. ver. 12: but this epithet accords better with his calling them
by name, than with their hearing him. [He is known to be the shepherd by all rightly disposed hearts; but is peculiarly manifest to those whom he especially aids. V.G.] He calleth ... by name—Even sheep were distinguished by name among the ancients.* And—And so, whilst he is calling.

4. [Omit the first καί, and. Also for τὰ ἵδια παῖσα, his own sheep, read τὰ ἵδια πάντα, all his own. Tisch., Alf.] He putteth forth—A term synonymous with leadeth out, but wider in signification.

5. From him—As from a plague. [Nor can that be reasonably called pride, or obstinacy, nor an offence against order. V.G.] For they know not—Well enough to follow; they know the stranger’s voice well enough to flee from it. [Besides, it is not well to accept things we know nothing of, however good they may be, without examination. V.G.]

6. [This allegory—Gr. παράβολα, not parable; but a general word for all out of the way (Gr. διώξεις) speaking; hence usually proverb, in the classics. The sense here cannot be parable, which implies a story, but strictly allegory. Mey., etc.] They understood not—And this might have proved to them their blindness; see chap. ix. 41.

7. The door—Christ, and none other, is door and shepherd, and all. Of the sheep—To the sheep. [And so Thol., De W., Mey., etc., but the same door which admits the sheep (ver. 9), admits the shepherd to them. This door is Christ. Alf., etc.]

8. All that ever came before me are—The word are, in the present tense, shows that all that came refers to the period immediately preceding our Lord’s coming to earth; and to the course pursued by others, as contrasted with by me, ver. 9. All that ever came, is said in the same way as he that cometh, in 2 Cor. xi. 4. Nor does the language here exclude those thieves and robbers who doubtless came after, as well as before Jesus; as many, namely, as, resembling their predecessors, had taken upon themselves the office of teaching among the Jews, between the commencement of Christ’s ministry and his utterance of this allegorical address shortly before his passion. Thieves—Secretly; of other men’s goods, for their own gain. Robbers—Openly; of life, to the destruction of the sheep.

* And are still so in many parts of Germany, where one shepherd has during the day charge of all the sheep belonging to a village. I have seen such a shepherd call individual sheep to him by name out of a flock of three or four hundred.—Ed.
But ... not—But, even though thieves and robbers presented themselves, the sheep did not hear them. See chap. vii. 46; Matt. vii. 29; ix. 36.

9. By me—Who am the door, who am the Christ whom they know, and whose call they hear. Comp. Jer. xvii. 16. Any man—As a sheep; [or as a shepherd. V.G.] For every shepherd is a sheep in Christ's general flock. Hence the contrast between shepherd and sheep is lost in these verses. Obs. So Thol., Alf.] He shall be saved—From the wolf. The security and pasture are mentioned together, as life and abundance are, further on, (ver. 10.) Shall go in and out—This Hebraism implies intimate association with the shepherd and master. Comp. Acts i. 21; Num. xxvii. 17, 21, Sept. Shall find—Whether he goes in or out; though the pasture be unknown to others. Comp. Exod. xvi. 25, 26.

10. To steal—The special work of a thief, which leads to worse. The thief, 1, steals for his own gain; 2, he inflicts injury on others; 3, by destroying the sheep; 4, by wasting the food that remains. There is a climax in the division here, not in the subdivision. The destroying mentioned is properly civil, not spiritual; but it figuratively describes spiritual injury, just as stealing and killing do. And to kill—Contrasted with life. And to destroy—Contrasted with abundance; see Ps. xxiii. 1. [I am come—I is strongly emphatic, in contrast to the thief. This forms the transition from Christ's representation of himself as the door, to that as the shepherd. L., Mey, etc.]

11. The good shepherd—Whom the prophets foretold. The shepherd, whose own the sheep are; the good shepherd, who giveth his life for the sheep; who careth for the sheep, ver. 13. [The whole office of Christ is expressed in this parabolical discourse. V.G.] Giveth—This is five times stated, with the utmost force. All other benefits conferred by the shepherd are presupposed, included, and inferred by this one, the greatest of them all. [See Isa. liii. 10, 6.] For the sheep—Christ's purpose here is to show how he treats his sheep; therefore we cannot argue from this passage that he did not die for other men as well as for them.

12. A hireling—Who only herds them for his own advantage. Catcheth them—He worries all he can, and scatters the rest; two ways of injury. The good shepherd, on the other hand, collects them, see ver. 16. The sheep—All the sheep.

13. The hireling—Lit., but the hireling—The but explains
the word \textit{fleeth}, repeated from the preceding verse. \textit{Because he is an hireling}—He cares not for the sheep, but for his own gain. \textit{And careth not for}—Take after \textit{fleeth}. Remark the following contrast between this verse and ver. 14, 15.

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<thead>
<tr>
<th>The hireling</th>
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<tbody>
<tr>
<td>is a hireling</td>
<td>the good shepherd</td>
</tr>
<tr>
<td>careth not for</td>
<td>know</td>
</tr>
<tr>
<td>fleeth</td>
<td>lay down my life.</td>
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14. \textit{And . . . and}—All good originates with God and Christ. Christ, like any good shepherd, knows his sheep and is known by them.

15. \textit{As}—This is connected with ver. 14. The believer's relation to Christ is often to be learned from considering Christ's relation to God; chap. xiv. 20; xv. 10; xvii. 8, 21; Matt. xi. 27; Luke xxii. 29; 1 Cor. xi. 3; xv. 28; Rev. iii. 21. \textit{And}—Therefore. Hereby the sheep know how good the shepherd is. \textit{Lay down}—Present tense. \textit{[Expressing a near and certain future. \textit{Mey.}]} Christ's whole life on earth was a journey to death. \textit{[A man may well be said to lay down his life, when he lays down all love of it. \textit{Q.}]} \textit{One}—A most forcible expression. \textit{Of this fold}—The Jewish. \textit{I must}—Because of the Father's command. \textit{Bring}—By my death. He does not say, \textit{lead out}, as in ver. 3; nor \textit{bring into this fold}; but simply, \textit{bring}. They need not change their abode, \textit{[for the shepherd of the Gentile flock, too, is to be the exalted Jesus. \textit{Bring}, as ver. 4. \textit{Mey.}]} \textit{They shall hear}—This is correlative to \textit{I must}. \textit{One fold . . . one shepherd}—Lit., \textit{one flock . . . one shepherd}. \textit{One flock} that there may be no false and scattered sheep; one shepherd, that there may be no hireling, false, and wicked ones, no Pseudo-Peter, &c. Comp. Ezek. xxxiv. 23; Zech. xiv. 9. This oneness of the flock and of the shepherd began when the good shepherd laid down his life; see chap. xi. 52; and, all obstacles being removed, shall be perfected in due time. Jesus is always the only rightful shepherd; but he will be at last the only actual one too. The terms, \textit{I must, bring}, and \textit{one flock}, are interdependent, as are also \textit{shall hear} and \textit{one}
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shepherd. The shepherd will gather all into one flock: the whole flock will hear the voice of one shepherd.

17. Doth . . . love—And lovingly enjoins, nay, even lovingly persuades me; and I, though I must lay down my life, remain certain of his love; for I lay down my life that I may take it again; furthermore, the Father, in love, giveth me the sheep as mine own, because I keep his commandment in laying down my life; see ver. 18. A supervenient love is indicated. The Father's love, not to us only, but to Christ as well, may be seen in the passion of Christ; which was not inflicted in a mere exercise of revengeful severity.

18. No man—Comp. ver. 29. Taketh—Of his own will and motion. From me—Jesus voluntarily submitted to capture by his enemies; and yielded up the ghost on the cross, not from exhaustion, but with a loud cry. And—There is the closest possible connexion between his laying down, and taking again, his life, both which things are in his own power. I have power—The words that they might have are similarly repeated in ver. 10. See also chap. xix. 10. Of my Father—He attributes his own supremacy to the Father.

19. Division—It is from ignorance of Christ's personality that so many different reasonings concerning him arise.

20. Many—They usually took his kindest and most exalted teachings in the worst possible way [Why hear ye him—It must be a dangerous thing, which people should fear even to listen to. V.G.]

21. Words—Comp. what precedes and follows.

22. Feast of the dedication—Instituted by Judas Maccabæus. See 1 Macc. iv. 59. [Our Lord did not go up to Jerusalem for the express purpose of keeping this, as he did in respect of other feasts; but circumstances brought about his presence on the occasion. He remained but a short time at Jerusalem, after the Passover, mentioned, chap. ii. 3; somewhat longer after the Pentecost (chap. v.); but, having completed his journey to the Feast of Tabernacles (chap. vii. 8), he tarried there longer to complete his work, from the Feast of Tabernacles till after the Feast of Dedication. Harm. Omit xai, and, before it was winter. Tisch., Alf.] Winter—John presumes that the fact of there being a winter feast was not known to all his readers.

24. Came . . . round about him—How welcome would this have been to the Saviour, had they come in faith! And said—Under the pressing impulse of a rebellious nature. Dost
thou make us to doubt—Lit., dost thou raise (excite) our minds.
How long dost thou wear out our lives with suspense? Comp.
the language of ver. 18. Unhappy men! They were wear-
ing out their own lives. He had spent considerable time
among them, especially since the Feast of Tabernacles. Tell
us—As if he had never told or shown them yet. See ver. 25.
He does tell them plainly in ver. 30, 36, 38. We often fancy
that if we could hear or read of some particular thing expressed
in some particular way, we might believe. But God alone
knows what terms to use in fostering and disciplining our
faith. Plainly—Openly, roundly.

25. I told you—That is, I am the Christ. Thou hast said,
in Matt. xxvi. 64, is a similar expression. Jesus said the
same thing several times over in this chapter. I told you (and
ye believed not; I tell you), and ye believe not. And—For
but. Ye believed—Lit., ye believe. The works—Which might
have convinced those who disbelieved my words. Of me—
That I am the Christ.

26. Ye believe not—And the fault is your own. Because ye
are not of my sheep—which do believe. See ver 3, 14, 16, 27.
This discourse, spoken in the Feast of Dedication, refers to his
discourses spoken before it.

27, 28. My sheep—out of my hand—These verses contain
three pairs of sentences, each of which expresses by correla-
tives the faithfulness of the sheep, and the goodness of the
shepherd.

28. And I—There is a close connexion between the follow-
ing of Jesus, and the life he gives. See chap. vii. 12.
Shall never perish—Middle voice, in the Greek, signifying
they shall not destroy themselves, from within. Comp. chap.
xvii. 12; Luke xv. 24; Jude, ver. 11. See notes on 1 John
v. 18; John xvii. 12. Neither shall—Nor shall they be
plucked out of my hand, from without. Shall . . . pluck—
This future includes the force of is able to pluck. Comp. next
verse.

29. Gave—Understand the sheep. Greater than all—Than
all enemies; than the sheep themselves, and even (in a differ-
ent sense) than me. See chap. xiv. 28. To pluck—Them, the
sheep. [Omit you, my. Tisch., Alf. Read, the Father's.]

30. I and my Father are one—Not only in unity of will,
but in unity of power and of nature. For omnipotence is an
attribute of a nature; and our Lord is speaking of the unity of
the Father and the Son. The blind Jews saw more meaning
in these words of Jesus than the anti-Trinitarians do in the present day. If the Jews had thought he only wished to be thought a divinely-inspired man, and not as much the Son of God as men are sons of man, they would not have accused him of blasphemy, in that he being a man made himself the Son of God. The word are, here refutes Sabellius; the word one, refutes Arius. See ver. 33, 36, 38, 29, 28. The first person plural is especially forcible, as used of the Father and the Son; Jesus early used it of himself and men. See note on Matt. v. 11.

31. Took ... up—Lit., carried; therefore these were large stones. [But the word means here, lifted, as in the act of throwing. Mey.]

32. Good works—Jesus shows that he may be judged by his works; ver. 37. [Omit μον, my. Tisch., Alf. Read, the Father.] Do ye stone—This the Jews had determined on. See ver. 33.

33. [Omit ἐγὼντις, saying. Tisch., Alf.]

34 Answered—The Jews had said, Thou callest thyself God, and that by nature, (for their blindness made them confound this Godhead with his manhood); and Jesus, without denying his manhood, asserts his Godhead, and so far from detracting from, actually defends it. Comp. ver. 39. Which shows how the Jews took what he said. These considerations render the refutation of Artemon easy. They had surrounded Jesus, ver. 24, and were compassing his death; yet his wisdom and presence of mind remain unshaken. I—God. For this inference follows from the use of the first person in the quotation; see next verse, Unto whom the word of God came. God—See Ps. lxxxii. 6; where the parallel, children of the most high, is added; similarly in ver. 36, the word God should precede the expression, Son of God. The Jews not admitting Jesus to be the Son of God in any sense, he quotes the psalm to refute them. But no analogy drawn from the psalm shows Christ's Godhead to be more closely allied to that of men (referred to) than the eternal Father's is; and our Lord never quoted this psalm to believers.

35. He called—God, who declared the psalm to be spoken by himself; whence it is immediately after called the word of God. Comp. 1 Kings xviii. 31. Them—Who were weak creatures and required censure in this very psalm. Unto whom—This gives the reason for their being called, and that in a low sense, gods. Comp. Mark xii. 12, against, with re-
ference to. Some translate the word here against. The word—and in truth that very word in the psalm censures them while it speaks of them as gods. And... cannot—The Scripture cannot be broken, even in the minutest particular. This is a fixed axiom. Once the title of gods, however unsuitable, has been given in Scripture, it cannot be done away.

36. Whom the Father hath sanctified—This sanctification is mentioned as preceding his being sent into the world; (observe carefully John xvii. 17-19; and 1 Pet. i. 20); and implies Christ's existence as God, at an infinite distance of time before those to whom the word of God only came. Although, as by reason of their high position, they were called God's, so, by reason of his sanctity, Jesus is called the Son of God. Therefore Christ is holy, is sanctified, set apart, Rom. i. 4, and is sealed, John vi. 27, as the Son of God. This appears from the expression which he here so forcibly uses, the Father. He proves it unnecessary that the word of God should have come to him at any time; comp. ver. 30. Understand with him here, the word me, with which the words, because I said, agree. Sent—This sending presupposes, and therefore proves the Godhead of the Son. [The synagogue lesson for the Feast of Dedication contains the words from Zech. vi. 15, The Lord of hosts hath sent me unto you. Not. Crit.]

37. The works of my Father—The very works which my Father doeth. Chap. xiv. 10, 11. His works form a commentary of his words.

38. Though... me—Though they might have believed his words, apart from the consideration of his works. [The connexion between believe me, believe the works, shows that Jesus regarded the former as the higher, more spiritual, and more difficult. L. For γνῶτε καὶ πιστεύσητε, May know and believe, read γνῶτε καὶ γνώσκητε. Tisch. Also Alf., who renders, that ye may perceive, (the introductory act), and know, (the abiding state), after Mey.] In persons slow of apprehension, knowledge precedes faith. The Father... in me, and I in him—"I am identical with the Father, though remaining the Son; and the Father is identical with me, though remaining the Father. He that knoweth me, knoweth the Father and hath learnt to know the Son. If the power of one were less than that of the other, this knowledge would cause confusion, since in such case neither the essence nor the power of the one could be known by that of the other." Chrysost. The two expressions, I
and the Father are one, and, the Father in me and I in the Father, explain one another. Comp. chap. xvii. 11, 21. [For ἀιωνὶ, him, read τῷ ἀιωνὶ, the Father. Tisch., Alf.]


40. [And went away—Immediately after the Feast of Dedication; as appears from the omission of the phrase after these things, and of the name of Jesus. Nor was it to the region beyond Jordan only that the Saviour went; for he afterwards went to Galilee, and from Galilee came again into the borders of Judea. Comp. Matt. xix. 1; Mark x. 1. There was no necessity for John to mention this, since the other evangelists, especially Luke, had recorded at sufficient length all he then did in Galilee Harm.] John—Thus John's ministry bore fruit after his death.

41. John did—Lit., John truly did. The contrast is between John, and this man, Jesus; not between John's words and works. Of this man—Of this man who showeth such signs. Were true—The truth is true, even before it be acknowledged.

CHAPTER XI.

1. Lazarus—We may gather, from various considerations, that Lazarus was younger than either of his sisters. The village, for instance, is named after them, ver. 1; and Lazarus is named third in order, ver. 5. Church history states Lazarus to have lived as long after our Lord's ascension as he had done before—namely, thirty years. Of Bethany, the town—Lit., of Bethany, out of the town, etc.—A preposition, or its synonym, is often repeated in apposition. See 2 Cor. i. 19. Mary—Mary was better known among the disciples, from the things recorded in ver. 2. For this reason she is named first, though Martha was the elder sister. See ver. 5, 19.

2. It was that Mary—John shows the godly affection of Mary to Jesus at the time he is writing of, by referring to a subsequent act of hers, see ch. xii. 3; in like manner, he proves the disloyalty of the betrayer Judas. [A man may become noted for evermore by some one prominent act, whether good or evil. V.G.] It was not by the raising of her brother alone that Mary was moved to the act she performed. The Lord—An appropriate title. Whose—The language here is very plain.

3. Whom thou loveth—This was more modest than saying,
He who loveth thee, or thy friend. Comp. v. 11. Is sick—With great delicacy, they avoid adding come to help us—[ver. 31, 32. They did not say, Come. He who loves needs but know. This suffices; for thou dost not love and forsake. August. in Trench. Truly, greater things were now at hand. V.G.] Comp. chap. ii. 3. The sisters' strong love for their brother appears from this.

4. He said—Jesus' method of preparing his disciples, the sisters of Lazarus, and the people, for witnessing to their best profit his mightiest miracle, is worthy of observation. This—Thus sickness does not disprove God's love. Unto death—Whereby the sisters should lose their brother. [Death is used emphatically; that death which is unto the common resurrection. Euthym. in L.] Comp. 2 Kings xx. 1, Sept. For the glory of God—The glory of God and that of the Son of God is identical. Might be glorified—In truth. So strong a proof of the truth of Christianity is the raising of Lazarus, that Spinoza declared he would abandon his entire system if he could believe in that miracle. And yet the truth of Lazarus' death and resurrection is shown by—1. The deliberate delay of Jesus; 2. His telling the disciples of the death, and prediction of the resurrection of Lazarus; 3. The variety and number of the witnesses present; 4. The faith which ensued in many Jews, not otherwise credulous, and the perversity of others; see ver. 46, 47. Thereby—Through this sickness of Lazarus Jesus was glorified to such a degree, that many immediately acknowledged him to be the Son of God, ver. 45; and that the rest of the Jews determined to slay him, ver. 46, 47; whereby he was to enter into glory.

5. Loved—As all might see, ver. 3. [Therefore the death of those whom Jesus loves is nothing greatly to be dreaded. V.G.] This love was the motive of his raising Lazarus, and of all his conduct before doing so. And... and—Happy family!

6. He abode—Lit., then he abode. Although others might have considered the utmost haste necessary. Death is not so greatly to be dreaded. Lazarus was dead for some time, as a means of promoting the glory of God.

7. Then after that—After those two days; comp. after that, v. 11, and then, ver. 14. Jesus gradually strengthened the disciples' faith, so that they proceeded without fear into Judea, to behold his greatest miracle.

8. Of late sought—That is, they are seeking now, for they were doing so lately. To stone thee—See chap. x. 31.
9. **Hours**—Jesus had already advanced far in his course; it was already late, but it was still day. *In the day*—Or, of the day. The whole course of life, with all its divisions, is spoken of as **the day**. Different conditions are supposed to exist in different subjects, but all have to walk. **Any man**—Again used indefinitely. Comp. chap. ix. 4. This applies to the disciples, who were in fear even for themselves. *He stumbleth not*—Amidst the snares of the world. *The light of this world*—Which streams from the sun. The Saviour refers to the Father's providence as regards Jesus; and the Son's providence as regards believers. *Supply here, and there is light in him*; and in the next verse supply, and *he seeth not the light of this world*. In both cases each clause expressed especially suits its own passage; for, in the day, *the light of this world, which we see*, absorbs, as it were, the sense of light, which a man has in himself. At night *the light of this world, not being seen*, increases the sense of deprivation experienced by one who has *no light in him*.

10. **In him**—Who walketh in the night.

11. **These things said he, and after that**—These words were what he said, and, after he had done speaking them, *he saith*. Comp. ver. 7. [After that—*i.e.*, After an interval or pause, separating the discourses. L., Mey.] *He saith*—At the very moment when Lazarus died. Comp. chap. iv. 52. The disciples also had heard of Lazarus' illness, ver. 3, 4; they had had no message announcing his death, and yet Jesus knew it. **Our**—With what kindness Jesus makes his disciples participate in his friendship. **Sleepeth**—In the heavenly language death is the godly man's sleep. But on this occasion the disciples did not understand that heavenly language. The freedom of divine language is matchless; but man's slowness of heart often obliges Scripture to descend to our sadder forms of speech. See Matt. xvi. 11, 12.

12. [Read ἐπνοοῦν οὖν ἀντίω, Then said they unto him. Tisch., Alf.] *If he sleep*—A long sleep often tends to restore health. The disciples supposed our Lord to have sent sleep upon Lazarus, in order to accomplish the words spoken in ver. 4.

15. **That I was not there**—It accords strikingly with our ideas of divine propriety, that we read of no one having died in the presence of the Prince of life. It gives a sublimer sense to the words of the two sisters, ver. 21. 32, and shows a reason for the Lord being glad at not having been present, to
suppose that death could not have assailed Lazarus had Christ been by. Unto him—To where he lies dead.

16. Which is called Didymus—John wrote in Greek. Let us also go—Perhaps Thomas was specially intimate with Lazarus. That we may die—Thomas seems to have understood the words of Jesus immediately preceding to mean, that Jesus, had he been present, would have died with Lazarus, and that now, having still more firmly established the disciples' faith, he would die at Bethany, and that through the plots of the Jews, ver. 8. Thomas was prepared to die, balancing, as it were, without joy or sorrow, between life and death; but yet was not without faith; comp. chap. xiv. 5; and so he took Jesus' words (let us go) unto him, in the same sense as they are used in 2 Sam. xii. 23. With him—With Jesus. Peter's meaning, in Luke xxii. 33, was much the same.

17. [Four days—Lazarus therefore had been buried on the very day he died. V.G.]

19. Many—Because they lived so near. To Martha and Mary—Lit., to those about Martha and Mary. An idiomatic expression. See Acts xiii. 13; xxviii. 7, [implying here that the women were not alone when these Jews came. L.] To comfort them—To condole with them; some days after the burial.

20. But Mary—Either as unwilling to leave the Jews by themselves, or as preferring to sit there till she should be called. She was the more quietly disposed of the sisters. Comp. Luke x. 39.

21. If thou hadst been here—Mary used the same words, ver. 32; whence we may gather that they had said to one another before Lazarus died, would that the Lord were here! The Saviour himself fans the slight spark of faith which underlaid these words.

22. I know . . . even now—Martha had drawn some hope from our Lord's words in ver. 4; for they were unquestionably reported to her. [An instance of praiseworthy readiness of faith. V.G.] Thou wilt ask—Our Lord, when speaking of his own praying, uses the word I have prayed; Luke xxii. 32; I will pray, John xiv. 16: (comp. John xiv. 13; xvi. 26; xvii. 9, 15, 20;) but never the word ask, crave. The Syriac version uses a different word for the first two of these, and for the third. Though Martha did not speak in Greek, John marks here her inexact expression, which the Lord graciously passed over.
23. Shall rise again—Jesus, to exercise the faith of Martha, abstains from immediately saying when he should rise.

24. In the resurrection—The Jews therefore believed in the resurrection. The last—Martha regards as remote that which the connexion, ver. 22, 23, shows to be immediate, 25, 26. [Here is the centre of the chapter, and of the history. The miracle which follows is the confirmation of this testimony of Jesus. Stier.]

25. I am—I am, not merely I shall be. Think not, Martha, that thy hope is to be far deferred. Death yields at once to life, as darkness does to day. [What you say is true, but he who shall raise him up then, can do it now: for I am, etc. August. in Thol.] The resurrection and the life—The former expression referred to the immediate occasion and purpose; the other was more general. The rest of the verse explains the former, as the following verse does the latter. I am the resurrection of those who die, the life of those who live. The former statement refers to believers dying before the death of Jesus; as Lazarus, for instance, (since in Christ's presence death could not retain its prey), and the daughter of Jairus and the widow's son; and we may believe all who looked on Christ in faith, and died before his death, to have been amongst those who rose, as related in Matt. xxvii. 52, 53; the latter statement (I am the life) refers to believers dying after the death of Jesus. Christ's death took away the power of death. The death of believers was death before Christ died, but, since his death, is death no more. See chap. v. 24; viii. 51. Shall live—Even in body.

26. Whosoever—Lit., every one who—This expression, not used in ver. 25, leads up to higher statements. Liveth—This physical life; in contrast to though he were dead, ver. 25. This refers particularly to persons then living and beholding the Son of God. See chap. vi. 40. Shall never die—Shall be for ever exempt from death; in contrast to yet shall he live, (return to life), ver. 25. There is a great difference between the death of believers before, and the departure of believers after our Lord's death. These last are manifestly exempt from judgment. Believeth thou this—An address to all couched in the second person is not uncommon, and on this occasion the suddenness of the question made it all the more searching. Thus Martha is quite won over to believe.

27. I believe—Martha answered readily, I believe this. Thou—Art the Son of God which art come into the world. This
acknowledgment of Christ includes all else. Martha shows that she believed, though she did not fully understand, all Jesus words. [Peter's faith, recorded in chap. vi. 68, 69, resembles this. This is a far clearer answer than to say, I believe, because the Church believes. V.G.] Which should come—Lit., coming—See Matt. xi. 3. For he was still becoming known.

28. When she had so said—Her faith and her profession of it made her active. Secretly—Unknown to the Jews. See ver. 31. The master—Lit., teacher—Under this name they used to speak of Jesus. Calleth for thee—Either Jesus expressly desired Mary to be called, or Martha called her with the Lord's permission, and in such a way as to make her come the quicker. Mary's sedate disposition was no hindrance to her being summoned to witness the miracle.

30. Not yet—Jesus did all things with due deliberation.

31. To weep there—It was an excellent custom for the mourners, after all the funeral arrangements were over, to give themselves up to affectionate regrets.

32. She fell down at his feet—This Martha had not done. Thus Mary makes up for the tardiness of her approach. [An instance of the deepest faith-begotten reverence. V.G.]

33. Which came with her—See. ver. 31. He groaned—Thus Jesus from his grave disposition restrained his tears here, and checked them in ver. 38; which gives all the more force to the fact of his shedding them in ver. 35. Was troubled—Lit., troubled himself—This reflective phrase is wondrously chosen. Comp. 1 Cor. xvi. 15. Our Saviour's emotions, so far from being passions, were voluntary, and under his control; and the trouble here recorded was consistent with the utmost order and reason. The word troubled, chap. xii. 27, xiii. 21, is harder to understand, yet may be explained by the present passage. [Thus Christians are no Stoics; but they do not succumb to their feelings; they are not shaken by passions, strictly so called. V.G.]

35. Wept—Not cried aloud; he did not even weep at all; nor did he do so only at sight of Lazarus; but at the fitting moment. He wept lovingly, for the death of Lazarus; not for his coming to life.

37. Some—Less disposed than others to believe. Could not—Jesus' weeping led them to argue that he would have preserved Lazarus' life if he could. If he could, he ought,
they say. So *might*, Matt. xxvi. 9. They argue from the greater to the less. But to raise the dead to life is something greater than to heal the sick, or give sight to the blind. They should have argued: He hath given sight to the blind; therefore he can raise the dead. But unbeliev pervets everything. [Many think this question to be ironical and scoffing. So *Mey., Alf.*, etc. But the words do not imply this, and it is unlikely that scoffers were among the intimate friends of this household. Thol. The question seems to be a *reproof*, but one springing from confidence and belief. Comp. ver. 21, 32. L.]

Even this man—This Lazarus, young and beloved.

38. Again groaning—By this groaning Jesus also turned aside the gainsaying of the Jews, lest it should tempt him not to raise Lazarus. He refutes them by actions, not by words. Comp. note on ver. 33.

39. Sister of him that was dead—This explains her greater dread of the stone being rolled away, from the nature of the case, and her relationship to the dead. He stinketh—Even the nearest kindred loathe corruption. Here was a contest between reason and natural feeling on the one hand, and faith on the other. [It is wonderful that these words should be so often understood to affirm that which they only conjecture, and, it would seem, erroneously. Trench, etc.] Four days—Lazarus seems to have been entombed on the day of his death; see ver. 17. For a like expression, three days ago; see 1 Sam. ix. 20; xxx. 13, Sept.

40. Said I not?—See ver. 25. The glory—The very opposite of corruption.

41. [Omit o ἢ τεθνηκὼς κηρυκος, where the dead was laid. Tisch., Alf.] Up—He turned his eyes from the object of mortality to heaven. [Father—A short, yet perfect prayer. V.G.] I thank thee—Jesus approaches to his greatest miracle with the fullest certainty of the result. Thou hast heard me—Therefore he had prayed on hearing of the death of Lazarus, ver. 4.

42. And I—Jesus seems to have said this after a pause. Knov—Jesus shows the people that that for which he thanks his Father is no new thing to him. His filial intimacy with the Father was something far beyond human speech. Thou hearest—The Father, who heard him, answered sometimes by a voice from heaven; but generally by an instantaneous accomplishment. Always—Even after the death of Lazarus. I said—Said this, and gave thanks. So in chap. xv. 15, the
word ἵππος, I have called, is said of something just said. [That they may believe—As they did, ver. 45. V.G.]

43. With a loud voice—Not in a whisper, like the wizards. All the spectators heard this loud voice. [This cry preassigned that greater one, which all shall hear. Alf.] Come forth—Jesus summoned Lazarus from the tomb, with as much ease as if the man had been not only alive, but awake; see ver. 11; chap. xii 17.

44. [Omit the first τα, and. Tisch., Alf.] Foot—The two feet had either been bound together, or each in a separate swathe. Grave-clothes—The same word is used in Prov. vii. 16, Sept.

45. Which came—See ver. 19, 31.

46. Went their ways—As strangers.

47. What do we?—They should have believed, instead of debating; but in truth, death yields more readily to Christ's power than unbelief does.

48. Thus—As we have hitherto done. All men will believe—And very rightly. The Romans—They thought the Romans would consider such belief seditious. And notwithstanding their debate, the Jews did not escape this object of fear. [In fact, they brought it on themselves by pursuing this very course. V.G.] Both our place and nation—A form of saying all that we have. [Gr. τίπευς; De W. understands ἄγιον, holy place, or temple. So L. But the word is more naturally referred to the holy city, the local habitation of the Sanhedrim, and the whole hierarchy. Mey.]

49. That same year—A memorable year, which was to witness the death of Jesus. It was the crowning and chief year of the seventy weeks, the fortieth before the destruction of Jerusalem, and celebrated in Jewish history for other reasons besides. Caiaphas was high priest also in the preceding and subsequent years. At the time of John's writing his Gospel men still remembered what a special and memorable year this had been, and how prominent Caiaphas had been amongst the adversaries of Christ. The Evangelist thrice mentions the fact of Caiaphas being high priest that year; here, at ver. 51, and at chap. xviii. 13. Comp. Acts iv. 6. Ye—The high priest blames the tardy council of his colleagues; and, determined on a certain course, declares how easy of accomplishment it must prove: he holds that no proceedings should be, taken against the people, but that Jesus should be removed. For a political object, Caiaphas
abuses the mental vigour conferred on him by the gift of prophecy.

50. It is expedient—Caiaphas has only political expediency in view, but the spirit of prophecy leads him to use words adapted to express a spiritual expediency too. Caiaphas and Pontius Pilate condemned Jesus; yet both gave testimony contrary to their own intention; Caiaphas, in the passage before us, testified to the sacerdotal death of Christ; as Pilate, in the inscription over the cross, did to his kingship. [For יומ, for us, read יומ, for you. Tisch. (not Alf.)] One—See 2 Cor. v. 15. And that the whole nation perish not—Referring to ver. 48.

51. Spake he—This explains said he, ver. 49. Not of himself—As men in a council generally do. For that nation—Caiaphas had said for the people, but John no longer uses the term, as the Jews' political existence was expiring at the time he wrote.

52. And not—John is continually guarding against unfavourable interpretations; see chap. xxi. 23; thus, in the passage before us, he warns readers not to infer from the words of Caiaphas that Jesus died for the Jews only. The apostle of Christ can see further than the Jewish pontiff. But that also—It is noteworthy that the word also is omitted by nearly all the Latin manuscripts, by Augustine, and by Luther. The children of God—Both as being such in God's foreknowledge, and as being destined also to become actually his children, [even though not the offspring of Abraham, after the flesh. V.G.] Were scattered abroad—The perfect tense, not merely persons in a state of dispersion, but who had undergone dispersion. See Gen. x. 32; xi. 8. The things contrasted are the people, ver. 50, and the scattered abroad, ver 52. In other respects, the people and children of God are synonymous. See Rom. ix. 26. Therefore Christ's making a people of those who were not a people, was no injury to the people. Comp. chap. xii. 20, 21.

53. Then—This refers to ver. 50, and those which precede it. [Took counsel—Strange employment for the ministers of the true religion, the guardians of the oracles of God! Q.]

54. No more—This was not from fear. Ephraim—See 2 Sam. xiii. 23. [And there continued—This retirement was previous to his coming to Jericho. For before he came to Jericho, he was alone with his disciples; but a great multitude of people, who had assembled to him, accompanied him from
Jericho in his solemn entry into Jerusalem, and escorted him to meet the multitude that went out from Jerusalem to him. See Matt. xx. 17, 29; xxi. 8; Mark x. 46. Harm.]

55. Out of the country—From that region, ver. 54, as well as from others. To—To purify themselves, and remove all objections to their eating the passover.

56. Then—These persons specially knew that Jesus could not be far absent.

57. Now—They were not satisfied with the course taken in ver. 53.

CHAPTER XII.

1. Six days before the Passover—Comp. Greek structure in Amos i. 1; iv. 7; 2 Macc. xv. (36), 37, Sept. The previous day had been the Sabbath, called by the Jews the great Sabbath, as the Greek Church distinguishes the subsequent week, and each day of it, by an epithet signifying great. [Therefore it was on the first day of the great week, that the Paschal Lamb was set apart; comp. Exod. xii. 3; and an exact week elapsed from the Supper, during which Jesus was anointed against his burying, to the supper during which he appeared to the disciples, on the day of his resurrection. Harm.] To Bethany—Therefore he had left Bethany after the raising of Lazarus, chap. xi. 54. [The Saviour, having passed the night at Bethany, (whither he had arrived by way of Jericho from Ephraim), left Bethany the following day; came to Bethphage, which was nearer to Jerusalem; procured the ass and colt from a village thereabouts, and made his solemn entry into Jerusalem. Harm. Add o Ἰησοῦς, Jesus, at the end. Tisch., Alf. Read whom Jesus raised.]

2. They made—The people of Bethany. Him—In his honour. A supper—Of state. This banquet, whereat the risen Lazarus was present, may be compared with the great heavenly feast, whereat the risen dead shall one day be present. Martha—Martha proved her zeal in one way, Mary in another; ver. 3.

3. [Pound . . . costly—The extravagance of love. Ols., Thol.] With the odour—The very smell whereof offended Judas.

4. [Omit Σιμώνος, Simon's son. Tisch., Alf. Which should betray—Mentioned here, because this language of Judas is a mark of the traitor's character. Mey.]

5. For three hundred pence—About £9, 7s. [A covetous man counts all lost that is not sacrificed to his avarice. Q.]
6. Not because—It is hypocrisy to say one thing and mean another. Avarice so hates even true liberality as sometimes quite seriously to make the poor its pretext for censuring it. A thief—It is sadder to say one of his disciples . . . a thief; (ver. 4), than simply a thief; comp. a brother, a fornicator; 1 Cor. v. 11; and similar expressions. Had—Either always, or in his turn after the other apostles, at that last time. This office appears to have been taken upon himself by Judas, and to have been left to him by the others, notwithstanding his being a thief; see chap. xiii. 29. The bag—The Greek word thus translated is used by the Sept. in 2 Chron. xxiv. 8, 10. And here we must observe a peculiarity in the apostolic style. The sacred writers cared little whether fastidious ears would classify their every word as Attic or as a barbarism; this fact is established by a single argument, that the main part of those terms which Atticists criticise is to be found in the Greek Testament. Comp. the present passage; Rev. xxii. 14; Matt. xxviii. 20. On the other hand, the sacred writers most scrupulously adhere to the strict meaning of words; see note on John i. 1, 17, since accuracy of language conduces to express the divine meaning more than purity of form. Bare what was put therein—For the Saviour’s sustenance; Jesus was poor.

7. Said—Jesus does not openly reprove the motive of Judas; he rather addresses himself to the matter of fact. The day—This very day; see note on Matt. xxvi. 12. His death and actual burial were to follow this preparation for burial, at a distance of six days. Comp. ver. 1. [Insert ἣν before εἶς, and for τυπθὲντες, read τυπθὲντι. Tisch., Alφ., so as to read Let her keep it for the day of my burial. This is said of her whole act, in the abstract, as a thing to be allowed. Alφ. ·Beng. adopts the same reading.] This appropriately answers Judas’ question, while the reference to Christ’s death gives him a warning; for his treachery it was that brought that death about. Hath she kept—Lit., let her keep—Thus there was no waste. She had been ready to give it to the poor if necessary, but was led by God’s counsel to preserve it, though unconscious of the purpose for which it should be used.

9. Knew—The odour of the ointment, and the report of the anointing might have informed them. See ver. 3. Lazarus—Who would not go to Bethany to see him?

10. Took counsel—Lit., purposed. Put . . . to death—To recall to life was indeed somewhat; but what avails killing?
It was principally because of one doctrine, and one miracle, that the Jews put Jesus to death; the doctrine was, that Jesus is the Son of God; the miracle, that of raising Lazarus. [To such lengths will the bitterness of a faithless spirit go, when there is no other means of escape. V.G.]

11. [By reason of him—No one ought to grieve at dying, if by his death many can be gained to faith in Christ. V.G.]

Went away—To Bethany.

12. [On the next day—The events comprised between this and the fiftieth verse occurred on one, and that a most eventful day. Harm.] That were come—Therefore these were Galileans rather than inhabitants of Jerusalem. When they heard—Jesus' coming was all the more welcome from being unexpected.

13. Took—Regardless of the prohibition published; see chap. xi. 57. Branches of palms—[Lit., of the palms, probably actually growing in the place. Mey.] This use of palms was common among the Jews. See Lev. xxiii. 40.

14. When he had found—He was poor. A young ass—This is said, not as contrasted with a full-grown ass, but with a spirited horse, which our Lord did not use.

15. Fear not—The majesty of so great a king might have caused fear; but his gentleness, with which the manner of his entry was so much in keeping, dispelled any such feeling.

16. These things—This solemn entry, and the fact of its having been prophesied. Understood not—The meaning of divine measures and statements is generally obscure at first. Our duty therefore is to believe and to obey, surrendering ourselves to the guidance of God; see chap. xiii. 7, 36; xvi. 4; ii. 22. Faith consists entirely in laying hold on matters which, though we do not yet comprehend, shall be one day clear to us. At the first—In the time of their discipleship, before their Lord was glorified. When . . . was glorified—By his resurrection and ascension; for after those events the disciples understood many things clearly. Then—And this formed afterwards a great support to their faith. These . . . these—A repetition, admirably expressing the agreement between the prophecy and its fulfilment. Had done—Both the disciples and the people; see ver. 12.

17. [For ὅσι, when, read ὅτι, because. Tisch.. Alf.] Called . . out of his grave—The greatness of the miracle and the ease with which it was effected are here admirably expressed. The style of Scripture, even when recording the most im-
portant events, is simple, yet more sublime than the grandest eloquence. The raising of Lazarus was the crown of Christ's miracles; the order of its accomplishment may be compared with the order observed in the restoration of the race of man. Compare the word called here, with said, Gen. i. Bare record — Of the miracle which they had witnessed.

18. The people—The people who heard of the miracle from the people who saw it. Matthew and Mark speak of those that went before, and those that followed; hence we may infer that some of those who had seen the miracle went and published it in the city, and accompanied by many others went to meet the Lord; while others still, in greater number, having waited outside the gates, followed our Lord in his entry into the city.

19. Perceive ye?—Lit., ye perceive; the simple indicative. Comp. Acts xxi. 20. Thus they give their adhesion to the counsel of Caiaphas. Ye prevail nothing—[It is well, when matters come so far. V.G.] The world—An indignant hyperbole; equivalent to saying, if the whole world were ours, it would go after him. These words also contain a sort of covert prophetical sense. Comp. chap xi. 50; xix. 19, etc. Is gone—From us; how can we restrain the world?

20. Greeks—A presignification of the future passing of the kingdom of God from the Jews to the Gentiles. See ver. 37. It is not clear that these Greeks were circumcised; though it is evident that they worshipped the one true God. Among them that came up—Ordinarily. At the feast—The feast referred to in chap. xi. 55.

21. Bethsaida—Possibly, these Greeks used to lodge at Bethsaida on their way to Jerusalem; or probably they knew that Galileans would be of more service to them in this matter than they of Jerusalem. [Or, having accidentally fallen in with adversaries of Jesus at Jerusalem, they may have been warned by them not to seek him out. Harm.] Sir—They address him thus as an almost total stranger; comp. chap. xx. 15; but not without a certain respect. Acquaintances were generally addressed by name. We would—This is both a result and an illustration of the Saviour's words in ver. 31, 32. [This was a better desire than that of Herod; see Luke xiii. 8. V.G. [These men from the West represent, at the end, what those from the East did at the beginning of Christ's life. But these come to the cross as those came to the cradle. Stier.] See—A modest request. There was no time for Jesus
to speak much with them. They must have either seen or heard of Jesus at Jerusalem before this occasion. He chiefly frequented the inner part of the temple, to which Greeks were not admitted. Jesus—Lit., the Jesus.

22. Telleth—Philip shrunk from introducing these Greeks on his own responsibility; but not in company with a friend. [He considered the matter worthy of consideration. V.G.] Omit ζαί πάλαι, and again. Tisch., Alf.]

23. [We are not expressly told how Jesus met their request; but it seems to be implied that the Greeks were present at the following discourse. L., etc.] The hour—There is frequent subsequent mention made of this hour; see ver. 27; chap. xiii. 1; xvi. 32; xvii. 1. That... should be glorified—With the Father (see John xvii. 5), and in the sight of the universe. The glorification of Christ coincided in point of time with the conversion of the Gentiles.

24. It abideth alone—Christ, even had he never died for us, might have been in himself the same as he is now. Die... fruit—These words give a previous proof of both the expressions in ver. 27, 32. The many ages since elapsed record and exhibit this bringing forth of much fruit. [And amongst those living in our own day some grains of such seed remain. Happy are they who can be so accounted. V.G.]

25. His life—That is, himself. Shall lose it—Everlastingly. He that hateth—Such hatred may be attained to by a soul penetrated by the words of Christ in ver. 24. In this world—Visible, vain, vanishing, and wicked. This is not expressed in the former sentence; for this world naturally draws us to love of life; but to hate life in this world is a great thing. [Shall keep it—Lit., shall guard it—This is prudence of the right kind. V.G.]

26. [Me—This word is used twice, and very forcibly. V.G.] Any man—This word, placed (in Greek) at the end of the clause in the first part of the verse, is placed at the beginning of the clause in the latter part, for emphasis' sake. [But the second any implies, how muchsoever he may have been despised by the world. V.G.] Let him follow—On that course which I have to tread. This is an imperative of promise, and specially inviting, as dictated by a sense of approaching glory. Shall... be—A promise. Comp. Rev. xiv. 4. [The simple following of Christ brings the servant to the place where his master dwells; but by deviating to one side or the other, the servant fails of the expected end. V.G.] Him—As
joint-heir with his Son. See Rom. viii. 29. Will . . . . honour—A wide expression, corresponding with should be glorified, ver. 23. [Such an one is treated with higher honour than the mightiest potentate of earth can devise, or than can be bestowed on any men, alive or dead, for the highest merits as statesmen or as warriors. V.G.]

27. Now—Jesus had several preparatory foretastes of his passion. The now here mentioned, and the other at ver. 31, were important moments. [So also chap. xiii. 31. In both cases an intimation follows of how short the remaining time was. See ver. 35, and chap. xiii. 33. V.G.] Troubled—A becoming declaration. His dread of death conflicting with the ardour of his obedience. [Truly, both the glory and the humiliation of Jesus Christ, the Son of God, surpass all comprehension. Hence arose that marvellous tempering of his holy emotions, thoughts, words, and whole course of action towards his Father, his disciples, and mankind. At one time his glory, at another his humiliation, becomes more prominent, subject to this rule, that in either case a certain propriety, worthy of his own divine majesty, wondrously combines and harmonises with his condescension to his unhappy brethren. No human wisdom or skill could have succeeded in expressing these; but the-complete success of the evangelists in doing so, proves them to have used a style indubitably divine Harm.] And what shall I say?—Jesus immediately fortifies his soul in the very moment of his trouble. A double-membered sentence follows this expression; and the expression itself (what shall I say?) makes us regard his thought as having in one moment comprehended his entire speech, though human tongue could not in one moment have accomplished its utterance; therefore he says, what shall I say? not, what shall I choose? Comp. Phil. i. 22. Save me—An expression akin to let this cup pass from me. From this hour—Of suffering; for the soul of Jesus was face to face with suffering then; see ver. 23. But—This expression, again, is akin to, nevertheless, not as I will, but as thou wilt. For this cause—I came to this hour for the very purpose of doing so, and of draining (its bitterness) to the dregs. [The same expression repeated to express an attribute. And that the words for this cause, refer to the words save me. To enter into this hour is to escape from it; the endurance is the deliverance. Stier. Fully persuaded that he is come to this hour only to be saved from it, he yields himself up to his Father. The words are
those, not of agitation, but of full reliance on his Father's faithfulness. *Lumepe.*]

28. *Father*—This address, affectionately repeated, accords with the change of subject. *Glorify*—At any cost to me. The Father soon grants this; *I will glorify it again.* The trouble is already departing. *Thy name*—Thy name of Father, which I bear, (see Exod. xxiii. 21), as thine only-begotten Son. Comp. Matt. iii. 17; xvii. 5. Thus the voice from heaven thrice declared him Son of God. *I have both glorified*—My name. See chap. xvii. 5. *I will glorify it again*—See chap. xvii. 5, 1. The words *I have glorified*, confirm the statement of Christ's having entered upon the hour, (as well as of his having come into the world, which this also refers to. *V.G.*). The words *I will glorify it again*, promise that the Father's name shall be glorified by the glorification of Christ, through and after his passion. Thus the Father gives a twofold answer to the twofold invocation of the Son.

29. *Heard it*—They had heard the sound, but not the words. In the greatest revelations there is always something left to exercise faith. [How unusual it is to recognise the voice of God, especially amid the noise and hurry of the world. *Q.*] *Thundered*—It was spring time.

30. *Because of me*—He and the Father being one, Jesus needed not to be strengthened by any external proofs. It is probable that, at the periods when Jesus withdrew himself, no miracles were wrought in private. So also in remarkable instances of happy death, incidents which happen occur not for the sake of the departing, but of the survivors. *For your sakes*—See chap. xi. 15, 42. [This was certainly a remarkable testimony, no less important than those given at Jordan and in the mount. *V.G.*]

31. *Now*—At this moment. The word now must be here taken in its strict sense, as contrasted with the lifting up from the earth, which was to occur a few days later. From this moment Jesus, with sweet toil of spirit, pressed forward with increased speed towards his glorification. See chap. xiii. 31; xiv. 30; xvii. 1. Comp. Rev. xii. 10. *World*—Not the judgment this world judges; nor judgment against this world; but the judgment (or decision) concerning this world, as to who shall possess it. Comp. chap. xiii. 3; xvi. 11; Col. ii. 15; Heb. ii. 14. *The prince of this world*—This title, nowhere else used, is referred to in chap. xiv. 30; xvi. 11. Comp. 2 Cor. iv. 4. He hath been rather this world's foe than this world's prince, through
sin and death. Shall . . . be cast—A short way of saying, shall be judged, condemned, and banished from his old possessions as a criminal. Afterwards, having been triumphed over, he is cast out as an accuser, Rev. xii. Out—From the confines of that kingdom which is given me on high. With this correspond the words lifted up in the next verse. Satan never possessed the actual kingdom given to Christ on high: but he is to be cast out from its bounds and precincts, which he had occasionally entered. [Then it was not, as it seemed to be, the world that was about to judge the Son of God, and cast him out of it! Q.]

32. And I—I truly; contrasted with the prince of this world. Lifted up—See ver. 33, and chap. iii. 14. From the earth—Comp. Acts viii. 33. In his very crucifixion itself, there was something tending to his glorification. Will draw—From earth, heavenwards. This word implies a force directed against the prince of this world, who shall no longer be able to retain his captives. All—Even the Gentiles; see ver. 20. Satan shall not be able to keep them; and he himself must yield. This is an answer to the request of the Greeks, made in ver. 21. [This is the completion of the glorifying of God's name, ver. 28, through the Redeemer. But this drawing implies no violence. L.]

33. [By what death—Yet not signifying this alone. The being lifted up from the earth includes his glorification. Alr., Thol., etc.]

34. We—This word is somewhat ironical here. Out of the law—Which includes the Psalms and the Prophets. Abideth—See Ps. xvi. 10; xliv. 6; lxxii. 5; lxxix. 29; Isa. liii. 8. [For ever—They held therefore an exalted idea of Christ. V.G.] And—The Jews confuse ideas here, which should be kept distinct. See Isa. liii. 8. The very death of Jesus was the means to secure his abiding for ever. How... who—Their question is twofold; firstly, as to his lifting up, from ver. 32; secondly, as to the Son of man, from ver. 23. [Comp. chap. viii. 28.] Who—Who is this Son of man, they say, unless he be the Christ? And yet thou sayest the Son of man shall be lifted up; whereas Christ does not die; Who, here means, Of what nature? [Their language amounts to a confession that Jesus set himself forth to them as the Christ. V.G.]

35. Yet—Jesus does not reply to their interruption, but continues to set the most essential truths before them. [And
directs them to the one thing which, if they follow it, will solve all their doubts and inquiries. Mey.] A little while—Contrasted with for ever, ver. 34. The Jews supposed that the Christ, once come, would abide with them for ever. [For μετ' ὑμῖν, with you, read ἐν ὑμῖν, among you, or in you. Tisch., Alf.] With you—The light remains, but not always with them. Comp. chap. xv. 24. Walk—We must advance rather than dispute. Faith is active, not slothful, in the light; see ver. 36. Come upon you—Unawares. For—Lit., and—The conjunction is used for the relative, thus; in which darkness he who walketh, etc.; the same form occurs in Luke xxiv. 18.

36. Ye may be—Lit., ye may become—Not being so by nature. The children of light—Who always abide in the light; see chap. viii. 35. Departed and did hide—Intimating by this very act what should happen to them afterwards; see Matt. xxiii. 39.

37. So many—[Gr. τοσσαύρα, which Alf. after L., De W., etc., would render, so great. So Rob. But Mey., Thol., etc., render so many.] Before them—Before their very eyes. They believed not—Something more follows, they could not believe; ver. 39.

38. He spake—Thus not only words spoken by the Lord to the prophets, and spoken by them in the Lord’s name, but also words spoken by the prophets in their own names to the Lord are prophetical. Lord . . . revealed—Isa. liii. 1. These words are exactly quoted from the Sept. The word Lord is not expressed in the Hebrew. A comparison of the following verse will show that the arm of the Lord signifies the Messiah himself. Our—The prophets. Report—Lit., the sense of hearing—Thence that which is heard, a report, etc. [Comp. familiar Irish and Scotch phrase, that’s a good hearing, good news. Ed.] The correlative of the hearing is faith. To whom . . . revealed—It hath been actually stretched forth; but the blind have not seen it. Who is the happy man who hath, but he to whom that arm of the Lord is revealed. The arm of the Lord—Stretched forth in miracles, in the work of redemption, in the preaching of the gospel.

39. Therefore—Because this just judgment had been foretold. Here the Evangelist stops short: who can presume to question the point further? [They disbelieve, at first, from obstinacy, afterwards from inability. Those are wrong who would reverse the order of these causes. Their having been unwilling was what made them unable to believe. V.G.]

40. Hath blinded—God hath, in just judgment; the per-
son is changed in the following words, I (the Messiah) should heal them. Hardened—The subjects of comparison are hardness of heart, and understanding with the heart. Comp. 2 Cor. iii. 14. That...not—Comp. chap. v. 20. Understand with their heart, and be converted—The Hebrew accents in Isaiah show that these two clauses are more closely connected with each other than with the remaining ones.

41. [For òτι, when, read, διό, because. Tisch., Alf.] When he saw his glory—Some copies read God’s instead of his, here; introducing it from ver. 43. But this weakens the force of Isaiah’s prophecy as applied to the time of Christ. The divine glory of Christ (John i. 14; xvii. 1, etc.) was seen by Isaiah (see Isa. vi. 1) in such form as it was to be revealed in the New Testament, and as the Jews should not recognise. And spake—That is, and when he spake. The reference is to the words spoken by Isaiah on beholding the vision. Isa. vi. 5.

42. [Chief rulers—Members of the Sanhedrim; the power of truth showing itself over those in whom it was least to be expected. L.] Also—Not from among the common people only. Pharisees—These were the most acrimonious of all, and feared even by the chief priests; [for the Pharisees, especially those filling any public office, actuated by perverse zeal, were aiming at the chief power. V.G.] They did not confess him—Although their consciences, convinced by faith, urged them to confess. There is some difference between denying and not confessing.

43. They loved—The gospel requires and compels a renunciation of human things. The praise of man—Such as synagogue association. [And what is this worth, as compared with the privilege of being fellow-citizens with the saints, and of the household of God? V.G.] Whosoever shuns reproach, is a lover of the praise of men. Glory of God—Glory is vouchsafed by God to those who believe and declare their belief. See ver. 26; chap. i. 12.

44. Jesus—This is the summing up of all our Lord’s public discourses; he therefore says, (ver. 48, 49), I have spoken, as of a thing past. Cried—In his desire for man’s salvation. [The words, ver. 44 to 50, He that believeth on me, etc., he spoke in the very act of departing, while already at some distance from his hearers; for which reason he is stated to have cried in order that those with whom he had been speaking, as well as others then in the temple, might hear his words. John mentioned
his hiding previously, (ver. 36), in connexion with the words yet a little while, etc., ver. 38, 36. Harm.] Believeth not on me—That is : believeth not only on me; see 1 Pet. i. 21. Christ refers and commits all things to the Father. But on him that sent me—Faith in the Son is faith in the Father, because the Father sent the Son, and because the Father and the Son are one. Comp. ver. 45, chap. xiv. 9, 10.  
45. He that seeth—With the eye of faith ; chap. vi. 40. Me—The Light, ver. 46. Seeth—In beholding me, he reaches to the Father, see chap. xiv. 9. Here the words seeth not me, but are not added, for though mentioned together, faith and sight are not identical; hearing is mentioned too, ver. 47. Him that sent me—This passage may be commended to those who hesitate as to how they may regard God in prayer. See chap. xiv. 9.  
46. A light—The subject in ver. 36 is continued. Should not abide—Therefore we were in darkness.  
47. [For πιστεύω, believe, read ευλαβέω, keep. Tisch., Alf.] I judge him not—This has limitations of three sorts: 1. I, alone; 2. Now; I am not judging now, 3. Causally; I judge him not, but the unbeliever, by his unbelief, brings himself into judgment. Not to judge . . . but to save—Remark that the unbeliever is a part of that world which Christ came to save; this is evident from the structure of the sentence.  
48. Me . . . my words—Because the Jews rejected Jesus himself, they failed to receive his words, see chap. vii. 43. Hath—Even now. The same—This pronoun has a very extended sense. In the last day—See chap. vi. 39. The day of resurrection and of judgment shall be one. The mention of the last day here is very forcible both as regards believers and unbelievers.  
49. For—This assigns the reason for his word judging the unbeliever; because it is the Father's word; see chap. xiv. 24. He—Lit., himself. What I should say and what I should speak—The word here translated say, (λαλ.ω), implies the use of brief and colloquial language, that translated speak is used of copious and set speech.  
50. Life everlasting—Therefore he that despises Christ's word despises life everlasting. For everlasting life consists in the knowledge of the Father and the Son. See chap. xvii. 3.
CHAPTER XIII.

1. Before—Immediately, on the day before. [The fourth day of the week. V.G.] This gospel is in three parts, which these three expressions summarise: I came from the Father; I have been in the world; I go unto the Father. [Knew—Comp. v. 3. V.G. His hour—Which he had spoken of in chap. xii. 27. Harm. Out of... unto—From this evil world to his eternal joy. V.G.] Having loved—[This short verse contains a sort of general introduction to all matters recorded in this and the following chapters. Harm.] His own—As contrasted with strangers; chap. xii. 37-41. [Unto the end—Till his very departure. The Saviour having ended his instruction to the multitude, exhibits all the closer familiarity with his disciples. V.G.] He loved (showed his love) in conferring on them perfect purity and lowliness of mind, as qualifications fitting them to discharge their mission in the world, after his departure; ver. 10, 14, 20.

2. Supper—This was the day before the passover. Being ended, lit., taking place. [For γινομενον, being ended, Tisch. reads, γινομενον, going on, or during supper. But Alf. retains γινομενον, giving it the latter sense. Supper was not ended.] Therefore the washing of the disciples’ feet took place shortly after the commencement of supper. Comp. he riseth from supper, ver. 4, and was set down again, ver. 12. The ordinary usage of the Jews also accords with this view. Now—Some omit this word; but it should be retained. The word then, ver. 27, corresponds to it. [Read, ἰνα παραδοθαι αὑτὸν Ἰωάννης Σιμωνος Ἰσκαριώτης; Tisch., Alf.: render, The devil having by this time suggested (to Judas) that Judas Iscariot, the son of Simon, should betray him. Alf.] Put into—A very forcible expression; the Greek words translated devil and put into are cognate. The heart—Judas’ design was still secret. Judas—The washing of the disciples’ feet was a precaution against Judas’ pollution contaminating the hearts of the rest. Comp. ver. 11. Iscariot—This was Judas’ surname, not his father Simon’s. Chap. vi. 71; xiv. 22.

3. [Omit ὁ Ἰησοῦς, Jesus. Tisch., Alf. But it must be understood.] Knowing—This knowledge of his glory coincides strikingly with his undertaking the servile office of washing the disciples’ feet. The mention of this knowledge of the Saviour’s forms a sort of protest against the supposition that
the washing was an act unworthy of the Lord. *All things—*
The nearer Jesus approached to his passion, the more he himself thought, and the more distinctly Scripture speaks, of his glory. So also in ver. 30, 31. It is as if the Father said to the Son, I give unto thee all things which have departed from me; win and claim for thyself whatsoever thou wilt, chap. xvii. 2, 3.

4. *Riseth*—Jesus always showed some proof of humility in conjunction with his reference to the glory whereon he was about to enter. [See how this is shown, not only in washing their feet, but in all the circumstances; he does it when all are reclining; he lays aside his garments, and girds a towel about him; he himself fills the basin, and does all without calling for aid. *Chrysost.* in *Thol.*] *His garments*—Any of them which could impede his action of washing. [Rather, he literally divests himself, and takes the guise of a slave. *De W.*, *Alf.*]

5. *After that*—The disciples were doubtless very curious as to what he would do. *A basin*—Lit., the basin. There was usually a footbath in the supper-room, made of metal or wood. To this the definite article refers. *Began*—A novel and surprising proceeding. The word is seldom used by John. *To wash*—A great but becoming condescension. The angel did not do so to Peter; Acts xii. 8.

6. *Cometh he*—He seems to have come to Peter if not first, at least among the first; to show the disciples by the example of Peter, that they should make no opposition. The simple, artless obedience of believers is a beautiful grace. [Omit *xai, and.* Also *iuxuoz, that one, or he,* rendered *Peter,* in Eng. Vers. *Tisch., Alf.* Read, *he saith unto him.*] *Lord*—Peter speaks thrice on this occasion; he addresses Jesus as Lord the first and third time; the second was a sort of continuation of the first. *Thou ... my*—Peter objects to the act as one unworthy of Christ.

7. *What*—A most evident axiom. *Not now* ... *hereafter*—Comp. ver. 36. *Hereafter*—See ver. 12, (which shows how closely the words *thou shalt know,* here, and *know ye,* ver. 12, are connected); see also ver. 17, and even Luke xii. 37. The fulfilment of this promise begins not merely at some remote time, but immediately, sooner even than the words of the promise declare.

8. *Saith*—[In passionate haste, as if he had not heard the last words of Jesus. *L.*] Peter should not have added any
second protest. *Never*—This Peter opposes to the *hereafter*, in ver. 7. It is an emphatic expression. See 1 Cor. viii. 13. *If*—We should yield to the Lord's will. *Thee*—A concise expression for *thy feet*, he whose feet are not washed is regarded as altogether unwashed. *Thou hast*—The necessity of humility was shown them by Christ's washing of their feet. The wondrous humility of the Lord unquestionably affected and softened the disciples' minds. Peter especially required the lesson. *With me*—Therefore Jesus remains their Lord still.

9. *Not only*—If the washing give me part with me, let me be washed all over. **Hands . . . . head**—These words were dictated to Peter by an overwhelming sense of his own uncleanness in view of such condescension from Christ's majesty. Comp. Luke v. 8.

10. *He that is washed needeth not to wash*—The word translated *washed*, means *bathed*, while that translated *wash*, applies rather to the washing of a part of the body, the hands or the feet. [Hence the meaning is, *he that has bathed* (the whole body) *needeth not* afterwards to wash *more than his feet*, (on which he has walked from the bath home), *and is clean*, etc. This is the outward sense. But the whole is *proverbial*. L. And the especial lesson here, beyond that of humility and brotherly love, ver. 15, seems to be their daily need of cleansing at Christ's hands, even after spiritual regeneration. Alf.] The words *needeth not*, bring Peter's feelings to proper bounds. **Feet**—Which are washed last, and soiled first. **Clean**—See chap. xv. 3. **Every whit**—Once his feet are washed.

11. **Who should betray him**—One whose feet he had washed.

12. *After*—On this the two verbs *washed* and *had taken* depend, as in chap. xii. 41. **Their**—The disciples; fresh water having been used for each. **Was set down**—Lit., re

13. **And**—They sometimes called him Master, sometimes Lord; thus showing themselves to be his disciples and his servants. **Lord**—See ver. 6, 9, 25, 36, 37; chap. xiv. 5, 8, 22.

14. **[If I]**—If holiness itself stoop even to the feet of Judas, what ought not a Christian minister to do for souls? *Q.*] *Ye also*—Our Lord's washing of his disciples' feet was meant both to give them perfect purity and also to teach them a
lesson of humble love. See ver. 34, and comp. ver. 1. Hence that the disciples should wash one another's feet, means that they should in every possible way assist one another to attain purity of soul; and that they should wash one another's feet, either—1, literally, if need be; (for this is an affirmative precept, always binding, yet not requiring to be always exercised), see 1 John iii. 16; or 2, figuratively, in an extended sense, by every kind of service, even mean and servile, if needed, which one can render to another. Our Lord therefore purified the disciples by the very act of washing their feet, and this was his reason for constraining Peter so lovingly; but he did not desire his disciples to wash each other's feet for the same purpose; nor is there any such necessity as some have imagined for a literal imitation of the washing of feet; since John, for instance, never washed the feet of Thomas. And yet there is a stronger resemblance than most men remark between the washing of the disciples' feet by our Lord, and the washing of one another's feet among brethren. In modern times, pontiffs and princes imitate the washing of feet to the very letter; but a pontiff, for instance, washing in serious humility, the feet of one prince, would be more deserving of admiration than if he washed the feet of twelve beggars. [The feet-washing seems to have been practised privately in the ancient church; but as a formal church service, it was not introduced until the fourth century. Thol.] Ought—Following my example. Comp. for, ver. 15.

16. Verily, verily—The force of this affirmation belongs to ver. 17. Greater—And therefore has no right to refuse doing or bearing what his Lord does.

17. These things—Which I have done. [Rather, the ministries of humble love, of which I have given you an example. L., Mey.]

18. I speak not of you all—In pronouncing you happy. [For there is among you one who shall not be happy, nor will do these things. August, in Thol.] I know—Though ye do not, more specially as to one another. Heel—This word is specially appropriate to the washing of feet, and the reclining posture used when eating bread. Comp. heel, Gen. iii. 15.

19. Now—Lit., henceforth; for he soon repeats this, and still more forcibly; see ver. 21. Before it come—See chap. xiv. 29. That—This word has the same force as in chap. xiv. 29; xvi. 4. Ye may believe—The fulfilment of predictions is a great test of truth. [The order is πίστευστε οταν γένηται, με
may believe, when it is come to pass, that, etc. Tisch., Alf.
The treason of Judas is so monstrous that the disciples might stumble at the failure of Jesus to provide against it. He protects them from this danger. L.

20. Verily, verily—Jesus having, in the first and following verses, conferred on the disciples his own disposition and purity, for the purpose of their sanctification, now honours them also with his own authority. He who hath beautiful feet, see ver. 5; Rom. x. 15; and abaseth himself, see ver. 14; Matt. xviii. 4, 5, may act as an ambassador for Christ, ver. 16.

21. Testified—Solemnly; as of a something mysterious. One of you—His saying this at first indefinitely, was good for them all. [This is not so much an exposure of the traitor as the expression of his own deep affliction. Luthardt in Thol.]

22. [Omit ὕπνος, then. Tisch., Alf.]

23. [Omit δί, now. Tisch., Alf.] Whom Jesus loved—[See chap. xix. 26; xxi. 7, 20. V.G.] John studiously avoids any express mention of himself. It is more desirable to be loved by Jesus than to be celebrated by name; and yet this passage contains an indication of John’s actual name. See note on Luke ii. 11; Rev. i. 4. The word John implies one specially favoured by the grace of God. Accordingly this appellation is used, even when not required by the context; as, for example, in chap. xx. 2, where Peter’s name is expressed. Moreover, on this occasion, just before our Lord’s passion, the first sign of special love was vouchsafed to John, in the telling him of the secret; he does not appear to have been previously aware that he was so beloved.

24. Beckoned—From behind Jesus. The middle place was that of honour; which Jesus occupied; Peter appears to have reclined above him, and John below. These two were very intimate. See chap. xx. 2; xxi. 7, 20. A sign was more appropriate than a request on such an occasion as this. That he should ask—The convenience of the position John enjoyed permitted him to do this. [For μὴ ἔσθαι τις ἐν εἰς, that he should ask who it should be, read καὶ λέγει αὐτῷ εἰς τις ἐστο, and saith unto him, tell who it is. Tisch., Alf.]

25. [Omit δί, then. Add, after ἵππος, he, ἐπώκας, thus. Tisch., Alf.] Lying on—Lit., throwing himself upon—This was a new freedom used on no other occasion either by John or any other disciple. See chap. xxi. 20. John was reclining, as it were,
next the Lord's lap; whence he leaned back familiarly to his breast, concealing by that very act his purpose of asking the betrayer's name, which he did secretly. Comp. ver. 28. He—Some used to add _thus_; which is a good gloss. Comp. note on chap. iv. 6. [Said unto him—John's love for Jesus made this question allowable, which otherwise could scarcely have escaped reproof as being inquisitive. V.G.]

26. [After ἀποκαίρεται, answers, add ὅπειρα, then. Tisch., Alf.] Answered—Lit., answereth—In John's ear. A sop—Lit., the sop; which he took in his hand as he spoke. [For καὶ ἐμβάψας, and when he had dipped read βάψας ἦς, then having dipped. Also, before ὅπειρα, gives, add καὶ ἐμβάψας καὶ, he takes and. Tisch., Alf.] He gave it—Jesus gave it with the utmost forbearance; and doubtless the other disciples considered Judas highly favoured. But when Judas, notwithstanding this, repented not, he became the special instrument of Satan, most hostile to Christ. [How close to Jesus Judas then had been! And shortly afterwards, how far were they parted by the glory of Christ, and the ruin of Judas!] V.G.]

27. After the sop—Lit., after the sop then, not along with it. This moment is accurately marked; see Luke xxii. 3, 7. [The gifts of God, received by hypocrites, admit the devil into their hearts. Q.] Entered—Perhaps he had only suggested the thought before; ver. 2. [Chap. xii. 4; vi. 71. After this he was possessed by the devil. Mey.] As the whole nature of good and evil may be compared as contraries in all respects, so may the degrees of satanic influence and action be compared with degrees of divine. Him—Lit., that one. This word designates Judas as already parted from the Lord. What thou doest—Our Saviour does not command Judas to betray him, but tells him if determined on the act, to use no delay; this intimates the Lord's willingness to suffer. This flash of omniscience might have shown Judas how fully he was known. Quickly—So immediately, ver. 30. Jesus' reason for haste is shown in ver. 31.

28. No man—Except Jesus, John [but John cannot have known at this time how near the catastrophe was. L.], and Judas.

29. Against the feast—These things occurred very shortly before the feast, on the day preceding the passover; nor did the disciples imagine how near the Lord's passion was at hand. These events make against the view of this having been the paschal supper.
30. Went...out—But returned afterwards; comp. Matt. xxvi. 20; otherwise he could hardly have betrayed him. And it was night—A like expression occurs in chap. ix. 14. The words spoken by our Lord on the following day, begin in ver. 31. [Bengel would read, and it was night when he went out; but here the punctuation of the Eng. Ver. is right; and it was night. Therefore, when, etc. Tisch., Alf., L., Mey., etc. And it was night—This close of the narrative concerning Judas has something awful, and the very simplicity and brevity of the expression are profoundly impressive. Mey. Night suggests that this was the season of the power of darkness. Ols.]

31. Said—Lit., saith; on the following day, the morning of the fifth day of the week. Comp. ver. 1, 38. Another abrupt commencement of a discourse may be noted in chap. xviii. 26; comp. Luke xxii. 59. The Lord begins to give utterance to the great things which his heart revolved; and this passage, as it were, opens the discourse which is continued in the subsequent chapters. Now is—[Now, as if the barrier were broken down, torrents of grace pour from the lips of Jesus. Lampe.] The use of the present tense precisely marks the time. Comp. notes on chap. xii. 27, 31. The word now defines itself. Now, he says, while I speak these words; though the exact time when the words were spoken is not stated by the evangelist, but left to be inferred by the context. So to-morrow; Exod. viii. 10, 20, 29; ix. 5. The word now has no reference to the departure of Judas. [Though we may easily imagine Judas at that very moment to have done that which Jesus, in ver. 27, told him to do quickly, and the chief priests to have made all their arrangements for Jesus' capture. Harm.] Is...glorified—Jesus regards his passion as a short race to run, and rather looks to the goal than the course. In him—Something peculiarly real, moved the Lord's heart at this time; nor was he only regardful of what should immediately happen, but he experienced a deep realisation and foretaste of them, while preparing himself for the utmost suffering. That glorifying whereof Christ spake on the morning of this day, was something antecedent to what he asked of the Father in the evening. See John xvii. 1, 2. Remark how emphatic the word now here is; and how different from the words in (John xiii. 31, 32), and on, with, (chap. xvii. 4, 5). [This is the glorification of the Son of man, that God be glorified in him. For if, not he in himself, but God in him, is glorified then God glorifies him in himself; so that the very
human nature assumed by the eternal Word, receives deathless eternity. August. in Thol.]

32. [This verse is a climax after ver. 31, passing from the glory Jesus has on the threshold of death to the heavenly glory which God will give him straightway. Mey.] Shall... glorify—By his lifting up. The connexion between the if and the also is striking. Comp. Col. iii. 3, 4. In himself—Referring to the words in him.

33. Little children—He calls them by name for the first time, in enjoining upon them the law of love. Comp. chap. xxi. 5. Unto the Jews—This is the only passage in which he mentions the Jews, in speaking to his disciples; and he otherwise used the word only once to the woman of Samaria, once to Pilate, once to Caiphas; see chap. iv. 22; xviii. 20, 36. From chap. xiv.—xvii. incl., use the word Jews or Israel. Ye shall seek me—He does not add, to the disciples, and shall not find me. Ye cannot—They were not yet fully fit. Now—He had been unwilling to say this to the disciples before. He had already said it to the unbelievers.

34. A new commandment—This commandment is called new, not so much in relation to the Old Testament as to the teaching of Christ; and to the new standard it sets up, namely, that love should go so far as even to make one lay down life for those one loves, or ought to love. Comp. 1 John iii. 16. [Thus the newness consists in adding, as I have loved you. Chrysost. in Thol.] Hitherto to follow Jesus, step by step, had been the disciples’ rule of conduct, and this implied love; but now they could follow him no longer, since he was leaving them; and therefore he lays before them a summary of duty. Comp., as to praying, chap. xvi. 24; as to the calling them friends, ch. xv. 15; as to the hatred of the world, ch. xvi. 4. Hence the law of love is called the law of Christ, Gal. vi. 2. Thus the commandment they had heard from the beginning and the new commandment are contrasted, in 1 John ii. 7, 8. The word commandment (lit., injunction) is used as signifying its application to free men rather than to slaves. At the same time, a sweet savour of its newness is added to this commandment by the thought of the glory mentioned immediately before. As, in Deuteronomy, Moses, just before his death, recommended love to God more strongly than he had ever done before, so Jesus, before his departure, gives the disciples a new commandment: that ye love one another. Thus the second law and the new commandment may be compared.
That ye love . . . that ye also love—These words are twice used; first simply, afterwards with the emphatic addition also. A similar instance, peace, my peace, occurs in ch. xiv. 27. Comp. Gen. xlviii. 5; Ps. xxvii. 14, xxxvii. 20, xlvi. 6, lxviii. 24, cxviii. 16; Ezek. vii. 2, An end, the end is come.

35. Shall . . . know—Thus love is a mark of Christianity. See Rom. xiv. 18; comp. ver. 15 with 1 John iii. 10. My disciples—Disciples of me, who love even unto death; see ch. xv. 8. Love one to another—Both because, and as I have had love to you. [Worldly men have love one to another; see ch. xv. 19; but the disciples of Christ have more. The worldly hate Christ’s disciples; therefore, he who loves the worldly who hate him, is himself a disciple. V.G.]

36. Peter—Peter speaks here; Thomas, Philip, and Judas in ch. xiv. 5, 8, 22; and all the disciples in ch. xvi. 29. The very conversations mentioned in ch. xiv. seem to indicate that Peter and John had not returned from making ready the passover. Yet John seems to have had no more difficulty in describing them than Luke had in relating the particulars contained in the first chapter of his gospel. Who could undertake an exact setting forth of those colloquies, even had he heard or read them a hundred times? This power, then, was divinely conferred on the sacred writers. But supposing the conversation mentioned in ch. xiv. to have taken place before Peter and John went into the city, the order of the remaining narrative remains undisturbed; but in this case the rest of the discourse must be separated from the short clause, Arise, etc. Harm.] Whither—See ver. 33. Peter asked, in the hope that he might be able to follow. Peter’s heart clave to Jesus, ch. vi. 68; xxi. 7. Answered—Jesus answers this question at intervals, in ch. xiv. 2, 12, 28; xvi. 5. Thou canst not—Neither the state of the case nor the weakness of Peter permitted it; but it was the latter objection only to which the words referred. Peter did follow Jesus, ch. xviii. 15; but at a distance, and not unscathed, Matt. xxvi. 58. Thou shalt follow—Ch. xxi. 19, 22. [Omit the last μοι, me. Tisch., Alf.]

37. [My life—Peter saw that Jesus meant a following by the sacrifice of life. De W.] For thy sake—Nay, Jesus did so for Peter’s. [And this must be before Peter can die for him. Q.]

38. [For ἀπεκαθίδθη, answered, read ἀποκαθίσταται, answereth. Also omit αὐτῷ, him. Tisch., Alf.] Thou hast denied me—
From fear. So far art thou from being ready to die. This threefold denial was thrice foretold; in this passage, in Luke, and finally in Matthew and Mark. The connexion between this prediction and the first verse of the next chapter is marvellous; for therein the Lord replies in the most gracious manner to the inquiry whither he was going, although Peter, and the rest with him, were in such a state of vacillation.

CHAPTER XIV.

1. Let not—Some would here prefix the words: And he said unto his disciples, but wrongly. Be troubled—At my departure, chap. xiii. 33; xvi. 6. The Lord comforts the disciples' trouble before referring to its causes. But he knew what those causes were, (chap. xiii. 33,) and set them forth openly in what follows. This encouragement is reiterated and intensified in ver. 27. [The question of Peter, asked in chap. xiii. 36, is not answered in that chapter only, but also in the present one. V.G.] Ye believe ... believe—Lit., believe ye, believe ye. These are both imperatives, as let not ... be troubled. This whole address is an exhortation to faith, and the imperative believe here, at ver. 11, and throughout, is urged until, in chap. xvi. 31, 30, it changes to the indicative, ye now believe; and, this being effected, the Saviour prays and departs. [This shows the close connexion between chaps. xiv., xv., xvi.] We might punctuate the passage thus: Believe; believe in God and also in me, making the verb first stand as a summary of the rest, as in chap. xvi. 31, and then repeating it for explanation's sake. Comp. note on chap. xiii. 34. But the ordinary punctuation is preferable, which throws the emphasis in the former clause on the word believe, and in the latter on the words in me, thus showing their old faith in God to enter, as it were, on a new phase, by their believing also in Jesus Christ. In me—As having come out from God, chap. xvi. 27.

2. My Father—In the beginning of this discourse Jesus frequently prefixes the word my to his mentioning of the Father; but as it proceeds, and towards its close, having sufficiently guarded his own pre-eminence over believers, and exhorted the disciples to faith, he speaks of the Father in more general terms, as being not merely his, but their Father. House—[Here is already an indication of whither he is going. V.G.] This is an unusual epithet, as applied to the heavenly
abode, a home, where a father dwells, and where children are received. Jesus looks past his sufferings to the goal. Comp. Heb. xii. 2; 2 Tim. iv. 7. Are—Even now, from the outset. Many—For the angels, and your predecessors in the faith, and yourselves, and any number. The plural seems to imply variety as well as number of mansions, many mansions, rather than a great mansion, being mentioned. Mansions, lit., abiding-places. This word is used of space, not of time, and placed in the plural to signify the multitude of those whom that one place can contain. I would have told you. See note, chap. iv. 10, on the use of the pluperfect tense. What would he have told? The very fact which follows, I go, etc. The very similar sentence in chap. xvi. 26, will illustrate the meaning here, thus: I do not say that I will prepare a place for you; for there are already many mansions prepared. [Add εἰς, for, before παρεσώμεθα, I go, Tisch., Alf., etc. Beng.‘s rendering is not the best. Jesus means, I would have told you that it was not so, for I go, etc. L., Alf., etc.] I go—To my Father’s house. To prepare—He does not say he will not prepare a place, while in the next verse he affirms that he will; but the two statements qualify each other. And observe the order of the Greek words: in ver. 2 he says, a place for you; in ver. 3, for you a place, the first word in each clause being emphasised. See note on 1 Cor. vii. 22. The place is already prepared, but has still to be prepared for you; the one preparation is absolute, the other relative. The beginning of the next verse, and I go, etc., is independent of I would have told you.

3. If—A gentle expression for when. I will come—Lit., I come, in the present tense, referring to his speedy coming, referred to in ver. 18. Our Lord’s saying I come in the present tense, even though a future tense is used further on in the same connexion, is a Scripture idiom. Comp. Matt. xvii. 11, as to the forerunner, and 2 Sam. v. 3, Sept. And—the fact of my departure involves that of my coming again. Unto myself—A majestic expression. The Father’s house is the Son’s. chap. xvi. 15.

4. [Omit the second καί, and, and the second οὗτως, ye know. Tisch., Alf. Read, And whither I go, ye know the way. Mey., etc.] Whither I go—This is a summary of what precedes. The way—This is a statement of what follows. [Ye know—More is attributed to believers than they give themselves credit for. Comp. ver. 5. V.G. But the apostles must have known, from all that had passed, and especially from
these last words of Jesus, that their way to heaven is fellow-
ship with him in faith and love. L.

5. Thomas—The disciples question him, one after another, reverently and affectionately, see ver. 8, 22, and chap. xiii. 36. And how—Thomas logically reasons, that if they know not whither he goeth, they cannot know the way. [And Jesus replies as to both points, but in inverse order; he himself is the way, whither can we go by him? To the Father. V.G. For ἰδοὺ ὁ θεὸς μου εἰδίνει, can we know the way, read ἰδοὺ οὗτος τὸν θεὸν, know we the way. Tisch., Alf.]

6. The way, the truth, and the life—Augustine calls him the true way of life; but the text is more forcible than this, and comprises a summary of all Christian doctrine; for the words I am the way answer the question as to what the way was; I am the truth answers as to how they can know the way; and I am the life answers to the question whither? [The more literal expression, I am the truth and the life, is added in explanation of the figurative one, I am the way. He and he only who walks in this way uses the right path in truth; and he who remains steadfastly in that way has life for evermore. V.G.] At the same time three statements are made, (comp. the three in chap. xvi. 8,) whereof the first, as to the way, is handled immediately in this verse; that as to the truth, in ver. 7, etc., 17; and that as to the life, in ver. 18, 19, 20. Unto the Father—This replies again to the question, Whither goest thou? But—This replies again to the question as to knowing the way. There is but one sure way. By me—This replies to the question, What is the way?

7. If—This does not deny their knowing him; but it points their minds to higher faith: see ver. 28. Comp. Luke xvii. 6. Ye . . . have seen—The perfect tense: ye have begun to see and still see.

8. It sufficeth—To prevent our questioning or being troubled any more in mind. They attain to this state of satisfaction in chap. xvi. 30. Comp. Ps. xvii. 15; xxii. 23, 26; lxix. 30, 32.

9. Saith—The Lord replies to the show us in ver. 9, 11; to the it sufficeth us, in ver. 12, etc. Hast thou not known me?—This is expressed by its consequence. If you deny knowing the Father, you deny knowing me; but you do know me, and so intimate is our oneness, that in knowing me you must know the Father. He that hath seen me hath seen the Father—Just as the soul, though unseen, is known by its in-
fluence on the body, so he beholds the Father who beholds the Son. In our every thought of God we should set the Son before us: see note on Col. i. 15. Comp. Ps. cxxxix. 7. Chrysostom says: In looking on a creature one does not behold the essence of God; but our Lord saith, He that hath seen me hath seen my Father; therefore, were they not of the same essence, the Saviour would not have spoken these words. No one who knows not what gold is can see in silver the essence of gold. And—This word seems to have been repeated from ver. 5. Many copies omit it.

10. I am in the Father, and the Father (lit., is) in me—This implies the utmost unity. The word is (not inserted in English version) should be emphasised; for his speaking and doing is the consequence of his being, and his being is known by his words and deeds. Thus the unity of operation shows a foregoing unity of essence. The words that I speak—And the works that I do. He—Himself. The works—And the words I speak. [Our Saviour, in speaking to his disciples, simply designates as works what he speaks of as signs and wonders to those who knew him less intimately; and in fact such works were ordinary and common in our Lord's own sight. V.G.]

11. Believe me—The Vulgate reads ye do not believe; a mistake arising by alliteration from the words in the preceding verse, believest thou not; for the same reason the copyist has omitted the word me, in the latter part of this verse. There is here an epanalepsis (in the Greek;) that is, the word beginning the one clause concludes the other. Believe... believe. That—Lit., because; comp. for the works' sake, a little further on. Believe for my very assertion's sake, which should be sufficient for believers. This is the highest motive for faith; a motive which Christ alone could propose: a second one is supplied by the miracles, whereby credence might be gained by the apostles for their preaching of Christ. Believe me—See believe on me, in the next verse. He who believes Christ speaking of himself, believes on Christ; he who believes Peter speaking of Christ, believes not on Peter but on Christ. Works—Those which ye have seen, and those which ye shall see; see ver. 12, 13. [For these could only be of divine origin; see Ps. lxxii. 18; cxxxvi. 4. The character of false miracles is very different. See 2 Thess. ii. 9. V.G.]

12. Verily, verily—Here follow promises and counsels; most sweetly blended; and that in such a way as occasionally
to touch upon topics which give occasion for discussion as he proceeds; such, for instance, as that of love, ver. 15; comp. ver. 21; and some of these he recapitulates. This course the evangelist and apostle imitates in 1 John ii. 20, where see notes. The works that—That is, works as great as; comp. chap. v. 20, 25. Greater—As, for instance, in Acts v. 15; xix. 12; Mark xvi. 17. Shall he do—By faith in me. [Omit μοι, my. Tisch., Alf. Read, unto the Father. Greater—For Jesus limited his work to the Jewish nation, and the beginnings of his kingdom; but the apostles taught all nations, going through the whole world. L., etc. He sowed, we reap, and the harvest is greater than the seed-time. Peter's Pentecost sermon converted more in a day than Jesus in three years! Stier.]

13. Whatsoever—This differs from if ... anything, in ver. 14; in the mutual reference the whatsoever and the if have in this verse. Ye shall ask—A vast promise. See ver. 14, chap. xv. 7; xvi. 16; xxiii. 26. In my name—As Son of God. This refers to he that believeth in me, ver. 12. In the Old Testament the God of Abraham, of Isaac, and of Jacob used to be adored: in the New he is invoked as the God and Father of our Lord Jesus Christ. That will I do—So I will do, in next verse. He declares both what shall be done and who shall do it. The reference in both is to he shall do, in ver. 12. In—Ver. 10, 11.

14. I—This already indicates the glory referred to in ver. 13.

15. If ye love me—He exhorts them to love, immediately after exhorting them to faith. See ver. 21. [Let us not vainly flatter ourselves that we love Christ, if we keep not his commandments; nor that we keep these, if we love him not. Q.]

16. And I—The 21st verse shows the connexion between this and the preceding one. Another—Therefore Jesus Christ is one Comforter, (lit., advocate.) Let it be considered whether the passage in Zech. ix. 12 is parallel to this; for in this very passage the Lord says, I will pray. The one advocate is distinct from the other, and the office of the one from the office of the other. Therefore the advocacy of the Holy Spirit implies something peculiar to himself. Comp. chap. xvi. 7, 8. Comforter—Lit., advocate. This word does not occur in the Septuagint, and is used by no New Testament writer but John. The verb whence it is formed means to call to one's
aid, and so the word itself signifies one called to help; a defender, a patron; one who speaks for another, and suggests to him what to say; see ver. 26. Comp. ver. 13, as to what we should say to God; and chap. xvi. 8, as to what we should say to the world. The titles Comforter and Spirit of Truth occur together in chap. xv. 26; the former in reference to Christ's economy, (comp. 1 John ii. 1, an advocate . . . . Christ Jesus;) the latter to that of the Father; (comp. chap. iv. 23, on worshipping the Father in spirit and in truth. The meaning advocate is more in accordance with the strict usage of the word paraclete than any other. Mey, etc. But in John's use the word seems to mean both advocate and comforter. So Alf., etc. The fullest promises here succeed one another: of the Holy Spirit from ver. 15 to 17; of the Lord Jesus himself, from ver. 18 to 21; of the Father, from ver. 22 to 24; of the Holy Spirit again, chap. xvi. 12–15; of the Lord Jesus, ver. 16–23; of the Father, ver. 23–28. V.G. For μοιδ. abide, read πας, be, Tisch., Alf. That he may abide—Comp. abode—Lit., lasting stay, ver. 23. For ever—Not merely for a year or two.

17. The Spirit of truth—A most exquisite appellation; see chap. xvi. 13. The Spirit who hath the truth reveals it, by knowledge, in the intellect, confers it, by practice and experience, in the will; establishes it in others by the testimony of those to whom he has revealed it, and defends that which is spoken of in chap. i. 17, as grace and truth. Wherefore also he is called the Spirit of Grace, in Heb. x. 29, where previous mention is made of the covenant, that is, of the New Testament. The truth makes all our virtues true; for in other respects knowledge, faith, love, and hope may all be false, but truth must be true. Whom the world—With the first mention of the Holy Spirit begins the oft-recurring distinction between believers and the world. The Son is said to have been sent into the world; not so the Holy Spirit. The world, according to this passage, does not see the Holy Ghost; nor does it see Jesus any more, see ver. 19. Cannot receive—Though God is willing to give him to all. Because—The world receiveth him not, because it knoweth him not; ye know him, because ye have him; and knowing and having the Spirit are so conjoined as to make not knowing a hindrance to having, and having a reason for knowing. Comp. chap. iv. 10. The world knoweth him not; therefore doth not seek him; he is given to others. Seeth him not—Do believers
then see him? Yes, in his works; and in this way unbelievers see him too, but without recognising his existence as the Spirit of truth; for which reason unbelievers cannot receive him, while believers not only see him but recognise him as that Spirit. Ye—Emphatic. [Omit εις, but. Tisch., Alf.] Know—That is, ye shall immediately know him. For—From this indwelling comes our fullest knowledge; see ver. 21, 22. With you . . . in you—To dwell in is more than to dwell with.

18. I will not leave—However ye may fear it; ye shall have joy from me and from the Father; this was a consolation for those who feared being left comfortless. You—Little children! chap. xiii. 33. Comfortless—Lit., orphans. The disciples were of kin to Christ, not to the world. I will come—Lit., I come; the present tense implying speed; I come after the resurrection, my presence after the ascension not being removed but confirmed. [Thus the coming here spoken of is the spiritual manifestation of his person, in the fellowship of the Comforter. L., Mey., etc.] And the Lord says not I return, but I come. His subsequent comings were rather continuations than repetitions of the first. The words I come, and shortly after, ye see me, and I live, are spoken in the present tense, from the sense our Lord entertained of what was soon and certainly to happen; see ver. 27.

19. No more—See Acts x. 41. Ye see me—And shall see me, alive. For the contrast of the words no more makes the future sense necessary. [The force is rather, Ye shall have an open eye for me. Thol.] Because—The reason why they shall see him. I live—Not only I shall, but I do live; Rev. i. 18. Ye shall live—This is the future, not the present; for the life of believers follows that of Jesus; and springs not from themselves, but from him. Comp. chap. vi. 57.

20. At that—After a short interval. Day—Of the resurrection. [Better, on the day of Pentecost; Mey.; but the reference seems to be to no definite day, but rather at that time; De W.; i.e., the time of spiritual experience, by which the Christian becomes assured of his fellowship with Christ, and in him with the Father. Thol., Alf.] Ye shall know—Better than now. Ye—Of whom the following verses are spoken. In my Father—The living Father; see chap. vi. 57; understand the words, and my Father in me; and thence infer, the Father in you, and ye in the Father.
21. I—As well as my Father. Will love him, and will manifest, etc.—Comp. Exod. xxxiii. 13.

22. Not Iscariot—The evangelist designates the godly Judas, (Jude), not by his own surname, but by contrast with that of the betrayer,—thus showing that the latter, having transacted his negotiation with the Lord's adversaries, had rejoined the company, though no longer interested in such a question as the present. How is it? lit., what hath happened?—Judas seems to have imagined that something had occurred to deprive the world of that manifestation; but modesty hinders him from hinting at his own superiority to the world. To us—Who love thee. And not unto the world—See ver. 17, 19. Thus the expectation which the disciples had indulged of a worldly kingdom was destroyed.

23. He will keep—In ver. 21 the keeping of his commandments is placed before love, but in the present passage love before keeping of commandments. In one respect love precedes the keeping of commandments, see ver. 15, but follows it in another, inasmuch as love increases and gains strength in proportion as commandments are kept. Therefore, the keeping of Christ's word is a middle term between love towards Jesus Christ and the love the Father hath for him who loveth Jesus Christ. My words—Lit., my word; the singular is used here, as applied to believers, who keep the word in its entirety; the plural is used in ver. 24, as applied to unbelievers who break it up; comp. notes on chap. xv. 12, and 1 John ii. 4, 5. We will come—I and my Father. The singular number, used in I will manifest, here advances to the plural, we will come Take up our abode—See the correlative to abode, in mansions, ver. 2. Comp. Rev. iii. 20. One who makes an abode is either an architect or an inhabitant; in this case inhabitants are meant. This is very sublime language; it is cut short at ver. 25. [The language here is of dwelling with, not in the Christian. L. It is the fellowship of God and Christ with a man, through the Paraclete, symbolised as abiding in his dwelling, under his roof. As wanderers from their heavenly home, they come and accept shelter with him. Mey.]

24. He that loveth me not—The world, for instance, ver. 22. Keepeth not—And therefore is not loved, and experiences in himself no abiding of the Father and the Son. My words—The righteous is said to keep both the word, the words, and the commandments of Christ and of God, the hypocrite is said not to keep them; it is only the word or words of Christ
which are professedly alien to him which he is said not to keep. To keep his word is a whole; to keep his commandments, a part. [Therefore it is, Jesus would say, that I will manifest myself unto you, and not unto the world, ver. 22. L.] And the word—This passage not only refers to the first part of the verse, but also, and perhaps still more, to verse 23, as appears from the word being in the singular. Which ye hear—Which ye hear even now while I am speaking to you. But—This shows how it is that according as a man keeps Christ's word or not, he hath or hath not the Father.

25. These things—And no more. Have I spoken—The word of Jesus Christ is the word of faith; and that was why he so frequently said I have spoken. He told his disciples different things when about to leave them than he had done while remaining with them. See chap. xvi. 4.

26. He—So chap. xv. 26; xvi. 8, 13, 14. Shall teach you all things—The words which I have spoken to you are not added to this part of the verse; for it was other things than these that the Paraclete (or Comforter) taught them. See chap. xvi. 12, 13. Nor even afterwards were all doctrines given in a mass to the apostles; but as often as occasion and circumstances required, the Paraclete instructed them in the whole course of apostolic duty. Shall bring...to your remembrance—John's power of writing down this very discourse with such accuracy after the lapse of so long a time, affords a proof of this declaration. Add Acts xi. 16.

27. [Peace—These are last words, as if he were about to leave them, and said his good night, or his benediction. Luther in Mey.] Peace generally; the peace of reconciliation. [Such as ye might have enjoyed as Israelites. V.G.] I leave—At my departure. The same verb occurs in ver. 18, and Matt. xxii. 25. My peace—Peace specially, the peace of sons. So my joy, chap. xvii. 13. In Christ all things are new; even the commandment to love one another, chap. xiii. 34, and to a certain extent, faith itself; see note on ver. 1. Give I—Already now. See chap. xvi. 33. The gradation in I leave, I give, corresponds with that in peace, my peace. Not as the world giveth—The world giveth empty salutations, or outward benefits which do not affect the heart, and which depart with the presence, sight, and life of men. The world only gives to take away again; it does not leave what it gives. Be troubled—From within. Be afraid—From without.
28. Ye have heard—On other occasions he used to say, I have told you; but this which he had told them of his departure the disciples had heard with great attention and sorrow. I go away, and come again unto you—With regard to the world, he says, I came... I leave; chap. xvi. 28. And—And immediately. Ye would rejoice—Or rather, ye would have rejoiced; see note on ver. 2, as to the pluperfect tense. Ye would have rejoiced that I should be near the departure I desire, and that love made you able to understand how my departure was beneficial to you. Love begets joy, both from its own nature and because it keeps the word of Christ which reveals all gladdest things. Greater than I—Disputations on this passage have been many and great. Many of the Greeks and Latins answered the Arians thus; namely, that the Father, not as being God, but as being unbegotten, is called greater than the Son, not as being God, but as being begotten; and that this distinction does not affect their unity of essence. Others consider Jesus to be called less than the Father here, in respect of his human nature; which comparative idea involves no absurdity; comp. 1 John iii. 20. Jesus entertained in his most sacred soul, and expressed in his discourses different views, both of his glory and of his humiliation at different times. Comp. note on Mark xiii. 32. In the passage before us he is speaking in contemplation of his humiliation; and his language was perfectly suited both to the then comprehension of his disciples, and to the immediate occasion and subject, which was that of his going unto the Father. Before that departure he had been lower than the angels, Heb. ii. 9; after that departure, greater than himself, ver. 12, and equal with the Father, chap. xvii. 5. Nor was he speaking of his humiliation alone; but as the Son of God in the flesh, yearning for his Father. Greater than I—That is, more blessed; compare, on this expression, chap. iv. 12; viii. 53; 1 Cor. xiii. 13; xiv. 5; and, as to the matter of fact, Mark x. 18. It was this specially which made it desirable that Christ should leave the world and go unto his Father.

29. I have told you—Of my departure and return. Christ's word is the seed; the disciples' faith [with peace and joy, V.G.] is the fruit. That—This is the object of the whole discourse. So chap. xv. 11, 17; xvi. 1, 4, 33. [Believe—Absolute, and so expressing what is more closely defined by, that I am he, chap. xiii. 19. Mey. They believed before that he was the Son of God, but the fulfilment in him of what he
had foretold, revived and multiplied that faith, which was small while he was yet talking with them; and had almost expired, during the interval of delay. August, in Alf.]

30. Hereafter—For which reason ye ought to take more earnest heed to what I tell you. For—Either the approaching enemy suffered Jesus not to speak further, by reason of the shortness of the time, or was not meant to hear more, or might have snatched away any further words from the disciples' memory. [Omit τῶςτων, this. Tisch., Alf. Read, of the world.] Of this world—Even then the prince of this world agitated the world, since it was the world which, in obedience to its prince, crucified Christ. Cometh—Even now; though cast out, chap. xii. 31, yet he assails me. So also in the case of the woman, Rev. xii. 9, 13. And—and cannot hinder my going direct from the world to the Father. No part—Neither right nor power over me. Christ's righteousness was perfect. This declaration was a proper one; thus in this passage Christ disposes of the prince of this world; in the closing part of this discourse, of the world itself. See chap. xvi. 33.

31. But that—This shows that the word and in the previous verse signifies and indeed. The world may know—That the world, which is possessed by its prince, may, by casting him off, cease to be the world, and may acknowledge to its salvation that the Father's good pleasure is in me. So I do—From love. See chap. xv. 10. The period is rightly placed here; nor do the previous words but that make against this view, the sense being, but . . . . I await the assault of the prince of this world. (Examine carefully but that in chap. i. 8; ix. 3; xiii. 18; xv. 25; 1 John ii. 19; Mark xiv. 49.) The punctuation with a colon is not ancient. If the word arise were the conclusion, the connexion would be obscure, and involve many considerations. How much intervened between this going and the world's acknowledgment! Arise—A word expressing activity; he himself, rising before his disciples, set vigorously about his work. Let us go hence—Into the city, to the Passover; comp. chap. xiii. 1; xviii. 1. The things related from chap. xiii. 31 to the present point were done and spoken on the Thursday, without the city; but those which follow, in chapters xv., xvi., and xvii., were spoken and the customary hymns was sung in the city, on the actual evening of the passover, and immediately before his going forth to the brook Kedron. Thus this break separates two different discourses. [With the general scope, meaning and argument
of which, however, the intervening Paschal Supper beautifully corresponds. *Harm.*]

CHAPTER XV.

1. *I*—Jesus Christ. *Vine*—This idea is amplified in ver. 5. [This image introduced so suddenly, may have been suggested by something at the moment; perhaps by a glance at the cup of wine, (comp. Matt. xxvi. 29), which, at this meal, had been so important. *Mey.*]

2. *Branch*—A charming simile. See Rom. vii. 5; xi. 17, 18; 1 Cor. iii. 6, 7. *Taketh away . . . purgeth*—The Greek words for these two expressions, though not from the same root, are very similar in sound. Eustathius remarks on that signifying to purge as a divine and holy expression among the ancients. Our heavenly Father will have all this pure and productive. Purity and productiveness promote each other. *Beareth fruit, lit., beareth the fruit;* the article before fruit being emphatic, and not inserted in the former part of the verse. *More*—Redundancies are removed by inward and outward afflictions; and thereby the fruit is the more increased. [But if thou refuse to have thine evil part removed, thou thyself must be taken away. *V.G.*]

3. *Clean*—This is taken from the verb translated purge in ver. 2. *Through the word*—Which is most pure. *The word* is altogether pure, and therefore confers purity or holiness upon the disciples. Comp. *through,* Luke i. 78. [Being therefore clean, ye shall not be cut off as useless branches. Fear not therefore! *L.*]

4. *And I*—Paraphrase, see that ye abide in me, and that I abide in you. *As*—This passage admirably describes the difference between nature and grace. *Of itself*—The reason why is declared in the next clause, except, etc.; so without me, ver. 5.

5. *The same*—And he only. [Without—Separated from; out of my fellowship. *Mey.*] *Bringeth forth, lit., beareth;* and the word should be taken in its strict sense of bearing, carrying; elsewhere the phrase to produce fruit is used, but here to bear it.

6. *In me*—As in the vine. *He is cast forth*—By the very fact (of his not abiding) he deserves rejection and shall be cast out. The expression if a man abide not, etc., refers to future time, and he is cast forth (lit., he has been cast forth) to im-
mediate consequence (of not abiding.) A similar use of a past tense occurs in Matt. xvi. 15. Forth—From the vineyard. Is withered—As a branch thrown out on the path. See Matt. xiii. 12. Gather—See Matt. xiii. 40, 41. Them—All the rejected branches. Burn—A simple verb forcibly and powerfully placed. [The sense is, he that severs himself from the inward communion of Christ shall be cut off; the fountain of life will cease to flow for him who does not actively draw life from it. L.]

7. My words—Which make clean, ver. 3; and I myself. The words of Jesus which are obeyed, and the prayers of believers which are heard, are here correlatives. Ye shall ask—Ye shall be both able and willing to ask. Prayers themselves are fruit, and tend to produce more fruit.

8. Is . . . glorified—And hath decreed his glorification. That—This word depends on herein. Much—The abundance of grapes is creditable to the vine-dresser. Shall ye be—The Vulgate reads ye may be made; but it does not appear what Greek reading the Latin translator followed. The same remark applies to other variations of the passage; the construction that ye may bear, and shall be, would not be improper; comp. note on Mark iii. 27; but we prefer to construe thus: In this, (your productiveness), both my Father is glorified, and I shall have disciples who shall be a glory to me. Disciples—This must be taken in a weighty sense, as disciples worthy of me; see chap. xiii. 35. The foundation of Christianity is to become, as the summit of Christianity is to be, a disciple of Christ.

9. I—Lit., I also. In my love—To you onwards. [Continue—By keeping my commandments. L., etc.]

10. I have kept—Even till my leaving the world; 1 John iv. 17. He remains evermore what he was when he left the world. [Omit μου, my, Tisch., Alf. Read, the Father's.]

11. My joy—Which I entertain at the thought of going to my Father; a joy springing from love. Might remain—[For μενὶ, remain, read ἦν, be. Tisch., Alf. So Beng.] See chap. xvii. 26. Your—Your joy, which is kindled by mine. Might be full—This is said of the disciples' joy only; that of Jesus needs no completion.

12. Commandment—He had used this word in the plural, in this and the preceding chapter. All his commandments are comprehended in one, that of love. That . . . as—As I have loved you is treated of in ver. 13; and thence that ye love one another is inferred in ver. 17.
13. Love—Towards friends; he is not here speaking of enemies. [Than this—With which I have loved you, ver. 12. Mey.]

14. [For έα, whatsoever, read ὅ (Tisch.) or ἄ (Alf.) what.] Whatever—All, not merely some of the things.

15. Servants—As, for instance, in chap. xiii. 16, 13; and in ver. 20 of this chapter, though indirectly. For—The use of this particle twice over in this single verse renders the contrast very striking. Knoweth not—He is treated as a mere instrument. What—What and why. I have called you friends—Just now, by a new title, ver. 13, and in a choicer sense than that used in Luke xii. 4, where there is no contrast instituted between servants and friends. For—Comp. Gen. xviii. 17; Ps. xxv. 14. Which I have heard—And which I have to do.

16. Ordained—Castellio elegantly interprets this, I have set you in appointed places, thus continuing the arboricultural figure. Ye should go—This is a Hebraism, denoting gradual advance, not in place, but in time and degree. Comp. Heb. in 2 Sam. iii. 1. Your . . . give it you—For you it is sown, and for you it is reaped.

18. Hate—Instead of loving you. [We have here set before us, I. The unjust hatred of the world in general; ver. 18, 25, II. The comfort which is the opposite of that hatred; ver. 26, 27. III. The hatred breaking out in fiercer attacks, chap. xvi. 1-4. IV. The greater power of comfort; chap. xvi. 5-11. V.G.] Ye know—Rather; know ye. [Know this consoling example set before all who are persecuted for the gospel’s sake. L. So Mey., Alf., etc.] They did know it; chap. xi. 8; and yet are commanded to ponder still more over it. See ver. 20; chap. xvi. 4. [Before—And where is now that world which hated and slew Christ? And what did its hatred accomplish, save his glory? Q.]

19. Of the world—And on its side. Its own—The world would love you, not for your sake, but for its own. He says the world’s own, not you, thus showing the world’s interest in the matter. I have chosen you—As my own, chap. xiii. 1. Believers are intrinsically no better than the world, they are only so by election. This it is which makes the great distinction between the classes.

20. I said—In chap. xiii. 16; Matt. x. 24. If they have persecuted . . . if they have kept—The if here is rather affirmative than conditional. [Bengel would read they have watched as foes, for they have kept, but the Greek word, τηνί, cannot
be so translated. Mey., Alf. Jesus implies what there was no need of telling them, that the persecution far outweighed the keeping of his word. Their experience was to be like his. Thus he means: Ye shall meet with both success and persecution; and, indeed, in like proportion with myself. L.] Also—See Matt. x. 25. Both are included in all things, ver. 21.

21. My name—Which they know not. Understand and his that sent me after my name's sake. After him that hath sent me, supply and me, chap. xvi. 3.

22. Not—Now they have sin, they have no excuse; it had been better for them to have seen nothing. Sin—the sin of unbelief in addition to that of hate against me.

23. He that hateth—Love accompanies faith; hatred accompanies unbelief, chap. iii. 18, 19. Also—This shows the greatness of their sin.

24. They have seen—The works. [So L., Mey., who compares ch. x. 25; xiv. 10. Better in the sense of chap. xiv. 9. Alf. Me—To see and yet to hate! A God-hating world reconciles these irreconcilable things! Stier.]

25. The word—The true word of prophecy. In their law—Which they so constantly read and boast of. The Psalms formed part of the law taken in a general sense, as we say the Bible. See Matt. v. 17, 18.

26. But—The testimony of the Comforter and of the disciples is contrasted with the ignorance and hatred of the world. Proceedeth—See Rev. xxii. 1. This verb does not necessarily denote separation. See Exod. xxv. 35. Sept. From the Father—The Spirit of God is also the Spirit of Christ; Rom. viii. 9; Gal. iv. 6. Both are here implied; for as saying that the Son sends the Comforter does not deny that the Father does, so saying that the Spirit proceedeth from the Father does not deny that he proceedeth from the Son.

26, 27. He... ye also—See Acts v. 32.

27. And—The contrast lies between he shall testify, and ye do testify. Shall bear witness, lit., bear witness concerning me. Ye have been, lit., ye are. From the beginning—See chap. xvi. 4; that is, ye have been and still are with me from the beginning. A like phrase occurs in 1 John iii. 8; see note.
CHAPTER XVI.

1. That ye should not be offended—By the world’s hatred.

2. That—Even to the degree mentioned in ver. 32. Will think, lit., will seem; to himself and such as he. That he doeth ... service—To this day, Hensius remarks, the Jews regard their crucifixion of Christ as a service which needs no expiation.

3. [Omit ἵππη, unto you. Tisch., Alf.]

4. Ye may remember—With faith, ver. 13, 19. [The fact that the abundant persecutions and afflictions of believers had been foretold by Jesus, was one of the chief supports of Christians in martyrdom. L.] I said not—Though I knew them. Christ’s method was one of perfect wisdom. He had shortly before spoken of the world’s hatred, but in few words and with less detail. [He now speaks more openly on the subject, after having strengthened the disciples by the promise of the Holy Spirit. V.G.] See Matt. x. 17, 21, 25; xxiv. 9.

5. [But now—Now, at the fit time, he saith, this matter is declared to you. V.G.] None—None of you now goes on to ask me, though this be just the time ye should. They had often questioned him on other subjects; and on this one too, in chap. xiii. 36; but more with regard to the fact than the place of the Lord’s departure. They afterwards ceased questioning, wherefore the Saviour here actually invites them to such questioning as would have greatly pleased him if spontaneously made.

6. Sorrow—That sorrow they already felt was increasing, and hindered them from questioning. Heart—See ver. 22.

7. I—Who cannot lie, tell you without being asked. The truth—Though ye cannot comprehend the truth of what I tell you. All truth is good for the saints. It is expedient for you. See as regards the Comforter, ver. 7, 8; as regards me, ver. 16, 17; and as regards the Father, ver. 23, 24. For—The twofold office of the Paraclete is set forth; as concerns the world, in the present passage; and as concerns the faithful, in ver. 12, 13. I go ... away ... I depart—There is a difference between these two verbs; the one referring rather to the point of departure, the other to the point of arrival. Not—It was not fitting that the Holy Ghost in power should be present at the same time as Jesus in weakness. See chap. vii. 39; Acts ii. 33; and it was for Jesus to send rather
than to summon him. Unto you—Not unto the world; though the world shall feel his reproof; ver. 8.

8. [Here we have the threefold work of the Comforter on the unbelieving world. Thus shall he be your helper against the world. Mey.] He will reprove—[Gr. ἐνθάψαι, with a double meaning: convince unto salvation, convict unto condemnation. Convince is the best rendering. Alf.] By your preaching, and by works of conversion and healing effected by your hands; which reproof the world will partially submit to, and partially resist, though such resistance be but kicking against the pricks. The word reprove is fitly placed after the word testify, chap. xv. 26. Ammonius says, the word witness is used in a good sense, the word reproof in a bad one. Christ is good, the world evil. The world—The whole world which is hostile to you, including the highest and holiest men in worldly estimation, who do not believe on me; Jews and Gentiles alike. Of—The reproof is divided into three heads, touching sin, righteousness, and judgment. Righteousness is opposed to sin, and comes from Christ; Satan falls by judgment. He who is convinced of (reproved for) sin, either passes over into Christ’s righteousness or shares Satan’s judgment. The Acts of the Apostles show the fulfilment of our Lord’s words here. See instances of reproof of sin, chap. iii. 13, 14; of righteousness, chap. xiii. 39, and 38; and of judgment, chap. xxvi. 18.

9. Of sin—This is not sin in general, but the sin of unbelief; see chap. xv. 22; as a departure from primitive truth. See note on chap. viii. 46. And again unbelief is a concentration of all sins and worse than any. See note on Matt. x. 15. By unbelief man falls entirely away from the will of God. See Heb. iii. 12. Because—That is, in that; the same remark applies to the use of the word in the two following verses, as is evident from the connexion.

10. Of righteousness—The world had regarded Jesus as a most injurious person, (comp. ver. 2, 3). Because I go—I, the righteous one (1 John ii. 1), go to prepare a place for believers. Christ’s departure to the Father was confirmed by the coming of the Comforter. [Omit μου, my. Tisch., (not Alf.) Read, the Father.] And ye see me no more—That is, I enter on a state wherein ye no longer behold me. There is here a change of person: but the sense is, I am no longer seen. Nor is the change to the second person made without reason; for if any could see Jesus, it would have been the apostles; and yet they themselves were required to exercise
faith, and to enjoin its exercise upon others. Acts x. 41; Luke xxiv. 52; Rom. iv. 18, 19; Heb. xi. 1, 27; chap. vi. 19; 1 Pet. i. 8, 21; 2 Cor. v. 16, 21, wherein the word righteousness should be carefully weighed. On the other hand, so long as Christ was visible among men, righteousness was not yet made ready. Heb. ix. 26, 28; 1 Tim. iii. 16, note. [Justification and glory are mentioned together in Rom. viii. 30. V.G.] Before his death Jesus was exhibited before the eyes of men; not in the same way, however, after his death, when he was only manifested so far as was necessary to furnish witnesses of his resurrection; and he was not seen even of these, much less of the world, throughout the whole time (between his resurrection and ascension, Ed.), but only occasionally. And the sight of his glory, combined with his righteousness, could not be endured by those living in the flesh. [Better Stier, etc., The Spirit convinces the world of righteousness: first, that it needs a righteousness; then that this must be sought in another; in Christ (Rieger). The Lord our righteousness must ever be the centre of all the preaching of the Holy Ghost in this sinful, self-righteous world.]

11. The prince of this world—Satan is judged as having been the prince of this world. Is judged, lit., has been judged; all the power whereby he once held the human race being taken from him; and a way of return to the allegiance of Christ's righteousness being revealed to men, even to nations the most estranged from God and sunk in idolatry. Those who will not use that way of return must share the lot of the prince of this world. Execution of sentence follows this most solemn judgment.

12. Many things—About the passion, death, and resurrection of the Lord, and about such things as are referred to in the 8th and following verses. These many things do not consist in Romish traditions, which are more than elementary matters, and which those who have the Spirit are still less able to bear now; but we may find many of them in the Acts and Epistles of the Apostles, and in the Apocalypse, which are to be highly valued for this very reason. These things are indicated in the end of ver. 13; [comp. chap. xiv. 16, note.] Ye cannot—Either because they are so numerous, or so weighty. Bear—Endure the things I have to say; the Comforter shall tell you them.

13. Will guide—Gradually, as need shall be. All truth,
lit., *all the truth*. Not only all that I now speak, as suited to your comprehensions, ver. 7; but also all that whereof the Paraclete shall convince the world. See ver. 8, 9, 1 John ii. 20; 1 Cor. i. 5; ii. 9, etc. The article, prefixed in the Greek, has a demonstrative force, all *the* truth meaning: all *that* truth which I just now stated I had to say unto you. The same phrase occurs in Mark v. 33. *Truth*—Scripture rarely uses the word *truths*, in the plural. *Truth* is a single and perfect thing. *Whatsoever he shall hear, and things to come*, are altogether true. [But are not called truths, in the plural. Rev. A. R. Fausset. He will not teach you less truth than I do; but you may safely entrust yourselves to his guidance. L.] For *he shall not speak of himself*—The Son applies the same statement to himself, in chap. xii. 49; comp. chap. viii. 40, as to hearing. Will show—This gives the reason for Jesus, before his passion, having foretold scarcely any future events, except in the principal and extreme cases of the destruction of Jerusalem and the last judgment. The *showing* of the Holy Spirit is the source of prophetic theology. The word *show* is thrice repeated. Things to come—Lit., *coming things*; which are also true; otherwise they would not come to pass. The Saviour’s crucifixion, death, and glory were among these things. The word *to come* (*coming*) is in the present tense, as referring to events predicted by the prophets. Acts iii. 21. Wonderful works of the Holy Ghost were even then impending. The apostles themselves, especially in their epistles, foretold many things; but the Revelation of St John is what is most fully signified here.

14. *He shall glorify me*—This is the method of the Three Witnesses: the Son glorifies the Father; the Holy Ghost the Son; chap. xiv. 13; xvii. 4. Of mine—Hence the Holy Ghost taught the disciples to speak and do all things in the name of Jesus Christ.

15. [*All things*—As much as to say, I may properly call that *Divine* truth which he shall declare mine, for all that the *Father* hath is mine; all riches of heavenly wisdom and knowledge. Mey.] *He shall take*—Many copies read *he taketh*; with this striking sense of the present tense, the words *hath* and *are* in this verse correspond; and unquestionably the *taking* precedes the *showing*.

16. *A little while . . . and again a little while*—Supply it *is*; altogether it was four days. Comp. the words *hour*, ver. 21, and *now*, ver. 22. He speaks in the gentlest terms of his
passion. *Ye shall not see me ... ye shall see me*—Lit., *ye see me not ... ye shall see me.* The first verb, *see,* in the Greek, is not so forcible as the second, which is more expressive of feeling, see ver. 22. *Because*—This is the reason both of their *not seeing,* and of their *seeing him again.* Comp. ver. 10.

17. And because—The disciples, from not understanding them, separate two statements which should be taken conjointly.

18. They said—Each for himself; since they were perplexed when speaking among themselves, ver. 17, they doubted separately. This—The demonstrative pronoun is very forcible here; it is as if they said they had never understood anything less than this. We, after the event, find it easy to understand; but it was otherwise with the disciples at the time. We cannot tell what he saith—They abandon at once the hope and effort to understand.

19. [Omit ὁ, then, (Eng. Ver., now.) Tisch., Alf.] That they were desirous—With a laudable desire; and therefore the Saviour in his goodness anticipates their inquiry. A little while—There was good reason for the frequent repetition of these words.

19–28. [The answer to the difficulty of his disciples. First, he says, his death, so incredible to them now, will throw them into great affliction; but the hostile world shall rejoice. But this affliction shall be turned into joy, as quickly as that of a woman in labour, when her son is born. Yes, he says, (ver. 22,) your present sorrow shall become, when ye see me again, the most abiding joy; a joy of spiritual vision, which none can take away, etc. L.]

20. Into—Not only shall your sorrow beget, but shall become joy, even as the water (at Cana) became wine. The very thing you now think sad shall be acknowledged as joyful.

21. In travail—Lit., bringing forth. The word *offspring* is not here added, because the actual suffering itself is the point regarded. A man—A human being. Into the world—How much greater shall your joy be at seeing Jesus restored alive to you!

22. I will see you—Corresponding with ye shall see me, ver. 16. Your heart shall rejoice—Comp. Isa. lxvi. 14. No man taketh—The present tense, implying their joy to be assured, and not to be obstructed by any enemy, whatever perils may threaten.

23. At that day—This expression is also used in ver. 26, in reference to the prayer here spoken of. *Ye shall ask me no-
thing—And this, not from sorrow (as in ver. 6), but from joy. A foretaste of this satisfaction and assent follows in ver. 30. Ye shall need to ask nothing; ye shall know all things clearly. Comp. ver. 19, 25; chap xxi. 12. Reality shall be at hand; ye shall address the Father himself. Nothing—As to these subjects; in Acts i. 6, they did ask about the kingdom. Verily, verily—He had touched once and again on the subject of prayer; stating, in chap. xiv. 13, that those who should pray in the name of Christ should know by experience the unity of the Father and the Son; and in chap. xv. 7, 16, that those who abide in Christ and bring forth fruit, should receive whatsoever they should ask. He now enters specially on the subject of prayer. Whatsoever—[For δαντ, whatsoever, read δαντι, if anything, Tisch., Alf.] We have carte blanche, as Spener says. Ye shall ask—Even on points as to which ye now desire to question me. Prayer is, as it were, something more evident and palpable than faith; and therefore Christ, in instructing the disciples to pray, leads them on to faith. The Father—Contrasted with me, above. Jesus teaches the disciples to lay aside their desire for his presence and to address themselves to the Father. He will give it you—In chap. xiv. 13, 14, speaking of seeing the Father in the Son, Jesus had said, I will do it; here, speaking of the Father's love to believers, he says, he will give it.

24. Hitherto—As often as they used the Lord's prayer, they should do so in the name of Jesus Christ. Ask—in my name. That—This gives a reason why they should ask.

25. In proverbs—Contrasted with plainly—Such was his speaking of a little while, ver. 16, which made the disciples exclaim, What is this that he saith? ver. 18. [Omit ἀλλ', but, (before ἡμεῖς, the time cometh). Tisch., Alf.] Of—Concerning; the same word is used in the next verse, (but there translated for); the two expressions, I shall show you of the Father, I will pray the Father for you, have a sweet connexion.

26. In my name—Knowledge leads to prayer. I say not—Comp. I do not say, 1 John v. 16, and see note. Jesus declares that it is not requisite for him to gain the Father's love for them, in order to their being heard; it is rather from the very fact of their belonging to the Father, that he prays for them; see chap. xvii. 9. [It is equivalent here to, I do not now state it in this form, or (as Grotius) I pass by that, as not in point just now. Alf.]

27. Himself—Of his own accord. Loveth—And therefore
heareth. *Because*—This is the reason for the Father's loving and hearing them. *Ye have loved me and have believed*—Ye have laid hold on me by faith and love. Love both precedes and follows faith; for they mutually sustain one another. Therefore the fact of faith implies also love and a laying hold on the heavenly gift. *Love* is mentioned before *faith* in the present passage, the better to show the correspondence between the words *loveth* and *ye have loved.* *Ye believe that I came out from God*—The Lord puts these words in the disciples’ mouths, that they might re-echo them in their own words, *We believe that thou camest forth from God,* ver. 30. [For ὥσπερ, God, Alf. (not Tisch., 1859) reads, παρὰ τῷ δόξαν τοῦ Θεοῦ, the Father.]

28. *I came forth*—This verse forms a most important recapitulation; the Socinians erroneously regard these words as spoken in a proverb, or figuratively.

29. [Omit αὐτῷ, unto him. Tisch., Alf.] *Now*—They no longer have to wait for the hour mentioned in ver. 25; they see Jesus to have fulfilled his promise earlier than they could have expected him to do.

30. *All things*—Even the state of men's hearts; even though thou be not questioned, thy words are suited to all mankind. *And needest not,* etc.—There is but one teacher who could satisfy his disciples even without being questioned. Many now-a-days fail to learn much, by neglecting to question their teachers, even though not omniscient. *We believe that thou camest forth from God*—That is, we believe in God, and in thee. Therefore Jesus has thus convinced them. Comp. the words *ye believe,* etc., chap. xiv. 1.

31. *Do ye now believe*—Lit., *ye now believe*—[Not a question; *Do ye now believe,* as Eng. Vers., but acknowledging their present faith. Mey., so L., Alf.] This declaration, subjoined to the disciples' summary of Christian faith, was doubtless uttered with high gratification by our Lord. Your faith is *perfect,* *suitable;* now I have gained what I desired, (chap. xiv. 1), and still desire; *ye believe,* see ver. 30, 27, chap. xvii. 7, chap. xx. 29; now I proceed. [The imperative mood is used from chap. xiv. 1, to this point, where the absolute indicative takes its place. *Not. Crit.* A turning point of this kind may be remarked in any instance of God’s Spirit manifesting itself in a human soul. *V.G.*]

32. *Behold*—The Saviour fortifies the disciples' faith against the coming storm. [Omit ἐνώ, now. Tisch., Alf.] *To his own*—Which ye had previously left for my sake. The perfidy of
Judas, who had the bag, doubtless contributed, with other stronger reasons, to their dispersion.

33. That—This was the purpose of these discourses. [Thus he closes most forcibly with that for which the whole discourse was designed. This is the last gift, handed them for good night. Luther in Mey.] Peace—The peace of an untroubled heart. See chap. xiv. 1. [For ἐὰν ἡμέρᾳ ἕκαστην, ye shall have, read ἐὰν ἑκάστην, ye have. Tisch., Alf.] I have overcome—Even for you. [The world—And with the world your troubles. V.G.]

CHAPTER XVII.

1–26. [This is called the High-Priestly Prayer of Jesus; both as his preparation for his sacrificial death, (ver. 19.) and as an intercession; for intercession and expiation are the High Priest's duties. So great a master, says August., makes not only his discourses to them, but his prayers for them, edify his disciples. Thol. No more worthy, holy, or fruitful or more touching voice, said Melancthon, was ever heard in heaven and earth, than this prayer of the very Son of God. L.]

1. These words—He prays for himself, ver. 1, 2; for the apostles, ver. 6, 7; and again, ver. 24, 25; for those who should believe, ver. 20–23. In his prayer he includes all that he said from chap. xiii. 31, and seals all that he had previously done in reference to the past, the present, and the future. There is a tacit reference here to the new Pentecost. Who does not exult that these words of Jesus to the Father are extant in writing? This chapter is the simplest in language, the profoundest in meaning, in all Scripture. And lifted up—Immediately. To heaven—[Not because heaven contains God; who fills the earth also; but because his glory is especially manifested there; and because the sight of heaven reminds us that the Godhead is far, far exalted in majesty above all creatures. Calv.] Thither he was now tending. Said—He prays the Father and teaches his disciples at the same time. Father—So in this sweet and prolonged prayer, Jesus addresses God as Father, four times absolutely; and twice, with an epithet; in all only six times, and that in a general way at the beginning of a new part of the discourse: ver. 1, 5, 11, 21, 24, 25. The names of God should not be massed together in prayer, but addressed to him sparingly and reverentially. Hottinger, in his treatise on the names of God among the Orientals, shows that the
Hebrews also thus teach. This simplicity of address became the Son of God above all; and just as each believer has his soul best prepared for confidence in prayer, he can best imitate that simplicity. The how—Of glorification. Glorify—This verb and the noun δόξα, glory, have throughout the prayer the same force, that is the highest. Both before and after his glorification, the Son glorified the Father. Hence the varied and mutual glorifying, ver. 4, 5, and ver. 1. Thy Son—By this title it is expressed that Jesus is to be glorified, as becomes the Son, simply because he is the Son. Here, in dealing with the Father, he does not call himself the Son of man. [Omit καὶ, also. Tisch., Alf.]

2. As—This clause corresponds to the former, glorify. Power—Against the enemy, who had subdun all flesh, Col. i. 13. That—This clause answers to the former, that thy Son may glorify. Should give—The future subjunctive, as θεωσώσω, may see, chap. vii. 3. For were it not the future, the evangelist would probably have written θεωσώ, may see, after the present, ἔσαρξ, go. So we have ἄρω, may place, ἐσώ, may be, καθόθισώμαι, may be burned, κατοθισώμαι, may be won, used as future subjunctives. Comp. ηὸν ἔσω, that there may be to them, [Eng. Vers., that they may have,] Rev. xxii. 14. Others read δόξα, shall give. As many as—Lit., all . . . . to them—See note on chap. vi. 37. The collective singular πᾶν, all, and the έν, one, ver. 11, agree.

3. Is—Not merely brings. That they might know—Knowledge in the matter of salvation is of the utmost importance, ver. 26. The only—It is not the Son and the Holy Ghost who are excluded; comp. alone, chap. viii. 9; but the false gods, with whose idolatrous worship the world was crowded. Jesus here speaks of himself, as the apostle of the Father. [And—To know God without Jesus Christ, is to know life eternal, without knowing the way to it. Q.] Christ—A very plain title, which afterwards prevailed universally. Whom thou hast sent—The reason why Jesus Christ is to be acknowledged. His mission takes it for granted that the Son is one with the Father.

4. The earth—In contrast with thine own self, in heaven, ver. 5. The earth had revolted from God. I have finished—Hereby is explained I have glorified thee. [These verbs should be rendered indefinitely, I glorified thee, I finished. Alf.]

5. [Glorify thou me—The man, with thyself, by giving me the royal seat with thee, of which the prophet spoke, Ps. cx.

* That is, 1st aorist subjunctive.—Ed.
1. Euthym. in L.] *I had*—He does not say here, I received. He always *had it*; he never *began* to have it. *With thee*—Because there was then nothing outside of God. Taken with *I had*. *Before the world was*—In the expression *world*, angels also are included. Even before the world *was made*, the Son had this glory, ver. 24; but when the world *was made*, it began to manifest itself. Herein is implied the eternity of the Son of God. The beginning of the world and of time were coincident. Whatever is before the world is before time. Whatever is before time is eternal.

6. *I have manifested*—In a new way, chap. i. 18. *Thy name*—That of Father, ver. 11. *Which*—The apostles are meant, as in ver. 12, [whose selection Jesus had prefaced with especial prayer, Luke vi. 12. After these prayers, the Father gave them to him. And these very persons form, as it were, the basis of the whole multitude of believers, even to the end of the world. V.G.] *Thine*—As in ver. 9, 10. They were *thine* by the faith of the Old Testament. *Me*—Thou hast given them to me, that they may be New Testament believers. *They have kept*—This is an honourable testimony. [To this refer *keep, that thou shouldst keep*, ver. 11, 15. V.G.]

7. *All things*—This is resumed in the next verse, the words. *Of thee*—And therefore true and firm.

8. *They have received*—By faith. *They have believed*—Thrice in these prayers *faith* is mentioned; that of the apostles here; of those who are to believe through their word, in ver. 20; of the world, ver. 21.

9. *For them*—Jesus prays for believers; he and they for the world. *Not for the world*—This ought not to be taken absolutely; comp. ver. 21, 23. But Jesus does not pray for the world at this time and in this place, and in these words, which applied to believers alone, ver. 11, 15, 17. Christ says the same, Ps. xvi. 3, 4. He does not, however, exclude the world, when he commends the disciples, who were chosen from the world. [Who shall say that he who bids us pray for our enemies (comp. Matt. v. 44), excluded the world, out of which his church should be gathered, from his own prayers? His whole life and work was a prayer for the world. And who can read Luke xxiii. 34, and say, with the rigid Calvinists, that Christ could pray only for his chosen ones? L. Here he means, I am praying for these, not for the world. Mey., Alf. In ver. 20, he does pray for those who are yet of the world. Thol.]
10. Mine—All things and all persons that are mine. Are thine—Are from thee, and are referred by me to thee. Mine—Because thou hast given them to me. [It would not have been so much to say merely, all mine is thine. That every man can say. But it is far greater to invert this, and say, all thine is mine. This can no creature say to God. Luther in Mey.] I am glorified—Such have they shown themselves that I might be glorified in them; they have recognised my glory; that is, they believe that all mine are thine, and all thine mine. In them—In their case. So among them, ch. xv. 24.

11. Are—And that, too, with danger. Therefore keep follows. I come to thee—With priestly access, ver. 19. Holy Father—A most fitting expression, Jude ver. 1, note. God's paternal holiness, and his holy paternity, made the approach delightful to Christ and sure to believers, ver. 17, 19, closed against the world, whilst it remains in evil. He addresses him as righteous Father, ver. 25. [The reading is, in τῷ ὑιο-μαρτίου (instead of ὧν) διδοχαὶ μου, Tisch., Alf. Render, keep them through thine own name which thou hast given me, that, etc.] Through thine own name—That they may still continue thine, and be reputed as given by thee to me. Whom—The Cambridge Manuscript, with others, reads ᾧ, which (singular), giving an excellent sense—αὕτω ᾧ, those which—is used as τῶν... αὕτως, all... to them. [Eng. Ver., to as many as.] Ver. 2, see note, and the ᾧ, one, soon after agrees with this. From not understanding the phrase, some have changed ᾧ, which (singular), into ὧς, whom (plural), the sense differing but little; others have changed it into ὧς, which, as if referring to ὑιομαρτί, name, as the antecedent. In like manner, in ver. 24, the Cambridge Manuscript, and the Coptic, and the Gothic Versions, have ᾧ, not ὧς; and in ver. 12, some, including the Coptic, read ὧς, not ὧς, unless that also crept in for ᾧ. Jesus does not ask that he himself may be one with the Father, but that believers may be one. The former unity is of nature, the latter of grace; the latter, therefore, is like to the former, not equal to it. Comp. even as, ver. 16 and 18, and, on the same subject, ver. 21. We—So also he speaks in ver. 21, 22. The Son is of the same essence as the Father. Moses could not have said we, in speaking either to God or to the people of God or of himself. Nor does it appear proper that, because of this consubstantiality, believers should say in praying to the Father and the Son,
Ye: this expression, however, some practical theologians use.

12. [Omit ἐν τῷ κόσμῳ, in the world. Also for κόσμῳ, whom, read ὃ, which, and add ἐκ, and, after μοι, me. Tisch., Alf. Render while I was with them, I kept them in thy name, which thou gavest me, and preserved them, and none, etc.] I kept... I have kept—Lit., guarded—[Eng. Vers., kept, loses the distinction.] Jesus accounts to the Father: I kept, refers to keep, ver. 11. What I have hitherto done, he says, do thou henceforth; I kept, by power: I guarded, by watchfulness. The same verbs occur in 1 John v. 18, 21. None—This too refers to the future; chap. xviii. 9. But—A sad exception. The son of perdition—The article has a strongly demonstrative force, that son of perdition; he of whom prediction was made; who has destroyed himself, Acts i. 25, for whom it had been good that he had not been born. He does not mention Judas' name. Comp. Ps. xvi. 4. We indeed will have to render an account of those who perish by our neglect. [The scripture—So important is the Scripture, that Christ himself appeals to it, even in his address to the Father. V.G.]

13. And—Lit., but—Antithesis, I was with them but now. come I to thee... I speak—The disciples doubtless heard him speaking. In the world—Now, before my departure. They might have—While I teach and pray for them. My joy—Chap. xv. 11, note.

14. And—The things connected are, to receive God's word, and, to be hated by the world.

15. Take them out—Now at present; for hereafter, I wish it, ver. 24. From the evil—[Not neuter, from the evil, as Eng. Version. John always means by this word, the devil. Comp. 1 John ii. 13, 14, iii. 12, etc. L., Mey., Thol., etc.] That is, the wicked one, in whom the world lieth; who is in the world, 1 John iv. 4. The world is estranged from the truth, ver. 17.

16. Of—This sentiment is expressed also in ver. 14, but in a different sequence of words, which simply shows the cause of the world's hatred, and accords with the next verse, 15. But here, of the world, coming twice in the first place, is emphatic in contrast with sanctify. From ver. 16, ver. 17 is deduced; and from ver. 18, ver. 19.

17. Sanctify—Claim wholly for thyself.

18. Thou hast sent—The basis of the sending is sanctification; chap. x. 36. Have I also sent—I have begun to send, I
have bestowed the apostleship [chap. xx. 21; Matt. xxviii. 19; Mark xvi. 15.]

19. I sanctify myself—I dedicate and consecrate myself wholly to thee. [This is the actual consecration, completed by Christ in presenting himself through death a sacrifice to God. Mey.] They for my sake are going into the world, I for theirs am going to thee. A Euphemism [substitution of an agreeable for a disagreeable phrase] befitting the love of Christ: I sanctify myself in undergoing death, and this a death upon the cross. Sanctified—Only of such as these is a true canonisation made by the Lord himself: 1 Pet. iii. 18; 2 Cor. v. 15. Through the truth—Though it may not appear outwardly. This is contrasted with ceremonial sanctity.

20. But . . . also—Christ, the Wisdom, is the Preacher in the congregation. [For πιστεύοντων, shall believe, read, πιστεύοντον, believe. Tisch., Alf. Which shall believe—Those about to believe, are here included as believers. Similarly it is in ver. 22, I have given them glory; comp. chap. xi. 52. V.G.]

21. That they all—So, that they may be, ver. 22, 23. All—Who believe through the word of the apostles. [Those are included who were led to the faith, otherwise than by the ministry of the twelve; as Paul and the multitude won by him. V.G.] The same blessedness which the apostles enjoyed is destined for all believers. That they also—that is here repeated from the beginning of the verse as if after a parenthesis. [Omit ἕν, one, before ἵππων, in us. Tisch., Alf.] One in us—The words in us add emphasis to one, repeated; and in us is deduced from even as, etc. The world—The whole world at last. May believe—When it sees believers full of us. There follows by gradation, may know, in ver. 23. Comp. ver. 8. With the world, the basis of faith precedes the further and fuller knowledge. With actual believers, full faith closely follows genuine knowledge. [Church history, especially that of the early centuries, shows how much was done to convince the world of the superhuman origin of Christianity, by the spirit and union of brotherly love among Christians. Thus the history of the Church is the best comment on these words. Comp. Acts ii. 47, iv. 32, etc. L.]

22. Glory—The glory of the Only-begotten shines forth through the believing sons of God. I have given—Oh! how great is the dignity of Christians! I have given, already, though secretly.

23. I—Supply am—[Omit καί, and, before ἤνα, that. Tisch.,
Alf.] Made perfect in one—Being led on to perfect unity. [Which is perfect charity. Q.]

24. [For ὑς, they whom, read, ὅ, that which. Tisch., Alf.] Whom—He reverts to the apostles, ver. 25; these. I will—He had said in ver. 9, 15, 20, ἵωτια, I ask; his language now grows stronger. It must be interpreted, I will, for I would desire is too weak. Jesus asks with right, and demands with confidence, as a Son, not as a servant. Comp. Ps. ii. 8, etc.; Mark x. 35, vi. 25.

25. [Not as he asked for himself on the Mount of Olives, Matt. xxvi. 39. V.G. How shall we not be with Christ, where he is; when we shall be with him in the Father, in whom he is? August. in Thol.] May behold—And enjoy. Before—Construe with, thou lovedst me. The economy of salvation flows from eternity to eternity. There is no interval between eternity and the foundation of the world. For in the beginning God created, etc. [ver. 5.]

25. Righteous Father—In his righteousness originates the admission to God through Christ, of believers, as preferred to the world. [Both] ... and—Gr. καὶ ἄνωσμος, both the world hath not, etc., and these have, etc.

26. Will declare—As, for instance, chap. xx. 17; comp. Heb. ii. 12. Thy name—That of Father, the most loving. The love ... and I—That is, thou and thy love; and I and my love. May be in them—That thou mayest love them in themselves, with the same love with which thou lovethest me; that their heart may be the theatre and arena of this love.

CHAPTER XVIII.

1. He went forth—Straightway. Consequently the words recorded in the preceding chapters were spoken in the city. Cedron—Gr. τὸν Κέδρων. The Latin Vulgate has Cedron, not cedrorum. [Τοῦ Κέδρων, is the true reading. Tisch., Alf., etc.] The Greeks declined several Hebrew nouns, according to the sounds of their own language; τὸν Κέδρων, therefore, might thus occur. But the Septuagint never has it so, except in 1 Kings xv. 13, where, however, the Turin edition, as well as the Alexandrine Manuscript, have ἐν τῷ Χειμάρας τοῦ Κέδρων.

2. The place—And the plan of the whole place. [To misuse for an evil purpose the knowledge we have gained of a good cause is assuredly the extremity of wickedness. V.G.] Thither—At the place of his approaching agony.
3. A—Lit., the band—Gr. τὸν σπείραν. A cohort of Roman foot soldiers, with the captain; from them the officers of the Jews are distinguished, ver. 12.

4. Went forth—Even then he might have departed. Said—to divert the violence of the cohort from the disciples, ver. 8.

5. [Omit ὁ Ιησοῦς, (the second) Jesus. Tisch., Alf. Read, he saith.]

6. Fell—After this, especially Judas, ought not to have continued to kick against the pricks. [This can only be ascribed to the supernatural power of Jesus; not (with L., Thol., etc.) to the natural effect of sudden terror and reverence. Mey., etc. If he did this when just about to be judged, what shall he do when he shall sit in judgment? If he did this on the eve of death, what shall he do when reigning? August. in Alf.]

7. [And they said—The violence of their furious attack made them reckless of so great a sign. V.G. Indeed, it is part of this blindness, not to know that itself is blind. Q.]

8. Answered—Twice he says, I am he: had he said it the third time, they would not have taken him. He will say it the third time hereafter. These—The disciples; whom they were blindly attacking.

9. Might be fulfilled—Jesus was a prophet; so ver. 32. Have I lost none—Not even in this, their greatest danger.

10. Simon—John alone tells us that Simon did this; the other evangelists forbear mentioning the name of Peter. [No doubt they wrote at a time when Peter might easily have been in danger from the world. John, writing last of all, supplied the omission without risk. Harm. Comp. chap. xxi. 19, note.] Having—Even to have a sword was dangerous. Cut off—With a dangerous stroke. Malchus—Probably this man continued for a long time after to be known among Jews and Christians. The servant’s name is given in the sacred narrative as is that of the maid, Acts xii. 13.

11. The cup—Jesus refers to what he had said, Matt. xx. 22; xxvi. 39. John therefore presupposes a knowledge of what the other evangelists had recorded, and omits what Matthew had written in those passages. Shall I not drink—To this Peter’s resistance tended!

13. First—Only by way of honour. Comp. Acts iv. 6. John intimates that the Saviour was presently after led thence to Caiaphas, by saying that the latter was the high priest, and that Peter entered his palace with Jesus, ver. 15, end.
14. Gave counsel—And therefore was eager for the death of Jesus.

15. [Followed—How vain to follow Jesus, guided only by presumption, sustained only by nature! Q.] Another—Gr. ἀλλ' ὡς, without the article, another, indefinitely in this the first mention; for presently after ἂ, that, has a relative force, ver. 16. [This cannot well be understood to refer to any but John himself. Comp. chap. xx. 2, 3, 4. In the moment of danger all the disciples had fled, Matt. xxvi. 56, etc., but afterwards Peter and John ventured to follow afar off. L.] To the high priest—And on that account they were admitted.

16. Without—The disciple, although he is well known (John has not added secretly here, as in chap. xix. 38), who walks in openly, is safer than Peter, who acts timidly though he is unknown. General hatred of religion often admits of exceptions among friends, ignoring their existence. Speake—Asking leave to bring in Peter.

17. Thou also—As many others, and as thy companion. If the maid had been ignorant of the fact that the other was a disciple, no doubt she would have questioned him also. Therefore the maid had not asked for the purpose of harming him, but to keep herself out of danger. [She had before permitted the unnamed disciple to introduce Peter; then at last, fearing that she had admitted a strange man at an unsuitable time, she approached the light, and having found Peter, who, after sitting a short time, had risen up again, she accosted him, and gave occasion to further inquiries among the other servants. Peter answered the maid and the servants in the negative. This was the first denial. The same damsel began the inquiry which impelled Peter to a second denial, after he had meanwhile warmed himself in the palace, and had afterwards gone into the hall. Some of the servants, naturally, were sitting, some standing; Peter both by turns. His first denial was while sitting; the second, while standing. During the events recorded in chap. xviii. 19–23, he stood near the fire; hence John twice mentions his standing: ver. 18, 25. Harm.] Peter was not in greater peril than the other disciple.

18. Peter—He had become cold on the Mount of Olives.

19. Doctrine—The high priest asks the question, as if the doctrine of Jesus had been propagated secretly. So the world often wishes to make the truth a thing hidden in a corner. Jesus answers as to his doctrine: there was no need of an answer as to his disciples.
20. [For ἐλάλησα, spake, read λαλάλησα, have spoken. Tisch., Alf.] To the world—Very comprehensive language; openly, signifies the manner; ever, the time; in the synagogue and in the temple, the place. [But παρασκεύα means, not openly, but freely, fearlessly. Mey., Alf.] Synagogue—Gr. συναγωγή. Some editions have τῷ συναγωγῇ: as presently after, we have the expression, ἐν τῷ ἱερῷ. But the evangelist had good reasons for omitting the article. Father Hardouin asserts that there were only two synagogues at Jerusalem, one for natives, and the other, that of the Libertines, Acts vi. 9; he endeavours to infer from this passage of John, that there was but one synagogue of native Jews. But the Lord is speaking of the synagogues of the whole country, not merely of the city; and so the existence of only one synagogue in the city can neither be proved nor disproved by this passage. The noun in the singular number, ἐν συναγωγῇ, acquires a distributive force [as the Eng. in synagogue, i.e., in any and every one]: and thence the article τῷ, the, with temple, forms an Epitasis [an emphatic edition.] In secret—Nothing, in respect to my doctrine among the people. For he also taught his disciples many things apart; the highest aim of which, however, he now confessed, even before the Sanhedrim. Matt. xxvi. 64. [For πάντοτε, always, read, πάντες, all. Tisch. (not Alf.)]

21. Why... me—Whom thou dost not believe? [Neither time nor place were suitable for proclaiming the particular dogmas of faith. V.G.] What—Gr. τι. This second τι depends on ἐγώ νομοῦ, ask. They—Gr. ὅτι, these. He points to the multitude present, even these know.

22. With the palm of his hand, Beng., a stroke—Gr. ἐπιτιμῶ, with a rod or stick. [Eng. Ver., with the palm of his hand. The true rendering seems to be doubtful. Alf.] Comp. chap. xix. 3, note; Matt. xxvi. 67. So—In such a manner. He could not impugn the truth itself; he wishes to show that Jesus erred in manner, as is often pretended by the unjust of every innocent man. But Jesus defends his manner, declaring that he has spoken not ill, but well.

23. Ηγίμ—Gr. αὕτη, is omitted by some authorities; [but is genuine. Tisch., Alf., etc.] Bear witness—if I have spoken evil, then, and not till then, if your conduct is just in other respects, bear witness, etc. The officer had attempted to bear witness by the blow itself, but wrongly. But if—This has an affirmative force.
24. [Omit ὅρ, now. Tisch., Alf. So Beng.] Sent—[Not had sent, as Eng. Ver. Gr. ἀνήγερα, he sent him now, and not before ver. 15, as Beng. supposes. Mey., Alf., etc.] That Jesus had been led by Annas to Caiaphas, had been implied by John in ver. 15, by the verb συνήγερα, went in with, and by the frequent repetition of the term high priest. But now he takes up this very fact again, and records it more expressly, mentioning with it his bonds, in which the Saviour ingeniously confessed the truth (Harm.,) and] received a most unworthy blow. Sometimes in a narrative a fact is told out of the order of time, and connected with others which it illustrates: chap. v. 9; ix. 14; xi. 30; Acts iv. 22; Jer. xxix. 29; with the preceding and following verses. The three denials of Jesus by Peter took place in the same palace of the high priest, although in different parts of it. Bound—Ver. 12.

25. Thou also—Who art here, a stranger to us. [I am not—How clearly such an answer from Peter shows that the spirit of the martyrs was more than human. Q.]

26. Whose . . . cut off—Peter struck the man; he is assailed by his relative. A sad retaliation.

27. Crew—As to the repentance of Peter, John assumes what the other evangelists record. Add chap. xx. 2, 3.

28. Lest they should be defiled—As Pilate’s house was not cleansed of leaven; Dent. xvi. 4. Eat the passover—So 2 Chron. xxx. 22, and ate the feast. [This observation of John is not opposed to the supposition that the Jews, as we have shown, ate the passover on the evening which ushered in the Friday; i.e., Thursday evening. (See Matt. xxvi. 17, note.) In fact, the word πῶς ἤματα; passover, strictly means only the passover lamb, not the bull, etc. But when the passover in general is mentioned by the word passover lamb, as the principal part (Deut. xvi. 1; comp. ver. 2,) the whole feast is meant, just as Σάββατον, the Sabbath, means strictly the seventh day of the week, and thence the whole week. To this Lightfoot adds, that the defilement by entering the judgment-hall would last only until evening, and therefore would not prevent them, after purification, from eating the Paschal lamb. Since then, the evangelist here speaks of an eating of the passover, from which uncleanness would have excluded the Jews before evening, a part of the feast other than the actual Paschal supper is meant. Harm.] Τὸ πῶς ἤματα, cannot be the accusative of time, during the feast. For the defiled could yet eat common food.
30. If . . . not—[Appealing to their own authority and dignity, to supply their want of proofs. Grot. in Mey.] It is a monstrous calumny to treat a harmless circumstance as a case of notorious crime. They wish to relieve Pilate of the labour of inquiry, so that he may not trouble himself about their law, but only inflict the punishment. He—Gr. ὁ τύχος, this man, answering to against this man, ver. 29.

31. Take—Pilate means, if you have no definite complaint, according to the Roman law, what have I to do with the affair? If he has broken your law, judge him by it. L. Omit ὅσον, therefore. Tisch., Alf.] Your—Pilate seems to have said this with some contempt; comp. ver. 35, and not, like the Jews, to have considered the charge brought against Jesus a capital offence. It is not lawful—that is, we have judged him by our law, and find him guilty of death; but thou knowest well, we have no authority to slay him. L. No limitation of this want of authority to slay is implied; it was not merely on the feast day, nor for political offences, nor by crucifixion, that they could not put to death; but since the Roman supremacy began, they had entirely lost the right to put to death. The stoning of Stephen was the act of a mob. Mey., etc.] It is no easy matter to interpret the feeling of a riotous crowd. Pilate speaks of himself, with whom the power rests, ver. 39. They might certainly have killed Jesus by his permission; but they are unwilling to make use of this concession, and therefore refer to the fact of their having lost the power of life and death. Jewish history tells us that it had been taken away in that very year, the fortieth before the overthrow of the city. See also chap. xix. 31; Matt. xxxvii. 62.

32. He spake—Chap. xii. 32, 33. By what—Such a death as the Romans used to inflict. The Jews would have stoned him.

33. Art thou the King of the Jews—John represents Pilate in his vacillation, as always pressing on this point.

34. [Omit ἄρα, him. Tisch., Alf.] Others—This was to arouse the conscience of Pilate, that he might not believe the Jews. [Let thy conscience, yea, thine own eye, answer thee. Luther in Thol.] Others, that is, Jews, had said this out of doors, when Jesus had already been led into the judgment hall. Jesus wished the latter part of his question to be noted by Pilate; Pilate seized on the former, and that not without anger. [Judges ought to examine everything, their own hearts above all. Q.]
35. *Am I*—That is, certainly it is *not of myself* that I say this: the Jews have told me. *Thine*—Of which thou art called king. *The chief priests*—The chief ministers themselves. *What hast thou done*—Pilate touches on the question of Jesus’ kingship.

36. *Kingdom*—Jesus thrice names his kingdom. *Not*—Jesus says only whence his kingdom is not, namely, not of this world; but he does not expressly say whence it is, namely, from heaven. This, however, he intimates by saying, that *he came into the world*, ver. 37. *Of*—Gr. ἐκ. This particle of or from should be observed. See Rev. xi. 15, note. For ἐκ, in, and ἐκ, of, differ: above, chap. xvii. 11, 14. Of denotes the origin, as presently after ἐκ τῆς ὥρας, hence. [But here ἐκ, of, unites the notions of origin and nature; comp. chap. viii. 21, xv. 19. Though in the world, it has not the characteristics of an earthly kingdom. Gerhardt. Unlike this, it has not come to him by descent or conquest, nor is to be defended by arms. *Thol.*] This world—Therefore Christ did not stay long in this life. *If . . . of*—*Of this world* is placed emphatically [in the Greek] at the beginning of the clause. The world defends its kingdom by force of arms. *My servants*—Who are not of this world. [Nay, but they are the *legions of angels*, of whom he thinks, recalling what he had said when apprehended. *Stier.*] Fight—Each agent acts in his own sphere. Be delivered—Pilate was already contemplating this, ver. 31. *Now*—This is a particle of contrast, not of time.

37. *I . . . I*—A strong Anadiplosis [the same word ending one clause or sentence, and beginning the next. Here the Greek order is, ἐγώ . . . ἐγώ; that a king am I. I to this end, etc.] *To this end . . . for this cause*—Gr. εἰς τὸν τοῦτο, twice. The first εἰς τὸν τοῦτο may be referred to the preceding clause, respecting a king, to intimate that he was born a king; Matt. ii. 2. The second to the subsequent one respecting the truth. Comp. Deut. xxvii. 12, 13: *These and these.* *Was I born*—His human birth is here meant. Pilate did not comprehend the divine. Yet it is declared here that the whole origin of Jesus is not comprised in his human nativity, since, *I came into the world*, is added. *The truth*—The truth, which had been told to the people before, is preached also, in his passion, to princes and the Gentiles. This, then, is the climax of his preaching. All heard and saw the Christ: even to Pilate the truth was offered. With the kingdom of this world the kingdom of the truth is contrasted. [And in bearing witness to the truth,
he bears witness to *himself*; for he says, *I am the truth.* August. in Thol.] Every one—Jesus appeals from the blindness of Pilate to the understanding of believers. That is of the truth—To be of the truth, comes first; to hear, follows. Heareth—With gladness and understanding. And these are citizens of Christ’s kingdom. Voice—Which speaks truly concerning the kingdom.

38. *What is truth*—Pilate thinks that the mention of truth does not accord with Jesus’ language concerning his kingdom. He can only connect the idea of a kingdom with power, not with truth. Yet the kingdom of truth is a kingdom of freedom, for the truth makes free. [Chap. viii. 32, 36.] This question Pilate should have asked in sincerity, but his manner of asking proves him not to be of the truth. The words of Jesus were an enigma to Pilate; and Pilate confesses this. Only at the end of the conversation, he asks \\varepsilon\iota\varsigma\omicron\omicron\nu, what is truth? Ecclesiasticus xxii. 8.

39. *At the passover*—Therefore the passover was on that day. And on that day the assembled people made their request of Pilate.

40. [A robber—Tragic addition! Pilate offers Barabbas and Jesus; for their choice, Matt. xxvii. 17. Mey.]

CHAPTER XIX.

1. [Then . . . scourged—Korte thinks the supposition that the scourging was repeated, may be traced to the two pillars, one of which is shown at Jerusalem, the other at Rome. When the Jews were urgent for the crucifixion, which, as usual, was preceded by scourging, Pilate conceived the design of scourging Jesus, and either letting him go (Luke xxiii. 22), or sentencing him to be crucified, as circumstances might suggest. The latter course prevailed, through the violent solicitations of the people, yet not once for all, or suddenly, but by degrees. Hence, Luke xxiii. 24, we read, not simply \varepsilon\chi\epsilon\omicron\nu, gave sentence, but \varepsilon\chi\epsilon\omicron\nu, gave sentence according to the wish of the priests and people. Pilate yielded to the Jews, and unwillingly delivered up to their will one whom he would have preferred to liberate; the scourging, however, with the mocking that attended it, came after he had delivered him up. Then Pilate, moved with fresh pity, tried to let Jesus go; and when, for the last time, he had taken his seat on the tribunal (Matt. xxvii. 19), and had been frustrated, he at length delivered up our Lord by final sentence. Harm.]
2. The soldiers—The delivering up of Jesus by Pilate was done by successive steps.

3. [Prefix to this verse, καὶ ἥξεσαν πρὸς αὐτὸν, and came to him. Tisch., Alf.] A pictorial touch. He stands robed before them; they come up to him, and mock him with obeisance. Meyer. The cry, hail, Caesar, ἔρις Ἰωάννης, was usual in public processions, to the Roman emperors. Here the mockery of the words applies to the Jews as well as to Jesus. The cry, King of the Jews, is less in derision of him than of the nation; and its empty hope of a coming Messiah. Lampe. Smote—Beng., gave strokes—With a reed; [but see note, chap. xviii. 22], Mark xv. 19.


5. Wearing—Pilate did not check the wantonness of the soldiers. There was here a strange mixture of jest and earnest. Saith—Pilate. For they answer Pilate, ver. 6. Behold the man—So ver. 14, behold your King. An ascending climax. A similar nominative in ver. 26, 27.

6. When—Pilate had wished to excite their compassion, but he augments their cruelty. Saying, Crucify—Matt. xxvii. 22. For they rejected Pilate's appeals one after another, with this mob-cry, crucify. [They conclude that he will be crucified, from his having been scourged, according to custom. V.G. Our sins cry crucify him, louder than did these Jews. Q.]

7. A law—A part of which was the commandment to slay blasphemers. He ought—They denote his guilt. Nay, but another duty underlay all. Heb. ii. 17. Son of God—Pilate had called him man, ver. 5. The Jews seem now to have laid hold on this.

8. The more—[Gr. μᾶλλον, which Beng. renders rather. But Eng. Vers. is better. The dread which he had felt from the first in Christ's presence now increased. Stier.] He did not give assent to the Jews to put Jesus to death, but rather feared to sin against the Son of God. [Or against a God's Son. This fear was heightened by the warning of his wife, occasioned by her dream. Matt. xxvii. 19. L.]

9. Whence—Dost thou ask, Pilate? He was of God and from above, as he intimated, while seen to give no answer, ver. 11. Com. chap xviii. 36, 37.

10. [Omit ὅτι, then. Tisch., Alf.] Unto me—Said with
severity. [And the me, is emphatic. Mey. Transpose, to release thee before to crucify thee. Tisch., Alf.]

11. No—None either to crucify or to dismiss, or any other. Given—It had been given him to have power. Therefore—Because thou dost not know me at all. [Or, more fully, because thou knowest not at all, me, nor thy power, nor what is given thee from above. Caiaphas knew in part, ought to know altogether, all this. Thus he brings Pilate within his prayer; They know not what they do. Stier.] He that delivered me unto thee—This was Caiaphas. Pilate, whenever he heard the Son of God mentioned, was afraid. When Caiaphas heard from Jesus himself that he was the Son of God, he called him a blasphemer, and adjudged him guilty of death. [Matt. xxvi. 65, 66.]

12. [Cried out—They called from the open air to Pilate, who was within the pretorium; ver. 9, 13. V.G.] Whosoever—By not adding for, they make their language stern and forcible. [Speaketh against—The world often attempts to oppress the kingdom of Christ under political pretences. V.G.]

13. [For τοῦτον τῶν λόγων, that saying, read τῶν λόγων τοῦτον, these words. Tisch., Alf. These words were true; but, as applied to Christ, false. But tyrants weigh words, not facts; and Pilate knew it. Alf.] In the judgment-seat—The judgment-seat was outside the pretorium, in Gabbatha. Called—In Greek, is not added, for John wrote in Greek; comp. ver. 17. Pavement—The Gr. λαβέτζωρων, is a tesselated stone pavement, laid with various kinds of stones, thus resembling a picture. Gabbatha—An elevated and conspicuous place.

14. And it was—The reason why both the Jews and Pilate wished the affair to be brought to an end. The preparation was close at hand. So ἦν, was, chap. v. 1. Every Friday is called the preparation. [Mark xv. 42; Luke xxiii. 54: therefore by the Rabbins the whole day which precedes the Sabbath is called the eve: Harm.] As often as the passover fell on the seventh day, it was the preparation of the passover. [But in this passage, when the passover fell on the Friday, the preparation was not that of the passover, or before the passover, but rather on the passover, a preparation for the Sabbath (as Luther rightly renders it). Mark and Luke, in the passages referred to, carefully guard against this being understood of the preparation for the passover; and even John himself, ver. 41, 42, expressly mentions the preparation for the Sabbath. The passover fell sometimes on one day of the week, sometimes
on another; but just as in the exodus from Egypt, according to the most ancient Hebrews, the passover fell upon the beginning of the Friday, (Thursday evening,) so, as often as the passover fell on that day, the fact was considered noteworthy. Christ is our passover: the first passover in Egypt, and the passover of Christ's passion, have corresponded in a manner worthy of being noted by John by means of this particular phrase. Harm. For δὲ, and, read Ἰν, it was. Tisch., Alf.] Sixth—Beng., third—Gr. τῆς προσφορᾶς. Most copies read Ἰξτν, the sixth. [And so Tisch., Alf., L., etc., with the common text.] Which is certainly an error; as the learned Hofmann acknowledges. The evangelists, John included, everywhere speak of the same kind of hours; and in this passage especially, where he is treating of the preparation, the Jewish hour is meant. Now the Jews did not calculate or name any other hours than those from one in the morning, to twelve in the evening; John xi. 9; and thus the sixth, seventh, and tenth, are mentioned, John iv. 6, 52; i. 39. The third hour was obviously that in which the Lord was crucified; and afterwards darkness prevailed from the sixth to the ninth hour. Mark xv. 25, 33. [But the reading τῆς προσφορᾶς, third, is too feebly supported to be adopted. The apparent contradiction between the sixth here, and the third hour of Mark xv. 25, seems to require us to suppose that the two evangelists used different modes of reckoning. But we know nothing of this, and hence are without the means of removing the difficulty. Alf., etc.] We piously and gratefully acknowledge, Lord Jesus, the protracted time, which Thou, hanging on the cross, didst for us accomplish! And he saith—Pilate did not speak in derision, nor yet in faith; but in every way endeavoured to move the Jews.

15. [For δὲ, but, read ὅπως, then. Tisch., Alf.] Answered—And yet if possible they would gladly have set aside Cæsar. They go so far in denying Jesus, as to deny the Christ altogether. Acts xvii. 7. [No king but Cæsar—Blasphemous and hypocritical subversion of the proud words of the Talmud, Israel has no king but God! And this from the chief priests of God's own people. Stier, Alf.]


17. [Bearing his cross—The true Isaac bears the wood of his sacrifice; the conqueror, the arms of his victories; the king, the sceptre over his people. Q.]

19. Wrote—Not caring what would please the Jews. Jesus of Nazareth the King of the Jews—Gr. Ἰησοῦς ὁ Ναζαρηνὸς ὁ
βασιλεὺς τῶν Ἰουδαίων. Mark gives the predicate alone, the King of the Jews, Luke the predicate also, prefixing, This is: Matthew, This is Jesus the King of the Jews. John gives the very words of Pilate, which doubtless were the same in the three languages.

20. Many—For a testimony to them. [We are not told when the inscription, nor indeed, when the cross itself was removed. V.G.] For—For few could have gone far. [Transpose Latin and Greek. Tisch., Alf.]

21. The chief priests—So the Syriac, Arabic, and Anglo-Saxon Versions have it, without the addition of τῶν Ἰουδαίων, of the Jews, read in other copies. The chief priests very often mentioned, but they are never called the chief priests of the Jews; and in this passage transcribers very easily caught up of the Jews from the following words. If, however, John wrote this, it was to mark the hatred with which the chief priests of the Jews abhorred the King of the Jews. 

22. What I have written—Pilate thought to care for his own authority; he really subserved that of God. [In the person of the procurator himself something here occurred of a prophetic character, as in the case of the high priest, chap. xi. 51. V.G.] I have written—Ploce, [The same word repeated in a modified sense.] I have written, i.e., I will not write otherwise.

23. Soldiers—Four. Also his coat—They took. Without scum—Appropriate to the holy body of the Saviour. He never rent his garments, [though some, more cruel than these soldiers, rend his church. Q.]

24. [Cast lots—An exceptional event, yet not unforetold. V.G.] These things—Which they had spoken of among themselves.

25. There stood—John, through modesty, does not mention his own mother Salome, who also stood by, [Mark xv. 40.] Sister—No brother of Mary is mentioned. She herself was heir of her father and transmitted to Jesus the inheritance of David’s kingdom.

26. The disciple—It is probable that Thomas also stood at a distance, chap. xx. 25, and the others. He saith—He makes no long farewell, as he shall shortly see them again. Thy son—Thus Jesus honoured John by conferring on him, as it were, his own title; thy son, saith he, to whom thou mayst entrust
thynself. Jesus afforded an example of love towards surviving friends; but having accomplished that loving office, he dismissed his mother, and was engaged with his Father alone to the last.

27. Thy mother—Both by natural and spiritual relationship; take care of her in my stead. This consequence love easily deduced from the brief sentence of Jesus. Deeply enough now the sword had pierced the soul of Mary: now care is taken that she may not see and bear the most terrible of all, the darkness, desertion, and death. Took—Perhaps would not have dared, if he had not been bidden. To his own—Gr. εἰς τὰ ἵππα, home. Great was the faith of Mary, to stand at her son’s cross, great her obedience, to depart before his death. [At least the disciple showed forthwith that he would comply with the wish of Jesus, he took our Lord’s mother to his own home: either in the very hour, before the death of the Lord and the piercing of his side, (in which case John must have returned to the cross, ver. 35); or, afterwards. The house of John therefore was at Jerusalem, and in that house the mother of Jesus abode subsequently. V.G. It is best to take from that hour strictly. He took her to his home at once. Comp. chap. xvi. 32. Ewald well remarks that these circumstances prove that John alone could have written all this. Mey.]

28. After this—After this one event, immediately preceding. [After the parting of the garments, by which the scripture, just before quoted by John, was fulfilled. V.G. The conjecture in the Harm. is different: namely, that the phrase after this refers to the whole crucifixion. For John took Mary to his dwelling, and then returned to the cross, ver. 35; from which we may infer, that she was not only brought into the house out of the open air before the darkness, but also that after the first word of Jesus on the cross, which was addressed to the Father, the second word related to his mother, whom he saw beneath his cross. E.B.] Τότε, this, differs from ταύτα, these things, chap. xi. 11, in being never taken adverbially. Knowing—Believers also, in the agony of death, may feel their end near. All things—Even of minor matters, for instance that recorded in ver. 24. Accomplished—Gr. τετελεσμέναι. Fulfilled—Gr. τελεσθῆ. The former verb applies to events; the latter, to Holy Scripture. The verb ὤμοιον, I thirst, and the verb τετελεσμένα, it is finished, are closely connected. The thirst, was to the body of Jesus, what the desertion by the
Father was to his soul. He had experienced fatigue in his journey on foot (chap. iv. 6); been overcome by sleep in his voyage (Mark iv. 38); he had felt hunger in the desert before (Matt. iv. 2); and now, finally, on the cross, extreme burning thirst, after the sweat, wanderings backward and forward. conversations, scourgings, and nails. Amidst all these he had not said, I am in pain; for the fact itself spoke of his pains, which had been foretold in Scripture; but he speaks of thirst, in which all the rest meet and end, asking drink. For the scripture had foretold both his thirsting and drinking. Thirst is usually felt, and only then quenched, when toil is completely ended; ἵνα, that, may be joined with λύγιον, saith. [The proper connexion; he saith that the scripture, etc., L., Alf. Some (Thol., Mey., etc.) strangely connect the clause with the preceding; accomplished, that the scripture might be accomplished; τετελεσταὶ ἐν τετελειωθη.]

29. [Vinegar—Has the world no return to Jesus but sourness and ingratitude for his wondrous love? Q.] Hyssop—The hyssop in those countries being larger than in ours, could hold with its small branches a sponge full of vinegar.

30. It is finished—This word was in the heart of Jesus, ver. 28: here it is uttered by the mouth; [and uttered, too, before his death, which, however, was itself the head and chief of those things which were to be finished. Now his toil was accomplished; the prophecies, even, to that concerning the drink, were fulfilled; and so now all things were tending towards the point when he should deliver up his spirit by death into the hands of the Father. With supreme truth, therefore, in one joyful word, he summed up the past in a very sure and immediate future. Harm.] Bowed—With full consciousness. Gave up—That which is delivered up abides.

31. On the Sabbath-day—The special reason includes the general reason, in Deut. xxv. 23. [Splendid worshippers of God, after storing up in their consciences the blood of the righteous one! Rupert in Mey.]—For—The reason why the preparation urged them to haste. That—Gr. ἐξοίκον. A more appropriate reading than ἐξεινη; for the word σαββατικόν precedes, and ἐξοίκον is to be referred to it. [So Tisch., Alf., etc. The literal rendering is, The day of that Sabbath was, etc.; but the sense is the same as the common text.] High—The Sabbath and the feast falling on the same day: note also that the rest of the Lord in the sepulchre added to its importance. Might be broken—The breaking of the legs was formerly effected
by a club, as* now by the wheel. Be taken away—The bodies.

32. The first, and of the other—Even for the converted, sufferings are often stored up, and outward misery equal to that of the ungodly. "Ἄλλος, the other, not, the second; from which we may perhaps infer that the first, who was earlier released from sufferings, was the converted thief.

33. Jesus—The intended breaking of whose legs they had postponed, to protract his suffering. When they saw—Unexpectedly. Therefore the soldiers, busy with their own affairs, had not noticed the death of Jesus.

34. With a spear—Which could not affect† the bones. Yet the wound was wide enough to hold, not merely a finger, but the hand, ch. xx. 27, and it would obviously be fatal, if inflicted on a living person. Side—The left side perhaps.

Comp. Ps. xvi. 7. Forthwith came thereout blood and water—That blood came out was strange; that water also came was stranger; that both came forth at once, and yet distinct, was strangest of all. From what quarter of the body it came, the chest, the heart, or some other part; who shall determine? The water was pure and real, just as the blood was pure and real; and the water is said to have flowed after the blood, to show that the Saviour had altogether poured himself out, Ps. xxi. 14. The asseveration of one who was at once a spectator and a witness, shows the truth and the greatness of the miracle and of the mystery. Comp. 1 John v. 6, 8, note.

35. He that saw it—John, as apostle; Acts i. 21, 22. Bare record—John, as evangelist [by this very writing, comp. ch. i. 34. De W.] He saw it when it was done: John, therefore, after having taken the mother of Jesus into his own house, speedily returned to the cross, profiting by this wondrous spectacle. And—And therefore. True—Irrefragable, in the presence of all. And he—An eyewitness knows that he speaks the truth. Knoweth—Not only physically, but morally certain. Said—In speech and in writing. Comp. ch. xxi. 24. That—The purpose of the strong affirmation; ἵνα, that, depends on μεμαρτύρησε, bare record. [For ὑσίζε, ye, read καὶ ὑσίζε, ye also. Tisch., Alf.] Ye—Who read this book, ch. xx.

31. Might believe—Not merely that these things are true,

* This cruel punishment has long been abolished.—Ed.
† Beng., tangeret, touch; but is not this probably an error for frang-eret, break?—Ed.
but that Jesus is the Christ. The correlatives are, bear
record and true : knoweth and believe. He knoweth that he
saith true, he declares that he saith truth, that ye also may
believe.

36. A bone of him shall not be broken—Gr. ὄστον οὐ συντζη-
βήσεται αὐτοῦ. Instead of αὐτοῦ, of him, some Greek manu-
scripts, perhaps also some versions, have ἀντί αὐτοῦ, from him,
from the Sept. The former accords best with the subject in
John, and with the Hebrew [prep.] in Moses : the Sept., in
Exod. xii. 46, has καὶ ὄστον οὐ συντζηβήσετε ἀντί αὐτοῦ ; in Num.
xix. 12, καὶ ὄστον οὐ συντζηβήσουν (Alex. οὐ συντζηβήσεται) ἀντί αὐτοῦ.
But also, in Ps. xxxiv (xxxiii.) 20, ἐν ἐξ αὐτοῦ (τῶν ὄστων) οὐ
συντζηβήσεται, John agrees with Moses in using the singular
number, ὄστον, a bone ; with the psalm, in omitting the par-
ticle καὶ, and, which he would not omit if he were referring to
the Mosaic expression: comp. ch. vi. 45, And they shall be, etc.,
Isa. liv. 13 ; and in that he says, οὐ συντζηβήσεται. The psalm,
therefore, refers to Moses ; John both to the psalm and to
Moses. The passover was a type, 1 Cor. v. 7 ; and the type
is fulfilled in Christ’s passion. The bones of Jesus Christ
were not broken, and his flesh saw no corruption. The cross
was the most fearful of punishments; and yet any other
would have been less suitable to a body which was soon to be
raised again.

37. They shall look on him whom they pierced—Zech. xii.
10. Sept., And they shall look unto me, in return for their
insults (dancing). The translators seem to have read, danced
for pierced,* though Lampe denies this. The piercing has
taken place on the cross ; the looking on him, together with
either repentant sorrow or terror, will happen in other times.
Therefore it is with reference to the piercing that John quotes
this passage. [Both verbs speak of the Jews. The whole
expresses their future believing acknowledgment of him they had
murdered. Mey.]

38. [Omit ἀντί and. Tisch., Alf.] After this—Nothing was
done tumultuously. Secretly—Gr. κερδήμανος. So the Sept.,
Ezek. xii. 6, 7, 12, κερδήμανος. Neither Joseph nor Nicode-
mus remained hidden, ver. 39.

39. [And . . . Nicodemus—Whose faith had already blos-
somed in a kind of confession (ch. vii. 50) six months before ;
but now it is manifested by a prominent act. Harm. Hundred

* By transposing two Hebrew letters.—Ed.
pounds—In permitting this costly burial of his Son, God sanctions the last respects paid the dead. Q.]
41. In the place—The cross itself was not in the garden.

CHAPTER XX.

1. Unto the sepulchre . . . the stone—Which had been rolled to it, as usual: chap. xi. 38.
2. And . . . to—From the repetition of the preposition, we may infer that the two disciples were not together. [It does not prove this, but only that the writer thought of each disciple separately. Mey.] Yet they went forth together, after one had sought out the other. It is said that Mary Magdalene brought the tidings to the mother of Jesus. She remained in the house. Loved—Gr. εξιόν. In other passages the word used is ηγάτα. [The former expressing personal love as of a friend, the latter the love that honours another. L., etc.] Comp. note on chap. xxi. 15. The Lord—She retains her high estimation of Jesus: ver. 13. We know not—She speaks in the name of the other women also, or of the disciples, whom she knew to be distressed on the same account. [She perhaps suspected that Joseph had laid the body of Jesus in his own sepulchre only for a time, until he should find another place. V.G.]
3. Went forth—From the city.
4. Did outrun—Here may be beautifully observed the spiritual characteristics of faith in Peter, and of love in John. [More swiftly—Gr. τὰγμρ, ran forward more swiftly.] It was becoming that John, the younger, should excel in speed; Peter, the older, in gravity. Neither, in his movements, has regard to the other; both only to the matter in hand.
5. Yet went he not in—And therefore did not see the napkin, etc. He seems to have been kept back through fear.
6. The linen clothes lie—The Greek order is χειμένα τὰ ὄβονα, in ver. 5; but τὰ ὄβονα χειμένα, here; the clothes are named first, in antithesis to the napkin. The use of the same participle three times, signifies that they were not thrown aside in a confused and hasty manner. Angels without doubt ministered to Jesus at his resurrection; and one of them arranged the linen clothes, another the napkin. Comp. ver. 12. For we may well believe that angels were present, although Peter and John did not see them. Comp. Matt. xxviii. 2.
8. Saw and believed—He saw that the body of Jesus was
not there, and believed in its removal, as Mary Magdalene had said, ver. 2. Comp. ver. 10. [Nay, the resurrection of Jesus is the theme of all this part of the history. In this John believed. What he saw in the sepulchre was rather a proof that the body had not been removed. Mey., L., Thol., etc. Did Peter believe too? It seems not, and that John modestly suppresses the fact. Alf.]

9. [Knew not—John's ideal of faith in Christ's resurrection is that which rests on Scripture; and the purpose of God. Had the disciples had this faith before the resurrection, they would not have needed this sight to assure them that the Holy One of God should not see corruption. L., etc.]

10. The disciples—Peter and John, who were to bear the tidings to the rest. Went away—As if nothing remained now to be done in this matter. Again—As before. Comp. chap. xvi. 32; Matt. xxvi. 56. Unto their own homes—Gr. πάς εξαγέρσείς to themselves, ver. 2.

11. [Had] stood—With greater perseverance. Without—This denotes deeply pious feeling; for usually those who weep find solitude when they can. At the—Gr. πάς εξαγέρσεις τῷ. The dative; ver. 12.

12. Sitting—As if they had performed some service, and expected some one whom they might teach.

13. Woman—They address her respectfully, as if unknown to them. So ver. 15, γυναῖκα, woman; κύρια, Sir, or Lord. Comp. ver. 16, Μαρία, Mary! Why weepest thou—She would have had more reason to weep, if she had found him dead.

14. [Omit έκαστήρ, and. Tisch., Alf.] When she had thus said, she turned—She heeds not what any one in the sepulchre might say. She is seeking Jesus.

15. The gardener—The article indicates that the garden was large, so that it could not be kept without a gardener. Sir—Gr. κύρια, Lord; since she gives this title to a gardener, it would seem that she was in humble life. Him—She supposes that the gardener will understand at once whom she wants. I will take—Out of the garden. She is ready to seek a new sepulchre. [Her overflowing love, in its sorrow, does not stop to weigh its own strength. Mey.]

16. Saith—With his usual look and accent. [With what sweetness must we not suppose this voice to have overflowed her pious soul! V.G.] She—Believing instantly. [Add יְהֹשֻּׁעִי, in Hebrew, after אֵלָיוּ, unto him. Tisch., Alf. In all the fulness of joyful surprise, she is able to utter but this word, Master. Mey.]
17. Touch me not—She would have done so in adoration; but Jesus forbids it: for, 1, there was no need to touch him, since she already believed; 2, close at hand, in his ascension, was a state of loftier faith, requiring no assurance of touch; 3, the tidings were to be borne without delay to the disciples; comp. Luke x. 4. —The Aëtiology [the reason] Do not touch me: for thou oughtest to depart quickly to announce this fact; afterwards thou, and those to whom thou shalt announce this, will be able to see and to touch me. [This passage is one of the most disputed in John. It should be remembered that ἄπτω means not merely to touch, but to cling to, seize. Cling not to me, he means, with expressions of affection, for the time has not yet come when I shall be glorified, and shall abide in loving fellowship with you; but go, etc. Thol.] Not yet—By this particle the Lord indicates the nearness of his ascension, and the need of haste on the part of the disciples; though he could ascend immediately, he yet delays doing so for their sakes. But—An antithesis, I have not yet ascended; I ascend. My brethren—See Matt. xxv. 40. [The words in Matt. xii. 50 rest on a different principle. V.G.] He calls them brethren: for his Father is also their Father; and by the term brethren, he intimates his favourable disposition toward them, though by their flight and denial of him they had become unworthy of all their former rank, and he offers to them all the benefit of his resurrection; being about also to renew and even to enlarge their commission: ver. 21. I ascend—Another advance. He does not say, I have risen again; nor, I shall ascend; but I ascend. The time of the ascension is already viewed as present. Luke ix. 57, note. So the mention of his coming in glory is immediately connected with his ascension. See Acts i. 11. Where he shall come, is written once; afterwards always. he cometh, in the present. Hence the disciples of themselves would infer, that to see Jesus they must make haste. He had often spoken of this ascension as near in the word ἐσώμαι, I go away. Unto my Father and your Father, and to my God and your God—Christ called God his God thrice; on the cross, Matt. xxvii. 46; after his resurrection, in this passage, and in the Revelation, chap. ii. 7, note. Elsewhere, he is wont to call God his Father. This passage is the first wherein he unites both titles. He calls him his Father, since he derives his origin from him; his God (never his Lord) since he has him for his end; and shows that every kind of kindred binds him to
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God. Moreover, he confers on his brethren a like relationship with the Father and God. Yet he does not say our, but my and your. We through him: he most peculiarly and originally. Here, too, the saying holds good: that God (and the Father), belongs not to the dead, but to the living: comp. chap. xiv. 19. [Mary left him, at his request, without a murmur; for she had sought him, not from love to herself, but from love to him. Q.]

19. [The first day of the week—Not the Sabbath, but the day of the resurrection, Sunday, V.G. Omit σωνγυμένου, assembled. Tisch., Alf.] For—The reason why the disciples were together, and the doors shut. Came—The disciples having no thought of it, much less opening it. [The language plainly points to a miraculous appearance. Thol., Mey.] Peace be unto you—A most seasonable salutation, dispelling fear of the guilt incurred by their flight, and healing their offence. A usual formula, but of unusual force. [The same formula is repeated thrice, ver. 19, 21, 26. Choice passover gifts, peace, the mission, the Holy Ghost for remission of sins. At his departure he had left and given peace to them, chap. xiv. 27; xvi. 33. He now brings peace to them. V.G.]

20. He showed—Immediately. [Add καὶ, both, before τὰς χεῖρας, his hands. Tisch., Alf.] Were . . . glad—The style of John is refined. For their joy was great. Saw—Ver. 18. The Lord—Saw and restored him to life.

21. [Omit ὦ Ἰησοῦς, Jesus. Tisch., Alf. Read, said he, etc.] Again—They had not yet comprehended the full force of his former salutation, it is therefore repeated, with an amplification. Peace—The foundation of the gospel minister’s mission, 2 Cor. iv. 1. As—Christ is the apostle of the Father, Heb. iii. 1; Peter and the others, of Christ. He does not discourse at length of his resurrection, but takes its self-evidence for granted, and he gives further instructions. Hath sent . . . send—Gr. ἀπέστησαν . . . ἔμπνευσαν. The two verbs differ. The former depends on the will of both the sender and the person sent; the latter, on the sender, apart from that of the person sent. Send I—This, with what precedes and follows, is parallel to Isa. lxi. 1.

22. And—Forthwith. Breathed on—With the fresh vigour of life. This was more distant than a kiss, yet very effective. After his resurrection he did not touch mortals, although he allowed his own to handle him. So Ezek. xxxvii. 9, Come, breath, and breathe upon the dead, and let them live. And
saith—As ye receive the breath from my mouth, saith he, so from my fulness receive the Holy Spirit. [Which they previously had, but afterwards received in larger measure. The breathing here is midway between those manifestations. V.G.] The Holy Ghost—Under whose guidance you may exercise your mission, Acts xiii. 9. An earnest of Pentecost. [Indeed, without an earlier inspiration like this, the disciples could not have received the full outpouring of the Spirit then. Pentecost works not a sudden beginning, but rather the consummation of the conscious partaking of the Holy Ghost by them. L.]

23. Ye remit ... ye retain—See note on Matt. xvi. 19. Are remitted ... have been, lit., are retained—Gr. ἀφέσθαι ... ἂφέσθησαί. The former is present; the latter preterite. The world is under sin. Comp. chap. iii. 18, 36; xv. 6. No prophet of the Old Testament ever received such wide power as the apostles in this place. [These by their profound insight into men's minds, and the extraordinary measure of their power, as well as by their working manifest and soul-striking miracles, were able, in a peculiar manner, either to remit or to retain. Yet power of this kind belongs to all, who are taught of the Holy Spirit, whether or not they discharge the public duty of the ministry of the word. Nay, the word of the gospel can avail for the remission of sins to those who yield to the Holy Spirit, even though this be done without the mediation of ministers, Mark xvi. 16; Luke xxiv. 47. V.G.]

24. Called—A formula of interpretation equal to that in ver. 16, ὅ λόγος, which is to say. Thomas was better known among the Greeks by his Greek name. [Didymus—Διδύμων, a twin, Heb., Thomas, Rob.] Was not with them—Perhaps from living at a greater distance, and only hearing later of the resurrection, afterwards, however, he became partaker of the gift mentioned, ver. 21–23. For neither time, nor place, excludes the Spirit. Num. xi. 29.

25. Said—He seems to have come a little later. We have seen—Without doubt they also spoke of his hands and side. Except—Avowed unbelief. [How far, then, had he been from expecting Christ's resurrection! Mey.] He insists on seeing and touching, to judge by two distinct senses. [He refuses at least to be inferior to the other disciples, ver. 20. V.G.] He does not say, "If I see, I will believe," but only, "Except I see, I will not believe." He does not expect to see, though the others say that they have seen. No doubt he thought his views and words very judicious; but unbelief, whilst attribut-
ing error of judgment to others, often itself cherishes and betrays hardness, and in hardness slowness of heart. [He doubted that we might not doubt. See Mey. in L.] Mark xvi. 14; Luke xxiv. 25. *In his hands*—He uses the words of the disciples, ver. 20. [For ἵνα τὸν τῷτον, into the print, Tisch. (not A/u.) reads ἵνα τὸν τῷτον, into the place. The change of words answers to the change of sense, from seeing to feeling. Comp. Grotius: the print is seen, the place is filled. Mey]

26. *After eight days*—The first day of the week again (Sunday). During the intervening days, therefore, Jesus had not appeared. [But for how many weeks, not to say weeks of years, hast thou cherished unbelief? V.G.] The doors being shut—Not yet had they altogether ceased to fear. Peace—The third time: ver. 19, 21, 27.

27. *To Thomas*—He had previously believed; therefore he is not even now cast away. Reach—Apply to. Hither—Demonstrative. Thy finger—His own words are returned to Thomas. How he must have wondered at the omniscience and goodness of the Saviour! If a Pharisee had thus spoken, unless I shall see, etc., he would have obtained nothing; but from a disciple once approved, nothing is withheld. Behold—Touch and see. Thomas had said, ἵνα μὴ ἴνως, except I shall see. Believing—He had said, I will not believe.

28. [Omit the first καί, and. Tisch., Alf.] Unto him—Therefore he called Jesus his Lord and God: in accordance with the language in ver. 17: these words are not a mere exclamation. The disciples had said τὸν κυρίον, the Lord, ver. 25; now Thomas, recalled to faith, not merely acknowledges Jesus to be Lord, as he had before, and that he was risen, as his fellow-disciples declared; but he even makes a loftier confession of his godhead than any one had made before. The language, moreover, has the abruptness of sudden emotion, in the following sense, My Lord and my God, I believe and acknowledge that thou art my Lord and my God: the term standing absolutely has the force of a declaration. A like vocative occurs twice in ver. 16, also in Hosea ii. 23. Crell offers a new explanation, that Thomas calls Jesus Lord, and the Father, who inseparably exists in him, God: but if this were so, Thomas would not have addressed both titles unto him, Jesus; but would have addressed one to Jesus, the other to the Father, by a sudden Apostrophe [abrupt address to a third person], by no means in harmony with the astonishment of Thomas. Had this been the idea of Thomas, John would not have
added ἀντὶ, unto him. Thomas had before expressly rejected faith not in God the Father, but in Christ; therefore he now expresses his belief not in the Father, but in Christ. [This confession is approved, ver. 29. V.G.]

29. [Omit ὀμα, Thomas. Tisch., Alf.] Thou hast seen—And touched. Thou hast believed—Dost exercise faith [in my resurrection.] Blessed—The blessedness of Thomas is not denied, but a rare and glorious lot is ascribed to those who believe without seeing. For even the rest of the apostles only believed when they saw. [There is hardly a doubt but that the apostles placed the faith of believers who had not seen Jesus, higher than their own. V.G.]

30. Many—Chap. ii. 23, iii. 2; vi. 2; vii. 31. Did—Before the passion, and after the resurrection · for in the presence of his disciples is added. The disciples, more than others, saw his miracles before his passion; [yet so that any one of the disciples was a spectator of nearly all the signs, and therefore a legitimate witness. V.G.] They alone saw them after the resurrection. Both are treated of in this gospel; but this summary [Symperasma; see Append.] refers especially to the latter class; and appropriately, after mentioning Thomas’s faith, commends faith to all, as the scope of the book. [Omit ἀντὶ, his. Tisch., Alf. Read, the disciples.] This book—John’s. Add, those of the other evangelists also.

31. That—The scope of the gospel. These signs, which have been written in connexion with those written by Matthew, Mark, and Luke, abundantly demonstrate Christ’s glory.*

* The proofs of Christ’s omniscience are given in a note to chap. xxi. 17. He gave proofs of his omnipotence when he turned the water into wine, John ii. 6, etc.; purified the temple, chap. ii. 13, etc.; Mark xi. 15, etc.; drove off fever, chap. iv. 47, comp. ver. 52; Matt. viii. 14, 15; cleansed the leper, Matt. viii. 2, 3, nay, even ten lepers at once, Luke xvii. 12, etc.; healed paralytics, Matt. viii. 5, etc., ix. 2, etc.; restrained and cast out demons, Mark i. 23, 24; Matt. viii. 28, etc., ix. 32, 33, xii. 22, xv. 22, etc.; Mark ix. 17, etc.; Luke xi. 14; healed diseases of years’ continuance, xii. 18, 38; Matt. ix. 20, etc.; Luke xiii. 11, etc.; John v. 5, etc.; gave sight to the blind, Matt. ix. 27, 28; Mark viii. 22, 28; Matt. xx. 30, 31; nay, even to one born blind, John ix. 1, etc.; restored the withered hand, Matt. xii. 10, 11; commanded the wind and sea, Matt. viii. 26; Mark vi. 51, also the fishes, Luke v. 4, 5; Matt. xvii. 27; John xxi. 6; satisfied at one time five, at another four thousand with a few loaves, Matt. xiv. 18-21; xv. 34-38; raised the dead, Matt. ix. 18, etc.; Luke vii. 11, etc.; John xi. 1, etc.; gave to the disciples also power to perform miracles, Matt. x. 1, xiv. 28, 29; Luke x. 9-17, 19; Mark xvi. 20. To these are to be added the cursing of the fig-tree, Matt. xxi. 18; the might of his word, I am he... let these go
CHAPTER XXI.

1. [This chapter is evidently an appendix. See chap. xx. 30, 31. Alf., etc. So Beng. in V.G.] After these things—Apparently after an interval of more than eight days, for they had not expected another manifestation: ver. 4. John proved by an example how he might have recorded more miracles: chap. xx. 30. [Omit ὁ Ἰησοῦς, Jesus. Tisch, Alf. Read, he showed.] Showed himself—Gr. ἵψανεν ἵσαν. This has a grander sound than ἵψαν, appeared. At the sea—Yet so that he did not enter the sea after his resurrection. Comp. Rev. xxi. 1.

2. Together—In one place, in the house, seven. Thomas—All the less willing to be absent now, all the more strong, and to be strengthened. Nathanael—Chap. i. 46, note. The sons of Zebedee—John wrote this book; for any other writer would have named him and his brother immediately after Peter. He assumes, too, as a thing known from the other evangelists, who the sons of Zebedee were, as well as Zebedee himself. Of his disciples—Apostles or others.

3. I go a fishing—By necessity, not for gain: ver. 5. A remarkable example of ἀνωτεργία, manual labour, without derogating from apostolic dignity. We also—They were now not so much afraid. Into a ship—Called in ver. 8, a little ship. [Omit ἀπό, immediately. Tisch., Alf.]

4. The morning—When they had toiled long. [Knew not—So changed in appearance was the risen Saviour. Mey.]

5. Children—A title referring to age. He addresses them as a stranger, in loving condescension, as the eternal wisdom their way, John xviii. 4, etc.; the healing of Malchus, Luke xxii. 51; the miraculous meal, John xxi. 9. Very often crowds of sick were healed, Matt. iv. 23; Luke v. 17; Matt. ix. 35, xii. 15; Mark vi. 5; Matt. xiv. 14; Mark vi. 54, etc.; Matt. xv. 30, xxix. 2, xxi. 14; especially demoniacs, Matt. iv. 24, 25, vii. 16; Mark i. 39; Luke vii. 21, viii. 2. In general even immediately after his ministry began, many miracles are recorded, John ii. 23. In the Saviour himself very wonderful ones occur: his fasting, Matt. iv. 2; his escape from the hands of his enemies, Luke iv. 29, 30; John viii. 59; his walking on the sea, Matt. xiv. 25; his transfiguration on the mountain, Matt. xvii. 1, etc.; his death, resurrection, appearances, ascension, Matt. xxvii.; Mark xv.; Luke xxiii.; John xix., etc. Jesus is Christ, the Son of God. Harm.
might. *Meat*—As a fish. *No*—Art varies in its result: but ver. 6, the divine blessing is ever the same.


7. *[That disciple . . . to Peter*—Again the peculiar dispositions of Peter and John show themselves. For the former was fiercer, the latter loftier; the one had more zeal, the other keener insight. Hence John first recognises Jesus, but Peter first comes to him. Chrysost. in Mey.] *Saith*—A quiet life observes the things of God more quickly than an active one; and yet the latter affords opportunity to do so, and does not fail of fruit in the case of saints. *Fishier's coat*—Gr. ἄνωθεν ἀραιόν, which Suidas explains to mean, the inmost garment. But the Septuagint renders it by [a word which means] a long upper garment or robe. *Girt*—Peter treated with reverence the presence of the Lord, though previously clad in a more homely manner among his fellow disciples. *Naked, lit., in undress*—[Not naked, but Gr. γυμνός without the outer garment.] He had thrown off his robe or outer coat. *Cast himself into the sea*—To reach the Lord sooner by swimming than on the ship. Comp. Matt. xiv. 28. The love of Jesus draws through fire and water.

8. *For*—They, too, could come quickly. *The net*—Left by Peter.

9. *They saw*—Unexpectedly. A miracle. *Fish, Beng.* a small fish—Gr. ἄραγε. [This word, however, has no diminutive force in the New Testament; but means in general, a fish.] But one. *Bread (a loaf)*—Gr. ἁρτον. One, ver. 13. Jesus gave his disciples a feast; and filled all with the food which one guest might have eaten.

10. *Bring*—Thus the disciples clearly saw that fish was in reality a fish like the rest. *Of*—They were permitted to keep the remainder of the plentiful supply. *Have . . . . caught*—By the Lord's gift they had caught them; and yet he courteously says that they have caught them. *Now*—Demonstratively, to impress their attention. The antithesis is, *they caught nothing*, ver. 3.

11. *Great fishes*—Which just now the great Lord had called little fishes, ver. 10. These supplied their livelihood until their journey to Judea. A hundred and fifty and three—It is wonderful that the actual number is thus expressed here, and not in Luke v. 6 (since the count might have im-
pressed the disciples more deeply then), though it is so near the round number one hundred and fifty, to which, too, the word, \( \omega \), about, might have been added as in ver. 8. The number one hundred and fifty-three is memorable. Jerome on Ezek. xlvii. remarks: Those who have written on the nature and peculiarities of animals, who have learned Haliuticta, [the art of fishing, the title of a poem by Oppian,] in both Latin and Greek, of which the very learned Oppian, a Cilician, is author, assert that there are one hundred and fifty-three kinds of fish, which were all taken by the apostles, no species remaining uncaptured, while both the noble and the low, the rich and poor, and every class of men, are being drawn out of the sea of this world, for salvation. Comp. Matt. xiii. 47. For all, Beng., of every kind . . . was not broken—Another miraculous circumstance. [However right our occupations, they are truly successful only in proportion as Jesus is in them. Q.]

12. Come—The Lord receives his disciples at the banquet. Ver. 9 gives the preparation for the meal. Dine—Gr. \( \alpha \dot{\varphi} \sigma \tau \varepsilon \sigma \tau \varepsilon \), i.e., ye. Jesus had no need of eating. Dinner (comp. ver. 4) implies that he showed himself for many hours. But the word properly means breakfast. Alf., etc. For \( \vdia \dot{s}i \zeta \, \ddot{b}i \), and none, read \( \vdia \dot{s}i \zeta \), none. Tisch., Alf.] None durst—The great solemnity of this feast. Knowing—Syllepsis. [An interruption of the grammatical construction. Here knowing, Gr. \( \sigma \ddot{b} \dot{a} \tau \zeta \), is plural; while no one, \( \vdia \dot{s}i \zeta \), is singular.]

13. [Omit \( \ddot{v}v \), then. Tisch., Alf.]

14. The third time—He is speaking of the more solemn appearances, recorded here, vouchsafed to the disciples together. [In fact John had already, in chap. xx. 14, 19, 26, recorded three appearances of the Saviour, if that to Mary Magdalene be taken into account. But in this chap. xx., deeming it advisable to add, by way of appendix, some particulars concerning Peter and John, he adds one appearance also, in order that of those vouchsafed to a number of the apostles together, three might be recorded in this Gospel. Harm.] Thomas also was present twice. [Omit \( \alpha \dot{\varphi} \sigma \nu \), his. Tisch., Alf. Read, the disciples.]

15. When—Their eating had been chiefly silent. Silence at the beginning of a feast is not only a sign of politeness, but of moderation and temperance. Jesus—Gr. \( \dot{o} \, \iota \nu \sigma \omega \zeta \). The Byzantine and Latin manuscripts formerly omitted these words, as appears from Augustine. Nor were they in the Reutlingen manuscript, at first hand. [For \( \iota \nu \nu \zeta \), Jonas,
read ἤγανων, John. Tisch. [Alf.] Lovest thou me—The Lord asks three questions: Lovest thou me more than these? Lovest thou me? Lovest thou me? Gr. χαίρε, dost thou esteem? Thrice Peter answers, I do esteem thee. ἄγαν does not express the love of relationship and affection: χαίρε, that of the judgment. Others make this distinction, that ἄγαν is simply to love, χαίρε, to love so that we could embrace; and this Eustathius upholds; but Peter’s answer, χαίρε, I love, does not seem to have been more emphatic than the question of the Lord, ἄγαν με, lovest thou me? Where the difference is not expressed, the one includes the other. [Ἀγαν seems to express rather that reverential love given to both God and man, χαίρε, the personal human affection. Peter’s use of the less exalted word, therefore, implies, at once, a consciousness of his weakness, and strong personal love to his Master. Alf: He does not answer the more than these. His fall has made him lowly-minded. Mey.] Jesus, now that Peter’s faith is established, questions him about his love; which is the characteristic of a shepherd. On this condition of love depends all mentioned in ver. 15, etc., and ver. 18, 19. More than these—Thy fellow-disciples. So ὅτος, this man, ver. 21. Peter had said before that he would except these: Matt. xxvi. 33; but now he simply says, I love thee: he does not add, more than these. Yet he had lately shown himself eager for the Lord, above others, ver. 7. Thou knowest—Peter had given a proof of the contrary by his late denial: now, instead of argument, he appeals to the knowledge and omniscience of Jesus. Feed—The words, more than these, indicate the restoration of Peter to that place which he had lost by his late denial, and at the same time the assignment to him of something above the other disciples, from which, however, they were not excluded, for in truth they also loved Jesus, chap. xvi. 27. Let him who neither loves nor feeds, but devours the sheep, cease, under pretence of being Peter’s successor, to arrogate this to himself, and himself alone. Rome can no more claim Peter as her own, than Jerusalem, or Antioch, or any other place where Peter exercised his apostleship; nay, Rome, the capital of the Gentiles, least of all. For Peter was one of the apostles of the circumcision. One (sad) privilege Rome possesses, that the blood of the apostles, Peter’s included, shall be found in her: Rev. xviii. 20, 24. My lambs—Jesus is the Lord of the sheep and of the lambs. He loves his flock, and entrusts it to one that loves him.
16. [For Jonas, read John, as ver. 15. Tisch., Alf.] Feed—This verb Peter repeated, 1 Pet. v. 2. Sheep—The Latin Vulg. has, agnos, lambs, again; although it comes to the same thing, as we shall presently see. By far the most frequent quotation among the ancients was, Feed my sheep. Thus later transcribers have introduced into John the form employed by ancient writers; John seems to have written ἄρνια, lambs, in this second place, and the πρὸςβατα, sheep, appears to be a later insertion. [But in his Testament, and in V.G., the common reading is adopted. E. B. So all editors.] Thus there are three different sentences in ver. 15, 16, 17, βοσκε τὰ ἄρνια μου, feed my lambs; ποιμαινε τὰ ἄρνια μου, shepherd my lambs; βοσκε τὰ πρὸςβατα μου, feed my sheep. In these three sentences the flock committed to Peter is distributed into three ages; and the flock of the first age is called lambs; that of the third age, sheep, (among which, however, lambs are always growing up); therefore the flock of the second age may be considered as sheep still somewhat tender, or lambs already somewhat hardy. The distinction between the nouns, which the Greek language hardly admits, is compensated by the distinction of the verbs, βοσκε, feed, and ποιμαινε, shepherd; the former is part of the latter. And, though the Hebrew language did not admit of these distinctions in the words, it does not follow that John could not have expressed our Lord’s meaning by the appropriate distinctions which the Greek words afforded. It is with this meaning that the Syriac Version puts, in ver. 15, 16, 17, after the verb feed, three different nouns, corresponding to lambs, young sheep, sheep. And similarly Ambrose writes on Luke xxiv., finally, in the third instance, Peter is desired to feed, not the lambs, as in the first instance, nor the little sheep, as in the second instance, but the sheep; that when they have become more perfect, he should govern the more perfect. Maximus, in his discourse on Peter and Paul, says, that the little sheep and the sheep were entrusted to Peter. Neither of these writers, indeed, reads in ver. 16, πρὸςβατα, little sheep; as Bellarmine contends, seeking to find marvellous classes of sheep, subject to the Pope: but assuredly the ancient writers acknowledged the climax in the three sentences, which accords exquisitely with 1 John ii. 13, etc. Thirty-six years elapsed between this discourse and Peter’s death: and it divides that space of time into three nearly equal periods. First, Peter fed the tender Christian Church, or the lambs; a title harmonising with that in Acts, disciples,
to which afterwards the title brethren succeeded. See on Matt. x. 1, 2. In the second period, he brought, ruled, and assembled, the sheep. In the third, he fed the Church collected out of Jews and Gentiles, up to the time of his martyrdom.

17. The third time—Comp. chap. xiii. 38. The decisive number. [For Jonas, read John, as ver. 15. Tisch., Alf.] Was grieved—Thus he felt suitable distress. And he said—At this point, as if wearied out, he pours out his whole self. [Lord, thou knowest all things—Peter, with the other disciples, had had abundant proof of the Omniscience of the Lord Jesus. Notice first the proofs in John’s Gospel. Jesus knew who Simon was, chap. i. 42: the mind and action of Nathanael, ver. 47, 48: what is in every man, chap. ii. 25: the doings of the woman of Samaria, chap. iv. 29: what he himself was about to do, chap. vi. 6: the treachery of Judas and of others, chap. vi. 64, 70: the death of Lazarus, chap. xi. 11: that his hour had come, chap. xiii. 1: the treachery of Judas, ver. 18: the denial of Peter, ver. 38: the disciples’ desire to question him, chap. xvi. 19: and all things, ver. 30: the several things which awaited him, chap. xviii. 4: and their consummation, chap. xix. 28. Moreover, according to the report of the other evangelists, he knew the thoughts of men, Mark ii. 6, 8; Luke vi. 8, vii. 47; (comp. ver. 39;) Matt. xii. 25, xvi. 8; Luke ix. 47, xi. 17. Also, what was Solomon’s raiment; Matt. vi. 29: what Sodom, Tyre, and Sidon would have done had they seen the works of Christ, chap. xi. 21, 23. He foretold his passion, Matt. xvi. 21; Mark viii. 31; Luke ix. 22, etc.: the destruction of Jerusalem, Luke xix. 43; Matt. xxiii. 35, etc., xxiv. 2, etc.; Luke xxiii. 23, etc.: the circumstances which should accompany his entry into the city and the Paschal feast, Mark xi. 2, etc., xiv. 13, 15, 27: and many other similar things. Harm.]

18. Verily verily—Even after the resurrection, the Lord used this most weighty expression. Young—Gr. νεώτερος, younger. The comparative, comprising the years of Peter, up to the threshold of old age. Thou girdest thyself—As ver. 7. Walkedst—As ver. 3. Whither thou wouldest—So he had done, ver. 7. Shalt be old—It is implied that Peter should reach old age, 1 Pet. v. 1, but not a great age. Shalt stretch forth—After the manner of those crucified, thine hands, to be bound to the transverse-beam of the cross. Gird thee—With a rope. Carry—To the stock of the cross, to be fastened to
it with thy whole body. Men were bound to the cross, while the nails were being driven in. Antithesis, didst walk about. Whither—Namely, to the place where the cross is set up. This passage must be so explained as not to apply to every punishment. Wouldst not—Naturally.

19. Signifying—Such predictions are sometimes given to those who excel in love and faithfulness. By what—John wrote this book before Peter's death; and the event, a few years after, corresponded to the Lord's prediction through John. Comp. chap. xii. 33. Should glorify—The saints glorify God not merely by their acts, but chiefly by their sufferings. He saith—Forthwith. Follow me—Aside, to hear what I have to do with thee alone; also, to undergo the cross, ver. 18, 22, chap. xiii. 36. [This secured to Peter alacrity to follow Christ the whole course of his life. V.G.] This following implied not so much the already intimated resemblance of Peter's death by the cross to that of Christ, as the fact that Peter's death should be separated from that of the Lord by no very great interval, compared with the long stay of John. For what is that to thee? follows. He had first said to the disciples, follow me, [chap. i. 43.] The continuation of the beginning completes Christianity. This was especially the disposition of Ignatius, to follow on to Christ.

20. [Omit δι', then. Tisch., Alf.] Turning about—Peter had therefore begun to follow. No prediction is given to James, who was to die before Peter and John; and from this very fact he might have inferred his speedy consummation. Which also—As before at the supper, so now also he sought the same place,* and was leaning on Jesus' bosom, almost with more familiarity than Peter liked. Leaned on his breast—Abbreviated for he had lain in the bosom of Jesus, and lying there, had turned towards his breast, chap. xiii. 23, 25. Supper—Gr. τῷ διὶ πνεῦ, the supper. The memorable one on the day before the passover supper.

21. Saith—Supposing himself alone commanded now to follow. What—We find it an easier matter to devote ourselves to the divine will, than to divest ourselves of curiosity concerning others, especially concerning those who are quite or almost our equals.

22. Saith—The divine counsels respecting brethren are more hidden than those respecting the ungodly. Comp. ver.

* But our Lord was evidently moving at this time, Peter following him, and observing John following them both.—Ed.
20, of the traitor. *If*—However unseasonable their questionings, our Lord never gave an unqualified repulse to his friends. Hence, even here he does not repress Peter with simple sternness, but darkly gives an intimation of kindness: just as the relative αἵτω, he or him, is more gentle than the demonstrative τοῦτος, this man, would have been in his reply. Therefore there is an ambiguity, both weighty and pleasing. For if we interpret our Lord’s words as referring to his final coming, the conditional *if* makes no affirmation; it does, if the words be held to apply to the first beginnings of his advent. Indeed, the brethren felt that the *if* (*since*) was not employed altogether strictly by the Lord: although they ought not to have set it wholly aside: ver. 23. *That he*—So an intimation of what should befall himself is given to John, who was less forward in asking (for before, too, he had not asked until prompted, ver. 20), but yet wished to ask. More is revealed to the less envious. *I will*—The power of Jesus over the life and death of his people: Rom. xiv. 9. *Tarry*—*Remain* on earth. 1 Cor. xv. 6. On the other hand, the dead are termed αἵτω, the departed. Augustine interprets it *expectare*, to await: awaiting, no doubt, accompanies tarrying; but the notion *remaining* continues without sacrifice of truth. *Till I come*—That is, until I shall in very deed be coming in glory, so that John will be able to testify of me in the present, *Behold he cometh* [Rev. i. 7]. The time of the Lord’s coming immediately follows the destruction of Jerusalem; Matt. xxiii. 39; xxiv. 29, note: and John was permitted to describe this coming in the Apocalypse. The chief of the twelve apostles were the two, Peter and John: the one, the foundation; the other, the key-stone: if a third is to be added, it is James, the first martyr of the twelve, who was present also, but rather at the repast, than at the conversation here described. Here, in a figure, Peter received the promise of the cross; John of his great Apocalypse, and Peter’s martyrdom was, as it were, the middle point between this discourse of the Lord and John’s death: the years 30, 67, and 98, of the received era, claiming these three important events. Thus only is the antithesis to be perceived more fully: Peter through death *follows* Jesus on his departure out of the world; ver. 19, note: but John *remains* in the world, until he come. In truth, John’s ministry, in writing and sending the Apocalypse, is an equivalent to the cross of Peter, because of the very severe trials to be endured by John *meanwhile*; Rev. i. 17; x. 9, 10. Nor was the
writing of the Apocalypse less fruitful for the Church. John was to survive all dangers, and remain alive, until after the death of almost all his colleagues, and the overthrow of the Jewish state, and the foundation of the Christian Church, the fit time should come for him to be minister of the Apocalypse, which has for its prow and its stern the frequent and solemn cry, *he cometh, I come, come ye*; chap. i. 7; xxii. 20, etc. For it was becoming that the Apocalypse should not be published too soon, and yet should be published by an apostle. Therefore the promise which was formerly given to John, in common with others, Matt. xvi. 28, note, is now in this passage limited to John alone, in a manner remarkable, pre-eminent, and new. A thing is often then said to come to pass, when represented as future; see note on Acts xiii. 33: hence the Lord is said to *come* in that vivid, prophetic, and apocalyptic representation. And not only in the vision, but from the time of that most solemn declaration onward, and especially at the period of John's departure, the Lord, in John's eyes and feeling, was much more actually coming than expected to come. For whilst John remained, the fulfilment began, the trumpet having been given even to the seventh angel; Rev. xi. 15, note. And as all the forty days after the resurrection were days of ascension, (John xx. 17, note), so the period of coming to judgment immediately succeeds the ascension, for there is no intervening stage;* Acts i. 11. For the sitting at God's right hand, only differs from the ascension, as the state from the act. Therefore Christ *expects, is ready*; Heb. x. 13; 1 Pet. iv. 5. The mention of his coming includes all the antecedent events which the Apocalypse contains. There is one last hour, with which also the coming of Antichrist coincides; 1 John ii. 18. Immediately after the Apocalypse, John departed and died, (comp. Luke ii. 26, 29), after great affictions, by a natural death, like Daniel, chap. xii. 13; with whom he had much in common. In fine, the statement, *until John shall write the Apocalypse*, could be expressed in the words, *until I come*, with the same truth and propriety with which John, when writing the Apocalypse, wrote *the Lord comes*. Thus the forerunner and the messenger of the Lord's first and second comings, John the Baptist and John the Apostle, bore one name. The history of the Old Testament is calculated by the lives of patriarchs and kings,

* Bengel's meaning is, from the resurrection to the ascension, was our Lord's ascension period, from the ascension to the final judgment is his judgment period.—Ed.
and by the weeks of Daniel: but the Apocalypse has pre-
appointed the periods of the subsequent New Testament
history. The whole golden chain is completed in the middle,
first by the life of Jesus Christ, then next by the tarrying of
John, who is also the only evangelist that has recorded all the
passovers and the years intervening between the baptism of
Christ and the date of this discourse: the only one who has
given a chronology of all the times of the New Testament.
See how great dignity was conferred on the loved disciple.
What is that to thee—This calls the curiosity of Peter to order;
but it more especially intimates, that his race would be already
run, while John was still doing his work, and subserving the
advent of the Lord. Peter was perfected by martyrdom
several years before the destruction of Jerusalem: that de-
struction was before the Lord's advent. Follow . . . me—The
imperative implies the future: attend to this thy part; leave
his own part to thy survivor. Similarly the language relating
to John, intimated not only what the Lord wishes done, but
what should be. Thou—A grave yet merciful command.
23. Saying—Observe how much more trustworthy is writ-
ing than word of mouth. Even amongst the brethren this
saying was, without any fraud, interpolated by mistake. The
handwriting of the apostle heals this, and remains secure to
this day. The patrons of tradition are themselves at war
both with ancient and modern books. Brethren—The seven,
ver. 2, and the rest of that age, or rather those living when
John wrote. Otherwise there would have been, at so late a
day, no need of refuting an error, which seemed to be con-
firmed by the apostle's living so long. They learned the
appellation, brethren, from chap. xx. 17. That disciple—Gr.
ἐκαθόρισεν, which has the effect of giving distinction. Should not
die—They substitute this for different words, omitting ἵκες,
ἐκάθορίσας, if, until, and overstraining the antithesis, between follow
and tarry. Yet they recognised the fact, that at the actual
coming of the Lord, all death shall be done away. An in-
stance of the weakness which remained in the understanding
of the disciples before the coming of the Holy Ghost; may
more, of the universal clumsiness of men, in receiving the
words of Christ, especially those of the Apocalypse, of which
there is here an abbreviation. Not—John carefully obviates
the forced and erroneous explanation, lest an utterance should
be attributed to Christ, not his own. For it might appear at
John's death, that one thing had been foretold him by the
Lord, and that a different thing came to pass. In the divine words, all the points must be held with precision; and we must strictly guard against adding anything: Rev. xxii. 18. [For by a very slight and apparently unimportant change of the words, the genuine sense may be distorted. V.G.] Such care was used by John and the other evangelists in relating the words of Christ. They have not reported them all in precisely the same number of words; altogether according to the Lord's meaning; so that they may and should be regarded just as if they were the very same words.

24. This—Therefore at that time, the disciple still tarried; and his tarrying after the lapse of so many years was a proof of the truth of the Lord's words, and the power of his will. Testifieth—In word, surviving. The participle γυαλωσα, having written, corresponds to this. And we know—Perhaps John himself prescribed this clause to the Church, which would willingly read it in public, and accord it a believing assent. But if the Church has added this, it no more derogates from the authority of the work, than the little verse which Tertius interwove with the Epistle to the Romans; or (if I may so say) than the little clause on the death of Sleidan added to his commentaries, which was perhaps begun by himself and finished by a friend.

25. There are—The present. They were present to John's mind; and no doubt he used to relate many such things in conversation. Other things—Christianity suffers no detriment from the fact of some of the apostles' writings being no longer extant; since it suffers none from the (greater) fact, that many of the doings and sayings of Christ himself are not recorded. Every one—The facts and all their attendant circumstances. I suppose—By this word the amplification is modified. The singular number proves that John wrote this verse. The world—John had a most exalted opinion of the multitude of Christ's miracles. Contain—Gr. γυαλωσα, comprehend. This is not to be taken of geometrical, but moral capacity. Believers would comprehend; but for them enough has been written: chap. xx. 31. The world would only perplex itself further: the moderate brevity adopted is therefore for its interest. Such books as this which John wrote would of themselves equal many libraries: (but how much less would the world comprehend books on the other things which the exalted Jesus is doing?) and very many copies of the books would have existed: critics and commentators would have fancied that much
more work had been given to them to do. Already at that time it appears as if this *Epiphonema* [an exclamation after an important history or argument] was suggested to John by the diligence of many in multiplying copies and the pious admiration of believers, expressed in ver. 24: so that he says, *Your admiration would be much greater, if you could know not only these things which I have written, but also all the rest.* I have not told you all. [Omit *ἀλλὰ.* Tisch., Alf. The authenticity of this twenty-first chapter has been much disputed. The evidence of all the Greek manuscripts is in favour of its genuineness; but chap. xx. 30, 31, is so evidently intended as the conclusion, that chap. xxi. can only be viewed as an appendix. The question is, whether by John or a later hand. L., De W., etc., think the whole chapter an addition by another. But Thol., Mey., Brückner, (in De W.) successfully defend all save ver. 24, 25, which are omitted in some manuscripts, and are generally thought to be by a disciple of the Ephesian church. Alf., however, is fully convinced that the whole chapter is an appendix added by John, in a second manner, a later style.]
APPENDIX.

HARMONY OF THE FOUR GOSPELS.
(FROM TISCHENDORF.)

PART I.
THE FIRST EVENTS.


§ 1. The preface of John the Evangelist concerning Jesus the Son of God; the testimony of John Baptist is also added. John i. 1-18.


§ 3. The twofold genealogy of Jesus Christ. Matt. i. 1-17, Luke iii. 23-38.

§ 4. An angel promises to Zacharias a son whose name should be John. Luke i. 5-25.

The destruction of the temple happened on the ninth day of the month Ab, A.D. 70. The first course, namely that of Joiarit, was, according to Josephus, upon duty. From this fact may be deduced the period of John and Christ. Comp. Luke i. 24.

§ 5. The annunciation to the Virgin Mary, that she should be the mother of Jesus. Luke i. 26-38.


Some are of opinion that Elisabeth dwelt at Jerusalem, others at Hebron. She probably dwelt at Bethlehem.

§ 8. Joseph learns from the angel that Mary has conceived of the Holy Ghost. Matt. i. 18–25.


Comp. respecting the taxing, Tac. Annal. i. 11; Sueton. Octav. 101. Some difficulties have been raised, upon the question of the shepherds keeping their flocks by night, Luke ii. 8; but (1.) we have the evidence of St Luke that Bethlehem was full to overflowing; and (2.) the temperature of those regions is very different from ours.

§ 10. Jesus is presented to the Lord; the prophecies of Simeon and Anna. Luke ii. 22–38.

What is here narrated by St Luke must not be placed after the adoration of the Magi, or after the flight into Egypt. Comp. Wieseler, p. 155.


PART II.
INTERMEDIATE EVENTS.

FROM THE PREACHING OF JOHN UNTIL THE LAST JOURNEY OF JESUS TO JERUSALEM.— §§ 14–121.

A. Includes the period up to Jesus' departure into Galilee after John's imprisonment, and the feast of Purim at Jerusalem.— §§ 14–28.

§ 14. John Baptist by his preaching prepares the way for
Christ. Matt. iii. 1–10; Mark i. 1–16; Luke iii. 1–14.

§ 15. John Baptist announces the near approach of Christ. Matt. iii. 11, 12; Mark i. 7–8; Luke iii. 15–18.


§ 18. The testimony of John Baptist concerning Christ at Bethany (A. V., Bethabara) beyond Jordan:—

(a.) in answer to the questions of the priests and Levites, 19–28;

(b.) concerning the baptism of Christ, 29–34; John i. 19–34.

§ 19. Two disciples of John follow Jesus, one of whom is Andrew; the calling of Simon also. John i. 35–43.

§ 20. Jesus on his departure into Galilee receives Philip and Nathanael. John i. 44–52.

§ 21. Jesus is present at the marriage at Cana. From thence he departs to Capernaum. John ii. 1–12.


This purification of the temple took place on two separate occasions.


Comp. Matt. iv. 12; John i. 44.


(b.) After the imprisonment of John, Jesus departs from Judea and returns to Galilee. Matt. iv. 12; Mark i. 14; Luke iv. 14; John iv. 1–3.

Comp. Eusebius, Eccles. Hist. iii. 24; Weiseler, p. 163, etc. The journey in Matt. iv. 12 and John iv. 1 is the same.

§ 26. The discourse of Jesus with a woman of Samaria, as he passes through Sychar, a city of Samaria. John iv. 4–42.

§ 27. Jesus is received by the Galilæans at Cana, where he heals the ruler’s son that lay sick at Capernaum. John iv. 43–54.
The words, *his own country*, ver. 34, refer to Galilee. It was in Galilee that Jesus experienced the truth of the proverb. The healing of the ruler's son at Capernaum must not be confounded with that of the centurion's servant at Capernaum. Comp. § 42.

§ 28. Jesus goes to Jerusalem and cures the sick man at the pool of Bethesda (*Tisch., Bezatha*) on the Sabbath. The Jews being greatly offended at this, Jesus sublimely proclaims his mission. John v. 1-47.

B. Intermediate events in Galilee; our Lord's journey to Jerusalem to the feast of tabernacles.—§§ 29-78.


John appears to have been cast into prison towards the end of 781 a.u.c.; about six months after the passover of that year. Comp., however, Wieseler, pp. 223-251.


There can be no doubt that the calling of the four disciples in Matthew and Mark synchronises with Peter's draught of fishes.

§ 32. He heals a man possessed of a devil at Capernaum. Luke iv. 31-37; Mark i. 21-28.

§ 33. In the same place he cures Peter's mother-in-law and others. Luke iv. 38-41; Mark i. 29-34; Matt. viii. 14-17.

§ 34. He goes into a desert from Capernaum, and travels through Galilee. Luke iv. 42-44; Mark i. 35-39; Matt. iv. 23.


Wieseler is of opinion that ὁ δὲ τὰς ἐωτέρας ἑρώτας is the first Sabbath of the second year after the end of the Sabbatical year, which fell on the sixth day of the month Nisan, A.U.C. 782. See Alex. Clem. Strom. 65, p. 760. Comp., however, Tischendorf's notes on Luke vi. 1, and the opinions of Epiphanius, Chrysostom, Isidore, and Ambrose, which he there quotes.

§ 39. He heals the withered hand on the Sabbath. Luke vi. 6-11; Mark iii. 1-6; Matt. xii. 9-14.

§ 40. Jesus renowned on account of the fame of his miracles; he chooses the twelve. Luke vi. 12-19; Mark iii. 7-19; Matt. x. 2-4; iv. 24, 25.


§ 42. At Capernaum he heals the centurion’s servant. Luke vii. 1-10; Matt. viii. 1, 5-13.

§ 43. He restores the son of the widow of Nain to life. Luke vii. 11-17.


There is no reason for supposing that Mary Magdalene is the same as this sinful woman.


§ 47. He casts out a devil, and rebukes the blasphemy of the Pharisees. Mark iii. 19-30; Matt. xii. 22-37; (Luke xi. 17-23; vi. 43-45).

§ 48. He is interrupted in his discourse by the approach of his mother and brethren. Mark iii. 31-35; Matt. xii. 46-50; Luke viii. 19-21.

§ 49. Parable of the sower, and of the different kinds of ground. Matt. xiii. 1-23; Mark iv. 1-25; Luke viii. 4-18:—(a.) the introduction; (b.) the parable; (c.) the reason why he spoke in parables; (d.) an explanation of the parable; (e.) the lamp and the measure of meal.

§ 50. Various parables:—(a.) the tares and wheat (Matt.);
(b.) the sower and reaper (Mark); (c.) the grain of mustard (Matt., Mark, Luke); the leaven, (Matt., Luke); (d.) the use of parables (Matt., Mark); (e) the explanation of the parable of the tares and wheat (Matt.); (f.) parables of the treasure, pearl, net (Matt.)


St Mark accurately defines what St Matthew and St Luke have left uncertain; the evening of the day on which he instructed the people by parables, he crossed the lake of Tiberias, and while crossing, appeased the tempest.

§ 52. He heals the Gerasene demoniac (Gadarene demoniacs). Luke viii. 26-39; Mark v. 1-20; Matt. viii. 28-34.

§ 53. He heals the woman with an issue of blood, and raises Jairus' daughter to life. Luke viii. 40-56; Mark v. 21-43; Matt. ix. 18-26.

§ 54. He again teaches in the synagogue of Nazareth. Mark vi. 1-6; Matt. xiii. 54-58.

This is a different event from that narrated in § 29.

§ 55. Jesus takes compassion upon the people as he teaches throughout Galilee. Matt. ix. 35-38; Mark vi. 6.

§ 56. He sends twelve apostles as ambassadors to Israel. Matt. x. 5-15; Mark vi. 7-13; Luke ix. 1-6. He appoints the twelve to the office of apostles. Matt. x. 16; xi. 1. (With parallel places).

There is no doubt that S. Matthew has massed together many statements of our Lord, on account of their similarity, and combined his various discourses under one head.

§ 57. John Baptist is beheaded by Herod. Mark vi. 21-29; Matt. xiv. 6-12.


There are good chronological grounds for believing that this great miracle happened on the evening of the fourteenth day of the month Nisan,
(17th of April), that is, about the time when the Jews were eating the Paschal lamb. Comp. John v. 4. The mountain on which this miracle happened is situated in Perea.

§ 60. He dismisses the five thousand, and depar ts alone from the mountain towards the disciples, who were despatched in advance, and walks upon the lake. Matt. xiv. 22-33; Mark vi. 45-52; John vi. 15-21.

§ 61. The miracles of healing wrought by Jesus in the land of Gennesaret. Matt. xiv. 34-36; Mark vi. 53-56.


This discourse took place in the synagogue of Capernaum, fifteenth of the month Nisan. Comp. John vi. 22.

§ 63. Jesus rebukes the Pharisees, who complained of the unwashed hands of the disciples. Matt. xv. 1-20; Mark vii. 1-23.

§ 64. He heals the daughter of the woman of Canaan. Matt. xv. 21-28; Mark vii. 24-30.

§ 65. He heals the deaf and dumb man, and others. Mark vii. 31-37; Matt. xv. 29-31.


§ 67. Pharisees and Sadducees demand a sign from heaven. Matt. xv. 39; xvi. 4; Mark viii. 10-12.

§ 68. He teaches them to take heed of the leaven of the Pharisees. Matt. xvi. 4-12; Mark viii. 13-21.


§ 70. Christ, after Peter has confessed that he is the very Son of God, predicts his passion, insisting on firmness of faith. Matt. xvi. 13-28; Mark viii. 27-ix. 1; Luke ix. 18-27; John vii. 66-71.


The scene of the transfiguration must be sought in the region Cæsarea Philippi. It is not Mount Tabor, as is usually supposed.


§ 73. He predicts his own end. Luke ix. 43-45; Mark ix. 30-32; Matt. xvii. 22, 23.
§ 74. He commands them to pay the tribute with money 
(a stater) taken out of a fish. Matt. xvii. 24-27; 
Mark ix. 33.

§ 75. (a). He rebukes the ambition of the disciples by the 
example of an infant, and gives a reply with reference 
to a stranger healing in his name. Luke ix. 46-50; 
Mark ix. 33-41, Matt. xviii. 1-5.
(b). He tells them to avoid offences. Matt. xviii. 
6-9; Mark ix. 42-50; Luke, xvi. 1, 2. He adds 
the parable of the lost sheep. Matt. xviii. 10-14; 
(Luke xv. 3-7).

§ 76. (a). He discusses our duty towards an erring brother. 
Matt. xviii. 15-20.
(b). He commends mercy by the parable of the king 
who took account of his servant, and the servant 
who took account of his fellow-servant. Matt. xviii. 
21-31; Luke xvii. 3-5.

C. From the Feast of Tabernacles until our Lord's journey to 
the last Passover.—§§ 77-121.

§ 77. Jesus and his brethren on the point of celebrating the 
Jesus on his journey through Samaria is ungratefully 
received. Luke ix. 51-56.

§ 78. In his journey, new disciples are added. Luke ix. 
57-62; Matt. viii. 19-22.

§ 79. Jesus coming forth in the midst of the feast declares in 
the temple that he is the ambassador of God, and that 
he will shortly depart. John vii. 11-36.

§ 80. On the last day of the feast he treats of the Holy 
Spirit. The opinion of others, besides Nicodemus. 

[§ 81. Jesus and the woman taken in adultery John vii. 53; 
viii. 1-11.]

The best commentators are of opinion that this 
passage is spurious; and Tisch., therefore, 
places it between square brackets.

§ 82. In the temple he treats of his own witness and of that 

§ 83. He discusses his own origin and departure in reply to 
the Jews, who vainly boasted of their descent from 
§ 84. (a.) At Jerusalem he heals on the Sabbath the man who was born blind. John ix. 1-41.
(b.) He tells them that he is the good shepherd. John x. 1-21.


§ 88. Jesus is a guest at Mary's house at Bethany. Luke x. 38-42.


§ 91. (a.) He heals the man possessed of a dumb devil. Luke xi. 14, 15; Matt. ix. 32-34.
(b.) He rebukes the blaspheming Pharisees. Luke xi. 17-26; Matt. xii. 43-45.
(c.) He explains to the woman who is happy. Luke xi. 27, 28.
(d.) He repulses those who sought a sign from heaven. Luke xi. 16, 29-36; Matt. xii. 38-42.


§ 93. He tells them whom they must fear, and treats of the sin against the Holy Ghost. Luke xii. 1-12.


§ 95. Various discourses of Jesus concerning fruitless cares, eternal riches, the watchfulness of the good servant, and the signs of the times. Luke xii. 22-59.


§ 97. He heals a woman on the Sabbath. Luke xiii. 10-17. (He adds the parables concerning the kingdom of heaven. Luke xiii. 18-21; Matt. xiii. 31-33; Mark iv. 30-32).

§ 98. He comes to Jerusalem during the feast of the dedication; he is exposed to their plots. John x. 22-39.
In the year 782 a.c., this feast fell upon the 20th of December, and lasted to the 27th (25 Chisleu to 2 Thebet).


§ 100. On his journey to Jerusalem he answers one who questioned him about the fewness of the blessed. Luke xiii. 22-30.

§ 101. He answers those who announced the plots of Herod, and threatens Jerusalem. Luke xiii. 31-35.

§ 102. He heals a man with the dropsy on the Sabbath at the house of a Pharisee, and gives various instructions. Luke xiv. 1-6, 7-24.

§ 103. He shows them who ought to be his disciples. Luke xiv. 25-35.

§ 104. He vindicates the publicans from contempt, and delivers three parables: — (a.) of the lost sheep, 1-7; (b.) of the lost piece of money (drachma) 8-10; (c.) of the prodigal son, 11-32. Luke xv. 1-32.

§ 105. (a.) He delivers the parable of the unjust steward to the disciples, 1-13; (b.) he rebukes the discontented Pharisees, 14-18; (c.) he delivers likewise the parable of Lazarus and the rich man, 19-31. Luke xvi. 1-31.


§ 108. He avoids the plots of the Pharisees, and retires into a city called Ephraim. John xi. 47-54.

According to Jerome this town is twenty, according to Eusebius eight miles north of Jerusalem; it is believed to have been situated between Shiloh and Bethel.

§ 109. He enters upon his last journey to Jerusalem. Luke xvii. 11; Matt. xix. 2; Mark x. 1.


§ 113. He replies to those inquiring about divorce. Mark x. 2-12; Matt. xix. 3-12.

§ 115. (a.) He discourses with a rich young man; he shows him the dangers of riches and the rewards of faith. Luke xviii. 18-30; Mark x. 17-31; Matt. xix. 16-30.

(b.) He adds the parable of the labourers in the vineyard; Matt. xx. 1-16.

§ 116. On his journey he again foretells his passion to the disciples; Luke xviii. 31-34; Mark x. 32-34; Matt. xx. 17-19.

§ 117. He rebukes the ambition of the sons of Zebedee. Mark x. 35-45; Matt. xx. 20-28.

§ 118. He heals a blind man near Jericho (two blind men), Luke xviii. 35-43; Mark x. 46-52; Matt. xx. 29-34.

Wieseler is of opinion, page 332, that there were two miracles, upon one and upon two blind men respectively.


§ 121. Mary anoints him during the feast at Bethany. John xii. 1-11; Mark xiv. 3-9; Matt. xxvi. 6-13.

### PART III.

#### CLOSING EVENTS.

FROM THE SOLEMN ENTRY OF CHRIST INTO JERUSALEM UNTIL HIS RETURN TO HEAVEN.—§§ 122-183.

A. From the solemn entry to the last supper.—§§ 122-152.


§ 123. The cursing of the fig-tree. Mark xi. 12-14; Matt. xxi. 18, 19.


§ 125. The fig-tree is withered by his word; he treats of the
power of faith. Mark xi. 20–25; Matt. xxi. 20–22; (vi. 14–15).


§ 127. The parable of two sons sent into a vineyard. Matt. xxi. 28–32.


§ 131. The Sadducees also question him about the wife of seven brothers. Mark xii. 18–27; Matt. xxii. 23–33; Luke xx. 27–39.

§ 132. After explaining the first commandment he is no more disturbed. Mark xii. 28–34; Matt. xxii. 34–40; Luke xx. 40.

§ 133. He himself questions the Pharisees concerning Messiah the son of David. Mark xii. 35–37; Luke xx. 41–44; Matt. xxii. 41–46.

§ 134. He censures at length the customs of the Pharisees and lawgivers. Mark xii. 38–40; Luke xx. 45–47; xiii. 34, 35; Matt. xxiii. 1–39.


§ 136. On the approach of certain Greeks he foretells the nearness of his death. The voice from heaven. John xii. 20–36.


§ 140. (c.) Watchfulness is commended because of the sudden approach of Christ, in the parable of the ten virgins (and others). Matt. xxv. 1-13.

§ 141. (d.) Concerning the coming of Christ to the last judgment. Matt. xxv. 31-46.

§ 142. The priests conspire to put Jesus to death two days before the passover. Matt. xxvi. 1-5; Mark xiv. 1, 2; Luke xxii. 1, 2.

§ 143. The traitor Judas makes a treaty with the priests. Matt. xxvi. 14-16; Mark xiv. 10, 11; Luke xxii. 3-6.


§ 146. At supper he points out who should betray him. Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 21-35.


§ 148. He foretells the dispersion of the twelve, and the fall of Peter. Matt. xxvi. 31-35; Mark xiv. 27-31; Luke xxii. 31-38; John xiii. 36-38.

§ 149. He talks about his departure to the Father, and promises the Comforter. John xiv. 1-31.

§ 150. He tells them that he is the vine, the disciples the branches. Likewise he treats of the hatred and persecution of the world. John xv. 1-27.

§ 151. He tells them of future tribulations, and of the aid of the Comforter; likewise of prayers made in his name; likewise of the flight of the disciples, which is close at hand. John xvi. 1-26.


B. From his apprehension until his death and burial.—

§§ 153-170.

§ 154. He is taken in Gethsemane. John xviii. 2-11; Matt xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-53.

§ 155. He is led to Anias (Caiaphas) the high priest. Peter’s fall. John xviii. 12-18, 25-27; Luke xxii. 54-62; Matt. xxvi. 57, 58, 69-75; Mark 53, 54, 66-72.


§ 157. Jesus is delivered to Pilate. John xviii. 28; Matt. xxvii. 1-2; Mark xv. 1; Luke xxiii. 1.


§ 159. Jesus is accused before Pilate. John xviii. 29-38; Matt. xxvii. 11-14; Mark 2-5; Luke xxiii. 2-5.


§ 162. Barabbas is released; Jesus is scourged and led away to be crucified. Matt. xxvii. 24-30; Mark xvi. 15-19; Luke xxiii. 24, 25; John xix. 1-16.

§ 163. He is led to the cross. Matt. xxvii. 31-34; Mark xv. 20-23; Luke xxiii. 26-33; John xix. 16, 17.


§ 165. They mock him as he hangs on the cross. His mother and John close beside the cross. Matt. xxvii. 39-44; Mark xv. 29-32; Luke xxiii. 35-37, 39-43; John xix. 25-27.


C. From the resurrection to the return to heaven.—

§§ 171-183.

§ 171. The women early in the morning visit the sepulchre and see that the stone has been rolled away. John
§ 172. The angels appear at the sepulchre and address the women. Luke xxiv. 4–8; Mark xvi. 5–7; Matt. xxviii. 5–7.

§ 173. The women return and announce what they have seen to the eleven disciples. John xx. 2; Luke xxiv. 9–11; Mark xvi. 8; Matt. xxviii. 8.

§ 174. Peter and John visit the sepulchre. John xx. 3–10; [Luke xxiv. 12.]

§ 175. Jesus after his resurrection appears to Mary Magdalene. John xii. 11–18; Matt. xxviii. 9–10; [Mark xvi. 9–11.]

§ 176. The watch at the sepulchre is put to flight and bribed. Matt. xxviii. 11–15.

§ 177. He accompanies the disciples who are going to Emmaus. Luke xxiv. 13–35; [Mark xvi. 12, 13.]


§ 179. He again appears to the disciples. Thomas is present. John xx. 26–29.

§ 180. He appears near the Lake of Tiberias to seven disciples who are fishing. John xxi. 1–24.

§ 181. He appears to the disciples on a mountain of Galilee. Matt. xxviii. 16–20; [Mark xvi. 15–18.]


END OF VOL. L