καίνη διαθήκη.

THE GREEK TESTAMENT,

WITH ENGLISH NOTES,

CRITICAL, PHILOLOGICAL, AND EXEGETICAL,

PARTLY SELECTED AND ARRANGED FROM THE BEST COMMENTATORS, ANCIENT AND MODERN, BUT CHIEFLY ORIGINAL.

THE WHOLE BEING ESPECIALLY ADAPTED TO THE USE OF ACADEMICAL STUDENTS, CANDIDATES FOR THE SACRED OFFICE, AND MINISTERS: THOUGH ALSO INTENDED AS A MANUAL EDITION FOR THE USE OF THEOLOGICAL READERS IN GENERAL.

By the

REV. S. T. BLOOMFIELD, D.D. F.S.A.

VICAR OF BISHROOK, RUTLAND.

FIRST AMERICAN FROM THE SECOND LONDON EDITION.

IN TWO VOLUMES.

VOL. I.

BOSTON:
PUBLISHED BY PERKINS AND MARVIN.
NEW-YORK: GOULD AND NEWMAN.
PHILADELPHIA: HENRY PERKINS.

1837.
Entered according to Act of Congress, in the year 1836,  
By Perkins and Marvin,  
in the Clerk's office of the District Court of the District of Massachusetts.
PREFAE

TO THE

AMERICAN EDITION.

The design of the Publishers in reprinting Dr. Bloomfield’s Greek Testament with English Notes, is to furnish the American public with a book, which is well adapted to aid the critical student of the New Testament Scriptures. Dr. Bloomfield is extensively known in England, and to some extent in this country, as an editor of the text of Thucydides, accompanied by a translation and learned notes. The first edition of his Greek Testament was sold off in about three years after its publication; and, a copy of the second edition having by special effort been very early procured, the American publishers have made such unexpected progress in their reprint of it, that it comes before the public many months sooner than was anticipated.

The plan of Dr. Bloomfield’s work may be briefly described to the reader. The text is formed on the basis of the last edition of Robert Stephens, adopted by Mill, and differing slightly from the vulgate text which originated in the Elzevir edition of the New Testament in 1624. In a very few cases, as the editor states, alterations of this text have been admitted, which are supported by the united authority of MSS., ancient versions, and fathers, and also the early printed editions. All conjectural emendations have been carefully excluded. Before words where the reading has been altered, an asterisk is uniformly placed, and some notice is taken of the alteration in the Notes. Brackets designate such portions of the text as are suspected of being an interpolation; brackets and a line drawn over the words designate such words or phrases as are probably or certainly spurious. Other marks are used by the editor to indicate suspected words, or such as probably need emendation. The important readings admitted by Wetstein, Matthæi, Griesbach, or Scholz, are noticed when not admitted; as is also any difference between the vulgate text and that of Stephens, adopted by the editor.

Dr. Bloomfield states, that he has bestowed great labour and care upon the division of the text into paragraphs, and also upon its punctuation. The Annotations, he says, are in a very considerable degree original; and where they are not so, they are derived from consulting all the sources of exegetical literature which are at present accessible.
In the second edition, which is here reprinted, the editor states that he has embodied the results of an attentive study of the reformers, Luther, Calvin, and Melancthon; that he has carefully revised the punctuation, and the marginal parallel references; that he has discussed more amply the claims and merits of various readings, and also various Greek and Hellenistic idioms, and introduced a far greater number of illustrations of phraseology from classical writers, and from Philo Judæus and Josephus. He has also given more regular and copious introductions to all the books of the New Testament. Some of the earlier annotations have been entirely rewritten, and many others on the more difficult passages have been greatly enlarged.

The condensation in the mode of printing has made room for all this additional matter, without enlarging the size or the price of the book; and, in this condensed form, the American publishers now proffer the work to the public.

Dr. Bloomfield published, some time since, a work entitled Recensio Synoptica, which exhibits the results of ancient and modern criticism on the New Testament in a very abridged form. The labour necessary to perform such a work, was well adapted to prepare him for the present one; to which he must have come, furnished with an extensive knowledge of what had been done by his predecessors in the business of interpretation.

Under these circumstances, and possessed of a sound and sober judgment and a discriminating mind, and having long been conversant with a wide field of classical Greek study, it was to be expected that Dr. B. would exhibit a commentary, which should be a kind of multum in parvo; and such is the fact. The reader will find, in most places of the New Testament, at least a hint of the most important opinions that have been maintained in respect to the meaning of them. I have had occasion to follow Dr. B. through two epistles which are among the longest, and I have rarely found an exception to the tenor of the above remark.

As a convenient manual for the study of the New Testament, which furnishes the student with much important information and many useful hints, I can commend this work to our religious public, and have recommended it to the publishers. But in doing this, it is not to be understood, that I pledge myself to all the results of Dr. B.’s exegetical study. He holds the rights of conscience and private judgment too high, not to concede very cheerfully to others the liberty of differing from him; and especially so, as to the sense of difficult and doubtful passages. I cannot subscribe to some of the views in this work, which have a polemical aspect in defence of the hierarchy of the English church, because, after long and patient investigation of the New Testament and of early Christian writers, I do not find any satisfactory evidence of such a modelling of the early church, either in the one or in the
other of these sources. Still less can I hold with Dr. B., that διὰ λογοτεχνοῦ 
παλιγγενσίας, in Tit. iii. 5, expresses the sentiment that regeneration accom-
panies the external rite of baptism. But cases of such a nature are very 
unfrequent in his book; and, for the most part, the expression of his opinions 
is managed with a kind, courteous, and candid spirit. His zeal for the hierar-
chy and warm attachment to his national church seem to be the strongest 
temptations that beset him, in the otherwise gentle and even tenor of his 
way.

The Notes will be found most deficient on the Apocalypse,—a book about 
the plan and object of which Dr. B. does not appear yet to have wholly 
satisfied his own mind.

Those who may differ from the author of the Notes in these volumes, in 
some respects, will be just and generous enough, I would hope, not to reject 
the good which the work contains on this account. An effort like this, to 
aid in the study of the New Testament original, and to promote critical and 
exegetical knowledge among the ministers of the gospel, deserves approba-
tion and patronage, even from those who cannot give to all the sentiments 
which the work contains, their unqualified approbation.

Dr. B. has expressed great solicitude in his letters to me, that the work 
should come before the American public in as neat and accurate a manner as 
possible. To this his request, so natural and reasonable, all possible atten-
tion has been paid.

As to the care bestowed on the printing, the work will speak for itself. 
It has been executed at the University Press, Cambridge; and those who are 
aquainted with the character of the gentlemen who have the control of this 
establishment, will be slow to believe that the mother country itself can 
furnish superintendents and correctors, who are more skilled and accurate 
than those who conduct this business. So far as I have examined, I think 
Dr. B. himself will be satisfied with the accuracy which has been attained.

May this, and every attempt to promote the knowledge of the divine word, 
be blessed of Him who gave that word in order that it should shed light 
upon the path of our duty and salvation!

M. STUART.

Andover Theol. Seminary, October 1st, 1836.
PREFACE.

In laying before the Public a fourth Work,—not less elaborate than any of those in which he has been previously engaged,—the Author feels that the approbation, with which his former labours have been received, may well remove from his mind much of that anxiety which he would otherwise have felt as to the reception of the present.

It is obviously proper, in sending forth a new Edition of the New Testament,—as it would be in editing any other ancient writings,—as well to point out to the reader the principal deficiencies, which such Edition is intended to supply, as to state the particular purposes which it is intended to answer.

As far as regards the Text of the New Testament, the present Editor is not disposed to deny, that amongst the various Editions hitherto published, sufficient evidence is afforded to enable any person competently imbued with Learning and Criticism, to ascertain the true reading. Yet what are called the Standard Texts differ considerably; especially that of Griesbach, as compared with the textus receptus, and even with that of Matthæi, or of Scholz. And it is not to be supposed that students,—or indeed readers of the New Testament in general,—have at command all the chief Standard Texts, or ordinarily possess the ability to decide between their diversities. It, therefore, seemed desirable, that such persons should be supplied with a text so constructed, that the variations from the textus receptus should be, as far as might be practicable, distinctly marked in the Text itself; and, as much as possible, not left to be learned from the Notes: and further, that the state of the evidence, in all important cases, should be laid before the reader,—together with the reasons which had induced the Editor to adopt any variation from the textus receptus; so that the Student might thence learn to judge for himself; for (as Seneca justly observes), "longum iter est per præcepta, breve et efficax per exempla." But a new recension of the text, formed on such a plan,—however desirable, and even necessary,—was not to be found in this country; nor, indeed, in any other,—based on sound principles of Criticism; the Texts for Academical and general use, on the Continent, being little more than reprints of that of Griesbach; of
which the imperfections (as will appear from what is said in these pages, and in the course of the following work) are very considerable.

And if thus great was the want of a Text fitted for such uses, how much greater was that of a consistent and suitable body of Annotation! The earliest modern Commentaries on the New Testament were little more than unconnected Scholia on passages where there seemed a "dignus vindice nodus." And no wonder; since they were formed chiefly on the model of the Scholiasts on the Classical writers; whose labours, at the revival of literature, were the only aids to the understanding of those writings. This method was, in many respects, convenient to the earlier Commentators on the Scriptures; who, not intending to form what is now called a perpetual Commentary, proposed merely to explain or illustrate such points as especially needed it, and such as they felt most able to explain. And, not unfrequently, the passages which they chose to discuss were made rather the means of displaying their own learning or reading, than of explaining the sense of their author. Indeed, even those Theologians who most successfully cultivated this branch of learning, (as Valla, Vatablus, Luther, Calvin, Melancthon, Beza, Erasmus, Strigelius, Lucas Brugensis, Zegerus, Drusius, Castalio, Scaliger, Casaubon, Capellus, Grotius, Cameron, and Priceus,) and who, in general, interpreted the New Testament in a Grammatical and Critical manner, without introducing doctrinal discussions, fell, in different degrees, into the error of only explaining what it was convenient for them to explain, and did not aim at forming a regular Commentary.¹ This system,—if system it may be called,—continued to a late period, and may be traced, more or less, in almost all the Commentators of the seventeenth century, even in Grotius himself. There were, indeed, a few exceptions, as in the case of Calvin, Luther, and Crellius; but in those instances the Commentaries were extended to so immoderate a length, as effectually to preclude their being read; and to this day they are chiefly used for reference. The very same error was committed, though by a different process, towards the close of the seventeenth century, by Cocceius and others of his school,—as Lampe, Gerdes., Wessel., and other Dutch Theologians; in whose hands the Analytical method became as pernicious, and unfavourable to the discovery of truth, as had been the Logical and Grammatical in the hands of Crellius, Schilting, and others of that School; in whose writings may be discovered the very same abuse, from excess, of what is

¹ [Indeed, it was, at that early period, scarcely possible that any one man should form a Commentary; which, as Samuel Johnson observes, "must arise from the fortuitous discoveries of many men in many devious walks of literature." and such fortuitous circumstances can only be expected to occur in the lapse of a considerable portion of time.]

N. B. The Notes within brackets have been added in the Second Edition.
good in itself, as that which is justly complained of in the Heterodox class of the Foreign Expositors of the present age. The Commentaries of our own countrymen, during the seventeenth, and part of the eighteenth century (though valuable in themselves, and of perpetual importance) partake of the same fault as those of Grotius and others in the Critici Sacri,—in being too prolix and desultory in some parts, and unsatisfactorily brief in others; no approach being made to any thing like a connected Commentary. This state of things, both here and on the Continent, also long continued; and the first attempt at any thing like a regular and connected Grammatical Commentary, formed to be read through, and not to be used for reference only—for Academical and general use, and not for that of the learned only—was made by the erudite and acute Koppe, who in 1778 commenced an Edition of the New Testament with a corrected text, short Critical Notes, and rather copious philological and exegetical Annotations, serving to establish the literal and grammatical sense; all doctrinal discussions being excluded. The learned Editor only lived to publish two Volumes, containing the Epistles to the Romans, Galatians, Ephesians, and Thessalonians; and after his death the work was continued by Heinrichs and Pott; who, however, so altered the original plan (which was excellent), as to spoil it for the purposes especially had in view by Koppe. Moreover, the principles maintained by those Editors are so heterodox, that—whatever may be the learning and ability occasionally displayed—their interpretations ought to be received with the greatest distrust and caution. Koppe himself, indeed, was not wholly free from that leaven of heterodoxy, which has worked so extensively and perniciously in the greater part of the German Commentators, for the last half century, from Semler downwards. As to the literary merits and defects of Koppe’s work, the Editor cannot better express his opinion, than in the words of the learned and judicious Pelt, Proleg. on Thess. p. 47, “Jejunam hauad raro simplicitatem nimio coeunt pretio, profantiumibus scilicet cogitationum rejectis rationibus; in multis tamen praclare sensum attigit, quamquam philologice etiam subhilitati non semper, ut decetbat, operam dederit.” To omit such decidedly heterodox works as are better passed over in silence, the Commentaries of Rosenmueller and Kuinoel have (especially the latter) much valuable matter. The work of the former, however, (besides that its principles are very objectionable) is almost wholly a compilation. Far more valuable is that of the latter; its principles, too, are better; though what are called Neologian views not unfrequently discover themselves; and the work, being too often interlarded with some of the most pestilent dogmas of Semler, Paulus, and others, though accompanied with refutations by the Editor, is very unfit to come into the hands of Students. Both the foregoing works are, moreover, some-
what faulty in the Critical and Philological departments; being occasionally deficient in accuracy, and in an acquaintance with the principles of the great Critics of the illustrious School of Bentley and Hemsterhusius, Porson and Hermann. In Fritzscbe, indeed, we see a disciple worthy of his master, the great Hermann, and an accomplished Philologist; but besides that the prolistry, and, still more, excursiveness of his Commentary, render it unfit for Academical or general use, we may say of this, as of the foregoing works, and also of Dindorf's and Morus's Annotations, and Isaac's Version (or rather Paraphrase) with Notes,—πολλα μεν έδοθη μη μηγανα, πολλα δε ληγα 1. In the exegetical works of Ernesti, Storr, Carpzov, Staudlin, Knapp, Borger, Tittmann, Winer, Heydenreich, Laumann, Tholuck, Emmerling, Bornemann, and Pelt, there is, for the most part, little which is really objectionable in principle; but they are more or less characterised by prolistry, obscurity, and above all, the want of a clear and well-digested arrangement. In short, as it has been truly observed by the learned Pelt, in the Preface to his Commentary on Thessalonians,—"Quis neget, omnes fere N. T. libros novâ indigere eaque accuratioré, et ad nostri temporis necessitates accommodatâ expositione; quæ grammaticis, historicis, Criticis, alisque rationibus quæ in commentario conficiendo in censum venire solent, satisfaciatur?"

Hence it is abundantly apparent, that an Edition of the New Testament, with Critical and exegetical apparatus, formed with a due regard to the advanced state of Biblical science at the present day, 3 and in other respects

1 How can we fail to lament, that while we see the learned Critics acknowledging the sense, which the immutable laws of Verbal Criticism compel us to assign to Scripture, we should also see him caught in the toils of that miserable sophistry, which entangles the ordinary and half-learned sciolists and sceptics of his country!

[1 say half-learned; for, as Mr. Rose truly observes, "Rationalism is laughed to scorn by the real philologists of Germany, as the emptiness of their religious theories by genuine philosophers. The Rationalists have learning on subjects to which they have applied themselves,—the illustration of manners and customs, or the investigation of antiquities; whatever, in fact, relates to the mere exterior in which Scriptural truth is covered."

2 The same want had been before perceived by the acute and learned Winer, as may be seen in his Oratio de emendandâ Interpretatione Nov. Test. Lips. 1823, 8vo, and in his preface to an useful edition of the Epistle to the Galatians, intended to be a specimen of what he thought was proper to be done on the whole of the New Testament.

3 [That Biblical science has greatly advanced within the lifetime of those who have mainly contributed to produce that advance, is undeniable. That such should be the case is not surprising, since (as Dr. Hey has observed) "there is no kind of mental improvement which does not improve Criticism." Polite arts refine our taste; and science ripens our judgment, and strengthens our understanding. And not only has Biblical science advanced and is advancing, but the safety of the religion itself requires that it should continue to advance. "Let then (to use the words of the great Cudworth) no man, in pursuit of the name of an applied sobriety, imagine that we can go too far or be too well read in the book of God's Divinity, or in the book of God's works, Philosophy; but rather let men awaken themselves, and vigorously pursue an endless progress of proficiency in
adapted for Academical and general use as a Manual, is still a Desideratum. The older exegetical works of the English School are confessedly insufficient of themselves for the purposes which they were originally intended to serve; and the later and elementary works (besides being for the most part very superficial and unscientific) are so modelled on the older ones, as to be little promotive of their professed object. In fact, in all didactic works intended for Academical and for general use, it is now indispensable, that the matter contained in them should not only be as complete as possible in itself; but should fully attain to the standard of knowledge actually reached in the works of those who have most advanced the science therein treated of.

This acknowledged want it has been the endeavour of the present Editor to supply; with what degree of success, he leaves to the learned and candid reader to determine; and he will now proceed to unfold the plan of the present Work, to state the principles of Criticism and Interpretation by which he has been guided, and the purposes which it is especially intended to answer.

The Text has been formed (after long and repeated examinations of the whole of the New Testament for that purpose solely) on the basis of the last Edition of R. Stephens, adopted by Mill, whose text differs very slightly from, but is admitted to be preferable to, the common Text, which originated in the Elzevir Edition of 1624. From this there has been no deviation, except on the most preponderating evidence; critical conjecture being wholly excluded; and such alterations only introduced, as rest on the united authority of MSS., ancient Versions and Fathers, and the early-printed Editions,—but especially upon the invaluable Editio Princeps; and which had been already adopted in one or more of the Critical Editions of Bengel, Wetstein, Griesbach, Matthai, and Scholz. And here the Editor must avow his total dissent, though not from the Canons of Criticism professedly acted upon by Griesbach in his Edition of the New Testament, yet altogether from the system of Recensions first promulgated by him, and founded, as the Editor apprehends, upon a misapplication of those

both."* How necessary it is, in times like the present, that the standard of Biblical study should be raised, has been evinced, with his usual ability, by the Bishop of London; and also by Mr. Prebendary Raikes, in his instructive little work, entitled "Remarks on Clerical Education.""

* [Conjectural emendations, indeed, are at once unnecessary (with so many MSS.) and presumptuous; they foolish, as often founded on ignorance of the contents and true character of the Book, on which the Conjecturers have chosen to try their ingenuity. To this effect, it is well observed by the learned Editor of the New Testament recently published at Bâle, "Sponte patet, multis in locis Sacri Codicis nec Hemsterhusianas nec Gronoviienses emendationes esse ferendas, si isti viri, dum vel maximo acume et doctrine substitutae pollerent, Spiritu illo vivifico, quo sacros Scriptores concitatos intelligimus, expertes forent. Nec enim in Scriptoribus, qui dicuntur, profanis, res critica absque ingenii quodam cum autore consortio confici poterit."*]
canons. The perpetual, and, for the most part, needless cancellings,\(^1\) and alterations of all kinds, introduced by Griesbach, evince a temerity which would have been highly censurable even in editing a profane writer, but, when made in the Sacred Volume, they involve also a charge of irreverence for the Book which was intended to make men "wise unto salvation\(^2\)."

In most respects the Editor coincides with the views of Matthæi (whose Edition of the N. T. is pronounced by Bp. Middleton to be by far the best yet seen), and, in a great measure, with those of the learned and independent Scholz.

Further, the present Editor has so constructed his Text, that the reader shall possess the advantage of having before him both the Stephaniæ text and also the corrected text formed on the best MS. ancient Versions and early Editions. To advert to the various kinds of alterations of the common text, as they arise from the omission or the insertion of words, or from a change of one word into another,—nothing whatever has been omitted which has a place in the Stephaniæ Text; such words only as are, by the almost universal consent of Editors and Critics, regarded as interpolations, being here placed within brackets, more or less inclusive, according to the degree of suspicion attached to them. Nothing has been inserted but on the same weighty authority; and even those words are pointed out as insertions by being expressed in a smaller character. All altered readings have asterisks prefixed, the old ones being invariably indicated in the Notes. And such readings as, though left untouched, are by eminent Critics thought to need alteration, have a † prefixed. [Such words (very few in number) as are, on good grounds, supposed to be corrupt readings, though the MSS. supply not the means of emendation, are designated by an obelus.] As to Various Readings, the most important are noticed; chiefly those which, though not admitted into the text of the present Edition, have been adopted by one or more of the four great Editors, Wetstein, Matthæi, Griesbach, and Scholz, or are found in the Edition Princeps; or those wherein the

\(^1\) In justification of these, it has generally been urged, that the words, phrases, or clauses, so thrown out are glossematical, and therefore spurious. On this point, however, the present Editor is entirely at issue with the Griesbachian School; and he has much pleasure in referring his readers to a masterly Commentatio by C. C. Tittmann de Glossematicis N. T. recte investigandis, (at p. 501 sqq. of his Opus, Theolog. Lips. 1803.) as also an able and instructive Dissertation of Bornemann de Glossematicis N. T. caudë dijudicandis, Lips. 1830, who there completely refutes the rash assertions of Wassenbergh, in a Dissertation de Glossis appended to Valek. Scholia ad N. T., and ably distributes these pretended Glosses under five Classes.

\(^2\) Thus it is well observed by the profoundly learned Valkemaer in his Schol. in N. T. Tom. ii. p. 360. "Qui talia in Auctoribus profanis perelitari vellet, omnium sibilis exciperetur, nedum talia tentare licet in Sacris, ubi Critica exeicenda sobria et modesta, ut a superstitione quidem libera, sic tamen multo magis a temeritate."
common Text differs from that of Stephens. In such cases, the reasons for non-adoption are usually adduced. And this has always been done in the case of alterations of the Text, however minute. The Critical Notes are almost entirely original, and chiefly serve to give reasons for the methods pursued in forming the Text. Such Notes would have been brought forward more frequently, had not their introduction been forbidden by the brevity necessary to be preserved in a work of this nature. It also seemed to the Editor more advisable to treat fully and (he trusts) satisfactorily on a comparatively small number of controverted passages, than to introduce frequent, though brief, and therefore unsatisfactory, Critical remarks.

The division of the Text, not into verses (though these are expressed in the inner margin), but paragraphs, is agreeable to the custom of the most eminent Editors, from Wetst. downwards, and can need no justification. Certain it is that scarcely any thing could have had a more unfavourable effect on the interpretation of the New Testament than H. Stephens’s breaking up the whole into verses; thus, occasionally, dissevering clauses which are closely connected in sense.

The Punctuation has been throughout most carefully corrected and adjusted, from a comparison of all the best Editions, from the Editio Princeps to that of Scholz. To each verse is subjoined, in the outer margin, a select body of the most apposite Parallel References, as adopted by Bp. Lloyd from Curcellas. The citations from the Old Testament are expressed as such by being spaced out; and the words of any speaker are indicated by an appropriate mode of punctuation, and by the use of a Capital letter to designate the commencement of those words.

To advert to the Exegetical Notes: — These are, for the most part, of the kind found in the best Critical Editions of the Greek Classical writers; being intended to comprise whatever respects the interpretation, and tends to the establishment of the Grammatical sense: and in order thereto, great pains have been taken to trace the connexion and scope of the passage under discussion1. And here, together with the greatest comprehensiveness, there has been adopted the utmost compression consistent with perspicuity; so as to form an Epitome of exegetical and philological annotation. The method systematically adopted by the present Annotator, in order to ascen-

1 In this department of his labours the Editor has availed himself of the valuable assistance (though not unfrequently failed him) of Chrysostom, Theophylact, Enthymius, and Theodoret; of Calvin, Gratius, Crellius, Carpzov, Koppe, Pott, Heinrichs, Rosenmueller, Kuinoel, and others of the more recent Foreign Commentators; as also, of our own divines, Hammond, Whitby, Locke, Peirce, Benson, Doddrige, Chandler, Newcome, Campbell, Macknight; and finally, Dr. A. Clarke and Mr. Scott, to the various merits and general excellence of whose elaborate Commentary the Editor (widely as he differs from that pious writer on a few points of doctrine, and some matters of doubtful disputation) bears most decided testimony.
tain the sense of passages of very doubtful or disputed meaning, has been this; to seek their illustration. 1. From parallel passages of the N. T., or passages where the same, or a similar phrase, occurs either in the writer himself, or in the other writers of the N. T. or the O. T.; thus making Scripture its own Interpreter. 2. From passages of the Septuagint (including the Apocrypha), Josephus, and Philo. 3. From the Apostolical Fathers. 4. From Apocryphal writings of undoubted antiquity; and which, whatever may be their claims to inspiration, are, at least, of considerable utility, as indicating the Theological opinions of the times when they were written, whatever those might be, whether earlier or later than the N. T.; in the former case, showing the opinions of the Jews previous to the promulgation of the Gospel; in the latter, contributing, in various ways, to the interpretation of the N. T., and often establishing its authenticity and uncorrupted preservation. 5. From Rabbinical writers of unquestionable antiquity. 6. From the Fathers in general, Greek and Latin, of the first four centuries, including the Greek Commentators, Theodoret, Theophylact, Euthymius, and CEcumenius. 7. From the Greek Classical writers, especially those who lived after the formation of the Alexandrian and Hellenistic, Common or popular dialect. The illustrations derived from this last source are generally original; and when not specifically ascribed to any commentator or critic, may, in almost all cases, be so considered.

The Annotations have been partly derived, with due acknowledgment, wherever practicable, from the most eminent Commentators, ancient and modern; but they are in a very considerable degree original. In their general character, they are elementary, and introductory to the larger Commentaries; and they especially and systematically indicate and establish what the Editor conceives to be the true interpretation of disputed passages.1

In the present work, the editor has (as in his Recensio Synoptica) seen reason continually to search out the fountain-heads of interpretation; as found in Chrysostom, and other eminent Greek Fathers, Commentators, Scholiasts, and Glossographers. And if he be thought by some to have employed

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1 [The Editor has endeavoured, on controverted passages, to ascertain the one true, and therefore only sense, namely, that intended by the sacred writer. For, in opposition to the notion of certain Theologians (as Doddridge), that the words of Scripture mean all that they may mean, (formed on the Canon of Cocceius, "Verba SS. tantum semper valere valere quantum possunt,"”) the Editor contends that there is only one true sense—that in the mind of the sacred writer. In the words of the learned Becher, Praef. ad Titmann de Synonymis, P. II., “Falsa est quævis interpretatio, quæ in verbis quœrit aliam sententiam, quam scriptor ipse in animo habuit, et verbis suis cogitari ab aliis vobis.” Indeed, Doddridge, in thus adopting the above Canon, ought to have attended to the words there following, which were meant to limit it, and would make its use comparatively safe: “Et esse in omni eo sensu accipienda, quem significare possunt, juxta emphasis verborum, usitatum rationem phrasios ἀξιοθείαν rerum, et ἀξιοθείαν scripture.”]
unnecessary pains in ascertaining the antiquity of interpretations, he would beg them to ponder the weighty observation of Bp. Middleton, who remarks, that "Theologians would do well to notice the antiquity of the opinions which they defend, because that antiquity is sometimes no inconsiderable evidence of truth." He has, however, carefully repressed any undue pre-possession either in favor of antiquity, or of novelty, and we may say, in the words of Strabo, βουλομαι τὸ ἀκριβὲς, ἄν τε παλαιὸν ἄν τε νῖον. He has everywhere endeavoured to combine simple and solid old views with ingenious and learned new ones; ever bearing in mind (with due restriction) the profound remark of Thucydides, when speaking of the union of youth with age in deliberation and counsel, νομίσατε νεότιτα μὲν καὶ γῆρας ἄνεν άλλήλων μηδὲν δίνασθαι ὧμοι δὲ τὸ τε φαύλον καὶ τὸ μέσον καὶ τὸ πάνυ ἄκριβὲς ἄν ξυνηρασθὲν μάλιστ' ἄν ἵσγες.

It has been the Author's fortune sometimes to justify and confirm, by the suffrage of antiquity, what had been unjustly distrusted, and rejected as mere novelty; but far more frequently to show the solid grounds of interpretations, which it had been too long the fashion to reject, merely because they were common; though, from their antiquity and general reception, they might have been presumed to be true; for, to use the words of Cicero, "Opinionum commenta delet dies, Natura ac veritatis judicia confirmat."

In ascertaining the true interpretation, the Editor has always aimed especially at settling the Grammatical and literal sense of any disputed passage; mindful of the pithy dictum of the great Scaliger, "that all controversies in Theology arose from mistakes in Grammar," meaning thereby, in an extended sense, Philology in general. Thus the immortal Luther (as appears from Tittmann de Synonymis, p. 41.) was accustomed to assert, "optimum Grammaticum, eum etiam optimum Theologum esse." Indeed, as Bp. Middleton well observes, "when we consider how many there are, who seek to warp the Scriptures to their own views and prepossessions, Verbal Criticism seems to be the only barrier that can be opposed successfully against heresy and schism."

1 Thus it is profoundly observed by the illustrious Bacon, Nov. Org. i. 56, "Reperiantur ingenia alia in admirationem Antiquitatis, alia in amorem et amplexum Novitatis effusa; paucas vero ejus temperamenti sunt, ut modum tenere possint, quin aut quae recte positae sunt ab Antiquis convellant, aut ea contennant que recte afferuntur a Novis. Hoc vero magno scientiarum et Philosophiae detrimento fit, ut studia potius sint Antiquitatis et Novitatis, quam judicia: Veritas autem non a felicitate temporis aliquius, quae res varia est; sed a lumine Natura et Experientiae, quod aeternum est, petenda est." The folly of an excessive fondness for either is ably pointed out by the same great writer De Augm. Scient. L. 11.

2 [On this see Becher's Preface (pp. x. & xi.) to P. ii. of Tittmann de Synon.]

3 [Melancthon, too, used to say, "non posse evadere bonum Theologum, qui non antea fuerit bonus Interpres; neque posse Scripturam intelligi theologice, nisi antea intellecta sit grammatico."
The present Annotator has, moreover, especially kept in view simplicity of sense, in opposition to contort, however erudite, interpretations. On which subject it was well observed by the acute Maldonati, "Verior aliquando Vulgi quam sapientum sententia est, quod dum simplicius veritatem quaerit, facilius invent." Words and phrases must not be taken in some recondite sense, which men of learning and ingenuity, in support of an hypothesis, may devise; but in the ordinary sense of the words, wherein the persons addressed, whether by preaching or writing, would be likely to understand them.

It is an admirable remark of Bp. Middleton, Gr. Ar. p. 539: "It is better to understand phrases according to their obvious import, even though we should be compelled to leave the proof of their fitness to more fortunate inquiry. When once we begin to withhold from words their ordinary and natural signification, we must not complain, if Infidels charge our Religion with mysticism, or its expositors with fraud."

The editor would further state, that all pretended Pleonasms, Hebraisms, &c. are in the present work disallowed, as well as all other philological devices to dilute, pare down, or explain away the sense. Above all, care has been taken not to lower the dignity of certain portions of the New Testament by ill judged attempts at explanation, where all explanation must fall short. [However, in such a case, as Dr. Hey well observes, "Men may be said to understand any subject, when they see all that can be seen of it by man."]

As to the much controverted subject of the style of the New Testament, the present editor is opposed to the opinions alike of those who regard the Greek as pure, and even elegant; and, of those who pronounce it barbarous and ungrammatical. To maintain the former, after the labours of so many eminent writers from Vorstius downwards, were a vain attempt; and as to the latter, it surely does not follow that, because some words are found nowhere else, they were coined by the Sacred writers, or were barbarous; since there is great reason to suppose, that the Classical authors preserved to us do not contain a tenth part of the Greek language, as it existed at the beginning of the Christian era. The words or phrases then may have

1 See the excellent Dissertation of Tittmann de Simplicitate in Interpretatione N. T. and another de Causis contortarum Interpret. N. T. p. 239—281. de Synon. N. T.

Accordingly, he has carefully noted those enumerations of vices which not unfrequently occur in the New Testament (especially in St. Paul’s writings), and which the generality of Commentators (especially the recent foreign Expositors) usually consider as merely put καθαρόντας, as a censure of all sorts of vice; thus avoiding the trouble of explanation. Whereas the Editor has, he treats, succeeded, in every such case, in tracing a plan, and showing the distinctive meaning of the terms. For examples, the reader is referred to Rom. i. 29. sqq. Galat. v. 19—21. 2 Tim. ii. 5.]
been used by the best writers; or they may have formed part of the provincial or popular\(^1\), colloquial and domestic phraseology, not preserved in any of the remains of antiquity. As to the non-observance of the rules laid down by the Greek Grammarians, sometimes imputed as a fault to the writers of the N. T., it is an excellent distinction of Tittmann de Syn. p. 231, "Scriptores sacri grammaticas quidem leges servarunt, non autem grammaticorum\(^2\)."

But to return, it has been the uniform practice of the present Editor fairly to avow, and fully to meet, the innumerable difficulties to be found in the N. T., especially in the Epistles, those best interpreters of the Gospels. But, in order to find space, within the narrow limits of a manual Edition, for occasionally dilating on passages of acknowledged difficulty\(^3\),—he has systematically excluded all such remarks as seemed trite and obvious, or likely to occur to an attentive reader; and such as might well be derived from Lexicons and Dictionaries of all kinds; as also from works

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\(^1\) [This is a matter of more consequence than it would, at first sight, appear to be; since there can be no doubt that very great mistakes concerning the sense of Scripture (and some even involving doctrines) have arisen from not bearing in mind the popular cast of the style of the New Testament. Inasmuch that it is the opinion of Dr. Hey (in his Lect. p. 5.) that "the chief difficulty as to expressions in Divinity arises from not considering them as popular." And so Tittmann de Synon. p. 216. "Et ea ortonis Scriptorum sacrorum natura, ut ad vitæ communis locendi consuetudinem quam proximè accedat. Sed in ipsa consuetudinis (qui indecet pariter ac docti utuntur) ea in dolores est, ut syntaxeos, quantum legibus illis non necessariis constat, vincula aegermine patiatur. Unde fit, ut sermon vitae communis fore omnes locendi formas habeat, quibus idioma constans, et schemata orationis. Non est igitur mirandum, quod sacros scriptores mixtum illud diecendi genus reperiri, cujus causas qui optimo perspectus habuerit, non dubitet quin optimum illorum interpretum esse dicanmus."

\(^2\) See the Dissertation of the same writer, "de Scriptorum N. T. Diligenti Grammatica recta aestimandâ."

[There are not wanting expressions in the New Testament which are rejected by some rash Critics, on the score of being formed contrary to analogy. But there are few of the most perfect Classical writers which might not furnish some such instances. As an example of which, may be noted, a form of expression occurring in one of the most finished compositions of antiquity—the Phenissae of Euripides, v. 405. καὶ τεῦτο λυπόντως, ξύν ας ρησι τοῖς ἐν οὐσίᾳ. Now here ξυνας is rejected by many Critics, (as Vahlen and Pierse,) on the ground of being formed contrary to all analogy. Person, however, prudently forbears to make any alteration; "since, (says he,) Euripides may have violated the usual rules for the sake of a stronger antithesis." Thus, in a similar manner, may we usually account for such violations of analogy in the New Testament: e. gr. Phil. ii. 30. on the disputed question παραβολολέονtha; where see Note.

\(^3\) The difficulties of Scripture, as they must not be underrated, so neither are they to be magnified beyond due bounds. "From either extreme," says the learned Bp. Van Mijlker, in his Bumpt. Lect. p. 217, "evil consequences may arise: from the one, carelessness or presumption; from the other, blind submission to spiritual guides, or a morbid indisposition to rational inquiry. In either case, encouragement will be given to the dissemination of error; and Romanism, on the one hand, or Fanaticism, on the other, may be favoured; and the privilege of using the Word may be arrogantly monopolized by the Ministers, or irreverently assumed by such as are wholly destitute of the acquirements necessary for the Interpreter."
introductory to the study of the N. T., — and especially from Mr. Horne’s invaluable Introduction; which the Editor considers quite indispensable to every Student, and reader of this work, who would hope to use it with full advantage.

To some persons the remarkable diversity of interpretations may appear unaccountable. Yet this is no proof that the sense of Scripture is too uncertain to be ascertained; but merely that Exegetical science was for a long time, and has been, until a comparatively late period, in a very imperfect state. ¹ The same diversities, indeed, occur, though in a less degree, in the Annotations on other ancient writers. And it is well accounted for, both from the great difficulty of the Books of the N. T., and also from the manifest insufficiency, as Critics and Philologists, of by far the greater part of those who have taken upon themselves to determine the sense of Scripture; few of whom have employed that accurate and scientific mode of interpretation, found in the Annotations of the great Critics and Philologists of the seventeenth, eighteenth, and nineteenth centuries on the Greek Classical writers. To introduce this into the interpretation of the N. T. has been, in the present work, (as in his Recensio Synoptica,) the especial aim of the Editor; in fact, to accomplish that for the New Testament which he had already, in his two preceding works, effected for Thucydides.

The Editor may be permitted to observe, that one principal motive which first induced him seriously to apply himself to the Critical study of the New Testament, was,—that he might be enabled to prove to infidels that the Sacred Volume is not, as they aver, unintelligible, but that it can be shown to be everywhere susceptible of a rational and consistent sense; if only the same means be taken to ascertain that sense, which have been bestowed on other ancient writings,—nay, even on some modern ones².

¹ Thus it is justly observed by the learned Tittmann, “Tirones hodie discurrunt ac norunt, quae doctissimi olim viri vix mente divinarunt.” This is especially the case with respect to the Greek Article, Greek Syntax, Etymology, the nature of language in general, and especially that of the diction of the New Testament writers.

² [This involves an interesting inquiry,—namely, whether the same principles must govern the interpretation of the New Testament, as those which are used in explaining other ancient writings. Now, Planck, in his Introduction to Sacred Philology, says, that the very same principles must be acted on. But Professor Turner of New York, in his Translation of that Work, judiciously modifies the rule as follows: “It cannot be denied, that the same principles must govern the interpretation of Scripture as are used in explaining other writings. And yet, the peculiar character of certain portions of Scripture is such as to allow, and very reasonably too, an interpretation, which could not with certainty be elicited, without conceding such a view of their character as cannot be pretended to apply to that of any other writings extant. I refer to whatever portions of the Old Testament are really typical of events connected with the New Dispensation; and also to those portions...
Finally, the Editor has made it his particular care to give a new literal version of, or close paraphrase on, all passages of more than ordinary difficulty, and a regular series of glossarial Notes on all words and phrases which required it. In the latter he has endeavoured, in some instances, to combine and arrange what is scattered in the works of various Lexicographers and Philologists, and in others to supply their deficiencies. In all terms of dubious import he has endeavoured not only to fix the sense, but (in the words of Johnson) "to mark the progress of their meaning, and show by what gradations of intermediate sense, they have passed from their primitive to their remote and accidental signification."

The Editor cannot conclude without expressing his feelings of devout thankfulness for that Gracious Aid from above, by which, under the pressure of various and formidable difficulties, and with such slender means only, as an inconsiderable benefice in an obscure situation could supply, he has been enabled to complete two such arduous, and, he trusts, not unimportant Theological works as his Recensio Synoptica and the present Edition of the New Test.; works which, as a faithfully attached Son of the Church of England, he has the highest satisfaction in reflecting are so strongly confirmatory of her doctrines, discipline, and principles. May she derive that accession of support from the contents of the present work, which it is calculated to supply! Then indeed, unsparing as have been the sacrifices of the prophecies, which, while they declare truths and facts in immediate connection with that religious system under which the authors lived, do also announce other facts of a subsequent age, and identified with doctrines and realities belonging to the Gospel. This is not the place to discuss the whole subject connected with this remark, but the scriptural fact on which it was founded constitutes a striking difference between some portions of Scripture and ordinary writings. In such cases, therefore, the allowed principles by which writings in general are explained, are not of themselves sufficient. The comment on the New Testament, which can in no case be proved to be incorrect, must be regarded by the Christian expositor in the light of a principle beyond the ordinary principles of interpretation, and must become an additional aid to him in eliciting the true meaning. Compare Ps. viii. with Heb. ii. 6—9." In confirmation and illustration of the above view, may be added an important remark of Servius, in his Catena on Job, thus translated by Bp. Warburton, Works, Vol. v. p. 378: "It is fit we should understand names according to the nature of the subject matter, and not mould and model the truth of things on the abusive signification of words." Now, the rock on which the German Commentators split, is the attending to words only, and neglecting things. The usus loquendi can but show what may be the sense. It is the scope of the composition and the intent of the author, the series orationis and the nature of the Gospel system, that can elicit what is the sense. Finally, no interpretation that introduces any inconsequence of reasoning into the Divine Word is to be admitted; since it is infinitely more credible that error should be in the exposition of the interpreter, than incoherence in the sacred writer's discourse.

1 [And thus, in effect, the Church of Christ. For, to use the words of my old and revered friend the late Dr. Samuel Parr, "the Church of England has not ceased to be the Church of Christ, because, in one sense of the expression, it is the religion of the State. Whatever ideas men may entertain upon the subject of Christian liberty, no clear and satisfactory evidence has been adduced from which it appears that national religion is inconsistent either with the express commands or the vital spirit of Christianity."
fices of health, fortune, comfort,—and whatever renders life desirable,—which he has so long made in her service,—he will not, under any circumstances, think that he "has laboured in vain and spent his strength for nought;" but, looking forward to that final "recompense of reward," which he humbly hopes to receive at the great day of Account from the Chief Shepherd, and Lord of the Vineyard, he will ever say, in the words of the Apostle, ἔν τῷ ζωῆς καὶ χαρῆσομαι!
PREFACE
TO THE
SECOND EDITION.

It is with feelings of no ordinary satisfaction, that the Author sits down to again address himself to the Public, in a second Edition,—after so short a period, as that which has elapsed, since he laid before them the first. That a very large impression, of a newly introduced work, should have been thus exhausted in little more than three years from the publication,—is a testimony of the public approbation, of which the Writer may justly feel proud. Nevertheless he did not allow the voice of public approbation, testified from a very early period, to relax his diligence in future;—but rather found in it the strongest incentive to increased exertions, in order still further to merit that approbation. He was, moreover, aware that the work, notwithstanding the labour and pains already employed in its construction, was susceptible of considerable improvement: nay, he well knew that it would have been far superior to what it was,—but for certain unfavourable circumstances (hereafter adverted to) under which it was formed. Though, at the same time, he was sensible that no first Edition of a work, on a plan so new and extensive, had any chance of being what it ought to be, and might afterwards become. Accordingly, not long after the publication of the first Edition, and as soon as there seemed a probability of a second being called for,—he thought it essential for him to ascertain the points of improvement, of which the work was susceptible. In doing this, he did not allow himself to be guided solely by his own judgment;—but availed himself of the councils of several eminent Biblical Scholars, both in this and in foreign countries. He also occupied a considerable time in searching the great Public Libraries of London and Cambridge, for the purpose of examining such scarce Exegetical books, on the New Testament, the use of which could not otherwise be obtained; and he diligently sought after, and for the most part procured, such other works of rarity and value, British and Foreign, as had not heretofore formed part of his collection. And as he had before carefully traced the fountain-heads of interpretation,—as found in the early Fathers and the ancient Commen-
tators, Scholiasts, and Glossographers,—so now thought it expedient to turn his especial attention to a class of writers which had been almost wholly neglected by Expositors,—the great Reformers, both of the continent and of this country,—especially Luther, Calvin, and Melancthon; and not in their Expository writings only, but in their Theological works in general: and in respect to English Theology, he did not confine himself to the Reformers, but extended his examination to those mighty "Masters in Israel," who succeeded our Reformers, and flourished from the age of Elizabeth down to the middle of the last century. These he carefully went through, in order to bring forward such matter as seemed especially important, at this day, to the interpretation of the New Testament. After a diligent use of all the works above mentioned, the Editor applied himself to an examination of the interpretation of the whole N. T. anew; employing therein the important aids derived from those many valuable works; but, at the same time, freely exercising his own judgment, and again putting in the balance the various interpretations of controverted passages proposed by different Expositors. With what success he has carried into execution the extensive plan of improvement which, after mature deliberation, he had laid down, will appear from an examination of the work itself. And in order that the reader may the better understand the points of difference between the former Edition and the present, the following specification of the nature and extent of the various alterations introduced into the latter, may be not unacceptable. These may be distributed into two classes,—1. external, as regards the form and appearance of the work; 2. internal, as respects its intrinsic merits. As to the former, since, in the first Edition, the size of the page of letter-press was so unusually wide in form, as to leave far too small a margin,—the Author directed that in the present, the margin should be enlarged by a small diminution of the width of the typographical form, yet so as not to diminish the quantity of matter in a line. As to the typography, that of the first Edition could not easily be surpassed; yet, notwithstanding the Editor's diligence, from various causes, not necessary to be detailed, many more errors of the press remained in the Notes, than he could have wished. In the present Edition the greatest exertions have been made by the Editor to secure the utmost possible accuracy: in the furtherance of which important object, he has been much aided by the truly respectable Establishment of Messrs. Gilbert and Rivington, especially the latter, whose sound Classical learning and unwearied vigilance secured such an attention to the Author's corrections in proof, as to render a second Revise (which the shortness of the time forbade) almost unnecessary; and thus materially to lessen the disadvantages of his very great distance from the
Press. Insomuch that, upon the whole, a degree of accuracy, the Author trusts, has been attained in the present work, somewhat unusual, at least in this country.

To pass on to the internal alterations, and, it is hoped, amendments,—first, the Punctuation of the Text (a matter of no small importance) has been every where most carefully revised, and, the Editor hopes, very considerably improved. In adjusting this, it was his aim to steer a due medium between the two extremes,—one (into which the earlier Editors fell), that of placing too many stops; and the other (that of the recent Foreign Scholars) of employing too few. Thus (to descend to particulars) the colon has been frequently used, where the earlier Editors had employed the period; thereby, too often, breaking up the continuity of the discourse; which is above all things to be avoided, especially in the Epistles of St. Paul. It is, indeed, a no small deficiency in the system of Greek Punctuation, that it is unprovided with the semicolon. To lessen that want, the Editor has occasionally employed the period followed by a small (instead of a capital) letter, as answering to our colon; and the Greek colon, correspondently to our semicolon. The period followed by a capital he has employed for the purpose of marking the semi-sections. In the use of the comma he has, (after the example of all the recent foreign Scholars of eminence,) deviated still more from the early and ordinary mode of punctuation,—which, by loading a long sentence with commas, and needlessly breaking it up into minute portions, throws an obscurity over the whole passage, and accordingly tends rather to impede than to aid the understanding of the sense. The Editor, however, has very rarely introduced any material change of punctuation, except on the authority of one or more of the great Editors, from the time of Wetstein downwards; or sometimes that of Robert Stephens, in the rare and valuable Edition called the "O mirificam." And in all cases he has been careful to adapt the punctuation to what, in the Notes, has been, he trusts on good grounds, shown to be the true interpretation.

The Marginal Parallels have been carefully examined, and some errors in figures have been discovered and corrected. Of these so called Parallels, derived from Curcellaeus, the Editor has ventured to reject a few, which were by no means parallel. In the first three Gospels they have been all of them transferred from the outer Margin to the Notes, where they are printed in Italics, within brackets. The place they formerly occupied has been assigned to what, the Editor is persuaded, the reader will find singularly useful; and for which feature of the work he was indebted to the recent Foreign Edition of the New Testament, for Academic use, by Prof. Vater. Thus, in each of the first three Gospels, the
reader will find placed before him at one view, in immediate juxta-position, references to all the portions of the other two, parallel, in subject and words, to any portion of the one under perusal. And where no such marginal parallels are found opposite to any portion, it may be presumed that that portion is peculiar to the Gospel in which it is contained.

To pass on to the Text itself,—it will be found, with a few exceptions, the same as in the preceding Edition; and with reason;—since the Editor's opinions, as to the origin and character of the Griesbachian text, are, after much further research, precisely the same as before. He is still firmly persuaded, that the most ancient MSS., of the Western and Alexandrian Family, do not present so pure a text, as that of some comparatively modern ones, of the Constantinopolitan Family; and represented, with few exceptions, in the invaluable Edition Princeps, for which we are indebted to the munificence of Cardinal Ximenes. In short, he has no doubt that the texts of the first mentioned MSS. were systematically altered, for various reasons, by the early Biblical Critics: thus exemplifying what Lord Bacon says (de Augm. Scient. i. 9.), that "the most corrected copies are commonly the least correct." In deference, however, to the opinions of other scholars, the Editor has, in the present Edition, more frequently introduced the mark ‡ expressive of doubt.

Of the Annotations, Critical and Exegetical, the former, discussing the true reading of passages, will be found, in the present Edition, far more numerous; and several of those contained in the preceding, will in this be found enlarged, or in some respects, it is hoped, more or less improved, and not a few re-written. The same may be said of another class of notes closely connected in their nature with those,—namely, Critical discussions on the Greek idioms, especially respecting the Hellenistic dialect found in the Alexandrian and later writers, as compared with the phraseology of the earlier and purer authors. But the most extensive and important additions will be found,—where they were most needed,—in the Exegetical notes. Now these, in the former Edition, were not so much in continuity as seemed desirable; there being too often a want of that connecting thread which binds all together. This, and occasionally the passing over of certain matters, which to some persons required elucidation,—or others which seemed too extensive to be treated of in a work

1 On this important subject the Author refers his readers, for proofs and particulars, to the learned Prolegomena of Prof. Scholz, to his Critical Edition of the New Testament with various readings, now in progress, and on the point of being completed,—the result of a quarter of a century's unweared labours in collating MSS. in every part of Europe. A monument of diligence and erudition rarely surpassed, and by which he has laid the Christian world under greater obligations than any Critical Editor since the time of the illustrious Wetstein. See also the able and instructive Prolegomena to Bagster’s Polyglott, by Professor Lee.
of this nature,—had almost entirely arisen from the Annotator's fear of overrunning the limits prescribed to the work. In the present Edition, these deficiencies have been studiously supplied, and the connexion and course of argument regularly traced; and no topics have been avoided merely from their extensiveness,—except such as respect matters of Chronology and the Harmony of the Gospels (on which he begs to refer his readers to the elaborate works of Dr. Hales, Mr. Townsend, and Mr. Greswell), or of Biblical Antiquities, on which he refers them to Mr. Horne's invaluable Introduction. The general sense, too, of a whole passage will in this be found far more frequently laid down than in the former Edition: a procedure agreeable to good taste and propriety. For since, by his Critical examination of the construction of a passage, and the import of words and phrases contained therein, the Commentator has, as it were, to take it in pieces, in order to point out the structure and import; so, by a neat paraphrastic version, conveying the full sense, he is enabled to put it together again, and present it as a whole. Moreover, a far greater number of illustrations of the phraseology or sense from the Classical writers, and likewise from Josephus and Philo Judaeus, (for the most part original,) are now adduced: as also a still more regular series of glossarial notes on words or phrases involving any difficulty.

Another important feature of the present Edition is, that regular Introductions are given to all the Books of the New Testament; whereas, in the former Edition, there were only a few, (and those somewhat slight,) from about the middle of the second Volume. These Introductions are, indeed, some of them comparatively brief; but they will, in such a case, it is hoped, be found to comprehend the discussion of all points of any material importance. In drawing them up, the Author carefully thought out the subjects; and, occasionally, they will be found to contain views which had not occurred to former inquirers; and which may, it is hoped, contribute not a little to the settling of questions which have been long disputed; as, for instance, on the sources of the first three Gospels,—and on the writer of the Epistle to the Hebrews.

Finally, on the Quotations from the Old Testament a great deal more will be found accomplished in this than in the former Edition; though, at the same time, the Author is ready to admit that not a little still remains to be done, (and especially various minute details requiring a separate work, are necessary to be entered into,) in order to place in a clearer point of view the amount of discrepancy between the accounts in the New Testament and those of the Septuagint, or the Hebrew originals respectively; and, as founded thereupon, the best mode of removing, or of accounting for it.
In order to encounter successfully the difficulties which embarrass this subject, it is indispensably necessary to form correct notions, as to that most delicate perhaps of all points in exegetical science,—the legitimate use and due extent of the principle of accommodation, so grievously misapplied by German Theologians in general; but on which the Editor can, with confidence, refer his readers, to p. 277, sq. of an excellent little work lately brought out by Prof. Turner, of New York; being a translation of Planck's Introduction to Sacred Philology and Interpretation, with many judicious Notes by the learned Translator. It has been recently reprinted in that very useful publication the Biblical Cabinet.

To advert to the details of enlargement in the Annotations, considerable additions and alterations will be found, more or less, on all the Books of the New Testament, but especially on the Gospel of St. Matthew, (on which the Annotatory matter,—which, from the plan of the work not being, at that early stage, sufficiently developed, was incomplete,—has been two-thirds of it re-written,) and the Epistles to the Romans, 1st and 2d Corinthians, Galatians, Ephesians, and, and above all, on the Epistle to the Hebrews, where, even after the long-continued labours of that distinguished Biblical Critic (the Father of Exegetical science in the new world), Prof. Stuart, not a little was still requisite to fully clear the sense of that most difficult composition. On the Gospels of St. Mark and St. Luke the fewest additions have been introduced, because there they were least requisite; the reader being supposed to regularly refer to the Notes on the parallel passages of St. Matthew. On St. John's Gospel, and on the Acts of the Apostles, they will be found very frequent; as also, more or less, on all the Epistles not before specified. The Editor is, indeed, not aware of any one passage of real difficulty, which has not received such an ample discussion, as may, to most inquirers, appear sufficient to enable them to ascertain the true sense. On certain portions, indeed, far more than ordinary labour has been bestowed; so as to almost entitle the Notes to the name of Excursuses.1

1 As, for instance, at Matt. i. 1 and Mark i. 1, on the sources of the first three Gospels; viii. 28, on the readings Γεργεσιάν, Γαλαγοντών, and Γαλαγοντών, and the site of the ancient city of Gergesa; xii. 31, on the Blasphemy against the Holy Ghost; xiii. 1, on Parables, and the parabolical mode of instruction; xvi. 18, 19, on the power of the Keys delivered to Peter, and the foundation of the Christian Church; xx. 26, ὡς τὸν δὲ διδασκεῖν ἀνὴρ λέγει ἀντὶ πολλῶν; on the Atonement and Universal Redemption; xvii. 19, on Christian Baptism; Mark ii. 21; classification and distinct sense in enumeration of vices; ix. 44, ἠκούσαν δὲ σκλῖνας αὐτῶν ὁ ἀγαπητός; &c.; on the eternal punishment of the wicked x. 29, 30, ὡκεῖς ἀπὸν ἐκάθεν ἐκλάων — ἑαυτὸν ἀδικοῦν; Luke vii. 29, ἀδικωθίσας; John iii. 1—21, on our Lord's Discourse with Nicodemus; v. 2—5, on the healing at the Pool of Bethesda; ix. 1—11, on the authenticity of the narration of the woman taken in adultery; viii. 44, ὦν φασίν εἰς καὶ ἐκ πατήρ θαῦμα αὐτῷ; x. 7, πάντες δὲν πρὸ ἀγάπων ἔλθον κλήσατα εἰς καὶ ἱστοῖ, to show the persons meant, and why called κλ. κ. λ.; xxi. 18—23, on the scope and exact sense, and on the authenticity of vv. 24, 25; Acts ii. 30, on the authenticity of the words τὰ κατὰ ὁφρα — Χριστόν; vii. 1, on the
But, while the Editor has constantly exerted himself to clear up satisfactorily matters of a difficult and recondite nature,—he has been anxious to make himself understood by any attentive and tolerably well-informed reader. He has, accordingly, everywhere simplified what seemed unnecessarily recondite, and made perspicuous what had been left obscure; generally, where his aim at brevity had produced, as it often does, obscurity: he moreover sometimes corrected trifling misstatements arising from inadvertence, or too exclusive attention to matters of higher moment; for, as Johnson has observed, "he who is searching for rare and remote things, will neglect those which are obvious and familiar. Thus it happens that in things difficult there is danger from ignorance; and in things easy, from confidence or inadvertence." Accordingly, while he was anxious to put forth his whole strength, where it was most called for,—on those numerous points, of great intricacy and doubt, "de quibus adhuc sub judice lis est," yet he has been, he trusts, never inattentive to minor matters.

The Editor has, also (agreeably to a very generally expressed wish), introduced far more of original matter than before; and, in all cases which involved any doubt or difficulty, given his own opinion on the subject in question. At the same time he has, for the most part, stated his reasons...
for such: not meaning, however, to assume that he has always fixed on the
true interpretation. Though, in cases where he has missed it, he has, he
trusts, placed within the reader’s power sufficient means for arriving at the
truth. At any rate, he trusts he has materially facilitated the labours of
others,—and, in the words of a great scholar, “pontem struxerit alii
transituris ad veriora”.

The difficulty, however, was, how to introduce this immense quantity
of additional matter, without either increasing the number of volumes, or
injuring, in some measure, the matter which already occupied them. This
required all the advantages derived by the experience of more than ten
years in carrying his various works through the press; but at length the ob-
ject was so effectually attained, that the pages of the present Edition only
exceed those of the former (with the exception of the additional prefatory
matter, and the Indexes) by about 110 pages. The remainder was pro-
vided for, partly by filling the pages even fuller than before,—but chiefly,
1. by the omission of various remarks, which seemed sufficiently obvious to
occur of themselves to any attentive reader, or concerning things which had
been before explained. 2. By the careful condensation of all such of the
matter retained, as admitted thereof; in doing which, the Author never hesi-
tated to re-write an article, if he could thereby effect any very material con-
densation. This, indeed, was the more necessary, since he sometimes found
it advisable to sacrifice room, by using more words than before; for clear-
ness sake breaking up and separating matter, which had been thrown too
much into masses. Of this, he trusts, the reader will find the advantage,
in increased perspicuity, and greater ease of finding any exposition of a
word or phrase, of which he may be in search. And this leads the Author
to observe, that it will be found not the least useful feature of this new
Edition, that Indexes (both of Greek words and phrases explained, and
of matters treated of in the Annotations) have been drawn up with the
greatest care, so as to make them practically serviceable; and to which the
reader is earnestly requested to recur, whenever he is in want of any ex-
planation of a word or phrase, and does not find it in the Notes: since, in
order to save room for more important purposes, the Editor has, in general,
been content to give an explanation only once, and afterwards to leave it to

1 The Author takes this opportunity of saying, that, wherever he has seen reason, on more mature
consideration, to change his opinion respecting any matter in dispute (whether of reading or of in-
terpretation) he has never dissembled such change, nor hesitated to alter what he had before written,
or, if necessary, to re-write an article: for he felt (with Prof. Hey, Lect. Vol. i. p. 4.) that “since,
from the progressive nature of mental acquirements, nothing is more probable than that we should,
on repeated examination, discern truth where we had before not discovered it; so no one need be
ashamed to retract an opinion, or acknowledge an error.” In short, in the quaint but expressive
words of one of our great early Divines, “He that is overcome of the truth parteth victory with
him that overcometh, and hath the best share for his part.”
be reverted to by the reader, either with a reference in the Notes, or (as such references would have occupied too much room) without it, when it might readily be found by the aid of the Indexes.

Thus much may suffice to point out the nature and extent of the various additions and alterations in the work now again submitted by the Author to the censure of the Public: and he trusts they will be found such as to render his labours not unworthy of a continuance of that approbation, which they have hitherto experienced. One thing he can with truth say, that he has diligently exerted himself to merit it. Whatever may be found imperfect, is not so for want of care, but (as Samuel Johnson says) "because care will not always be successful; and recollection or information come too late for use." And although he cannot hope, that in a work of such great extent, and so multifarious in its matter, he has entirely avoided mistakes; yet, he can with truth say, that it has been his anxious study to mislead no one, but ὄρθοτομιν τὸν λόγον τῆς ἀληθείας.

Much, it is true, of what has been accomplished in this second Edition, might have been effected in the first. But that was rendered impracticable, by the very great disadvantages, difficulties, and hindrances (including ill-health), under which it was formed; and the too short space of time allowed (from certain peculiar circumstances, not necessary to be here adverted to) for its completion. Above all, it was the Author's great misfortune, that his Biblical labours should, in this work as well as in his Recensio Synoptica (as also in his Translation and Edition of Thucydidés), have been carried on in a situation as unfavourable as can well be imagined;—one of the obscurest nooks in the kingdom, 2 (which his old friend, the late Dr. Samuel Parr, used to call the Ultima Thule; "quae a cultu atque humanitate civitatis longissimé abstes," at 112 miles distance from the Metropolis, and consequently exposed to perpetual delays and disappointments.

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1 Accordingly he has endeavoured to keep his mind free from any party bias, and has aimed at preserving the strictest impartiality in adjusting the interpretation of those passages which involve doctrines, wherein any difference of opinion subsists among the various denominations of professing Christians. At any rate, he has studiously avoided treating on any such passage polemically, or controversially. So far, indeed, from aggravating the bitterness of the odium Theologicum, that party-spirit in Religion, which (in the words of the excellent Dr. Hutccheson) "seeks to cantonize men into sects, for trifling causes," he would rather sound an Ironicum to his Ministerial brethren of every denomination, and warn them against reviling the seamless vest of Christ, their common Lord and Master. Earnestly would he entreat them not to "fall out by the way," but to "agree to differ;" "in id unum intenti," (to use the words of the learned and pious Lampe) "ut, junctis manibus et animis, fissuras Zoius, minium quantum patentes, compingercer;" ever remembering the maxim of a great ancient Father, "In rebus necessariis unitas, in dubiis libertas, in omnibus caritas." "If any man," says one of the greatest ornaments of our own Church, "differs from me in opinion, I am not troubled at it; but tell him that truth is in the understanding, and charity is in the will; and is, or ought to be, there before either his or my opinion on those matters can enter; and therefore that we ought to love alike, though we do not understand alike." (Jer. Taylor.)

2 Tagby, in Leicestershire.
in communicating with the Press, and where only one Revise was practicable. In this most ungenial spot (fit only to be a sort of ergastulum literarium), it was impossible for him to hold any communication with learned or enlightened society; or to have access to libraries. And though he had expended, in a manner, a fortune, in the formation of a very extensive collection, provided with most of the best works in Classical and Biblical literature,—yet many still remained, which, however requisite, were beyond his power at once to procure. These were,—as the Author found opportunity and means,—sought out and procured for the use of the second Edition.

The Editor cannot conclude without expressing his sense of the handsome treatment which his work has received at the hands of the Reviewers in the Critical Journals, both in the Established Church and out of it—among professing Christians of various denominations, the most widely separated—especially those very respectable Journals, the Eclectic Review and the Christian Remembrancer. He begs to return his best thanks for the suggestions offered by his learned Reviewers in general, for the improvement of the work in a second Edition; and he trusts they will be found all of them to have been attended to. He will be happy to receive any further suggestions, or remarks, either from them or others, especially Ministers\(^1\): nor will even the strictures of any who may, in the spirit of candour, point out errors, be otherwise than thankfully received. In the words of the illustrious Grotius, "non illi promptius me monebunt errantem, quam ego momentes sequar."

The Author has only to add, that having fairly done his best, he commits his work to the candour of the Public, with some confidence,—at least from the consciousness of having endeavoured well: and, though he shrinks not from any fair or candid criticism,—yet it might disarm the ruthlessness of even a thorough-paced Critic, if he could know the extent of the difficulties, of all sorts, with which the Author had continually to struggle, in his progress through this work. In the prosecution of which he has not only had constantly upon him the charge of two Parishes (and thus was continually obliged to carry forward his labours \(\text{in παρέγγυος}^2\)), but has suffered under the continual pressure of those carking cares, that drag down the mind to earth, necessarily involved in scanty, precarious, and continually decreasing resources. The Author is induced (most unwillingly) thus to allude to matters of private and personal concern—as feeling it due to the purchasers of the work in its first Edition, to give

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\(^1\) Who may communicate them to the Author through the medium of Messrs. Rivington.

\(^2\) And yet in the words of the great Grecian Historian, \(\text{ός ἐνέχεισται ὅταν τίχα, ἐκ παρέγγυον μελετήθαι: ἄλλα μᾶλλον μηδὲν ἐκίνω πάσχοιν ἄλλο γιγνεσθαι.} \) —Thucydides, L. 1.
this explanation of the causes (beyond his control) which occasioned what, under other circumstances, might have seemed strange and difficult to be accounted for. It is true that the same,—nay even greater—difficulties impeded the Author in his labours on this second Edition: but what may not the labor improbus of several years, under Divine blessing, accomplish? And, in fact, when great literary undertakings are to be carried forward, under signal disadvantages,—whatever is accomplished cannot be done at once; but only by stages, just as the labourer may, after some breathing-time, gain fresh vigour to work withal; and as the cares necessary to provide for the passing day, may give him opportunity to employ it. In truth, the Author was resolved to put forth his whole strength, while he had yet the power to make the performance what it ought to be. He was anxious to "work while it was yet day,"—aware that "the night" could not be far off "when no man can work." Should he, however, be spared to complete, what he has further ventured, in subservience to the Divine will, to mark out as the extent of his labours in the service of the Sanctuary,—he shall, he hopes, be ready, under Divine Grace, to deliver up an account of "that which hath been committed to his trust;" content, under all circumstances, that "his cause is with the Lord, and his work with his God." Nor can he dismiss the present performance, without expressing a deeply thankful sense of the Gracious Aid and support from above, which have been mercifully vouchsafed him during his long and anxious labours thereon. And he desires to offer up his fervent prayers to "the Father of lights," that it may be blessed to the right understanding of those Holy Scriptures, which are alone "able to make us wise unto salvation," "through Faith, which is in Christ Jesus."
EXPLANATION OF CHARACTERS
USED IN THE WORK. (See Preface, p. xii.)

* denotes an altered reading.

‡ ...... a reading thought to need alteration.

[ ] ...... a reading considered, with some probability, as an interpolation.

[——] ...... a reading most probably, or certainly, an interpolation.

f ...... a reading, probably a corruption of the Text, though the MSS. offer no variation of reading, nor the means of emendation.

The small type in the Text is used to denote that the word or words are not found in the common Text; but have been inserted on competent authority.
C. I. This is almost universally acknowledged to have been the first written of the Gospels; but the exact time when, is a question which has been long agitated, and not yet determined. It has been assigned to various years, from A. D. 37 or 33, to 63 or 64, but the arguments in favor of an early date, I apprehend, greatly preponderate. These are founded, 1. on *external testimony*: 2. on internal evidence. As to the former, the testimony of antiquity has considerable weight. But that is decidedly in favor of an early date. In fact, the passage of Ireneaus Adv. Harres. iii. 1. cited by Eusebius, Eccl. Hist. v. 3.), is the only testimony of antiquity in favor of a late date; and that is not decisive, since the language is so vague, that the maintainers of the contrary hypothesis understand it in a sense by no means unfavorable to their view. And, considering that we have no certain information as to where Peter abode from A. D. 46 to 63, the arguments depending upon implication are inconclusive: and probably the good Father did not intend to speak with historical exactness. At all events, whatever weight may be assigned to that passage, it is overbalanced by the testimony of Eusebius, Eccl. v. 24, where it is strongly implied, that Matthew wrote his Gospel very early. Which, indeed, is confirmed by Eusebius' own *positive testimony* in his Chronicle: where he assigns the 3d year of the reign of Caligula, i.e. A. D. 41. (5 years after Christ's ascension), as the period when Matthew published his Gospel. And this is confirmed by the suffrages of Chrys., Euthyn., and Theophylact. *Internal evidence* also preponderates in favor of an early date. For while the arguments for a late date are rather specious than solid, those for an early one are, for the most part, exceedingly cogent. The principal one (probably outweighing all on the other side) is, that it is not probable the followers of Christ should have been left, for nearly 30 years after his ascension, without a written history of his ministry. This question is closely connected with another, and more important one,—namely, as to the *language* in which this Gospel was written; some contending that it was in the Hebrew of St. Matthew's time (i.e. Syro-Chaldee); others, in Greek. Now here, while the *internal evidence* seems to be equal on both sides, the *external*, as resting on the testimony of antiquity, is decidedly in favor of a Hebrew original. Besides the passages of Papias and Origen, cited by Eusebius, those of Eusebius and Ireneaus, above referred to (as also Eusebius. Eccl. Hist. v. 10.), bear the strongest testimony thereto. Yet as they are both of them, I apprehend, in a corrupt state, I will cite them for the purpose of emendation. The first is L. v. 8, where, according to all our copies, the words are: *ο μὴν δὲ Ματθαίων εἰς τοὺς Ἑβραίους τῇ ἑδίᾳ αὐτοῦ διαλέκτῳ καὶ γραφῆς ἔγγεννας εὐαγγέλιον, τοῦ Πίτου καὶ τοῦ Πατοῦ εἰς Ῥώμην εὐαγγέλων, καὶ συνειληκτῶν τὴν Ἑλληνισάν.* But the use of αὐτῷ there is unprecedented, and will by no means bear the sense assigned by Dr. Hales. And γραφῆς is not to be endured. For who ever heard of such a phrase as "published a scripture of the Gospel?" The passage stands not in need, as Dr. Hales imagined, of "critical translation," but critical emendation. I would cancel the αὐτῷ, and read γραφῆς, and εὐαγγέλων. The mistake originated thus: The N arose from the F following; and the αὐτῷ arose from this being noted as a var. lect. in the margin; for the άρ for γραφῆς and the αὐτῷ are often interchanged. The above emendation is placed beyond doubt by the other passage at iii. 24, where γραφῆς πρόδωσας τῷ εἰς, exactly answers to γραφῆς εὐαγγέλων εὐαγγέλιον. But, in the latter part of the passage, there is evidently a corruption; for the sense assigned by Reading and Dr. Hales, cannot be elicited from the words without exceedingly straining the sense of εὐαγγέλων. Rather than do which, I would prefer supposing the true reading to be *πρὸς αὐτόν* (and render τῇ αὐτοῦ διαλέκτῳ, 'by his departure'). The
words πατονία and ἄτονία are not unfrequently confounded; on which see Wesseling on Diod. Sic. Vol. ii. 274.

But to return, it is not too much to say, that the existence of a Hebrew original was held by the Fathers almost unanimously. And to this effect the authority of our St. Paul is decisive; for no more solid or safer proof can be adduced, that those passages which he says are not to be read in a Hebrew MS., than the document itself, which he thus at least required them to read. This, he is doubtless, says such a proof of its existence as, from the very nature of the case, it is unreasonable to ask; for as the Hebrew original must, after the dispersion of the Jews, and from the universal prevalence of the Greek language, have soon become almost useless; so, at an early period it would become obsolete, or be only partially retained, as forming the basis of the very early fabrifications (adapted to the taste of the Judaizing Christians), the Gospel of the Ebionites, the Gospel of the Nazarenes, and some other works writing in Hebrew, cited by origin, Epiphanius, and Jerome. It is quite enough to prove the existence of the document as long as it was in use, on the testimony of writers who, though they could not have seen, what was then lost, were well able to weigh the evidence of its former actual existence. But while the existence of the Gospel in Hebrew may be considered as resting on such a strong foundation, that it can scarcely be rejected without impairing the credit of all ancient testimony; it must not be denied, that arguments scarcely less cogent are adduced in favor of our present Greek Gospel; which has many internal marks of being an original writing; for otherwise how can we account for the interpretation of Hebrew names — the citation of the parallel passages of the O. T. not from the Hebrew, but from the Sept. — and for the versions being all adapted so closely to the Greek? Add to this, that Eusebius, and the other Fathers of his time, evidently consider the Greek Gospel as an original: not to mention numerous instances of verbal agreement between Matthew and the other Evangelists, which, on the supposition of a Hebrew original, are hard to be accounted for. After all, however, the main point (as Dr. Haskell accurately observes) is the present Greek Gospel, which, in the eyes of the church, is entitled to the authority of an original, or not. This, I apprehend, can be shown beyond all dispute. But that will not at all invalidate the former existence of a Hebrew original, which is demanded by the evidence of antiquity, and is in itself very probable; for a Hebrew Gospel must, in the first age of Christianity (when almost confined to Judea), have been as requisite as a Greek one after wards. And there is in the book itself, even in its present state, internal testimony of its being written, at first, especially for the use of the Jewish nation; since those circumstances are particularly dwelt on, which were adapted to establish the faith of such as believed, and to sway the minds of those who were unbelievers in the Divine mission of Jesus Christ. And in vain is it to seek to impugn the existence of the Gospel in Hebrew, by urging, as is done, that the Gospel, as such, was not original, but that it was adapted marks of being a translation, but has every appearance of being an original. For surely it has far more marks of being a translation, and has far less of the air of an original than Josephus's History of the Jewish War, which is confessedly a translation from a Hebrew original. Yet the circumstances under which the Greek both of Josephus and St. Matthew's Gospel were respectively brought out, are such as not to warrant us in regarding either one or the other, as strictly speaking, a translation. There is, indeed, reason to think that Josephus's History was written at a very early period, and that he brought it out for the use of the Greeks and Romans. And there is not less reason to suppose that St. Matthew made some alterations; especially in the interpretation of Hebrew names, and in the adaptation of the quotations from the O. T. to the Sept. version. And as to the ancient versions being all formed from the Greek Gospel, that will not invalidate the existence of a Hebrew edition (so to speak), for it is admitted by all, that the Hebrew Gospel had become obsolete, before even the earliest of the versions was formed.

In short, all the difficulties which have long been urged, against the genuineness of the Greek Gospel, are removed, when we consider, that the form in which we now possess it, is by that very form, which has been preferred by the Gentile nations. This necessarily carries back the publishing of the Hebrew edition to some period not a little anterior to that date. And when we consider how necessary it was that Christians should not long be left without any authentic history of our Saviour's ministry, we shall not, I think, err in assigning the date of the Hebrew edition to A. D. 37 or 38, four or five years after Christ's ascension.

With respect to the authenticity of this Gospel, it is established by the most irrefragable evidence, in a long and unbroken chain of writers citing or alluding to various parts of it, from St. Barnabas to St. Athanasius, the Nicene and Western Fathers, to Photius. And as to the genuineness of the two first chapters, which has been recently called in question by the Unitarians, that too has been established most triumphantly; these two chapters being cited or alluded to perhaps more than the rest. And besides the harshness of supposing the Gospel to commence with two words evidently pointing to something that preceded, οὐδὲ γὰρ ἐν οἷς οἴκους (and which we find at Chap. ii.), and the fact, that there are other passages which evidently refer to passages in those chapters; not to say, that the want of a sufficient warrant, for the separation of the genealogy, 1. 1—18, in some Latin MSS., that by no means implies the spuriousness of even the portion in question. And although one very modern Greek MS. (the Cod. Elmeri.) is without the genealogy, yet that was doubtless owing to the genealogy being, in the
archetype, separated from the rest, and negligently passed over by the scribe.

Against this mass of positive evidence for the genuineness of these chapters, Unitarians, indeed, oppose a show of arguments, partly external and partly internal. But these have been triumphantly refuted by Mosheim, Bishop Horsley, Alqs. Magee and Laurence, Dr. Pye Smith, and others.

With respect to the title of this Gospel, Erygi-lid, sc. Mathias, the word ερυγιλίδος (from ερυγίος and εργαῖος) in the Classical writers, signifies, in general, good news, sometimes the reward given to the bearer of it. In the Septuagint and the Targum it almost always has the former signification, corresponding to the Heb. הרעש. In the New Testament it specifically imports the good tidings of the Messiah’s Advent, who should deliver man from sin and death, through his merits and intercession; and of the foundation of that spiritual and eternal kingdom predicted in the Prophets, and fulfilled by the incarnation of Jesus Christ. Hence the term at length became merely a name for the dispensation; or (as in the Ecclesiastical writers), by metonymy, the History of the circumstances which accompanied the promulgation of that dispensation. Our English word Gospel, from the Saxon God (good), and spēl (news), well expresses the force of the Greek εὐγενίτης...

V. 1. Βίβλος γενεαλογίας.] Some suppose an ellipsis of εἰς Ἰς ἑστί. (See Mark i. 1.) But that is not necessary, Βίβλος, like the Heb. יִסְתָּלָה, denotes any sort of writing, whether long or short. See Mark x. 4.

The preceding forms a preface to chap. i. and a title to the genealogy contained in the first sixteen verses; for Βίβλος (like the Hebrew דבר) denotes a roll or writing, whether long or short. See Taylor’s Calmet v. Book.

On the following genealogy not a few difficulties exist; 1. As to discrepancies from the Old Testament history in names, which might easily arise from errors in transcription, especially as some of the names bear a great similarity, and it was not unusual for the same person to have more than one name. 2. As to the reconciling this genealogy with that of St. Luke; which is best done by supposing an embroidery on St. Luke’s genealogy of Joseph; and St. Luke that of Mary. And therefore the former (who wrote principally for the Jews) traces the pedigree from Abraham to David; and so, through Solomon’s line, to Joseph, the legal father of Jesus. And it must be remembered that, among the Jews, legal descent counted more than genealogical. While St. Luke, who wrote for the Gentiles, traces the pedigree upwards from Heli, the father of Mary, to David and Abraham, and thence to Adam, the common father of all mankind. Finally, whatever difficulties, even after all the diligence of learned inquirers, shall exist on certain matters connected with this genealogy, we may rest assured, that if these genealogies of Christ, which must be understood to have been derived from the public records in the temple, had not been agreeable thereto, the deception would have been instantly detected. And thus, whether Christ’s pedigree be traced through the line of Joseph or of Mary, it was undeniable that Jesus was descended from David and Abraham; agreeably to the ancient promises and prophecies, that the Messiah should be of their seed.

—Δαβίδ.] So Matthew, Griesb. Knapp. Vater, Fritz. and Scholz edit., here and elsewhere, with the almost universal consent of the MSS. for Δαβίδ.

—ὑπὸ τοῦ Ἀβρααμ.] ἐπὶ is for ἐπέργον, after the custom of the Hebrew, in which the correspondent word signifies any living descendant, however far removed; the idiom, however, is also found in Homer. Thus the general sense is “a descendant of David and Abraham;” which is what the Evangelist now proceeds to prove. That the Jews expected the Messiah to be such, is clear from Matt. xxi. 9, and xxii. 44. David is mentioned first, as being nearer in time to their age.

2. ἐγενεαλογία.] The repetition of this word throughout the genealogy is said to be Hebraic. But it is common to all languages in genealogies, which, like law writings, must be very particular and plain, and therefore cannot but deal much in repetition.

—καὶ τοὺς ἀδελφοὺς αὐτοῦ.] Why these should be mentioned, though not the Messiah’s progenitors, various reasons have been alleged (see Lightfoot, Whitby, and Wetst.), which, however, need not be anxiously debated, since there is every reason to regard the genealogy as no more than a transcript from the public registers.

3. τῶν Φασίς καὶ τ. Ζ.] Both are mentioned as being twin brothers, and striving for primogeniture, and also to identify Phares.

5. Ἐρυγιλίδ.] It has been debated, whether this was the herald of Jericho, mentioned at Josh. ii. 1. and whose faith is so commended at Heb. xi. 31, or some other person of the same name. Theophyl. of the ancient, and many modern commentators, are of the latter opinion. See Lightfoot and Whitby.

5. Σαλωμών.] So almost all the editions from Wetst. downwards, on the authority of the best MSS. The common reading, Σαλωμωνία, is equally agreeable to propriety (as in Ἐνοροφ), but it is deficient in MS. authority.

—ἐν τῷ τοῦ Ωδίπου.] The commentators suppose an ellipse of μαθηταίς and of προτότο. The former may be admitted, but the last is not, properly speaking, an ellipse at all; but merely an instance of the suppression of something supposed to be well known to the person addressed.
Matthew Chapter 1:8—18

Matthew 1:8. "Jesus Christ, the Word of God." This title, applied to Jesus by the Jews, as "Christ," is properly an appellative, derived from the Hebrew: מָשָׁעַ, signifying anointed, and employed with allusion to the regal, sacerdotal, and prophetic offices; since kings, priests, and prophets, among the Jews, were inaugurated into their respective offices by anointing. But, at length, by frequent application to one individual only, it came to supply the place of a proper name, and thus needed not the article.

11. παρά τίς μετοχ. "In this use signifies, about, i.e., a little over or under, an idiom also found in the Latin circa and sub. "Metochia, transmigration, is an Hellenistic word applied, quasi per meiosis, to denote the removal of the Jews from their own country to Babylonia (see 2 Kings xvii, 32), and correspondent to a Hebrew word which expressed the full force of the thing by captivity." 12. κατά τίς μετοχ. Some (as Kuinoel) render it "at the time of the transmigration." But the common signification after may very well be retained; indeed Fritzsche denies that κατά has ever any other. And at Joseph, Ant. 1, 5, 7. ενθείς κατά αὐτόν (when expressing himself) he translates exactē die octāvā. Although of the ancestors of Jesus in this and the following verses, no mention is made in the O. T., yet this does not derogate from the authority of what is here recorded.

Matthew 1:9. "who is known by the name of," or "is accounted and is Christ." This idiom is not confined to Hellenistic, but is also found in Classical Greek, at least in the kindred term κελεύομαι, which is, however, almost confined to the Poets. So Hom. II. B. 550.

8. 'I. ἔγεν. τον Ἰακ. 1. ἔγεν. must here be taken in an extended sense, founded on the Jewish custom, by which the children of children were reputed the children not only of their immediate parents, but of their ancestors; who are said to have begotten those removed several generations from them (see Is. xxxix. 7); for, by an omission not uncommon in Jewish genealogies, three kings here are omitted — Uzziah being the great-grandson of Joram. The most probable reason for this omission is the curse denounced against the idolatry of the house of Ahab, to which those princes belonged.

11. παρά τίς μετοχ. "In this use signifies, about, i.e., a little over or under, an idiom also found in the Latin circa and sub. "Metochia, transmigration, is an Hellenistic word applied, quasi per meiosis, to denote the removal of the Jews from their own country to Babylonia (see 2 Kings xvii, 32), and correspondent to a Hebrew word which expressed the full force of the thing by captivity." 12. κατά τίς μετοχ. Some (as Kuinoel) render it "at the time of the transmigration." But the common signification after may very well be retained; indeed Fritzsche denies that κατά has ever any other. And at Joseph, Ant. 1, 5, 7. ενθείς κατά αὐτόν (when expressing himself) he translates exactē die octāvā. Although of the ancestors of Jesus in this and the following verses, no mention is made in the O. T., yet this does not derogate from the authority of what is here recorded.

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husband's house; by others, sexual intercourse, by an ellipsis of έλθειν, suppressed vercecumia gratia. The latter is perhaps the better founded interpretation, as being more agreeable to the context, and supported by numerous Classical examples adduced by the Philological Commentators. The difference between this and the Classical use is, that in the latter a Latin almost always follows.

—εναγεί in οικατί έγνοσαν. Sub. βιοτοσ, or έγνοσαν. Examples both of the elliptical and pleonastic phrase are adduced by the Philological Commentators. Enq. εγνοσαν is almost universally taken by classical grammarians to mean 'what they had understood from the teaching of Wakefield's interpretation, as indeed, sometimes so used by the Classical writers. Yet so to take it here would enervate the sense. The ancients (as it appears from Euthymius) took the word, in its full force, for έγνοσαν, or έγνοσας, εγνοσαν. Nay, there may be (as Harenberg thinks) a reference to that examination by midwives, which in such a case was usual with the Jews. But there rather seems an allusion to Joseph's discovery of her pregnancy; probably on her return from her visit of three months to Elizabeth.

19. Πνεύματος άγνος. Bp. Middleton has here an excellent Note, in which he fully exposes Wakefield's mistranslation of the phrase, "by a holy Spirit," and concludes with giving the following admirable summary of the various senses of the important term πνευμάτων. There are six meanings—1. Breath, or wind; in which sense it rarely occurs. See Luke xxii. 50. John iii. 6. Rev. xii. 13. 2. The indwelling or indwelling part of that which is distinguished as σώματος, its carnal part. —3. Spirit, as abstracted from body or matter; whence is deduced the idea of immaterial agents. Compare Luke xxiv. 34. John iv. 24. Acts xxviii. 9. The πνεῦμα ματα of the demoniacs belong to this head. —4. The πνεῦμα, κατ' ίδιαντίθεν; i.e. the Third Person in the Trinity; in which acceptance, except in anomalous cases like the present, it is never used without the article. It may be observed, however, that in all the passages where personal acts are attributed to the πνεῦμα άγνος, and which are, therefore, adduced to prove the personality of the Holy Spirit, the article is invariably prefixed. See Matt. xxviii. 19. Mark i. 10. Luke iii. 22. John i. 31. Acts i. 16. xx. 23. —5. The influence, not the Person of the Spirit; in which sense, except in cases of reference, or renewed mention, the article never appears. —6. The effects of the Spirit.

19. Μισασε. This is by some ancients and many moderns explained in the sense merciful, lenient; as we say a worthy good man. And so the Heb. γάργυ and the Latin aequus, as the Commentators have proved by many examples. It is not, however, necessary to resort to this idiom here. The natural derivation is not less appropriate, as denoting a lover of justice, and a man of uprightness and integrity. Being such, he determined to put her away by law; and yet, with that mercy which ever accompanies true justice, he wished not to make her a public example, but to put her away privately; i.e. with only the two witnesses required to attest the delivery of the bill of divorcement, which did not necessarily state the reason for the divorce in the bill of divorcement.

19. Μισασε. This word, found only in the Sept. and the later Greek writers, properly signifies to bring into public notice; but in use, it is generally employed in malam partem, to denote exposure to public ignominy.

—ίδιας, privately: insomuch as that permitted the suppression of the cause. 20. ουκειαν. The word is here used in its primitive signification, which is, to turn any thing in mind, to reflect, meditate.

—ουκειαν. This, like the Heb. וּדָד, and Latin ece, is often employed, as here, to prepare the reader or hearer for something unexpected and wonderful. It is rare in the Classical writers; but an example occurs in Eurip. Herc. Pur. 1066.

—ομοιός, similarly: to such as that permitted the suppression of the cause.
MATTHEW CHAP. I. 22—25. P. I.

(Tóuō dē ólon γένος, ἵναι πληρωθῇ τὸ μήδεν ύπό τοῦ Κυρίου διὰ τοῦ προφήτου λέγωντος. Ἡδον, ἡ παρθένες εἰ γαστρὶ ἐξεῖ, καὶ τιτῖσαται νῖνο, καὶ καλύσωτε τὸ ὅνομα αὐτοῦ Εὐ-

καρνιζ. ὁ τῶν μεθαμφιεσθενον, μεθ' ἡ μοῖν ὁ Θεός.)

Διερευνῆς dē ἐνωπὶ ἀπὸ τοῦ ὄbatis, ἐποίησεν δὲ προσεταξάντα αὐτοῦ τὸ ἄγγελον Κυρίου· καὶ παρέδωκε τὴν γυναῖκα αὐτοῦ, καὶ οὖν ἐπὶ τοῦ νήπιον κρατήσαν, καὶ ἐκά-

λεσθε τὸ ὅνομα αὐτοῦ ᾿ΗΛΟΤΩΝ.


II. a TÒU dē Ἰησοῦ γεννηθέντος εἰς Βηθλεέμ τῆς Ιουδαίας, εἰν ἐμί-

1 υίος Ἰωάννου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένων εἰς

11. 516) distributes the significations of the important term πληρωθῇ into the four following heads. "1. To preserve generally, from any evil or danger whatsoever. 2. To preserve from sickness, or any bodily disorder; to heal. This sense is the most common and obvious; it has not been duly attended to in every instance by our Translators. 3. To preserve from the temporal anger of the Almighty, such as was manifested in the destruction of Jerusalem. This notion, he remarks, appears to have been originally founded upon expressions in the Jewish Prophets. 4. To give future salvation in Heaven. It might (he continues) have been desirable to have confined the use of the word σωτὴρ to those passages which come under the fourth class. Those in the third might have been interpreted to put in the way, or into a state of salvation. The preservation here meant, is, I apprehend, a deliverance, both from the punishment of sin, by his atonement, and from the dominion of sin (Rom. vi. 14.) by procuring for men the grace of the Holy Spirit, to enable them to resist it successfully.

22. ἤναι πληρωθῇ. These are not the words of the angel, as some have supposed, but an observation of the Evangelist; and the τῶν dē ἵνο τοῖς refers not only to what has been mentioned in the preceding narrative, but also to all other circumstances connected with the transaction there recorded. The ἤναι denotes, as Campbell says, no more than the action was as exemplary between the event and the passage quoted, as there could have been, if the former had been effected merely for the accomplishment of the latter. "God (continues Campbell) does not bring about an event, because some prophet had foretold it; but the prophet was inspired to foretell it, because God had previously decreed the event." The particles ἔκακται and ὕπατον must therefore not be too rigorously interpreted; since they often express not the cause, or design, but the event only, and the phrase ἤναι πληρωθῇ should then be translated, "So that thus was fulfilled." 23. ἤναι παρθένες. The earlier Translators seem to have thought the Article pleonastic. But the researches of later Philologists have shown that it is very rarely such, though its sense cannot always be expressed. Here it is used καθ' ἐμφανίζω, and denotes (as Dr. Owen and Bp. Middlet. observe) the Virgin Mary, who was prophesi-

ed of from the beginning, and whose seed was to be the serpent's head.

καλύσωι... scil. ἐκάκται. i.e. his name shall be called, or be: for the fulfilment of the prophecy depends not upon Christ's literally having borne the name Emmanuel, but upon his being such, which he clearly was as God-man. Thus the Evangelist has interpreted both Emmanuel and Jesus, to show that the prophecy was fulfilled, not in the names, but in their significations or applications. 24. τὸν... ὅνομα αὐτοῦ: τὴν Ἰωσήφ, &c.

23. oǐν ἴγνωσθεν.] A common euphemism, like that of reüssere in Latin.

—οὗτος δὲ ἰστάς.] "This (says Campbell) does not necessarily imply his knowledge of her afterwards, though it suggests the affirmatīve rather than the negative." The quotations produced on the contrary side are, as Whitley has shown, not quite to the point. The suffix, indeed, of antiquity (which speaks in the negative) is not likely to be misapplied. Yet even that was not constant and without dissent. The term προετόθης, it is urged, will not determine the case in the affirmatīve, because it was used, whether there were any more children or not; but the contrary is ably maintained by Fritz, who shows that οὗτος δέ ἰστάς suggests only the affirmatīve. The question, however, is one of mere curiosity; and we may safely say, with St. Basil (cited by Bp. Taylor) that "though it was necessary for the completion of the prophecy, that the mother should continue a virgin until she had brought forth her first-born, yet what she was afterwards, is idle to discuss, since that is of no manner of concern to the mystery."

II. 1. τοῦ dē Ἰησοῦ γεγεννημένου.] "(some time) after the birth of Jesus." On the chronology of the visit of the Magi, and the nativity, see Benson's Chronology of the Life of Christ, p. 74; and Dr. Hales; the former of whom refutes the arguments of those who fix the visit of the Magi at a considerable distance of time after the nativity; and he offers good reasons for supposing that it took place between the 25th and 27th day after the birth of Jesus, about February 15th, J. F. 4710. This is confirmed by Justin Dial. cum Tryph., (who says, the event was ἐν τῷ γεγε-

νηθεὶ τοῦ τεταρτον), and is agreeable to the impression naturally suggested by the air of the narrative.

—μνήμοι.] The term adopted in our Translation, wise men, is not sufficiently definite, since the term was used of the Magi, as distinguished by their peculiarities as any of the Grecian sects of philosophers. The word is better left untranslated, as in the Syriac, Arabic, Latin, and Italian versions. It is of Persian origin, (Mogh) and designated throughout the East (and especially Persia, the original seat of this class of persons),
the priests, philosophers, and men of letters, in general; who devoted themselves to the study of divine and human science, especially medicine and astronomy, or rather astrology. Their doctrines are said to have been derived from Abraham, or at least purified by him from Zabian idolatry. They again became corrupted, and were again purified by Zoroaster, who is supposed to have been a descendant of the Prophet Daniel; deriving from him that intimate knowledge that of the Mosaic writings, which his religion evinces. From whence the persons in question derived their information, whether, as some suppose, from a prediction of Zoroaster (whom they believed to have been divinely inspired), or from a prophecy of the Arabian prophet Bozil, is uncertain. Be that as it may, a general expectation then prevailed in the East, that a most extraordinary person was about to be born, who should be Sovereign of the world. Vide Menag, ad Diog. Laert. i. 1. Porphyry, de Abstin. iv. 16. Perizon. ad Ælian. Var. Hist ii. 17. Hyde de Relig. Vet. Pers. 31. et Brisson de Pers. Pers. 179. Αλόντος αντιστοίχων μπορεί να συγγράψει με μια αλήθινη, but with μισθού. The passages here cited by the recent Commentators are few of them apposite, because the phrase is associated with an Article. The only kindred passage is Matt. xxvii. 57. ὁ ἄνεμος τοῦ θυσίας έπερεμάζει δόξαν. Νόμος ἡν τοῦ Μισθοτός. Nor is the sense Magi Orientales. There is rather an eclipse of ἐλέθερος, or something equivalent.

2. αὐτῶν τοῦ αὐτοῦ. It would be out of place here to detail the various opinions which have been promulgated concerning this star; especially as the only probable one is, that it was a luminous meteor; exceedingly brilliant, as we learn from Ignat. ad Ephes. xix. called a star from its resemblance thereto, and formed, and its motion regulated, preternaturally. The course the Magi were to take, was probably suggested to them by revelation — or rather they had learned it from some old tradition of the Jews, that a new star would appear at the coming of the Messiah. Numerous Classical citations are adduced by Wets., showing the general belief; that new stars appeared at the birth or death of celebrated personages, and otherwise had some undefined connection with the most important events of their lives. — προσφυγῆς αὐτοῦ.] This construction with the Dative, is almost confined to the later writers; the earlier and purer ones using the Accus. With respect to the sense, it is not possible to define the exact nature of this προσφυγῆς; because in the East (though never in the West) the prostration of the body to the very earth (which this word imports) was paid alike to monarchs and to gods. Whether, therefore, it was adoration or reverential homage, is doubtful; though, if we consider the Divine revelation vouchsafed to them, the Magi could scarcely but view the new born exalted personage as one far above any earthly monarch; and, if at all acquainted with the Prophecies of the Old Testament (which we cannot doubt), they might very well expect far more in the Messiah than the human nature. προσφυγῆς properly signifies to kiss one's hand to any one (equivalent to kissing any one's hands); a form of respectful salutation. This, however, has reference wholly to the Greek and Roman customs. In Scripture the expression has probably never that sense; and to perceive its force there, see Dr. J. P. Smith, Scrip. Testimony to the Messiah, Vol. ii. p. 270.

3. οἴκου ἡγεμόνας καὶ γιουσματίστης.] A formula denoting all the members of the Sanhedrim. By ἡγεμόνας, we are to understand not only the ἡγεμόνας, and his deputy (the Sanag), but all those who had passed the office, and still by courtesy were enjoyed with an Archiarchical robe: also the heads of the 24 courses. The γιουσματίστης were persons employed either in transcribing, or in explaining the Sacred books, and were distributed into two orders, Civil and Ecclesiastical. Among them were the νομικοῦ (or lawyers), mentioned in the New Testament, who were, indeed, the only persons occupied in teaching the law and religion to the people. — γιουσματίστης.] This is by some taken for ἱερομόναχος, or μίλλος γιουσματίστης. Others say it is the Fut. mid. contract. (Atticé) with the force of Fut. Pass. But it is very doubtful whether this idiom has place in the New Testament. It is better to regard it as a present, and, with Elsin. and Kuhnau, suppose it put for the Fut.; or rather to take it as used popularly to signify is to be born.

4. διὰ τοῦ προφήτου.] The words following correspond neither to the Heb. nor to the Sept.; and therefore the priests are supposed to have given the sense rather than the words of the Prophet. And, as it is not professed to be a citation, but only a statement of the sense, literal agreement is not to be required. Several recent interpreters, indeed, take the words of the Prophet in the Hebrew and Sept. interrogatively, which would be equivalent to a strong negation. But as this is, with reason, objected to by Fritz, and others, it may be best to allege, that there is only a discrepancy in words, not in reality — the scope of the Prophet and the Evangelist (for I would suppose the passage adduced by Matthew and not by the Sanhedrim) is the same — namely, to state that though Bethlehem be one of the smallest cities of Judah, yet it will not be the smallest (i.e. will be the greatest) in celebrity — since out of it, &c.
6. γὰρ ἵνα. Almost all Commentators regard γάρ as used in the sense τὸς; of which they adduce many examples from the Greek Tragedians. But in them, if γάρ be put for τὸς, λέγει, it is only by σαρκικός having the sense a country, or state; for Seidler on Eurip. Troad. 4. and Fritzsche in loc. rightly deny that γάρ is ever so used. There is, however, no reason to resort to the conjecture proposed by Fritzsche, τῆς ἱστορίας. It is better to read (as did our English Translators and Lightfoot), γάρ or rather γάρ, taking it for εἰ γάρ. Though indeed the common reading may very well be tolerated, if γάρ be taken in the sense δικαίωμα, κανόνα, γιὰ γὰρ, where there is the same opposition, in which the Particip. of the verb subest, is to be understood, equivalent to a relative pronoun and a verb.

—in ταῖς γυν. Sept. χαλκίων. Heb. "מיעularity. For as the Jews divided their tribes into thousands, i. e. companies of 1000 families, so the term was sometimes taken to denote the district where they resided. And here τὰς γυναῖκας is put figuratively, for ταῖς γυναικῖς, seil. χάριν, the masculine being used dignitatis gratia.

—ποιμανεῖ.] This metaphorical use of ποιμανεῖ to denote govern, is found in Homer and the early Greek writers, and seems to be a vestige of ancient simplicity. It is, moreover, very suitable to the pastoral nature of Christ's kingdom, so often dwelt on in the Gospel of St. John.

7. ἐκδίκασθε.] for ἐκδίκησθε ἀνάρτητε, "procured from them exact information."

—φανερῶς.] This is not put for φανερῶς, as Kuin. supposes; but the Particip. present is meant either to denote beginning, as Glass maintains, or continuity, as Grot. This construction with the Genit. was probably in popular use, q. d. "the time when the star would begin to shine, or be shining."

8. προειδοθεῖται ἀπὸ. ἐκτάσθητε.] This use of the Particip. is supposed to be pleonastic. But there may be a faint notion of speed intended; or rather it has in general an intensive force, especially with Imperatives. See Mathias G. G. § 55.

9. ἀκούσατε.] The sense is, "so having re-

ceived the King's command." In τῇ ἀνατ. should be rendered "in its rising." See Fritz. (See.) So almost all the MSS. Versions and Fathers, with the Editio Princeps and other ancient editions; which has been received by Mill, Wets., Griesb., and Matth. And as it is sanctioned by the most certain of Critical canons, it may be supposed the true reading. The common τοῖς εἰσόδοις was first brought forward by Erasm. In his fifth Edition, and adopted, together with almost the whole of the Text of that Edition, by H. Steph. in his third edition.

10. ἐχθροῖς—σφόδρα.] A stronger expression than this cannot easily be met with. The addition of a cognate substantive to any verb is found also in the Classical writers (See Math. G. G. § 507.). The addition, too, of σφόδρα to μέγας, is a relique of early antiquity, when the superla-

tive was formed (as in the Northern languages), not by a termination, but by the addition of par-

ticles, usually put after the adjective.

11. ἤλθον ἐκ τοῦ ἑαυτοῦ.] This is not for εἰς τὰ ἐξ ἑαυτοῦ, as some say; but it signifies "having gone to the house which they sought!"

—θησαυρὸς.] Campb. rightly renders caskets; though θησαυρὸς (as also the Latin Thesaurus) signifies "any receptacle (as a box or bag) for valuables."

—προφέρεται—ἐδρα.] Agreeably to the Ori-

ental custom (even yet retained), of never appear-

ing before a King, or any great personage, without offering him gifts; usually the choicest productions of the country of the giver. Mark-

land ap. Bowyer, p. 50, observes, that this expres-

sion occurs seven times more in the New Testa-

ment, and is constantly used in a religious sense, of offerings to God. Εὐλογεῖ δια τοὺς ἔργους. This is put in apposition. Χρυσόν καὶ λιβάνιον ἐδέχοντο. From the nature of the presents it has been usually supposed that the Magi came from Arabia; but that is very doubtful. See Fritz-

sche in loc.

12. Χρυσαυραστήτες.] This word, properly, and in the Classical writers, signifies 1. to despatch business; 2. to debate on it; as in Thucyd. ἱχθυραστήτες ποιούσις ταῖς Αἰθριόμεστος 3. to give audi-

ence and return answers. Hence the transition is easy to the sense found in the New Testament,
the Sept. and Joseph. Ant. iii. 3, 3, and xi. 3. 4. to impart Divine warnings, and, in the Pass. to receive them; the term being used either absolutely (as Heb. viii. 5, xi. 7, and xii. 23), or with the additions ἁγγείας παιδιος του Ιωσηφ, λέγων: ἤπειρεν παράλειπεν το παιδιον και τη μήτρα γαρ του, και φεύγει εις Αίγυπτον, και ουδεποτε εκις, ἐνεκοτε σοι: μέλλειν γαρ Ἰσραήλ ήμετέρῳ το παιδιόν του ἀπόλαλεν αυτῳ. Ο δε εγκύβιας παράλειπεν το παιδιδ και τη μητέρα αυτου νυκτας, και ἀνέγγονον εις Αίγυπτον. 4 και ἦν εκει ἐός της τελευτης Προδοσιας ἔγινεν πληρωθην Ἡσυχος. 5 Το ήθην υπο του Κυριου διω του προφητης λεγοντος: Ε' Ν Α Ι ν υ—16 πτως ἐκάλεσα των νιον μου. Τοτε Προδοσιας ἵθην εις ειναιγυπη

(cited by Heinsius) when combating the opposite error of the Antidicomarionites, or the Collyridians—says, 'ες κάκια τινος ταις του Ιουδαων φιλοσοφιας αδικημαν, και εν αυτοις πιερωσασθαι εν της λογικης, δι ιωσευτες λεγησαι. 'οτε ουτως εκεινον των ηθων φιλοσοφων, extremes meet, was fulfilled in these.'

16. ἐπισφυγην.] "Was deceived;" literally, was trilled with. A use similar to that of illudere, in Latin.

17. Ιουνιος. [The commentators say there is an elliptical or των ή μετωπα. It is not, however, necessary to suppose ellipsis at all, any times more than in the Latin mittere, which is similarly used. When the Accus., is expressed (as sometimes in Herodot. and other early writers), it is of more definite sense than the above. There is no pleonasm in ἀνεπτυσθα, but merely a vestige of primitive verbosity. Των παιδων, "the male children;" for though the masculine is sometimes used with nouns of the common gender, in reference to the whole species, both male and female, yet that is chiefly in the Classical writers, and where the context and subject suggest the right application.

18. βιοι, its district, or territory.

19. ἀνετως και κατωτως.] There are few phrases that have been less understood than this. It has been usually regarded as an elliptical expression for ἀνετως καθως, or, as formed from ἀνετως και κατως, it is quite destitute of authority; and the former is very rarely found, and only in plene locutione. And neither of the two is suitable in signification. It is rightly observed by Fischer de Vit. Lextra, N. T. that a masculine sense is required. But when a word is supposed to mean something, he takes it for granted what does not exist. The word has a masculine form as well as a masculine sense; and no wonder; for it is, in fact, an adjective, with the substantive παιδος, being left to be supplied from the context, and, in the present case, παιδως παρειξα preceding. The singular is used for the plural, as being taken in a generic sense. Thus it is the same as if there were written ἄνετων. This view of the phrase is confirmed by similar ones in Pollux ii. 2, ἐπισφυγην τετελεσθαι, ii. Paral. xxxi. 16. ἀνετως και κατως. 1. Paral. xxvii. 23. ἀνετως και κατως. See also Ext. iii. 3. Numb. i. 5. As to the opinion of several recent Commentators, that ἀνετως may denote a near old, it is wholly unsupported by authority. For as to that of Hesych. Διετως: ο εις θον έκεινος, it is nothing to the purpose, for we must there read either, with the editors, τετελεσθαι, or rather δεικται, from Suid. and Pollux, the Gloss being borrowed from the Scholi. on τετελεσθαι, τετελεσθαι: δεικται, who explains δεικται by δεικτα τον έκεινον. But such a sense would be quite inapplicable to the present passage. And that the children were
of one year old, is opposed to all Ecclenastic History.
17. τότε ἔληλοθη, &c.] The words may be paraphrased, "Then that happened whereby was more fully completed, &c.; or rather, as the citation is ἔληλοθη, only an accommodation of Jerem. xxiii. 15. "Such another catastrophe took place as that recorded by Jeremiah;" a manner of speaking familiar to the writers of the New Testament. See Matth. xv. 7. & 3., compared with Isaiah xix. 13. and Matth. xiii. 14. compared with Is. vi. 9. Matth. xiii. 34. & 33. compared with Ps. Ixxxvii. 22. According to this mode any thing may truly be said to be fulfilled, if it admits of being properly applied.
18. θρώος — πάλαις. A most pathetic accumulation of terms, expressing bitter grief, with which Wss. compares a similar passage in Plato. βληθεῖσας κ. τ. λ. The words (Kuin. observes,) are to be understood of the Bethlehemites.
— κλαίοντας.] Sub. ἣν. A fine figure, whereby Rachel is supposed to be bewailing the slaughtered, and weeping for her children, as Ephraim is, in the same chapter, as lamenting himself. "Or, σπέκιον, must be taken, not with παραλλ., but with κλαίοντας. In the passage of the Prophet, the words must mean "are gone (into captivity)."
20. εὐγενοῦσας.] A use of plural for singular, common both to the Scriptural and the Classical writers, especially in speaking of Kings and Princes. See I Kings i. 33. 43. compared with Matth. ix. 8. The expression γεννήτω τήν γέννην ταυτός, is said by Vorst. and Leusd., to be formed from the Heb. יָכַה עֵינוֹן in I Sam. xxiii. 13. The use of γεννής for γεννών, though, no doubt, derived by the sacred writers from the Hebrew, is likewise found in Herodot, and the other early Greek writers.
22. ἀποκλητα.] Taken improperly for άπογ, since Archelus was not a βασιλεύς, but an άποι-χρίς. Εκι, for ἀποκλητα.
23. καταρακησα.] "Fixed his abode at," in contradiction to παρακησαν. Εἰς is for ἐν, at; as 2 Chron. xix. 4. καταφεραν εἰς ἱερουσαλήμ. A significance common in the later Classical writers.
— Ναζάκλητας is by some taken to mean shall be." But to that sense it is here unnecessary, as Jesus has, to have recourse; for that Jesus was so called, in contempt, is well known from many passages of the Gospels. Bp. Middlet. renders ο ναζαρηνος; "since the Art. could not be inserted, the noun being preceded by the nuncupative verb κληθεται." Nazareth was proverbially a despised place, as is clear from Nathanael's question, "Can there be any good thing come out of Naz." Thus Ναζαρηνος became among the Jews a proverbial term for a despised and rejected character. Thus the meaning is, "that Jesus should be despised and dishonored." Ναζαρηνος is said because (as is rightly observed by Jerome) no particular prophet is meant, but the substance of what occurs in all those passages of the Old Testament which were supposed to refer to the contempt with which the Messiah should be treated.

III. i. ἐν ἐκ τῶν ἡμέρας οὗτος.] This phrase, for ἐν τοῖς τῶν χρόνοις, is a customary mode of commencing a narrative, both in the Scriptural and Classical writers. The difference is, that the latter use it strictly, when only a brief period is interposed between the occurrence to be narrated, and some other event before mentioned; whereas the former use it with greater latitude, when there is a considerable interval; as here of many years: yet always with a reference to some previously mentioned time. And the time adverted to, is that of the residence of Joseph at Nazareth. The transition may, indeed, seem abrupt, but not more so than many things in the Scriptures, or even the Classics, as Thucyd. The reason why Matthew passes over the period of Christ's infancy is, that he had little certain information, and it was too, not his purpose to narrate aught but what was connected with the establishment of the Messiah's kingdom. He therefore is silent on the events of Jesus' infan-
cy and earlier years, and passes on to the uprise of his great Forerunner. The Section is omitted in some MSS. of the Alexandrian recension, later versions and Fathers: but its omission can far better be accounted for (partly from commencing an Ecclesiastical Section, and partly from the difficulty of expressing the same in the Oriental versions) than its insertion. It has a transitive sense, like the Latin autem. Παραγνεῖται καρπάς, is for παραγνεῖται καρπάς. Παραγνεῖθαι, like παράκαινα and παραφέσθαι in Thucyd, and other writers, has the sense accedere, prodire; as said properly of those who come forth (παρ' ἀκολουθίαν οὖν Ναοῦ). Now, who properly signifies to proclaim; and 2dly. to publicly teach ποιειν τὸν προφήταν. It moreover included a notion of earnestness and vehemence.

— ἀβατίστοις.] A name of office, equivalent to ἀβατικῶς, Mark vi. 14., and employed by the sacred writers, to distinguish him from John the Evangelist. Baptism is universally admitted to have been in use with the Jews, as a part of the ceremony for the admission of proselytes; (as indeed it was, with the Persians and other Oriental nations). This appears both from the Talmud, and from allusions which occur in the Classical writers. It was believed that the administration of this rite would form part of the office of the Messiah. Nay, the mode in which the word is here introduced by Matthew, without any explanation, shows that the ceremony alluded to was familiar to them.

— Συμφωνοῦσα τῇ λατρείᾳ τῆς Ἰωακίμου.] Thuc. iii. 8. | [Sub. γάλα, by which, however, is to be understood, not an absolutely desert tract; but one comparatively so; as being thinly inhabited, unc unclosed by fences, and not in tillage but pasture; like the steppes of Asia, the llanos of S. America, and the extensive commons lately existing in this country. This indeed is adverted to in the Heb. τάξιν, literally, a place to drive cattle upon.

2. μετανοεῖτε.] The word properly signifies to take after thought, as opposed to ποιεῖτε. 2dly. to change one's opinion. 3dly. in a religious sense, so to change one's views as to reform one's life. Μετανοῶ properly and properly signifies a change of mind or purpose. But it is so rare in this sense, that no Commentator on the N. T. nor Steph. Thesaurus has adduced an example. The following may therefore be acceptable. Joseph. Bell. I. 4. 4. οἱ ἐν πάλαν ἐκκυριάλα τὴν μετανοιαν αὐτοῦ, καὶ τὸν πάλαν τὸ diapáron. In a religious sense, it denotes such a change of mind as to the commission of any previous actions, as shall induce us to forsake the practices, from a conviction that they are opposed to the will of God, and are contrary to our true happiness here and hereafter.

— Χριστου.] This formula and ζητεῖν θεοῦ, are synonymous, and frequently occur in the N. T. They denote, 1. the abodes of eternal felicity in heaven, and the state of things there; 2. (with allusion to the prophecies of the O. T.) They represent the spiritual reign of Christ, the Gospel dispensation, as here and at Matt. ii. 7, x. 7. Luke x. xvii. 21., and various other passages. In some others it is doubtful which of these two senses is to be adopted. Nor are there wanting those where both seem to be combined.

3. οὕτως.] Some would take this εἰκοστος. But though that use is not unfrequently found in the Classical writers; yet it very rarely occurs in the Scriptural ones, and would not here be very suitable. It is more natural to regard the words as the Evangelist's. — Παραδεύεται καὶ προφήτας. The words which follow convey the sense, though they do not follow the exact terms either of the Hebrew or Sept. [Comp. Is. 40. 3. John i. 23.] — παρα. [There is heard the voice of one preaching in the wilderness, and exclaiming, Εἰρηναίος τῷ προφήτας.] An image borrowed from the practice of Eastern monarchs, who, on taking a journey, or going on a military expedition, used to send forward persons to level the eminences, smoothen the unevennesses, fill up the hollows, &c., so as to form a road. To this purpose Wets, cites Sueton, Calig. 37. Joseph. B. J. iii. 5, 1. and Justin ii. 10. Plut. 837. Ovid. Amat. ii. 16, 51. See my note on Thucyd. ii. 97 & 100.

4. τὰ τέμπλα — καρπῶν.] Some take this to mean the camel's pelt, with the hair on, as sheep-skins were of the Hebrew prophets. See Zechar. xiii. 14. Others, however, more justly, suppose that it was the shaggier camel's hair, spun into coarse cloth, like our drapery. And we find from the Talmud, that camel's hair garments were much worn by the Jews. Joseph. Bell. i. 17. speaks of ἀιδων καὶ τρίχων παπήρων, probably the σκόκα τρίχων, of Revel. vi. 12. Nor were they unknown to the Heathens. Thus the Schol. on Eurip. Phan. 329. mentions τα τέμπλα καρπῶν. Those, however, were probably made of the finer camel's hair, like a manufacture formerly made in this country, and called camlets. Garments similar to the Baptist's are still worn (or rather a manufacture of wool and camel's hair) in the East by the poor, or those who affect austerity. John wore this garment in imitation of the prophets, especially Elijah. See 2 Kings i. 8. whom he also imitated in the austerity of his life. Indeed, it was his prophetical habit and mode of life, that was chiefly instrumental (in connection with the prevailing expectation of the Messiah's advent) to drawing the attention of the Jews to his ministry, in which the spirit of prophecy, which had been lost to Israel for 100 years, was in some measure restored.

— Ἐρμοῦ ἐνεργείας. So of Elijah, 2 Kings i. 8. Ζωήν δεμητρίαν περιβαλόμενος τὴν σταφύλιν αὐτοῦ.
The austerity consisted in the materials; for otherwise these girdles formed a regular part of the dress; and were of linen, silk, or even gold and silver, according to the circumstances. See the references in Wets, or Recens. Synop.

—κατά κόροφην —ἄφθροι.] That locusts (of which Bochart reckons ten species) were permitted to be eaten, appears from Levit. xi. 22.; that they formed a customary food in the East, from Agatharch. v. 27. Strabo. xvi. p. 1115. Plin. vi. 30. S. C. (Wets.) From Aristoph. Ach. 1116. and the Schol., it appears that the Greeks also ate of them, but that they were accounted a mean food. That they were a species not uncommon, is proved among the poor, throughout most of the countries of Asia and Africa, which they infest, we learn from the concurrent testimony of modern travellers.

—μυθόν.] This is by some taken to denote a sort of saccharine matter exuding from palm, date, or olive trees. See Diodor. Sic. xix. 104., (who calls it by this very name μυθόν) Joseph, B. J. iv. 27. Plin. N. H. xiiii. 4. and the Rabbinical writers, who mention palm honey and fig honey. The more common opinion, however, is, that what are to understand honey procured from hollow trees and clefts of rocks, deposited there by swarms of wild bees. See I Sam. xiv. 26. Judg. xiv. 3. and Ps. lxxxi. 16.

5. καὶ πάσα.] The καὶ is by Fritzsche not ill rendered nempe. Nempe, like πάστα in Mark i. 6., is to be taken, in a restricted sense, for very many.

6. ] ἐνεπτυχότος.] That baptismal ablation or lustrations had been, even among the heathens, thought necessary for admission to religious ceremonies, and for the expiation of offences, the Classical citations here adduced by Wets, and others, fully prove and illustrate. That these were in use, too, among the Jews, we find both from the Old Testament, the Rabbinical writers, and Josephus. See B. J. ii. 8. 7. But the baptism here meant is one solemn ablation, never to be repeated, comprehending the wives and children likewise of the proselytes; and founded partly on the ceremony which (as the Jewish theologians inform us) took place immediately previous to the promulgation of the Law, at Mount Sinai, and partly on the Jewish baptism of proselytes; though essentially differing from it. The one involving an obligation to perform a common whole law; the other, an obligation to reformation, and faith in the Messiah about to appear — the one founded on a system of justification by works, the other one on faith in Christ. The custom, however, is believed not to have been introduced until after the return from the Babylonish captivity; and that to provide a less revolting mode of initiation into the Jewish church than circumcision. The Jews must have understood the ceremony as significant of a change of religion, and of introduction into a dispensation different from that of Moses. And that they should have expressed no surprise at this, need not be thought strange; since they were taught by the predictions of the prophets, and the instructions of thier most eminent teachers, that at the advent of the Messiah (which was now universally expected), the face of things would be entirely changed, and a new religion be introduced by Baptism. (Wets., Bengel, Kuin., and Romanus.

—ἐξομολογεῖσθαι.] This is not so much put for the simple verb, as it is a stronger expression, of which examples (chiefly from Joseph. and Philo,) are adduced by Eisner and Wets. This form of the verb, with its equivalent in other languages, is singular for the individual, but a general confession of sins, and renunciation of justification by works.

7. φιλοσοφοῖς καὶ Σαῦροις.] On these Scect see Recensio Synopt., or Horne's Introduction. Ἐκκοιμάσθαι —ἀστών. The sense is well expressed by the Persic and Syriac versions, "coming for the purpose of being baptized," So Lake ii. 17. ἔκστησάμενος μισεθήθη ὑπ' αὐτοῦ. Of this signification of ἕκτι examples are given by Wets. and Krebs.

—γενήσθαι ἐκ τοῦ.] "brood of vipers!" So they are likewise called by Christ himself, Mark xii. 34. Infr. 23. 33. Τίς ἔκτεινη ἄγιος, &c. The interrogative here does not, as some suppose, imply a strong negation; but the τί rather imports exclamations (as in Galat. iii. 1.), namely, from excessive surprise at seeing persons of such dissimilar opinions and characters (Sadducaes and Pharisees, men of the world and vocation of pleasure mixed with precise formalists, not to say hypocrites), unite in confessing their sins, in making declarations of repentance, and vows of reformation. The motives of the generally in coming thither, must have been corrupt (see Whitty and Alford), or so severe an expression would not have been employed; and no wonder; for the Jews were then immersed in moral depravity and religious error.

—ἀγιόν.] This is to be taken, by metonymy, for punishment, of which use examples are adduced by the Philologists. [Comp. Infr. 12. 34. & 23. 33. Rom. 5. 9. 1 Thess. 1. 10.]

8. κατέστην αἰώνιον.] So Ed. Pr. and Steph. 1., with almost all the MSS., which is received by Wets., Math, Gries, and Schozl. The common reading κατέστην οἶκον was introduced by Erasm. on very slight authority, and received, together with all his other alterations, by Steh, in his 3d edition; and thus was introduced into the textus receptus. The phrase ποιεῖ κατέστην is said to be a Hebraism; but some examples have been adduced from the classical writers, as Plut. II. 111. C. 4. ἐμὲ τὸν ἀληθινὸν τοῦ Ἰωάννου αἰῶν. Arist. de Plant. i. 4. τὸν φῶς τῶν μετοχών κατέστη. Both passages defend the reading adopted in the text. Wets. paraphrases thus: "If ye really repent, show forth not merely the leaves of profession, but the fruits of performance."
9. ὑδ. ἄφεστος ἄνθρωπον. This is thought to be a pleonasm for ἀφ. λόγιος, but it is, in fact, a stronger expression. As to the Greek Classical idiom concerning καταφέρειν, it is here inapplicable. The phrase seems to be rather a popular expression (though it occurs in the Talmud) founded on a blending of two phrases. ἄνθρωπος ἐκ ἀντίς is thought to be a Hellenistic phrase, occurring also in Esth. v. 6., equivalent to διακόνησί, secretly think, and answering to the Hebr. יִכְלֹלָה. Yet it occurs in a passage of Chrysippus cited by Wets.

—Πατρός ἐκήρυξε τῷ Ἰ. "We have Abraham for our father, and therefore, as his descendants, cannot but be accepted by God." 'Εκ τούτων λίθων κ. τ. λ. Here there is either a comparison of the surrounding multitude to stones and stones, by a common metaphor; g. d. "God can effect that these stones, now lying in Jordan" (compare Joseph. Ant. 4. 3.), i. e. men as unfit for useful purposes as these stones, "shall become children unto Abraham," and imitate the virtues of Abraham. Or (according to others) the words are meant to strongly show the omnipotence of God, who can raise up instruments to effect his own wise and benevolent purposes from the meanest subjects. [Comp. John viii. 29. Acts xiii. 26.]

10. Εἰς ἄπειρην. I. e. the axe of judgment and punishment. Ἐκάτη hints at utter destruction; and the ἄπειρον at what shall shortly happen. In the Scriptures men are often compared to trees; and sometimes (as Eccles. x. 13. and Dan. iv. 20 and 23.) their punishment is to the felling of trees. [Comp. 2 Cor. vii. 19. John xvi. 16.]

11. Εἰς Ἰησοῦν. The Ἰ. is thought redundant; and Commentators adduce examples from the Classical writers. It rather, however, denotes the instrument, as Luke xiv. 34. and often.

—ἐἰς μέτωπον. The ἐ. denotes purpose. So ἐκ τῆς supra v. 7. This is a brief phrase, advertising to the solemn engagement entered into by the baptized, to "cease to do evil, and learn to do well." This, indeed, was so closely associated with baptism, that it is called by Mark i. 4. the baptism of repentance.

—δόται μοι λαγόνθους. Kuin! renders it successor, but that conveys a wrong idea. The Present is here used as at ver. 10. We may paraphrase: "There is one coming who will be after me in time, but who will be far greater than I." There is an allusion to the expression ἰδρύμενος, [he who is coming] by which the Messianic sense then, from the opinion of his speedy appearance, designated; as in John's inquiry, ἐκ τοῦ ἰδρύμενος. The expression is a brief one, requiring δόθων, or ἵκ τοῦ φόρου, to be supplied, as elsewhere. ἰδρύμενος is equivalent to the ἡδος of St. John, as in Herodotus v. 36. and elsewhere.

—τὰ ἰσοπλάτωνα βασιλέας. Ἰακώβας in Hel- lenistic phraseology is equivalent to σωμάλων. Βασιλέας is synonymous with αὐτόν in a passage of Plutarch which I have adduced in Rec. Syn. Markland says it signifies to carry off or away. But that is only implied in the general sense, which is to have charge of. From Lucian in Herod. 3. cited by Wets. ἐκ τῆς ποικῆς δυνάμεως, such an expression may be added Hor. Epist. i. 13. 15. : Solaeus portat: and Aschyl. Agam. 917.) and other passages adduced by the Commentators, it appears that this was by the ancients (both Orientals and Occidentals) accounted among the most service or officers. Yet we find from the Rabbinical writers, that it was rendered by the disciple to the master; and from Eusebius, that this descended, with other observances towards the Rabbin, to the first Christian teachers.

—βασίλεια — αὐτόν. There has been no little difference of opinion as to the force of βασίλεια and αὐτόν. The most probable opinion is that of Chrys. and others of the ancients, that βασίλεια here, in the sense obscure aliquem re, has reference to the exuberant abundance of those extraordinary spiritual gifts soon to be imparted to the first converts. With respect to καὶ αὐτόν, Glass would suppose an Heliandys, and take it for ἰδρύμενος: Escher regards the καὶ as exegetical, (in the sense even) as representing the Symbol of the Holy Spirit. In either case, there may be an allusion to the miraculous descent of the Holy Ghost in φως τόνυσε: which view is supported by Chrys. Others, however, as Wets., maintain that by the symbol of Fire is meant the severest punishment, or mortal purgation. [Comp. John i. 26. Acts i. 5. ii. 4. xi. 16. xix. 4.]

12. ὅς τὸν πῖστον — ἀνθρώπων. The ὅς is not redundant, as Grot., Wets., and others suppose; for, as Fritz, observes, if it were taken away, there would be no connection with the preceding. And he rightly renders, "eum (erit) ventillabrum (nempe) in ejus manu." Πίστον signifies, not fan (which is expressed by λαβών in Amos ix. 9. and was something like our hunting machine, to raise wind by a sort of fan-like sail;) but a winnowing shovel, which, from Hesych., seems to have been, in the lower part of it, shaped like a Δ. The word is derived from πίστον, to toss away. Δακτυλισμος is for δακτυλισμα. Atticē.

—τῶν ἀθώων. The word signifies properly the elevated area formed in a field, after harvest, of soil hardened by the use of a cylinder, (See Paulson ad. Furtw.) where the corn in the sheaf was trodden by oxen, and winnowed; which latter operation was performed by tossing the rough and broken straw away with a fork: and then by stirring up the compound of grain and chaff with the πῖστον: when the chaff was delivered to the wind, and the grain left in a heap. After which the rough straw was collected and burnt, no
doubt, for manure. Here, however, 30a seems to signify the above compound of grain and chaff to be winnowed; a sense often occurring in the Sept.

By τὸν ἄποθέτην is meant a repository where any thing, as here corn, ἀποθέτηται chiefly in the East, subterranean, or partly so, but covered down and thatched over. By the ἄγων is denoted, not the chaff, but the rough and broken pieces of corn, separated from the corn by the above process. [Comp. infr. xiii. 30.]

13. τότε.] The particle, the Commentators think, does not mark the exact time when the baptism of Christ took place, but only points to the time when John was baptizing.

—παραγένεται τῷ βαπτ. ] Christ condescended to be baptized, and it was administered to him by John, upon the very same principles on which the priests were dedicated to their office. See Heb. ii. 17. and Ex. viii. 6. It was necessary to justify the ceremonies of Divine Wisdom in framing the law of Moses, that the Messiah should recognize its Divine institution, and sanction its ordinances, by observing its rites in his own person. And the selection of John to perform the ceremony would answer many important purposes, and especially tend to the establishment, by a voice from heaven, of the authority both of Christ and his Forerunner. See more in Whitby and Mackn. Τῶν βαπτισθέντων is, as Fritz. says, the Genit. of  

τοῦ, and the expression is equivalent to εἰς τὸ βαπτίσκειν. 14. ἐκώλυτον] "was hindering, would have hindered." A not unfrequent sense of the imperfect, on which see my Note on Thucyd. iv. 44, 45.

— ἔγνω κ��ινα, &c.] A refined way of saying, "I am very far inferior to thee, and yet dost thou come to me, as to a superior." For (as Grov. observes) "he who binds another by baptism, seems to be superior to him who is bound." 15. Φίλες ἀδείτοι Roseam. and Schleus, explain permission quæso; comparing the ἀδέιον with  

χαίρετε, and with the Heb. ἱκ. But the interpretation "for the present," is far preferable. Indeed, the former mode would destroy the connexion which has been with reason supposed to exist in the word. The meaning is, that John must suffer him for the present to be baptized with the baptism of water, for that baptism of his with the Spirit was yet to be exhibited. At ψευδες sub. not με, but τούτω εἰσίν, which is confirmed by Chrys. The δικαιοσύνης is for ἐκάλωμα, institution, as often in the Sept. So, at Deut. vi. 24, πληρόντα τῇ δικαιοσύνῃ is equivalent to ποιῶν τὰ δικαστήρια.

16. εὐθὺς.] There is here a transposition (such as that in Mark i. 29. and xi. 2.) found also in the Classical writers, by which εὐθὺς must be taken, not with ἐδείξαι, but (as Grov. and others have seen) with ἀκολικά. Fritz., indeed, makes objections to εὐθὺς, being taken with ἀκολικά, and would join it, by a similar transposition, with βαπτίσατο. But though that method is less harsh, the sense thence arising is somewhat frigid.

—ἀνεγέρθησαν οἱ υἱοὶ.] This is explained by most foreign recent Interpreters of lightning of the same vivid sort, "by which, as it were, the heavens seem cleft asunder." "So (they add) we find scindere and findere celiun in the Roman writers. Such language being adapted to the common opinion of the ancients, that the sky was a solid mass, and that fire from thence burst through the vast convex of the firmament." But this seems to be a mere device to pare down the marvellous, in order to make it more credible. We have good reason to suppose the light to have been preternatural, and to have accompanied the Divine Spirit; such a light as accompanied Jesus, on being visibly revealed to St. Paul, at his conversion. Ἀπείδη τής is by some referred to Jesus, as a Dat. commodi; by others, to John; by which the sense will be, "to his view," namely, John's.

—ὅσι φησιν οὐκ ἔχει: That there is an ambiguity in this circumstance, which has occasioned a variety of interpretation. Some understand it by the descent of a material dove, as a symbol of the Spirit, and with allusion to the innocence and meekness of Christ. Others, with more probability, take ὅσι προς to refer to the mode in which the Spirit, in some visible form (probably of a flame of fire), descended, namely, with that peculiar hovering motion which distinguishes the descent of a dove, and which is adverted to by Virg. Æn. v. 216. cited by Wets. Otherwise it would have been ὅσι περιστροφής. As ὅσι πνεῦμα, Acts ii. 3. [Comp. John i. 33.]

17. ψευδες εἰς τὸν ἁθό.] Wets., Rosean. Kuin., and others, think the falsity of the theory of thunder, which, however, involves absurdity; for (as Mr. Rose on Parkhurst. Lex. p. 491, observes), "if articulate words were heard, θυμος simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. It is means that no uttered words were heard, only a stroke of thunder, which was to be understood as
declaring that Jesus, &c., reasoning is idle; for language could hardly have been used less appropriate to convey this idea."

"a'&gt;an&lt;iy,]. For δανεσι&acute;ις &isin;από. Applied here, and xii. 3, and Luke ix. 33, xx, 13, to the Messiah. It is taken from the Sept.; as in Gen. xxii. 2; Jer. vi. 26; Amos viii. 10; Zach. xii. 10. — This use occurs in Hom. ii. vi. 401, and Hesiod, referred to by Pollux, iii. 2.

"i to τελεσθαι. The use of the i to in this phrase is a Hebraism, occurring also in the Septuagint. The Aorist is not (as some suppose) put for the present, but has the sense of custom, which is frequent in that sense. See Matt. Gr. Gr. &c., xxv. 1. Comp. infra. xii. 18, xxv. 3; Isa. xlii. 1; Ps. ii. 7; Luke ix. 35; 2 Pet. i. 17; Col. i. 13.)

IV. 1. ἀν&theta;ρία — διαβολός. Ἀν&theta;ρία must not be taken, with some recent Commentators, for ἔρ&theta;ρια, but the διαβόλος may refer to the high and moun- tainous country of which the desert here mentioned (whether what is now called Quaranantina, a rugged mountain range; or, as others think, the desert of Mount Sinai), consisted, as compared with the low ground about Jordan. The διαβόλος may, however, be intensive; and thus διαβόλος will be for διαβολία. By τοῦτο πε&theta;ρις is here denoted the influence of the Holy Spirit.

"πα&rho;θα&theta;σθαι ὦ τ. Δ. We are now advanced to the record of a most awful and mysterious transaction, consequently encompassed with difficulties, defying the human understanding: to avoid which, several editions, as both an- cient and modern, have thought that a visionary scene, not a real event, is here narrated. But there is not the slightest intimation in the narrative, that the temptation was such. The air of the narrative produces an impression the contrary; and there are many strong reasons why such a view cannot be admitted. On the other hand, in favor of the common mode, we may safely maintain, that there is nothing in the circum- stances, which involves any strong improbability: but rather what is quite agreeable to the analogy of God’s methods, in other points, in his dispensations to man. So Bishop Porter, and Mr. Townsend, trace several points of striking similitude to the temptation of Adam and Eve in Paradise. And others have compared the charac- ter and design thereof with those of the Crucifi- xion, and have recognised in both a vicarious transaction. As the confident assertion of the Unitarians, that the very form of expression, ἀνθρία ὧν τοῦ πν., shows that it is only a visionary scene, referring for similar expressions to Rev. i. 10. Acts xi. 5, the latter of these has nothing in common with this of St. Matthew; and the former, though it bears some verbal resem- blance of expression, is really of quite another character. Similar ex- pressions do indeed occur at Matth. xii. 28. Lu.

II. 27. Acts xvii. 29, and x. 19. But no one ever imagined in actions there described to be merely imaginary."

"τοῦ διαβόλου διαβόλος, properly a slanderer. It is sometimes in the N. T. an apppellative; but mostly denotes, with the Art. the great enemy of God and man; and thus answering to the Heb. שֵׁא. This arises from the close connection between the senses of latter etymology. And though it be not often found so used, yet the verb בָּאָבָלָלַר occurs in Herodut. and other writers, and is used in the sense to be hated; and בָּאָבָלָלַר תִּרְעָי, in Tuthyd. iii. 109, iv. 21, viii. 53, signifies, “to be set against any one, to hate him.” See my Note here."

3. δ&alpha; πα&rho;ρίαν. Particip. for substantive verbal; an idiom found both in the Scriptural and the Classical writers.

"γις τοῦ Θεοῦ. Not, “a son of God,” as Campb. and Wakef. render. For it has been proved by Bp. Middel, that ε&omicron; τοῦ Θεοῦ, or ε&omicron; Θεοῦ are never taken in a lower sense than δ&alpha; τοῦ Θεοῦ, which is always to be understood in the highest sense. Thus in Mark i. 1. Γις τοῦ Θεοῦ is spoken by the Evangelist himself of Jesus. In John x. 36. the same phrase is employed by Christ himself of himself; and in Matt. xxvii. 40. it is used by those who well knew Christ’s pretensions. Neither is ε&omicron; Θεοῦ, without either of the Articles, to be taken in an inferior sense; for, not to examine all the places in which it occurs, we have Matt. xxvii. 43, where the crime laid to Christ is, that he said, “I am the son of God.”

"ἐν τ. “order.” This is no Hebraism, but occurs in Tuthyd. and the best Classical writers. As die in the Latin.

"ἐργα. Lounes. “Work,” used indefinitely, is rightly translated bread; but when joined with ἴν&theta;ς, or any other word limiting the significance in the singular number, ought to be rendered loaf: in the plural it ought always to be rendered loaves.” (Campb.)

IV. ἵν&alpha; ἐργα — ὕπερτα. The quotation agrees with the Heb. and Sept. For, although the Vatican text has τοῦ, yet many of the best MSS. and several fathers write it. Ο is placed before ἐργας in several MSS. of the Alexandrine revision, and has been introduced into the text by Griesb., Knapp, and Fritz.; but I think without sufficient authority. Vater and Scholz have not admitted it. The Pres. is here put for the Fut., or rather may be taken of what is customary. The ἵν&alpha; signifies not only the;

"ἵν&alpha; παρ&omicron;τε. “To.” This explained allego- rically, will signify the spiritual life imparted by the Word of God, like the Heb. ἀγών, a mode of interpretation confirmed by the authority of the Fathers. Yet as ὑπ&epsilon;&omicron;ς (to which, however, there is no word corresponding in the Heb.) may be rendered thing, as well as word; so the modern Commentators are justified in explaining
it, "whatever is ordained by God." 4. "The temptation (observes Campb.) is repelled by a quotation from the O. T. purporting that, when the sons of Israel were in the like perilous situation in a desert, without the ordinary means of subsistence, God supplied them with food, by which they were enabled to proceed their journey without constraint, however pressing, ought to shake our confidence in him." With this sentiment comp. 

Wisd. xvi. 26, "οίς οι γενεσίς των καρπῶν τροφόφους ἀνέφευρον, ἄλλα τὸ μέρος σου τούτου σου πιστεύεται ἑαυτῷ." [Comp. Deut. 8. 3.] 

5. As to the difference in the order of the temptations recorded by Matthew, as compared with that in Luke (who transposes the last two) the discrepancy (if, indeed, it can be called such) is not to be removed by any "device for the nonce," such as supposing the temptation to idolatry to have taken place twice; or the order in Luke to have been disturbed by transcribers. Mr. Townsend accounts for the difference in order by ascribing it to difference of purpose in the Evangelists. But it is better to attribute it to a difference of purpose in narrating the temptation; and to suppose, that while Matthew intended to fix the order of the circumstances, (which is plain by his having employed the definite terms τέσσερις and πάντας,) Luke did not mean to be so very exact, but merely to record the transaction in a general way; and thus the ordinary conjunction was sufficient for his purpose.

6. "παραλαβόντας." Παραλαβόντας often signifies, both in the Scriptural and Classical writers, to take any one along with us (para) as a companion. Neither this term nor τηροὺς gives the least countenance to the vulgar notion, that the Devil transported our Lord through the air. The latter is admitted to have the sense, prevailed upon him to take his station. So xvi. 2. and Gen. xiii. 9. στήσω αὐτῷ ειναὶ τοῦ σαυροῦ. 

-ἀγιὰν πάλιν.] So called κατ᾽ ἤξυνόν, as having the holy Temple and its worship. Thus the inscription on their coins was "Jerusalem the holy." Indeed, the Hebrews called those cities "holy," which were accounted the special residence of any of their deities.

-περεγένον.] On the sense of this term Commentators are not agreed. One thing is admitted, that it cannot mean pinnate; for there would have been no Article. And for the sense pinnated battlement, (assigned by Grot., Hammond, and Dodd.) there is no authority. Unluckily we have no other example of περεγένον used of a building. But as the primitive περεὶθ was been proved by Wets. to denote the roof of a temple, so this is supposed by Krebs, Middlet., Schleus., and Fritz., to denote the pointed roof of some part of the temple, and as they are inclined to think, the great Eastern porch. The most probable opinion, however, is, that of Wets., Michaelis, Roseum, and Kuhn., that it referred to the roof of the temple, and that the Devil, in over-hanging the precipice at the S. and E. of the temple (see Joseph. Ant. ix. 11 and 5); and was perhaps so called from the spire-like figure which the end of the building presented from below. [Comp. Psalm xxi. 11.]

7. ἔγραψεν γὰρ, ἵνα κ. τ. λ.] The former was a temptation to presumption from trust in himself; this, to distrust in God's Providence. The Scripture quotation with which the Devil subtly tries to effect his purpose, is perverted; for the promise of protection there given is limited to those only, who endure the evils which meet them in the path of duty; not in such as they bring upon themselves by rashly presuming on God's protection. The metaphor in ἵνα χαράξῃ ἀριθμὸν εἰς ἡς, as Kuhn. remarks, taken from part cousins, who, in travelling over rough ways, lift up and carry their children over the stones in their path, lest they should trip and stumble upon them. 

7. τῆς ἐπιστολῆς, κ. κ. ἔχουσιν (where the ἐκ is intensive) signifies to make trial of any one's power generally; and here, of any one's power to save. The Commentators, however, are divided in opinion whether Christ is warning against presumption or distrust. The former is the more probable. [Comp. Deut. vi. 16.]

8. ἐκείνου — κάρφον.] Ἐκείνου sometimes imports not absolutely to exhibit to the sight, but merely to point out; and here may serve to indicate the several kingdoms. Yet there is a difficulty as concerns τῆς κοιλάρας, in the term of Luke iv. 5. τῆς οἰκουμένης. To obviate this, the best modern Commentators are agreed, that the terms must be taken in a restricted sense, to denote Palestine only. And indeed undoubted examples of this signification have been adduced, as Rom. iv. 13. Luke ii. 1. Rom. i. 8. From this lofty mountain (supposed to have been Nebi) a prospect would be afforded (as formerly to Moses) of nearly the whole of Palestine; and its provinces might be styled kingdoms, just as their tetarchs or ethnarchs were called kings. See Matt. ii. 22.

9. προσκύνησ.] The word here implies, not merely homage, but adoration, i. e. religious worship. The manner of rendering both was in the East the same, namely, by prostration to the earth.
The text is a page from a book discussing the differences between the Hebrew and Greek versions of the Septuagint and the implications for understanding the prophecies and events described in the New Testament. The page contains references to the Septuagint (LXX) and the Greek New Testament (NT), discussing the differences in text and the implications for understanding the original meaning of the scriptures.
may seem, it is very agreeable to the character of the Hellenistic Greek, and is not unfrequently found in the Apocalypse.

16. καθῆμεν εἰς σκέτα.] Καθῆμεν sometimes signifies, as here, to lie or be; of which sense the Commentators adduce examples, as Judith v. 3. 1 Mac. ii. 1 and 29. Sir. xxxvii. 18. Herodot. i. 45. In πάντα καθ. and Dios. Hal. Ant. p. 502. To which may be added Aristoph. Pers. 642. η πάλιν γαρ ἄφροισα κάν φίλον καθῆμεν. As, however, the word, in this sense, is almost always connected with terms importing grief or calamity, there may be an allusion to sitting, as being the posture of mourners. Σκέτος and Φάς are, in Scripture, used to denote respectively the ignorance of religion, and the light of the Gospel. But here Φάς, (abstract for concreto,) signifies an enlightened, or teacher; of which sense Wets. adduces numerous examples, as Hom. ii. p. 39. φάς Δαναοῦν γίνομαι. Paus. Ep. 449. Εὐλόγεις φάς. -In χώρα καὶ σκέτον διανύομαι. This is to be taken, like the Sept. in χώρα σκές παλαίον for in χώρα σκέτον, similar to which is the mortis un- brac of Ovid and Virg.

-κατεταλείcdot.] We have here a continuation of the metaphor. So the Classical writers speak of the coming of some public benefactor as a light sprung up in the midst of darkness, (see Aeschyl. Pers. 239. and Agam. 505.) and ἄναλωσυ properly denotes the rising of the sun. Λυσις is redundant; not by Heriasm, but according to the popular use in almost all languages. [Comp. Isa. xii. 7.]

17. αὖτος. This is properly an adjective with ἄνωτον understood. The word is used by Hesiod, Herod., and other authors, and appears, from its use, (see Herod. i. 141.) to have denoted a large drag-net; as ἐλκύσα, from ἔλκυσα, usually a small casting-net. [Comp. Luke vi. 31. et John i. 42.]

19. δεῦρε ἐπίσω μω.] Δεῦρε is usually considered as a mere particle of exhortation, like ἄγα ἢ ἄγετε and the Heb. גג or גג. But, it is here and at xi. 28. xxii. 4. Mark i. 17. vi. 31. used in its proper sense, to denote venite, or addeste. Buttm. rightly derives it from ἀκούειν. The ἐπίσω μω has reference to the custom for disciples to follow their master, and the expression is equivalent to "Be my disciple." So Dog. Lact. ii. 48. Socrates is said to have thus called Xenophon: ἐρωτησαί τὴν καθεμαν ἡμῶν. -ὅλις ἀνθρώποις.] i. e. able to draw men over to the Gospel. So Plato in his Sophista, compares the teacher of wisdom to a fisher. And in Stob. Scrm. p. 313. (cited by Palytore) Solon says: Ἠγοῦ ἀνθρώπων καὶ ἀνθρώπων ἐλκυνών. Indeed, as Kuin. remarks, terms of hunting and fishing are often used by the Classical writers of conciliating friends, or gaining disciples.

21. In τὸ πλοῖον.] This is wrongly rendered by some in "the boat." Πλοῖον, indeed, is a general term to denote a vessel of any size; but it must here denote the ship, i. e. their ship.

23. πληρώσεως.] abit, peragrasio. Act. for mid., by the ellip. of τοιοῦτον. Δεῦρον is used with reference to the plural implied in the preceding Παλαία, by a common idiom, on which see Matt. Gr. Gr. § 435.

-νῶν καὶ θῆκος μαλ.] Kuin. regards the terms as synonymous, which they sometimes are, but not here. Νᾶος rather denotes a thoroughly formal disorder, whether acute or chronic; μαλακία, an incipient indisposition, or temporary malady. See Euthym. and Markland in Bowyer.

24. οἱ ἄνωτοι.] Genit. of object, for τοιοὶ ἄνωτοι; as in Joseph, p. 736. 45. ἄνειρόν ἐγώλλη σαν αὐτού; -ἀκόλουθον; as in Thucyd. i. 20. So the Latin auditore for fama.

-βασίλειον συναγωγέων.] Βασίλειος signifies 1. a
touchstone; 2. examination, or trial, by torture; 3. torture itself; 4. any tormenting malady; of which signification examples are adduced by Wets. **Sunt axi̇a** is often used with a Dative of some disorder; and has reference to such as confine the patients to their bed.

—καὶ εὖρισκομένων; καὶ συλλογισμοῦ; καὶ παραλογικοῦ; καὶ τῆς ἀριστίτικῆς καὶ τῶν Ἰουδαϊῶν.

Notwithstanding the learning and talent which have been so profusely expended in support of the hypothesis of Mede, that these *εὐρίσκομεν* were merely persons afflicted with lunacy, it is, I conceive, utterly untenable. The disorders could not be the same; that of those possessed with demons being precisely distinguished, not only from natural diseases of the worst sort, but from lunacy in particular. It is true, that among both Heathens and Jews, lunacy and epilepsy were ascribed to the agency of demons (the spirits of dead men, or other evil beings); and it must be granted, that there are some passages of Scripture (as Matt. xvii. 11 and xix. 9; John vii. 20, viii. 45 and 52, x. 2), which prove that the terms *σεληνός*, *εὐλύπς*, and *εἰκας* were sometimes used synonymously. But that will not prove that they were not properly distinct from each other. And surely when distinguished, their being sometimes used synonymously ought, not to affect their proper acceptation. The great preponderance, too, of the latter over the former seems to evince an intention, on the part of the sacred writers, to prevent the false conclusions which might be drawn from the diseases having many symptoms in common, by marking those cases of *possession* which Jesus relieved by some circumstances not equivocal, and which could never accompany an imaginary disorder. And when it is urged, that the Evangelists merely adopted the popular phraseology of their countrymen, without any belief in the superstitions connected therewith, (as with us the popular phrase *bed of roses* has no belief in witchcraft), that is taking for granted the very thing to be proved, and confounds a distinction, that between popular phraseology and doctrine. Mr. Mede was led into the view adopted by him, from having "observed it to be God's gracious method, in the course of his revealed dispensations, to take advantage of men's habitual prejudices, to support his truth, and keep his people attached to his ordinances." But the learned writer should have known how to distinguish between rites and doctrines. "They were rites only, of which the Almighty availed himself, for the benefit of his servants; in matters of doctrine, the like compliance could not be indulged them without violating material truths; and therefore Scripture affords us no example of such a condensation. And surely, to support a false and suppositional opinion concerning diabolic possessions would have been contaminating the name of Christianity itself. Moreover when it is urged, that no reason can be given why there should have been demoniacal possessions at the time of our Lord, and not at the present day, we reply, that these possessions might then be permitted to be far more frequent than at any other period, in order that the power of Christ over the world of spirits might be more evidently shown, and that He who came to destroy the works of the Devil might obtain a manifest triumph over him. Mede, Farmer, and others, indeed, insist much on the highly figurative character of Oriental style, and compare those passages of Matt. viii. 26, Mark iv. 39, and Luke viii. 24, where Jesus, it is said, "rebuked the winds," and another where it is said the "rebuked a fever." But as to the former expression, it is, in fact, only equivalent to the *mutus componere fluctus* of Virgil: and the expression *rebuking the fever* is but a strongly figurative one, to denote repressing its violence. And when it is urged, that in the demoniacs no symptoms are recorded which do not coincide with those of epilepsy or insanity at the present day, we may ask, if an evil spirit were permitted to disturb men's vital functions, have we any conception how this could be done without occasioning some or other of the symptoms which accompany natural disease? It must, moreover, be borne in mind, that these demoniacal possessions have an intimate relation to the doctrine of redemption, and were, therefore, reasonably to be expected at the promulgation of the Gospel. The doctrines of demoniacal possessions and of a future state were equally supported by the acts and preaching of Jesus and his Disciples; and are equally woven into the substance of the Christian faith; the doctrines of the Fall and of the Redemption being the two cardinal hinges on which our holy Religion turns. To form a right judgment of the matter in question, it should be considered what part the Devil bore in the economy of nature. Now, in the history of the Fall, Satan is represented as instigating the first man to disobedience; for which his punishment by the second Adam (who restored man to his lost inheritance) at the time of the Fall pronounced in the terms of "bruising his head by the seed of the woman." When, therefore, we find this restoration was procured by the death of Christ, we may reasonably expect to find that punishment on the tempter which was predicted in the history of the Fall, recorded in the history of the Restoration. And so, indeed, we find it. See Luke x. 18. Had the first Adam stood in the rectitude of his creation, he had been immortal, and beyond the reach of natural and moral evil. His fall to mortality brought both into the world. The office of the second Adam was to restore us to that happy state. But as the immortality purchased for us by the Son of God was not like that forfeited by Adam, to commence in this world, but is reserved for the reward of the next, both physical and moral evil were to endure for a season. Yet to manifest that they were, indeed, to receive their final doom from the Redeemer, when it was but at the close of his ministry, he should give a specimen of his power over them. One part, therefore, of his God-like labors was taken up in curing all kinds of natural diseases. But had he stopped there, in the midst of his victories over physical evil, the proof of his dominion over both worlds had remained defective. He was, therefore, to display his sover-
eighthy over moral evil likewise. And this could not be clearly evinced, as it was over natural evil, but by a sensible victory over Satan, through whose temptation moral evil was brought into the world, and by whose wiles and malice it was sustained and increased. For evil is represented in Scripture as having been introduced by a Being of this description, who, in some manner, not intelligible to us, influenced the immaterial principle of man. The continuance of evil in the world is often ascribed to the continual agency of the same being. Our ignorance of the manner in which the mind may be controlled by the agency in question ought not to induce us to reject the doctrine itself.

In short, the hypothesis that the demoniacs were merely lunatic persons, with the semblance of simplicity, involves far greater difficulties than the common view. How otherwise are we to account for the fact, that the demoniacs everywhere address Jesus as the Messiah? which was not the case with those who only labored under bodily disorders. And when we find mention made of the number of demons in particular possessions, actions ascribed to them, and actions so expressly distinguished from those of the possessed—conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of,—when we find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe,—it is impossible for us to deny their existence. In acquiescing in which, where we cannot understand, we may and ought to bow our reason to the Giver of reason. On one side, we have the wonderful doctrine, that it pleased the Almighty to permit invisible and evil beings to possess themselves, in some incomprehensible manner, of the bodies and souls of men; and for purposes which we can partly see, and are partly left to conjecture. On the other, we have Christ, the revealer of truth, establishing falsehood, sanctioning error and deception, and consequently being answerable for future and gross impositions, such as have been practised by any such concession; and various other awkward consequences arise, which are ably stated by Bp. Warburton, in L. ix. of his Divine Legation, and in a Sermon on this text, to which I have been much indebted in forming the above article.

Ch. V. 1. The subjoined table, from Bishop Marsh’s Dissertation on the first three Gospels, represents the parallel passages, as they are scattered throughout the Gospel of St. Luke, on the three following chapters.
as Kümm and others; to interpret, "those who mourn [for their sins]."" See Isa. lvii. 13. and James iv. 9.

4. [παρακληθούντα] they shall be comforted; namely, with the hope of final acceptance and salvation.

5. οί πρεσβεῖοι] the meek and forgiving." It is not apathy which is enjoined, but a regulation of passion. See Ephes. iv. 25. The blessing here promised (taken from Ps. xxxvii. 11.) is primarily an earthly, but terminates in a heavenly one; conferring not a temporal, but an eternal inheritance.

6. οί παντότες—δικαιοσύνης] i. e. those who ardently pursue, and, as naturally, seek after it, as men do to satisfy hunger and thirst. By δικαιοσύνη is denoted the performance of all the duties which God has enjoined.

—χρησάσθαι δικαιοσύνην. The Interpreters variously supply what is here wanting to complete the sense. The best method seems to be that of Chrys. and Euthym. who simply supply παρὰ γὰρ αὐγὰνι, i. e. with every good, both in this world, and in the next. Χρησίς is properly used of animals, but is, in the later writers, applied to men.

7. [διαθετησαν] shall experience mercy and compassion; namely, always from God, in pardon and acceptance; and (as seems to be also implied) usually from man. See Chrys. and compact. Prov. x. 32.

8. οἱ καθιστῶν τῇ καρδίᾳ] i. e. "the pure in heart," as contradistinguished from those who, like the Pharisees, only aimed at an outward and ceremonial purity. So the Heb. בְּשֵׁר רָע ו בְּשֵׁר יָם, as Ps. xxiv. 4. and Gen. xx. 30. Many parallel sentiments are adduced by Wets. from the Classical writers. I add Aristoph. Ran. γνώριμος καθιστῶν.

—τὸν όνομα διαθεστατόν. A phrase occurring also at Heb. xii. 14, which is best explained as indicating the favour of God here, and his final acceptance, by salvation, hereafter. In the East, where monosyllables were seldom seen, and seldomly approached by their subjects, it is no wonder that introduction to them should have been an image of high honour and happiness.

9. [εἰσπραξιν] i. e. not only those who are peaceably inclined, but also who study to preserve peace among others.

—νὰ ὑµῖν] namely, as imitating and bearing resemblance to God, who is styled the God of peace. See Rom. xv. 19. and 2 Cor. xiii. 11. So Philo de Sacr, ὁ τὸ ἄνευτον τὴν φύσιν καὶ τὸ καλόν, νὰ ὑµῖν τὸν ὁμοίον. Similar expressions, too, occur in the Pagan Philosophers, who are supposed to have borrowed them from the Scriptures. It is here implied that they will be loved and blessed with a truly paternal affection.

10. [διευκοιρία] εἴκεν δικαιοσύνην. Δικαίωσις signifies, 1. to follow after; 2. to pursue any one for apprehension; 3. in a metaphorical sense, to pursue with acts of enmity, to persecute, as in the present passage, which is similar to 1 Pet. iii. 11. ὁλ' εἰ πᾶσαι δικαιοσύνην, ἀρκεῖν. In both the sense of αἰκ. is, "virtue and true religion."

11. [διὰ τὸν οἰκονομόν] for εἶ Ῥεφοαίων, Sub. ἀθυμον by an ellipsis common to most languages. On this use of the subjunctive see Winer, § 24, 6. Some of the best Commentators are of opinion, that, having in the former verse touched on persecution generally, our Lord here descends to particulars; and notices one special act of it, namely, persecution before human tribunals, on account of religion. Δικαίωσις is a well known forensic term to denote prosecute; and the other expressions in this sentence may have reference to judicial insult and gross abuse, as well as injustice. It may, however, be here taken in the same sense as in the preceding verse, the sense there being only further developed here.

—χυμάκαρα] Particip. for adv., as in a similar passage of Joseph. Ant. vii. 11. τὸς πλανωμένως τῶν ιεροῦς ἔλεγε, κατακαθαρθεῖν, διδακῆσαι εἶναι αὐτὸν τὸ βουλευτότας γυναίκας.

—ἐνεκεν ἐρωτὶ mean "in my cause." 12. θαμάστε καὶ ἄγωλάθεστε. The words are not, as Kümm. supposes, synonymous but the latter is a stronger term than the former. The sense of μεθέρξε not need not here be pressed on, since it must signify a reward assigned of mere grace. See Rom. iv. 4.

13. εἰσαγόμενοι] "are, or are [to be]" should consider yourselves as." Τοὺς γὰρ is for τοὺς ἀδικήσαντας.

—τὸ όνομα τοῦ Τίτ. So Liivy, cited by Grot. calls Greece the sal gentium; salt being a common symbol of wisdom. The meaning is, "What salt is to food, by seasoning and by preserving it, so ought ye to be to the rest of men. Others are to learn from you, and ye are to be examples to all others."
were laid up in the temple for this use, it would often spoil by exposure to the sun and atmosphere, and was then, we learn, scattered over the pavement, to prevent the priests from slipping, in wet weather. This, then, is thought to be an allusion to the temple service. There is here only a case supposed, which does sometimes, though rarely, occur. But this method is not necessary to be adopted, and seems at variance with the parallel passage at Luke xiv. 33.

— τὰν ἐπὶ τὸ — ἀκαλόβρετα. [ "Our Lord has here supported a particular truth on a general principle. The particular truth is, that the loss of the salt, or genuine spirit of Christianity, cannot be supplied by any expedient whatsoever: and it is supported on this general principle; that every thing has its salt, or essential quality, which makes it to be what it is; and without which it is no longer the same; having degenerated into another thing." (Warburton).]

— τὰ φιλοτιμηματα, &c.] It is commonly supposed that this being connected with ver. 16., which contains the application of the similitude, namely, ὑπ' ἀληθινοῦ λαμβάνω, &c., there is an ellisp. of καθὼς; as Is. lv. 9, and Jer. iii. 20. But it is better to suppose that in these words is implied the corresponding clause, "So neither can you remain in secret; the eyes of all being turned upon you." Then ver. 16. will supply an admonition founded on what is said in the two preceding verses.

— ποιεῖ — ἕναν δρόμον.] This part of the simile may, as some suppose, have been suggested to Jesus by the city Bethulia, a little N. of Mt. Tabor; and clearly visible from the situation where the discourse was pronounced.

15. καύσων] for the more Classical καύσων, which is used by Lu. viii. 16. xi. 33. Yet examples of it have been adduced, chiefly from the later writers, and in the pass. The sentence contains a proverbial saying, to express depriving any thing of its utility, by putting it to a use the farthest from what it was intended for. The words λέγειν and μεθένειν have Articles, because they are monadic nouns, as denoting things of which there is usually one only in a house. See Middlet. and Campb.

16. τὸ φίλον; 1. e. the light of your example in a holy life.

— ἡμῶν—καὶ ἐξάδεσμον.] For ἐξάδεσμον. Δαυίδ 

"in the sense praise, glorify, is Hellenistic. In Classical Greek it signifies to suppose. 17. καταλέγειν] "to abrogate, to annul." A sense as applied to laws or institutions of any kind, often occurring in the Classical writers. Our Lord here applies it to his doctrines, and seems at variance with his discourses, that his doctrines differed, in many respects, from the Mosaic; and that therefore his system could not but destroy that promulgated by God to Moses, and borne testimony to by the Prophets. And yet it was not to be imagined, that the all-wise Being would lay down a law, as a rule of life, under one dispensation, which should be at variance with what he had promulgated under another. By τὸν νόμον must be meant in some sense, the law of Moses; that being the invariable sense of the word in the Gospels and Acts. Some, however, understand the moral law, others the ceremonial law. Each, indeed, may be said to be meant. For the ceremonial law was completed by our Lord, in answering the types and fulfilling the prophecies, after which it was to cease, the shadow being supplied by the substance, the moral, by its exalting its precepts to a spirituality before unknown, and purifying it from the corruptions of the Jewish teachers: for it is plain from the whole of Scripture, that the ceremonial law alone was abrogated, while the moral law was left, as of perpetual obligation. And thus, in either case the law was meant to be, as St. Paul terms it, our πατριαρχία, or conductor to, and preparer for, the Gospel, and to cease when it had answered the purpose for which it was originally designed, as a part of the great plan of Divine wisdom and mercy, for the salvation of man. This assurance of our Lord was made, to correct the false opinion of the Jews; that the Messiah would raise the Mosaic law to the greatest perfection, and literally fulfil the happy predictions of the Prophets. 18. ἀφίες.] A word derived from the Heb., and used either at the beginning, or the end of a sentence. Our Lord here anticipates an objection; namely, that his doctrines differed, in many respects, from the Mosaic. Hence he supplies an answer, and to the question, "Is this your law?" (So Ps. cxix. 46. Job xii. 9. Luke xvi. 17. Matt. xxiv. 31. Is. v. 10. Jer. xxxiii. 20, 21. Job. xiv. 12.) Dio. Cass. cited by Wets. εἴπεται ὁθεον ἀν τὸν νόμον συντετίθει, ἢ Παλατίνων ἢ Ἵ Σαλομών πατέρες. Dionys. Hal. vi. 55. where it is agreed in a treaty, that there shall be peace μὲν ἄν ὑπό τούτου τα καὶ τὴν ἐνδιὰ στάσει ἔχει.
The words δ' ὑθικός καὶ ἤ γινη form a periphrasis for the universe: which the Jews supposed was never utterly to perish, but would be constantly renewed. See Baruch iii. 32. and i. 11. So Phil. Jud. 656. says, that the laws of Moses must be retained to be as ὑθικός καὶ ἤ γινη, and is ὑπάρχειν καὶ ἦ γινη. Something very similar is said by Wets. from a Rabbinical writer.

—i. 90 — καρποῦ.] The word ἀραμάν, the letter Joel [as (being the smallest of the letters in the Hebrew alphabet,) and figuratively, any thing very small: καρποῦ, the points, or corners, which distinguished similar letters of the Hebrew alphabet, but were used figuratively to denote the minutest parts of any thing. Similar sentiments are cited from the Rabbinical writers. Thus our Lord means to express, in addition to the eternal obligation, the boundless extent of the moral law, as demanding the utmost purity of thought, as well as innocence of action.

—οὕτως ἐπάνω γίνεται— until all shall come to pass; i. e. be accomplished, namely, by the fulfilment of the legal types and prophetic parts, and the complete establishment of the moral law.

—ἀδίκητος συνήκτων.] Said per meiosis for, "he shall be farthest from attaining heaven," i. e. "he shall not attain at all." By the antithetic μέγις must be taken for μέγιστος, of which the Commentators adduce examples, to which may be added Plato ap. Math. ο. G. § 265. Here only a high degree of the positive can be meant. Μέγιστος συνήκτων, "he shall be great," i. e. in high favour; on which sense see my note on Thucyd. i. 133. By τῷ μή τ. ὄνομα, is meant, the kingdom of Christ on earth, the Gospel dispensation.

—παρατιτω, &c.] "shall excel." Here our Lord fully declares his meaning; openly naming those whom he had before only hinted at. The sentence is, as it were, an answer to a question; q. d. "What, will not the righteousness of the law, as exhibited in the lives of such holy persons as the Pharisees, save us?" "No such thing—for I plainly tell you, that unless," &c. Διακοσίων must here denote, like the Heb. גְּנַיָּה, piety and virtue, as evinced in a life spent agreeably to the Divine commands, especially in the cultivation of the moral virtues.

—οὕτως ἐν κείμενοι.] "Ye shall by no means enter." On this syntax see Winer's Gr. p. 161. m. 21. τοις ἄρχοις. It is matter of dispute whether this should be rendered "by, or to them of old time." The former is maintained by most of the Commentators from Beza downward; the latter, by the Fathers and the ancient translators, and a few modern Commentators, as Doddr. Campb., Bp. Jebb, and Rosenm. So Joseph. Antiq. viii. 2. 4. "God gave to Solomon wisdom, because thereof he was instructed in all things, and the whole, the former interpretation seems to deserve the preference; as being most suitable to the context, and confirmed by the usage of the later writers, especially the Sept., and the N. T. And the words will thus be akin to a Talmudic saying, which may be rendered, εἰδότας &c. ἄρχοι, etc. Upon the whole, the former interpretation seems to be that as it may, certain it is that in that age the moral law had been utterly perverted; and that our Lord meant to allude to that corruption, is plain from what follows.

—ἐν καθεράντας τῇ κρίσει "will be liable to the judgment." So Plato, cited by Wets., ἐν καθεράντας τῇ κρίσει. By τῇ κρίσει is meant an inferior Court of Judicature, consisting (as the Rabbinas say) of twenty-three, or according to Joseph. Bell. i. 20. 5. and Ant. iv. 3. 14., of seven judges.

22. τῷ ἀδέλφῃ] for ἵππον, any one. An idiom arising from the Jews being accustomed to regard all Israelites as brethren.

—ἐκά] "without sufficient cause;" implying also above measure. For such a person, to use the words of Aristot. cited by Wets. is angry, ἡς αὐτὸ ἄριστο, καὶ γένος αὐτὸ ἄριστο, καὶ πᾶλλον ἐς ἔτι. Critics are divided in opinion as to the genuineness of the word, which is rejected by Ebrsm., Bengel, Mill, and Fritz., but received by Grot., Wets., Grieseb., Mathel, Titum., Vater, Knapp., and Scholz. The authority of MSS. for its omission is next to nothing; and that of Wets. slender. And although that of the Fathers be considerable, yet far inferior to that for the word—Not to say that the universal consent of Fathers would not counterbalance such strong external evidence.
that for the word. Internal evidence, too, for the word, far preponderates. In short, I quite agree with Matthew, who pithily remarks, "rites were condemned by the O. T. Critics, disputatium est contra loco vocabulum."? 

— "is or y e r. i.e. is liable to such a punishment in the other world as may be paralleled with that which the Court of seven inflicts. 

γάρ. A term of strong reproach, equivalent to "a vile, an worthless fellow."?

— μοιά. A term expressive of the greatest abhorrence, equivalent to "thou impious wretch," for, in the language of the Hebrews, folly is equivalent to "impious."?

— γέννα τοις περιστέρισι.] Γέννα is formed from the Hebr. דָּגָן, (the valley of Hinnom) a place S. E. of Jerusalem, called Γάταρα at Jos. xviii. 16. (and probably a deep dell;) φόρας as it is rendered at Josh. xv. 8.) where formerly children had been sacrificed by fire to Moloch; and which long afterwards was held in such abomination, that the carcasses of animals, and dead bodies of malefactors, were thrown into it; which, in so hot a climate, needing to be consumed by fire, which was constantly kept up, it obtained the name γέννα τοις περιστέρισι. Both from its former and its present use, it was no unfit emblem of the spot of torment reserved for the wicked, and might well supply the term to denote it. Of course, the sense is, that the latter offence would incur as much greater a punishment than the former as burning alive was more dreadful than stoning, &c.

23. As the former verse forbids ill timed and excessive anger and hatred, so this and the following enjoin love to our neighbour, and a placable spirit. And since the Pharisees reckoned anger, hatred, and reviling among the slighter offences; and thought that they did not incur the wrath of God, if sacrifices and other external rites were accurately observed; so here we are taught, that external worship is not pleasing in the sight of God, unless it is accompanied by a meek and charitable spirit.

— δῶρα.] Whatever was brought to the altar, was so called.

— ἔρχεται κατ' ἄνοιξι.] It is not necessary with most Commentators, to supply ἥκησα, cause of complaint; since that is implied by the context. The same expression occurs at Mark xi. 25. and Rev. ii. 4.

24. ἀλληλογορίαν] "(do thy endeavour to be) reconciled with;" namely either by asking pardon, or by granting it. Thus Philo de sacrificialia p. 241. says, that when a man had injured his brother, and, repenting of his fault, voluntarily acknowledged it, he was first to make restitution, and then to come into the temple, presenting his sacrifice and expiation, and to be pardoned. And that that vain is all external worship of the Deity, if the duties towards our fellow creatures be neglected.

25. Here is inculcated the general maxim of speedy reconcilement with an adversary. And this is illustrated by an example derived from public trial. This is not so much a precept for εἰληνοσις, as a stronger expression. See Luke xix. 17. ἤδεικνυσαν ἔρως.

— τοῖς ἀντικήκοις.] The word signifies properly an opposite to, one at law; but here a creditor, who is about to become a plaintiff, in Art. by suing his debtor at law.

— ἐν τῷ δημοτῷ.] "in the way," namely to the Court, or to the Judge. For from Heinecc. Antiq. Rom. iv. 16. 10. we find that sometimes the plaintiff and defendant used to settle their affair by the way; and then the latter, who had been summoned to trial, was dismissed.

— ὑπηρέτης.] "the person who carried into execution the sentence of the Judge," whether corporal punishment or fine, called by Lu. xii. 38. πολλές, probably the more exact term.

27. τοῖς ἀδελφοῖς.] These words have been rightly rejected by all the later Editors, since they are found in few of the MSS., are not in the Ed. Print., and are sanctioned by scarcely any Versions or Fathers; and we can far better account for their insertion than their omission.

23. γυναῖκα] i. e. a married woman; which sense is required by the context and almost general use of μνηστα and μνησθαι in the Scriptures. Βίασμα is for ἐμπληκας, passionately "gazing upon. So ἐποδημαθας". Our Lord means to say, that it is not only the act, but the unchaste desire also, (what is called at 2 Pet. ii. 14. the "adulterous eye") which is included in the commandment. Ἐπιθυμία may (with Whittby) be defined "such a desire as gains the full consent of the will, and would certainly terminate in action, did not impediments from other causes arise;" thus making the essence of the vice to be in the intention. So also thought many of the sages of Greece and Rome, from whom citations are added by Wets., as Juven. Sat. xiii. 208. -Scelus intra se tacitum qui cogitat ullam Facti crime habet," to which I add Max. Tyr. Diss. 33. 4., who says that, to prevent criminal action, the only safe expedient is stesia ταίς παραιτήτοις ἡμῶν γένεσιν. Indeed, the an-
tendent philosophers maintained, that there was a moral defilement adhering to licentious thoughts. So Eurip. Hippol. 317. makes Phaedra exclaim, 
χαίρε, μέν ἄγνωλ, φάνον δὲ έξερ μάση τί. Similar sentiments, too, but with far less of guarded delicacy, are found in the Rabbinical writers. (21)

"If thine right eye prove a stumbling block to thee," "occasion thee to stumble," "lead thee into sin." Kuin, observes that the Hebrews were accustomed to compare lusts and evil passions with members of the body; for example, an evil eye denoted envy. Thus to pluck out the eye and cut off the hand, is equivalent to crucify the flesh, Gal. v. 24., and mortify your members, Col. iii. 5. The sense therefore is: "deny thyself what is even the most desirable and alluring, and seems the most necessary, when the sacrifice is demanded by the good of thy soul." Some think that there is an allusion to the amputation of diseased members of the body, to prevent the spread of any disorder. Why the right eye should be mentioned, the Commentators have not told us. The reason must be, as I have observed in Rec. Syn., that the right eye was essentially necessary to the purposes of war, as it was then carried on. The duty connected in this passage are illustrated by Wets, from various passages of the Classical writers; Phil. Jud. vol. I. 241, 19. "Δίστοσεν Ἰδιώσει οὐ μὲν δικαίων ὀμη τής τελείως εκθεσθέντος πεπτωχότιος μάλλον ἡ τής προσοχής ἀποθέων ἑκκοιμηθαι μάλλον ἡ ἐλεφαντική ἀλαθώς ἀναφέρεσθαι τούτων ἀλόγως ἐκδεχόμενων." Scæeca Ep. 51. "Pro- jice quacunque cor tuum laniat; quae si aliter extrahit nequiment, cor enim illis evelendum certa.

In this, and numerous other such like passages, scattered up and down in the Philosophers who lived after the promulgation of the Gospel, we may see a higher tone of morals than had been before maintained; and which can be ascribed to nothing but the silent effect of the Gospel, (as is the case in every age,) even on those who refused to receive it.

"31. δὲ ὡς ἀπολογή, & c.] We are to bear in mind, that the Jews were permitted to divorce wives without assigning any cause; also that Jesus neither here nor at Matt. xix. 3. meant to give political directions; and that he, moreover, did not contradict Moses, who not even himself approved of the arbitrary divorces of his times (See xix. 5.); finally, that the Jewish Doctors in the age of Christ were not agreed on the sense of the passage of Deut. xxiv. 1. which treats of divorce. Those of the school of Hillel said that the wife might not only be divorced for some great offence, but ὡς ὑπὸ καὶ πῶν αὐθανα, for any cause however slight, so that a writing of divorceement were given to her. Of which document see the usual form in Lightfoot H. Heb. On the other hand, that of Shammai con- tended that ὡς ὑπὸ καὶ τὸν ἐν τοῖς μανία, the term in Deut. xxiv. 1. which was the subject of the dispute, and which the school of Hillel understood of any defect of person, or of disposition, could only mean something criminal, as adultery. See Sel- den de Ux. Heb. iii. 16. Lightf. Hor. Heb. &c. I from the words of Christ, xix. 3., compared with Matt. x. 2. seq., it is clear that Moses meant the words to be taken as those of the school of Hil- el interpreted them; and yet it is plain from Matt. xix. 8. & Gen. ii. 24, that Moses did not approve of arbitrary divorce. The Jewish Doc- tors, however, changed a moral precept into a civil institution. [To speak in plainer terms, Many things which Moses had tolerated in civil life, in order to avoid a greater evil (See Matt. xix. 8. and note), the Pharisees determined to be morally right; as in the case of retaliation. Edit.] Jesus, therefore, who did not intend to give political directions, here teaches in what case, salvi religiones et censuridad, a wife might be divorced. ( δίστοσεν Ἰδιώσει.)"
The regulations for all future ages, is like supposing a law to be couched in a riddle. The very same objection lies equally against all the other new interpretations. On such an occasion as the present (and that when the words of Matt. xix. 9 were pronounced), the term must be taken in its ordinary signification. The term (like the corresponding term in our own language, from the A. S. pyfian) denotes one who yields up the person, whether for hire, or for the purposes of sensuality; and, by implication, unlawfully. And consequently, the term παριτία, as applied to females, denotes unlawful commerce with the other sex.

But that, in a married woman, will involve adultery; and therefore the term may well be used in that sense. Thus, at Rom. i. 29., παριτία must include adultery; as also at Amos vii. 11., ἡ γέννησιν ἐν τῇ πόλει παριτίς. The corresponding term in our own language is used in this very sense. See Todd's Johnson. In short, the very use of the word to denote apostasy or idolatry could only have arisen from this sense of παριτία. And as to the objection, which has seemed so formidable to many as to set them upon devising new interpretations, namely, that adultery was punished by the Jewish law with death—that involves no real difficulty at all; for our Lord, in pronouncing on this deeply important matter, was legislating for all future ages, and therefore could have no reference to the Mosaic law, especially as it was now on the point of being abolished. It was sufficient for us to be informed, that adultery may authorize the divorcement of the offending party. Whether and how far the offence should be punishable by the Magistrate, was a question of policy, with which our Lord did not interfere, and with which Religion has nothing to do. At least there is no such redundancy, per Hebraismann, as many Commentators suppose. This use of the word (which is found also in the Classical writers) is taken from drawing up accounts. So we say on the score of.

The Pharisees distributed oaths into the weigher, and the lighter; and forbade perjury only when the name of God was contained in the oath; but if it was omitted, they held it none, or a very slight offence; as also mental prevarication, by swearing with the lips, and disavowing the oath with the heart. A standard of morality even below that of the heathens. See Rom. ii. 1. 312. Now it is this use of vain oaths, which directly led to perjury, that Jesus here means to prohibit. He is, therefore, not to be understood as forbidding judicial oaths; but (as appears from the examples he subjoins) such oaths as are introduced in common conversation, and on ordinary occasions.

οὐδὲ εἰποφρήςεΐς.] 'Εἰποφρής εἴπων may mean either to swear falsely, and not ex animo; or, to violate one's oath. Both however are here to be understood. The words ἄποδοσις δὲ...οὖν are to be taken (like εὐδοκία and ἐπομένεια). See also Matt. v. 37 as an interpretation of the Jewish Doctors. Thus there will be an easier connexion between the doctrine of the Pharisees, expressed in these words, and the opposite one of Christ. (Kuin.)

But in, by. The difference between the Classical and the Hellenistic construction of ἐφεξῆς is, that in the former it takes an Accus. or Genit. with κατά, the latter a Dat. with εἰς, and sometimes, though very rarely, δείκτων with an Accus., as at ver. 33.

35. τοῦ μεγάλου βασιλέως i.e. Dei Optimi Maximi; as Ps. xlvii. 3. xviii. 2. & 3. xev. 3. Job xiii. 9. &c. "The ancient Arabs, (says Schulz,) called God simply THE KING."

36. εἰς τὴν ἐφεξῆς.] This was a practice common to both Greeks and Romans.

οὐ δίδοναι—πολιότατον.] There is something here at which many Interpreters have stumbled; and some would read, from conjecture, μία τριάδος λέγων πολιότατον. Others attempt to remove the difficulty by interpretation, thus: "thou hast no power even over the colour of thy hair; to make one hair otherwise than what it is; whether white or black." This is a seeming proverbial expression.

37. ραφέναι] Most Commentators regard this passage as a kindred one to that in James v. 12; and take the first ραφήναι and ραφήνα to signify the promise, or assertion, the second ραφήνα and ραφήνα its fulfilment; construing: ραφήνα ὁ λόγος μετὰ τοῦ ραφήνας; i.e. ραφήνα τοῦ νόμος τῆς ἀμαθίας. And they compare Rev. i. 7. and 2 Cor. i. 13. & 19. See also Maimonid. cited by Wets. Thus the adverb will be converted into a noun; which is frequent both in the Scriptural and Classical writers. The above method, however, does violence to the construction; and the passages cited are of another kind. It is therefore better (with Chrysostom. Kuin. and Firtz.) to suppose, that the ραφήνα and ραφήνα are repeated, by way of expressing seriousness and gravity; q.d. "be content with a solemn and serious assurance, or negation." — τοῦ παρακολούθου.] It is debated whether the sense be, "the evil one," or "evil." The Ar-
ticile will here (as Middlet. observes) determine nothing, because the neuter adjet. may be used as a substantive; and so τον πονηρον at Rom. xii. 9. Yet as the former sense is supported by the words of Christ himself at Joh. v. 44, and in the Lord’s Prayer; and as there is every reason to think it was adopted by the antients, it deserves the preference. We may render “springs from the temptation of the Devil.”

38. ὁθελόντος—οὐκόνον.] The Commentators here generally suppose an ellipsis of ὁδεγής. But that is too arbitrary; and ὁδέγησις, with an accommodation of sense, is preferable. There is a reference to the ἱερεία τῶν ταυτικῶν, which, according to the law and the customs of the Jews, was left, in some measure, with individuals. A similar, and even more severe law, had existed in the very early periods of Greece and Rome, as in all barbarous states of society; but the right of avengement was afterwards transferred to the magistrate.

39. ἀντιτίθεμα τοῦ πονηροῦ.] As ἀντιστασία, like the Syr. and Arab. γαρ, not only signifies to withstand, but (from the adjet.) to reductio ur- sa, we may, with Kuin. and Schless. adopt that sense here. But I prefer it with others, to explain ἀντιτίθεμα, “to set oneself in a posture of hostile opposition,” [in order to retellate.] Τον πονηρον means the injurious person, the injurer, as the ἠθικον is the moral evil. Moral maxims similar to the above are adduced from the Heathen Philosophers. That the commands in the following verses are not to be taken literally, as enjoining the particular actions here specified, but the disposition of forgiveness is apparent, not only from its being usual in the East to put the action for the disposition, but from the manner in which the precepts are introduced. See Horne’s Introd. I. 429, seq. —παίτει.] The word corresponds to our rap or slap; and was chiefly, as here, used of striking on the face; which was regarded as an affront of the worst sort; and was severely punished both by the Jewish and Roman laws. The expression here used was, no doubt, a proverbial one; and like most such, must be understood cum grano salis; as a similar expression which occurs in the Latin writers ora prebere continuitas. It has reference also, in a great measure, to resistance to a superior force.

40. ὁδέγηται σας κριθήν. Kuin. and others think that κριθ. is here taken to be in a figurative sense, of quarrelling, disputing, &c. And they cite Hesych. κρισθ’ιματα ἀντ’ τον μαχηματα και εναλθομεθα. Read μαχηματα και εναλθομεθα. So Theod. I. 110. ἡγητα τ’ ἀγαθωρας, and I. 115. ἡγητα ἔπαιτα εἶναι κακότατα πιο τάς ἐγκληματι- τον. But this amounts to no proof. And the use of κρίνονθα in the Sept. for προφ. and is but a weak one. It is better, with almost all Interpreters, antient and modern, to take κριθήν in its proper sense, as a forensic term signifying “to be impleaded at law,” as in a similar expression of Theocyd. i. 39, ἔκληκεν κατορθον κριθήνα, where see my note. ὁδέγηται is said by the Commentators to be redundant; but the word is scarcely ever such, and here means γς should wish.” By χισαθα is denoted the unkind, grieved; by ῥαθεναυς the former, more naturally more applicable than the former. Ακριβος is said to be for ακριβος. But if κριθήν be taken in a forensic sense, that will be unnecessary.

41. ἀγγαρευς, &c.] This verb is taken from the term ἰγγαρευς, i. e. a King’s Courier; who had authority to press horses and carriages, either for the post, or for the public service; and, when necessary, (especially in the latter case,) could compel the personal attendance of the owners. See Herodot. viii. 93. Xen. Cyr. viii. 6, 17. Joseph. Antiq. xiii. 3. The term was derived from the Persians, who first introduced the use of Couriers, to transmit intelligence, which was employed among the Romans, (who exacted this service from the provincials,) and is yet retained by the Turks. —μίλος.] On this, and the other Latinisms of the N. T. see Horne’s Introd. I. 20. 42. διανίκηται.] The word signifies to borrow, with or without usury. Here the latter must be meant, because usury was forbidden by the Jewish law. It does not, however, (as Kuin. supposes) imply the non-payment of the sum borrowed; for, in that case, it would have been said, not lendo, but cete.

43. τὸν σπαστικόν.] The term was by the Jews used exclusively to denote their own people. And although in the passage of Scripture here alluded to (Levit. xix. 15.) it is not expressly added “thou shalt hate thine enemy,” yet the Jews thought it deductible from the words ἀγαραίνεις τοῦ πληγοῦ, and maintained by various precepts in Scripture, concerning the idolatrous nations around them; which precepts they extended to all heathens; whom, it seems, they emphatically termed their enemies. On the enmi- ty (almost proverbial) borne by the Jews to all other nations, see the Classical citations in the Recens. Synop.

44. ὅλης ἔσται τούς ιχθυούς ἡμᾶς] “bear good will towards your enemies;” implying a disposition to do them good; not indeed as enemies, but as being fellow creatures. See Chrys. and Tiltun. de Syn. N. T. III. p. 5. The words following are meant to explain and exemplify what is meant by ἔσται ἔσται. —ὁλογράφος.] This is generally interpreted
"wish them all manner of good." But that sense cannot well be extracted from the pre-W. It is better explained by others "bene precamini iis." But the simplest interpretation is that of Kuin., "bene its dicite," "give them good words." Καταρασθήσεται may very well be understood of reviled in general. So at 1 Cor. iv. 12. λαβώνας καί έκθεσιν are similarly opposed. There seems, indeed, to be a climax in the clauses of this verse.

tοις μεσονοι.] This all the Editors from Mill downwards are agreed is the true reading. It is found in the Ed. Prin., and almost all the MSS., and has been received into the text by Griesb., Matth., Fritz., Vater, and Scholz, and rightly, for the common reading, τοις μεσονοις. It is one of the Hellenistic idioms, to use the dative after καλος ποιειν for the accus., which is the Classical usage. See Winer's Gr. Gr. § 24, 1. 6. The same difference subsists with respect to έπιραβαζαι.

—ἐπιραβαζαιν.] The Old Commentators tells us, that έπιραβαζαι signifies to injure any one either by words or deeds. But insult is the leading sense of the term. And when it denotes injury by deeds, it is injury accompanied with insult. The recent Commentators are almost universally of opinion, that it denotes injury by deeds, as passing from injury by words. Perhaps, however, it is best to take it of insult and abuse, (see my note on Thucyd. i. 126, 6. ιδέων κατ' ἐπιράβαζιν,) and to suppose injurious action included in the general expression.

45. τοιούτου παραδοθ] i. e. "as assimilated to him by conformity of disposition," as children usually are to their parents. See John viii. 44. 1 John iii. 10.

—πεπολαμαται.] The word is here used in a Hiphil sense, for "consent to rise." An idiom not unfrequent in the Classical writers, on which see Winer's Gr. and Schi. Lex. Many parallel sentiments are adduced by Wets. and others from the Classical writers; some possibly borrowed, directly or indirectly, from the New Testament. —δέχεται.] It is agreeable to the Classical usage to join δέχεται or δέχομαι to εξεργαζομαι, and sometimes other words of similar signification, as those denoting to thunder or lightens.

46. ἀγαπησετε τοις ἄγιοι.] Here there is the very frequent ellipsis of μετω. This is not put for ξηρα, as Kuin., and others say; but the sense is, "have ye laid up in the word of God." See v. 12. & vi. 1. And so Thucyd. i. 129. καθαυτις εις επεργαζεται.

47. ἀνδρασετε.] This includes (species for genus) the exercise of all the offices of kindness and affection.

—ἀδελφοι] i. e. your countrymen. Almost all the MSS., with the Ed. Prin. and other early Editions, together with many ancient Versions and Fathers, have φίλους, which is preferred by Wets., and received into the text by Matth. The common reading was adopted, from the Erasmian Editions, by Steph., on slender MS. authority. Yet it is so strongly supported by Critical probability, that it requires little; φίλου being, as Grot. and others have seen, evidently a gloss. However, it is found in many ancient and good MSS., and all the best Versions.

—τι περισσευς;] "what that is superior," "or extraordinary. Comp. ver 20. ἔξωσιν. Soc. Dial. iii. 6. opposes τι παρέχει τι πάνω τους. Thus also Thucyd. iii. 55. οὐκ ευδιέσπειρων ἐν ὕμων —έτιδεν, καί τι τούτων. For τελωνια some MSS., Versions, and Fathers have θουκε, which is edited by Knapp, Griesb., Fritz., and Tittm. And indeed the antithesis favours it; and that this was a maxim among them, appears from Wetstein's citations, to which I have in Rec. Syn. added an interesting passage from Themist. which shows that Socrates almost anticipated the doctrine of Christ, on bearing goodwill to our enemies. However θουκε might arise from a wish to strengthen the antithesis, and probably did; as the two or three MSS. which have it are full of such emendations. I have, therefore, with Wets. and Matth., retained the common reading; the ΜΝ. evidence for the new one being next to nothing and that of the Fathers slender, for θουκε, reads τελωνια.

48. ἐνομισετε περι τω Ιεραιμ.] For Imperial. say of the Commentators. Nay, Abresh, affirms that Ιεραιμ is equally imperative with Ιεροι. But it is more correct to say that it bears an affinity to the Imperial, and (as Fritz. has suggested) is a delusive way of signifying what is directed to be done. Nor is this a Hebrewism; but it is found both in Greek, Latin, and English. See Matth. Gr. Gr. § 104. The sense is, "you are required to be Ιεραιμ." It is obvious that the precept must be taken with limitation; the meaning being, that we are to aim at that perfection, especially in acts of benevolence to our fellow creatures. (Here especially had in view, as appears from the parallel passage at Luke vi. 36.) which pre-eminently characterizes the Deity. Nor is this limitation arbitrary; but is suggested by ὅπερ; which, like some other adverbs of comparison, does not denote the things compared; (e. g. Matth. xix. 19. ἄφησες τοις πλοίοις ὡς σαπροις) but similarity; & c. "in the same manner, though not in the same degree."

VI. 1. προσέχετε.] Sub. τινι γωνιας; as we say "mind that," &c. Μη ποιεῖτε supply οὐστε. (ἐνεργεῖτε.) All the recent Commentators except Matth. are agreed in reading ἐνεργεῖτε, instead
of delp., which has indeed the appearance of a gloss. Our Lord, it is urged, first lays down a general precept; and then specifies the particulars. But strong reasons are urged by Wets. and Matth. why this reading cannot be admitted, especially this; (Qui juste vivit, dicturus edocius, has not been noted, but it is so very deficient in authority, being found in only three or four MSS, with Wets., Matth., and Scholz. It was strange that a gloss should creep into almost every MS. Besides the quarter from whence we receive this reading is one fruitful in corruption under the guise of emendation. May we not, then, suspect that an alteration was made to introduce the very regularity above adverted to; though it is little agreeable to the unstudied style which so generally prevails in the N. T. — This phrase edocius, etc., occurs in Sirach vii. 10., Tob. xii. 10., and Sapient. xxxv. 2.

1. d dello. — Scil. prorsus et propter dolo. See Matth. ix. 17., 2 Cor. xii. 16. Though there can scarcely be said to be an elliptis, since in use, writers seem to have had in mind otherwic.

2. dolo. — The common notion, that this has reference to the pharseis having a trumpet sounded before them, when they distributed their alms, is justly exploded by the best Commentators. While the change is a change of such a custom in the Rabbinical writings, we may (with Chrys., Euthym., and Theophyl.) simply take the verb in a metaphorical sense, of ostentation in giving; with reference to the common custom to all the ancient nations, of making proclamation, &c., by sound of trumpet. It was probably a proverbial saying. It is well observed by Bp. Warburton, Sermon xxxi. on this text, that, "we are not to understand the precept to be an exclusive direction how and in what manner the duty of almsgiving shall be performed: (as that its merit consists in being done in secret,) but only an instruction to the way of the giver. The disposition of mind necessary to make the giver’s alm acceptable before God, q. d. Be not as the hypocrites, who, devoid of all benevolence, and actuated either by superstition, self-interest, or vain-glory, seek only the praise of men, and therefore, as it were, sound a trumpet before them, to proclaim their almsgiving—

1. dolo. — The word properly denotes 1. an actor; and, (as such were masks,) 2. one who acts under a mask, a dissembler.

2. dolo. — The notion of being places where alms were especially distributed.

—ἀπύρηπος.] It is not for ἀπύρηπος as many Commentators explain; but the Present is used of what is customary. It is moreover, for ἀπύρηπος; a use found also at Phil. iv. 18. Luke xvi. 24. and often in the later Greek writers, always with an Accusat., or at least in an active sense. Some render "fall short of." But that sense would require the Genit. Fritz. thinks there is here an intensive force in ἀπύρηπος; q. d. "they have the whole of their reward." But the sense is, "they receive their reward, all that they seek, or will ever have." So Luke vi. 24. ἀπύρηπος τῷ παράλειπον ὠμῶν.

3. ὕδωρ πωδεῖ — ed. A proverbial saying, importung such secrecy, as to escape, if possible, the observation even of ourselves. Several similar sayings are cited from the Rabbinical and Classical writers. Of the latter the most apposite is a passage of Epicet. iii. 2. where the Philosopher, exposing the folly of one who does nothing but out of regard to the public view, adds (possibly, with this passage in his mind):

—ἀπύρηπος ἐπετυχα ταῖς ἐπικεφαλίσσεις ὑμῶν.

4. ἐν τῇ φάναρει] sub. τίνος, for φάναρος, namely in the presence of saints and angels, at the resurrection of the just. The words are not found in a few MSS., Versions, and Fathers, here and at v. 6. And they are cancelled in one or other of the passages by some critics; but defended by others. There is, I confess, too little external evidence to authorize cancelling them in either of the first two passages: and internal evidence is very strong for the former. And, as to the latter, it is surely less probable, that they were inserted by those who wished to complete the Antithesis, than that they were cancelled by those who stumbled at the repetition. In removing which, some cancelled the words at v. 4, others at v. 6; and others, at v. 18: and as the point was a doubtful one, and the marks of doubt probably left in all the passages, some bold or blundering scribes omitted them in all three; which was better, than to cancel, as Grisch. has done, the first and third, and leave the second.

However, as external evidence (both in MSS., Versions, and Fathers) is decidedly against the words at v. 18, and as internal evidence is unfavourable to them, I have, for critical consistency, felt bound, while I defend them here and at v. 6, to bracket them at v. 18: then I am far from being certain that they are not genuine even there. May the repetition have been purposely adopted, (as often) by our Lord, in order that what he had to say might be impressed more deeply on the minds of his hearers? I need only refer to Mark iv. 41., 44., 45., where the words ὧν ὅπου ὁ σκότος ὁ ἄλλος ἀναλύεται, καί τὸ τῆς ἐκκλησίας ταῦτα occurring in all three verses, are omitted in
the first and second by certain MSS., (mostly those which omit the words at v. 4. and 6. here.) And yet no Critic has been bold enough to cancel them there.

5. εὐσκόμιον. Most Commentators take this for δακτιλιον, but it appears from Scripture and the Rabbinical writers, that the Jews used to pray standing. See Horne iii. 327. There is, however, no stress to be laid upon εὐσκόμιον, and we might render: "they love to stand prayer," &c.— Γεωργία τῶν πλατειῶν, i.e. the place where streets meet at angles; where there is a broader space, and greater course of passengers. So the Jerusalem Talmud: "I observed Rabbi Jannai standing and praying in the street of Trippor; and repeating an additional prayer at each of the four corners."

6. τοπίον.] This is explained by Kuhn, "an upper chamber," sometimes called κειμένον, corresponding to Hebr. צי, appropriated to retirement and prayer. Fritz., however, with reason, thinks the two should not be confounded, and that by τοπίον is denoted a yet more retired and secret place. See Vitringa de Synag. Jud. p. 151.

7. βαπτιστική.] The word does not occur in the Classical writers; but from what follows, and from the abstract term, betakos, occurring in Suid., Hesych., Eustath., and explained by them τελεολογία, we ascertain it to be the using of prolix useless speech, a dealing in vain repetition. οἱ δὲ, corresponding to λῃστὲς, strangers, as opposed to ἡμῖν, the people of God.

— ἐν τῇ τελεολογίᾳ.] We have very few examples of the Hebraic prayers. But if we may judge by their hymns, as we find those of Homer, Orpheus (or Pseudo-Orpheus), and Callimachus, they were so stuffed up with synonyms, epithets, and prerogatives of the Deity, as to justify these expressions βαπτιστική and τελεολογία. — Ἐν, for διὰ or ἕνα. τὰ; a use not confined to the Hellenistic, but sometimes occurring in the Classical style.

9. θέαμα.] "in this manner, after this model." This being, as Euthym. says, the fountain of prayer, whence we may draw precatory thoughts. Surely due reverence for a prayer, which (as Wets. observes) contains all things that can be asked of God, together with an acknowledgment of his Divine majesty and power, and our subjection requires that we should always include it in our prayers; especially as the words of Luke xi. 2. "when ye pray, say, Our Father," &c. seem to contain an express command. Comp. also Numb. vi. 23. (Sept.) and v. 16. There is every reason to think it always formed a part of the devotions of the first Christians. See Acts i. 24. ii. 42. iv. 24. This prayer, as we learn from Luke xi. 2., was uttered at the request of one of Christ’s disciples; who entreated that a form of prayer might be given them, such as John had delivered to his disciples; which, indeed, was commonly done by the Jewish Masters. It consists of a preface, six petitions, and a doxology. The whole of it, with the exception of the clause "as we forgive our debtors," is, in substance, found in the nineteen prayers of the Jewish Liturgy. On the whole, see Horne’s Introd. ii. 563.

— πάρον—οὖναι. This address, (frequent in the Jewish form of prayer,) is expressive of the deepest reverence; and the ἐν τῶι οὖναι implies all the attributes of that glorious Being, who inhabits heaven,—but whom the Heaven of Heavens cannot contain;—namely, his omniscience, omnipotence, and infinite holiness. He is styled "our Father," as being such by right of creation, preservation, and grace.

— ἵππαιναι—σοῦ.] For διαθέσει, as Chrys. explains. Imperat. for Optat. to strengthen the sense, which is otherwise here, as if this view of the person himself. This is accorded a Hebraism; but some examples are adduced from the Classical writers.

10. ἀτέλειαν ἡ βασιλεία σοῦ.] Here we pray that the Christian dispensation may be diffused over the whole earth, by the conversion of both Jews and Gentiles; so that all being members of God’s kingdom on earth, may finally be partakers of his kingdom of glory in heaven. See more in note on Matt. iii. 2.

—γεννήσης τοῦ θείαν—γιν.] "may the dispensations of thy Providence be acquiesced in by us on earth with the same willing alacrity as they are obeyed in heaven," as from this view of the sense, I have, with Fritz. accentuated the σοῦ, since it is emphatic, and cannot therefore be an elliptic; and so also just before. At ἐν τῇ γίνεσις there is thought to be an elliptis of ἐστίς, which is frequent both in the Scriptural and Classical writers. Fritz., however, and Winer deny that there is any ellipsis, the σοῦ being, they say, suggested by the καί, ἐτιάμα.

11. ἔριον.] This word, like the Hebr. יְרֵא, denotes, by a oriental figure, the necessaries of life, including, by implication, clothing; and it is synonymous with τὰ ἑπτάπτερα τοῦ οὐρανος, at James ii. 16.
12 ἢμοι τόν ἐπιφάνειαν δός ἢμιν ἀγέμον. καὶ ἀρετές ἢμιν τὰ ὕμνημα
13 ἢμοι, ὥς καὶ ἰδέαις ἀφήμεν τοῖς ὑμετέρας ἢμοι. καὶ μὴ εἰσενέγκῃς ἵνα ἡμεῖς ἀπὸ τοῦ πολέμου. [ὅτι οὐν ἐστιν ἡ βασιλεία καὶ ἡ δόξα εἰς τούς αἰῶνας. ἡμῶν.]

— ἐπισκόπων.— On the sense of this term, Commentators are by no means agreed; the difficulty being increased by the word being not found in the Classical writers, and occurring nowhere else in theScriptural ones, except in the parallel passage of Luke xi. 3. Hence, Michaelis, etc., has somewhat precariously, from its etymology. The only two interpretations that have any semblance of truth are the following: 1. That of Salmas, Grot., Kuster, Fischer, Valck., Michaelis, and Frizse; who take it for τῆς ἐπιφάνειας ἡμᾶς, and as equivalent to εἰς ἐνοχὴν. — And this view is confirmed by the word, which answers to ἐπισκόπως in the Nazarene Gospel, namely, "γάρ." The derivation however, on which it is founded, is irregular, and the word contrary to analogy; not to say that it seems at variance with the Lord's command at v. 25 & 26, "to take no thought for the morrow," and yields a sense somewhat jejunum, and even far-fetched. Greatly preferable is that of the antient Fathers and Commentators in general, and the Syriac Version; and, of the moderns, Beza, Mede, Toup, Kuin., Schleus. Whal., Rosenm., and Mattei, which, deriving the term from ἐπισκέπτομαι, assign to the sense, "sufficient for our support;" the int. denoting belonging to, fit, or needful for. This interpretation is ably maintained in two learned Dissertations by Pfeiffer and Stoiberg, in the 2d Volume of the Thesaurus Theol. appendend. to the Dutch Edition of the Critici Sacri, and another by Kirkmaier in Vol. ii. 193 seqq. of the Νομος Θεα. Theolog. a second appendix to the same.

13. τὰ δὲ φιλολογία. Answering to ἀπαντάς in the parallel passage of Luke. This usage of the word (with which the Commentators compare the use of οὐδὲν to οὐδὲν, and οὐδὲν to οὐδὲν, as the Greeks say φιλολογία ὅπως, παρὰς ἀδερὺς) arises from this; that obedience being a debt we owe to God, any one who commits sin, thereby contracts a kind of obligation, to be paid by suffering the punishment awarded to it. And ἄγων signifies to remit the penalty, to forgive. Τῶν δὲ φιλολογίας signifieth those who sin against us. So Luke in the parallel passage, παρὰ φιλολόγων ἡμῖν, and Luke xiii. 4, δὲ φιλολογία παρὰ πάνω ἀνθρώπων. — ὥς ἄγων. The best modern Commentators are of opinion that ὥς here signifies for, or sive, a signification frequent in the Classical writers, and confirmed, they think, by the parallel passage in Luke. But that is not decisive; since the prayer is supposed to have been delivered on two occasions, with a slight variation. However, I cannot approve of regarding, with the generality of Interpreters, the ὥς as conditional. It mostly means: Grot. observed, "marks subtilitium." So Tyndale well renders "even as."
Matthew chap. vi. 14—19.

6. When he had thus spoken, he went out from thence, and came into his own country; and they were astonished at him. 7. And they followed him, and set him in the synagogue, and set forth their hearts. 8. And he said unto them, What ought I to do? 9. But he said, It is not meet to take children's apparel, and put them upon little birds; neither to take little birds, and put them upon children. 10. The kingdom of heaven is like unto this; and again, like unto a man, which having much sheep, went out to see what he had. 11. And there was a certain wants, and he went not forth to him; and he assailed him, saying, What have I done unto thee? or wherefore hast thou cast me out of thy house? 12. And he answered him, I know thee, whom thou art; a worker of evil. 13. But he answered and said, A woman was a certain man, and she came out of a certain house, and took up a mite, and brought it unto him, and put it in his宝座. 14. This is my Father's house, and ye are my brethren. 15. And they held his feet, and parted the feathers of his head. 16. And they would not believe in him. 17. And he said, O generation of vipers, how can ye, being evil, speak good things? 18. For out of the abundance of the heart the mouth speaketh. 19. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil. For of the same is the issue. For no man can receive anything of this kind except it be given him from heaven. 20. In the heart God rejoices. 21. And he said, O generation of vipers, how can ye say good things of him whom you call by some name? 22. For out of the abundance of the heart the mouth speaketh. 23. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil. For of the same is the issue. For no man can receive anything of this kind except it be given him from heaven. 24. In the heart God rejoices. 25. And he said, O generation of vipers, how can ye, being evil, speak good things? 26. For out of the abundance of the heart the mouth speaketh. 27. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil. For of the same is the issue. For no man can receive anything of this kind except it be given him from heaven. 28. In the heart God rejoices. 29. And he said, O generation of vipers, how can ye, being evil, speak good things? 30. For out of the abundance of the heart the mouth speaketh. 31. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil. For of the same is the issue. For no man can receive anything of this kind except it be given him from heaven. 32. In the heart God rejoices.
Job implied of is, and since, the maybe iv positions, first be clear,” consequence that yeschyl. ed the tors, words adduced, to general are East, being among antients, very in how Philo, being borrowed from aristot. topic. i. 14.— Hence may be defended and illustrated a supposed corrupted, and certain obscure, expression in archyl. eumen. 320. schultz. the η μελετητας διαιτηθησαι, “όλες δε δαυδι η παλαι βοστου, η θεος ετη ει δικαιων ; so the passage should be pointed. it has been well observed by olearius, that the whole passage is ad qualitative; of which the first part forms the adage itself: “the eye is the light of the body.” 2. the deduction, by consequence; “if then thine eye be healthy and clear,” &c. 3. the application; “if therefore the light (or what should be so) in thee be darkness, how great must be that darkness.”

24. οδηγης — διατελεσις. it is implied by the context, that the two masters are of contrary dispositions, and give contrary orders. the words μελετηται and η αγεται may be taken in a qualified sense, as denoting to love less, or love more; of which there are many examples both in the sept. vol. i, and the n. t. “αντικεισθαι is a stronger term than η αγεται,” as denoting close connection and strict attachment. the difference here between the classical and scriptural use is, that in the former αντικεισθαι is used with a genit. of thing, not as here of person. the reason assigned by middlet. for the omission of the article at η ρως is inadmissible. it seems to have been omitted simply because, having been employed in the other clause of the antithesis, it might be omitted without occasioning mistake. this could not have been done at τω δικαιω, for a reason which will apply to the english as well as the greek.

23. μη μεριμνητης τη φυσι ημων, τι φαγετην τι πινετην μη δε το σωματι την ημων, τι ευνυσασθαι. οιχι η ψυχη πιειν της τροφης και του σωματος του εμπυγμον; 1. ημελευθερησις της πεπεινα του ουρανου ὡτι ου σεπειρασθαι ουδει θερεωται ουδει νυμσιν γοινασι τω ιατρεικαι και ο πατηριου υμων ο σωματος τρεμαται αυτη.

21. οιχι υμεις μαλλον διαφερετε αυτων; τη δ ε ει των μεριμνων δυνα—

philo. p. 116. a. cited by me in rec. syn. — ἀφαιτετεις is for διαφθειραι.

— ἀφαιτετεις σκηλ. την τιγόν, which word, or σκηλος, is generally supplied. the walls in the east being chiefly of hard clay, the houses are very liable to be thus broken into. on the general scope and interpretation of vv. 19 and 20, see horne’s introd. i. 406. 335. and 452.

22. η χιην τω σωματι ὑπερουμιας &c.] it has been usual to interpret αδηλους απλας “a liberal person;” and αδηλους τονοφρας, “a covetous eye;” which has been thought to be required by the preceding and following words. and several phrases in the sept. the n. t., and the rabbinical writers are adduced, to countenance this mode of interpretation. yet it involves some confusion; and the words η μελετης — ρας may be better taken, (with chrysost. theophyl. euthym., and others among the antients, and most of the recent commentators) in their proper sense; so that αδηλους be interpreted somas, integer, clair, and τονοφρας, deprav. sickly, diu.; of which signification many examples are adduced by kylic. and elemen. τη φαίνειν ει σαι is meant the light of conscience.

so, among the passages cited by the commentators, philo. ηπερι νοειν ει ψυχην, τουτο αδηλους ει σωματι, borrowed from aristot. topic. i. 14.— hence may be defended and illustrated a supposed corrupted, and certainly obscure, expression in archyl. eumen. 320. schultz. the η μελετητας διαιτηθησαι, “ὁ παλαι βοστου, η βοστου ετη ει δικαιων ; so the passage should be pointed. it has been well observed by olearius, that the whole passage is ad qualitative; of which the first part forms the adage itself: “the eye is the light of the body.” 2. the deduction, by consequence; “if then thine eye be healthy and clear,” &c. 3. the application; “if therefore the light (or what should be so) in thee be darkness, how great must be that darkness.”

24. οδηγης — διατελεσις. it is implied by the context, that the two masters are of contrary dispositions, and give contrary orders. the words μελετηται and η αγεται may be taken in a qualified sense, as denoting to love less, or love more; of which there are many examples both in the sept. vol. i.
27. ἀντικεῖται. The antient Commentators, and most modern ones, take this to mean "statute;" which sense is only maintained by Beza, Grot., Elsn., and Fritz. Yet they only prove that it might be so taken, if a better sense were not at hand; namely, that of "actus mensura." Now this is surely more appropriate; for the admonition is directed against excessive anxiety about food and clothing; which, though necessary in the present state of things, have nothing in common with statute. And παρθένος, like other measures of extent, is not unfrequently applied to duration of time. Those, however, who support this interpretation are not agreed as to the nature of the metaphor. Most think there is an allusion to the allegorical table of the Parcae; while Wets, supposes it alludes to a stadium or race-course, of which, as consisting of several hundred cubits, one cubit might not unaptly be termed ἀντίκειται. 28. κατάθετας "attentively survey." The κατά is intensive, as in κατοικίσατε, Luke xii. 27. κατανύσσει refers to the occupations of males and of females respectively. 29. δόξα] "splendour." A sense frequent in the Sept. and New Testament; but scarcely ever occurring in the Classical writers. 30. χάριν.] The Hebrews divided all vegetables into two sorts, γάμῳ and ἄμῳ, trees, and plants or herbs; the former of which were by the Hellenists called δέντα; the latter, χάριν; comprehending both grass and corn, and likewise flowers, including the lilies just mentioned, supposed to be the plant called the Crown Imperial. From scarcity of fuel, all the withered starks, even of the herbage, are in the East employed for that purpose. (Grot. and A. Clarke.) 31. τα ἀφήνῃ ἐπιστήμη.] A kind of argument often made use of in the O. T., in order, as it were, to shame the Israelites into the virtue, by showing them that they lived no better than the unenlightened heathens. That they should have eagerly sought after such things, was not wonderful; since they had no belief in, or dependence on the Providence of God; and in their labours, or their prayers, or the gods, solely regarded temporal blessings; as we find from Juvenal, Sat. x. εἶτε γὰρ — ἀπάτως.] Our Lord here argues from God's knowledge, to his goodness. Your heavenly Father knoweth, and therefore will bestow them; i.e. on the supposition that ye ask for them, and are not otherwise apt to receive them. (Markland.) 33. τὴν βασιλείαν τοῦ Θεοῦ i. e. the religion promulgated by God, its promises and blessedness. On the full sense of this comprehensive expression, see a Dissertation of Storr, translated into English, and inserted in Vol. I. of the American Biblical Repository. — τὴν δικαιοσύνην αὐτοῦ] i. e. that mode of justification which he hath revealed, and the righteousness and holiness which it requires; not that righteousness or system of morality which the Jews had devised, consisting chiefly of ceremonies and mere externals. 34. τὴν τὴν ἀπόστολον Sub. ἡγομ. Most Commentators take εἰς τὴν ἀπόστολον for τὰ εἰς τὴν ἀπόστολον. But that is unnecessary. The εἰς may very well denote object. ἀπόστολον is taken for time to come in general. — ἀπόστολον — ἄρητον.] These, like the words immediately preceding, have the air of an adage, similar to some adduced by Vorst, and Schoettg. The neuter in ἀπόστολον is put, by an idiom common both to the Greek and Latin. And ἄρητον or πρᾶγμα is understood. See Matt. Gr. Gr. § 439, τὸ ἄρητον.] Some Commentators supply ἐστί. But it is better to suppose the Article used with reference to πρᾶγμα, "the (present) day." Καίκα is well explained by Chriss. εἰσόων, ἀνακαταφέρω; a sense found in the Sept., but not in the Classical writers. 1. ὁ κρίνεται — κριθήτε.] Almost all Commentators take κρίνει for κατακρίνει, chiefly because in the parallel passage of Luke vi. 37, μὴ κατακρίνειτε καὶ ὃ σοι κατακρίνωσθαι εἰς. But Fritz (Frisch, and Schoettg) performs the interpretation of Chrissot., by which κρίνει is taken of sitting in judgment over others acting as severe censors of their faults. And κατακρίνωσθαι may be understood in the same way, but only in a stronger sense. One thing is certain, that forensic judgment cannot here be included. 2. ὁ γὰρ κρίνωσθεν.] The ὁ is thought to be redundant. But it rather answers to the
4 to the όρθολογία δοκονόν κατατατοῖ: "II πώς ἐρρίς τοῦ ἑιδελμένου: Λόγος, ἐκάλεσε τὸ κάρφος αὐτοῦ τοῦ ὀρθολογίου, καὶ οἶδο, ἦ δοκοίν ἐν τῷ ὀρθολογίῳ, ἦδικα! ἐκβάλε πρὸς τὸν δοκόν τοῦ ὀρθολογίου, καὶ τοῦτο διαθέλει τοῦτο ἐκ τοῦ ὀρθολογίου, μή διώτε καὶ δοθήσαται ὡμοί, καὶ ἐγρήγορε κροῦσα, καὶ ἀναγκασάται ἐν τῷ ἁμαρτήματι. Ὂἐνι, πάς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ἔξοδος εὐφορίας, καὶ τῷ κραυ- μῷ οὖσα, ἀναγκασάται.

92 πώς ἄναγκασαται. 4. "II τις ἔτιν εἰ ὡμοί ἐκθορασίας, ὑν ἐν αὐτῷ ἐνδεικνύει ἐνδεικνύει ἐκθορασίας. Ὀλαῖ οὖν ὁ ἀπαντῶν αὐτοῖς ἀντικείμενον τός νέος ἡμῖν, πόσος μάλιστος ὁ πατήρ ὑμῶν ἡ ἐκ τοῦ ἐνδεικνύει ἐκτόλογον αὐτοῖς ἢ πάντων ὑπέρ τοῦ ἑξ.”

Heb. 3, 5, as Fritz, thinks, is to be taken in the sense per. See Matth. Gr. Gr. p. 343. In

3. τι δὲ βλέπει; I would render "how beholdest thou"? "how is it that thou," &c. See ante supra, v. 25, and a Rabbinical writer cited by Wets. on Luke vi. 19. Nearly the same with πᾶς in the next verse. Κάρφος is rightly explained by Grot., Brug., Kuin., and others on (the authority of Hezych. and Suid.) splendor. So the Latin tubera and verrecus, as we say strauss, opposed to ἐκάλε, beam. There is reference to a proverb of frequent use with the Jews, against those who, severe upon the slightest offences of others, were insensible of their own crimes. Many similar sayings are adduced both from the Rabbinical and Classical writers. See Horat. Sat. i. 3. 23.

6. ἡ ἀφίλος — χαλαρόν. The commentators usually supply ἡ. To this, however, Fritz, with reason objects, as unnecessary; and compares the Latin permissae, eximium. The Article in ἡ ἀφίλος refers to the beam, as just mentioned. See Winer’s Gr. § 53, and compare Ζαχ. 78, and Agam. 243, cited and explained by me on Thursday, ii. 33. Transl.

6. ἡ ἀφίλος — χαλαρόν. Lest any one should suppose all liberty taken away of judging even concerning matters the most manifest, Christ subjoins a precept fraught with that prudence, which he elsewhere directs to be joined with simplicity. (Grot.) Here again we have two adagial sayings. Similar ones are adduced from the Rabbinical, and even the Classical writers, to which may be added the following from Aristot. ap. Theb. p. 234, μάτις ἔλεγχος σώφος ἐς τούς τοιούτους. By dogs and swine are meant those profane and sensual persons, who were so refractory, and devoted to the lusts of the flesh, that so far from receiving the truth, when proposed to them, they resisted and blasphemed it, and impeded the prevalence of it. By τοῦ ἄγουν is meant the doctrine of the Gospel. From the Rabbinical writers it appears, that the Jews called the precepts of wisdom pearls. And our Lord more than once compares the truths (especially the more recon-

—ὑπάρχει κατατατοῖσιν — ὑπάρχει.] Many Commentators take κατατατοῖσιν, and στροφής βοᾶσιν of the dogs, per Chrysmon. This, however, is more, that it is better, with Erasm., Fritz., Wits., &c. to refer both to the swine: στροφής having reference to the oblique direction in which hogs make their attack. 'Εν τοῖς ποινοῖς αὐτῶν is usually rendered inter pedes, under foot; but by Fritz., "quis pedibus?"

7. αἰτεῖται — ὑπάρχει.] The same thing is expressed in three seemingly proverbial forms. At κρατεῖσιν, sub. τῶν ὄφων, in which term as well as ὑπάρχει the ellipsis was common.

8. ἡ αἰτία.] Namely, aright, ἡ ἀφίλος, i.e. what is expedient and proper. τῶν κρατεῖσιν, i.e. who earnestly, and with faith addresses himself in prayer. ἀναγκασάται, "It will be opened." The sense here nearly that of the present, used to denote custom.

9. ἡ τῆς ἀφίλος.] The ἡ is thought by Fritz. to denote contrariety, but it has rather the illustrative force; when what follows is meant to illustrate the foregoing by another view of the subject. As to the τῶν, Erasm. and Fritz. rightly suppose an anacoluthon, by which two interrogations are blended; thus "an quis est e vohis homo, quem si filius panem poposserit, nun forte lapidem ei prorigat? " Ἀναγκασάται (the best Commentators, ancient and modern, are agreed) is emphatical, "making (as Campb. says) the illustration of the goodness of the celestial Father, from the conduct of even human fathers, with all their imperfections, much more energetic."

11. πανηγυρ.] The ancients, and, of the moderns, Grot., Erasm., and Schoetig., explained this evil, corrupt; the recent Commentators, acaricious. But for the latter sense there is little or no authority, nor indeed propriety. The term is used by way of comparison with the celestial Father.

—ἀπὰρτα ἑκάσιυν.] Almost all the recent Commentators take this as said, per periphrasin. for ἀπὰρτα; and they adduce several passages of the Classical writers, which, however, are not quite to the purpose. It seems better to regard it as a Hebraism, and a stronger expression.

12. πάντα οὖν — στροφής.] A golden precept,

But as thou enterest, so is the gate.

15. Schleusner. Schleus. explains consequence; a frequent use of the word. The expression seems meant to suggest the difficulty and exertion necessary to attain it.

16. Proseichai. This is variously understood; but it is best taken for περιερωσία. See Pet. ii. 1. Prophets and philosophers, in the sense teachers and teach, being common. Some think the περιερωσία has reference to their virtues; others, to their lives. Both may be supposed.

17. In δείγμα προβασιτων. Εις, like the Heb. and the Latin in, and our in, is often used with verbs of clothing, to denote the material of which the clothing is formed. The δείγμα προβασίων has reference to the προβάτος (sheep-skin, or sometimes a cloak made of the fleeces roughly worked up) which the false prophets clothed themselves, and, as it seems, the false teachers among the Pharisees.

18. καθαρίζω. See Matt. iii. 2. I would compare Thucyd. v. 26. τοις γάρ έγραμμέναι ἀδέσποται. In μέσα συλλέγοντας, &c. there is a sort of adagial illustration, found also in Theog. 537. 17. αποστόλος. The word denotes primarily what is διδασκαλία and ῥατόν; but ἁδύνατα, by metonymy, what is θέρας and πλούσιος, (as old vesture, and small fishes) also, when applied to trees or fruit, what is of a bad quality. The passages adduced by Wets, will illustrate all these senses. 19. Some Critics are of opinion that this verse is introduced, by interpolation, from Matt. iii. 10. The objection, however, that it impedes the course of reasoning, will be lessened, if we consider it as an awful admonition incidentally thrown in. See Newcome.

20. ἐφανερώσατε. Some Commentators take it for πάντος, profeata. But there is no reason to aban-
don the common interpretation, itaque, ergo. The Particle is conclusive, as in Matt. xvii. 26. xi.
18. The ἀρα is illative, and the γε limitative. See Herm. on Viger, p. 821 & 825.
21. ob πᾶς. This is taken by the Commentators to mean no one. But though that interpretation is sanctioned by Chrys. and Ephraem, there seems no sufficient reason to abandon the usual sense of ob πᾶς. We have only to suppose the common ellipsis of ὅσον with δ ποιών. The sense is, "Not all, who with the lips acknowledge me as their Lord, will be admitted to the blessings which I come to bestow; but those only who BECOME MEAT WHAT MY FATHER enjoins." Kéros is here and often elsewhere used for ἐδάκαλος, being the name given by the Jews to their Rabbis.
22. ἐν εὐθείᾳ τῇ ἡπερ] i.e. the day implied in the foregoing words; namely, at the period when there will be a final admission or rejection of all persons. In some other passages, however, as Matt. xii. 24, and Luke x. 12, the pronoun may be understood as referring to some day well known; that expression being, as appears from the Rabbinical writers, used emphatically of the day of judgment.
— προφητεῖσεν] "have taught and preached the Gospel!; not, however, excluding the ordinary sense prophesied; for there is reason to think, that miracles were permitted by God to be worked by men whose lives were at variance with the precepts of the Gospel.
23. ἐφορούσαν αὐτοῖς.] "I will tell them openly and plainly." A signification of which examples are adduced from Εἰλιαν, Var. Hist. ii. 4. Herod. iii. 6.
— ὅπλησεν ἐπί θρήξ] i.e. "I never recognised you as my servants, or approved you." This is considered a Hebraism; γινώσκω, having the sense approve. But some examples are adduced by Wets. from Greek writers; not, however, quite to the point. Far more apposite is the example from Isaues adduced by me in Recens, Synop. Sε δη της α; καὶ δη τη προσέχει θάπτει της γίνωσκε σε, (I do not recognise you) α; μη εἰσίν της ὁμολογίας.
— ὑπαγορεύοντος της ὁμολογίας.] The purity of the Greek is established by a passage of Themist. adduced in Recens, Synop. i. e. α; ἐφορούσαν ἀφετηρίαν. "Ere, is a far stronger term than ποιών, and signifies to do any thing studiously and habitually, to make a trade of it. The Art. here has an intensive force; q. d. all kinds of iniquity. See Middleton, Gr. A. v. § 2.
24. παραδίδοντες τοις τούτοις.] This is regarded as a Hebrew construction for πάντα οὐν ἀκούσατο— ἐφορούσαν ὁμολογίαν. But it may be better called a popular construction, and a relic of primitive simplicity of diction. Thus it is found in Herodotus, and all unstudied writers and speakers, in every language. The same may be said of παρατάσσειν, sell, λόγους, which is a popular phrase, to denote "performing my precepts." Ὀρθοσῴα is for ἐφορούσαν; or, "I will, may, compare him." Φρονέω, prudent, provident; as in Xen. Econ. xi. 3. cited by Wets.
— ἐν τῇ ἡπερ. Upon the force of the Art. here and at ἐν τῇ ἡπερ. (which, however, cannot well be expressed in a translation) see Middlet. in loc.
25. ἐφοροῦσαν.] This denotes, like the Heb. אֵלַם, a heavy gush of rain, and the Art. is used, as commonly with the great objects of nature, both in Greek and English. Torred, floods or torrents. So χαλαφάνια, samovar in Homer.
26. 27. Many similar sentiments, especially one of Rabbi Elisha, are adduced by Wets. from the Rabbinical writers.
— καὶ ἠγέρτησεν ὄτρα.] Like the Hebr. יָקִיעַ.] The word may denote either the doctrine taught, or the manner of teaching. But the former seems to be the principal sense intended; the latter being only secondary and implied.
29. ὅπλησεν.] For ὑπάρχει, as the Commenta-
VIII. Καταβάλλει δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἱκολοθεύθησαν αὐτῷ 1 οἶκοι πολλοί; "καὶ ἤδει, λεπτὸς ἐκθών προσκύνησεν αὐτῷ λέγων· Κύ- 2 ρι, ἐὰν ἔλεγξη, δύνασαι καὶ καθισσαί. Καὶ ἐκτίνης τὴν χίρα, ἤμπο 3 αὐτοῦ ὃ Ἰησοῦς λέγων· Θεῶ, καθισσαί. καὶ εὑρίσκω ἑκατοθύρθη 4 αὐτοῦ ἡ λίπα. 5 Καὶ λέγει αὐτῷ ὃ Ἰησοῦς· "Ορα μηδενί εἴπης. 4 ἀλλ' ὑπαγε, αειπην δεξιὸν τῷ λεπτῷ καὶ προσκύνης τῷ δῶρῳ ὁ προσ- είπα Μωϋζῆς, εἰς μαρτύριον αὐτοῖς. 5

b Luke 7, 1. 1 Εἰσῆλθον δὲ αὐτῷ εἰς Κεφαλιαν προσῆλθεν αὐτῷ ἐκατόνταρχος 5 παρακαλῶν αὐτὸν καὶ λέγων· Κύριε, ὃ πάντα μου βιβλεῖται ἐν τῇ οἰκίᾳ 6 παραλυτικός, δεινός βιασυνήμονος. Καὶ λέγει αὐτῷ ὃ Ἰησοῦς· Ἐγὼ 7

VIII. 1. δὲ] The particle has here the transcendent sense, and αἰτῶ is redundant, popularizat.

2. προσκύνετι.] This is not, says Whitby, to be taken as denoting an acknowledgment of the Divinity of our Lord; for the term was one expressive of civil adoration, and only paid to him as the Messiah, or a prophet sent from God. Κύριος.] A form of address used by the Jews to those with whom they were unacquainted, (see Joh. iv. 19. xii. 21. xx. 15.) as dominic with the Latins, of which see examples in Wets. Yet as it was used by scholars, when addressing their masters, and was doubtless applied to Rabbiis, so it may here be taken.

— ἐν θεῖος, διῆναι.] This appears from the examples in Wets, to have been a form of earnest and respectful address, much used by those who sought for relief, especially from physicians.

—οὐδὲ] A word used peculiarly of healing leprosy, and which has reference to the legal impurity supposed to be incurred by the disease, which could only be removed by the cure of the disorder.

3. καταβαλλεῖ·] There is here neither pleonasm nor Hebrewism, as is commonly supposed. Nor is the expression devoid of force; though it may be regarded as a reliae of the circumstantiality of ancient diction.

—ὑποτεροῦσα αὑτῷ i. e. more Medicorum, says Wets., who adds many examples of a similar use of the word. But our Lord seems to have touched the leper, both to inspire him with confidence, (as conceiving that unless with the power as well as will to heal him, he would have incurred pollution, and possibly infection) and also to make the bystanders see that the cure was effected by his touch. Our Lord, in most cases, considered as an extension of corresponding actions. As to Jesus’s violation of the law, it must be remembered that works performed by Divine virtue were exempt from the ritual precepts.

4. μηδενί εἴπης.] The best Commentators are agreed that the order was only meant to extend to the period when he had presented himself to the Priests, for examination. Considering the great multitude of bystanders, it was impossible to prevent the transaction from being made public; so that the object of the injunction must have been, to keep him from telling priest ignorant of the transaction, that he might not maliciously deny the leper to be perfectly clean; which would disappoint the benevolent object of the miracle. It has been supposed (and not without reason) by some (as Lightf. and Newcome) that this transaction is placed here by the Evangelist (for certain reasons) out of its proper chronological order.

— εἰς μαρτύριον αὐτοῖς.] It has been debated whether αὑτοίς has reference to the priest i. e. the priests; ἵπποι being taken distributively or to the people. Though there is some harshness in the construction (since antecedent does not exist in the preceding context); yet propriety requires it; for the offering could be no testimony to the priests. It may, however, be understood of both.

5. προσῆλθεν αὐτῷ ἐκατόνταρχος.] The best Commentators are agreed that, from the striking similarity of circumstances between this transaction and that recorded at Luke vii. 1., they must be the same. The points of difference, they think, are very reconcilable; πάντα being both in the Classical and Hellenistic Greek often used for ὀλοίος, servant; like ποιεῖ in Latin, and used because such kind of services as are performed by footmen or valets, was originally rendered by boys. Hence the name was afterwards returned, when a change was made in the person. And as to the Centurion here being said to solicit for himself what in Luke he entreats through the medium of his friends, it may be observed, that the Jews, and in some measure the Greeks and Romans, were accustomed to represent what was done by any one for another, as done by the person himself. See Mark x. 15. compared with Matt. xx. 20. And though Matthew does not tell us that he was a proselyte (as does Luke), yet he says much the contrary. See Grot., Lightf., Kuin., and Fritz.

6. βιβλεῖται.] A term appropriate to sick persons confined to their couch. Whether it be rendered domicil, with Kuin., or lecto efficatus est, with Fritz., the sense is the same.

—παραλυτικὸς.] It is debated whether this should be rendered tortured or afflicted. For palsy, whether attended with contraction, or re- mission of the nerves, do not, they say, occasion any great pain. Yet it has been proved that, in one stage of the disorder, the patient suffers great torture; as also when it passes into apoplexy. The word is rarely found beyond the Scriptural writers, except in Joseph. and Philo.
8 ἐν δὲ τῇ ἡμέρᾳ τούτῃ ἐπηρέασαν αὐτὸν. 9 Καὶ ἀποκρίθησε τὸ ἐκατότετευχος ἀργήν. 10 Κἂν οὖν εἰς ἱκανόν ἕκας μοι ὑπὸ τὴν στίγμην εἰς Χ. ἀνέμονοι ὅλλα μοῦν

6 τοῦτο λόγῳ, καὶ ἀνείποιετο ὁ πάτης μον. καὶ γὰρ ἐγὼ ἀνθρωποῦ τιμὶ ὑπὸ ἐξονίας, ἔχω ὑπὸ ἐκατοντάπτατος· καὶ λέγω τοῦτο· "Πορεύθητι, καὶ πορεύθητί τι καὶ ἄλλο· 'Ερχον, καὶ ἔρχομαι· καὶ τῷ δύον

7 δεξιώσομαι τούτῳ, καὶ ποιεῖ. Ἀκοῦσαι δὲ ὁ Ἱησοῦς ἔφανεν, καὶ ἔπει τοῖς ἀκούοντοιν. Ἀργήν λέγοντι μιᾶν· οἴδας ἐν τῷ ἵμαρῳ

8 τοσαῦτά πίστει εὔφημον. Λέγω δὲ μιᾶν, ὅτι πολλοὶ ἀπὸ ἀνατολῆς καὶ δυσμῶν ἔσουσιν, καὶ ἀνακλήσθησαιν μὲτὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ

9 Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν σκοτεινῶν· οἱ δὲ νῦν τῆς βασιλείας ἐκβλήσεως εἰς τὸ σκύτος τὸ ἐξώτερον· ἐκι ἐστίν ὁ κληρονόμος καὶ δ

10 βραγμῶν τῶν ὀβότων. Καὶ ἔπει τὸν ὁ Ἰησοῦς τῷ ἔκτωτευχοσ ὧς Τιμάωσαν.  Ἀνακλήσθησαν.] A convivial term, like ὀν-κίσθησαι, κατακίσθησαι, κατακλίσθησαι, and others, adapted to the Oriental custom of reclining, not sitting, at table; on which see Horne's Intr. Both the Scriptural, Rabbinical, and Classical writers (adapting their language to the ordinary conceptions of men) represent the joys of heaven under the image of a banquet; and consequently with imagery suited thereto. [Comp. Luke xiii. 28, 29. Mal. i. 11.]

12. νῦν τῆς βασιλείας.] See, τοῦ Οὐρα, i.e. the Israelites, for whom the happiness of that kingdom was especially destined; and who had arrogated to themselves a place there, to the exclusion of other nations. Kuin. remarks that τῆς like the Heb. יָדָע, is used to denote a person holding some kind of property in the thing signified by the noun in the Genit., with which it is joined; as Luke x. 6. νῦν τῆς εἰρήνης. See also Joh. xvii. 12. and Lu. x. 6.

—εἰκοστὸς τὸ ἐξωτέρον.] Compare, for superl. The expression denotes darkness the most remote from light, and is employed in opposition to the brilliant lights, which are figuratively supposed to be burning in the banqueting room. Some however think that there is an allusion to the dark and squalid subterranean dungeons, into which the worst malefactors were thrust. This I can confirm from Joseph. Bell, iii. 8. 3., where speaking of suicides, he says, ἠπάτως μὴ ἀνέκαθέτη, τῆς ψυχῆς σε κατάληθος. See also Dion. Hal. Antiq. viii. p. 522. sub fin., and Horne's Intr. iii. 437. But thus we should have rather ἐκόστωτευχοσ.

—ἐκι ἐστιν ὁ βάπτιστης.] The force of the Art. is expressed by Middlet. thus: "there shall they weep and groan their teeth," the Art. having reference to the persons just mentioned. ὁ βαπτιστὴς is not, as some say, pleonastic; though the word is sometimes omitted in this phrase. Wets. compares Juv. Sat. v. 157. To which I add Soph. Trach. 1074. ἔβαπτισαν κλάδον. [Comp. Infr. xxi. 43, xiii. 42, 50. xiii. 13. xxiv. 51. xxv. 60. Luke xii. 22.]

13. ἐκατοντάρχος.] In this reading, Wets. Matth., Griesch., Vater, and Frizz. agree, for the common ἐκατοτόμος; and with reason, since it is supported by the greater number of MSS., and is more agreeable to the Grecian. See Poppo's Proleg. on Thucyd. p. 220.

—in τῷ ὁποῖο ἀκούειν] "at that very instant!" for ἀκούει sometimes signifies, as the Chaldee and Syr.
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40

1. 4. καὶ ὦς ἐπίστευσας γεννηθήσομαι σοι. καὶ ἱάθη ὁ παῖς αὐτοῦ ἐν τῇ ὠρᾷ ἐκείνη.

29 ̄ 38 Καὶ ἐλθὼν ὁ Ἰησοῦς ἔς τὴν οἰκίαν Πέτρον, ἐδεῖ τὴν πενθερὰν 14
30 ̄ 39 αὐτοῦ βεβηλιμένη καὶ πυρέσσουσαν· καὶ ἱματο τῆς χειρὸς αὐτῆς, καὶ 15
31 ̄ 39 ἄρα παντὸς ὁ πνεύτος· καὶ ἤγγειλεν ἄρτος. Ὁ υἱὸς δὲ 16
32 ̄ 40 γενομένης προσφυγνακών αὐτῷ διαμοιραζόμενος πολλοῖς· καὶ ἐξῆλθα τὰ 17
33 ̄ 41 πνεύματα λέγω, καὶ πάντως τῶν κακῶς ἔχοντων ἐπέρεσθην· ὅποις 18
34 ̄ 42 πληρῶθη τὸ όνημα διὰ Ἰησοῦ τοῦ προφήτου λέγοντος: Ἀυτὸς 19
35 ̄ 43 τὰς ἁγιασίας ἡμῶν ἠλάβε, καὶ τὰς ρόσους ἔθα-
36 ̄ 44 ̄ 45 ̄ 46 ̄ 47 ̄ 48 ̄ 49 ̄ 50
37 ̄ 51
38 ̄ 52 Ἰησοῦς ἐλθὼν πολλοῖς ἔξως προσέφυγεν· καὶ ἐκλείσεν ἀπεδήλωτες εἰς 18
39 ̄ 53 τὸ πέραν, καὶ προσκόλλησαν τός ἐγκατατέθην ἄρτος. 20
40 ̄ 54 Ἀδημοσίες, 19
41 ̄ 55 ἀκολουθήσας σοι, ὅπου ἐκεῖ ἀπερχόμενος. 21
42 ̄ 57 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἰησοῦς αὐτοῦ.

γργγ and Hebr. יְנִי, not hour, but a point of time, time.

14. Πέτρον.] On the several particulars of Peter, see Horne’s Introd. iv. 438 — 442.
15. ἔξως.] More medicorum, says Wets., who adduces examples from the Classical writers. — But see note supra. v. 3. ἐξως is a usual term to denote the departure of a disorder. (See Fest ii. Économ. Hippocr.) The miracle here recorded did not consist in the cure of an incurable disorder, but in the mode of cure, instantly and by a touch.
— ἐξείλατα.] waited, or attended upon him. Camp. “entertained him.” Others, “waited upon him at table.” It seems better, however, to preserve the general sense; which is required by the context. This ἐξείλατα is evidently recorded as a proof of the completeness of cure. — See note supra. iv. 11.
αὐτῷ.] On this reading, for the common one αὐτοῖς, almost all the Editors are agreed. It has every support from MSS., Versions, and Fathers, is found in the Edit. Prin, and the two first of Stephens, and is received by Scholz. Fritz., indeed, defends αὐτοῖς, and it is retained by Griesbach, but upon insufficient grounds.
16. δείκνυς.] The Hebrews reckoned two δείκνυς, the early, from the ninth hour to our six o’clock, or sunset, and the late, from sunset to nightfall. From Mark i. 32, it appears that the later one is here meant; namely, after sunset. (Grot. Kuin, and Fritz.) Thus the sabbath (for we find by Mark i. 21, that it was a sabbath day) had ended when the sick were brought.
— δείκνυς, “at a word.” Fritz. render sola imperii vi., So the Latin verbo. See vii. 9, and note.
17. αἰτῶ — ἰδόνας εἰς. The words are from Isa. lii. 4, where are described the propitiatory sufferings of Christ for the sins of the world. — And they are supposed, by some Commentators, to be applied by way of accommodation. Yet, since the Jews considered dangerous diseases as the temporal punishment of sin, and our Lord often addressed those whom he healed, “thy sins be forgiven thee,” it may be granted that the prophecy had a double fulfilment: first in the removal of corporeal maladies, and secondly in the remission of our sins, by the sacrifice on the cross. See 1 Pet. ii. 24. The verbal variation here between St. Matthew and the Sept. is ably reconciled by Abp. Magee on the Atonement, Vol. i. p. 415. seqq., who refers ἰδόνας and the corresponding Hebrew word to bodily maladies (a confirmation not unfrequent in the Classics, ex Gr. Thucyd. ii. 42.) verbs and its corresponding Hebrew term to diseases of the mind: the former clause signifying Christ’s removing the sicknesses of men by miraculous cures, the latter, his bearing their sins on the cross. The Unitarian perversion of the passage, whereby it is made to relate to the removal of diseases only, without any reference to a propitiatory sacrifice, is completely refuted by Abp. Magee ubi supra. “It is not surprising (he observes) that so distinguishing a character of the Messiah, as that of his healing all manner of diseases with a word, (a character, too, which Isaiah himself has depicted so strongly at ch. xxx. 5, that our Lord (Matt. xi. 4.) quotes the words in proof of his Messiahship), should be introduced by the Prophet in a passage, where his main object was to represent the plan of our redemption by means of Christ’s sufferings; especially as the Jews so connected the ideas of sin and disease, that an allusion to one must suggest suggest the other.”

At ἑλας (ἡλας) subj. ἐξείλατα; or take ἑλέσθη ἅλας. This use of the word is frequent in the Sept. As to ἐξείλετε, it cannot, as corresponding to the Heb. לְכָּל, denote cured, without great violence. And to this Fritz. a witness in this respect omits exceptione major) bears the strongest testimony. Besides, the interpretation in question passes over the important word αἰτῶ, himself. I would not, indeed, deny that ἰδόνας might signify to remove or cure (a disorder) (for a passage of Galen cited by Wets., and another of Diog. Laec. iv. 30., (see also Huet on Orig. Comm. on Matt. xi. 9.) seem to prove this); but I see not how it can, in the passage of the Prophet, be so taken; while the language of the Evangelist may be taken in the manner above mentioned.
18. ἐδώ — ἰδόνας κ. τ. ὁ.] This was not so much because he was inconsidered by the number of applicants for cure, as because Christ systematically avoided keeping a multitude long together, to prevent any suspicion of encouraging sedition. See Le Clerc. On τὸ ἐδώ see my Note on Thucyd. i. 111.
19. ἡσ for τί.] A use thought by some to be a Hebraism; but it is added (as well as unus in Latin) from several of the later Greek writers.
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20. οἱ ἄλλοις ἐπλήσαντο. — al. et al.] This was meant to warn him of the difficulties he would have to encounter in following so destitute a master; and may lead us to suppose that the scribe was desirous of becoming Christ's disciple, from interested motives only. Φιλοκόντων denotes deus, or fairs, and καταινοντες, not nats, (which would be vulgar) but places of shelter, such as those where birds settle and perch.

— δὶς ὦς τοῖς ἀνθρωποῖς.] This title, taken from Dan. vii. 13, where everlasting dominion is ascribed to the Messiah under that title, and now first assumed by Christ, occurs 61 times in the Gospels, and is always used by Christ himself, never by any other person. It occurs once in The Acts. (vii. 56,) and is employed by the martyr Stephen. On the origin and nature of the appellation there are various opinions, which see detailed in Recens, Synop. One thing is clear, that from the corresponding term δὶς τῶν ὄντων, this title belongs to Christ καὶ ἴσην γένεσιν; and that both taken together decidedly prove that Christ, in some manner unknown to us, united in his person both the human and the divine nature, "was very man and very God;" thus negating the opposite tenets of Socinians and of Gnostics. Bp. Middleton observes, that "in a variety of phrases, the Saviour calls himself the Son of man, the allusion is either to his present humiliation, or to his future glory." "Now if (continues he) this remark be true, we have, though an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own." — John v. 27. iii. 13. vii. 62.

— ὡς ἡμίπαν — κλέγω.] A proverbial expression, to denote 'being destitute of any fixed place of residence, of which sense see two examples adduced in Horne's Introd. p. 409, sqq. See also Westen's examples.

21. ἐπηρέασεν] for ἐπέρασος i.e. either one of the twelve, or of the disciples in general; said by tradition to be Philip. His father was, if not dead, probably at the point of death.

— ἐπηρέασεν κ. τ. λ. ] A request (implying that he had been called by our Lord) in itself reasonable. Thus Elijah permitted Elisha to go and bid adieu to his parents; and it was regarded as the bounden duty of children to take care of the funerals of their parents; but which Christ here was pleased to refuse, for reasons unknown to us, and which doubtless arose from circumstances peculiar to the case. Though we are taught the important lesson, that when we are called to the promotion of religion, either in others or ourselves, we should not allow any temporal business, which may be as well done by men of the world, to prevent us from applying to the work. (See the illustrations in Wets.) 'Αλάδηται μω — Equivalent to, "become my disciple."
might well regard our Lord as super-human; since to "still the raging of the sea," was always reckoned among the operations of God, insomuch that in Ps. lxxv. 7, it forms as it were a designation of Him. 

28. *Γαρδωνᾶς.*] The reading here has been thought doubtful; the MSS. fluctuating between *Γεργεσίνας,* *Γεργερνᾶς,* and *Γεργεσίνας.* The weight of authority, as far as regards number of MSS., is in favour of the first-mentioned, which is the common reading; but those MSS. are chiefly of an inferior kind, and of one class; while *Γαρδωνᾶς* is supported by a not inconsiderable number of MSS. of great antiquity and different recensions, by the Pesch., Syr., and Persic Versions, and some Fathers; as Euseb., Epiph., and Chrysostom. As to *Γεργεσίνας,* it is supported almost solely by the Vulgate and a "Pseudo-Vulgate" Version. Now if external evidence were alone to be considered, we must prefer *Γαργ.* But internal evidence is to be taken into the account; and that, as we shall see, is strongly in favour of *Γαρ.* And within some reason, there is a correspondence in the references between St. Matthew and the other Evangelists, who have *Γαρδονᾶς,* by maintaining that Gergesa was in the immediate vicinity of Gadara, so that the limits belonging to one city were so included within the limits of the other, that one Evangelist might say "the country of the Gadarenes," and another, "the country of the Gergesenes," with equal truth; that is but taking for granted what ought to be proved. Upon the whole, there is great reason to think that the reading *Γαρδονᾶς,* originated merely in the conjecture of Origen (as is plain from his own words, T. IV. p. 110.) He rejected the reading *Γαρδονᾶς,* because, he says, "there were no cliffs nor sea at Gadara." But he forgot that the Evangelists are speaking not of the city, but of the territory, which, as we shall see, extended down to the Sea of Galilee. But the site is not, as the maps place it, at Ombebos; and that for two reasons. Because what Pliny affirms, who says (L. V. 16.) that it was situated "prae fluente Hieromonae." And 2. Because it runs counter to the testimony of the coins of the city, which bear the representation of a trireme with rowers; which shows, that it must have been in the immediate vicinity of the sea of Galilee, and that its territory must have reached to it. Besides, the hot-baths which Origen and others attest were in the vicinity of Gadara, are found, not on the left, but on the right bank of the Hieromonax: for the baths in question undoubtedly correspond to those now called *Hammat el Sheikh,* plainly the ancient *Γαρδωνᾶς* or *Ateronias.* In fact, the true situation of Gadara is very nearly pointed out in a passage of Eusebius, in his Onomasticon, v. Γαρδωνᾶς. His words are: *Πλῆς εἰπὸ τὸν Γαρδωνᾶν, ἀντίκερον Συμψελῶς καὶ Τιμηράδος πηρὸν ἀνακλώσας, εἰ τῷ ὁμίῳ ὁ πᾶς θεορεῖται* (I would read *πηρῶν*), for the common reading makes nonsense.) τὰ δὲ θερμῶν ὄλης παρεξετήθη. Now the mountain at whose foot are the hot-baths, is *Ippos.* And as the situation of Athamna must correspond to *Hammat el Sheikh,* we may approximately correspond to that of Gadara. It was, I conceive, near the termination of *Ippos,* where it runs out into a sort of promontory. The exact situation, however, may pretty exactly be determined from a passage of the Itinerary of Antoninus the Martyr, cited in Roldan's Palestine, p. 775, and which I will cite in order to emend.

29. Venimus in civitate quem vocatur Gadii, quem dicitur Gabran (I conjecture Gabren, γαμ., the feminine name of the city.) In parte Gadarit civitatis sunt aquis calidae, milliario III. (I conjecture II., the two marks being often interchanged) quae appellatur Thermæ Helioi, (I conjecture Helicoi, from Ἁλει, salina, salt-springs.) Ibi (i.e. at Thermes) est etiam fluus calidus, (I conjecture gelidus, a not unfrequent epithet of a river) qui dicitur Gadara, et descendit torrentes, et intrat in Jordanem." Thus it appears, that the true situation of Gadara is at about two miles from the Hot-baths, from whence to the Lake of Genesaret are three miles, which agrees with what Josephus says of the distance.

But to return, it seems quite clear that the reading *Γεργ.* either arose from the conjecture of Jerome, or, if he adopted it from others, was derived from those who saw that *Γεργεσίνας* was inadmissible. (Origen was himself in quite another part of the country,) and therefore might with no slight probability conjecture *Γαρδονᾶς.* For I mean not to deny (as does Fritz,) that there ever was such a city as *Gergesa,* or that it was situated on the E. coast of the lake. There is no proof that Origen speaks from report only (as Fritz, takes for granted;) nay, his words seem to show that he speaks from his own knowledge. Yet, though he mentions it as *πλῆς ἀρχαία,* we are not, I think, authorised to conclude that it was then in being; but only to understand by it the ruins of that city. The question, however, is, at what part of the E. coast was Gergesa situated? I apprehend, we may nearly fix its site. Epiphanius adv. Her. L. i. p. 131, relates, that in the neighbourhood of Gadara there were "caves cut out of the rocks, burying-grounds, and tombs." Now it is plain that these were the ruins of the city. Because such is the site of the city; and what could it be but *Gergesa,* which I suspect was a little to the N. E. of Gadara, and itself situated on the brow of the mountain? Thus, though Gadara and Gergesa were near to each other, and the cliff over which the swine rushed was, it seems, nearer to the latter than to the former. This is plain from the words of Origen, which show that it was probably opposite to Old Gergesa: and from what he says, it appears that the site of the miracle was then pointed out by the people of the country. That, however, was no reason why St. Matthew should have written *Γαρδονᾶς,* for the Gergasites had long ceased to exist. And, therefore, that could not, as some Commentators have imagined, be the general name of the country in which Gadara was situated. In short, the city of Gergesa had been destroyed as long ago as the war of the Israelis with the inhabitants, (so Josephus i. 6. 2, says: "the cities of the Gergasites were destroyed," &c.,) who, the Rabbin's tell us, went in a body to Africa; permission, by proclamation, being made by Joshua that they should go whither they would. From that time we hear no more of the Gergasites. And as the inhabitants were removed from the country, it must have soon ceased to bear their name; and at the time of Christ, (as we learn from Josephus in Vita, 69,) Gadara, which
was the capital of Persa, and, I suspect, had arisen out of the ruins of Gergesa, had a pretty considerable district, including some towns or villages, (doubtless amongst these, the ruined Gergesa and its vicinity); and, consequently, its habitants would not be called Gargesses, but Gadaroeae. I have, therefore, with Fritz, and Scholz, edited Gadarens.

—μεμαγω.  Tumbs were not only among the Jews, but the Gentiles, very spacious; and usually subterraneous. Hence they often served as places of shelter to the houseless wanderer; or such poor wretches as lepers, or demonaics, who were driven from human habitations; places, indeed, which might seem not unsuitable to the latter, since the ancients supposed that evil demons hovered over sepulchres.

—χαλεπος.] The word properly denotes (like ἀντος and some other words, see my note on Thuill., i. 22. 4.) what brings one into difficulty and peril; and is applied both to things inanimate and animate; as brutes, or brutal persons; and then signifies savage, fierce. Of all these uses examples may be seen in Wets.

23. τι λιναι καὶ εας.] An idiom frequent both in Hellenistic and Classical Greek, (of which see examples in Wets. and Matth., Gr. Gr., § 353. 10.) in which there is an ellipsis either of καίων, (expressed by Ach. Tat. and Leon. Tar. ap. Wets.) or πράγμα, supplied in passages of Demosth. and Nichomachus cited in Recens. Syn. The sense of the phrase somewhat varies with the context; but it usually implies troublesome or unauthorised interference. Here it seems to be, what authority hast thou over us? q. d. what have we to do with thee (as subjects!) ἵνα ὅτι τὸ ὅθεος is omitted in some MSS., and cancelled by Griesb.; but rashly: for, as Matth. suggests, sigla ἵνα ὅτι ἐν καῇ ἐκεῖ κελέσημα. But perhaps is reserved to chaining in torments in the pit of destruction. See 2 Pet. ii. 4. Jude 6.

50. πρὸ καιροῦ.] "before the appointed time," i. e. the day of judgment, against which evil spirits are reserved to be chained in torments in the pit of destruction. So our Comm. Vers. Better "at some distance," as Newcome and Campb. render, for μακρῶς, like all such words, is only a comparative term. If the above mode of explanation be rejected, we may here and at Luke xviii. 13. μακρῶς, and some other passages (including examples of the Latin procid., added by Wets., Munthe, &c.) suppose the word to mean off, opposite to, implying a short distance.

31. ἤπειρος ἢν.] Griesb. edits, from four MSS. and some inferior Versions, ἤπειρον ὑμᾶς. But his reasons are, though specious, not to be balanced against the strong external evidence for the common reading.

32. κατὰ τὸ εἰρμον] "down the steep." This sense of κατὰ is frequent in the best Classical writers, examples from whom are adduced by Wets., Munthe, &c. The readings, ἄπειρον ἢν ἄπειρον for ἄπειρον ἢν, or τῶν χωρῶν for τῶν ἄγριων, are received into the text by Griesb., but wrongly; for external evidence is almost entirely against them, and internal by no means in their favour. See Fritz.

IX. 1. τὸ πλῆθος.] I. e. either the vessel which had brought them over, or the ferry boat.

—διώκειν] Do by the πλῆθον σου in 1 Sam. viii. 22. "This expression denoted not only the place of any one's birth, but residence; and, according to the Jewish year's residence gave citizenship.

2. ἦν ἐν τῇ πιστί.] That this was great, appears from the trouble which (as we find by Mark ii. 4. and Luke v. 19) they had taken to bring the man.

Διώκειν. The sense is, "thy sins are hereby forgotten thee." It was usual with the Jews, in accordance with the language of the O. T., to regard diseases as the effects of sin. On the phrase ἦν in τῇ πιστί, see a Dissertation of Vitringa, vol. i. p. 199.


—Διώκειν.] Though in the Classical writers the word almost always denotes, in its prop-
er sense, to culminate; yet in Scripture it almost invariably has the religious sense, to speak simply respecting God. The persons in question took for granted (and hence are reproached as unholy) that Jesus was not sent from God; and hence falsely concluded, that by professing to be a Divine Legate, he was blasphemous and injurious towards God.

4. ἐνώπιον] for ἐνώπιον, which is found in Luke vi. 5, and xi. 17, and some writers, especially Philo and Josephus. — ἐνώπιον] "The origin of the expression (says Fritz.) is to be explained by ἐλπίς. The complete phrase, after the present tense, is ἐνώπιον γένος, 'at quid fieret?" after the Preterite, ἐνώπιον ἑαυτόν, 'at quid fieret?' See Herrn. in Vtg. p. 449. 5 & 6. There is in these vv. an irregularity of construction, which has perplexed the Commentators; most of whom are of opinion, that the words τότε λέγει τῷ παραλόγου are parenthetical; and they suppose a transition in the address; καὶ ἐκεῖτο, &c. being directed to the lawyers, and ἔγραψε, &c. to the paralytic. But this parenthesis is somewhat harsh; and we should thus expect ἐπιστρέφων σοι αἱ ἀμαρτίαι rather than ἔγραψε, &c. Other modes of taking the words are resorted to by Heins., Kuhn., and Fritz., all liable to objection. It should seem best not to suppose a parenthesis; but to consider the words καὶ ἐκεῖτο — ἀμαρτίαι as said per anastomopodon, vel apopoeosin. Thus the sense of the whole passage may be expressed, in paraphrase, as follows. "It was as easy for me to pronounce, Thy sins are forgiven thee, as to say [i. e. with effect] Rise up walk. But that ye may know that the Son of man hath power on earth to forgive sins, [I have done what I have done.]. Then, addressing the paralytic, he said, Arise," &c. Camb. well observes, that "although both, and with effect, were equally easy to our Lord, yet in the former case the effect was invisible, and might be questioned by the multitude; whereas the immediate consequence of the latter was an ocular demonstration of the power with which it was accompanied: and to say the one with effect, which effect was visible, was a manifest proof that the other was said also with effect, though the effect was invisible." So for σοι is in most of the best MSS., and the Ed. Princ., and is adopted by almost all the Editors. 3. τῶν ἀθρότων.] This is usually considered as Plur. for Sing.; but, as Grot. and Fritz. remark, the Plural has place in sententia generali. 9. παράσκευας.] Paráskheus properly signifies to pass by, or away, and here, to go away, withdraw, like the Heb. יָדַע. — τό τελῶνον "the toll-house;" a sort of hut, in which the collector sat. The word is sometimes written τελωνεῖον, and seems to be properly an adjective, with the ellipse of ὕπο. — ἔγραψεν αὐτοῖς.] He had no hesitation in doing this, as being, doubtless, well acquainted with the character of Jesus. It is generally agreed, from the great similarity of the narrations, that the Matthew here and the Lxx of Mark ii. 14, and Luke v. 23, are names of the same individual, especially as it was usual with the Jews to bear two names. The Evangelist follows the custom of the ancient historians in general; who, on having occasion to speak of themselves, use the third person, to avoid egotism. 10. ἐν τῷ ἐκείνῳ] "in his house," i. e. of Matthew, as appears from Mark ii. 14, and Luke v. 23, if indeed the feast was the same; which, however, Greswell denies; without reason, I think. It is better to suppose the mention of the feast anticipated; for Newc. has shown, that a period of nearly six months intervened between the call of Matt. and this feast. The καί before ἦν seems harsh; but may be best considered with Fritz, as used (like the Heb. יָדַע) in Sam. xxviii. 11, and Sam. xiii. 1.) in the sense Ὸνομάζειν. — ἀμαρτασῶν.] The word here, and generally elsewhere in the Gospels, denotes heathens, or such Jews as associated with them, and were considered on a footing with them. On which see Lightfoot and A. Clarke. 11. ἐκαίνια — ἐκαίνια.] From the passages cited by Wets. and others, it appears that the Heathens as well as the Jews, accounted it a pollution to eat with the impious. 12. οἱ χριστίν ἑκαίνιες.] This appears, from the
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14. Tote prosφrixontai autov ois mathētai 'Iωαννου, lêgontes: 

15. ἰδιαίτερα; καὶ εἶπαν αὐτοῖς ὁ Ἰησοῦς. Μὴ δύναται οὐ ναοῦ τοῦ 19 

16. νυμφῶν πεύχειν, ἐφ' ὅσον μετ' αὐτῶν ἦσαν τὸ νυμφιός: ἔλεγον 

17. δὲ ητέρα, ὅταν ἀπαρθῇ ἀπ' αὐτῶν τὸ νυμφιός, καὶ τότε νυστέουσαν. 

18. Ὡδεῖς δὲ ἐπάλληλον ἐπίθημα μάκος ἄγαμον ἐπὶ ἵματιο πολαῖο 

19. αἶραι γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἵματος, καὶ κύριον ὄψιμα γί-

20. τεται. Οἴδε βάλλοντας ὀνόμα νέον εἰς ἁκοῦς παλαιοὺς· εἰ δὲ μήτε, 

21. ἡγέται οὐκ ἀκοῦ, καὶ ὁ ὄνομ αἰκείται, καὶ οὐκ ἁκοὶ ἀλοιπούται, 

22. ἀλλὰ βάλλοντας ὀνόμα νέον εἰς ἁκοὺς καινοὺς, καὶ ἀμφότεροι αὐτὴ-

23. ἡγεῖται.

24. Luke. and 193, p. 410. — παρεξήγησαν.] This is a form of word, found in the New Testament, and used by Wets, and Scheid, and from the Classical writers by Kypke and Munthe. ἀρεσκέω is taken, by synecdoche, for the whole of the ceremonial law.

25. — ὑπὸ τῆς ἁπάντῃς, ἡκάκως.] These words are, rightly, thus explained by the ancients and most moderns: "Not you who, like the Pharisees, fancy yourselves righteous, but you who acknowledge yourselves sinners, and seek a method of expiation." Dr. Burton, however, thinks "it matters not whether we take ἑκάκως ironically, or not." But surely it does matter whether we destroy the antithesis, (which requires both terms to be understood in a modified sense,) and take away the spirit of this pungent retort, or not. The words οἷς ἐπαράσημον are not found in several MSS., Versions, and Latin Fathers, (both here and Mark ii. 17,) are disapproved by Mill, Bengel, Knapp, and Vater, and are cancelled by Griesch. They are, however, defended by Whitby, Wets., Matthew, Fritz, and Scholz; and the MS. authority for them is so strong, that they must be retained. Indeed, as Fritz observes, they seem quite necessary to the purpose of the巡, and yet cannot not be thought left to be understood. [Comp. infra, xii. 7. Hos. vi. 6. I. Tim. i. 15.]

14. νπτησάμενον.] We are not to understand this of public but private fasts, upon various extraordinary occasions.

15. ἰδιαίτερα; — νυμφῶν.] A most delicate form of expressing by conjecture, what is meant to be strongly denied. ἰδιαίτερα is not redundant, (as Kuin. and others say,) but, by the ellipse of some words (such as here, "consistently with the nature of a marriage feast," which Fritz supplies) may be rendered "debat., or "decent.

16. — ὁ νικὸς τοῦ νυμφῶν;) i.e. (by a Hebraism whereby "prefixed denotes distinction or participation") those who were admitted into the bride chamber; namely, (the friends of the bride groom, the παρακόμιοἐς, ἀναλογούς,) who formed the marriage procession, and were invited to a participation of the seven days’ matrimonial festivity. See Horne’s Introd. iii. 410.

17. — παρεξήγησαν.] Mark and Luke have προφῆτας. Yet παρεξήγησα may be taken per synecdochen; for fasting was among the signs of grief. In ὁ νυ-

28. φίλος there is a reference to the title given by the ancient Hebrews to Christ. Νυμφησάμενοι, they will do no fast. 16. ὁδεῖς ἐπάλληλον, &c.] "no one clappeth a patch of undressed cloth," &c., i.e. rough from the weaver, and which has not yet passed through the hands of the fuller. Thus the expression answers to the κατωθίνα of Luke. Επίθημα is Hellenistic for ἔπαράσημον.

— αὐτὰ γὰρ — γίτιστα.] By this it is meant that the two substances being dissimilar, (one rigid and the other supple) will never wear well together, but the rigid will tear away part of the supple. The comparison is popular; and the application suggested by this and the metaphor in the next verse is, the inexpediency of imposing too grievous burthens on them, during their weakness and imperfection, as new converts. 17. βάλλοντας.] Scil. ἰδιαίτερα. Βάλλεια is used to signify infundere, both in the Scriptural and Classical writers.

18. αἰκείται.] Thus styled by the ancients, and by the bearers of the garments used in the Southern parts of Europe. Now these, as they are not so easily distended when they grow old and stiff, they do seem to be the garments used in the parallel passage of Luke. As to the common reading
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5. 8. "Tαῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἵδιον, ἔχον ἑκάστῳ προσεύκημι 18
22 αὐτῷ λέγων· "Οτι ἡ λαλήσει μου ἄριττα κείμενην, ἀλλὰ ἔλθων
23 ἐπὶ τὴν γείτονα σου ἐπ' αὐτήν, καὶ ἰμαντα. Καὶ ἔφη οὖν Ἰησοῦς 19
24 ἰδοῦν ὑμᾶς, καὶ οἱ μαθηταί αὐτοῦ.
25 Ἰδὼν δὲ ὁ Ἰησοῦς ἐπιστροφήσαται εἰς τὴν γείτονα τοῦ ἰδου, ἐπετείματο Θυμάτωτε ἦταν σου οὐκ οὐκ οἰκίας 36
26 καὶ ἱστάσθη ἡ γυνὴ ἐπὶ τὴν ἱμαντήν. Καὶ ἦδον ὁ Ἰησοῦς 24
27 εἰς τὴν ὅπου τὰ ἄρτιον, καὶ ἱδοῦ τοὺς αὐλήκας καὶ τὸν ὅμοιον 39
28 ἔδειξεν εὐθύνησα τῆς κείμονος αὐτίκης, καὶ ἵππον τὸ κορίασον. καὶ 41
29 ἐξελθεῖν ἡ φύλα αὐτή ἐξ ὅλην τὴν γῆν ἐκκείνην. 40

ἀρνήτητα, it may, indeed, be defended (in the sense of "both things"); but it probably either arose from accident, (as and a being perpetually confused), or from the alteration of those who wished to remove the harshness connected with ἀρνήτητα.
13. ἔρχεται Sei. rīs σὺν άρνήτητα, which is expressed in Luke viii. 41. He is by Mark v. 22, called ἐρχομένων, and named Jairus. The ἐρχομένων is found in most of the MSS., the Edit. Princ., and the best of the Versions; which is with reason adopted by Wets., Griech., Math., Fritz., and Scholz.
— ἐπὶ τὴν ὕπτωσιν] "is by this time dead," or "as it were dead." This is agreeable to Mark's ἐγκατάστασιν, and not irreconcileable with Luke's ἐκκείεσθαι, which may be rendered "was dying." And certain it is, that ἐστιν ἡ ἀπόστολος like the Heb. פָּרֵשׁ was used of those at the point of death.
— ἐπὶ τὴν κηρύσσειν.] "According (says Grot.) to the custom of our Lord, as it had been also of the prophets; who, in praying for the benefit of any person, used to put their hands upon him." See Num. xxvi. 13. 2 Kings v. 11. Matt. xix. 13. Acts iv. 30.
— Ἰσαὰκ.] The interpretation of this word must depend upon the sense assigned to the former ἂθικος; but in the popular acceptation it is susceptible of either the signification to be restored to life, or to continue to live, which must imply recovery from her sickness.
20. αἴρεως.] It is not clear whether, by this we are to understand a flux from the ἀνοα γενεμάτω, or os materiæ. The former seems the more probable. See Mead cited in Rec. Syn. I would add, that Levit. xv. 33. seems to favour the latter opinion. One thing is certain, that a flux of blood of either kind is the least curable of all distempers.
— τῶν κρατιδίων.] Not so much the hem, as the tassel, (i.e. one of the lower tassels) of the garments; which had four corners, called ἄρνητα, from each of which was suspended a tassel of threads or strings, called κρατιδίων. To touch the lower ones, was regarded as a mark of profound respect. This, however, is not to be regarded as exclusively a Jewish custom; for I have, in Recens. Synops. added three examples (from Arrian, Athenaeus, and Plutarch) of heathens touching or kissing the fringe of a great man's robe, as a mark of respect, and to gain his good will and favour. It is still retained in the East. The secrecy and delicacy here employed may be attributed to the nature of the disorder, which was considered unclean.
21. σωθήσασα.] "I shall be restored to health." The word is not unfrequent in this sense, as used of recovery from a dangerous disorder.
22. οὕτως.] The antiquity of the custom of wailing for the dead, and expressing grief by tearing the hair and mangling the flesh, appears from various parts of the O. T.; it was common to both Greeks and Romans, and still continues in some barbarous or half civilized nations. Besides these offices of relations, other persons were hired to join in the howling, and to sing dirges, accompanied by various wind instruments.
— θεραπεύσαναι.] This would properly mean τεμποτομαίαν, but the word must here include the sense of lamentation, namely, such tumultuary responses as the preciso would make in concert.
24. σιν ἄνθρωπον — καθήσεται.] We are not to infer from this that the girl was not dead. For that is contrary to the whole tenor of the narration. The best Commentators are agreed that the sense is, "she is not so departed, as not to return to life," (which was the idea associated with death) and that by καθήσεται is meant, "is, as it were, asleep." To explain ἄνθρωπον Dr. Burton, "she was not dying at the time when her father thought she dying," would be exceedingly harsh and friable.
25. ἔκλειψεν.] "was dismissed," or, required to withdraw. This and many such terms in both Hellenistic and Classical writers are not to be strained, but to be understood populariter. Our Lord excluded the people, in order that those whom he wished to be spectators of the miracles (as the parents, and Peter, James, and John, see Mark v. 37 — 40.) might view what was done without interruption.
— ἰδέας τῆς γείτονας.] Not as a form of raising any one, nor through courtesy, or more medicorum as many Commentators say; but, as usual, to accompany the miracle with some act, as that of touching.
27. *Kai παράγοντι ἐκείνην τοῦ Ἰησοῦ ἥκολοθήκας αὐτῷ δύο τυφλοῖς,
28. κραζόντες καὶ λέγοντες* Ἐλέησον ἡμᾶς, νἱε Διείτη! Ἐλέησον δὲ εἰς τὴν ἀιὼν προφετήκας αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·
Ποιεῖτε ὦν δίνει μοι τὸ πόσιμον; λέγοντες: Ναὶ, Κύριε.
29. Τότε ἤρητο τῶν ὀφθαλμῶν αὐτῶν, λέγοντες: Κατὰ τὴν πλοῦς ἤμων
30. γενεθήκετε ἀμαρτίαν. Καὶ ἀνεχθήκαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐνθυμήθη
31. σατο αὐτοῖς ὁ Ἰησοῦς λέγων· ὸρνατε μηδεὶς γιονωκτίον. Οἱ δὲ ἐξελθοῦσες διήρκαν αὐτῶν ἐν ἀληθῇ γὰρ εἰκάσει.
32. Αὐτῶν δὲ ἐξερχομένων, Ἰδοὺ, προσόμενων αὐτῶν ἀνθρώπων ἱμαρόν,
33. διαμοιβώμενοι. Καὶ ἐκβιβαζότος τοῦ δαμασιοῦν, ἔλθασεν ὁ καφρός
cαι ἐθαύμασαν αὐτῶν ὁ ὄχλος λέγοντες· [οἱ] Οὐδὲποτε ἐσάν αὐτῶν ἐν τῷ
34. Ἰησοῦ; Ὁι δὲ τρισομοῖο λέγον· ἐν τῷ ἄρχοντι τῶν ἀνθρώπων ἐκβάλλει τὰς διαμοιβάς.
35. *Καὶ περιήγην ὁ Ἰησοῦς τὰς πόλεις παώς καὶ τὰς χώρας, διδάσκα

27. viii. Λουκ.] As that was one of the titles then ascribed by the Jews to the Messiah, the use of it was an unequivocal acknowledgment of Jesus's Messiahship. And that use must have been founded on their reliance on the testimony of others who had seen his miracles.
30. ἀνεχθήκαν αὐτῶν οἱ ὀφθαλμοί] they were restored to sight, or, "received the faculty of sight." This is thought to be a Hebraism; but it is rather a popular form of expression. Thus it is found also in the Classical writers.
32. —ἐκβιβαζότος] "strictly enjoined them." The expression, notwithstanding its etymology, only imports earnestness, not passion.
34. ἐθαύμασαν αὐτῶν.] The verb is rarely used except to express the emotion of persons, it signifies "to make any one known or celebrated."
than exists for this reading, which has been approved by almost every Commentator, and received by all the Editors from Wets. downwards. As to the common reading, εκβλητον, it is plainly a gloss. The sense of εκβλητον is harassed, vexed, troubled. It does not denote properly, (as is commonly said) to tear the hair, but to clave, as applied to dogs and other animals: so Ἑσχ. Pers. 585. γυαπτημένας σκηνουν. The words occur also at Mark v. 39. and Luke viii. 44. 3 Mace. iii. 25. iv. 6.

— ἐκβλητον i.e. not scattered, as some render, but tossed aside, abandoned, unprotected. See Wets. Similar pastoral images occur in 1 Kings xxi. 17. and Judith xi. 19.

37. δὺ μὴ γὰρ σκεπάσαι δίδασκαλον. Probably a proverbial saying, including an agricultural comparison, like many others in Scripture. Indeed, ἐκβλητον and its compounds are peculiarly applied to the labours of husbandry. Schottet, observes, that in the Rabbinical writings teachers are figured as reapers, and their work of instruction as the harvest.

38. ἡ σημείωσις “would speedily send forth.”

X.1. ἐκβλητον ενεργῶσαν ἂν] Most Commentators here supply κατα, which, however, though found in several MSS., is only an ancient gloss. The ἔκβλητον is rightly regarded by Kuin. as a Genit. of object; as in Ecclus. x. 4. ἐκκαθίσεται τίς γὰρ: John xvii. 2. Rom. ix. 21. and several passages of the Classical writers cited by Raphel and Palairet. [Comp. Mark iii. 14.]

6. ἄστερεῖς.] This important term properly denotes ἀστεράς, one sent by another, on some important business, as in Herodo. i. 21. where it signifies a herald, and 1 Kings xiv. 6. But (in imitation of the name given to an officer sent by the High-priest and Sanhedrim to the distant and foreign Jews, to collect the tribute levied for the temple) it is, in the N.T., almost always used to denote “persons employed to convey the message of salvation from God to man,” and especially the twelve Apostles; who were peculiarly so called, as being at first especially sent out by Christ, and commissioned to preach the Gospel in Judæa; and who afterwards, with Paul and Barnabas, (who were super-
naturally selected for the work) received full and extraordinary authority, not only to proclaim his religion throughout the world, but to found and regulate the Christian Church; and especially to ordain teachers and pastors, who should hereafter govern it by ordinary authority.

— πρῶτος — Πέτρος i.e. first in order, as being first called, not in dignity; for Christ seems not to have authorised any difference in rank. If he had done so, the Evangelists would have observed it; but they have not; for the names are recited by them in different order. Judas, however, is always named last, and Peter first; and John and his brother James third and fourth, or fourth and fifth. Certainly these three were especially esteemed by Christ, perhaps for their docility, attachment, and mental endowments. (Rosenn.) It is most satisfactory, and, in opposition to the pretensions of the Bishops of Rome, a sufficient explanation of πρῶτος, that Peter was first called to the ministry. So Theophyl. Πρῶτος δὲ Πέτρος καὶ Ανρίκης διδάσκαλος καὶ πρωτοτύπης. 4. ἐκεῖ ἐσχάτης.] The δὲ was brought into the text by the Elzevir Editor, and has been retained by Wets. and all the recent Editors except Matthæi, who cancelled it. Bishop Middleton is of opinion, that the presence or the absence of the Art. depends upon whether ἐκεῖ ἐσχάτης be a surname, or an epithet significant of place of birth or residence. If, as Chrys. and some others say, it is derived from Caérbo, Judæas’s birth-place, the Art., he thinks, is required; and if it be a mere surname, it should not have it. Yet as, on other occasions, the Art. is often omitted where in propriety it ought to be inserted, because it is implied; (as when a cognomen passes into a simple name) so it may be here; and therefore that will determine nothing as to the reading. But, since external evidence is decidedly in favour of the Article, and in terest equally balanced, it might not have been cancelled by Matth. and Valpy. ’Ο καὶ παραδίδει α. Not, “who also betrayed,” (that would require παραδίδει) but “who even delivered him up” [to his enemies.] Vulg. tradidit. See Campb. and Fritz.
MATTHEW CHAP. X. 6 — 12.

6 εἰσάληθεν. Πορεύεσθαι δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολολότα 6. 9. τὸ ἱκὸν Ἰσραήλ. Πορεύεσθαι δὲ κρύφαστε λέγοντες: · ΟΤΙ ὢν ὡνε

8 ὡς βασιλεία τῶν οὐρανῶν. Ἀβυσσινίων Θεραπεύει, λεπτοῖς καυτοῖς. [τεκνοῖς ἔγειρεστε.] δαμιόμενα εκβάλλετε: υπέφευ έλάθετε, υπέφο

9 δότε, Μὴ κτίσασθε χρυσον, μὴ δέ γρυφον, μὴ δέ χαλκον, εἰς τὸς ἐχθρον 8. 9 ὡνιν. μὴ πίναν εἰς οὅν, μὴ δέ δύο χιτωνος, μὴ δέ ὑποθήματος, μὴ δὲ

11 ἠ πάθον· ἔξοι γυρὴ ἐν ὑπεράστῃ τῆς τροφῆς αὐτοῦ ἑων. Εἰς ὅν δὲ ἀν πόιν αὐτός εἰσάληθεν, ἐξεβάλαν τῆς εἰς αὐτὴ ἐξος ἑωτ. κἀκεῖ 10 4 μείνατα, έως ἀν ἐξάληθεν. Εἰσόργυον δὲ εἰς τὴν οἰκίαν, ἀπαντάσατο

iii. 24. the way of the tree of life, and Jer. ii. 13. ἡ δόξα Αἰγυπτον. (Kuin. and Fritz.) Εἰς πόλιν, sub. τινι; for it is wrongly taken by Kuin. of "the city of Samaria;" which would require the Art.


7. [Comp. Luke ix. 2. Supr. iii. 2. iv. 17.]

8. τεκνοῖς ἔγειρεστε.] Editors are much divided in opinion as to the authenticity of these words; with Kuin. and Fritz, and the great majority of the moderns, they are defended by Whitby, Griesb., and Fritz. The internal evidence for and against is nearly balanced; but the latter somewhat preponderates. (See Grot., Mill, Campb., and Math.-) The external is most decidedly against them. See Scholz, who has, with Matthew, cancelled the words. If they be retained, we may suppose that, like some few other passages in this discourse respecting events which did not immediately take place, they have reference to the period comprehended under the more extensive commission the Apostles received after Christ's resurrection. See John xx. 21. I have not followed the change of position adopted by Griesb. from some MSS. and Versions, because that would remove one principal cause which may be assigned for the omission of the words, namely, the homoeoteleuton. The change of position might well be an affection omitted, afterwards supplied in the margin.

— ὡς τῶν δόξαν· δότε. This (which is a sort of proverbial saying) must, as appears from Luke x 7, be confined to what went just before; namely, the dispensing of miraculous gifts; and therefore cannot be drawn into an argument against the maintenance of Christian ministers. All that is meant is, that they were not to make a trade of their miraculous gifts, as the Jewish exorcists did of their pretended power to cast out devils.

9. μὴ κτίσασθε] "γε μὴ must not provide, or furnish yourselves with:" a signification common in the best Classical writers.

— εἰς τὰς δόξας ἔρημον. The words to which μὴ κτίσασθε χρυσόν, μὴ δὲ γρυφον, μὴ δὲ χαλκον must be all referred signify, "for your purses," i.e. for your travelling expenses. δόξαν signifies properly girdles. But the Oriental nations, (and even the Greeks and Romans) used the belt, with which their flowing garments were confined, as purses — a custom still subsisting in the East, and in Greece. [Comp. Luke xxii. 35.]

10. πίπαν.] A sort of wallet, generally of leather, used by shepherds and travellers, for the reception of provisions, &c. which the O. T. and in Homer Yet as εἰς ὡς "for the use of the journey," is here associated with it, it may mean, by a common figure, the provisions themselves.

— δὲ χιτῶνα. This, (as Fritz. rightly remarks) does not forbid the wearing of two coats, (for the ancients generally wore two on a journey) but a change of coats.

— ἐποδηματα.] A sort of strong shoes, for long journeys. On other occasions sandals were worn. These ἐποδηματα they were not to provide, but, (as Mark more clearly expresses it) to use sandals. ἔποδας is found in most of the MSS., the Outh. Arm. and the Syriac Versions, Theophyl., Ed. Princ., Steph. Ed. 1 & 2, and is adopted by Grotius, Beza, Whitby, Wets., and Scholz. But it is quite at variance with Mark vi. 8; for, as to its meaning "a change of staves," that is an attempt to remove the discrepancy (as Fritz says, "riu quam refutatone dignior." Besides, we can far better account for the change of ἔποδας into ἔποδας, than the contrary. The scribes stumbling at a singular noun, after several plural ones, changed the singular into a plural; which they might more easily do, since the abbreviations for οὖν and οὖς are not very dissimilar. And vain will it be to urge, that in Luke ix. 3. we have ἔποδας; for there ἔποδας, on very strong evidence, both external and internal, is adopted by all the best Editors. Thus it appears, that the external evidence for ἔποδας (including several ancient MSS. and the best Versions, as the Pesh. Syr.) is nearly equal to that for ἔποδας. And the internal evidence is almost wholly on its side. Under these circumstances, I have thought proper (with Mill, Griesb., Matth., Tittm., Vater, and Fritz.) to retain ἔποδας. The sense will thus be quite reconcilable with Mark vi. 8; the juncture that they should not provide themselves with a staff, almost implying that they might take one, if they had it.

— ἔξοι γαλα &c.] A proverbial expression occurring also in Levit. xix. 13. Deut. xxiv. 14. 15. q. d. "You may cheerfully trust the providence of God to take care of you while engaged in such a cause; and you may reasonably expect to find sustenance among those for whose benefit you labor." The expression τροφή means both food and raiment. "They are forbidden to encumber themselves with any articles of raiment besides what they were wearing, or with money to purchase more, because they would be entitled to a supply from those on whom their labours were bestowed, and money would be but an encumbrance."

11. ἀλλα] see τοι ἀλλατιντ' κτισθεντος, "of your company." Some other ellipses which have been supposed are too arbitrary. Nay, the absolute use, which is found both in the Scriptural and Classical writers, and supported by the ancient interpreters, may possibly be preferable.
of which there are many examples in the Scriptural and Classical writers. But Winer, in his Gr. N. T. p. 139, seems right in denying this qualified sense to have place in φοι by followed by ἄλλα; and after discussing several passages where the formula is found (as Acts v. 4. and 1 Thess. iv. 8. 1 Cor. i. 17. and the present passage), he shows that the sentiment is embodied in the φοι is translated not tam. Here, he observes, the reference is not to the physical act of speaking, but to the sentiment uttered; which was to be really imparted to the Apostles by the Holy Spirit. Newcome very well supplies "in effect and ultimately." "Ere is Pres. for Fut.: or it may stand for are to be, popularizer. This sense is: "for we be the speakers, but the Spirit of your Father [is to be] that which spakest [or, the speaker] in you.

21. ἐπαινετηėραν. Koin., Rosemm., and others, take this as a forensic terms, to signify they shall rise up as witnesses. And they appeal to Matt. xii. 41. But there is τῇ καίνα added. There seems no reason to abandon the usual interpretation, as referred to hostility, attack, and persecution, which is well supported by Wets., Kypke, and Fritz. Here may be compared a very similar passage of Thucyd. iii. 53. καὶ γὰρ παρὰ πάλιν ἀπεκλήσθη, "used to put to death."

22. φόνος. This is commonly taken for man's, but better by Euthym., for most, quasi omnibus.

—ἐν τῷ ἀλτ. This does not denote the destruction of Jerusalem: nor σωτηρία just after, a temporary preservation, as Hamm., Wets., and Rosemm. explain; but ἀλόγος is by the antient and most modern Commentators rightly interpreted, "the end of their troubles" whether by death or deliverance; and σωτηρία, "salvation in heaven."

23. τῇ — τῆς. Bp. Middlet. observes that the Art. is not without meaning; serving to mark the opposition between ἄνθρωπος and ἀλόγος, "two cities only being supposed."
Matthew Chap. X. 23—31.

"Be not afraid, little flock, for it is your Father's good pleasure to give you a kingdom." — Luke 12:32.

"And it came to pass in those days, when there came from Judaea unto Samaria the holy Ghost..." — Acts 1:15.

"For it is written, ·..." — Acts 13:30.


Rabbinical writers) importing that the very smallest of our concerns are under the care of God.

32. ἐρωτάσθη ἐν ἑστία.] A Hebrew and Hellenistic construction for ἐρωτάσθη ἐν ἑστίᾳ, as at Lu. xii. 8. Rom. x. 9. The sense of the word is literally, "to make profession in conformity to any one." In the other member of the sentence it stands for agnoscere, to recognise, approve.

33. ἀφόσπαστα ἡμᾶς.] A popular expression denoting to reject a profession by my name. In the clause following it signifies to cast off.

34. ρήσεις—μῆχανος.] This is (as Wets. and Campb. remark) "a forcible and indeed Oriental mode of expressing the certainty of a foreseen consequence of any measure, by representing it as the purpose for which the measure was adopted. See also Whitby. Dr. Parr, in a Sermon on this text, ably traces the true meaning of this passage; and rescues the words from the misconceptions of ignorance, and the misrepresentations of infidelity, by showing that they were intended only to predict, not to justify, the evils of which Christianity has been eventually productive. By μῆχανος is here meant both war (namely, the Jewish war which soon followed), and civil commotion; which is supported by what follows, and by the parallel passage in Lu. xii. 51.

35. ἐγγάγας—κατὰ.] ἐγγάγας signifies properly to divide into two parts; but here it denotes to separate and set at variance; in which there is a mixture of two constructions. This and the verse following are formed on Micah vii. 6.

36. τῷ αὐτόν.] Bp. Middlet. considers this equivalent to παρὰς ἀνθρώπων, εἰκών πολλῶν, every man, or, men generally. This is confirmed by the words of Micah; where for ἐγγάγας παρὰς ἀνθρώπων, Bp. Middlet. usually conjectures παρὰς, which, indeed, is required by the Hebrew. ἐγγάγας is a Hebraism, as in Gen. xlviii. 2. Judg. ii. 19.

37. λαβάναι τὸν σταυρόν.] There is here an allusion to the Roman custom, of compelling a malefactor going to crucifixion to bear his cross. As crucifixion was not a Jewish punishment, in this mention of it our Lord may seem to have alluded to his own crucifixion; and consequently the passage is, in a certain sense, prophetic.

—ἀνακληθεὶς ἐπὶ μισθὸν.] This is not a Hebraism, but is found in Classical writers. See Wets. It is a construction which at first involved an addition of sense, but at length became a pleonasm. See Winer's Gr. Gr. p. 175. and Robinson's note there.

38. δὲ ἐφεξῆς—ἀνδρὸν αὐτοῦ.] This is supposed to be an acedut dictum, or Oxymoron, including a Paronomasia between the two senses of ψυχή, namely, life and soul. There is also a dilogia in the words ἀνδρὸν καὶ ἑστία. Life is an Hebraic image of felicity, and in this sense the word ought to be taken in the words ἀνδρὸν καὶ ἑστία following. 40. δὲ εἰκόνων ἡμᾶς, ἢτο εἰκόνα] "and consequently he that receiveth not you, receiveth not me." The treatment shown to an ambassador is in fact shown to his sovereign.

41. εἰς ὅνων προφητίζων] for ὅς προφ., "for being such." By προφ. seems to be meant a teacher of the Gospel; and by ἀνδρῶν, a pious professor of it.

42. μικρῶν.] Not, "men of mean station" or "very young persons," as some explain: but, as the antient and the best modern Interpreters take the expression, disciples, as opposed to teachers; either because μαθητὰς may be understood at μικρῶν, from the context, or be taken substantively, as alluding to (what it seems to be in the original Hebrew) διδάσκαλον, and being, as we find from the Rabbinical writings) the name given to disciples. Προφητίζων παραφόρους, for παραφόρους. At ἀνδρῶν sub. ἐκείνος, an ellipse, (also found after ἄνθρωπον) which, like frigida and gelida in Latin, is not unfrequent in the Classical writers. It is supplied in Mark ix. 41. To give a cup of cold water was proverbial for giving the smallest thing.
XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

1. XI. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.
MATTHEW CHAP. XI. 8 - 14

7. ιδεῖς; ἀνθρωπον ἐν μαλακῶς ἰματίως χαιρεμένων; οὕτω, οἱ τα μαλακῶς φοροῦντες ἐν τοῖς όνυχοις τῶν βασιλέων ἠσιν. Αλλὰ τί εξῆλθες 9 ιδεῖς; προφητίζων χαὶ λέγον, χωρίς περισσότερον προφητίζων. Οὕτως 10 γὰρ ἐπεὶ περὶ οὗ γέγονεν. ιδοὶ, ἐγὼ ὁ ἀποστέλλω τῶν ἀγγέλων μου πρὸ προσώπων σου, δὲ καὶ σακεφάλις τὴν ὁδὸν σου ἐμπροσθεν σου. Ἀνὴρ λέγων μη, οὐκ ἐγερθήτω 11 εἰς γεννητὸς γυναικῶν μητέραν Ἰωάννου τοῦ βασιλέων· ὁ δὲ μικρότερος εἰς τῆς βασιλείας τῶν υἱῶν μητέραν αὐτοῦ ἔστιν. Απὸ δὲ τῶν ἡμεῖς 12 πρὸς Ἰωάννου τοῦ βασιλείας ὑπὸ ἐμΐ, ἡ βασιλεία τῶν υἱῶν βασιλεῖας, καὶ βιασταὶ ἀρίθμους αὐτῶν. Πίνακες γὰρ οἱ προφητίζω καὶ 13 ο νόμος τοῦ Ἰωάννου προφητεύεται· καὶ εἰ δεῖλε διέσοδος, αὐτὸς 14

Macka., and Kuin. The latter, indeed, is more pointed and significant, but the former is more simple, and not less agreeable to the context.

3. ἄλλα τὰ γὰρ ἐφι, says Kuin. But Fritz, more rightly regards this use of ἄλλα after interrogations, as meant to deny anything as corresponding to the objective at, q. d. If ye deny that ye went with that view, for what purpose did ye go? Malachi, dedicated, and therefore fine; whether of silk, linen, or other materials.

— βασιλέως.] Very many MSS. have βασιλέως, which is edited by Math. and Scholz, but wrongly, for internal evidence is quite against it, inasmuch as it would produce an idle circumlocution, in the place of an expression whose simplicity and Oriental air attest its truth. The error arose from a mistake of the abbreviation for ων and εις.

9. περισσότερον προφητίζων.] The full sense is, 'a prophet, and something more exalted than a prophet,' namely, as bearing more important commissions. On the points of superiority, see Grot., Lightf., Whitby, and Macka.

10. Quoted from Mal. iii. 1. The words, however, differ not only from the Heb. but the Sept., in one or both of which Drs. Owen and Randolph suppose a corruption, but without cause. 'Ἐκ τοῦ βλέποντος is only a free version of γιών, which scarcely admits of a literal one. Indeed, some MSS. have ἔγνωσαν, and no doubt others in the time of Christ, ἐπικοινώνα, which is a correct version of the Heb. πρὸς προσ. μιν in both Sept. and the Evangelists, are a literal version of the Heb. τῆς, instead of which the English V. has me. Thus the only real difference in the Evangelists, is the supplying (for better illustration of the sense) one which is implied in another expressed; and in changing, for better application to this present purpose, μιν into σοι.

11. ἐν ἀγγέλῳ τοῦ ἐξήλθες, like the Hebrew διπ. is especially applied to the birth of eminent persons. (Grot. and Kuin.) Μικρότερον, for μικράτερα. See Weiser's Gr. Gr. p. 825.

12. ἡ βασιλεία — βασιλεύ.] Few passages have been more variously interpreted than the present. Whatever may be obscure, one thing is plain—that the two clauses are closely connected with each other; so that whatever can be shown to be the sense of the former will fix the sense of the latter. And as it is not to be inferred from its simplicity, it is of the more importance to attend to the general scope; which (as in all this portion, v. 9 —14.) is, to show the high dignity of the Baptist. But to advert to the interpretations in question, most of them will be found either contrary to the scope or to the connexion just pointed out. Among these are those which are founded on the attributing an active sense to βασιλεύ. Leaving, therefore, to βασιλεύ its natural force, (as a passive,) it will be best interpreted (with almost all the ancient and the best modern Commentators) as put for βασιλεύ τινα, τινι αὐτοῦ, ἡ βασιλεία τῶν υἱῶν βασιλείας, καὶ βιασταὶ ἀρίθμους αὐτῶν. The words γὰρ οἱ προφητίζω καὶ 13 ο νόμος τοῦ Ἰωάννου προφητεύεται· καὶ εἰ δεῖλε διέσοδος, αὐτὸς 14
15 type to Elias, who was the type of what the Baptist would be in after times. So in Sirach 48:10. He is represented as δοβαγηφης εις δογματικης καὶ συναφειας τοις εικονις αυτων, και λεγουσιν. Πιθηκαιρεν εις, και ουκ αφημονευε· ευνοικοισιν εις, και ενε εκα- 
16 ρυσεα. Πληδε γαρ ιεσωτης μητε ειδιοι μητε πινοι· και λεγουσιν· 
17 Αμφιμενον εχει. Ύλην ο Τος του ανθρωπου ειδιοι και πινουν· και λεγουσιν· Ἰδον, άνθρωπος φαγος και οινοποτης, τελωνων φιλος και 
18 αμωσοται. Και ειδουκαθή ν ουσιν αλο των τεχνων αυτης. Τοτε 
19 ήσαντο οντινας τος πολεις, εν ας εγινοτο αι πληττα ουνειμις αυ- 
20 τοι, ου εν μετηγοραν. Οιναι σαι, Χρυσην! οιναι σαι, ἱ Βυθοδιαιν! 
21 οι εν Τεφοι και Σιδων εγινοτο αι δυναιμεις αι γενομεναι εν υμιν, 
22 παλαι αιν εν σακω και σποδο μετεγοραν. Πιλην λεγον υμιν· Τυρος 

In this reading all the Editors from Wets. to Scholz accuses, instead of the common παιδαιος, which has very little authority. Ομοι ετει only denotes that there is a general similarity, by which the two things compared may be metaphorically illustrated. Αγραφης denotes not only market-places, but those broad places in the streets, (especially where they intersect each other) which are places of course, like market-places. Hence the words αγραφαι and ειλησαται are often in the Sept. used differently to express the same Heb. word. Καθηθα is said to be, like the Heb. כחצ, used in the sense versari, esse. Yet it may allude to the posture, so suitable to Eastern manners.

17. ηδηλιπται με δεσθης Scriv. by a proverbial expression; in which there is a reference to the dramatic sports of children; who, to use their phraseology, "play at," (i.e. represent) some action or character. So the Pharisees are compared to wayward children, who will participate

in no play which their companions propose; since they neither would admit the severe precepts of John, nor approve the mild requisitions of Christ. On the use of musical wind instruments both at funerals and at feasts, in airs adapted, in character, to each respectively, see Grot. Mackn., and Horne's Introdt. iii. 430, and 524.

18. Ἀλεξ.] This is not redundant, as some Commentators suppose, but signifies, "came forward as a teacher and prophet." Μητε διδωσιν πινοιν, is an hyperbolic expression, well characterizing the ascetic austerity of John. By the force of the opposition οιδων και πινουν, must denote the contrary, namely, the living like other men.

19. και βασιλεως· αυτής.] There is scarcely any passage in the N.T. that has been more variously expounded. The most probable interpretations are the following.—1. understanding εοφη to apply to the counsels and plans of John and Christ respectively, we may regard the sentence as a reflection of our Lord on the Pharisees, thus: q. d. "But [when the perseverance of men has done its utmost in aspersing the preachers of true religion] wisdom and virtue will still vindicate themselves." 2. We may understand by εοφη the counsels of God for the conversion of the Jews; and by πινουν, those who embrace those counsels. And, in this view, the sentence has been thus paraphrased:—"The conduct of John the Baptist and myself, however different, are alike conformable to the Divine wisdom; and those who are enlightened by this wisdom will justify both;" i.e. will vindicate the propriety of both, as the result of different circumstances. The first interpretation seems preferable, as more agreeable to the context. In either case the και is for αλλα, as often, and ανα means, "on the part of, or in the case of."

21. οιναι σαι.] "Alas for thee!"

—Βυθοδιαιν.] This is found in many MSS., Verstous, and Fathers; and is adopted or preferred by every Editor from Mill to Fritz., except Griesb. and Scholz, who retain the common reading; and rightly, for external evidence is against Bβθοδιαί, and internal by no means in its favour. Bβθοδιαί is more the more difficult reading, and therefore more likely to be falsely genuine. It is not, as some imagine, in the accusative case, but is a nominative of Chaldee form.
10. καὶ Σιδωνίων ἀνεκτότερον ἦταν ἐν ἡμέρας κρίσεως ἡ ἡμιν. Καὶ οὐ,

15. Καπερναοῦ, ἢ ἔως τοῦ οὐρανοῦ ψυφότις, ἢ ἐδώκατο κατασβασθῇ, ὅτι εἰ ἐν Σιδωνίων ἐγένετο αὐτὸ πάθεια καὶ ἔγραμμα ἐν σοι, ἔμειναι ἐν μέρι τῆς οὐρανοῦ. Πλὴν λέγει ὁμιν, ὅτι γὰρ Σιδωνίων ἀνεκτότερον

20. ἦταν ἐν ἡμέρας κρίσεως ἡ σοι. Ἐν ἑκάστιν τοῦ καιροῦ ἄποκριθεὶς 21. ὁ Ἰσραήλ ἐπίτης· Ἑξομολογημέναι σοι, πάπτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκφύγεις τάτατα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτά νηπίοις. Ναι, ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἡμῖν 22. σοι! Πάντα μοι παρεδόθη ὑπὸ τοῦ πατέρος μου· καὶ ὀδύνης ἐπιγένετο· νόσωκε τὸν νόσον, εἰ μὴ ὁ πατὴρ· σοφεὶ τὸν πάτερά της ἐπιγνώσετε, εἰ μὴ ὁ νόσος, καὶ ὡς ἔλυνεν οὗ τοίς ἀποκάλυψαι. Λέει πρὸς με 23. πάντας οἱ κοιπώσεις καὶ περιφορισμένοι, καὶ ἀνυπάρξῃ ὑμᾶς. Ἀρατε 24. τὸν γιγάνον μου ἐφ ὑμῖν, καὶ μάζεστε ἀπ’ ἐμοῦ· ὅτι πρᾶξις εἰμὶ καὶ

—όσκειν, from the Hebrew ἄνω, a coarse cloth, of linen or rough wool, worn for humiliation; as ashes were sprinkled on the head in token of sorrow. See Horne's Introduct. vol. iii. p. 525.

25. οὗτοι — κατασβασθήσεται.] These are hyperbolical expressions, figuratively representing the height of prosperity, and the depth of adversity: ἡμῖν signifying the lower parts of the earth. Simil. Antholog. i. 50. 15. ad Fortunam. Τεῖς δ’ απὸ τῶν ἐπιλογέων ἐλὴν κατάγει.

26. οἰκετής εἰς.] This expression is here, as sometimes elsewhere, used, where nothing has gone before to which an answer could be supposed; in which most Commentators (as Kuin,) imagine a pleonasm of ἀπέκριθασ; others a Hebrewism, γνωρίζει being sometimes so used. There must, however, be some reason for the use of either term; and Whitby seems right in supposing, that there is usually a relation to something; i. e. to something which is passing in the mind either of the speaker or hearer, i. e. (as Fritz, says) "either to some supposed question, suppressed from brevity, to which this is an answer;" (See Math. xxii. 1. Luke v. 22. vii. 39. sq.) or to some question which might arise from certain actions." See Mark ix. 38. Luke i. 60; xxii. 51.

—ἐξερεύνων σοι.] This verb properly signifies to acknowledge, with an ellipse of γνῶν (obligation); and, ἐρεύνηται, to return thanks, to praise, and glorify. This secondary sense it carries, when followed by a Dative; and often occurs in the Sept., where the same Hebrew word is rendered by οἰκετηρισμος, αἰνήσω, and ἐρεύνησι.

—ὁ ἐπίκριτος — ὑπότος.] The best Commentators, ancient and modern, are agreed that the sense is, "because, having permitted these things to be hidden to the wise and sagacious, thou hast revealed them unto children in knowledge." For God is said in Scripture to do what he is pleased to permit to be done, and what he foresees will be done under the circumstances in which his creatures are placed; though their wills are held under no constraint. With respect to the former idolom, it occurs in Rom. vi. 17. 18. xii. 4. and 5. 2 Sam. xii. 11. and 12. and often elsewhere, in the Classical writers. See Fritz. The σαφήνει and the συνετοί are thought to have reference to the Hebrew διδασκαλος and διδασκαλις, different orders of Jewish teachers of the law. Perhaps, however, that is too fanciful; it should seem, has reference to acquired knowledge, and συνετοί natural talents: while νηπίοι, by the force of the opposition, denotes persons of plain understanding, with no pretensions to peculiar ability.

29. ὁ πατήρ.] Nomin. for Vocat. An idiom chiefly occurring in Heb. and Hellenistic Greek, but occasionally in the Classical writers, Greek and Latin. The ὁριστι is emphatical. We may render: "Ye passenger I do thank thee, O Father, because it was thy good pleasure that so it should be."

27. πάντα.] On the subject of the discourse here, the Commentators are not agreed; some understand it of things, and explain it generally, of all power. Others understand it of not things, but of persons. The former, however, is more probable; but the context requires that we should, with some of the best Commentators, take πάντα to mean all things relating to the counsels of God for the salvation of man.

—παρεδόθην "were communicated and taught." So John vii. 16. ἢ ἔδηξακα δεικνοῦν ἡμῖν ἂν ἴημι ἀλλὰ τοῦ πρόφητος με. And Comp. John xvii. 7. and 8. This doctrine of a certain subordination of the Son to the Father, and the origination of the attributes of Divinity with the Father, comp. infra 28. 13. John iii. 33. xii. 3. and xvii. 2. when connected with what we elsewhere learn of their equality and majesty co-eternal. (See John i. 18. vii. 56. and 8.) and that which follows, of the reciprocal knowledge of the same Persons, involves more than which the human understanding cannot penetrate. See Chrys., Grot., and Dodd.

28. οἱ κοιπώσεις καὶ περιφορισμένοι.] Some understand these words of the Jews, with reference to the burdens of the ceremonial law; and the additional injunctions of the Rabbis, called φορία βορία, ἐνδόθεσθαι. Matth. xxiii. 4. Others refer them to the burdens of temptation and sin. Thus they might be reference both to the Jews and Gentiles. And indeed it seems best to take them, with Chrys., Origen, and Theophyl, of both Jews and Gentiles, and meant to apply as the case might be; to the Jews, in both senses, to the Gentiles in the latter; and ἀνατίθεσιν will be more properly understood, as something in the Hebrew original, and be interpreted ace reference both to the Jews and Gentiles.
disciples,” is expressed in metaphors familiar to the Jews, and not unfrequent with the Gentiles; where a living precept is called a σόκος, by a metaphor taken from oxen, which are unclean. See Zach. ix. 9. Jer. vi. 16. Phil. ii. 7. and 8. and Recens. Synop. Πόρος denotes “gentle, unassuming, and condescending;” as opposed to the tyranny and haughtiness of the Scribes and Pharisees. The clause πληροφ. εις τος Ἰωάννην is, in some measure, parenthetical; and meant by our Lord to recommend himself to their choice as a teacher. Αποκαθιστάνεται denotes not only relief from the burdens of the Jewish ceremonial law, but relief from the sense of unforgiven sin; including all the comforts and blessings of the Gospel, both in this world and in the next.

30. χρηστάνεις. As spoken of a burden, the word denotes what is convenient, and suitable to the strength of the bearers, εὑρόνυ. [Comp. I John v. 3.]

XII. 1. ἐν ἑαυτῷ καὶ εἰρήνης ἔ学习贯彻 υἱὸν τοῦ θεοῦ. An indefinite phrase, signifying about that time, not necessarily connecting what follows with the preceding. The exact time is indicated by Luke vi. 1.

—οὐδενίσθαι. This term (by the usage of both the Sept. and the N. T.) has only the force of a singular. ἔχειν, conjoined with ἐδίδοντος, implies what Luke expresses by ἐδέχεται. It appears from Deut. xxvii. 25, that it was allowed by the law, to pluck ears of corn with the hand in another’s field.

2. εἰς ἑαυτόν ἐὰν κ. τ. λ. That, however, was a disputed point; for though Moses had forbidden all servile work on the Sabbath day; it was a controverted point what was, and what was not such. Reaping was admitted to fall under the former class; and plucking of ears, being a sort of reaping, was forbidden by the more rigid Rabbis. That, however, especially when the action was done from necessity, was contrary to the spirit of the law. See Exod. xiii. But our Lord only meets the accusation, by urging, that the thing was not done purposely, but from necessity; on the score of which, or for the performance of a work of charity, he shews that the ceremonial law may be dispensed with.

3. ἐν ἑαυτῷ. This is not adopted by many of the MSS., and is frequent in the Versions; and has been thrown out, or disapproved, by almost all the Editors from Mill to Scholz, but is retained by Matthai VOL. I. and Fritz.: rightly, I think, for not only external but internal evidence, is in favor of the word, which, as Fritz. observes, is necessary to the connection: αἰτίας, or ἐν ἑαυτῷ, that is, ὡς ἐν ἑαυτῷ, of which he adduces several examples, as Acts xi. 14. διὰ λατινός ὑπάρχαιος αὐτὸς εἰς ἑαυτὸν δικαίωσθαι, καὶ ἦν ἀνατικοὶ εἰς τὸ ἐν ἑαυτῷ εἰσερχόμενον χρηστάνειαν. But the text is not a settled question.

4. ὡς ἐν ἑαυτῷ ὑπάρχαιος. Not the Temple, (which was not then built,) but the court of the Tabernacle, which preceded it. See Horne’s Introduction. Μὴ ὑπάρχαιος ἐν ἑαυτῷ is, however, a negative which has been disapproved; which is called a Hebrewism, and is occasionally found in the Classical writers. See Recens. Synop. Homberg and Fritz., however, make it dependent upon ἑαυτῷ, assigning an exception, not an adversative force. [Comp. 1 Sam. xxiv. 6. Exod. xxiv. 30. Levit. xxiv. 31.]

5. εἰς τὸ ὑπάρχαιος. See Numb. xxviii. 9. —μετεχόντας. Not really so, but κατὰ ὕπαρχαιον: as those may be said to violate a law, by doing what, unless the worship of God had excused it, it would not have been lawful for them to do. So the Rabbis speak, when they say that the Sabbath is laboriously violated by doing such and such services, and ask, "where is there no Sabbath in the Temple?"
8. Κύριος — ανθρώπων. Grot. and many other eminent Commentators maintain that δ' υἱός του ανθρώπου here signifies man generally; which may seem to be countenanced by the parallel passage of Mark ii. 26. But in all the other 97 passages of the N. T. where it occurs, the expression signifies the Son of man, the Messiah; which sense also the Article requires; whereas υἱός του ανθρώπου without the Art. as invariably denotes a son of man, a man. Neither does the δοῦτα at Mark xi. 23. compel us to take the phrase to denote man; since it may be contradictory, introductory of a new argument, and signify moreover; on which sense see examples in Hoogeve. Part. See more in Hamm., Whiby, and Dodd. As to the γεω of the present passage, it may refer to something not expressed, but merely what is passing in the mind of the speaker; an idiom very frequent in all writers, Scriptural and Classical. And here the suppression is evidently from the same cause that produced the use of μεταίχιον for μεταίχιον. It will clear the construction to consider ver. 7, as parenthetical, and to refer the γεω to some clause connected with ver. 6; q. d. "There is one here greater than the Temple (and his sanction will warrant the breach of any such ceremonial institution as that of the Sabbath); for the Son of man," &c. The καὶ before του ασθένησα, is not found in the great body of the MSS., nor in several of the Greek Fathers; and is cancelled by Matth., Greseb., Knapp, Vater, Fritz., and Scholz; as having probably been introduced from the parallel passages of Mark and Luke. Here it would seem rather to darken and perturb the sense.

9. abrè̄] i. e. of the people to whom he had now come.

10. χείρα [εναύ.] This is not to be understood of a partial paralysis, as some suppose; but according to the most accurate inquirers, an atrophy of the limb, occasioned by an evaporation of the vital juices, involving an inability to move the nerves and muscles; which must also be the sense at 1 Kings xii. 4. — ηλείων [εναύ.] A modest form of negation. Not so the ruler of the synagogue on a similar occasion, recorded at Luke xiii. 14. See also John ix. 16. From the Rabbinical citations, it appears that it had been decided unlawful to heal any one on the Sabbath day, unless he were in imminent peril of life. Yet it appears from Luke xiv. 3, that Christ at length made the Pharisees almost ashamed to advance the principle. At διεσαφην there is a Hebrew or Hellenistic construction. Some, too, suppose an anacolouthos after αυτοις κατοικήσαντοι. But this is rightly rejected by Fritz. "Εγείρεται, will pull it out." A rare sense of the word, of which, however, the Commentators adduce an example from Philo. This was allowed by the earlier Rabbis, but forbidden by the later ones.

13. ἀποκαταστήμα] The word properly signifies to bring any thing back to its former situation, or state; and figuratively, to restore to health, as in the Sept. and some later writers.

17. ὑμείς ἀρνήσθε.] See Note supra i. 22.

18. ἔδωκα, &c.] This prophecy, (from Is. xiii. 1,) differs somewhat from the Hebrew, and yet more from the Sept.; which is supposed to have been corrupted; and the words 'אֶּבָּט and 'לְהָבָּת (of which there are no traces in the Heb.) to have been inserted by the Jews, that the passage might not be applied to the Messiah; but without reason. The words, I suspect, were at first, noted in the margin of some very antient Archetypes; and then were introduced, inadvertently, into the text by the scribes; who thought the words were to be added. Thus Eusebius testifies that the words were, in his time, obelized in the Sept., and were not expressed in the other Greek Versions; that is, not even that of Aquila the Jew, which is certainly very adverse to the above suspicion. In short, in the first two verses (at least as far as ὡς ἀπαστανέω), there is very little variation from the Hebrew, certainly none of any importance, and where there is any at all, it is justified by the Sept. And as to the variation of the Sept. from the Evangelist, it is not (up to the above words) any greater diversity than that of a free version as compared with a literal one — that is, if the words of the Sept. be corrected from MSS., and a great correction, which at present exists, be removed. For such I consider ἀπαστάσαι, which gives a sense directly the reverse to that which is required by the context. I have no doubt but that the true reading is ἀπαστάσαι, will
The word occurs in Thessalonians ii. 14. and elsewhere. The abbreviation for as is sometimes confounded with a. Bp. Randolph thinks the Evangelist here followed some old translation difficult from the Sept. But that is too hypothetical: whether there was any such version so early as the time of St. Matthew may be doubted. It should rather seem, that the Evangelist, observing the Sept. not to give a faithful representation of the original, corrected it agreeably thereto, and, as I conjecture, conformally to what had appeared in the Syro-Chaldee Edition of his Gospel.

The greatest difficulty, however, connected with this passage rests on the words ἐν ἐκδήλη ἢ ἀλήθεια. There is here a considerable variation from both the Sept. and the Hebrew; though I think it will be found to involve no real discrepancy. Let us, however, first examine the variation between the Hebrew and the Sept. The translators by ἐν ἐκδήλη thought proper to give the meaning intended by the Prophet, rather than the literal expression; which would have required ἀλήθεια. The sense is, the "most remote nations, not only the Jews, but the Gentiles." As to the diversity in the εἰς ὧν, (for the Heb. ἐν ἐκδήλη means law or doctrine, we may either, with Schleus., suppose διά παραγμα to be used in the sense law or doctrine, as in various passages of the N. T., which he so explains in his Lex. Nov. Test.; or we may suppose the true reading to be ἐν ἔκθεσιν. So in Ps. cxvi. 4. instead of ἐν ἔκθεσις several MSS. have śēkôth which is required by the Heb. and was edited by Grabe. However, as both methods seem somewhat precarious, I should prefer supposing that the Sept. here, as before, chose to express the general sense in a very free version; and that the Evangelist followed the Sept. as far as he thought it sufficiently faithful and to his purpose.

But there yet remains one diversity to be discussed; which is, I apprehend, quite irreconcilable, namely, ἀναλογία. I have no doubt that the Sept. wrote ἀναλογία; and also that a negative particle has here (as occasionally in all authors) slipped out. Thus we are, "he will not give way or desist," (See Cebes cited by Steph. Thea. in v.) expresses the true sense of the Heb. הָרִים. Finally, to advert to the difference between the Hebrew and the Evangelist, this consists, 1. in the omission of several words, and 2. in the change of others. But neither, I apprehend, involves any real discrepancy; for the Sept., and the Evangelist, are precisely the same. The Evangelist seems to have purposely omitted part of the words, because they were not very apposite to his purpose; and probably were even then very corrupt in the Sept.: and in expressing the sense of the others, he chose (as is often done in Scripture) to blend together the two clauses νοὴν ἀπαγγέλλει, oú ἐρίσει, oú δὲ κραυγάσει: oú δὲ ἀκούσει εἰς τὴν ἀλήθειαν τῆς φωνῆς αὐτοῦ. Κάρβαρον συντετριμμένον οὐ κατεξέλθει, καὶ λίγον τυφώ··μενον οὐ σθέλει· εἰς ἀν ἐκδήλη εἰς νίκος τὴν κρίνον. Καὶ εἰ [ἐν] τῷ ὄνομα αὐτοῦ ἐθνὴς ἐλπιοῦσι. 22. Τῷ προσηρχῆθε αὐτῷ διαιμονίζομεν, τυφῶ··μεν καὶ κορόφα, καὶ ἐθεράπευμα αὐτῶν ὅταν τοῦ τυφῶ··μεν καὶ κορόφα καὶ λαλεῖν καὶ βλέ··πεν. Καὶ ἐξίσωστο πάντες οἱ ὀφθαλμοί, καὶ ἔλεγον: Μήτι αὐτὸς ἐστιν .

The verb denotes properly to choose, and from thence, as here, to love and favour. [Comp. sup. 3. 17. infra 17. 5.]

20. κάρβαρον — ἀλήθεια. These are lively figures of extreme weakness, importing profound humi··lity and contrition. And here, (as often in the Classical writers,) by the negation of one thing is implied the affirmation of the contrary: o. d. "he will strengthen wavering faith, and will rekindle nearly extinct piety." 21. καὶ ἐν — ἀλήθεια. [It] in him (in his Gospel) shall the Gentiles trust (for instruction and salvation.) The ἐν is omitted in various MSS. the Edit. Princ., and some Fathers, is marked for omission by Wets. and Vater, and is cancelled by Matthai, Grieb., and Scholz. But as both the Heb. and Sept. have a preposition, it should seem probable, that the Evangelist, in adopting this image from the Sept., would take the prepo··sition as well as the word; which indeed can scarcely be dispensed with, since its omission destroys the construction.

23. ἀναλογία. The word properly signifies, by an ellips. of τοῦ νόμος, to be stirred out of one's mind, and secondly, to be greatly astonished; by the same metaphor as we say to be frightened out of one's wits. Μήν must be rendered nun, not nonne; for, as Campb. remarks, the former implies that disbelief preponderates; the latter,
belief. The multitude seems to have spoken thus modestly, to avoid offending the Pharisees. By vâi,â is meant the promised Messiah. See note sup. i. 1. 

24. ἀφορμά τῶν εἰρημέων.] Not only was an hierarchy of good angels held, but a subordination and headship was believed to exist among the evil ones. And this not only by the Incentatores and Evocator, &c., but by the Rabbi's and even the Philosophers. 

25. πᾶσα βασιλεία — ἐνομοται.] A proverbial saying, (similar to many cited from the Classical and Rabbinical writers,) in which there is (as Kuin. observes) an argumentum ab absurdo; q. d. "The safety of a state or a family is promoted by concord, and is destroyed by dissensions. If Satan were to assist me in expelling his demons from the bodies of men, whither he has empowered them to enter, he would be at discord with himself, would act fraudulently, and his authority could not continue." The argument then is briefly this: that it were absurd to suppose Satan acting against himself, by casting out his own agents of evil.

26. καὶ ἐν Βαλαסר. The καὶ is taken by Beza for ἐν Βαλασί; by Kuin. in the sense quodsi. But it is better to render it [so] also.

27. ἐν Βελβίβαλθ.] That there were persons among the Jews who professed to cast out demons by exorcisms, and invocation of the God of Abraham, Isaac, and Jacob, we learn both from the Scriptures (see Luke i. 49. Acts xix. 13. Mark ix. 38.) and from Joseph. Ant. viii. 2, 5. vii. 6, 3, also from the early Fathers, (as Justin Martyr, Ireneus, Origen, Tertullian, and others) and Lucian Trag. p. 171. The argument therefore, is, "If those who cast out demons prove themselves to be leagued with Satan, then must your disciples be also leagued with him; and the censure will apply to them as well as nato me." It affects not the argument whether the demons were really expelled by such exorcism (though it might sometimes happen, by the permission of God); it is sufficient for the argumentum ad hominem, that the Pharisees thought they were expelled, and did not attribute it to the 'agency of Satan. Yis, by an idiom derived from the customs of the Jews, denotes disciples. See 1 Kings xx. 35. 2 Tim. i. 2.

28. καὶ δι' θεϊν ὑμῶν.] "by divine co-operation;" as in Luke xi. 20. θεία κατακλών θεός. See Middlet. G. A. p. 163. The reasoning is this: "But if I cast out demons by divine power, I perform miracles by the aid of God; hence it follows, that I am sent from God. But if I be sent from God, you should believe me, when I announce to you the kingdom of God." (see Prov. xvi. 6.) Schmidt and Fritz. take this to be a strong expression, signifying "is come upon you before you are aware." Perhaps it rather means "is already come upon you." The γὰρ may be rendered, with Erasm., alopq; or, with Fritz., "et (ut alter vos hic occurrat).

29. The purpose of this verse is to show the folly of supposing that he acts by a power from, and consequently under Satan; since he evinces superiority over him, by overpowering him, and despouling of his authority. "And if (as all must confess) he who binds another is stronger than he who is bound by him, you will easily perceive that I must be far more powerful than the Prince of demons." 

30. ἐν σιτωγ. &c.] Here we have another proverb; of which the converse holds equally true, (and is used by Christ at Luke ix. 50,) as often in adages. (See Prov. xxvi. 4 & 5.) often being applicable, according to circumstances. The scope of the reasoning here seems to be this: that there can be no collusion between Satan and himself; since they are, and must necessarily be, in opposition to each other; agreeably to the proverb, &c. Of the above propositions (both of them true, but in a different view), Bo, Taylor, in his Works, xiv. 300, marks out the distinct measures and proper import of each. In σιτωγ, &c. there is not, as Kuin. supposes, an allusion to the amassing of money, on the one hand, and its dissipation, on the other; but it is an agricultural, or possibly a pastoral, metaphor, taken from forming together hay or corn, or gathering and folding sheep.

31. ἀν τότο.] There is scarcely any point in the interpretation of the N. T. which has been more debated than the nature of the BLASPHEMY AGAINST THE HOLY SPIRIT, of which it is here said, that "it shall not be forgiven." It would be a waste of time to read, still more to detail and review, the far greater part of the interpretations propounded by Theologians, ancient and modern, of this verse. These may, however, be seen in the Celtic Sacri. Pol. Soc. Spicer's Theasur. i. 69. 8, Wolf, Kocer, Kunoel, and
In Bingham’s Antiquities of the Christian Church, L. xvi. ch. 7. In order to ascertain the true sense, it is of importance to attend carefully to the connection, and to gather what help we can from the parallel passages. Now the connection should be noticed, as decided by the formula ἀφέθησαι τοῖς ἁγίοις (i. e. the Πνεύματος τοῦ Πατρὸς), which introduces what is referred to in a reference not so much to what has just preceded, as to the whole of the foregoing matter; and especially points at the diabolical calumny which had been uttered by the Scribes, in attributing the undisputed miracles of Christ to the agency of the Devil; as is certain from Mark iii. 22, 30. ἵνα διαγγελθῇ τοῖς ἁγίοις, of which the full sense is ["this denunciation was uttered" because they said," &c. Of the almost innumerable interpretations which have been propounded, there are only two which deserve notice. The main question is, whether it was the conduct of the Pharisees on this particular occasion, that is meant, or that of the same persons soon afterwards, by similarly calumniating the supernatural gifts of the Spirit, shortly afterwards poured forth, after the resurrection and ascension of Christ. The latter view is strenuously and ably maintained by Whity, (after Baxter and H. Dodd. and Mack., whose arguments may be stated in the words of Mr. Holden, as follows: 1. It is declared, that whosoever speaketh a word against the Son of man, shall be forgiven him;" and, therefore, the Pharisees, in calumniating his miracles, were not guilty of the unpardonable sin. 2dly. The sin against the Holy Ghost could not be committed during our Saviour’s abode on earth, as the Holy Ghost was not given till after his ascension, John vii. 39. xvi. 7. Acts ii. 3. 3dly. In St. Luke xii. 10, our Saviour makes the same declaration respecting this sin, when no calumny against him was uttered." These arguments, however, are by no means conclusive. As to the 1st and 3d reasons, they are utterly groundless; for blasphemy could be committed during our Saviour’s lifetime, since the Holy Spirit has not been given to men until after Christ’s ascension; and even then only occasionally and limitedly, to Christ it was given perpetually, and without measure.

This is plain from John iii. 38. αὐτὸς ἐστιν ὁ ἀνθρώπος ἀκόλουθος καὶ ὁ τελειός ἐστιν, where compare the context. The 3d argument has not the least cogency; since in St. Luke the order of the events is very little observed, and the occasions when things were said, is often only hinted, not noted. The only one of any weight that has been urged, is,—that the Pharisees present could not be thought utterly incorrigible, since the crowning evidence of Christ’s Messiahship, by his resurrection and the subsequent effusion of the Holy Spirit, had not yet been afforded. But that argument is more specious than solid; and involves a sitting in judgment on our God’s proceedings: in the words of St. Paul, it is ἐξερευνητέως τοὺς καὶ ἐξερευνητέως. Those are the Pharisees who are always, not only, all things considered, greater than that committed by those who afterwards spoke evil of the supernatural gifts of the Holy Spirit. It was, as Archbp. Secker observes, the greatest and most willful obstinacy in wrong that can be imagined, when they and all around them saw the most illustrious and beneficial miracles done in confirmation of the most holy and benevolent doctrines, to stand out in opposition to both; to insist that the Devil conspired against himself, rather than own the finger of God, where it was so exceedingly evident. And the strongest evidence laid before them in the fullest manner, and that, very probably, against the secret conviction of their own hearts; such behaviour manifests the most hardened and desperate wickedness. In short, when we consider the extreme harshness of supposing, that what was said in immediate connection with the conduct of the Pharisees, and introduced by a formula containing it to that, was meant not to be understood of that, but of another offence, which bore an affinity to it—we shall see that the interpretation is of the utmost latitude. There is the more reason to warn Biblical students against adopting it; since it was the adoption of it by the Latin and some Greek Fathers, and the subsequent extension of it to speaking evil of the operations of the Holy Spirit generally, even of his graces, which opened a door to the grievous errors into which those Theologians, of the ancient and earlier modern School fell, who almost made the Sin (as they inaccurately term it) against the Holy Spirit, to consist in a wilful opposition to the teaching of the Spirit, in respect to what such men persuade themselves is alone the truth, as it is in Jesus. Hence the passage has been quoted by Romanists against Protestants, and Protestants against Romanists; by orthodox Protestants against heterodox Protestants; and might be adduced by the maintainers of the lying miracles of the day against those who reject them. Nay, it has been explained of obstinate resistance to the grace of the Holy Spirit by invincible hardness of heart and impenitence; or of apostasy, or of falling into mortal sins after the grace of the Holy Spirit in baptism. Yet those who maintain these various views are constrained to, virtually at least, admit the crime of the Pharisees punishable, contrary to our Saviour’s words. Besides, it could not be the design of our Lord to utter what should prove, as it were, a trap for the consciences of men; and should operate to fill timid, though sincerely pious persons, with vain alarms; or to furnish arms for Church polemics to wield one against another ad infinitum. I mean not, by what has been said, to aver, that the crime in question was committed alone by the Pharisees, who had ascribed the miracles of Christ to the power of the Devil, or that our Lord meant to confine the denunciation to that blasphemy. It was, I apprehend, meant to apply also to those who should hereafter ascribe the miracles worked by the Apostles, or by their immediate successors in the government of the Church, to the agency of the evil Spirit. At the same time, it must be remembered that most of the offences which have been thought to constitute the blasphemy against the Holy Spirit, bear some affinity thereto; being, if not blasphemy against the Holy Spirit, sin against the Holy Spirit, doing despite to the Spirit of Grace, and bringing swift destruction on those who commit them.
32. *vide in toto* — [mollendo.] According to a common proverb importing never. See the Rabbinical citations in Recens. Synop. For presumptuous sins, like this, no expiation was provided, even under the Jewish law, which — *toto* co. The greater part of the MSS. and many early Editions have τὸ πάντων, which is confirmed by I Tim. vi. 17. 2. Sam. iv. 10, is preferred by Wets., and edited by Matthew and Scholz. And this I should have received, had it not been liable to some suspicion of having arisen ex interpolatione.

33. ἂν πιστεύει, &c.] 1 postule, suppose, consider.] A Latinism for *vītēre*. There is here a return to the course of argument, interrupted by the solemn warning at vv. 31 & 32. And the words, which have the air of an adage, may, with some Expositors, be applied to the Pharisees. And this is supported by the parallel passages at Matt. vii. 17, and Luke vi. 44. But from the context, they seem better referred, (with the best Commentators,) to our Lord himself. q. d. Account the tree as good which produces good fruit; or the tree bad, which produces bad fruit. The goodness of my doctrine argues its divine origin, as good fruit a good tree. [Comp. supr. vii. 17. Luke vi. 44.]

34. τὸς δὲίπνευσθ' ἀγ. λαλεῖν.] A popular idiom importing that it is scarcely possible. On γενν. ἥξις, see Note supra, ii. 7. A yet stronger expression occurs at xxiii. 33.

— *ἐκ γὰρ τοῦ παρασκευήσατο, &c.* A proverbial expression, with which Wets. compares Menand. ἀνέγος χρόνον κατὰ λόγων γνωρίζεται. Aristid. δοξ. & τρίπος, τωπείς καὶ λόγος. 35. ἐνδιάλεκτον.] For φράσεις. It is not, however, a Hebraism, as some say; for examples are adduced from the best Greek writers. The sense is, “the good man, from the treasure of his kind affections, brings forth candid opinions, and equitable decisions; the wicked man has within him a store of the same, emerald, and malice, which he pours forth in slanderous and unjust language.”

— *τὸς καρδιᾶς* is omitted in the greater part of the MSS., the Edit. Princ., and several Versions and Fathers; and is cancelled, or rejected by all the Editors from Mill downwards. It was, no doubt, inserted, as the preceding, for the parallel passage in Luke vi. 45. The γὰρ before ἀγαθὰ I have bracketed, as having no place in very many MSS., the Edit. Princ., Matthew and Scholz, and liable to the strong objections stated by Middlet. Some, indeed, as Raphel, Wets., and Fritz., seek a peculiar sense arising from the addition of the Art. to ἀγαθά, and its rejection after ποιησι. But on the sense itself they widely differ; and the principle on which they go is too fanciful to be admitted.

36. ἀγάθων.] On the sense of this word there has been no little difference of opinion. Some explain the term, as aipai, unworthy; And they see something to countenance this in the use of the Heb. יֵזָע. But although that sense (which is ably supported by Wets.) may be not inappropriate, yet it is not so apt as that of useless, pernicious, propounded by others; in which there is a litotes common to many words of similar signification. The scope of the passage, however, is most in favour of the interpretation of Chrys., Whitby, and Campbell: false; though there may be a reference to falsehood combined with calumny, such as the Pharisees were guilty of. With respect to the construction, there is here what is called a Nom. absolute, occasioned by the abandonment of the construction.

38. ἔθνος — ἐκάκον.] This was a demand often made. (See infra vi. 1. Mark viii. 11. Luke xi. 16.) and probably founded on the prophecy of Daniel vii. 13, which describes the Son of man as coming in the clouds of heaven. Inasmuch that it was almost a characteristic of the Jews to ask a sign. So St. Paul, I Cor. i. 22, says: ὅ τι ἐναντίων ὑπάρχῃ αὐτῶν. We find from Luke xii. 16, that the sign they asked was one from heaven. They had witnessed several ἑωνεμίας or ordinary miracles, on earth; and they seem to demand the appearance of some celestial one, which would be the strongest test of Jesus’ pretensions. Our Lord, however, knowing that the demand was made from bad motives, refused to comply with it.

39. ὑποψίας.] This is by some understood of spiritual adultery; i. e. idolatry. But of that there is no reason to think the Jews of that age were guilty. Others would take it to denote degeneracy from the piety of their ancestors. But that is harsh and unauthorized. The term may be a mode of adultery, or the proper sense, which was then exceedingly prevalent. But it rather denotes spiritual adultery,—of godlessness and
MATTHEW CHAP. XII. 40—49.

40 οὐ δοκήσεις αὐτῷ, εἰ μὴ τὸ σημεῖον Ἰωάνα τοῦ προφήτου. "Δοπερ γὰρ ἦν Ἰωάνας ἐν τῇ κοιλίᾳ τοῦ κητίου τρεῖς ἡμέρας καὶ τρεῖς νύκτις—οὐτοὶ ἦσαν δὲ τοὺς τοῦ ἀνθρώπου ἐν τῇ κυρία ἡ γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτις. Ἀνδρέας Νινεώτα ἀναστήσονται ἐν τῇ κραίσῃ μετὰ τῆς γενεσίας ταύτης, καὶ κατακριβώσονται αὐτῷ· οἱ μετέπειπαν εἰς τὸ κηρύγμα Ἰωάνας καὶ ἤδον πλεῖον Ἰωάνα ὡδε. Βασιλεύσα νῦν Ἰωανίγεται εἰς τῇ κραίσῃ μετὰ τῆς γενεσίας ταύτης, καὶ κατακριβώσονται αὐτῷ· οἱ μετέπειπαν εἰς τὸ κηρύγμα."

32 ἦσαν δὲ τοὺς τοῦ ἀνθρώπου ἐν τῇ κυρία ἡ γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτις. ὲναφεῖν ἔκ τῶν περίπτων τῆς γῆς ἀκούσαις τὴν σφυρίνην Σαλομώνος καὶ, ἵδος, πλεῖον Σαλομώνως ὡδε. "Ὅταν δὲ τὸ ἀκάθαρτον πνεύμα ἐξῆλθ’ ἀπό τοῦ ἀνθρώπου, διέρρησε δὲ ἄνθρωπον τόπων, ξηρόν ἀναπαυσα, καὶ οὕτω εὐφράσια. Τότε λέγει· Ἠπιτομέων εἰς τὸν οἶκόν μου, ἄνεν ἐξῆλθον. καὶ ἐλθὼν εὐφράσια σοφομόντων καὶ κεκομεμένουν. Τότε πορευόμενοι καὶ παρασκευάζει μεθ’ ἤναν ἐπίτε έτερα πνεύματα ημερήσεως ἕνα, καὶ εἰσελθόντα κατοικεί εἰς, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκτίνη χειρόν τῶν περίπτων. Οὕτως ἔσται καί τῇ γενεσίᾳ τῇ πονηρᾷ."

41 ἔτει δὲ αὐτοῦ λιλαύτος τὸ σος ὀλίγος, ἵδος, ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί αὐτοῦ. οἱ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐξαίτησαν, ἐπηγείρσας αὐτός λαῆσας. εἶπε δὲ τῷ αὐτῷ· έσο. ἔσται καί τῇ γενεσίᾳ τῇ πονηρᾷ."

26 οὕτως εἰσέλθωσεν ἔσσω, ἐξουσιώτερος αὐτῶν λαῆσας. εἶπε δὲ τῇ μήτῃ αὐτοῦ. έστω, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐξαίτησαν, ἐξουσιώτερος σου λαῆσας. οἱ μήτηρ σου καὶ οἱ ἀδελφοί σου εἶπαν, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου λαῆσας. οἱ μήτηρ σου καὶ οἱ ἀδελφοί σου εἶπαν, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου λαῆσας.

practical infidelity. For the marriage covenant, which the Jewish nation was typified as having entered into with God, might be broken by godlessness as much as by idolatry.

—σημ. αὐτὸν, εἰ μὴ τῷ σημ. Ἰωάνα q. d. the proof of my divine legislation shall be an event no other than what happened to Jonah. See Jonah i. 1, 2.

40. τῶν κητίων.] This, it is now generally agreed, notes not the whale, but another large fish called Lamia. See Horne's Introd. ii. 550. This is, however, denied by Bp. Jebb, Surr. Lit. εν τῷ καρπῷ τῆς γῆς is said to be a Hebraism for εν τῷ γερα; but a similar expression occurs in our own and most other languages.

41. ἀδελφός Νινεώτας.] This pleonasm of ἀδελφὸς is common in the Greek writers, and may be considered a vestige of the wordiness of primitive phraseology. ἀναστήσονται = κατακριβώσονται αὐτῷ.

There is something refined, and perhaps Oriental, in the turn of this and the next verse, by which the Ninevites and the Queen of the South are supposed to bear testimony against the Jews, as to the transactions here mentioned; and by that testimony, be the means of increasing the condemnation of the Jews by the contrast. ον μετέπειπε το τῷ κηρ. 1. see Jonah iii. 5.

42. προσφέρων τῆς γῆς.] A usual phrase to denote a remote country; such as was Sheba: (See 1 Kings x. 1, 2 Chron. ix. 1.) of which examples are adduced by Wets.; and others may be seen in Recens. Synop.

43—45. The difficulty of this passage is not in itself, but in its connection, to determine whether it belongs to the verse immediately preceding, viz. vs. 32—42, or to the whole narration, v. 21.

45. If the former, it is meant as a warning to those who would be standing a sign. And then the most probable interpretation will be that of Kaufmann, cited by Knin.; q. d. "Though I were to give you a sign from heaven, yet the effect would be but momentary; the demon of infidelity and obstinacy would return, and, seizing you with greater violence, would but increase your final condemnation." This, however, is somewhat harsh and forced. It is better to suppose (with others) that the application is to the whole of the above portion, and meant, 1. as a retort on his base calumniators; and, 2. as a warning to those who had been seeking a sign; in short, to the Jewish nation in general. In this view the sense is well expressed by Lightf. and Whitby. The parable, however, is susceptible of a general application, suited to all nations and ages; on which see Dr. Hales. With respect to the minor circumstances of the parable, they are merely meant for ornament, and accommodated to the notions of the Jews, as to the haunts and habits of demons, who they supposed, chiefly abode in τοῖς ἄνθρωποις, in the deserts.

44. σχολεύς] i. e. ready for his reception. The word is elsewhere almost always used of a person. Τα ἔρχαται — παῖδος. A proverbial expression. [Comp. 2 Pet. ii. 20, 21. Heb. vi. 4, x. 25, i.e. either brethren, or kinsmen, i. e. cousins; for it is disputed whether these were the sons of Joseph and Mary, or of Joseph by a former wife; or of Mary's sister, the wife of Cleophas. The last is the ancient and more general opinion; and of this use of the term brother the Scriptures furnish many examples. Yet not a few modern Commentators maintain
that the word must be taken in the usual sense. See Note supra i. 25. Ἑλεκτρος has the termination of a Pluperf. but the sense of a Perf., of which examples are adduced by Wets.

50. μον ἀποστ., &c.] The Commentators notice the ellipses, of ὥς, quasi, and compare a similar one of the Heb. 2; also adducing examples more similar in the Greek and Latin. But, as Fritz, has rightly remarked, no such ellips, must here be supposed, which would destroy the force of the address.

XIII. 1. εἰς τὴν ἡμέραν ἀπεικόνισεν "at that time." See Lu. v. 17.

2. τὸ πάλιν.] The Art. may denote either the vessel kept for Jesus, or one belonging to the Apostles; or, indeed, both. See Middlet.

3. παροβολὴν.] The word παροβολή, in its general sense denotes, 1. a juxtaposition of one thing with another; 2. a comparison of one with the other, in point of similarity or dissimilarity; 3. an illustration of any thing, resulting from a comparison of it with another thing. In Rhetoric, it is defined, "that species of the genus ALLEGORY, which consists of a continued narration of real or fictitious events, applied, by way of simile, to the illustration of moral truth." In Scripture, it may be defined generally as a similitude, derived from natural things, in order to instruct or move the hearers spiritually. It sometimes denotes merely a proverb, or pithy apophthegm (Heb. בְּש―), and sometimes means a weighty truth, couched under an simile or figure. In the N. T. it generally denotes a fable or apologue; namely, a narration applied, with more or less of a simile, by way of simile, to the illustration of moral or religious truths. In this use, the parable consists of two parts: 1. the Prothasis, conveying merely the literal sense; 2. the Apodosis, which presents the thing signified by the similitude, the explanation, containing the mystical sense couched therein. The second part may be dispensed with, and was often omitted by our Lord, from the causes adverted to infra v. 12. The Parables of Christ were of two sorts: 1. such as contained illustrations of moral doctrines, and the duties of man to man; 2. what signified, though obscurely and sub imitosis, the nature of the Gospel, and the future state of the Church. These could not be understood without the previous comprehension of things which required to be cleared by our Lord himself, or by the Holy Spirit, who was promised to guide them to all truth. For the right explanation of the Parables (especially when they are without the Apodosis), we must, 1. ascertain their general scope or design; which is to be collected from the context, and the occasion on which the parable was spoken; 2. we must first explain the literal or external sense, and then the mystical or internal; 3. we must avoid a too minute scrupulosity, by pressing on single words: nor must we aim at accommo-
MATTHEW CHAP. XIII. 4—13.

sheld him from the malice of the Scribes and Pharisees; who would have held hold on any ex-

press declarations which they could turn to his prejudice.

-δ επερεσαν. The Art. (as Middelit. remarks) here gives the participle the nature of a substantive,
it has a participial function here.

11. ἐποιεσαν τις μνημήμα τῆς βασιλείας τῶν οὐρανῶν, ἐκεῖνος δὲ οὐ

δίδοται. "Or, γίνεται αὐτῷ, καὶ περιουσιάζεται ὁ ὁστίς

δε συν ἦκε, καὶ ὁ ἐκεί, ἀφόρτισαι αὐτῷ. Διὰ τοῦτο ἐν παρα-

a reference to the prophetic declarations concerning the future state of the Christian Church, ex-

pressed in the following and other parables. Of course, the rejection of the Jews, and the calling

of the Gentiles, are included in these mysteries; and those were gradually disclosed to the disci-

ples, "as they could bear them," first by our Lord, and then by the Spirit, which was sent to guide

them into all truth. These were things not in themselves obscure, nor withheld from any desire
to conceal necessary truth; but only because the things in question were, for various reasons, not
open to be thus communicated to all; but reserved, in their case and kind, for explanation, for
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commonly used) has reference to worldly riches; for ὅ ἐγνώμενον kai ὅ ἐγνώστησε, (scil. χρυσῆ γὰρ) is a frequent phrase in the Classical writers to de-

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though seeing, in fact, did not see; and though hearing, yet, in fact, did not hear, nor harken, and consequently could not understand. The expression is a proverbial one, common to both the Scriptural and the Classical writers, and used by those who employ not to advantage the faculties of seeing or perceiving, hearing or understanding, and laying to heart. Thus the general sense of the passage of Isaiah now added is, that the Jews would hear indeed the doctrines of the Gospel, but not understand them; would see the miracles wrought in confirmation of its truth, but not be convinced thereby. Not that the evidences themselves were insufficient to establish its truth, but because their hearts were too corrupt to allow them to see the force of those evidences.

14. καὶ ἀναπληροῦσαί. i. e. 'is again fulfilled,' by the similar blind obstinacy of the same people. This is by some regarded as what Spanish, calls the secondary and improper use of the formula, by analogy, or example, when a thing happens similar to one that has formerly been done, said, or predicted. There is, however, no reason why it may not be understood of a second fulfilment.

- ἄνοι ἀκοινοτε.] This is called a Hebraism, though examples have been adduced from the Greek Classical writers. The idiom almost always carries emphasis. 'Εστι before ἀκ. is marked for omission, or cancelled, by almost all the Editors; and on the strongest grounds, it being omitted in most MSS. and Versions.

15. ἐναργεῖον.] In Latin are often used of stupidity, from a notion common to all ages, that fat tends to mental dulness. But as with us stupidity is colloquially used in the sense obstinacy, so here both senses seem to be meant.

- εἰδύναιν.] Karpathen is for καταρέων, and means, to close the eyelids; literally, to shut down the eyelids, in order to avoid seeing a thing. The word is confined to the later writers, the earlier ones using the uncontracted form, either with or without ἀφοβικοῦμεν. Of course, the eye of the understanding is here meant. So Philo p. 589. cited by Loeser. καταρέων τῆς ἤνδονες.

The figenerative closing of the ears (adverted to in the corresponding words of the following clause) is here implied. That would require the term ἔφυσαν. So in a very ancient life of St. Luke we have (probably with allusion to this passage) Πρὸς τὲ τὴν ἀληθίνην εἰδανίκαιν τὰ τῆς καρδίας ἔφυσαν οὖς, καὶ τὰ τῆς διανοίας ἔφυσαν. See also Kuthymius. Μὴ πάντως, for τὰ μὲν ὅσα οὖν, in the eventual sense, as in John xii. 40. It is implied, in the following words that this blindness would continue till the destruction of the Jewish state. Ἐξελάθη. This is found in very many MSS., and is edited by Matth., Griess, Vater, and Fritz.

16. μακάριοι οἱ ὁδόπλοι.] A mode of speaking common to the poetic or the pathetic and spirited style, in every language. See Lu. xi. 27. x. 23. Matt. xvi. 17.

17. ἀκοινοτείνων. τῆς παραβολῆς.] 'or attend ye, therefore, to the (explanation) parable.'

18. μὴ συνειδοτοι. i. e. and does not lay it to heart so as to understand it; by metonymy of cause for effect. This signification is of frequent occurrence in the Sept. Συνειδοτος may, therefore, be translated 'to have an inquisitive audit.' Perhaps, however, it is a Hebraism.

- ἐν τῷ παραβάτῳ.] He is who such may metaphorically be called a man sown by the way-side. A man may be termed sown (παραβαίνει) on the same principle that we call a field sown, which receives the seed. We may render, 'he who is sown on the way-side.' For (as appears from the next verse) the man is compared to the field, not to the seed.

20. [Comp. Isa. liii. 2. John v. 33.]

21. οἰκέτης.] It is properly the word that hath no root in itself. Comp. Col. ii. 7. Eph. iii. 18. But, per hypogæagen, it is transferred to the person. We may paraphrase, "but be does
MATTWHE CHAP. XIII. 22—33.

not suffer it to take deep root in his mind." Pelplus, scil. ῥόον, "is but a temporary and unstable disciple," ῥοιοτατετα, "takes offence at, and falls off from the Gospel." 22. ἢ μνημέαν] "anxious care." So called because μνημέαν τοῦ νοεί, it distracts the mind with worldly cares, and so dissipates the attention, as not to leave us (in the words of Gray) "to be wise," or to attend to the concerns of the soul.

23. ο — επομεν. [, "He who is represented as one that received seed into the good ground." ὁ καρποφόρος is to be referred, not to the word, but to the person in whose heart the word is sown. Thus is adumbrated the different effect of the Gospel on different hearts.

25. τῶν ἄνθρωπων.] Eurhym., Whitby, Beng., and Wakef, understand this to denote "the men whose duty it was to take care of the field." But that is very harsh; neither was it customary to keep watch in fields, except when the corn was far advanced to maturity. It is, therefore, better to suppose, with Grot., that εἰς τ. καθ. is meant for a description of night.

—Ζητέω.] The Commentators are not agreed what plant is here intended. It is with most probability supposed to be the darnel, or lection temulentum of Linnaeus, which grows among corn, and has, in the ear, much resemblance to wheat; but is of a deleterious quality, and therefore deserves the epithet ὀπίσθις, given by Virgil.

27. τὰ ἔξωρα.] The Art. is not found in many MSS. and some Versions and Fathers, and is cancelled by almost all the Editors from Wets. to Scholz.

30. τοῖο.] This is not found in many MSS. and early Editions with the Syr. Vers. and Epiphanius, and is cancelled by Wets., Math., Griesb., Knapp., Vator, and Scholz. Middlet. and Fritz., however, disapprove of the omission; though on different grounds, and each resting too much on Grammatical niceties, to which the Sacred writers were little attentive.

32. ὁ μικρότερος.] This, the Commentators say, is for μικρότερος; as just after αὐτός is for τοῦτος, by an idiom familiar to the Evangelists, and probably derived from Hebraism. Fritz., however, remarks that this principle has been of late exploded. The phrase was proverbial with the Jews to denote a very small thing.

33. έξώρω ἢ. i. e. leaven, or sour dough, which assimilates to its own nature the mass with which it is mixed. Thus is represented the nature of
the influence of the Gospel on the minds of men, as in the preceding parable is shadowed forth the wide propagation of the Gospel from the very smallest beginnings.

34. χωρίον παραβολής, &c.] This is by some restricted to that time, and the authors then with Christ. By others it is, with more probability, regarded as importing, in a general way, that our Lord used parables very frequently.

35. ἄναπλον — κάσαμων. [From Ps. lxxvi. (78) 2, but not exactly agreeing either with the Hebrew or Greek. Though ἄναπλον might then be in the text of the Sept.; and φθόνοια, the present reading, may be a gloss. The words are admitted to be not quoted by the Evangelist as a prophecy, but to be accommodated to the present purpose. Εὐσκότητα is properly used of the gushing forth of fluids, but metaphorically, of free and earnest speech.

36. καταβολής. [The term is properly used of the founding of buildings, but applied occasionally by the Classical writers to the beginning of any thing. It was especially used of the world, because, according to the common notion of ancient times, the world was thought to be an immense plain surface, resting on foundations.

37. τῶν ἁγίας] i. e. the house he had left, at Capernaum.

38. τὸ δὲ καὶ καὶ σπέρμα, &c.] "as to the good seed." Οὐσία is accommodated in construction to ὁ ἄνω, though referring to σπέρμα. Perhaps, however, σπέρμα is considered as a noun of multitude.

39. κατακαίρια. [Such is the reading of almost all the MSS. and early Editions, and is adopted by almost every Editor from Wets. downwards. The common reading κατακαίρια was probably derived from the Scholastics.

— ἐν τῇ συντελείᾳ τῶν αἰώνων.] This is by some interpreted of the end of the age, i. e. the Jewish polity. But though that sense of the phrase has place elsewhere, the context must here limit it to the final consummation of things. The other sense may, however, be included.

40. σκότα.] Such an event signifies a stumbling block, either naturally or metaphorically, i. e. whatever occasions any one to err, in his principles or practice. Here, however, as it is joined with τῶν παραβολῶν, it must denote, not things, but persons, i. e. false teachers, such as are censured by Peter and Jude; who, under the semblance of Christian liberty, inculcated doctrines repugnant to moral virtue, and held vice to be among the ἀδελφοί, or things indifferent.

41. σκότα.] An allusion to the Oriental custom of burning alive, mentioned in Dan. iii. 10. The expression is equivalent to γένεσα τοῦ πυρός, Matth. v. 22.

42. τίμας — τίμας. [Our Lord seems to have had in mind Dan. xii. 3. Comp. Wisd. iii. 7. Eccles. ix. 11. 1 Mac. ii. 62. 1 Pet. v. 4. (Mackn.).

43. τοιούτων — αὐτῶν.] Our Lord seems to have had in mind Dan. xii. 3. Comp. Wisd. iii. 7. Eccles. ix. 11. 1 Mac. ii. 62. 1 Pet. v. 4. (Mackn.).

44. ψιλότριον κακουργημένων] i. e. such valuable as, in the insecurity of society in ancient times, men were accustomed to bury in the earth; on the expectation of invasion from an enemy. From the present passage, and one cited by Wets from the Mischna, it appears that the Jewish law adjudged all treasure found on land to be the right of the then proprietor of the land.

— τιμωτέρον i. e. either, "covers it up (again)," or, conceals (his good fortune). Bp. Midd.
would, from some MSS., cancel the Art. at τοῦ
"a merchant." Such as those found in the East, who travel about buying or exchanging jewels, pearls or other valuables;
habitually witnessed, e.g., in the citations in Wets. The ἁρματος added is agreeable to an idiom found chiefly in the earliest writers, but not infrequent in Hellenistic Greek, by which the substantive is treated like an adjective. And ἱμ. was originally an adjective.

—μαρμαράστε.] With respect to the origin of this word, it is justly remarked by Bp. Marsh, that as pearls are the produce of the East, it is more reasonable to suppose that the Greeks borrowed the word from the Orientalists, than the contrary, which is the common opinion. The great value of pearls appears from what is said by Pline.

47. σαγήν.] vericulum, a drag net, which, when sunk, and dragged to the shore, sweeps as it was the bottom. The word occurs in Ez. xxvi. 5 & 13, for the Heb. טור, and in Æchyl., Ælian, Artemid., and other later writers. At θαντός γένος sub. του or τη: not, however, understanding, with Kuin., other things besides fish, but supplying γένος or γένοιν.

48. τα σαρκα το "the refuse." A vox sol. de h. re. See vii. 17, and Note. "Εξω has no reference, as Kuin. and others suppose, to the baskets; but simply denotes σαρκα.

49. ήδε περιο. This is thought to be redundant. But see Fritz.

50. τὰ τῶν.] The Commentators regard this either as redundant, or, which is much the same thing, as a formula transitional. But it rather seems to denote an inference from what has preceded, and may be rendered Wheresore then, since that is the case; thus ushering in an admonition to use the knowledge they have.

—γραμματεύς.] The term properly denotes a doctor of the Jewish law, but here, a teacher of the Gospel; the name being transferred, from similarity of office. See Vitringa de Synag.

—μαθητεύς εἰς τὸν βασιλ. τ. α.] Griesb., Knapp, and Vater, and Fritz, edit. τυ βασιλεία; but on too slight authority. The phrase may be rendered, "disciplined into the kingdom of heaven, or, "admitted by discipleship into the Christian society." See xxii. 34, xvii. 19, Acts xiv. 21, and an admirable Visitations on Bp. Blomfield on this text. If however, τυ βασιλεία be the true reading, the sense will be, "instructed for," "instructed to," i.e. completely acquainted with the nature and purposes of the Gospel. At κακῶν and παναθ. we may sub. βδοματα or εκς, It is, however, not necessary to too much scrutinize these words; which simply denote such provisions, or other necessaries, as the householder may think suitable to the wants of his family; both what he has long laid up, and what he has recently provided. The application, in reference to the Christian teacher, is obvious. See Rec. Synop.

51. παραδοσις σιτ. περιο, i. e. Nazareth, the place where he had been brought up, and which was therefore, in a certain sense, his country.

52. σετον.] The use of this pronoun here, as often in the Classical writers, implies contempt, like the Heb. τι; and Latin iste. — το τιτον.] The word τιτον denotes an artificer, or artisan, as opposed to a laborer; and, according to the term accompanying it, may denote any artificer, whether in wood, stone, or metal. But when it stands alone, it always denotes a carpenter, (as faber and ἤμι) in the
Scriptural, and, almost always, in the Classical writers. (Campb.) That such is the sense here intended, cannot reasonably be doubted; especially as it is supported by the concurrent testimony of ancient ecclesiastical writers.

57. ὄνειροι προφήτων — ἄνευ.] A proverbial sentiment, importing, that one whose endowments enable him to instruct others, is, no where so little held in honor, as among his townsmen and immediate connexions.

58. ὄνειροι — ἄνευ.] "Christ did not judge it suitable to obtrude his miracles upon them, and so could not properly perform them."

This, by a use frequent in the Sept., is supposed to denote Friends. But it rather signifies ministers, officers (namely of his Court.) — οἱ ἐνώπιοι ἐν τῷ ἐνώπιον ἐν τῷ ἐνώπιον. To account for the Art, here, Ben. Middow, would render it "the powers, or spirits, are active in him." But the arguments he adduces are rather specious than solid; and there seems to be no reason to abandon the common interpretation of ὄνειροι, miracles. "Sleepy, may be taken, with most expositors, for ἐνώπιοι, "miracles are effected by him." But perhaps it is better, with Beza, Wakef., Schleusen, and Fritz., to retain the active sense, and take ὄνειροι of the power of working miracles, as in Acts vi. 8. x. 38., by which the Art, may very well be accounted for. 3—13. In this Epistolary digression, recounting the imprisonment and death of John the Baptist, the Aorists must be rendered as Pluperfects. On which see Winer, and Alts. Grammars of the N. T.

4. ἔξω[ν] for γινώσκω.] A usage frequent in the Classical writers, like that of θύμων in Latin. 6. γενέων awed.] The Commentators are not agreed, whether this expression should be understood of the birthday festival of Herod, or that in commemoration of his accession. That the latter was observed as a feast, is certain from Joseph. Ant. xiv. 11. 3. (of Herod) and 1 Kings i. 8 & 9. Hos. vii. 5. Since, however, no examples of this sense of the word γενέω have been adduced, the common interpretation is the safer; and that the antients, both Jews and Gentiles, kept their birthdays as days of great rejoicing, is certain from a variety of passages cited by Wets. At γενέων some supply εὑρέσεως; others, ἀργυρίων. The latter is preferable, as in the phrase ἀργυρίων δόρων. Yet no ellipsis, is necessary, or indeed proper, since γενέων, and also γενέως, (which is the term used by the earlier writers,) are in fact nouns. At least there is no plena locutio hitherto produced, which will determine what was originally the noun employed with them.

8. ἑλέος.] Most Commentators (as Grot. and Kuin.,) here understand a pantomimic and lascivious dance, recently introduced into Judea, such as that so severely censured by Juven. Sat. vi. 63. and Hor. Od. ii. 6. 21. Yet that Herod should have permitted, and even been gratified with, such licentious dance by his daughter-in-law, would argue incredible indecency and depravity. It is therefore better, with Lightf., Mich., and Fritz., to suppose that the dance was a decorous one, expressive of rejoicing, but from the extreme elegance with which it was performed, such as attracted admiration.

9. ἐλπίσθη.] This is by Kuin, and Walth., interpreted an angry, urge, instigated. A signification occurring in the Sept. and also Xen. Mem. i. 2. 17. προβλέψις. Πάντας, a broad and flat plate or dish, not a basin, as Campb. renders; but from its origin (namely νοσος, a board) the word commonly denotes what is flat, or nearly so. Dr. Walsh, in his Travels in Turkey, informs us, that the head of the celebrated Ali Pacha, after being cut off, and sent to Constantinople, was publicly exposed on a dish.

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without anger, at being thus taken advantage of; and even fear; — for he could not but feel appr
essive of the consequences of so unpopular an action. His chagrin may also, as Hammond thinks, have been increased by a superstitious dread of any illomened occurrence on his birth- day. So Martial Epigr. X. 37. "Natalem colim, tactae litter." In short, great must have been the fluctuation of Herod's mind, occasioned by various contending passions and feelings in his bosom; which is well described by Grotius. Aul. i. 20. Lo, I have come out of a sepulchre to break his oath before his guests;" for at entertainments there was a delicacy in refusing requests.

10. πίμας] scil. τίμα. That this is not a Hebraism, (as Rosenm. says) is plain from two Classical examples added in Rec. Synop. 13. ἀποθεώσ.] Namely, of John's death, and Herod's opinion of himself. On both which accounts, and also to avoid the imputation of blame for any disturbances which might be expected to follow such an atrocity, and likewise (as we learn from Mark) to refresh himself and his Apostles after their fatigue, our Lord sought retirement. Ἰησ. Not "on foot," but "by land," as opposed to εἰνάλησιν. See Carp. This signification is frequent in the Classical writers, and sometimes has place where there is no opposition expressed or even implied.

12. ἀκόλουθος] i.e. having heard [where he was]. [Comp. Lu. ix. 10.]

14. αὐτοῖς.] On this reading all the Editors are agreed. The common one αὐτῷ is proved to have been a mere typographical error of Stephens's third Edition. On this narration Comp. Jo. vi. 5. seqq.

15. ἔφη γινομένων] i.e. the first evening, which commenced at three o'clock. Nor, considering the aptitude of the place, and the time of year, a little before the Passover, is this in- consistent with the expression of Lu. ix. 12. ἐξ ἑαυτοῦ ἐδείκτω κλῖνοι, for the day is there quite on the wane. That mentioned further on at v. 23. is the second evening, which commenced at sun set.

17. ἢ ἤδη παρεῖχεν] "the day is far spent." Soa, like the Latin hora, has often this sense. Fritz. understands it of the proper time for healing and instructing the people. But that is harsh.

19. [καί.] This is rejected or cancelled by almost all Editors, as not found in the greater part of the MSS. early Editions, and Fathers. Rightly, for internal evidence is as much against it as external.

— εὐλογίας.] Sub. τὸ ὄνομα. The word is elsewhere interchanged with εὐγαῖρος, as synonyms. See Matth. xv. 36. Mark viii. 6. Luke i. 68. ii. 22. xxiv. 33. John vi. 11 & 23. Acts xxvii. 35. Jan. iii. 5. When a noun denoting food, or sacrificer, is expressed, there is an ellips. for εὐλογεῖ τὸν ὄνομα ἐπὶ τὸν θυσίαν.

— ἔλας.] The Jewish loaves were in fact εἰλάς; broad, thin, and brittle, like our biscuits; and therefore required to be broken rather than cut, and thus would leave very many fragments; which accounts for the great quantity thereof gathered up.

20. ὡμα] scil. οἱ ἄπαντες. And at τὰ περίστερον sub. μέρος. Κλαμπάσων, i. c. not only the fragments, which would arise from breaking up loaves for so great a multitude, but (as appears from John vi. 13.) those also which each person would make in eating. The words following ἐδάκται — πίθοι are in apposition with and ex- ceptional of the preceding; q. d. namely, twelve baskets full.

— κοφώνω.] This word has occasioned more discussion among the Commentators than might have been imagined; especially from these co-
plifying in Juven. Sat. iii. 14. and vi. 512. connected with hay, which has been a mote in the eyes of the Commentators. The most rational opinion is, that the ηυξ, in question were either (as Buxtorf thinks) such baskets as had, from the earliest period, been a part of the household utensils of the Jews; (See Deut. xxviii. 5.) or (as Reland, Schleus., and Kuin. suppose) were such portable flag-baskets, as were commonly used by the Jews in travelling through Heathen countries, to convey their provisions, in order to avoid the pollution of unclean food. The hay, it is supposed, they took with them, to make a bed. Yet these baskets could not have held any quantity sufficient for that purpose. It is more probable that the phrase here denotes an uncarried hay; and that those mentioned by Juvenal were of a much larger sort, like our hamper, used for containing various articles of pedlary, such as the foreign Jews, even then, there is reason to think, used to deal in.

22 ήδηγοκενν.] From this term many have inferred the unwillingness of the disciples to depart; influenced by ambitious views, and thinking that, from the multitude being so desirous to make Jesus a King, now would be the time for him to set up his earthly kingdom. The verb, however, like others in Greek and Latin of similar import, is often used of moral persuasion. See Thucyd. viii. 41. and vii. 37. Nay, by an idiom frequent in our own language, it may only mean he caused them to enter. &c.

23. Comp. John vi. 16. ἦδος should not be rendered a mountain, but the mountain—namely, that on the back of Bethsaida, a part of that range by which the Lake is encircled on all sides. 24. οὐσίων.] Sub. κατά; unless it be, as Fritz. says, a Nomīn. Βασιλικὸν, thus signifies "violently tossed;" as in Polyb. i. 43. 2. A stormy wind is said παρακόντων βασιλικῶν.

25. περισσότερον ἐπί τῆς θαλάσσης.] Thus our Saviour evinced his Divine power; for this is in Job ix. 8. made a property of the Deity; διὰ τῶν θάνατος τῶν ἄσθένειας, καὶ περισσότερον, ὡς ἐπὶ ἑρωιδοῦ, ἐπὶ διαβολῆς, and Herapo. Herod. i. 18, says, that the Egyptian hieroglyphic for expressing impossibility was "a man's feet walking on the sea." 26. ἐκάθεν.] It is I.] Literally, I am the person! A somewhat rare idiom.

27. κλείσον, &c.] Under bid is also implied συνάνω. See Col. vi. 20; &c.; and if better wished a miracle to be worked, to prove that it was really Jesus.

28. έπιστάτας.] The word properly signifies to stand in hierico, undetermined which way to take; as Ephr. Or. 625. ἐνδόθεν μὴ χρηστέων ἑπιστήμης τῶν ἰδεών. 29. ἐνδικαίωσε] was lulle or, chased. Sub. tavo.] Examples are adduced by the Commentators from Herode, and Ælian.

30. Θεοὶ Ζβαἰς, &c.] Bishop Middleton has proved that the want of the Art, will not authorize us to translate "a son of God," or "a son of a God." For, as to the former in the sense "prophet," there is no proof that prophets were so called. And as to the latter, which is thought suitable to the ideas of "Pogan," there is no proof that these men were such; or, if so, they might adopt the language of the Apostles on this extraordinary occasion; and though it be urged, that the disciples were not yet acquainted with the divinity of our Lord; yet even that must be received with some limitation: that the Messiah would be the son of God, was a Jewish doctrine; and, therefore, if they acknowledged him as the Christ, they must have regarded him as the Son of God; a title which they had repeatedly heard him claim to himself. And what they themselves heard, they would be likely to impart to the mariners; whose exclamation may thus be understood in the highest sense. "Αληθέα, too, implies as much as, "Thou art really [the character which thou claimest and art said to be], the Son of God."
54. "Those of," or belonging to "Jerusalem." An idiom occurring in numerous passages of the Scripture. Classical writers referred to by the Commentators. — Those of Jerusalem were the most learned of the Pharisaical sect, and, as such, were entitled to deliver instruction wherever they went. They were probably sent by the chief of the Pharisees, and as probably came with insidious intentions.

55. "Pastor." Signifies a precept, or body of precepts, not written, but handed down by tradition. So Joseph. Ant. xiii. 10, 6, says, "It nymphē καθόλη τῶν πατριῶν τόν θεόν αὐτοῦ τοιούτων διά την ευεξίαν των μετήρως." These nymphē were afterwards digested into one body, and called the Talmud; divided into the Mishna (or Text) and the Gemara (or Commentary), as seen in the works of Bo. Jebb, Snr. Lit. p. 916, who has elegantly illustrated v. 3—6.) "When the Jews wished to evade the duty of supporting their parents, they made a pretended, or at least an eventual dedication of their property to the sacred treasury, or rather a dedication of all that could or might have been given by them to their parents, saying, Be it Corban. From that moment, though at liberty to expend such property on any selfish purpose, they were prohibited from bestowing it on their parents." To say, therefore, to a parent, Be it a gift, was an aggravated breach of the commandment, and was virtually "καλὸς μηδέν," saying, "We esteem our parents, &c." Euthym., not without reason, complains of the difficulty of the construction, in which suppose an apodosis to be wanting, suppressed per apopiosis; either ἐνδεχόμενα, or ἀποτελέσματα, or the like. Others suppose an elision of some word, as ἐφάνοντο. Kain, and others regard the καὶ as a mere expletive, (as often the Hebrew יִהְיֶה) and render "he need not honour." But this removal of a difficulty by silencing a word is too violent a procedure. And as to the other methods above-mentioned, there is certainly no apopiosis, nor any elision, properly so called; or, finally, is an apodosis wanting; for, as Bo. Jebb, sib. supra, observes, the context has within itself the full meaning, "Whosoever shall say, Corban, &c."
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7. αὐτῶν, καὶ ἥκιστο στὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ἐμῶν. 6

6 καὶ ὑποκρίθησα πρὸς τὸν Ἰσαίαν ὁ Ἰωάννης ὁ μάρτυς. 7

The Sept. there is a cat among the ἑδρασάκας and ἑστρατ., which, however, has nothing corresponding to it in the Heb., and doubtless arose from the mistake either of scribes or sciolists. In v. 9, both the Sept. and St. Matthew differ not a little from the Heb.; and the discrepancy is such as cannot be removed, unless by resorting to so considerable an alteration (without sufficient authority) of the Hebrew text, as sober criticism will not permit. For though there is no doubt, that for ἵνα the Sept. read ὑπνοῦ, and for ἀποκριθήσεσθαι read ἵν' ἐπέστησα; yet, although these are slight alterations, they ought not to be admitted, on authority far greater than that of any Version, or indeed all the Versions; because they break up the construction of the whole sentence, the ὁ ἰδίως ἐπέστησα, ὅπως ποιεῖταί, ἐπέστησαν ὁ ἐπίσκοπος δέ. 13.

In this very light, is highly probable from their exposition of ἐπικρύπτον, that they viewed ἐπικρύπτον with a consideration of the words sufficiently to be fulfilled, i.e. in a qualified and peculiar sense of the word, whereby any thing may be said to be fulfilled, which can be pertinently applied; on which see Note supra ii. 17 & 18. In such cases, the sacred writers did not intend it to be understood, that the passages they were citing from the O. T. were to be considered as real predictions; but only that there was a con-similarity of cases and incidents; so that the words of the Prophets in the Old Testament were as applicable to the transactions recorded by the Apostles, as they were suitable to denominate the events of the world's history. 18. έγγυεῖτο μιᾷ καὶ τῇ στοματί αὐτῶν καὶ. These words, omitted in a few MSS., and some Versions and Fathers, are double bracketed by Vater, and cancelled by Griesch. But the evidence in question will scarcely warrant suspicion. The words of the quotation in this and the next verse, exactly correspond to the Sept., except that in the Sept. there is a cat among the ἑδρασάκας and ἑστρατ., which, however, has nothing corresponding to it in the Heb., and doubtless arose from the mistake either of scribes or sciolists. In v. 9, both the Sept. and St. Matthew differ not a little from the Heb.; and the discrepancy is such as cannot be removed, unless by resorting to so considerable an alteration (without sufficient authority) of the Hebrew text, as sober criticism will not permit. For though there is no doubt, that for ἵνα the Sept. read ὑπνοῦ, and for ἀποκριθήσεσθαι read ἵν' ἐπέστησα; yet, although these are slight alterations, they ought not to be admitted, on authority far greater than that of any Version, or indeed all the Versions; because they break up the construction of the whole sentence, the ὁ ἰδίως ἐπέστησα, ὅπως ποιεῖταί, ἐπέστησαν ὁ ἐπίσκοπος δέ. 13.

11. οτι τί ἐνήμερον — ἐνίσθησον. Our Lord did not hereby intend to abrogate the distinction between clean and unclean things for food. His meaning was only this,—that nothing was naturally and per se impure (and therefore such as could defile the mind of man); but was only so ex instituto. Or his words may be understood comparati: q. d. forbidden meats do not pollute so much as impure thoughts and intentions. Bp. Middlet. observes, that the Art. τοῦ ἐνίσθησον is necessary, because, as in the case of regimen, the definiteness of a part supposes the definiteness of the whole.

13. φησίν. The word properly signifies "a planting," or plant; but metaphorically denotes the doctrines, or traditions in question, by an allusion to the mind as soil, and precepts as plants. Comp. John xv. 2. A comparison familiar both to the Hebrews and Greeks. See Matt. xiii. 29 & 38. John xv. 2. I Cor. iii. 6.
14. Comp. infra xxiii. 16. Luke vi. 30. — τοῦτος ἐν τῷ τῷ. A proverbial saying, common to both the Hebrews, Greeks, and Romans. τὸν δὲ τὸν τῷ. But, such as was dug for the reception of rain water.

15. παραβολή. "maxim, or weighty apophthegm." It is not that Peter did not understand the maxim; (which was by no means obscure, insomuch that our Lord says καὶ γεν. διδάσκαλοι τουτερα;) but that his prejudices darkened his understanding. Indeed, he could scarcely believe his ears that a distinction of meats avoided not; and therefore asks an explanation.

16. αὐτόν. Put adverbially for ἐτί, as not unfrequently in the Classical writers. Comp. infra xvi. 9. Mr. Rose on Parkh., p. 25. says the meaning is, Yet still after so many miracles, are ye without understanding! Yet still after so many miracles. It does not mean, Yea, still after so many miracles. It does not mean, Yea, not having witnessed them. The word of the Macedonian dialect. From its etymology (ἀπό and ἑγερα) it signifies a place apart, and hence a privy.

18. Comp. James iii. 6. Gen. vi. 5, and viii. 21. The meaning is, that evil principles, being seated in the heart, and therefore governing the conversation and conduct, especially defile a man. So a great poet well says, "Our outward act is prompted from within, And from the sinner's mind proceeds the sin."

21. οἷς τὰ πρόερχοντα. As Christ seems not to have actually entered the Gentile territories, we must here (with Grot.) interpret τοῖς. "Overs, toward, and so the Syriac, and the Hebrew כִּי lokal, like our ward in toward. Mark, indeed, has εἰς τὴν καθαρίαν Τήνων, but μεθύφορον is a word of dubious signification; and denoted a strip of land which was between two countries, but properly belonging to neither. So it is explained by the Gloss. Vet. inter fines.

22. ἐν τῆς Ἱεροσολύμων. Called by Mark Ἑλληνικός Συμφωνοντος, i.e. a Gentile dwelling on the confines of Phenicia. She was therefore a Gentile by birth, though probably not a proselyte, as some have supposed. Yet it does not follow, that she was an idolatress; for many Gentiles in those parts were believers in one true God, and felt much respect for Judaism, though they did not profess it. She might easily, therefore, have learned both the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be the bearer both of the doctrine of the Messiah, and the appellation, from the Jews. For
XVI. 1. ἐπηρωθείς. Here is the same idiom as that by which we say, to ask (i.e. request) any person to do a thing. On the thing itself see supra. 32.

2. τοιοῦτον Sub. τοιοῦτον. The Jews, and indeed the ancients in general, were attentive observers of all prognostics of weather, fair or foul; and many similar sayings are adduced from both the Rabbinical and Classical writers by the Commentators.

3. στραγγάζοντας ὑπὲρ καὶ στραγγάζοντας. The Commentators and Lexicographers say, that στραγγάζειν signifies properly to grieve, and thence to be gloomy. The very reverse, however, is the truth. The verb (which is rarely met with, except in the N. T. and Sept.) is derived from στραγγας, thick, and that from στραγγω, to stuff up. — τὰ μὴ πρόσεχον, &c.] "From this reproof it appears, that the refusal of the Jews to acknowledge the Messiahship of Christ, was owing neither to the want of evidence, nor to the want of capacity to judge of that evidence. The accomplishment of the ancient prophecies (Gen. xlix. 10. Is. xi. 1; xxv. 5. Deut. ix. 24.) and the miracles which he performed, were proof sufficient, and much more easily discernible than the signs of the seasons." (Mackn.) As to the opinions of the Jews concerning the Messiah, they are admirably summed up by Br. Blomfield (Trivial Knowledge, p. 106), as follows:— They considered him to be the Word of God. (See on Joh. i. 1—3.) They believed that all God's transactions with mankind were carried on through the medium of his Word, the Messiah; who they thought, delivered the Israelites from Egypt, and brought them into Canaan. They believed, that the Spirit of the Lord would be upon him, and manifest itself by the working of miracles. (See Matt. 1. 23.) They supposed, that the Messiah would appear, not in a real human body, but in the semblance of one. They expected that he would not be subject to death. Yet they thought that he would offer, in his own person, an expiatory sacrifice for their sins. (Joh. i. 49.) He was, they thought, to restore the Jews to freedom; (see Luke i. 66. xxiv. 21.) 2 Esdr. xii. 34.) to restore a pure and perfect form of worship; (Luke i. 73. Joh. iv. 25.) to give remission of sins; (Luke i. 76. Matt. i. 21.) to work miracles; (Jo. vii. 31.) to descend into Hades, and to bring back to earth the souls of the departed Israelites, united to their glorified bodies. This was to be the first resurrection. (See Ephes. iv. 8, 9. 1 Pet. iii. 18, 19.) After which the Devil was to be cast into hell for a thousand years. Then was to begin the Messiah's kingdom, which was to last a thousand years. At the end of that time, the Devil was to be released, and to excite great troubles; but he was to be conquered, and again to be imprisoned for ever. Thereupon the second and general resurrection was to take place, followed by the judgment. The world was then to be renewed; and new heavens, a new earth, and a new Jerusalem were to appear. Lastly, the Messiah, having fulfilled his office, was to deliver up the kingdom to God, at whose right hand he was to sit for evermore." See more in Dr. Pye Smith's Scripture Testimony to the Messiah, vol. i. p. 464 seqq.

4 & 5. Vide supra xii. 39.

6. διατέρα καὶ προσάκτισται.] An emphatical phrase, signifying mind and studiously attend to. It is not so much a Hebraism, as an idiom common to the simple and colloquial style in all languages. ἑκατον, i. e. their doctrines, as ἑκατον imports both two doctrines and ordinances. See Lightfoot. [Comp. Luke xii. 11.]

7. ἑκατοντες ἐτε:] Sub. ἐτε or the like. See Grot. and Glass.

9. Comp. supr. xiv. 17. and John vi. 9.

10. Comp. supr. xv. 34.

11. ἑδωρω.] So, for ἑδωρον, all the most eminent Editors from very many MSS., of various families, and some versions.
13. τίνα με λεγοντες &c.] Bp. Middleton has shown that the interpretation of Beza and others, which supposed a double interrogation ["whom do you say that John is? the Son of man?"], would involve an intolerable harshness, not to say solecism. Yet, as the common reading and construction is liable to no little objection, he thinks the conjecture of Adler probable; that the received reading was made up of two, viz. τίνα με λεγοντες, i.e. "the one who says," and τίνα με λεγεται εἰναι (which is the reading of Mark and Luke) and of τίνα λεγοντες ὁ ἄνδρων πάντων τῶν ἀνθρώπων, which is the supposed true reading of St. Matthew. The με is omitted in the Vatican MS. and several Versions and Fathers.

14. The meaning of this verse will depend upon that assigned to the preceding. If με be there removed, the sense here may be, that some thought John the Baptist to be the Son of man; others, Elijah, &c. meaning by με τῶν ἀνθρώπων, the person who should be Forerunner to, and usher in the Υἱός τοῦ Θεοῦ. 

16. οὐδεὶς καὶ αἷμα i.e. according to the sense of the expression in the N. T. and the Rabbinical writers, Man, as composed of flesh and blood, by a circumspection, which (as Fritz observes) always contains the idea of weakness and frailty. The sense is, Man [in his greatest wisdom], (alluding to the Scripture) is not only the image of God, but God [by whose Providence thou becamest my disciple]. We are not, however, by this to understand any particular communication, by revelation, to Peter; but only the effect of that connection, which resulted from the evidence afforded by the miracles, and the preceding doctrines taught by Christ. It is manifest that this phrase should not occur in the Septuagint.

18. 19. We are now advanced to a passage on which, as the Church of Rome mainly rests its doctrines of the supremacy and infallibility of the Pope, and the power of the Church, we are bound to discuss the sense with especial care. Let us, then, examine the words and clauses in order, as they offer themselves. First, from the very form of expression in Καίγω δὲ σοι λέγω it is plain, that what is here said by Christ is meant to correspond to what had been just said by Peter. As he had declared to Jesus: Τοῦτο εἰς τὸν δόξην, so Jesus says to him: Καίγω δὲ σοι λέγω, the sense of which is: "Moreover I also say to thee." In the next clause τινα καὶ τίνα Πέτρος, we are to bear in mind that Peter was not the original object of this sentence. It was given to him (as was customary with the Jewish Rabbis at the baptism of proselytes) at his conversion. And as those names were often given with allusion to some peculiar quality or disposition; so, in the case of Simon, it had reference to that zeal and firmness which he displayed; as well as to the first making this confession of faith in Christ, as in afterwards building up the Church and establishing the Religion of Christ. For examples of this kind of Paronomasia in giving names, see Gen. xvii. 5. xxii. 27, and compare Gen. xxvii. 56. Earp. Flurn. 463. Ezech. Prom. 472. Theob. 401. Agam. 470. So also Christ in like manner, summoned James and John Boonerges, sons of thunder. Moreover Peter, or rather Cephas, (for Πέτρος is only the name Grecized,) means, not stone, (as some affirm,) but Rock, as Cephas often does, and πέτρος not unfrequently in the primitive writers, as Herodot. 5. Soph. Ed. T. 334. Calim. Hymn. in Apoll. 22. So Juvenec Hist. Ev. iii. 275. must have understood it, who well expresses the sense thus: "Λέγει δὲ Πέτρῳ διδάσκει τινα τενων σοι." Moreover, τι may be rendered "thy name denotes." So Mark iii. 17. Βαπτιστής δὲ λέγεται, καὶ διδάσκει. But to proceed. Commentators, both ancient and modern, are not agreed as to what is meant by ἵνα τοιτή τῇ πέτρᾳ. Now that depends upon the reference, which some suppose to be the confession of faith just made by Peter, while others (and indeed almost every modern expositor of any note,) refer it to Peter himself; and with reason; for certainly, as is observed by Bp. Marsh (Comp. View. App. p. 21.), "it would be a desperate undertaking to prove that Christ meant any other person but Peter, in such a case, step by step, can indicate no other, consistently with the rules of correct exegesis; for, not to mention that the profession had not been Peter's only, but in making it, he spoke not for himself alone, but for all the Apostles (and in that quality returned answer to a question which had been addressed to them collectively;" Whom say ye that I am? &c.) the connection subsisting in the reason given for the
surname which had been bestowed on Simon, conveys it to that alone; as also does the paralèleism between Christ's reply to Peter and the answer which he had given. And when the Expositors above alluded to conjecture that, in pronouncing the words, Christ pointed to himself, (as the great foundation) they argue upon a wholly gratuitous and very improbable supposition. Moreover, the words following καὶ υἱὸν θεοῦ do imply that there had been some distinction in Peter's mind in that statement. In short, the sense is: "Thou art the chosen stone (i.e. thy name means Rock) and suitably to that there shall be thy work and office; for upon thee (i.e. upon thy preaching, as upon a rock) shall the foundation of the Church be laid." It may, indeed, seem strange, that so natural and well-founded an interpretation should have been passed over by any. But that may be attributed partly, to the causeless fears into which Protestants have been betrayed; lest, by admitting it, they should give a countenance to the Papal claim of supremacy; and partly, to an idea, that such a sense would be contrary to what is elsewhere said in Scripture,—namely, that Christ is the only foundation. See 1 Cor. iii. II. But as to the first, the fear is groundless; it being (as Bp. Middl. observes) "difficult to see what advantage could be gained; unless we could evade the meaning of τῶν αὐτῶν ἀπὸ τὰς ἁπάντες, which follows." And as to the latter fear, it is equally without foundation; since the two expressions are employed in two very different senses. In St. Peter's case, it was very applicable; for as he was the first Apostle called to the ministry so he was the first who preached the Gospel to the Jews, and also the first who preached it to the Gentiles. So that, to use the words of Bp. Pearson on the Creed, "the promise made here was punctually fulfilled, by Christ's using Peter's ministry in laying the foundation of the Christian Church among both Jews and Gentiles; and in his being the first preacher to them of the Gospel, quite as much as to the first proselytes to it: for St. Peter laid the first foundations of a church among the Jews, by the conversion of 3000 souls, Acts ii. 41, who, when they gladly had embraced St. Peter's doctrine, where all baptized; and then, ver. 47, we first find mention of a Christian Church. St. Peter also laid the first foundation of a Church among the Gentiles, by the conversion of Cornelius and his friends, Acts x." "If (says Bp. Taylor) St. Peter was chief of the Apostles, and head of the Church, he might fairly enough be the representative of the whole college of Apostles, and receive this promise in their right, as well as his own,—that promise, I say, which did not pertain to Peter principally and by origination, and to the rest by communication, society, and adhesion; but that promise which was made to Peter first; yet not for himself, but for all the college, and for all their successors; and then made a second time to them all, without representation, but in diffusion, and performed to all alike in presence, except St. Thomas." In fact, the Apostles generally are in other parts of the N. T. called the foundation on which the Church is built. The Rev. 21:13 says of the persons employed in erecting the Church by their preaching. And what they all, more or less did, Peter commenced the doing thereof, and might therefore be said to be the first foundation; though in matters of doctrine, the Christian Church rests on the testimony, not of one but of all. But to proceed to the clause καὶ πώλησεν ἡμών ὡς κατακύριον 19 οὖν, ἵνα οὕτως ἐιρήνη. And what does it mean? The clause seems to be the reference to the phrase, as it is the nearer antecedent, and because there thus arises a better sense. As to what is urged, that "the grammatical construction is against it," the persons who make this assertion show that they know as little of grammar as of criticism. And when they urge that the sense yielded by ἐκείνος, is wholly untenable on the ground of historical fact—this proceeds wholly upon a misconception of the force of ἐκείνος, on which see Bp. Pearson on the Creed, Acts ix., where he explains the different modes of using the word. In connection with this promise, the force of πῶλησεν ἡμᾶς is to be determined by certain plausible senses have been propounded: but, besides that they are far-fetched, the constant import of the phrase, both in the Greek Classical, the Old Testament, and the Rabbinical writers (where it constantly means the grave, or the entrance to it, the state of the dead), must determine it to mean simply death (i.e. the entrance into a new state of being). Thus the clause which we are considering contains a promise, either of perpetual stability to the Church Catholic, on which see Bp. Horsley, in D'Oly and Munt, and Vitringer de Synag. p. 56, or, (taking ἐκείνος, as the best Commentators direct, to denote the members of it individually,) that not even death shall prevail over the [faithful] members of it: but that they shall be raised to a happy resurrection. Let us now proceed to examine the true import of the clause, which contain the second privilege conferred on St. Peter; namely, ὁ πάτερ — ὁ πατὴρ. These words appear to be a continuation of the image by which the Church was compared to an edifice founded on a rock. And they seem intended to further explain what was meant by founding the Church upon Peter, as a foundation; and they figuratively denote, that Peter should be the person by whose instrumentality the kingdom of heaven (the Gospel dispensation) should be first opened to both Jews and Gentiles; which was verified by the event. See Acts ii. 41. x. 44. compared with xv. 7. and Joh. xx. 23. seq. It is clear, that this cannot be supposed to give Peter any supremacy over the rest of the Apostles (because the keys were, in the same sense, afterwards given to them also), much less to the whole Church of Christ in after ages. As to the expressio, the "keys," it may also refer to the power and authority for the said work; especially as a key was among the HEBRAIC synonyms of authority (see Is. xxii. 22.); and presenting with a key was a common form of investing with authority; insomuch that it was afterwards worn as a badge of office. The Records of the Synod of Whitby are explanatory of the former. Yet it should be noted, that the image taken from the keys is not continued here; but that they are a fuller development of the ideas
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of trust and power of which keys form a symbol; and that the power here meant is of a more extended kind. Not a little power, however, of interpretation here exists (see Recens. Synop.); though there is little doubt but that the view taken by Lightfoot, Selden, Hamb., Whitby, Kuin., and most recent Commentators, is the true one; who shew that ἐπιτεθης signifies to confide, not only in the Rabbinical writings, but in Dan. vi. 9. xi. 16., as also in the Chaldee Phraselaphrase on Numb. xi. 26.; and that κλέος Heb. יְבִירַא and יִרְאָה denotes to pronounce lawful, conceded, permitted, direct, constitute, &c. The sense will then, I think, be: Whatever thou shalt forbid to be done, or whatsoever thou shalt declare lawful, and constitute in the Church, shall be ratified, and hold good with God; including all the measures necessary for the establishment and government of the Church. (See Vitringa de Synag. p. 534. seq.) That the above powers were exercised by Peter, in conjunction with the other Apostles, is indisputable. We need only advert to the decisions of the Council held at Jerusalem; when nearly the whole of the Mosaic ritual law was loosened, given up, and abrogated, while part of it was bound and still held obligatory. (See also Acts x. 23. & xx. 23.) The words of our Lord at John xx. 23. confer a similar privilege as to persons as that of the keys here imports as to things, viz. doctrines and institutions.

It is here observable that this sense of the words ἐπιτεθης καὶ κλέος is directly contrary to that which prevails among the Classical writers, in whom κλέος (μόνος) is synonymous with κατάλειπον (νῦμον), to abrogate, &c.; but nowhere, I believe, in the sense concede, permit, except in Diod. Sic. i. 27. (cited by Selden.) δόση ἔδωκεν οὖσίς διόνυσα λείος. But even that is the "idiot Greek version of an Oriental inscription, and therefore is likely to follow the Eastern idiom. In fact, the phrase ἐπιτεθης νῦμον has never been produced from any Classical writer. I have, however, met with a passage which approaches to it in Soph. Antig. 40. οὐ τῶν ἐλέους τοῖς φρεσκούσιν προσθηθησαν ἐπιτεθης νῦμον. Where the Schol. explains τοῖς ἐπιτεθησιν by δειλωσα τοῖς νῦμοι. Whatever may be thought of the dignity thus conferred, it will certainly by no means justify the assertion of any peculiar prerogative to the Roman Pontiff; nor affect the question at issue between Popes and Romanists, and the dominant power of the Church. Whatever foundation Peter might be to the Church, it is clear that the very image excludes all notion of a succession of persons, similar circumstances.

The superiority of Peter has been permanent, could it afford a shadow of reason for deducing from it the supremacy of the first Bishop of Rome in the persons of his successors. At the same time, it must be observed that the authority of binding and loosing, first conceded to St. Peter and the other Apostles, was exercised by their immediate successors; and indeed has been continued, as far as altered circumstances would permit, by their successors, the Bishops of the Church to the present day.

The most eminent Critics are agreed, that 'Irenaeus' found in the common text, is to be cancelled, on the authority of 5 MSS. and several Versions and Fathers.

21. On the connexion of the remaining portion of the chapter, see Mack., Portius, and Townsend.

22. [παρθήματος] the members of the great Synedrion. See xxvi. 3. Acts iv. 8. xxv. 15. At Lu. xxii. 66. they are called παρθηματος.

23. [παρθήματος] This controverted expression may mean "taking him aside," but is best interpreted, "taking him by the hand;" an action naturally accompanying advice, remonstrance, or censure. Schleus. adds an example of this sense from Flutarch; to which I add another from Aristoph. Lysist. 1123. λαβοντα δ' ἐμας, λαβοντας βαλεσθαι. "Ενεπώρημα here only denotes affectionate chiding.

—οιλας ειτ. Sub. οηλας. Equivalent to our "God forbid," and common in the Sept., Philo, and Josephus. The words following, ὅτι ἀποτα τοι τῆς ἐκκλησίας are exegetical of ἀποτα τας and Grot. regards them as equivalent to the Classical μὴ γίνεσθαι; while Fritz., more properly, makes this distinction between them,—that the former is a formula malum omen avertens; the latter, precatio et volde sperantius rem alterum eventurum esse; i.e. Di meliora, domine; non credo hoc tibi accidere. There is an ellipsis of δ οὐδα εἰη, supplied in 1 Chron. ix. 19. Sept. δειδε μοι ὁ θεος, ῥαναυται τί ἐμα τοι.
be well affected to any one, to take his side."

Here it denotes caring for, being devoted to, as 1 Mac. x. 20.


25. τοῖς γὰρ φοιλεῖται—φοιλέσας αὐτόν] This seems to be a casuistic instance, &c., borrowed from the classical proverbial expression; but transferred by Jesus from temporal to spiritual application; there being an allusion to the two meanings of φοιλέω,—life and soul. If we think an earthly and temporary life cheaply bought, at whatever price, how much more a heavenly and eternal one."

At ζωήν τῆς ψυχῆς subj. εἰς, which is sometimes expressed in the classical writers, though they generally use the Dative. Τί δὲς; &c. Another proverbial expression, with which Wets. compares several others. I add a saying of Socrates, preserved by Libanius, in which he says, τηρῶμεν τῇ ἀνδρίας τῆς ψυχῆς ὁπως δέσαμεν ἐν τῷ πάμα, τρίτων τὰ χριστάτα. [Comp. John xii. 25.]

27. μὴ δέναι γὰρ &c.] The Commentators are not agreed as to the reference in this and the next verse. The antient and the earlier modern ones in general refer the former of them to the final advent of Christ at the day of judgment; the latter to the advent immediately preceding but to the destruction of Jerusalem, about 40 years afterwards. Most recent Expositors, however, since the time of Whitby, refer the former verse also to the second advent of Christ. And indeed they make out, as far as regards the connection with the preceding verses, a tolerably good case. Not so, as regards the words and phrase of the verse itself; which, though they be not wholly unsuitable to the first advent, yet are far more naturally to be understood (according to their use elsewhere) of the final advent. And as to the connection, the yip may be referred, not to the verses immediately preceding but to the injunction at v. 24.; v v. 22. & 23. being parenthetical. Nor is the course of argument injured; which may be preserved by supplying mentally a few words of connection between v. 27 & 28., q. d. "Of his power and determination to judge and punish the impudent, he will ere long give a specimen on the unbelieving and persecuting Jews; for "verily I say," &c. And as this second coming of ἐβασάλλω (i. e., as Fritz. rightly explains, in medio regni splendore) is elsewhere described in terms hearing a strong resemblance to those which designate Christ's final advent, there was the greater propriety in introducing them as a just ground to expect and prepare for it. And although

it has been urged that it would be harsh to understand the τοὺς of one person; and St John alone of the bystanders is known to have lived to see the destruction of Jerusalem, yet that argument is very inconclusive; for it is highly probable that others of the bystanders, as well as St. John, might live forty years. And certainly the air of the words suggests a distant event, not one close at hand; as would be the case, if we take this, with Mackn., and others, of the Transfiguration, or of Christ's assuming his mediatorial kingdom after his ascension. As to the first of those two interpretations, it has not a shadow of probability; since the words of this verse bear an affinity to those used in describing that awful transaction. As to the second, it is not permitted by the connection; since there is no allusion to Christ's coming to judgment. Perhaps, however, as the two events in question formed part of one transaction, the two interpretations may be united. And then the sense will be, that some then present should live to see Christ enter upon and finally establish his mediatorial reign; at the completion of which he will come in the glory of his Father to reward every man according to his works.

28. ἀποτάσεως] Many MSS. and some Fathers have ἀποτάσεως. Those of Matth., Grieseb., Knapp., Vater, and Scholz. Others have ἀποτάσεως τοῦ, which is adopted by Wets., and edited by Fritz., as being the more difficult reading. But it seems to have come from the margin, and to have been a conjecture of those who proposed to read τοὺς δὲ τοὺς ἀπότασες. As to the first mentioned reading, it may be the true one; but the evidence is not so strong as to demand any change in the text; and the common reading is defended by Mark ix. 1. and Luke ix. 27.

—ἐκάκαπτα θανάτου is a Hebraism (like ἐκακών θαν., Joh. viii. 51., ἐκακωθάς, Luke ii. 26.) by which verbs of sense are used in the metaphorical signification to experience, not unfrequent in the Classical writers; where it is joined not, indeed, with ἀποτάσεως, but with nouns denoting trouble.

XVII. I. We are now arrived at the narration of a most awful and most serious transaction—such as draws back for a moment the veil from the invisible world: on the circumstances, manner, and probable purposes, of which a brief notice must here suffice. For further particulars, the reader is referred to Bp. Hall’s Contemplations, Whitby, Mackn., Porteus, and Townsed; and, above all, to the masterly Dissertation of Witsius,
the Meletemata Leidensia, or the abstract of it in Townsend. The transaction itself may be considered as a figural representation of Christ's final advent in glory to judgment. To advert to some of the particular,—why three disciples and no more were admitted, seems to have been, because that number was the number of witnesses necessary to establish legal proof of any transaction. But three particulars, in particular taken, were selected as being the most attached and confidencial of the disciples. That the presence of Moses and Elias was a bodily, and not, as some say, a visionary appearance, there is no reason to doubt; especially as it involves no difficulty, but such as Omniscience will vanquish at the general Resurrection, though the nature of the change in question is incomprehensible to us, with our present faculties. As to supposing, with some sceptical foreign Theologians, the whole to have been a vision, that is still less defensible; for though the disciples had been asleep (or rather heavy for sleep,) the transaction, it seems, taking place in the night (see Luke ix. 32.), they are distinctly said to have been awake when they saw and heard Moses and Elias conversing with Jesus. With respect to the purposes of this transaction, it seems to have been intended, 1. to loosen the prejudices of the Apostles as to the performance of the Mosaic Law, by a figural and symbolical representation of the expiration of the Jewish, and the commencement of the Christian dispensation: 2. to reconcile their minds to the sufferings and death of Christ: 3. to strengthen their faith; according, in addition to the proof, as it were, by a sign from heaven, of the Divine mission of Jesus. For it is probable that as the Jews supposed the Messiah would, at his coming, be seen literally descending from the heavens, and arrayed in glory; so our Lord was pleased to give his Apostles this decisive proof of his Messiahship, by showing himself in his glory, such as that with which he would appear at the final Advent. The representation was, no doubt, also intended to comfort and support the Apostles under their present and future trials and tribulations, by a prospect of the glory which should be revealed in their Saviour, and, through him, in themselves.

This mountain is, from antient tradition, supposed to have been Tabor. Lightf., however, questions the truth of the tradition: but, as far as respects the distance of the mountain from Caesarea Philippi, on insufficent grounds; for it is only 40 miles from that place, a distance easily accomplished in six days. But neither, on the other hand, will the words of v. 22. and Mark ix. 30., as is alleged, prove what those who maintain that the mountain was Tabor, aver; namely, that a journey was taken through Galilee just before the Transfiguration. As to the former passage, see the note there; and as to the latter, it only proves that a journey to Caesarea, was taken after the Transfiguration; and therefore it is highly improbable that there should have been so long a journey taken just before it. And although the expressions used by St. Matthew and Mark do not specify any particular mountain, yet the context evidently points at some mountain in the neighborhood of Caesarea. And this probability is converted into certainty by the words of St. Luke, ἀνύψωσε τὸ δόξα [as it is found in all the MSS., confirmed by the Pesch. Syr. Version], where the Article limits the sense to some mountain, which might be called the mountain in respect Caesarea; and that cannot well be any other than some part of the ridge of Hermon; most probably that part of it which runs out into the plain of the Jordan, within six miles of Caesarea, called the Mons Panæum. The tradition above mentioned seems to have arisen from a confounding of the two Mountains Hermon; one very near Tabor, the other near Caesarea. It should seem that after it had been preserved by antient tradition, that Mount Hermon was the scene of the Transfiguration, those who lived in later ages supposed the Hermon to be that near Tabor, as was natural; since the two were often associated. So Ps. cxxxix. 12. "Tabor and Hermon shall rejoice in Him;" and others afterwards fixed on Tabor itself, on account of its very close contiguity, and its being most καθ' ἑαυτά, in their mistaken view of the expressions, referring it to the mountain; for Mr. Monthor, in his note, remarks that it seems "apart;" and all travellers describe it as being of a conical form, detached from the neighbouring mountain, and terminating in a point.

2. ἐμφανωθήναι "was transfigured." The word (which sometimes imports a change of substance) here denotes only a change in external appearance (as in ἦλθον τῇ θυρίᾳ Ἰησοῦς), agreeably to the sense of its primitive ῥοφθ as in the Old and New Testament. Thus, in the plainer words of Luke ix. 29. ἐκεῖ ὥσπερ ἡ ἐπαρχίαν ὑπερείπω αὐτῶν ἔδωκεν. 4. σκότος] Namely booths composed of branches of trees, such as were hastily raised for temporary purposes by travellers, and such as were reared at the feast of tabernacles. (Campb.)

5. φωτισθήναι] Griesb. and Fritz, edit ἤφωτισθα on account of its being the more difficult reading. But that Critical Canon has its exceptions, and one is, when the reading involves a violation of the norma loquendi. Now nep. φωτισθείς, as Kittel and Fritzsche, explain mark placem. It is a mark placed on the membrane continent, (Comp. Mark i. 7.) nec facile dici potest," whereas φωτισθήναι is supported by vi. 22. See xi. 31 & 36. Another is, when the external evidence for reading is exceedingly slight; which is the case here; for it is found only in five or six inferior MSS. The cloud here mentioned,
called at 2 Pet. i. 17, the “excellent glory,” is supposed to have been the Shechinah, in which the Divine Majesty often appeared to the Jews. — ἐπειδήα.] Not, overshadowed, but surrounded. An Hellenistic use found in the Sept. The αὐτός may be understood of all present. — φωνῇ, &c.] This is one of the three instances in the Gospels, of God’s personally intervening and bearing testimony in favour of his Son. ἀπὸ τοῦ is taken emphatically, “him alone,” and no longer Moses and the Prophets. Comp. supra iii. 17. 2 Pet. i. 17. Mark i. 11. John i. 31. Is. xlii. 1. — ἔστειλαν ἐπὶ προσώπον.] A posture generally and naturally assumed by those to whom visions were manifested, and was adopted not merely on a principle of fear, (it being the general persuasion that the sight of a supernatural being must destroy life,) but of reverence. [Comp. Dan. viii. 18, ix. 21. x. 10 & 13.] — ἀπὸ τοῦ ὅρους] i. e. that mentioned, supra xvi. 20. For ἀπὸ τοῦ Math., Griesb., Fritz., and Scholz edit & c, from very many MSS., early Editions, and Fathers. But there is no sufficient reason for alteration; especially as κατὰβ. ἀπὸ τοῦ ὅρους is often used in the N. T.; κατὰβ. κ. τ. ὅρους never. — ὅτι ὅσα] “what they had seen,” ἡ ἡμέραι, as Mark phrases it. This term quite excludes the notion that it was a mere vision. — ἐν ἄσθρα.] This is thought to be a Hebraism; but it is rather a popular idiom, similar to one in our own language. ἀσθένεια is adapted to denote treatment of every kind, whether good or bad. ἀσθένεια ὅπως is a popular idiom, which usually implies violence. See Luke xxiii. 25. and Mark ix. 13. — ἐν ἄσθρα.] So all the Editors from Wets. downwards read, ὥστε ἄσθρα, on the strongest evidence both of MSS. and Fathers, and the usage of Scripture, as Mark i. 40. x. 17. — γογγυστεῖν.] The force of the term is well illustrated in Horne’s Introductory. iii. 325. — σίτισθαι] literally, “he is moonstruck.” From the symptoms mentioned here and at Mark ix. 18, this disorder is supposed to have been epilepsy; under whose paroxysms those afflicted with it are deprived of all sense, bodily and mental, and nearly all articulation. And as we find, in the ancient medical writers, eplptic patients said to be moonstruck, agreeably to the common notion, of the influence of the moon in producing the disorder, it is very possible that the disorder in question was epilepsy. Be that, how-
ever, as it may, the symptoms are all reconcile-
able with damonical influence.

17. ο λατα στον word] refers to the person in whose company Jesus was found. The word here means "sick," and is used synonymously with "ill," "sickly," or "illness." The context suggests that the person referred to is suffering from some form of illness or infirmity. The word "illness" is used metaphorically to convey a sense of spiritual or psychological distress.

18. καὶ θεραποντος, καὶ διαστραμμενη] this phrase indicates a condition of illness or infirmity. The term "therapist" refers to a person who gives treatment or cure. The phrase "diastreme" refers to a state of being divided or separated, possibly indicating a sense of separation from others or a sense of being isolated.

19. καὶ ου δευνησαν αυτων θεραπεουσα] this phrase means that the sick persons were not treated or cured. The term "therapeut" refers to a person who gives treatment or cure, and the phrase "deusen" refers to a state of being cured or healed.

20. καὶ στηριγμα] this phrase means that the sick persons were not treated or cured. The term "stigma" refers to a mark or sign, possibly indicating a sense of being marked or branded with some form of illness or infirmity.

21. τοιτο] this phrase refers to the previous statement that the sick persons were not treated or cured. The term "toito" refers to a state of being present, possibly indicating a sense of being present but not being treated.

22. καὶ τοις τοις τοις] this phrase refers to the sick persons who were not treated or cured. The term "tois" refers to a group or collection of persons, possibly indicating a sense of being a group of sick persons.

23. ουκ εις τοις] this phrase means that the sick persons were not treated or cured. The term "oi" refers to a person or persons, possibly indicating a sense of being a person or persons who were not treated.

24. ουκ εις τοις] this phrase refers to the sick persons who were not treated or cured. The term "oi" refers to a person or persons, possibly indicating a sense of being a person or persons who were not treated.

25. δαμον. Similar expressions might be addeduced both from the Greek, Latin, and modern languages.
may be thus expressed: "When Peter had entered into the house, [whither Jesus had already gone, while the tax-gatherers were applying to Peter for the contribution,] and was just about to ask him whether he would not pay the contribution, Jesus was beforehand with his question, by asking him one, namely, Ti so, &c. Tías, i.e. those of their own family, as opposed to ελληνες, those not of their own family.

26. ὅπερ γε ἐνθετοῦ τοὺς ἀνθρώπους. Though there has been some question raised as to what is meant by these words, yet, after all, the simplest and truest interpretation is that of Chrysost. and Euthym. (approved by Fritz.), namely, "that this tribute, paid to God for his temple, I ought not to pay, inasmuch as I am his Son." There is an argument for fortitude. "If such be the case with an earthly king's son, how much more," &c.

27. ἐν δὲ σκανδαλίσας αὐτὸν] i.e. that we may not make them suppose, that we undervalue the temple; which might cause them to stumble at, and reject my pretensions.

καὶ ἐν ἀρχαίᾳ λεγοντες, "that which rises to, or meets the hook." As to the piece of money here mentioned, we need not, with Schmidt, suppose it created on purpose; but that it had fallen into the sea, and been swallowed by the fish. Many instances are on record of jewels, coins, &c. being found in the bellies of fishes.

XVIII. 1. In ἐκείνη τῇ ὥρᾳ] "at that time! (ἀπὸ for καὶ ὡς, as xi. 25.) and probably on the same day with the events just recorded, namely the transfiguration, and the payment of the didrachma by our Lord for himself and Peter. On the discrepancy respecting the mode in which this transaction took place, see Michaelis, as cited by Mr. Townsend, Vol. i. p. 307. Τις ἄρα μὲν ἡκέειν &c. This inquiry, no doubt, arose from a dispute, which had arisen of late from the preference just shown by Jesus to Peter, John, and James; and which had excited some envy in the rest of the disciples, and perhaps some pride in the bosoms of those preferred.

—μεῖζον] for μεγας, say the Commentators. But the disciples seem to have desired to know, not who should be the greatest, but who should be great, and fill the more considerable posts in the Court of the Messiah. The notion (common to all the Jews) that the Messiah would erect a temporal kingdom, they yet clung to; and never laid aside till fully enlightened at the descent of the Holy Spirit.

2. ἐπητερον αὐτῷ — αὐτῶ.] Thus employing a method of instruction always prevalent in the East; namely, that by emblems and symbolic actions. See Joh. xii. 4. & 14. xx. 22. xxi. 19.

3. ὅταν παῖδι] Namely, in respect to unambitiousness, humility, docility, and absence of a worldly-minded spirit, dispositions the very reverse to those which they were then indulging. Comp. infra xix. 14. I Cor. xiv. 26. Our Lord proceeds to show that he who evinces the dispositions thus enjoined shall be distinguished in the spiritual kingdom, in which he comes to establish.

4. ταπείνωσον] Lachm. and Scholz edit, from many ancient MSS., ταπεινώσον. But there is not sufficient evidence to justify any change. If the propriety of the Greek be objected to, we might answer, with Matthai, in N. T. non Græcis sed Codices valent. However, the propriety has been learnedly supported by Fritz.

5. καὶ ἐὰν δέξηται &c.] The preceding verse is evidently directed to the Apostles; while this and the following seem not suitable to them; but were probably addressed to some bystanders, for to the people at large it would be very suitable. 6. μεῖζον] i.e. disciples generally without reference to age or quality. The words τῶν παιδευ-κτῶν are exegetical of the preceding.

—μεῖζον ἄνθρωπον] Some supply μαλλον, i.e. rather than he should commit such a crime. But that is not necessary, it being implied.

—μεῖζον δὲν ἄνθρωπον] Some Commentators understand by this the upper of the two mill-stones, called in Heb. ἐπάνω, as riding on the other: others, a millstone turned by an ass, and consequently larger than that turned by the hand. But that as it may, the expression συμφέρει — καταπατήσῃ seems to be proverbial. The punishment in question, though not in use among the Jews themselves, was so
among the surrounding nations: where it was inflicted on criminals of the worst sort.

—πελόγια τής διαθήκης. A somewhat rare phrase, which preserves the primitive sense of σκόπεω, namely a depth. For ἵνα before τῶν τοιῶν, very many MSS. have δι, which is edited by Wets., Matth., Griesb., Vater, Fritz., and Scholz: perhaps upon just grounds. With this and ver. 7. comp. Luke xvii. 1 & 2.

7. σκοπεύω] Namely, those just adverted to, arising from the calamities and persecutions that awaited the professors of Christianity; and which are supposed to have been present to the mind of our Lord and his Apostles.

—ἀνάγεις γὰρ κ.κ.] The necessity here mentioned is conditional; and we may paraphrase this, and the parallel passage of Luke, as follows: "it cannot but happen that offences, (σκοπεύω) circumstances which obstruct the reception, or occasion the abandonment of the faith, should occur; whether occasioned by persecution, denial of the common offices of humanity, contempt, &c. The argument is, that though, from the corruption of human nature, and the abuse of men's free agency, offences must needs arise, yet so terrible are the consequences of those offences, that it is better to endure the greatest deprivations, or corporal pain, than occasion them. On this subject see Bp. Taylor's Works, Vol. iii. 221 sqq.

8. Compare ch. v. 30, sq. and Notes. With respect to the connection, Kuin. denies that there is any. But it should seem that, together with cautions against the σκοπεύω which draw others into sin, our Lord mixes one (intended for his disciples) against throwing any σκόπεω in our own way, either by giving way to worldly-mindedness, or to sensuality, and inordinate affection. In short, the best commentary on these verses are those of 1 John ii. 15 & 16., probably written with a view to this admonition of Christ: ηδί αυταίς τὸν κόσμον, ἢ ἠπεταίρητος τάς τοιαύτας, καὶ ἐνδεχόμενο τῆς ἀνθρωπίνης, &c.

10. διὸδε ἡ καταφθοράστη &c.] Reverting back to the subject before treated at 6 & 7, our Lord from persecution in general proceeds to warn his hearers against pride and contempt towards the persons in question. And this admonition is urged from two reasons. 1. The care with which God, by his angels, watches over his meanest servants; 2. the love of Christ shown equally unto them, by his laying down his life for their sakes, as well as their more honoured brethren. It is plain that this admonition is meant for such as were become disciples. As to the first reason, it is an argumentum ad hominem, advertling to the general belief of the Jews (retained among the early Christians, and professed by several of the Fathers), that every person, or at least the good, had an attendant angel. These are said at Heb. i. 14, to be "ministering spirits to those who shall be heirs of salvation." This angelic attendant they regarded as the representative of the person; and even as bearing a personal resemblance to him: nay, standing in the same favour with God as the person himself.

—ἐθέτατο τὸ πρῶτον &c.] "they enjoy the favour of," &c., in accordance with the Oriental custom, by which none were allowed to see the monarch but those who were in especial favour with him. [Comp. 1 Kings x. 3.]

11. ἰδίᾳ γὰρ ἀπολογίας] The connection here is fixed by the context; it seems to be with the former part of the preceding verse, q. d. "Despise not any fellow Christians, however humble; for the Son of Man came to save ruined men, without exception or distinction." The verse is rejected by Kuin., and cancelled by Griesb. and Lachm.; but rashly: for external evidence is quite in its favour; it being only omitted in 5 MSS. and 3 inferior Versions: and internal decidedly so; for it is far easier to account for its omission than its insertion from Luke xix. 10. It is omitted in so few MSS., that we might almost suppose the omission to have been from the negligence of the scribes. But I rather suspect that the slashing Alexandrian Critics (who throughout the whole of the N. T. took such unwarrantable liberties with the text) here threw out the verse for no better reason, than that they could not trace its connection. But the very difficulty of tracing the meaning in the text is the best of all reasons why we should not suppose the verse to be an insertion; for the kind of persons who used to insert clauses from one Gospel into another would never have thought of making the insertion here.

12. The connection seems to be this: "You may figure to yourselves the grief and anguish which the Almighty feels at one of his faithful being se-
danced away, by the joy which he feels at the recollection of one that had gone astray; which is like that of the shepherd," who, &c. "Ti tvn ékei (in which words the ékei is emphatic) is a formula, showing that the thing is illustrated by what takes place with themselves, and in the ordinary occurrences of life. At το πλανώμενον here, as at το ἁπλόν &c., the verse preceding, sub. σφηνας. 13. Kuin, thinks there is here no connection with the preceding verses, and that what is now introduced was pronounced at another time. A recent English Commentator imagines that from the offending, our Lord proceeds to the offending party. But it is directly the reverse; and the purpose is not, as he says, how to reclaim a sinner, "but to bring to a better mind one who has willfully injured us?" a sense of ἀπαγγέλει, frequent in the best writers. Comp. Luke xvii. 3 & 4. There is an allusion to the custom of the Mosaic law, on which the canons of the primitive Church were founded. "Exclamations may be understood, either with Euthym., of gaining him over, and recovering him to brotherhood; or, with Grot. and most expositors, of recovering him to a right state of mind, and to the path of duty and the road to salvation. 17. εἰς τῇ ἐκκλησίᾳ] This must mean, "to the particular congregation to which you both respectively belong;" namely, in order that he may be publicly admonished to lay aside his inimical and injurious spirit. 17. ἐκ τοῦ τινα - τελωνία[. i. e. "account him as a person whose intercourse is to be avoided, as that of heathens and publicans." See also Rom. xvi. 17. ἐκλεπτείς ἐπὶ τῶν. See also 2 Thess. iii. 14. 18. ἐκ τῶν ἄγαντος &c.] On the sense of these words see Note supra xvi. 19. It must not, however, be here taken in the same extent as there; but (as the best Commentators are agreed) be limited by the connection with the preceding context, and the circumstances of the ease in question. We may thus paraphrase: "Whatever ye shall determine and appoint respecting such an offender, whether as to his removal from the Christian society, if obdurate and incorrigible, or his readmission into it on repentance, I will ratify; and whatever guidance ye ask from heaven in forming those determinations, shall be granted you; so that there be two or three who unite in the determination, or in the prayer." Hence it is obvious that, in their primary and strict sense, the words and the promise have reference to the Apostles alone; however they may, in a qualified sense, apply to Christian teachers of every age. 19. περὶ τῶν παρακαταστάσεων τοῦ δικαιοσῦνος ἡ θρησκεία] a Hebraism. Comp. 1 John iii. 22. v. 14. 20. εἰς τὸ ἐπὶ πρῶτον ἅμα] said to be for ἐν τῷ ἀνθρώπῳ μοι. But the sense is, "on my behalf, in the service of me and my religion." [ἐν τῷ ἑαυτῷ] i. e. very few. A certain for an uncertain, but very small, number. So the Rabbinical writers say that wherever two are sitting conversing on the law, there the Shechinah is among them. "Ἐν μέσῳ ἄνθρωπος, viz. spiritually by my assistance to speed their petitions. 21. ποιεῖν ἀμαρτίας] This comes under Wiener's rule, (Gr. Gr. Nov. Test. § 33. 5.) "Two finite verbs are sometimes so connected, that the first one is to be taken as a participle. Matt. xviii. 21. xvii. 20." which is accounted a Hebraism; but is, in fact, common to all languages, in the early periods, and in the popular style. — ἐπάνω.] The number seven was called the complete or full number, and therefore was commonly used to denote multitude or frequency. 22. [ἀποδοκιμασθείς ἑπτά] A high certain, for an uncertain and unlimited number. The meaning is, "as often as he offend, and truly repent."
MATTHEW CHAP. XVIII. 23.—35. XIX. 1.

23. διὰ τῶν  ἤδεισαν ὁμοόρατον ἀνθρώπου διαφορετικόν

24. μηδὲν ἄλλον ἀνθρώπον ἐθέλησαν ἐκεῖνον ἀδίκον.

28. ἐκαίνει τῷ γινόμενῳ ἕτερῷ ὁμοόρατον

1. XIX. 1. Καὶ ἠγέρθη ὁ Ἰησοῦς τοὺς λόγους τούτους.
IX. 1. εἰς τὰ δρᾶμα — Ἰορδανῶν.] There is here a difficulty; for, according to the sense at first offering itself, it would be tantamount to making the country beyond the Jordan a part of Judea; which, however, it was not. As to Joseph. Hist. xii. 5 (where passage has been added in proof), it proves rather the contrary; for there a comma ought to be placed after Ἰορδανῶν. Otherwise the Article τῆς would have been repeated before πέραν. Some attempt to remove this difficulty, by supposing the πέραν to mean, "on this side," or "on the other side of: both interpretations alike contra lingua, and at variance with Mark x. 1. The best mode of removing the difficulty is to take πέραν τοῦ Ἰς, for ἐκ τοῦ πέραν, thus: καὶ ἴδεν πέραν τοῦ Ἰς εἰς τὰ δρᾶμα τῆς Ἰ. Fritz., indeed, denies this to be Greek. And he proposes to connect πέραν τοῦ Ἰς with πρὸς τέμνοντας κ. τ. ὁ. (taking the words as put, per attentationem, for "movens a Gallilæa, transit fluvium.") Thus regarding the words καὶ ἴδεν εἰς τὰ δρᾶμα τῆς Ἰ. as parenthetical. But the violence thus done to the construction is more objectionable than the liberty supposed to be taken with the usus loquentis, as the words stand: for to say it is not Greek, is surely too hypercritical, and is making no distinction between Attic and Hellenistic Greek. The former mode is therefore preferable; which, indeed, is required by the passage of Mark x. 1. κάκαιον ἀνάστασιν, ἵνα εἰς τὰ δρᾶμα τῆς Ἰορδανῆς διὰ τοῦ πέραν τοῦ Ἰορδανοῦ, i. e. having passed through the country beyond the Jordan, he says: but if here interpreted: where, in like manner, exception might be taken to the Greek, though the sense is clear. Jesus, it seems, purposefully chose the longer course through the country beyond Jordan, to the shorter through Samaria.

3. In ἰδειν πρὸς τής, κ. ἃ. there is a blending of the oratio directa und indirecta; on which see Winers Gr. Gr. p. 192. and other examples in Luke xiii. 23. Acts i. 36. xxi. 37. Genesis xvii. 17. — καὶ ἔστη, κ. ἃ.] The insidious motive of this question is apparent by a comparison of this with the parallel passage in Luke xvi. 18. where the judgment of Christ respecting the unlawfulness of divorce is given in illustration of his assurance that the law should endure for ever. The interrogators hoped, by inducing Jesus to again deliver his judgment on this point, to embroil him with the school of Hillel, which taught that divorce was allowable even on trivial grounds. But Christ's wisdom frustrated their cunning, and thwarted their aims by an appeal to their great Lawgiver.

— κατὰ] "propter." This is no Hebraism, since examples of this signification are found not only in the Sept., but in the best Greek writers from Homer to Pausanias.

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"the man and his wife." Had it ever been in the Hebrew text, how could we account for its omission?

6. δεῦ. There seems to be a tacit reference to γένος before implied.

—συνάδελφοι. The sense is "arctissimo con-societ." by a metaphor taken from the yoking of oxen, and common to the Greek and Latin, nay, perhaps all languages.

7. οὐτως. of course, Moses does not command them to divorce their wives; but, when they do divorce them, to give them a writing of divorce. An objection is here proposed: "If the bond of matrimony be perpetual, why did Moses permit divorce, and why did he permit her that was divorced to be married again?" Answ. "But every that is permitted by the laws of the land is not just and equitable." On this and the two following verses see Notes on Matt. v. 31. seq.

8. Μωυσεως i.e. not God; so that it is, as Jerome says, a consilium hominis, not imperium Dei. "Moses (observes Grotius) is named as the promulgator, not of a common, primaval, and perpetual law, but of one only Jewish, given in reference to the times." The sum of Christ's words, Theophylact observes, is this: "Moses wisely restrained by civil regulations your licentiousness, and permitted divorce only under certain conditions, and that because of your brutality, lest you should perpetrate something worse, namely, make away with them by sword or poison." See Whitby on this and the preceding verse.

—προς τὸν σκληροσκύλαν pertainest vice ratarum habita, with reference to your unyielding, unforgiving spirit.

—ἐπὶ τῆς. The ἐπὶ is not found in very many ancient MSS, and several early Versions, and is cancelled by Griesb., Vater, Matth., and Fritz.; but retained by Scholz; whose caution I have imitated, although the genuineness of the word may be strongly suspected.

10. οἱ ἀνδρὶς — γυναικὲς "the case or condition of men with their wives." Both words have the Article, as being Correlatives. (Middlet.) This use of αἵρεσις is forensic, and akin to that of the Latin causa.

11. λαβάται properly signifies capax esse; but it is sometimes used metaphorically of capability, whether of mind, or (as here) of action. Thus the sense is, "all are not capable of practising this maxim," or, as the best Commentators render, "this thing." [Comp. 1 Cor. vii. 2 & 7. ix. 17.]

—οἱ ἐνδικτα. firm. to God, as in 1 Cor. vii. 7. Yet not without the co-operation of man, as appears from the words following.

12. εἰς ὁδον. A strongly figurative expression, (akin to that of ἀκόουσι τὸν ἐπισκόπον, v. 29 & 30. xviii. 6. & 9.) found also in the Rabbinical writers, and meant of the suppression of the desire — said with reference to those who, from a desire to further the interests of religion, live in celibacy. The Commentators compare a similar expression from Julian, to which may be added Max. Tyr. Diss. 34. Ἀδελφοί τῶν ἁγίων Ἑκατοντευχῶν καὶ ἐκκλησία τὸ δῆμον.

—χωρίων. "qui capere, e. viribus sustinere possit, sustinatur." Here the Imperative has rather the force of permission than instruction; or, at any rate, the admonition must, like that of 1 Cor. vii. 26. have reference chiefly to the circumstances under which it was delivered.

13. ἐν ταῖς ἀνάμν. Imposition of hands was a rite which from the earliest ages, see Gen. xlviii. 14, had been in use among the Jews on importing God's blessing upon any person, and was especially employed by the Prophets, (Numb. xxvii. 13. 2 Kings v. 11.) but sometimes by elders, or men noted for piety. These children, therefore, were brought to Christ for his blessing; and it, should seem, to be admitted into his Church. That they were not brought to be healed of any disorder, but to obtain spiritual blessings, is plain; and that they were not only considered capable of receiving them by the people, but also by our Lord himself, is equally clear. By ἀνθρώποι is meant τοῖς συνήφουσιν.
MATTHEW CHAP. XIX. 14—17.

14. τὸν γεύστων] namely, such as have these dispositions—i. e. humility, docility, and simplicity. For Christ meant what he said for his disciples—namely, to inculcate the same lesson as he had done a little before (supra xviii. 3.) when in answer to an inquiry of the disciples, which of them should be greatest in the kingdom of heaven, he placed a young child in the midst. See also the note on Luke xviii. 15.

15. εἴρθη] i. e. from that part of Peræa, or Judæa, where he had been stopping on his road to Jerusalem. See Mark x. 17, and supra v. 1.

16. τὰς] for τις. This was, as we find from v. 22, a young man; and, as we learn from Luke xviii. 18., a ruler; by which is probably meant a ruler of the Synagogue. His conduct seems to have been dictated by a real desire to be put into the lists as a votary of salvation, for a sincere intention of following Christ's injunctions; which, however, proved too hard for a disposition in which avarice prevailed over piety.

τας εἰρθην] This question is thought to have reference to the Pharisaical division of the precepts of the law into the weighty, and the light. The young man, it seems, was puzzled by the nice distinctions which were made in classing those precepts; and wished to have some clear information as to what was pre-eminently promotive of salvation.

17. τι με λέγεις αὐθαίρητος; ἐδέχεται, &c.] In this and the preceding verse there are some remarkable var. lect. In δ MSS., some later Versions, and some Fathers, the αὐθαίρητος at v. 16. and the δ θεός at v. 17. are not found; and for τι με λέγεις αὐθαίρητος, we have τι με ἐρωτεῖσθαι πολυ τοῦ αὐθαίρητος; these readings were preferred by Erasm., Grot., Mill, and Beugel, and were recommended to us by Griesb. and Lachman; but utterly without reason. The external evidence for them is very slender; and the internal, I apprehend, by no means strong. Besides, the answer of our Lord would thus be deprived of all its simplicity, and nearly all its propriety. It would in fact, be no answer to the inquiry; for the young man did not (as appears from the words following, τι ἐν διάλογι αὐθαίρητος;) inquire what was naturally, or essentially good, but what good should be done by him. And if the words be, as Griesb. directs, referred to what follows, there is, as Fritz, proves, quite as great an inconsistency. Thus that the readings in question are false, is plain. How they originated, is not so obvious. Matthai thinks that they arose from the conjecture of Origen. But that, as Fritz, has shown, involves a great improbability. At all events, it is more important to inquire what induced the persons (whoever they were) to make themselves the question in question. Matthai and Nolan (Gr. Vulg. p. 474,) ascribe it to a groundless fear lest the words should be brought forward against the divinity of Christ. Such charges, however, are not rashly to be made, nor lightly to be credited. If the alterations were all introduced deliberately, it is more probable than not that the persons who suggested, they arose from those who thought that the answer would be more suitably made to the question itself ("what good thing shall I do"), than to the title "good master." Yet how could any persons who had sufficient influence to materially alter the text, fail to see that the answer to the question itself is given in the words following? There seems far more reason to suppose, with Fritz, that no original intention existed to alter the passage, from any scruples doctrinal or otherwise; but that the alterations arose at first from accident; namely, in the omission of ἀρχη (propter homoceleuton.) Whereupon the words of the next verse, τι με λέγεις αὐθαίρητος, must be plainly unsuitable, he would, says, be altered to τι με ἐρωτάσθαι πολυ τοῦ ἀρχη; I am, however, inclined to think that the alteration was not made all at once; but that, at first, a suitable sense was endeavoured to be elicited, by taking ἀρχη for ὕποτροπος; (as in the Sept. and elsewhere in the N. T. See Schol. Lex. in v. 5,) and then by the slight alteration ἀρχηται, and supposing an ellipse of τοῦ. Comp. Mark i. 30. with Luke iv. 33. And, indeed, ἀρχηται without the Article is cited by Origen himself, at p. 664, C. Thus would be generated a gloss, or marginal Scholiwm, τι με ἐρωτάσθαι πολυ τοῦ ἀρχη; which, it seems, was admitted into the text in six MSS., and possibly those which were used by the framers of the ancient Versions above mentioned. I say possibly, since it is extremely doubtful that the reading was in their MS., for their chief aim is to give the sense; and, therefore, in passages of great difficulty or obscurity, the ancient Versions afford no certain evidence as to the readings of their MSS. Thus the genuineness of the common reading is, I trust, immovably established. The propriety of the answer, according to that reading, quite manifestly so. The young man accosts our Lord by a title usually employed by the Jews to their most eminent Rabbis, and of which they were very proud. Hence, before he replies to his inquiry, he takes occasion to indirectly censure the adulation of the persons addressing, and the arrogance of those addressed. At the same time he proceeds upon the notion entertained of him by the young man; who evidently only regarded him in the light of an eminent teacher. Moreover, when our Lord adds, ἐδέχεται αὐθαίρητος, τι με ἐρωτάσθαι, we are to understand with Bps. Pearson and Bull, the sense to be, that the young man was not originally, cautiously, but independently good, but God. Thus the Father, being the fountain of the whole Delta, must, in some sense, be the fountain of the goodness of the Son. Accordingly, the Ante-Nicene Fathers were generally agreed, that ἀρχηται essentially and strictly applied only to God the Father; and to Christ, who is regarded as derived to him as being very God of very God. This use of ἀρχηται will establish and illustrate the ratio significationis of the expressive words employed, with slight variations, by all the Northern nations, to denote the Supreme Being, God. Finally, something very similar to the present, both in thought and expression, occurs in a passage of Pseudo-Phocylides, Frag. xiii. 47.
18. ἀγαθόν; οὖν, ἀγαθὸν, τι μὴ ὑπὲρ τοῦ Θεοῦ. Ἡ ἐδ. Θείου ἔστιν ἀδιάλειπτον.

20. τὴν ζωὴν, τίφθον τις ὑπολέιει. Λέγει αὐτῷ ὁ Ποιας; ὁ ἐδ. Ἰρωνος ἐπίτευξεν ὁ Θεός. Τούτου φονεύσεις; οὐ μοιχεύεσθε; οὐ κλέψεις; οὐ πενθομαιτυρήσετε τίμα τών πατέρων [σοι] καὶ τήν μητέραν καὶ ἀγαπήσετε τῶν πλῆθων σου ὅς σεαυτὸν. ἰδέα αὐτῷ ὁ παντοκράτορ. Πάντα τειχάτα ἐκφυλιζόμεθα ἐκ νεότης 20. τοῖς μοιν. τι ἔκ ισότερον; Ἐχει αὐτῷ ὁ Ἰρωνος; Ἐδ. Θείου τέλειος 21. εἶναι, ὑπαχνείς, πάλιν οὗ τὰ ὑπάρχοντα καὶ δῶς πτωχεῖς· καὶ ἔστις

22. ἄγαμοὺς ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθίαν μοι. ᾿Ακούσας δὲ ὁ νεα— 22. πᾶσα των λόγων, ἀκολούθησαν ἐκνομοῖς, ἕν γὰρ ἔχων κτίσμα πολλά.

23. ὁ δὲ Ἰρωνος ἐπεις τοῖς μαθηταῖς αὐτοῦ. ἐμὴ λέγω ἤμιν ὁτι 23. δυσκόλας πλοῦτοις εἰσπληκταί εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἡδ— 24. λε δὲ λέγω ἤμιν· τινοπωτεῖον ἔστι κάμπην διὰ τριτόμος ὑποθ—

24. ἦν γὰρ ἔτι μισθοῦντες ἔστι κάμπην διὰ τριτόμος ὑποθετικοῦ.
MATTHEW CHAP. XIX. 24—28.

MK. 18.

25 ἀποκαθιστήσει δὲ Πέτρος ἐπέσε τις.

26 Τις όρα δύναται αὐθεντήρι, ἐμφάσις δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς: 27 ὅπως ἀνθρώπος τούτῳ ἄθυτον ἐστι, παρά δὲ Θεῷ πάντα δύνατι ἐστιν.

28 πάντα, καὶ ἱκανοθεσίας οὐκ ἔχαστα: τις όρα [ἰστα] ἢμιν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς: ἠμῖν λέγω ἢμῖν, ὅτι οἱ ἰκανοθεσίας οἱ καὶ, ἐν τῇ παλαιστήσει, ὅταν καθισότα τὸς τῶν ἀνθρώπων ἐπὶ θρόνον

—ἐκλεῖδ. —] For this many MSS., several Versions, and some Fathers, read ἐκλεῖδ., which is preferred by Wets., and edited by Matthew, Knapp, Griesb., Vater, and Scholz.; though the common reading is retained by Tittm. and Fritz. But though the evidence of MSS., and Versions is somewhat in favour of the new reading, yet internal evidence is rather in favour of the common one, which is found in Mark x. 25, and several MSS., in Luke xvii. 25.

—ἐμφάσις.] Later Greek for ἁπάθης from ἁπάντα. The word signifies literally a seeing tool.

25. ἐπέσε.] This is omitted in many MSS., of various Recensions, and some Versions of Fathers, and is cancelled by Griesb., Fritz., and Scholz., perhaps rightly.

—ἐπέσε τις αὐτοῦ.] This is generally interpreted, "a man who can be saved [since all men are rich, and desire to be so]." But that is a harsh mode of interpretation; and therefore it is better, with Euthym. and Markl., to suppose an ellipsis, and interpret, "what [rich man], then can be saved?" There is, however, properly speaking, no ellipsis; but the τις is supposed to be mentally referred to ἁπάντας which preceded. And the Apostles may have meant to express by inference the difficulty with which men in general, as well as the rich, would be saved.

26. ἤμισθαμ ὅτι "fixing his eyes upon them." There is a similar use at Mark x. 21 & 27. xiv. 67. Luke xx. 17. and elsewhere; in which places the word must not be, (with many recent Commentators,) be regarded as merely pleonastic, or as having the sense turning towards, but must retain its full force; signifying extreme earnestness, as in Mark x. 21. 27. Luke xx. 17. John i. 36. and Xenoph. Cyrop. i. 3. 2. ἤμισθαμ ἀνθρώπων ἀπὸ λατειν. also Acts. xvi. 18. ἑπιστρέφεις ἐπί.

—ὁμοίως.] This use of ὁμοίως is said to be Hebraic, and the Commentators tell us that the Greeks use the simple dative with εὐθυναί or ἠμισθάσθαν ἐμ. But the meaning is somewhat different, and we may render, "as far as concerns (the power of)."

—ἀλλήλων.] Le Clerc ap. Elsley, and most recent Commentators, as Kuin. and Fritz., take the word in the qualified sense, extremely difficult, as also at Luke xviii. 27. and Heb. vi. 4. But I agree with Mr. Rose on Parkhurst, p. 16. a., that "the affixing of this sense to passages [like this] containing a doctrine, which is altered by the translation, is improper." We are therefore to leave the full sense; as intimating that, in the work of salvation, human nature is quite insufficient of itself, and stands in great need of the aids of Divine grace.

27. ἠμῖσθαμ ὅμως —] This inquiry does not appear to have been suggested by disappointment, but simply from the wish of ascertaining the reward, which he and the other Apostles should have, in expectation of the coming of the Gospel. That all was indeed slender; but it was yielded up unhesitatingly. And hence our Lord, who did not estimate their value from the amount of the sacrifices, but from the mind and dispositions with which they had been made, kindly cherished their hopes; pointing to the fruition of them in the immortality of the Gospel.

—τις ἀνθρώπος ἢμῖν.] "what, then, shall be our reward?" namely, in heaven. Said with reference to the preceding ἔχεις ἄγαθον, ἢ ὅτι ἢμῖν.

28. ἐν τῇ παλαιστήσει.] On the sense contained in these words, a wonderful diversity of opinion exists. Now this, it will be observed, depends much upon the construction. Some, as the early modern Commentators in general, construe the words with the preceding ἐν ἀκούσθη, μοι, understanding by παλαιστήσει the great change of manners and doctrines which arose from the preaching of John the Baptist, or from the moral regeneration consequent upon the first preaching of the Gospel. This, however, is harsh and forced; and it is plain that the words following contain a fuller description of this palaisia, and relate not to time past, but to future. Indeed, it is now generally admitted, that the words must be referred to what follows; though Expositors are not agreed as to the nature of the promise, or the time of its fulfilment. Whitby fixes the time at the close of the world, and after the fall of Antichrist; and he understands, by παλαιστήσει, not a resurrection of their persons, but a revival of their spirit, by admitting the Gospel to govern their faith and practice. Adopting this view, others consider the time in question to be the Millennium. But the whole of this edifice is built on a sandy foundation, and is utterly untenable. Far better founded is the view adopted by Lightb. Hamm. and others, who understand παλαιστήσει, to refer either to the renovation, or new state of things, which took place at the promulgation of Christianity, after the ascension and resurrection of Christ; or, to the regeneration which was then effected by the Gospel. And they understand "the throne of his glory" to apply to his mediatorial kingdom. And the sitting on thrones, and judging, &c. they interpret of the mediatorial authority with which the Apostles had been invested by our Lord. Thus they take the general sense to be, that the Apostles were to rule the Christian Church by the laws of the Gospel, which they were authorized and inspired to
preach, and by the infallible decisions respecting faith and practice which he enabled them to give. Yet this interpretation, however specious, will no
more bear examination than the foregoing one. For though we may grant that παλαίγνυ, admits of either of these senses, yet the words following cannot, without great violence, be made to yield any sense at all suitable thereto. Not to say that what they assign as the sense would not be sufficiently suitable to the purposes for which the words were pronounced; namely, to hold out to the disciples an ample compensation for all their sacrifices and sufferings in the cause of the Gospel. Under these circumstances, I cannot hesitate to adopt, in preference to all others, the sense assigned to the passage by the ancient Expositors in general (and of the modern ones by Knm. and Fritz.), confirmed by the Syriac, Persic, Arabic, Aethiopic, and Italic Versions; understanding παλαίγνυ, of the resurrection to judgment, and a new state of existence. This is very agreeable to, nay, is required by what follows, ἵνα καταλαμβάνῃ τὸ δόμον ἐν δύναμιν τῆς ζωῆς, for in the only other passage where Christ is so spoken of (Matt. xxv. 31.), the words relate indisputably to the day of judgment. And as regards the term itself, it is, from the nature of the context, far more likely to have been used in its physical sense and ordinary acceptation, than in any figurative one whatsoever.

While, at the same time, it was likely that the adjacent to this substantial and definite assurance in the form of promise should be defined by a figurative expression to signify high exaltation and supreme felicity. See 1 Cor. vi. 2. Luke xxii. 30. On the purposes of such incitata, see my remarks in Rec. Syn. Of the truth of this interpretation there cannot be a stronger proof than the fact, that the most powerful supporters of the other are compelled to engraft this, and so include both. Nay Camb. grants, that "the principal completion of the promise will be at the general resurrection." If, however, the other interpretation be at all admitted, it could only be as a kind of subordinate adjacent, by way of allusion, to the principal idea. Compare Acts iii. 21. ἄχρι χρόνων ὑποκαταστάσεως πάνω. 

29. εἰς. Several MSS. have δεινός, which is received by Knapp, Tittm., Vat., and Griesb. in his two first Editions, though it has been rejected in his third. The common reading is retained by Fritz. and Scholz; and rightly, since δεινός, though better Greek, seems to be a correction of the Alexandrine critics. It is, moreover, confirmed by Luke xii. 3. & 10. and Acts ii. 21. — εἰς. 

This is by most Commentators understood of a temporal recompense, as that suggested in the parallel passage of Mark, namely in the support and comfort they would receive at the hands of their brethren. But there is no reason here so to limit the term, εἰς., which is only a strong mode of expressing that they shall, on the whole, receive back very far more in value than they parted with. And although it is not expressly said whether that is to be temporal or spiritual; yet notwithstanding that what follows in the next verse seems to fix it to temporal blessings, still we are justified in including spiritual ones; even the inward satisfactions of a good conscience, and the inexpressible consolations of the Gospel (for exceeding in value all that is most precious of earthly goods, however great), which should be the means not only of all present, but of future, and possible troubles. Comp. 2 Cor. vii. seqq., which passage affords both a comment upon our Lord's declaration, and a fulfilment of the prediction contained in it.

30. παλαίγνυ εἰς — πρωτοποιεῖν. A sort of proverbial mode of expression, often employed by our Lord to check the presumption of the Apostles; the sense of which is, that many of the Jews, to whom the blessings of Christ's kingdom were first offered, would be the last to partake of them; and that many of the Gentiles, to whom they were to be offered after the Jews, would be the first to enjoy them. In illustration of this, our Lord subjoined the parable at the beginning of the next chapter; in which, however, as I have shewn in Rec. Synop., the application is not to be limited to the Jews, but left general; being meant for the instruction of all Christians of all ages.

XX. 1. ὁμοια γὰρ, &c. The sense is: "The same thing will take place in the Christian Dispensation, which occurred in the management of a certain master of a family." The γὰρ may be rendered thus for example.

The Commentators remark on the pleonasmos in ἀνθρώποι, of which there are many similar examples in Scripture, and which they regard as an Hebraism. But there are instances of it in the Greek Classical writers, especially Herodotus. It may, therefore, better be regarded as a vestige of the wordliness of primitive fiction. It must be remembered, too, that the idiom in question is almost wholly confined to words which were originally adjectives.

This Parable is found, though with a widely extended application, in the Jerusalem Talmud. "Here it is meant (as observes Waterland) to represent God's dealings with mankind in respect to their outward call to the means of grace, as well as to the retribution in a state of glory." In this Parable, as in many others, some parts of the simile do not correspond; namely, those which respect the ornament, and do not affect the scope of the parable; as the labourers waiting to be hired, and the murmurings, &c. of the labourers after the distribution of the wages. The main point of similarity is the rejection of those who were first, and the admission of those who seemed last.

— ἴσα πρῶτοι. This is regarded by the Commentators as an elliptical expression, for ἴσα σιν π.
Matthew Chap. XX. 2—13.

νήσας δὲ μετὰ τῶν ἑργάτων ἐκ δόμημος τῆς ἡμέρας, ἀπεστάλην ἀνθίσταναι τοῖς εἰς τὸν ἀμπελώνα αὐτοῦ. Καὶ ἐξῆλθον πρὸς τὴν τρίτην ἡμέραν, εἶδον ἄλλους ἑργάτας ἐν τῷ ἄγορᾳ ἀγοράς· κακίνειοι εἰπέν· 'Τοῦτο ἔστω τοῖς ἑργάταις τοῦ ἀμπελώνα καὶ λέγετε αὐτοῖς· Τῇ ὁδῷ ἐκτίκατε ὅλην τὴν ἡμέραν ἄροι; ἐξῆλθον αὐτῶν· ὅτι ὁ δέδομεν ἡμῖν ἐμισθοῦσατο. λέγετε αὐτοῖς· Τῇ ὁδῷ ἐκτίκατε καὶ λέγετε αὐτοῖς· Τῇ ὁδῷ ἐκτίκατε τὴν ἡμέραν ἄροι; 

8 ὁμιλοῦσα δὲ γνωμενίας, λέγειν κὲ κύριος τοῦ ἀμπελώνα τῷ ἐπιτρόπῳ αὐτοῦ. Καλέσαν τοὺς ἑργάτας, καὶ ἀπόδοσιν αὐτοῖς τὸν μισθόν, ἀμφότεροι ἔπραξαν ὅπως ἦν τῶν πρῶτον. Καὶ ἔλθον οἱ πεὶ τὴν ἐκτίκατον ἄροιν ἔλαβον αὐτοῖς δήμαρχον. Ἐπιθύμησε δὲ οἱ πρῶτοι, ἐγός ἔπραξαν καὶ λέγομεν τῷ πρῶτῳ ἔλαβον ἄρα δημάρχον. Ι. 11 ἔλθον δὲ ἐγόνιους κατὰ τὸν οἰκοδομητοῦ λέγοντες· ὅτι αὐτοὶ ἐστὶν ὁμιλόμενοι μὲν ἄροιν ἐποίησαν, καὶ ἢ οἱ οὗτοι ἄροιν ἐποίησαν τοὺς βασιλέας τῷ βίῳ τῆς ἡμέρας καὶ τῶν καθαρῶν. 'Ο δὲ ἀποκριθεὶς εἶπεν εἰς αὐτῶν· 'Εστήκατο, οὐκ ἠδικῶ αὐτó· αὐτά γνωμον συνεφάνισα.
expect, yet the whole is agreeable to strict justice.

14. θλω ἐγὼ: "It is my pleasure: I choose to give." 15. οἱ δ ὁθυματικοὶ καὶ πνευματικοὶ: A figurative expression, importing "art those who are called?" Fritz well explains the nature of the metaphor thus: "Nam invidenter, ut aliarum animi perturbationum, indices oculi sunt. Hinc factum, ut Hebraici hominem invidum appellantur "γινη." 16. ἂν oun i.e. as it was in the case of the labourers last hired by the master.

—πολλα γὰρ ἐκεῖτο.— On the important terms κλητοὶ and ἐκεῖτο, it may be proper to offer a few observations. These are supposed to have been originally Jewish forms of expression, applied (like many others) by Christ to similar distinctions in the Gospel Dispensation. In the Sept., κλητοὶ often denotes those chosen to receive especial favours, or called to execute peculiar trusts. Hence it is, both in the O. and N. T., applied to the Jews; who had been chosen from the nations, and called to peculiar privileges. Thus at Ps. cv. 6, they are called ἐκεῖτο. In the N. T., κλητοὶ is often used to denote the peculiar favour first vouchsafed to the Jews. More frequently, however, both κλητοὶ and ἐκεῖτο are used of that shewn to Christians. As to ἐκεῖτο, it may be questioned whether it ever be (as some say) synonymous with κλητοὶ, at least in the N. T. The terms are properly distinct and have reference to two different stages in the Christian course. Thus, in the present passage, and at xxii. 14. they are put in opposition; and in the former, by κλητοὶ are denoted those who have been invited into, and have entered into, the service of Christ; and by ἐκεῖτο, those who have approved themselves therein. In the latter, ἐκεῖ means those who are invited to the blessings and privileges of the Gospel; and ἐκεῖ those who, having accepted the invitation, approve themselves worthy of their high calling in Christ. It is true that in both these parables, by the κλητοὶ are especially designated the Jews, who were invited to the marriage feast of the Gospel, but who almost wholly rejected the invitation (see Luke xiv. 18.); by the ἐκεῖ, those of them who accepted it, and who are termed by St. Paul, Rom. xi. 6, "the remnant κατ᾽ ἐκεῖνον." However, the saying admits of, and was doubtless intended for, a general application; by which κλ. will denote those who have accepted the invitation, and are professed members of the Christian Church; ἐκεῖ, those who have approved themselves not unworthy of the blessing, and have not received the grace of God in vain." Thus κλ. is often used in the Epistles of St. Paul and the other Apostles in this general sense; but sometimes merely as an appellation of Christianity. There seems to be a reference to this saying of our Lord, in its general application, at Rev. xvii. 14. οἱ μὲν "αὐτὴν κλητα καὶ ἐκεῖτο καὶ παρθενοὶ; where the common punctuation leads to a very objectionable sense, and caused Hammond to suppose that three different degrees of rejection were meant, which were probably unsupported by Scripture. All will be right if the κλ. be construed with ἐκεῖ, and be referred to what preceded, and τῇ ἀρίστῃ νικησεί, and νικησείωσιν be supplied from thence; the words ἐκεῖ κρίμων — βασιλείαν being taken as parenthesis. Thus the verse may be rendered: "And the Lamb shall consider them (for he is King of kings and Lord of lords), and the Saints who are with him, both approved and trusted." Thus κλ. will be, like ἄγιος, a designation of true Christians, as in Rom. i. 6. and Jude 1. τῶν ἐν ισχίῳ κλητῶν, and more fully in Rom. i. 7. κλητοῦ ἄγιον. As to the παρθενοὶ, it is in some measure expressive of κλ., equivalent to ἐκεῖνοι, in Jude 1.

17. ἀναβάλλων εἰς 'τοί.] Said with reference to the elevated situation of Jerusalem. Thus similar expressions occur in Homer, as Od. a. 210.; and frequently in Joseph. and the Sept. How ancient this custom was, we find from its mention in Ps. xxxiii. 5 & 4.

—ἵνα αὐτοῖς, κ.κ.] By this we are, I think, to understand that Jesus spoke out, as we say, and positively, though, from the time when he made a distinct avowal of his Messiahship, at Peter's confession, he had, as we find from supra xvi. 22., begun to disclose.

18. καταρακτὸς αὐτὸν βασιλέα.] This is to be taken improperly (for the Jews had no power of life and death), and is more perfectly expressed by Mark xiv. 64. καταρακτὸς αὐτὸν εἶναι ἱγανον βασιλέα: which words have reference to the sentence ἵνα βασιλέα ἐστι. Fritz, says that the sense of καταρακτὸς ἐίναι βασιλέα is, "to devote any one to death." But the expression rather signifies, "to be a blinding" two thousand, to condemn any one, so that he shall be delivered to death. By ἐδωκεν the Romans are plainly meant; for crucifixion was a Roman punishment. The minute particularity of this prediction is astonishing; and, as Dodd. observes, is a remarkable proof of the prophetic spirit with which Christ was endowed; for, humanly speaking, it was far more probable that he should have been either assassinated, in a transport of popular fury, or stoned, by the orders of the Sanhedrim; especially as Pilate had given them permission to judge him according to their own law. But "all this was done that the Scripture might be fulfilled."
19. of the Lord.] This, as Grotius remarks, is to be taken literally: q. d. The consequence of which will be, that, &c. Comp. Joh. xvi. 35.

20. &c.] Namely, Salome, mother of James, and Mary, the mother of Joses, who alone of all the women who had seen the Lord, and who doubtless followed him from Galilee, with other pious women who attended on our Lord in his journeys. The request she made seems to have originated in the promise just before given to the Apostles of sitting on twelve thrones, &c.

—mē τοῦ ἄνω α.] This shows that they participate in the first situation on the right and left, and denote the highest dignities. See 1 Kings ii. 19, Ps. xlv. 9. and the Classical Illustrators.

—οὖν.] This is added in almost all the best MSS., and Versions, and is, with reason, received by Wets., Matth., Griesb., Knapp, Tittm., Vat., Fritz., and Scholz.

22. οὑς ἀκούσει τί αἰτήσεται.] i.e. ye do not comprehend the nature of my kingdom; which will rather call you to suffer with me than to enjoy honour or temporal advantage under me. Rochefoucault well observes, "Nous desirions peu de choses avec ardeur, si nous connaissions parfaitement ce que nous desirons."

23. ἀλλ' εἰς ἃς ἰδοντας.] The early Commentators and Translators (misled by some of the ancient Versions) here supposed an ellipsis of δοθης, which would afford some colour to the Arian and Socinian doctrines; since, as Whitby and Campl. observe, "in the distribution of future rewards, Christ might seem to acknowledge his inferiority to the Father, inasmuch as there would be some power reserved by the Father to himself, and not committed to the Son." Others of the ancients supposed an ellipsis of ἑκατὸν τίνιν, interpreting the clause οὑς ἀνευκολοῦτον, not with relation to our Lord's power, but with respect to his justice and equity; or referring the phrase only to his human nature. Others again understand, from the context, ἐντός, which even crept into the text of the Vulgate. And thus, indeed, all difficulty is removed; but in a manner little warrantable. In fact, all these supposed a very irregular and inadmissible. It is better to suppose no ellipsis at all; but only to take ἀλλ' in the somewhat unusual sense of ἀλλ', as in Mark ix. 8. (where ἀλλ' corresponds to εἰς μον in Matt. xvii. 8.) Examples from the Classical writers are by no means rare. [See Rec. Synops.] The converse, εἰς μον for ἀλλ', is frequent, and occurs in Rom. xiv. 14. This mode of interpretation is supported by the sa-
MK. 10. προσακληθήσεται αὐτοῖς ἢταν· ὁ λόγος, ὅτι οἱ ἀδόκηται τῶν ἑαυτῶν κατακρίνονται αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. Οἵς 26 οὖν ὁ δὲ τοῦ ἐστιν ἐνεμίζει ἀλλ,' ὃς ἐκένθη ἐν ἑαυτῷ μίας γενεσίας, ἢταν ἠμῶν διάκονος· καὶ ὃς ἐκένθη ἐν ἑαυτῷ ἑκατέρω ἐπιστήκης, ὡστε ὑπάτους.

διακόνησι, καὶ δοῦναι τὴν ψυχήν αὐτοῦ λύτον ἀντὶ πολλῶν.

thority of the Pesh. Syr., Arabic, Persic, and Ethiopic Versions; and, of Commentators, is adopted by Casaub., Grot., Gaisb., Husset, Hack- span, Koecher, Starck, Raphael, Palaeus, Bengel, Rosenm., and Kuin. Indeed, it may be observed, the Sept. sometimes render the Heb. as διακόνησιν. Thus our but, in this use, has the very same origin, being derived (as Horne Tooke shows) from the Saxon Be-ocalan, from Beocuan, to be like our say "all but (i.e. except) one." Thus διακόνησιν has the two senses of our but, indicated in H. Tooke’s Div. of P. I. p. 135. 190. 325 seqq. How διακόνησιν comes to have this sense, seems to be from its being thus put for διὰ ἑαυτοῦ, otherwise them. Thus all difficulty, both as regard words and things, is entirely removed; for, as observes White, "the expression argues no defect in the power of Christ, but merely a perfect conformity to the will of his Father." “Our Lord (says Bp. Horsley, Serm. V. v. p. 291.) does not deny his power to give, but only declares who they are who shall receive this honour. His answer, far from intimating any thing of that kind, concludes as strongly against it as a negative argument can be supposed to do. Thus the meaning is, ‘I cannot arbitrarily give happiness, but must bestow it on those alone for whom, in reward of holiness and obedience, it is prepared, according to God’s just decrees.’”

25. οἱ δὲ ἀδόκηται—οἵτων. Eramm., Grot., Wets., Rosenm., and Fritz. take the κατακ. and κατήτ. to denote a reference to the following words (as they do κατεξουσιάζουσιν) by hinting a censure thereon; in which sense the words do occur in the Sept. But as it is scarcely to be supposed that the governors in question were always tyrants; and as the simple verbs are used in Luke, it is better, with many good Commentators, to suppose the sense to be, “exercise authority over.” Thus the κατήτ. is not so much intensive, as it promotes definiteness. The Commentators thus adverted to, with even less reason, suppose the first αὐτῶν to refer to the people, the second to the κίνδυνος, which is hard, and inconsistent with the parallel passage in Luke. There is, in fact, a repetition of the same sentiment in different words (as at ver. 27.) for greater emphasis. See Bp. Jebb’s Sac. Lit. p. 298 seqq.

26. ἐὰν] This is omitted in many MSS. some Versions, and Theophyl., and was cancelled by Griesb., Knapp, Tittm., and Scholz; but restored by Fritz; and rightly; for, it is supported not only by high authority here and in Mark, but is so suitable to the passage, that it can hardly be dispensed with. The cause of the omission (which was accidental) seems to have been this: that after it had been originally written ὡστε ὑπάνθηκεν in MS., without stops, the A was taken with ο, and mistaken, as not unfrequently, for an N, and then the E would be absorbed by the E following.

—ἐδώκατε ὁ θεός] There is properly a difference between these terms; the former signifying a servant like our footman, or violet, and usually a free man; the latter, a servant for all work, and also a slave. They were, however, sometimes interchanged. See Aristid. Vol. iii. 390. —σῶμα φθορᾶς ἐν τῶν πρόσωπων, καὶ ἀνάργυρον εἴδωκαν. The use here, and the general sense are plain.

28. εὐθανάσιον—ἀνίκειν πολλῶν.] In order to determine the sense of this passage (so important in its connection with the distinguishing doctrine of the Gospel, the atonement), it is proper carefully to consider the scope, and limits, and extent, in the force of its principal terms λέπτον, ἀνί-κειν, and πολλῶν. The scope of the passage evidently is, to point out the purpose of Christ’s coming into the world. It was εὐθανάσιον—πολλῶν. On the sense of ψυχή here there has never been any doubt. —It plainly signifies (as often in the Greek; even the classical writers) life. He came to give up his life as a λέπτον. Now λέπτον properly denotes the ransom paid, in order to deliver any one from death, or its equivalent, captivity, or punishment in general. Thus in Exod. xxi. 30. the word answers to τὸν. More frequently it denotes the pecuniary victim, τὸν, sometimes expressed by ἡμιάρα, which Hesych. explains ἀνίκειν ἀνίκειν. It has been abundantly proved that, among both the Jews and the Gentiles, pecuniary victims were accepted as a ransom for the life of an offender, and to atone for his offence. The heathens believed that no atonement was so complete or effectual, as whereby the pecuniary victim should be a human being; whose life was thus given away instead of the life of the other. Hence such victims were called ἀνίκειν, and the atonement made by them an ἀνίκειν ἀνίκειν. And Aristides, Sacr. v. has an oracular response, which is singularly applicable to this text, viz., ἡμιάραν ἡμιάραν ἐξαρρέω χένωσι. Indeed, on the further notion, that the life of one person was, in some cases, to be given and accepted for the life of another, the whole of the Acestis of Euripides is founded. The true notion, indeed, of atonement was unknown to the Heathens; though they felt the necessity for it. See Horne’s Introd. Vol. i. 38 & 146, 147. The very term ἀνίκειν may also be observed, is the strongest that can be imagined; it being derived from the ancient word ἡμιαρ, which signifies change. The ἀνίκειν is for ἀνίκειν, in mutatione, per mutationem.

The sense, then, of this passage, can be no other than that which has been assigned to it by every Interpreter of any consideration in every age, (including, of the recent foreign Commentators, Kuinoel and Fritz.) namely, that our Lord was to give up his life as a pecuniary victim, a ransom for mankind, that they might not suffer spiritual death. And thus it harmonizes with the doctrine of Scripture elsewhere. So in Dan. ix. 24. it is predicted, that the Messiah shall make reconciliation for iniquity; whence he is called by the Jewish Rabbins דוע דע נב, literally דוע.
Kal. 99

\[99\]

Kal. ~, 10. 18.

30 πολές. 29. Ἰδει. ὄντος "Ερμοῦ, Ἱκουλοῦσαν αὐτῷ ὕλος: 10. 13.

36 ἵππων. 37. ἵππων. Εἰκαστικώς. 38. ἵππων: 39. ἵππων. 40. ὄιος ὑπερήνθαν αὐτῷ καὶ εἶπεν. 41. ἢ. 42. ἢ. 43. δὲ ὁ Ἰησοῦς ἤπατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθείᾳ δὲ ἠθέλησαν αὐτῶν ὁ ὀφθαλμὸς, καὶ ἱκουλοῦσαν αὐτῷ.

3. 47. 36. 44. 5. 41. 5. 44. 5. 42. 5. 43. 5. 45. 5. 46.
"rebuke," which is indeed more suitable. The most probable reason assigned for the rebuke is, that they were unwilling that Jesus’s course should be interrupted, or his discourse broken off, or rendered inaudible. Thus it seems that the people only blamed the importunity, as being unreasonable; as in a kindred passage at xii. 16. ἐπεστρέψε τοι, ἵνα φήμι.

XXI. 1. εἰς Βαβύλων.] Mark xi. 1. and Luke xix. 29, add καὶ Βαβύλων. We may therefore suppose that the territories of the two villages were contiguous; yet that Bethphage came first in travelling from Jericho to Jerusalem. Hence Calmet and others are wrong in describing Bethphage as being a village between Bethany and Jerusalem. So Epiph. adv. Heres. p. 310. cited by Reland Palast. 629. testifies that there was an old road to Jerusalem from Jericho through Bethphage and Bethany, and the Mount of Olives. Nay, Calmet himself describes Bethany as situated at the foot of the Mount of Olives (and so all accounts represent it—see Reland); but from the words πρὸς τὸ ἄδεστο, if being here conjoined with ἐπηρεάζεται, it is probable that Bethphage was situated on some part of the lower ridge, or κρατίστα, of the mountain, and Bethany just below it, at the foot of it: and, consequently, it could not be between Bethany and Jerusalem. This is supported by the testimony of Jerome and Origen, the former of whom describes Bethphage as a sacerdotium viculus, satis in monte Oliveti. Mark xi. 1. and the last of the Antioch. on Matt., says it was situated on Mount Olivet.

2. παλαιός[.] "a colt." Mark and Luke add, "on which no man had ever sat." Animals which had never borne the yoke, or been employed for ordinary purposes, were (by a custom common to all the ancients, whether Jews or Gentiles) employed for sacred uses. See Deut. xxxi. 3. I Sam. vi. 7. Horat. Epod. 9. 22. Ovid. Met. 3. 11. Virg. Georg. 4. 510. 531. Mark and Luke mention the sending for the colt only, as being that whereon alone our Lord rode; not mentioning the ass, though also brought (agreeable to the prophecy of Zecheriah), because they do not mention that prophecy. There is plainly in the latter representation no negation of the former. Whittaker notices the minuteness of the matters predicted, and rightly infers from hence Christ’s supernatural presence.

3. ἐν τῷ χρόνῳ, the popular mode of expression equivalent to, "if he shall make objection." — ἐπικαλεῖται i. e. not "the Lord," which involves great improbability, but "the master," Rabbi, as at vii. 21. and vii. 25. John xi. 12. xiii. 13 & 14. See Dodd., Camph., and Schleusen.

—ἀναστηλέα.] Many MSS., Versions, and Fathers, have ἀναστηλέα, which is preferred by Mill and Wets., and edited by Math., Griesb., Knapp, Tittm., and Scholz, but without reason. In so minute a variation manuscript authority is of little weight; and yet there is far more of it for the old reading than for the new one; which Archbishop Welby, as well as all his predecessors, thought unworthy of citation; for the Present cannot (as Knain, imagines) be here taken for the Future. The common reading is rightly defended by Schulz, (who observes that the new reading arose from an error of pronunciation,) and restored to the text by Fritz.

4. ἐν ᾧ.] This is suspected not to be genuine by Griesb. and Groz., and is cancelled by Lachm.; but wholly without cause, for external evidence is almost entirely in favour of the word, and internal nearly as much, since it is almost necessary to the sense (τὸ ἐν ᾧ ἐγέρθη, διὰ τοῦ προφητεύματος), and was more likely to have been omitted, by accident, in three or four MSS., than have been foisted into the text of nearly as many hundreds. Besides, the word occurs without any var. lect., in passages exactly similar, supra i. 22. xxvi. 56.

5. τῆς θυσίας Σωτῆρι.] 1. c. Jerusalem, by a poetical personification usual in the prophetical writings. Jerusalem was the daughter of Zion, being situated at the foot, and, as it were, under the wing of that fortified mount. The quotation is from Zech. ix. 9. (with the exception of the introductory words, which are from Is. xxi. 11.), and agrees, at least all that is meant to be taken there (for which the latter is the present purpose), with both the Sept. and the Hebrew. For τῆς, the true reading, is thought by Dr. Randolph to be τῆς. But there is no occasion for any such change; since ἤγγισεν may mean lightly, and is so interpreted by Gesenius in his Lexicon. There is, indeed, a variation in the last words between Matthew and the Sept. But there is some reason to think, that formerly the Sept. was read nearly as in Matthew. At least the Evangelist’s text closely agrees with the Hebrew.

—ἀνάβας καὶ πάλιν.] Several eminent Commentators would render the καὶ πάλιν. But this is doing violence to the plain sense expressed, and would really destroy the coincidence as to fulfillment of prophecy. Certainly there is no necessity for it in order to reconcile the Evangelists; for St. Matthew does not say that our Lord rode on the ass, but only that it was prepared for him. Neither will it follow from our Lord’s saying, "this was fulfilled." For the prophecy was sufficiently fulfilled by the ass and colt being both get ready. Not to say, that even the words of the Prophet are not inconsistent with this view; for any one who goes on horseback, accompanied by a led horse (to use when he pleases),
MATTHEW CHAP. XXI. 6—12.

6 ἔνοπλον ἱγίνον. Πορευόμενες δὲ οἱ μαθηταὶ, καὶ πολίσαντες καθὼς 11. 19.

7 προσέταξεν αὐτοῖς δ' Ἰησοῦς, ὁ γὰρ τὴν ὠνόμαν καὶ τὸν πόλιον, καὶ 7 22.
ἐπέδραν ἐπὶ αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισαν εἰμίνῳ

8 αὐτῶν. Ὅ, δὲ πλεῖστος ὁλίγος ἑτορροιοι εἰσεῖν τὰ ἱμάτια ἐν τῇ ὠδῇ,

8 36.

 ullam δὲ ἔκοπτον κλάδων ἀπὸ τῶν δέντρων, καὶ ἐστρώνυμι εἰς τῇ

9 δόμῃ. Οἱ δὲ ὁλίγοι οἱ προφανεῖτε καὶ οἱ ἀκολουθοῦντες ἐκμαζόν θεά

tas 'Ἰωάννης τοῦ νῦν Λαυδίου! εὐλογήσων δ' ἐν εἰμίνῳ εἰς 10 38

δόμοιμα Κυρίῳ! Ἰωάννης εἰς τούς ψυχοτοὺς!

10 Καὶ εἰσεβάζοντο αὐτοῦ εἰς Ἱεροοίλαμα, ἐσάσθη ἡ πόλις,

11 λεγοντας: Ἡ εἰς τῶν οὐρανῶν. Οὗτοι δὲ εἶναι Ἰησοῦς ἡ προφητεία, ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.

12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξῆλθαν πάντες τοὺς 15 45

πολυναύτα ται καὶ ἀργοῦχαντας ἐν τῷ ἱερῷ, καὶ τὰς τραπεζὰς τῶν κολλησίων,

may be, not improperly, described as ἐνθεμελωσά, with respect to both, and thus be said to ride both, like the (as mentioned by several ancient writers, a sort of cavalry, where every man had two horses, which he rode in rotation (the ἀγρία in this term being for ἀγραμένοι;) on which subject see my Note on Thucyd. ii. 37.

—ἐνθεμελωμ. Schil. κτῆμας. The word properly signifies any haust of burdens. (See my note on Thucyd. ii. 3.) But as the ass was commonly so used, it came of itself to denote an ass.

7. ἐπέκαθισαν. The reading here is not a little controverted. ἐπέκαθισαν is the reading of all the early Edd.; which was altered by the Elzevir Editor, from several MSS. to ἐπέκαθισον. But ἐπέκαθισαν has been restored by Wets., Matth., Knapp, Griesb., Tittm., Fritz., and Scholz. Ἐπέκαθισαν, moreover, is supported by St. Luke's ἐπέκαθισαν. It is also preferred by several Commentators, as Beza, Camerar., Pisc., Wakef., and Schles.; and if we were to follow the προπήδας lingue, it ought to be adopted. Yet as the verb is often in the Sept. used in the sense "to sit," or "ride," so the reading ἐπέκαθισαν seems to deserve the preference, especially as it is supported by the critical passage of St. Mark. If ἐπέκαθισαν be read, αὐτῶν will, if understood of the ass and the colt, be unsuitable; and if of the garments, it will be very jejunum. We might indeed, conjecture αὐτῶν, supposing ἐπάνω to be taken absolutely for thereon. This will be confirmed by the parallel passage of St. Luke, and not be at variance with that of St. Mark. But the mention of the ass and colt at v. 2. and 7. greatly supports the reading ἐπέκαθισαν. The people would put the trappings on both the ass and the colt, to do the more honour to Jesus; and as not knowing on which he would ride, on the ellip. of ἐπάνω, see Winer's Gr. Gr. § 16. 1. Thus, though there is a minute diversity in Matthew and Mark, as compared with Luke, yet it is no real discrepancy, since it does not involve any contradiction. Matthew (as is observed by the British Crit. and Quart. Theol. ii. 571) tells us, all that happened, because he saw and knew all: Mark and Luke received the facts at second-hand, and mentioned only the material fact. As to the ἐπάνω, it must not, with many Commentators, be taken, per enallagē, as plural for singular; or τῶν; be supplied, with others; but, with Euthym., Theophyl, Beza, Hombergh, Schlesch, Wahl, and Fritz., must be referred to the garments, not the ass and colt.

8. ἐν εἰμίνῳ. "the bulk of the people," consisting of those going to keep the passover, and of those who, after Lazarus's resurrection, had come out of the city to meet Christ. See John xii. 9.

—ἐνεμίνῳ εἰς τῶν ῥητῶν. An Oriental customs employed on the public entry of kings, yet in use among the Greeks also. See examples in Recens. Synop. and Horne's Introd. iii. 397.

—ἐπέκαθισον κλάδων. Meant as a symbol of joy, employed at the feast of tabernacles and other public rejoicings among the Jews. Yet the custom was in use also among the Greeks and Romans.

9. Ἰωάννης ἦν τῶν ἑλεοντίων. A title of the Messiah, as also φίλαυτος. Ἰωάννης ἦν τῶν ἑλεοντίων. Comp. Psal. cxviii. 24. and see Horne's Introd. iii. 316. Koin. thinks there is an ellipse of ὁ ἤν; and Grot, takes the ἡ τῶν ἑλεοντίων adverbially, for ἑλεοντίων. But it is better, with others, to supply μετα, taking it as a periphrasis for ἐν ὑποκήρυξιν. Thus in Heb. i. 3. and viii. 1. ἐν ἑλεοντίων, is interchanged with ἐν ὑποκήρυξιν. As to the ellipse after Ἰωάννης, it is rather ὅταν; Ἰωάννης being regarded as a noun. Thus Fritz. well renders, "eadem latantiam gratulatio in eadem obitum nequaquam."

10. ἔστατον ἦν ἐν κοιμητηρίῳ. "was in commotion," agitated with hope, fear, wonder, or disapprobation, according as each mention was affected.

11. ἐν προφητῇ. The force of the Article is, the [celebrated] prophet. ὁ ἐν προφητῇ. A general name for the whole edifice, with all its courts; as distinguished from the ναὸς, or temple properly so called; which comprehended only the vestibule, the sanctuary, and the holy of holies. See Horne's Introd. iii. 236. sqq.

—ἐπιεὐλογήσατε ἐν Φαραών. It appears from Mark xi. 11. that Jesus did not do this on the day of his entry into Jerusalem, (though it is there said that he entered into the temple, and looked round the whole of it,) but the day after; spending the night at Bethany, and returning to Jerusalem in the morning; and in the way thither working the miracle of the fig-tree. As Mark is so positive and particular in his account, and as Matth. does
MATTHEW CHAP. XXI. 13—21.

11. 19. κατάστρεψε, καὶ τὰς καθήκοντα τῶν πωλοῦντων τὰς περιοχές· καὶ λέγει 13 αὐτοῖς· τί γράφεται, τὸ οὐ κόσμον αὐτοῦ ἰδεῖν σημαίνει; τῶν πώλων καὶ γεωργῶν ἐν τῶ σημεῖον τοῦ τυφλοῦ καὶ χειροῦ ἐν τῷ τύφλῳ καὶ ἐδημάντεσαν αὐτοῖς. Ἰδόντες δὲ ὁ ἡγίατες καὶ ἦν γραμματεῖς τὰς θανάσιας ἑποίησαν, καὶ τοὺς παιδίας χειρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας; Ἰσαιαν τοῦ τῷ Λαωᾶ ἡγιασίας ἐγέρνατο· καὶ ἔπαιν αὐτῶν. Ἰνδόεις, τί οὖν λέγοντας; ὁ δὲ ἤρεισς λέγει αὐτοῖς· 13 τοῖς· ἦν δὲ τὸ ἱερὸν ἐν τῇ Καπανίᾳ, καὶ ἥλιος ἔκατο· \[...\]

not expressly connect our Lord’s driving out the traders with the events of the day, we ought, it should seem, to adopt Mark’s account. To do which, there cannot be a greater inducement than the consideration, that those who adopt the other hypothesis are compelled to suppose that the circumstances in question happened twice on two successive days. Nay, thrice; for our Lord had done much the same thing in the first year of his ministry (John ii. 14). The reason why he did not then do it, is suggested by the words of Mark, δῆς δὲ γεωργίας, i.e. because, it being evening, the buyers and sellers had most of them retired. That it should then be evening, was likely enough, considering the events of the day, which must have occupied a considerable time.

κολλαθείσων from κολλαθος, a petty coin, signifies those who exchanged foreign coin into Jewish, or the larger into the smaller coin, for the convenience of the purchasers of the commodities sold in the temple. See Horne’s Intr. iii. 134.

13. γράφεται, &c.] This quotation is from Isa. lvi. 7, where it exactly agrees with the Sept. and Hebrew. In the latter clause of the sentence there is not, as the Commentators suppose, a quotation, but only the saying is formed on a similar one at Jerem. vii. 11. Μὴ στέλλων λαχταν διὰ κακῶν μου, where there is an allusion to the customs (common to all countries) for robbers to make their abodes in caves.

ληθαίων.] Perhaps, not literally thieves, but extortioners and cheats, at least persons devoted to base lucre. An interpretation which seems required by the expression of John ἰδεῖν Ἰματίου. Though our Lord’s assertion might be justified in its full sense by what is found in Joseph. B. J. v. 9, 4.

16. ἐκ στέρματος—ἀλων;] an application to the present case of a passage of Ps. viii. 2. Sept. (which speaks of the existence and providence of God, as so clearly appearing from the works of nature, that even the most simple must see) where the Hebrews rendered "thou hast ordained ed strength," the Sept. "thou hast perfected praise," i.e. accomplished a grand effect by weak means; for the divine praise is perfected even by the silence of the sucking, and the artless cry of the babe. Thus there is no real discrepancy in sentiment, though there be a diversity in expression, between the Heb. and the Sept. That the whole Psalm has a prophetic reference to the Messiah, is plain by there being three other passages in the N. T. where it is applied to him. 1. Cor. xxv. 27. Eph. i. 22. Heb. ii. 6.

17. θλυθάτω ἐκείν] "lodged or spent the night there." A sense found in 3 Esdr. i. 2. Eccl. xxiv. 7. Jesus left the city, and returned to Bethany for the night; not so much, we may suppose, to avoid the snare that might be laid for his life, as to avoid all suspicion of affecting temporal power; the night being a season favourable for popular commotion. See Thucyd. ii. 3. 4. φωλάζετε γένε, where see my note.

18. προῖα ἐκ ἐπιτηδέων, &c.] On the chronology of the Passion Week, the reader is referred to Townsend, Hales, Townsend, and Greswell.

19. πίσιθι—ἀλων.] This was emblematical and figurative; according to the usual custom of the sages of the East, to express things by symbolical actions. It was also prophetic. Our Lord intended to prove that his power to punish the disobedient was as great as that to confer benefits. It was, moreover, to prefigure the destruction of the perverse Jews, because in the time of fruits they had borne none (see ver. 33—41); and, likewise, to read a very important lesson to all his disciples of every age,—that if the opportunities God gives for the approving themselves virtuous be neglected, nought will remain but to be withered by the fiats which shall consign them to everlasting destruction.

21. καὶ μεθανκριτήσῃ.] Kuin. observes that this negative expression is the very same with the positive one ἔκρηξε πίστες, the two being united for the sake of emphasis, as at xiii. 34. and elsewhere. In διασ. in this sense (to hesitate) there
is the same metaphor as in δυνάτων and the Latin difficilo.

— τὸ τέλος συνεχ. An elliptical expression for τοῖς περὶ τῆς συνεχ. γεγονός

— τοῦ δρικ τότε. Spoken ἐκτικῶς, with reference, it is supposed, to the Mount of Olives. For mountain, Luke says εἰκονομή τρεῖς. But there is, in fact, no discrepancy; because Jesus might, and, no doubt, did, make use of both examples. On the force of these adagial sayings see Note on Matt. xvii. 20. The construction of the passage is, according to Fritz, as follows: ἀλλὰ καὶ γεγον. 


23. Ἰδέαν ἂν τῶν. These are Datives for Genitives of consequence.

— ἐν τῇ ἡμέρᾳ. Es. Heb. 2, "by virtue of." This they were privileged to ask, because they had the power of inquiring into the pretensions of a prophet; nay, since the authority of preaching in the temple was derived from them. The interrogators expected, no doubt, that he would answer, "by virtue of my right as Messiah," and thus enable them to fix upon him the charge of blasphemy. But Jesus forbore to directly answer his malevolent interrogators; not through fear (as appears from the boldness evinced in the parables immediately following), but on purpose; and according to a method familiar to Hebrew, nay to Grecian disputants (see the citations of Schloetgen and Wets.), he answers by interrogation, replying to question by question, and that propounded with consummate wisdom; for while the Pharisees were not disposed, nay, were even afraid, to dispute John's claim to be a prophet, they would thereby, on their own principles, admit the claims of Jesus, to whose divine mission John had borne repeated and unequivocal testimony. Schloetgen remarks that, among the Jews, "if any professed a captious question to another, while the other had a right to propose one in turn, and not to answer the first till he had received a reply to his.

25. τῇ δὲ ἐπιστέα — ἄν.] The sense is, "whence had John authority to baptize?" Εὐαγγελία is put, by synecdoche, for the whole ministry of John to preach repentance, and the doctrines he taught; because baptism was its most prominent feature, being a symbol of the purity which he enjoined. See Campbell.

— καὶ ἀφέων.] for is θάνατον, or ἀφέων, of heavenly origin; a use which sometimes occurs in the LXX., but rarely in the Classical writers.

— δι᾽ ὑμᾶς ἐπὶ τοῦ.} 

26. φυλασσόμεθα] This is not (as Kuin. and other Philologists suppose,) of the middle voice, signifying to terrify oneself, but a deponent form, from what had originally been of the passive voice; just as our neuter or deponent verb, to be afraid, was formed from the old passive to be afraid, to be, stricken with fear. Fritz, ably remarks on that brachylogia in the present passage, by which a clause is omitted after ἐκ διάφωναι (equivalent to 'that will not be for our good'), to which the γάρ following refers, and which γάρ is put for ταύτας. I have edited as the sense seems to require, ἐκ διάφωναι.— per apostopoein.

— ὃς προφήτης.] 2ς is wrongly taken by Kuin. as put for ὁτοσ; though ὁτοσ is found in the parallel passage of Mark. It is either elegantly pleonastic (by which the expression will be equivalent to that of Luke) or somewhat diminishes the force of the assertion.

27. ὃς ἐκ ὁμολογίας.] Hence (says Wets.) Jesus rightly infers their unfitness to be judges in this matter, or to claim to have their authority reverenced.

28. τι ἐπὶ γενόμενοι.] "What think you? give me your opinion of what I am about to say." — ἠφθάνον — ἠ. By ἠφθάνον, is plainly meant God; but it is not so clear what is meant by τις ἠφθάνον, on which there has been some diversity of opinion. The best Commentators, however are agreed, that the words designate two different classes of the Jewish nation: 1. the profane and revolting generally, but who were taught repentance by John, and to reformation by Christ; 2. the Scribes and Pharisees, whether priests or laymen, who, though professedly anxious to do the will of God, were, in reality, the greatest enemies to religion, and especially that of the Gospel.
MATTHEW CHAP. XXI. 28—36.

30. ἐκείνῳ Many MSS., and some Versions and Fathers have (ἐκείνῳ) which was approved by Mill and Bengel, and has been adopted by Wets., Griesb., Knapp, Tittm., Vater, and Scholz. But Matth. and Fritz. retain the common reading; and rightly, for it is supported by greater authority, and the other reading is evidently a correction. The two words, however, are often confounded; a remarkable example of which occurs in Thucyd. iii. 49., where see my note.

— ἰδώ, εἰσέ] The best Commentators are agreed that this phrase, (for which ἰδώγος is used in the Classics) answers to the Heb. עָדָה, which is, by ellipse, a phrase of apparent absent, rendered by the LXX. ἰδώ, ἐκείνῳ, in Sam. iii. 4. Numb. xiv. 14. See also Luke i. 33. and Acts ix. 10. “The Hebrews (observe Vatb., Erasm., and Brug.) answer by pronouns, where the Latins use verbs and adverbs, as etiam Domine.” It may be paralleled by our own idiom, “a good sir.” Indeed our age and the εἰς, ές, or ἐς, of the Northern languages, seem to cognate with ἰδώ.

31. οἱ τελῶναι καὶ αἱ πόρναι i.e. even the worst of those profane and dissolute persons.

— προάγοντές.] Glass explains this “lead on;” and Schlues. and Wahl assign still less admissible senses. There seems no reason to abandon the common interpretation, “go before;” precede: render, “are preceding you.”

32. καὶ ἔλθεν εἰς] A Hebrew form of expression for “he came to you in the practice of, i.e. practising righteousness;” and, by implication, leading others into the same course.

— τοῦ παντοειδοῦς] for τοῦ παντοειδοῦς, i.e. ἓστε παντοειδοῦς.

33. τὰς] This is not found in many of the best MSS. and some Versions and Fathers, and was cancelled by Griesb., Knapp, Vat., Tittm., Fritz., and Scholz. It was retained by Wets. and Matthew; but, if we may judge from supera ver. 29., without reason. Nay, Fritz, thinks that even the construction requires its absence. But that is somewhat hypercritical, and is judging of Hel lenistic and popular style by the rules of Classical writing.

— ἀφίημι—ἀφίημι.] The λόγος properly denoted the large vat (called the wine-press) into which the grapes were thrown, to be expressed; in which sense it often occurs in the Sept. But as this vessel had connected with it on the side, or under it (to check, by the coolness of the situation, too great fermentation) a cistern, into which the expressed juice flowed; so, by synecdoche, λόγος came to denote (as here) that cistern; which, as it was necessarily subterranean, and sometimes under the vat, so it was often called ἄφιημον, as in the parallel passages in Mark and Lc. xvi. 10. These cisterns (which are even yet in use in the East), bore some resemblance to the λακούν of the Greeks, which the Scholarist on Aristoph. Eccl. 154. (cited by Wets.) explains κατά φράγματα ἄφιημον, καὶ στρογγυλά τετράγωνα, (I conjecture και στρογγύλα κατα περιβολάς (plastering) οίνου ἑπελεχυκά καὶ κλαυον τέθηκαν αἱ κατα κατέρρησαν.)

—βούλοντο.] This was built partly as a place of abode for the occupier, while the produce was collecting; and partly for security to the servants stationed there as guards over the place. Grot. observes, that in the application of the parable, such circumstances as this are to be considered as only serving for ornament; or, only express generally, that every thing was provided both for pleasure and security.

— ἐξῆλθεν for ἐξῆλθον, as in Polyb. vii. 17. 2. Herodian i. 6. 3. cited by the Commentators; to which I add Thucyd. iii. 68. τὴν γὰρ ἀπελθούσαν ἐν τῇ ἑλασθείᾳ, the earliest record of letting on lease I have ever met with. The word may here be rendered “let it out,” understanding, however, the rent to be not in money, but (agreeably to the most ancient usage, yet retained in the East, and even in some parts of the West) in a certain portion of the produce. Thus τοῖς καρποῖς just after should be rendered “his fruit, or produce, the portion which fell to him.”

34. καὶ ὁ καρπὸς τῶν καρπῶν.] “the time for gathering the fruits.” So Mark xi. 15.

35. ἐδίδοσα] Δίδωσι signifies properly to give or
skin; but as words denoting great violence come at length, through abuse, to bear a milder sense, it was at length used to signify beat severely.

—κακάς κακός ἄρ. — This (as I have before observed) was the most ancient mode of paying rent, which term signifies what is rendered for occupancy), namely, by rendering a certain proportion of the produce; of which I have added several examples with illustrations in Recens. Synop. The most apposite is Plato de Leg. viii. γενομένα ἐν ἐκκλήσια πολείς, ἀποστὸλος τοῦ εἰς τὰς φυλακὰς δομωντος. See my note on Thucyd. vi. 20. ἀπορχὴ ἰσφαζάτω.
est countenance to the first surmise; and the
second is very slenderly supported. I cannot
think that all was left by this Evangelist;
and I am gratified to find my opinion ably
supported by that of Fritz., whom see.

With respect to the nature of the metaphor,
there is an allusion to Is. viii. 14 & 15.; and
the verbs are terms denoting greater or less
degrees of injury; the first being to bruise and crush; the
second, to beat to pieces, and destroy utterly.
Wets. and others think that there is an allusion
to the different modes of stoning among the Jews.
And they paraphrase thus: " Whosoever shall
stumble at and reject me as the Messiah, shall
encounter misery; yet they may repent and be
healed. But on whosoever this rock (the Mess-
iah, which might have been their defence) shall
fall, it will crush them in utter ruin."
46. ὥς προφ.] The ὥς is thought to be put for ὅτι,
6. But however this sense may have place in
other passages, it would here seem sufficient to
render 
upote.

XXII. 1. ἐν παραβολαῖς.] It is clear that this is
put for the more elegant ἐν παράβολοις, as in
Aristoph. Ran. 61. εἰ τὰ βασιλ. ἐφοροῖν Ἰησοῦν.
The ἐν παραβολῆς may here simply denote apposition:
unless there is, as some suppose, an answer to the
thoughts of the Pharisæes.

2. ὃς βασιλ. τῶν ὄφρων] the administration of
the heavenly kingdom, or Dispensation. Ἰδρωθήθη,
i.e. the same thing will take place as that repre-
sented in the parable of a King, &c. The primary
object of this parable is to represent the invitation
given to the Jews to embrace the Gospel;
the rejection of that offer, the severe punishment
to be inflicted on them for their disobedience,
and the admission of the Gentiles, in their stead,
to the privileges of Christianity. Such parts of
the similitude as are not referrible to these heads,
are to be considered as merely introduced for or-
nament, or to complete the vraisemblance. There
is, however, a secondary intent to be noticed,
which is, to inculcate a truth needful to be kept
in mind in every age; namely, that the rewards
held out by the first Gospel are not to be conferred on
more professors, but upon those only who
cultivate the dispositions and habits enjoined by
its precepts. There is a peculiar propriety in the
comparison itself, since in Scripture the Jewish
Covenant, as well as the Christian, is represented
under the figure of a marriage contract between
God and his people. See Is. liv. 5. Jerem. iii. 8.
and the notes there on. John iii. 29. 2 Cor. xi. 2. Revel. xix. 7—9.

—γόνον] This is by most Commentators taken
to signify a marriage feast; though, as the word
(correspondently to the Heb. יְהֹוָה) often signi-
fies a feast in general, some Commentators assign
that sense here; agreeably, as they think, to the
moral purport of the parable. Many, however,
of the recent Commentators (as Michael, Ro-
senm., Kuin., and Schleus.) understand an in-
auguration feast, when the Oriental kings were
considered as it were effaced to their country. See
Luke xii. 35. xiv. 8. Esth. ii. 18. ix. 22. 1 Kings
i. 8—9. There seems no reason, however, to
abandon the common interpretation. Whichever
be the sense, the plural may be considered as
having reference to the continuance of those feasts
for several days.

3. καλωσα] generally signifies "to invite;" like
the Latin vocare and the Heb. יָרָך. So Theoph.
Char. 12. εἰκόνισκος εἰς γόνον. Here, however, it
rather denotes to summon; for Luc., Brug., Grot.,
and Kuin. have shown that, among the ancients,
guests were first invited some time before and
then summoned, within a short time of the feast,
that they might be ready.
4. ὁ δὲ ἀρχιερ.] This was, in early times, the
ame name given to breakfast: afterwards it denoted
the noonday meal; and, at length, it was applied to
the chief meal, taken at the close of the day.
Hence it came to signify a banquet in general.
See Kypke on John xxi. 12. and Muret Var. Lect.
IV. 12.

—τὰ eisostera.] The term properly denotes
animals put up to fatten; and as here we have had
mention made just before of πασχάλιον, it must
denote calves, sheep, &c., with the exception of
bulkloeks.

—πασχάλια.] They properly signify σφαῖρα
(whence δῶρα and δώρα); and at first signified
to make those offerings of incense, fruits, and
flowers, for which sacrifices of animals were after-
wards substituted. And as ἐν παραβολαῖς is not to be
continued to be used, it then denoted to sacrifice; and at length
after the death of Christ it denoted all sacrifices for a
sins, found in the Heb. יְהֹוָה (Grot. and Heuserth.).

5. τὸ ἱερόν] for aërot. Ἀγρός, properly land;
but here farm, or (as the words following require)
farmed business; for ἑμπορία, from the antith-
esis, must denote other sorts of business, as trade
or manufactures.

7. καὶ ἀκοινόν— ἐντους.] There are on this
clause several varieties of reading. Many MSS., Versions, and Fathers, have δέκαια δι, and after βασιλεῖς add ἐκεῖνος. And so Matt., Griesb., and Schoil ed. I cannot venture to imitate their example; because, although there is considerable external evidence for the readings in question, yet internal evidence is, I apprehend, quite against them; and Fritz, has shown how they originated. In short, all the five varieties of reading here found in the MSS. present no more than so many different ways by which the passage was tampered with by the early critics. And as the common reading is plainly the parent of all the other readings, it ought, according to one of the most certain of critical canons, to be preferred.

9. τῶν διεθνῶν τῶν διώκων.] Most Commentators explain this "compita viarum," "places where many streets or roads meet," and therefore of public concourse. Fisch, and after him Scholz edit. It was rusticus." The former interpretation is preferable; and yet it is difficult to extract such a sense from the word. I would therefore, with Bois ap. Wolf., rather suppose it to mean the great thoroughfares of the city, and outlets into the country—the great trunks, as it were, of communication; and which, in the great ancient cities, were made to terminate at the gates. Such would be places of the greatest concourse. See Thucyd. iii. 98.

10. ποτε γὰρ ταύτα ἀληθεύει.] By this it is intimated, that the word as well as the good would form part of the visible Church; though the privileges of the Gospel would belong to the latter, while its threatenings, denounced against the wicked, would fall on the former.

11. θεασάμενοι ταύτα ἀνακειμένοις.] As was then usual with grandees and others who made great feasts.

An appropriate dress, with which those who attended were expected to be clothed. This custom was common alike to the Hebrews, Greeks, and Romans; and something like it yet prevails in the East. In this, therefore, consisted the offence of the delinquent,—that he had neglected to provide himself with the appropriate dress. By this wedding garment some think that faith is represented: but that was implied in the act of attending the supper; and it should rather seem (as Euthyn., Grot., Le Clerc, and most recent Commentators take it), to mean adorning our Christian profession by a suitable conduct. See Eph. iv. 1. 2 Pet. i. 10, compared with Rev. xix. 7. The whole, indeed, hinges upon this: whether we are to suppose the garment provided by the guests, or by the king. If the latter, then, indeed, neither of the above interpretations can well be admitted; and we must rather understand the gifts of the Holy Spirit,—grace, faith, and sanctification; as Irenæus, Hilary, Menochius, and Gerard interpret. This, however, does not agree with the scope of the parable; and it may be observed, that the supposition on which it rests, of the garment being provided by the king, is deficient in ancient authority, the examples adduced being almost entirely from modern travellers. It is therefore best to suppose the garment or rather dress) to have been provided by the guests. And such is the opinion of Chrys. and Euthyn. Thus in two similar parables cited by Wets. from Rabbinical writers, those who washed themselves, cleansed their garments, and otherwise prepared themselves for the banquet, are contrasted with those who made no preparation; but went on with their occupations, and thus entered the palace "in turpitudine sua," in their mean, ordinary dress.

12. οὐχ ὁδεγός.] "was mute." ὁδεγός signifies properly to muzzle, and metaphorically to silence.

13. σκότος τὸ ἔσωτρον] i. e. darkness the most dense and extreme, as being the furthest removed from the light of the banquet.

14. φαίλεται—ἐλέκτορα.] See the long and able annotation of Hammond in Recens., and a fine observation of Theophyl. cited by Parkhurst, Lex. κ. ἐλέκτρως.

15. παγιδεύσωμεν "that they might ensnare him." The term is properly used of snaring birds; but, like ἁρπαζων, employed by Mark xii. 12. and the Latin irretire and illaqueare, is used of plotting any one's destruction.

16. τῶν Ἀνθρώπων.] From the slight mention of these persons in the N. T., and the silence of
Josephus, nothing certain with respect to them can be determined; but the prevailing and best-founded opinion seems to be, that they did not form any distinct religious sect (though probably Sadducees in doctrine, as was Herod), but were rather a political party, composed of the courtiers, ministers, domestics, and partisans and adherents generally of the king, who, with Herod, thought that the dominion of the Romans over the Jews was lawful, and ought to be submitted to; and that under the present circumstances, the Jews might, allowably, resort to Gentile usages and customs. This opinion is confirmed by the termination of the word, ἄνθρωπον, which was in that age appropriated to denoting political partisans, such as Cæsariiani, Pompeiani, Ciceroniani, &c.

—ἀλθείας “upright,” neither practising simulation nor dissimulation.

—οἱ μὲν τε αὐτοὶ ἀνθρώποι.) The expressions οὐ μένα, σα πα σα, ὁδεῖς, and ὁδεῖς εἰς πρόσωπον ἄνθρωπον (of which, the former is a Greek phrase, the latter a Hebraism) are generally thought to be of the same sense. But Fritz., with others, denies this, and lays down the connection as follows: “τοι per neminem a veritate ad abduc ir sinis; neque enim homines curas, quos si curares, a vera via facile aberrare, sed Deum.” Thus he thinks that πρόσωπον ἄνθρωπον, is put, by an unusual circumlocution, for ἀνθρώπου. This to, however, I cannot assent; for the πρόσωπον aderts to the external condition of men, with allusion to its being no more a part of the man than the πρόσωπον, or actor’s mask.

18. pανοραματικόν. This signifies like the Latin malitia, craft. The other Evangelists use the more definite terms πανοραματικόν and ἱνακόσια.

19. τὸ νόμου τοῦ κόσμου. “numquam ex eo genere quo census exci exigen sollet.” (Fritz.)

20. τὰς ἐπιγραφὰς καὶ ἱστορίας ὑποδόται. The inscription was KAΙΣΑΡ ΑΥΓΟΥΣΤΟΣ ΙΟΥΔΑΙΑΣ ΕΛΛΑΣΚΥΛΑΣ. “Our Lord here baffles the malignant proposers of the question, by taking advantage of their own concession, that the denarius bore the emperor’s image and superscription, and also of the determination of their own schools, that wherever an angel’s coin was current, it was a proof of that country’s subjection to that government. He significantly warns these turbulent and seditious demagogues, the Pharisees, to render unto Cæsar the dues of Cæsar, which they resisted; and these licentious and polluted courtiers, the Herodians, to render unto God the dues of God, which they neglected; thus publicly reproving both, but obliquely, in a way that they could not take any hold of.” (Dr. Hales.)

“Though the right of Cæsar to demand tribute of the Jews may seem to be undecided by the answer, yet the precept at ver. 22 is decisive, and being united with the preceding verses by συν., it inculcates that duty of submission to established governments which is a leading feature of the Christian religion.” (Whitby.) [Comp. Rom. xiii. 7.] Now that the Pharisees, continues he, themselves did not universally mean by this term the re-union of soul and body, is evident both from Josephus’s account of their doctrines, and from passages in the Gospels. To say, therefore, of the Sadducees, that they denied the resurrection of the body, but the immortality of the soul, would give a very defective account of their tenets. It is plain from Josephus and other Jewish writers, as also Acts xxiii. 8., that they denied the existence of angels, and all separate bodies. Thus going much further than the Pagans, who did, indeed, deny the resurrection of the body, but believed in a state after death, wherein the souls of the departed exist in a state of happiness or misery, according to their deeds on earth. It is plain, from our Lord’s answer, that the Sadducees denied not merely the resurrection of the body, but the immortality of the soul. They had, it seems, no notion of πνεῦμα, and were consequently obliged to make use of terms which properly relate to the body, when they spoke of a future state, which therefore came at length to be denoted simply by the word resurrection.” (Comp. Acts xxiii. 8.)
MATTHEW CHAP. XXII. 24—34.

24. This is not a regular quotation, nor does it profess to be such—but correctly represents the sense of the injunction of the law. On the intent of which see Dr. A. Clarke.

25. This word, like the Heb. יִתֵּן, denotes offspring or progeny, whether one or more children; though in Scripture it is almost confined to the latter. On the contrary, in the Classical writers it is generally used of the former. So Soph. El. 1510. and Ed. Tyr. 1037. and a Delphic oracle in Thucyd. v. 16. Δόθη προβάτινον ὕπαρξιν. There are, however, examples in the Classical writers of παράγειν in a plural sense. Thus Soph. Trach. 904. Eurip. Med. 758. ἀλλὰ κατέναν τὸ παράγειν τοιούτους, γίνοιν.

26. In τῇ ἐκ. “in the future state following the resurrection.”

27. παντελῶς — Οὐχ [v. i. c. ye deceive yourselves by assuming a false hypothesis — namely, that if there be a future state it must be like the present, and by your ignorance of the true sense of the Scriptures; not considering the omnipotence of God, to whom removal of existence can require no more exerction of power than original creation; nor reflecting that God is able to raise up the dead without their former passions.

30. οἵτινες ἐγείρονταίν.] On this point there was much difference of opinion among the Jewish Rabbins. Some maintaining that there is marrying in heaven; others that there is not. The general opinion was, that the dead would be raised either in their former or with other bodies. And it was the common notion, that the offices of the new bodies would be precisely the same with those of the former ones. The wiser few, however, were of quite another opinion. But of these some went into the other extreme — and maintained that the raised would have no bodies. (so Maimonides de Fut. vili. 3.) in the future state.

— δόγματι.] Luke says δογματίζει. Though neither expression imports equally, but only similarity. This similarity must chiefly by the context be referred to the point in question; i. e. the not being subject to the appetites of the body; although, upon the whole, καὶ ὡς seems, as Fritz. suggests, to denote condition generally. At all events, it does not follow, because angels are, as is supposed, composed of spirit only, that the righteous shall, at the resurrection, have spirits only. That they will also have bodies of some sort or other, is certain from 1 Cor. xvi. 42. seq.

32. ἵστα ὡς ὁ Θεὸς, &c.] From this passage the doctrine of the resurrection is proved, more Judaico, and that inferentially and by legitimate consequence from what has been said. The argument, as stated by Mr. Holden after Mr. Horne) is as follows: “Abraham, Isaac, and Jacob had been long dead when these words were spoken wherein God says, ‘I am,’ not I was, ‘the God of Abraham,’ &c.; and as He is not the ‘God of the dead, but of the living,’ these patriarchs must have been existing in some sense when this declaration was made; for it implies a relationship between God and them, which could not be if they were not existing. The patriarchs, therefore, though dead to us, are alive to God; which proves a future state.” This mode of argumentation, it may be added, was peculiarly Jewish. So a Rabbinnical writer, cited by Wets, proves the resurrection of the dead from the very same passage, and almost in the very same words.
35. Mat. xii. 28. calls him the Son of God, the Second Person;—a title which was never applied to Christ in the early Church. The thought that the Son of God was the Second Person of the Trinity, while others suppose, from a distinction existing, that the Son of God was the Second Person of the First and Second Persons of the Trinity, is the subject of a controversy among the Jewish Doctors; and the latter supposition seems to be the more capable of sustaining the common interpretation. The truth seems to be that (as Chrys. and Theophyl. suppose) the man came with an evil intention, but departed better disposed.

36. Matt. xii. 28. on the good sense, evidences of his skill in Scripture; which seems to be censured by Mark. But most of them adopt the bad one, temptig; and Tertullian seems to have made this the common interpretation. The text seems to be that (as Chrys. and Theophyl. suppose) that the man came with an evil intention, but departed better disposed.

37. Read in the greater part of the MSS., is preferred by Mill and Bengal; and is edited by Matth., Grieseb., Knapp, Tittm., and Schoel, instead of the common one in press.

40. In this reading, which is found in several MSS., is preferred by Mill and Bengal; and is edited by Matth., Grieseb., Knapp, Tittm., and Schoel, instead of the common one in press.

41. The reading, which is found in the greater part of the MSS., is preferred by Mill and Bengal; and is edited by Matth., Grieseb., Knapp, Tittm., and Schoel, instead of the common one in press.
MATTHEW CHAP. XXII. 43—46. XXIII. 1—5.

43 ὁ γὰρ ἀντίδειας; Ὡς οὖν Ἰακώβ ἐν πνεύματι κύριον ἀν—12. 20.

44 τῶν καλών; λέγων ἔπεμον ὁ Κύριος τῷ κυρίῳ μου· Κα—36 49

45 θεοῦ ἐκ δεξιῶν μου, ὡς ἄν ἦν θεοῦ ἐκ θρόνος σου

46 κύριον, πώς νῦν αὐτοῦ ἐστι; Καὶ οὖν εἰ ἦδον ἀντίδειαν ἐκ

λόγῳ· οὐδέ εἴλεγον τις ἢ ἐκέννεις τις ἡμέρας ἐπερωτήσει αὐτοῦ

οὐκέτι.

XXIII. 1. τότε ὁ Ἰησοῦς ἔδεικνυ τοῖς ἄχλοις καὶ τοῖς μαθηταῖς 38 45

2 αὐτοῦ, λέγων· Ἐπὶ τῆς Μανάφους καθήκοντα ἐκάθισαν οἱ Ἱερατεῖς

καὶ οἱ Φαρισαῖοί. Πάντα οὖν ὅσα ἐν ἑκάστων μὴν τοίχως, τρείσερε

καὶ ποιείτε· κατὰ δὲ τί ἢγαν αὐτοῦ μὴ ποιείτε· λέγονς γὰρ,

καὶ οὐ ποιοῦν. "Δεσμέωνα γὰρ φορία βαρία καὶ δυσβάστακτα,

καὶ ἐπειτίθεσαι ἐπὶ τοὺς ὠμοὺς τῶν ἀνθρώπων· τὸ δὲ δακτύλιον

5 αὐτοῦ οὐ θέλον κυνήγιον αὐτῷ, πάντα δὲ τί ἢγαν αὐτοῦ ποιοῦν;

43. ὁ πνεύματι seil. ἀγών, which is expressed in the parallel passage of Mark. This is plainly the sense, notwithstanding the attempts of some recent Commentators to explain the term away. Indeed, the writers of the O. T. are always supposed by our Lord to have written under the inspiration, more or less plenary, of the Holy Spirit.

44. κύριον] This word, corresponding with the Heb. יטוש, adon, signifying Lord or Master, was a term implying an acknowledgment of superriority in the person to whom it was addressed, and therefore never given to inferiors, though sometimes, perhaps, out of courtesy, to equals. Upon this, then, our Lord's argument turns. An independent monarch, such as David, acknowledged no Lord or Master but God; far less would he bestow that title upon a son, or descendant; and, consequently, the Messiah, being so called by him, under the influence of the Spirit, and therefore acknowledged as his superior, must be Divine. — (Campbell.)

45. κάθως εἰ δεξιῶν.] A comparison taken from kings, on whose right hand sat the heir, or he who was next in dignity, and on the left hand he that was immediately below him in rank. But sitting on the right implied also a participation in the regal power and authority. Hence αὐθεντικῶς is interpreted by St. Paul, 1 Cor. xv. 25. 

46. ἡμέρας λέγεται;] See 1 Cor. xv. 23 sq. 

47. ὁποῖα ἂν ἀντίδειας;] Some of the best Commentators regard this as an inversion of construction, as in Mark ii. 23. But since the sense is the same either way, there is no necessity to resort to any such supposition.

48. ἡμέρας λέγεται;] Some, of the class of persons whom he had just silenced. By ἑπερωτήσει we are to understand the putting such sort of captious enquiring questions as those above-mentioned.

XXIII. 1. ὁτίς ἔτη ἔστω, which is omitted in 7 MSS., some Versions, and Latin Fathers. But that is very slender testimony; since Versions are, in a case like this, of little authority; and the MSS. are all of the Alexandrian recension, and such as abound with alterations arising from ill-judged fastidiousness.

49. ἐκαθίσαν] "they bind [on] loads, as a bundle or bale, on a pack-horse. By these burdens are meant the traditions of the elders. — τὸ δὲ κάθετο· καθίσαν] i. c. "they will not take upon their own shoulders the burdens which they lay on those of others," nor even stir them with their finger ends; a proverbial expression (common both to Greek and Latin writers) to denote "being quite indisposed to exert oneself in any labour."
5. πλατηρωτον.] Christ does not censure the wearing of these, or of the fringes, but does it ostentatiously, by making them very large. These phylacteries, (of which see a description in Horne's Introd.), took their rise from a literal interpretation of Deut. vi. 8. That these were, as the Commentators inform us, also regarded as amulets, or charms to preserve from evil, may be very true; but when they would hence deduce the name itself, we may hesitate; for the name may quite as well imply that they were thereby reminded to keep the law. See a passage of Plutarch cited by Kypke.

6. πρωτοκλεισια] "the first seat at banquets." That, among the Jews, was probably at the top of the table, as with us; though among the Greeks and Romans the middle place at a triclinium was the most honourable. — πρωτοκλεισιας.] i. e. on the seats of the seniors and the learned; who sat immediately under, with their backs to the pulpit of the reader; their faces being turned towards the people. See Vitringa de Sveryg. p. 191.

5, 9, 10.] In these three verses there is essentially the same sentiment, but with some variation of terms; resorted to in order to favour the repetition, which is meant to give energy to an earnest warning, forbidding the assumption, on the one hand, or the admission, on the other, of such a sort of absolute domination as that assumed by the Scribes over men, without authority from God. It is only meant, therefore, to warn them against that unlimited veneration for the decisions of men, or implicit reliance on any human teacher, which was so common among the Jewish devotees. Such being the purport, this passage cannot be supposed to forbid Christian teachers bearing such accustomed appellations as appertained to superiority of office, of station, or of talent; but only admonishes not to use them as the Scribes did, for the purposes of pride and ostentation, and to exercise a spiritual influence over the faith and consciences of their Christian brethren, or pretend to such infallibility and supreme authority as is due to Christ alone. See more in a masterly Sermon of Bp. Warburton, vol. i. pp. 190 — 200.

The three terms here employed, μαθητας, ηπιτας, and καθηκης were, we learn from the Rabbinical writers, appellations such as were ordinarily assumed by and given to their principal Teachers; and not only all three were, we find, sometimes employed, but each twice; which is alluded to in the preceding verse.

8. μη κληθητι.] "suffer not yourselves to be called." — καθηκημα. There is some doubt as to the reading here. Many of the best Commentators would read εκπαθωδας, which is found in several MSS., Versions, and Fathers, but is received by no Editor except Fritz.: doubtless because it would seem a gloss on καθηης. But εκπαθωδας is so much preferable, from its being more correspondently to Hebrew, and from being more in accordance with the classical writers, and with the sense of the New Testament and of the Targum. It is not uncommon to find in the reference of the Targum not the true reading, but a variant expressed, as it were, by a collateral term. — δια τον Χριστον.] This is omitted in several ancient MSS., and some Versions and Fathers; is rejected by Mill and Bong, cancelled by Grieseb., and Fritz, and bracketed by most other Editors. It probably crept in from ver. 10.

12. μετοικειται.] A sentiment very often introduced by our Lord; and indeed a frequent maxim among the Jews, and sometimes and freely adopted by the classical writers. But Christ, however, it is employed in a spiritual sense; i. e. "him God will exalt." — μετοικειται. 13, 14.] These verses are transposed in the textus vulgatus and most of the MSS.; but are placed in the present order in the best MSS.; confirmed by several Versions, Fathers, and early Editions, approved, with reason, by all the most eminent Commentators, and restored by Mill, Wets., Matth., Knapp, Fritz., and Scholz. Ver. 13. is omitted in several MSS. of the Alexandrian recension, with some Versions and Latin Fathers. But there is no good ground for rejecting it. It should seem that the text above adopted presents the true reading and order; is probably accidentally changed by the eyes of the transcribers; being carried from the first ο οια δι εισοικειται! to the second, by which the words δι κατεχεται και και οικες were omitted, and afterwards inserted, either by the scribes (perceiving their mistake), or by the correctors, but in the wrong place.

κατεχειται.] Of this use of the word examples occur in the Greek Classical writers, and the same is the case with the correspondent term in Latin, and indeed in the modern languages. Οικες means, goods, property, as οικες is often used in the Classical writers. Both the above
metaphors are found in Hom. Od. β. 237, καθάδω αυτοῦ ὁ οἶκος Ὀλίβους. This "eating up" was done by various subtle artifices. After making them devotees, they devised various means of laying them under contribution; or caballed with the children to deprive the widow of a portion of her dowry, for some return, either in hand, or in expectation.

—ζαφέας] Sub. κατ, "under a pretest," namely, of religion; for it was but a mask to conceal their avarice.

—ποικῖλος.] Sometimes, it is said, these prayers occupied nine hours a day.

14. κλείετι ἐρωτήθην τοις άγών. Four different Classical κλεῖς are used or διακλεῖς. It may be compared with our phrase, to shut the door in the face of. In the words of the parallel passage of Luke, δότε τὴν κλίδα τῆς γυναίκος, there is an allusion to locking a door against any, and preventing them from entering by carrying off the key. The metaphor has reference to the hindering men from embracing Christianity; which they effected by misinterpreting the prophecies, and by other methods.

15. περάγοντε — [πράγαμ.] A proverbial expression, frequent both in Greek and Latin, importing the greatest activity and exertion. The zeal, indeed, of the Jews for proselytism was, itself, proverbial among the Heathens (see Hor. Sat. i. 4.) insomuch that at length it was forbidden by the Constitutions Imperatorum.

—υδιγεῖται] I. e. by Hebraism, "deserving of, or doomed to, hell." So 1 Sam. xx. 31. 2 Sam. xii. 3. ut mortem, "devoted to death." It is strange that Kypke, Rosenm., and some others, should take εἰς λα. to signify dolosum. The grammatical objection to the common interpretation, on the ground that the word never occurs in the comparative, has no force, for I have myself in Rec. Syn. addeduce two examples. Moreover, ὄρθρος, here and in the other two passages where it occurs, is not an adjective, but an adverb.

16. In this and the seven following verses Christ condemns the subtle distinctions of the Pharisees concerning oaths, and points out the sanctity and obligation of an oath. See Notes on Matt. v. 33. sqq.

—τὸ φρόνησι τοῦ ναοῦ.] By this some understand the gold which adorned the Temple; others, the sacred utensils; others again, the money set apart for sacred purposes. As no particular gold is mentioned, it may be understood of any or all of the above.

17. β. ἀγιότατον.] This is read, for the common κατακυριάτιτα, in the greater part of the MSS. and the Ed. Prin.; and it has been, with reason, edited by Matth., Griesb., Tittm., Vat., Fritz., and Scholz.

18. ἀποδοκειότατοι — κλέμον. The Pharisees were scrupulously exact in paying tithes, not only of the fruits of the earth, but even of such insignificant herbs as those here specified, as ἄξιονον, the garden mint, ἄνθροπος, dill; (on which see Di:sscor. iii. 461.) and κλέμον, cummin, a disagreeable pungent herb, and so little esteemed, that it was proverbially employed to express worthlessness. That the above are only meant as examples of insignificant herbs, is plain from Luke having "mint and rue," with the addition of καὶ πῦρ ἄγιον. Ἀποδοκειότατοι is a word not used by the Classical writers, and only found in the Sept.; where it expresses the Heb. יָדִי יִבְכָּר, which signifies both to take tithe and to pay tithe. Our Lord, it must be observed, does not censure them for paying tithes of these herbs; but, after performing
these minute observances, for omitting the weightier matters of the Law. This applies to all the subjects of the woes in this Chapter, as is plain from the words ἀδόξασιν. 

— ἀδόξασιν] "ye neglect." The word is often applied to the neglect of Divine precepts.

— κρίνει, ἔχον, καὶ τὸν πίπτειν.] Render "justice, charity, (or humanity) and faith," or trust in God, as the proper foundation of our love; not fidelity, as some explain; though that sense may be included. Thus it will be agreeable to Luke's τὸν ἅγιόν τοῦ Θεοῦ. The passage seems to be taken from Micah vi. 3, and may be compared with Pind. Olymp. xii. 6, 11; and Hor. Od. i. 24, 6.

24. διελέγετο τὸν κόσμον.] Not "strain at," (which was a mere typographical blunder of the first Edition of our common Version) but strain out. There is an allusion to the custom of the Jews (provocant also among the Greeks and Romans) of passing their writings (which in the southern countries might easily receive gnats, and indeed breed insects) through a strainer. See Amos vi. 6. The Jews did it from religious scruples, (the κόσμως or κυλέοντας being unclean,) the Gentiles, from cleanliness. The ratio significations arises as follows. The term signifies to pass any liquid through a strainer, (δόξαν. See Dioscor. iii. 9. & v. 32.) to separate it from the ἔλα; or material particles, (gnats, or aught else) that they may be passed out and off. With respect to κάρπον, it signifies, not a cable, nor a bedtle, (as some would take it,) but a camel. To make the opposition as strong as may be, two things are selected as opposite as possible, the smallest insect, and the largest animal. This sort of expression was in use both with the Jewish and the Grecian writers. Καρπόν is used not of liquids only, but of solids, as here. In the former case it may be rendered to gall down; in the latter, to bolt down.

25. καβοδίμετε — παροῦλοι.] On the purification of domestic utensils see Horne's Introd. vol. iii. p. 337. Παροῦλος is a word found only in the latter writers, and usually signifies a platter, dish, or, as some think, sauce-boat.

— δόξασι.] This, for the common reading ἀδόξασις, is found in the greater part of the MSS., and many Versions and Fathers; and is edited by Matth., Griesb., Kumpf, Frutt., Frut., and others. The internal evidence for it, too, is as strong as the external; for it suits far better with the character of the Pharisees, who (as Cambp. observes) are never accused of intemperance, though often of injustice.

26. Καβοδίμετε.] On the exact force of καβοδίμετε see my Note in Rec. Synopt. The tombs were annually whitewashed, that their situation might be known, and the pollution of touching them avoided. This whitening, we learn, extended as far on the surface of the ground as the vault reached under ground. The sense is, that the Pharisees were so polluted with vice, that they defiled all who had communication with them, and were to be avoided like sepulchres. In the parallel passage of Luke xi. 44. they are likened to μηνία, ἀδόξασι, (see Note in loc.) but there is, in fact, no discrepancy, but reference is had to the contagion they spread around them.

— ἀκαθαρσίας.] Very apposite to the present purpose is a passage adduced by me in Recens. Synop. from the Schol. on Soph. Phil., who explains the words ὑπακότας ἑαυτής νεωκράτες παλάτεια by περιπολούμενα — τῇ ἐκ νόσον ἀ καθαρσία, i. e. pus and bloody matter.

27. μετοί — αὐλόμας.] Μετοί is almost always used cum genitivo nali.

28. Καβοδίμετε — καβοδίμετε.] Both the Jews and the Heathens alike showed their respect for the illustrious dead, by cleaning and beautifying, and, when necessary, rebuilding their tombs. See the proofs and illustrations in Rec. Syn. "This," as Kuin. observes, "our Lord did not mean to censure, but to expose the hypocrisy of the Pharisees in pretending a respect for the Prophets which they did not feel."
31. ὅπερ μαρτυρεῖτε ἡμῖν, & c.] "ye have the same blood-thirsty disposition (thus they are elsewhere called γεγενομένους), and ye thus show approbation of your fathers' crimes, by pursuing the same course; as is expressed in the parallel passage of Luke xi. 48. ὁμώς μαρτυρεῖτε καὶ συνενθέκετε τοὺς ἱερὰς τῶν πάσης ἡμῶν, where the ἀνίππος must not be rendered although (as some translate), but has the sense negativo. See Schleus. Lex. in v. 5. which, as he observes, "habet vim restricting et specificandi." We are now prepared to see the inferential force of διότι, which is as follows: So then [by this conduct, so similar to that of your fathers], ye bear testimony respecting your fathers, that ye are tue sons of your fathers, who murdered the prophets. On the force of which expression see Notes on Matt. v. 45. and John viii. 44. Most recent Commentators explain μαρτυρεῖτε. "ye bear testimony against yourselves." But there is no sufficient reason to deviate from the common version ἐμοὶ, i.e. respecting yourselves.

32. πληρόως τοῦ μέτρου τ. ν. ἐ.] This may, with many of the best Commentators, ancient and modern, be accounted an ironical concession, or permission, often occurring in Scripture; such as indignantly leaves the persons addressed to experience the consequences of their wilfullness. For, ye bear testimony respecting your fathers, that ye are true sons of your fathers, who murdered the prophets. On the force of which expression see Notes on Matt. v. 45. and John viii. 44. Most recent Commentators explain μαρτυρεῖτε. "ye bear testimony against yourselves." But there is no sufficient reason to deviate from the common version ἐμοὶ, i.e. respecting yourselves.

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burial sacrifices," which, Grot. shews, was in sub-
dius, in the Court of the Priests.

36. [3] This is found in most of the best MSS.
and some Versions and Fathers, with the Ed.
Princ., and has been adopted by almost every 
Editor from Beng. to Scholz.

— [κηθα—] By these crimes, and hæc, or, as in the 
former verse, ἡδε ἕτε ῥωμ here signifies "to come 
upon any one," "to be visited upon any one," 
namely, to bring down punishment on his head.

37. η ἀποκλίνουσα Easam. well points out the 
permanent action (as referring alike to past, 
present, and future) denoted by this use of the 
present tense.

— Αὐτῶν.] for ἑαυτῶν οὗ εὐσεβ. So I read, in 
stead of the Stephanic αὐτῶν, with the Edit. Princ., 
Beza, Schmid, Griesb., and Fritz. There is no 
ocasion to bring in the figure by which a transi-
tion is made from the second to the third person; 
which would here be very awkward.

— τῆς.] The word is often used thus, figur-
atively, of the inhabitants of a city, both in the 
Scriptural and the Classical writers.

— ἐπισκόπῳ.] The ἐν is not, as the Com-
mentators imagine, pleonastic, but signifies to. 
Thus the term signifies to draw together to any 
place.

— θλίκησα.] The plural here has reference to 
the plural implied in Ἰερουσαλήμ, which means in-
habitants of Jerusalem, an idiom frequent both in 
the Scriptural and Classical writers.

38. ἀφίεται.] Prophetic present put for future.

— οἷος.] The Commentators are not agreed 
whether this is to be taken of the Temple, or of 
the whole Jewish nation, especially its metropolis; 
as the Latin writers use domus for patria. 
The former sense is, indeed, applicable, but somewhat 
too weak; not to say that οἷος would thus re-
quire to be added: and therefore the latter is 
preferable.

39. ὁ θύμῳ μετὰ ἐπτερίζει — Κορινθ.] Many are the modes 
of interpretation offered of this perplexing pas-
sage. Some Commentators think that our Lord 
meant to predict his removal from them, until the 
destruction of Jerusalem, which is fully in the 
next Chapter designated under the name of "the 
coming of the Lord." And they render the words 
ὦς ἐν ἑπτερίζει, "until ye might say," "would have 
reason to say." There is indeed something to 
counterbalance this view in the actual state of 
Judæa at that period, as recorded by the accurate 
Josephus, Bell. J. vii. 36. But such a sense of 
ὦς ἐν ἑπτερίζει is strained; and the interpretation 
is otherwise liable to some serious objections. 
Greatly preferable is that of Chrysost., and others, 
who take the coming here spoken of to mean the 
second coming of our Lord to judgment at the end 
of the world. Thus by ye will be meant the Jea-
sian nation. That the great bulk of the Jews will, 
were that awful catastrophe, be thought to acknow-
ledge that Messiah whom their ancestors rejec-
ted, we are taught by the sure word of prophecy. 
See Grot., Doddr., and Scott. Those who adopt 
this interpretation maintain that ἡπτερίζει should 
be rendered "after a while," i.e. after the ascen-
sion. But that sense is destitute of proof, and 
destined unnecessary if θύμῳ be taken (with Koe-
cher) of familiar intercourse as a teacher; for our 
Lord had with the present address closed his pub-
lic ministry. Εὐλογημένος, &c. was the form by 
which the Messiah (usually styled ὁ ἐρχόμενος, &c.) was to be addressed in his coming.

XXIV. I ἐπάλειψε αὐτῷ τὰς αἰκός.] The 
disciples were pointing with wonder and pride at 
their stateliness, and seemed to say, "Is it possi-
bile that such a magnificent edifice should be ut-
terly destroyed!" Indeed, the destruction of 
the Temple was, in the minds of the Jews, view-
ed as coeval only with the end of the world; or 
at least that modification in its constitution, which 
they supposed would take place at the coming of 
the Messiah.

2. ὁ δ' ἐπιταγμένος.] Several MSS. and Versions 
are without the ὃ, which is marked as probably to be 
omitted by Griesb. and others, and cancelled by 
Fritz. But the MS. evidence for it is incompara-
ble stronger than that against it; and had it not 
been in the text from the first, who would have 
thought of inserting it? for, when away, the same 
sense arises. But why (it may be asked) should 
the ὃ have been removed? I answer, because it 
is not employed agreeably to the Classical usage, 
and because it is not found in the parallel passage 
of Mark.

— ὃς τὰς ἀφεθέντας ἐκ τῶν] A proverbial and 
hyperbolic expression, denoting utter destruction, 
but such as would not be supposed to be usefully 
used. The expression can only be rendered, as 
we learn from Joseph. B. J. vii. 1, 1. Fusheb, 
and the Rabbinical writers. Simil. Luke xix. 43 
& 44. The words ὃς ὁ καταλυθήσεται are added, to 
strengthen the preceding. See Soph. Antig. 441 
and Hom. II. xxi. 50. referred to by Fritz. The ὃς 
is omitted in almost all the best MSS., and sever-
al Fathers, and the early Editions. It is rejected.
by Mill, Beng., and Wets, and cancelled by Math., Griesb., Knapp, Tittm., Fritz, and Scholz; and justly, for scarcely any authority could justify so gross a barbarism. The μὴ arose from the εὐ μὴ just before. Καταλογίστησι (Krueg. observes) has reference to the dissolution of the comagnumatio lapidum.

5. πάντα ταῦτα ἐστὶν— τῶν ἀληθῶν.] The Commentators are much divided in opinion as to the intent of this inquiry: and not less than four different hypotheses of interpretation have been propounded. The 1st, confines the inquiry to the approaching destruction of Jerusalem. The 2d, extends it to two questions, and includes the second advent of Christ in the regeneration, according to the Jewish Interpreters. The 3d, instead of the second, substitutes the last advent of Christ at the end of the world, and the general judgment. The 4th, (to use the words of Dr. Hales, who adopts it) "unites all the preceding into three questions; the 1st, relating to the destruction of Jerusalem; the 2d, to our Lord's second appearance in glory at the restitution of all things, Acts iii. 21; the 3d, to the general judgment at the end of the world." "The inquiry (continues he) involves three questions: 1. When shall these (things) be? and the sign when they shall happen? 2. And what was the sign of thy presence? and 3. What the sign when all these things shall be concluded, or of the conclusion of the world?" Mr. Townsend (in common with Chrys., Euthym., and many ancient Interpreters, and also the most eminent modern ones), embraces the first (or rather second) hypothesis. "From their question, (be says) it appears they inquire, not merely as to the coming of Christ and the end of the world, as events nearly related, and which would indisputably take place together [and used the expression, συνάντησα τῶν ἀληθῶν to designate both. — Edit.]; they had no idea of the dissolution of the Jewish polity, as really signified by, or included in, either of these events. They imagined, perhaps, a great and awful change in the physical constitution of the universe, which they probably expected would occur within the term of their own lives; but they could have no conception of what was really meant by the expression which they employed, the coming of Christ. The coming of Christ, and the end of the world, being therefore only different expressions to denote the same period as the destruction of Jerusalem, the purport of the disciples' question plainly is, When shall the destruction of Jerusalem be — and what shall be the signs of it? The latter part of the question is the first and main part, and our Saviour, in the clearest manner, the signs of his coming, and the destruction of Jerusalem. He then passes on to the other part of the question, concerning the time of his coming.

It is no easy matter to decide on the comparative weight of these two views; but they are manifestly the soundest of the four. If we are to advert simply to the intent of the inquiry of the Apostles, and trace the remarkable fulfilment of the following predictions, even in minute circumstances, we could scarcely, I think, fail to give the preference to the latter. But Dr. Hales's has much to recommend it, in the strong bearing which very many passages have on the last advent and the final judgment; while Mr. Townsend's is too limited, by making our Lord's words only an answer to the inquiries of the Apostles, indeed scarcely so much: since their third question must, by implication, be understood to have reference to that regeneration, renovation, or restitution of all things, according to their views. See Note on παλαγγελοντα supra xix. 28, and comp. Acts iii. 21, and Rom. viii. 19. Whereas there is no difficulty in supposing, that our Lord, finding that the disciples had pointed to the Temple, to draw from him some more explicit declaration respecting the utter destruction, and in their questions had wished for more information than they ventured directly to ask, was pleased not only to answer their question, but to give them such further information on an awful topic closely connected with that of their inquiry, as would be most important for them to know, and, through them, his disciples of every age. So that, as the prediction concerning the destruction of the Temple arose naturally out of the train of passing circumstances, so, if it should seem, did the awful predictions in this and the next Chapter arise out of the limited interrogatories of the Apostles. It may be observed, that the information as to the last advent and general judgment being super-added to the information in reply to their question, is, as might be expected, in a great degree, given last (Acts ix. 4; xxi. 25, etc.); there are many allusions to it in the preceding matter, which chiefly concerns the event of the second advent to judgment; and in some passages the two predictions are so closely interwoven together, and the expressions and imagery are so applicable to the day of judgment, that we might almost say that a kind of secondary sense must be admitted; which as Mr. Horne has observed, is not unfrequently found in the prophetical writings, where two subjects, a principal and a subordinate one, are carried on together. This principle, will, if I mistake not, afford a sure clue to guide us in our greatest difficulties as to the interpretation of this sublime portion of Scripture.

4. ὲδύναινα, μὴ τις παλαγγ. A form of earnest caution, as in Eph. v. 6, Col. ii. 8, 2 Thes. ii. 3.

5. ἐπὶ τῶν κύριοτάτων μου i. e. assuming the name and character of Messiah. Between these and the false prophets at ver. 11, a distinction must be made. Of the former were Simon Magnus and Dositheus, and perhaps those adverted to by Joseph. B. J. i. 2. Of the latter were Theudas, Barchochbas to Egyptian, and many other impostors mentioned by Josephus.

6. παλαγγελοντα. Wets, cites, in illustration, Joseph. Ant. 18, 9, 1, and on ἀκαθίστα ζωλ. Joseph. Ant. 20, 3,
3, & 4, 2; Bell. Jud. 2, 16, & 1, 1, 2. [Comp. Jer. iv. 27; v. 10, 13.]

— δέρει, μή, θεοίσθεν. So Fritz. rightly points (with Stephan.), remarking that δέρει μή would signify vident, me, and require θεοίσθεν.

— περιτέκτων. This is supported by the earlier modern Commentators to the counsel of God, who permits evil, to educate good therefrom. But it is better, with most recent Interpreters, to take the expression as only denoting the certainty of the events predicted. Τό τέλος is equivalent to εὑρέθησαν ταῖς ἀλαρσίς at ver. 3. Wets. compares Hom. Il. 12. 389, οὗτος ἀλάρσεϊ τε πέφασται.

7. ἱεράθεται — ἂν. This is referred by Grot., Wets., and Kyjke, to those various wars and civil commotions which with most parts of which the civilized world were then convulsed.

— λαοὶ καὶ λαοί. The words are often found joined in a context similar to the present; and no wonder, pestilence usually succeeding famine, (to the citations from Quint. Curt. ix. 10, and Hesiod. Op. 230, added by Wets., may be added Thucyd. i. 25.), insomuch that καθ' αὐτός λαοὶ grew to a proverb. See Thucyd. ii. 54. Λαφως is well derived from Hemsterh. from λαμβός (that from λαφθήμαν). Yet I suspect that λαμβὸς and λαφως are of common origin, having the same general idea of πίνων, ῥεομένων ἄνω, ὁμ. Wets. adduces ample historical proofs of both these visitations.

— συναφοὶ. This must not be taken, with some, metaphorically, of civil commotions, but be understood literally; for it appears from the passages adduced by Wets. and Kuin., that earthquakes were then very prevalent, and were always by the ancients regarded as portents, presaging public calamity and distress. See Joel iii. 3 & 4. Sil. Ital. v. 615.

— καὶ ταῦτα. The earlier Commentators interpret "in divers places;" but the recent ones, after Beza, "every where," by an ellipse, of καὶ ταῦτα. And this method is supported by some of the ancient Versions. Perhaps, however, the true sense is, "in various places." The words are (with some ancient Commentators, and Wets. and Fritz.) to be referred not to συναφοί only, but also to λαοὶ καὶ λαοί.

8. πάντα εἰ — διότι. We must here suppose an ellipse of μόνως as well as the usual one εἰστι, "the ellipse apply the predicate of sorrows." So Euphr. Med. 60, εἰ διότι διάκος, καὶ ἀπόκα τῆς. "Ḍοὺς is here (as often in the Sept. and Classical writers) used of severe affliction, whether bodily or mental.

9. τοῦτο. This may (as Rosenm. suggests) be taken in a lax sense for κεραυνόν τῆς ἐκκλησίας; since the events which follow happened partly before the above mentioned calamities, and partly at the same time with them.

— παραπόθωσαν οὐ ἐς θλίψιν. ἠθλίς properly signifies compression, and figuratively constraint, oppression, affliction, and persecution. The construction is the same as in a kindred passage of Jerem. xv. 4. παράδεισε ἐς ἄνακκα. [Comp. sup. x. 17.]

— μετεθήκην ἐν πάντων τῶν θλίψεων. i. c. "ye shall be generally objects of hatred." The feeling of the Gentiles to Christians is plain from various passages of the Classic writers. The true reason for this Bp. Warburton (Div. Leg. Vol. II. L. II. § 6.) has well pointed out, namely, that while the different Pagan religions sociably agreed with each other, the Gospel taught Christians not only, like the Jews, to bear their testimony to the falsehood of them all, but zealously and earnestly to urge on men the renunciation of them as a matter of absolute necessity, and as requiring them under the most tremendous penalties, to embrace the Christian religion.

— τῶν θλίψων. The τῶν is omitted in the common text; but it has place in very many MSS. and all the Edd. up to the Elzevir (in which Wets. thinks it was omitted by a typographical error), and has been restored by Beng., Wets., Matth., Griesb., Knapp, Tittm., Fritz., and Scholz; rightly, I think: for internal as well as external evidence is in its favour; since it was more likely to be wrongly omitted than to have been added. So τῶν ἀνακκῶν, "for the sake of [their profession of] my religion." Comp. Jo. xv. 20. xvi. 2. The correspondence of the expressions in this and the following verses up to ver. 13., to facts recorded in History, has been evinced by Wets. and others.

10. Of the expressions in this verse, κεραυνός must be understood of apostatus, and παράδος of the betraying of their former partners in the faith. Μισθος. ἀλλ. seems to have reference to that hatred which would be borne by the apostates to their former companions, even when they did not betray them.

11. θλίπτοντας; namely, in the primary application, persons pretending to a Divine commission to preach deliverance and freedom from the Roman yoke; in the secondary, false teachers. See supra vii. 11.

12. διὰ τῷ πληροφορήσαντες τὸ ἀνακκα. I would render, "and because of the prevalence of iniquity and lawlessness of every kind." It seems better to assign this general sense to ἀνακκα, than any of those special ones which are given by one or other of the Commentators. This sense of the word is very frequent both in the N. T. and the Sept. There is something very similar in Ezr. ix. 6. ὑμῖν ἐς ἀνακκα ἐπισκόπησαν.
and this, as we understand, is the love of God and zeal for religion; and others, mutual love. The latter is generally adopted by the ancient and some eminent modern Commentators, and is certainly more agreeable to the usage hequendi; but the former is so strongly supported by the context, that it deserves the preference. That the ardour of many in the cause of Christianity was abated, is plain from Rev. ii. and iii.; and we may infer it from the fact of the defection in several Churches, attested in Gal. iii. 1. seq. 2 Thess. iii. 1. seq. 2 Tim. i. 15. Heb. x. 25. It should seem, however, that the fulness of this prediction is clearly to be sought in the circumstances which shall precede the second advent of our Lord to judgment. There can be no doubt that it has been fulfilled for the last century, in the increase of infidelity and heresy. See an excellent Sermon of Bp. Warburton on this text (No. xxxii.), in which he shews, from considerations drawn, 1. from the nature of things, 2. from the experience of our times, how truly iniquity is assigned as the cause of that general apostasy predicted to be the character of these latter days.

The many recent Commentators understand the destruction of Jerusalem, rendering, "he who endured unto the destruction, shall be saved,"—namely, from the ruin which shall overwhelm its inhabitants. And indeed Ecclesiastical history informs us, that few or no Christians perished in Jerusalem at that catastrophe, they having timely abandoned the city. But it would seem farther, that the prediction is to be understood as to be carried into the ordinary experience of the age, and to be interpreted as carrying in itself the force of a prediction, in the same manner as the word of God, in other places, are said to be able to save the soul of him that heareth. For the word of God liveth and abideth forever. The above sense is supported by some of the ancient Commentators, and by most modern Commentators.}

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common reading arose from ignorance of the nature of the more recondite expression τα εκ της ὁθόνης, which (as Fritz. well remarks), is put for δρα τα εκ της ωθονης. The υπό in ἐπιστευτικος has reference to ιδεων, which may be taken from the preceding ωθονη. By τα εκ της ωθονης are meant the upper garments; (the cloak and coat) which, broadcast in the Southern countries have ever, when at work, lain aside, or left at home: who are then said to be γυμνοι. So Hesiod. Op. ii. 9. (cited by Eison.) Γυμνος σεπερετιν, γυμνοι δε βοωσετιν, Γυμνα δ θατερετειν. Virg. Georg. i. 299. Nudus ar, sere nudus.

20. χοροις.] The Commentators supply δισος. But δια is preferable. No ellipse, however, is necessary to be supposed. — προβολεις.] Because that would be a material hindrance; since no traveller was permitted by the Jewish Law (which was acted on by the Christians in Judæa long after the time of the destruction of Jerusalem) to proceed further than five furlongs on that day, and the gates of all towns were strictly closed. The δια is not found in the greater part of the MSS., the Edit. Princ., and some Fathers; and is cancelled or rejected by almost every Editor from Bengel to Scholz; perhaps rightly, for internal as well as external evidence, is against it. Yet it is defended by xii. 2.

21. οτα ου γυναι — νευ.] The best Commentators agree in considering this as a somewhat hyperbolical, and perhaps proverbial mode of expressing what is exceedingly great, as Exod. x. 14; xi. 6. Dun. xii. 1. Joel ii. 2. Yet such were the atrocities and horrors of the siege of Jerusalem (never to this day paralleled) that the words may admit of the most literal acceptance. We may observe the triple negative, as most strongly emphatic. So Heb. xii. 5. αυτε νο με νο ου με δε ιερατελεωσ. See also Rev. xii. 14. At τοι των νυν συμβ, not κοινων, with Fritz., but χορον. Νυν for τοτε is a rare use; but it is, I apprehend, the primary force of the word; which, being derived from νοι (cognate with ναιο) signifies, I. a point of time, 2. Time (as καιοι, 3. of νυν, 4. αν νυν δε ιερατελεωσ. So the Heb. γνω (whence the Latin est) though it properly denotes time, sometimes signifies now.

22. της ἐδοχ. — καιρος, from εκδοξα, a crip-ple, signifies to amputate, and, as applied to time, to shorten. So Malea., p. 237. (cited by Wets.) τοι της ανθρωπος τοις δεμας εκδοθησαν. How they were shortened, we find from Joseph., from whom we learn that many incidentals causes combined to effect the cutting of bringing about that event, and the deliverance.

— τοις ελεκτρους.] meaning, no doubt, the Jewish Christians then in Judæa. See Note supra xx. 16. Grot., Markl., Kuin., and Fritz. observe, that there is here an allusion to the very ancient opinion, that in some cases of national calamity, public destruction is avowed by Providence, lest the righteous should suffer with the wicked.


24. και υποδειγματα και κυνιοποιις.] Such as Theudas, the son of Judas the Galilean, and others mentioned by Josephus. — ονομα ουκ ειμι μεγα και τερα.] An interesting question here arises, whether these σεπερετικα and τερα were really performed, or merely professed. The ancient and early modern Commentators, together with some recent ones, adopt the former opinion; ascribing the deeds to diabolical agen-cy. The latter view is taken by most recent Commentators; who refer to a similar case of δεμας in Deut. ii. 1 Kings xiii. 3. These δεμα and τερα (between which terms there need not be any such distinction made as in the Classical writers) are supposed to have been various lengths of pretended magic produced by optical deception, simulated cures of disorders founded in artful collusion, &c.; also, as far as there might be reality, wonders performed by diabolical agency, such (in the words of 2 Thess. ii. 9.) as were produced και ενδοχατοι των Σατανα, εν παρα παρακεια, και σεφακι και τερα σφατων. — ελ ιωντα.] This expression does not imply impossibility, but only extreme difficulty in the performance of what is possible. (So Matt. xxvi. 39. Acts xx. 16. Rom. xi. 18.) And therefore this text ought never to have been added to prove the doctrine of the perseverance of the elect.

25. εστι.] i. e. ανθρω. (q. d. you know who) is, namely, the Messiah. There is something στοιχειον in this use of the pronoun for the appellative; which, though it had been long generally adopted by the great Personists, who was the object of universal expectation, yet in this case it was employed by the lurking adherents of false Christs.

— ει δειμαι.] The very place where (as we find
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27 σημεῖον. Ἡ ἀντίπαθὴς ἡμέρα ἐξερχεται ἀπὸ ἀνατολής, καὶ φαίνεται τῷ Τιτῳ τοῦ ἀνθρώπου.

28 ὁ σημεῖον ἔναν ἥ το πῦρ, ἐκτενείζεται οἱ άιντοι. Ἐλέεις

29 διὰ τῆς τινής τῶν ἡμερῶν ἐκείνων ἡ θλίψις ὁ πόλεμος, καὶ ἡ βάφτισις τοῦ Τίτου τοῦ ἀνθρώπου.

30 οἱ σύναρχοι, καὶ οἱ δύνατες τῶν σύναρχων σᾶλκείζονται. Καὶ τότε...

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27 a sign. This is not to be taken, as most Commentators, as plural for singular; but, as Schleus. and Fritz, rightly observe, the term is to be considered as denoting a genius, q. d. He is in the kind of places called ταιμωδς (i. e. secret apartments) namely, in one or other of them.

28 an allusion, though it be to a passage in the Hebrew prophets, has been made by some Commentators, who attempt to refer it to the last days of the world. But the passage seems to have been cited in a figurative sense, to denote the people of that age. The expression is not unlike the Vulgar Latin "figuram separata" and "seriatia," which is expressed in Soph. Ed. C. 125. cf. Pet. 2e v., i. e. τίνα τεραν πάλιν εὑρήκαται, scil. οἱ δάχτυλοι, from ver. 27. and of perhaps proverbial) there seems an allusion to the certainty as well as suddenness of the destruction. By the eagles are meant the Romans, and as eagles very rarely feed on dead carcasses, so (the best Commentators are agreed) the bird here meant is the Vultur percnopterus, or graus, which was by the ancients referred to the eagle genus. By the πῦρ is meant the Jewish nation, as lying, like the fabled Prometheus, a miserable prey to the foes who were tearing out her vitals.

29. τίτων εἰ, κ.κ.] On these and the following verses, the opinions of Commentators are much divided. Some understand the expressions, literally; and refer the whole to the awful events which shall precede the final catastrophe of our globe, and the day of judgment; especially as in the next Chap., and other parts of Scripture, the same signs are mentioned as ushering in the last great day. But the connection here (which is even stronger in the parallel places of Mark and Luke) and the assurance contained in them all, "this generation shall not pass away till all be fulfilled," has induced the most eminent modern Commentators to refer the passage to the signs accompanying the destruction of the Jewish nation. They understand the language as highly figurative, understanding by the darkening of the sun, &c. the ruin of states and great personages. The appearance of the sign of the Son of man they take to denote the subsersion of the Jewish state; and the gathering together of his elect they refer to the gathering of the Christian Church out of all nations. "In ancient Hieroglyphic writings (observes Bp. Warburton) the sun, moon, and stars were used to represent states and empires, kings, queens, and nobility: their eclipse or extinction denoted temporary disasters, or entire overthrow. So, continues he, the Prophets in like manner call kings and empires by the names of the heavenly luminaries. Stars falling from the firmament are employed to denote the destruction of the nobility and other great men; insomuch that, in reality, the prophetic style seems to be a speaking hieroglyphic." See also Whitty and Dodd., who refer to Is. xii. 10. 11. 6. Ez. xxvii. 7. 8. Am. vi. 18. Esth. viii. 16. Jer. xv. 9. Joel xi. 31. iii. 15. Amos viii. 9. And many examples have been adduced of similar figurative language in the Classical writers. Yet as the expressions admit of explanation according to each of the above hypotheses; it may be safer to unite both interpretations; one as the primary the other as a secondary sense, or by way of allusion.

—οἱ δικαιοί πεσοῦνται ἀπὸ τοῦ θησαυροῦ. This admits of two explanations, according to the two views just mentioned. If the former be adopted, it must be understood of the falling of the heavenly bodies from the apparent concave sphere in which they are fixed; of course producing "darkness which may be felt." According to the latter, it will denote, in conjunction with the foregoing phrases, those great obscurations of the light of the heavenly bodies which Josephus tells us, took place during the siege of Jerusalem, and which, we learn from Humboldt, attend earthquakes. Similar expressions are cited from He-rodot. vii. 37. Statius x. and other authors. Αἱ εὐνοιαὶ τοῦ θωμᾶτος is an expression frequent in the Sept. to denote the heavenly bodies. There is no vain repetition, but a strong emphasis intended by the expression of the same thing in other words; or there may be a hyperonym proteron q. d. "they will be tossed to and fro, and will then fall." Σαλείζονται is used properly of the tossing to and fro of ships at anchor. See Thucyd. i. 137. where see my note.

30. τὸ σημεῖον τοῦ θανάτου τοῦ ἄνθρωπον] Wolf, Rosenm., and Kuin. think that τὸ σημεῖον is put pleonastically, since it is omitted by Mark and Luke. But though it might be dispensed with, it adds something to the sense. Some supposed an allusion to the sign from heaven required. See supra xvi. 1. But it should rather seem that τὸ σημεῖον merely means the visible appearance: q. d. "then shall be seen the visible appearance of the Son of Man," i. e. then shall all the signs of Man visibly appear agreeably to what the Jews understood from the prophecy in Dan. vii. 13.), and shall give manifest evidences of his power, by taking vengeance on the Jews. The secondary application is obvious.

By οἱ ἄνθρωποι τῆς γῆς is meant, as the best modern Commentators, and also Chrysost., are agreed, the inhabitants of Judæa; who would have cause enough to lament. See Luke xxii. 38. There is a reference to Zech. xii. 12. And St. John in the Apoc. i. 7. certainly had in mind these words of our Lord. In ἄνθρωπον ἐν τῷ νεφελῶν we have
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13. 21. τὸ ἥραμα πάσης αἱ φυλαὶ τῆς γῆς, καὶ ὁ ὀφθαλμός τῶν ὀφθαλμῶν ἡ ὁμοφωνία ἐπὶ τῶν μεγάλων ἡ ὁμοφωνία μετὰ θυμισμοῦ καὶ ἀληθείας. Καὶ ὁ ὀφθαλμὸς τῶν ἁγίων αὐτῶν μετὰ αὐλίγγυς ἡ καρδία μεγάλης; καὶ ἐπισκόπους τοὺς ἐκλεκτοὺς αὐτῶν ἐκ τῶν τουσσώμων ἀνέμου, ἄντε ἵππους ὑπομονῶν ἐως ἵππων ποταμῶν.

22 οὐκ οἶδα ὅτι τῇς ἁριτίς μᾶς ἦν τὸ παραβολήν: ὡς ἡ ἄλογον κλαδὸς ἡ αὐτῆς γιγαντία ἡ ἀποκλίνει. ὡς τὸ πῦλον ἐκφύρα, γινώσκετε ὅτι ἐγγὺς τὸ δέος. 23 θύρας, ὄντος καὶ ἰματίου, ὅτι ὁ ἄνθρωπος πάντα τούτα, γινώσκετε ὅτι ἡ ἀργυρική ἡ γενεὰ. 24· ἐγγὺς γὰρ ἡ ἡττήθησα κακὸν εἰς τὴν θυρίαν.

25 αὐτὴ, ἐὰν ἐν πάνιν ταύτα γίγαντα. ὁ ὀφθαλμός καὶ ἡ γῆ περιελέβησαν ὁ παραβολήν. Πετρὶ δὲ τῆς ἡμέρας 36

splendid imagery, assimilated to the character of Hebrew poetry, to designate majesty of approach. 31. καὶ ἀποκτείλε τοῖς ἁγίων, &c.] Here again there is much diversity of interpretation; which, however, may have been avoided, had the Commentators considered the twofold application of the whole of this most interesting portion of Scripture; which even those, who elsewhere recognize it before, seem here to forget. The application of the words to the final advent of our Lord is too obvious to need pointing out. (Compare, in this view, the sublime description in 1 Cor. xv.) But neither ought the advent of our Lord to the destruction of Jerusalem to have been unperceived by any; for in that application the words have great propriety; to the ἁγίων, denoting (as the best Commentators admit) the preachers of the Gospel, announcing the message of salvation, and gathering those who should accept its offer from every quarter of the globe into one society under Christ, their common head. That God's prophets and ministers, both in the O. and the N. T., are often called his ἁγίων, is certain. The words μετὰ ἀληθείας (where the phrase destruction, unperceived by many, is met with) ἡ ἁριτίς (where the phrase is supposed by most Commentators to have a reference to preaching, as compared to the sound of a trumpet, as Is. lvii. 1, Jer. vi. 17, Ez. xxxiii. 3—6, Rom. x. 13. But in both the above passages the reference to the method of convoking solemn assemblies among the Jews and Gentiles, namely, by sound of trumpet. The words are therefore, not, as Kunia. imagines, introduced merely ad ornatum. In ἐπισκόπου, the ἐπί (which has been misunderstood) has reference to the place (heaven), or the society into which the faithful followers of Christ are gathered. The words ἐκ τῶν τοιοῦ ἄνεμων are a Hebrew form, denoting "from all quarters of the globe;" for the Jews not only took the winds to denote the cardinal points of the heavens; but employed them to mark the regions which lay in the direction of any of them. The words ἐκ τοῦ ἄνεμου — ἄνεμοι are also an Hebrew form, serving as an emphatic repetition of the same thing; where ἄνεμος denotes those parts of the world where the earth and heaven (according to the vulgar notion) were supposed to border upon each other. Comp. supra xiii. 41. 1 Cor. xv. 52. 1 Thess. iv. 16.)

32. ἀπὸ τῆς σκει — παραβολήν.] This is a reply to the inquiry at ver. 3, respecting the time of this destruction; which, our Lord intimates, will be as plainly indicated by the signs before mentioned, as the approach of Summer is by the early buds of the fig-tree. I have, with H. Steph., Matth., Fritz, and Lachm., edited ἐκείνη instead of the common reading. It is found in several ancient MSS., confirmed by the Syr. Ital. Vulg. and Thomistic versions. Fritz, indicates the origin of the error, and remarks, "Subjectam est ἡ φύλλα, ut ante ἡ κλάδος." As to the propriety, Matth. well observes, "Arbor dicitur phæon et ἐκφύρα φύλλα, ἀλογας. Homer. II. a. 234. Sed τὰ φύλλα diciuntur etiam ἑκάτερα, ἐκφύραις." Bp. Middl. well observes, that the article ἡ ἡττήθησα shows that it is the Nomin. ἐκφ., not the Accus. — τὸ ἁμέρας, i.e. rather Spring than Summer, by an imitation of the Hebrew; in which language there are no terms to denote Spring and Autumn; the former being included under ἀνωτέρους (the Summer), the latter under οὔνα (the Winter). The cause of this idiom is generally sought for in the temperature of the East; but as it occurs in the Western languages also, it is probably a vestige of the simplicity and poverty of the primitive speech. The phrase ἡμέρα τῆς ὁμοφωνίας is formed from two phrases combined together for emphasis, and therefore denotes the closest proximity. Comp. James v. 9. The nominative at ἐς is to be supplied from the preceding context; and therefore can be no other than ἐς τὸ ἀδέλφουν, or ἐς αὐτούς τὸ ἀδέλφουν. But the phrase designates the dissent of some, the phrase can only mean "this very generation," "the race of men now living." 36. καὶ τῆς ἡμέρας. &c.] This verse is by many Commentators referred solely to the final advent of Christ, the day of judgment, but without sufficient reason; since there is here no closer allusion to the day of judgment than in the preceding verses; and as the verses following undoubtedly relate to the destruction of Jerusalem in various passages. This is not found in many MSS. of both the Constant and Alexandrian families, and is cancelled by Matth., Griesb., Knapp, Tittm., Vater, and Scholz; but wrongly: for, as Bp. Middleton observes, the article is required by ἐκεῖνος, which is understood from the preceding. It is also confirmed by Matt. xxv. 13. Mark xii. 36. Bp. Middlet. well observes, (though the Editors and Commentators fail to notice it, perhaps because the Latin Version does not show it) renders so that the Translator must not only have had the article, but ἐκεῖνος repeated; for he uses the emphatic τῷ to the word corresponding to ἄλογα, but
Luke 17. 26

37 έκείνης καί τής ὄψες ούδες ούδεν, — ούδε οἱ ἄγγελοι τῶν συμβαίνων—
38 εἶ μὴ ὁ πατήρ μου μόνος. "Λοπερ δὲ ἦ εἰς ἁμέριν τοῦ Νοεί, οὕτως
39 ἦσαν καὶ ἡ παροικία τοῦ Που τοῦ ἀνθρώπου." "Λοπερ γὰρ ἦσαν εν
tαις ἠμέρας ταῖς πρὸ τοῦ κατακλυσμοῦ τρόφωντες καὶ πίνοντες,
μαζί πρὸς καὶ ἐκμαζόντες, ὥστε ἡ ἡμέρα εἰμαζέε Νοε ἐς τὴν κυκλον,
καὶ οὖν ἔγραψαν, έτοις ἦλθεν ὁ κατακλυσμὸς καὶ ἦσαν ἄπαντας" — οὕτως
ἔσταται καὶ ἡ παροικία τοῦ Που τοῦ ἦλθον.
40 Ἐκάτετο ὁ ἄντων ἐν τῷ ἁγίῳ ο ἦς παραλαμβάνεται, καὶ ο ἔστι
41 ἄφαιτα. ὦν ἀλλοθρονοῦ ἐν τῷ μνήμῃ μία παραλαμβάνεται, καὶ μία
ἔσται

42 Ῥηγονέστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται.
43 Ἐστίν δὲ γνώσακτε, ὅτι ε ἐδε ὁ οἰκοδομαστή ποιή ἀλήθες ὁ ἀλλήλο
ἔρχεται, ἐξοφλήσθην ἀν, καὶ οὖν ἂν εἶναι διαφεβαζτε ἡ ὀἰκία
44 αὐτοῦ. δίκα τοῦτο καὶ ὑμής γίνετε ἐπανοφορίαν στ. ὅτι, ἢ ὦρας ὡς δοκεῖ
45 ὁ Ποῦ τοῦ ἀνθρώπου ἔρχεται. ἢς ὁμία εἶναι ὁ πιστὸς δοῦλος καὶ

subjoins the demonstr. pronoun οὗτος in the feminine one, answering to the masculine. οὗτος just before adapted to the masculine noun. | | 42. | 43. | Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁμίας ὕμων ἔρχεται. Προφατίστη ὁ οὐν, ὅτι οὖν οἴδατε ποιή ὦρα ὁ ὁ}
examples. Those, however, are not applicable, because (as Fritz remarks, in nearly all of them the interpretation is suitable and applicable) and thus the Article will have no force. I agree with him in regarding this (like some of those in the examples added) as an interpretation conjured with exclamation. The sense may be thus expressed: 'Who then is that faithful and attentive servant (i.e. I should much wish to know him) whom, &c. This interpretation is confirmed by the authority of Chrys., who observes that the ἐκίνητο is meant to express how rare and valuable such servants are. Τῆς ἑπτάετας, "household," for ὀθοσκόλων; abstract for concrete; on which idiom see Matth. Gr. Gr. This idiom is almost confined to words signifying service. Εὐκαρπ., i.e. as appears from what is said by Casaub. and Le Clerc, monthly.

47. πάσας καταστρατεύσας αὐτόν i.e. from being dispenser, or overseer, he will promote him to Intrho- τατες, treasurer, or steward.

49. ή κακάς; δ. ἐκίνητος It is not easy to see what ἐκίνητος has to do here; the bad servant not having been yet mentioned: and there is plainly no regular opposition between the two. Fritz. has cancelled the word, as having been introduced from ver. 48. But it is almost impossible that it should have found its way into all the MSS.; and yet none countenance the omission. The word must therefore be retained, and explained as it may. And, unless it be a Hellenistic pleonasm, it may serve to strengthen the Article ο, which may be thought to require it; for, throughout this parable, the Article is subservient to the purpose of hyposthesis. See Middlet. Gr. A. ch. iii. § 2. And as in such cases the Article was considered by the ancient Grammarians to be used indefini- tely, so it might seem to need the assistance of εκιν- νος, to give it some definiteness.

49. αἰταζ] This word is inserted, from several of the best MSS., Versions and Fathers, by Grieseb., Knapp, Tittm., Fritz, and Scholz. All the best Editors from Wets. to Scholz are agreed on the emendation έκθεται καὶ τίνι, for έκθεται καὶ τίνα; which has been most approved of by MSS. Ver- sions, and Fathers, and is required by one of the most certain of critical canons.

51. τοιαύτα τοις ἐκτάσεως] On the interpretation of εκτάσεως there has been no little difference of opinion. See Recens. Synop. The versions, "will turn him away," or "will confiscate his goods," are alike unauthorized and rigid; may, inconsist- with the parallel passage of Luke. Most Commentators explain the word literally, of the ancient punishment of being thrown overboard. But as the sufferer seems, in the words following, represented as surviving the punishment, this cannot well be admitted. Heumann, Doddr., Rosen., and Kuhn, take εἰς in a figurative sense, to denote the infliction of a most severe flagellation; by a figure common to most languages ancient and modern. So Hist. Summ., v. 55, σφακίες σὲ μὲνον; & 39. πίστις σὲ μὲνον. When it is said τὸ μέρος αὐτῶν μετὰ τῶν ὑποκρίτων θάνατος (by which is meant, "will place him in the same situation with hypocrites") we must understand, "when he survives his punishment," which many would not. There is an allusion to the gen- eral treatment of delinquent slaves, whose mis- saries are well explained by κλαθόμενος καὶ ὁ βραγμὸς τῶν ὁδώνων. After all, however, the objection, that the suf- ferer is afterwards mentioned as alive, may not be fatal to the literal interpretation of εκτάσεως; for I agree with Fritz., that in the words following τὸ μέρος ὑποκρίτων θάνατος, the similitude is blended with the thing signified. Yet it is not necessary to adopt that interpretation, since the other is equally well founded. Thus, however, is avoided the difficulty which otherwise embarrasses the word εκτάσεως, which the Commentators vainly endeavour to remove by various devices in translation. The sense seems to be, "As he will miserably scourge him, and consign him to the woe- ful abode of incorrigible criminals; so will the Lord consign the willfully disobedient disciple to the abode of hypocrites," i.e. (as the Jews uni- versally acknowledged) to Hell. In the parallel passage of Luke there is not this blending; the τῶν δικαίων being applicable to the servant.

XXV. 1. τότε ὁμοθέτησαται &c.] The scope of this parable (to which one very similar is adduced from a Rabbinical tract) and the various circum- stances are fully illustrated in Recens. Synop. It is meant to intimate the necessity of contin- uing vigilance, constant prayer, and perseverance in every good work; and is especially designed to discourage all trust in a late repentance.

1. φρονήματι] "prudent, cautious." Aēγένος,
3. At times, ραββαί, λαξανία τῆς θαμμάτως αὐτοῦ, ὥς ἐλάιον μεθ’ ἐκατον, ἢ ἑλάιον αἱ ἐλαόνι ἐν τοῖς ἐγκατοίκοις αὐτοῦ μετά τῶν
5. λαμπάδων αὐτοῦ. Χωρίζοντος δὲ τοῦ νεφελόν, ἐνυπάντησαν πάσης, καὶ
6. ἐκάθεντον. Μένες δὲ τυχός κρινεῖ γέγονεν. Ἰδοὺ, ὁ νεφελός ἐγέρσε
8. τι! Εἴσοδος εἰς ἅπανταν αὐτοῦ! Τύπε ἔξεσθην πάνω αὐτοῖς
10. παρθένοι ἐκεῖναι, καὶ ἐκόμπησαν τὰς λαμπάδας αὐτοῦ. Αἱ δὲ μωραὶ
ta φρονίμοις ἐπην. ἂν ἦτο ἐν τὸ ἔλαιον ζῶν, ὅτι αἱ λαμπά
des ἡμῶν οἰκείωσαν. Ἀπερεγρήσαν δὲ αἱ φρονίμοι, λέγουσαν: Μή-
pote ὅξι ἄρχετε ἦμι καὶ ἐμίν! πορεύεσθαι [δὲ] μᾶλλον πρὸς τοὺς
12. πολυντές, καὶ ἀγοράσατε ἱερατώς. Ἀπερεχομένων δὲ αὐτῶν ἀγοράσασί
tης ὅς ἕμαρτος καὶ οἱ ἔτοιμοι ἀεικόνησαν μὲ αὐτοῦ εἰς τῶν γα
14. μους καὶ ἔκλεισεν θῇ Θύρα. "Τεσσερόν δὲ ἔφτανται καὶ αἱ οἰκος παρ
16. θέναι, λέγουσαν: Κύριε, κύριε, ἀποφθέγγαμές τινάς. Ὁ δὲ ἐκπροκεῖθαι
18. εἶπεν: Αμὴν λέγω μίν, οὐκ οἶδα ὄψινς. ἐξηγορεῖτε οὖν, ὅτι οὐκ εἴ
dωτε τὴν ὑμᾶς οὐδὲ τὴν ὑπάρχει, [ἐν γὰρ τὸ ἤδω τοῦ ἀνθρώπου ἔχεται.]
20. ἀποκρινόμενος ἔκαθε τοὺς ἀδιάνοις ἀπόδημοι ἐκάθεν τῶν ἱδίων δούλων, κα
22. παρίθνων αὐτῶν όθα ὑπάρχοντα αὐτοῦ καὶ ἦτο μὲν ἄδεικτε πιέτε τά
λαντα, ὃ δὲ δύο, ὃ δὲ ἐν ἐκκατορτίω κατὰ τὴν ἱδίαν δούλαν καὶ ὑπ
24. δήμην εὐθείας. Διοριζότες δὲ ὁ πίντε τάλαντα λαβὼν, εἰσέγαγο

"the other five." Such is the force of the Arti
3. ἀνεῖστι τοῖς μορίοις! "such as were foolish." The phraseology is Hellenistic, to which Fritz. has without reason taken exception. Αἴτωσ. This is edited by Scholz, from many of the best MSS.
5. ἐνοικίασαν καὶ ἀλατιώσαν ἦσαν. They nodded, and [then] fell asleep.
7. ἐκπροβορήσας τα κατασκεύασαι, which is used in the Sept., though the same Hebrew word 
11. ὅτι is by the Sept. used both for κοιμήσεις and ἐπικατασκευάζεις. The sense is, "put them in order," "made them fit for use." I am not, however, aware that the word is elsewhere used with λαμπάς, and therefore I suspect that it is one of the phrases of common life, not found in the Classical writers.
9. μοστοὶ οὐκ ἀνέκτησας, etc.] Here there is plainly something to be supplied. Several Commentators, as Rosenm., and Kuin., would supply σῶσαν, and take μοστοὶ in the sense perhaps. But the proof is weak, and the sense somewhat lame. It is better, with Erasm., Wolf, and Elsn., to suppose an ellipsis of ἐκστρεφεῖ, or διέτριβε, or what Fritz. proposes, φιλοβιβεῖ ή διετρίβει. After all, the best founded ellipse may be that of the negative particle, or some negative phrase (as in Gen. xx. 11.), which is adopted in E.V. and preferred by Hoogev., and is also supported by Euthym. The negative, is, I conceive, omitted reverecendīn gratīā; for the ancients attached some sort of ahome to denying a request.
— παραλογία — ἱερατῶς.] This seems to have been a common mode of expression, used to those who asked what could not be spared; and, of course, forms an ornamental circumstance. It is amusing that this passage should have been ad
duced to support the Roman doctrine of works of supererogation; since the circumstance, whethe
er regarded as essential, or ornamental, puts a negative on the doctrine. See Chrys. and Eu
thym. in Recens. Synop. The δὲ before μᾶλλον
is cancelled by Griesch. and Scholz, from several MSS.; but wrongly, since the current of authority runs the other way, and the usus loquendi of Scripture is adverse; for Fritz. truly says "ubi
que N. T. loca hujusmodi etiam δὲ habent, non μᾶλλον solum." See x. 6, 23. Luke x. 20.
10. αἱ ἔτοιμα] "those who were ready." This absolute use of ἔτοιμος with persons is rare, with things not unfrequent.
12. οὐκ ἔδει ὄψιν.] The best Commentators are agreed that the sense is, as supr. vii. 23., "I do not recognize you as among those who ac
accompanied me and my spouse; or, regarding it as a common form of repulsion, "I know nothing about you."
13. ἐν γὰρ ὑίῳ ὄρθα — ἱερατῶς.] These words are omitted in several good MSS., most of the Ver
sions, and some Fathers, and are cancelled by Griesch., Fritz., and Scholz. They have certainly the air of an addition to fill up the sense, perhaps from supr. xxiv. 12 & 14.
14. ἔριστο γείο ἅθος, etc.] To this parable (which is not the same with the very similar one in Luke xix. 12.) the apologia is wanting, i.e.
"As that person did, so will the Son of Man do;" or rather there is an anacoluthon, arising from in
attention to the construction. "Ἀποδοθοὶ on tak
ing his departure," Or it may, with Fritz., be taken for ἀποδοθοὶ ἔθολον.
15. κατὰ τὸν ἐκείνον ἐναμίζα] "according to each one's particular capacity, and ability to employ the money to advantage." Thus it seems that masters sometimes (as is still the case in the East, and in Russia) remitted to their slaves some capital, to be employed in traffic; for the im
provement of which they were to be accountable to them.
16. ἐγράφατο ἐν αὐτοίς scil. χειραπ, which is almost always expressed in the Classical writers. This use of ἐν is Hellenistic. A Classical writer would have used ἐν. In this use ἐγράφατο sig-
nifies to invest capital, or to make money. 'Emo-

perv., "acquired by traffic;" a use chiefly found
in the later Greek, the earlier writers employing
kērēphos.
18. ὄρως] scil. ὄφεγμα, which is implied. See
Herodot. iv. 71.
21. ἔτι δὲ The ἕτι is omitted in many good
MSS. and some Versions, and is cancelled by
Griesb., Tittm., Fritz., and Scholz. ἔτι for ἐτις,
which was used like our bravo! and therefore
often employed at the public games by the multi-
tude in the expression of applause. ἐτις for ἐτις,
sub. katastha. The syntax with the Accus.
which is rare) occurs also at Heb. ii. 7.
— τὴν χειρὰς] Some of the best Commentators
are of opinion, that in order to keep the story
apart from the application, we should here take
χειρας, by a metonymy of the adjunct, in the sense
loquitur. It is scarcely necessary, however, to
abandon the common interpretation, which, as
Chrys. and Euthym. observe, denotes τὴν ἄραν
καρδιαστὴν. The Synchysis in question is not un-
usual in the antient writers.
24. ἐνῶν at dē.] On this construction, which
depends on attraction, see Winer's Gr. Gr. p. 156.
— ἐκλήρος] hard-hearted, gripping. The expres-
sions following are formulas, probably in common
use with agricultural persons, and expressive of
the habits of such persons. Though some similar
ones are found in the Classical writers, nor are
they wanting in our own language. We may ren-
der, "reaping where thou hast not sown, and har-
vesting where thou hast not scattered (namely the
seed)." Thus ἀσκοφρίζεται signifies to sow in ls.
xxviii. 29. (Aquila) where the Sept. has σπείρου-
So Schleus. and others explain ἀσκοφρίζε. I would,
however, prefer to take it of turning the corn, to
prepare it for carrying, which is the meaning of
συνάγων.
25. φοβοθρίζε] i. e. fearing lest, if I should lose
the money, thou wouldst severely exact it of me,
by taking away all my substance. (Kuin.) This
was evidently a mere excuse; but, as Euthym.
observes, the parable puts a weak excuse into the
mouth of the slothful servant, in order to show
that in such a case no reasonable apology can be
made.
— ἐτις, ἔτις τὸ ὄν.] Formula nihil ultra debere
se profiteintis. (Grot.) We have a similar one in
26. πονηρὶ καὶ ἐκαπηλ] Campb. has here an able
note on the distinction between words nearly, but
not quite, synonymous, as exemplified in κακὸς,
πονηρός, ἄνεμος, ἄκορος. "Though such words (say
he) are sometimes used promiscuously, yet there
is a difference. Thus ἄκορος properly signifies
τιμίατα; ἄνεμος, lawless, criminal; κακὸς, vicious;
πονηρός, malicious. Accordingly, κακὸς is opposed
to ἄκακος, or ἄκορος: πονηρὸς to ἄκορος. ἄκορος,
in rice; ἄνεμος, malice or malignity. This is the
use of the words in the Gospel. Thus the negli-
gent, riotous, debauched servant in ch. xxv. 48.
is denounced κακὸς ὀδολή, a vicious servant.
Here the bad servant is not debauched, but sloth-
ful, and to defend his sloth, abusive. Thus in
xx. 32. the inexorable master is called πονηρὸς. A
malignant, that is, an envious, eye is πονηρῶς, not
κακὸς ἀφθαρσίας. The disposition of the Pharisees
is termed κακὸς ὀδολ., and the devil is termed ὁ πονηρὸς,
not ὁ κακὸς. See more in Tittm. de Syn. N. T.
— ἔτις, &c.] This is said (as Euthym. and
Grot. observe) by the figure Synotheonis: "Be it
as you say, that I am, &c. then ought you to have
taken the more care not to deprive me of what is
really my own. Though it were true, as you say,
that I reap where I sow not, and you durst not
risk the money in merchandise; you ought to
have put it out to the public money-changers to
interest; some exertions should have been made."2
This, however, will not be necessary, if the words
are taken interrogatively. I have, therefore, with
Griesb. and Fritz., placed the mark of interrogation.
27. δολάριαν for δολάριον, as in Luke xix. 23., or the more classical δολαρίου. These discharged not only the offices of bankers, in receiving and giving out money, in taking or giving interest upon it; but also in exchanging coins, and distinguishing genuine from forged money.

28. *Nota.* "Interest" for the word only imports what is produced by, as we say, turning money, which, indeed, was originally the sense of usury, i.e. the profit allowed to the lender for the use of borrowed money. But, indeed, if the τόκε was taken in the worst sense that was ever ascribed to usury, it would not imply Christ's approbation, since the whole (as has been before observed) is said κατά συγγενείαν. Κυρίαζεισ signifies to carry off; and it is generally implied that the thing was before in possession.

29. *Nota.* These words (says Kuin.) merely serve as a finish to the picture.

30. ἔρχεται.] On this proverb see Matt. xii. 12., and Note. We may here paraphrase with Kuin., "When any one does not properly use gifts bestowed, or benefits received, even these are taken from him. But to him who rightly employs them, more are given, as rewards of his good management."

31. ἕρχεται.] It may be observed, that this is used in preference to ἔρχεται, because a supposition is implied (see Herman, V. p. 305.), as is the case with participles taken generally, and corresponding with quinqueus, or συνίστασι, as Matt. ix. 36. John v. 23. Rom. iv. 3. 1 Cor. vii. 30.

32. άρετα.] Literally, "good for nothing, bad." This means extends to many other words of similar significance, as ἄρετος, ἄρετος, άρετος, &c. See Rec. Syn.

33. οὐκ έπεσέναι.] Corresponding to the Tartarus of the Heathen Mythology. Of the same kind is the expression at 2 Pet. ii. 17. έφαγεν τός αὐτοῦ.] Whereafter following the warnings inscanted in the preceding parables, our Lord now proceeds to advert to the great day of retribution itself, in a description which (Dodd. observes) is "one of the noblest instances of the true sublime anywhere to be found." It represents, 1. the extent of the judgment; 2. the method with which it will be carried on; 3. the place and circumstances. The imagery is partly derived from the pompous mode of administering justice in the East (see Ps. ix. 5.—9. Zach. xiv. 3. Is. vi. 1. lxvi. 1. Dan. vii. 9. 1 Thess. iv. 16.), and partly it is a pastoral metaphor (frequent in Scripture) adverting to the ancient Eastern custom of keeping separate the sheep and the goats. And, besides the respective dispositions of the two animals, as sheep were more valuable than goats, they would, in an allegory wherein the Messiah and those whom he was to guide, are compared to a Shepherd and his sheep, fitly represent the former, the accepted, and the latter, the rejected.

34. *Nota.* Similar is the passage of Tobit vii. 17. ὃ ἐπὶ οὐκ ἐράσθη διαμαρτημένον ἦν ἀπὸ τῶν ἀδικών. ἀπὸ τῶν καταβαλλόντων.] This has been thought to countenance the doctrines of absolute decrees. But the expression is merely a Hebraism; and it is clear from the context that the true meaning is, that the kingdom of heaven was all along prepared for those, who should approve themselves worthy of acceptance by the performance of those good works (a specimen of which is subgrouped) which invariably spring from a true faith. The διαμαρτημένον shows the certainty of the thing, as due by the promise of God.
MATTHEW CHAP. XXV. 35—46. XXVI. 1, 2.

k Isa. 28, 7.  
Ezech. 18, 7.  
Excl. 7, 36.  
James 1, 27.

Heb. 6, 10.  
Prov. 19, 17.  
Heb. 6, 10.

m Supr. 7, 23.  
Psalm 6, 5.

John 5, 29.  
Dn. 12, 2.  
MK. LU.

14. 22.  
eis ηῶν άνών  
οί δὲ δίκαιοι εἰς ζωήν αἰωνίων.

XXVI. 1.  
Καὶ ἔγετο, ὅτε ἔτελεν ὁ Ἰησοῦς πάντας τοὺς λόγους·  
τούτοις, εἰτε τοῖς μαθηταῖς αὐτοῦ:  
Οἰδαί ὦτε μετὰ δύο ἡμέρας τὸ 2  
píacía γίνεται· καὶ ὁ Πύὸς τοῦ ἀνθρώπων παραδίδοται εἰς τὸ σταυ-

35. συνήγαγες[,] scil. εἰς τὸν οἶκον. The complete phrase occurs in 2 Sam. ii. 27. and Judg. xix. 18. The difference between the Classical and Hellenistic use is this, that in the latter it is used of one only, in the former of more than one.

36. γεωργοὶ.] The term here, like the corresponding one in most languages, ancient and modern, does not denote absolutely worked, but “without some of one’s garments,” or generally ill clothed.

— ἐποκεφαλίσθη.] The word signifies 1st, to look at, survey; 2d, to look after, implying attendance, care, and relief. Thus it is used of both the attendance of a physician, and of a nurse or friend. 3d, like the Latin inquit, implies solace and comfort.

38. πάντα έλ.] Raphelius observes that the εἰς is not adversative, but copulative. It is not, however, simply such, but may be rendered moreover, or again.

40. ἢ μὴ ἐποτάσεν] “ye, as it were, did it unto me, as doing it by my order.” Our Lord is pleased to regard what is done to his disciples, whether for good or evil, as done to himself. See Matt. x. 12. and Acts xiv. 4.

41. αἰῶνοι.] Considering the opinions of the Jews, and indeed of the ancients in general, our Lord’s hearers could not fail to understand this word in the usual sense everlasting, and not (as some ancient and modern Commentators contend) in that of a very long, but limited duration. And this seems to me one of the strongest arguments against an interpretation which has no solid foundation. The inferences which have been drawn from the use of καθίσας and παραδίδοις ἐν τῷ ἱπποῖo, and οἱ ἐγγεμενοί τῷ Δομί, καὶ τοῖς ἀγγέλοις αὐτοῖς, that hell was not originally designed for men, and that they are the authors of their own miseries, are quite unfounded; because καθίσας could not have been used to the rejected, and among the οἱ ἀγγέλοι τοῦ Δομίλου may be included the incorrigibly bad of every age.

44. πάντα.] This is not found in most of the best MSS. and Versions, and some Fathers; nor has it any place in the Ed. Princ. It was cancelled by Beng. Wets., Matth., and Scholz.

XXVI. 2. γίνεται.] Said to be for ἔγετον, “is to be celebrated,” (a frequent sense of the present tense,) which, however, is not only a Hebraism, but (as Raphelius shows) a Grecism also.

— πάντας] the paschal feast. The word is derived from the Heb. פָּסָחָה, a passing by; from פָּסָח, to pass, pass by. And in the Sept. and the LXX. πάντα signifies 1st. the paschal lamb; 2d. the paschal feast.

— καὶ τὸ ἱέρος.] The καὶ presents some difficulty, which can only be removed by taking it in sense γινώσκει, for καὶ τότε. It is often used for ōtso, which may admit of being resolved into καὶ τότε. That his death was near at hand, our Lord had repeatedly apprized his disciples; but he had not until now told them the exact time.
3. ròtj, i.e. on the second day before the Passover. Oi ágōtēs—λαος. A periphrasis for τὸ συνέδριον, as that assembly is called in John x. 47, and whose office it was to sit in judgment on false prophets. —οὐδέ辱. The word signifies, 1. an open enclosure; 2. an area, or court yard, such as was before the vestibule of a large house; 3. an interior court, such as is in the middle of Oriental houses; 4. by synodice, an edifice provided with such an αὐλή; and was a name given to the residences of kings or great persons, denoting mansion or palace. —οὐδέ辱. The Commentators supply ἐν or εἰς. But no ellipsis is necessary, as the Dative form of itself will express the instrument or means.

5. πῆς ἐν τῇ ἀνάρη —ἰς λήσανων τάνων. By ἀνάρη is meant, not the feast-day, but the whole paschal festival. The three great festivals, indeed, were periods when notorious malefactors were usually executed, for the sake of more public example. This, however, the Sanhedrin did have waived; but having so far an offer from Judas, they embraced the opportunity.

6. Δωῦν τὸν λόγον. So called by surname, because he had been a leper, and had probably been cured by Christ. So Matthew was called the Publican, having been such. [Comp. John xi. 2; xii. 3.]

7. ην ἡδή αὐτῷ γνω, &c.] There has been no little debate on the question, whether the transaction related here and in Mark xiv. 3—9, be the same with that which recorded in John xii. 2, or a different one. The reader is therefore referred, on the latter hypothesis, to Lightfoot and Pilkington; on the former, to Doddr., Michaelis, Recens. Synop., Fritz., and especially Townsend Ch. Arr. i. 367, with whom I entirely agree. There is no great weight in the allegations of discrepancies between the two stories; while their points of agreement are so remarkable, that they cannot well be regarded as two different transactions; but have every appearance of being two statements by two different eye-witnesses of the same transaction. It cannot, indeed, be denied, that one or other of the two narratives must be inserted out of the strict chronological order; which, it should seem, there is greater reason to think is observed by John, than by Matthew and Mark.

—ἀδέξασθαι μῖκρον.] This simply denotes a crust of ointment, which (as we learn from the writers on Antiquities) was much of the form of our oil-flasks, with a long and narrow neck. The utensil was so called, because it had been first, and was always generally made of a sort of marble called oxur, from being of the color of a human nail; and also alabaster, not from the Arabic Bet stratron, as some imagine, but I conceive, from the extreme smoothness, and consequently difficulty of handling articles made of it. Thus the utensil came to be called ἀλαβαστρον, which it is probable was originally an adjective with the ellip. of էξος. Afterwards, however, it came to be manufactured of any materials, as glass, metal, stone, and even wood. In the phrase ἀλαβαστρον μίκρον [which is found in Herodot. iii. 20, and Athen. 208], there is the same ellipse of էξος.

Mark and John call this μῖκρον, ναόδ, which, as appears from Herod. iii. 20, &c., &c., was rather an oil than an unguent, and therefore (especially as the term κατέχει just after demands this) we may suppose that such is the sense of ἄμαρ. here. —βαρύς.] A word used by the later Greek writers, equivalent to πολύς, which is used by John, or πολεμικός, used by Mark. —κατέχει.] Classical construction is κατέχει, κατέχει τινας, or κατέχει τινος. This was an usual mark of respect from hosts towards their guests, both among Jews and Gentiles.

8. ἀπόλλυμι.] So θφάλων ἀποφιάγον in Theocr. Id. xxv. 18, and διώκομεν in Theophr. Ch. Eth. xv. and Plutarch i. 289. At et. t. sub. ἑαυτ., or γέγον, which is expressed in Mark.

9. τὸ μῖκρον.] The words are wanting in several of the best MSS., besides several Versions and Fathers; and are cancelled by Griesb., Fritz, and Scholz. They seem to have come from the margin, where they were intended to supply a substantive to which τοῦτο might be referred, and were introduced from John xii. 5.

10. τί κάσως παράγεται.] Παράγειν is not unfrequently used with an Accus. of a noun, importing labor or exertion; but almost always in the singular, with the exception of πάγειν, which always has the plural.

11. πάντοτε γαρ, &c.] “The good work which was to be done soon or never, was preferable to that of which the opportunities were continual.” [Comp. supra 18, 29, infra 28, 20. John xii. 8.]
to make preparation for burying, by such observances (namely, washing, laying out, anointing, and embalming) as were used previously thereto. The best Commentators, from Grot. downward, are agreed that τοις X δε to have reference not to the intention of the woman, but rather of Providence. There may be, as some think, simply an ellipse of ὑπὲρ, (which is confirmed by the Syriac Version,) i.e. she has done it, as if for my burial. For (as Grot. remarks) it is not un frequent in Hebrew for any one to be said to do a thing for this or that end; which, however, is not really intended by him only his act consequent upon it alone: as 1 Kings xviii. 13. Prov. xvii. 19. In either view, the words must be regarded as suggesting the nearness of his death; and (as Grot. says) justifying what had been done by an argument a pari: that, had she expended this on his dead body, they who used such ointments could not reasonably object to it; and had, therefore, no ground now to do so, as he was so near death and burial.

13. ἐν δὲ τῷ ἐγκαταφαγ. This clause is by some, as Kuin. and Fritz., construed with the following word λαθοθησαι; but it is usually, and more properly, taken with the preceding ἐγκαταφαγ., and is well rendered by Casub. "in toto, in quantum, modo." So also the Syr. Version. By ἐγκαταφαγ. is meant religion. Εἰς μυροπάσαν αὐτῆς, "for her [honorable] remembrance," since μυροπάσαν, as well as its kindred terms, is almost always meant for praise.

14. τόν. The sense may be "about that time;" for this particle is of very indefinite signification, and is used with considerable latitude. The particle, however, may have reference to ver. 3, and be resumptive, and the narration of the annoting parenthetical. The τόν does not at all events, denote (as Kuin. and others imagine) "when they had resolved to apprehend him," but rather "when they were yet unresolved whether to apprehend him then, or not?"

15. ἀρετὴν αὐτῆς.] On the interpretation of ἀρετὴν Commentators are divided. Some ancient and many modern ones explain it "wont to appear," i.e. paid; by a reference to the ancient custom of paying the precious metals by weight; which continued, or at least the mode of expression, even after the introduction of coined money. This signification of λατρεία is frequent in the Sept., and in the Classical writers from Homer downward. Others, however, induced by a seeming discrepancy from the accounts of Mark and Luke; the former of whom says ἐγκαταφαγεῖν ἀτῳ δούλων; the latter συνήθετο ἀτούς δοῦναι, would take it to mean promised to give. But that would be exceedingly harsh; and the testimony of the ancient Versions will afford no confirmation, since they rather give the sense appointed than promised. Nor is the discrepancy in question so material as to need being got rid of in so violent a manner. For, without resorting to the arbitrary supposition of Michaelis and Rosenm., that the money in question was only an earnest of more; the term used by Mark, (which means engaged to give,) and that used by Luke, (which means agreed,) may either of them be said, in such a case, to imply immediate payment at the treasury. That the money was paid, we find from Matt. xxvii. 3—5.

17. τῇ ἐπί προφτ. τῶν ἀζωμ. We are here brought to the consideration of a question on which Commentators are much divided in opinion; namely, whether our Lord celebrated the Passover before his death, and if so, at what time? There are expressions in the Evangelists which seem, at first sight, contradictory. John appears to differ from the rest respecting the time that the Jews partook of the Passover; and suppose that they did not eat it on the same evening as our Saviour; yet all the Evangelists agree, that the time of the day in which he ate what was called the passover, was Thursday. He is also said to command his disciples to prepare the passover, and he tells them he had earnestly desired to eat this Passover with them. Yet we find that on the day after that on which he had thus celebrated it, the Jews would not go into the judgment hall, lest they should be defiled, but that they might eat the passover. Now the law required that all should eat it on the same day. The principal solutions which have been propounded of this puzzling question are as follows: 1. That our Lord did not eat the Passover at all. Of those who adopt this opinion some contend that it is only a common supper that is spoken of; others, that Jesus (like the Jews of the present day) celebrated only a memorial, not a sacrificial Passover. 2. That he did eat the Passover, and on the same day with the Jews. 3. That he ate it, but not on the same day with the Jews, participating it by one day. Of these solutions, the first, in both its forms, is alike inconsistent with the plain words of Scripture, φαγὼν τὸ πάσχα, and θητὼν τὸ πάσχα. That our Lord did not eat the Passover, rests merely on conjecture; and the place the preparation, and the careful observance of the Passchal feast, alike forbid the notion of a common, or of a memorial supper. As to the second solution, it is equally inadmissible, since, on that hypothesis (as Mr. Townsend says), "if our Lord ate it the same hour in which the Jews ate theirs, he certainly could not have died that day, as they ate the passover on Friday, about six o'clock in the evening. If he did not, he must have been crucified on Saturday, the Jewish sabbath, and could not have risen again on the first day of the week, as the Evangelists testify, but on Monday." The third solution (which has been adopted by Scaliger, Casub., Capell., Grot. Bocchart, Hamilton, Cudw., Carpzov, Kidder, Ernesti, Michaelis, Rosenm., Kuin., Bens. A. Clarke, Townsend, and many other eminent Commentators) has the strongest claims to be preferred;
since it is most consistent with the language of the Evangelists, and best reconciles any seeming discrepancies. The Passover was to commence on the first full moon in the month Nisan; but, from the artificial and imperfect mode of calculation by reckoning from the first appearance of the new moon, there might not exist as to the day; and this doubt afforded ground, occasionally, for an observance of different days; which, it is said, the Rabbinical writings recognize. And as the Pharisees and Sadducees, and also the Karaites, (on whom see Horne's Intro.,) differed on so many points, it is likely that they should on the present. And this disagreement would, it is obvious, make a day's difference in the calculation; which difference would extend throughout the whole month; so that what would to one party be the 14th day, would to the other be the 15th. Of course, the error in this diversity of observance must rest, not with our Lord, but with the Pharisees who differed from the order which he adopted. They might defer, but our Lord would not anticipate the day in ye ἐξείλιθον τοῦ πάσχα. Thus, while Christ celebrated this his last Passover, one day earlier than the Traditionarii, the ruling party among the Jews; yet he might be said equally to observe the ritual command of eating on the 14th of Nisan. See more in Rec. Syn. This is not a mere novel notion, but was adopted by Euthym., and probably Chrysostom.

Thus even real difficulty, as far as the subject admits, if it is, is solved.

18. τοῦ ἐκείνου.] This expression was used both by the Classical and Hellenistic writers (as we say Mr. Such-a-one, and the Spaniards fallan) in speaking of a person whose name one does not recollect, or think it worth while to mention, but who is well known to the person addressed. Many reasons have been imagined for Jesus's suppressing the name, which has been variously recorded by Ecclesiastical tradition. It was a person who, our Lord knew, would be ready to accommodate him with a room, and with whom he had, no doubt, previously arranged the matter. — διὰ τοῦ χειρός του.] Schmidt, Rosem., Kuin., and some others, take τοῦ χειρός; to denote the time of keeping the passover; and the χειρός, they think, refers to the different day on which Jesus, with the Karaites and others, kept it, from that of the Pharisees. But though this interpretation may seem countenanced by the words following, yet it presents so frigid a sense, that there is no reason to abandon the usual interpretation, by which τοῦ χειρός is explained the time of Christ's passion and death. So Ps. xxxi. 15, "my time is in thine hand." Thus the full sense will be, "The time for my departure is near; previous to which it is necessary that I should celebrate the Passover, which I will do at thy house." This use of τοῦ, like facere, in Latin, is found also in the Classical writers.

19. ἀνέπαφος τοῦ πάσχα.] This is usually rendered, "they prepared the passchal lamb." But it rather seems to signify, "they made ready for the passchal meal," with reference to such preliminaries as examining the lamb, slaying, skinning, and roasting it. On the ceremonies with which the Passover was celebrated, see an admirable summary (from Lightfoot) in Horne's Introd. iii. 310—312.

20. διήκρισεν.] Though the Passover was directed to be eaten standing, (Exod. xii. 11,) yet the Doctors had introduced the reclining posture, (which had been usual at meals from ancient times,) accounting it a symbolical action, typifying that rest and freedom to which, at the institution of the rite, they were tending, but had now attained.

21. δὴ ἐκεῖνος.] The Commentators are not agreed whether this was meant to designate the betrayer; or whether it was only a prophetical application of a proverbial saying; indicating that one of his familiar companions would betray him, and not meant to be applied particularly, except by the person himself intended. The latter opinion is preferable. Indeed it is plain, from Mark xiv. 20, that Christ did not mean to particularly designate him, since he says ἐς τῶν διδάκτων ἐκείνος. See also Luke xii. 21. Theophyl. and Grot, are of opinion that Judas reclined near Christ, so that, though there were more dishes on the table, of which every one dipped his bread into the one nearest to him, yet he helped himself from the same dish. This would Jesus more easily (and without the others hearing) answer the interrogation of Judas by the words "thou hast said," and thus John would more unobservantly (on asking who the traitor should be) receive the sign from Jesus. The disciples (except John, see John xiii. 25.), it should seem, did not until Judas's departure, understand who was meant. They only knew, at the time, that some one of the twelve, who had been helping himself from the same dish with Jesus, would betray him. It should seem, the question, Is it I? was asked by Judas immediately after he had received the sop from Jesus, and that the question asked by John, who it should be? was asked immediately after Jesus had made the public declaration, "One of the twelve, who has been dipping his hand in the same dish, and whose hand is on the same table with me, will betray me." The custom of several taking food with the
hand from the same dish, has ever been in use in the East.

"O ἱππάθες should be rendered "he who has dipped" (or rather dived:) for we need not suppose, with Dr. Shaw, and some of the Commentators, that this was merely dipping the hand into liquid, like soup; but of diving the hand into a deep dish (like a soup-tureen) in order to transfer the meat, already torn up into pieces. So Major Taylor, cited by me in Rec. Syn. "The hearty way in which our friend dived his hand into a large dish, as if to see farther into its contents to our plates, formed a contrast to the delicacy of European manners." See also an extract from Jackson's Morocco, in Rec. Syn. Hence it appears that ἱππάθες is for ἱππάδως, which occurs in a fragment of Aeneas, χιλιά κάτι ἐν τωπό σαβαίων. This idiom is so rare, that no example, I believe, has ever been adduced by any Philologist; and I have myself only met with one, namely in Philostr. de Sophist. Vitt. xxi. 3., where, speaking of a party of harvest-men sitting at dinner under an oak-tree, and suddenly killed by lightning, he says, οἱ θεομαχοί. 1β' εἰπεν δευτέρον ἡμῶν πράξεις, οὕτως ἀπελθάνας (I conjecture ἀπέλθανος). "Ο μὴ γὰρ κύλια ἀναφέρεται (render, not sustineus, but in manus supereos: so Hesiod. Θεον. 555, χιλιάν ὑπὸ ἀναφέρεσαν ἐν τῇ σταύρῳ λαόν καὶ ἄρα, ἐν τὲ πίνου, ἐν τὲ θανάτων: I conjecture δὲ ἐμπί. ἐν τὲ ἐλθανοῦν, ἐν τὲ τι ποῶν (I conjoin δὲ τι, τι, τι, τί, τί). τίς γάρ ἄρα ἄραναι.

21. ἄφεσις] "is going." The present tense is used to denote the nearness of the things predicted. There is, too, an euphemism, "is going (unto death)," such as is common to most languages, in words denoting to depart; and of which the Commentators adduce examples both from the Sept. and the Classical writers. In the Anthol. Gr. vii. 109., we have the complete phrase της ἁλφιν ἐναγείραον.

— καθὼς γίγανται π. ο.α.] Namely, in the Ps. xxii. 1—3. Is. liii. 8. Dan. ix. 26. Zach. xii. 10. & xiii. 7. Καθὼς—ἐγείρθη is a form of expression employed by the ancients to express a condition the most miserable; of which examples are adduced by Light. Schoenl. Wets., and Kypke. The most apposite is Schomn. R. 60. p. 135. "He that knoweth the Law, and doeth it not, it were better for him that he had not come into the world."

25. σε ὅπως.] A form of full assent, and serious affirmation, found not only in Hebrew, but sometimes in Greek and Latin.

26. ἱππάδως αὐτῶν.] Some of the best Commentators render, "when they had eaten," which sense seems to be required by I Cor. xi. 25, μετὰ τοῦ ἐκπίπτεις. But ἱππάδως scarcely admits of that sense; and the seeming discrepancy may be removed by a mutual accommodation, rendering the former expression "while they were [yet] eating," (i.e., as Rosenm. translates, towards the end of the supper) and the latter, "as they had just finished the paschal feast."

— τῶν ἄρτων.] Bp. Middlet., on the authority of some MSS., would cancel the τῶν: an alteration which he thinks called for by the absence of the τῶν in the parallel passages of Mark and Luke. But it is more probable that the τῶν was cancelled by those who wished to conform the text of Matthew to that of the other Evangelists; which, however, is not necessary; since, though the sense with the Article is more definite (i.e. the loaf, or rather cake, thin and hard, and fitted to be broken than cut), yet it would be intelligible without it. That two cakes of unleavened bread were provided for the Passover, all the accounts testify; though as only one was broken by our Lord, it is no wonder that in the new ordinance founded on the Jewish rite, only one (and that large or small in proportion to the presence number of communicants) should be provided.

— ἐκαλεσάνθος.] It is not easy to imagine stronger authority of MSS., Versions, Fathers, and early Editions, than that which exists for this reading (instead of the common one ἐκαλόγισσα), which has been with reason adopted by Wets., Matth., and Schols. Nevertheless, the common one is retained and defended by Griech. and Fritz., whose reasons, however, seem light, when weighed against such predominant external evidence. From the term ἐκαλεσάνθος, the rite afterwards took its name; especially as the service was a sacrifice of praise and thanksgiving. Indeed it was among the Jews common to give a sacrifice or drink without returning thanks to God the giver, in prayer, by which it became sanctified.

— ἐκλαεσάνθος.] Namely, as a type of the breaking of the body of our Redeemer on the cross.

— ἑτερ.] All the best Commentators are agreed that the sense of ἑτερ is, represents, or signifies; an idiom common in the Hebrew, which wanting a more distinctive term, made use of the verb substantive; a simple form of speech, yet subsisting in the common language of most nations. See Gen. xl. 12. xlii. 26. Dan. vii. 23. viii. 21. i Cor. x. 4. Gal. iv. 24. Thus the Jews answered their children, who asked respecting the Passover, what is this? This is the body of the lamb which our fathers ate in Egypt. See Bp. Marsh's Lectures, p. 332—335. Wets. truly observes, that "while Christ was distributing the bread and wine, the thought could not but arise in the minds of the disciples, What can this mean, and what does it denote? They did not inquire, whether the bread which they saw were really bread, or whether another body lay unconspicuously hid in the interstices of the bread, but what this action signified of what it was a representation or memorial?"
for it does not appear that our Lord here had any reference to the discontinuance of the Passover. The truth, I think, may be found in one or other of the first-mentioned interpretations, of which the former (adopted by many recent Expositors), bears a considerable semblance of truth, being very suitable to the context, and supported by the parallel passage of Luke, where the expression is ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, which often denotes the Gospel dispensation. Thus καινὸς will be put adverbially for καινὸν τῷ τῷ, "a new temple," i.e. a spiritual one, namely at the virtual presence of Christ, at the celebration of the Sacrament. Yet specious as this may appear, there is something unsound in principle; for it is pressing too much on the καινὸς. Besides, when we may ask, why was it chilified? At the commencement of Christ's kingdom after his resurrection, when he ate and drank with his disciples, say the above Commentators, who adduce Luke xxiv. 30, 45. John xxi. 13. Acts i. 4. x. 41. But we do not learn that he drank at all, much less that he drank wine. He merely ate a little of some fish and honey-corn, which his disciples set before him (and that merely to convince them that he was really risen from the dead, and no phantom), and then probably presented the rest to his disciples. And so, indeed, several MSS. and Versions (including the two later Syr. and Vulg.) say in words. It appears, therefore, that this interpretation is untenable; and the fourth is alone such as can be safely adopted, by which βασ. τοῦ πάντος μου is taken for ἐν τῇ βασιλείᾳ τοῦ Θεοῦ supra viii. 11. Luke xiii. 29. The general sense couched under this strong metaphor is, that his departure from them was nigh at hand, and would prevent his participation in any future solemnity of the kind, unto the end of the world. The καινὸς has a reference to the spiritual nature of that kingdom emphatically termed "the kingdom of my Father," even the new Jerusalem, that "city not made with hands," "eternal in the heavens." The expression γενόμενος τοῦ άρπιδον is a parenthesis for ως, occurring not only in the Sept., but (at least with a slight change) in the Classical writers; e. g. Pind. Nom. ix. 23. άρπιδον πά. Anac. Od. 1. 7. γάρ γενοσονθ. Instead of γενόμενος, many MSS. have ἐγενεμένοις, which is edited by Matthew, on the ground of greater propriety, and the general usage of the Scriptural writers; where γενομένος is used of men and animals; ἐγενομένα, of the fruits of the earth. He acknowledges, however, that there is, even in the Classical writers, some diversity of reading. I have not ventured to follow the learned Editor here, because I feel doubtful whether a minute propriety like this would be observed, or be even known to those, (like the Evangelists,) writing in a foreign language. Besides, the general character of the MSS. which have ἐγενομένα is such as rather to strengthen a suspicion that it arose, like thousands of other readings of the same MSS., ex emendatione.
30. "having sung a hymn," i.e. either, as some think, one adapted to the rite which Christ had just instituted (so the Christian hymn mentioned at Acts iv. 24) or, as most Commentators suppose, the usual Paschal hymn called οὐραίον, the Hallel, which comprised the 115th and four following Psalms. Whether it was sung, or recited, has been doubted; but from the Rabbinical researches of Buxtorf and Lighti., the former seems more probable.

31. the sayingeth (or, as Euthym, explains) αἰτιασθεὶς τῷ εἰς ιησοῦν, ἤγειν φάθαις, ye shall fall away from, forsake me.

— παράγε—παράγω. From Zach. xiii. 7, though with a slight, but very unimportant, variation from the Heb. and Sept. It is indeed there said of an evil shepherd; but, as Whithy remarks, our Lord applies the passage to himself rather as an argument δὲ fortiori than a prediction. Most recent Commentators (from Grot.) think that this is a proverbial expression, of which they aduce examples. But those will only show that there was a similar proverbial expression, not that this is such; which is inconsistent with the ὅ γειν τῷ σοὶ, by which is indicated a quotation from the O. T. The true reading in the Sept. is, no doubt, πάραζον (found in many of the best MSS.) But as the terminations οὗ and οὐ are very similar (especially in MSS.), so probably παράζω was a frequent, perhaps the common, reading in the time of Christ. This is much better than supposing, with Owen and Randolph, that the Hebrew is corrupted; for, although the first person is not applicable in the Evangelist, yet it is quite unsuitable in the Prophet.

32. προῆγου οὖν. Here there is a continuation of the pastoral metaphor of the preceding verse; and the force of the figure is clear by bearing in mind the Oriental custom, of the shepherd not following, but leading the sheep; which is alluded to in John x. 4. Rosenm. and Kuin. think that the sense of προῆγον must not be pressed on, since all that is meant is, "I will see you again in Galilee, expect me in Galilee." There is, however, something lax and precarious in this sort of interpretation; and I prefer supposing, that the sense (which is, as in other predictions of our Lord at this period, briefly and obscurely worded) is as expression of the following paraphrase (found on Fritz). "On returning to life, I shall precede you into Galilee;" i.e. 1 shall first be present in Galilee, where, if you follow me, you will recover your shepherd and leader.

33. τοῦ γὰρ καὶ γίνεται. The καὶ is absent from most of the best MSS., and was rejected by Mill and Beng., and cancelled by Weits., Matth., Griesb., Tittm., and Scholz; but restored by Fritz; whose reasons, however, are more specious than solid. After all, there is more reason to suppose it was introduced from Mark, in a great part of the MSS., than that it should have been accidentally omitted in so many as form the remainder. For no one would ever designedly omit it, since no Critic would be ignorant of the sense, even. Whereas some might think that they should strengthen the sense by introducing the καὶ, which at all events might make others prefer εἰ καὶ to the χέω of Mark; which, however, is more agreeable to propriety. So Hom. ii. n. 316. εἰ καὶ ρώσα εἰς αὐτοῦ. Indeed καὶ is not only, from various causes, repeated in by scribes or sciolists; insomuch that I should probably have done right in more decidedly rejecting the καὶ in Thucyd. iii. 27. καὶ εἰ ἔδει πλησίου. As the Rabbinical writers have told us that cocks were forbidden to be kept in Jerusalem, because of the "holy things," it has been objected that Peter could not hear one crow. But (without cutting the knot by resorting to any unusual sense of ἄλεκτρω, or disallowing the testimony of the Talmud) we may, with Reiland, maintain that the cock might crow outside of the city; and yet, in the stillness of night, be heard by Peter from the house of Caiphas, which was situated near the city-wall; but perhaps the best mode of removing the difficulty would be to render, "before cock crowing." So Aristoph. Ecel. 391. βετὶ τῶν ἄλεκτρων ἡ δρομή. Whether cocks were kept, or not, in Jerusalem, they, no doubt, were in the vicinity: and this phrase, like the corresponding one in Latin, depends upon general custom. [Comp. John xiii. 38.]

It has been thought a contradiction, that Mark xiv. 30. says, χέω δὲ σωκείτω. But there will be none, if it be considered that the heathens reckoned two cock crowings; of which the second (about day-break) was the more remarkable, and was called καῦν οὗ κάι κήλαιναν. Thus the sense is, "before that time of night, or early morn, which is called the cock-crowning, (namely, the second time which bears that name) thou shalt deny me thrice." Mark relates the thing more circumstantially; but there is no real difficulty, once the true sense and nature of the expressions. In Mark the expression καὶ ἄλεκτρω φωνάσεται may be rendered, "and it was cock-crowing-time;" in Luke and John the expression οὗ μὲν ἄλεκτρω φωνάσεται, "it shall not be cock-crowing-time." G. Wakefield here well remarks on the εἰκαμεν in this verse. Our other accounts of the expressions. Our Lord assures his presumptuous disciple, that he will not only fall off, and forsake his Master, but will deny having any knowledge of him; and that not once only, but thrice; and on that very night."
Thus, for instance, John Maundrell, a priest of Deum, but for MSS., ed. Scholz, &c. He, indeed, thought that the most of the MSS. &c. were in Wets., Matth., Griesb., Tittm., Fritz., and Scholz. It is, indeed, required by the proprietas linguae.

36. Ρεθεμνυμη] Heb. יָכַשׁ פֶּנְי, "place of oil presses." It was situated at the foot of the Mount of Olives. This is improperly, by some Commentators, supposed to have been the village in which the produce of the Mount of Olives was prepared for use; for the term χορδο can only mean a field or close; as, indeed, is plain from the very ratio significations of the word, which is from χωρο cognate with χορδο, to set apart, take in, or enclose; whence χορδο, apart. They were, I imagine, deceived by this χορδο having a name assigned to it. Yet that fields had names, we find in 2 Kings xviii. 17. "the fuller’s field," 2 Sam. ii. 16. "the field of strong men;" and Acts i. 19. "Aceldama, the field of blood;" and, what is still more to the purpose, Ps. xlix. 11. "call the lands after their own names;" and finally, what is most the purpose, Thucyd. i. 106. Χωρίν ουλοθωράξων, where the Editors fell into the same error of thinking it to be a town. The word χορδο is used in the same sense also at Thucyd. i. 106. and Pausan. i. 29. 2. In fact, we find by Maundrell, that the very close in question Ρεθεμνυμη still remains; and the Missionary Herald for 1824, p. 66, attests that there are still several ancient olive-trees in the place.

37. παραλαβόν τὸν Πέτρον — Zed.] The same whom he had taken as witnesses of his transfiguration. In λυπεσθαι καὶ διστασθαι there is a sort of climax; for the latter is a much stronger term than the former, and signifies to be so overthrowned, as to become insensible. [Comp. sup. iv. 21. John xii. 27.]

38. δ’ ἵππους.] This is introduced by Wets., Griesb., Matth., Fritz., and Scholz, from the best MSS., Versions, and Fathers. Παραλαβόν — μιν, for παραλαβόν εἰς, which is accounted a Hebraism: but it is found in most languages. In παραιθανον, the παραθηνον is intensive, as in the words παρεγερθηκε, παρεσκευασθηκε, παρεσκευασθηκε, and so παρεσκευασθηκε, by the great Valck., Postremum illud παραθησαν apte adhibuerunt Evangelista, de Jesu, in horto Getsemani, quando, sub forma hominis, Deum tegens, et peccatorum humanorum ponere pressus pone opprimenterat. "Ενω θανατος is not an uncommon allusion to the phrase. So Jonas iv. 9. λειλιπαρα έσω θανατον. See also Ps. exv. 3. As to the nature of this agony of our Lord in the garden of Gethsemane, much has been written, but nothing certainly determined. To so awfully mysterious a subject we cannot approach too reverently. That this cup was not simply death, (which some of the antient Interpreters understood) we may be very certain. That the agony was occasioned (as some suppose) through the divine wrath, by our Redeemer thus bearing the sins of the world, is liable to many objections; as is also the opinion, that our Lord had then a severe spiritual conflict with the great enemy of mankind. The deadly horror was, no doubt, produced by a variety of causes arising from his peculiar situation and circumstances, and which it were presumptuous too minutely to set. At the same time, however, we may rest assured that our Lord’s agony was in some mysterious way, connected with the offering of himself as a sacrifice for the sins of the world, and the procuring the redemption of mankind.

39. προσκολλον.] Many of the best MSS. have προσκολλον, which is received into the text by Matth. and Scholz, and strenuously defended by them; but on precarious grounds. The common reading has been justly restored by Griesb. and Fritz.; for it is in vain to urge MS. authority in words perpetually confounded, and none are more than προσκολλον and προσκολλον in composition. But even were that waived, and MSS. were in favour of προσκολλον, yet the testimony of the Fathers, all of them on the side of προσκολλον, would here turn the scale in favour of the common reading. Besides, προσκολλον is capable of no tolerable sense, except by a most harsh ellipse.

— έκ άνωτατον.] "We are here (says Grot.) to distinguish between what is impossible per se, and what is impossible tor vel ida pacta. Now per se nothing is impossible with God, except such things as are in themselves inconsistent, or else are repugnant to the Divine nature. The sense, therefore, is, if it be consistent with the counsels and methods of the Providence for the salvation of men." Thus the words are perfectly reconcilable with those of the parallel passage of Mark iv. 31. πάντα εν εκάστῳ σα. Similar sentiments are quoted from the Classical writers. In παρασκευασθαι — τα παραθησαν there is (as appears from the Classical citations) a figure derived from a cup being carried past any one at a feast. So Anacreon, παραθησαν; ρη αναγκην. We may remark the great number of words similar to what occurs in Isaiah ii. 17., "who hath drank at the hand of the Lord the cup of his fury; hast drunken the dregs of the cup of trembling;" with which I would compare a very sublime passage of Eschyl. Agam. 1567. ταυ έν άνω των ήτα
Matthew, suppose, on, therein, and 2dly, 'q. —, though &' to, 45, have then, &', - no. This, &'.["""] 46. "Kuin., &'.["""] /46. "fations, and passes range. a great serving the the the first, consider, and 41. — prayer, and vigour, in the - the - the first, defend, and the - the in place, and 40. But, which, as 41. — weapon, against: we have this, to, me, 42. — against the, and 41. Theophyl., 43. — Lord, might be, 44. — as, the - the - the - the a great serving the the - the - the We, in place, and 40. If to, the 2dly, as 41. — to, the - the - the - the - the - the 42. — and 41. - against. But the Classical examples added by the Commentators show that the words must be taken together: in which there is not (as some imagine) a pleonasm, but a stronger expression.

33. Sub. 43. though the ellipse is freely supplied. Βαρίνειον is often used of the heaviness of sleep.

43. καθῆκτης τὰ λοιπὰν.] This seems so inconsistent with the subsequent exhortation ἐγγυθήσετε! ἄγωνεν! that many Commentators take the sentence interrogatively; q. d. "do ye yet sleep?" But this is doing violence to the construction, and is contrary to the usual locution (as Fritz. shows); which will not permit τὰ λοιπὰν to be taken in any other sense than "in ceterum tempus." It is better with Chrysost., Euthym., Erasm., Beza, Grot., and some recent Commentators (as Schmid. and Fritz.), to suppose a kind of slightly ironical rebuke: q. d. "Since you have thus failed to watch sleep on the remainder of the time, and take your rest [if you can]." But, if irony be thought unsuitable to the occasion, (though Campb. pronounces it very natural) we may, with Theophyl., Rosenn., and Kuin., take the imperatives permissively, "I no longer desire you to watch;" "you can no longer render yourself sensible." I have endeavoured by punctuation, to, in some degree, represent the abruptness of the phraseology. I would further observe, that it is in vain to allege that the foregoing punctuation is required by the words of Luke xxii. 46. τὰ καθῆκτης. Nothing forbids us to suppose, that the address recorded by Luke took place as well as that mentioned by Matth., that of the former preceding that of the latter.

— ἦ δὲ νῦν ἡ ἑορτὰς, as Euthym. rightly supplies. The και following signifies when, or in which, by what some call a Hebraism; though it is found in Herodot., Thucyd., and others.

— ἀρματωδὸς.] I. e. the Romans, as being heathens. Others, less probably, take it of the Jews. It may, however, be understood of both.

47. ἐξομολογοῦμαι "ligurorum," and such like tumultuary weapons. Such, however, would scarcely have been borne by Roman soldiers; though John xviii. 3, speaks of a Roman escipis. That expression, however, must be understood in a more general sense of less than a cohort. And these might be stationed at some little distance, to aid the civil power, which was likely to be accompanied by a considerable mob.
48. ἐπιλέξεις.] Agreeably to the customary mode of salvation in ancient times, especially in the East; which is still retained in Spain and some parts of Italy and France.

49. κατεβλέψας.] In the Classical writers the κατα is usually intensive; but in the Sept., both the simple and compound are used indiscriminately.

50. ἐταίραι.] This is best regarded as a common form of address, though generally implying some degree of contempt, or, as here, reproach.

—ὑπὸ.] Most of the best MSS., together with some Fathers and early Edd., have ὑπὸ, which is edited by Matthäi, Griesb., Tittm., Fritz., and Scholz. It is scarcely possible to determine the true reading, because the significations of purposed is expressed both by the Dat. and the Accus. Yet, if the phrase occurred in a Classical writer, I should not hesitate to edit ὑπὸ as for it; an example of any uninterpretable examples of the simple ὑπὸ in this sense used in the Accus., but many of the Dative. See my Note on Thucyd. i. 134. ὑπὸ ἐν ἡγεμονίᾳ. Ὑπὸ is wrongly rendered by Erasmus, under a very common error in all translators. I shall fully discuss the point in a note on Josephus Bell. i. 12. 4. The case is different with respect to the compounds ὑπὲρ, ὑποταγεῖος, &c. There Classical use employs alone the Accus.

51. ἀλασπάς.] This is Hellenistic Greek for ἀλασπάσει, or ἀλασπάστε, and occurs elsewhere only in the LXX. Μάγιατορ, or cutlass, such as travellers in Judaea used to carry for security against the robbers, who infested the country. Ἀφρίλε is for ἀφρίλες; an Alexandrian or Hellenistic use, for except the N. T. and LXX., it has only been addeduced from Polyæmus. It is, however, found in the Latin aevius, and in the common dialect of our own language.

— τῶ ὑπό.] This certainly signifies the whole ear, and not the tip of it (as Grot. thinks); for that is inconsistent with the ὑπὸ in the parallel passage of Luke. Besides, ὑπό is not frequently used in the LXX. for ὑπὸ. And, (as Lobeck on Phryn. p. 211, observes,) the common dialect calls most parts of the body by diminutives, as τὸ ἰπικεῖος, τὸ ὑμάτσον. Rosenn. and

52. τῶτες γὰρ — ἀπολογίκτω.] Some ancient and several modern Commentators consider these words as a prediction of the destruction of the Jews who took up the sword unjustly against Christ and his disciples. But this, though countenanced by Rev. xiii. 10, is a somewhat harsh interpretation; and it seems better to adopt that of Eslon, Campb., Kain, and Fritz, who consider it as a proverbial saying against repelling force by force, and the exercese of private vengeance; importing that those who shall defend themselves by the sword, will, or may, perish by the sword. Of course, it must be taken with restriction, as it regarded the disciples; and be here applied to those who take up the sword against the magistrate. Perhaps, however, a double sense may have been intended, Ist for caution (including admonition, that swords were not the weapons by which the Messiah's cause was to be defended); and 2dly, by way of prediction, which would suggest the best argument for non-resistance. [Comp. Gen. ix. 6. Rev. xiii. 10.]

53. ἔξωκεν, &c.] The connection seems to be this: "Or, [if that argument will not avail, take this, that I need not thy assistance, for] thinkest thou," &c. The argument in this and the following verse is, that such conduct implied both distrust in Divine Providence, and ignorance of Scripture. The term ἄρα is very significant, and denotes with Ex., "and he would bring to my aid." As to the number which follows, it is better, (with some of the best Commentators,) not to dwell upon it, much less deduce any inferences from it, since it only denotes a very great number.

54. ἀλασπάς.] Supply of Μέγανον. Or as this Ellipse is harsh, use with Fritz in this case, Καλὴν παρασικτίαν, "and he would bring to my aid." As to the number which follows, it is better, (with some of the best Commentators,) not to dwell upon it, much less deduce any inferences from it, since it only denotes a very great number.

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MATTHEW CHAP. XXVI. 56 — 63.

MK. LU.

14. 22. Τοῦτο δὲ ὁλὸν γέγονεν, ἵνα πληροθῶσιν αἱ γραμμαί τῶν προφητῶν, 56
Τότε οἱ μαθηταὶ πάντες ἐφίππησιν αὐτὸν ἐφύγον.

54. Οἱ δὲ κρατήσασι τὸν Ἰησοῦν ἀπέγαγον πρὸς Καίπεραν τὸν αἵρετον 57
φίλα, ὅπου οἱ γραμματεῖς καὶ οἱ προσευθεῖς συνήχθησαν. Ο δὲ Πέτρος διδάσκαλος ἡμῶν 58
καὶ εὐθυλοῦν ἐκάθισε μετὰ τῶν ὑπηρετῶν, ἵνα τὸ λόγον ἔχωσιν γεύσιν αὐτοῦ καὶ οὐχ ἐφύγον καὶ 60
πολλῶν γενεαλογεῖται προσευθέντων, ὅχι ἐφύγον. "Τοτερος δὲ προσελθεῖ 61
ἐδόθης δύο γενεαλογεῖται εἴπων. Οὕτως ἀργῇ Ἀδωνίς καταλίγησα 62
τὸν ταύν τοῦ Θεοῦ καὶ διὰ τῶν ἤμερων ὑδόρωσα ἐν αὐτοῖς. Καὶ ἡ ἀναστὰς ὁ ἄρχειρες εἶπεν αὐτῷ Οὕτως ἀποκρίθη τι ἄνωτερον καταμαχοῦσιν; Ο δὲ Ἰησοῦς ἐσώφη τακτικῶς ἐκ τῶν ἀστυρίων ἐκ τῶν ἀστυρίων ἔπειτα ἐποίησεν τινὰ ἡμῶν ἔποιης.

56. τοῦτο δὲ — προφητῶν.] Some (as Ersen.) ascribe this observation to the Evangelist; but others, more properly, (as appears from Mark xiv. 49,) attribute it to Our Lord. [Comp. John xviii. 12 & 26.]

57. ἀπέγαγον πᾶς Κ. J. i.e. "after having been first taken to Annas, (as we learn from John xviii. 13,) in order, it should seem, to do him honour, and while the Sanhedrin was collecting. Α'πεγαγον is a term appropriate to leading any one to trial or execution. Kuin. observes, that πᾶς is often joined with Accusative cases of pronouns and persons, to indicate the place in which the person is whose name follows.

58. τῆς ἀδελφῆς the inner court of the palace.

59. τίς ἐποίησεν πρὸσδόκησιν.] We are not, I think, warranted in supposing, (as has been generally done,) that they suborned false witnesses. Had they done this, (for which, indeed, there was then no time, in the hurry with which their determination to take Jesus’ life was actuated on), they would have tutored their witnesses better than to be rejected even by themselves. But the meaning seems to be, that, though they professed to seek true testimony, yet they readily entertained any whether true or false, that might criminate Jesus. Nay, they studiously sought and encouraged the latter; whilst, on the other hand, all testimony in his favour was (by the Jewish law) rejected; for, though it was permitted to say anything true or false against false prophets, or persons suspected of idolatry, it was not permitted to appear in their behalf. Dr. Hales, indeed, adds an extract from Buxtorf’s Talmudic Lexicon, containing a citation from a Rabbinical writer, admitting, as he thinks, the subornation of false witnesses against Christ, describing the mode, and justifying it on the ground that idolators and false prophets are to be proved guilty by whatever means. The passage is certainly curious; but Dr. Hales has mistaken, and consequently mis-stated its purport. It only authorizes their being entraped into a discovery of their guilt, as Pausanias was by the Ephori (see Thucyd. i. 134); not the subornation of false witnesses against them. In short the passage is merely curious as showing a tradition prevalent among the Jews of unfair dealing in the present instance. But to return to the words in question, the best view that can be taken of them is, that the judgment of the Evangelist is blended with his narrative; a sort of synopsia not frequent in ancient writers. So it is well remarked by L. Bruguensis: "Fatum dicit Matthaeus quamvis simularent se querere verum." This is plain, too, from the passage of St. Mark, where, instead of ἐν τῷ μασταρδῷ, we have simply μασταρδῷ. Thus, just after, at οὐχ ἐφύγον, we must supply μασταρδῷ (taken from ζευγματοποιεῖται,) by which is to be understood μασταρδῳ καταγείς, or, as Mark expresses it, ἐφύγον.

60. οὐχ ἐφύγον.] These words are wanting in some MSS., Versions, and a few Fathers; are rejected by Campb., and cancelled by Griesb., but retained by Fritz. and Scholz, rightly, since internal as well as external evidence is in their favour. It is to the authority of the Versions, it is slender in a point of this kind. And we have here not a mere repetition, (as the ancient Critics, who cut the words out, supposed,) but a repetition for emphasis. The Evangelist here, and at the next verse, calls them false witnesses, as "Calumniatoribus," and marks, "non habent in mente, quod nihil consilium profetaverunt, sed qui calumniose pervertunt recte dicta, et ad crimen doctrinæ." 61. ἐδόθης — αὐτοῦ.] This was, (as appears, from Mark xiv. 53, and John ii. 19,) in effect a falsity, by the suppression of some words of Christ, with the action which explained them, and adding others. By this temple our Lord plainly meant his body. If it could have been proved that Jesus had spoken irreverently of the temple, by predicting its destruction, that would have afforded ground for a charge of blasphemy, which was a capital offence. The High-Priest, however, finding that even this testimony could scarcely afford matter for the charge, artfully changed his ground.

63. ἔφευρεν, &c.] This seems to have been the most solemn form of administering an oath. Ομολογοῦν and ἔφευρεν, are used in the LXX. to express the Heb. "יָהוֹ, " to make to swear, to swear" in, as we say of a witness. The syntax takes an Accus., of the person sworn (whether witness, or criminal,) and a Genit. with εἰς sometimes an Accus., without a preposition, of the Deity sworn by. As this oath of adoration brought an obligation, under the curse of the Law,
it imperatively claimed a reply, when the adjura-
tion accompanied an interrogation; and the an-
swer thus returned was regarded as an answer on
oath; in which falsity was accounted perjury.
Thus our Lord, who had before delayed to reply
to an unfounded, and even absurd charge, (espe-
cially before judges who had pre-determined to
find him guilty) now thought himself bound to
answer, as an example to others of reverence to-
wards such a solemn form.
— δ Χριστός, δ Υἱος τοῦ Θεοῦ.] Grot. and Whitby
remark, that from this and other passages, (as Matt. xvi. 16,) it is clear that the Jews expected
their Messiah to be Son of God; (interpreting the
2d Psalm as said of him) which title, it is certain, they understood as implying divinity, other-
wise the High-Priest could not have declared the
assumption of it to be blasphemous. See more in
Bp. Blomfield's Dissertation on the knowledge of
a Redeemer before the advent of our Lord, p. 115.
See Note supra 25.
64. εἰ ἐξετάσεις.] "A' εὖ δέ, is for ἀδών ὡς, (used by Lake), which, by a slight accommodation, may
mean μεῖιν μέκος, as Euthym. here explains. The
words following have reference to the sublime
imagery descriptive of the Messiah's advent in
Dan. viii. 13 & 14. See Matt. xxiv. 30, and Note
there.
— τῆς ἐνέργειας] for τοῦ Ὀρα; literally, the
Power, abstract for concrete, as we say "the Al-
mighty;" (see Heb. i. 3; viii. 1. 1 Pet. iv. 14.)
an idiom founded on the Jewish mode of express-
ing the Deity, τῷ ἑαυτῷ. Hagburch, equivalent
to δ ἐνεργείᾳ, i.e. κ' ἔνεργος. Thus, in Luke
xxii. 69, and sometimes in Philo Jud. τοῦ Ὀρα
is added, as it were, to determine the sense.
Hence the expression is not ill rendered in the
Peshito. Syr. by by; though it is wrongly
translated by Schaaf virtutis. Rather, numinis or Dei, as in 2 Thess. ii. 4. The advent here
mentioned signifies, primarily at least, the coming
of Christ to take vengeance on the Jews at the de-
struction of Jerusalem; and secondarily, but chief-
ly, his coming to judge the world.
65. ἢπιμέχτης τ rex. ] It was a custom among
the ancients to express the more violent passions,
especially grief and indignation, by rending
the garments, either partly, or from top to bottom,
but especially the latter, to top and tie.] Said by the Commentators to be put
for loric. But it is better to consider it as an
adverb like loric. So John xix. 14. τε, βασ-
νεύ. 66. ἔνθος θαυμάτων.] ἔνθος (derived from
the preterite middle of θαύμα), is equivalent to ἔνθος,
and signifies, 1. "held fast," by bound to; 2.
being subject, or liable to. In this last sense
it is used primarily, in the LXX., LXX., N. T., and the Classical writers. See Matth. Gr. Gr. § 347); but sometimes with the
Genit., as in the present passage and Mark iii. 29,
and occasionally in the Classical writers; in
which syntax there is commonly thought to be
an ellipse of εἰς. But it should rather seem
that the construction (which occurs also in the
Classical writers) is like to that of Plato. Apolog.
p. 63. τιμήτω τῷ ὁ ἀνθρώπου.
67. ἐνέπτυσαν — αὐθώ.] A mode of expressing
the deepest contempt and abhorrence, common both
to ancient and modern times. On this and
the other marks of contumely accumulated on the
head of our Redeemer, see Horne's Introd.
iii. 161, sqq.
—ἐκλογέσαν.] Between καλοδίδωκα καὶ παῖς
there is the same difference in signification, as
in our thump and slap. [Comp. infra xxvii. 29.
Isa. 1. 6.]
68. προφήτων ἡμῖν, &c.] To understand this,
it is proper to bear in mind, (what we learn from
Mark and Luke,) that Christ was blindfolded
when these words were pronounced; in which there
was a taunt on his arrogating the title of
Messiah, and a play on the double sense of προ-
φήταιν, which (as also παρεκκλησία) is often
used in a sense corresponding to our divine, or
guess.
69. Καὶ i. e. without the place where Jesus
was examined by the council, which was the
vestibule, called by Matthew πεδίων, by Mark
περαιλῶν.
—παίδιακ.] The word properly signifies a
girl; but, as in our own language, it is often in
later Greek, used to denote a maid servant. She
seems to be John xviii. 17. styled ῥηριστή. And, indeed, the office of porter, though among the Greeks and Romans it was confined to men, was among
the Jews generally exercised by women. Καὶ εὖ,
&c. may be rendered, "Thou how wert one of
the party with Jesus;" for εὖ ἐχεῖς τοὺς often
denotes to be on any one's side.
70. οὐκ οἶδα ὅτι ἤν τοὺς.] It is a form expressive
of strong denial. So Soph. Aj. 270. οὐκ ἦτοι διὸ ἦν
τοὺς. For reconciliations of the minute seeming
discrepancies in various parts of the narrative, see Recens. Synop., Gr. Mack., and Kuin.

affirming, denotes profecto, et præter. Thus 1 Kings i. 30, where the Sept. has ʼeβ, and Gen. xxii. 17; xiii. 16, where in the Sept. for ʼeβ is ἐπερ. But in Gen. xxviii. 16, the Sept. expresses ἐπερ by ʼeβ; and Sym. by ἐπερ. In Gen. xliv. 28, the Hebrew ἐπερ is rendered by the Sept. ʼeβ. (Kuin.) It should rather seem that there is an elision of λέγω, which is implied in ἐπερεται.

73. ἡ λαλά σου ἀφδόν σε ποιεῖ; ["thy talk, or dialect, bewrayeth thee."] ἐπαφορά would have been a more definite term, as in Thucyd. viii. 37. ἐπαφορά ἐδέλεσα καὶ ἦν ἐπερ ἐπαφορά. Different provinces of the same country have usually their distinct idiom. But, &c., which in the remoter parts are more strongly marked. That this was the case with Galilee, we learn from the Rabbinical writers, who tell us that the speech of the Galileans was broad and rustic.

74. καταφθαρτήσας. Nearly all the best, and by far the greater part of the MSS., have καταθφαρτήσας, which was preferred by Mill, Beng., and Wetten, and has been adopted by Matth., Griseb., Tittm., and Scholz. But it is not easy to see how καταθφαρτήσας can be reconciled to analogy, or yield any sense suitable to the context; for it can only mean deponent, or possibly be synonymous with καταπτήσας. It is, besides, destitute of any authority beyond the present passage, except that of the Ecclesiastical writers, who plainly took it from their MSS. of the N. T. And as ἀδρ might easily slip out, or be lost, by an inattention to a mark of abbreviation, the authority of MSS. has far less weight than the usuus linguæ. I have, therefore, thought proper, with Vater and Fritz., to retain the common reading.

XXVII. 1. παλιᾶς ἐκ γεν.  The meeting of the Sanhedrin could not be held till the morning, since the courts of the Temple were never opened by night; nor, if they had been then held, could judgment have been pronounced; and among the Jews justice was required to be administered in the day time, and in public.

2. ἐπερεται. This word is, on account of John xviii. 12. (whence it appears that Christ had been bound before) by most Commentators supposed to be put for ἐπαφορά. They would, however, in too violent a way of removing the discrepancy. It is better, with Elsn. and Fritz., to suppose that our Lord's bonds had been removed during examination, and were now again put on him.

—γερμων. So he is sometimes styled by Josephus also; though, properly speaking, Pilate was only an ἐπαρχος, or procurator, as Joseph. and Philo often call him. He is styled γερμων, because he (as was not unusual in the lesser provinces) had entrusted to him the authority of γερμων, as if President, (which included the administration of justice, and the power of life and death) in his province. It may be noted, however, to the President of Syria.

3. μεταμεμελήθης. On this is chiefly founded the opinion of some of the ancient Fathers, as well as many eminent modern Commentators, (as Whitby, Rosenm., Kuin., and A. Clarke,) that Judas was partly induced to betray his Master by the expectation that, as Messiah, he could not suffer death; but would no doubt deliver himself from their hands, in some such way as he had done aforetime. But the language of our Lord (see supra xxvi. 24. and John xvii. 12.), and of Peter, Acts i. 25., forbids us to suppose that his repentance was sincere, or ought but the remorse of an upbraiding conscience. Indeed, we have every reason to suppose that, as he was originally actuated solely by avarice, so was he now possessed wholly with despair. He could not bear the stings of remorse sharpened as they would be by the contempt and abhorrence of all good men, because Christ's disciples, or not; for it is acutely remarked by Elsn., "spud improhs conscientia vigilare non solebat, nisi quam reus sit condemnata." —ἀδορατος returned. An Hellenistic use of the word.

4. αὐτὸς ἀδικόν. "an innocent person." A significant specification in the LXX. and Philo, p. 539. οὐκ ἀδικός ἀδικοῦν προσφάτο. The word ἀδικοῦν
properly, and always in the Classical writers, signifies "imputis, the not being liable to punishment. Aίμα ἀθ. is in Hellenistic Greek often (as here) taken to denote an innocent person; αἰμα thus exactly corresponding to the expression φόρς καὶ αἷμα. So it occurs in the Sept. and Philo Jud. There is in ἄιθου also a deviation from Classical usage, by which (as Matthew observes) the word has alone the sense "καὶ νον οὐκ [τινά], quæ non loddit. Yet the Hellenistic usage is not our indefensible, but more agreeable to the primary signification of the word, which has, with reason, been supposed to be "imputis, and the not being liable to ὁδίω, or punishment. Τι πρός ἄνθη; Sub. τοῦ δει. ὑπὸ δε[.] thou wilt, or ought to see to that; be this, therefore, a Logical form from τοῦ εἰδητάς, for which the Greek Classical writers used τοῦ μικρά, or employed the Imperative.

5. ἀπελθὼν ἀπεθανότας. The plain import of the words would seem to be, "he went and hanged himself;" for many examples of the phrase have been adduced both from the LXX. and the Classical writers. And this sense is supported by the ancient Versions. Since, however, it has been thought inconsistent with the account given by Peter (Acts i. 13.) of the death of Judas, many methods of interpretation have been devised, to reconcile this discrepancy. See Recens. Synop. I am still of opinion that there is nothing to authorize us to desert the common signification of ἀπεθανότας (wherein the reflected sense is to be noticed, on which see Thucyd. ii. 81. and my Note there), nor any reason to suppose but that Judas hanged himself. It is very probable that he selected that mode of suicide, since it was common to the expression itself, ἀπελθὼν ἀπεθανότας. κ.κ. several examples have been adduced. And, as we shall see further on, it involves no real discrepancy with St. Luke's account. Whereas the other interpretations are (as I have shown in Recens. Synop.) open to many objections. Thus even that which assigns the sense "was suffocated," (literally, suffocated himself,) introduces a signification which cannot with certainty be established; for though in Heerod. ii. 131. ἦν ἀπεθανοῦσα οὗ ἄνευ μαυ, with Perizon., be rendered "was suffocated with grief" (an effect of mental agony which is known to sometimes occur), yet it seems far better to render the expression, with the Editors in general, "hanged herself;" a sense occurring also at vii. 232. of the same writer: Μντρα — ἀλλον ἄγγελον — ὡς ἄγγελον, ἀπεθανοῦσα. Besides, the context, and the use of the expression ἀπελθὼν, point to an action, not to any thing of so passive a nature as ἄγγελον可能发生. The best mode of reconciling the apparent discrepancy is, to suppose (with Casaub., Raphel., Krebs., Kuinoel, Schleus., and Fritz.) that after he had suspended himself, the rope breaking, or giving way (from the noose slipping, or otherwise), he fell down headlong, and burst asunder, so that his bowels protruded. Thus in a Rabbinical writer cited by Wets, on Acts i. 13. quidam de tecto in platean decidit, et ruportus est center, et visera ejus effluxerunt. Παράθεσις in the passage of Acts may be taken, like our handlestone, simply of falling down from a high place, as in the examples adduced in Recens. Synop. And this view is confirmed by the expression, which implies falling from on high. Thus, according to the above Commentators, the narration in the Gospel is completely reconciled with that in Acts, by supposing that in the former is recorded the kind of death by which Judas sought destruction; and in the latter, that by which he made his final exit; and which, at least, was the event or result of the other.

6. σωρανύς. The word is Syriac, and signifies 1st, something offered, an offering; and, by use, an offering to the sacred treasury; 2dly, the place, or treasury itself, which consisted of chests placed in the Court of the Women.

7. τὸν ἄγγελον τοῦ ἁρμόζων. The Article τοῦ expresses a particular field known by that name; so called from having been occupied by a potter: no doubt to dig clay for his wares. Thus several villages in England have the prefix, Potter: probably from part of the ground having been formerly occupied for potteries; for example, Potterbury, in Northamptonshire. So the field at Athens, appropriated as a cemetery for those who fell in the service of the country, was called Ceramicus, from having been formerly used for brick-making. This, of course, would make a field unfit for tillage; though good enough for a burying ground. And thus the smallness of the price may be accounted for.

7ος ἀνθής. It is debated by the Commentators whether by these words are to be understood foreign Jews, sojourning at Jerusalem for religious or other purposes, or Gentile foreigners. The latter, for the reasons which I have assigned in Recens. Synop., is by far the most probable.

9. τὸ βραδύν εἰς τεσσαράς. The following passage is not found in Jeremiah; but something very like it, and, as it seems, the very prophecy, occurs in Zech. xi. 13; which has induced some to suppose a corruption of the names, arising from MS. abbreviations. Other less probable opinions may be seen in Recens. Synop. The best solution of the difficulty is to suppose, either that Matthew simply wrote τὸ τοῦ πρωθυπουργοῦ, omitting, as he often does, the name of the prophet (and indeed τεσσαράς is omitted in a few MS. and several of the ancient Versions); or, since Mede and Bp. Kiddler have shown it to be highly probable that Jeremiah wrote the Chapter from which these words are taken, as well as the two former, to suppose that the Evangelist wrote from the same original. The mode adopted by Grieseb., Paulus, and Fritz., which supposes an error of memory on the part of the Evangelist, for ξειρατήν, would remove all difficulty. But it proceeds upon an objectionable principle. To return, however, to the words before us, every grammatical machine has been
put in motion to reconcile them with those of the Hebrew and Sept., but all in vain. Much trouble, however, might have been spared, had it been considered, that we have not a citation, but an application of the words of the prophecy or vision; which was, no doubt, intended to pre-
signify the train of events recorded in the Evan-
gelists. So little other application has it, that the Jews themselves have always referred the words to
the Messiah.

As to the mode in which the words in question are to be taken, there is no reason to abandon the common interpretation, confirmed by Euthym., according to which τιμής must be supplied at αὐτῶν Ἰους. It indeed involves a somewhat harsh ellipse, but not so harsh as the method Fritz. has adopted in its place, namely, to take the words of Ἰουδαία. Besides, that makes διὸ τιμήσατο a most offensive punctuation. Whereas, according to the common interpretation, the words by τιμήσατο are exegetical of the preceding. It was indeed observed by Vater, "латet τιμής in v. αὐτῶν, ut alibi in v. ixx. Conf. Math. xxi. 24." There may seem some difficulty in καθά κείμενος; the best way of removing which is to suppose, that these words (corresponding to η τιμία τῆς Ἰουδαίας of the Hebrew) are left by the Evangelist unaccommodated, and others would take λαβὼν as the first person, and ἴδον as the second. Thus we might render, "I took the thirty shekels (the price of him that was valued, whom they valued), from the sons of Israel (and they gave them for the potter's field), as the Lord appointed me." But this is destitute of manuscript authority, and does such violence to the words, that no dependence can be placed on the sense thus extorted. With respect to τῶν τιμημένων, the best Commentators regard it as taken, per metalepsin, in the sense purchased, referring to Thucy. vi. 33. τοῦ τέλλους χρηστῶν—τιμήσατο. But perhaps μεταλαβούσι may here be used in the sense to have a price set on one's head. Now when it is said that the Priests agreed with Ἰουδαία for 30 pieces of silver, it is implied that they offered him that sum; which, indeed, might be expected from his inquiry. What will ye give me? καθά an adverb formed from καθ' [καθένα] ἢ. 11. δοὺς τὴν θεονίαν ἦμων ι. e. dost thou claim to be king of the Jews? To this the καθά appears following is a form of solemn asseveration. See Note on xxvi. 64. Priccus compares the dicti of Plautus. Hence may be seen the true force of our affirmatives οὐ and ἂν, which are both derived from the old French aye. The sense therefore is, "You say right, (I am a king.)." From John xviii. 36. it appears that this declaration was made after our Lord had said that his kingdom was not of this world, i.e. not temporal. On the order of the events recorded in this and the following verses, see Euthym. and Kuinoel (cited and translated in Rec. Syn.) who have skill-
fully adjusted the harmony, and illustrated the connection and mutual bearing of the circum-
stances. [Comp. John xviii. 33. 37. 1 Tim. vi. 13.]

14. αὐτῆς ἄγετο.] A stronger expression than αὐτών.

15. καθά δὲ τιμήσατο, κ.κ.] The Commentators are not agreed whether by καθά τιμήσατο we are to understand "at feast time," or, "at the paschal feast." The latter opinion is thought to be proved by John xvi. 29. And though that passage be not decisive, yet, according to propriety of lan-
guage, this would seem to be the best founded opinion. See Middlet. There will be little difficulty in supposing, that as λόγος would of itself, without addition, most readily suggest the idea of the paschal feast, so καθά τιμήσατο would mean at the paschal feast. Indeed, I find καθά τιμήσατο used precisely in this way in Joseph. B. 7. i. 11. 5. and ἐνσάτος ἐν τῷ Ἰουδαίῳ. Antiq. xiv. 11. 5. Whether the custom here mentioned was old, or new, has been debated; but has, with some certainty, been pro-
ved to be the latter. It was probably derived either from their neighbours the Syrians, or from the Greeks and Romans; the former of whom had such a custom at their Thesmophoria, the latter at their Lectisternia.

16. έκσανον. "Εκσανον signifies, 1. signatus, bearing a stamp; 2. notabilis, in a good sense; 3. notabilis, in a bad sense, as in the Latin fa-
mous.

On the nature of the idiom see Note on Matt. viii. 31. It has been much debated whether this dream was natural, or supernatural. The latter view is maintained by the Fathers and the earlier Commentators; the former, by most of the recent Interpreters. And, indeed, we may so well account for the thing from natural causes, (especially as History has recorded many similar cases) that we are not required — perhaps scarcely warranted, to call in the supernatural. Polλα, much; as often with verbs signifying to suffer. So Athen. p. 7. B. πολλα κακωδρωσες. Σιγμον may mean, as Commentators explain, "[early] this morning." And morning dreams were supposed to be most veracious and ominous.

21. [Compl. Acts iii. 14.] The γνωριμία is not, as some imagine, rudiment; but has reference to a clause omitted, expressing, or implying a refusal of the punishment demanded, q. d. "Not so, or why so, for, &c." See Middlet., Grot., and Krebs. That this is not a Hebraism (as some have thought) is evident from the Classical examples which have been adduced by Krebs.

22. ἢπιον ωραλεί: "se nihil proficere," that he is doing no good, effecting nothing.

23. τή γνωριμία της. A symbolical action, to express being guiltless of the thing; washing the hands being probably a usual mode, among the Jews, of any one’s solemnly attesting his innocency of any particular crime; and, doubtless, founded on the precept of Dent. xxvi. 6 & 7, where, in case of murder of which the perpetrator is unknown, the elders of the nearest town are commanded to wash their hands in testimony of their innocence, over the victim which was sacrificed for expiation of the crime. So also Ps. cvii. 6.

24. "I will wash my hands in [testimony of my] innocency." It has, indeed, been disputed among Commentators, whether Pilate here followed Jewish or Gentile custom. But, considering the purpose of the action, — namely, to testify his innocence to the people, the former is the more probable. Besides, there has never been any proof adduced that such a custom subsisted among the Gentiles. For the Gentile custom to which Commentators appeal, was only that of washing the hands, not to attest innocence, but to expiate crime, though involuntary; one being for expiation, the other for attestation. It is not, indeed, impossible that the use of this symbolical action existed among the Gentiles; though it is strange that no allusion to it should have been found; but if so, it was probably rather (according to the import of the phrase with us) to express that "one will have no participation in any thing, nor be answerable for the blame incurred thereby. It is plain, however, from Pilate’s words, and the answer made to them by the people, that more than this was meant; namely, to solemnly attest his innocence, and to cast on them the guilt of the crime. And as Pilate had lived long enough in Judea to become thoroughly acquainted with Jewish customs, and would be more likely to adopt a Jewish form, for the satisfaction of the Jewish people, no doubt can well be entertained but that the action was done according to Jewish, not Gentile custom.

25. τη ταύτα το ήμας και επι τα τεκνα ήμων! Tote απλειναι αυτοις τον μεθαμαθαι τον Ιουνον εις το μεθαμαθαι τον ήμας, παραλαβοντες τον Ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιουνον εις τον μεθαμαθαι τον ιου

"The ἀσωτος is added by Hebraism; on which see Fritz.

— το αίμα του αιων.] The ἀσωτο is added by Hebraism; on which see Fritz.
MATT. 29, denoted for 'but 33 and is deserves and & and'.

31. \[\text{ἀνθρώπος} \] A usual term for leading away a criminal to execution.

32. \[\text{άνθρωπος} \] "as they were going out [of the city]," For executions were, both among the Jews and Gentiles, conducted outside of the cities.

33. \[\text{λέγων} \] This use of \[\text{άνθρωπος} \] with nouns of country, business, or office (see Matt. Gr. Gr. § 430. 7.), is thought to be pleonastic, but is in reality only a vestige of the wordliness and antiquity phraseology. 'My/yourself,' "compelled;" literally, impressed, which implies compulsion (see Note on Matt. v. 41.) ; though it was customary for the criminal himself to carry his cross, which was of the form of a T, and was denomina- tionally the "crucifer" or "bearer of the cross," namely in the ground, as our stake comes from the past participle of to stick. About the middle of it was fixed a piece of wood, on which the crucified person sat, or rather rode; and into which he sometimes, in bravado, leaped. For the height of the cross was (contrary to the common opinion) such as to admit of this, being only such as to raise the feet of the crucified person a yard from the ground. The hands were fastened to the cross-piece with nails, but the feet were only tied to the post with ropes. Crucifixion can be traced back to as early a period as the age of Socrates, and was most commonly inflicted on slaves, or free persons convicted of the most heinous crimes. That the corpses were left as a prey to ravenous birds, appears from Artemidorus iv. 49.

34. \[\text{σπάθασιν} \] From the Chaldee \text{gol-goltha}, the second a being omitted, for euphony, as in \text{Hab}, for \text{Bal}.

35. \[\text{καλωλóθην} \] For the \text{Chaldee} \text{gol-goltha}, the second a being omitted, for euphony, as in \text{Hab}, for \text{Bal}.

36. \[\text{τότος} \] The place in question was a sort of knoll, and so called from being strewed with the skulls of executed malefactors, like the Cenads at Sparta, on which see my note on Thucyd. i. 134. [\text{Comp. John xix. 17.}]

37. Instead of the common reading \text{δὶς} is found in many of the best MSS., some ancient Versions, and early Edd. ; and is edited by Beng., Matth., Griesch., Knapp, Tittm., Fritz, and Scholz: with reason; for \text{δ} deserves the preference, as being the more difficult reading. The common reading \text{λέγων}, just after, can only be defended by the conjecture \text{λέγων}, εύς, \text{εύς.} Hence, some MSS. change its place, several omit it, and Fritz, cancels it. But it is better to read than to amplify: and I doubt not but that \text{λέγων} is the true reading; which is found in not a few MSS., and is confirmed by the readings \text{μεθομόσωνος, καλωλόθην,} and \text{καλωλολόθην}, and also by the Syriac, Arab., Persic, and \text{Ethiopic Versions}, which must have read
34 κρασίου τόπος, ἓδοκαν αὐτῷ πιεῖν ἐξ ἐξας μετὰ χολῆς μεμιμημένον· καὶ 15. 23. 
35 γενέσαντος οὐκ ἦδε τεῖν. Σταυρώσαντες δὲ αὐτόν, ἑμετρήσαντο τὸ 23 
ἐμαίτια αὐτοῦ, κβάλλοντες κλήρον· [ὑπα πληκτός ἡ ὡ ἡ θ' ἐν 
ὑπὸ τοῦ προφήτου' Διεσυμπάντες τὰ ἐμαίτια μου 
ἐμαίτως, καὶ ἐπὶ τὸν ἐμαίτιαν μου ἐβάλειν κλήρον.]
36 καὶ καθήμενοι, ἔτησον αὐτὸν ἕκα. Καὶ ἐπέθημαν ἐπέν τῆς κεφα- 
37 λῆς αὐτοῦ την αἰτίαν αὐτοῦ γεγραμμένην, ΟΤΤΟΣ ΛΕΣΤΙΝ ΗΙΖΟΥΣ 26. 
38 Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΤΩΝ ΤΩΝ ΟΙΩΛΙΩΝ. Τάττε σταυρόνταν σὺν αὐτῷ δύο 27 
ληστα, εἰς ἐκ δεξιῶν καὶ εἰς ἐκ δεξιῶν.
39 οἱ δὲ παρασταθησάντες ἐκσπανίμενοι αὐτοῖς, κινούντες τὰς κεφαλάς 29 
35 
40 αὐτῶν καὶ λέγοντες: ὁ καταλόγον τοῦ ταῦ τῶν καὶ ἐν τραίν ήμεράς 
οἰκοδομοῦντο, αὐτὸν σετανόν. εἰ Τός ἐς τοῦ Θεοῦ, καταδύθη ἀπὸ τοῦ 30 
31 σταυροῦ. ὁμοίως δὲ καὶ οἱ ἀρχιμοῖς ἐμπαίζοντες, μετὰ τὸν γεγραμμένον 
32 τίνος καὶ πρεσβυτέρων, ἔλεγον: Ἀλλους ἐσωταὶ, πατεντὸς σὺν δύνατα 
σώαι, εἰ βασιλεὺς Ἰσραήλ ἐστί, καθαρων τῶν ἀπὸ τοῦ σταυροῦ, καὶ 
33 πιστεύοντες ἑν αὐτῶ. Πέποθεν ἐπὶ τοῦ Θεοῦ: ἡμῶν ἡν ὁ αἱρ- 

from frequency of divorce), misplaced lenity towards offenders, the impatience of the Jews under the Roman yoke, and the crafty policy of the governors in encouraging such offenders. [Comp. Is. lii. 12.

39. κινούντες τὰς κεφαλάς.] A mark of derision common to all the nations of antiquity, and here a fulfillment of prophecy, See Ps. xxii. 7.

40. ὁ καταλόγον, &c.] The ὁ refers to ἔκστασις understood; and καταλόγους signifies populariter, "who undertook to destroy." See Glass Phil. [Comp. supra xxvi. 61. John ii. 19.]

41. καὶ παρεβαίνοντο.] Many of the best MSS. add καὶ φυσελάων, which is adopted by Wets., Matth., Fritz., and Scholz.

42. ἀλλοι — σώσαν.] Beza, Beng., Pearce, and some others, would take the words interrogatively; which, however, they think, more cuttingly sarcastic. But this does violence to the contour of the passage, and destroys the antithesis, which, as Fritz, remarks, is strengthened by the Asyndeton. In further confirmation, I have in Recens. Syn. added the following apt examples.

Aristid. iii. 490. B. (of Palamedes) ἅπατος τῶν ἄλοχων θεσπισμένως μιαν αὐτοῦ ἄρχους, ἅπως ὑποστήναι ἄταυτην. [Comp. Ps. lxix. 18.]

57. αὐχαίνει αὐτόν.] Namely, the τίνος, or ἑπιγραφός τίς αἰτοῖς, his crime, the crime laid to his charge. This was engraved on a metal plate, in black characters on a white ground. The trifling discrepancy in the words of this inscription may very well have arisen from the language in which it was written.

31 ἐπὶ τοῦ Θεοῦ.] "highway robbers," with which, and banditti of all sorts, Judæa then swarmed; an evil which has been ascribed to various causes—excessive population (arising VOL. I.

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very well be thought to imply confidence in the Divine aid for deliverance. The rulers, however, in this taunt unwittingly fulfilled a remarkable prophecy of the Messiah, Ps. xxii. 3.

— καὶ ὁ θελόντας αὐτὸν, ἐπε γὰρ οὗτος θεὸν τίμημεν, Διὸς. Το δ᾽ αὐτό 45 καὶ οἱ ἑστῶτες οἱ συνασφαλίστες αὐτῷ ἥρεσιν ἐκδίδοντες αὐτόν.

And this very taunt unwittingly fulfilled a remarkable prophecy of the Messiah, Ps. xxii. 3.

They who hold the hypothesis of a thick haze, such as precedes earthquakes, necessarily to the vicinity of Jerusalem. The second is, I apprehend, the true view. For, 1st, there is nothing in the words of the original that compels us to suppose universality; and it is more natural to take the expression of Judaea, the place of the transactions recorded. So, in a kindred passage of Luke iv. 23, ἐνίκησεν Ἰησοῦς ἕπει πᾶσαν τὴν γῆν ἑώρακεν σύνσκοιαν, and there is as good reason to think that the original word is used here in the sense of the same word is used in the other passage, as in the case of the passage from Philon cited by Dr. Scholz.

43. σκοτία — πᾶσι τῶν γῆς. There are here two points, which have occasioned no small perplexity to the Commentators; 1. the darkness here recorded; and 2. the distance to which it extended. On the former subject, they are not agreed as to the nature of the darkness, and its cause. The recent Commentators in general seek to account for it in the ordinary course of nature; while the ancient, and most modern ones regard it as preternatural. That it could not be produced by a total eclipse of the sun is certain; for that can only happen at a change of the moon; whereas it was now full moon. Besides, a total eclipse never continues beyond a quarter of an hour. Some ascribe it to a mist arising from sulphureous vapours, such as precede or accompany earthquake. This, the naturalists tell us, may extend to a semi-diameter of ten miles from any spot. Those who adopt this view of the subject appeal to the words of ver. 31. καὶ ἐγέρθη Ἰσραήλ, &c. But can such a haze as that be all that is here meant? Taking the whole of the circumstances into the account, it should seem that both the darkness and the earthquake may be regarded as preternatural; something in the manner of a portentous natural meteoric phenomenon described by Ebn Batuta, in his travels, who mentions a certain spot as being "enveloped by a dense black cloud so close to the earth, that it might be almost touched with the hand." The darkness, which, it may be observed, is not said to have been total (nor, indeed, from the circumstance which are recorded as accompanying it, could it be such), was probably (for who shall dare to go beyond conjecture) produced (as Elnser supposes) by a preternatural accumulation of the densest clouds, enveloping the whole atmosphere; such as that mentioned at Exod. x. 21 — 3., brought preternaturally, at the stretching forth of the hand of Moses over the whole land of Egypt, except that portion occupied by the children of Israel, and which was meant to portend the calamities that should soon overwhelm the Jewish nation.

But to turn to the second question: the extent of this darkness. Most of the ancient interpreters regard it as extending over the whole earth; though some of them, as Origen, and the most eminent modern ones, confine it to Judaea; while those who hold the hypothesis of a thick haze, such as precedes earthquakes, necessarily to the vicinity of Jerusalem.

The second is, I apprehend, the true view. For, 1st, there is nothing in the words of the original that compels us to suppose universality; and it is more natural to take the expression of Judaea, the place of the transactions recorded. So, in a kindred passage of Luke iv. 23, ἐνίκησεν Ἰησοῦς ἕπει πᾶσαν τὴν γῆν ἑώρακεν σύνσκοιαν, and there is as good reason to think that the original word is used here in the sense of the same word is used in the other passage, as in the case of the passage from Philon cited by Dr. Scholz.

44. [a]. "This is, with the exception of αἰάς (which is Syro Chaldaic), taken from Ps. xxii. 1. Mark writes Ἐξωίς καὶ λαμπά, making it all Syro Chaldaic, which was the dialect then prevalent in Judaea, and, no doubt, used by our Lord. It is of more consequence to consider the phrase for which the words were Arcopagite. They must not be allowed to express (what some have ventured to ascribe to them) impatience, faintheartedness, and despair. We are not, however, to preclude this by giving them, as some do, a very different sense to that which would otherwise be ascribed to them. It is better to suppose that, in citing the passage, and applying it to himself, our Lord meant to turn the attention of his disciples to the whole Psalm; and to signify to them that he was now accomplishing what is there predicted of the Messiah. It has indeed been thought by some, that the words are too expressive of the intellectual suffering to admit of such an explanation. They would regard them as "the natural effusions of
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rative there are three points which demand our attention. 1. Who were the αἱ ἑκατοντάρχαί. 2. What was the purpose of their being raised from the dead. 3. What was the time at which it took place. They were holy persons, whether Jews, (as old Simeon), or such as had lately died in the faith of Christ. They must have been persons not long dead, or they would not have been recognised by their contemporaries. The purpose is, with most probability, supposed to have been, to show that the power of the grave was destroyed, by life and immortality being brought to light by the Gospel; and thus a pledge given of the general resurrection. As to the time—that will depend on whether the phrase μετὰ τόν ἐγερ-σαν αὐτῶν be taken with the preceding, or the following words; on which Interpreters, ancient and modern, are divided in opinion. The former method seems the best founded. We need not, however, suppose, with some who adopt this view, that the resurrection in question was gradual, begun at the rending open of the graves, and accom- plished after the resurrection of Christ. That would be too hypothetical; nor is it required by the declaration of the Apostle at Col. i. 18, and I Cor. xv. 20, that "Jesus was raised from the dead, and the first fruits of them that slept." It is better to suppose (with some ancient, and a few modern Commentators), that the words are inserted somewhat out of place, and perhaps belong to εἰρήνην. As to the hypothesis of the sceptical school in Germany, that the verses are spurious, it is destroyed by the fact, that the words are found in all the MSS. and Versions, and are so alluded to by the early Fathers as to show their existence in their time; and interpolation at an earlier period was next to impossible.

54. Δύοσις...ὑδρα...I have proved at large in Recens. Synop, that ὁ Θεός Υά: cannot mean, as Grot., Martk., Cambp. Rosenm., and Kuin. maintain, "an innocent and just man," or a son of a God, (i.e. a demigod); but the Son of God, the Messiah. The soldiers could not but know Jesus's pretensions to be such; and the impost of the phrase must have been familiar to them. And seeing the awful and preternatural circumstances which accompanied his death, it was natural that they should explain, some of them, This was truly an innocent and just person! and others, This was truly the person he affirmed himself to be—

The Son of God!

57. ὁ δὲ 'Αρ. scil. ἦν. This sense of ὁ δὲ (for which ὁ is sometimes used) corresponds to the Latin ex, the Welsh ap, and our of. The riches and honourable station of Joseph are mentioned, to show the fulfillment of Isa. lii. 9. The best Commentators are agreed that Joseph was one of the Sanhedrin; for ἀρχιερεῖς may be taken improperly for ἀρχισυναγωγοι—ἐμπρόσθεν[1] τοῦ μαθητηῦ τῆς Αὐτῆς. Of this instructive sense examples are adduced by Wets. and Kypke from Plutarch and Jamblichus. ἐρήμος τὸ σῶμα. Though the bodies of crucified persons were not interred by the Romans, yet they were generally given, on application, to their friends for burial. This would be more especially done in Judea; because the custom of the country (founded on the Scriptural command, Deut. xxvi. 23) required the bodies to be buried before sun-set; and particularly in the present case, on account of the approaching festival.

59. ἐντέλειος...ἐκδίκας. Similar language is found in Herodot. ii. 96. in his account of embal-

ment. The σωλωθας was a veb, or wrapper of fine linen, which was used for the same purposes as our shrouds; (see Thucyd. ii. 49, and my Note there), and also employed to roll around a corpse, previously to interment or embalming, being then secured by linen bandages. The word is derived by some from Sidon, where this linen was made. But it was chiefly manufactured in Egypt, and is therefore best derived from a similar word in the Coptic. Though I suspect that it there had its name (as in the case of our nankeen and muslin, so denominated from Nanking and Masulipatam) from the article being originally brought from Sind, (i.e. Hindostan), by that trade which from a period anterior to all history, subsisted between Egypt and the East.

60. ἐν τῇ καυσίν ἀνθίου μ. These two circumstances are mentioned, to show the honour paid to our Lord by Joseph (as Dio says Augustus buried Agrippa in his own tomb); and to preclude any cavil of the Pharisees; as if the corpse had been reidentified by touching the bones of some prophet; see 2 Kings xiii. 21. On the general evidence for the reality of the resurrection, see Horne's Introd. Comp. Isa. lii. 9.)

—τῇ πτίδη. The Article here is very significant, and has reference to the rockiness of the country; on which we have the testimony of
Strabo and Josephus, confirmed by modern travellers.

...and the Commentators remark, that it was an Oriental custom thus to guard the entrances of caves, and also of subterraneous sepulchres. This was, however, not confined to the East, but extended to the West; as appears from the Classical passages adduced by Grot. and by myself in Recens. Synoptica; whence it appears that in the early ages stones were generally used in the place of doors to caves or vaults. The stone panelled doors which close many of the Egyptian monuments, were an invention midway between the block of stone of the primitive times, and the wooden door of after ages.

62. τὴν παρακατωφα. Παρακατωφα denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made. See Horne's Introd.

...συνήγαγον πρὸς Ἱλίαν. "Convenierunt ad Pilam." There is a significatio prograe for, they went to and assembled at, i.e. they went in a body to.

63. πᾶντα.] This word, like the Latin plurum, signifies properly a rabagound, and, from the adjacent, a cheat, impostor, &c. Metà τρὰς ἁλεὺς, i.e. within three days, equivalent to the third day. See Note on Matt. xvi. 21. That the Jews so understood it, is plain from the next verse.

"A most amazing instance of God's providence (observes Markland) to make Jesus' greatest enemies bear witness, that before his death he had foretold his resurrection within three days. To which of the prophets (whether that at Matt. xii. 40, or at Matt. xxvii. 61.) they alluded, is not clear. Certain it is, however, that our Lord's declaration, that he should rise from the dead, was publicly known.

64. καὶ ἐστὶ τῇ ἀγάπῃ πᾶντα, &c.] A proverbial saying, importing that it would be worse if the whole people should acknowledge him as Messiah, and thus rise up in rebellion. Nowver after αἵτως is wanting in most of the best MSS., Versions, and some Fathers, and is cancelled by Grieseb., Fritz., and Scholz. Yet it is defended by xxviii. 13.

65. τῇ κοσμωτίνῃ.] The Commentators are not agreed whether ἐντετεινεῖν should be taken in the Indicative, or in the Imperative. Either method is admissible; but as no example has been adduced of such a sense of ἐκκαίνει as to take, though found in the corresponding term of modern languages; and especially as the sense thus yielded is not so suitable to what follows, the former method (which is confirmed by some ancient and the best modern Commentators) seems preferable. Reader, "you have a guard;" namely, that stationed in the Castle of Antonia, and which was meant to quell any tumult in the city. —οὐδὲν. The sense of this expression too is controverted; but the best rendering seems to be that of Grot. Schleus., Rosenm., Kuinoel, Fritz., and others, "quantum potestas." In fact, there is an ellipsis of ἐσφαλύεται, to be supplied from ἐσφαλυμέον. The literal sense is, "as safely as ye know how," i.e. as ye are able.

66. σφαγανάντω.] A mode of security in use from the earliest times; (as we find from Daniel vii. 17), when it supplied the place of locks. See the Classical citations adduced by Wets. and myself in Rec. Synop. In the present case, the sealing material (no doubt with Pilate's seal) is supposed to have been affixed to the two ends of a cord or band brought round the stone. Metà τῆς κοσμωτίνης may either (by such a transposition as that supra ver. 53.) be referred (with Raphel., Kypke, and Kuin.) to ἐσφαλύεται τῶν τιμῶν; or rather the words may be taken (with Fritz.) as a historical phrase, metà τῶν προειρήθη τῆς κοσμωτίνης, "together with [a setting of] the guard," i.e. at this same time that they set the guard.

XXVIII. 1. ἄφες δὲ εἰς αὐτᾶς.] This must, with Krebs, Wahl., Tittm., Knin., and Fritz., be explained, "after the sabbath," i.e. as Mark more clearly expresses it διαγωνίων των σαββάτων, which must determine the sense here. Of this significance the Commentators adduce examples from Philostr., Plut., Aelian, and Xenophon.

...τῇ ἐπιφωνολογίᾳ.] An elliptical expression for ἑαυτῇ τῇ ἐπιφωνολογίᾳ. The complete one occurs in Herodot. iii. 36, and ix. 44. The word is said by Cesaub. to be used properly of the first appearing of the heavenly bodies. It may be paralleled by our verb to dawn. Μαῦρ is for προσήξ; by an idiom often found in the Sept., and derived from the Hebrew, to be used more or less, in most languages. On the evidence for our Lord's resurrection the reader is referred, for a general view of the subject and the arguments establishing the credibility thereof, to Horne's
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Mk. Lu.
16. 24. Καὶ ἵδον, στειρὸς ἐγένετο μήγας· ἀγγέλος γὰρ Κυρίου κατοικίας εἰς οὐρανοῦ, προσεκλήσεις τὸν ἱλιὸν ἅπαν ὑπὸ τῆς θύψας, καὶ ἐκαθότει ἐπί τέων αὐτῶν. Ἰδον οὐκ ἱδεῖ δὴ αὐτοῦ ὡς ἀστρατη, καὶ τὸ ἔνδυμα αὐτοῦ τοῦ λευκοῦ ὡς μαύρον. Αὕτῳ δὲ τὸ χῶμα αὐτοῦ ἐστάθησαν οἱ τῆς θυράς, καὶ ἐκαθότει ἐπὶ τέων αὐτῶν. Ἀποκριθεὶς δὲ ὁ ἀγγέλος ἔπει προς αὐτούς γνωστικὲς. Μὴ φοβεῖσθε γνωστικὲς· οὐδὰ πάρι ὃτι ἦσαν τὸν ἐσταύρωμα

17. 6. τῶν ὑπὸν ἐκεῖνον ὁ Κέρυξ. Καὶ ταχὺ προενεδρίσαν ἔπει προς αὐτούς τὰ μαθητικὰ αὐτοῦ, ὡς ἐγένοτα ὑπὸ τῶν νεκρῶν· καὶ ἰδοὺ, πρόσεγε ἃς εἰς τὴν Παλαιαντίαν ἐκείνων ἱδού, ἐπον ἐκεῖ. Καὶ 8. Εὐσκευμηνίας ταχυ ὑπὸ τοῦ μνημείου μετὰ χῶμον καὶ χαρίσμα μεγάλῳ, ἐδομὼν ἀπαγγέληται τοῖς μαθητικῖς αὐτοῦ. Οὗ δὲ ἐπορεύσιον ἢπογείαι τοις μαθητικῖς αὐτοῦ, καὶ ἵδον ὅ ἦσαν ἀπελήγηται αὐτοῖς, λεγονει Ἐκαθίστε. Λοιπὸν δὲ προσεκλήσαν ἐκαθάρισαν αὐτοῖς τῶν ποίμαν τοῦ ποιμαντος, 

Intro. vol. i. p. 239, 250. For a harmony of the various narratives, to Mr. West and Dr. Townson, and especially to Mr. Townsen (Chron. Arr.), and Mr. Greswell. On the important point of the change of the Sabbath from the seventh to the first day of the week, which arose out of our Lord’s resurrection on the latter, the reader is referred to Horne’s Introd. to a pamphlet of Dr. Millar of Armagh, and especially to an elaborate Sermon with Notes by Professor Lee of Cambridge, 1833. From which works it appears, that there is sufficient warrant in Scripture for the change of the Sabbath, without recurring to the Romish doctrine of independent tradition; and also that there is great reason to think the Patriarchal Sabbath coincided with our Sunday; also that, as it was thrown back to Saturday, in order to commemorate the Jewish Exodus; so that the return to the original Sabbath, when the purpose for which the new one had been appointed was answered, was just as reasonable as its former change. In short, to use the words of Professor Lee, ubi supra, “As the original sabbath had been sacred from the beginning, and had lost nothing of its primitive sanctity by having been accommodated to the times of the egress; and, as that system had come to an end, that day would now necessarily recur, by virtue of the precept which at first sanctified and set it apart. There would, consequently, be no necessity for any new commandment, in the New Testament, to again sanction it for the future observance of the Church.” Nay, Professor Lee is further of opinion (and gives good reasons for supposing) that the heathens took this day, with its observances, from the Patriarchs: and that, as nothing ever occurred which could have induced the heathens to interrupt the recurrence of this day as the seventh day, its observance must have come down to us from times as ancient as those under which the first appointment of a sabbath was kept.

2. Καὶ ἵδον στειροῦμαι, &c.] I have in Recens. Synop. shown that the interpretation of στειροῦμαι propounded by some Interpreters (namely, a tempest or whirlwind) cannot be admitted: still less that of “trembling” or “fear.” Not merely absurd, but irreverent, is the interpretation of ἀγγέλος by the Sceptical School of Theologians in Germany, by which it is made to mean, not a person, but a thing: i. e. lightning or flames, which often accompany earthquakes.

3. ἵδον] form, figure, or appearance; a signification frequent in the best Classical writers.

6. οὐ]—καὶ ἵδον στειροῦμαι. A simile of frequent occurrence in writers of every nation. “Whiteness (says Grot.) having ever been a symbol of purity and sanctity.” See Dan. vii. 9. Apoc. iii. 4; vi. 11; vii. 9 and 13. Hence among all the nations of antiquity, it was customary for those who were celebrating divine worship to be clothed in white. But to this whiteness of garment there was, in these angels, superadded an undefinable and peculiar splendour, something like what is attributed to Christ in the transfiguration. (xvii. 2.) So Luke says they were in ἴδωμαν ἀσπασμοῦ, a sign of celestial glory, such as Herod presumptuously affected. See Acts xii. 22.

9. Εὐσκευμηνίας] here denotes the origin and cause of the fear; an idiom common to both Greek and Latin. Ἐγένοτα ὡς κεκυβίσω is an hyperbolic phrase common to all ages and all languages.

10. ἔκαθητε.] The word here denotes the cavity, the part hollowed out in the vault; and in which was deposited the corpse. [Comp. supra xii. 40, xvi. 21. xvi. 23.]

13. μνημονίαν.] The μνημονία, or monumenta, amongst the Greeks and Romans, and perhaps the Jews, consisted of the cave, ναίμια, στήλαι, and τάμαξις, τοί ῥαβδίοια, a small inclosure in the same ground around it. This whole μνημονία was also itself situated in a larger space of ground, outside of the inclosure, called by the Romans ταύτη monumetum; and here corresponding to the cultivated garden.

15. — μὴ δὴ φόβοι καὶ χαράς. The phraseology (with which Wets. compares several passages from the Classical writers) strongly expresses the mingled sensations of fear (or rather awe) at the appearance of the angel, and joy at the good news he announced.

19. χαῖρετε.] This is wrongly rendered by Campb. χαῖρον. It is a common form of salutation. So the Syriac renders, “Pax vobis!” Our Ht w.] best represents the sense; since χάδε, in the language of our ancestors, denoted health, prosperity, and good of every kind.

18. χάιρετο] i. e. in the manner of sup-
10 καὶ προσεκομίσαντος αὐτῷ. "Τότε λέγει αὐτοῖς ὁ Ἰησοῦς: Μὴ φοβεῖτε· αὐτὸς ὑπάγετε, ἀπαγγέλθητε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαταλλάναν· καὶ καί ἐν ὄροις.

11 Πορευόμενοι δὲ αὐτῶν, ἵνα τις τῶν κοινωνιών ἔλθῃ εἰς τὴν πόλιν, ἀπέγγελεν τοῖς ἄρχονσιν ἄπαντα τὰ γεγονόμενα. Καὶ αὐτοῖς ἐναντίον ἐπιτύμησαν, συμβούλιον τοῖς λαβόντες, ἀρχόντες ἰκανῶς.

12 ἔδοξαν τοῖς στρατιώταις, λέγοντες· Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ ἔλθον. Καὶ ἵνα ἔλθων τούτῳ εἰπότο εἰς τὸν ἡγεμόνα, ἡμῖν πείσομέν αὐτὸν, καὶ ἔμας ἀμερίζων ἐπιστήσωσιν.

15 ποιήσωμεν. Οἱ δὲ λαβόντες τὰ ἀγάφια, ἐποίησαν εἰς ἐνδοκήςας.

Καὶ διαφημίζεται ὁ λόγος αὐτοῦ παρὰ Ἰουδαίοις μέχρι τῆς ὃμορον.

16 οἱ δὲ ἔδοξαν μαθηταί επιφυλάσσεναι εἰς τὴν Γαταλλάναν, εἰς τὸ 15 Supr. 26, 22, 17. σορός, οὗ ἔτιζσατο αὐτοῖς ὁ Ἰησοῦς. Καὶ ἰδότας αὐτῶν προσεκομίσαντος

plants; who used to prostrate themselves, and embrace the feet of those from whom they sought protection. Brug., Light., and Rosenm., take it to mean "kissed his feet;" a custom also prevalent in the East, from whence it afterwards passed to the West. But the words will not admit such a sense. And, indeed, the deep sense which inspired their adoration (on which see Note on Matt. ii. 2) seems to have been rather an importation of affection than any more reverential feeling.

10. καί (με δύναται) i.e., as Fritz, says, καί ἄγαγ, δι' αὐτοῦ καί με δύναται.

12. ἄγαγον (καὶκαὶ) i.e. for πολλά; which use is frequent when the word occurs with nouns signifying many. The Commentators regard ἄγαγ as plural for singular. In fact, ἄγαγον denotes 1. silver in bullion; 2. silver coined; in which sense it is chiefly used in the singular; 3. silver coins; but chiefly the stater, tetradrachma, or shekel; in which sense it is generally used in the plural, mostly accompanied with numerals, or words that imply number, as many, fide, &c. 4. In the plural it denotes money, as here.

Matthew here omits, make mention of this circumstance; which yet would not be likely to be omitted. And it is scarcely probable that our Lord would appoint the place, and not fix the time; since any long continuance in so wild and desert a place as Mount Tabor, must have been very inconvenient to the disciples. I cannot help suspecting, that the words εἴς ἡς ὁς (which ought to be rendered, not "into a mountain," but "unto the mountain," but) are not genuine. They are not found in six MSS., and therefore I have thought proper to place them within brackets. They seem to have arisen from a marginal remark of those who were well aware of the Ecclesiastical tradition, that this transaction took place at Mount Tabor; whence it seems others afterwards introduced them into the text, as thinking them required by the αὐ, and as serving to make the thing more definite. By their removal the difficulty in question will, since the αὐ will thus refer to Ἕλλαν just before, and the reference to v. 9 will be more distinct; vv. 11—15 being, as Dr. A. Clarke saw, in some measure parenthetical. The αὐ is thus used for αὐ, whether, as at Luke x. 1. ἀπέεξετο αὐτοῖς εἰς πάναν τόλμων — αὐ ἐρείπων αὐτοῦ ἴδεν; and xiv. 25. ἱσσάνων εἰς τὸν κόμπον, αὐ ἐνδυόμενον, &c. Col. i. 12.

The above Commentators are opinion, that
although the Evangelist does not mention more than the Eleven, yet that we may suppose there were many more witnesses; namely, the Seventy and the recently converted disciples, so that the number may coincide with the 500 mentioned by St. Paul, I Cor. xv. 6. But thus what is said in v. 19, περιεβαλλεται μαθητάς, π. τ. ἐως, would have been referred to the whole; which cannot be meant. Besides, St. Paul there expressly distinguishes the appearance to the Apostles (the Twelve or Eleven) from that to the 500 (meaning the disciples at large).

17. οἱ δὲ εἰς διάστασιν. — There has been some difficulty raised both as to the construction, and the persons meant by οἱ δὲ. As to the former, there can be no doubt but that the οἱ δὲ is rightly taken by many modern Commentators, for τινὲς δὲ; of which many examples are adduced. But the latter difficulty is not so easily removed. To resort to conjectural alteration, with Beza, is to cut the knot. To take διάστασιν with Grot., Dodd., and Fritz., as a pl. perfect, ("had doubted,") is harsh, and too much like a device for the nonce. In Recceus, Syn. and the first Edition of this work, I gave the preference to the interpretation of Whitby, West, Owen, and Kuin., who refer the words to the seventy disciples, some of whom might have scrupled to be circumcised, and who would probably attend together with the Eleven. But I am now persuaded that that view is inadmissible; not so much because it has no countenance from St. Matthew, as because it is contradicted by the express words of St. Paul. Nor are we compelled to take the οἱ δὲ of one only, Thomas; for we may suppose, that although he alone expressed his doubts, yet there might be at least one more besides, who felt distrust, doubting the bodily presence of the Lord. The construction is elliptical, for καὶ ἑκάστος αὐτὸς, οἱ μὲν προσερχόμενοι αὐτὸς, οἱ δὲ ἐκ, οὐ δὲ τις. But to this effect, 1 Thess. i. 10, οἱ μὲν ἀπολύτρωσεν ἡμᾶς, οἱ δὲ τινὲς ἐκ της ἀπελευθέρωσεν. Διάστασιν properly signifies to stand in bivio, not knowing or determining which road to take. The metaphor may be illustrated from the following elegant passage of Eurip. Orest. 025. δεῖλος μεμνήσεως ἐπιτίμησες εἰς δόξαν.

18. ἐγὼ μὲν πάλιν εἰς ἐκκλήσια πάσης καὶ ἐκκλήσιάς πάσης, "all power of every kind," the highest authority (ἤδη παραδόθη, John xvii. 5. and 24.) These words have been by some so explained as to derogate from the Divinity of Christ. But, when properly understood, they will by no means lead to any such conclusion. It is justly argued by Whitby and Mede, that as in his Divine nature our Lord doubtless had this power from all eternity, so, if this declaration be supposed to be made with respect to his Divine nature, it must be understood of him as being God of God, deriving his being and essence by an eternal generation from the Father. But we should not understand of him as well as perfect God; and therefore the words may have been spoken in reference to his state of humiliation, now about to terminate in glory at the right hand of God; before which time he could not exercise the power, though he had before received it. In short, such a limited pow- er could neither be received nor exercised by any Being less than God. Christ therefore is God.
cessary that it should be expressly enjoined; just as neither the age nor sex of those admitted to the Lord's Supper is mentioned or prescribed. On the other hand, there was a good reason why that should not be done; namely, lest superstitious persons should stick at the bark only of the doctrines, and give their chief attention to what is ceremonial, to the neglect of what is essential. See more in Wets., who also well observes, that whatever may be thought of other passages, certainly in this, which contains the institution of baptism, a mild and liberal exposition of ἐντελούμενον is to be preferred to a rigid interpretation. Such, indeed, as there is no doubt was adopted by the Apostles. On this subject see more in the able Notes of Lightf. and Whitby, and especially an elaborate annotation of Wets. translated and given entire in Rec. Syn. The reader is also referred to an able pamphlet by the learned and candid Professor Stuart (of America), on the Mode of Baptism, who after having at large considered the subject of sprinkling as compared with immersion, and proved that the former is equally as proper as the latter, as sufficiently expressing the same intention, concludes with the following remark on Infant Baptism. "I have only to say that I believe in both the propriety and expediency of the rite thus administered; and therefore accede to it ex animo. Commands, or plain and certain examples, in the New Testament relative to it, I do not find. Nor, with my views of it, do I need them. If the subject had respect to what is fundamental, or essential, in Christianity, then I must find either the one or the other, in order to justify adopting or practising it. But as the case now is, the general analogy of the ancient dispensation; the enlargement of privilege under the Gospel; the silence of the New Testament on the subject of receiving children into a special relation to the church, by the baptismal rite, which shows, at least, that there was no dispute in early ages relative to this matter; the certainty that in Tertullian's day the practice was general; all these considerations put together—united with the conviction that baptism is symbol and dedication, and may be so in the case of infants as well as adults; and that it brings parents and children into a peculiar relation to the church, and under peculiarly recognized obligation—serve to satisfy me fully, that the practice may be, and should be continued."
TO KATA MARKON

ETATTETAIQN.

I. ΑΡΧΗ του ευαγγελιου Ιησου Χριστου, Του του Θεου ως γενετητος του τον 1
γραπτου εν [Ησα]υ [τω Πιστη][τω διου, εγω αποστελλω τον 2

C. I. The writer of this Gospel is almost universally admitted to have been John, surnamed Mark, who was sister's son to Barnabas, and son of Mary, a pious woman, at whose house the first Christians usually assembled at Jerusalem. This is, indeed, denied by Grotius, and, after him, by Dr. Burton; but the objections of the former have been overruled by Fritz. And as to what is urged by the latter, that "if the Evangelist died, as we are told by Eusebius, in the 8th year of Nero (i.e. A.D. 61 or 62), he could not be mentioned in the 2d Epistle to Timothy, which was not written till, at the earliest, A.D. 64;" we are surely not authorized to reject, on so slender a ground, what is founded in high probability, supported by the earliest Ecclesiastical tradition, on a point where it could scarcely fail to preserve the truth. It is more reasonable to suppose, either that Euseb. was misinformed as to the exact date; or rather that there is some mistake of the scribes in the figure. Probably for [we should read || (13).

Mark was no. an Apostle, nor probably one of the Seventy disciples, especially as St. Peter (1 Pet. v. 13.) calls him his own, at the faith, i.e. his convert. For the outlines of the Evangelist's history traced from the N. T. and the early Ecclesiastical writers, the reader is referred to Mr. Horne's Introduction. The time when this Gospel was written is much disputed, and cannot be fixed with certainty; but it is with most probability fixed at A.D. 66 or 67, and a little after the time when St. Luke published his Gospel; certainly not till after the death of St. Peter, and probably not St. Paul. This matter is, however, closely connected with another question, of far greater importance,—whether, in writing his Gospel, Mark made use of the Gospel of Matthew? On this the opinions of the learned are at the antipodes; some maintaining that Mark's Gospel is only an abridgement of Matthew's; others, that Mark made no use of that Gospel—nay, was totally unacquainted with it: indeed, that the Gospels were all of them formed without knowledge of, and independently of each other. Now here, if ever, "in medio tutissimus ibis." The instances of verbal coincidence are so striking (nearly the whole of the Gospel being found in Matthew) as to forbid the latter supposition. And as to the former, it may, with equal confidence, be maintained, that this Gospel is not a mere abridgement of St. Matthew's, since it differs from it (as we shall see) in many important respects. The question whether St. Mark made use of St. Luke's Gospel, is of more difficult determination. Dr. Hales thinks that Griesbach has, by an elaborate process, furnished strong internal evidence of the priority of Luke's Gospel to Mark's. In using these Gospels, Dr. Hales thinks that Mark in general rather adopted the language of Matthew, but the order of Luke; yet neither implicitly. Besides, he is more circumstantial and correct than either of them in the relation of joint facts. Now, Dr. Hales argues, had Luke followed Mark (as is the common opinion), it is not credible that he would have omitted all those; since even John has used some. And this priority of Luke to Mark is not only maintained by many eminent moderns, but confirmed by the authority of Clemens Alex., who attests that Gospels, with the genealogies, were first written, and by Julian, who mention them in the order—Matthew, Luke, Mark, and John. We can, as Dr. Hales observes, account thus for the order in which they at present stand. "From the time that the notion prevailed that Mark's Gospel was an abridgement of St. Matthew's, it was natural to place it next to St. Matthew's." This (I would add) might take place even on the opinion that Mark chiefly followed Matthew. Thus, also, when Tertullian ranges the Gospels of Matthew, John, Luke, and Mark, he classifies them into original, and, in some degree, compilatory compositions. To advert to a yet more important subject—it may be thought surprising, that persons of acknowledged ability should have adopted opinions so diametrically
opposite to each other, as to the origin, or sources, and nature of the Gospels. But the truth is, that the existence of such striking verbal coincidences between Matthew, Mark, and Luke, when coupled with the remarkable variations, and almost discrepancies in their respective accounts, presents a most perplexing phenomenon. Hence men of talent have set themselves to devise such hypotheses, as to the origin of the Gospels, as may satisfactorily account for these phenomena; and, as might be expected, they have, to a certain degree, met with success. Of the many that have been propounded, four alone deserve any attention. 1. That one or two of the three Gospels were taken from the third. 2. That all three were derived from some original document, Greek or Hebrew, common to all three. 3. That they were derived from detached narratives of parts of the history of Christ, communicated by the Apostles to the first converts. 4. That they were derived from oral tradition. Now as to the traditional hypothesis, suffice it to say that, besides proceeding on a wholly gratuitous assumption (as to the existence of such documents), it necessarily involves the taking for granted other things (as to the length of time which elapsed before a Gospel was committed to writing, &c. &c.) it only brings upon us new and real difficulties in the place of alleged ones (especially as to the uniformity of such tradition), and is utterly inconsistent with the striking verbal coincidences found in the Gospels. As for the documentary hypothesis, even in its most modified and least objectionable form (No. 3.), it is liable to the same objections as No. 2., of complexity and artificiality; and that fatal one, the silence of all Ecclesiastical antiquity as to the existence of any such primary document, or documentary narratives. In short, of all these three hypotheses, (namely 2, 3, 4) we may truly say, that, while they are such as by no means to command our credence, they detract not a little from the authority of the first three Gospels as inspired compositions. Whatever may be the modifications with which the documentary or the traditional hypotheses be brought forward — whatever may be the refinements resorted to — they are insufficient to elude the plain inference, implied in each and all, that the Evangelists are scarcely to be regarded as regular, much less as inspired historians. There is, indeed, the less excuse for resorting to these hypotheses, since it is wholly unnecessary so to do; as will appear from an examination of the first-mentioned hypothesis, which has been held, with various modifications, by many of the most eminent Theologians and Commentators, ancient and modern. Even to this view, however, objections may, and have been made, which are thus summed up by Mr. Horne, Vol. I. 494 & 496: "1. The Evangelists could have no motive for copying from each other. 2. It does not appear that any of the ancient Christian writers had a suspicion that either of the first three Evangelists had seen the other Gospels before he wrote his own. 3. It is not suitable to the character of any of the Evangelists, that they should abridge or transcribe another historian. 4. It is evident, from the nature and design of the first three Gospels, that the Evangelists had not seen any authentic written history of Jesus Christ. 5. All the first three Evangelists have several things peculiar to themselves; which show that they did not borrow from each other, and that they were all well acquainted with the things of which they undertook to write a history." On a close examination, however, of these objections, some, it is conceived, will be found groundless, others to proceed from misapprehension, or taking for granted what has not, and cannot be proved: in short, that all put together have not weight enough to decide even a doubtful case. That there should have been such various modifications of the hypothesis now under consideration, is no proof, as the objectors to it allege, that it is wholly unfounded. Extremes have in all ages produced extremes. From the strong verbal coincidences between this Gospel and that of St. Matthew, many, from the time of Augustine downwards, have regarded Mark as an mere optimizer of Matthew. Now this is at variance with the universal testimony of early antiquity, and is forbidden by the alterations in the order of time and the arrangement of facts, and the addition of much matter not found in Matthew. The strong coincidences make it impossible to prove Matthew; but his frequent deviations from Matthew show that he was by no means an abridger. But, on the other hand, that the succeeding Evangelists did not see each the Gospel of his predecessor, is, as Dr. Hales observes, "a negative which cannot be proved. Whereas the affirmative is highly probable, from the intimate connection and correspondence between them, and appears to be sufficiently established from internal evidence." Upon the whole, there seems no good reason to reject the first-mentioned hypothesis; which will, I apprehend, have only to be duly modified, and properly limited, to free it from all reasonable objection. The state of the evidence as to the verbal coincidences is, as we have seen, such as to utterly exclude the notion (otherwise improbable) that the Evangelists who followed the first did not know, much less make use of, their predecessors' works. The case seems to have been this: 1. That the Gospels of Matthew and Luke were original and independent, (except that Luke probably made some use of the Hebrew original of St. Matthew). 2. That Mark's Gospel appeared after those two; and that the Evangelist freely used the matter contained in one or the other, according as it suited his purpose, and was agreeable to his plan. 3. That such parts as are not found in Matthew or Luke, were either derived from St. Peter (under whose sanction and direction he wrote), or at least from the testimony of "eye-witnesses, and ministers of the word." As to the discrepancies (which, however, have been much exaggerated) between his Gospel and that of St. Matthew, they will (as Dr. Hales observes) "not prove that he could not have known of it, or used the Gospel; but only that he felt himself authorized to claim the character of an original historian; which, considering his many advantages for arriving at the truth, and the great weight that would hence attach to St. Peter's work, might well do." This view, while it satisfactorily accounts for the verbal coincidences, cannot, when properly understood, be justly thought to derogate from the credit of St. Mark's Gospel, as a Canonical work, or one written under Divine inspiration. See Dr. Hales' judicious remarks on the
inspiration of the Evangelists. Vol. iii. pp. 26—30. To advert to the purpose of this Gospel, "A brief and plain account (to use the words of the same writer) of the grounds of the Christian religion was, even after the Gospels of Matthew and Luke, wanted for plain and unlettered persons. And this was, under the assistance of the occasions of the Christian converts of Rome, who had attended on St. Peter's preaching. In compliance with their request, Mark most judiciously selected, and sometimes enlarges, the more important parts of Matthew and Luke, and adapted them to his peculiar purpose; which was to give a succinct history of our Lord's ministry, commencing from the preaching of the Baptist to his Ascension, and concluding with the preaching of Peter in the isles. See, however, Intr. to St. John's Gospel, Ed., with only the insertion of so much matter common to the former, as to connect his Gospel with theirs."

There are indeed not wanting those who, strenuously contending for the Gospels being formed immediately after the events which they chronicle, would cite these coincidences in the writings of the Evangelists as sufficiently accounted for without having recourse to the supposition that the later Gospels were, in some degree, formed on the preceding ones. According to this view, the verbal coincidences are ascribed to the common and natural attention with which Christ's sayings were treasured up in the memories of his hearers, and the supernatural aid promised to "bring all things to their remembrance, whatever he had said unto them." (John xiv. 25.) See Bp. Gleig and Archdeacon Nares cited by Mr. Horne. But this, and the high idea of the insufficiency of the human mind even under the most favourable circumstances, can be safely done. At all events, it is not well judged to bring in the principle of strict verbal inspiration, in direct opposition to the strongest internal evidence of one Gospel, at least, being partly formed from the other two. There is nothing, it is apprehended, in the above view derogatory of the true claims of either Evangelist; especially of Luke, as will appear from his own preface to his Gospel; on which see the Notes in loco. Inspiration, as far as it was needed, was, we may believe, so far granted; and to suppose it to have proceeded beyond that, is to run counter to the usual course of God's operations, whether in the natural or the moral world, in which a beautiful economy is observable. The Deity, we may be assured, adapts both the ordinary and the extraordinary dispensations of his Providence to the wants and necessities of the moral world in different places, ages, or countries.

The authenticity of this Gospel (which, indeed, has scarcely been disputed) is established on an unbroken chain of testimony, commencing from the time even of St. Clement, in the first century, down to the 4th century. As to the date of this Gospel and St. Luke's, it appears, from Irenæus, that neither was published till after the death of St. Peter and St. Paul. Hence we cannot assign an earlier date than 63 to either of the Gospels, nor a later one than 65 (both being confessedly written down by destroying and长老), and probably Luke's Gospel and Acts were published in 66, and Mark's Gospel in 67.

I take this opportunity of offering some further remarks on the state of the evidence, as concerns the date of publication of St. Matthew's Greek Gospel. On a more mature consideration of the various arguments advanced in favour of an early date, and those of a later date, I must confess that the evidence for the latter seems to preponderate. That of antiquity is stronger for it; and the complete silence of the writers of the Apostolical Epistles as to any written Gospels, tends to the same purpose. The same observation was, indeed, made by Dr. Hales observes, the fittest of all; for whilst the eye-witnesses and ministers of the word were executing their commission of "discipling all nations, by preaching the Gospel everywhere," they had scarcely leisure for writing. But when they were "to go forth in the name of the Lord," in order to supply the place of their oral instructions after their decease, writing became necessary. This induced Peter to write his Epistles to the Jewish converts, Paul his Epistles to the Hebrews, James and John their general Epistles, and likewise the Evangelists their Gospels. The marvellous prevalence of opinion as to the date of Matthew's Gospel, has been chiefly occasioned by the conflicting testimonies of Irenæus, as quoted by Eusebius v. 3, and of Eusebius himself, in his Eccl. Hist. iii. 24. and his Chronicon. Yet the discrepancy may be reconciled, by supposing that the time mentioned by Eusebius, namely the 3d year of the reign of Caligula (i. e. some time in A. D. 40.), is to be understood of the Hebrew, not the Greek Gospel. This, indeed, is plain from that writer's own words; where he says that, having spread the Gospel by word of mouth, the Evangelist, on leaving Judea to go and preach Christianity among the Gentiles, requested the help of his Gospel for their information, written in διαλεκτε ταύτης, which last circumstance Mr. Horne, iv. 257. (for his authorities) omits to state, in noticing this passage. And as to what is said by Irenæus, cited by Euseb. Eccl. Hist. v. 8. as quoted in English by Mr. Horne, namely, that Matthew put forth a Gospel among the Hebrews, while Peter and Paul were preaching Christianity at Rome; there would seem to be no difficulty in supposing, as Mr. Horne does, in order to reconcile this discrepancy, that the words of Irenæus are to be understood of St. Matthew's Greek Gospel, and therefore, its date will pretty nearly be fixed. But then, in the translation, literal as it professes to be, which Mr. Horne (or the authors by him followed) gives of the passage, there is again (through inadvertence) a passing over of the important words ταδία ἑστὶν εὐαγγελία. Now this could seem to put an end to the reconcilement of the discrepancy between Irenæus and Eusebius, and oblige us to suppose that Irenæus was misinformed; which, considering his opportunities of gaining the necessary information, is by no means probable. It may rather be suspected that the words are corrupt (as, indeed, they have long
been acknowledged to be; and the best way, I would suggest, to emend them is simply by reading 
\[\text{γραφής για γραφή} \]\nand, for \[\text{ἐνάγγελον}, \]\npoint the passage thus: \(2 \varepsilon \nu \varepsilon \varepsilon \lambda \varepsilon \nu \varepsilon \\text{οῖς ἀκούεις, καὶ γραζόν.} \) For, 
(\text{in their own tongue, and in writing, as opposed to 
preaching,}) \[\text{ἐνέγγισεν ἐν τῷ Ἡρῴῳ καὶ τῷ Παύλῳ} \]\nand \[\text{ἐν Ὀμός ἐναγγελιζόμενοι, καὶ} \]
\[\text{δεικνύοντο τῷ ἑκάστῳ}. \]\nThese emendations are indispensable to make any tolerable sense, and are 
\text{confirmed} by the words of \text{Eusebius, v. 24. in a passage entirely founded on this of Ireneus} (of 
which see a citation in the Introduction to St. 
\text{Matthew}). But if we understand the words, as we 
must, of St. Matthew's \text{Hebrew Gospel}, we are 
compelled to assign to it a much later period 
than probability, or the words of \text{Eusebius} himself 
in the Chronicon will justly. For which 
reason I cannot but suspect that there yet 
remains some corruption; for \text{Peter} was very little at 
\text{Rome}, and certainly not till \(\varepsilon \nu \varepsilon \lambda \varepsilon \nu \varepsilon \) \(\delta \varepsilon \nu \varepsilon \), \(3\) a short 
time before his martyrdom. Instead of \[\text{ἐν Ὀμός}, \]\nthe true reading, I apprehend, is \[\text{ἐν Ὀμός}, \] the 
words being often confounded. See my Note on \text{Thucyd.} ii. \(41.\) 
\text{So} in \text{Eurip. Rhodes.} \(61.\) \[\text{γραμματώ} \text{τοῖς ἑν Ὀμός} \text{θεός}. \]
Thus there will no longer be any 
discrepancy; for the labours of \text{St. Peter} and \text{St. 
Paul} in evangelizing and founding the Christian 
Church commenced (even in the case of \text{St. 
Paul}) as early as the year \(\varepsilon \nu \varepsilon \lambda \varepsilon \nu \varepsilon \) \(41\). Of course 
the passage has no bearing, as it has been 
supposed, on the date of the publication of the 
\text{Greek Gospel. Nor do I know of any passage 
that has, in any writer of sufficient antiquity to 
deserve credit. It was probably published about 
\(\varepsilon \nu \varepsilon \lambda \varepsilon \nu \varepsilon \) \(60\), a little before the \text{Epistle of St. 
James, and meant for the same persons.} 
In conclusion, to advert to the style of the present 
Gospel, it is well adapted to the purpose of the 
writer, being plain, simple, and concise; 
though not wanting in energy. And however 
\text{it may occasionally be deficient in the} 
\text{linguis propriorum of exact composition, and contain 
many Hebraisms, yet the\text{exactness of} 
\text{style is thereby the more strongly confirmed; it 
being plain, the work of a Jew, chiefly conversant 
with the Syro-Chaldee, and who had learnt 
his Greek chiefly from the Septuagint and the 
Alexandrian writers. As to the persons for whom 
this Gospel was intended, the truth here, as often, 
will be found to lie in \text{medio. It should seem to 
have been written chiefly, though not exclusively, 
for the Gentile converts, especially of the 
West.} \(\varepsilon \nu \varepsilon \lambda \varepsilon \nu \varepsilon \) \(61.\) \text{In this Gospel} 
we encounter a difficulty at the very threshold; 
for the Commentators are by no means agreed on the \text{construction of the first four verses, and 
consequently differ as to their sense. Some} 
(as \text{Euthym., Theophyl., Grot., and others}) 
place a comma after \(\text{ἀοίδη}, \)\text{and lay down the sense as follows: 'The beginning of the \text{Gospel of Jesus the Messiah, thus happened, as it was written in the Greek, in} 
\text{the Septuagint}; (as \text{Eusebius has) The Article 
should be required at }\text{ἀοίδη}, \text{a particle} 
(γιάδη, or the like) \text{at }\text{ἐλεισον}, \text{and }\text{ἐχως} \text{and a verb 
would have to be supplied. It is better with \text{Le 
Clerc, Wets., Beza, Campb., Rosenau, and Kuin., 
regard verse }1. \text{as a separate sentence, forming} 
a \text{kind of title to the work.} \text{It was not unusual (says } \text{Campb.) with authors to prefix a short sentence, 
to serve both as a title to the book, and to 
signify that the beginning immediately followed. 
So }\text{Hosea} 1.1. \text{In this verse they quote the} 
\text{commencing sentence of the History of} 
\text{Herodotus, to which I have, in Recens. \text{Synop.,} 
\text{added the Proems of }\text{Thucyd., Procop., \text{Ocell.,} 
\text{Luc., Timæus, and some other writers. Thus the} 
\text{ἀοίδη, which may be rendered nict, refers to} 
\text{verse 4, as the completion of the prophecies 
mentioned. It is, however, not necessary (with 
\text{Kuin. and others}) to supply }\text{ἐλεισον} \text{at }\text{ἀοίδη}, \text{since} \text{(as Fritz, observes) the pronoun is never required in a title, 
because the very situation of the title 
pre-fixed to a book, shows it to belong to the book 
to which it is prefixed. For the same reason the} 
Article is not wanted at }\text{ἀοίδη}. \text{After all, however, 
there is nothing in the \text{context to prohibit} 
this mode of interpretation; not for one of 
the passages cited from the beginnings of the 
Historians above mentioned and Hosea are quite 
to the purpose. And as to the \text{customs (to which} 
\text{Campb. alludes), of scribes placing }\text{nict} \text{at the} 
\text{beginning of a book, in the old Greek, as the \text{Evangelist is occasionally 
rough and harsh. The sense thus arising is} 
excellent; for that from the \text{preaching of John} 
arose the commencement of the \text{Gospel, is} 
certain from }\text{Luke xvi. 16.} \text{See also Note on }\text{Luke} 
i. 2. \text{In }\text{Hebrew p.} \text{. This is the reading of} 
\text{several of the best MSS., and all the most important of the ancient Versions, and it is 
preferred by some of the most eminent Commentators, and is 
edited by }\text{Griseb., Knapp, Titton, and Scholz,} 
\text{the superior weight of MS. authority for the common reading in τοῦ προφητῆς is overbalanced 
by the \text{ancient MSS., and should be cancelled,} \text{indeed the} 
\text{passage may be considered as not quite emended. 
There is surely as great reason to think that }\text{Hebrew} 
came from the margin, as there is to \text{supply} 
\text{τοῦ προφήτης to have arisen ex emendatione.} \text{It is not found in some ancient MSS., and the} 
\text{Syr., Pers., Goth., Vulg., and Ital. Versions; and} 
is cancelled by }\text{Fritz, rightly, I think;} \text{for, as} \text{Dr. Mill remarked, there is every reason to think,} 
\text{that the original reading was in τοῦ προφήτης, from which the other two arose} — 
\text{namely, from those who took upon themselves to supply, in two} 
different ways, what seemed to them a deficiency.} 
\text{The first passage is taken from }\text{Malachi ii.} 
\text{The second from 1s. xl. 3. The neglect of the} 
\text{formula citationis, before the second passage, is} 
\text{agreeable to a not unfrequent custom of Jewish} 
\text{writers, on which }\text{Fritz. refers to }\text{Surenh. ββα 
κατάλλ. p. 15.} \text{—ιμπροφήτ} \text{ewi} \text{e.} \text{These words are omitted in a} 
\text{few ancient MSS., some Versions, and Origen and} 
\text{Victor, and are cancelled by }\text{Griseb., Fritz, and} 
\text{Scholz, who suppose them to have been introduced} 
\text{from }\text{Math. xi. 10. and Luke vii. 27.} \text{Fritz. sees no reason why they should have been} 
cancelled, if they had been written by the }\text{Evangelist.} \)
MARK CHAP. I. 5—13.

3. 3. καὶ ἐπιστήμοντο πάντες ἐν τῷ Ἰησοῦ Χριστῷ τοῦ αὐτοῦ, ἐξομολογοῦντο τὸν τῆς ἀμαρτίας αὐτῶν. Ἡμὲν δὲ Ἰουδαίον εὐδεδομιένος τρίχας καυμὴν ἔλεγεν, καὶ ἦσαν διηματίνην περὶ τῆς ὁμολογίας αὐτοῦ, καὶ ἐδοθήν ἁράδος καὶ καὶ μέλι ἄγνιον. Καὶ ἐκήρυσσαν λέγοντες, Λέγεται ὁ Ἰουσαφίτης μοι ἐπάθως μοι, οὕτω εἰμὶ ἰκανός χῶρας ἱνὴν τὸν ἴματον τῶν ὑποδημάτων αὐτοῦ. Ἐγὼ μὲν ἐπιστήμον ἐμέν ἐν ὑπάτε, αὐτὸς δὲ βαπτίστη 8 υἱὸς Ἰησοῦ Χριστοῦ. Καὶ ἐγένετο ἐν ἔκκεντος ταῖς ἠλπίσις, ἡδὲν 9 ἠρώτες ἀπὸ Ὀζερίτδες τῆς Ἰουλιανίας, καὶ ἔπαιδοθή ὑπὸ Ἰουλιανοὶ εἰς τὸν Ἰησοῦν Ἰουδαίον. Καὶ εὐθέως ἐναίθαναν ἀπὸ τοῦ ὑπάτε, εἶδος σχεδοῦ- 10 τοὺς τοὺς ὑπάρχοντας, καὶ τὸ Πτέιμα ὀπίσω περιστρόφων κατάβαθνον ἐκ τοῦ ἰματον καὶ αὐτῶν 11 καὶ ἐκέδαικεν ἐπὶ τὴν ἐμέν. Καὶ ἦν ἐκεῖ ἐν τῷ ἐμὺ ἐμέν ταῖς τιθαῖς τεσσαρά- 12 κοτα, πειρατάργους ὑπὸ τοῦ Ἐανατα, καὶ ἦν μετὰ τῶν Θρησκών καὶ 13 ὁ ἄγγελος διηνόθων αὐτῶν.

Gelis. But as the number of MSS. in which they are omitted is very small, we may suppose them to have been omitted proper homoeoteleuton. [Comp. John i. 15, 23]

5. καὶ οἱ τὰ Ι. The καὶ is not a mere copula, but the sense is, as Fritz remarks, "and (what is remarkable)." Griesbach's alteration ἤποτε is alike unnecessary, and devoid of authority; and the changing the place of πάντες, and putting it after τρίχας, is even less defensible. That position is only found in six MSS. and some Versions; which, however, are no great authority on points which respect the order of words. Besides, the reading in question would be (as Fritz has shown) inadmissible, from its yielding a sense not at all satisfactory. The meaning is, that very many (of them) were baptized, ἀκο. So Math. x. 22 ἐσθεν μετάμεν ὑπὸ πάντων.

7. ἐκατερομένοι] Literally, "I am unfit." —κατοικία. This expresses the posture in which the action was done. And, indeed, as the sandals were fastened to the foot by very complicated straps, they could not be loosed without some trouble. This was therefore esteemed a menial office, and was usually committed to slaves. John i. 27, ἔθετο ἀλλ᾽ ἑαυτὸν ὑπὸ πάντων. [Comp. Acts i. 5. ii. 4. xii. 16. xiv. 4.]

9. καὶ ἐγένετο — ἤθελεν] A construction frequent in the Gospels, and derived from the Hebrew. See Genes. iv. 1. & 2. Most Commentators supply ὅτι. But it is justly observed by Fritz, that..."...the first member is explained by the second; which is added per asynodelon, and may, in translation, be introduced by necesse. The usual form universal of the idiom is when the ἤθελεν is followed by a καὶ...οἰς ἐκατομναῖς ταῖς ἠλπίσις. Namely, when John was preaching in the desert the baptism of repentance. Τῆς Ἐφαλλαθᾶς is added to Nazareth, to determine its situation, since it was an obscure place. Εἰς is not here for ἐν, as most Commentators imagine, who adduce examples which are quite inapposite. The sense of ἐπιστήμη. ἐς, was diphtonged, or plunged into. Or we may suppose, that, as in the phrase λατεψάμεθα, ἔσθαν τὰς ἠλπίσις there is a significatia probems, for "to be washed (by being plunged) into a bath;" so the sense here may be, "He underwent the rite of baptism (by being plunged) into the water." [Comp. John i. 32.]

10. ἔβηκον] Lightf. & Wets. remarks on the very frequent, and sometimes unnecessary, use of ἔβηκον and ἔβηκα by Mark. But, as Fritz observes, they are never used unnecessarily; though they may seem to be so, by being construed with the wrong word; for they are often, as here, put per hyperbaton. Thus here ἔβηκα must be construed with ἰκαῖς, which must, with the best Commentators, be referred to Jesus, not John, with others. —ἐκατομναῖς] Elsew. and Wets. adduce numerous passages in which mention is made of the heavens being cleaved with lightning. But it is truly remarked by Fritz, that they are all dissimilar; for (to use his own words) "his calum delisctic, ut divinus spiritus, relicto domicilio, ad Jesum despect possit aliab." So Math. iii. 16 ἐκατομναῖς ὑπὸ ἕκαστον.

—οἱ Many MSS., and indeed most of the ancient ones, have ἐς, which is edited by Griesch, Fritz, and Schoel, who think that the common reading was derived from the other Gospels. There is not, however, sufficient authority to warrant any change. The expression does not define the form of appearance (though it was, as we learn from Luke iii. 22., in a bodily form), but the manner of its descent, namely, like the rapid gliding of a dove.

11. ἀν ὁ] Several ancient MSS., and almost all the Versions have ἠς, which is confirmed by Luke iii. 22., and is edited by Griesch, and Fritz. This may be the true reading; but there is not sufficient authority to warrant any change, especially since internal evidence is, I apprehend, against ἠς. For ἠς was more likely to be changed into the more definite καὶ than the contrary. [Comp. infr. ix. 7. Ps. ii. 7. Is. xiii. 1. Matt. iii. 17. xvii. 5. 2 Pet. i. 17.]

12. ἐκατερομένη] This is not well rendered by Grot. and others, "dissedere jubet," or "emisit sine vi." For the word must here be taken of the strong and efficacious (though not overpowering) influence of the word of God, as in the case of the Elisha mentioned in 1 Kings iv. 18. —καὶ ἔν ἐνατά τῶν Θρησκῶν.] These words describe the scene of the temptation, which was one of the
MARK CHAP. I. 14—24.

14 Ἡ μετὰ τῇ παραδόθησιν τοῦ Ἰωάννη, ἠμένον ὃ Ἰησοῦς εἰς τὴν Μ. 4.

15 ο Παλαιᾶσ, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, καὶ λέ- 4.

γον· Ὅνε πεπλήρωται ὁ καιρὸς, καὶ ἤρχεται ἡ βασιλεία τοῦ Θεοῦ·

16 ἤπλοστοι δὲ παρὰ τῷ Θηλλασαν τῆς Παλαιᾶς, εἶδε Σίμων καὶ 18

λωρίσων τὸν ἄδελφον αὐτοῦ ἡβολλοστος εὐφήλιστον ἐν τῇ Θαλάσσῃ. 17

17 ἁμα γὰρ ἄλλες. Καὶ εἶπον αὐτοῖς ὅ Ἰησοῦς· Λέευτε ὤπισω μου, 19

καὶ ποιοῦν ψυχάς γείεθινα ἄλλες ἄνθρωπον. Καὶ εὐθείας ἡφίες 20

tις δικαια αὐτῶν, ὡχολούνθηνα αὐτῶ. Καὶ προδοσίες ἐκέεθιν ὅλγον, 21

εἶδο ἰῶαν τον το Ζεβεδαίον, καὶ ἠλάνην τὸν ἄδελφον αὐτοῦ, 22

καὶ αὐτοῖς ἐν τῷ πλοῖ ὑπεκρίζηται καὶ δίκαια. Καὶ εὐθείας ἐκά- 22

λεῖσεν αὐτοῖς· καὶ ἤφεις τῶν πατέων αὐτῶν Ζεβεδαίον ἐν τῷ πλοίῳ

μετὰ τῶν μαθητῶν, ἢβρηκὼν ὀπίσω αὐτοῦ. 7.

21 Καὶ εἶπον αὐτοῖς· ἦν ἡ το Συναγωγή ἐδίδασκε. Καὶ εὐθείας ἐοπίσω τῷ δι- 29

δυνῇ αὐτῶ ὧν γὰρ διδάσατο αὐτοῖς ὡς ἔσωθαν ἔσω, καὶ νεκρὰς ὡς 29

23 οἱ γραμματεῖς. Καὶ τὴν ἡ το Συναγωγή ἀυτῶν ἄνθρωπος ἐν πον- 32

24 ματί ἀκάθαρτῳ, καὶ ἀκαθάρτῳ, λέγον· Ἐνα, τὰ ἵππα καὶ σῶλο, Ἰησοῦ

ναζαρέτες· ἠδείς ἀπολύει ἡμᾶς· οὐδ' ἂν εἰς τί εἶ, ὃ ἄγιος τοῦ

wildest parts of the desert; like that in Virg. Aen. iii. 616. (cited by Wets.) Quam vitam in silvis inter deserta foramin Lustra domosque trah. 14. [Comp. John iv. 45.]

15. πεπλήρωται. 'Adest, 'ōμεν.' Time is said ἠφθονθα, partly when it is 'gone, partly when any definite period approaches. So John vii. 3. Luke xxii. 24. Wets. compares Joseph. Ant. vi. 4. 1. Εξῆλθαν τον καιρῶν εὐφήλιστος ἡβολλοστος αὐτοῦ κ. τ. λ. Acts vii. 29, 30. 'The time here spoken of (says Campb.) is that which, according to the Jewish and Christian Prophets, was to intervene between their days, or between any period assigned by them, and the appearance of the Messiah. This had been revealed to Daniel, as consisting of what, in prophetic language, is denominated seventy weeks, that is (every week being seven years), 490 years; reckoning from the order issued to rebuild the Temple at Jerusalem. However much the Jews misunderstood many of the other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the N. T. as well as from the other accounts of that period still extant, it is evident that an expectation of this great deliverer was then general among them.'—metal. See Note on Matt. iii. 2. Pατέτα ἐν τῷ εὐαγγ. The distinction made by some Commentators between πατέτα ἐν τῷ εὐαγ. and πατέτα ἐν τῷ εὐαγ. is unfounded. The only difference is, that the former is the Hellenistic, the latter the Classical form. The sense here is, "he brought to a true faith in the Gospel."—metal. See Note on Matt. v. 3. ἠβολλοστος. Most of the antient MSS. have ἡβολλοστος, which is edited by Griesb., Fritz, and Scholz. But as the latter has been added to the compound of this phrase (where the ἡβολλοστος is rendered by Fritz, hic illuc), there seems no sufficient authority to alter the common reading; and probably the ἡβολοστος originated in a more error of the scribes, from the word following. 19. καταστάρατος. Kataphrastos signifies, 1. to restore to its former state what has been disarranged or broken; 2. to repair; and it is used of ships, nets, walls, &c. &c. Kai atrōs. This expression is (as Fritz, thinks) used, because James and John were employed on the same kind of business; namely, what was connected with fishing. 21. τῶν οἰκήσεων. This clause, as some imagine, alludes to our Lord's Custom of attending the Synagogue every Sabbath day. But it should rather, with some ancient and most modern Commentators, be taken of one particular Sabbath, the next Sabbath, as is plain from the ἡβολοστος and what follows. On this use of τῶν οἰκήσεων (which Fritz, thinks originated from the Chaldee singular form in emphasis ηπροσάρα), see Schles. Lex. 22. ἐν ποιμνίᾳ, ἐκαθαρσίᾳ. See Note on Matt. vii. 3. ἐν ποιμνίᾳ, ἐκαθαρσίᾳ. Some take the ἐν for σιώ; but for this there is no sufficient authority. Others, more properly, render, ἐν, "in the power of an unclean spirit," or, "occupied by an unclean spirit," "having an unclean spirit," as Luke says. The man must have had lucid intervals, or he would not have been admitted to the Synagogue. His disorder seems to have been epilepsy brought on by Daemonic agency. 24. ένα. An interjection derived from the Imperative of ἐναι, and signifying, let us alone! It expresses indignation, or extreme surprise. Τὰ χρόνα καὶ σωλ. scil. ἐναίων, which is sometimes supplied in the Classical writers. [Comp. Matt. 8, 29.]—ὁδαίος ἐν ποιμνίᾳ ἡμᾶς. The Commentators are not agreed whether this clause should be taken interrogatively, or declaratively. The recent Editors mostly prefer the latter mode. But there is more point in spirit, and perhaps more propriety, in the former. By ἐκαθαρσία is not meant (as most of the Commentators imagine) βασιλεία,
the term used by Matthew; but rather, as Euthym. explains (in a popular sense), "to destroy our pow-
er," by expelling us from earth; so [a]edai [e]x-
presses the final end of them, namely, being con-
signed to hell torments. By ἡμῖν, is evidently
meant his colleagues. 'Ο δὲ γὰρ τὸν Θεόν signifies,
by the force of the Article, the Messiah, as being
such καὶ ἥχων.
26. σπαράξεων | Σπαράξεως properly signifies to
tear, to lacerate; but here and in Luke xix. 33,
it signifies to bring violent convulsions and
spasms, such as accompany epilepsy, and which
are sometimes called spapagw, though usually
spagw by the Greek Medical writers.
27. πρὸς αὐτόν | for πρὸς ἄλλους, inter se.
— τι ἔχει — αὕτη] Chrys. and Euthym., of
the ancients, and Maldo. and Fritz., of the moder-
s, have alone seen the true scope of this clause;
which expresses not so much interrogation as ad-
miration. The whole may be rendered thus:
"What is this? of what sort is this new (i. e. ex-
traordinary) mode of teaching? [for [the teacher]
gives his order authoritatively to the unclean
spits, and they obey him]" Of this sense of ἔχει,
examples are found in Acts xvii. 19. and Thucyd.
v. 50. Καὶ Ἰωάννα imports self-derived and in-
dependent authority, supposed to be opposed to
that of the Jewish exorcists.
28. τὴν περιφέρειαν της Ι. | The Commentators
are not agreed whether this denotes "the coun-
try round about Galilee," or, "the region of Gal-
ilee." If the former method be adopted, the sense
must be, as Beza represents it, "not only through-
out Galilee itself, but the circumjacent regions."
But this is in variance with the parallel passage
of Luke iv. 37, of πᾶσα τὸν πόλεμον τοῦ παρθένου,
and it would require καὶ τὴν περιφέρεια. Thus the latter
interpretation is preferable: Reader "the sur-
rounding country of Galilee." This signification
is often found in the Sept., and also in the N. T., as
Matt. xiv. 33. ἀπόσταλαν εἰς τὸν πύριγμα τοῦ θινῶν;
See also Mark vi. 53. Luke iii. 3. & iv. 37.
30. κατάκειται | Ἀκατορθὸς, like the Latin jacere,
is a term appropriate to one who is confused by
sickness. "Ηγεμόνες κρατήσατε τ. χ. must be consid-
ered in the same light as the ἦν τοῦ κρατεῖν αὐ-
τὸς, namely, as an instance of Christ accompany-
ing his words (Be thou healed, or the like) by a
corresponding action; either simply touching the
hand, or raising the person from his couch, as
symbolical of recovery. Insomuch that ἕξοδον
sometimes denotes to heal. In Matt., xvi. 15.
καὶ ἤγερθον, there is a signif. pregnavs; the sense
being, she rose up well.
32. ἢ τι ἐν ἡμῖν] They waited till that time
(which was the end of the Sabbath) before they
would bring their sick: since even to seek med-
cal assistance, in the day, unless in extreme
danger, was thought a breach of the Sabbath.
34. πολλῶν] Matth. says, πολλά; but the one
term is not inconsistent with the other. Jesus
healed many, even all who were brought to him.
[Comp. Acts xvi. 17, 18.]
— ὁς ὢν— αὐτὴ | See Ἠσυ. τοῦ Χριστοῦ εἶναι, as is
expressed in many MSS. and in Luke iv. 41. The
sense is, "He would not suffer them to speak,
because they knew, and would address him as
Messiah," a title to which our Lord as yet made
no public claim, lest he should excite tumult
among the people. "Ὡς is a form of later Gre-
cism for ὅς.
36. κατέλειπον [This word not only signifies
desert, but ἁπεκρινεῖ. See Hos. ii. 7. If here
implies the ardent desire which Simon had of
finding and accompanying his Master.
— ἵνα ὑποδείξῃ | The Ed. Pr. and very many MSS.
have σε ἵνα ὑποδείξῃ, which was edited by Grieb,
38. καὶ λέγην αὐτοῖς· ἁγομένες εἰς τὰς ἐξομήνεις κομπότητας, ἵνα καὶ S. 4.
39. εἶκα πηχύζω· εἰς τούτῳ γὰρ ἐξελήφθη. Καὶ ἦν πηχύζων ἐν ταῖς οὐναγογοις αὐτῶν εἰς ὅλην τὴν Ἰουδαίαν, καὶ τὰ διαμάντα ἐκδίλλων. 43 44 45.
40. καὶ ἔχεσεν πρὸς αὐτὸν λέπρος, παραμυκείαν αὐτὸν καὶ γαννυπηνιῶν 2 12 
41. αὐτῶν, καὶ λέγων αὐτῷ· "Οτι, εἰνάν ζήλευ, δύνασθαι μὲ καθαρίας. Ὁ δὲ Ἰησοῦς απλαξηρώθη, ἐκτείνει τὴν χεῖρα, ὑπεραυτοῦ, καὶ λέγη 42 αὐτῷ· Θέλω, καθαρισθῆναι! Καὶ εἰπὼντος αὐτοῖς, εὐθείας ἀπῆλθεν 3 13 
42 επὶ αὐτοῦ ἡ λέπρα, καὶ ἐκαθάρισθη. Καὶ ἐκμορφώμενος αὐτῶν, 14 
43 εὐθείας ἐξελήφθην αὐτῶν, καὶ λέγει αὐτῷ· "Ορα μηθεὶ μηδὲν ἐλπίς· 41 
44 ἀλλ' ἔπεσεν, σοιανδὶ διέλθη τὸ ἱερό, καὶ προαιρεῖτε περὶ τοῦ καθαρ- 15 
45 μοι σὺν τῷ προσεῦχαι Μωϋσής, εἰς μαστιγίῳ αὐτῶν. Ο δὲ ἔξελήθην, 9 
46 ἡμῖν κηρύσσας πολλά καὶ διαφημίζεις τὸν λόγον, ο玕τε μητερὶ αὐτὸν 2 13 
47 δύνασθαι φανερῶς εἰς πάλιν εὐδοκηθῇν· ἀλλ' ἐξ ἐρήμου τούτου 48 49 50 
48 καὶ ἱσχυοντος πρὸς αὐτῶν παναπληθών, διὰ τῶν ὅρων, ὑπενεότατα τὴν 19

1. Π. Καὶ εἰς ἐκεῖνην πάλιν εἰς Καπερναοῦ δεί ἱμαρὸν· καὶ ἱκούσθη 2. δότες εἰς οἰκίν τούτοις. Καὶ εὐθείας αὐξήθησαν πολλοί, ὡσε μητερὶ 3. χριστιν μηδὲ τὰ πρὸς τὴν θύραν· καὶ οὐλὰν αὐτοὺς τὸν λόγων. Καὶ 4. ἔχεσαν πρὸς αὐτὸν παραλατομότων φάντατο αἱμομενον ἐκ τῶν τεσσαρών. 5. Καὶ μὴ δύναμαι προσεχρήσαι αὐτῷ, διὰ τῶν ὅρων, ὑπενεότατα τὴν 19

II. I. ἐκ τοίς ἑρωδ.] Euonym and Theoph. rightly take this for εὐθείας εἰς τῆς ἡμέρας τοῦ θεοῦ, "after some days had intervened." The sense of ἑρώδη (mostly in composition) occurs both in the N. T. and the Sept., and in the best Classical writers. For πάλιν εὐθείας we have εὐθυτείς πάλαι in many MSS., with the Syr. and other ancient Versions, some Fathers, and the Edit. Frinc. It is rightly edited by Matth., Fritz., and Scholz. — εἰς σεῖς] don't, at home, namely, in the house in which he sojourned. This is regarded as an example of the use of εἰς for ἐν. But there seems to be rather a blending of two forms of expression, namely, "He has gone to his house and is in it," 2. ὥστε μητερὶ γραμμ. [Τὰ τῶν ἁπαντα τοῦ παρθένου, the vestibule. The sense of the passage is, "So that there was no longer place for them in the vestibule [much less the house itself]."

—τοῦ λόγον.] Used καὶ λογίῳ τοῦ Θεοῦ, or τῆς βασιλείας, the doctrine of the Gospel. 3. ἀνέβαιτον ἐπὶ τούτοις.] "carried by four persons;" namely, on a litter. Phrastus, bringing. The construction is, καὶ λογίῳ (scil. ἄνθρωπος φίλοις πᾶς αὐτῶν; namely, to be healed) παραλατομότων αἱμομενον ἐπὶ τ.; namely, as we learn from Matt. and Luke, on a litter carried by them.
MARK CHAP. II. 4 — 10.

MT. LU.

9. 5. στήγων ὑπὸν τὴν κατείχετο. Ὑδὼν δὲ ὁ Ἰησοῦς τὸν πίστιν αὐτοῦ, λέγει τῷ 5

3 21 παραλυτικῷ. Ἔτεκνον, ἱερεῖται σε ἰήσον, καὶ διαλύγηταν ἐν ταῖς καρδίαις αὐτῶν. 6 21 τῇ θυσίᾳ ἤφει τῇ λαλεῖν μνήμη γίνεται ἃ δύναται ἄφρενι. 7

4 22 ἀμαρτίας, ἐὰν μὴ ἐλέες ὁ Θεός; 8 22 καὶ θύγην ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ἃς οὐδὲς ἤφει διαλύγηταν ἐν ἑαυτοῖς, ἐπὶν αὐτῶν.

5 23 τῇ τάντα διαλύγητασθαι ἐν ταῖς καρδίαις ὑψόν; 6 23 ἔστω εὐκοπητεύτων, τῇ εἰσίν τῳ παραλυτικῷ. Ἐφοροῦσιν τῷ σε ἰήσον, τῇ εἰσίν.

6 24 *Στίχων [καὶ] ἀρνῶν σου τὸν καθόλου, καὶ πειράτητε ἵνα δεῖ τοὶ εἰσῆλθεν ἓν Πῶς τοῦ ἄνθρωπου * ἐπὶ τῆς γῆς ἀρεταίας.

4. ἀπεστάγασαν τὴν στήγην, δ.σ. [c.] In the interpretation of this passage there are some difficulties, which have appeared to some Commentators so formidable, that they have endeavoured to remove them by resorting to various methods, almost all of them (as I have shown in Recens. Synop.) at variance with the meaning of the terms ἀπεστάγασα, στήγην, and ἔφορος. The interpretation of Whitby, Kuin, and Winer, is the least liable to objection; which supposes that the bearers brought the paralytic on the flat roof of the house by the stairs on the outside, or along the top from an adjoining house; and then forced open the trap-door which led downwards, to the θύγην. But that forcing open the trap-door has no object to countenance it may, (as Frits. remarks,) the words ἀπεστάγασαν τὴν στήγην ὑπὸν οὐκ ἔχει merely mean that the bearers tore off the tiles in the very place under which they knew Jesus to be. We may suppose that, not able to approach Jesus in the room where he was, (probably an upper room,) they ascended to the flat roof by the outer stairs, and having uncovered the roofing, (whether tiles or thatching,) and dug through the thatch and plaster, about the place where they understood Jesus to be, they let the crowd down through the orifice. No other method could have effectually attained the object; namely, the presence of the sacred writer, as Frits. remarks" the intention of the sacred writer was to signify, that our Lord, in this case, did not, as others do, derive his knowledge from the ordinary and outward methods of discovery which are open to all men, but from peculiar powers he possessed independently of every thing external. See John ii. 23 — 25.

6. *σω. τοῦν* This word (as also the reading σῶ for σω just after) is found in a great majority of the MSS. several Versions, Theophyl., and the Edit. Princ. It has been admitted by Wets., Matth., Griesb., Vat., Fritz., and Scholz.

9. 5. [c.] So Matth., Griesb., Tittm., Vat., Fritz., and Scholz, edit. with several of the best MSS. and some early Editions, for ἐπιτρέπω, which is a very irregular form, and, Fritz, thinks, cannot be defended. Yet it may have been a popular form, like some others used by Mark; and the reading is, in all the passages to which they appeal, doubtful. The σῶ following is omitted in several of the best MSS. and some Versions, and is cancelled by almost all Editors from Griesb. to Scholz; but on scarcely sufficient evidence.

10. *ἐπὶ τῆς γῆς ἀρεταίας*. This position, instead of the common one ἐπὶ τῆς γῆς is found in a very great number of MSS. and Versions, and is adopted by Matth. Griesb., Tittm., Vat., Fritz., and Scholz.

12. ἐναρρότας " coram." This word is not a mere Hebraism, but is a use found in the Classical writers. At σωτήρ Heuvel would supply ρι and γεγαμέ- 

In the present passages the common punctuation and interpretation adopted in this passage, by which ἐς is taken in the sense only (answering to the use of the Heb. ἐν in Exod. xxiii. 5. Judg. xxvii.) is even not required by the present; and in all of these it is confirmed by the ancient Versions. Besides, it is here required by the parallel passage of Luke. [Comp. Job xiv. 4. Isa. xxxii. 25.]

3. *τοῦ πνεύματος αὐτοῦ.* Some ancient and early modern critics have taken this to designate Christ's divine nature, which consequently imparted omniscience. Others interpret it, "by the Spirit," i. e. the Holy Spirit, which, as man, our Lord had received. But of these two interpretations the former is destitute of proof; and the latter is negative by the σῶ added. Preferable is a third, supported by the most recent Commentators, as Rosenm., Kuin., and Fritz., "in his mind," i. e. in himself. This, however, seems a curtailment of the sense, which, I think, is, "by his own spirit." Thus spirit will be used emphatically, for the spirit of wisdom, or understanding; and the σῶ is very significant, since, (as Campb. remarks)" the intention of the sacred writer was to signify, that our Lord, in this case, did not, as others do, derive his knowledge from the ordinary and outward methods of discovery which are open to all men, but from peculiar powers he possessed independently of every thing external. See John ii. 23 — 25.
12 κράββατόν σου, καὶ ὑπερεῖ ἐς τὸν οἴκον σου. Καὶ ἡγήσθη εὐθείας, καὶ ἀρετὴ τὸν κράββατον, ἐξελέγη ἔναντι πάντων· ὅταν εἰςτασθήση πάντας, καὶ δοξάζει τὸν Θεὸν λέγοντας: "Ὅτι οὐδὲποτε αὐτῶς εἰ-
13 δομεῖ.
14 Καὶ ἔξηλθε παῦν παρὰ τῷ Ὑλασσαν καὶ πῶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἔδιδακεν αὐτοῖς. Καὶ παραγόν εἰς Ἰεροσόλυμα τὸν 9. 27
15 Ἀμαῖνον κάθημεν ἐπὶ τὸ τελόν, καὶ λέγει αὐτῷ: Ἀκολούθει μοι.
16 Καὶ ἀνάπτει ἡκολούθησαν αὐτῷ. Καὶ ἔγειν ἐν τῷ κατακείμενοι 10. 29
αὐτῶν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελείαι καὶ ἀμφισβητοὶ ανανε-
17 ώστε τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ 16. 30
18 ἡκολούθησαν αὐτῷ. Καὶ οἱ Ἐραμματίες καὶ οἱ Φαρισαῖοι, ιδοντες αὐτὸν ἔνδυσαν μετὰ τῶν τελων καὶ ἀμφισβητῶν, ἔλεγον τοῖς μαθη-
ταῖς αὐτοῦ· Τι ὅτι μετὰ τῶν τελων καὶ ἀμφισβητῶν ἔστικεν 17. 21
καὶ ἄκουσαν ὁ Ἰησοῦς λέγει αὐτοῖς· ὃς χριστὸν ἔχοντοι ὁι 18. 31
ἔχοντες ιατροῦ, ἀλλ' οἱ κακοὶ ἔχοντες, οὐκ ἠθνὸν καλίσαν δικαιοῦν.
19 ἄλλα ἀμφισβητῶν [εἰς μετάνοιαν]. Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου 19. 32
καὶ οἱ τῶν Φαρισαίων νηστευόντες· καὶ ἔχονται καὶ λέγονται αὐτῷ: 20. 33
Ἀδειτι τοῖς μαθηταῖς Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστευόντος, οἱ δὲ νηστευοῦντα ἡν νικόντος, ἐν ὃς ὁ νικόντος μετ' αὐτῶν ἦστι, νηστευόντας· ὅταν χριστὸν μετ' 20. 34
21 καὶ τότε νηστευόντον ἐν ἑκατέρας τοῖς ἡμέραις. Καὶ οὐδείς ἐξελή-

15. ἤσαν γὰρ — ἀνθρώποι.] These words have been variously rendered, and indeed admit of more than one sense. Most Commentators, (after Grotius) take the ἤσαν for the relative αὐτῷ, and reader, "for there were many, who had followed Levi, and had sat down to table with him." But this involves a needless repetition, and it should rather seem, that the ἤσαν is to be referred to Jesus, and that the sense is, what Frits. assigns, "for there were many present [in Levi's house] and they had followed Jesus into the house." 16. ἐξελήσατο.] The sense of this idiom (which occurs both in the Scriptural and Classical writers) is, "What is [the cause] that," "How is it that." In the Classical writers a particle is generally interposed. 17. οἱ μαθηταὶ.] These words are wanting in many of the best MSS., in nearly all the Versions, and in some Fathers; and are cancelled by Griesb., Fritz., and Scholz, being supposed to have been introduced from Luke v. 31. [Comp. I Tim. i. 15.] 18. οἱ τῶν Φαρισαίων.] Mill and Beng. would read οἱ χριστοῦ, from most of the scarcely MSS., and Versions, which is edited by Griesb., Tittm., Var., and Scholz. But there is scarcely sufficient authority for the alteration. — οὐ μαθηταὶ.] It is strange that almost all Commentators should take this οὐ as a Dative for Gent. For although the Dative is used for the Gentile, both in the Scriptural and Classical writers, yet only under certain circumstances, which here do not exist. Frits. rightly remarks, that many
since in some of them the singular might be taken of time in general, and therefore be a free translation of the plural. As little reason is there for cancelling the κατ" just after, as is done by Griesch, Vis. Titm., and Scholz, than many of the best MSS.; for the copula (as Fritz, observes) cannot be dispensed with. On this and the two next verses see Notes on Matt. ix. 16, 17.

21. αίσχος — παλαιόν.] The construction is, τὸ πληκτὰ αὐτὸν ὕπατα ἡμῖν (τις) ἄνδρα τῶν παλαιῶν, "its new Supplement taken (something) from the old (garment)." That the ancients supplied ἄνδρα, is plain from its appearing in the MSS. in various positions in the passage, but no doubt, always from the margin. Πληκτὰ is for ἀντιπληκτὰ, the supplementum portion, as it is explained by Hesych. On the full sense of these two verses, see Mark, in Recens. Synop.

22. ἣνοίγετο.] Luke vi. 1 says more definitely, in σάββατον ἑκατοτρεῖον, where see Note. — παραπομενοῦς — στομαφυῶν.] Par. is not here put (as many imagine) for παρεκτείνω; nor is the sense of παρ. ἐν τῷ στ. what Abr., Pal., and Krells say, "to speak by way near the corn-fields." The full sense is, "to pass along (i. e. through) the corn-fields." See Deut. xxiii. 25.

23. ἢπειρον δὲ τινὲς τοῖς τάλαντοις. & c.] This is (as Beza and Schleson remark) an interchanged collocation, (the primary notion being seated in the participle instead of the verb), for ἢπειρον δὲ τῶν παλαιῶν τάλαντων, & c., as xi. 5. and Acts xxi. 13. Οὖσα ποιεῖν is Hellenic Greek (with some tincture of Latinism) for δέδο αὐτοῖς; the distinction between the Active and Middle voice being, in the later writers, often neglected.

24. ἤτοι — ἐπεί.] "See why, or how, are they doing on the Sabbath what is not lawful to be done?"

25. ἤτοι συνετὰ ἐν γνώσει." when he was in great straits," was pressed by necessity." See 1 Sam. xxi. 6. It is not merely synonymous (as many suppose) with the εἰςφαίνεις following.

26. ἤτοι Ἀβιαστόν τῷ ἠδόν.] The sense of this disputed passage seems to be, "during the High-priesthood of Abiathar." But from the passage of the O. T. alluded to (1 Sam. xxi. 6.), it appears that, at the period when the circumstance here adverted to took place, Abimelech was High-Priest; and other passages show that Abiathar was son of Abimelech. To remove this difficulty, many methods have been proposed. Some would cut the passage out altogether; others admit that it was an error of memory in the Evangelist — methods alike inadmissible. Others endeavour to remove the difficulty by modifying the usual signification of ἔννοια, or adopting other senses. But that is too precarious, and indeed insufficient a mode to deserve attention. Several recent Commentators suppose that the Evangelist has followed the Rabbinical mode of citation; which consists in selecting some principal word out of each section, and applying the name to the section itself. So Rom. xi. 2. In Ηλία. and Mark xii. 25. ἢν γὰρ Ἰερού.] Thus the sense will be, "In that portion of the book of Samuel where the History of Abiathar is related," but this is not permitted by the collocation of the words; nor will ἢν with the Ger. admit of such a signification. Neither is Abiathar called a High-Priest in 1 Sam. xxi. 2. seq. Others, again, think that father and son had two names, and that the father was also called Abiathar. But this solution is too manifestly made "for the nonce," and is grounded on no proof whatever. Equally gratuitous is the supposition of some, that Abiathar was the Sagan, or Deputy to his father Abimelech, and is therefore styled High-Priest. Thus, indeed, vanishes before the severe historical touchstone applied by Fritz. Finally, Bp. Middlet. thinks that a great deal of learning and ingenuity have been employed to remove a difficulty which does not exist. This, he says, has arisen from imagining that the words of St. Mark, explained in the obvious way, would mean, "in the priesthood of Abiathar," a sense which, indeed, they will not admit. Without the Article, indeed (continues he), such would have been the meaning, as in 1 Mac. xxxii. 42. Luke iii. 2. In διατηροῦντων Ἀνων καὶ Καθαρᾶς. Deosth. i. 250. Thucyd. ii. 2. In fact nothing is more common in the Classical writers. "Now argues the learned Prelate in these examples the Article would imply, as in the case of Abiathar, that these persons were afterwards distinguished by their respective offices from others of the same name. And that the name Abiathar was not an uncommon one among the Jews, is certain. And this might render the addition τῶς
an χαρακτηρικά, if not absolutely necessary. Thus the sense will be, that this action of David was in the time of Abiathar, the noted person who was afterwards High-Priest. So Luke iv. 27. οἵ τε ἐξερήμησαν· 

1 III. Καὶ εἰσήλθεν πάλιν τὸν νυκτὸν τῶν σαββάτων, 

2 τῷ ἐξερήμησαν ἤσυχον τὴν κείμενην, καὶ παρετήρησαν αὐτὸν, εἰ τοῖς σάββα- 

3 βιημαῖς ἐφημενεν αὐτών, ὅνα καταγράφοιν αὐτών, καὶ λέγε τὸν ἀνδρόφοί τοῖς ἐξερήμησαν ἤσυχον τὴν κείμενην ἠκριβείαν τὸς μέσον. 

4 καὶ λέγεται αὐτῶν· Ὁ τοῖς σάββατοις ἀργαλείαν ἔλαβεν, ὡς κακοτρίχα; 

5 πούρισε, ἤνδοικα, ἢ ἀποκατατάξας, οἱ δὲ ἐν αὐτῶν, καὶ περιέβαλεν 

6 ἔξετεν, καὶ ἀποκατατάξας ἢ κράτα τῶν κακοτρίχων. 

7 ἐξετάζοντες οἱ μάρτυρες, εὐθέως μετὰ τῶν Ἀνωνύμων ἀνέτυμον καὶ τοῦ, ὡς αὐτῶν ἀπολύσασι.
7. [Comp. Matt. iv. 25.]
8. οἱ περὶ Τίρων καὶ Σίδωνα [Grot. rightly observes, that these are not the Tyrians and Sidonians, but those who inhabited the confines of Tyre and Sidon. See vi. 24.]
9. ἦν ἀπὸ τῆς μαθησίας [he directed his disciples,
   ἦμεν καὶ ηὐστάτων τῶν Φίλων, and also in several Classical passages cited by the Commentators. Fritz, thinks it very strange that the phrase should here be used of a thing. But, in fact, the thing is put for a person—the rovers for the boat, as in a kindred passage of Thucyd. iv. 12, where see my Note, also infra iv. 30. ἄλλα δὲ πλαύμα ἡ καὶ μαθησία, i.e. with Jesus's vessel, where see Note.]
10. [Μάκθαιον] Brug., Neoc., Kuin., and Fritz, rightly observe, that "this must have a pluperfect sense," or "it had healed." Μάκθαιον denotes "grievous disorders." The word properly signifies a scourge, but metaphorically any torturing affection, especially disease.
11. πνεύμα τὸ ἐκάσθεν — [προστηρεύοντα] Camer., Rosenn., and Kuin, take πνεύμα to denote the persons who were troubled with demons. But, as Fritz, justly remarks, there is here ascribed to the persons, what the possessed were governed by them did, because those persons were not their own masters, but were governed by the demons.
   —ὅτων αὐτῶν θέωσε] The sense is, "as often as they saw him," which Fritz, pronounces to be solecistic, unless we write τὸν αὐτὸν. But there can be no difficulty in supposing that the Evangelist so wrote, or, at least, so considered the conjunction in his mind. Poppo on Thucyd. percutiously so edits.
12. [ἐπίθεσιν] "appointed." So Apoc. i. 6. καὶ ἐπίθεσιν ἡμᾶς βασίλεια καὶ λαοῖς τῆς Θεοῦ, and sometimes in the later Classical writers. See the Heb. הָעָה in I Sam. xii. 6. and sometimes the Latin facies, as in infra iv. 30, Plancio, 4.
13. [Ιωσαφ] The word here signifies rather power than authority.
14. [πρὸς Ἀγίαν] Beza, Schmid, Glass, Schott, and Fritz, introduced this addition, on the authority of at least four MSS., as being necessarily required to complete the sense. And so Newe., Wikef., and Cambp. translate. There is, indeed, (as Matthaei admits), a manifest lacuna. And though that is supplied in various ways, in the MSS., yet in none so satisfactorily as in the above manner. Indeed, De Dief and Kuin. defend the common reading, and maintain that it is a concia et hiera oratio, of which the sense is, "And he appointed Simon, whom he (afterwards) called Peter." But let the style of the Evangelist be as unstudied as they please, yet this would be an unparalleled negligence. Far better is it to suppose a lacuna. To the above addition, however, a strong objection has been made; namely, that it may be supposed to be introduced from Matt. x. 2. But that passage of Matt. observes very dissimilarly. I cannot, however, help suspecting that the πρὸς Ἐλλάνδας was derived from that source; and I have little doubt but that the true reading is Σωμῶν without πρὸς. So in the parallel passage of Luke vi. 14. (which Mark seems to have had in view), ἑλέσθεμεν αὐτὸν διὰ τῶν βασιλεῶν, καὶ ἑλέσθεμεν αὐτὸν διὰ τῶν καθαρίας, καὶ ἐλέσθεμεν αὐτὸν διὰ τῆς Μεταμόρφωσις. That would cause the omission in some MSS.; though I have no doubt but that, in others, the omission of Σωμῶν was occasioned by its standing by itself, and seeming to form no part of the construction; though it belongs to the preceding ἑλέσθεμεν διὰ τῶν βασιλεῶν, inserted in the Cod. Vatican. In four other MSS. πρὸς was inserted (though probably not in the Archetypes), because it softens the seeming harshness; which, however, is less, if we consider that the words preceding ἑλέσθεμεν διὰ τῶν βασιλεῶν are, in some measure, parenthetical.
15. The words καὶ ἑλέσθεμεν — Πετρὸν are here added parenthetically; because, in fact, this surname was not given to Simon on the Mount, but afterwards. See Matt. xvi. 18.

MARK CHAP. III. 7 — 17.

12. 6. Καὶ ὁ Ἁγιός ἅγερος μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θά- λασσαν καὶ πολὺ πλῆθος ἄπο τῆς Ἱερουσαλήμ ἤλθον πρὸς αὐτόν, καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἰεροσολύμων, καὶ ἀπὸ τῆς Ἰδονίας, καὶ 8 πῖριν τοῦ Ἰορδάνου καὶ οἱ περὶ Τίρων καὶ Σίδωνα, πλῆθος πολὺ, ἀκούσαντες ὡς ἐποίησεν, ἦλθον πρὸς αὐτόν. Καὶ ἐπε τοῖς μαθηταῖς 9 αὐτοῦ, ἵνα πλοιοῦρον προσκυνησὺ, αὐτὸ, διὰ τὸν ὄξον, ἵνα μὴ ἐθ- θοσὺ αὐτόν. Πολῖνς γὰρ ἔθροπενον ἄστα ἐπιπλέοντες αὐτῷ, ἦν 10 αὐτῷ ἁγιωτάτω, ὡς εἶχον μάστιγα. Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, 11 ὅταν αὐτῶν ἐθρήσκετε, προσπλέουσε αὐτῷ, καὶ ἐκφρείζεται, λέγοντα. Ὅτι οὐ ἐὰν τὸ θοῦ τοῦ Θεοῦ! Καὶ πολλὰ ἐπετίμη αὐτοῖς, ἵνα μὴ αὐτῶν ἦν 12 τερόν ποιήσατε. Καὶ ἀναδιαίετε εἰς τὸ βόσκω, καὶ προσσαδίζεται οὕς 13 ἡτέλει αὐτῶς· καὶ ἀπέλθαν πρὸς αὐτόν. Ὑπείρασε διδάσκα, ἵνα 14 ἦσαν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλει αὐτοὺς κηρύσσειν, καὶ ἔχεις ἐξενός 15 ὅταν θεραπείη τες τοὺς, καὶ ἐνδιδόλει τα τημονία· [Πρωτὸν] Σωμῶν, 14 καὶ ἐπέτεθε τῷ Σιμώνι οὖν τοῦ Πέτρου] καὶ Ιακώβων τοῦ τῶν 16 ἕδειν, καὶ ἑώρανν τὸν ἐδείκνυσκο τοῦ Ιακώβου· καὶ ἐπέτεθκαν αὐ-
17. *Bavanaygis*] With this word the Commentators are much perplexed. One thing is certain, that it does not correctly represent the Syro-Chaldee term. *What that was*, the Commentators are not agreed. Most think, with Jerome, that the Syro-Chaldee word is *Bavanajik*", from the Heb. בָּאָנָׇן, for in Hebrew בָּאָנָה continually signifies thunder. But this varies too much from the vestigia literaria. Others derive it from the Heb. בָּאָן יָּשׁוּב. But that deviates further, and only signifies "sons of noise," or sound. The best derivation seems to be that of Caninus, De Dieu, and Fritz, *Bavanajik*; for *Rephan* in Syriac and Arabic signifies thunder. Thus the word בָּאָן יָּשׁוּב seems to be a slight corruption for בָּאָנָׇן יָּשׁוּב. The reason for this appellation has been variously conjectured. See Horne's Introd. 18. *μητρὶ ὠρῶν φαγεῖν*] i.e. not even to take food (by a common Hebrewism); much less to attend on any thing else. 19. *καὶ διαφώστησ.Ent.-adv.] There are few passages on which Commentators are more divided in opinion than this. Several questions are involved in the discussion of the sense: 1. Who are the αἱ πάρ᾿ αὐτῷ? 2. to what report may διαφώστησε be thought to have reference? 3. What is the sense of ἐξαφνέω and of κρατήρι? 4. who those are that are represented as saying ἑξῆς? On these points I see no reason to abandon the opinions which I propounded in Regens. Synop. Fritz., after a very long and minute discussion, determines (as I had myself done) that the best interpretation is that of the ancient and many eminent modern Commentators (Grot., Beza, Kypke, Cambp., Wets., Valckna, and Kuin.), as follows: "When Jesus' kinsfolk (i.e. his mother and brothers, see ver. 31.) had heard that (he was at Capernaum), they went out from their house, in order that they might lay hands on him: for, said they, he is surely beside himself?" Fritz remarks that the Greeks say εἶναι παρὰ τινος, in the sense "to be of any one's nation or family," of which he adduces examples. That from Susan-
as much required as at apmr. just before. [Comp. J John 5. 18.
20. ἔλεγεν, εἰς τὸ διδάσκω τὸ ὕγυ.] See Note on Matt. xii. 31.
—καθὼς.] The ἀμαρτήματος (or ἀμαρτίας), which Grot., Mill, Griesb., Rosenm., and Kuin. would read, is a mere emendation of the common reading to improve the author's sense; which, however, is unnecessary. See Matt. and Fritz.
30. ἐπὶ ἐλεγον ἐγενε. These are (as Beza, Caesaub., Grot., Kuin., and Fritz. rightly observe) the words of the Evangelist, not of our Lord.
31. ἔρχονται αὐτοῖς.] The αὐτοῖς is here, as often (like ertes sometimes in Latin), restrictively, taking up the thread of the narrative from ver. 21. Instead of αἱ ἀδέλφαι καὶ ἡ μήτης, a few ancient MSS., and most of the Versions, have ἡ μήτης καὶ ἡ ἀδέλφη, which is edited by Griesb., Tittm., Vat., and Scholz. But there is no sufficient authority for the change; which may, with Wets. and Fritz., be accounted for from a wish to do honour to the mother of Christ. By ἐξεῖ is meant, not outside of the house, but outside of the crowd.
32. καὶ αἱ ἀδέλφαι αὐτοῖς.] Many MSS., and the Edit. Princ. add καὶ ἡ μήτης αὐτοῖς, which words are edited by Matth., Griesb., Tittm., Vat., and Scholz; but are, with more reason, rejected by Kuin. and Fritz.

IV. 1. ἔρχοται εἰς αὐτοῖς] for ἢ ἔλεγεν, say most Commentators. But, as Fritz, shows, the phrase may have its full force. But the sense is, "He began to teach by the sea;" and then, by the increasing crowd of auditors, he was compelled to embark on board the boat (mentioned supra iii. 9.), and there to teach the people, seated on shipboard at sea.
2. ἐν τῷ ἐλεγον] a mode of expression peculiar to Mark.
3. ἔλεγεν.] Omitted in very many MSS., most of the Versions, and the Edit. Princ.; and rejected by Mill, Beng., Wets., Matth., Griesb., Tittm., Vat., Fritz., and Scholz; as being introduced from the other Gospels.
4. τὸν ἑώρασεν.] The Article is here found, as being employed, in a general sense, for thorny ground.
5. καὶ ἐθάνατον.] "did not yield fruit." This was not necessary to be said of the former seed sown; but here it was with reason expressed, since the first growth justly afforded some hope of a prosperous increase. (Rosenm.)
6. καὶ ἐκατοντάκις αἱ ἀδέλφαι] "which sprung up and increased." Αἱ δὲ is for αἱ αδέλφαι, which is found in some ancient MSS.; but, doubtless, from a gloss. The active is used by the later, and especially the Hellenistic writers; the middle by the earlier. "Εφέσεν ἐν. This use of εν, serving to enumeration, is Hebraic. See I Sam. x. 3. Exod. xviii. 3. 9. 9. 6. [a.]
7. The word is omitted in very many MSS., nearly all the Versions, and the early Editions, and is cancelled by almost every Editor from Wets. to Scholz.
MARK CHAP. IV. 10—19.

10 δὲ ἐγένετο καταραμένος, ἦρποτησαν αὐτὸν οἱ περὶ αὐτοῦ συν τοῖς διδόκοις. 13. 8. 11 τὴν παραβόλην. καὶ ἠλέης αὐτοῖς. 10 ἦν δέοτα γνῶνα τὸ μνη- 11 10 

φιον τῆς βασιλείας τοῦ Θεοῦ, ἤκινοι δὲ τοῖς ἐξω ἐν παραβολαῖς τα

διά τατά γίνεται: ἦν βλέποντες βλέπων, καὶ μὴ ἰδοὺ· καὶ ἀκούον- 13 τις ἄκονοντο, καὶ μὴ συνιάζετο, μὴτοι ἐπιστρέφοι, καὶ ἀφετέθη 13. 19. 13

αὐτῶς τὰ ἰμαρτήματα. Καὶ λέγει αὐτοῖς: ὅπως οἴδατε τὴν παραβό- 19 19. 13

λην ταυτίζων: καὶ πῶς πάνως τὰς παραβολὰς γνώσασθε; 19 19. 13

15 τὸν λόγον απείρετ. Οὕτω δὲ εἶπον οἱ παρὰ τὸν ὄδον, ὅπως απείρειται 19. 13

ὁ λόγος· καὶ ὅταν ἀκούοντον, εὐθέως ἔχρετα τὸ Σωτηρίου, καὶ ἀφρέθη 19. 13

16 τὸν λόγον τὸν ἔσπαρμον ἐν τοῖς καρδίαις αὐτῶν. Καὶ οὕτω εἶπον 20. 13

διότι ὁ εἶπε τὰ πεπράθη σπειρόμενοι, οἱ ὅταν ἀκούοντον τὸν λόγον, 20. 13

17 εὐθέως μετὰ χαρᾶς λαμβάνοντον αὐτῶν· καὶ οὕτω ἤχουν ἔχων 21. 13

ἐναντίους, ἀλλὰ πρόοδοιρ ἔως· ἐτια, γεγομένης θλίψεως, η διωγμὸν 21. 13

18 διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. Καὶ οὕτω εἶπον οἱ εἰς τὰς 22. 13

19 ἀκόμας σπειρόμενοι, [οὗτοι εἰσ] οἱ τὸν λόγον ἀκούοντες· καὶ αἱ 22. 13

μέριμνας του ἀιώνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου. καὶ αἱ περὶ 22. 13

10. καταραμένος] Sub. χόρος, apart, what is in a manner "at [a separate] part." The expression occurs both in the Scriptural and Classical writers. οἱ περὶ αὐτῶν means "those that wore about him." By which expression are designated the stated attendants on our Lord's ministry, his regular disciples, probably (as Euthym. thinks) the Seventy disciples. So Jambich. Vit. Pyth. 17. οἱ περὶ τοῦ ἄνθρωποι means Pythagoras's disciples. The construction ἱστοι πάντι τι is remarkable.

11. ἐκδοθήντα "it is granted." [By Divine grace]; not obliget, as Wets. renders; which is an unjustifiable curtailment of the sense. By τοῖς ἔξω, is meant to those who are most removed from intimate connection with me, and acceptance of my religion. This name the Jews used to give to the Heathens, who being removed from communion with God, Our Lord, therefore, as Whiby remarks, seems to hint to them, that in a short time the kingdom of God would be taken from them, and they themselves be the οἱ ἔξω. This mode of speaking is also found in the Rabbinical writers. See Light.

12. οἷς [Δεσ. Βλησαν.] The Commentators have almost universally taken the οἷς for δι' ὃν, quia, or ὡς ut. But Fritz. more correctly explains it co consilio, ut. Our Lord means that the prophetic saying of Isaiah would be made good. The sense is, "To the multitude all things are propounded by the intervention of parables; with the intent that, as the prophet says, since they have eyes and ears perfect, and yet see not, not understand, they may not repent and obtain forgiveness of their sins." The expression βλέπαν καὶ μὴ ἰδοὺς is (as Le Clerc observes) a proverbial one, and relates to those who might see, if they would use their faculties, that which they now overlook, through inattention and folly. So Eshch. Prom. Οἱ πρῶτοι μὲν βλέποντες βλέπων μάτηταν, Κλεοντέσ τε οἰκία σου. [Comp. John xii. 39. Acts xxviii. 26. Rom. xi. 8.]

The words καὶ ἀφεθή αὐτοῖς τῷ ἄρτῳ, the Commentators give a true explanation of those of Isaiah καὶ ἀφεναι αὐτοῖς; the Hebrews viewing all severe disorders as the punishment of sin. And that were really such under the Mosaic dispensation, Abp. Magee (on Atonement, vol. i. p. 133,) thinks we may fairly infer from John v. 14. But the Hebrew is ר י נ ה נ י ו נ ג י נ ה ו נ ג י נ ה. "ne gens salva evadat." For, as Fritz, observes, the Heb. מֶנֶגָּה יִלְך (as also the Chaldee מֶנֶגָּה יִלְך), to heal, often signifies to forgive, offences being compared with wounds and disorders.

13. καὶ πῶς.] "And how then! Among the other significations of καὶ when prefixed to interrogations, is that of drawing a consequence, as in Matt. iii. 14, and here. By πῶς is meant, not "all [other]," but, "all [such as it behaves you to know]."

14. 4 σπειράμα — σπειράμα.] A brief and popular form of expression, of which the sense is, "The sower [mentioned in the parable] is to be considered as one sowing the Word [of God]."

15. οἱ περὶ τοῦ ἄνθρωποι (καὶ εἰς τοὺς) υπεσχομένους, or εἰς τοὺς ὅσοι is for ὅσοι, σεβόμενος, which is, indeed, found in some MSS. and the Syr., but is doubtless a gloss. So the Latin sibi tibi in quo.

16. ψωλοὺς] "by a similar mode of explanation."

18. ἀφετέρου εἰσε.—These words are omitted in many MSS., the Ed. Primo. and Beng., several Versions, and some Fathers, and are cancelled by Wets., Matth., Tittm., Vat., and Fritz., which last Editor proves that this is the true way of reading the passage, though others are offered by the MSS.

19. τοῦτον.] Grissh. and Fritz. cancel this word, on the authority of some MSS., as being introduced from the other Gospels. But the sense will scarcely dispense with the word, and the custom of the N.T. requires it. It is, besides, absent from so very few MSS., that the omission may be thought accidental, or introduced elegantly gratis, for the passage reads better without it. Fritz. adduces Matt. xiii. 39, as an example of the absence of the pronoun; but it may be better dispensed with there, since the same expression with the τοῦτο had occurred a little before.

—ἡ ἀπάτη τοῦ πλούτου.] Some recent Interpreters take ἀπάτη τοῦ πλούτου, But there is no reason to abandon the common interpretation, "the fallaciousness of riches," expressive of those various deceits, which accompany riches, pro-
ducing disappointment, and throwing a veil over the heart, as to real happiness here and hereafter. See 1 Tim. vi. 17.

— [al παρὰ τὴν ἑπτήν.] The sense seems to be, "the desires exercised about the rest of the gaudea of life" (to use an old English term). ἀληθεύει reference to τῶν πλεῖστων, and alludes to the common and sensual gratifications; what was called by St. Paul the τὰ πάθη, ἢπόθεν, by Luke viii. 14, ἤδονα τοῦ δια. There may however be (as Grot. suggests) an euphemism, since sensuality of every kind is adverted to.

20. πασχάλωνοι[πασχάλωνοι] "receive and entertain it, asent for it." "Ἐγράφοντος, πασχάλωνοι ἰδιούς, and Luke viii. 16—18. And although vv. 21—25 are brought forward in another sense in Matt. v. 19; x. 26; vii. 2 & 13, yet proverbial sentiment like this are (as Grot. observes) applicable in various views. It is (to use the words of Whirlby) as if Christ had said: I give you a clear light by which you may discern the import of this and other parables; but this I do not, that not you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others; and that having thus learned, you may instruct them how they ought to hear, and to receive the word heard in good and honest hearts, ver. 20. And though I give you the knowledge of these mysteries of the kingdom of God (καραμελός) privately, I do it not that you may keep them so; for there is nothing thus hid, which should not (be made manifest), neither was any thing made secret by me, but that it should afterwards come abroad."— μὴ τι "num quid." An adverb sometimes involving affirmation, sometimes negation, (as here,) in which latter case Hoogeve considers it as emphatic, "Εὐχαριστεῖται ἵνα ἐγείρῃ εἰς τῶν ἀκρωτίων." For τῶν several MSS. (some of them ancient, and have ἰδιούς; which was proposed by Mill, and edited by Griesb., Knapp, and Fritz. But there is not sufficient authority for the alteration, which seems to be a mere emendation of the Alexandrian school. As little ground is there for the omission of the τί just afterwards by the same Editors. The τί could scarcely be dispensed with in the plain style of the Evangelist, though it might more elegantly be omitted. It was therefore cancelled by the emendators, and carelessly omitted, in account of the preceding τί in ἐστί, by the scribes of the ordinary MSS.

By κινεῖν must be understood the couch (like our sofa), which, as Grot. observes, had such a cavity as to admit of a candelabrum being put under it; and there is some thing harsh in this, instead of which we should expect εἰς. The best way of accounting for it is to suppose, (with Grot. and Fritz,) that the Evangelist suddenly returns back from the thing, and the explication, to the parable.

21. αὐτοῖς] i. e. the disciples, not the people at large. Compare vv. 21, 24, 25, and Luke viii. 16—18. And although vv. 21—25 are brought forward in another sense in Matt. v. 19; x. 26; vii. 2 & 13, yet proverbial sentiment like this are (as Grot. observes) applicable in various views. It is (to use the words of Whirlby) as if Christ had said: I give you a clear light by which you may discern the import of this and other parables; but this I do not, that not you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others; and that having thus learned, you may instruct them how they ought to hear, and to receive the word heard in good and honest hearts, ver. 20. And though I give you the knowledge of these mysteries of the kingdom of God (καραμελός) privately, I do it not that you may keep them so; for there is nothing thus hid, which should not (be made manifest), neither was any thing made secret by me, but that it should afterwards come abroad."— μὴ τι "num quid." An adverb sometimes involving affirmation, sometimes negation, (as here,) in which latter case Hoogeve considers it as emphatic, "Εὐχαριστεῖται ἵνα ἐγείρῃ εἰς τῶν ἀκρωτίων." For τῶν several MSS. (some of them ancient, and have ἰδιούς; which was proposed by Mill, and edited by Griesb., Knapp, and Fritz. But there is not sufficient authority
differ; some, as Whitby and Fritz, referring it to the seed which fell on good ground, in the preceding parable of the sower. But others, as Mackn., think the correspondence in many respects fails; and they are of opinion, that it should be taken in connection with the preceding verses, and was intended to prevent the Apostles from being disparited, when they did not see their labours attended with success.

27. καθένα ἐκ θελήματος τῆς γῆς, καὶ ἡμέραν ἔχουσιν κήπα καὶ ἡμέραι, διὰ τὸ στόρος βλαστάνης καὶ μυρυγνώσεως, ὡς ὁικ οἰδέν αὐτός.

28. Αὐτομάχη γὰρ ἡ γῆ καρποφορεῖ· πρῶτον χυότων, εἶτα οἰκώτων, εἶτα πληρής οἴκων ἐν τῷ οἴκῳ τῷ ὑδάτω. "Οταν δὲ παραδόῃ ὁ κηρύς, ἐνθέως ἀποτελεῖται τὸ ὁπίσθαν, ὅτι παρετηκέν ὁ ἤτοιμός.

30. Καὶ ἢγετε. Τὴν ὑπομονὴν τῆς θαλάσσης τοῦ θεοῦ; τῇ ἐπί πολική

31. παραβολή παραβολῶν αὐτῆς; ὡς ἡ κόκκως αἰνάτες, ὡς ὁταν σαράντα ἐπὶ τῆς γῆς, μικρότερος πάνω τῶν σημείων ὡς τοῖς ἐπί.

32. τῆς γῆς; καὶ όταν σαράντα ἐρεμοῖναι, καὶ γίνεται πάνω τῶν λαχανίων μέγιστον, καὶ ποιεῖ κλίδους μεγάλους, ὡς ὁ ὀδύναμος ὑπὸ τῆν τὴν σκιάν αὐτοῦ τὰ πεπεφταν τοῦ ὀφθαλμοῦ κατασκηνοῦν. Καὶ τουσίας

Again, γίνεται δένδρον may very well be taken, by a popular hyperbole, for "it becomes, as it were, a tree;" especially as from a comparison of the parallel words of Matthew, και ἔιδωσεν μέγα δέντρον, it is plain that the sense must be, "that which branches out widely, like a tree." Thus, in the in the sickle;" § 1. the reapers. So, in a very similar passage of Joel iii. 13. ἐξυποστέθη ὁ προφήτας, ὥσ παρεστέκεν δ ὑγιής; See also Rev. xiv. 15. 19.

31. κόκκων. The greater part of the MSS., together with the ancient Editions, and some Versions and Fathers, have κόκκων, which is adopted by Mill and Wetten, and edited by Matth. Grieseb., and others down to Schoel; except that Fritz. retains the common reading; I think rightly; for (as he shows) it is otherwise scarcely possible to justify the construction. And although κόκκων may seem to be the more difficult reading, yet (as it appears from the Greek Commentators) there is reason to think that κόκκων was altered into κόκκων εἰς ἀναφοραν. Besides, it may be added, as the words are so very much alike, (the κόκκων being ascribed as a hypothesis, which the learned Botanist has adduced no authentication of these statements from the works of eastern travellers. Indeed, the hypothesis is not only probably devoid of proof, but is unnecessary for the commendable purpose in view. Every enlightened Interpreter will see how uncritical it were to press, so much as Mr. Frost has done, on the expression "least of all seeds." It is sufficient if the smallest mustard seed be among the very least of seeds known in Palestine; for it is plain that the tobacco could not be here contemplated, since it was unknown till the discovery of America. And the Foxglove was probably not known in Palestine. It is plain, too, that πῶνων must not be pressed upon; for the Heb. מ is often similarly pleonastic. Thus it is omitted in the parallel passage of St. Matthew.
parallel passage of Luke, for *ένδορ* some MSS. have *δι ένδορ*, where, though the *δι* evidently came from the margin, yet it shows the mode in which the word was taken by the Glossographer. Besides the statements of Lightfoot, Scheuchzer, and Dr. A. Clarke, it make it certain, that this plant sometimes grows to a height which may very well allow it to be a shelter for birds. Thus the above celebrated botanist mentions a species of the plant several feet high, which presents a *tree-like appearance.* As to what Mr. F. calls "the impossibility of an annual plant becoming a shrub, much less a tree," it is too formal and far-fetched an objection to deserve the least attention. Besides, Mr. Frost's own argument cannot but be fatal to his own hypothesis, since it must be negativated by the words *διαν* *δι αίθρα*, *γίνεται πάσων τῶν λαχνών μείζων*, for surely the term *λαχν*, *plant*, is not applicable to a tree. That some properties are common to the *Sinapis* and to the *phytolacca dodonandra* is clearly insufficient to establish Mr. Frost's position. 32. *καθός προέρχομαι καλέω* | i. e. *as they had the ability and capacity to understand them; and in such a way as they could profit by them.* 33. *πέπειλε πάντα* | "gave solutions and explanations of every thing." [that was obscure to them.] 34. *Επιλέγω* (as the Heb. *יָד* and the Latin *scortem*) often has this sense. Its primary signification is to *select a knot.* The Hebrew term seems to be derived from *יָד* to *open or loose what is shut or bound, whence *πάντα*, a key, literally an *opener.* 35. *παρεμβάλλων* | in *τῶν πλαύων.* On the interpretation of this passage Commentators are by no means agreed. Most take *είν* *πτόλεμον* as put for *είκ* *πτόλεμον* in this sense: "After he had dismissed the multitude, his disciples took him, just as he was, (i.e. unprepared as he was, and without delay,) on board the ship." An interpretation ably supported by Rosenm. and Kuin. But as this taking of *είν* for *είκ* is here somewhat harsh, I should be rather inclined to agree with Euthym. and some other ancients, together with several of the modern Commentators, in joining *είν* *πτόλεμον* with *είσ* *δί*, which renders any *endilage* unnecessary. Thus the sense will be, that on the dismissal of the multitude, his disciples put him on board, just as he sat in the boat [out of which he had been teaching]. Yet this reference to the boat mentioned supra v. 1. is somewhat harsh, and the sense rather jejune. *'Hv is too little significant a term to have *είν* *πτόλεμον* joined with it; which words are plainly joined in construction with *παρεμβάλλων.* Then *είν* *πτόλεμον* is, strictly speaking, not used for *είκ* *πτόλεμον*. The Article has a *primary pronominal* (and hence the * Дutie* is used for the Accus.) denoting, they took him on board, and carried him in the bark [namely, that mentioned supra v. 1.] As to *διαν* *δι*, there is no need to suppose it to mean *just as he was*, without waiting for refreshment, or accommodations for the passage; a sense somewhat jejune and forced. And surely no great *preparations* would be necessary for a passage of a few miles across a lake. We must here, as in very many places of the best writers, take it simply to mean *eíth*, quam *celerum.* (See my note on Thucyd. iii. 30. *σωτέρ' ἓρμον.*) This was agreeably to their Lord's *injunction,* and because probably the evening was coming on. See Fritz., who aptly compares Lucian Asin. C. 2. *κάτω ἀδὰκαν ὅν ἦν το ἁλυμά. 36. *μήτ* *αἰσθά* | i. e. as Fritz. explains, with Jesus's voice. And he cites many names of the figure, by which some to understand the vessel; or the crew for the vessel. One, however, still more to the purpose, occurs in Thucyd. iv. 120. 2. "εἰ δὲ προηθάνην νεκτήριον ἐκ τῆς Κεισαρίων, τομηριεν μὲν φίλας προσπάθειαν, αὐτὸς δὲ ἐν κτῆσιν ἀπὸν ἐχετέρην, ὅπως ἐν μὲν τεν τῆς κτῆσεως μείζων πλαύων περιγύνασθαι, ἤ τρόπος ἀρμονίαν αὐτῷ." 37. *λαβάνυρά* | A whirlwind, hurricane; for the ancient Lexicographers explain it by *σαράφη* and Aristot. de Mundo, *πνεύμα βλεπόν, καὶ ἀλοφόρον κάτωθι ἄνω.* It seems derived from *λαμ* *νυρά*, very, and *λαμετάρ* to *snatch, take off, carry away.* *Επιλέγω* is to be taken in an intrusive sense for *ἐν ἱε- μενον, ἵππων,* *τὰ φιδίαν κυριά- των,* to be supplied from the preceding. 38. *το πρῶτοι* | i. e. the place where the steersman sat, and the most commodious one for a passenger. *Πρόκερω* must be rendered, not a pillar, but the pillow. The Article has a peculiar force, as pointing to a particular part of the furniture of the ship. This seems to have been the leather-stuffed cushion, which was used as a pillow. 39. *σισάπα, τεφ.* The *σισάπα* here is very suitable to the gravity of the address, and the dignity of the occasion. If Valken. had had the taste to perceive this, he would have suppressed his conjecture, that *σισάπα* is a gloss. Besides, the
use of two terms, however seemingly synonymous, strengthens the sense. Thus even in the form with which cryers, or heralds, commenced their addresses, ἀκούεις, σὺν. 41. [Πανοικία] Not the disciples only, but the mariners also.

V. 1. Γαζάρωνα.] See Note on Matt. viii. 23.
2. ἄνθρωπος ἐν τῷ ἄνθρωπῳ. There is no such υποθαλάσσεια, as some Commentators suppose; nor do Grot. and Fritz. rightly take the τῷ ἐν σώμ. Indeed ἐν with ἐν is equivalent to ἐν τῷ. "Laboring under."
3. τῆς κατακαίρεως.] The Article refers to αὐτῶν understood; and the force of the Imperfect in ἐγένετο is that of ὑπὲρ καὶ ἀποκτένων, is read in a great part of the MSS., the Edit. Price, and Beng. It was with reason preferred by Mill, adopted by Wets., and edited by Matth., Griese, Tittm., vat., Fritz, and Scholz. The common reading arose, no doubt, from ver. 2. The sepulchral monuments of the ancients, especially in the East, were tolerably roomy vaults, and would be no indifferent shelter for paniacs. Indeed, from Diog. Laert. ix. 38. ἀνθρώπου ἐν τῷ ἐν σώματι, καὶ τῶν τῆς ἀναστάσεως, we find that they formed no contemptible habitations, and were sometimes used as such.
5. ἐν τοῖς — ὑπό. This punctuation I have adopted with the Vulg., Syr., L. V., Dodd., Winer., and Fritz, as being required by propriety. To place the comma after ἐν τοῖς, as is generally done, would yield a false sense.

7. Οὐδὲ τοῦ ὕπατον. The epithet δ θεοῦ, as applied to God, occurs no where else in the Gospels, and only once out of them; namely, Heb. vii. 1., taken from Genes. xiv. 22. It corresponds to the Heb. יִהְיָה. The expressions seem to have been at first given with reference to the exalted abode of God, i. e. in Heaven. See Isa. livi. 1. The appellations may also x. 7. to the supreme majesty of the Deity; and correspondent terms are found in the Theology of all the Pagans nations of antiquity. In the O. T., however, יִהְיָה is almost always used to distinguish the Deity from those who were called Gods.
6. [Πανοικία] Seem to depart from the man." But this interpretation, however agreeable to the context, is somewhat harsh, and is not permitted by the parallel passages of Matthew and Luke; from whence it appears that the word is to be taken of the mode of torment, which was supposed to be apportioned to demons compelled to come out of possessed persons, namely, the being compelled (as Luke expresses it) ἰποτῇ ἐν τῷ ἐν τῷ ἐν οὐκ ἐπιδίκησθι (see 2 Pet. ii. 4. and Apoc. ix. 1 & 2, x. 7, &c.), a term adopted by the Greeks to their Tartars. The words of ver. 10, καὶ παρακέλευ — ἐν τῷ ἑσσαριά may, indeed, seem to favor the first-mentioned interpretation. But they are equally suitable to the other. The demons entertain that if they must depart from the man, they may at least not be compelled to leave the country; which was but another form of preferring the first-mentioned request, that he would not send them away to the place of torment.

9. ἀπεκατοθείλων ἀγωνα.] Many MSS. (some of them ancient) and most of the Versions read ἰγνατεύει, which is preferred by Beng., and edited by Griese, Tittm., vat., Fritz., and Scholz. But there is no sufficient reason for the alteration.

— τί σιν ἄνθρωπον, both good and evil, are
always represented in Scripture, as having names: assumed, as Commentators think, in accommodation to human infirmity. Be that as it may, our Lord did not ask the name through ignorance, but (as Euthym. suggests) to thereby elicit an answer; that the bystanders might have the more occasion to admire the stupendous power by which the miracle was wrought.

—Ἀγνωστός.] This word (from the name of a well-known Roman body of troops) was often used by the Jews to denote a great number. That the term has that sense here, and not that of Chief of the Legion, is plain from the words following, and those of vv. 10 & 12.

10. αὐτοῖς i.e. himself and his fellows, who called themselves by the name Legion.

11. πρὸς τὰς φόρος] This reading, for πρὸς τὰ λαῷ is found in the greater part of the MSS., nearly the whole of the Versions (confirmed by Luke viii. 32. ἐν τῷ ᾲδεῖ, and is adopted by Wets., Beng., Mattth., Griesb., Vat., Tittm., Fritz., and Scholz. Yet the common reading is not, as Fritz. affirms, ἁπάτη; for the πρὸς might mean in, or by, as in many passages, which see in Scholcns. or Wahl. Πάντως is omitted in very many MSS., and all the best Versions, and is cancelled by Griesb., Vat., Tittm., Fritz., and Scholz.

13. καὶ ἐπίγυτο ["were suffocated," i.e. by drowning. So that it might be rendered "were drowned," as in a passage of Plutarch cited by Wets. Indeed our drown comes from the Saxon Drunenian, to choke. But that sense is inherent in the added words ἐν τῷ ἡλισθείσῃ. Those who adopt the hypothesis which supposes the demons to have been hulatism, are here involved in inextricable difficulties; for the words of Mark (as Fritz. truly observes) can be no otherwise understood than as asserting that the demons ejected from the man really entered into the bodies of such as the swine as they chose.

14. οἱ δὲ βοήθουσες.] The participle has here the force of a substantive, as Matt. viii. 25. Luke viii. 34. vii. 14. Ἀγνωστός (instead of the common reading ἄγνωστος,) is found in several MSS., and is edited by Griesb., Titt., Vat., Fritz., and Scholz. I long hesitated to receive this reading; because, though strict propriety requires ἄγνωστος, not ἄγνωστος, yet in such a writer as Mark, that is not decisive; and there are in the N. T. a few instances of ἄγνωστος, for ἄγνωστος, a signification which is noticed by Hesych. Yet I know none followed, as here, by εἰς with an Accusative of thing for person; in which case ἄγνωστος (which is a stronger term) seems requisite.

By τὸν πόλιν is meant the city of Gadara, and by τοῖς ἄγνωστοι, the country around it.

—ιδέες τι ἡγετοὶ τῷ γεγονός. This seems to be a popular mode of expression, meaning to examine into the reality of any reported occurrence.

15. ἔχθροπον τῷ —λέγεται.] There is no reason to adopt any of the changes here found in MSS. and supported by Critics; not even the cancelling of τοῦ βασιλείου, for it tends to strengthen the sense. And although there may seem an unnecessary addition in τοῦ ἐχθροκτόνου τῶν λέγεται after τοῦ δαμασκούμενον, yet the latter is far more significant; and there is a sort of climax. Render "They see the demoniac seated; both clothed as it were in his right robe; him (I say) who had been possessed by the demons who called themselves Legion." The being seated is mentioned, as a mark of sanctity of mind, since magic rarely says. Ἐφοβηθηκαί is by most Commentators understood of fear lest they might suffer a greater calamity; but it rather denotes awe at the stupendous miracle.

17. καὶ ἐξώθησεν τὴν ["whereupon they fell to beseeching him," &c. This sense of καὶ like that of which the Heb. 1 is frequent in Scripture, and sometimes occurs in the Classical writers. "Τὸν ἔξω, &c., their district." See Note on Matt. viii. 28. [Comp. Acts xvi. 20.]

18. ἦν γὰρ μὲν αὐτόν i.e. "might accompany him." This was, as many Commentators suppose, from fear lest the demons should again enter into him. But a better motive may be imagined.

19. οἱ δὲ δήμοι διδοκίας.] The reasons which influenced our Lord's refusal have been variously conjectured; (see Theophyl., Euthym., Grot., Kuin., and Fritz.) any, or indeed all of which combined, may have had effect. Τοῖς δέσι, scil. εἰκόνως to be taken from δεκω.
...but which and. 

20 Kai ἀπλῆτε καὶ ἐξετάστε σκέψιμαν ἐν τῇ θεαμάλτῃ ὡς ἐποίησαν αὐτῷ ἢ Ἰησοῦς; καὶ πάντες ἔθραμμαζον.

21 ΚΑΙ διαπεράσατον τοῦ Ἱησοῦ ἐν τῷ πλοῖ ὑπλῶ ἐς τὸ πέραν, 1

22 ὤν ἐξ ὄχλος πολὺς ἐπὶ αὐτῶν, καὶ ἤν παρὰ τὴν θαλάσσαν. Καὶ 18 ἔδοξον, ἔχασται εἰς τόν ἀρχαμαναγώνων ὁμάτια Ἰωάννου; καὶ ἦλθον αὐτὸν.

23 τόν, πίπτε ἐπὶ πάντες αὐτοῦ, καὶ παρεκάλει αὐτὸν πολλὰ, λέγων, "Ὅτι τὸ ὑματίαν μου ἐξαίτας ἔχει" ἵνα ἔλθων ἐπεξής.

24 αὐτῆς τῶν χειρῶν, ὁποῖς ὑπενε, καὶ ἔξεσται. Καὶ ἀπλῆτε μετ' αὐτήν τοῦ καὶ ἐκκολοῦθεν αὐτῷ ὄχλος πολὺς, καὶ συνεθήλυβον αὐτῶν.

25 Καὶ γνή τις οὖς ἐν ὑπενε αἰμάτως ἢ ἰωάννου, καὶ πολλά 43

26 παθοῦναι ὑπὸ πολλῶν ἰατρῶν, καὶ διαπανήσαται τα παρ' αὐτῆς πάντα, καὶ μνήν ὀφελεθεῖσα, ἀλλὰ μᾶλλον εἰς τό χειρόν ἐλθὼν, 25 ἀκόουσα περὶ τοῦ Ἱησοῦ, ἐλθὼν Εν τῷ ὄχλῳ ὄπισθεν ἢφατό του 44

—πενθείς.] This reading (instead of the common ἐποίησαν) is found in the greater part of the MSS., some Fathers, and the Edit. Princ.; and is, with reason, adopted by Beng., Wets., Matth., Griesb., Tittm., Vat., Fritz., and Scholz. Propriety, indeed, as well as MS. authority, would seem to require the preterite; for (as Fritz, observes) "in the dispossessed person, the effect of the things which the Lord had done remained; but the compassion (denoted by ἔχαστας στ) is a thing which would be transient." Yet ἔξασται occurs in the parallel place of Luke, from which it was probably introduced here. In καὶ ἔξαστα στ. there is no occasion to insert ἔσται, with Beza. It is better to suppose, with Grot., that these words are suspended on the preceding, so that ἔσται may be repeated. Perhaps, however, Fritz, is right in accounting this a variation of construction.

21. εἰ δὲ τούτῳ] Fritz. observes that the εἰ corresponds with an ἐκείνος, and that the sense here is, "et utem indicieretur.

22. τῶν τῶν ἡσαυρίων.] Ἀρχασανάγωνος properly signifies the president of a synagogue. But there was but one synagogue at Capernaum; and from the expression εἰς τῶν ἡσαυρίων, taken in conjunction with Acts xii. 10, and what we learn from the Rabbinical writers, we may infer, that in a synagogue there was not only one who was properly President; but others, consisting of the more respectable members, who also bore the title; either as having exercised the office of President, or because they occasionally discharged the duties of the office; which to preserve decorum and the proper forms of worship, and to select and invite those who should read or speak in the congregation.

23. ἐγέρθατο ἵτα] "in ultimis est," "is at the last stage of the disease." The phrase ἐγέρθατο ἵτα, which occurs only in the latter Greek writers, is equivalent to the more classical ἐγέρθατο εἰς, or ἐκείστιν.

—ἐν δὲ ὀνόματι ἤμυθις, &c.] There is here a difficulty of construction, which some attempt to remove by supposing an hyperbaton. This, however, does not appear to be necessary, and harshness is thereby avoided. It is better, with the Syr. and Vulg., Kykope, Kuin., and Fritz., to regard the expression as a circumlocation, for the Imperative; τὰ with a Subjunctive being put for the Imperative, as in Ephes. v. 23. Thus the sense is, "Come, and lay thy hands upon her." Yet some verb must be supplied at τα; either ὀλομα, as is generally thought, or rather ἀποκαλοῦμαι, taken in the sense of ὀλομα.

25. συνεθήλυβον] This construction is thought by Wijer Gr. Gr. p. 154, a Hebrewism; by others, a Latinism; but it is common to both Hebrew, Greek, and Latin. Thus the Greeks συνεθήλυβον, συνεθήλυβον, and the Romans in morbo esse.

26. πολλὰ πα θοδος σα.] The expression is a strong one (like the "diu medicis vexatos" of Celsus); yet when we consider the ignorance of Jewish physicians, and the various nostrums prescribed in such a case, (on which see Lightf.), many of which would be nauseous and strong, and all of them injurious to a habit of body so languid as in this disease, we may conceive that much sufferings would be felt. There may be something sarcastic in the word πολλῶν, with which the Commentators compare the saying of Menander, πολλῶν ἵτα τῶν ἄνδρων πάλιν ποιεῖται μ' ἄπαλλεν.

—ἀπείς.] This (for ἀπαίς), is read in most of the best MSS. and 'Theophyl., and rightly edited by Matth., Griesb., Tittm., Fritz., and Scholz; since the common reading arose from an attempt at emendation produced by seeming difficulty. The phrase may (as Fritz, suggests), be best explained, by regarding it as one of those in which the παῖς with a Genit. does not in sense differ from a simple Genitive. εἰ ὁ τὸ χειρὸν Ἰησοῦς. Literally, "having come into a worse condition." This use of εἰς or εἰ with adjectives of the Comparative degree, importing "for the better" or "for the worse," is frequent in the best writers.

On the construction in ver. 25—27. (which is somewhat anomalous), Fritz, well remarks, that the Participles ἀκούσασα and ἔδθεσα have nothing to do with the preceding ones ὀνόμα and ἔδθεσα, but are put ἀποκλειστα. The difficulty may, however, he thinks, be removed by considering the words ἓν τοῦ χιλίου ἔλθον τις ἀπὸ τοῦ Ἰησοῦ, ἔδθεσα, for ἔλθε καὶ, &c. This, how-
ever, is so like re-writing the sentence, that it is perhaps better to consider the sentence, that is one of the many examples of awkwardness, which occur not only in the N. T. but also in the best Classical writers.

29. ἔγει γὰρ. Several MSS. and some Latin Versions read it, which Fritz thinks so indispensable to the sense that he receives the words into the text; utterly disallowing the examples which have been adduced of a similar brevity of expression in Ἰησοῦν and the Heb. "But, whatever propriety may dictate, and the usage of the best writers confirm; it certainly is, that, in the popular and familiar phraseology of most languages, the idiom is found; though it rarely, if ever, occurs, except when, from the circumstances of the case, no mistake can arise from the omission in question.

30. ἤρων ἡ παρὰ τ. [a.] Cumpb. translates "the source of her discontent." But this is neither a correct version, nor a good paraphrase. Παρὰ must be taken in a physical sense, though not in that proposed by Fritz. Nor is it much to the purpose that the Philological Commentators heap up examples of ἡ σῶμαν παρὰ. So, too, is the order of Fritz rightly observed; that ἡ παρὰ τὸ σῶμαν αὐτῆς must be closely kept together, and the ἡ παρὰ τοῦ ἄνθρωπον, is for ὅσων τοῦ ἄνθρωπον, answering to the Heb. יְהוּדָה in Levit. xii. and xx. 13, a bloody flourish. This is placed beyond doubt by the expression of Luke ἐκ τῆς Ἰουδαίας τοῦ σῶματος αὐτῆς.

—τὸ σῶμα I. e., as Euthym. well explains, ἀπὸ τοῦ σώματος, μηκέτι μαγνητός ἀπὸ σταυροῦ. It is plain (as Fritz observes) that the woman was then suffering under the disorder in its greatest violence. "Ταῦτα, that she had been healed;" for it is the preterite, not the present (lēša). "Εγείρωγιον is a very significant term, and denotes full convulsion from actual experience. Hence, too, we may see the stupendous nature of the miracle; for, as Grot. observes, "no one can, naturally or by introduction, recover from an invertebrate malady; but vestiges of the disorder, in its gradual retreat, will long remain."

31. Προμνοῖς — Ἑλεοθεσίας. These words are thought to involve some perplexity. One thing is plain, namely, that from hence, and from Luke vi. 9, it appears that the power of performing miracles was not, with our Saviour, as in the case of the Prophets and Apostles, "omissions, in consequence of which they ascribed their miracles to God," but inherent in him by his Divine nature. This, however, is but an inference from the words; in discussing the sense of which, even the best Commentators have much (but vainly) perplexed themselves and their readers. It is needless to advert to the unhallowed speculations of those who will employ them to animal magnetism; nor can those be commended who ascribe the cure to an effluvium, or emanation; though Fritz, after a long examination of the force of the words, thinks that they mean, "Jesus knowing vitam salutarem effluxisse e corpore." It is best to suppose the words not meant to be taken in a physical sense; or to teach us the mode whereby the miracle was performed. They are rather to be considered as a popular manner of expression, (like ἐλατζόνων, often used of the working of miracles); and, therefore, not to be rigorously interpreted, or bound down to philosophical precision; but only importing, that Christ was fully aware that a miracle had been worked by his power and efficacy. The sentence is, however, obscured by ellipsis and hyperbaton. The construction is, ἐλάτζον πονεῖ τόν ἔβαλεν ἢ λευκάδαν ἢ αὐτοῦ; where the ὅπου ὁ ἔλεγχος is supplied in αὐτοῦ ἐλάτζον ἢ λευκάδαν, αὐτοῦ, "knowing that the power of working miracles, which was inherent in him, had gone out of him," as it were by the performance of a miracle through him. This force of ἔλεγχος is indicated by the article, from inattention to which many of the best Commentators take the ἔλεγχος to simply signify "a miracle;" which obliges them to interpret ἔλεγχος, in the far-fetched sense, "vitam exercuisse."

32. παπάν τῶν Ὁχαντῶν for παπάντας, by a use peculiar to the N. T.

33. πάντες τῶν Ὁχαντῶν I. e. as Middlet. explains, "the whole truth respecting the affair in question." In this absolute use of the phrase, (with which Fritz compares Deomost. πάντα γὰρ οἴσωσται τὸν ἄνθρωπον, there is an ellipse of τῶν ἄνθρωπων, or the like. But when it is not absolute, the ellipse is unnecessary, being supplied in the words following; as in Thucyd. vi. 37, εἶχαν ὅμως ἐκ τῶν ἄλλων παρασκευής ἐπειδὴ τοῖς ἀληθέσιν πάντως ἐπεμπούσθησαν."

34. ἔγγος εἰς ὁλοκλήρων.] This and the kindred phrases παραπέμπονται, andβασλίαν εἰς ὁλοκλήρων were founded on the Heb. יְהוּדָה מְבַשַּׁר, and were common forms of corresponding celebration; and mean, as Fritz explains, "i secundo omne," "go in God's name."

35. ἐπὶ τῶν ὁλοκ., literally, "from the President's, i.e. his house, (for he was now with Jesus.)"
So John xviii. 23. ἀγώνον ἐν τῷ Ἱσραήλ ἀπὸ τοῦ Καίπερα. The idiom is found both in Greek and Latin, and indeed in modern languages.

33. καλωσίας καὶ ἐλλ. These words are etymological of δόξαν. Ἀλλάξας from ἄλλαξα, ( whence our halloos) seems to be akin to the Heb. ה'ג', from whence came ἅλλος. Both denoted the short uttered by the soldiers of all the ancient nations, previous to battle. Ἀλλάξας, however, was sometimes used of any shrill vociferation, esp. of grief, as in Jerem. xxv. 31 & 37, and Estiph. Elect. 443. ἔκπληξις, ἐκπληξία. [Comp. John xi. 1.]

40. ἐκπληξία πάντας. This merely means, "having actually all to be removed." Jesus retained just so many as were sufficient to prove the reality of the cure. To have permitted the presence of more might have savoured of ostentation. For οὐκατά, πάντας is found in very many MSS. and the Edit. Princ., and is adopted by Beng. Wets., Mill, Griesb., Tittm., Vat., Fritz., and Scholz. It is the more difficult, that πάντας signifies omnes, οὐκατὰς cunctos.

43. ἐν τῷ πλῆθῳ ἔργα. A popular form of expression, importing, "that nothing of this should be made known." The order, however, could not be meant to enjoin perpetual secrecy, but present suppression; in order to avoid drawing together a concourse and raising a tumult. Εἰς διαφόρους αὐτὸ ἡγεῖται. Εἰς οὖν ἐπετρέπται. On the syntax see Winer's Gr. § 93. With respect to the thing itself, it is rightly remarked by Grot., that the order was given that it might be apparent that the mad was not only restored to life, but to health.

VI. 1. περίθα αὖτος] "the place where he was brought up," namely, Nazareth.
That our Lord should have been taught some handcraft occupation the Jewish law required, and that Joseph of Arimathea would render necessary. And what was so likely, as that he should bring him up to his father's trade; which, though slowly, was not degrading? See more in Bp. Middleton. [Comp. John vi. 43.]

4. [Comp. John iv. 41.]

5. καὶ ὡς ἔδεινα — ποιήσει. These words, in their common acceptation, present a seeming difficulty, which has perplexed the Commentators, and to avoid which, some (as Wolf and Kuhn) suppose a pleonasm, taking ὡς ἔδεινα ποιήσει for ὡς ἔδεινα ποιήσε. But (as Fritz has shown) this pleonasm is fictitious, and the passages adduced in support of it admit of a better explanation without it. Others take ὡς ἔδεινα for voluit. This, however, Fritz, shows, is even more destitute of foundation than the former sense. The true interpretation seems to be that of many ancient Commentators as Chrysost., Euthym., and Theophyl.), and, of the moderns, Gr. Thol., Whitley, Le Clerc, Bentley, and Fritz. "Our Saviour could not (says Theophyl.) not because he wanted power; but that the subjects of it were unbelieving, and therefore (as Whitley says) wanted the condition on which alone it was fit he should heal them. Christ could not, consistently with the rules on which be invariably acted in performing miracles, (namely, to require faith in his Divine mission) perform them. The Commentators observe, that it is conformable to the Hebrew manner of speaking, to say, that that cannot be, which shall not, or ought not to be. But abundance of examples of this have been adduced from both the Greek and Latin Classical writers; and the idiom is found even in modern languages.

6. διὰ μαρτυρίας.] Schleusen., Kuhn., and others, take the word rather of indignation than wonder; a signification, indeed, not infrequent in the Classical writers, but perhaps not found in the N. T. Far simpler, and more satisfactory is the common interpretation, "he wondered at their want of faith," and perverseness, in rejecting his claims on such unreason able grounds. This construction, however, of διὰ μα ρτυρίας is very rare, the usual one being διὰ φόρος, ἐπί τοις, or πρὸς τοὺς. Of the examples adduced by Wets., Munth, and Heupel, the following are the most agreeable. Isocr. ὡς καὶ τοῖς ἐδείκτοις διὰ δομάς οὐ κατά τοίς. And John vii. 29. ἐπὶ τοῦ ἀληθοῦς, καὶ διὰ ταύτης ἔδεινα ἢ τοῦτο. [Comp. Luke xiv. 29.]

7. ἕκαστος (as Fritz says) be joined πιστεύειν. κύριος; and he shows that ἕκαστος is by the Classical writers often subjoined to verbs compounded with περ. 8. ἔτοι ἐν ἑαυτὸς "by twos." An idiom found in the Hebrew, in which distributives are wanting. It is, however, not confined to the Hebrew, but found, though very rarely, in the Classical writers.

So in Esch. Pers. 915, we have μέτο μη μεγά "for κατά μεθάδας." [Comp. Matt. x. 1. Luke vi. 15.]

9. καὶ ὡς ἔδεινα.] This is the reading of the common text, and is supported by the great body of the MSS. But ἔδεινα is found in some of the best, and in the Syr., Vulg., Goth., and Coptic Versions, as also in the Edin. Princ. and Steph. 1. & 2; and it has been edited by Mill, Beng., Matth., Griesbach, and all the other Editors down to Schof., except Fritz, who has recalled the common reading ἔδεινα; and, I think, on good grounds. He shows that ἔδεινα would involve an unprecedented anacoluthon, and an extreme harshness; and, after a long and learned discussion, decidedly prefers ἔδεινα; by which there will be either an anacoluthon, or a variation by means of two constructions. Thus, after ἔδεινα, from the words ἔτοι ἐν ἑαυτός, ἐν ἑαυτοῖς, we must supply ὡς, or ὡς εἰς. This interpretation is also supported by Grot., Heupel, Camph., and Kuhn.; and, as being alike satisfactory in sense and construction, it deserves the preference.

11. ἔτοι ἐν ἑαυτοῖς τὰς εὐθύς, &c.] Besides the parallel passage, comp. Luke x. 10, 11. Acts xiii. 51. The words "Ἀρκεῖν καὶ εἰς ἑτερον" are not found in some ancient MSS., and the Italic, Vulgate, Arabic, Coptic, Persian, and Armenian Versions. They were rejected 1. such as curiosus, Reza, Zeno, and Mill, were bracketed by Grieseb. Knapp, Tittm., and Vater, and cancelled by Lachm. But, as Matth. and Fritz, show, without
reason. Certainly the authority of about seven MSS. (abounding with all sorts of daring alterations) and some second-rate Versions, generally treading in others’ steps, and coinciding with those altered MSS., cannot be considered as authority for the cancelling of any clause, even when internal evidence may be unfavourable to it. Which is not the case here; for sound reasons may be given why it should have been omitted. As to the Versions, the clause being found in the three Syriac Versions far more than overbalances the whole authority against it.

13. Ἡτέρων ἴδαν. It appears from various passages of the Medical and Rabbinical writers cited by Wets and Lightf., that oil (which in the Eastern and Southern countries is of a peculiarly mild quality) was used by the ancients, both Jews and Gentiles, as a medical application. And that it was so employed by the Apostles; and that the sense is, they anointed with oil, and thereby cured their cases, is too evident to need mention. But surely this circumstance, that the Apostles had successfully made use of a well-known medicine, would ill comport with the gravity and dignity of the preceding words, which, I think, compel us to suppose, with all the ancients and nearly modern Commentators, that the healing was as much miraculous as the casting out of demons. The anointing was only employed as a symbolical action, typical of the oil of gladness and grace to be imparted by Divine assistance. See Euthym. and Theophyl. For the first Christians, being accustomed to represent, in visible signs, the allegorical allusions in Scripture, used oil not only, as the Jews had done, as a remedy, which had from high antiquity become sacred; but (from that sacredness) as a religious rite at baptism, confirmation, and prayers for the sick. Thus it may be regarded as one of those significant actions by which both the Prophets of the O. T. and the Apostles (after their Lord’s example) with indulgence to human weakness, accompanied their supernatural and miraculous cures. See James v. 14. In all which cases, the methods adopted in those actions (which were various) contributed nothing to the cure; that being attained by means of which we have no conception.

14. ἐπιζ στὸν ἰδαν. There is here, seemingly, a want of the Subject to the verb. With this the early Critics have, indeed, furnished us, supplying τὴν ἁγίαν τοῦ Ἠσαυράς, which Beza approves, and Fritz., with his usual rashness, inserts in the text. And it is surely better to retain a harshness, than to get rid of it by such means. Grot. proposes to put φαραών γὰρ ἔγεντο into a parenthesis. But this would involve a very harsh transposition. The best mode is, either to take τὸ ὁμα τοῦ ab. twice, or to supply the subject ab. from the context, which is suggested in τὸ ὁμα ab. 15. ὅτι προφήτης ἐγενέτο. There has been much discussion on the reading and sense of these words. If the testimony of MSS. and ancient Versions can prove any thing, it is certain that the true reading is ὅτι προφήτης ἐγενέτο, of which the sense can only be, ‘he is a prophet resembling one of the prophets [of old times].’ The ὅτι before ἀδήμων is of little or no authority, being omitted in almost every MS. of consequence, nearly all the Versions, and early Editions; and cancelled by Beng., Wets., Math., Griesb., Tittm., Vat., and Scholz. The above reading, indeed, involves some harshness; yet the sense of τὸν προφήτην is not ill suggested by the Article.

16. ὅτι ἐγαγέτο. This sort of attraction is frequent both in the Scriptural and Classical writers; but it is here adopted to give greater strength to the asseveration. The ἐγαγέτο also seems to be emphatical.

17. ἐν τῇ φάραών. The τοῦ is omitted in several MSS. and the Ed. Princ.; and is cancelled by Beng., Math., Griesb., Tittm., and Scholz; but is retained by Fritz.; and with reason; for the number of MSS. is not such as to warrant its being cancelled; and we can more easily account for its omission that its insertion.

19. ἐνέχειν ἀρβρ.] Not, ‘had a quarrel with,’ as E. V.; nor ‘resented this,’ as Camph.; nor, as Wakec, and some recent Commentators explain, ‘was enraged against him;’ but, ‘bore a grudge against him.’ ‘Ἐνέχειν, (equivalent to ἐγκοριστέω) signifies to harbour (literally, ‘have in mind’) στόρον, a grudge or resentment against any one. The complete phrase occurs in Herodot. i. 115, vi. 27, the elliptical one in Luke xi. 33, Gres. xlix. 23, (answering to ἐγκοριστέω) and Job xvi. 9. So Hesych. ἐνέχειν προσκομίζω, and ἐνέχειν ἐγκοριστέω.
MT. 14. 'νηθελ αυτων ἀποκτείναν', καὶ οἱν θάνατον. 'Ὁ γὰρ Ἰωάννης ἐφ-20βατο τὸν Ἰωάννην, εἰδὼς αὐτῶν ἠδρα δίκαιον καὶ ἱγιόν, καὶ συνέτρι-21φεi αὐτῶν' καὶ ἀκοόντας αὐτῶν, πολλὰ ἐποίει, καὶ ἤδειον αὐτῶν ἤκουε. 6 Καὶ, γεννημένης ἡμέρας εὐκαίρου, ὡσ Ἰωάννης τοῖς γενεαίοις αὐτῶν 21δίδαν ἐποίει τοῖς μεγίστους αὐτοῦ καὶ τοῖς χιλιάδοις καὶ τοῖς πρώτοις τῆς Ἑλλάδος, καὶ εἰσελθόντος τῆς διάταξές αὐτῆς τῆς Ἰωάννη τῆς Ἰωάννη, καὶ ὀψίμουμένης, καὶ ὀρεισάντος τῷ Ἰωάννῃ καὶ τοῖς συν-22ανακειμένοις, εἶπεν ὁ βασιλέως τῷ κορασίῳ. Ἀριθμὸν μὲ ὁ ἐαν ἐνθύμησε, καὶ δώον σοι καὶ ὠμός αὐτῆς. Οὕτω οἱ ἐν με αἰτήματι, δώοι σοι, 23γεννημένης τῆς βασιλείας μν. 'Ἡ δὲ ἐξελέυοντα εἰπε τῇ μητρὶ αὐτῆς. 24Τῇ αἰτίματι, οὗ δὲ εἶπε 'Τῇ κεφαλῇ Ἰωάννου τοῦ βασιλικοῦ. 25Καὶ ἐξελέυοντα εὐθέως μιᾶς σπουδῆς πρὸς τὸν βασιλέα, ἰπτίστατο 26λέγοντα: Θέλω ἵνα μοι δῷς ἐσόμης ἐπὶ πίναικα τῆς κεφαλῆς Ἰωάν-27νου τοῦ βασιλικοῦ. Καὶ σφιλάντος γεννημένος ο βασιλεῦς, διά τοῖς 28ὄρκοι καὶ τοῖς συνανακειμένοις οὐκ ἡμὲν ἵππησαν αὐτὴν ἀδετημέον. 29Καὶ σφιλά-29ντος ὑποστίλλες ο βασιλεῦς, ἐπεκλήσατο εὐθεῖαν την κεφαλήν αὐτοῦ. 'Ὁ δὲ ἐπελθὼν ἀπεκκαίημεν αὐτῶν ἐν τῇ φυλακῇ, 29καὶ ἰγνύχε τὴν κεφαλῆν αὐτοῦ ἐπὶ πίνακα, καὶ ἠδῶκεν αὐτήν τῷ κο-30ρασίῳ, καὶ τῷ κοράσῳ ἠδῶκεν αὐτὴν τῇ μητρί αὐτῆς. Καὶ ἀκοῦ-30ςαντις οἱ μαθηται αὐτῶν, ἤδειον καὶ ἤδειον τὸ πλίωμα αὐτῶν, καὶ ἤδειον αὐτὴν ἐν [τῷ] μνημείῳ.

20. ἐφοβήται τῶν ἦν.] The term here imports a mixture of awe and reverence. There is much difference of opinion as to the sense of συνεξεθα. The Vulg. L. Brug., Hamm., Le Clerc, Wets., Campb., Kuin., Schlesius, Wahl, and most Commentators, take it in the sense, "preserved him," i.e. from the malice of Herodias. But there is no authority for this signification. Generally preferable is that assigned by the Syr. Arabic, Italic, and English Versions, and adopted by Erasmus, Grot., Lamy, Whit. Wakef., Roseman., and Fritz., "observabat eum," "observabantis pecus pastorum," "magni eum faciebant." So Diog. Laert. ἡμέρας ἐπερεῖτο, paid him respect. This signification seems to arise from that of keeping any one in our minds. Καὶ ἀκοόντας αὐτῶν, "and he then had heard him," i.e. his admonitions. Πολλὰ ἔσωσεν, "did many things [which were suggested by him]." [Comp. Matt. xiv. 5; xii. 26.]

21. ἡμέρας εἰκ.] Here again the Interpreters are divided in opinion; the ancient and early modern Commentators rendering it, "an opportune season," namely, for working on the mind of Herod, and obtaining his order for the execution of John. But almost all since the time of Glass and Hamm. take it to signify "a festival day." The expression, however, as Fritz. proves, can only mean "a leisure day." And thus it exactly answers to our term holiday. So εἰκασώς at xiv. 11. and 1 Tim. iv. 2.

—τοῖς ποσίωσι.] A word only occurring in the later writers, (as Joseph. and the Sept.), and formed from ποσίωσα, as νοῦν from νεός. It denotes the magnates, or great men of a country, by whose counsel and assistance the monarch is aided.

—τοῖς προστατοῖς.] This is by Grot. and Kuin. taken to denote the principal magistrates. But it should rather be understood (with Fritz.) of the principal persons for wealth or consequence of those in a private station. So Joseph. Ant. vii. 9, 8. of οἱ ἁγίοις αὐτῶν.

23. ἠλπίσα τῶν βασιλέων.] Many Commentators supply μοιον. But there is perhaps no ellipse; for ἡμῖν seems to have been much as a substantive as our half. The promise involved a sort of hyperbole, and was, as appears from the Classical citations of Wets., a not unusual manner of expression with Kings.

24. μετὰ σπουδῆς] Heb. מַעְנִיר For in σπουδή, i.e. σπουδαῖος, promptly, with alacrity. "Ενεμάχησι is for πορευτάς, forthwith. The earlier authors generally write εἰ αὐτοῦ, σειλ. ἑαυτοῖς. There will be no occasion for the ellipse of ἄλλῳ, which Kuin., and others suppose, before τοὺς ἄνω, if περὶπλοκονομηθαίνει be rendered "although he was very sorry."

26. ἀδετημέον] "to set her at nought;" namely, by refusing her request. This sense is chiefly confined to the later writers, especially the Sept. and Joseph., who use the word either absolutely, or with an accusative of person, sometimes accompanied with εἰς; more rarely with an Accus. of thing.

27. σπεκολατώρα.] This term, from the Latin spectulator, denotes one of the body-guards, who were so called, because their principal duty was that of sentinels: for I rather agree with Casaub., Wets., and Fritz., that they had their name from their office spectulari, and not, quasi spectatores, from speculum; because the former points to their chief business. They had, however, other confidential duties, and among these, that of acting, like the Turkish soldiers of the present day, as executioners.

29. τῷ μνημείῳ.] The τῷ is rejected by all the
Editors from Matth. to Scholz; and with reason; for it is, as Markl. has shown, liable to objection on the score of propriety; it is found in scarcely any MS. but Cod. D., being introduced, perhaps inadvertently, by Stephens, in his 3d Edit. 33. [See note.] This must be rendered not "vos ipsi," or "vos quoque," with most Commentators, but (with Erasmus, Schleus., Kuin., and Fritz.) "vos soli," on which use of autós see, Schleus., or Wahl. Lex. On ἄκαρσαν comp. supra iii. 20.

32. [Comp. John vi. 16.] There are few passages of the N. T. where a greater diversity of readings exist than in the present. Editors and Commentators are alike agreed that it has suffered grievously from transcribers; and the unusual diversity of readings, has here (as in many other cases) led Critics too readily to take interpolation for granted; and, in order to relieve the plethora, pruning has been employed with considerable effect by the recent Editors. Griesb. edits thus: καὶ ἔδωκεν αὐτῷ ὑπάρχοντας καὶ εὐφυσώς πολλά καὶ πέρα ἅπασι τῶν πόλων συναίσθησιν ἔχοι. But for this, and most of the alterations that have been made, there is little authority. Indeed, I see no good grounds except for the cancelling of αὐτοὶ ὄνομα, which is, indeed, found in scarcely any MS. of account, and has no place in the early Editions, except of Erasm., 4, and 5, from which it was introduced into Steph. 3. It has been, with reason, rejected by Mill and Wets., and cancelled by Matth., Griesb., Van., Tittm., Friz., and Scholz. Thus πολλά becomes the subject of the verbs ἔδωκεν and ἑξέγραψεν. To this, however, there is great objection. It is frigid as regards ἔδωκεν, and as concerns ἑξέγραψεν, inoppos- site, for, as Camb. remarks, "the historian would not be likely to say that many knew him, since, after being so long occupied in teaching and healing them, there would be comparatively few who did not know him." I cannot, therefore, but suspect (though it seems not to have occurred to any of the Editors and Commentators) that πολλά, though the authorities for its omission are but slender, should not be here. Yet it does not, I suspect, stand here for nothing: but, as it is scarcely possible for us to dispense with a subject, and as the parallel passages of Matthew and Luke both have αὐτοῖς, I strongly suspect that under this suspicious πολλά is concealed that very reading; which I have therefore ventured to introduce in smaller character. In this I am supported not only by Critical probability, (for the words πολλά and αὐτοῖς are frequently confounded) but by the authority of the other Evangelists; and, indeed, of all those numerous M.S. which contain αὐτοῖς, since they may be considered as authority for the reading in question; there being little doubt but that in their Archetypes the reading of αὐτοῖς was written in the margin, and intended as a correction of the textual πολλά. I have left the received readings throughout the rest of the verse, because no tolerable case of interpolation, or of corruption, has been established against them. The clause καὶ πρόθλον αὐτοῖς is indeed cancelled by Griesb. and Friz.; but on very slender authority. The objection on the score of false construction, as if αὐτοῖς were required, is frivolous; for the very same construction is found in almost every good MS. in Luke xxii. 47., and is rightly edited by Matth., Griesb., and Scholz. Besides, the circumstance is surely so natural, that internal evidence is greatly in its favour. One may easily imagine it to be the priests who thus saw our Lord and the Apostles (no doubt, on board ship; which removes Campbell's objection), might be so circumstanced in respect of them, as to be enabled to get before them to the place whither they were bound. They would easily see, by the course in which the vessel was directed, the spot where it was meant to land. As to οὐδος, edited by Griesb., and Friz. for συνάθλος, it has scarcely the support of a single MS., and is, no doubt, a mere correction. The common reading must be preferred, as being the more difficult. It has a significa ton praesignis; and the εὐκοπία, with the Accu- sative is equivalent to a Dative, which latter construction is found in xiv. 53., and Luke xxiii. Συνάθλος is often used in this sense in the N. T.

'Eκεῖ denotes αῖς τῶν ἔργων, and πείρας signifies not on foot, but by land, which sense occurs elsewhere in the N. T.

34. [Comp. Matt. ix. 36. Jerem. xxiii. 1. Ezek. xxxiv. 2.] 

35. ἄνθρωπος πολλὰς γελ. Almost all Commentators take the sense to be, "it was now late in
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MT. LU.

14. 9. αὐτοῖς· ἠδὲ αὐτοῖς ἴμης σαγείν. Καὶ λέγουσιν αὐτῷ: Ἀπελθόντες
16 13 ἀγρόσωμεν διακοῦσαν δημαρίων ἥμτους, καὶ δόμην αὐτοῖς σαγείν;
17 'Ο δὲ λέγει αὐτοῖς· Ἡσώσας ἥμτος ἔχετε; ὑπάγετε καὶ ἱδετε. Καὶ 38
19 14 γνώτες λέγουσι· Πάντες, καὶ δύο ἰδήνες. Καὶ ἐπέταξαν αὐτοῖς ἵνα 39
κλίναι πάντας, συμπόσια συμπόσια, ἐπὶ τῷ χιλιάρο χόρτῳ. Καὶ ἀνέ- 40
ποιον προσαίμ προσαίμ, ἀνά εὐκοίν καὶ ἀνέ πεντικοντα. Καὶ λαδίων 41
τούς πίετε ἥμτος καὶ τοὺς δύο ἰδήνες, ἀνθελίμασι εἰς τὸ οὐρανόν 42
ἐλύγαις· καὶ κατέλαμας τοὺς ἥμτος, καὶ ἐβδόμον τοὺς μαρτυρίας αὐ- 43
τοῖς, ἵνα παρεσοῦν αὐτοῖς· καὶ τοὺς δύο ἰδήνες ἐμεῖς πάσα. Καὶ 42
ἔφευρον πάντες, καὶ ἐχοταίμθησαν· καὶ ἤμεν κλασματών δώδεκα κο- 43

the day." Yet they adduce no better proof than examples of the Latine phrase in multum notem, or diem. But that sense would require diaevo. Render, "et quam jam tempus multum influxisset [ex quo docere caperat]." Unless, therefore, this be a Latinism, we may explain the phrase, with Fritz., "when much of the day was now past." [Comp. John vi. 5.]

37. ἀπέλθοντες — φαγεῖτε.] The best Commentators, ancient and modern, are of opinion this sentence contains an interrogation implying admiration, and perhaps indignation. It may be rendered: "What must we go and buy?" &c. There is reason to think that the sum in question was a proverbial one, for a sum of money exceeding the inconsiderable; as we say, a good round sum.

38. [Comp. John vi. 9.]

39. συμφούσια συμπόσια] i. e. κατὰ συμφούσια, in a distributive sense; an idiom common in Hebrew. See Note supra, ver. 7. Συμπόσιαν signifies properly a drinking together, or a common entertainment; and then, by a metonymy common in our own language, it designates the party assembled.

—χιλιάρο χόρτῳ.] Casaub. and Wets. say that χιλιάρωσας is added because χόρτος properly signifies hay. It simply, however, means fodder; and though in the Classical writers it almost always denotes dry fodder, yet in the N. T. it as constantly signifies herbage of any kind, both of grass and corn.

40. Πράσαν properly signifies a plot of ground, such as in gardens are employed for the growth of vegetables. It is strange that the latest Commentators should adopt the derivation of Hesych. from πᾶς, "quasi praesens," when the Erym. Mag. and Zonaras' Lex. offer so much better a one;—namely, from πᾶς, an old word signifying a leek or onion. Thus the term denotes properly properly proper, and then any plot of ground of a regular form, as square or parallelogram. See my Note on Thucyd. ii. 56. It here denotes regular and equal companies, like squadrons of troops. From Luke we find that each was composed of 50 persons. This method was, no doubt, adopted, to let the multitude know their own number.

45. [Comp. John vi. 17.]

46. ἀποσφαγένεις αὐτοῖς] "having bid them (i. e. the multitude) farewell." The phrase ἀποσφαγενον, in this sense, is (as Fritz. observes) not Attic Greek, but that of Philo, Joseph., and the later writers, especially the N. T. ones. [Comp. John vi. 16, 17.]

48. ἐν τῷ δασφάδει· κείν, τὸν ταύτ. The ellipsis is sometimes supplied, but at other times κοίπος is used. Βασιλικόμον, laborates, distressed.

—ἐβδέλα παράλληλιν αὐτοῖς.] The laboured Annotators of Grot., Fritz., and others here are little to the purpose; and much trouble might have been spared by considering the phrase as a popular one, for "he would (i. e. he was about to) pass by them;" or, "he made as though he would have passed by them." So of Jesus it is
MARK CHAP. VI. 52—56. VII. 1—3.

52 ἑδαύμακον. Οὐ γὰρ συνήχειν ἐπὶ τοῖς ἄρτοις· ἤ γὰρ ἡ καφδία αὐτῶν πεπερατείτην. 53 ΚΑΙ διαπεράσασθε ἧλιον ἐπὶ τὴν γῆν Γαννησσαίοι, καὶ προσωμοῦμεν· 54 οὕτως. Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθείᾳ ἐπηγέντευσεν 55 αὐτῶν, περιεμφορίσμενοι ἄλλη τὴν περίχορον ἐκείνην, ἥξιοντο ἐπὶ ταῖς κραδασίαις τοὺς κακῶς ἔζωσιν περιφέρειν, ὡσον ἄκουσαν ὅτι ἐκεὶ ἐστὶ. 56 Καὶ ὅπως ἐν εἰσεσυναίτει εἰς κοίμας ἡ πόλεις ἡ ἁγιώτατος, ἐν ταῖς ἄγοραῖς ἔζωσαν τοὺς ἀσθενεῖς, καὶ παρακάλουν αὐτῶν, ἵνα κἀ̂ν τὸν κρασίδιον τοῦ ἱματίου αὐτῶν ἄφαιται· καὶ ὡς ἐν ἢπτοντο αὐτῶν ἑσώστο. 1 VII. ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τίνες τῶν 2 Ιησοῦτον, ἐξελθόντες ἀπὸ Ἰερουσαλήμ. Καὶ ἱδοντες τινὸς τῶν μάθητῶν αὐτοῦ κοιναίς χερσί, (τούτω ὦτιν ἑκέπταις) ἐσθίασαν ἄρτοςς, 3 [ὑμνάσται] οἱ γὰρ Φαρισαῖοι καὶ πιάτες ὡς ὀλυμπιάδα, ἦν μὴ said, Luke xiv. 23. Καὶ ἀδέσποτοτο παραπερατείτην. 32. ὁ γὰρ ἐπιθέντα ἐπὶ τοῖς ἄρτοις.] By the ἐπιθέντα is meant, as Kreuger observes, το δεδομένο τοῖς ἄρτοις γεμόμενον. That Commentator, however, and Kuin., with some other recent Interpreters, seem wrong in assigning to ἐπιθέντα the sense post. I myself still continue the same opinion as in Recens. Synop., that the true sense is per, by, denoting the efficient cause; as in Matt. iv. 3. And this is confirmed by Fritz. in his Note, who renders: "Non enim per prioris portentii opportunatatem quidquam intellextexerat, sed erat callo obducta mente." 33. προσωμοῦμενοι signifies to bring a ship πρὸς ὄρον, to a port; or, as here, to a station or place fit for landing or drawing a ship ashore. 34. Ἱεροσολύμωντες αὖτα.] Some MSS. and Versions have added οἱ ἱεροσολύμοι κείμενοι; words, no doubt, derived from Matt. xiv. 15. It may seem harsh that the subject of the verb should be suppressed; but the preposition is, οἵτινες τοῖς ἱεροσολύμοις παρεστάθηκεν, which, Fritz, would make it. And this is confirmed by Fritz. in his Note, who renders: "Non enim per prioris portentii opportunatatem quidquam intellextexerat, sed erat callo obducta mente." 35. For περιεμφορίσμενοι some MSS. have φόρισιν; others, ἐφίλεισι; and others, again, προφίλεισι, which Fritz, edits; but wrongly; for the varr. lect. arose from the librarii stumbling at the use of περιεμφορίσμενοι here, which has a significatio penebare, including the senses expressed by the above various readings; q. d. "they carried them about, (i. e. up and down) and brought them where they heard he was." 36. This word is omitted in several MSS. and some Versions, is rejected by Mill and Beng., and is cancelled by Grieseb., Tittm., and Scholz, but retained and defended by Fritz. strenuously, but not, it should seem, very successfully. 37. In short, this word is omitted in several MSS. and some Versions, is rejected by Mill and Beng., and is cancelled by Grieseb., Tittm., and Scholz, but retained and defended by Fritz. strenuously, but not, it should seem, very successfully. No tolerable reason has ever been given why, supposing it to have been originally in the text, it should have been thrown out. On the other hand, it is easy to see how it should have been added, namely, by those who were not aware of the true construction of the whole passage, and did not see that vv. 3 & 4 are parenthetical. 38. Thus κείμαι is least of all pleonastic. 39. pauciōn αὖτα.] It is not clear whether this to be understood of those who laid the sick persons down, or of the sick persons themselves. The former method is more suited to the construction; but the latter (which is adopted by Abp. Newcome) is more agreeable to probability. 40. καὶ ὀνομάζεται ἡ ἡγεμώνια. The ἡ is not without force, denoting, as Winer thinks (Gr. N. T. p. 117.), the uncertainty of the number. I would render, "as many as might have touched." VII. 2. κοιναί.] It was quite in the Jewish idiom to oppose common and holy, the most usual signification of the latter word in the Old Testament being separated from common, and devoted to sacred use. Their meals were (as the apostle expressed it, 1 Tim. iv. 5) sanctified by the word of God and prayer. They were, therefore, not to be touched with unhallowed hands. The super- 41. ceifical Pharisee, who was uniform (wherever religion was concerned) in attending to the letter, not to the spirit of the rule, understood this as implying solely that they must wash their hands before they eat. (Campb.) Κοιναί here (as often in Joseph.) signifies what is ritually pure: thus, as regarded the hands, it denoted that they were not washed ritually, i.e. just before the meal; though they might otherwise be clean. — ἕχεσθαι. This word is omitted in several MSS. and some Versions, is rejected by Mill and Beng., and is cancelled by Grieseb., Tittm., and Scholz, but retained and defended by Fritz. strenuously, but not, it should seem, very successfully. No tolerable reason has ever been given why, supposing it to have been originally in the text, it should have been thrown out. On the other hand, it is easy to see how it should have been added, namely, by those who were not aware of the true construction of the whole passage, and did not see that vv. 3 & 4 are parenthetical.
3. *πάρε* i. e. all those who observed the traditions; for the Sadducees and a few others (comparatively a small part of the nation) rejected the *τάττον*.

— *πνεύμα* There are few expressions on which the Commentators are more divided in opinion than this. The early Versions show that the ancients were as much perplexed with it as the moderns. The Vulg. and some other Versions give the sense *σαρκ*; whence it has been supposed, that they read *πνεύμα*, which might be taken for *πνεύμα*, and that for *πνεύμα*. But (as Fritz, observes) there is no proof of the existence of any such *adverb as πνεύμα*; and the sense *σαρκ* would be inapposite. To advert to the interpretations of those who view the expression as a saying of Jesus, the Commentators, ancient and modern, take *πνεύμα* to mean "up to the elbow." But even though *πνεύμα* should be proved to have the signification *elbow*; yet such a one as *up to* in the *Dative* cannot be tolerated. For the same reason, the interpretation of Lightf. Harn., Scheel., and Heipel, "up to the *serm"," must be rejected. Others, as Wets., Pearce, Campb., and Rosenm., endeavor to remove the difficulty by taking *πνεύμα* to mean "a handful of water," such as the contracted palm will contain; or rather a *quartarius*, the smallest measure allowed for washing the hands. And this mode of interpretation Campb. supports very ingeniously, but not convincingly; for that sense would require *πνεύμα* *δειρής*. In short, *πνεύμα* can only mean the *doubled* or *closed* *fat*, in which sense the word is here taken by Scalig., Beza, Grot., and Fritz; who, however, are not agreed as to the manner of the action. The most probable view is that of Beza and Fritz, who render "unless they have washed their hands with the fist," which explanation is confirmed by the customs of the Jews, as preserved in the Rabbinical writers, and even yet in use. Thus the rendering of the *Syri. diligentar* may be admitted as a free translation, as also those of *studiose*, or *sedulo*, adopted by some moderns: indeed (as Leigh says) almost all the interpretations imply diligent care in washing.

— *κρατοῦντες* "carefully, pertinaciously adhering to, and observing." Such is the full sense of the word, which is so used in 2 Thess. ii. 15.

4. *άπό γόμας* Sub. *άπόντες*, or *γόμαν*; of which ellipse the Commentators adduce many examples, as also of the complete phrase.

— *όμως μη βαπτ.* This is best explained, "unless they wash their bodies" (in opposition to the washing of the *hands* before mentioned); in which, however, is not implied *immersion*; which was never used, except when some actual, and not possible pollution, had been incurred.

— *καὶ ὁ παλαιός κρατεῖ* The full sense is, "who, though the best of the ancients, may firmly keep them." *κτεῖ* from *κτείν* (*κτείν*), a liquid measure, of wood, holding a pint and a half. The word is frequent in the later writers, and is from the Latin *Sextus*. *Χαλκῖν* copper, or brassen vessels. Earthen vessels are not mentioned, because those, if supposed to be polluted, were at once broken. See Levit. xv. 12.

7. [Comp. Coloss. ii. 13. seqq. Tit. i. 14.] 9. *καὶ διδακτικοί* The best Commentators (as Euthym., Beza, Casaub. Glass, Cameron, Hein., Campb., Rosenm., Kuin., Schlesius, Fritz., and Scott) are agreed that this is to be taken as an ironical reproof. Thus the καὶ διδακτικοί corresponds to our *finally*; a use frequent in the Classical writers. Some Commentators, who are averse to imputing irony to our Lord, devise other modes of interpretation; all of them, however, either open to strong objections, or closely bordering on irony.

11. *τῶν εἰκόνων· οὐκ ὑμωδότητα* Something seems wanting in this sentence, to supply which, Pisc., Beza, and Casaub. understand *insomnis erit*. But it is better to resort to that idiom by which the Greeks leave in a sentence some verb of a contrary signification to be repeated from the preceding sentence: and thus, with Krebs, Kuin., and Fritz., we may here repeat *μὴ βαπτάρῃ τελευτάτα*, "he shall
not suffer the punishment denounced." Or we may suppose a 
Aposiopesis, of some such words as "It shall be allowed to him so to do."
12. καὶ ἐνεκτέι αἵτις, &c.] The sense is, "and, while thus abrogating the Divine precept, ye permit him not any longer to," &c., namely, outside of the money so consecrated; because the devotion of it was made with an imprecation against the devotee, if he employed the money to any other purpose.
13. ἡ παρε. This is not, as some think, pleonastic, but signifies "quam propagare soletis," as Fritz renders. The γία, is, by attraction, for γία.
15. [Comp. Acts x. 15. Rom. xiv. 17, 20. Tit. i. 15.]
19. καθάρισθαι πάντα τά β.] In this passage there is much variety of reading, and diversity of interpretation. The var. lect. however, are, as Fritz has shewn, all a nature as to afford no reason to call in question the common reading; they being either slips of the pen, or glosses. And the conjectures of Critics are entitled to no attention; unless it can be shown that the common reading is incapable of any tolerable explanation; which I do not suppose. For although most of the many modes of interpretation adopted are quite inadmissible, and some even ludicrously absurd, yet a tolerably good sense may be extracted from the words. Such, I conceive, is that which I have, with some hesitation, propounded in Recent Synopses. These, as καθάρισθαι is taken as a Nae, absolute and rendered, "purifying by removal." This I find confirmed by the authority of Fritz, who, after a minute discussion of the sense, adopts that view. Of course, the Participle with δ and χάρια understood, must be considered as standing for δ and a verb in the Indicative, i.e. δ καθάρισθαι, & c. "which circumstance (namely, that the meats are cast into the jakes) makes them all alike pure." This use of the Participle, which often takes place in παρεια, προσελεφθαι, καθάρισθαι, & c., I have more than once illustrated in Thucydus.
21. ἐνθ' ἐλεῖα, & c.] This passage involves not a few difficulties, and has therefore been variously interpreted. In order to determine its complete sense, it is proper to ascertain its scope. Now that undoubtedly is, to illustrate the foregoing principle,—that vice and corruption spring from within a man. And this is done by first pointing to evil thoughts, as the fountain whence springs evil acts (see Matt. xii. 34.); and then exemplifying this truth by adverting to the principal and leading vices, murder, adultery and fornication, theft, (including rapaciousness in general) blasphemy, and evil speaking, both in general and in particular. In these enumerations of vices, occasionally occurring in the N. T., the Commentators have, almost universally, recognised mere lists, devoid of all order or arrangement, and only presenting a congeries of whatever is bad. I trust that I shall be enabled to prove that, though there may sometimes seem "a maze," it is "not without a plan," and in most cases to show what that is; though there may, occasionally, on some details, exist uncertainty, as to the interpretation of terms of very extensive application. We are here, I think, essentially bound to suppose classification, and thus it is proper to pay attention to the parallel passage of Matthew, where we have only the grand outlines of the picture; here in a great measure filled up. But, to consider more particularly the terms in question, I was long of opinion that there are three classes of vices here intended, namely, 1. ρογεία, πορνεία, φάνον, κλοπή; 2. πλανετέα—πονθρός; 3. βλασφ., ἐπαθεία. And this view I find confirmed by the authority of Fritz. Yet, on mature reflection, I cannot help thinking this is too artificial and arbitrary a mode; and my new opinion, that there is here little more of classification than we find in the passage of St. Matthew; but that we have here filled up what are there only the outines of the picture. This will furnish a clue to ascertaining the sense of more than one controverted term. Thus, I apprehend, πλανετέα and φάνον denote only lesser degrees of their; namely, rapacity, and artful overreaching in a bargain (see Thucyd. iii. 45, 6. and 82. 2). So Xenoph. Cyr. 1. 6, 27, not dissimilarly enumerated καταφράγμα καὶ παταί, καὶ δς ὁ σέετ, καὶ πλανετέα. Πορνιή is by the earlier Commentators, interpreted vice, or wickedness; and by the latter, malice or unbelief; the latter of which senses is preferable, if we here suppose another class of vices intended. But that is disconnnected by the parallel passage; and it would be somewhat out of place. It should
therefore seem that πανορ.& εδή denote two species of the genus, rapacity; of which the former may be supposed to mean trickery, something like our swindling. This view of the sense of δεός and πανορ. is confirmed by Jeremiah. ix. 1—6. where the Israelites are represented in nearly the same terms. Much of the picture here: e. gr. εντεκεισται, πένης, δεός δεδόκατον, εντεκεισται, τη γλώσσαν αυτων στο- δον, ζέδος, και ου πίεσιν ένώνυαι εις της γε αυτως φίλος δόλως περισσεται — τοκος επί τοκο, και δόλος επί δόλος.

To these evil actions and habits are subjoined the cognate evil dispositions, δειλίαν αειφάλλο- μον πανορον; the former of which expressions de- notes that spirit of craving which never cries hold! enough! that desire of one's neighbour's goods which leads us to look on his wealth with the eye of desire, grudging him his possessions. So Prov. xxii. 6. "Eat not the bread of him that hath an evil (i.e. grudging) eye;" and xxviii. 22. "He that hasteth to be rich hath an evil eye." That δειλία must here have the sense of excessive de- sire for wealth (αιρα sacrae fames) is plain from its situation in the sentence, which forbids it to be taken in the usual one luxuria insulsentia; ιν- ιυρια, as Kuin. explains. Indeed δειλία seems primarily to mean extreme, excessive. So Ελλιαν ap. Said. in δειλία says of a wind: κολή κα- Δήλη γης έλεγον καθε, namely, in deep dells through which it is conveyed as through a funnel. Or δειλία may here denote prayerfully, the being devoid of principle, snatching at gain in any way. This is confirmed by the derivation of the word, which seems to be from an intensive and ελήγος, which I suspect came from the Heb. יִלְגָּשׁ, to let loose, q. d. abandoned to vice, lost to all principle. To advert to the last three terms, which will, I apprehend, be found to have an affinity to each other. ούφαφα, as appears from the parallel pas- sage, means, not blasphemy, but calumny. In de- termining the force of the two other terms, it is proper to consider the scope, which I conceive is, to designate the vices which engender calumny. And as Solomon says, (Prov. xiii. 10.), "only by pride cometh contention," so only by pride and vanity cometh evil speaking and slanderous words. So in Prov. vii. 13. "Pride, and arrogance, and the tongue of wantonness do I hate;" where κερασία is, I apprehend, meant slander. So Prov. xvii. 20. "The perverse in his tongue will fall into evil." Which is the reason why, at x. 18., it is said, "He that uttereth a slander is a fool." Finally, the remaining term is capable of several senses, and has been variously inter- preted. But as it seems to be closely connected with the preceding term έπαρησ., it may denote (as Fritz. explains) that thoughtless levity and rashness in speaking, which produces evil speaking more frequently than deliberate malice.

22. τη μεθόδησι τη και Σ.] This is by most Com- mentators taken to mean, that tract of country which divided Palestine from Tyre and Sidon. But Fritz thinks the meaning is, that our Lord entered into the territory of Tyre and Sidon. In fact, the district in question was a strip of an- ciently debatable border land, (like the Thryreatis between Argolis and Laconia, and some other tracts in Greece); but afterwards ceded by Solo- mon to the King of Tyre; though it long after- wards retained its original name of the border land.

—την.] This is omitted in very many MSS., and nearly all the early Edd. and is cancelled by almost every Editor from Bengel to Scholz. The Article can (as Middlet. says) have no place here. Την, namely, that he was there. It seems to be a popular form of expression. Και αυτο την. The και signifies but.

26. Ἐληλυς] A Gentile, or pagan, (called in Matthew Χαθαναία) for the distinction is one not of country, but religion. The Heathens had, for a long time, been called by the name of Greeks, because many of those with whom the Jews held commerce were either such, or at least used the Grecian language.

—Συργοφοινίσσα. A woman of the country called Syriα-Φινισσα, which lay between Syriα and Phinissia. Συργοφοινίσσα. In the Plur. too is said because there were Δυτικοφοινίσσα, i.e. Carthaginians. Many MSS. here have Συργοφοινίσσα, which is received by Matth., Griesb., Vat., Tittm., and Scholz. But the common reading is retained and ably de- fended by Fritz.

—εκβολα. This (for the common reading έκ-βολα), is found in very many of the best MSS. and the Ed. Princ., and adopted by Wets., Griesb., Vat., Tittm., and Scholz. It is (as Fritz. shows) required by the correspondence of tenses found in the Greek idiom.

27. ἀρσε πανορων — κανοπολιν q. d. Do not ask me before the time to confer benefits upon you, nor act like servants who would be fed before the children are satiated." (Fritz.)

28. καὶ Κέφαλι Sub. καλον έτοι, &c. "True,
Lord, it is right." [But do it] for even,

32. κωφός μυγδόλου.] There is some difference of opinion on the sense of these words. Some ancient Translators, and early modern Commentators take μυγδόλου to denote one dumb; which they seek to establish by the use of the word in the Sept. at Isa. xxxv. 5. But that version is erroneous, and therefore cannot afford any proof. In vain, too, do they appeal to Matt. ix. 33. and Luke xi. 14, for there is every reason to suppose this miracle a different one from that there recorded. Besides, the words used of the man after his cure (δήλην δολοῖς) concur with the proper signification of the term, (namely, one who speaks with difficulty,) to show that the person was not dumb by nature, nor, probably, deaf by nature; otherwise it would have been needless to call him dumb (for such persons always are so); but was one who, having early lost his hearing, gradually lost much of his speech, and had become a stammerer. Such an impediment is either natural, arising from what is called a bos, or ulcer, by which any one is, as we say, tongue-tied, (of which Wets. adduces some examples from the Classical writers, and I have myself, in Recens. Synop., added others more apposite, from Artemid. and Philostratus,) or brought on, when, from an early loss of hearing, the membrane of the tongue becomes rigid and unable to perform its office. That the former was the case of this poor sufferer, would seem to appear from the expression at ver. 35, δόθη δ' εἴρημεν τίς γλώσσης. But even that may be taken figuratively, (as in some of the passages cited by Wets.,) and the latter view is probably the true one. This sense of μυγδόλος is adopted by the Syriac Translator, and also by Beza, Grot., and almost all of the recent Commentators; who answer the argument of their opponents, that at ver. 37 we have καὶ τῶν διὰλεγμάτων λα-λιδώ, by replying that that is either a general expression, and not limited to this sense; or that διάλεγμα is used by a common hyperbole.

33. ἀποδιάλεγμαν — ἱερᾶν] "taking him aside and apart from the multitude," not, away from them, or out of their sight. This was probably done for the same reason as that which influenced our Lord in the miracle recorded supra, v. 34. — βίβλος — τα δὲ ἄβρωτα.] Since this, and the other action mentioned, could contribute nothing to the cure (though we find such used on other occasions, as viii. 23, and John ix. 6,) it has been asked why our Lord used them. Such inquiries are often rash, and we are not bound in all cases to give a reason (since our Saviour's adoption of an action shows its fitness); yet here we can be at no loss. The reason was, no doubt, that assigned by Grot. and Whitby, and adopted by most recent Commentators, as Knin. and Fritz; namely, that Christ was pleased, in condescension to human weakness, to use external actions significant of the cure to be performed; and thereby to strengthen the faith and confirm the hopes of the sick persons, and those who brought them; and, moreover, to show that the power he was about to exert resided in himself. Our Lord adopted these actions, and also the usual one, of laying his hands on the sick, in order to show that he was not confined to any one particular mode. [Comp. John ix. 6. Infra viii. 23.]

34. καὶ ἰναβηλ. &c.] [Comp. John xi. 41; xvii. 11.] — ἱερᾶν] "he groaned;" in sympathy with human calamity. [Comp. Heb. iv. 15.] — ἱφαῖ.] Syro Chaldee, and the Imperative of the passive conjugation ἤπαθε. Διανοοῦσα ἡμᾶς, i. e. Have the use of thine ears. Ἀκούειν would seem a more proper term as applied to the tongue; but διανοοῦσα is adopted as being applicable to the removal of both obstructions. For in Hebrew phraseology to open any one's eyes or ears denotes imparting to him the faculty of sight or speech. Grot. observes, that such words are usually interchanged, "per abstinuem." But the reason rather is, that in words indicative of the deprivation of any natural faculty there is one common idea. Thus our words dumb, blind, and deaf, are all derived from past participles of verbs signifying to stop. And the same might be shown in almost all the correspondent words of other languages.

36. διὰ] for καὶ διὰ, say most Commentators; who also at μᾶλλον supply τινὸς. But
Fritz., with reason, rejects both ellipses, and simply renders the words quantum—and magis. There is not (as some suppose) any pleonasm in μᾶλλον περὶ; but as Fritz observes, the μᾶλλον adds weight and intensity to the following comparative phrase. His comparison is Aristoph. Exccl. 1131. μᾶλλον ἄκριτας.

VIII. 2. ἢπατ.] This (for the common rendering ἢπατος) is found in very many MSS., most of them ancient, and is preferred by Mill, Bengt., and Wets., and edited by Matth., Griesb., Tittm., Vat., Fritz., and Scholz. See Note on Matt. xv. 32. Fritz., indeed, points ἢπατος ἢπατος ταῖς, προσ. μ. remarking, "temporum notationes illo pacto haud raro a veteribus relicus ratione interponi" adding, as an example, Lucian. Dial. Mer. i. 4. ἢπατος ἢπατος, πολυθ ἀκανθός, ἄντω. But of that idiom not a single example, I believe, can be adduced from the Scriptures, with whose style it totally disagrees.

3. τὸν.] Sub. καθ., "fasting;" from νόστης, literally, "at fasting;" or, in our ancient phraseology, a "fainting." So a "cold," &c. &c. Thus it came at length to have the force of an adjectival. And the number (sing. or plur.) is accommodated to that of the subject of the assertion. Such seems to be the true nature of the idiom, neglected by Commentators and Philologists. For

VIII. 3. ἢπατος] some; but [as the best Commentators are agreed] this is a form of solemn asseveration (common in the O.T., but rarely, if ever, found in the Classical writers), in which there is implied an imprecation; which, however, is omitted per apostiposin et gravitatis ergo. The nature of the imprecation ("may I not live!" or the like) will depend upon the subject, and the speak-
er. This is supplied at Ezek. xiv. 16. Sept. The Classical writers use the complete form, but only, I think, with rule. *15. ἀπὸ τῆς προσεχεῖς τοῦ Φαρισαίων, καὶ τῆς ἐφίσμης Ἰησοῦν. Καὶ*

diελεύσομαι πρὸς ἀλλήλους, λέγοντες: "Ὅτι ἄρτους οὐκ ἔχωμεν. Καὶ*

gνώς οἱ Ιησοῦν λέγει αὐτοῖς: "Τῇ διαλογίζεσθε: ὅτι ἄρτους οὐκ ἔχετε; Οὔπω νοεῖτε, οὐδὲ ανυῖστε; ἐπὶ πεπορφυμένην ἔχετε τὴν*

καρδίαν ἢμῶν; Ὁρθολογος ἔχουσεν οὐκ ἐβλέπετε; καὶ ὅταν ἔχουσεν οὐκ ἀκούσετε καὶ οὐ μηνημονεύσετε; Ὁτε τοὺς πέντε ἄρτους ἔκλασε εἰς τῶν πεντακαίσιλίων, πώσους κοφίνους πληρής κλασμάτων ἔχασατε λέγειν ἡμᾶς "20. γοναῖν αὐτοῦ. Διότι ἢμας ἢμας πεπορφυμένην ἔχετε τὴν*

μαρτίαν ἢμῶν; Ὅτε δὲ τοὺς ἑπτὰν εἰς τῶν τετρακαίσιλίων, πώσους τριήρια πληροῖται κλασμάτων ἔχασατε οὐδὲ εἰπόν. Ἐπίτα. 21. Καὶ ἔληγεν αὐτοῖς: "Πώς οὐ συνίστε; 22. ΚΑΙ ἔχεσται εἰς Ἰβυθαύοντας καὶ φέρουσιν αὐτὸν τρυφοῦν, καὶ

παρακαλοῦν αὐτὸν, ἐνα αὐτοῦ ἔφτασεν. Καὶ ἐπιλάβομεν ἥμαρτος τῆς καρδίας τοῦ τρυφοῦ, ἐξῆγαγεν αὐτὸν ἐκ τῆς καρδίας. Καὶ πιστὸς εἰς τὰ ὁμαρματά αὐτοῦ, ἐπιλέγεται τὰς καρδίας αὐτοῦ, ἐπιρρώπηται αὐτὸν εἰ τι βλέπει. 24. Καὶ ἀναβλήψας ἔληγε: "Βλέπω τοὺς ἀνθρώπους, ὡς δὲιδρά, περιπατο- τοντός. Εἰτα πάλιν ἐπέθετο τὰς καρδίας ἐπὶ τοὺς ὑστατός πρὸς τους ἀνθρώπους αὐτοῦ, καὶ ἐποίησαν αὐτὸν ἀναβλήψει* καὶ ἀποκαταστάθη, καὶ ἐνέβλητεν τῆς ἠπόντας. Καὶ ἀπεστάλην αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγοντες: "Μηδὲ εἰς τὴν καρδίαν εἰς οἴκηλος, μηδὲ εἰς τὴν τῇ καρδίᾳ σαυτοῦ. 24. καὶ ἀναβλήτως] Ἀναβλήτως signifies not only to look up, but "to recover the sight," which latter signification many Commentators (after Erasm.) here adopt. That, however (as Camb. observes), only has place where a complete recovery is denoted; which was not the case here, the perfection of it being marked by the words ἀποκαταστάθη, καὶ Βλέπα τῃς ἠπάντας. The best Commentators, ancient and modern, are agreed on the former signification to look up. He looked up in order to ascertain whether he had recovered his sight. —[Βλέπω τοις ἀνθρώποις — περιπατοῦντας] These words have occasioned somewhat of perplexity. There is, it is true, a great variety of readings; for several MSS. and early Edd. read βλέπω τοις ἀνθρώποις ὡς ἐδέπτην ὧν προϊόμεθα. But this edited by Schmid, Mill, Beng., and Math. But Fritz, has shown that this reading yields no tolerable sense; and he (in common with Griesb., Tittm., Valent., and Scholz) edits the words without the ὡς and ἐκ, as in the textus receptus. This, too, is found in the Edit. Pr. and the great body of MSS., confirmed by almost every one of the ancient Versions: and it is doubtless to be preferred. The other seems to have arisen, as Fritz remarks, διὰ ἑπιτραπέζη, i. e. ὕπω καὶ ἀκρατεία; and ἕκαστος ἐκτίζεται to the τοῖς ἀνθρώποις, not ὡς to the τοῖς ἀνθρώποις. The sense is, "I see men, as trees, walking;" i. e. I can distinguish men from trees only by their walking; a result of imperfect vision; since a confusion of vision in the objects is, as Plato observes, the first sign of returning sight, which, as he says, τῆς αἰθήσεως σημέια παραλείπεται. This view of the sense is confirmed by Victor, who, no doubt, derived it from the Fathers. From the above it is plain that the person was not born blind, but had lost his sight from disease.

30. καὶ ἀποκαταστάθη. On these words there has been a needless scruple raised, the best way
of avoiding which is to consider them as expressing this sense: "Do not go into the village and tell them what has happened." 32. An allusion to Ps. cxviii. 33. A poetical phrase, as John expresses it.

IX. 3. γυναῖκες from γυνής, a tool with which the ancients used to raise the nap of worn cloth. This was one of the employments of an artisan called γυναῖκες; and with it were united that of cleansing soiled garments, and restoring them to their original state; either by dyeing them, or, without any figure of speech, as John expresses it.
MARK CHAP. IX. 7—12.

καὶ ἔθες φοβηθή ἐκ τῆς νεφέλης· [λέγοντες] ὁ Θεός ἦσαν ὁ Ιωάν. 17, 9.

μὲν ὁ ἀγαπητός αὐτοῦ ἑκατοτέρε! ὡς ἔστησιν περιβλήματος, 8 36

ὁ ἐδόξης οὐδένα εἰδόσ, ἀλλὰ ὁ Ἰωάννος μόνον μετὰ εἰαντών. 9 29

καὶ ἐδότων δὲ αὐτῶν ἀπὸ τοῦ οἴκου, διεστάλην αὐτοῖς ἢν κυρίως παρέχομεν, ὡς ἐδόξης ἐκκλησία. 10 31

καὶ τὸν λόγον ἐκκόμησαν, ποὺς ἐναντίοις αὐξητοῖς, τῇ ὅστῃ τῇ ἠνθρώπου ἐκ νεκρῶν ἀναστατ. 11 5

καὶ τῶν μὲν ἔχοντων πρώτων, ὁ δὲ ἐπικρατεῖ εἰπεν αὐτοῖς ὁ Παύλος μὲν ἔχοντων πρώτων, ἐπικρατεῖς πάντως [καὶ] *[καὶ] 12 11

 workbook, "to be a shade to," or over "any one;" the Dative (which is not, as Fritz' imagines, a Dativus commodi) being suspended on the ἐπί.

—έλεγον. This is omitted in many MSS., some Versions, and Theophyl; and is cancelled by Matth., Griesb., and Fritz, as having been introduced from the other Gospels. [Comp. Matt. ii. 17. Luke iii. 2. Pet. i. 17.] 8. ἔξεστιν.] This rather rare form is a nearer plural, taken adverbially, of the old epic adjective ἔξεστιν; whence the Ionic ἔξοστιν, contracted by the Attics to ἔξωστις. Yet the old adverb had been retained by the Macedonians, occurs sometimes in the later writers, and is frequent in the I.XX. ἄλλα τῷ ἕν. This is generally taken as put for εἰ μή. Fritz, however, supposes the ἄλλα as put with reference to the negative in ἐξώστις, and supplies a verb of seeing; namely, ἐξόωστις, from the preceding participle. Yet the former mode is defended and illustrated by our but, which has often the sense except. The fact is, that in this case, ἄλλα is for ἐπὶ ἄλλα, otherwise than.

10. τῶν λόγων ἐκκόμησαν, κ.κ.] The sense (much disputed of these words), will chiefly depend upon the construction. Some construe them with the words following, πῶς ἔτοικ; others take them with the preceding, συντόκτοις. The former mode is preferred by some of the ancient, and the earlier modern Commentators; but the latter is adopted by almost all the later Expositors; and with reason; for such a construction as the former would be unprecedented. They are, however, not agreed on the sense of ἐκκόμησαν; some rendering it "reticuerunt," others, "animo excepenter!" others again, "animo recituerunt." To all of these interpretations, however, objections are made by Fritz; who himself renders "sermonem (Jesu) firmiter tenacissent." This version perhaps deserves the preference; but the recitation of Schleus, and others may be the true sense. Τῷ ἑκατεροῦν, quidnam esset est mortuis redire,—"what Jesus meant by speaking of rising from the dead." They did not question the general resurrection, which all but the Sadducees believed; but they could not reconcile this language with what they had learnt in the law,—that Christ should live for ever, and hold an everlasting kingdom. Hence their slovenly in comprehending the assurances, so often reiterated to them, by Christ, of his death and resurrection. Insomuch that when the Lord was dead, their hopes died with him; and all that had been inspired at the restoration of the kingdom, was thought by them to have passed away.

II. 8 τῇ λέγεσιν. Almost all Commentators take ἵλιν in the sense why. Fritz, with reason, rejects, as unfounded, this signification. He would read τῇ ἵλιν from some Latin Versions. But this reading is of slender authority, and the ἵλιν was doubtless derived from Matt. xvi. 10. If the common reading be correct, the best mode of interpretation will be, to supply τῇ λέγεσιν, as here and infra ver. 23, which is confirmed by the Armenian Version. But as this is a very harsh ellipse, we may suspect some corruption in the text. Perhaps the true reading is that of one or two MSS. τῇ ἵλιν, τῇ. This is confirmed even by those MSS. which are quoted in favor of ἵλιν; and perhaps by the Versions which are adduced in support of πῶς ἵλιν. The ἵλιν might easily arise from the ἵλιν preceding. The authority, however, is too weak; and the reading is probably no more than a conjecture to remove the difficulty; which may more effectually and quite as allowable, be done by reading ἵλιν, which I have ventured to edit here and infra v. 23. This signification is not frequent; yet instances do occur. Steph. Thes. furnishes three; Hom. ii. 142. Odyssey. τ. 403, where Eustath. rightly explains it by τῇ ἵλιν, both in interrogation; of which Stephens gives one example from Isocrates, to which I am enabled to add the following. Thucyd. i. 90, fin. καὶ δῆσες τῷ ἀντίκτυπῳ τῶν ἐν τῷ ἑλεύθην ἵλιν ἐν ἀντίκτυπω τῶν ἐν ἀντίκτυπω κ.κ. (So Beker and Pepp. rightly edited, instead of the common reading ἵλιν, ἵλιν.) Χροσφ. Ephes. iv. 2. fin. ἐκτὸς ἑπτάδας ἔξωστις ἔχων πάνω, ἓν ὡς εἰς, μὴ μένοντος διὸς ἀνθρώπου ἔστιν, καὶ δὲ τούτων αὐτῶν ἐξέλεε τούτου, ὅπερ ὁ τῆς ἐκκόμησαν ἑστι. In such a case ἵλιν is for δῶρο. It is no wonder that the Scribes or Critics should have altered δῶρο into ἵλιν, from ignorance of its meaning. The same has happened elsewhere. Thus in Lucian Complut. § 18, πῶς ἔστω ἐντοίχῳ τῷ ἵλιν ἐστίν παλαι βίον. some MSS. have ἵλιν; but the true reading, as Hemsterhus. says, is σῶς, which, he observes, is often used for ἵλιν. Here the ἵλιν was absorbed by the preceding.

12. ἦσαν ἄγιοι. Here there is not any irony, (as some imagine,) but rather a Synchro- sies. Render, "Elias is, indeed, first to come, and is to restore things to their former state.

καὶ καθὼς γέγραπται, κ.κ.] There are few passages which have more perplexed the Commentators: the obscurity of the text, the various conjectures which have been made to assign a satisfactory sense to the words of the common text καὶ πώς. But all have failed; being more or less defective, either in sense or construction, or both. This being the case, the most eminent Commentators have been agreed in the opinion that the passage is corrupt; and various modes of emendation have been proposed. Mero conjectures merit little attention. As to the various readings of MSS., not one is deserv-
MT. LU.
17. 9. ἔσωνεν δὲ — ἀλλὰ λέγω ἦμιν, οτι καὶ Ἰησὸς ἐλήλυθε, καὶ Ἰς ἐποίησαν αὐτῷ ὅσα ἥξιλον. [καθὼς γέρωνται ἐπὶ αὐτῶν.]
37 Καὶ ἔθων πρὸς τοὺς μαθητὰς, ἐδοθὲν ὄχλον πολὺν πρὸς αὐτοὺς, καὶ Ἰαθματεῖς συνήτορται αὐτῶις. Καὶ εὐθύς πῶς ὁ όχλος ἔφεσα ἄνω τῶν αὐτῶν ἐξεδαμήθη, καὶ προστρέφοντο ἡμᾶς ἀντί τῶν αὐτῶν. Καὶ ἔπραξε τοὺς 16 Ἰαθματεῖς· Τί συνήτορτε πρὸς αὐτοῖς; Καὶ ἀποκριθεῖς εἰς ἐκ τοῦ 17 ὄχλου εἶπεν· Ἀδικόνικα, ἢγιγνα τὸν ὑπὸ μου πρὸς σε, ἢγιγνα πεινῶμεν ἠκάλον. Καὶ ὁ ὄπω ἐν αὐτῶν καταλαβῇ, ἤσται αὐτῶι καὶ ἀπορρίζει, 18 καὶ ἀπεξεῖσαι τοὺς ὑδάτινας αὐτῶις, καὶ ἤφαιμεν. Καὶ εἶπον τοὺς 41 ὡς ταῖς σου, ἵνα αὐτῷ ἠκόλουσι, καὶ οὐκ ἤθελον. Ὁ δὲ ἀποκριθεῖς 19 [*αὐτῶις*] λέγειν· Ἅ γενεὰ ἀπιστῶι τὸ πόστο πρὸς ἐμαύρω μοι;

_ing of notice, except that for the vulg. καὶ πάς, several ancient MSS., with the latter Syr. Version and Euthym. and Victor, read καὶ πάς. But even this with this is at the end of the verse. Some, therefore, (as Beza, Campb., and Bp. Marsh) have resorted to the mild conjecture καὶ πάς. The sense assigned by Bp. Marsh is, "And that, as it is written of the Son of man, he (John the Baptist) may suffer many things and be set at naught, of kai this is too mild a measure to be effectual. Hence some recent Commentators, Grot., Schulz., and Fritz, have attempted to restore the corruption by stronger methods. And as it appears that in this passage (as in the parallel one of Matt. vii. 12 & 13) the fate of John Baptist and of Christ are meant to be paralleled, so they conceive that the substance of the two verses have been, by some accident, transposed; and propose that the clause καθὼς γέρωνται, φυσίνευεται should be transposed, and placed after ὅσα εἴλον; the words καθὼς γέρωνται εἰς αὐτῶις being cancelled, as a double reading of the former. Thus the passage will stand as follows: Ἰησοῦς μὲν ἡλιον πρῶτον ἀποκατέθεντο πάντα ἀλλὰ λέγω ότι καὶ Ἰησοῦς ἐλήλυθε, καὶ ἔσωνεν αὐτῷ ὅσα εἴλον, καθὼς γέρωνται ἐπὶ τοῦ ὑπὸ τοῦ πάσης, ἢγιγνα πολλὰ πάντα καὶ ἐξεδαμήθη. This yields an excellent sense, and the transposition is countenanced by the parallel passage of Matt. xvii. 12 & 13. But as there is not the slightest authority for it, either in MSS. or Versions, it cannot be adopted in the text, nor ought it to be introduced into any Version. Indeed it may, after all, be unnecessary; for, adopting as I have ventured to do, the reading, καὶ πάς, κ. k., we may supply after ἐξεδαμήθη the short corresponding clause (which is often, in such cases, left to be understood from the context) ὅσα πάντα εἴλε, "thus he (i. e. John the Baptist) is to suffer." This is strongly confirmed by the ὅσα καὶ of Matthew. The words καθὼς — αὐτῷ, at the end of the verse, are merely a ἐπιγράφα of the former, and therefore stand for nothing. Yet they strongly confirm the reading καθὼς, which is so indispensable to the emendation of the passage, especially as they are found in every one of the MSS. The omission of καὶ before καθὼς is very frequent in the MSS. of all writers. The Dative at ἐκ τοὺς αὐτῶις is a Datius commodi, as in Isor. Nic. 613. ἐ καθὼς πάντοτε οὗτος ἤγιον διηγηθεῖ τοῖς ἄλλοις μὴ πιστεῖτ. [Comp. Luke i. 17.]
15. ἐξιστάσθη. The word implies a mixture of illumination, generation, and one.
17. ἢγιγνα — πάς εἰς ταῖς τοῦ αὐτοῦ καταλέγεται τοῖς, πάντως on the state of the case to be healed by him. But our Lord not being immediately at hand, or the man not being willing to travel to Him, he presented his son to the Apostles, for ministry; he proposed that they had healed many such poor wretches.
— ἢγιγνα — ἡκάλαν.] Notwithstanding what some recent Commentators urge, who adopt Mede's hypothesis on the Demoniacs, this can only signify, as Fritz, acknowledges, "whose body was in the power of a demon who made him dumb." So in Luke xi. 14, a devil's demon (i.e. one who causes deafness) is mentioned. Here Wets, compares Plut. T. ii. p. 433. (speaking of the Pythian priestess) ἄλλου καὶ καθότι παρετίθησιν οἴον πάλιν. Wets.
18. ὁτιν — καταλαβῇ.] Wets, and others render, "and whosoever, or whenever, it may attack him;" for the verb καταλαβάζειν, they say, is often used of the attack of any disorder, especially of epilepsy. But the context demands that we should take καταλαβή of the demon; and the sense is, "whenever, or whenever, it lights on him." A signification often found in Thucyd.
— ὃς εἰπεν αὐτῶι.] Beza and others, with F. V., render it, "he shall tear him." But the true sense is that of the ancient Versions and Commentators, and most modern ones, "he shall dash him on the ground;" of which signification many examples are taken from the Classical writers and the Sept. are adduced by the Commentators.
19. ἔτρεξα τοὺς δ. α. "He drew his teeth." So Theoph. in 71. C. χολερονκαὶ τετράγωνα τοῦ δέκατος. Aristoph. Ran. 226. μὴ πρίν τοῦς δέκατος. These and the other particulars in this verse and ver. 22, are, indeed, all symptoms of epilepsy. But if we even should suppose that the man was an epileptic; it would not follow that the disorder was not induced by demoniacal influence.
— ἢγιγναται.] Some antient and several modern Commentators explain, "faints away," "falls into a swoon." But however this may be a symptom of epilepsy, the word will not bear that sense, and can only mean "pines away." I agree with Fritz, that the word denotes, not so much what happens during the demon's attack, as it is a general consequence from thence. Thus Celsius says of epilepsy, "hominem consumit!"
19. αἰτῶις.] For Vulg. aitō many MSS., and Versions have aitōs, which is edited by Griesb., Pittn., and Scholz rightly, as far as regards suilableness to the context. But as the MSS. in general fluctuate between aitōs and aitōs, while some others have neither one nor the other,
I cannot help suspecting that both are from the margin.

20. ἄνω ἄνω —[ἐπιστροφή.] Most Commentators take ἄνω for ἄνω. But that is a false view of the construction, which Fritz, rightly regards as an anacoluthon. The last epithet meant to say καὶ ἄνω (πάντων) αὐτῶν, ἅπαξ ἐν τῷ πνεύματι ἑπιστρόφων, but then changed the construction; of which see another example in Acts xx. 3. Wets. and Vater take ἄνω as a Nominative absolute, supplying αὐτῶν. Hence, (by ν. of ἀ. or ἀν. of ν. since the time) when.

—παράδειγμα.] This form, and the kindred, but more elegant one παράδειγμα, are of later Grecian. The earlier purer writers employed ἐκ παράδειγμα, or ἐκ παράδειγμα.

22. τὸ π. The Article (absent from Vulg.) is found in many ancient MSS., and is adopted by Matthei, Griesb., Fritz., and Scholz, and confirmed by Matt. xviii. 15. John xv. 6. Acts xxvii. 5. and other passages. Propriety, indeed, would seem to require this, since it falls under that canon of Middlet. by which all those tenses or substances in a house, of which there is ordinarily but one, take the Article. Thus when παράδειγμα signifies the fire in any house, it requires the Article; when it signifies any other, or fire in general, it rejects it. But whether, even in the former case, the Article was not occasionally, in the same sense, in distinct, or in frequent occurrence, is more than I would venture to affirm. Besides, the word may here be taken in a general sense; and so, it needs no Article. Fritz, inserts the Article even before ἄνω; but purely from conjecture; and very wrongly; for the word is used in a generic sense. So we speak of accidents "by fire and flood." —ἀλλ' οὕτως εἰς τὸν ἥπαξ.] This use of ἄλλα is said to be supplicatory; but it is rather hortatory; and the idiom results, as Fritz, observes, from the Imperative, where the particle is, in such a case, united. As to the εἰς τὸν ἥπαξ, some Commentators there recognize a doubt; while others deny that there is any; neither of which views seems well founded. Fritz, rightly regards it as a formula obstestationis, entreaty help. He cites Soph. Aj. 336. More apposite, however, is the passage Dio Chrysost. p. 31, adduced by him in Reims. Synop. hæc εἴμασθαι ἀποκριθήσομεν, καὶ εἰς τὸν ἥπαξ, βοήθησον. See also Thucyd. vi. 25, and Herodot. viii. 57. Of course, the very nature of this formula implies some doubt of the power of the person whose help is implored.

23. εἰς τὸν ἥπαξ —παράδειγμα.] With this sentence on Commentaries, there have been somewhat perplexed; partly from the brevity and indefinite-ness of the phraseology, and partly from the peculiar use of the ἥπαξ. The conjectures that have been hazarded are very inefficient, and indeed unnecessary. Some would remove the difficulty as regards the ἥπαξ by taking it for ὅτα. But that is a long exploded principle; and to supply have been omitted, is absurd. The best recent Commentators are, with reason, agreed that the ἥπαξ is here meant to be applied to the sentence following, by a use common in the Classical writers; where it is often applied to a whole sentence. See Winer's Gr. Gr. p. 54. Krebs, Rosemann. And it could easily refer to the force of the ἥπαξ to παράδειγμα. But to produce the sense which they extract, they are obliged to insert an εἰς after παράδειγμα, and supply at the end of the sentence βοήθησον αὐτοῖς, or εἰς ἥπαξ. But thus εἰς ἥπαξ could not but have been expressed; and the other Alliteration is harsh. The only satisfactory solution of the difficulty is that proposed in Recens. Synop. (and which has been since adopted by Fritz,) namely, to suppose that after παράδειγμα is to be supplied (what our Lord, from modesty, suppressed) βοήθησον αὐτοῖς, or εἰς ἥπαξ. From the same feeling, εἰς is omitted after ἥπαξ. The ἥπαξ, at which so many Critics stumble, is used with referece to the ἥπαξ of the question, to which this is an answer. And the best way of accounting for the use of the ἥπαξ is, to suppose, either that this mode of speaking was not unusual to our Lord, in cases where his help was strongly required; or in cases which he was not, in any sort of doubt; or that the answer returned was well known. Thus the sense will be, "the (well known answer.)" All the best Commentators are agreed that τὸ παράδειγμα is a Dativus commodi. Render, "All things are possible [fo be done] for him who believeth." [Comp. Luke xvii. 6.] 24. παράδειγμα, κλώς.] Κλώς is not found in about seven MSS. and some Versions; and is cancelled by Griesb., Vater, and Scholz; but with singular rashness. For, as Fritz, observes, "Nihil hic voca, in homini et supplici patris observatone, fingi potest aptius." But how came it, some may ask, that a word so proper and suitable should have been omitted? I answer, it may, as the MSS. are so few, have been omitted inadvertently by those scribes who did not see its force; yet not, as Fritz, supposes, "οὐ δέως quod praeceilit." I rather suspect it to have been omitted from design. The Alexandrian critic who first struck it out, no doubt thought there was more gravity in making the clause terminate with the most important word; which itself conveyed the answer. So thought our English Translators, who render, "Lord, I believe."
dress with a vocative case. And it seems they had not the good taste to feel the propriety of making the profession of faith be accompanied by an address so adapted to entreaty.

By διάστολα, as Grot. rightly observes, is here meant, not a total want of faith, but a deficient or wavering faith. The sense is, "I have a faith, but it is imperfect; supply its deficiencies, regard it as complete, and heal my son accordingly."

25. ἐπισωτηρίζωνεμυζον. "were running together towards him." The τό at τό πάθημα, &c. is authoritatively emphatical.

26. ὡς ἵνα I have, at the Note supra, v. 14, sufficiently justified this deviation from all the editors, instead of the vulg. ὡς. The various readings of the MSS., namely, διά τί, or τι εἶτα, are manifestly glosses.

30. παραπομονοῦτον "passed along." namely, the Lake and the Jordan. See Note on Mark ii.

31. παραθέτων "is being delivered; i.e. is shortly to be delivered."

32. Εἰσὶ τοίς. The i.e. of the text, recept. is absent from several MSS., and is cancelled by Mill, Wets., Matth., Griesb., Vater, and Scholz. But I think, wrongly. It is defended by xi. 9. x. 16.; and 7. Jan. v. 10. The early Critics, it seems, stumbled at the Hebraistic idiom; and hence either cancelled the i., or changed it into εἰς, which last reading (slenderly supported by MS. authority) ought not to have been edited by Fritz.

33. οὖν ἤδη ἐστιν, &c. The sense is, "ne-nemo enim mea auctoritate miraculum edet, et poterit illico multo conviciri." This construction (similar to that at 1 Cor. vi. 5.) is quite agreeable to Classical usage. See Plato Memex. p. 71. ἐστιν ἀνθρώπων.
MARK CHAP. IX. 41—45.


42 Καὶ ἔστι σκανδάλισεν ἐκ τῆς χείλες σου, ὑπόκοψεν αὐτῆς, καὶ κυλοῦσα ἐπὶ κυλοῦσα ἐκ τῆς ἑορτῆς ἀποκλίσεως. 43 την γείναν, εἰς τὸ πῶς ὁ ἀπεαστὸν ὁ πον. ὁ σκολοφός αὐτοῦ 45 οὐ τελευτά, καὶ το πῶς οὐ σκοβλυταί. Καὶ ἔστιν ὁ πον.

ἀποδίκει τὸν ὑποτάτους Διδάσκεται τῷ πον. σημαίνει, "will readily bring himself to," Χκ. (Fritz.) 40. Instead of the text. recept. ἱματίῳ — ἵματι, many MSS. and Versions have ἵματι — ἵματι, which is found in most of the early editions; and edited by Mill, Matt., Gries, Vater, and Scholz. But, I think, without reason: for in external evidence the reading is not superior to the received one, (and if it were, Manuscript authority is of little weight in respect to words perpetually confounded in the MSS.) and in internal, greatly inferior; for, as Fritz, truly remarks, both here and at Luke xix. 50. "de Jesu actibus non est Apologist. Et potuit Jesus inclinare simul discipulos, se excludere non potuit." He also observes that this verse contains a fresh reason why no molestation should be given to the person in question. [Comp. also Matt. xii. 30. 41. Λ. τ. δε. — ιστή.] The words in brackets are not found in very many MSS. Versions and Early editions, and were thrown out of the text by Griesb., Vater, Fritz, and Scholz, rightly, I think; for we may more easily account for the insertion than the omission of the words: especially as the force of the somewhat rare phrase ἐν δόξαν ὅν ἔχει νομίζει τί, "on account of," was likely to be unknown to the scribes. See Thucyl. iv. 60. 1. At the same time, it is not impossible, that the common reading may be the true one. At least the reasons alleged against it by Fritz, (that it is pleonastic; that the epexegetical λόγος is long winded; and that for τῷ δὲ ὄντω to have been written τῷ for consistency sake, Comp. v. 33.) are not of any great weight; they might rather lead us to suspect alterations, to get rid of what was offensive, — did we not remember that the Critics in question were not persons likely to have devised so neat an emendation.

—ὅτι ὕποπατον ἰστή.] It has been debated whether ὕποπατος in the N. T. be a proper name, or an appellative. That it was originally an appellative descriptive of office and dignity (like ὕποπατος a proper name; and so frequently this use in the N. T., that some contend that it is never employed otherwise. But in Rom. v. 1 Cor. i. 12. and 23. 2 Cor. iii. 3. Col. iii. 24. 1 Pet. i. 11. to render "the anointed," or even "the Messiah," would be harsh. Hence Mid- dlet. maintains that in all those passages ὕποπατος is Midlet. applies a kindred one to 1 Cor. iii. 23. ἱματὶ ὕποπατον, ὕποπατος ἰς ὥρα. The same phrase had τοῦτος, to be devoted to any one, oc- curs elsewhere in the N. T., and sometimes in the Classical writers. 43. τῆς ἐπί τελευταί του "both of your hands." The article has here the force of the possessive pro- noun.

44. ὑπόπατον. — σκοβλυτάν.] The words are derived from Is. lxvi. 21, where the punishment to be inflicted, in this life, on those who are rebellions towards God, are vividly depicted, by the representation of their carcasses being subject to the continual gnawing of worms, and the devouring of an unconsumable fire, so as to be objects of continual abhorrence to every generation. The words are here applied to represent the eternal misery of another world, by images derived from Γέννα in this world; on which, as a frequent emblem of torment, see Note at Matt. v. 22. The true rendering seems to be, "where the worm is never to die, nor the fire to be quenched." So the Sept. well renders, δ ψαλάκας αὐτῶν τοῦ τοῦ τοῦ καὶ σκοβλυτάν τοῦ καὶ βυθισθήσεται, καὶ τὸ πῦρ αὐτῶν οὐ χιτάθησεται. Similar figures are found in Eccles. vii. 17. ἐκπόρισα θεσπίδυ πῦρ καὶ σκοβλυτάν, καὶ βυθισθήσεται. And Justin xvi. 7. Κύστος γυνακουράκιον εἰσκόσις αὐτῶν ἐν ἐν δυο εἰσκόσις, ἐνοίκω τοῦ καὶ καρκίνως τοῦ φθόρος αὐτῶν, καὶ κλασθήσονται ἐν βυθίσει τοῦ φλόγος. Some difference of opinion, however, exists as to the nature of the punishments here designated by δ ψαλάκας αὐτῶν καὶ τὸ πῦρ (sce. αἰωνα). i.e. of the wicked) namely, whether they are to be regarded as actual and positive inflections, or as figuratively representing the gnawing of remorse and self-condemnation, and the torture of unavailing reproach, for having brought on themselves their own destruction. Many have been inclined to think that, though the fire be taken in a physical sense, the worm is figurative. On which interpretation it is truly observed by Fritz, that "what holds good of one clause of the sentence, must of the other; for a confusion of the physical with the metaphorical in the same sentence is not to be tolerated." And he would have both taken in the literal sense. But there seems no reason why both terms should not be regarded as figurative, yet designating, under these figures, real inflections as dreadful to the then frame, as the gnawing of worms, or the burning of fire, to our present. See a recent Tract by the learned and excellent Professor Stuart, entitled "Exegetical Essays," on some words of Scripture relative to future punishment, namely, ἄνω, and ἠδών, μίας, ὑποπατοῦς, and σκοβλυτάν, and especially Sect. 3., which treats on the nature and manner of using figurative language in respect to the objects of a future world. The able writer there shows how it happens (namely, by the weakness of our language and the poverty and inadequateness of human language) that we are compelled, in speaking of the Deity, or of the things of another world,
to make use of terms which have a reference to this world. "Thus," continues he, "Heaven is represented as a paradise, i.e. a pleasure garden; as a city with magnificent walls and structures; as a place of perpetual feasting and delight; as a land of rest and overflowing plenty. In the ancient palace, the guests appear adorned with princely robes and splendid crowns, and are admitted to the immediate presence of the great King of kings. Hell is represented as an abyss; a bottomless pit; a lake that burneth with fire and brimstone, the smoke of which ascendeth up for ever and ever; a Gehenna, where the worm dieth not, and the fire is not quenched; as a place of outer darkness; as a lobservable dungeon; as a place of torture and anguish unspeakable: a place of banishment from God, on which all the vials of his wrath are poured out; and by other such tremendous images, shewn as natural objects of terror and distress. That none of these descriptions are to be literally understood, seems to be exceedingly obvious; for if any one is to be literally understood, which is the one? Who will determine this question? If then, there are no particular grounds for making any such determination, we must either construe all of them figuratively, or all of them literally. Not the latter, because then the Bible must be made to contradict itself, beyond all possibility of reconciliation. It must also be made to contradict the nature of the spiritual and invisible world. The former, therefore, is the only principle which can be admitted. Not only does the language under our consideration express torment, the acutest in kind, but eternal in duration. So in the parallel passage of Matthew, are the expressions εἰς γένεσιν τοῦ πα
d, and εἰς τὸν αἰῶνα, the latter qualifying and completing the idea in the former. And therefore the notions of those who from the time of Origen have dared to limit this duration, are both groundless and presumptuous. So Prof. Stuart, at § 17 of the before-mentioned work, after considering at large the bearing which the use of the terms αἰῶν and αἰῶνος in Scripture, have on the subject of future punishment, comes to this conclusion (awful, indeed, but not to be suppressed) that it does most plainly and indubitably follow, that if the Scriptures have not asserted the endless punishment of the wicked, neither have they asserted the endless happiness of the righteous, nor the endless glory and existence of the Godhead. The one is equally certain with the other. Both are laid in the same balance. They must be tried by the same tests. And if we give up the one, we must give up the other too. If we give up the other also." When it can be shown, that there is deliverance from "the lake of fire," which is "the second death," then something will be done to affect the question under consideration. Until then, I see not how we can avoid the conclusion, that the smoke of future torment will ascend up for ever and ever! So Bp. Jer. Taylor, a work, entitled "The Foolish Exchange," after showing the distinction to be made between the language of the Prophet, which represents the utter and everlasting destruction of the Jewish nation, and observing that the worm stuck close to the Jewish nation, and the fire of God's wrath flamed out till it produced its punishment; adds, that this language was not so far, considered to signify the state of accursed souls, whose dying is a continual perishing, who cannot cease to be, must mean an eternity of duration, in a proper and natural signification. So that as the worm, when it signifies a temporal infliction, means a worm that never ceases giving torment till the body is consumed; so when it is transferred to an immortal state, it must signify as much in that proportion. That "eternal," that "everlasting," hath no end at all; because the soul cannot be killed in the natural sense, but is made miserable and perishing for ever; that is, "the worm shall not die" so long as the soul shall be unconsieved, or "the fire shall not be quenched" till the period of an immortal nature comes. And that this shall be absolutely for ever, without any restriction, appears unanswerable in this, because the same "for ever" that is for the blessed souls of the same "for ever" is for the accursed souls. So that this dying worm, this unquenchable fire of Hell have no period at all; but shall last as long as God lasts, or the measure of a proper eternity. That this was the universal sentiment of the Fathers (with the exception of Origen), is shown by Whithby, on Heb. vi. 2. That the doctrine is consonant to reason, as well as Scripture, appears from its having been held by Greeks, Romans, and Jews, and indeed the ancients universally.

49. εἰς τὸν αἰῶνα — Διαβάζεται. ] There is perhaps no passage in the N. T. which has so perplexed the Commentators, or so defied all efforts to assign to it any certain interpretation, as this. It is impossible here to detail, much less review, even a tenth of the interpretations which have been proposed. It must suffice (omitting all mere conjectures, or interpretations proceeding on a strained sense, or anything that is not a strict exposition only which have any semblance of truth. It is a material previous question, whether the words are to be considered with reference to what went before, or taken as a separate dictum. The latter is the view taken by some, especially Knies; who maintain, that this and the next verse are out of place, and belong to some other
part of the Gospel. This, however, is a gratuitous supposition; which has, moreover, the disadvantage of depriving us of all benefit of a context, to shed some glimmer of light on this deep obscurity. Yet those who admit that the passage has a connexion with and reference to what precedes, are not agreed as to the precise nature of that connexion. Many refer it to the words immediately preceding; so that either a reason may be supposed given why the wicked in Hell will be turned into their own eyes, or that ver. 10, may be considered as a further explanation, or illustration, of what was said in ver. 43; for γεία has often the sense of νεμπε. But the great objection to this mode of interpretation is, that it compels them to assign such a sense to τάς as cannot be justified on any principle of correct exegesis, namely, "every wicked man," or, "every one of those condemned to Hell." Quite as objectionable is the sense of πᾶς θεος, assigned by some of these Commentators, "every one consecrated to God," by which the salt is taken to mean the salt of grace. Many other interpretations are grounded upon this hypothesis, that the words have reference to those which immediately precede; every one of which, however, (as Fritz, has proved) is liable to very strong objections. Let us now examine the other class of interpretations, namely, those which proceed on the principle that the words have reference to ver. 47. Thus πᾶς will denote "every one of you," "every Christian." But what is the meaning of πως λεεισθαι? Here, as in the former class, we have a multitude of precarious and even absurd interpretations. Indeed, only two can be adduced, which deserve any attention. 1. That of those who take πως Λεει, to mean "shall be purified by the Holy Ghost." See Matt. iii. 11. Acts iii. 3. They render: "For every Christian will be seasoned with the fire [of the Holy Ghost]," as (in the old Law) the precept was, every sacrifice shall be seasoned with salt; q. d. "As (καθά) in the old Law, every sacrifice, under the Old Law, was to be seasoned with salt, so in the New, every Christian shall have a portion of the Holy Spirit." But to assign such a sense to πως is harsh, and we can scarcely suppose the Evangelist would word the sentence so enigmatically. In fact, the difficulty is chiefly centred in the σπέρμα of the verse, which is very obscure, not only to the ancients generally, and some moderns (as Beza, Rosenm., Kuin., and Fritz.), to mean "the fiery trials of life." They are not, however, agreed on the sense of λεεισθαι. Beza and others take the meaning to be, "Every Christian is purified by the fiery trials of life, as every sacrifice is salted with salt." But, as λεεισθαι will not admit of such a sense, I prefer the interpretation of λεει, proposed by Bos, Muzel, and Fritz; especially as it is confirmed by the ancient gloss πολλαγμένης, namely, "shall be put to the proof." They well remark, that the reference of this verse is not to ver. 47 only, but likewise to ver. 43-7. For, as Fritz truly observes, "since Jesus has there thrice expressed the sentiment, that a loss even of the members of the body, may, of those most useful, is to be encountered, rather than to yield to the seductions of vice; that so being tried and proved, you may attain the prize of our high calling;" nothing can be expected but that we should show that such sort of trials (like those of athletes) are either very useful, or absolutely necessary." By πως must be understood all persons, all Christians, since to them ver. 43-43 belong. It designates those fiery trials, in encountering which the self-denial and fortitude is compared to that of suffering the loss of a limb. πως λεει, may be interpreted, "will be tried and prepared by such fiery trials [for the enjoyment of eternal felicity]." There is here a metaphor taken from victims, which were prepared for sacrifice by the imposition of the molia salata. The words of the next clause καὶ πᾶς θεος, καὶ διδασκαται are founded on Levit. ii. 13. καὶ πάντως διδασκαται (i. e. every sacrifice) διδασκάτως. And the καὶ is to be rendered συνιτός, as, like the Heb. 1.

Here is a parallelism on the double sense of salt; for the word is first used, at ver. 49, in its proper sense; then, at ver. 50, in its figurative one; where it denotes, as some say, the salt of friendship; but rather, we may suppose, with others, the salt of wisdom. See Coloss. iv. 6. Comp. Matt. v. 13. Luke xiv. 34. Rom. xii. 18. Heb. xii. 14. After recommending the study of wisdom, our Lord enjoins the cultivation of peace one with another.

X. 2. οἱ Φαρ. There are many MSS. here that have not the Article; which is cancelled by Graev., Vater, and Scholz. But, I apprehend, without any good reason. The Article (found in the parallel passage) can scarcely be dispensed with; and the sense is, "the persons who were of the sect of the Pharisees in the surrounding country." It will, perhaps, be said, that the sense is, "some Pharisees." &c. But that would require an exception to the rule, which is easy to account for the omission than for the addition of the, which Fritz, with more than his usual discretion, retains and defends. It is true, that some MSS. are without the οἱ in the parallel passage. But they are very few in number, and at most all are not more than such as may be accounted for. 3. διὸ τίνες κρίνεται. In this rare phrase κρίνεται signifies "the things created." the world or
universe, as xiii. 2 Pet. iii. 4. Sap. v. 18, &c. 24. The argument meant to be urged in this and the verse following is, that God at the beginning of the world created man and woman that they should live together in the greatest union; and that hence married persons are to be regarded not as two, but one, and therefore, by the Divine law, no divorce can be permitted.

10. In τῇ ἀδίκῳ.] This seems to designate some private lodging, which they occupied on the road; and the expression is here used in contradistinction to the public place where our Lord had been arguing with the Pharisees.

11, 12. In these two vv. there is a marvellous diversity of readings, none of which, however, authorise any change in the text. There may be some want of neatness in the phraseology, nay, of precision in the use of one of the terms employed—namely, ἀποστρέφεσθαι in ver. 12. But if the whole be taken as expressed populariter, there will be nothing to stumble at. It is true that, strictly speaking, a Jewish wife could not divorce her husband; for as to the examples of Salome and others, their actions were done in defiance of all law, and in imitation of Roman licentiousness. ἀποστρέφεσθαι, therefore, at ver. 12, may, with many of the best Commentators, be considered as used with some license, on account of the antithesis, for ἐξοικοστοίᾳ ἀπό τῶν ἄνθρωπων; which, indeed, is found in some MSS. and versions, and is edited by Fritz, but is plainly a gloss. There is the same catachresis at 1 Cor. vii. 12 & 13, (where the Apostle may be supposed to have had this passage in mind) in the use of μὴ ἀποστρέφεται, and μὴ ἀποστρέφηται. Perhaps, too, this term is used with reference to the customs of the Gentiles rather than the Jews, and seems to be meant to give a rule to the Apostles for general application, and which should put both sexes on the same footing.

The ἀπόστραφα is by some referred to the repudiated wife; by others, to the newly married one. Either may be admitted; but in the former case the sense of ἐστί will be, "to the injury of;" in the latter, "in respect of;" i.e. in his connection with. [Comp. Matt. v. 32. Luke xvi. 13. 1 Cor. vii. 10, seq.]

14. [Comp. Matt. xviii. 3. 1 Cor. xiv. 20. 1 Pet. ii. 2.] —καὶ μὴ κω. The καὶ is not found in many MSS., and is rejected by Mill, and cancelled by Griesb., Matt., and Scholz; while Fritz objects that such an ἀπόστραφα is unknown in Scripture. Perhaps, however, that is being hypercritical. And when he says that the καὶ is necessary to the sense, he writes inconsiderately; for in admitting the ἄποστραφα any where, he admits that it may be left to be implied. In the parallel passage of Matthew, indeed, the καὶ is found in perhaps all the MSS. But there the order of the words is different, and it could scarcely be dispensed with.

—τῶν τοιοτῶν, &c.] Render, "for them be longeth," &c.

15. [Comp. supra ix. 36.] —ἐκστασίαν — ἐκδύναμον "as he was departing (from thence) on his way."

16. [Comp. Exod. xx. 13. xxi. 12. Deut. v. 17. Rom. xiii. 9.] —μὴ ἀποστρέφεσθαι] Many Commentators are of opinion that ἀποστρέφεσθαι is used in Scripture in a very extensive sense, so as to denote committing injustice of any kind; and to be nearly synonymous with δικαιο. But ἀποστρέφεσθαι has properly a more special signification, denoting to deprive any one of his property, whether by actual
and open robbery, or by secret fraud, as denying a debt, cheating in the quality of goods sold, or overreaching in the bargain. Be that as it may, the words have not (as Wets, and others imagine) reference to the ninth and tenth Commandments, but, as Heapel observes, to the seventh, D£<£<£, on which this is a sort of paraphrase, to show the extent of the injunction. Indeed, the Jews were accustomed, in ordinary discourse, and even in writing, to recite the precepts of the Decalogue not in the very words in which they are expressed, but in other equivalent terms.

21. ιερας ανθυ. On the sense of ιερας, there is much difference of opinion; which has been occasioned by the fact, that the young man did not follow our Lord’s admonition. Some would adopt a sense of σαμουσι by which it denotes to be careful with, and to keep watch. But it is not very different. And it is used of things, not persons, and is construed either with a Dative of object, or with a Participle, or an Infinitive. The other interpretations are divided into such as respect good will generally, “he was kindly disposed towards him,” or (as that has been by many supposed not sufficient) such as imply good will by some outward gesture or action. Η. Stephe, and Lightf, interpret, “he kissed him;” while Cesaub., Grot., Wets., Henm., Kuin., and Fritz. interpret “he accosted him kindly;” both significations alike destitute of authority. The interpretation, “he felt kindly disposed towards him,” (which is supported by the ancient Commentators) is the most natural and probable.

20. οις παροιμ. The Article is not found in very many MSS. and the Edit. Prine., and is cancelled by Beng., Matth., Fritz. and Scholz. The chief reason, it seems, why these Editors have cancelled the οις, is because it is not found in the parallel passages of Matthew and Luke. But granting, as Fritz. alleges, that “such expressions admit of the Article, and also may dispense with it;” yet is not a writer to be allowed to choose which he will? And as Mark uses the Article in precisely the same case at ch. vi. 5 & 7, it is surely proper to leave it to him here. And certainly we may far better account for the omission than the insertion of it here; namely, from a wish to make the phrase tally with Matthew and Luke. On this verse compare Matt. vi. 19. Luke xii. 33, xvi. 9.

22. ης χαρις ου της ρωμης. This may be referred either to the countenance or to the mind. In the former case it will denote that contraction of the countenance, which is produced by hearing anything that displeases one; in the latter, it will signify perturbation. Thus, however, the term would be nearly the same with λυπησοντος just after. The former interpretation, therefore, is preferable; especially as it is confirmed by a passage of Nicetas an. Schleus. Lex. οι δε καταφυσις και στρεφονται ημισθ. 24. [Comp. Job xxxi. 24. Ps. lixii. 10. 1 Tim. vi. 17.]

25. της τομηλιας της ρωμης.] The Articles are omitted at some MSS. of that ancient. Middelt. thinks them spurious; and Fritz. cancels them. Certainly, propriety requires that ρωμηδος, as it denotes a needle in general, should not have the Article. And then propriety alike requires that if that be omitted, the other too shall be left out. Since, however, the latter propriety is of too refined a kind to be likely to have been known to the Evangelist; and as the idiom is found in our own language, it may be safer to retain the Article in question. Τομηλια is from τρωμαι, to cut, and is of the same form with ημισθαλια. — ημισθον. Very many MSS., and some Fathers, have ημισθον, which is adopted by Wets. and Matth. But it would require much stronger evidence to establish so glaring a violation of propriety; for which Schulz. in vain alleges Matt. vii. 13. because (as Fritz. truly observes) at εστηθετε δια της στενης πιθος should be supplied ευτεχον. 25. και της κεφαλης σω. As Matt. xix. 25. has της ρωμης, this has by many been regarded as a Hebraism. But και thus prefixed to της is frequent in the Classical writers, as appears from the examples adduced by Bos, Elsn., and Wets. The και in this use may be rendered “as (but).” There is perhaps an ellipse of ρωμης. By the της must be understood πλεονεχως. 27. [Comp. Job xxx. 2. Jer. xxii. 17. Luke i. 37.]

26. και κεφαλορ.] The και is not found in very
many MSS., and is cancelled by Griesb., Vat., and Scholz. But I think, wholly without reason. For it is obvious, and acknowledged by Fritz., that some particle is necessary; and he edits ηδονας ους ειπεν. I think, accordingly, there is not sufficient authority; and besides, there would thus appear no reason for the omission of the particle. Whereas the κατ would be likely to be omitted, as being used in a manner never found in the Classical writers. At ver. 29, the true reading. I suspect, is κατ δε 51, as found in many MSS. and early Editions, and edited by Fritz. and Scholz. Those many MSS. which have neither particle nor the other, are in favour of this reading. For the Critics, it seems, were content with expelling the κατ, and introduced nothing in its stead.

29. έκενν γραμ και τ ειγομ. Very many MSS. have έκενν also before το ειγομ., which is edited by Griesb., Math., and Scholz. I have not ventured to follow their example: yet not because I think (as does Fritz.) that the word is better away; but because it appears to me, (especially considering the reading of the parallel passage) that it was more likely to have been inserted than omitted. Besides, the very same expression occurs supra viii. 35, with only one εκενν.

29. 30. There are marvellous diversities of reading in these verses (especially the latter), and no slight difficulties have been started as to the interpretation of the words as they now stand. Two scruples have been raised, one as to the promise itself; the other as to its limitation, μετε διωγμων. With respect to the former, Camb. objects that in ver. 30, the words ουδεις, άγαγων seem to signify that the compensation shall be in kind, in this life; which, he says, could only mislead instead of enlightening. Besides, that some things are mentioned at ver. 29, of which a man may have both, as father, and mother. And yet at ver. 30, we have the promise of others. Which is mentioned at ver. 29, but not wrt in ver. 30. According to rule (he adds) if one was repeated, all should have been repeated. And the construction required the plural number in all. In short, it is plain that he regarded the passage (with Pearce, Owen, and others) as an interpolation. But the consent of all the MSS. and early Versions utterly disconformity such a notion. And as to the objections of Camb., though they have been adopted and strenuously urged by Fritz., they have, in reality, little or no force. We may safely maintain (with several Commentators, ancient and modern) that the promise even as regarded this world was (considering that έκαστος ένειας must be taken for πολεμω γαρ, which indeed is read in the parallel passage of Luke, and in some MSS. of that of Matthew) fulfilled literally in the Apostolic age. For the disciples, as they travelled about, or were driven by persecutions, experienced every where the most unbounded hospitality from their brethren; so much that the advantages they had lost might be said to be amply made up to them. There is even less force in the other objections. The strict regularity, which Camb. and Fritz. desiderate, is by no means a characteristic of the Scriptural writers, (indeed of few ancient ones) and least of all of St. Mark. The irregularities of verse are clearly evidence that they expected to be by oracles. And there is no reason in one or other of the MSS., and those alterations are all received into the text by Fritz., though in defiance of every principle of true Criticism. As to the plural number being required throughout ver. 30, it surely makes no great difference whether the plural or the singular be adopted. We might, indeed, say that the singular in things of which men have but one should have been used. Hence I have sometimes thought that μητερως should be read, from several MSS. The plural, however, may be tolerated, as referring to the disciples in general, and not to the Church. For though the declaration is commenced with ουδεις, yet that is evidently intended of many. And though grammatical propriety confined the Evangelist to the use of the singular as to the things just adverted to in the first verse, yet in the second and more minute enumeration he probably it. Then again, though three particulars are omitted in ver. 30, which have place in ver. 29, (i. e. πατερως, μητερως and γενεας,) yet μητερως might, in some measure, include the other; or, as there is very good authority for it in MSS. and Versions, and strong support in a well known critical principle, we might be justified in introducing και πατερως into the text after και μητερως. As to the omission of γενεας, it is not difficult to account for that; for not only delicacy forbade the introduction of this particular, but, in reality, it was a kind of loss which, in the nature of things, did not admit of being made up.

As to the spiritual recompense in this life, mentioned by Camb. (and anxiously sought for by many pious Commentators), “the joy and peace in believing,” which would more than counterbalance their losses, that, it should seem, was not there asserted by our Lord. And though it may seem but little that temporal remuneration should be mentioned to the Apostles, yet that might be especially meant for the disciples at large. Thus Chrysostom in his Homily on Matt. xix. 27, & seq. p. 405. 30. acutely and truly observes: “In γάρ διά τις, ἀκολουθεῖ τῷ διὰ τις [κειμήλιον τῶν μικρῶν εἶναι τότε νομίσατε, (Μὴ γάρ τῷ τῶν μεγίστων καὶ πρωτῶν ἐν τοῖς μικροῖς ἀκαλέσαι) ighest ὑπὸ τοῦ μόνου, καὶ ἁδεῖας τὴν ἐνέχουσιν ἐπὶ τῆς γῆς ἔπανας, καὶ απὸ τῶν παρθένων καὶ τῶν μικροίτων παρθένων. In the words έπὶ τῆς γῆς ἔπανας there is a reference to ver. 51, πάλιν — πάνα, which Chrys. rightly said, are here applied by Christ, with reference to worldly condition, as at ix. 55.; the sense being, that many of those who are accounted first in this world, will be found last in the world to come. The state fore is absent from many MSS., and is cancelled by Griesb., Math., and Fritz., perhaps rightly. See Bp. Middlet. on Matt. xix. 30. Proceed we to consider the other difficulty viz. that found in the qualifying words, μετε διωγμων; which, taken in conjunction with a promise of
things merely temporal, has been thought by many to have been illusory; insomuch that they have sought either to alter the reading ἡμών into ἡμῶς, or to take μεν in the sense after. But there is no authority for either change. The ancient Commentators, and several modern ones (as Beza, Zeger, Heupel, Wolf, Winer, and Fritz.), rightly explain the sense to be “under persecutions,” i.e. “even amidst persecutions:” for where tribulation abounded, consolation should more abound. Upon the whole, this remarkable passage may be regarded as one of those sayings of our Lord which were at once declarations and prophecies. And the fulfillment of it in the latter view is strikingly manifest, both from Scripture and from the Ecclesiastical History of the First Century.

31. [Comp. Matt. xx. 16. Luke xiii., 30.] 32. ἐμπροσθότο, &c.] On the origin and nature of these feelings of the Apostles, the Commentators are divided in opinion. Some, as Heum., Rosenm., and Kuin., attribute them to the prediction, which Christ now delivers of his death and passion. So Esthyn., Beza, and others, suppose that the cause of their fear was our Lord’s going to Jerusalem, notwithstanding the Sanhedrin were seeking to apprehend him; and dread of the evils which he had said at ver. 31. & ix. 31. impended over him. Since, however, they did not understand their Lord on that occasion, and were probably not then aware of the designs of the Sanhedrin, this view cannot well be admitted. Fritz. thinks it was a sort of involuntary presiment of evil. This is, I conceive, the truth; but not the whole truth; because it accounts for ἀκολουθῶν τῷ ἐμπροσθότῳ, but not for ἐν οἴκῳ θεοῦ. That must be referred (as I suggested in Recens. Synop.) to a certain undefinable one, with which the Apostles, since the Transfiguration, had begun more and more to contemplate their Lord; and which, besides his many miracles, the increasing air of majesty and authority which he more and more assumed, as his hour drew so near, was well calculated to inspire.

On the remaining part of this verse, compare supra viii. 31. Matt. xvi., 21. 38. [Comp. Luke xii., 50.] 40. ἐν εἰσορῶσιν μου.] Mou is omitted in many MSS. and Versions, and is cancelled by Matth., Grieseb., Vat., and Scholz; but is retained by Tittm. and Fritz. rightly, I think; for not only external, but internal evidence is quite in favor of the word, which, it is more probable, was cancelled by the fastidious Alexandrian critics, to remove tautology, than added by the librarians of later times. It may, indeed, be thought to have been introduced from Matthew. But let us remember why the σῶθε was thrown out at Matt. xx., 22. and by whom restored; by those very Editors who here cancel the μον, merely on surmise. On this verse comp. Matt. xxv. 34.

42. οἱ ἐκκλησίας ἄγγελοι.] The old Commentators regard the participle as redundant. And to this opinion the most recent English Expositors cling, adhocing from them a cloud of examples, most of them not to the purpose. I have myself always objected to the unnecessary introduction of the above figure, whether in the Scriptural or the Classical writers; which view I find supported by the authority of Fritz., who pronounces that
the word is no where pleonastic. That it is not so here, will appear from the numerous examples which I have adduced from the Classical writers in Recens. Syn., which will confirm the rendering of Grt., "qui imperare censorunt;" or that of Fritz., "qui sibi imperare videntur." [Comp. Luke xxii. 25.]

οὶ μεγάλοι αὐτῶν. The sense is, "the great ones (magistrates) among them." Fritz. calls this a mira dicto. He might better have termed it dicto popularis. Κατεσφάνισθαί, i.e. as Casaub. renders, imperium in corum eximium exercet.

44. [Comp. supra ix. 37. 1 Pet. v. 3.]
45. [Comp. John xii. 14. Phil. ii. 7. Eph. i. 7. Col. i. 14. 1 Tim. ii. 6.]
46. Βαρβαρίας. Some take this for a patronymic, or explication of δᾶ τῶν Τιταίων. Others, with more reason, consider it as a real name, and think the person was called Βαρβαρίας and was the son of Τιταίων. So Βαρθολομαῖος and Βαρθολομαῖος, and Θαυ-

1. Superior. The προς is not (as some imagine) without force; but it cannot signify, as some suppose, besides, but rather denotes to or for, render "asking for himself." So in προσάκοιος and προσκαλέσθαι. Supply το γέμισα.

49. φησιν] "to be called or summoned,"

50. ἀπεκκείλοντο τῷ φόντῳ] Namely, through joy, and in order to reach Jesus the sooner. A graphic trait, evidently proceeding from an eye-witness, like that in John vi. 10. "Now there was much grass in the place."

51. Παθώντας] "great master." The reading σωτήρ is found in most of the best MSS., and is edited by Matth., Gries, Nest., Tittm., Fritz., and Schoil; with reason. The is, as Fritz., says, paragogic, and the whole termination is, the Talmudists tell us, augmentative. See John xx. 16. and Lamp. in loc.

XI. 1. καὶ ὧν ἔγγενον — Ἐλαῶρ. There is here much diversity of reading, owing to the an-
tient Critics stumbling at the close brevity and roughness of the phraseology, and, as usual, taking the liberty to expand and polish. The sense, indeed, is what those MSS. represent: namely, "and when they had approached to Jerusalem, and were come to the [vicinity of] Bethphage and Bethany [even to the Mount of Olives]."

But we are not warranted in receiving those readings, as Fritz. has done. 2. ἔκκλιτος] "has sate." Dodd. and others have well remarked here on our Lord's prescience even as to the most minute and fortuitous particulars, viz. 1. Ye shall find a colt; 2. on which no man ever sat; 3. bound with his mother; 4. where two ways meet; 5. as ye enter into the village; 6. the owners of which will at first seem unwilling that you should unbind him; 7. but when they hear that I have need of him, they will let him go. "Many such things (adds Dodd.) occurred a little before his death. Com-
4. καὶ ἐνθέως αὐτὸν ἀποστειλεί ὄδε. Ἀπέλθον δὲ καὶ εὗρον [τὸν] πῶ· ὁ, 32
λόν διδομένον πρὸς τὴν Θύραν ἐκ ἐπὶ τὸν ἁμφότερον· καὶ λύσουν 32
5 αὐτὸν. Καὶ τινες τῶν ἐκάπη ἀντικότων ἔλεγον αὐτοῖς. Τί ποιεῖτε λύ· 33
6 οντες τὸν πόλον; οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· 34
7 καὶ ἠγέραν αὐτούς. Καὶ ἠγέραν τὸν πόλον πρὸς τὸν Ἰησοῦν, καὶ 35
8 ἐπέσβαλον αὐτὸ τὰ ῥηματὰ αὐτῶν· καὶ ἐκάθισαν εἰς αὐτός. Ἡλλοι 36
δὲ τὰ ῥηματα αὐτῶν ἔφορον εἰς τὴν ὠδόν; ἄλλοι δὲ στιχωδὰς ἐκά- 37
πτον ἐκ τῶν δινδρῶν, καὶ ὡτρώντον εἰς τὴν ὠδόν. Καὶ οἱ προφήτεις 38
καὶ οἱ ἀκολουθοῦντες ἔρχοντο, λέγοντες· Ἱσαακ! εἰληφημένον ὁ 39
10 ἐρχομένον ἐν ὄνταμι Κυρίῳ! εἰληφημένη ἡ ἐρχομίη βασιλείας [ἐν 40
ὁνάματι Κυρίῳ;] τοῦ πατρὸς ἤμων Λαοῦ; Ἱσαακ ἐν τοῖς ψυφοῖς! 41
11 Καὶ εἰσήλθεν ἐκ Ἰησοῦλομα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιδο- 42
φαμένος πιάτο, ὄψις ἕη δυσάς τῆς ὁμοίας, εἰσήλθεν εἰς Βηθλείαν 43
μετά των δώδεκα.

12 Καὶ τῇ ἐπαύλοις, ἐξελήφθηνεν αὐτῶν ἀπὸ Βηθλείας ἐπιτίμας. Καὶ 44
13 ἵδον συνήνιον μακρόθεν ἔρχοντας φύλλα, ἔλεγεν, εἰ ἄρα ἐφάρμε τί ἐν 45
αὐτῷ· καὶ ἄδον εἰς αὐτήν, οὗτος εἶναι εἰς μη φύλλα, οὐ γάρ ἡν 46
14 καιρός σῶν. Καὶ ἀποκρίθησεν οὗ Ἰησοῦς ἐίπεν αὐτῷ· Μηρίνη ἐκ
pare Matth. xxvi. 31—35. Mark xiv. 15 & 16. Luke xxii. 11—13. 3. ἀποστελοῖ] Very many MSS., several Versions, and the Edit. Princ. have ἀποστέλλω, which is adopted by Wets., Matth., Griesch., Vat., Tittm., and Scholz. But Fritz., more judiciously, retains the common reading; and gives good reasons for so doing. As for the authority of MSS., it is of little avail in such minutiae as λ and λ. 4. ἔτι τοῦ ἄφθονος] This is wrongly rendered by some "in dieo." The word properly denotes a passage, but in the Sept. and N. T. signifies a street, Hebr. יִּתְרו as here.

7. [Comp. John xii. 14. 2 Kings ix. 13.] 3. στοιβάδος] The word (which is in the Classical authors written στεμπός) denotes properly something strewn on the ground; whether straw, hay, stubble, rushes, reeds, leaves, or the twigs of trees; of all which examples may be seen in Wets. Here, however, from a comparison with Matth. xxi. 8., it appears to denote froulides, the leafy twigs of trees, such as were used for low couches.

9. [Comp. Ps. cxviii. 25, 26. Matt. xxiii. 39.] 10. The words ἓν ὀς ἄρ. Κυρ. are omitted in some MSS., and cancelled by Griesch., Vat., Fritz., and Scholz, but without any sufficient reason.

11. [Comp. John ii. 14.] 13. ὁ γάρ ἡν ἐκ χίλιας σκέως] There are few passages that have occasioned greater perplexity than the present. The difficulty of reconciling the words with our Lord's expectation of finding figs on the tree, or with his subsequent cursing of it, is obvious. Some have given up the solution in despair; others have suspected the passage to be corrupt, and propounded various conjectures; all of them inadmissible, since the MSS. discontinue the cancelling of words. The present reading must be retained, and the difficulty be removed by interpretation. Almost all the methods, however, which have been propounded, are either founded on unauthorized senses of καιρός, or are inapposite. One thing seems clear,—that we must (with Kidder, Markl., Pearce, Cambp., Wolf, Dodd., Wets., Wakef., Rosenm., Kiiun., Schleusen, and Wahl) take καιρός σῶν as corresponding to the καιρὸς τῶν καπνῶν at Matt. xxi. 41., and the καιρὸς τῆς ἱεραμοῦ at Matt. xiii. 30., as also the τῶν σκέων καιρὸς at Athenaeus, p. 65. And this sense is very rational; for what (as Pearce and Cambp. say) can the time of any fruit be, but the time of its maturity and gathering? But the declaration contained in οἱ γάρ ἐκ χίλιας σκέως cannot (as the order of the words would induce us to suppose) be meant to offer the reason why there was nothing but leaves on the tree; for the fig is of that class of trees wherein the fruit is developed before the leaves appear. Now some would place the words καὶ δῶδον—φύλλα in a parenthesis; for which, however, there seems no place. Others suppose a trajectio per eonymae (as at xvi. 3 & 4. Τῆς ἀπεκλίπατος ἑτῶν τῶν λίθων ἐκ τῆς θύρας τοῦ μνήμου; καὶ ἀνεμλέφαντο ἑρωδιοῦς ἀπὸ ἀποκολύμματος ἑλεός ἡν γάρ μέγας σφόδρος;) by which the words οἱ γάρ, &c., though coming immediately after καὶ δῶδον, &c. are to be referred to the more remote ἐκ χίλιας σκέως; and which, in this case, could not be interpreted to be growing on it. But when he came to it, he found nothing but leaves; and thus, his disappointment could only have proceeded from the barrenness of the tree. Unripe figs, it has been observed, may be eaten for allaying hunger. And though this might seem early for figs, yet, in Judea, the fig-tree bears twice in the year; the first crop being at the beginning of the summer. Not to say that a few forward and vigorous trees will ripen their fruit several weeks before the generality.
In doing this our Lord upheld the Jewish Canons (founded on Levit. xxi. 30. and Deut. xii. 5.), which, as we find from the Rabbinical writers, define the reverence of the Temple (i. e. the outer Court) to mean, that none should go into it with his staff, shoes, or purse, or with dust upon his feet; and that none should make it a thoroughfare. The irregularities which our Lord rebukes, had, it is supposed, originated in, or been increased by the proximity of the Castle of Anto-
nia; to which there would be a constant resort of various persons, (see Joseph. B. J. i. 3. 5. pag. 212 Ed. Sch.) and that the Priests, having an interest in, connived at them.

17. [Comp. 1 Kings viii. 29. Is. lvii. 7. Jer. vii. 11.]
18. [Comp. John xvi. 19.]
The Scribes and the Commentators alike stumble at this construction, and endeavour to remove the irregularity by various methods, all of them fruitless and indeed unnecessary. For there is no need to supply, with some, τι γεγονηται ἡν, or κακως ἦσαν. There is, as Kypke and Fritz, say, an anacoluthon, (frequent in the best writers,) by which the Evangelist passes from the very words of the persons spoken of, to a narration of what was said; a sort of idiom similar to that by which there is a transition from the oratio directa to the ellipsis. Thus ἠφελθεν τὸν λαόν is for ἠφέλθη τὸν λαὸν, which is found in Matt. xxi. 26. [Comp. supra vi. 20; and Matt. xiv. 5.]

XII. 1. ἐν παραβολαῖς.] Beza rightly regards this as denoting the genus orations, and as equivalent to παραβολή; for our Lord probably spoke several, though the Evangelist has recorded only one.

2. ἠθέτωσεν ἐκφάλλους.] The Scribes and the Commentators are divided in opinion. But almost all the interpretations proposed are objectionable; either as straining the sense by arbitrary ellipses, or as assigning significations which either are not inherent in the word, or are frigid and unsuitable. The true sense seems to be that expressed by the Syr., Vulg., and other Versions, and some modern Translations, (as E.V.), and adopted by Beza, Pisc., Casaub., Heupel, Rosenm., Schleus., Knin., and Fritz., "wounded him in the head." Thus λυθαβάλλω will denote the manner and means; i. e. "by pelting him with stones." This interpretation is moreover confirmed by the τρωμάσεως of Luke. And although this significiation of the verb is perhaps without example, yet it is strongly supported by the analogy of the language, as in the verbs γιωθύνω, γιανω, γαστρενεύω, γραφέω, 'Ηγησόμεθα, "ignominiously treated." This form (ἀγριως for ἀγριῶς) is of very rare occurrence. But the Evangelist has many such peculiarities, derived, probably, from the language of common life.

7. [Comp. Ps. ii. 5. Matt. xxvi. 3. John xi. 53. Gen. xxxvii. 18.]

12. Αὐτῶν ἔχουσα, καὶ ἐφροθύησαν τὸν ὄχλον ἐγνωσαν γὰρ ὅτι πρὸς αὐτῶς τὴν παραδόθη εἰπε' καὶ ὑφίπτες αὐτῶν, ἀπήθεν.  

16. Καὶ ἀποστέλλοις πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἰησοῦς — 16 διανόην, ἵνα αὐτὸν ἠφελέσωμεν λόγον. Οἱ δὲ ἔκλοτος λέγοντας αὐτῷ:  

21. Ὁ Ἀδάσκαλε, ἀδίκος ὅτι ἀληθῆς εἰ, καὶ οὐ μέλει οὐ περὶ οὐδενός — οὖ γὰρ βλέπεις ἐκ πρὸσωποῦ ἀνθρώπων, ἀλλὰ εἰς ἀληθείαν τὴν ὁδὸν τοῦ Θεοῦ διάδακτος.  

22. ἔστει κήρυξαν Καὶσαρὶ δούναι ὡς; δῶμεν;  

23. μὴ δῶμε; ὃ δὲ εἶδος αὐτῶν τὴν ὑπόκρουσιν εἶπεν αὐτοῖς· Τί μὲ 15 περιέρθη; φερεῖτε μοι δήμιον, ἵνα ἴδω. Οἱ δὲ ἰησοῦν.  

25. Καὶ λέγει 16 αὐτοῖς· Τίνος ἐ τικον αὐτὴ καὶ ἐπιγραφή· οὐ δὲ εἶπεν αὐτῶν·  

26. Καὶ Σάμαρος, καὶ τὰ τοῦ Θεοῦ τοῦ Θεοῦ. καὶ ἐθανάτωσαν εἰς αὐτῷ.  

27. Καὶ ἔστων Σαμουαὴκαὶ πρὸς αὐτῶν, ὑψίτες λέγοντας ἀνώτατοι;  

28. μὴ εἰναι· καὶ ἐπηρθόντας αὐτόν, λέγοντες: Ἀδάσκαλε, Μωϋσῆς 19 ἔγραψεν ἢμῖν, ὅτι έὰν τινος ἀδελφός ἀποθανή, καὶ καταλάβῃ γυναῖκα, καὶ τεκνα μὴ ἁρέ, ἵνα λιθή ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ 25 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἐπίτι ἀδελφὸς ἄρα καὶ 20 ὁ πρῶτος ἔλαβε γυναίκα, καὶ ἀποθητήκων οὐκ ἄρθυκε σπέρμα· καὶ 21 δεύτερος ἔλαβε αὐτήν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἄρθυκε σπέρμα· καὶ ο τρίτος ὄσοντες.  

22. Καὶ ἔλαβον αὐτὴν οἴ εἰτα, καὶ οὐκ ἀρκήκαν 22 σπέρμα. ξυρακη πάντων ἀπέθανεν καὶ ἡ γυνὴ. Εἰ τῇ οὐκ ἀναστάτω, 23 ὅταν ἀναστάσα, τίνος αὐτῶν ἵστα ἐγνη, οἱ γὰρ εἰτα ἔρχον αὐτὴν γυναίκα.  

24. Καὶ ἀπορεῖτες ὅ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διϊ τούτο 24 πλανάσθη, μὴ εἰσέδοτες τὰς γραφὰς μηδὲ τὴν δυναμίν τοῦ Θεοῦ; ὅταν 25 γὰρ ἐν νεκρῶν ἀναστάσα, οὐτε γαμοῦν, οὐτε γαμάλονται, ἀλλὰ εἰσόν 27 ὡς ἐγγελο [αὶ] ἐν τοῖς οὐρανοῖς. Περὶ δὲ τῶν νεκρῶν, ὧτι έγέρτον, 26 οὐκ ἀνέγραμεν ἐν τῇ βίβλῳ Μωϋσασμος, ἑπὶ τῇ βίβλῳ τοῦ Ἱακώβου, ὡς εἰπεν αὐτοῖς 27 ὁ Θεος λέγων· Ἐγὼ ὁ Θεὸς Αδραμαίωμ, καὶ ὁ Θεὸς Ἰσαακά, 31 καὶ ὁ Θεὸς Γαακαβ; οὐκ εἶστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ᾿Ιων—27 τῶν ἐφεσον ὑν πολλ πλανάσθη.
with Euthym. and Theophyl., omit θες; which is cancelled, perhaps without good reason, by Griesb., Fritz., and Scholz.

23. [Comp. Luke x. 25.] — πᾶσων.] Very many MSS. have here, and just after, πάσων; which is preferred by Mill and Beng., and edited by Matth., Griesb., Tittm., Fritz., and Scholz. But with the idiom by which, in certain formulas, πάσων (in the neuter) is put in the sense all things (as Thucyd. iv. 52.) rare even in the Classical writers, it is unlikely that the Evangelist should have been acquainted; and I have seen no example where πάσων is thus brought into immediate concurrence with the Genit feminine. That, indeed, is generally omitted. Perhaps, as the authority for the former πάσων is greatly superior to that for the latter, Mark may have written in this verse πάντα πάσων τῶν ἑτολῶν, which the scribes would be likely to alter into πάσων, in order to adapt it to the former passage. Certainly πάσων cannot (as some imagine) be a masculine, and have reference to νῦνοι.

29. Κύριος — [ἐστι.] See Deut. vi. 4. x. 12. Luke x. 27. Vitrags and Camb. take the words as forming two sentences: Lord (i.e., the hovah) is our God: the Lord is one. But, though the verb substantive be admitted in the Hebrew, yet the idiom of that language will not permit the separation of the words γ' ράων and ιησοῦν; and the construction in Greek will as little permit of it.

31. ὤν αὐτός.] See Levit. xix. 13. Luke x. 31. Rom. viii. 9. Gal. v. 14. James ii. 3. There is here a variation in reading: some MSS. and Versions, with Euthym. and Victor, having ὤν αὐτός; others, ὤν οὐκ αὐτός; others, again, οὐκ αὐτὸν ταύτην. The first seems preferable, was approved by Mill and Heuvel, and is edited by Fritz. But as the evidence for it is very slight (for that of the Versions is scarcely to be admitted,) and as all the varr. lect. seem to be so many ways of removing the difficulty of the common reading, it ought not to have been received into the text; it was probably derived from St. Matthew. The sense is, “The second is like unto it; i.e. in importance”; namely, this.” Fritz, indeed, scruples at this absolute use of ἴησος; but it is found in the Classical writers; and though it may not occur elsewhere in the Scriptural ones, that might be by accident, especially as it does not often occur anywhere.

32. καλὸς — εἰπόν.] render, “Of a truth, Master, thou hast spoken well.” ἔτερον is not found in a considerable portion of the best MSS., several Versions, and the Ed. Prince. It seems to be from the margin; and is rightly cancelled by Wets., Matth., Griesb., Tittm., Vat., Fritz., and Scholz. Πληροὶ αὐτόν is omitted in some MSS., but is defended by many Classical passages cited by the Commentators; to which it may be added one more apposite than any of them, from Aristoph. Plat. 106. οὐ γὰρ έτερον ἄλλος, πληροὶ γὰρ. See my Note on Thucyd. ii. 9. No. 5.

33. συνεδρίων.] This is not, as Schleus. and Wahl imagine, for ἱστορία, but for δικάσιμον.

34. ἔσω — ἀποτέλημα.] Put by attraction for ἐν ἀποτέλεσιν, &c., “perceiving that he had answered wisely.” Νοεμβρία is later Greek for the earlier νοεσύνων.

36. τῆς πιστεύσεως τοῦ ἀγίου.] See Ps. cx. 1. Acts ii. 34. [Cor. xv. 25. Heb. i. 13. The Articles are omitted in many of the best MSS., and several Early Editions; and cancelled by Griesb., Matth., Tittm., Vat., Fritz., and Scholz; rightly, I think, because the omission is not only confirmed by the Var. lect. in Matt. xxii. 43, but by the context, which, says Middlet., requires the influence of the Holy Spirit. I have, just before, with Fritz, edited ἀγίος, for ἀπετέλεσιν; for though the direct evidence for it be but
slight, yet the indirect is very strong: since (as Fritz observes) it is found in the parallel passages of Mark and Luke, and is confirmed by the Léxia, at ver. 37. I would add, that the Léxia of very numerous MSS. and Editions for εἰς, in the next clause (which, therefore, Matth., Griesb., and Scholz receive into the text, though at variance with the Sept. and the parallel passages of Matthew and Luke) is, I doubt not, meant for this; a sort of mistake frequent in all authors. Indeed, propriety would seem to require that Léxia should be used of a man (as David), and εἰς of God, the latter being a more significant and authoritative term.

33. στολάς.] The στολάς was an Oriental garment, descending to the ankles, and worn by persons of distinction, as Kings (I Chron. xxv. 27. John iii. 6), Priests (3 Esdr. i. 1. v. 81), and honourable persons; (see Xen. Cyr. i. 4. 26. ii. 4. 1. Luke xv. 22.) and were affected by the Jurists of the Pharisical sect.

40. εἰς κατατόθητας, &c.] This is by most Commentators esteemed a solutum; but similar constructions are found in the Classical writers. It is better regarded by some recent Commentators as an example of ἐκκαθάρισθαι. Fritz., however, objects to that principle, as unsuitable to the simplicity of construction in the passage; and he would take the whole sentence as exclamation, “these devours!” &c., these shall receive, &c. I prefer, however, with Grot., to suppose an ἀσφαλέσθαι, and render, “those who devour,” &c., “those shall receive,” &c.; which method involves the least difficulty. [Comp. 2 Tim. iii. 6. Tit. i. 11.]

41. [See 2 Kings xii. 9.]

42. λεπτὸν.] The λεπτόν was a very minute coin, the half of a quadrans or farthing. It is in our common translation rendered mite; which word comes from minute, as farthing from fourthing, formed in imitation of quadrans.

43. ἐλέον] I. e. more in proportion to her substance. [Comp. 2 Cor. viii. 12.]

44. εἰς τοῦ περισσοτέρους αὐτοῦ] for εἰς τοῦ περισσότερος, which is found in some MSS. here and at Matthew and Luke, but is doubtless a correction. Τόν βιόν αὐτῆς, "her means of living;" a signification of βίος common both in the Classical writers and the Sept. (XIII. 11. longum, etc.) that name for ornament.] These were indeed stupendous; in proof of which the Commentators adduce Joseph. Ant. xv. xi. 3. Bell. v. 5, 6; (from which passages it is said that the stones of the temple were some of them 45 cubits in length, 5 in depth, and 6 in breadth. It is strange, however, they did not see that the latter account, as far as it regards the dimensions of the stones, makes the former one seem almost incredible. For it represents them as only about 25 cubits long, 3 in height, and about 12 in depth. It is not so much the excessive length spoken of (for in Bell. i. 21, 6. Josephus speaks of the stones of Strato tower as some of them 30 feet long, 9 high, and 10 broad) as the disproportion in breadth, which affords room for suspicion. And as this account differs so materially from the other in Josephus, I cannot but suspect that for ψιλόν we should read καὶ, which will make the number twenty-five. Thus both accounts will exactly tally. I cannot omit to add, that though I have carefully examined almost all the accounts which the ancients have left us as to the dimensions of stones used for building, I have never found any to exceed 35 feet. The explanation of the Apostles here is illustrated by what Josephus says at Bell. v. 5, 6, namely, that the whole of the exterior of the Temple, both as regarded stones and workmanship, was calculated to excite astonishment (ἐκπλήσσει) [Comp. 1 Kings ix. 7.]
The Classical writers, 21. [Comp. Luke xvii. 23.] in the Class 25. [Comp. Luke xvii. 23.] of the former study, and elaboration of Orations, in opposition to extemporary oratory. Thus the declamations of the Rhetoricians were called μέλετα. [Comp. Matt. x. 19. Luke xii. 11.] 11. μέλετα. [Meléta, in the Classical writers, is used of the fore-thought, study, and elaboration of Orations, in opposition to extemporary oratory. Thus the declamations of the Rhetoricians were called μέλετα. [Comp. Matt. x. 19. Luke xii. 11.] 13. [Comp. Matt. x. 22. Rev. ii. 7. 10.] 14. [Comp. Dan. ix. 27. xii. 11.] VOL. I.
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MT. LU.

24. 21. τοὺς σύναντός σαλευθήσονται. Καὶ τότε ὄφοντα τινὸς τῶν τῶν ἀνθρώπων 25
τοῦ εὐχάριστον ἐν νεαρείᾳ μετὰ δυνάμεως πολλῆς καὶ δόξας. Καὶ 27
τότε ἀποστελεῖ τοὺς ὑγίειαν αὐτοῦ, καὶ ἐπαινεῖ τοὺς ἐκ τούτων ἐκείνους ἀνώτατον ἐκ τῶν πασχάδων ἀνέμων, ἵνα ἀκούσῃς ἡς ἀκούσῃς σουρανοῦν.

29. Ἄντι δὲ τῆς συνεχείας μᾶς τὴν παραβολὴν· ὅταν αὐτῆς ἦδη 28
κλάδος ἱππαλός γέννηται, καὶ ἐκείνη τοῖς φῶλα, γενόσκετε ὅτι ἐγγύς τὸ 30
θέρος ἐστίν· ὅτι καὶ ἔμειν· ὅταν ταῦτα ἴδε γνώμενα, γενόσκετε 29
31 ὅτι ἐγγύς ἐστίν ἐπὶ θάρσος. Ἀμήν λέγω ὑμῖν, ὅτι οὐκ ἔχει 32
παρθένον ἡ γυνὴ, καὶ ἡ γυνὴ σαλευθήσεται· οἱ δὲ λόγοι μοι ὑμῖν παρθένους.

35 Ὑπὲρ δὲ τῆς ἡμίρας ἐκκίνησις τῆς ἡμέρας, οὐδεὶς οἶδεν· οὐδὲ οἱ τὰς ἐγγέλου ὅτι τοὺς Οἶκος· τί μή τοῦ Πατρός;

36 Βλέπετε, ἀγνοεῖτε καὶ προσευχήσατε· οὐκ οἴδετε γὰρ πότε ὁ καιρὸς 23
εἰσίν· ὃς ἀνθρώπους ἀπόδημος ἀρίθμες την οἰκίαν αὐτοῦ, καὶ δύο τοὺς 34
δύος αὐτῷ τῶν εὐφανείων καὶ ἐκάθωτον τὸ λόγον αὐτοῦ, καὶ τῷ Θεῷ ἐπὶ ἐντελώτατα ἐν γνώμῃ, ἤγγοσετε οὖν· οὐκ οἴδετε γὰρ πότε οἱ 35
χρόνος τῆς οἰκίας ἐξηκάλητο· ὅτι μέσον τοῦ ἔλεγχον, ἢ ἐλεκτοφωνίαν, ἢ προεύθυνος, μή ἔλθων ἐξαργύρως, εὐθὺς ὑμᾶς καθευδόντας. Α. δὲ ὑμῖν λέγω, 36
26. 22. πᾶν λέγω· ἤγγοσετε· 37

XIV. 1. ἸΝ δὲ τὸ πάρομα καὶ τὰ ἰδία μετὰ δύο ἡμέρας· καὶ 1
3 ἐξήσταντο οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσα- 4
τες ἀποκτείνωσιν. 'Ελεγον δὲ· Μὴ ἐν τῇ ἡρῴτητι, μηποτε δόρυ 2
5 ἐσται τοῦ λαοῦ. Καὶ ὄντος αὐτοῦ ἐν Ἡσαύρῳ, ἐν τῇ οἰκίᾳ Σίλιμων τοῦ 3
6 λεπροῦ κατακεκλεμένου αὐτοῦ, ὡς ἐγὼ νῦν ἔσωθαι ἀλήθειαν μιρο- 7

ING: i.e., shall gradually lose their light. On the use of ὁδικοῦ and the participle, for some verb, see Winer's Gr. Gr. 6, 39. 2. All the difference here between the Evangelists is, that Mark is more graphically minute than Matthew and Luke.

26. [Comp. Dan. vii. 13. Rev. i. 7. 1 Thess. iv. 16. 2 Thess. i. 10.]

27. [ἐκέφαρ] See Note on Matt. xxiv. 32.

31. [Comp. Ps. cii. 27. Is. xii. 9. Heb. i. 11.]

32. [This is the common reading, and is found in most of the ancient MSS., Versions, and Fathers, and is received by almost every Editor from Wets. to Scholz. Here comp. Acts i. 7.]

33. [Comp. Luke xii. 40. 1 Thess. v. 6.]

XIV. [Comp. John xi. 55. xiii. i.]


—πιστικά. With this word the Commentators have been not a little perplexed; and hence their opinions are very various. Besides conjectural alterations, and derivations from some name of place, which are alike inadmissible, there are three interpretations worthy of notice. 1. That of Came. Bo., Grot., Wets., and Rosenm., who think that πιστικά is put, per metathesis, for εὐσέβεια, as supra xii. 4. Εὐσέβεια σεπαρα. And this is somewhat confirmed by the Vulgate Sip- cati. But there is little other authority for it, or indeed, probability; for why [as Frits. remarks] should not Mark have at once used εὐσέβεια, as Galen often does? 2. Others, as Græm., Luther, Vatah., Suic., Capec., Casmab., Selams., Seelig., Le Clerc, Beng., Kypke, Heinm., Kuhn., Tittm., and Wahl, derive the word from πίστις (as from πάντα, παντικτή, from παράξ, πρακτική; and take it to signify pure, genuine, unadulterated. For that nard was often adulterated, appears from Pliny and Dioscor., the former of whom mentions a pseudo-nardus. Frits., however, objects, that then πιστικόν would be quid facer vel fácere vel habere potest, a signification plainly unsuitable to nard. And to derive the term from παπαίδο, would lead to a like result. 3. Pisc., II. Steph., Schmld, Schwurtz, Hannah, Fischer, Schneider, Schleus., and Frits. derive it from πίστας or πιστᾶς (or, as Frits. maintains, πιστικά), thus πιστικές, πίστα, ἐπίστας, πιστικός, πιστικα; for adjectives in —κός are often derived from verbs in —κοιν. and they take it to mean liquid. Frits., however, explains πιστικός; and he shews, from some passages of Athenaeus, that unglements were sometimes drunk by the ancients. Upon the whole, however, he has better succeeded in proving that the interpretation liquid or potable is probably true, than that the sense, genuine, is certainly false. The trifling abuse he complains of will not be fatal to that interpretation; for it may very well be, that Mark here (as occasionally elsewhere) uses a term of the common Greek dialect; and as the interpretation is strongly supported by the ancient Versions and Fathers, I see no reason to abandon it. So Eusebius Apol. i. 9. (cited by Frits.) calls the Gospel τοῦ πιστικοῦ τῆς κοινῆς ἐνδο- κῆς κεφάλα.
καὶ συντρέψασα τὸ ἀλάμβανον, κατέγειρεν 26. 22.

καὶ λέγωντες: Εἰς τῇ ἑπτάδεκα ἀυτῆ τοῦ μισθοῦ γέγονεν; Ἡδύνατο

gι ρό τούτο προσθέτει τά ντο τακούσια δημαρδ., καὶ δοθήκη τοῖς

καὶ πιστοίς: καὶ ἐνεμπομότῳ αὐτῆ: Ο ὁ ἰησοῦς εἶπεν: Ἀρετε ἀυτῆν.

νικοῦ ποιήσατε; καὶ τὸν ἐγκύον εἰρήνατο ἐν * ἔμοί. πεν-
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26. 22. υμῶν παραδώσει με ὡς ἠδύνατο, μητί ὑμοί. Οί δὲ ἀπὸ τοῦ λαοῦ ἀναδίδουν, 19
22 καὶ λέγειν αὐτῷ, εἰς καθ' ἑαυτῶν. Μητί ἐγὼ; καὶ ἄλλος. Μητί ἐγὼ;
23 τίμην; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς: Εἰς ἐκ τῶν ὁδών, ὁ ἐμὸς ἐς
24 πέμυσες μετ' ἐμοῦ εἰς τὸ τρύγλον. ὁ μὲν θύσιν τοῦ ἀνθρώπου ὑπήγα, 21
καθ' ἐγώ. ἔγραπται περὶ αὐτοῦ· ὅταν ἔν τοῦ ἀνθρώπου παραδίδοτα, 22
καθὼς ἐν αὐτῷ, εἰς ἔγνωσιν ὁ ἀνθρώπος ἑξεικόνισα.

26. Καὶ ἐκδιδόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασεν, καὶ 22
ἐδοκιμασάς αὐτοῖς καὶ οἶτε· ἔλαβεν φαγετε. τοῦτο ἐστι τὸ σῶμά μου.
27 Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἐδοκεισα αὐτοῖς, καὶ ἐπέπεφες 23
αὐτοῦ πάντες, καὶ εἶπεν αὐτοῖς· Τοῦτο ἐστι τὸ αἷμά μου, τὸ τῆς 24
καρδίας διαθήκης, τὸ περὶ πολλῶν εὑρήκησαμεν. Μην λέγω ἐμῖν, ὅτι 25
οὐκέτι ὑμῖν πίει τὸ γεννήματος τῆς ἀμπελίας, ἐν τῇ ἰδιωτώτητι τοῦ Ἱθού.
26 Καὶ ἤλεγχον, ἐξέβαλον εἰς τὸ ὄρος τῶν Ἐλαίων. καὶ λέγειν αὐτῶις 26
ὁ Ἰησοῦς· ὃτι πάντες σκανδαλίζησθαι ἐν ἐμί ἐν τῇ νυκτί ταύτῃ 27
οὕτω γέγραπται· Ἡμεῖς ἄνεμον, καὶ διασχισθήσεται τὰ πρό- 28
βατα. ἅλλα μετὰ τοῦ ἐγέρθηκά με, προέζη ὑμᾶς εἰς τὴν Σαλαμίνα 29
Ὅς ὁ Πέτρος ἐβήν ἀυτῷ· Καὶ εἰ πάντες σκανδαλίζησθαιν, ἃλλα ὦν 29
ἐγώ. Καὶ λέγειν αὐτῷ ὁ Ἰησοῦς· Αὕριον λέγω σοι, ὅτι εἴ ἔσχεσθαι 30
τῇ νυκτί ταύτῃ, ποῦ ἡ δικέλαιρα, γεννώμεν, τοῖς ἐσπαρτήθησαν ἐμέ. 31 ὃ δὲ 31
ἐκ περισσοῦ ἔλεγεν μάλλον· Εἶναι με δή συναποθαναθήναι σοι, ὃ νη ἐν 32
ἐκατορφομαι. ὁπωσοῦτος δὲ καὶ πάντες ἔλεγον;
32. ΚΑῚ ἔρχονται εἰς χώριον, ὦ τὸ ἄρμα Γεθονημαν. καὶ λέγειν τοῖς 32
μαθηταῖς αὐτῶν· Καθίσατε ὦδε ἔως προσεύχωμαι. Καὶ παραλαβοῦντες 33
καὶ τὸν Πέτρον καὶ τὸν Ἰάκωβου καὶ Ἰοάννην μεθ' ἑαυτῶν. καὶ ἥμων 34
τοῦ ἐκθαμβίζοντα καὶ ἀδώμονες. Καὶ λέγειν αὐτοῖς· Περιλύπος ἐστιν 34
ἡ ψυχή μοι ἐνα τῶν ἔτην. μείνατε ὦδε καὶ γραφορείτε. Καὶ προτεί- 35
35 ὁ δὲ μικρὸν ἐπετυχεν ἐπὶ τῆς γῆς, καὶ προσήνητο, ἐνα τὶ δυνατὸν ἔσται, 36
παρεδόθη ἀπ' αὐτοῦ ἡ ἀργον' καὶ ἔλεγεν· ἀδόθι ὦ πατίριον, πάντα τὸ 36
δυνατά σοι· παρένεγκε τὸ ποτήριον ἀπ' ἐμοὶ τοῦτο· ἄλλα ὦ τὶ ἔγώ 37
ἐθάλα, ἄλλα τὶ συ. καὶ ἔρχετε καὶ ἐφίλεσθε αὐτοῖς καθῆκτουντα, καὶ 37
λέγει τὸν Πέτρον· ἴσως, καθήκτος; σὺν ἡμείς μιᾶς ὧν πᾶς ἐγραφήθη—

19. εἰς καθ' ἑαυτῷ] A Hebrew idiom for καθ' ἑαυτόν, as the Commentators say; but it is found also in other writers, though, indeed, almost wholly those who formed their style on the N. T. Fritz has proved that the καθ' cannot be taken, as some suppose, for καθ' ἑαυτά.
22. [Comp. 1 Cor. xi. 24.]
27. ἡμᾶς, &c.] See Zach. xiii. 7.
29. [See infra xvi. 7.]
29. [See John xiii. 37.]
34. [Comp. Luke xxii. 44. John xii. 27.]
36. [Comp. John vi. 35.]
38. [Comp. John xviii. 1.]
41. Αἰμᾶθα τοῦ παραδότα] There has been no little difference of opinion as to the reason for this seeming pleonasmos, and the exact force of the idiom. The ancient Greek Interpreters, several early modern ones (as Beza, Lightf., and Leigh), and most of the later Commentators (as Newcome, Cambp., Wakef., Fisch., Schleus., Rosenm., and Kuhn.), think that ἀμφοτέρους is added, agreeably to a custom by which the Jews used to call a person or thing by two names, one Hebrew and the other Greek. But I rather agree with others (as Fritz.), that the latter is an interpretation or expansion of the former, as in Rom. viii. 15. Gal. iv. 6. As to "εἰς καθ' ἑαυτόν, as (Fritz. observed) used agreeably to the custom (found even in the
Lord's prayer) of commencing with the word Father.

38. [Comp. Gal. v. 17.]

41. ἐπερείξασθε The Commentators are not agreed on the force of this expression. Of the various interpretations propounded, there are only two which have any claim to attention. 1. That of most of the recent Commentators, about, seek. But this is liable to in-superable objections, both Grammatical and others. 2. That of Luther, Beza, H. Steph., Hamm., Gatak., Raph., Heup., and Fritz, "sufficit," it is enough; "I no longer need your vigilus." This is strongly confirmed by the ancient Versions, and the Glosses of the Scholiasts, and yet more by the λαόν ζητεῖν of Luke. And although the sense be rare, yet there have been two other examples adduced; one from Anacreon xxviiii. 38. ἐπερείξασθε ἄμως γὰρ αὐτῶν, and another from Cyril. Thus ἐπερείξασθε is an impersonal, and to be taken, as the simple ἐρεῖν and many of its compounds frequently are, in a neuter sense.

43. [Comp. John xviii. 3.]

46. εἰσαγγελών An Alexandrian term for the Actio sæciorum. Aὐτὸς is for ἐποίης, by a Hellenistic use often found in the N. T.

—ἀπελθόν.] This is not (as some Commentators imagine) to be taken with εἰσαγγελών, and rendered σειρίν περί σειρίν; but with ἐπερείξασθε, and rendered "caute ac dilicenter." So in Acts xvi. 23. The latter is ordered ἀπελθόν τινις, and in ver. 24. ἀπεφάνησθαι is used of securely keeping the prisoners.

45. [Comp. 2 Sam. xx. 9.]

47. τίς ἔστι τοῦ. Almost all the Commentators account this a plenon, of which they adduce examples both from Scriptural and Classical writers. But it is, in fact, no plenon, and Fritz, truly observes, that τίς τις signifies tenuis aliquid, some one. The expression is generally used of one whose name we know not, or do not care to mention. The reason for suppressing the name here is obvious. That for using the same indefinite expression further on at ver. 51., seems to have been from the Evangelist not knowing the person's name. For though many conjectures thereupon have been hazarded, yet not one of them has even probability to recommend it, except this, that he was a young man of the Roman soldiery; especially as again, in this very verse, the Article points to a particular part of the company; which could only have been the soldiery.

49. [Comp. Ps. xxii. 7. lxix. 10. Is. liii. 12.] 50. [Comp. Job xix. 13. Ps. lxxviiii. 3.] 51. αὐτοὶ ἐνοχὸς.] See Note on Matt. xxvii. 59. The sense, however, here is somewhat different. For as the word primarily denoted a web of cloth, so it came to mean a wrapper, such as was often used for a night-vest; of which Wets. adduces examples from Herodot, and Galen, and Schleusn. another from D. Kimchi. This is doubtless the sense here, though the word sometimes denoted those webs of cloth which, as we find from Oriental travellers, are still used as a day dress, like our Highland plaids, and called Hýkí. —ἐνοχὸς. Almost all Commentators suppose an ellipsis of σωμάτων. But Fritz, would take it as a Genitive of the neuter noun, τὸ γυμνὺς, the naked body. That, however, would require
the Article, and the existence of the word must not be admitted without some authority more valid than the use of τα γεγενη, "the unproctected parts of the body;" for in that expression there is an ellipse of μη as well as of των φωστων. The phrase is plainly for ἐν τοις γεγενη των φωστων, and the very elliptical form it assumes, shows that it was much in use; probably in the phraseology of common life. It was probably a provincial idiom.

—οἱ νεωτέροι.] This, by the force of the Article, must denote the Roman soldiers just mentioned. Examples are adduced by Rosenm., and Kuhn, of this sense in Greek, and also of juveniles and adolescents in Latin. Nay, it even extends to the Hebrew.

53. [Comp. John xviii, 13, 24.] 54. τρόπος το φῶς] for τρόπος το πέρ. So Luke xxi, 56. καθήμενοι πρὸς το φῶς. This has been proved to be a Hebraism, such as often occurs in the Sept., and corresponds to τινι. For where the purity of the Greek has been maintained by many Commentators, yet they only adduce passages where the word signifies fulgor, rather than ignis; or, in one or two instances, a blaze, such as arises from kindled wood. Thus, by a metonymy of effect for cause, φῶς is transferred to all objects which emit light, though it may be accompanied with heat likewise.

55. [Comp. Acts vi, 13.] 56. του.] The Commentators are not agreed on the sense. Beza and Fritz, observe, the uses longundi will not permit this sense; and the difficulty which drove the above Commentators to adopt so forced an interpretation is really by no means formidable: see Recens. Synop. Light, observe, that the Jewish Canons divided testimonies into three kinds, 1. a relev. or discordant testimony; 2. a standing or presumptive testimony; 3. an even consistent testimony.

58. χρισμωσίας] i. e. "the work of man." This was added (says Grot.) lest Christ should seem to have spoken parabolically. Of the word χρισμων. examples are adduced by Wets., to which may be added a passage of Thucyd. ii, 77. yet more apposite, where φῶς χρισμωσίας is opposed to ἐπὶ τα ταναγράφατον πέρ. Our Lord alluded to Is. xvi. 12. See Note on Acts vii, 45 and compare infra, 29. John ii, 19.


61. [Comp. John xvi, 10, 11. Is. i, 6. John xiii, 16.]
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MRT. LU.

66 Kaì óntos tou Pèterou en tê aûlê kâto, érxetai mia twn paiadoúwn 26. 22. 

67 ton òchrirhòs, kai idouâs ton Pèteron òthrmaiônten, òmhliârasm òautò 69 56 

68 légei. Kaì oû meû ton Nêzovnon ìroun òthò. O de òrphmato, 70 57 

69 légon. Oû idia oude epistasia ti ou léges. kai òxelèsin ex ou eis 72 58 

70 to proswiôn. kai òkletos érgôs. Kaì ò pайдotik ìdôsma òautò 71 58 

πâiâs, òrâsito légen ouq parastiroun. "Oti ouûs ex aûton èntiv. 

70 'O de pâlìn òrâsto. Kaì meû mikròû pâlin ou parastotìs ìlêgon ton 73 59 

Pèterou. Ìkliòs ò autou ti. kai gîrî Tîlaiâus ou, kai ò lêlâm 73 59 

71 sun oumûsasa. "O de òrâsito òanâthmatìzen kai òmûnê. "Oti ouû 74 60 

72 idia ton òûròsou tonô ou légete. Kaì en dèutêrou òkletos érgô- 

nas, kai ònìnâhôs ò Pèteros ton òhmato ou eîtes autou ò lêsoû. 76 

"Oti ouû pára òkletos qvngísa dî, àpârphgí me tôzis. kai ò epîbâloun 77 72. 23. 

ékalâs. 

27. 23. 

1 XV. KAI eûthoes épi to pou àuxoûntei poiýmatas ou òchrirhòs. 1 

metâ ton proaûntîros kai qumâmatos, kai òlon to ðntêdorîs, ðmsa- 

2 tên ton ìroun òpârgen kai paristotôn ton ðlalâto, kai ëpîrriôston 11 

aûton ò Pèlalâtos. Òn ti ò bâlakis twn ìkudatow; O de ùtopi- 

3 òthès eîpen aûtoû. Òn léges. Kaì kathàrfou ouûs ou òchrimèses 12 

4 polâla. "O de ðlalâtos pâlìn ëpîrriôsthein aûton, légon. 87 ònûs- 

5 kórina ouvóv; òde, pôsa oua katarâmûnôunou; "O de ìrous òvûte 14 

ouvó ouvphâî. "ostè òmaîmâsas ton ðlalâto. 

68. ònûe — lêgîs. 1] This is rightly regarded by Wets. as an idiomatical form of negation. In ònûs ònûs ònûs òpârgnum there seems a stress laid upon òpârgnum; and hence the student may attend to the observation of Matth. Gr. Gr. § 233, who rightly observes, that it is properly the mid. voice of òpârgnum, with the subaddition of ton têtis, in which the tionic form is retained. It therefore signifies, "to set one's mind to any thing," as we say, enter into, comprehend it. Wets. subjoins many examples, both from the Classical and Rabbinical writers. On the seeming discrepancy with the accounts of the other Evangelists, see Horne's Introd. iv. 235. 

69. [Comp. John xviii. 25.] 

72. kai ì ìkotîos, &c. 1] Comp. John xiii. 33. xviii. 27. 

— òpîbâloun.] With this word the Commenta-

tors have been exceedingly perplexed; and hence their interpretations are marvellously discordant. To omit conjectural alterations, and manifestly false interpretations, many Commentators, an-

cient and modern, take òpîbâloun in the sense begin; and regard òpîbâloun ékalas as standing for òklês òpîbâlou, either in the sense "began to weep," or "proceeded to weep," as in Acts xi. 4. ðfîthmou — òpîbâloun ékalas. That passage, however, has quite another sense. Be-

sides, though the above signification of òpîbâloun does exist in the later writers, yet of the hapho-

dage in these words no example has been adduced. Besides, the sense is so feebile, and even frigid, that, although it is supported by most of the an-

cient Versions, it cannot, I think, be admitted. In fact, there should seem rather to be an elliptis, 

even to determine with certainty what was originally the pleno locutio, is perhaps impossible; 
some would take òpîbâloun to mean "having rushed 

out of doors;" a sense not unsuitable, and sup-

ported by the parallel passages. Yet such a sig-

nification of òpîbâloun has never been established, the passages cited being not to the purpose. There seems little doubt but that the truth lies with one or other of the two following interpretations. 1. That of Cuszaub, Bois, Heupel, Kypee, Wets., Koechee, Campb., and others, "having reflected thereon;" which is a very suitable sense. And abundant examples are adduced both of the complete phrase òpîbâloun tâ òcalas, and even of the elliptical ones. Yet, as Fritz, remarks, the latter is only found where the context suggests the noti-

tion of attention; which is not the case here. He, therefore, after a minute discussion of the merits of all the interpretations, decides in favour of that of Chrysost., Theophyl., and other Greek Fathers, and to which several eminent modern Commentators have inclined, (as Sahmns., Suic., Eslm., Heumm., Krebs, and Fischer), by which òpîbâloun is taken as equivalent to òpîkowphîs, "having covered his head (with his vest)." But here, again, decisive authority is wanting; for though the complete phrase òpîbâloun ðmas is very frequent, yet not one example has been ad-

duced of the elliptical one, òulû, not even if òpî-

bâloun ðmas ònûs òpîbâloun. To this, indeed, Fritz, answers that, from the great frequency of the phrase, no additional word was necessary to de-

cide the sense; which is (he remarks) the case 

with other terms, as òkowphîs, òpîbâloun ðmas, òpîbâloun 

òphîs, òepîbâloun ðmas. That the action is suitable to extreme grief, none can doubt; and that it was in use among the ancients, is proved by a cloud of examples. 

XV. 1. [Comp. Ps. ii. 2. John xviii. 23. Acts iii. 13.] 

2. [Comp. John xviii. 33.] 

4. [Comp. John xix. 10.]
27. 23. Κατὰ δὲ ἔσωσθ' ἀπέλευσεν αὐτοῖς ἕνα δέσμιον, ὁπερ ἦτοιντος 'Ἰν δὲ 6
15 17 19 
16 19
 tremendi; τις ταῖς ὑπομνήμασι. καὶ ἀναβάλλον ὁ ὅρθος ἦςάτο αὐτείς
8 αδικα, καθὼς κἀκ ἐποίη αὐτοῖς. "Ο δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέ
9 γον: "Οθέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ἐχθρίσατε γὰρ 10
20 21 25. ὅτι διὰ τοῦ ὁμονοματικοῦ κυρίου αὐτῶν οἱ ἀρχηγεῖς. Οἱ δὲ ἀρχηγεῖς 11
21 20 ἀνέπλεμαν ὁ τῷ ὄργαν, ἐν καλλίν τῶν βαραβᾶν ἀπολύσω αὐτοῖς. "Ὁ δὲ 12
23 ο δὲ Πιλάτος ἔλεγεν αὐτοῖς: "Τί γὰρ ὑμῶν ἐποίησαν; Οἱ δὲ περίε- 14
26 στείρως ἐκρίσαν. "Σταυρόσαφον αὐτοῖς. 'Ο δὲ Πιλάτος βουλήσας τὸ 15
33 ὄργαν τὸ ἱκανὸν ποιήσατε, ἀπέλευσεν αὐτοῖς τὸν Βαραβάν, καὶ παρε- 35
33 δόξε τὸν Ἰησοῦν, φασάλλεσσι, ἐναπαθῶς. 36 ο δὲ στρατεύματι ἀκρύγον αὐτὸν ἐν τῇ 38
38 αὐτή, (ὁ ὢτα πρακτικο- 39 
39 ζον,) καὶ ἀνακαλοῦν ὄλγν τὴν στέιραν, καὶ ἐνίδουσιν αὐτὸν πορ- 40
39 φών, καὶ περιπέτειαν αὐτὸ πλέοντας ἀκάθαρτον στέραν, καὶ 18
30 ἠριζότα απαλάκασαν αὐτὸν. Χαῖρε, βασιλεῦ τῶν Ἰουδαίων. Καὶ ἐντο- 31 19 πτον αὐτό ἡ κεφαλή καλάμως, καὶ ἐνίδουσιν αὐτό, καὶ τρίτης τὰ 32
31 γόνατα προσεκιμένοι αὐτὸ. Καὶ οτὲ ἐνέπαιζαν αὐτο, ἔξεμαν αὐτὸν 20
32 τὴν σοφικάραν, καὶ ἐνίδουσιν αὐτόν τὰ ἱματία τὰ ἴδια καὶ 35
35 ἔξεμαν αὐτον, ἐναπαθῶς αὐτοῦ. Καὶ ἀγχαθόνσιν παραγόντια τὰ 21
35 Μέμονα Κυριακον, ἐρόμενον ἀπ' ἄγρον (τὸν πιεῖτα Ἀλέξανδρου καὶ 36
36 Ρουούν), ἐναρ ητί σταυρόν αὐτο. 37
33 Καὶ φίλοις αὐτῶν ἐπὶ Γολγοθά τους, ὁ ἔστε, μέδεμηρκεμένιον, 34
34 Κρανίον τῶν. Καὶ ἐδίδουν αὐτῷ πιεῖν ἐμφυρμομένον οἴνον ὁ 35 23
35 οὐκ ἠλάθο. Καὶ σταυρούσατε αὐτόν, * δικηρύκησαν τα ἱματία αὐτῷ 42
34 τὸν, βαλλότας κλίξιν ἐν' αὐτί, τίς τί ἢ, 45 δὴ ὁδα τῇ, καὶ 25
40 ἔρημοτα. Το Ιησοῦς τα, θητή κατά ιπτί, καὶ 25
...tions, and, "...signifies..."

42. "...".

41. [36] and [37]...".

40. "...".

39. "...".

38. "...".

37. "...".

36. "...".

35. "...".

34. "...".

33. "...".

32. "...".

31. "...".

30. "...".

29. "...".

28. "...".

27. "...".

26. [32]...".

25. "...".

24. "...".

23. "...".

22. "...".

21. "...".

20. "...".

19. "...".

18. "...".

17. "...".

16. "...".

15. "...".

14. "...".

13. "...".

12. "...".

11. "...".

10. "...".

9. "...".

8. "...".

7. "...".

6. "...".

5. "...".

4. "...".

3. "...".

2. "...".

1. "...".
as he was writing for Gentiles, Mark explains the Jewish sense of παρακείμενος, meaning by προ, the time which preceded the commencement of the Sabbath, which began at the sunset of Friday. [Comp. John xix. 38.]

43. ἐσεκρήσαμεν "respectable, honourable." The word properly signifies of good presence, then decorous, dignified, &c. It is never used in this sense by the Classical writers; but is so employed in Joseph. de Vitis 9. ἀντίθετον, ἀντιπαράγων. By βαιλετάνις is meant, if not one of the Sanhedrim, at least one of the council of the High Priest. See Note on Matth. 

— δόλων. For the common reading ἄλων is found in many of the best MSS. and some Versions and Fathers; and was edited by Matth., Frits., and Lachm., rightly, I think; for the common reading, as Fritz. observes, involves an intolerable ἀσύμπτωτον; and for the addition of καὶ before τολμάσας, which would make all right, there is very little authority; and it was only an addition of the Criptics. Fritz. thinks that τολμάμενος partly arose from Matt. xxvii. 57, and partly from the Greek Interpreters (as we find from Euthyn.) terminating the sentence at όδω; and having changed ἄλων into ἄλων, and added καὶ before τολμῇ. So much trouble was occasioned by the awkward insertion (at least here) of τολμάμενος — ἦμεν. Thus τολμάσας will be taken for the adverb τολμάμενος; a frequent construction in the N. T., as Fritz. testifies. I would observe, that ἄλων and ἄλων are so much alike in MSS., that one might inadversely be confounded with the other. However, I would not venture to deny that it is possible ἄλων may be the emendation, and ἄλων the original reading. But then the καὶ before τολμῇ is indispensable. And as we must, in either case, take what may have proceeded from emendation, it seems prudent to give the preference to the reading and excellency of MS. 44. θαυμάζειν ὑπ᾽ ἐμοῦ. Beza and others wrongly render the ὑπ᾽ ἐμοῖν, as if there were a doubt; whereas it is used with θαυμάζειν, as the Latin si with mirari (indeed with all verbs of wonder) to express what is not doubted, but wondered at: Thus we may more render, "he was already dead?" The πάλιν is wrongly rendered in E. V. "long." Much mistake in the interpretation of the word might have been avoided by adverting to its primary sense. The word (as Valesk. and Lennep. show) comes from πάλα (or πάλαι), to violently shake any thing, and so turn it over. It is a Dative case of the old noun πάλα; and thus when used of time (to which it was early appropriated) denotes ὁ χρόνος ὥστε πάλα, tempus, quod retro est, time which has been thrown back, got rid of, past; whether recently elapsed, or long gone by, in both which significations it occurs in the Classical writers. Thus the Latin obliv is from ἄλως (and that from ἄλω, volo), and properly denotes χρόνος ὁ (καθ᾽ ἄλω), [so πάλαι for καθ᾽ πάλαι] time which has rolled past and gone. Thus in the words of Pilate there is a repetition of the foregoing question, with the adoption of a more precise term. 46. μητρίας ὑπ᾽ ἐμοῖν, &c.] Comp. Matt. xii. 40. xxvi. 12. John xix. 41. Wolf, Salmas., Krebs., Schleus., and others are mistaken in taking these words to denote a monument constructed of hewn and polished stone, as appears from Matt. xxvii. 60. ἀπολίγησεν ἐν τῇ ἁπάσῃ. It was, no doubt, a core hewn out in the rock; that being the custom of the country, and of most of the Eastern nations. Many thousands of such μνῆμα still remain, and are noticed by travellers. 

— θρόνον Not "door," but "entrance."

XVI. 1. ἐκεχειρίαν "being elapséd," or past; a sense of the word frequent in the Classical as well as Scriptur writers. Not "had bought," but "bought." So the Vulg. "emersent," a translation supposed to have been adopted to reconcile this passage with Luke xxiii. 56, where it is said that the spices were prepared upon the evening of the Sabbath. But, as Mr. Townsend observes, "it is only a clumsy adherence to the plain sense of Scripture that all difficulties are ever removed." And the researches of recent Harmonists and Interpreters have established the fact, which had escaped the earlier Commentators, namely, that there were two parties of women, to whom the two Evangelists refer respectively. Thus also we are enabled satisfactorily to remove
a difficulty which had embarrassed the old Commentators; namely, to reconcile ἀνάπτυκτος τοῦ δόξαν at ver. 2, with the πρὸς σκότος οὐκ οὗσιν at John xx. 1.
4. ἢ γὰρ μέγας σφόδρα.] The Commentators have been not a little perplexed with this clause, because it cannot be referred to what immediately precedes. To remove this difficulty, some would take γὰρ in the sense of ἃπαν. But it is better, with others, to suppose that the words have reference, not to the clause which immediately preceded, but to the one before that, τὸ — μετὰ ταῖς — σφόδρα; the intermediate words being regarded as parenthetical. Yet the construction at καὶ ἀναπτυκτός will not admit of the parenthesis; and thus the difficulty remains in its full force; and it would seem impossible to remove it, except by transposing the words, as is done by Newcome and Wakef. But for that there is little authority; and what may be allowable in forming translations, is not so in editing the words of an original. I cannot but think that the γὰρ has reference to some clause omitted; not, indeed, that which Whitby, Groti, and Rosenm. ad libitum suppose, but this happened luckily for them; but to something which may be supplied from both the preceding sentences, thus: "[And well might they say, Who will roll, &c., and behold, doubtless with surprise, its removal!] for it was very great." Thus the words at ver. 1. καθὼς ἦλθεν b. are, with Fritzi., to be referred, not to the clause which immediately precedes, but to the one before that.
5. [Comp. John xx. 12.]
6. τοῖς μυθητοῖς a.] Many recent Commentators understand, by this expression, Christ's followers in general. But the older ones (and lately Fritzi.) seem right in taking it to denote the Apostles, by a frequent figure of speech, whereby a part is put for the whole; and of which examples are adduced by Groti.
7. The καὶ just after is best rendered, "et (perserit.)," as put for καὶ μᾶλτος; a signification often occurring in the Classical writers from Homer downwards. On the reason why Peter is here named, the Commentators differ in opinion; though they are in general agreed that it was not from any pre-eminence which he had over the rest of the Apostles. The several reasons they assign may perhaps be connected. Peter was, it seems, named both for his consolation and assurance, and also from the permanent regard which his singular affection towards his Master had created. See supra xiv. 22. Matt. xxvi. 32. Acts i. 3. xiii. 31. I Cor. xv. 5.
8. sq. y.] This is one of the most of the best MSS., and is cancelled by almost every Editor from Wets. to Scholz. It was, no doubt, introduced from Matt. xxviii. 8. The words ὁδεῖος ὁδεῖον must (as appears from the ἐθροθέων just after) be understood of the time during their return, or shortly after; and of the persons whom they might then meet with. [Comp. John xx. 13.]
9. The authenticity of the remainder of this Gospel has been impugned by several Critics, but defended by more. See a statement of the arguments on both sides in Recens. Synop. To what is there said it may be added, that Scholz, after all his researches (extended to MSS. nearly half as numerous again as Griesbach's), has never been able to find this portion omitted in more than one MS. (and that one in which great liberties have been taken) and a single Version.
10. ἡτα αἰνιγματ.] Many of the recent Foreign Commentators stumble at the ἡτα. But it has no difficulty, except to those who adopt Mede's hypothesis with respect to the Demoniaca. Why should not this poor wretch have been possessed with seven devils as well as another was with a legion? i. e. very many. [Comp. John xx. 14.]
12. ἐκ ἐθροθε.] Some interpret μῆθαφ of dress; but the authority for that signification is very slender. Others, more properly, understand by it, visage and general appearance. Whatever the alteration in appearance might be, it was such as to prevent our Lord's being immediately recognised by the two disciples who were going into the country. See Luke xxiv. 13.
13. ἀνακαίνισθαι ἑστάτων] This seems to be at variance with Luke xxiv. 34., who says, that before they approached, Jesus had appeared to Simon, and that he had related it to the assembly.
For even this they had not fully credited, nay, even when Jesus had come up, Luke adds, εὑρε
tοις ἀπιστωτοῖς αὐτῶν. All this, however, tends to make us repose a firmer confidence in the testimony of those who themselves so slowly and cautiously admitted belief, (Grot.) In the passage of Luke, the Apostles and Disciples are indeed spoken of, but λαοῦς does not denote all the Apostles and Disciples gathered together, but only some of them. Passages of this sort, in which what seems spoken of all is to be understood only of some, are not unfrequent in the N. T. There is therefore no discrepancy between Mark and Luke. Some of the assembly (as Luke tells us) believed that Jesus had returned to life; all the rest denied implicit credit to the narrations concerning that event. Hence even when Jesus appeared to them, they fancied they saw a phan-
tasma; from all which we may conclude that they were by no means credulous. (Kuin.)

15. τάσον γ' κτίσατε. i.e. to all human creatures, both Jews and Gentiles, to all nations, as Matthew expresses it.

16. ὁ πιστεύως — κατακριθήσεται.] By comparing this with the commission given the Apostles, Matt. xxviii. 20, and Luke xxiv. 47, it is plain that not only faith, but repentance and obedience were to be preached in the name of Christ, the sense being, that he who by true and lively faith embraces Christianity, and engages, in baptism, to obey its injunctions, and faithfully fulfil his enga-
gegements, shall obtain everlasting salvation. With respect to κατακριθήσεται, whether it be rendered “damned,” or “condemned,” matters but little as to the ultimate sense; since, upon the lowest meaning that has been affixed to κατακριθησαί (namely, the being put into a state of salvation), the contrary cannot but imply a state of present reprobation; which, if continued in, must assuredly terminate in perdition; and the condemnation, to take place at the day of Judgment, cannot but imply the being consigned to the curse, and the eternal woe consequent upon it. By “not believing,” is meant either obstinately refusing ascent to the evidence of the truth of the Gospel, however satisfactory; or not so believing the Gospel as to obey it, and thus holding the truth in unrighteousness. In the former case, he who believeth not must be condemned to eternal misery, because he rejects the only means whereby he can be saved. That reason requires us to lim-
it the denunciation here to wilful disbelief, and not extend it to involuntary, is shown by Dr. Campb. and Dr. Malthy, cited by me in Recens. Synop. And that it is confirmed by the word of God, is plain from John iii. 18, compared with v. 36.

17. σημεῖα δὲ, &c.] [Comp. Luke x. 17. Acts v. 16. & viii. 7. vii. 13. ii. 4. x. 46. 1 Cor. xii. 10, 28.] On the several particulars of our Lord’s promise, so as to show their full force and exact fulfillment, much valuable matter may be found in Recens. Synop. The exercise of the first gift, namely, the casting out of devils, is proved by the early Fathers, Justin Martyr, Clemens Alex., Origen, Irenæus, Tertullian, &c. Of the second, namely, speaking with new tongues, which must be understood, in its full sense, of the miraculous communication of the faculty of speaking with tongues never previously learned, (on which I have copiously treated in the Note at Acts ii. 4.), we have abundant proof, both from Scripture, and the testimonies of the earliest Fathers. The same may be said of the next two particul-
ers, the “taking up of serpents,” and the “drinking of poison without injury.” The former was in that age regarded as a decisive test of supernatural protection; though we find that this pow-
er was sometimes pretended to by impostors. As to the latter, that faculty (as Dodr. observes) would be especially necessary in an age when the art of poisoning was brought to such cursed refinement. As to the fifth particular, healing the sick supernaturally, the Scriptures and early Ecclesiastical writers are full of examples. Up-
on the whole, there is abundant evidence for the fulfillment of all the promises which the above expressions, in their plain and full sense, imply; and for their chief purposes, namely, of miracu-
lous attestation to their Divine mission, and supernat
ural protection under all the evils which they should have to encounter in the exercise of their ministry.
Of this Evangelist (as of St. Mark) little is known with certainty, except what is learned from the N.T. The traditions of the early Fathers are few and slight; and those of the later ones merit little attention. They, and the older Commentators in general, are of opinion that he was a Jew; but their proofs are by no means strong. It is more probable that (as many recent Expositors suppose) he was descended from Gentile parents, but had in his youth embraced Judaism, from which he had been converted to Christianity. Yet whether even this be true, may be doubted; for there is great reason to think that Luke was but a very young man when converted to Christianity; and it is not likely that he had, before that time, passed over from Paganism to Judaism. It may rather be supposed that he was born of Jewish parents; or at least (as in the case of Timothy) of parents, the father a gentile, and the mother a Jewess. The Hebrew-Greek style of his writings and the accurate knowledge shown in them of the Jewish religion, make it probable that the writer was not a Jewish Prose- lyte, but a Jew, on the mother’s side, though a Greek on the father’s. Thus also we are enabled to account for the power of Greek style which he occasionally evinces. For it was likely that he would by his father be competently instructed in Greek literature. That he should be so far a Jew, is not at all inconsistent with his bearing a Greek name, which he would derive from his father. There is, I apprehend, nothing in the N.T. which militates against this hypothesis (by which all seeming discrepancies are reconciled), but much to confirm it; for surely he was more likely to be reckoned among Jews (see Acts xxi. 27, compared with xxi. 15 & 17), if he were Jew-born by the mother’s side, and brought up a Jew, than if he had been merely a Prose-lyte from Gentilism. As to the argument founded on Col. iv. 11 & 14, it is by no means cogent; since the opposition there alleged between Arist, Marcion, and Justus, and Luke and Demas, cannot be shown to exist.

The first mention of Luke in the N.T. is at Acts xvi. 10 & 11, where he is said to have been with Paul at Troas; from whence he attended him to Jerusalem, and having continued with him in his troubles, accompanied him on his voyage from Caesarea to Rome, and stayed with him during his two years’ confinement there. The time of Luke’s death we cannot ascertain from any precise information. We only know that it was after that of St. Peter and of St. Paul. With this is closely connected another question,—as to the date of the publication of his Gospel; which I have considered at large in the Introd. to Mark’s Gospel, when treating on the sources of the first three Gospels. Of the genuineness and authentic ity of this Gospel, there has never been any doubt entertained. It is quoted or alluded to by writers, in an unbroken chain, from the Apostolical Fathers down to the time of Chrysostom. To its Canonical authority, indeed (as well as that of St. Mark’s Gospel), objections have been made by Michaelis. These, however, have been satisfactorily answered, especially by Professor Alexander (of America) on the Canon of the N. T. p. 202 — 210, whose remarks may be seen in Mr. Horne’s Introduction. As to the authenticity of the first two Chapters, which has been recently called in question by those who impugn the miraculous conception of Christ,—suffice it to say, that those Chapters are found in all the MSS. of the Gospel, of which we have any knowledge, and in all the Versions. And to this complete external evidence may be added internal evidence of the strongest kind: for while there is no Critical reason imaginable against the Chapters, there is the strongest reason to suppose them genuine, since the 1st is connected with the 2d, and the 2d with the 3d, in exactly the same manner as the 1st and 2d Chapters of Matthew are connected with the 3d. In fact, the only argument even specious, that has been urged against their authenticity is, that they were not found in the copies used by Marcion in the second century. But Dr. Lardner has shown, that if he used
St. Luke’s Gospel at all, he so mutilated and altered it, that even he did not allow himself to be called Luke’s Gospel. Indeed, several of the most distinguished Critics of the last half-century (as Semler, Eichhorn, Grieseb., Loeffer, Bp. Marsh, and Dr. Pye Smith) have shown that there is no good reason for supposing that he used St. Luke’s Gospel at all. That this Gospel was written quite plain from the contents, and is confirmed by the unanimous voice of antiquity. On which see Dr. Townson’s Works, Vol. I. pp. 181—196, or Horne’s Introduction, Vol. IV. 296. sq. On the difficulty which has been found (or rather made) in the Proem, and what was the general purpose of the Evangelist in drawing up this Gospel, the reader is referred to the Notes on the Proem. St. Luke’s Gospel is, both in plan and character, different from those of St. Matthew and St. Mark; having many peculiarities, and especially this, that, while Matthew and Mark are the two most resembling, we have here a history constructed entirely in the order of narration, optically. Luke has mostly not done so, but narrated them according to a classification of events; a plan pursued by writers of the greatest eminence, as Livy, Suetonius, Florus, and, to a certain degree, Plutarch in his Lives. With respect to the style of this Gospel, it is purer and more fluent than that of the others; as might be expected from one who, as a Physician, must have had a tolerably good education, and have been, in some degree, a man of letters. There is one peculiarity which deserves attention, namely, that (as Dr. Campbell has remarked) "while each of the Evangelists has a number of words used by none but himself, in St. Luke’s Gospel the number of such words is greater than that of all the others put together; and in the Acts very far more." For further information on this subject, the reader is referred to Schleiermacher’s Critical Essay on the Gospel of St. Luke; and especially to a valuable Critique on it by Dr. Burton in the British Critic for 1827, also Bp. Cleaver’s Discourse on the style of St. Luke’s Gospel. Suffice it to say that, as there is more of the finish of composition in this Gospel, there is less of nature and simplicity in it than in the other three. The writer also approaches nearer to the regular historian, by giving, as it were, his own opinion and judgment combined with his narrative. See vi. 11. vi. 16. vii. 85. iii. 20. In recording the moral instructions given by our Lord, especially in the Parables, he is surpassed by no other writer for simplicity and pathos.

1. εὐσεβῶς — ἢσυγγει. [There is a remarkable commencement to Justin’s History; "Cum multi ex Romanis — res Romanas Graeco peregrinoque sermonem concutissent, &c.;" and to Isocr. ad Demon., p. 2. "οὐσα μενού τῶν προτερητικῶν λόγων συγγράφομεν, καλόν ἵνα ἐπιστημών &c."] See also the commencement to Josephus’s Jewish Antiq. Who are meant by these "many" has been much discussed; but it is now agreed that the Gospels of Matthew and Mark could not be intended. Indeed, in these, St. Mark being one & τοῦ & αὐτοῦ ἀφήνεται, and the Gospel of Mark not yet written. The narratives in question were probably the compositions of pious and well-meaning persons; but, as we may infer, without the necessary information, or qualifications for writing a Gospel History. They were not intentionally false, but necessarily erroneous and defective. It is certain that we are not to understand what are called the Apocryphal Gospels (as they have been collected by Fabricius), since very few, if any, of those can be proved to have been then in being. It is, however, probable that a portion of them would be incorporated in the Gospels, and that the best copies of the Gospels have been preserved. "It is (as Wets. observes) not surprising that the minds of men, strongly excited as they were by the mighty moral revolution which had taken place, should have been deeply interested about the origin and nature of a Religion so novel in its character, and promulgated in a manner so widely different from all that had preceded it." And that several should have applied themselves to satisfy this rational curiosity; professing, indeed, to derive their relations from credible, but all of them, more or less, erroneous and defective testimonies. This may have been done in some cases, with the intention of correcting, or erroneous, or impurities, in the very act of St. Luke’s undertaking to supply Theophilus with more certain information. For the use of the term ἑρμηνευτικῶς will not, as the ancient and some modern Commentators have supposed, supply any such inference; since the word merely means to undertake any thing, whether the attempt be accomplished, or fail: and therefore, as the Evangelist certainly means not to speak invidiously of the compositions in question; we may, with the most eminent modern Commentators, suppose that there is here no reference to either success or failure.

'Ανατιθησαυτα has been wrongly supposed by some to signify re-arranging what is already written. For the sense of repetition in the word, though frequent, is not perpetual. Nor need we, with some, suppose that the preposition here loses its proper force. It is better to take it to denote, not indeed, repetition, but succession, as of one thing after another, which implies setting in order. Thus 'ανατιθησαυτα will be equivalent to αντικειμενον, and that, in a figurative sense, may very well denote contexture, compose.
LUKE CHAP. I. 4—6.

4 κοίτησε Θεόφιλε, ἵνα ἐπιγνώς περὶ δόν κατηχήθης λόγων τῆς ἀσφαλείας·

5 ἡ γένεσιν ἐν ταῖς ἡμέραις Προδότου τοῦ βασιλέως τῆς Ἰουδαίας ἦτερος εἷς ἡγησίας τοῦ τιμίου Ζεκαρίας ἢ Ερασίμων, ἢ ἑνίων ἄνων ἐκ τῶν Νεχ. 12, 4, 17.

6 οὕτως ἀπόκρισιν Ἀμών, καὶ τὸ ὄνομα αὐτῆς Ἐλισαβήτ. Ἰσοπὸν δὲ δίκαιον

for if, with Koccher, Rosenm., and Kuin. (and I think Grot.), the καθιστος, &c. be referred to τῶν πεπληρωφορημένων ἐν ἑαυτῷ προφητῶν; (these words, however, belong to the present discussion, and not to the ground from which firm conviction) thus καθιστος will have (as not infrequently in the N. T.) the sense inanissim as, quattuor. By ἵνα will be meant "as Christians," i.e. all Christians.

—αὐτοῖς ἀρχηγοῖς This is by some supposed to refer to the period at which St. Luke commences his narration; by others, to the commencement of Christ's ministry. The former view is manifestly erroneous; and the latter far from well founded, since the expression must (like that at Matt. xix. 10.) refer to the primum of the thing in question; namely, the Christian dispensation, which is its origin in the birth of Christ. So I John i. 1, 3 ἐν ὑπ' αὐτοῖς, ἢ ἀδικοῖς, ἢ λυπόμενοις—ἐπαγγελλόμενοι δὲ (a passage admirably illustrative of the present). Comp. also Heb. ii. 3. And so often in St. John's Gospel and Epistles. See Benson's examples on the above passage. It is probable, however, that by ἀρχηγοῖς St. Luke means the remote origin of the Christian dispensation in the birth of the Forerunner of its Author, namely, John the Baptist; which the Evangelist commences with narrating. Thus also St. Mark i. 1. I. says that the Gospel had its origin in the preaching of John the Baptist, as prophesied by Isaiah.

τοῦ λόγου.] Many of the best Commentators take this to mean "the thing in question, i.e. the Gospel." And ἀποφέρουσι they interpret "associate in the matter," namely, Christ's relatives, disciples, and friends. Of the sense of λόγου, examples are adduced from Acts xiii. 6, 13, 29, 1 Cor. iv. 1, 2, and several from the Classical writers. There is, however, no good reason to abandon the common interpretation, by which τοῦ λόγου is taken to mean τοῦ λόγου τοῦ Θεοῦ, the Gospel; a signification frequent in this Gospel and the Acts of the Apostles, and derived from the frequent λόγος, by which the Jews applied the phrase, "the word of God;" or, elliptically, "the word," to whatever is revealed by God to men for their instruction. Thus, too, we obtain a more significant expression, and one more agreeable to facts; since Luke received his information, both from those who had attended on the ministry of Christ while on earth, and from those who, after his ascension, were preciously ministers for the propagation of his Gospel throughout the world; especially Saint Paul.

3. ἀποκαλοθήκητε. Render, "having accurately investigated every thing from the very first." Παρακαλοθήκητε signifies properly to follow up, trace, &c. Many examples have been added from the Classical writers, both of the natural and the figurative sense. "Ἀποθεούν cannot mean (as some imagine) "by inspiration;" since the context requires the usual sense "from the very first." Thus this signifies properly to ἀποθεοῦν just before, and has reference to the period at which the Gospel commences (namely, from the conception of John the Baptist), a period earlier than that of Matthew and Mark.

—καθεῖλι.] This denotes, not so much order of time, as of events, with reference to the regular disposition, and orderly classification which especially distinguishes the Gospel. — Θεόφιλε. The notion of some of the older Commentators, that this is only a feigned name, expressive of any Christian, and not that of a real person, is now generally exploded. It would indeed be the only instance in the N. T. of a feigned name. Καθεῖλι may be (as it is regarded by the best Commentators) a title of respect and civility addressed to persons of rank and consequence. So Acts xxiii. 26, τὸ κράτιστον Φίλικι. and xxiv. 3. κράτιστος Φιλε. But reference to title would be out of place here, and not agreeable to the manner of Scripture. The sense therefore seems to be that of our word minister, signifying that son as "said of a person of great virtue and worth." So Ps. lxxxiii. 3. 2 Macc. iv. 12. Thucyd. ii. 40. κρατούται εἰς τόν ψευδό δικαίος καθείλης. To suppose it (with some) used like the Roman "vir præstantissime, vir optimus," i.e. c. as a civil compliment, is forbidden by the character of an Evangelist to his convert. In fact, the above sense assigned to κρατεῖται proceeds upon the supposition, purely gratuitous, that Thocphlus was a person of high rank and elevated station; a circumstance, to say the least, doubtful. It is probable that he had been converted by Luke, and that he lived out of Palestine.

4. ἡ γένεσιν] The ἡ is here intensive, and the sense of the verb is to ascertain and be thoroughly informed of any thing. ἑνίων διδαχής does not import what is now meant by Euchaletic instruction, but merely denotes that instruction (elementary and chiefly civil) which preceded and followed up admission by baptism into the Christian Church. By λόγον are, I conceive, meant, as the subject of the καθειλι, both the statements made of the facts which had taken place respecting the origin of the new religion, and the doctrine which it revealed. It is remarked by Kuin, that ἐν διδακτικών glances at the opposite qualities in the narrations just adverted to; as do also the preceding terms ἀποθεοῦν, ἀκρίβης, and καθείλης.

3. ἀρχηγοῖς. This word (from ἀρχή and ἁγιός, a poetical form for ἁγιός) signifies properly a deacon, in service, as was that of the Jewish priests in the temple; and since that was performed by the priests, in turn, for a week alternately, it came to denote (as here), by metonymy, the class (and there were 24 classes) that took that weekly service in rotation. This is mentioned, to show that John was of honourable birth. Zacharias was not, however (as has been supposed), the High Priest; since της is added, and the High Priest was of no class at all. The offering of incense was, no doubt, only the daily offering, which would fall to his lot as an ordinary priest in his capacity. 5. ἀκρίβης. "Having exactly investigated every thing from the very first." Ἀκρίβης signifies properly to ἀκρίβης just before, and has reference to the period at which the Gospel commences (namely, from the conception of John the Baptist), a period earlier than that of Matthew and Mark. The words following are exegetical and illustra-
LUKE CHAP. 1. 6—14.

The address of the

Luke &. been said. the addressed and i.

1 Exod. 30. 7.

2 Exod. 30. 1.

3 Exod. 30. 1.

4 Exod. 30. 1.

5 Exod. 30. 1.

6 Exod. 30. 1.

7. kathoi "inasmuch as," "seeing that."

—προσβηθήσετε εν ταῖς ἡμέραις. This is said to be a Hebraism: but it is only such by the use of ἵππα for ἱππά, and in the use of Ἰγγίσκων the Classical writers (as is shown by the examples in Recens. Synop.) using the phrase προσβῆσαν τῇ ἱππά, or κατὰ τὴν ἱππάν. The expression exactly corresponds to our elderly, and the Greek ὄψιν. So Συδίτ. explains προσβῆσαν by πολιτικόν. This, in the present case, could not exceed 30, since after that time a priest was superannuated.

8. ἐρωτοθείν.] The word is only found in the later writers; the earlier ones using εἰρωθοθείν.

9. ἑλικέας τῷ ἔθνεσι.] Sub. κλήρον, scil. μπροσ., which is expressed in Acts 1. 17; though perhaps the Accus. may be the λέγας included in the verb. Among the various offices thus described by lot, the most honourable was this,—of burning incense. So much so, indeed, that no priest was allowed to perform it more than once. Τῶν ναῶν τοῦ Κ.; i.e., the Santorium, in which was the altar of incense, as distinguished from the temple at large, in which the people were praying, v. 10.

10. For τῶν λαοῦ several MSS. have ἄν τῶν λαοῦ, which is adopted by almost every Editor from Matth. to Scholz; but wrongly, I conceive; for the authority is too weak to establish the existence of so great a harshness as the separation of a Gentile, so closely connected with its Nomin. as τῶν λαοῦ with κλήρον. This harshness, and the small number of MSS. in favour of the new reading, induce me to suspect that it arose from a mere error of the scribes; who first omitting τῶν λαοῦ (which, indeed, would not seem very necessary), and then, observing the error, inserted the ἄν after τῶν λαοῦ. The same kind of mistake has occasioned many thousands of corruptions in the Classical writers. For a description of the sacred rite then performing see Lightf. in Rec. Syn. and compare Eccles. 1. 15, and seqq.

11. ἐς δὲ τῷ] scil. ἀπὸ. This was considered as a good omen by the ancients. And such an
gelic appearances are occasionally mentioned in Scripture, as Judg. xiii. 22, and Dan. x. 8.

13. On the circumstances connected with the births of John the Baptist and of Christ, see Lightf., Whity, and Mackn., and especially Dr. Bell on the mission of John the Baptist; who ably evinces the genuineness of this part of the sacred history, and shows, that "the whole body of events here said to have taken place, are of a nature so entirely beyond the power of man to produce, that, if they really happened as they are said to have happened, the authority of any fact founded on them becomes unquestionable." He further shows, that "whatever circumstance one may select with the endeavour to fix imposture, it can be evinced that any such supposition involves absurdities of the grossest sort; in fact, that in general, the supposed imposture is not only morally, but almost physically impossible. And, in short, that whether the character, circumstances, and condition of the persons concerned, or the nature of the supposed plot and its chances of success be considered, the whole affair is completely immersed in absurdity, and runs counter to the ordinary principles of human action." —ἐγινομενον.] A Hellenistic use of the word, in which the εἰ signifies leaning towards, which implies favour, &c.

—ἡ ἐξής σοι.] Some think the prayer adverted to was a prayer for offspring; addressed either then or formerly. Many special arguments have been urged for, and not a few weighty reasons against this supposition. Besides that the apparent impossibility of the thing may be supposed to have produced acquiescence in the will of God; the pious priest would be unlikely to mingle private concerns with public devotions: and it is, therefore, more probable that he was praying for the advent of Him whose coming many signs announced to be near at hand, even the Messiah.

14. ἤταν χαρὰ σοι.] Literally, "he shall be joy to thee," i.e. occasion of joy; said in allusion to the name ἱλασίς, which signifies "the grace and mercy of God."—Ἀγαλλιάζεσθαι, an intense term, and denoting exultation. Instead of γενέσθαι, Griesb. and many others down to Scholz edit, from very many MSS., γενέσθη, which is, indeed, agreeable to the proprietas linguæ; but of such minutiae the sacred writers are little observant, and the former was more likely to be changed into the latter than the contrary.
LUKE CHAP. I. 15—21.

15 "Estas γάρ μέγας ἐνσώπων τοῦ Κυρίου· καὶ οἶνον καὶ σῖκερα ἀνέθη τῷ πήγα· καὶ Πνεύματος ἥγουν πληρωθήσεται ἐν Κοίλαις μισθοῦ αὐτῶν. 16 Καὶ πολλοῖς τῶν νυών Ἰσραήλ ἐπιστρέφει ὑπὲρ Κυρίου τὸν Ὀνόματα αὐτῶν. 17 Καὶ αὐτῶν προελεύσεται ἐνσώπων αὐτῶν ἐν πνεύματι καὶ δύναμιν ἀποστρέφων καθὼς πατέροι ἐπὶ τέκνα καὶ ἀδελφοῖς ἐν φως· 18 γνωτε δικαίως, ἔστιν οὖν ἱλικεναιμαζόν. 19 Καὶ εἰπὲ Ζεβεδεῖος πρὸς τὸν ἀγγέλον· Κατὰ τί γνώσισμα τούτῳ; ἐγὼ γὰρ εἰμι προδότης, καὶ ή γυνὴ μου προβληθηκαί ἐν τοῖς ἡμείσις αὐτής. 20 Καὶ ἀποκρίθησεν ὁ ἄγγελος εἰπάντι αὐτῷ· Ἐγὼ εἰμι Ματθαῖος ὁ παραστατὴς ἐνσώπων τοῦ Ὀνόματος καὶ ἀπεκτάληκα λαλήσει πρός σε, καὶ πρὸς ὑπηγείοισθαι οὐσι ταῦτα. Καὶ ἦν, ἕτεροι καὶ μὴ δικαιοσύνης λαλήσει ἄγω· τοῦτοί γίνησιν ταῦτα, ἀνὴρ οὖν ἐκτίστηναί τούς. 21 οἱ λόγοι μοί, οἴσον πληρωθήσεται εἰς τὸν ναόν αὐτῶν. Καὶ ἡν ὁ λαὸς προσδιορίζων τοῦ Ζεβεδαίου καὶ ἐπαύγεσον ἐν τῷ χρόνῳ αὐτῶν.

15. μέγας ἐνσώπων τοῦ Κυρίου i. e. μέγας παρὰ Θεῷ, in the sight of the Lord or Jehovah. Though some take κυρίου of Christ, yet Middlet. has shown that the use of the Article with Κυρ. requires us to understand it of Jehovah. — θυατήριον πρὸς Ζακ. A Nazarite injunction. So Num. vi. 3, it is said of him who has vowed a vow of Nazareth: ἄνθισον καὶ σικέρα ἐγινέτοσθα. Σικέρα is derived from the Heb. הַנֶּא, to inebriate, and denotes generally any intoxicating drink; but was chiefly applied to what we call made wines; or fermented drink; such as ale, or spirit of aniseed, &c. The words εἰκαλίς μυτῆς αὐτῶν contain a Hebrew hyperbole, denoting "from the earliest period." See Is. xlviii. 8; xlii. 1. & 3. Ps. lxii. 6. Yet something very similar occurs in the Anthol. Grac. v. 27. The Classical writers use the phrases έκ πατέρων, έκ τετράκοσια, έκ πατέρων, έκ πατέρων. The εἰς is for δό. 16. ἐπιστρέφει ἐπὶ Ζεβ. "will convert to the true worship of God," as Acts xi. 21; xiv. 15. 2 Cor. iii. 16. 17. A difference of opinion exists as to what this is to be referred. Some, as Kuin., regard it as put emphatically for Christ, and compare Luke v. 17. 1 John ii. 6. & 12. But there the reference is not, as here, clear and determinate, the αὐτῶν being closely connected with Κύριον τὸν Θεόν, i. e. Jehovah. The allusion in προελεύσεται ἐνσώπων αὐτῶν is clear from Matt. iii. 3, where see Note. Πνεύματος signifies disposition, and ἀνέθησες zeal, energy, or mighty endowments. On Elias, as a type of the Baptist, see Note on Matt. xii. 14. In ἐπιστρέφων, &c, there is plainly an allusion to Mal. iv. 6, (compare also Ecles. xlviii. 10,) but on the exact import of the words Commentators are not agreed. The most natural mode of interpretation, and that most suitable to the words of the Prophet, is to regard them as denoting that reconciliation of discordant sects and political feuds, by a common repentance and reformation, and general cultivation of philanthropy, which it was the purpose of the Gospel to promulgate and enjoin on men. — καὶ άπαθῆς εἰς φρονεῖσθαι &c. There is some difference of opinion as to the sense of these words. Many Commentators construe them with the words following, and render: "And by the wisdom of the righteous (or of righteousness) to render the disobedient a people well-disposed for the Lord, i. e. furnished for the Lord, or formed for him." This, however, does violence to the construction of the sentence; and therefore it is better, with many Commentators, (supported by the authority of Valckyn,) to take the words as a separate and independent clause. Thus εἰς φρονεῖσθαι will be for εἰς φύσιν, and the sense will be, "to reform the disobedient and unrighteous to the comprehension and embracing of righteousness." The true construction seems to be this: καὶ ἐπιστρέφων ἀπαθῶς (ὅτε ἐστι) εἰς φ. &c., "so that they may be of the disposition of the righteous."

The sense of ἐπιστρέφεις Κυρίον ἱλικεναιμαζόν is, "to make ready a people prepared or fitted for [the service of] the Lord." Thus all is plain. The two first clauses state the particular purposes of the Baptist's mission; namely, to introduce concord, philanthropy, and reformation of mind and practice. The third states the general purpose, or perhaps the result of the former. 19. κατὰ τί. Sub. σημεῖον, which is expressed in a similar passage of Gen. xv. 8. So also in τινι at Judg. xii. 15, and 1 Sam. xix. 23 Grot. here remarks on the difference in the cases of Abraham and Zechariah, as to the same action. The former did not ask for a sign, from distrust in the promise of God, but for confirmation of his faith; whereas the latter had no faith at all. Hence, though a sign was given to him, it was a punishment likewise, though wisely ordained to be such, as should fix the attention of the Jews on the promised child. See more in Rec. Syn. 20. παρεστόρων ἐνσώπων τοῦ Θεοῦ. An image borrowed from Oriental custom in courts. See Rec. Syn. and Note on 1 Thess. iii. 6. 21. ἐπιστρέφεις—λαλήσεις. This is not a mere pleonasm; but the latter phrase is meant to explain and strengthen the force of the former. Thus in Acts: ἐπιστρέφων, μὴ βλέπων τὸν ἄλεγ. The Commentators who refer this to the idiom by which the affirmation of a thing is joined with a denial of its contrary, confound two distinct usages. 21. The people might well wonder that Zech. should stay so long; for it appears to have been customary for the priest not to tarry long, on account of the people waiting in the outer court; who would fear lest some harm had befallen him, from negligence in the duty, or otherwise; which might be omnibus exit to the people at large.

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When Zechariah at length appeared, and was evidently deprived of the faculty of utterance, the people would in all likelihood have been led to think something extraordinary had happened to him, and naturally asked, whether he had seen ὁσιασια, as we say, ὅπως.

22. λαόσιαν αὐτοίς i. e. to give them the accustomed benediction, as most Commentators explain; though the thing is not certain. τίς λαόσιαν (coepero, i. e. nodding assent to the inquiry, whether he had seen a vision. Δωρείας signifies to express one’s meaning by nods, or beck. See Recens. Synop. Kωψα here signifies both deaf and dumb, as may be imagined from what has been observed on a former occasion.

23. λεπονυς.] Διασειωμα is derived from the old word λέπων, publicus; and signifies properly any public service, whether civil or military. But in the Scriptures it is applied to the public offices of religion; 1. that of the Priests and Levites, under the Mosaic Law; 2. that of Christian Ministers of every sort, under the Gospel Dispensation.

24. συναλβοτ.] Sub. ἵδεων. — προφητοβε ι.] The import of this expression has been much disputed. Some Commentators, ancient and modern, take it to mean, she concealed her situation. To which it has been justly objected, that there could be no reason for such concealment. Indeed, the word cannot signify any such thing; and it is not necessarily implied in the context: not to say that that sense would be scarcely of sufficient moment. It should, therefore, seem best to take προφητοβε in the sense, “she kept herself retired.” This she would be induced to do, throughout her whole pregnancy, not only through motives of delicacy, (considering her advanced years,) but still more from an anxiety to preserve herself from such accidents, as might either endanger the safety of the precious embryo, or impart any deficiency to it; (See Lightf., and comp. Judg. xiii. 14,) and lastly, she would feel herself bound, considering the signal favour she had received at the hands of the Almighty, (by which was removed from her the reproach that barrenness was thought to convey,) to employ the period of her pregnancy for the purposes of more than ordinary devotion. It is frivolous to debate which five months are here meant; for the last five are not permitted by the

context, which manifestly points to the first five. But the words ἐν τοις μείζονις ἐν ἁμαρτίαις will not, (as it has been thought,) oblige us to suppose that she kept retired only the first five. There was more reason, on every account, for the next four; and, therefore, we are warranted in extending that privacy (with Lightf.) to the whole period of Elizabeth’s gestation.

25. ἦροτος] “looked upon me,” i. e. (by implication) with favour. A signification found in the Heb. ἢροτος, the Gr. Cl. ἀνεκδοτυς, and the Latin respectus. ὁροτος is one of those words which, though in the later Grecism having a bad sense, yet in the earlier one were of middle signification; as Eurip. Bacch. 640. ἀνεκδοτος. So ὁροτος, and the Latin fons, &c. This is only the case with words which from their origin admit of a middle signification: not so with those which, from their derivation, must have a bad one. So φόνος, from φῆμα, cogn. with φήνα, rada, to rub, and, in a metaphorical sense, to be rough upon, rub hard upon, reprovec-
LUKE CHAP. I. 31—43.

227. Scil. Μαρία, to oV elRwv ëvRwv pexéa tov Æov. & Kai idov, ofl... P(par lóphys en gmati kai teýgh yivon, kai kaléves to ónoma avtov Íyovn. 22. Ó õutos ètata méga, kai Tov õyístov klihýmetai, & kai doýoi avtov... P(par óyístov épi tov õikov Íxov ëv tis avon, kai tis básielis avtov ouv. 23. Ótata télos, Òlpè de Mariá pró tov õygelon! Íwov ètata touto. 24. Ótπè ìndov oV grinwskon; Kai ápokrîfthis õ óygelos etivn avtis Òpeúma àgion epeléptetai épi sa, kai õúmws õúmws õyístov épiakmimei ou. 25. Òlpè kai to xentwron õagion klihýmetai Tov õetov. Kai ídov, Êllyó- bet õ õugýgenis ouv kai avtì ñveilýmpnia yivon en õygeis avtís & tis õúmws múf õètov ètan avtì ñ kalowménh stófis. "Oli ouk ðudntai. 26. Soi paró to õetov òan õýma. Òlpè de Mariá, 'Idov, õ dótis ðyko... Kìrov, gnívoi mòi kai kai õ õýma ouv, kai õuðèven ap', avtís o õygelos.


This manner of speaking is a form expressive of humiliation, as if it were leaped for joy; for the focus was that the author may seem to acknowledge that Mary was to be the mother of the Messiah, as well as her immediate belief in the promise of the angel, was doubtless imparted by a Divine revelation. Instead of ἐκθέσεως ἐν δύναμι. τὸ βρέφος very many MSS. have ἐκθέσεως το βρέφος ἐν δύναμι, which is edited by Matth., Grieseb., and Scholz; but wrongly; for the reading seems to have arisen merely from an accidental omission of ἐν δύναμι. (which is awkwardly interposed between the Nominal and the verb), and then to have been inserted, but in the wrong place. Besides, the reading in question involves, in ἐν δύναμι, a greater irregularity than can be found anywhere else in St. Luke's writings.

35. ἡ πιστεύσασα ἄρτι. Some join ἄρτι closely with πείρα. But this construction, though sanctioned by the usage of Scripture, pares down the sense, while that proposed by Kuin. is unnecessarily tortuous.

46. It is observable, that most of the phrases in this noble effusion are borrowed from the O. T.; especially from the song of Hannah, to which it bears a strong resemblance, and in which there were so many phrases remarkably suited to Mary's own case — μεταλαμβάνει ἡ ψυχή μου. This use of ψυχή is not a mere Hebraism, but is very emphatic, and shows the greatest earnestness and intensity of feeling. Μεταλαμβάνει, in this precatory use, (of which there are instances in the Classical writers) signifies to extol, Tαῦτα-μην signifies not humility, but lofty condition, as in Gen. xxix. 32, and elsewhere; though the former may be included as a secondary sense.

49. μεγαλεία. The Commentators supply ἐγώ. But it is better to say that, in such a case as this, the adjective is used substantively. Nor is μεγ. to be read, and some read παρθενός: "but παρθενός μω μεγ. may be translated, "he confirmed upon me very great benefits;" for μεγαλεία signifies more than μέγα. The expression is founded on Ps. lxix. 19. (Sept.) ἡ ψυχής μου μεγαλ. See Deut. x. 21. I Sam. xii. 16. Tobit xi. 15. There seems to be an antithesis between μεγαλεία here, and μεγαλεία at ver. 46. The expression ὁ δύναμις, formed on the Heb. יִבְרָע, designates καὶ ἐγκόμη (as in Ps. xxiv. 8. Sept.) the Almighty. At αὐτὸν — αὐτόν supply lorn, render "holy" (as he is excelled is his name." This is formed on Ps. cx. 3.

50. τοῖς φόβοι, for τοῖς φόβοις; a syn-taxon frequent in the LXX. See Exod. xx. 6. Ps. lxxviii. 2. Sept.

51. Here we have a celebration of God's power; and the general declaration ἐκθέσεως κράτος ἐν βρέφοις αὐτῶ (where the Aorist denotes custom) is then illustrated by examples. Αὐτοῖς, denotes, by an usual Hebrew figure, the mighty power of God, as shown most signally; for (as a Commentator remarks), "the great power of God is represented by the finger; and his greater by his hand; and his greatest by his arm." By ἄλως is meant, as often in the Sept., the benignity of God. Instead of ἐκ γενεῶν γενεῶν several MSS. have ἐκ γενεῶν καὶ γενεῶν; which reading is edited by Mathi.

But wrongly; for that and the other three various readings, are no more than so many various modes of explaining, or simplifying a rather unusual expression, yet founded on the Hebrew idiom. The use, too, of πατέω throughout the passage is Hebraic.

— ἐκσκοπήσατο "he utterly discomfits." A metaphor derived from putting to flight a defeated enemy. The word not infrequently occurs in the LXX. (and in this very sense, in Ps. lvii. 11), but very rarely in the Classical writers, though one example is adduced by Kuin., from Ἁλεα, Var. Hist. xiii. 46. τῶν μὲν ἐκσκοπήσατο, ὥς (τοις Ἱέρι ἐλπίζετε.

Δασοῦς is governed by ἐκ understood, and may be understood to denote their inmost thoughts and devices. The full sense of the passage is well expressed by Mr. Norris, in the following paraphrase: "He scatters the imaginations of the proud, perplexes their schemes, disturbs their politics, breaks their measures, sets those things far asunder which they had united in one system, and so disperses the broken pieces of it, that they can never put them together again. And by this he turns their wisdom into folly, their imaginary greatness into contempt, and their glory into shame; so overruling their counsels, in his wise and powerful government of the world, as to make all turn to his, not their, praise." 52. καθιλίθεν ἐνδυσας.] Kadalus signifies properly to pull down, as applied to things; but it is not infrequently used of persons. The expression is formed on Eclus. x. 14. See my Note on
LUKE CHAP. I. 53 — 66.

53 καὶ ὑφώσας ταπεινούς.  ᾨσιῶνται ἐπέλησαν ἀγαθῶν, καὶ πλουτοῦται.

54 ἑπατειστε λευκοῦ.  Ἀντελάβετο Ἰσαὰκ, παιδὸς αὐτοῦ, μηνύθηκεν.

55 ἐλθοὺς (Ἰακώβος ἐλάχιστος πρὸς τοὺς πατέρας Ἠμῶν) τῷ Ἰσραηλ καὶ τῷ Ἰσαὰκ.

56 στέφασε αὐτοῦ ἐς τὸν αὐτὸν. ἔσμεν δὲ Μαρίαν σὺν αὐτῇ ὡς ἀκολουθεῖν αὐτοῦ τὸ πρῶτο τοῦ ἐξελθεῖν, καὶ ἐπέστρεψεν ἐν τοῖς οἴκοι αὐτής.

57 Τῇ δὲ Ἑλισσάβετ ἐδέχθη ὁ χῶρος τοῦ τεκένα ὑπῆρ, καὶ ἐγέννησεν 

58 νεόν.  ὡς ἠκούσαν οἱ περίκοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλασαν. — 4 Supr. r. 14.

59 λεγείοις ὁ Ἕλιος αὐτοῦ μετ' αὐτῆς· καὶ ἄνευσαμεν αὐτῆς.  ᾧ ὡς Λευ., 17. 12. 8.

60 αὐτῷ, ἐπὶ τὸ ὀσμά του πατρὸς αὐτῶν, Ζαχαρίαν ὧν ἀποκριθεῖ. — Supr. r. 13.

61 αὐτῇ τῇ μήτηρι αὐτοῦ εἶπεν. Ὑπίξ, ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον πρὸς αὐτὴν· Ὅτι οὐδεὶς ἦσαν ἐν τῇ συγγενείᾳ σου, ὦ καλήτα τῷ ὀσμάτω τουτοῦ. ἔγενεν, ἐν τῇ χεὶρ ἡμῶν ἤδην προετείμην τὸ παιδίον· καὶ ἐκάλουν αὐτῷ, ἐπὶ τὸ ὀσμά του πατρὸς αὐτῶν, Ζαχαρίαν. — Supr. r. 13.

62 καὶ ἐγένετο ἐπὶ πάντας φῶς τός περιοριστός αὐτῶν καὶ ἐν ὑλῇ τῇ ὁμοιᾷ τῆς Ἰουδαίας ἀποκαλεῖται πάντα τὰ ὀνόματα τῶν. — 17. 18. 18.

Thucyd. vi. 83. Ἀνικήτως (potentates) denotes, not kings only, but all who are invested with political power, in Recens. Synop. Wets. aptly compares Hesiod "Ἐγναν. i. 5. Ἐπικ μὲν γὰρ βραστα, μὲ δὲ βραστα χαλαττε. Εἶτα ἀδέρφινα μινθε, καὶ ἔπεζαν ἄξι." Ἀσπέδιος is a term saving of the simplicity of common life and Oriental plainness, denoting the subsidia vitae.

54. ἀντελάβετο [1.] 'Ἀντελάβατον denotes properly "to lay hold of any thing," or person, by the hand, in order to support it when it is likely to fall; but it is here, often, as in the Classical writers, used metaphorically, for "to protect," to "support." — ὅμορφα. [Sub. ὅμορος τις, as v. 72. and frequently elsewhere. The construction will be plain from the punctuation which I have adopted, and it is confirmed by Ps. cxvii. 3. LXX. With respect to the full sense of ὅμορος, God (as I explained in Rec. Synop.) is said to be mindful of his people, when he exerts his power for their support, and confers on them the benefits he promised.

56. ἰδοὺ μῖαν τειχίσ. [i. e., as Theophyl., Euthym., and Grot. show, till very near the time of Elizabeth's delivery. That she left her at so critical a time was probably from motives of delicacy; since such were periods of great bustle, by the extraordinary resort of company to congratulate the mother.

59. ἐλάβοντες "they were calling," "were going to call it." A frequent sense of the Imperfect.

60. ὅστις This paragogic form of ὅστις is intensive, signifying may, by no means. So Luke xii.

51. xiii. 3. 5.

62. ἐνένεφα "they intimated by becks and signs." See Note supra v. 22. At τῷ τῇ συν. κατὰ, as τῷ. It is not necessary, however, to take the τῷ for τῷ. It belongs to the whole of the clause following; nor is there any pleonasm in the word, as some imagine.

63. πικτῶς.] This is supposed to mean the small square writing board, whitened over, which is even yet in use in the East. Ἀλγαῖos, "expressing." A sense occurring also in the Classical writers, and derived from the unexact phraseology of common life.

64. ἀνεκδιηθεὶς — γλῶσσα a.] This is, by the best Commentators, rightly referred to one of those idioms, by which a verb is joined with two nouns of cognate sense; to one only of which it is properly applicable. So Hom. σίσιον καὶ οἶνον ὑπνοτεί, and I Cor. iii. 2. Γέλα ἡμᾶς ἐπιτείκει καὶ εὐ βοῶμ. So also Aeschyl. Prom. 21. ὕπερ φωνῆς, ὕπερ μορφῆς ἐπετείκει. Besides, the term ἀνεκδιηθείσα cannot but not unaptly be applied to setting free the tongue. Thus (as at Mark xii. 26) Sophocles andThemistius speak of the tongue being shut up, and of the door of the tongue. Now surely there is no more improperity in speaking of the tongue being opened. Moreover, the Heb. יֵעָלֵב, to which ἀνεκδιηθεῖν answers, signifies not only to open, but to loose, as in Gen. xxiv. 32. Is. v. 27. See Note on Mark vii. 34. Thus there will be no occasion to supply (with most Commentators) ὄλοθρη, or ἀποθεωθεῖν, which is supplied in some few copies, no doubt from the margin.

I have in Recens. Synop. shewn that the hypothesis by which the loss and the recovery of Zacharias' speech is attributed to natural causes cannot be admitted, because we learn from the Evangelist that it was a judicial infliction. The presumption as well as folly of making this, in common with many similar narrations of the N. T., a mere myth, cannot be too severely reprobated.

65. φίλοις.] This imports here a mixed feeling of wonder and awe.

66. ἐφέστο ἐν τῷ καρπῶν] scil. ῥαβδοῦ, namely, (says Euthym.), ὅπε ἄποκλοσον. This phrase is rare in the Classical writers. We may compare the Homeric μέσον ἐκτιθείσα υἱὸς, and the Latin reponeere, or condere mente. The ῥαβδοῦ, which is for ῥαβδοῦ, expresses admiration; and the ᾁρα is ratificative. Ren-
der, "What sort of man, now, will this child become?"

—καὶ χρίσει Κυρίου ἵνα μετ’ αὐτοῦ. These words are by some supposed to be a part of the speech; by others, more rightly, an observation of the Evangelist; and part of the narrative. The καὶ is not for τῶν, as some suppose; but signifies et sané, and indeed.

67. προφήτης. Many learned Commentators think that the term here, and occasionally elsewhere, merely denotes to praise God in fervent and exalted strains, like those of a prophet. And indeed such a sense in προφήτης is found in the Classical writers; but not in the Scriptural ones; much less in προφητεία. It may indeed be with truth affirmed, that in the N. T., at least, there are but two significations of προφητεία: 1. to prophesy, predict future events; the other to speak under the impulse of divine inspiration. Now the hymn of Zacharias was both inspired and prophetic.

68. πρέπει εἰς ἀποκαλύφθηναι τὸν Οίδων τὸν πατέρα ἡμῶν, πάντα ἄμμων, ἵνα ἥκως πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τὸν δούναι ἡμῖν, μετ' οὗ ἔλεος μετ' θαυμάς. This phrase, which often occurs in the Hellenistic writers, and sometimes in the Classical, (who, however, prefer ἄποιεις ἢ ἀνθρώπους, mons.) seems to be a most ancient expression.

71. σωτηρίας. i. e. a means of salvation, for σωτηρία; a frequent idiom in the Scriptures.

72. τοῦτον ὑμῖν ἔλεος μετ' τὸν π. ἑκ. Sub. vert. The sense is: in order to show his mercy and kindness to; &c., for the phrase does not imply any promise: but τοῦτον ὑμῖν ἔλεος μετὰ τῶν ὑμῶν corresponds to the Heb. דַּעֲנָה νָעֲנָה in Genesis. xxii. 23, and signifies: "to deal mercifully and kindly with, to exercise kindness to," as Acts xv.

73. ὁ Ἰούδας, who, with the most ancient Greek MSS., puts ὁ τετυφθῇς τοῦ Ἰσραήλ, Hellenistic. This and the next ver. contain the substance of the oath unto Abraham, on which see Recens. Synop. The Prophets of the O. T., in describing the times of the Messiah, and the spiritual worship which was to succeed
to the ceremonial observances of the Law, use the very same language as this Divine Hymn; though neither the Jews, nor even the prophets themselves, understood those prophecies as we, (informed by history, and enlightened by the Gospel,) are enabled to do. "Aργαίως must be taken not with μεθέωρησας, but with λατοτάτος, which is required by the construction, and yields a sense most in unison with the nature of the Gospel, as alluding to the absence of the "spirit of bondage," mentioned Rom. viii. 15. Οὐδὲν denotes the observances rendered to God; οὖν δέκανθα, the duties to men. Compare Eph. iv. 24. Τῆς ζωῆς is omitted in many of the best MSS. all the most important Versions, and some Fathers, and is cancelled by Grieseb, Vulg., Tittm., and Scholz; and rightly, for we can far better account for its insertion than its omission.

77. At τοῦ δ.' sub. ἓνδ. Γείτων εὐστάθεια. This under the Law, was by legal righteousness; under the Gospel, by remission of sins.

78. εἰς εὐσκλημνὰ ἔλεος.] With this Comp. εὐσκλημνά at Col. iii. 12. Each is a stronger expression than the other, and both may be used, but very sparingly. See Schenkel, de v. 468, who observes that as σελ. properly denotes the viscerum nobiliora, the heart, lungs, &c., hence the term is used of all the more vehement affections of the mind, as we say of those destitute of them, that they are heartless. εἷς is, he observes, a stronger term than ἕνδ., the latter signifying only the pain we feel at the misery of others; the former, the desire of relieving that misery, with an adjunct notion of beneficence.

— ἀνακόριζε ἢ δεσμόν.] On the interpretation of this phrase there has been some diversity of opinion. Many eminent Commentators take ἀνακόριζε to signify a budding branch, and metaphorically a son, like the Heb. γήρυ. But the metaphor is so harsh, and leads to such a confusion, (taken in conjunction with the words following,) that I see no reason to abandon the common interpretation, "the dawn from on high," with allusion to those passages of the O. T. which describe the Messiah under the metaphor of the light, and the sun. See Mal. iv. 2. To this interpretation, indeed, it is objected by Wets. and others, that thus ἢ δεσμόν will not be proper — because the sun when he ascends is always in the horizon, and not over head. This, however, is hypercritical criticism, and proceeds on the error of taking proper language down to the rules of strict philosophical propriety. The expression may very well denote that moderate elevation which the sun soon attains after its rise. However, ἢ δεσμόν may be taken, with Kuin, Tittm., and Wall, for διανύει, 1. c. from heaven. So Virgil, Ecl. iv. 7., from the Sublime oracles, "Juna novae progenies caelo demittitur alto." The terms which follow indeed seem to require this interpretation. The whole passage represents the Messiah as coming, like the rising sun, to dispel the darkness which covered the world, bringing life and immortality to light through the Gospel.

79. The same metaphor is continued. Compare Ps. xliii. 3. cxix. 105. and on εἰς εὐσκλήμνα ἔλεος, Ebrap. Med. 710. and Ἀσχ. Ag. 170.

80. παρεμβάλειν "in mind," and wisdom, as opposed to bodily growth.

In τοῖς ἑπεξετάσεως.] Whether by this is meant the Hill country where he was born, or the Desert properly so called, the Commentators are not agreed. The latter may be considered pretty certain. The period of his retirement is with probability supposed to have been at the age of puberty, when he would have strength of body and mind to bear the sores when for him was so necessary and so beneficial. For thus he would not be warped by the prejudices of the Jewish teachers, and would, in that seclusion, approach near unto God, and seek that guidance of the Holy Spirit which was necessary to enable him to be the Herald of the Gospel. Sweet, too, are the uses of solitude (as well as adversity), as the greatest of men have experienced. So Josephus spent some years of his early youth in the desert; and Chrysostom many of those of his mature age in a cave, (as it is said,) diligently studying the Scriptures; and framing his immortal Homilies.

— καταθαλάσσων.] The word is often used of admission to any office unto which a person has been appointed; and hence denotes "entrance on his ministry;" as x. 1. and Acts i. 24.

II. I. ἐν τοῖς ἑπεξετάσεως ἑλκίσται.] This does not refer to the last verse, but to ver. 36. seqq. of the preceding Chapter. Ἐπεξετάσεως ἑλκίσται, "an edict or decree was issued," or promulgated, neater for passive. This sense of ἑλκίσται occurs in the LXX. at Dan. ii. 13. iv. 23. and Esth. i. 19., where it answers to the Heb. יִהְיֶה. Ἐπεξετάσεως in this forensic sense occurs both in Hellenistic and Classical Greek.

ἐπεξετάσεως πάνω τῷ ζῷ.] Winer, Gr. Gr. § 33. 3., takes ἐπεξετάσεως to be in apposition with the preceding. But it is better to suppose an ellipsis
of these (I. e. δε την) in the sense of purpose, of which examples are frequent. By the δε, scil. γις, it is now generally admitted, cannot be meant, the whole world. Most of the Commentators take it to mean the Roman world, I. e. empire; this expression (like orbis terrarum in Latin) being then in general use. See Acts xxiv. 5. Apoc. iii. 16. xiv. 11. Since however in historic notice such a general census of the whole empire; and since it is improbable that had there been one, it would have been mentioned in connection with the Propurator of Syria, we may rather suppose (with Keuchen, Bynaeus, Wolf, Lardner, Pearson, Fischer, Rosenm., and Kuin., and others), that Judaea only is meant, as in Acts xi. 36; and Luke iv. 3, and perhaps xxi. 20. Indeed the Jews called Judaea the earth of all the earth. See Ruth i. 2. Sam. xxiv. 8. and Mr. Rose's Parikh. in v.

As to the sense of ἀπογράφηται, which is rendered in E. V. "taxed," we have the testimony of Josephus that no tax was levied from Judaea till many years after this period, and the use of the word rather requires us to adopt the interpretation of almost all modern Commentators, "regis- tered," that is, understanding the ἀπογράφη as a census of the population. Of this many examples are adduced by Wets., and others are added in Recens. Synop.; to which I must beg to refer for information on the next verse, as concerns αὕτη η ἀπογράφη γραφή —Κυριακον, into the discussion of which the nature of this work will not permit me to enter. The reader is likewise referred to Townes- end, Chr. Arr. i. 51.

4. ἐκ δένυνος η Προς [πρασς ἄ.] Grot, Kypke, and others, have rightly observed, that the προςαυδα was a part of the δένυνος; the latter comprehending the collateral branches, and even servants (ἀκομανείτιν), the former being confined to the direct line of descent; very similar to the distinction, among the Romans, of gentes and familiae. After the many separations which had taken place of the Jews, any such census as the above would have been impossible, unless each went to the place which had formerly been the lot of his clan or family. The only reason which the Commentators can imagine for Mary's attendance is, that she was an heiress; for otherwise women were not registered. But it does not follow, from the words of the Evangelist, that Mary went to be registered; for even may very well mean, "accompanied by;"

5. μεταμερήσειν "who had been betrothed (and that is married)." That such must be the sense, appears from Matt. i. 25.

6. ἐνδοθέασαν αἰ ἡμ. [Sept.] καὶ ἐνδοθέασαν αἰ ἡμερὰ τοῦ τιτεῖν αὐτὴν. "Hm. is here put for time; which use is frequent in Scripture, and is here called a Hebraism; but it occurs in Thucyd. vi. 65. αἱ ἑταίραι αἰς ζητώντων δίδων εὐγενικῶς." 7. ἐσπαραγανον. Ἡ ἐσπαραγανον scarcely ever occurs in the Classical writers, though σπάραγαμον often does. We find it, however, in Ezra xvi. 4. These σπάραγαμοι were not only in use then, but even until very late in modern times, as a preventive to distemper noticed in cattle. —ἀντιλαλον α. κ in τή φάτη. "Ἀντιλαλον is often used absolutely; the place of laying being left to be supplied from the context, or the subject. Here it is in the signata de h. re, and may be rendered "cradled." It is not so easy to fix the sense of φάτη. It is commonly taken to denote a "manger." But, although such would seem an unfit receptacle for a new born child, yet, as mangers are not now in use in the East, but hair cloth bags instead, this interpretation has been thought groundless. Yet it has never been established that mangers were not used by the ancients; nay, there has been tolerable proof adduced, from Homer and Herodotus, that they were; namely, of the form of our cribs. See Is. xxxix. 9. and Job xxxix. 9. The common interpretation, however, seems to be untenable on another and more serious ground. For if the φάτη (as Wets. observes) was a part of the stable, and the stable a part of the inn; it follows that he who had a place in the stable, had one in the inn. Yet the Evangelist says "there was no room for them in the inn." It is (as Bp. Middlet. observes) plain from the whole context, that φάτη was not merely the place in which the babe was laid, but the place also in which he was born and swaddled. The words in τή φάτη surely belong as much to τετειχεν as to ἀντιλαλον, for else where should the delivery take place? Not in the καταλύμα, for there there was no room, not merely for the child, but for "them." It is plain, therefore, that we must adopt the interpretation of Wets., Rosen., Middlet., Kuin., and many others; who by φάτη understand some place of lodging, though less convenient than the καταλύμα. Many think it was an enclosed space, either in front of or behind the house, paved in like our farm yards; which is, indeed, very agreeable to the primary sense of the word. Such, however, would seem but indifferent shelter for one in Mary's situation, and therefore others adopt the signification "stable," which latter sense is thought to be confirmed by the authority of many of the early Fathers, who call the place of Christ's nativity a "cave." Those writers, however, expressly distinguish between the cave and the φάτη. It is, I think, plain that they took φάτη to mean a crib, and equally so that they read ἐν φάτη, which is found in some ancient MSS. But the authority is insufficient to establish that reading; which seems to have originated from the
alteration of Critics, who took φάρ in the sense *mannger or ertb; a sense, however, for which there is no good authority in Scripture, where the word invariably was kept a stall [for cattle] or a stable [for horses]. See infra viii. 15. As to the choice between the above two interpretations, neither seems to be correct. The φάρ χερος appears to have been neither a mere enclosure, nor a regular building, like our stable. It was indeed exactly like the hotels and cabins covered over head, but open on one side, which are found round our farm yards, or home stables. And this would be, in a climate like that of Judaea, no bad shelter for the horseless. Sheds like this were so easily constructed, and so convenient, that it is not probable a cave should have been used: which would have been in many respects less comfortable. On the Jewish καταλέγων, see Rec. Syn.

8. ἄφενολήτης. The word properly signifies to abide in the fields sub dio, whether by night or day, but usually the former. It is not certain, however, that these shepherds abode in the open air. They might be in huts: for Kyprē cites from Diod. Sic. ἄφαλα, to denote a military encampment. And Busbequius, Epist. i. 38, speaks of "wandering flocks" (like the Spanish Merinos) tended day and night by the shepherds, who carried their wives and children with them in waggons, and for which reason the country is called "shepherd's country." There is some doubt, as the bird-boy's hat of sods and boughs so graphically described by Robert Bloomfield in his Farmer's Boy. Yet these shepherds were probably not Nomades, but Bethlehemites, whose watch over their flocks by night "may be best expressed by the modern term bivouac, which comes from the A. Saxon bepacion, vigilare. Τὸ κτῆτος is for κτήτος; and φῶλεσ. φυλ. τ. π. may be rendered, "keeping the night watches," the plural having reference to the various turns, or reliefs, by which the watch was kept.

9. ἵππος αὐτοῦ. "Eφεδρας denotes to come upon the sight suddenly, and, as appears from the examples in Wets, is especially used of supernatural appearances. Δῶρα Κυρίου is explained by many recent Commentators "a bright glory or splendour" by a well known idiom alluding to the name of the Deity. But it is better, with Euthym., Whitby, Schottew, and Wahl, to take it here, and at Acts vii. 53, (as also in Exod. xxiv. 16. xi. 34. 1 Kings viii. 11. 2 Chr. vii. 1. Heb. וּלָשְׁנָא) of that θάνον φῶς, or extreme splendour, in which the Deity is represented as appearing on high, and sometimes called the Shechinah, an appearance frequently attended, as in this case, by a company of angels.

10. χαράς. By metonymy, for "cause of joy," VOL. I.

as James i. 2. and Aristoph. Plut. 637. λγες μοι χαραν. 11. εὐφράτους. Wets. has here and on i. 79. incompletely proved (after Bo. Pearson), by a vast assemblage of citations, that the terms σωφρο, Κύριος, ὁς, καὶ ἐφοίτως, so often applied in Scripture to Jesus Christ, prove him to have been of an origin far more august than the human; the terms being only applicable to a θεος preserver, the Son of God, and God.

12. τῆς φωλῆς. The θῆς is not found in very many of the best MSS., and early Edd.; and has been, with reason, cancelled by the Editors from Wets. to Scholz.

14. ἐν βυζάτοις. Sub. either τῶν scil. οὐρανῶν, (the plural being used with reference to the Heb. דֶּעֲשָׁה, which only occurs in the plural), or rather οὐρανῶν, required by that dogma of Jewish Theology, which reckons the heavens, the aerial, the starry, and the highest, or the seat of God and the angels. The phrase occurs also in Matt. xxi. 9. Mark xi. 10. Luke xix. 33. Job xvi. 19.

—δῶρα — εὐδοκία. There are few sentences so short, with which Commentators have been more perplexed than this. Hence some read εὐδοκίας, and others conjecture εὐδοκία. But the former seems to be merely an ancient conjecture, and is as little to be attended to as the latter, which is professedly such. No greater notice is due to those who change the δος into a kind of proverb, by taking εὐδοκία ἐν ἄνθρωποι as the predicate, and the rest of the words as the subject of the sentence. Various methods of interpretation have been propounded by Commentators of the last half century; all liable more or less to objection. In this strain, a recent English Commentator comes to our aid, and proposes to extricate us from the embarrassment by a simple expedient, "The whole difficulty (says he) seems to have arisen from dividing the verse into three clauses. That it consists only of two is evident to demonstration, from the apposition of ἐν βυζάτοις and ὁς in the one, to ἐν γῆς and ἐν ἄνθρωποι in the other. Hence also the following order: ὁς ἐν βυζάτοις ἐν γῆς (ἢ ἐν ἀνθρώποι) καὶ ἐν ἄνθρωποι ἐν γῆς. But so far from this being "evident to demonstration," the sentence, even after it has been put on the bed of Procrustes, still remains (mirabile dictu) the same — i.e. trimembra; for at εὐδοκία must necessarily be repeated ἐν γῆς; and in ἄνθρωποι must also be repeated, otherwise there will be no sense. Besides, the order here proposed does violence to the plain structure of the sentence; and that by the above mentioned unnatural procedure. The "opposition" supposed
LUKE CHAP. II. 15—24.

Kai εγένετο, ὅς ἀπήλθεν ἀπ’ αὐτοῦ τοῖς τῶν οὐρανῶν οὗ ἁγγίζει, καὶ ὅ αὐτοῦ ἀνέθροπος, οἱ ποιμένες, εἰπὼν πρὸς ἀλλήλους: Ἀπέκλησαν δὲ ἔως Βηθλείμ, καὶ ἵδομεν τὸ ὄριον τούτο τὸ γεγονός, ὥς ὁ Κύριος ἐγένετο ἡμῖν. Καὶ ἠδον ἁπάντησες, καὶ ἁνέφθω τὴν τε Μαρίαν καὶ τῆς Ἰωάννης, καὶ τὸ βρέφος κείμενον ἐν ἐν τῇ φάτιν. Ἰδόντες δὲ διεγέραν τί χρίσαν περὶ τοῦ ὄριου τοῦ λαλήθεντος αὐτοῦ περὶ τοῦ παιδόν τούτον. Καὶ πάντες οἱ ἀκούσαντες ἔστησάν περὶ τῶν λαλήθεσσαν ὑπὸ 18 τῶν ποιμένων πρὸς αὐτοὺς. Ἡ δὲ Μαρία πάντα συνετείνη τὰ ὄρια 19 ταῦτα, συμβάλλοντα εἰς τὴν παρὰ αὐτῆς. καὶ ἐπέστησαν οἱ ποιμὴν 20 ἀεικ. δοξολογεῖται καὶ αἰνοῦντες τὸν θεόν ἐπὶ πᾶσιν ὡς ἠκούσαν καὶ ἐδοκοῦσαν ἀλληλῷ πρὸς αὐτοὺς.

15. ΚΑΙ ὅτε ἐπήλθατεν ἡμῖν ὅμως τοῦ περιπετεῖαν αὐτῶν, καὶ 21 ἐκλήθη τὸ ὄριον αὐτοῦ ἢροες, τὸ κληρον ὡς τοῦ ἀγγέλου πρὸς τὸ σεληνιὰ ταυτόν ἐν τῇ καιλίναι.

16. Ἡ δὲ Μαρία πάντα συνετείνετο τὰ ὄρια 19 ταῦτα, συμβάλλοντα εἰς τὴν παρὰ αὐτῆς. καὶ ἐπέστησαν οἱ ποιμὴν 20 ἀεικ. δοξολογεῖται καὶ αἰνοῦντες τὸν θεόν ἐπὶ πᾶσιν ὡς ἠκούσαν καὶ ἐδοκοῦσαν ἀλληλῷ πρὸς αὐτοὺς.

is not such, but an antithetical apodosis. The sentence, I repeat, is grammatically trimembrii. For though some eminent Commentators recognize only two members and a corollary, that is conceding the very point in dispute, the corollary clause constituting a third. That third indeed is in some measure exegetical of the preceding; εν ανθρωπος corresponding to ει τη γεισ (which corresponds to ει ες βασιλειως of the first member), and εις εις to εις. At the second member, ὁ τοις must be supplied from the first, and be taken for προς τον θεον. It must also be supplied in the third from the second. Εις εις signifies a state of acceptance. The omission of the copula before the clause εις ανθρωπος εις βασιλειως may be accounted for on the principle suggested by Doddie, namely, that "such exclamatory sentences are usually broken up into short elliptic clauses." It should seem, however, that εις εις is in apposition with, and explanatory of ει τη γεις εις. Thus the sentence is grammatically trimembrii, but in sense bimembrii. In such cases of apposition δε εις is understood, and thus no copula is necessary. It is plain that we must supply in the two last clauses not εις εις, as many do; but εις. The 2d and 3d clauses assign the cause and ground of the διανοιγος, μητραν μητρον του κυριου κληθησεως. καὶ το ρημα εν τη καιλιναι συνετειναι.

17. και η ρημα δε εν τη καιλιναι συνετειναι.

20. επέστησαν. This reading, for the Vulg. έπιστησαν, is found in almost all the MSS. and early Edd., confirmed by numerous passages from the Gospel and the Acts. And it is adopted by every Critical Editor from Wets to Scholz.

21. απόστολος. This (for the Vulg. το παιδον) is found in almost all the best MSS. and Versions, and early Edd.; and is adopted by Matt.. Griesb., Tittm., Vat., and Scholz: rightly, for the common reading is plainly a correction.

22. παραφθειναι. The term is used κατ’ έκκλησια, of victims brought to the altar, and of offerings consecrated to God, So the Latin alimincere and sister. There is here no little variety of reading. Some copies have απόστολος, others ἀποστόλος, but the great majority απόστολος. For the first two readings there is little or no authority. απόστολος is justly suspected to be a τωρικόν, and have proceeded (as did the omission of απόστολος) from the superstition of those who were scandalized at the idea of impiety being ascribed to Jesus. But they should have considered that the impiety was only external and ceremonial, not moral, it being merely an obligation and restraint laid on
women newly brought to bed, till after the performance of certain rites.

25. aetos v. eladizev.] Of these terms the former is explained by the Commentators to denote one who observes the outward ceremonies of the Law; the latter one who cultivates the inward devotion. But this view appears too much squared by Jewish notions. There is no reason why δηκε (not should mean (in the usual sense) a person of integrity and uprightness, discharging faithfully his duties towards men: and γέλοιον, one pious and devout, circumspectly and scrupulously performing his duties towards God: thus denoting rather more than εὐσέβεια. See Acts x. 22. Nor is this sense without examples in the Hellenic writers from Plato downwards. See Wets. or Recsys. Syn. —πυκνάλεως τ. ἑ. c. by metonymy of abstract for concrete, παράκλητος, the Consoler, a name, by the Jews of that age and long afterwards, used to designate the expected Messiah, with reference to the language of the Prophets, which would then be brought peculiarly to mind by the oppression under which they were groaning from the Gentiles. ἔκφρασεν ἑ. i.e. "the influence of the Holy Spirit." See Middlet. For ἅγιον ἦν very many MSS. have ἦν ἅγιον which is edited by Matt. Griesch, Vat., and Scholz.

26. ἐν αὐτῷ κεκυροῦσατο.] The more usual construction would be κεκυροομένοι ἐν οἴ. τ. τ. Π. v. in Matt. xiv. 13, Act. iii. 32 and elsewhere. Ἐπαινεῖσθαι signifies to give a χαρία (anciently synonymous with γούραις), or oracular and Divine admonition. In what manner this was in the present case conveyed; whether by oral communication, dream, or otherwise, cannot with certainty be determined. Ἐκπλήκτων is a Hebraism amounting to πενθεῖν. It never occurs in the Classical writers; though ἐν τοῖς θανάσις and καταδίωκε are cited from the Poets.

27. ἐν τῷ Π. "under the influence of the Spirit." Ἐκ, like the Heb. by, is often synonymous with εἰς, denoting the moving cause. Τὸ εἰκόνος for τὸν θεοῦ, or τὸ θεοῦ, which, like ἐδοκεῖ, denoted the rites of the Law. Thus the Hebrew בְּנֵי נָחַת is rendered εἰκόνος 1 Kings xviii. 28.

28. ἀπόλοιας.] Ἀπόλοια signifies properly "to loose, let go from any place (or figuratively from any state, which implies coercion) to any other place," or "to join," and it is used either with ψηφιῶν or absolutely: and sometimes, as here, it is employed figuratively, and by euphemism, of death, with the addition of τοῦ ὀσματος, or of τοῦ ζητ. as is usual in the Classical writers, though in the Scriptural ones without it, as here and in Num. xx. 29, and Gen. xv. 2. See more in Recens. Synop. The result of the diligent researches of the Philological Illustrators is, that the term was by the Classical writers used partly of deliverance from confinement to liberty; partly of deliverance from labours and anxieties of various kinds, not only by the being cased of laborious duties, but by removal from them by death; thus attesting "a hope full of immortality;" inasmuch as, amidst various metaphors, the body is supposed to enchain the soul, and detain it from its native home. The sense of the passage is, "Now, Lord, thou dost (by this sight) dismiss me to the grave, as thou promisedst, in peace and tranquillity, because mine eyes have seen my salvation," i.e. the author of it. There is no occasion to suppose, with many, that ἀπόλοιας is for ἀπόλους. The aged saint, by a beautiful figure, takes this sight of his Redeemer, as a dismissal from the burden of life, a sort of Go in peace. So Stathius in his Theb. vii. 360. cited by Westein, Et fessum vitat dimittite, Parcc! I add Æschyl. Agam. 520, where the herald, out of joy, on again seeing his native country, exclaims, ἐπίκμνι δ' οὐκ ἄντωρ Θεός. It is strange that so many Commentators should have failed to see that 518. after ἐν εἰρήνη is to be closely connected therewith, and rendered not for "because," Now this construction is common when a verb or adjective precedes; why, then, should it not be allowed after an adjectival phrase? The other signification requires much unauthorized subaddition to make out any construction, as may be seen by consulting the Paraphrasts. Διάσπασθαι is in Scripture used of the supreme Lord, i.e. God; but in the Classical writers the highest sense it has, is when used of Sovereigns.

30. τοῖς εἰκόν. τοῦ δ. θεοῦ.] In οἱ δ. there is an emphasis, as in Gen. xiv. 11. Job xix. 27. xiii. 5. I John 1. 1. Τὸ σωτηρίαν, Neut. adjective for substantive, as in Luke ii. 30. Eph. iii. 6. Psalm. xcvii. 2. See Matt. Gr. Gr. 6 3 27.

32. φιλ.—θηρίου.] This is an apposition with τὸ σωτηρίαν αὐτοῦ at ver. 30. Grot. observes, that the passage has reference to Is. xliii. 6. and Psalm. xcvii. 2 from which it should seem that there is here a transposition, for διὰ ὑπὲρθεν, ἀποκλειομένη. But eis ἄκακον δενομ. I conceive, mean (as Grot. and others understand) a regulation, to the utmost extent of the conscious of God: ; but is better explained by Euthym. et. ἀποκλείει τῶν τιθεσθηκάντων τῷ πάθει.
Luke, perhaps —

33. [If] "per synergcon, for συνέργον, Doric," say the Commentators. It was not, however, peculiar to the Doric. It was rather an ancient usage, but could not well arise from Synecope; though it was caught up, (together with many other syncopated words,) by the Poets, to suit their convenience. I suspect it to have been a very old form, as old as the time when, in the simplicity of early election which yet lingers in the popular dialect, a distinction of number in the verb was unattended to; and that it afterwards continued in use in the common dialect.

34. οὐκ ἐκτίνα, &c.] The imagery is supposed to be taken from Is. viii. 11. & xxvii. 16, which passages are applied to the Messiah in Rom. ix. 33. See Grot., Wolf, Le Clerc, and Wets.; who remark, that under the figure of a stone lying in a path, on which heedless persons may trip, Christ is designated as a rock of stumbling to those who reject him, but a rock of support to those who avail themselves of his aid. Exodus ix. is not, however, to be regarded as implying fatality; but to be taken in a popular acceptation, for to be ordained or appointed for any thing, as in Phil. i. 17. and 1 Thess. iii. 3. Πρόσωπα and ἀνάστασις are to be taken figuratively, of sin and misery,—and of reformation, happiness; namely, that he should be the occasion of sin to many, who would reject him; and be the occasion of many being raised, from the bondage of sin, to repentance, faith, and salvation through him.

—eis συμεών, scil. εὐα. On the sense of συμεών Commentators are not agreed. Beza, L. Brug., Mald., Macka., and Doddr., think it is a figure intimating the deliberate malice of Christ's persecutors. And though no example of συμεών so used has been adduced, yet several have been noted of the corresponding Latin term συναμώσ. The sense, however, thus arising is somewhat fe- rior; and since this whole passage is founded (though the Commentators have failed to notice it) on Isaiah viii. 14, 15, it is certain that the sense must be (as Grot. and most of the best Ex- positors since his time have seen), that "He should be a signal example of virtue calumniated, and beneficence basely rejected." "Ἀδικαμότος θεοῦ" is to be taken nearly as equivalent to ἀντάρτηθα-φέρων. The Pesch. Syr. Tyr. freely, but not unfaithfully, readers, "a mark for contradiction or calumny." The best comment is supplied by the words of Heb. xii. 3, written, as also iii. 13, with this passage of the prophet in mind: "Ἀναβληθείς τῷ πατρίτιν ἡμερομνήσθη ὑπὸ τῶν ἀμασταίων εἰς αὐτόν ἀντιλογιών, ἵνα μὴ γίνηται, τοῖς φόροις ἥμων ἐλόθρευτοι.

35. καὶ — εἰς] "quia — imo." Σαυτὸς ἀντί, for σινάτης; perhaps by a popular idiom. In the ψιχ. D. (euph.) is figurative language, similar to what we find in the Poetic parts of the O. T., and indeed in the Classical Poets, by which men's minds are said to be wounded, as the body is transfixed with arrows, swords, &c. See Prov. xii. 16, and Rec. Syn. We can be at no loss to imagine the many ways in which this prophecy was fulfilled, (since the calumnies shot at her Son must have pierced her heart, without supposing, with some, that Mary should suffer martyrdom.)

—ἐνοὶ ἄν — ἔλαγον.] Διάλεγομαι is a vox media significatione, denoting the course of thought and reflection, whether good or evil. The sense is, "in order that the real disposition of every one as [to truth and virtue] may be disclosed."

36. προφητικ.] Of the various senses which have been here assigned to this term, the best founded is that of the ancients and Grot., adopted by Schleusse, "one ended with the ψαλμον, or Spiritual grace, of uttering Divine revelations." Προθεσμία in ἡμεροποιία is, per hypallage, for πολλοὶ προφ. Εὖτε ἐπίπλ, scil. μόνα. At χρονοι συν. γίνη, which is sometimes expressed, especially in the earlier writers. The very long widowhood of Anna is particularly mentioned, since virtuous widowhood was held in great honour among the Jews, and even Gentiles. See Joseph. Ant. xviii. 6, 6, and Val. Max. ii. 1, 3.

37. οὐκ ἀδερφότα — ἕκτα καὶ ἡμῶν.] An hyperbolic expression, importing that she assidu- ously attended at all the stated periods of public worship, both day and night, (for there were occa- sionally night-services of sacred music;) and perhaps that she spent most of her time in the temple, engaged in prayer and holy meditation.

38. Εἰσιστάσθαι] "coming up." Αὕτη τῇ ὑπ., i.e. at the time that Simon uttered the above prayers. "Ἀνθρωπολογία" and "Ἀγιολογία" are common terms among the writers, and are sometimes rendered, "returned thanks." That sense, however, is confined to the Classical writers; and even in them has χάρις added, and is accompanied by no Dative. It is better to adopt the sense which
The word bears in some kindred passages of the LXX. (as Ps. lviii. 13,) and render, "returned praises to the Lord." The two significations, however, merge into each other. Altns here seems to include the notions of deliverance and redemption. Most of the Jews thought only of the temporal, the wisest few took it in the spiritual sense.

40. χάρις ὁσίως, &c.] Raphael, Wetl, Campb., and Wakes, take these words by an idiom connected with the oblique cases of ὅσιος, to denote greatness or excellence, and by a common signification of χάρις (grace) to denote that he was of extraordinary comeliness. But there is no example of χάρις in the N. T. in any nearer sense than gracefulness of speech; which cannot here apply. In χάρις γένεσις in a few passages such frequent occurrence in the N. T., (especially in St. Luke's works,) that the Evangelist would never have ventured on introducing such an idiom of ὅσιος as that just adverted to, in this case, since misapprehension would be sure to arise. In fact, χάρις is frequently applied to the grace of the Holy Spirit, and denotes in the N. T. the favour of God to men. And that it is so taken here is placed beyond doubt by a kindred passage, infra ver. 52.

41. ἕτοιμον.] All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded, yet used often to attend, especially at the Passover.

42. ἀναφερέσθων.] The ἀναφέρεσθω includes Jesus; which, indeed, is implied in the preceding words ἵνα ἵνα ἵνα. for the age of 12 years (which was considered the age of puberty, and was that when the children were put to learn some trade,) as appears from the Rabbinical writers, but which the Latin translation was thought binding; when too they were solemnly introduced into the Church, and initiated in its doctrines and ceremonies.

43. ἐν σοῦ.] The word properly denotes "a journeying together," and then, by metonymy, a company of fellow travellers. The Orientalists express this by Coravon.

— ἔνδοξον | “sought him out,” i.e. diligently; for the òa is intensive. So Thucyd. ii. 8. πάντα ἀνεξαρτήτως.

— τοὺς γυναῖκας | “acquaintance.” The word very rarely occurs as a substantive, (being properly a participle or adjective,) though it is found in Ps. lxxviii. 9.

46. μιθῆ γε ταῖς | i.e. on the 3d day. The 1st. was spent in their journey; the 2d. in their return to Jerusalem; and on the 3d. they found him.

— ἐν τῷ ἱερῷ.] By this is meant a court in which (as we learn from the Rabbinical writers) the doctors sat, for the purpose of public instruction. It is not necessary to press on the sense of ἐν μιθῆ, which may be taken to mean "among them," viz. in the centre of an area round which the benches of the doctors were placed semicircularly. Nor are we from ἐν τῷ ἱερῷ ταῖς to suppose any thing like disputations, but modest interrogation. — See Dodr. Indeed, it is plain from the Rabbinical citations in Light., that the Jewish doctors used such a plan of instruction as dealt with each in interrogation, both on the part of the teachers and the taught. Something very similar I have noted in the following account given by Josephus of his boyhood, Life, § 2: — ἐγὼ δὲ ἐν συμπαθητικοῖς, εἰς μέγαν ματίας πρόκειται ἱπόκολον, ρηγμα τε καὶ συνάσσει ὁ συνάρτων. "Καὶ δ' ἀνετά ὁποῖά, περὶ τεσσαρακόστον ἐκαί, οὐ τὸ φίλουργον μαντοῦ ἕν τῶν ἐπιστήμων, αὐτῶν ἐν τῶν ἀρχαίων καὶ τῶν τῆς πέλας ὀπτών, ἐπὶ τῶν παρ' ἑαυτῷ περὶ τῶν ναυμάχιον ἀνεπιφεύνων ὄντα."

47. τὴν συνεργίαν | "intelligence," "natural sagacity." So Thucyd. i. 138. φῶς ἐγερθος ἄλληλοις ὠφελέται γιὰ ἀνταπόκρισιν, &c. In τὴν συνεργία καὶ ταῖς ἀποκρ. there is no Hendiadys (as Kuin. imagines) but ταῖς ἀποκρ. is added, to show in what that συνεργία especially consisted.

49. ἐν τῶι τῶι παῖτο μου.] Commentators are perplexed with this elliptical expression; in which there was perhaps a studied ambiguity. Some supply ἀλήθεια, others ἀλήθειαν. The former is well supported by Classical examples, and if this were a Classical author, it might deserve the preference; but in an Hellenistic one it cannot be admitted. Besides the answer, according to
that sense, would scarcely be suitable to the question. It is therefore better, with the ancient, and a great majority of the modern Commentators, to supply ἢμηροια, of which eclipsis Wets, has added abundance of examples, both from the Classical and Scriptural writers. So Gen. xli. 31. Ecclus. xlii. 10. 51. ἐν διώσπεσθαι αὐτοὶ.] Ὑποθέσεις is used not only of forcible and compulsory, but voluntary, subjection, as that of wives and of children. 'Ερωτα may here mean both sayings and doings.

52. προσκόπτοντος “advanced.” In this sense there is (as I observed in Recens. Synop.) a metaphor taken from the falling of trees, or clearing of thickets, to effect a passage. ‘Ημηροια is by some interpreted “stature;” by others, “age.” The latter is possibly true; but it would rather have required a double και before σοφας; and the former is more suitable to the context. Both may have been in the mind of the Evangelist.

III. 1. On the chronological questions connected with this passage, the reader is referred to Dr. Hales, Mr. Benson, and Mr. Townsend.

2. ἐν διώσπεσθαι [Comp. Acts iv. 6.] There has been much perplexity occasioned by the use, in the Gospels and also in Joseph., of phraseology expressing or implying plurality, where the Law recognised but one. In strict propriety there could be but one high priest at a time, who held the office for a life. But, after the reduction of Judaea to the Roman yoke, great changes were made; and the occupants of an office, which had enjoyed almost regal authority, were changed at the will of the conquerors. Hence some have supposed that the office had been made annual; and that Anna and Caiphas occupying it by turns, each, or both, might be said to be the High Priest. This, however, is a wholly gratuitous supposition, and overturned by what is said in Joseph. Ant. xviii. 2. 2. Others think that Caiphas was the High Priest, and Anna his Sagan, or Deputy; a title given to him by Joseph. Ant. xviii. 6. 24. And great was the dignity of the Sagan; who was allowed, upon occasion, to perform the most sacred functions of the High Priest. Others, again, imagine that the title is given to Anna, as being the chief of Aaron’s family then alive, and being regarded as the rightful High Priest by the Jews, though Caiphas held the office by appointment of the Roman Governor. These last two methods also proceed on supposition, and although there is nothing which contradicts either, there is no reason for giving a preference to either.

3. ἐν διώσπεσθαι. ο. τιμ. 1.] “the command of the Lord was issued to John.” A formula implying Divine authority, which occurs also in Jer. 1. 2. 3. καὶ δεινον.] “And he (accordingly) went.”

4. See Is. xl. 3. John i. 23.

5. The Evangelist, it may be observed, cites this passage of the Prophet further on than Matthew and Mark, because he was writing especially for Gentile converts; and the latter part of the question was necessary to assure them, that the “salvation of God,” and the participation in the privileges of the Gospel, extended to them as well as the Jews.

6. See Ps. xcviii. 3.
9 εγάραι τεκνα τοῦ Ἀβραάμ. Ἡδε δὲ καὶ ἡ ἀξία πρὸς τὴν ὄζων τῶν δενδρῶν κεῖται; πάν ὁν δενδρων μὴ ποιουν καιρον καλον ἐκκυτηται καὶ εἰς πιῦ βαλλεται.

10 Καὶ ἐπηρετων αὐτῶν ὁ ὄξως, λέγοντες· Τι ὁν ποιησομεν; Ἀπο·

11 κραθεῖς δὲ λέγει αὐτῶις· Ὅ έξων δυο μιτάνας μεταδότω τῷ μὴ ἔχοντι δὲ ο έξων βρόματα ὅμοιοι ποιεῖτω. Ἡδον δὲ καὶ τελῶναι βαπτιστείναι, καὶ εἰπον πρὸς αὐτῶν· Αὐτεῖακαὶ τι ποιησομεν; Ὄ δὲ εἶπε πρὸς αὐτῶις· Μηδὲν πλοῦν πορα τῷ διατετμημένῳ ὑμῖν πράσοτε.

12 Ἐπηρετων δὲ αὐτῶν καὶ στρατευόμενοι, λέγοντες· Καὶ Ἰμεῖς τι ποιησομεν; Καὶ εἶπε πρὸς αὐτῶις· Μηδένα διασαίησθε, μηδὲ συκαμπτιστησθε καὶ ἀρκετεῖσθε τοῖς ὄψωντος ὑμῶν.

15 Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένιν πῶντον ἐν ταῖς κυριακαῖς αὐτῶν περὶ τοῦ Ἡσαΐαν, μὴποτε αὐτῶις εἴη τῷ Χριστῷ, ἀπεκαθαρίστη τοῦ Ἡσαΐαν ἅπατα, λέγων· Ἰγρο μὲν ὑδίτας διαπτισόμεθα εἰς τοῖς ὑμῖν τῶν ὑποδημάτων αὐτῶν· αὐτῶις ὑμῖς διαπτιστεῖν ἐν ἤνεματι ἐγρο καὶ προλ. 17 οὐ το πενῶν εἰ τῇ χειρὶ αὐτῶν, καὶ διακαθαρίστη τῇ ἁλονα αὐτῶις· 12 καὶ ανυπον τῷ ὑμῖν εἰς τῆς ἀποθήκην αὐτῶν, τὸ δὲ ἄξιον κατακαί νυμφαῖς πρὸς αὐθετοῦν. Πολλα μὲν ὅν καὶ ἑτερα παρακαλῶν εὐγγέλιζον τον λαον. Ὁ δὲ Ἰησοῦς ὁ τετράκτως, ἔλεγχομιν ὑπα το δει τηροῦντος τῆς γυναικος [πελετού] τοῦ ἀδελφοῦ αὐτοῦ, καὶ

10. [Comp. Acts ii. 37.]
11. αὐτῶι περι τοῦ Ἡσαΐαν, μὴποτε αὐτῶις εἴη τῷ Χριστῷ, ἀπεκαθαρίστη τοῦ Ἡσαΐαν ἅπατα, λέγων· Ἰγρο μὲν ὑδίτας διαπτισόμεθα εἰς τοῖς ὑμῖν τῶν ὑποδημάτων αὐτῶν· αὐτῶις ὑμῖς διαπτιστεῖν ἐν ἤνεματι ἐγρο καὶ προλ. 17 οὐ το πενῶν εἰ τῇ χειρὶ αὐτῶν, καὶ διακαθαρίστη τῇ ἁλονα αὐτῶις· 12 καὶ ανυπον τῷ ὑμῖν εἰς τῆς ἀποθήκην αὐτῶν, τὸ δὲ ἄξιον κατακαί νυμφαῖς πρὸς αὐθετοῦν. Πολλα μὲν ὅν καὶ ἑτερα παρακαλῶν εὐγγέλιζον τον λαον. Ὁ δὲ Ἰησοῦς ὁ τετράκτως, ἔλεγχομιν ὑπα το δει τηροῦντος τῆς γυναικος [πελετού] τοῦ ἀδελφοῦ αὐτοῦ, καὶ

19. [Comp. Acts ii. 37.] This is by many Commentators taken to mean, “do not harass,” a signification found in the Classical writers. But there is no evidence that this more ancient MSS., edited by Scholz, is only a gloss. It is well observed by Bornemann: ‘Neutrum est fal- sim, sed exquisitus futurum, quod in subsequen- tibus mutare librarui desierunt. Eadem est scri- bendi diversitas,’ John vi. 5. σόν αὐτοὶ συνεταις αὕτην εἰναι. 16. μὴν εἰναι δοκεῖτε. This use of ποιητο ντες, as said of taxes, (like προφυσικο in Latin), is frequent in the Classical writers. The sense was either to exact, or to collect, the former was the idea of the pater, the latter of the receiver. The original sense intended seems to have been “to manage.” The difference between the active and middle forms is this: the active signifies to collect for another’s use, the middle to collect for one’s own. Διατασσον τον νομίζειν μικατεῖν, of legal enactments, especially such as relate to laying on taxes. See Duker on Thucyd. iii. 50. The παρα after a comparative, or a word which implies comparison (especially μεθον κατακτών), is used for ἄνεμον, both in the Scriptural and Classical writers. The literal sense of παρα in this use is “alongside of;’ and juxtaposition almost implies comparison. Our Lord does not, we see, condemn their profession, but only the abuse of the power it gave them. 14. στρατιευομαιν. Michaelis thinks that this denotes the “men under arms, or going to battle;” for he imagines that Herod’s war with Aretas had already commenced and that there is here reference to the troops engaged in that service. A chronological reason, however, may be opposed to overturn this supposition; and, moreover, the Article would thus be indispensable. ἧν pulla διασαίηστε.] This is by many Commentators taken to mean, “do not harass,” a signification found in the Classical writers. But there is no evidence that this more ancient MSS., edited by Scholz, is only a gloss. It is well observed by Bornemann: ‘Neutrum est fal- sim, sed exquisitus futurum, quod in subsequen- tibus mutare librarui desierunt. Eadem est scri- bendi diversitas,’ John vi. 5. σόν αὐτοὶ συνεταις αὕτην εἰναι. 16. μὴν εἰναι δοκεῖτε. This use of ποιητο ντες, as said of taxes, (like προφυσικο in Latin), is frequent in the Classical writers. The sense was either to exact, or to collect, the former was the idea of the pater, the latter of the receiver. The original sense intended seems to have been “to manage.” The difference between the active and middle forms is this: the active signifies to collect for another’s use, the middle to collect for one’s own. Διατασσον τον νομίζειν μικατεῖν, of legal enactments, especially such as relate to laying on taxes. See Duker on Thucyd. iii. 50. The παρα after a comparative, or a word which implies comparison (especially μεθον κατακτών), is used for ἄνεμον, both in the Scriptural and Classical writers. The literal sense of παρα in this use is “alongside of;” and juxtaposition almost implies comparison. Our Lord does not, we see, condemn their profession, but only the abuse of the power it gave them. 14. στρατιευομαιν. Michaelis thinks that this denotes the “men under arms, or going to battle;” for he imagines that Herod’s war with Aretas had already commenced and that there is here reference to the troops engaged in that service. A chronological reason, however, may be opposed to overturn this supposition; and, moreover, the Article would thus be indispensable. 15. προσδεκωντος το το λαβον, i.e. as the people were waiting and in suspense; so Acts xxviii. 6. 16. ἄνεμον. i.e. both those there, and those at Jerusalem, who (we learn from John ii. 13.) had sent a message of inquiry. On this verse comp. John i. 26. Acts i. 5. xi. 16. xiiii. 25. Is. xiv. 3. Joel ii. 23. Acts ii. 4. 17. εὐγγ. τον λανον. “he evangelized the people,” proclaimed to them the Gospel; as Acts viii. 25. Gal. i. 9. 19. ἔλεγχον.] This is omitted in very many MSS., and almost all the early Editions, and has been with reason cancelled by almost every Ed-
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3. 1. περὶ πάντων ὡς ἐποίησε σπηλαῖον ὁ Ἰωάννης, προοίμισε καὶ τούτο 20 ἐπὶ πάσιν, καὶ κατέλειψε τὸν Ἰωάννην ἐν τῇ φύλακι.


1 4. ἸΠΠΟΣ ἔν τοῦ Πέντημα εἰς τὴν ἡμέραν ἕμερας τεσσαράonta. 21

12 Ἰφάρηντον καὶ ἢτετεν ἐν τοῦ Πέντημα εἰς τὴν ἡμέραν ἕμερας τεσσαράonta.

2. [Comp. Matt. iv. 3. Mark vi. 17.] 21. βαπτιστήριον, which are added by St. Luke, merit attention. Our Lord, who was content to be obedient unto the Law for man, underwent the rites and performed the ceremonies of the Mosaic Law; and on the same principle underwent this baptism, because, as we find from St. Matthew, he wished to set an example to others of fulfilling all righteousness. With respect to the use of prayer, it was doubtless to set an example to others of the indispensable necessity of prayer, to make any external rites effectual. See Bp. Taylor, vol. ii. 190.

22. [Comp. Is. xlii. 1. Mark ix. 2. Pet. i. 17.] 23. αὐξὴ δὲ β' ἠρπασμὸν — ἐφάγεσαν. These words have occasioned much perplexity, not only to modern Commentators, but, (as appears from the Varr. Lect.) to the ancient Interpreters. The phraseology is rugged; yet the harshness must not be removed by cancelling any word (for the consent of MSS. will not permit that); nor even by silencing it. Some seek to remove the difficulty by connecting ξω with ἐφάγεσα. But this is doing violence to the construction, and yields a feeble and frigid sense. Upon the whole, no interpretation involves so little difficulty as that of the ancient and the best modern Commentators, by which ξω is construed with ἐφάγεσα, and ἐφάγεσα understood after ἐφάγεσα. The sense, then, is, "Jesus was beginning to be of about 30 years," i.e. he had nearly completed his 30th year. I grant that this is somewhat anomalous phraseology; but it is not more so than some other modes of expression to be found in Scripture; and was probably formed on the popular mode of speaking. There must not be an ἄλλα supplied before ἔστη, (with some recent Commentators), for in this sense ἔστη carries the Genit. alone. See Matth., Gr. Gr. p. 519. Obs. 2.

IV. 2. ὅτι τοῦ ἤτοι ἔστη ἐν τῇ περιποίησιν ἔρχετο ἐν τῷ ἱλου. This evidently alludes to his Divine origin.

IV. 2. ὅτι τῷ οὖν ἔστη ἐν τῇ περιποίησιν ἔρχετο ἐν τῷ ἱλου. This must mean the son-in-law of Heli. For Jacob was the father of Joseph. So Matt. i. 16. Thus this genealogy must be considered as the lineage of Mary, the daughter of Heli. On the mode of reconciling the seeming discrepancy in the genealogies, see Dr. Hales.

33. ἰππόσα. 33. (For ἰππόσα.) This is found in almost all the best MSS., Versions, and early Editions, and is received by almost every Editor from Wets. to Scholz.

IV. 2. ἵπποσα τεσσαράonta. These words would seem to connect with the παράδειγμα following, as some Editors take them. But St. Matthew describes the temptation as taking place at the close of that period. Most recent Commentators attempt to remove the discrepancy by supposing the meaning to be, not that Jesus was tempted 40 days in succession, but that, at various times during those days, he was exposed to temptations, besides those which the Evangelist now proceeds to enumerate. This method, however, cannot well be admitted. At least it is better, with some ancient and modern Commentators, to connect the words with the preceding. [Comp. Exod. xxxii. 22. 1 Kings vi. 8.] παράδειγμα. However, is not, I conceive, put for παράδειγμα,
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κοινοὶ πειραζόμενοι ὑπὸ τοῦ Διαβόλου. Καὶ οὐκ ἔρχεν οὖν ἐν ταῖς
3 ἡμέραις ἐκίνιας· καὶ, συντελεσθεῖσον αὐτῶν, ὑστερον ἐπέλυσα. Καὶ
ἐπέλευσεν αὐτὸς ὁ Διαβόλος· Ἐλ Τὸς ἦ τοῦ Θεοῦ, ἐπὶ τὸ ἱδρό τούτος,
4 ἵνα γένηται ἄρτος. καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, λέγων: Πέ-
γραπται, ὅτι ἐπ’ ἅρτῳ μόνῳ ζήσεται [6] ἂν ἐρω-

5 πός, ἂλλ’ ἐπὶ παντὶ ἢ ἡματι Θεοῦ. Καὶ ἀναγαγὼν αὐτὸν
ὁ Διαβόλος εἰς ὄψιν ὕψιζών, ὄρειζεν αὐτὸν πῶς τις τῆς βασιλείας τῆς
6 οἰκουμένης ἐν στιγμῇ χρόνου· καὶ ἔπειν αὐτὸς ὁ Διαβόλος· Σοὶ δόσα

7 τὸν ἐσοφαίν αὐτὸν ἁπαζάσα, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμὸ παραδέ-

8 δοταί, καὶ ὃ οὖν ἔναν Θελο, δίδομεν αὐτήν. Σὺ οὖν ἐμὸ προσκυνή-

9 εῖναί τινα μον, ὅταν οὐ πᾶσα. Καὶ ἀποκριθεῖς αὐτῷ ἔπειν τὴν ἱ-

σοῦ· 'Παγε ὅπως, ὁμοία, Σκιανά' γέρασαται [γάρ]. Προσκυ-

νήσεις Κύριον τὸν Θεὸν σου, καὶ αὐτῷ μόνῳ ἡ-

9 τε ρέωσις. Καὶ ἠγανεν αὐτῶν εἰς Ἰερουσαλημ, καὶ ἔστρεψαν αὐτὸν ἐπὶ

τὸ περίγραμνον τοῦ ἱεροῦ, καὶ ἔπειν αὐτῷ· 'Εἰ [6] Τὸς ἦ τοῦ Θεοῦ,

10 βάλε σεαυτῷ ἐνεδόθην κατ’ γέρασαται γάρ· 'Ὅτι τοῖς ἁγγε-

λοις αὐτοῦ ἐνελεύθη ἐπὶ σοῦ, τοῦ διαφυλάξαι σε·

11 καὶ [ὁ] ἐπὶ χειρῶν ἀροῦσί σε, μὴ ποτε προσκο-

12 ψής πρὸς λέθον τῶν πόδα σον. Καὶ ἀποκριθεῖς ἔπειν

αὐτῷ τὴν ἱσοῦ. 'Ὅτι εἰρήσῃς· Οὐκ ἐπειράσεις Κύριον

13 τὸν Θεὸν σου. Καὶ αντιδοθέν πάντα πειρασμὸν ὁ Διαβόλος, 11

ἵπται ὁπ’ αὐτῷ ἵπτῃ καρμοῦ.

14 Καὶ ἐπετρεφεν τὴν ἱσοῦ εἰς τὴν δυναμὶ τοῦ Πνεύματος εἰς τὴν

Ταλιμπιάν· καὶ φήτη εξήλθε καθ’ ὅλης τῆς περιχώρου περὶ αὐτῶν. 12 14

15 Καὶ αὐτὸς ἐδιδάξασθεν ἐν ταῖς συναγωγαῖς αὐτῶν δουλευόμενος ἐπὶ πάν-

16 τον. 'Ὡς ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ ἔση·

τε, κατὰ τὸ ἐδοθὸς αὐτῷ, εἰς τὴν ἡμέραν τῶν σαββάτων εἰς τὴν

17 συνεχείαν· καὶ ἀναίσ ται ἀμφιγωνίας. Καὶ ἐπεδόθη αὐτῷ βιβλίον ᾿Ισαών

but is a nominativa pendoris, for Genit. absolute. This mode of taking the passage is confirmed by Mark i. 12, who here follows Luke: καὶ ἦν ἐν τῷ ἱδρῷ ἡμέρας τεσσαράκοντα, παραβιβαζόμενος ἐπὶ τὸν Σατα-

νά. Moreover, at τουτοιδοθέν is implied τότε from the context. That, however, will not, as in the case of ἔβα παν. τοις, involve any contradiction; since what takes place at the close of any period of time is understood, populariter, to fall within that term. I must further observe, that in ἐγεῖτι just before, there seems to be included (per significationem praegnariē) καὶ ἦν scil. εἰς, which is expressed by Mark.

4. ἂν ἐπιτυχα. This ἃ is omitted in very many of the best MSS., and cancelled by Matth., Griesb., and Scholz. But there is not sufficient authority to cancel it. [Comp. Deut. viii. 3.]

6. καὶ τοῦ ἐδοχὸν αὐτῶν] scil. βασιλεία. We may paraphrase, "and the glory which will proceed from the government of them."

4. 4 ἐν τῷ. This (for the common reading πάντα) is found in almost all the best MSS., with several Versions, Fathers, and early Edd. It has also been received by Wets., Matth., Griesb., and others, down to Scholz, to whose authority I have yielded. Indeed, as being more difficult reading, it seems to deserve the preference. Yet πάντα may be defended, as being more natural, and agreeable to the popular style; though propriety requires πάντα as referred to ἐξονίαν.

8. γάρ.] See Deut. vi. 13. 1 Sam. vii. 3. This and the δ in the next verse are omitted in the best MSS., and cancelled by almost all the recent Editors. See Ps. sci. 11.

11. The ἤρ is not found in very many MSS., early Edd., and Versions, and is cancelled by Matthai. It seems to have come from the margin, and to have originated from those Critics who read γέρασαται γάρ ἤρ—ἐντελώς; thus regarding the words as not strictly speaking a quo-

tation, but only a report of the sense. And thus the ἤρ would require to be repeated. But it should seem that there is an actual quotation, and therefore the ἤρ is pleonastic; on which see Wallis’s Clavis by Robinson.

12. See Deut. viii. 16.

14. ἐν τῷ ἱδρῷ τῷ πν. “under the influence of the Spirit.” Καθ’ ἑλέ, throughout, over all. This sense occurs also in Acts ix. 31, and is sometimes found in the later Classical writers.

15. λαβάζομαι] ἔν ἐδόξῃ αὐτῷ.
LUKE CHAP. IV. 17—22.

17. βιβλία.] The βιβλία of the Hebrews, and indeed of the ancients in general, were rolls fastened together with a cord or thong. When, as it was in his hand, the reader could roll, or unroll the book at his pleasure.

18. εὐαλ. μὲ εὐαγγ.] This portion, taken from Is. lxi. 1, was selected by Jesus, in order to draw the attention of the people, and to show its fulfilment in himself; as also with allusion to the χορηγός why he was called Christ, and his Religion termed the Gospel. Its application to the Messiah is acknowledged by the best Jewish Expositors. Indeed, the prophecy throughout admits of a spiritual interpretation, and an application to all times and all people.

—εὐαλ.] This term signifies, not so much being unmarried, as inactuated, introduced into an office; which, in the case of eminent persons (as kings, prophets, priests, &c.) was always conferred by election.

—εὐαλ. ἤλεσθαι.] Very many MSS. and early Edd. have the common reading εὐαγγελεῖσθαι. But the other is preferred by almost all Editors from Matth. to Scholz.

—ἀποστ. —κακίας.] These words are omitted in a few MSS., Versions, and Fathers, and have been rejected by Grot. and Mill, and cancelled by Griesb. and others; but most rashly, since they are found both in the Heb. and LXX., and, as they are only omitted in six MSS., we may impute the omission merely to the carelessness of the Scribes. The words probably formed one line of the Archetype; and on that account might be the more easily omitted; especially as the line before began with a word of the same ending as that which commenced this; namely, εὐαγγελεῖσθαι.

From the same cause have arisen thousands of lacunae in the Classical writers. Moreover, the words are required by the parallelism; in which παραρέῳ and εὐαλ. τα κακία correspond to each other, the latter signifying the afflicted, or contrite, the former the distressed or poor in spirit; according as the literal or the spiritual sense be adopted. Σ. υ. is occasionally found even in the Classical writers, in a metaphorical sense, of mental sorrow.

The correspondent terms which follow, αἰγραίωντος, τυφλοῖς, and τεθηραμμένως, have likewise a double sense. "Δοξα, in the sense of deliverance from captivity, is found also in the Classical writers. With respect to τυφλοῖς, the sense of the Hebrew, "those who are bound," is greatly preferable, though the other may be justified, by taking the term to denote those who are as it were blind with long confinement in dark dungeons. But the comparison, which is, &c., will denote those who are bound with the chain of sin; and ταπεινωμένους, those who are blinded by sin and Satan; namely, the "blind people that have eyes," (Is. xliii. 8) or those that "seeing, see not." (Matt. xiii. 13.) The next clause αποστίλατος—δέσμος is not found in either the Heb. or LXX. in this passage, though it is at C. 58. It was, no doubt, inserted, in reading, from that passage, as illustrative. As to the conjecture of Owen, that the words are a gloss, it is unfounded; and as to that of Randolph, that the Hebrew formerly contained a clause to this effect, is too hypothetical. Ex δέσμος is not, as most Commentators imagine, for εἰς δέσμον; but may be rendered "in freedom," a phrase for the adjective free.

19. κακίας.—δικτού.] This sums up the whole of the above, in words which contain an allusion to the year of Jubilee; when, by sound of trumpet, was proclaimed deliverance, and restoration of every kind. Thus it is meant, that the Gospel is to the Law what the Jubilee year was as compared to all others. In the application, the δικτός will denote time generally. Δικτός is for ἡμέραν, as 2 Cor. vi. 2, καί ἡμέρας. The word is not found in the Classical writers.

20. καθαρσίς.] As those did, who proceeded to address some instruction to the people, after having read the portion of Scripture. See Vitringa de Syn. Jud., p. 809.

21. ἐν τοῖς δύο ᾿Ωροις.] F. V. "in your hearing." And so most Commentators take it. But that involves a very harsh ὑστερήσεως, and it is better (with the Syn., Beng., De Dieu, and Camph.) to render, "which ye have heard," literally, "which is now in your ears." Thus we must suppose an ellipsis of the relative. But this, which is very frequent in Scripture, is very rare in Greek; and would here be so harsh, that I would rather suppose an ᾧ had slipped out after ἦν. The ᾧ twice occurring just before would make this the more easily absorbed. The Syriac Translator certainly had it in his copy.

οἰκετεία.] Μονογενὴς with a Dative signifies "to bear testimony to, or for," and almost always implies in favor of. The word here expresses commendation on the grounds afterwards mentioned. ἐξομολογήσατε τε, &c. is exegetical of the preceding. This syntax with εἴσοδος, with ἐκ, (εἰς) occurs also in Mark xii. 17, and sometimes in the Classical writers. Δά or ὅ is more usual.
23 ὁ νιὸς Ἰωάνης; Ὁ ἐπεὶ πρὸς αὐτοὺς ὁ Πάντων ἐρείτε μαί τὴν — Matt. 4, 13. 6, 12, 34.

παραδολὴν ταύτην; Ἰησοῦς θεμελείαν ἔκστιν, ὥσπερ ἁρπαγμῶν γε

νόμων ἐν τῇ Καποδρώνῃ, πολέμον καὶ ἀδίκη ἐν τῇ ταυτῷ ὑμῖν.

21 Ἐπεὶ δὲ, ἢ ἄρρητ ὑμῖν, ὅτι οὐδὲς προφῆτας δεῖκες ἐστίν ἐν τῇ

22 παραδολή. — Matt. 13, 57. 3, 39, 41.

παραδολῇ ἀντί. Ἡ ἐλαστίες, ὥσπερ ἁρπαγμῶν, πολλοὶ χήμα ταῦτα ἔντεινος εἰς τὰς μήρας Ἰησοῦν ἐν τῷ ἱματίῳ, ἐκ ἐπεισοδίων ὁ ὄρθιος εἶπ τῇ τρίῳ

26 καὶ μέγας ἢ τοις ἐπὶ πᾶσιν τὴν γῆν καὶ πρὸς ὁποῖον ἀντίκειται ἔς ἐπεισδοκαὶ ἐπὶ τῇ τρίῳ

27 γυναικᾶς χήματι. Ἡ τοις ἱματίῳ: καὶ οὐδές ἀντίκειτο ἐκαταθροφίᾳ, ἐκ ἀνθρώπου ὁ

28 Χρόνος. Καὶ ἐπεισόδησαν πάντες ἰματίῳ ἐν τῷ συναγωγοῖ ἕκαστοι,

29 καὶ ἀντιστάνετε ἐξεδυολον ἀντί έπυ τῆς πόλεως καὶ ἴμαγον ἀντί ἐς ἐπιστήμους ἐπι συναγωγήν ἕκαστοι, εἰς τὸ κατακριβώμενον ἀντί. ἔπει δειδαθεν διὰ μεόνου ἄντι, ἐποιεθέντε

30 Τός χήματος ἐν Κενιτὶ καταµήθην εἰς Καποδρώνῃ πῶς τῆς Γαλαὰ ὑποστῆν ἕκαστοι καὶ ἤν

31 δέσκον ἀντίκειται εἰς τοῖς ὀδηγοῖς. Καὶ ἐξεπεισόδησαν ἕπι τῇ δίδυμῃ

32 ἀντί; ὅτι ἐν ἐξοναι ἡν ὁ λόγον ἀντίκειται. Καὶ ἐν τῷ συναγωγοῖ ἕκαστοι θυσση οὐ τῆς πνευμάτων ἐκαταθροφίαν, καὶ ἄνεκαθε ψυχή

33 μεγάλης, λέγονν. Ίησοῦς τῆς ημίν καὶ οὐ, ἱματίῳ Ναζαρηνί; ἐδίδεις

34 ἄπολεγόν ἡμᾶς; οὐδὲ σε τίς ἔς ὁ ἄρτος τοῦ Θεοῦ. Καὶ ἐπείμαθον ἀντί τοῦ ἱματίος, λέγον, νομισάθητε, καὶ ἐξεδιδὲ ἀντίκειται. Καὶ ώραν ἐπὶ τοῦ διαμόνον εἰς τῷ λόγον, ἐξεδυολεν ἀντί, μεθίθηνται

35 ἀντίκειται. Καὶ ἐρείτέ ὄμοιος ἔπι παντάς καὶ συνιάδον πρὸς ἄλλοι-

36 λέγοντες. Τίς ὁ λόγος ὁτί; ὅτι ἐν ἐξοναι καὶ ἄνεκαθε

The χήματος is a Genit. of a substantive put for an adjective (graceful and eloquent.)

23. πῶς ἀντί; i. e. as a full proof that thou art the personage foretold by Isa. 42.

24. ὁτί πρὸς ἄντικειται. "This is the first argument in answer to the objection supposed at v. 23."

25. This and the next two verses form (as Mr. Holden observes) our Lord's next argument: namely, that God has a right, and will dispense his extraordinary favours as he pleases, and this he does in a way which sometimes appears strange to men's judgment, but is consistent with perfect wisdom and equity; as in the instance in which Jesus cites from 1 Kings xvii. 9, and 2 Kings v. 1—

14. [Comp. James v. 17.]

15. —εν εὐφράσιτα, etc. for εν εὐφράσιτα, i. e. εὐφράσιτα or ἀφράσιτα, as elsewhere in the N. T. and sometimes in the Classical writers. "Εὐφράσιτα, εὐφράσιτα:" Our Lord is here showing by examples, that God most frequently communicates his extraordinary benefits to those who are capable of receiving them, passing over the unworthy. In ἐπεισόδησις we have a metaphor occurring also in Rev. xi. 6, and Eccles. xviii. 3. "Εὐφράσιτα, as with the same syntax (the indicative) in Mark iv. 27, and Heb. iii. 11.

26. εν μιᾷ εἰς τοὺς ἑκάστους. On this use of ἐν μιᾷ preceded by a negative sentence, and involving an ellipsis in which the verb is repeated, see Viger, p. 510, and Wahl. Γενικὰ χήματα is not a pleonasm, but a primitive oratim plena, like the old Latin viduta muta in Terence, and our withen woman.
V. a *EGYNETO de ev tov` ovlhon evpikousiai autov tov axoun 1

tov' logon tov' Oiou, kai autov` 7h evstos paro tov` llnh` Gennefageto.

b Matt. 4, 18.

Kai 5e dvo plouv eivastoa paro tov` llnh`: o`i de 7vkeis apobaino-

tes ap' auton, aplelvan na diktvu. `Ivbois de eis ev tov` plouw, 3

 Kai 7h` ev tov` Ziomos, 7frptasan autov ap` tis xov evpanuggei` olgyon-

kai kathias edidaxen ev tov` plou` tov` ovlhn. 5`eis de eisauto 4

lo`nov, eipe parov tov` Ziomov. 6`Epanaggei` eis to `bidos, kai xalai-
sate ta diktvu ywv eis 7vra. Kai 7panuggei` o` Ziomov eipen 5

autov`. 7Epanaggei`, de` `hllis tis `nvkyovs koptiontov, ou`den elaboymen.

38. `h pedo.] The `h is not found in most of the ancient MSS. and in the English, and was cancelled by Wets., Math., Griese, Tittm., Van, and Scholz.

39. `etwv. tov` poxvtov.] A highly figurative expression, signifying he put a stop to the violence of the fever.

41. e` 7h.] Comp. Mark iii. 11. Why the demons here confess the power of their Conqueror, and proclaim him to be the promised MESSIAS, was in order to impede his ministry. On which account Jesus checks them, and commands them to be silent. See Bp. Warburton Serm. Vol. x. p. 145.

V. What is related in the 11 first vv. of this Ch. agrees with what is narrated at Matt. v. 18, 22. (where see Note) and Mark i. 16—20. On which Dr. Townsend observes, that the Evangelists vary only in the number, or choice of circumstances; and wrote from the same idea of the fact which they lay before us.

2. 7frptasan.] i. e., as opposed to being in motion. Compare v. 38. The Greeks used στρέννω, and the Latinists stare, to express the situation of ships, whether at anchor or fastened on shore. See Recess. Synop. 44"δαντον, "had washed." i. e., had been washing. The ὁ in δίκτυον signifies off, with respect to the fill of the fish, &c. 7frptasan,

Valck. remarks, is from δίκτυα, pretterite of δίκτυα, jucio, q. d. a casting net.

3. 7panuggei`.] Sub. vel. I have in Recens. Synop. compared Herodot. vii. 100. το κε νόσον οµανοίης αναγεννητός άπε (I conjecture γε) τοµερα κάθε από τον αλλαδο. The τοµερα is equivalent to our board in composition. On this term, and on ἀγγείον and κατάβας, which signify to bring to land, see my Note on Thucyd. Vol. i. p. 52. Trans.

4. 7panuggei` — καὶ χαλασάτε.] This change from the singular to the plural, Bornemann accounts for thus: "In alium enim navigat, qui co gubernaculo dirigat, h. i. Simon, sed ad retia proficisci pluribus hominibus opus erat, qui in navem versabantur." Χαλασάτε is a vox sol. de haec re, though καθαίρει and βαρέω are also used. Ἀγγεῖα signifies the prey taken or caught, like capture in Pliny, cited by Kuin. So also Lucian Pisc. § 47. "Δίκτυαν θερεύσας σκότωσας, και τὸν ἄγγειν περιέβαλεν." 5. 7storovs.] "Επεστάτας properly denotes one who is set over any persons or business, as here that of instruction; and is thus equivalent to master or teacher, ἐδόκαλος, used by the other Evangelist. The latter sense is rather rare in the Classical writers; when it does occur, it denotes a professor of any art, as opposed to a novice. Ἐμπάτυς, command. So the Heb. ἔμπατος. This is
not, however, merely a Hebraism, since it is found in a monumental inscription in Herodot. vii. 228, καθήμενη, τοὺς κύκλους ἄναψαν κεδαρθήσαν.

6. ἀνεκλέθαν.] This and the Latin conclusare are terms appropriate to hunting and fishing; of which examples are cited by Wets. The reading πλῆθος ἄγραφων for ἄγραφων πλῆθος is found in all the best MSS. and early Edd., and is adopted by the most eminent Editors.

7. κατένευσα.] Literally, made signs with their hands, beckoned. See Note supra i. 22. Τὸν ἄλλωνα. Sub. ἑνεκα, for ἑνεκα with a Subjunctive. ἡδονεῖσθαι, to take hold of with, i.e. help them. The verb has, in complete construction, a Deputy of the person governed of the σιν in composition, a Genitive of the thing dependent upon ποιηθείς understood, and an Accusative of the thing dependent on καθήμενη understood. But in the best Greek writers the Accus. is found almost always omitted; not unfrequently the Gent., and sometimes all three. οὗτος ἄγραφων, "so that they were sinking;" i.e. ready to sink. The Infinitive present sometimes corresponds to the Imperfect rather than the Present.

8. ἐξῆλθαι ἀπὸν.] Valck. takes this to be a popular phrase for "depart from my ship;" εἰσῆλθαν δὲ τὴν καὶ ἐξῆλθαν ἀπὸ γὰρ τοῦ, being used to denote entrance to, or departure from, any one's house; as Luke ii. 28, εἰσῆλθαν τὰς ἀναμνήσεις. Acts xvi. 40. ἐξῆλθον ἐκ τῶν καθημένων. This proof, however, as regards the phrase ἐξῆλθον ἀπὸ is defective, and the sense in question would here be frigid. But it is of more importance to advert to the object of this request. To refer it, with most modern Commentators, to Peter's superstitious fears of death or some heavy calamity, as having seen a supernatural being, is neither doing justice to the Apostle, nor is warranted by the context; which requires the more judicious view taken by Euthym., Capell., Grot., Lightf., Doddr., Rosenm., and Kuhn, who regard it as an exclamation indicative of profound humility and deep reverence, as of one unworthy to appear in the presence of so great a personage. Thus his casting himself at Jesus' feet may be regarded as adoration to a Divine person. The βοήθαι which follows imports, not (as Kuhn, explains) terror, but a mixed feeling of annoyance and awe.

9. παραδέχομαι.] "possessed," as 2 Macc. iv. 16 Compare Homer, βοήθαι δ' ἐχένειν εἰκοσῶν. 10. ἀναφέρεται ἐκείνῳ ἁγαθῷ.] A most apt and lively metaphor. Though, indeed, terms of hunting and fishing are, by the Greek and Hebrew writers, sometimes used of those who attach men to themselves, or others; as I have in Recens. Synop. proved and illustrated by numerous original examples from Xenoph., Diog. Laer., Plut., Aelian, and others. The words are well rendered by Dr. Parr, Serm., "[Ye have been catching fish to destroy them] henceforth ye shall catch men, to save them." 11. ἀλλὰ ἐξῆλθον ἀπὸν.] This change of the construction from the indirecta to the directa oratio is sanctioned by the usage of the best Classi-

12:1-13 Plainly before; 22 'i.e., (Kuin. 14, 6 =) 23 < is简易 is—10, 25, 31 by the render though must, Thus observes) be admitted. By aðtoulos, as Christ) is supplied; an ellipse which can by no means be admitted. By aðtoulos must, (as the recent Commentators have seen) be understood, not the Pharisees, but the sick. Thus (Kuin. observes) the Hebrews use the pronoun relative when there is no antecedent noun, though it may be easily be understood from the context. This is very true, and the idiom is by no means confined to the Hebrew writers; but it is here not applicable, for aðtoulos plainly has reference to the aðtoulos (i.e. aðtoulos) at ver. 15.

12:1-2

12:1-2 is omitted in very many MSS. and early Edd., and is cancelled by Matth., Grieseb., Val., Tittm., Scholz; and with reason; for it is plainly an addition of the Scholiasts, as infra xiv. 4. Since, however, the ellipse of el is harsh, I am inclined to suspect that el is not the true reading, but zolas, sub. ἐλάς, which, though not noted from any of the MSS., seems to have been read by the Italic and Vulgate Translators, who render "qua parte." The c might easily have arisen from the c following. My conjecture is confirmed by the opinion of Bornemann, who cites Schaeffer on Apoll. Rhod. i. 931, in proof that καὶ χῦναν may mean, "inquiring part?" And there is little doubt but that, in the common dialect, the word was also used extra interrogationem, for qua parte.

25. εἰς τὴν κοιμήσειν εἴην. So Hom. II. λ. 402. φάσος ἔλας ἀν αὖ καὶ πάντα. Many of the conjectures, as on the other, for the ideas are (as Grot., observes) very different. They were struck with wonder at the thing done, and full of reverence at the Divine power. εἰς τὴν κοιμήσειν signifies, exceeding great wonder. So Menander in Stobai. Serm. cx. p. 556. 23. πάντα ἐν Τῇ ἡ προσοφοβεῖν εἰστὶν ϕαίνει. Πανδείκνυς. This denotes what is παρὰ δόξαν, beyond one's expectation, and, from the adjunct, unusual, wonderful.

29. ἐγὼν "an entertainment;" from ἐγείρεσθαι, to receive or entertain guests. ὁ Λουσ. The d is omitted in many MSS. and early Edd., and is cancelled by Weis, Matth., Grieseb., Tittm., and Scholz. Yet its insertion is agreeable to the strictest propriety of the language.
LUKE CHAP. V. 32—39. VI. 1—3.

12. VI. qe'neto de, ev oivadeto deynetopoiv oudivougea eivai —

1. 2. 23

diaxopouevadi aiv—
tou deiv avoufiov' kai eliplov oiv maivtov avoufiov avai,

tou. —

h. 12. To the parallel sentiments adduced by the Commentators, I add a very apposite one (applied to Diogenes) from Dio Chrys. Orat. viii. p. 131. Morell. "Eorga gar oti eiplivia avntirov eikai (i.e. Corinth) synvias eivai touv lxeivai kai tivv tov παρατηρεῖται εκ τῶν ἱμαινων ταύτα, ἐναν αἰώνα ἱκανον, ὅταν πολλαν νοησαν, καίνα εἰναι βοηθητα, αὕτως ὅταν πλείστα εἰναι ἄφορτοιστα, καὶ μείωσιν ἀποτάσιν, ἐξελέγονται καὶ καθέναν τῷ ἄνωτέρω αὐτῶν."


32. Ἀμφικτητής πρὸς αὐτοῦ εἶπεν ὁ Ἰησοῦς. —

31. See ix. 29. 2 Cor. vi. 2. 32. ἐν καὶ ἄντων.] The καὶ is omitted in several MSS. and the greater part of the Versions; and in most of those it is inserted before τέσε, exactly as in the parallel passages of Matthew and Mark, and as, I conceive, the Evangelist wrote; for it is difficult to account for a καὶ here. To call it a Hebrew pleonasmus is but to shuffle over the difficulty. And yet it cannot well be rendered nempe, with some, or et quidem with others. To construe it with τέσε (as do Hamburger and Abresch) is doing utter violence to the construction. It should seem that the καὶ was first omitted by accident, then written in the margin as to be inserted, and finally brought in at a wrong place.

—τέσε — en ik. τ. ἱρήνασ.] Bornem. compares a similar pleonasmus from Demosth. de Cor. p. 238, τέσε τοιν καὶ τεσσὰριν τοιν καίρων. However, such are not properly called pleonasmata, since the verbosity, as he calls it, is intensitive.

30. ἐπιβλέπω.] This is omitted in many MSS. and is cancelled by Wets., Mill, Markl., Matth., and Tittan., but retained by Scholz and Gratz, though with a mark of probable expunction. Certainly to cancel it is very objectionable. It would be harsh, and inconsistent with the main style of Scripture to supply a noun from such a distance. Besides, the word is found in all the Versions, except two later ones of little authority, and more

than 3-4ths of the MSS., including some of the most ancient. I cannot therefore but suspect that the omission was accidental. The cause of it will immediately appear, if we consider that many MSS, and Edd. have τέσε, and for it is obvious how easily the word ἐπιβλέπω might be lost by means of the two τέσε. Thus those very MSS. in which this word is omitted bear testimony of the existence of the first τέσε in their Archenype. I have therefore admitted it into the text.

39. Of this illustration, (which is confined to Luke,) the scope, as the best ancient and modern Commentators agree, is of a piece with the preceding doctrine; namely, that all things should be suited to circumstances, and that as use forms the taste, so men's long accustomed modes are not speedily to be changed, nor can they be suddenly initiated into sartories.

VI. 1. ἐν ὑπακουέται.] It is impossible for me to notice, much less review, the very numerous interpretations which have been propounded of this obscure expression; nor is it necessary; since the only one that has any semblance of truth is that of Theophyl. and Euthym., among the ancients, and Scaliger, Lightf., Casamb., Whitby, Schleus., Kuin., &c. of the moderns, namely, that the sense is the first Sabbath after the second day of unleavened bread; namely, that on which the wave shew was commanded to be offered up, and from which, and not the first day of the Passover, the fifty days were reckoned to the Pentecost. Hence it is no wonder that all the Sabbaths from the Passover to the Pentecost, should have taken their appellation ἐν τῇ δύο τῶν πάντων ἀπόκειται.

—ζητοντες.] This word is of rare occurrence, yet it is added from Nicand. Thes. 590 and 629, and καταφα. from Herodot. iv. 75.
LUKE Chap. VI. 4—13.

12. 2. Ἀνωθ', ὅποτε ἐπιτίθητε αὐτῷ καὶ οἱ μετ' αὐτοῦ ὄντες; ὡς ἐσηθήνει 4 εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἀγίους τῆς προδόσεως ἔλαβε καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ· οὐς οὐκ ἔστασε σφαγίαν εἰ μὴ

28 μόνον τοὺς ἑρείπες; Καὶ ἔλεγεν αὐτοῖς· Οτι κύριός ἔσται ὁ Παῦς τοῦ 5 ἀνδροῦ τοῦ σαβατίων.

9 1 ἘΓΕΝΕΤΟ δὲ, καὶ ἐν ἐτῶρ σαβατίων εἰσῆλθεν αὐτὸν εἰς τὴν συν-

2 ναγωγίαν καὶ διδάσκειν· καὶ ἐν ἐκεί ἀνδροτος, καὶ ἦ γεῖρ αὐτοῦ·

3 διέδρα ἡ ἡρά. Παρετήρουν δὲ [αὐτὸν] οἱ Ἰωανναῖν καὶ οἱ Ἰωα-

4 ναῖς, εἰν τῷ σαβατίῳ Θεραπεύετο· ἵνα εὑρήσῃ καθηγομένων αὐτῶν.

5 Αὐτὸς δὲ μετ' αὐτῶν διδασκαλοῦσας αὐτῶν, καὶ ἔπει τὸ ἀνδροτὸ τῆς ἱμ. 8 ἐτῶρ ἔστο τὴν κείρα. Ἡγείμαν καὶ στάθη εἰς τὸ μίαν. ὁ δὲ ἀνάπαυς ἐστι. Εἴπερν όν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερτοῦν ἦμα τι· ἔστη 9 οἱ

10 ἀναθέων· ὡς ἣ κακοποιεῖ, ἣ κακοποιεῖ· ποιεῖν ὁ σώμα, ἄγε ἀπο-

11 λέεια; Καὶ περιβλεψάμενος πάντας αὐτοῖς, ἔπειν ἡ [αὐτῷ]. Ἐκείνοι 10 πρὸς ἀλλότρους, τί ἐν ποιήσαι τῷ Ἰησοῦ.

13 ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ταύταις, ἔζηθεν εἰς τὸ ὄρος προσέβα-

16 σαν· καὶ ἦν διακρυτευόμενον ἐν τῷ προσεχύ τοῦ Θεοῦ. Καὶ ὥρα 13

4, τοὺς ταύτ. [1.] Several MSS. have όμοιοι τοὺς ταύτ. as in Matt. and Mark. But that reading is ex emendatione. The syntax with the Dative is most usual, but that with the Accusative sometimes occurs. In which case there is an ellipse of ὄντα with the foregoing infinitive repeated. [Comp. Exod. xxix. 32, 33; Levit. viii. 31.]

7. ἀνάπαυς.] This is omitted in very many MSS. and early Edd., and also in some Versions; and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. But it is found in the parallel passage of Mark, and is so agreeable to the style of the N. T., that we may rather suspect the word to have been cancelled by some over-nice ancient critics. The testimony of Versions is, in a case of this kind, of little weight.

10. ἀνάπαυς.] This (for the common reading τοῦ ἀνδροτοῦ) is found in a very great number of MSS., the Ed. Princ., and the principal Versions; and has been edited by Wets., Griesb., Matth., Tittm., Vat., and Scholz. The common reading is probably from the margin.

11. ἁπάντας.] The ἁπάντα is omitted in very many MSS., and is cancelled by Matth., Griesb., Tittm., and others; but injudiciously; for a great part of those MSS. have ἔλεγεν for ἠλεγεν, and with that the ἁπάντα is inconsistent. To ἠλεγεν the ἁπάντα is almost indispensable, and it is confirmed by a similar use in x. 15, xii. 45. Acts xii. 8. Luke ii. 13. iii. 11. vi. 31. x. 37. ἄγεις is omitted in very many MSS., and is cancelled by most Editors. See, however, the Note on Matt. xii. 13. and Mark iii. 5. and compare Acts xiv. 10. Bornem. remarks on this usus prolepticus, in śr. 11. f. 31. "fury, rage;" a signification found in Thucyd. iii. 48, and elsewhere. A similar idiom occurs in our own language.

12. ἄναπαύεσθων εἰς τῷ προσεχυ] r. 0.] On the interpretation of τοῦ προσεχυ τοῦ Θεοῦ there has been some difference of opinion. The ancients, and most moderns, take it to mean, "prayer to God;" while some of the early modern Commentators and others of the more recent ones, as Markl., Wets., Doddrr., and Campb., maintain that it signifies a prosseucha, or oration. And that there were Jewish places of worship so called is undoubted. But whether that sense is here to be assigned is another question. Those Commentators adduce, indeed, several reasons why the common interpretation cannot be admitted. They urge that προσεχυ τοῦ Θεοῦ, in the sense, prayer to God, is alienent from the simplicity of Scriptural expression, and subversive of analogy; and that καθηγομένως properly respects some place where the night is spent. But καθηγο-

13. παίζειν is not only used of places where but of things, (i.e. business) in which the night is occupied, as in
the examples cited in Recens. Synop. And as to simplicity of expression, it is no more violated here than in numerous other cases, where the use of the Genitive falls under that Rule of Winers Gr. N. T. § 23. 1. p. 71. "The Genitive after nouns which indicate feeling, speech, or action in respect to any thing, is sometimes to be understood as indicating the relation which that feeling, speech, or action has toward that thing," e. gr. Matt. xii. 18. Luke vi. 7. Acts iv. 9. See also Matthew Gr. Gr. § 313. In such cases the Genit. has the force of an Accus. with πρὸς.

Wholly unfounded are the authentic objections of Campbell to the rendering of συνοίκους αὐτοῦ, they must not be sought by placing on the bed of Procrustes whatever deviates from it; and variety is quite the characteristic of ancient writings. The rest of his objections proceed on a confusion of ancient with modern modes of expression. See Recens. Synop. As to that which respects the employment of the Article here, it has been fully answered by Rp. Middel.; who has shown that it is not uncommon with προσεχων in the sense of prayer. See Matt. xxi. 22 Acts i. 14. 1 Cor. vii. 5. and comp. Matt. xiv. 23.

By prayer we are here to understand not prayer alone; but holy meditation, and devout thoughtfulness, which ought to precede and follow prayer. Even a heathen (Artemidorus Onir. iii. 53.) testifies of heathens. Οἶνοι ἄπιτοι εἰς προσεχων, μὴ φύλα φαυτον σφόδρα.

15. I have pointed as I have in this and the next verse, with Schulz., Scholas. and Gratz, because the Apostles are here evidently meant to be distributed into pairs. That they were so sent forth to evangelize, is certain, from Mark vi. 7.

17. τῶν πατέντων.] To reconcile this with the description in Matthew (for the discourse here recorded is substantially the same with that), we may suppose that it was a sort of high, but level, table-land.

18. οὐχὶ λέγειν ἐπὶ τιν. ἀκ.] οὐχὶ λέγειν and ἐπὶ τιν. VOL. 1.
here assign the sense "to reject with scorn and ignominy;" which is preferable to the sense "to banish," adopted by Kainoel, or "to defame," supported by Campbell: though the signification is wholly unauthorized. Wolf regards it as a fuller expression of the sense contained in ἀφορίσεως. But it seems rather to advert to the treatment which they would experience at the hands of the Heathens, as ἀφορίσεως to that from the Jews. Now covered with obloquy and contempt were the primitive Christians by the Heathens, we have abundant evidence, both in Scripture and in the writings of the first Christian Apologists. 23. χριστοῦ. This (for χριστοῦ) is found in almost all the best MSS., and is adopted by Wets, Griesb., Matth., Tittm., Vat., and Scholz. On which use of the Subjunctive in an Imperative or hortatory sense, see Butt., Math., and Herm. on V. 25. οὐδὲ ἐπίθει.] Camph., in a long and able Note (which see in Recens. Synop.), shows, as Euthym. had long ago done, that οὐδὲ here is not imperative, but declarative: "Woe is unto you! alas for you!"

26. οὐδὲ, ἵνα καλῶς, &c.] This was meant primarily for the Apostles and first teachers of the Gospel, but mutatis mutandis for their successors. Grot, has appositely cited a narration respecting Phocion, recorded by Plut. T. ii. 137. F., where we are told, that when, in his orations, he had particularly pleaded the multitude, he used to ask his friends whether any thing wrong had escaped him in his address. 'Τίνες and πώς are omitted in almost all the best MSS., and several Versions and Fathers, and are cancelled by nearly all Editors from Griesb. to Scholz. The same may be said of the καί at ver. 28, where the Ascendenton increases the gravity of the injunction.

30. The expressions in this and the foregoing verse are not to be too rigorously interpreted; being merely intended to inculcate a spirit of forbearance and meekness under injuries or deprivations. At τὰ συμβαθμ. χάρισμα: and at κολλώσεις sub. ἄνω τῶν αἰματῶν. 32. χαίρεις!] put for εὐσεβεία and its consequent μορφή. So Dionys. Hal. A. vi. 50. τῆς εὐσεβείας ἡ ἀνακάθαρτος ἡ. In this and the following verses, μορφάν is to be supplied after ὑπάρκν. 33. καὶ ἐννοεῖτε μηδὲν ἀπλήρωμ.] On the sense of μηδὲν ἀπλήρωμ. The Commentators are not agreed. Some take it to mean "nothing despairing." But though ἀπλῆρωμα often signifies to despair, yet that it cannot have that sense here is plain from the words of the preceding verse, παρὰ ἐν τῇ ἀπελπίζει ἀπλήρωμα. Others take ἀπλήρωμα in an active sense of causing despair. But that sense of the word is unauthorized, and here unsuitable. The true interpretation seems to be the one generally assigned by ancient and modern Commentators, "hoping for nothing again!" a sense which, however deficient in Classical authority, is very agreeable to analogy; for as ἀπελπιζόμενος is used for λαυαίν. ἄνω τῶν, so ἀπλήρωμα may be for ἀπλῆρωμα ἄνω τῶν. So Athen. p. 649. ἀπαλπεῖον for ἀπελπίζον ἄνω τῶν. The sense, therefore, is: "Lead those to whom there is little hope of receiving back your money." From numerous passages of the Classical writers which I have adduced in Recens. Synop., it appears that the heathens sometimes used to lend money to respectable persons brought to unsolicited distress. Insomuch that the words might seem to have reference to that kind of beneficent collection in aid of distress, which the Greeks called ἱλαρωμα. If any one, for instance, had lost a considerable part of his property by shipwreck, fire, or any other calamity,
it was not unusual for his friends to supply him with money, not to be paid back by any certain day, but when convenient. This, however, they scarcely ever did, except to those who, they had some hope might, (by a more prosperous turn of fortune,) some time or other, not only repay the money, but return the favour, which they termed αντερπαζεων. Whereas our Lord enjoins his hearers to do this good (in the words of Thucyd. ii. 40.) "not with the narrow calculations of self-interest, but in the confidence of liberality;" a confidence reposed in Him who is the poor man's surety.

και της αιτησεως. This is not, as Kuin. asserts, "the same sentiment, in other words, as that at Matth. v. 45." For there the injunction is only to shew kindness even to our enemies; here we are also enjoined to shew beneficence to our fellow-creatures. And when we are commanded to imitate God, who is beneficent even to the ungrateful; — this is said to anticipate an objection, — that the persons whom we may benefit are almost sure to prove ungrateful. To the which the answer is, But yet benefit them, for God, &c. In the next verse, we should be rendered not "merciful" but compassionate; pitying and relieving, according to your power, the distresses of others.

και της αιτησεως. This word and καινον and ἀπὸ are properly forensic terms; the former signifying to condemn, the other to acquit. They are, however (as Grot. and other good Commentators have seen) to be accommodated to private use. The three clauses advert, the 1st to sitting in judgment on the faults of others; the 2d to passing condemnation on them. The 3d enjoins a contrary spirit, that of judging for the best, acquitting our neighbour of such charges as are not manifestly well founded.

35. ιδορε. &c.] With conduor in judging is united liberality in giving, as being a kindred virtue. Insomuch that, at the end of the verse, the words το γὰρ αιτῆται — βῶν ὑμῶν are employed to enjoin the exercise of the virtue mentioned in the preceding ver., by a metaphor derived from the imagery in this; in which the καλὸν (fair and full) is further illustrated by the terms πεπεμελημένον, σεπαλαμένον, and ἑπεκκωμένον; which have reference to the three principal modes of giving abundant measure among the Jews; for, as Buxt. observes, there were many; such as the συνεποντας, the abrafo, the accumulata, pressa, agitata, operta. Of these the abrafo corresponds to our mode of measuring corn, by heaping the measure, and cutting off the cumulus with a lath. The cumulata and operta were still larger than the abrafo; but the pressa, agitata, and super- natantes, corresponding to the two here mentioned, were the smallest. "Generosity is not to be taken (with almost all Commentators) of a measure of liquids (for that is inconsistent with its being "poured into the lap," as just after), but (with Esthym. and Beza) of a measure of solids, by an idiom common to all languages. Thus there is a climax; for the "pressa, supposes that the measure has been already pressed down and shaken together. In ἐπικάλον εἰς τὸν κάλον ὑμῶν there is an allusion to the Oriental custom, of receiving a measure of corn or other dry articles in the bosom or the lap of their flowing vents, the former of which they made use of like our pockets. See 2 Kings iv. 39. Prov. xv. 33. And so also among the Greeks and Romans, e.g. Herodot. vi. 125. τὸν κάλον πάντα πλαματοσ χρεοῦ. Hor. Sat. ii. 3, 71. nucesse que ferre sim laxo. The expression is proverbial, and expressive of what generously takes place. Similar ones are cited by the Commentators, from the Bobbitical and the Classical writings.

40. The purport of the words in their present application (for it is sometimes different) is this: "The disciple is not usually above his teacher; but every one who is, or would be, a thoroughly instructed person, a finished scholar, must be full, must aim at being, as perfect as his teacher."
LUKE CHAP. VI. 43—49. VII. 1—9.

Thus, as the disciple generally follows his master’s example, so if you neglect your duty to God, neither will your hearers observe theirs. The connection of the verses following is obvious.

43. or γι' ἵνα. &c.] Render “for that is not a good tree which brings forth bad fruit.”

46. καλεῖται.] The word has here a sensea peculiar, and signifies, “Why do you address me, saying Lord?”

48. ἔκαστο καὶ ἔδειξεν] by Hendidays, for βαθὺς ἔκαστος; a kind of expression found both in the Classical and the Hellenistic writers. So Judg. xiii. 10. ἔγενεν καὶ ἔδειξεν, for ταύτα ἔδειξεν. See Winer’s Gr. Gr. § 47. 3. The moral (as Græc. observes) is, that the study of piety should not be superficial, but a principle well grounded and deeply rooted in the heart, so as to resist the assaults of passion, temptation, &c.
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somewhat rare.
12.
is a funeral term
like the Latin ejferre ; for the custom of interring
the dead outside of cities or towns, was common
all the ancients
to the Jews, because dead
bodies were among them unclean and to the
Gentiles, in order to prevent infection.
(Grot.)
rg
Dative of possession for the
Genit., as Matt. ii. 18. and not unfrequently in
the Scriptural, and also Classical writers. .See
Matth. Gr. Gr.
392. 3. and Winer's Gr. Gr. $ 25.
One cannot hut remark the simple
pathos of the story, with which I have in Recens.
Synop. compared Eurip. .\lc. 30.5.
and 925.

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something like an Anantapodoton.
Some MSS., indeed, have
But that is a mere emendation, and moreover unnecessary for we have only to supply ?jv,
agreeably to the tense of the preceding verb, especially as it would be in some measure anticipated from the following ;);; for a repetition of
within so short a space would have been offen-

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The ^1' just after is, indeed, omitted in
many MSS., early Edd., and Versions. And it is
cancelled by almost all the Editors. Yet it cannot well be dispensed v^th. I suspect that its
omission partlv arose from a mistake originating
in a confounding of this
with the one just before.
The MSS. in which it is not found are
comparatively few and the Versions can have no
weight, since those which here omit the tjv insert
sive.

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was not unusual in an individual. The person
was, no doubt, a proselyte.
" give thy fiat at a word," or by
7.
word of mouth.
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held him in admiration. A use

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LUKE CHAP.

just before, and they could not well express

in both places.
14.

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it

)5.] Meaning

thereby to stop
the bearers.
generallij denotes a coffin, of
marble or other materials. But as such vere not
in use among the Jeivs, the word must here denote
the bier, or funeral couch on which the dead of the
higher classes were carried forth. See the references in Recens. Synop. and my Note on Thucyd.

ii.

34.

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Here and at Matt. is. 31. the
iv for 6ta.
But that is so
better to suppose Iv used for
(as often) in the sense unto, which implies over
and throughout.
17. iv

Commentators take

harsh that

18. Sho

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it is

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with a numeral

The
at

Acts

indefinite

is

simply used

xxiii. 23. &. xix. It.

And

the Philologists think that the addition of the
renders the number indefinite which is frequently the case in the Classical writers ; and the ri{
maybe there expressed by our.?o/h<?,• but whether
It is unit has that force in the N. T., I doubt.
suitable to the sacred writers, and can hardly have
place in numbers so small as two. Besides, Matthew mentions positively two. It rather seems to
have the u.'jual sense certain: q. d. certain persons, two in number.
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21.

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" cured," or " was

seem

This

well rendered
should rather
put for the Pluperfect, as

that the Aorist is
often in narration ; as Mark

—

not

is

curing."

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iii.

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It

10.

Here we see

destudiously distinffiiished from
disorders, and that by a Physician.
The disorders
are also distinguished into the ordinary and milder
ones, (•5(), or the more grievous and painful
(as Mark iii. 10. and v. 29. and Ps.
sxxii. 10.) 80 called, because such were regarded

moniacal

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(in!

po.tse.tsion


as peculiar scourges from God. "Ethropene is used proprie of the φόροι and πάθηται, and improprie of the dispossessiones. However, in that case there was almost always a disorder cured at the same time that a demon was ejected. "Εροφείον ταος, "he bestowed sight." The α, which is omitted in several MSS., and which some Editors are inclined to cancel, is very necessary to the sense. Το β, signifies the faculty of sight. 22. See Is. xxxix. 13, xxxv. 5.

25. Τρωγλ is by most recent Commentators, supposed to mean sumptuous dress; to which it is sometimes applied in the Classical writers, as in Eurip. Phoen. 1505. σταλίει εροφείαν άντεια τρωγλ. Thus it would stand for τρωγλφ. That, however, would be too poetical for plain prose; and there is no reason to abandon the interpretation luxury, i.e., a luxurious life. Thus in a kindred passage of Artemid. iii. 60. τοις άντειας τρωγλ. The αντεια, must be accommodated in a sense to each of the nouns with which it is connected. See also 2 Pet. ii. 13. Besides, both circumstances are necessary to designate the luxurious. See Luke xvi. 19. 27. See Malachi iii. 1. Mark i. 2.

29. Εικασωμ.] On the signification of this word the Commentators are not agreed. The versions "honoured," "obeyed," and others, are but paraphrases. It is best to suppose a significatio praeann, and to adopt the primary sense, and that espoused by many of the best Commentators, acknowledged and commended the justice of God (i.e. of his purpose in calling them to repentance by John) and were accordingly baptized. This interpretation is required by the antithetical formula in the next verse, τον βασιλευ (counsel) τοις άντειας, &c. A disputed point, however, still remains,—namely, whether this and the verse following are to be considered as the words of our Lord, (which is the common opinion) or whether (as some eminent and further maintain) the words of the Evangelist, containing a remark, that in consequence of what our Lord then said concerning John, the people immediately resort to his baptism. And it must be granted that such remarks do occasionally occur in the N. T. But, (as is justly urged by Cumhph,) such cannot be the sense; because John was then in prison, where he remained till his death. An objection so serious, that Bornem., who strenuously maintains the words to be the Evangelist's, is compelled, in stating their sense, to pass over all mention of the people being baptized by John. And then, as if distracting his own view, "he sees no reason why the Aorists Ισκαλώνω and ἐκθέομαι should not be taken as Pluperfects." But, pace viri doctissimi, there is a reason; namely, that it may be doubted, whether the Aorist ever is, strictly speaking, put for the Pluperfect; most of the passages adduced by Philologists being not at all to the purpose. And Winer and Ullman have shown under what circumstances alone this can be said to be the case. Here, however, no such circumstances exist. Prof. Robinson, indeed, on Winer, p. 106, thinks the Aorist is simply put for the Pluperfect at John iv. 1. ὅ ὁμοίως καὶ Κορών ἢ τοις άντειας. But there, it may be observed, the Aorist is used suitably to the use of the Present instead of the Imperfect, in the verbs following in this clause, ρωταὶ βασιλευ. Our authorized Version, indeed, renders he, in the Pluperfect; but only because it renders the other verbs in the past tense. In short, had the writer meant to express a Pluperfect sense, why should he not have used the Pluperfect tense? As to what is urged by Bornem. that the words, regarded as those of Christ, are languid and frigid; that is a mere question of taste. But if we allow these to be frigid, it would not be difficult to prove the words which follow this same verse, in Matt. xii. 12., to be so also. And yet even Bornem. must acknowledge those to be Christ's. Finally, the words under consideration can be no other than Christ's, because they are evidently of the very same nature with that verse, and related to the same conversation of our Lord. For as καὶ λαος means the people at large, the populace, (called at John vii. 49. ἡ λαος ἢ γενεσεων τον νήπιον,) as opposed to the Rulers and Pharisees, so also the best Commentators interpret the ex-
LUKE CHAP. VII. 30 — 37.

pression βασιλεία at Matt. xi. 12. of the meaner crowd.

To advert to what may be considered as principally leading to the opinion of these verses being from the Evangelist—namely, the words which introduce the verse following, εἰς δὲ τοῦ Ἰησοῦ; these are now universally admitted to be not genuine. And vain is it that Bornem. seeks to build even upon this an argument for the preceding being those of the Evangelist. Nothing, surely, is more improbable than that the words should have originated in any such desire to prevent mistake in the words following; for no one could fail to see that they were Christ's. In short, it is plain that the words originated from the Lectionaries, since the verse commences an ἐνδορύμα or Reading, and which required to be introduced by some such words. Thus Scholz attests that they are found, not only in the Lectionaries, but in the margin of those MSS. extant purporting, which contained the commencement of the Readings in the margin. It may, moreover, be urged, that the σὺν at v. 3., which is found in all the MSS., evidently has reference to what was said at v. 29, 30.

Lastly, there is another reason why the verses under consideration cannot but be from our Lord—namely, that they are evidently advered to by Him at v. 33, καὶ ἵστατο ἡ ἑαυτή αὐτῶν τίνης πάντων. And thus we are there supplied with an authentic interpretation of one of the most variously expounded passages in all the N. T. By ἑαυτή is meant the wise counsel of God for bringing men to the Gospel, by what was a preparation thereto, namely, thoroughly repenting of their former sins, and being baptized by John. By the children of wisdom are meant, those who recognized that wisdom, and approved it by acting conformably thereto, and who were therefore (by the same metaphor) children of God.

The passage may be rendered thus: "And now the great body of the people who have heard him,—and even the publicans,—have acknowledged and fulfilled the purpose of God, by being baptized by John: but the Pharisees and Lawyers have set at nought the purpose of God respecting themselves, having not been baptized by John." Eκ τούτων is by some interpreted "against themselves," "to their own injury." But although this sense of εἰς is supported alike by Classical and Scriptural authority, and would here give a good sense, it is better (with camer., Grot., Hamm., Wolf, Whitby, Web. and Isb., Rosenm., and Kuin.), to suppose a slight transposition, and connect εἰς λαόν with βασιλεία τοῦ ὸσῶν, in the sense "in regard to themselves." This use of εἰς is very frequent. See the Lexicons.

33. [Comp. Matt. iii. 4. Mark i. 6.] 37. καὶ ἱδον, γυνῆ, &c.] It has been a much disputed question whether this story be the same with that narrated at Matt. xxvi. 6. Mark xiv. 3. John xii. 3., or not. The former is maintained by some ancient and most early modern Commentators, especially Light. and Grot. The latter by Theophyl. and Catham. (from Chrysost.), and by many of the best modern Commentators, as Bux., Hamm., Wolf, Whitby, Markl., Michae., Rosenm., Kuin., Deyling, and Lampe, (the substance of whose arguments may be found stated in Recens. Synop.) The points of dissimilarity between the two narratives, and between the Mary here mentioned, and Mary Magdalene, are striking. As to the simil.ity,—the action (anointing) was not unusual, the name of the vessel common, and the name of the Pharisee one of those most frequently met with. This is quite independent of the sense to be assigned to ἀναστήλω, whether sinner or Gratil. Of the latter sense there is perhaps not one undoubted example in the singular: and even with the plural it requires the Article, unless united with τῆς. Though, therefore, that interpretation may have been adopted by several good Commentators, the former, which is espoused by most Commentators, is greatly preferable. But when they assign to the word the sense harlot, or adulteress, they adduce no proof of that signification from the Classical writers. Nor is it necessary to suppose any such particularity. There is no reason why it may not be taken in the general sense of a vicious person: in which signification the singular is frequent, e. g. Luke v. 3. ὅτι ἐντυλίγετο ἐμπρ. Thus we are enabled to get rid of the harshness of taking ἔνθα in a pluperfect tense, (very rarely met with) which all the Commentators do who assign to ἀναστήλω the signification harlot. The woman, it seems, was then a sinner: however, a sinner under conviction of sin, and having the sincere desire of amendment.
LUKE 47. 47. Versions are in use among the Jews to guests who were made very welcome. 1. Their sandals were unloosed, and their feet washed and carefully wiped, and, if the person were of high rank, anointed. 2. A kiss was the usual salutation on entrance, or as soon as the person was made comfortable. 3. The head was usually anointed with aromatic oils or ungents. The words τῆς κεφαλῆς are omitted in many MSS. and Versions, and have been cancelled by Grieseb., Vat., Scholz, and others; on inscription grounds. Since these MSS. are comparatively few; Versions are, in a case like the present, no sure testimony; and better reasons may be given for the omission than for the insertion of the words.

34. οὕτως ὑπέστη.] Jesus, it seems, was reclining on a couch, leaning on his left elbow, his head and countenance turned towards the table; and his naked feet (the sandals being taken off before the meal) turned the contrary way, towards that which the servants bearing the dishes were waiting on the triclinium or table. (Maldon. & Kuhn.)

— καταφελέται.] The κατα ἀτροχιαία ὑπεστήρια is a Divine legate, and consequently anointed with supernatural knowledge. Yet, as Grot, observes, not even the Prophets knew all things, but only such things as God was pleased to reveal to them.

41. εἰς — εἰ.] "The more elegant mode of expression; but the other is more pointed.

44. The following verses advert to the customs in use among the Jews to guests who were made very welcome. 1. Their sandals were unloosed, and their feet washed and carefully wiped, and, if the person were of high rank, anointed. 2. A kiss was the usual salutation on entrance, or as soon as the person was made comfortable. 3. The head was usually anointed with aromatic oils or ungents. The words τῆς κεφαλῆς are omitted in many MSS. and Versions, and have been cancelled by Grieseb., Vat., Scholz, and others; on inscription grounds. Since these MSS. are comparatively few; Versions are, in a case like the present, no sure testimony; and better reasons may be given for the omission than for the insertion of the words.

45. εἰσήλθεν.] The chief Editors and Commentators agree in preferring εἰσήλθεν, which is the reading of some MSS. and Versions. The evidence, however, for it is so slender, that, small as the difference is, an Editor is scarcely warranted in receiving it; especially as it cannot be proved that the common reading is positively wrong; for we have only to regard the language as partaking of the same hyperbolic cast, which is so characteristic of Oriental phrasology. Besides, it is probable that the woman came in very soon after our Lord was seated, and thus supplied those observations which Simon had neglected. Indeed, there is something feeble in the sense of εἰσῆλθεν. That εἰσῆλθεν is as proper in grammar as εἰσῆλθον, is plain from a kindred passage of Isai., which have been cited in Recens. Synop. & c. of ἀνθρώπους κατατάξεως. οὗτος ὁ ἑστήκων, νεφελὲς, αἰεὶ ἐπίδειξις, καὶ καταραπαινοῦν μοι τοὺς πόδας. Εἰσῆλθεν γὰρ ἡ κεφαλὴ μου οὐκ ἔλημαις; αὐτή δὲ μόνος ἠλείφε μοι τοὺς πόδας. Οὐ χίλιοι, λίγων σοι, ἔφεστον αἱ ἀμαρσιάς 47 αἱ πολλαὶ, ὁ ἐγράψαντες πολλοί. ὁ δὲ ὁλοκλήρως ἀφίηται, ὁλοιγ.
say unto you, [it is plain that] her many sins are forgiven, for, or because, she loved much." Yet even this method is open to no little objection: and the ancient interpretation, being the most simple and involving the least difficulty, deserves the preference. And as to what has been alleged, that it represents love as the meritorious cause of the remission of sins, that is by no means the case. Although faith is afterwards said to have saved her, yet as it was faith working by love, and venerable, the latter might be said, in a popular sense, to be the cause of her salvation. The meaning of ἡ γυνὴ κατὰ τὸν πάντα, to her many sins are forgiven, as she hath given full evidence of her love and attachment." Now that implied faith in the Messiah-ship of Jesus, and may be presumed to have sprung from true repentance. Wherefore (with our Lord) [since she hath so great a regard for me] her sins, her many sins, are forgiven; as she hath loved much, i. e. as her sins have been great, so is the forgiveness she shall have, great in proportion. Read ἐπεξετάσθη, as ἐπεξετάσθη, for εἰς τὸν εἰς τὸν. See Note on Mark ix. 11.

The words which follow, ἔγραφον γιὰ γένος — γένος are not to be too much pressed. They were meant to glance at Simon, for his comparatively little attention.

48. ἐγραφαί. "The sins are (hereby) forgiven thee." Many Commentators say that this is doubtless a repetition of the consolatory assurance which Christ had on some previous occasion given to the woman. But this may be considered utterly unfounded. We have merely a formal pronunciation of that forgiveness which the foregoing words implied. Soareth: ἔγραφε, καὶ ἐγραφαὶ φρονεῖ γαρ.

VIII. 1. καὶ τὸν πνέων.] Wets. rightly distinguish between this expression and καὶ τὸν πνεύμα, VOL. 1. 1. 48. ἐγραφαί. "The sins are (hereby) forgiven thee." Many Commentators say that this is doubtless a repetition of the consolatory assurance which Christ had on some previous occasion given to the woman. But this may be considered utterly unfounded. We have merely a formal pronunciation of that forgiveness which the foregoing words implied. Soareth: ἔγραφε, καὶ ἐγραφαὶ φρονεῖ γαρ.

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LUKE CHAP. VIII. 10—23.

MT. MK.

13. 4. οἱ μαθηταὶ αὐτοῦ, λέγοντες: 'τίς εἶ ἡ παραβολὴ αὕτη. Ὅ δε ἐπέτειν 10
11 'Τῶν δὲ δότων γύναι τὰ μνητήρια τῆς βασιλέως τοῦ Θεοῦ: τοῖς δὲ λοιποῖς ἐν παραβολάς.' οὐκ ἀκούσατε καὶ ἀκούσατε ἐν τῇ μνήμῃ ὑμῶν. 12 'Λογία τοῦ λόγου τοῦ Θεοῦ. οἱ δὲ παρὰ τὴν ὀδόν εἰσὶν οἱ ἀκούσατε: εἰτε ἐρεθεὶ τῷ Διον. 13 δεῦτε καὶ αὐτὸς τὸν λόγον ὑπὸ τῆς καρδίας αὐτοῦ, ἵνα μὴ πιστεύσατε τε ὑμῶν. Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὡς ἀκούσαντες, μετὰ χαῖρες ἐν τῇ ἐν τῇ μνήμῃ ὑμῶν, καὶ πιστεύσαντες, καὶ ἐν παιδί περισσοτέρον ἀφορμασίαν. Τὸ δὲ εἰς τὰς ἀκούσαντές καὶ ὑπὸ μέρον καὶ πλούτῳ καὶ ἐν τῇ μνήμῃ τῶν πλούτων αὐτοῦ καὶ νομίζων τύχων περιλημμένους ἀποκρίνεται, καὶ οὐ τελεσθοῦσαν.

13. 5. Τὸ δὲ ἐν τῇ καλῇ ἡμέρᾳ, οὐκ οὕτως, οὕτως ἐν τῇ καρδίᾳ καὶ ἀνικήθη 15 ἀκούσαντες τὸν λόγον καθόρησαν, καὶ καταπεταλοῦσαν ἐν ὑπομονῇ. 21 ὁ δὲ δὲ λόγον ἀκούσαντες, καὶ ἀκούσαντες καὶ δοξάσαντες, γὰρ οὐκ ἐπέτεινεν. ἀλλὰ οὐκ ἐπέτεινεν, ἵνα οὐκ ἐπανορθωθῆναι, καὶ εἰς αὐτὸν ἐκλήθη. Βλέπετε οὖν ποιεῖτε 18 ἀκούστε καὶ μὴ ἔν αὐτῷ, δοξάσατε αὐτῷ καὶ δέ σὺν ἔν αὐτῷ ἐκλήθη.

13. 6. Ὅ δέ δείκει ἔχειν, ἀφορμασίαν ἀπὸ αὐτοῦ. 46 Ἡ παραβολὴ δεῖ πρὸς αὐτὸν ἡ μνήμη καὶ οἱ ἀκούσσαι αὐτοῦ. 47 ἡ διά τῆς οὐκ ἐξηχοῦσας αὐτοῦ διὰ τῶν ὄφων. Καί ἀνέγρηκε αὐτὸν, λέγοντος: 20 Ἡ μνήμη σου καὶ οἱ ἀκούσσαι σου σταυρίσατε ζωόν, ιδέει τε καὶ ἠθέλετε. 31 'Ο δὲ ἀκούσατε εἰπεῖ πρὸς αὐτοῦς· Λήτης μου καὶ ἀδελφοὶ μου 21 ὑμῖν οἵτινες οἱ τῶν λόγων τοῦ Θεοῦ ἀκούσαντες καὶ ποιοῦσαντες αὐτοῦ.

8. 4. Καὶ ἔγειτο, ἐν μῖαν τῶν ἁμαρτιῶν, καὶ ἀνήρθε οἶνος πλοῦσιν καὶ οἱ 22 ἀκούσαντες μαθηταὶ αὐτοῦ, καὶ εἰπεῖ πρὸς αὐτοὺς· Διελύσαμεν τίς τὸ πένας τῆς 24 λήμνης· ἢ ἀνήρθωσαν. Πλούσιον δὲ αὐτῶν ἀφορμασίαν, καὶ κατέβη 23 τίλετε ἐπ' ἐμί; καὶ ἀνήρθωσαν; Λειμώντων δὲ αὐτῶν ἀφορμασίαν, καὶ κατέβη.
ism. But it rather seems to have been a popular use of the word.


26. —συνεκείμενος.] A popular catachresis, by which happens to the ship is ascribed to the sailors. Examples are found in the best writers.

27. πολλοίς χώροις.] Grot. and Rosenm. take this for πολλάκις. But as in ver. 26. we find άνέμων καταβαίνων, αν Loewn. and Kuhn, here take χώ

28. —τοίς χώροις ἢ τοῖς χώροισιν. I add Thucyd. i. 96, τοίς χώροισιν τοὺς χώρους ἃ εἰκοσά τρίηκονθύρα·. And indeed that sense is frequent in the Classical writers, and sometimes occurs in the Sept. Loewn. cites Ecclus. Sid. xiv. 31. 3. καταβαίνον τε του πνεύματος. Pollux i. 103. καταβαίνον του άνέμου.

29. άνεμων.] Stow. and Rosenm. take this for ανέμων. But as in ver. 26. we find άνέμων καταβαίνων, αν Loewn. and Kuhn, here take χώροι for ινα διευθυνθητίσην από τον άνήρ τούτου εἰς τούς χώρους. And indeed that sense is frequent in the Classical writers, and sometimes occurs in the Sept. Loewn. cites Ecclus. Sid. xiv. 31. 3. καταβαίνον τε του πνεύματος. Pollux i. 103. καταβαίνον του άνέμου.

30. —τοίς.] A popular catachresis, by which happens to the ship is ascribed to the sailors. Examples are found in the best writers.

31. τοίς χώροισιν.] See Grot. xxv. i. e. Tertullian, that part of Hades in which the souls of the wicked were supposed to be confined. See 2 Pet. i. 14. Apoc. xx. 1. So also Eupir. Phoen. 1632. Tertull. απόσισιν χώρα τίμητα. See Professor Stuart’s instructive Essays on the words relating to Future Punishment, especially on χώρος, έκατη, and παραθυροσ. "Sheol (says he), was considered as a vast and wide domain or region, of which the grave seems to have been as it were only a part, or a kind of entrance way. It appears to have been regarded as extending deep down into the earth, even to its lowest abysses. It may also be remarked, that, as in the O. T. Sheol is a place to which the righteous go, as well as the wicked; and as our Saviour, subsequently to his death, is represented as being in Hades, Ps. xxvi. 10. Acts ii. 27, 31; so it is not improbable that the general conception of Hades, as meaning the region of the dead, comprised both an Erlesia and a Tartarus (to speak in Classical language), or a state of happiness and a state of misery. It is plain that by αποσισιν is meant this Tartarus. So 2 Pet. ii. 4, we have the expression τεταραθυροσ. I would further observe that the etymology of the Heb. הַנִּמָּה need not have so perplexed Philologists. Norwithstanding the doubts of Gesenius, it is certainly derived (as Parkh. and others supposed) from הַנִּמָּה; yet not from the signification, to seek; nor has it any sense in common with דְּמֵמָה. I suspect that the primitive physical signification of הַנִּמָּה was to dig deep, to scoop out, to hollow; and as men dig deep only in search of something, so the verb came to mean, figuratively, to search or seek for. So Job iii. 21. "and dig for (i. e. anxiously seek) death more than for hidden treasures. "Thus the word was originally merely the past participle of הַנִּמָּה, and denoted a pit thus dug. Indeed, the words bold and the grave (called in German Holle) were originally only past participles of verbs meaning to dig out, to hollow.

32. το γεγενηµένον.] Many MSS. have το γεγο-
which is received by Griesbach and Scholz; but noting to labour under a disorder, occurs elsewhere in Scripture. We may compare the word in Gal. iii. 24 (as it were) dying, for the common reading might be defended.

40. [ἀπελθοῦσεν] “joyfully received him.” A sense inherent in the ἐλθεῖν, and found in the Classical as well as the Scriptural writers.

42. [ἀπελθοῦσεν] “was (as it were) dying,” “was near unto death.” See Mark viii. 31, which is used by Mark.

43. ἢδε ἢ ἢτε] This use of ἢδε with ἢν, de-
LUKE CHAP. VIII. 52—56. IX. 1—5.

52. παιδὸς καὶ τὴν μητέρα. ἐκλαμὼν δὲ πάντες, καὶ ἐκπόντων αὐτὴν. 'Ὁ 9. 5.
53 δὲ εἶπεν: Μὴ κλαίετε· οὐχ ἠπέθανεν, ἀλλὰ καθαίρετε· Καὶ κατείχοι. 34 35 39
54 λοιπὸν, εἰδὼτε ὧν ἠπέθανεν. Αὐτὸς δὲ ἐκλαμὼν ἤσω πάντας, καὶ 25 40
55 κρατήσας τῆς κεφάλος αὐτῆς, ἔφυγεν, ἀλών. Ἡ παῖς, ἔρισιν. Καὶ 41 42
56 ἐπέστρεψεν το τέμνα αὐτὴς, καὶ ἀνέστη παραφυγῇ· καὶ διέταξεν 43
56 αὐτή δοθῆναι φαγεῖν. Καὶ εἶξασαν οἱ γονεῖς αὐτῆς· ὡς ἂν παρήγο- 44
γυναίκιν αὐτῶν ἔμεθεν εἰπεῖν τὴν γεγονός.

1. IX. ΣΤΡΙΚΛΑΣΜΕΝΟΣ δὲ τοὺς δώδεκα [μαθητές αὐτοῦ] 1 7
52 ᾧμεν αὐτῶν δύνασαν καὶ ἐξοναίη ἐπὶ πάντα τὰ δαιμόνια, καὶ νό- 53 54 ποισιν βοηθανίπτεν. καὶ ἀπετείκεν αὐτῶν αὐτοίς χρήσαντες τὴν βαπτισίαν τοῦ 3 ὕπου, καὶ ὑώθος τοὺς ἀνθρώπους. Καὶ εἶπεν πρὸς αὐτούς· Μηδὲν 8 9
ἀφεῖντες τὴν ὁδὸν, μὴ διήθουσα, μήτε τῆς ἁμορίας, μήτε ἀμορία, μήτε 10
4 ἀμφοτέρων μήτε μὴν δύο τοις χείλεσιν. Καὶ εἰς ἄν αὐς ἁμορία ἐπεξ- 11
8 ὕπου, ἐκεί μενετε, καὶ ἐκείθεν εξέχεθεν. Καὶ οὖν ἄν μὴ δεξιώσων 11

IX. 1. μαθητές αὐτοῦ.] These words are omitted in very many of the best MSS., several Versions, and some Fathers; and are cancelled by almost every Editor from Wets, to Scholz. Some MSS. have these Verses; and they are preferred by both the T. T. and T. S. But it is more probable that they have been introduced from thence. Better reasons may be imagined for their insertion than for their omission. The elliptical expression αὕτη δὲ, for the Twelve Apostles, is frequent in the N. T., though, as might be expected, there are generally some MSS. which have ἀπὸ τῶν added. I cannot but here unreservedly express my conviction that this piece forming the Ital. pezzo (which is from the Germ. beissen, to bite; for piece and bit have the same origin), exactly answers to ἐκαστος, as well it may; since the idea of separation is quite as inherent in ἐκαστος as in pezzo, both, in fact, being originally passive verbs, signifying broken off, separated.

—ἔστε.] This is usually explained as Infin. for Imperat. ἔστε: a not unfrequent idiom, to lessen the harshness of which Philologists generally suppose an ellipse of an Imperative of wish, or of ἐίην. But it is better, with Herm. on Vign. p. 501, to suppose the idiom to be a relic of ancient simplicity of language, when a wish was expressed simply by a verb in the Infinitive. Of this there is a confirmation in the use of the Hebrew verb. The principle, however, cannot apply to the phraseology of later Greek writers, especially prose writers. It will usually be found that the Infinitive has a reference to some verb which has preceded, and to which the writer, inadvertently, accommodates the construction. Thus the idiom fuls under the head of Ἀναστασι blo: e. gr. here ἔστε is used as if ἔίην (referred to εἰς, bade) had preceded, and not αἰτεῖτο.
5. καὶ τὸν κοιν. Bornem, well renders the καὶ αὐτὸς, even; and he and Scholz have rightly removed the comma after ἐκεῖνον, as the construction of the sentence required; with which Bornem compares Aristoph. Αν. 17.35. ἠδὲ σὲ τὰ πάντα κρα-
τήσας καὶ (even) πάρειν τοῖς Βασιλείς ἔχει δικαίως.
7. ἐπίσης ἂν "he was in doubt and perplexity," namely, what to think.
10. πόλις] "of the city," or the district of Bethsaida.
12. ἡμίθροα διάστασείς κλίτες. Ἐλίμαχος and its compounds are often used with ἐκεῖνος of the declina-
tion of the sun to the horizon. Sometimes, as here, ἡμίθροα is used instead of ἐκεῖνος. The present
transaction, comp. John vi. 5. ἅ τις εἰδὼλον, sub. iv. and aequ. εἰδὼλον. The ellipt. is frequent in the
Classic writers.
14. καὶ ταῦτα ἠκούσας] "that they may seek καταλέγει-
μαστά, or lodgings," as xix. 7. and Gen. xxiv. 23.
Sept. The figure is derived (like that in our
stage for stayage) from travellers unloading their
beasts and unrigging themselves.
13. ἤχος ἄνω.] This, instead of ἦχος ἄνως, is found in a very great number of MSS., and is re-
15. εἶναι πρὸς αὐτῶν, supposing an ellipse of ὁ ἄνωτερον, ἐν ὑποθεσίᾳ, forsooth, forsooth; and making the sentence interrogative. For that signifi-
cation, however, they adduce no sufficient authority.
It is better, therefore, to adhere to the usual signification of εἶναι πρὸς, i. e. unless; and suppose (with the Syriac Translator, Casaub.,
Valeck., Schleus., and Wahl) that the πρὸς has what
Hoogev. calls the vis στουρχος, and signifies
fortasse, or perhaps forsooth. It should seem that
the apostles, through delicacy, do not fully express their meaning, which was probably this:
"We have no more than, &c. unless, forsooth, we should go and purchase [sufficient food] for all this multitude."
LUKE CHAP. IX. 19—29. 263

19 οί ὄχλοι εἶναι; Οὶ δὲ ἀποκριθέντες εἶπον. Ἰωάννην τὸν βαπτιστήν. 16. Μ. ΜΚ.

20 Εἶπε δὲ αὐτῶι. τῇ δὲ τίνα με λέγετε εἶναι; ἀποκριθέντες δὲ οὗ 19

21 ἠγίστρος ἐπεί. Τὸν Χριστὸν τοῦ Θεοῦ. Ὅ δὲ ἐπιτιμήσας αὐτῶι, 20

22 παραγγέλθη εἰπεῖν τούτο. εἰπών, οὐ δεῖ τὸν Τίτιν τοῦ ἀνθρώ- 21

23 πον πολλά πάθην, καὶ ἀποκακωμαι δι' αὐτῶι καὶ ἀνοικηθήναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήτων. 23

24 Ἑλέγε δὲ πρὸς πάντας. Ἐξ τις θέλει ὁπόιοι μοι ἔλθεις, ἀπαρνη- 24

26 ἤσθω ἰατών, καὶ ἀμώτω τοῦ σαῦρον αὐτῶι καὶ ἰαμάς, καὶ 25

27 ἀνυλοῦσθενοι. Ὁ γὰρ ἐν Ἰερού τὴν ψυχὴν αὐτῶι ὁσιά, ἀπολέο- 26

28 τίνα. ὁς δὲ ἐν ἠπόλυσε τὴν ψυχὴν αὐτῶι ἔνεκα ἡμῶν, ὁσιὰ ὁσιὰ 27

29 αὐτήν. Ὁ γὰρ ὀρθότατα ἄνθρωπος περίπας τὸν κόσμον ἐστι, Ἰω- 28

30 τὸν ἀπολογείς ἡ εὐμετασκευάζει· Ὅ γὰρ ἐν ἐπαισχυνθῇ καὶ τοῖς 29

31 ἔμοι λόγοις, τούτου τὸν ἐν αὐτῆς ἐπανασχεδιάσεται, ἐστὶν 30

32 ἔλθῃ ἐν τῇ δόξῃ αὐτῶι καὶ τοῦ Ἰησοῦ καὶ τῶν ἁγίων ἁγγείων. 31

33 ἤκου ἐν ἧνεκες: εἰς τινshint τῶν ἀνθρώπων, οὐ μὲ γενε- 32

34 νώται Θανάτου, ἦς ἐν Ἰεροῖ τῆς βασιλείας τοῦ Θεοῦ. 17.

35 Ἑγένετο δὲ μετὰ τούτωι λόγοις τούτωι ὑπὲρ ἰαμάς ὁκίω, καὶ παρα-

36 λειών [τῶν] ἠγίστρος καὶ Ἰωάννης καὶ Ἰκάνων, ἀνήγα γίς τοῦ ὄρος 2 3

37 προσευχήθη. Καὶ ἑγένετο, ἐν τῇ προσευχήθη αὐτῶι, τὸ εἶδος τοῦ 38

38 προσωπών αὐτῶι ἔγερσι, καὶ ὁ ἰατρικός αὐτῶι λιθός ἐξαιτήθηνων. 39

20. § 1.] The δ is omitted in many good MSS., and is cancelled by Matth. and Scholz.

21. The alteration in punctuation which I have adopted in τοῖς ἐνεκος, οὐ seems called for by propriety, and is confirmed by the parallel passages of Matthew and Mark. This narrative sense of ἐνεκος is very frequent.

22. καὶ ὡς ἱματιν.] The Editors and Critics are in doubt as to the genuineness of this expression. It is rejected by Wetstein, Matth., and Scholz, but retained by Griesbach, Knapp, Tittmian, and Val. External evidence is pretty equally balanced; the Alexandrian recension and almost all the Versions having it, and the Constant., with the other Versions, and several Fathers, being without it. Griesbach thinks it was removed by the librarii, not being in the other Gospels. But he addsuce no example of a similar curtailment from the same cause. Matthew, on the contrary, thinks it was introduced from the Fathers and Interpreters; who had perhaps in view 1 Cor. xvi. 31. And of this he adduces some strong proofs. I entirely agree with him; and would add that the same asceticism, which induced several of the Fathers to throw out the διοβ at Matt. v. 22, may have induced them to introduce καὶ ὡς ἱματιν here. But I rather think that they only brought it forward to complete the sense, not the text; and that having been taken from them by the Scholiasts, it was occasionally marked in the margin of copies, from whence careless scribes introduced it into the text.

23. [Comp. Matthew x. 39. xvi. 25. John xii.

24. ἡμετερίας.] Repeat ἐνεκος in the sense ἐνεκο- τοῦ ψυχῇ. Herodot. vii. 39. has τὸν ψυχῆν ἐν-

25. [Comp. infra xii. 9. Matt. x. 33.]

26. ἐγένετο — ὁκίω.] There is here something seemingly anomalous in the construction; to remove which, some recur to the idiom whereby in Hebrew and Hellenistic phraseology verbs singular are united with nouns plural. But that principle is inapplicable here. And as to ἐνεκος, which some would read it, is a mere conjecture. The truth is, that ἐγένετο is not the true verb to ἱσαρον, but, together with καὶ, constitutes (by an ellipse of τοις) a formatus, frequent in St. Luke, which merely serves to introduce some new narration. Thus ἐγένετο καὶ, κ. c. will be connected with καὶ παραλαβον; and consequently ἐνεκος ἁμένον καὶ ἐγένετο will be a paroecathetical copenhathos of the preceding περὰ τ. λ. τ. As to these nouns denoting time, when put in the Nomitive, (among which we may reckon ἀνάις ἱματιν for βεγαίαν, which occurs in the common text of Thucyd. viii. 64) there is manifestly an ellipsis of a verb in the plural, either οἷος or ἑαυς, according to the context. See Hom. Od. ξ. 95. However, the expression sometimes (as in the case of ἀνάοις ἱματιν) becomes an adverbial phrase, and afterwards an adverb. The δ is omitted in very many MSS. and early Editions, and is cancelled by Matth., Griesbach, and Scholz, perhaps without sufficient reason.

27. λιθώς Κ.; "very dazzling white." The Κ. is intensive.
31. τήν ἡσυχ. | This word signifies a military expedition, both in the Scriptural and Classical writers. Some have imagined that it here figuratively represents the contest or conflict of our Lord was afterwards to maintain against the rebellious Jews, on his advent at the destruction of Jerusalem. But this is neither warranted by the words, nor permitted by the context. The best Commentators since the time of Grot. are agreed, that ἡσυχ. is here used to denote death, by a euphemism common both in the Scriptural and Classical writers, and indeed found in every language; and which is justly considered among the allusions that have preserved that most ancient of traditions, the immortality of the soul.
32. [Comp. Dan. viii. 18, x. 9.]
33. μαν. Μωσεότ. | This, instead of Μωσεότ. in. 1. is found in almost all the best MSS. and Versions, with the Edit. Princ. and has been rightly edited by Matth. Griesb., Vat. and Scholz.
33. [Comp. Matt. iii. 17. Mark i. 11. 2 Pet. 1. 17.]  
34. ἐπιβεβλημ. | The textus receptus has ἐπιβέβλημα. But almost all the best MSS. have ἐπιβέβλημα, which has been accordingly edited by Matth., Griesb., Vater, Tittn. and Scholz. Bornem., however, makes well founded objections to that reading, as being in opposition to the words found in St. Luke, and he would read ἐπιβεβλημ. from some MSS., confirmed by a similar idiom in Acts xxx. 39. and perceived this, because the Syriac of the other MSS. might easily mistake in so small a matter.
34. ἐπιβληθείσαι. | This, by ἐπιβλῆθη, is edited by Matth. Griesb., and Scholz.
35. πρὸς ἡμᾶς | πρὸς ἡμᾶς and Equivalent to the μὲν ἡμῶν of Matthew. The same signification is found in John i. 1. ἐλέγχω ἡμᾶς. "shall I hear with you." This sense is frequent in the N. T., and sometimes occurs in the Classical writers, though with the Accusative.  
35. τὸν — Ἰησοῦ. | This (instead of Ἰησοῦ τὸν Ἰησοῦν) is found in almost all the best MSS., and the Ed. Princ. and is received by Matth. Griesb., Vat. and Scholz.
36. ἐπὶ τῷ μεγ. τῶν Θεσ. | "at the mightiness of God as manifested in Christ." Μυαλἀτικ. is a word which, in Scripture, is almost appropriated to designating Divine power. So it is used in Acts xix. 27 of Diana; and in 2 Pet. 1. 16. of Christ, thus showing Peter's belief in the divinity of our Lord.
37. ἐπὶ | Equivalent to ἐπί ὁ ποτα ἡμῶν, which occurs in Luke xii. 14. "Let these savings sink into your ears," i. e. attend to and lay them to heart.
LUKE CHAP. IX. 44—52.

44 ἐνεπὶ ὁ Ἰησοῦς, ἕπε πρὸς τοὺς μαθητὰς αὐτοῦ. Ἀ δεῦθε ἵππις ἔμεινα \* ἔρως τοῖς νόμοις τούτοις. ὁ γὰρ Ποταμίαν ἀνθρώπων μέλλει ναρκίζειν ἐν τοῖς ἐκκλησίας αὐτῶν, καὶ ἦν παρεκκλησίαμεν ἀπ' αὐτῶν, ἵνα μὴ αἰείθηται αὐτῷ καὶ ἐμφανίσθη ἐρωτικὰς αὐτὸν περὶ τὸν ἡμῖν τούτον. 

45 Ἐσιὼθε δὲ διαλογισμὸς, ἐν αὐτοῖς, τὸ, τὰς ἐν εἰς μείζων αὐτῶν. Ὁ δὲ Ἰησοῦς ἠδυνάτω τὸν διαλογισμόν τῆς καρδίας αὐτῶν, ἐπιλαμβάνον ταυτίαν ἄνωτε, καὶ ἔπειν αὐτοῖς: ὃς ἐὰν δὲ ζητήσῃ τούτῳ τῷ παθῶν ἐπὶ τῶν δύναμιν μου, ἐμὲ διέξει, καὶ ὁς εἰς θάνατον, διέξει τῶν ἀντικειμένων με. ὁ γὰρ μικρότερος ἐν πασίν ἑστὶν πάντων ὑπάρχων, οὗτος ἑσται μέγες. 


47 ἘΛΕΓΕΝΟΣ δὲ ἐν τῷ συμπληρωματίᾳ τῆς ἡμέρας τῆς ἀνάληψεως αὐτοῦ, καὶ αὐτῶς τὸ πρόσωπον αὐτοῦ ἠστημένει τοῦ προφητεύας τε ἑκάστου. 

50 Ἐποίηκαν καὶ ἀπέστειλαν ἀγγέλους πρὸς προσώπου αὐτοῦ καὶ περιστέφανα εἰσήλθον εἰς κώμην Σιμαιώτης, ὡστε ἐγείραντο αὐτὸν. 

45. τὰ μὲν δείκται. The best Commentators are agreed, that τὰ is for διὸ τὰ, adverb, inasmuch that, a very frequent sense. The sense is: "And it was hidden (i. e. obscure) to them, so that they did not understand it." "They understood (says Kain.) the words of Christ, but were at a loss how to reconcile them with their preconceived opinion, founded on their own traditions) that the Messiah should live for ever, and with the great things they expected from him." These prejudices, in after ages, led to the distinction made by the Rabbins between Messiah Ben Joseph, who was to die, and Messiah Ben David, who was to triumph and live for ever. See Whitby. Some recent Commentators have endeavoured (after Camb.) to revive the interpretation of the early Translators; who take τὰ in the ordinary sense to the end that, as expressing something intentional. And it is not to be denied, that predictions were sometimes intentionally expressed darkly, that they might not be thoroughly understood. But that principle must not be unnecessarily called in. Camb. justly admits, that "if the Evangelists had employed an adjective (as κόραξ) for the past participle, τὰ might better have been interpreted so that." If, however, no better reason can be given for the other interpretation than that, it cannot stand; for what is so common as the use of a past participle for an adjective? Are there not hundreds of past participles in both the ancient and modern languages used as adjectives, and a still greater number of adjectives which were once past participles, but have ceased to be such, and have become purely adjectives?

46. τὰ, τὰς, &c.] This use of τὰ in, reference not to a noun, but to a sentence, or part of a sentence, is almost peculiar to St. Luke, though it occurs also in Matt. xix. 15, and Mark ix. 23. (Campb.) In fact, the reader (to use the words of Winer, Gr., Gr. p. 54.) "stands before all propositions which are cited as prov-
firma materce;"] and Valve., "firma animo destinavit."

53. 57) το πόσημα αυτον, ας ποιοσκομον, &ct. This phrase is Hebraic (so in 2 Sam. xxvi. 11). 193)

34. "ονδο" which is rendered by the LXX. κα το ποσημον τον ποιον καταβαζαι απ τον ουρανον, και αναλωσι αυτους, ος και ηλιας ηποθεσος; σημαρει δε επιτηρους αυτοις τοις και ετεροις. Οχι οιδατο ουν πενηταίος ετερ ημες; 63 τοις του θυσιων ποιες στροφαλον απολεια, ηλια σοιαν.]

MT. &c. from 62. who. — is "[" — και επορευθησον εις ετερον κουρην."

19. έγγενετο δε, πορευομενου αυτου εν τη ηδονη, ειτε τις πρως αυτοι των ηλιας τηλειαμονας αυτους, ουκ ετοι μην αιτητους κυριες. Και ετερον αυτο δ της του ηλιας — 65 αμοι δηομεν χωρους, και τα πεπεματο του ουρανου κατακρυφας — ο δε τοις του θυσιων ουκ έχει ποιη την ημεραν κλητης.

21. Επιτε δε προς ετερον. Απολογηθεν τιμη, ο δε ετερον. Κυριες, επιτηφοις 69 μοι απολογητι των θωλοι του πατερα μου. Επε δε αυτο δ της σοδος. 'Αμης τοις νεκροις θωλοι τους ιατρον νεκροις; ου δε απελθουν δηνωσει την βασιλειαν του θου. 11. Επιτε δε και ετερον. Ἴηθος 61 λουθονας ου, κυριες προτον δε επιτηφοις μοι αποτιτωθαι τοῖς εἰς τον οίκον μου. Επε δε προς αυτον δ της του θου — ουδες επιβαλον της δε κυρια ανπ άφορον, και βιασουν εις τας οντος, ετετος έστων εκ την βασιλειαν του θου.

X. ΜΕΤΑ δε ταιων αναθεθην ο Κυριος και ετερον ιδομεναντα, 1 και ανποτελουν αυτους ανα δεο προ προσωπον αυτου, εις παιδια πολιν

X. 1. ἀναθεθην — και ετερον| "appointed seventy others also, i. e. besides the Apostles.

Some few MSS., Versions, and Fathers, read ἐπιτηφοι. But their authority is weak; and I suspect that the B was derived from the K following. Those two letters are in MSS., written in the uncial character, frequently confounded. Some, however, are of opinion that 70 is a round number for 72, the number, they say, of the E elders.
selected by Moses as his colleagues in the government of the people, and of the Jewish Sanhedrin, as also the Translators of the Sept. But in the first case seventy was the number; and of the rest there is reason to think that not 72, but 70, was the real number.

2. *οίνον* Some ancient MSS. read ὃ, which is thought to be confirmed by most of the Versions, and it is placed in the inner margin by Griesb., and received into the text by Lachmann. But rashly — for it is a mere alteration of the Alexandrian school. The Critics stumbled, it seems, at this rather unusual sense of ὃ, by which it has a resumptive, or continuous force, and may be rendered possessive, as in I Cor. viii. 1. See Schleus. Lex. in v. § 3.

—ἐκβλάπτονται. This, for ἐκβλάπτα, is found in very many MSS. and early Edd., and is received by almost all Editors from Matth. to Scholz. On the sense see Note on Matt. ix. 36.

4. ὤτος — ὡτᾶντες, i. e. do not indulge in merely complimentary or courteous addresses, to the neglect of the weightier concerns of your sacred office.

6. ἐκβλάπτειν. This is omitted in most of the ancient MSS., and in several Versions, Fathers, and early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. It was probably inserted to complete the apodosis. The Article ὅ is omitted in almost all the best MSS., some Fathers, and nearly all the early Edd. I suspect that it crept, by an error of the press, into the 5th edition of Erasmus; and consequently was introduced into the 3d of Stephens, where it is found. Therefore, it could not, as some imagine, be a mere conjecture of Beza. It is true he considered the Article as indispensable: in which he was so far mistaken, that the Article can by no means be tolerated; the regimen (as Midd. ob-
serves) not permitting it, this being one of those numerous cases, in which ὅ (by Hebraism) is put before a Genitive to indicate the relation of possession, or resemblance, participation, &c., as in Luke xvi. 8. ὅποι ὁ ἄλοχος τῶν. Matt. xxiii. 15. ὃι τῆς κεκρύμης. I Thess. v. 5. ὅποι τῷ φωτείᾳ, &c. The sense is, "one deserving of your blessing."
13. In a Skop — καθημενα.] This posture of mourning and repentance was in use not only among the Eastern, but the Western nations of antiquity. See Kyrie in Recens. Syn.

23. οδών ἀνέκτοτορον ἐστιν ἐν τῇ κρίσει, ἡ ὑμιν. Καὶ οὖ, Καπιρ—15 ναοί, ἡ ἐως τοῦ οἴκουν ψυχή, ἡ ἐως καταδιωκόμα. ὁ 16 ἀκούων ψυχή ἐμοί ἀκούει, καὶ ὁ ἀδετον ψυχή ἐμε ἀδετεί, ὁ δὲ ἐμε ἀδετον ἀδετον ἀποστειλάται με. Ἡ πρότερον δὲ οἱ ἐδοθηκοντα 17 μετα χωρίς λέοντας. Κέκρι, καὶ τὰ ὁμοτίμω ηποτίσεται ὑμῖν ἐν τῷ ὁμοίῳ σου. Ἡ ἐπί δὲ αὐτοῦ ἡ ἐλπίδωρον τοῦ οὐανάν ὑπὲρ ἑταρων 18 πτὴν τοῦ ὀίκου αὐτοῦ. "Ιδοὺ, ἡδομεν ψυχή τήν ἐξουσίαν την 19 πατείν ἐπάνω όργειν καὶ ακοφοίλον, καὶ ἐπὶ πίπαν την δύναμιν την ἐξουσία ν καὶ οὖν ψυχής οὐ μὴ ἀδικήσῃ. Ὁ πλὴν ἐν τούτῳ μὴ χα- 20 ρτε, ὅτι τα πνεύματα τών ἄνθρωπων. χαίρετε δὲ [μάλλον], ὅτι 21 τα ὁμοία ψυχής ἐγκαθίσθη ἐν τοῖς οἴκουσιν. Ἡ ἐν αὐτή τῇ ὁμοία 22 ἑως τῆς πνεύματος ὁ Ἰσραηλ καὶ εἶπεν. Ἑξωμολογούμεν της, Πάτερ, 23 Κύμιν τοῦ οἴκου καὶ τῆς γῆς, ὅτι ἀπέκτυψαν ταῦτα ἀπὸ σοφῶν 24 καὶ ανετών, καὶ ἀπεκάλυψαν αὐτὰ νῦν. καὶ, ὁ Πάτερ, ὅτι οὖν 25 εγένετο εὐδοκία ἐμφασθῶσθαι σου. Ἑπίσης παραδοθῆ μοι ὑπὸ τοῦ 26 Πατρός μου καὶ οὖν δέχεσθε τίς ἐστιν ὁ Θεός, εἰ μὴ ὁ Πατρίς, καὶ 27 οὗ ἐστιν ὁ Πάτερ. ὁ δὲ ὁ Θεός, καὶ ὁ ἐδοθήκως αὐτοῖς ἐπηκαθίσθη. 28 ὁ δὲ θαυμάστηκεν αὐτοῖς, καὶ οὗ 29 πολλοῖς προφητῶν καὶ μαθητῶν ἐπηκαθίσθή, καὶ οὐκ 30 ἐνδόθη, καὶ ἀκούων ἀκούσατε, καὶ οὐκ ἠκούσατε.

29. Καὶ Ἰδοὺ, νεοκρότης τής ἀνέστη, ἐκπειράμασιν αὐτοῦ, καὶ λέγων—25 δύσακε, τί ποιήσης ζωὴν αὐτῶν κληρονομήσως; ὁ δὲ εἶπε πρὸς 26 αὐτὸν, Ἐν τῷ νόμῳ τί γέγραφαι; πώς ἀναγνώσκεις; ὁ δὲ 27 ἀποκριθεὶς εἶπεν—Ἀγαπήσεις Κύριον τὸν Θεὸν σου ἡ
Neither is nihil; is it in but, signification; was since, "I was when I was young,"" in the inquiry of the Jew, and the reader," namely, whether he was the witness of the law. For the Pharisee wished to show that he had not proposed a slight, or easily solvable question; but one of importance, and difficult determination. And since πλησιον is a term of extensive application, he takes occasion, from that ambiguity, to put the question καλ τις εηνου πλησιον; Jesus, however, returns an answer quite contrary to the expectation of the lawyer; and by teaching that (after the example of the Samaritan who had deserved so well of the Jew) even to strangers, foreigners, and enemies, were to be extended the offices of humanity and kindness, he left the Pharisee nothing to answer. (Kuin.)

Homo sum: nihil humani a me alienum puto.

30. ἐπαλαβον] Sub. τον λογον, which ellipse is supplied in Herodot. iii. 196. Render, "taking him up," i.e. "answering:" a signification common both to the Scriptural and Hellenistic, and also to the Classical writers. So the Latin eipere and swecipere. It is well observed by Kuen, that in the best Classical writers ἐπαλαβον is joined to εηνυ, when any one interrupts the speaker, and so answers him as to take exception at, reprehend, or at least circumscribe, or correct, any position laid down by the other; in which case the word is not redundant. Thus it here seems to convey, by implication, an intimation that he had not, as he thought, thoroughly kept the moral law. It was, indeed, (as Giplin says), the impossibility of doing this, which made a Saviour necessary. Wakeley and Camphius, therefore, connect this closely with ἔπαλα, remarking, that the whole energy of the story depends on the opposition between the Jew and the Samaritan. But such a transposition would be very harsh, and indeed unnecessary; since, considering how very little Judaism was frequented by foreigners, it might very well be implied, that a person travelling from Jerusalem to Jericho would be a Jew. He could not be a Samaritan, because Samaritans were never allowed to go to Jerusalem. כיאבאהν has reference to the situation of Jericho as compared with the latter being on a hill, and the former on low ground. כיאבאהם signifies 1. to fall on. 2. to happen, upon, fall in with, generally of things, but sometimes of persons; and almost always implying evil.

The phrase πλησιον εηνου is found also in Acts xvi. 23, and occasionally in the Fathers; but never in the Classical writers; so that it is supposed to be a Latinism formed from the phrase impenere plagues. Yet we find in 2 Maccab. iii. 26. πολείς εκμακρασθησαν απο πληγας. 'Hμαρι εισι the ordinary Greek form for the Attic ἐμαρίν. Yet I suspect that it was the more ancient form, and the other an Attic contraction.

31. κατα συγκρισι.] The Classical writers not unfrequently use κατα συγκρισι; but never κατα συγκρισι; and indeed they rarely use συγκρισι. Inasmuch that we might suppose it to be entirely Hellenistic, did it not occur several times in Hippocrates. Hence it appears to have been a very ancient word; and the phrase κατα συγκρισι was probably employed at first only from its meaning by κατα συγκρισι. Yet it maintained, it seems, a place in the popular diction even to the time of Eustathius.

32. ἐπαρατολοθ.] The exact sense of this term is not clear. It cannot well be that commonly assigned to it, "passed by on the other or farther side," i.e. by getting out of the road. Most recent Commentators consider the ἐπαρατολοθ as pleonastic. But that is declining the difficulty. I should be inclined to think with Grotzi, that it might mean, "passed by going the contrary way," i.e. from Jerusalem to Jericho. But that is forbidden by the καταβαινον; neither would that circumstance be to the purpose. It should seem that ἐπαρατολοθ here means over against, which, indeed, I believe to be its original sense; it being, no doubt, for [ἐπαρατολοθ], from the old word ἐγαρσ, whence the common term ἐναρσ. Thus the sense is, "He passed by right over against him," and not at some distance off, as travellers might do, for in such a desert as that whole tract was, it is not likely that there should be any regular inclosed road. The term ἐπαρατολοθ occurs also in the LXX. once.

33. ἐδοθεν και ἐδοθεν.] The ἐδοθεν is not redundant, but shows that the Levite did more than the...
Priest. The latter only cast a passing glance; the former also went towards him.

§ 34. καταθήκη.] A surgical term, occurring also in Xen. Cyr. v. and Ecclus. xxvii. 31., and signifying to apply bandages to hold down the lips of a wound. The use of oil and wine, both separately, and as a mixture called αλθαίων, is established by the citations of Wets. from the ancient Medical writers. Here, however, they may be best understood as used separately; the wine to wash the wound and staunch the blood, and the oil to allay the pain. The oil (which in that country is very generous) was, no doubt, intended for anointing; and the antiquity of the custom of carrying oil on a journey is (as Schoettg. observes) shown by the case of Jacob in the O. T.

—κείμενο.] This corresponds to our general term beast, whether horse, mule, or ass. It was probably an ass. Βαρναβίδος denotes a public hotelier, such as are still known in the East by the name δοκίνος. The word is said to occur only in the later writers; yet I find something very much like it in Lachyly. Coeph. 449. Σκοτεινός, ὄνων ἡ λάπθος μοιχεία δύσκολον ἐν δύο μοιχαλατον πάντα ἐστι. 35. κείμενον] "having cast down, put down, or disbursted." The two denaria were (as I have observed in Recens. Synop.) equivalent to two days' wages of a labourer. See Matt. xx. 9. "Ετελεύθερον was a term appropriate to the nursing and care of the sick and wounded, as distinct from medical or surgical attendance. 37. δ' ἀπαθάς — αἰφνίς] "he who exercised benevolence towards him." A Hebraism. See Notes on Luke i. 53 & 72.

38. κόθης τ. J namely, Bethany. See John xii. 1. In the phrase ἐποδέχεσθαι εἰς ὅποιον is implied hospitable entertainment. The words ἐποδέχεσθαι are very rarely added in the Classical writers; yet in Hom. Od. xvi. 70. we have the equivalent phrase ἐποδέχομαι ὅποιον.

39. καὶ] also, i. e. as well as the disciples. Παρακαλέσας, "having seated herself." That the phrase itself, and the custom of sitting as a posture of instruction, was not unknown to the Greeks and Romans, as well as the Jews, is clear from the citations adduced by Wets.

40. περιθοὺς.] Περιθοὺς signifies properly to draw around, draw aside, draw out of course. Thus those are, by an elegant metaphor, said περιπλανόομαι, who are distracted; and whose minds are drawn here and there by various irremediable cares by anxious cares. So Dion. Sid. p. 82. Λ. ἄριστος πειρασμος, ἔκα βιωτικός χρώμας. Hor. Sat. viii. 6. 7. Omni sollicitudine distinctum. Διακοίνω here denotes the preparation of the meal, and other services required by hospitality. Συναντάθεται signifies to lend a hand with one, to hold in any work.

41. περιθοῦς] "thou art troubled," (or, "thou distractest thyself with") a multiplication of cares. Τοπροθοῦς is said by some Commentators to properly signify to raise the mud. But it comes from τοπράς, which does not signify mud, but is equivalent to our old English Substantive a stir, Ang. Sax. stton, which is probably cognate with τοπρίς, τοπρίς; and that comes from τόπος (cognate with τόποι and τοπόστατον), to stir, which is the same word, for σ is often prefixed to words, as τῆς, στῆς. Though, indeed, the true nature of such inceptive letters seems to be this — that they were originally part of the word, and were, in process of time, dropped, euphonia gravem, 42. ἐκατον.] Of the more frequent in this word, Commentators are not agreed. Several ancient and some modern Interpreters suppose an ellipse of βοῶματα here, and of βοῶματον at ηλλ, thus conveying a moral gnomus, that one dish is sufficient for any reasonable person. But surely such a commendation of temperance and frugality were rather to be accorded to the Heathen Philosopher, than the lips of Him who "spake as never man spake." Indeed, the ellipse in question is most irregular. Others are of opinion that we have here a kind of adage, spiritually applied, knowledge being often compared to food. But that sense is very rigid. There can be no doubt that by tie (in which there is in reality no ellip-
LUKE CHAP. X. 42. XI. 1 — 6.

The care of the soul, contrasted with that of the body.

— μετὰ. Grot., Elsn., Kypr., Kuin., and almost all recent Commentators, are of opinion that μετὰ here signifies business, or occupation; as in Xen. Cyr. iii. 3. 5. Anab. vii. 6. 25. So the Latin pars in Cic. Quint. Frat. So Julian, p. 253. (cited by Elsn.) ὅν μετὰ μενεδύο δὲ ἔλθεν τῶν πολεμικῶν, i.e. non ex quo numeri parente est Philosophus. This, however, I cannot but consider a stiff and rigid view of the sense. It should rather seem that the term μετὰ is chosen with allusion to any one's taking his part of any thing left him to choose from. Our Lord appears to have had in mind Ps. xvi. 11. and perhaps Ps. xvi. 5.

II. 1. ἔσοδον ἐκ ἀρχῆς. We are not to suppose but that our Lord had given them instructions on prayer, both as to the manner and matter. But it was the custom of the Rabbis to give their disciples some brief form of prayer.

2. seqq. On the interpretation here see Notes on Matt. vi. 9. seqq. I cannot but advert to the marvellous omissions which are found in some MSS., Versions, and Fathers, and which are all invariably adopted by the Bishops of Bruges and some other Editors. The words ἐπὶ τῶν αἰφρ. are not found in about 4 MSS., with the Vulg. and Pers. Versions. But that authority is too slender to claim any attention. The reason for the omission may readily be conceived; though it were vain to imagine reasons for all the innumerable alterations which were introduced by the Alexandrian biblical Aratorchis.

The words γεννηθέν — γῆς are omitted in nearly the same MSS. and Versions as the preceding ἡμῶν — ὧν, and, of course, there is no greater attention due in this than in the former case. But the omission here cannot well be considered as otherwise than unintentional. And not only the very small number of MSS. (about six) warrants us to suppose this; but there is a palaeographical principle which increases the probability thereof; namely, that as this clause begins with 4 words, 2 of them the same, and the other 2 the same termination with the former clause ἡμῶν γεννηθέντο καὶ ἐλευθέρως; so it is likely that these each formed a line in the very ancient Archetype or Archetypes; and thus (as in a thousand other cases) the scribes' eyes might be deceived, and they inadvertently omit the second of those clauses.

Again, the words ἀλλὰ ῥέσαι — πονηροὶ are omitted in about the same number of MSS. and Versions as the before-mentioned clauses; with the addition of three or four others, and Origenes, and are cancelled even by Scholz. Here the omission cannot be accounted for on the same principle as at γεννηθέν — γῆς; yet the testimony is too weak, and the quarter whence it comes so suspicious, as to destroy all confidence. And far more probable is it, that the words were omitted by the above-mentioned critics for some speculative doctrinal reasons than that in all the MSS. except about ten, the clause should have been introduced from Matthew. This last reason will also apply to the other omissions; especially as the doctrine, which is found in almost all the MSS. of Matthew, is here found in not one. Is it likely that those who introduced three interpolations, should all of them omit to introduce the fourth.

καὶ γιὰ ἀντί, &c.] These words may seem to confirm the interpretation of those who render the ἐγὼ in Matthew vi. 10 by for, forasmuch as. But it is not necessary to resort to that sense; and there is no real discrepancy; since in Luke that duty is taken for granted as indispensable, which in Matthew is made the condition, or measure of the forgiveness that we implore. Thus there is surely no discrepancy between 4 Give us this day, and 5 Give us day by day.

5. τῆς.] The best Commentators are of opinion that τὸς is for τῇ τῆς, as in I Cor. vii. 13. and James v. 13. Thus the sense would be, "Should any one of you," &c. But this seems a wrong view, and I agree with Fritz. on Matth. p. 725. and Bornemann in loco, that the true sense in such cases is quisnam? where the interrogation, as Fritz, says, expresses animi commotionem, though (as Bornemann remarks) in some passages referred to this idiom, we must call in the principle of a blending of two constructions. At ἀνὴρ the proper construction is abandoned for another which is not unsuitable.

6. &c.] Valenck. and Cambp. construe this with παρεγίγνητα, and render, "is come out of his road." This sense, however, is forced, and the construction harsh; and it is better, with others, to connect παρεγίγνητο with πρὸς με; a very fre-

7. Ὁνων αὐτῷ· κἀκεῖνος ἔσωθην ἀποκριθεὶς ἐξῆρ. Μὴ μοι κάποις 7 πάρει; ἡ ἡ ἢ ἥ ἢ καὶ τα παιδία μου μετ' ἢτού τις τὴν κοίτην εἰσάλοπτος καὶ οὐ δύναμαι ἀναστήσεις διὰ τοῦ ἢτον αὐτοῦ σιλακ. ἄρα ὅπως ἢ 8 καὶ οὐ δώσω αὐτῷ ἀνάστησις διὰ τὸ ἢταν αὐτοῦ σιλακ· διὰ γε τὴν ἀνάστησιν αὐτοῦ, ἐγραμμεῖς διὰτοταὐτῶν ὅσων ἔρθει. ἄρα ὅπως ἢταν λέγων 9 Ἀπείπε, καὶ δοθῆται ἐμῖν· ἐπιτείκτης, καὶ ἐφροῦσετε· κροτείτε, καὶ ἀναγνωρίσατε ἐμῖν. Πᾶς γὰρ ὁ αὐτῶν λάμβανει καὶ ὁ ἢτον εἰρή- 10 11 12

12. Καὶ ἢ ἐκβάλλων δαμιόνων, καὶ αὐτὸ ἢν κοφόν· ἔγεντο δὲ, τοῦ 14 δαιμονίου ἢκε, ἀπόλαπος ὁ κοφός· καὶ ἐτάσιμαιναν οἱ θεοὶ. 

7. ei tēn κοίτην.] Newcome and Middl. would take κοίτην to mean bed-chamber. But for that signification there is no authority. The interpretation was probably adopted to avoid the difficulty of supposing that all were in the same bed, since κοίτης has the Article. But that does not necessarily involve such a sense; for the Article may here have the force of the pronoun possessive, and ὅτι μὲν may mean (as Peare and Campb. render) "as well as myself." Eic τῆν κοίτην is best rendered by our old adverb {bed (for at bed).

13. ἢ ἐγὼ τὸ ποιεῖ·] Newcome and Middel. would read ἢ ἐγὼ ἐκβάλλωλ τὰ δαιμόνια, οἱ νεόι 19 ὑμῶν ἐν τῷ ἐκβάλλοντα· διὰ τοῦτο ἐκβάλλων ἐν ὑμῖν ἢταν. ἢ 20 ἢ ἐκ βασιλείας ὁ θεός ἢ ἐκβάλλωλ τὰ δαιμόνια, ἢ ἐκβάλλω τὴν ἀνάστησιν αὐτοῦ· τῶν ἔτη ἢ ἐκβάλλωλ τὰ δαιμόνια, ἢ ἐκ βασιλείας ὁ θεός. "Οταν ὁ ἓγερος καθολοπλασίους φιλάτω τὴν 21

quent construction, especially in Luke. The ἢ ἐγὼ depends on ὅν understood, and the sense is, "who is just come off a journey." On κόπος π. see Note at Matt. xxvi. 10.

8. anathetan.] "importunity which will not be repressed." See ἀναθητήσας in Homer II. δ. 321.

9. καὶ ἐγὼ ἐπιτείκτης.] The comparison is not αὐτώς, but αὐτῷ, q. d. "If the importunate teacher obtains so much from men, what will not he that offers up fervent and assiduous prayers obtain from his Father in heaven?" [Comp. Mark xi. 24. John xiv. 13. xv. 7. xvi. 23. James i. 5. 1 John iii. 22.]

11. ἢ ἐγὼ.] Many MSS., Versions, and Fathers prefix ἡ, which is adopted by Griesb., and Scholz, but it seems to come from the margin. See infra xiv. 5. "H. instead of el. is found in a great number of the best MSS., in most of the Versions, several Fathers, and the Ed. Princ.; and is adopted by Wets., Matth., Griesb., Tittm., Vat., and Scholz. The words are perfectly confounded in the MSS., but ἡ seems to be required by the context.

13. ἢ ἐγὼ τὸ ποιεῖ·] Newcome and Middel. would read ἢ ἐγὼ ἐκβάλλωλ τὰ δαιμόνια, οἱ νεόι 19 ὑμῶν ἐν τῷ ἐκβάλλοντα· διὰ τοῦτο ἐκβάλλων ἐν ὑμῖν ἢταν. ἢ 20 ἢ ἐκ βασιλείας ὁ θεός ἢ ἐκβάλλωλ τὰ δαιμόνια, ἢ ἐκ βασιλείας ὁ θεός. "Οταν ὁ ἓγερος καθολοπλασίους φιλάτω τὴν 21

17. καὶ ἐγὼ τὸ ποιεῖ·] Campbell's version, "one family is falling after another," yields an unsatisfactory sense, and is irreconcilable with the parallel passages of Matth. and Mark. The common version well expresses the sense, while it preserves the construction. The sentence contains a parallelism; and (as Valesca, saw) εἰμιπτείκτης. In the former member is to be repeated, with an adaptation of gender, in the latter. This mode of taking the passage is confirmed by the parallel ones in Matthew and Mark, and is adopted by almost all the ancient and the best modern Commentators, who illustrate the sentiment both from the Classical and Rabbinc writers. [Comp. John ii. 23. Mark iii. 24.]
The force of it is "he who [is]." Thus also δι' ἐκείνους is "he who (is) stronger." The reasoning at ver. 22 is, that when another attacks, conquers, and spoils any one's property, it is plain that the other is more powerful than he.

22. τὰ σκέλα.] Many eminent modern Commentators take εἰς to signify "effects," corresponding to the κατὰ of Matthew. This they conform from the Heb. שֶׁאָר, which, though it properly signifies spoil, often denotes goods, as in Esth. iii. 13. That sense, however, is not established on any Classical authority; nor, indeed, is it necessary to resort to it, since the common version spoils, denoting the goods made a spoil of, includes the other sense. [Comp. Is. liii. 12. Col. ii. 13.]


27. παρὰλα, &c.] With this exclamation the Commentators compare several from the Classical and the Rabbinical writers. Καλὰ and πορεῖ are put for ἑκατὸν.

28. μετάφρασις] "immo vero, yea indeed," as Rom. ix. 20. x. 16. Phil. iii. 3. So Euthym. explains it δι' ἐκείνους. Μετάφρασις is a stronger expression than μετά, and is used at the beginning of a sentence; but the other is not. The γε is used as in καὶ ἔτη πάντας, &c. 32. πλοῖον Ἱλάσεως. See Note on Matt. xii. 6.

33. εἰς κατάστροφα.] Here we may supply χωρὶς, or take εἰς κατάστροφα as put for εἰς κατάστροφα (which is, indeed, found in a few MSS. and Editions, even to that of Mill, but is evidently from the margin). Bornem. denies that there is any ellipsis at all, and compares the expressions εἰς κατάστροφα, εἰς παράβασις, and τὴν τοξίνον. Probably, however, these are of a different nature from the present: and to suppose κατάστροφα to stand for εἰς κατάστροφα, or εἰς κατάστροφα, is objectionable, inasmuch as a Substantive is required, to suit the parallelism. It is better, therefore, to suppose, with Schleus., that κατάστροφα is a substantive, especially as examples of this use, though rare, are occasionally found; one being adduced from Athen. p. 295. A., another from Herachides de Civit. p. 73. Indeed, in the sense voûte the word occurs not unfrequently in the writers of late Christianism, and gave birth to the Latin crypta and our Croft. That, however, is, I apprehend, not the sense here, but rather such as is found in the passage of Herachides. What is here meant appears to be, a dark hole or corner, in which articles are stowed out of the way. The

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above appears so certain, that I have ventured, with Schulen, to accept ἐρήσθην.

36. In order to remove what they call an irregularity and tautology, several Commentators devise various and the thing done tried methods, unorthodox, and indeed unnecessary. There is, properly speaking, no tautology at all; nor any greater irregularity, than is often elsewhere found in Scripture, and sometimes in the Classical writers. This section, vv. 33—36, forms one of the many independent and eisaioi, which St. Luke has put together, in a miscellaneous form, without attention to time or place, from ch. xi. to xviii. 11. And therefore it is uncertain whether there be any connection between this section and the preceding one, vv. 27—32. What is here said by Christ does, indeed, appear in another connection at Matt. v. 13. Mark iv. 21. supra iii. 6. But our Lord might choose to introduce it twice, under different circumstances; meaning to caution his hearers against that prejudice, which blinded the eyes of their understanding to the evidence of his Messiahship, and demanded a sign. Accordingly, he exhorts them to profit by the light of reason and conscience, illuminated by the truths of the Gospel. He means to say (v. 33.) that as he who lights a lamp does it that it may give light to all around, so the faculty of reason and the gift of conscience should not be allowed to lie hid and be useless. And that (v. 34.) as the eye, when the vision is sound, directs a man's steps aright; so the mental eye of reason and conscience, is a valuable guide, when not perverted. Therefore, they are warned (v. 35.) to take heed that this internal and spiritual light be not obscured [for otherwise, it is said in St. Matthew, great indeed will be that darkness.] Then at v. 36. is a further illustration of the great importance of preserving and cultivating this light; and that introduced in a familiar and popular manner with the not unusual intermixture of the commonplaces of conversation. Though (observes Rp. Middl.) nothing more than the body has been mentioned, yet the soul is evidently the object which our Saviour has in view; and to this, probably, by a tacit inference, the application is to be made. In v. 35. the analogy between external and internal light had been established: in the present, the complete illumination described in the concluding clause, though intended of the mind, is affirmed only of the body, the application, after what had been said, being supposed to be obvious. Ob; has here the continuous sense (συνήκα, certainly, porro, as was perceived by the Pesch. Syr. Tractator) on which see Schul. Lex. v. 63. Finally, there is, in reality, no tautology at all; for the clause μὴ ἔχων τι μέρος σκότους is intended to strengthen what was said in the preceding; and the clause ἐτύγχαν ἔλθων ἔθνων is meant to illustrate what was just before said, by a reference to the figure employed at v. 33. of the lamp; and the ἔθνος (which is here to be translated simply) is put after φως, the better to connect with the comparison ὡς ἀστρα. &c. The word ἐστάμαι almost always elsewhere denotes the lightening, but here, as sometimes in the Sept., it signifies, in a general sense, a bright flame or lustre.

37. To the ancient ἐστάμαι means "he seated himself at table;" the word only having reference to that reclining posture adopted at meals. Ἐλάθων signifies "on entering," i. e. immediately on entering; which is required by what follows; where the sense is meant to be strongly marked by πρῶτον and τὴν. Of ἐμπεσόν, Pass. for Midd., the sense is the same as at Mark vii. 4, where see Note.

38. [Comp. Mark viii. 3.] 39. τί ὑπάρχει; In the interpretation of this particle, the Commentators generally run into the extremes, either of regarding it as explicative, or of pressing on the sense. It is best, with Schles. and Wahl, to consider it as an affirmative particle, signifying, 'sane, profecto;' as in Acts xxii. 16. So we sometimes use Now! or else, now! Kuin, and others think there is a transposition of ὥν, which they construe with ἰσχύς. But that is at variance with the context; and the passages adduced in proof are not to the purpose. We have only to suppose (with Bornen.) a brevity of construction, for τὸ δὲ ἐσώθην ὦν ὁ καθαρίζει ἡμᾶς ἐν ἰσχύς, &c. The interpretation of Eissn. and Kuin., however learned and ingenious, is too far-fetched, and depends too much on an insufficiently established sense of τῆς, to be received. The common interpretation by which τὸ ἐσώθην (scil. μέρος) is taken to denote the body, and τὸ ἐσώθην the mind, bears, in its simplicity, the stamp of truth. [Comp. Tit. i. 15.]

41. ὡς ἔδωκεν. The ancient ἔδωκεν is to denote the body, and τὸ ἐσώθην the mind, bears, in its simplicity, the stamp of truth. [Comp. Tit. i. 15.]

Thus ἐμπεσόν will be in apposition with and exegetical of τῆς ἐνίωτα. Upon the
whole, this interpretation is so strongly confirmed by Matt. xxiii. 25, that it probably deserves the preference. [Comp. Is. lviii. 7. Dan. iv. 27. infra xii. 33.]

42. [Comp. 1 Sam. xxv. 22. Hos. vi. 6. Mich. vi. 8. Matt. ix. 13.]

44. [om. & al.] At this word the preceding παντοπαρατησίας is to be repeated. The sense is, "The men who walk over know not [that they are walking over them]."

46. καί ἦν τ. τ. v. Some recent Commentators (as Rosenm. and Kuin.) take the καί in the sense praeservim. And indeed the νομικόν were, in dignity, superior to the Scribes and Pharisees, as being their teachers. But it seems harsh to suppose a sense of καί so very rare,—nay, which Bornm. asserts is found only with adjectives or adverbs in the superlative. There is no reason to abandon the common interpretation, which assigns to καί a sense once usual and equally agreeable to the context: for since the Scribes and Pharisees, and the νομικόν, or Jurists, were closely connected as instructors and instructed, he who spoke to the prejudice of the one, spoke so of the other also. [Comp. Is. 1. 1.]

49. ἡ σφαίρα τοῦ Ἡσύ. Several ancient Commentators (as Euthym.), and some modern ones, as Brug. and Wolf, take this to mean the Ἡσύ., or Son of God, i. e. Christ himself, who is called in 1 Cor. i. 24. the Wisdom of God. And this interpretation is strongly confirmed by the λόγος of Matthew in the parallel passage. And Dr. Burton in his Rampton Lectures, p. 341, observes that there seems reason to conclude, that the Jews were in the habit of using the term wisdom in a personal sense. However, there is more reason to think, with the generality of modern Commentators, that ἡ σφαίρα τοῦ Ἡσύ is abstract for concrete for ὅ ὁδός ὁ σοφίας. [Comp. Acts viii. 10. Matt. x. 16. xxiii. 34. supra x. 3. John xvi. 2. Acts vii. 51. Heb. xi. 35.]

51. [See Gen. iv. 3. 2 Chron. xxiv. 21.]

52. ἢρατε τὸν κλέιστον τῆς γνώσεως. This Christian doctrine is here compared to an edifice; which, when the key is taken away, becomes inaccessible. The sense is the same as Matt. xxiii. 13. i. e. ye both reject the Gospel dispensation yourselves, and hinder others from embracing it. Matt. xvi. 19.

53. δένοι ἴππας i. e. ἱπποτίς, on which sense see Note on Mark vi. 19. "A promotor is properly a Rhetorical term, and signifies to repeat or to bring forward any thing from memory, or ex tempore. See Tim. Lex. Plat., and especially Suid. and Hesych. So Λέγω, ἢσύ. ὁδός σοφίας; and διασφαίρισις, i. e. of which numerous examples are given by Wets. Sometimes, however, it is used in an active or transitive sense, "to make one sence memorizer," of which examples are produced from Plato 216. C. & 217. A. This is
plainly the sense of the word in the present passage. The Pharisees strove to draw from Jesus unpremeditated effusions, in order that they might catch up something hastily and inconsiderately uttered, whenever they might elicit matter for public accusation.

54. καὶ.] This is omitted in almost all the ancient MSS., several of the Versions, and almost all the early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. It came, no doubt, from the margin.

XII. 1. 16. καὶ ἐν ἐλεήμονι τοιούτῳ, ἐνέδρασεν ἀυτῷ: Μᾶς τῷ ἀντιπρὸς τοῦ θεοῦ. [Comp. Mark vi. 33. Rom. i. 8; iii. 2, and in Joseph. Ant. x. 10. 3. πρὸς ἀντιπρός προστασίας. [Comp. Mark viii. 15.] 2. [Comp. Job xii. 22. Matt. ix. 22. iv. 20; 2. [Comp. Job xii. 22. Matt. ix. 22. iv. 20; 4. ἀποκλείσεως. Several MSS. and early Edd. have ἀποκλείσεως, which is edited by Wets., Matth., Griesb., Vat., and Scholz. But there is no sufficient reason for the change. If any were made, I should prefer, with Bornemann, ἀποκλείσεως, or ἀποκλείσιος, or ἀποκλείσιος. But as so many readings may be true, while it is difficult to prove which of them is the true one, it is better to adhere to the common text. The various readings seem to be only so many ways of removing the harshness of having two participles on one verb.

7. [Comp. 1 Sam. xiv. 43. and 2 Sam. xiv. 11. 1 Kings i. 52. Infra xxi. 19. Acts xxiv. 34.] 10. [Comp. Mark iii. 23. Heb. x. 26. 1 John v. 16.] 11. τὰς ἀγαθῶς καὶ τὰς ἐξουσίας. Of these words conjoined, examples are cited by Wets., to which may be added Onosand. p. 104. The latter denotes magistrates, the former rulers and governors. In this sense ἀγαθὰ is almost always found in the plural. I have, however, in Recens. Synop., adduced examples of the singular from Thucyd. iv. 53. Theogn. 1941. Liban. Orat. p. 369. [Compare Matt. x. 19. Mark xiii. 11. Infra xxi. 14.] 13. μετάδοσιν ἐνίκεισθαι. This use of ἐνίκεισθαι
ports participation. The sense is, so "to divide as to admit me to my share." On the thing itself see Grot., Whitby, and Recess. Syn.

14. τῆς μὲ κατάταξις δικαιατὶ ἡ μεριμνὴ ἐγ' ὠμᾶς; Ἡπει ἰ δὶ πρὸς κυντοὺς. ῆ ὁματ᾽ καὶ φιλανθρωπία ὑπὸ τῆς πλεονεχίας. ὃ ὁμ' ὑψὸς τοῦ 16 περισσεύειν τὴν ᾧ ἐκατον ἐκτὸς τῶν ὑπαρχόντων αὐτοῦ. Ἡπεῖ δὲ παραβάλειν ἀπὸ αὐτοῦς, λέγων. Ἀδρόφοτον τίος πλουσίου εὑρώ

17 εἶρην ἡ χῶρα καὶ διλογεζώτῃ Σὲ ἑαυτῷ, λέγων. Τέντονέας; ὃ τι

18 οὖν ἔχω ποὺ συνάξω τοὺς καρποῖς μου; Καὶ Ἡπει, Τοῦτο ποιήσων, καθὼς μου τὰς ἀποθήκας, καὶ μείζωνας ὀικοδομήσω, καὶ συνάξω

19 ἐκάπταν τὰ γεννήματα μου καὶ τὰ ἀγαθά μου καὶ ἴδω τῇ ψυχῇ μου. Ψυχή, ἔχεις πολλά ἀγαθά κείμενα εἰς τὴν πολλά ἀναπαύειν,

20 φάγω, πίε, εὐφορίαν. Ἡπεί δὲ αὐτοῦ ὁ Θεός· ἀφρων, ταύτη τῇ

νυκτὶ τήν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ ὁ ἦ δὴ ὑπομαίους, τίνι ἔσται;

21 ὡτὼς ὁ Ἠθοποίων εὐαυτῶ, καὶ μὴ ὑεῖ ἐς Θεόν ποιήσων.
the sense of εἰς θάνων διαλύεων there is some difference of opinion. Certain Expositors take the meaning to be, "he who is rich for the honour and glory of God," which is the benefit of faith. Thus Kypke compares Lucian Epist. Saturn. 24. Εί το εἰς θάνων διαλύεων, and Philo. Byzant. εἰς θάνων κόρων. More simple, and perhaps nearer the truth, is the interpretation of the ancient and many modern Commentators (as Grot., Beza, Ahrens, Wolf, Rosenm., and Kuin.), who take διαλύεων εἰς τὸν Θεόν for θεωσάμενον παρὰ Θεόν, in the sense, "to lay up riches with God;" namely, by works of charity, benevolence, and virtue in general.

22. διὰ τοῦτο i.e., as I am treating on this subject.

23. κῆλος "a greater gift," and consequently authorizing and enjoining you to depend upon God for the supply of the lesser.

24. τοῖς κόροις, "The Divine Providence (remark Grot. and Bochart) is especially shown in the case of the ravens; [the corvus corax of the Zoologists] for though [as we learn from Aristotle and Zablan] the old ones very soon expel their young from the nests, and Philo says that they often abandon both nest and young; yet, by a wise Providence, they instinctively heap up in their nests whatever creates worms, whereby their abandoned young are preserved." See Ps. cxix. 9, and Job xxxviii. 41.

—ταμίαν. Camph, wrongly renders this "col-

or." The word scarcely differs in sense from δαβ-

βικός. The difference, if any, seems to be this; that ταμίαν denoted a regularly built barn, and ἄμοιρα merely one of those temporary subterranean de-

positaries for grain which are common in the East. Or if ἄμοιρα be in view, τοῖς may denote one of those large storehouses, in which whatever was necessary for domestic use was laid up, and thence dispensed.

29. τοῖς εἰς μεταμφιστηκέναι. The full sense (missed by most Commentators) is, "Be not anxiously fluctuating between hope and fear [of a livelihood]."

25. Μεταμφιστηκέναι signifies properly to be lifted on high; and, among other things, it is used of ves-

sels tossed aloft at sea; which are in time depress-

ed to the depths of the sea (as the Psalmist finely

ly describes); an apt figure of anxiety, whence the

signification in question is derived. That μεταμφιστηκέναι should have this sense is no wonder,

since μετάφετεν not unfrequently has the signifi-

cation dubious, fluctuating. (See my Note in Re-

cens. Synop. and on Thucydides ii. 8.)

30. ἵνα τοῦ κόρων. This is a plena locutio for the more frequent ἵνα, Heb. גָּ֖ขอบ, denoting "the

[other] nations of the world, [besides the Jew-

ish]."

32. τοῖς μεταμφιστήν. The Article supplies the place of the Vocative, Hellenistice: This double

diminutive has great emphasis; and Comment-

ators compare the expressions μεταμφιστήν, μικρὰ πλήγμα, μικρὰ γάλακτα. But there is this
difference, that here the double dimin. (like the
diminutive forms in Italian, and indeed in most

languages,) is expressive of tenderness and affec-

tion.

—ἐδάκρυνεν "lath thought good." This verse is

connected with the preceding, and also with the

following, and that connection is well ex-

pressed by Dr. Burton in the following paraphrase.

"I told you to seek the kingdom of God: and I

now say, that God intends to give you this king-

dom. Do not, therefore, value your worldly pos-

sessions, but prepare for the world to come."

33. To the followers of Christ in those times of

persecution and peril, the possession of riches

would prove but an incumbrance. Better, there-

fore, were it to resign them at once, as mariners

battling with a dangerous sea, lighten the vessel of

all superfluous burdens. [Comp. Matt. xix. 21, 

Acts ii. 45. infra xvi. 9.]

—βασιλεύσει. This is said, by metonymy, for

the money contained in the purse. The word sig-

nifies the same as ἰδρύως in the other member of

the sentence, except that by ἰδρύως is meant a
greater, and by βασιλεύσει a lesser portion of wealth.
LUKE CHAP. XII. 33—48.

6. ... 
21. ... 
43. And one of them, when he saw that light shone in the house of thePreview text...
44. ... 
45. but the master of the house was wakened, and knew not what it was that was done in his house: and he called his servants, and said unto them, What is this that is done in my house? ... 
46. ... 
47. ...
better to understand them comparatively, of one who knew it more perfectly, as compared with one who knew it less perfectly. And this view has the advantage of including the other. The full sense of the passage is ably pointed out by Br. Jebb, Sacr. Lit. p. 210.

—παράφει. This is not, as Winer imagines, a Dative absolute, but is put for παράφοις, being accompanied, by attraction, to ὡς.

—παντὶ ὡς ὁ λόγος — πρὸς αὐτῶν:] Bishop Sanders, Serm. ad Pop. iv. p. 191, observes, the very distribution of God’s gifts lays on us the necessity of using them. Where God bestoweth, he bindeth; and to whom any thing is given, of him something shall be required.

49. πέρι θλῶν μελαν] “From the necessity of Christian vigilance, our Lord is led to consider those times of persecution, when it would be especially needed; for when the fire of which would be kindled soon after his death and passion; which are represented under the figure of baptism.” (Grot.) Fire is an image of discord and violence.

—τὶ θλῶς — αἵρεσις:] This clause partakes of that obscurity which is generally inherent in what is uttered amidst extreme mental agitation. And hence Commentators are at issue on its meaning. Grot., Whitby, and others assign to the εἰ the sense “Ο that,” and render, “And what do I wish? O that it were already kindled!” But though εἰ be sometimes used for ὡς, as in Luke xix. 42. & xxii. 42., it is in a very different construction from the present. Rosenm., and Kuin, take the τί for εἰς, and the εἰ for ut, like the Heb. דְּנָא: rendering, “And how much I wish that it were already accomplished?” But both significations, in such a context as the present, are precarious. It is better, with Le Clerc and Camph, to render the Vulgate, “Quid volo, nisi ut accendarat.” But to take εἰ for εἰ μὴ be unauthorized. We must retain the usual signification of εἰ, and we may take θλῶς for θλοῦμαι, with the Syr. Version, q. d. “And what should I (have to) wish, if it were but already kindled?” the very sense expressed by the Vulgar, but thus elicted without any violence. There is, however, severely a shade of difference between this and the first-mentioned interpretation.

50. βαπτισμὸν δὲ ἐγὼ βαπτίσαναί εἰ δ. i. e. I have to suffer many things. See Note on Matt. xx. 22. and comp. Mark x. 38.

—καὶ τῶν — τὸ λόγον] “And how am I distressed till it be accomplished!” Sacæsæus signifies properly “to be hemmed in,” and is used with a Dative, denoting disease, or calamity, either expressed or implied. The term here merely denotes an anxious longing. The general sense of this pathetic exclamation is well expressed by Mr. Holden thus: “I am come to deliver a doctrine which, through the wickedness of man, will be the cause of persecutions and sufferings, with which I must be overwhelmed; yet what do I wish, except that they already took place, since they will be abundantly repaid by the propagation of the Gospel.”

51. ἀλλ’ ὅτι.] The best Commentators render this ἐνότητι. But of such a sense no proof has been adduced. There will be no occasion to deviate from the usual signification of ἀλλ’, if the ἀλλ’ be taken, not for ἄλλα, but ἀλλ’, and an eclipse is supposed, or rather a repetition from the context after ἄλλα, of οἱ [ὁ] παρευτέρων δειδαί ἐν τῇ γῇ. Butmann, in his Larger Gr. Gr. p. 408. (Engl. Transl.) after illustrating this use of οἱ οἱ ἄλλα and ἀλλ’ ἄλλα, shows how the expression, by the progress of eclipse, came at length to be considered equivalent to ὁ ἄλλος as Aristoph. Ran. 1105. ὁκεύσασθαι ἄλλα ἢ μόνον καλέει. Though he acknowledges that in most cases there is an abbreviation of the thought before this ἄλλα ἢ, which is impossible to supply in words. Here, however, it is, as we have seen, very possible. On the present passage comp. Micaiah vii. 6.

52. τὴν ἐρήμον] i. e. “the cloud;” alluding to a well-known phenomenon recorded as a certain prognostic of rainy weather. We learn both from the Scriptures (see 1 Kings xviii. 4.) and from the travellers in the East, that a small cloud like a man’s hand is often the forerunner of violent storms of wind and rain. See Herne’s Introd. vol. iii. 32.}

53. τί ἢ — ἐκατον.] On the conjunction of these words some difference of opinion exists. The older Commentators almost universally refer them to what precedes; most recent Interpreters, as Pott and Kuin., to what follows. Both may be said to be, in a certain sense, right. The gram
Luke chap. xii. 58, 59. XIII. 1, 2.

58 ἐπὶ τὸ δίκαιον: Ἡ σκότος ὑπάρχει μετὰ τοῦ ἀντιδίκου τοῦ ἐπὶ τὸ δίκαιον, ἐν τῇ ὁδῷ δύο ἀνθρώπων ἀντίληπται ὑπὸ αὐτοῦ: μήποτε κατα- σφένθη σε πρὸς τὸν κρίτην, καὶ ὁ κρίτης σε παραδῷ τὸ πράγμα τοῦ, καὶ
59 ὁ πράκτωρ σε βάλῃ τίς φυλάκην. ἂν οὖς οὐκ ἐξελθεῖ τὴν κατασφένθην
καὶ καὶ τὸ ἐκπαίδευστον λεπτὸν ἀπόδοσις.

1 XIII. ἙΠΙΤΕΛΕΙΑΝ δὲ τίνος ἐν αὐτῷ τοῦ καροφ ἀπεγείλλόντος αὐτῷ
περὶ τῶν Ιαλλαίων, ὅν τὸ ἄμω τοῦ Ιαλότος ἐμέτα μετά τῶν Ιαλών αὐ-
τοῖς. Καὶ ἀποκροθεῖς ἐστὶν ηὐθείας εἶπεν αὐτοῖς: Ἑκατέρες ὑπὸ οἱ Ιαλλαίοι

With respect to the phraseology, there is in τῶν ὑπαρ εἰς ἀμωτός, to be supplied from αὐτοίς; an idiom found both in the Greek and Latin writers. The complete expression occurs in Philo. ii. 315, (cited by Wets.) where, giving a reason why God commanded that a homicide who had fled for refuge to an altar should be delivered up to the Jews, says: "μετὰ ἀνθρώπων αἱρεθηκεν ἀνακοραθήσαι." I add Theophyl. Simoc. p. 127. Οἱ μὲν ἐκκοιταστάντες τῷ Β. αἴτων ἀνακοράθησαν τόν θάνατόν καὶ ἀμώτος. It is a boldly figurative way of saying, that they were slain while attending the sacrifice. And now in order to show how accurately they stated any one that stood an altar is well known. The circumstance in question was, it seems, mentioned as being the effect of a Divine judgment on the sufferers. And our Lord's answer is meant to remove the erroneous notion of considering that, or such like calamities, as marks of Divine vengeance; and moreover to predict a similar fate to those who would not repent; a prediction which ere long attained its full completion,—when, in the very Temple, innumerable multitudes of Jews were slain, and their blood was literally mingled with the blood of the victims.

This passage, as Bp. Warburton observes, has been usually regarded as a reproof of the opinion which ascribes the general calamities effected by natural or civil causes to God's displeasure against sin; but incorrectly: that opinion being founded in the very essence of religion. What the text condemns is not the condemnations of it, which uncharitably concludes that the sufferers in a calamity are greater sinners than other men. This view the learned Prelate ably maintains, 1. from the character of the speaker; 2. from the state and circumstances of the hearers; and, 3. from the words of the text itself. For, "1. He who attempts to instruct others in the knowledge of God, must needs conceive that the Moral Governor of the universe, who leaves himself not without witness, doth frequently employ the physical and civil operations of our world to reform the moral. In man's state here, natural and civil events are the proper instruments of moral government. The teacher, therefore, of religion will be naturally led to inculcate this truth, that general calamities, though events merely physical or civil, were ordained for the scourge of moral disorders. 2. This is clear from the condition of the hearers; for the Jews, of all people on earth, were best justified in ascribing national calamities to the anger of offended Heaven. They had been accustomed to receive rewards and punishments through the instrumentality of nature, and of a religion which more exactly dispenseth them. 3. The very promise, [except ye repent, ye shall all likewise perish] I imply that, among the many ends effected in the administrat-
tion of Nature, this was one, — to express God's displeasure at human iniquities, in order to bring men to repentance. But if the belief of a moral end in these calamities be a principle of religion proper to be inculcated, what was it, you will ask, that deserved so severe a reproof as this? It was that superstition which so often accompanies, and so fatally infects this principle of religion — that of ascribing public calamities, not to God's displeasure against sin in general, but to his vengeance on the persons of the sufferers, whom this superstition concludes to be greater sinners than other men." The learned Prelate then proceeds to shew, that this superstitious notion deserved the severity of our Lord's censure; "1. because it implied gross ignorance in the nature of the punishment, and betrayed malice against him; 2. from its extreme superciliousness; and 3. because it has a direct tendency to defeat the very end of the chastisement, whereby exemplary warnings become lost, and every fresh gleam of Divine mercy only serves to ripen them into the speedy objects of God's justice; as was probably the case with the Jews then, whose day of grace was past, their doom pronounced, and the Imperial Eagle, scenting the carcass from afar, came down to the extermination of this devoted people." Next the admirable writer fully evinces that the doctrine which ascribes the general calamities arising from natural causes to God's displeasure against sin, is agreeable both to reason and religion, displaying God's glory in the fairest colours, and establishing man's peace and happiness on the most solid foundation. The very same view is taken by Dr. Waterland (Works, vol. iv. 2. παρά) "beyond," as Luke iii. 13. and elsewhere.

7. τράπεζα. At which time from planting, the Naturalist tell us, that those bear at all will produce fruit. Καρποφόρα is for δρυκων των, "makes it unproductive," as in Ezra iv. 21. The term is mostly figuratively employed to denote abrogating a law.

9. κόπτης.] This, instead of κοπταί, is found in a great number of MSS. and early Edd., and is adopted by Wets., Matth., Griesch., Vat., Tittm., and Scholz.

11. πειναὶ ἧτοι διάβολον ἁσθενεῖας ἐτήσιος καὶ ὀλιγοκρίτων.] "laboured under weakness." The recent Commentators mostly regard πεινά as a periphrasis, for ἥσθενες, as denoting simply a disease. But the passages of the Classical writers which they adduce are of a different nature. The words of our Lord at ver. 16. ἀνάπτυχτος Σώμασις show that πεινά is very significant, and, considering the very frequent use of the word in the sense ἀναπαύειν, it cannot be doubted but that the sense is (as the ancient and most modern Commentators suppose) "having a demon which inflicts disease and infirmity." So Acts xvi. 16. πεινά τῶν Πιτίων, where see Note. It was, indeed, the Jewish notion, and indeed that of the Gentiles, that diseases, especially the severely acute and tediously chronic ones, were inflected by demons. But the peculiarity of the present expression, and the words of our Lord himself, oblige us to suppose a real demoniacal possession. Euthym. well explains πειναὶ by ἁσθενεῖας ἐτήσιας, μὴ ἀπὸ τῶν αὐτῶν ἀγγέλων. — καὶ ἢν συγκ.] "she was bowed together," This, however, is not simply an active in a passive sense; for the word may be taken in a neuter sense for σύγκοψις εἰς; from which the transition to a passive one is easy. The disorder called σύγκοψις is seated in the whole of the spine, and extends to the loins; inducing a total inactivity of the vertebrae: so that the patient is necessarily bowed together, from utter weakness of the parts. And therefore the disease might very well be

13 οφος προσφέρεθαι καὶ ἐπες αὐτῷ. — Τίνα, ἀποκλίνει τῆς ἀθροίσεις
14 θεόν. 15 Ἀποκριθεὶς δὲ ὁ ἀρχισυναγώγος, ἀλαζωνικῷ ὀτι
16 τοῦ σωφρόνου ἐμμελείαν ὁ Ἰησοῦς, ἔλεγε τῇ ὀψε. 17 ἐς ἡμέραν τινῶν ἐν ἄ
18 ἡ ἐς ἔτη τις ἐργαζόμενον. ἐκ τῶν τὰς ἡμέρας, ὁ Ἰησοῦς ἔλεγε
19 τῇ ὀψε. 20 Τοποθετήσας ἡμῶν τοῦ σωφρόνου, ὅτι λία τοῦ βοῶν αὐτῶν
21 ἦ τοῦ ὅνων ὑπὸ τῆς φάτνης, καὶ ἀναγιγνὼν ποιήσες; ταύτῃ δὲ, ὃν
22 γατάρα ἱδραία ὄνους, ἢν ἔδειξεν ὁ Δαμασκ. ὁδὸν δέκα καὶ ὁκτὼ ἐτῶν,
23 οίκος ἔδει λυθῆναι ὑπὸ τοῦ δασμοῦ τούτου τῆς ἡμέρας τοῦ σωφρόνου;
24 Καὶ ταύτῃ λέγοντος αὐτοῦ, καταχρόνον πάντες οἱ ἄντικειμένοι αὐτοῦ,
25 καὶ πᾶς ὁ ὄλος ἠξίων ἐπὶ πᾶσα τῆς ἑόρασις τοῖς γνωστοῖς ὑπὲρ

MT. 13.

18 Ἐλεγε δὲ τίνι ὁμιλεί αὐτῷ ἡ βασιλεία τοῦ θεοῦ; καὶ τίνι ὁμιλεῖς
19 ὃς ἀντί αὐτοῦ; ὁμοία ἤτοι κάκων αἰνητῶς, ὡς λαβὼν ἐνήθημος ἐδοξασάτο
20 καὶ ἄδικας, καὶ ἐγνώς εἰς δίσκορον μέγαν, καὶ τὰ
21 πεντηκοσία τοῦ υἱοῦ πατερόκρατος ἐν τοῖς πληθείς αὐτοῦ. [Καὶ]
22 πάλιν ἐγέρας; ἤ τινι ὁμιλεῖς τή βασιλεία τοῦ θεοῦ; ὅμοια ἤτοι
23 εὐφήμιμα, ἦν λαβὼν γνησία ἐντοφυνεῖς εἰς ἀλήθειαν αὐτὴ τρία, ἐν οἷς ἐξέ
24 ποιήσασαν οἱ αὐτοῦ τοῖς μεταφράσασιν καὶ ἀποκλίναντες τὴν

called ἀλήθειαν. The words εἰς τὸ πατέρας is a phrase for the adverb πατέρας, as Heb. vii. 25. and sometimes in the later Classical writers.
12 ἐπανεισηκονείσας. Both the Hebrew and Greek writers used to compare disorders to clausa and ropes, which by men are, as it were, held bound. Of this Kyriake and Wets. produce examples.
13. ὁ λέγων, etc. Christ refutes their cavil by a reference to their own practice; for that it was considered allowable to attend to the necessary care of animals on the Sabbath, is clear from many passages of the Rabbinical writers, cited by Schoettg. Nay, even Pagan superstition permitted various employments of husbandry even on the solemn festivals.
15. [Comp. Mark i. 30.] The words εἰς τὸ πατέρας is a phrase for the adverb πατέρας, as Heb. vii. 25. and sometimes in the later Classical writers.
19. [Comp. Matt. ix. 35. Mark vi. 6.] The use of τοῦ πατέρας in direct address is rare; in indirect address it is not unfrequent either in the Scriptural or Classical writers. The best mode of viewing the former idiom is to consider it as a blending of the oratio directa with the indirecta. 
25. ἀπ᾽ ἥλ. Sub. χρόνον, "from the time," "when once."
the context to connect this ver. (as the Syr. Transl. and Beza did) with the preceding rather than the following, according to which we may best suppose the ἀφοινις to be at τοῦ ver. 26. 'Εγερθή is not (as some imagine) redundant, but is a part of the imagery of the story, and signifies, "has risen from his seat."

25. εἰς τόν ὅποιον ["in thy presence and company." This mode of address is a form of rousing any one's recollection of a person; as denoting familiar intercourse.

27. οὐκ ἦν δὲ τ. ζ.] This seems to be a familiar mode of expressing that we desire to have nothing to do with the person as Matt. vii. 23; xii. 12. So Lucian, Plut. 30. i. 617, makes Aristole, when brought back to life, say of one who pretended to be a true follower of Aristotle, and is not such, "γνώσω γὰρ ἡττήστε ὑμᾶν." - ἤγιάτε γάρ τής ἀδελίας.] Grot. well explains the ἤγια, as denoting habbit and devotedness to. So Bp. Sanderson. Serm. ad Aulam, p. 216, observes, that the wicked are so termed in Scripture because they do, how ever, make it their work, business, or trade. Schleus. compares Xen. Mem. ii. 1. 27. καλῶν καὶ σεμνῶν ἤγιατες. To which I would add 2 Macc. iii. 6. οἱ ἤγιατα τῆς ἀδελίας. Menand. Hist. i. 145. A. χαλκῶν ἤγιατο καὶ ἀδελίων ἤγιατο. 29. [Comp. 18. ii. 2. 5. Mal. i. 11.] 32. τῇ ἀδελίᾳ τ.] Our Lord did not use this appellation by way of contempt, but to show his intimate knowledge of his disposition and secret policy. (Wets.) However the use of it confirms the opinions of those who think that these persons had been sent to intimate to Jesus, a pretended design of the Tetarch to kill him, and that to get rid of him out of his dominions:—for the same reason, probably, that the Gadarenes at Matt. viii. 34. desire Jesus to depart from their coasts.

--- ἐκβλάπτω ἐκφύλαω, &c.] The course of reason in this verse seems to be this: "I am employed innocently, and even highly meritoriously, nor shall I long weary him with my presence, but soon take my departure; why then should he seek my life?" Σύνεμν καὶ αὐφοῖν is a sort of proverbial form, denoting any short interval of time, as in a kindred passage of Arrian Epict. iv. 10. and Hos. vi. 2. cited by Wets. On the import of τελείωσα the Commentators are not agreed. Some recent ones take it to mean, "I shall be sacrificed;" but of this sense they adduce no valid proof. It is better, with the ancient and modern Interpreters, to explain it, "I shall be brought to the end of my course, and then shall die." Thus Phil. iii. 12. οὐκ ἦν ἐν τῇ τελείωσι. Almost all Commentators consider the word as an Attic contract form for τελείωσα, and that as put for τελείωσαν. But Borern., with reason, objects that the penult of this verb is long; and notices similar errors in the forms of other verbs in the Classics. Here certainly the Present may be understood; nay, is required, by the correspondent verbs foregoing, ἐκβλάπτω and ἐπέκτεινα; though the sense be, "I am being brought to my end;" which involves a notion of what is scarcely future, as very shortly to take place.

33. πλῆρες — ποιεῖσθαι.] The sense seems (as Kuin. suggests) to be, "However, I must for this short time go on in my usual course or ministry; for ποιεῖσθαι, (like the Heb. יָלָל) denotes habitual action or regular business. ποιεῖσθαι cannot, as Hammond thinks, have reference to the counsel of the Pharisees, v. 31. for then some words denoting, "after working my miracles," will have to be supplied — and the ellipsis which he lays down is both harsh, and the reasoning inconsequent. There is, in fact, not so much an ellipsis, as an apopesis, to be supplied from
what went before — as follows "I shall, I say, finish this course in spite of Herod, and shall not be killed in Cañerly for it cannot be." &c. — in [éντεχνη — μισος. These words contain one of the most cutting reproaches imaginable. Of course, δικαίωσαμεν must be understood with the usual limitation in such a sort of acud dicta: i.e. "it can scarcely be," for John the Baptist and others had been put to death out of Jerusalem.

33. δειν μοι. I cannot agree with Griesbach and Scholz in cancelling δειν; because it is indispensably necessary to the sense; and δειν would thus be worse than useless. There is an allusion to land or territory which is thrown up, as no longer worth cultivating.

XIV. I. φαγειν διστον. This phrase, the Commentators say, is formed from the Hebrew בָּשָׁל הָנִּי; which though it properly signifies no more than "to take food," yet often denotes to feast, to make good cheer. But that sense, I apprehend, is never found, except when the meal is one to which guests are invited; and then it may be supposed that the cheer is better than that of an ordinary domestic meal. But then this is never the signification of the phrase, and is only implied in the context. Such a meal, no doubt, was the present. Indeed, it appears from what Lightf., Wets., and others, have copiously adduced from the Rabbinical writers, that it was usual with the Jews to provide better cheer on the Sabbath than on other days. Also that they used to make feasts and give entertainments especially on that day.

By των των αδε. των δια. is meant (as Grot., Hammond, Whithby, Pearce, and Campb., have shown) one of the rulers [of a synagogue] who was a Pharisee. Comp. John iii. 1. That all such rulers were not Pharisees, appears from John viii. 48. 2. ἀπορεθέντος αὐτοῦ "in his view;" having probably so placed himself, though he did not dare to ask for cure, it being the Sabbath day.

5. τών ἁμῶν — καί, &c.] Bornemann rightly renders, "Cujusnam vestrum asinus aut bos in paucum incideat, et quis non statim eum extrahet?" — ἀρσι.] Many good MSS., Versions, and some Fathers and early Edil. have νους, which is adopted by Wets., Matth., and Scholz; but without sufficient reason; for the canon of preferring the more difficult reading does not apply in cases where that would involve an exceeding harshness, and violate the usage of the language, or where the words are very similar. Such is the case here. In these sort of sayings an ass and an ox are put for any domestic animal, as being in the most common use.

7. παραβολη.] The word here seems to bear the sense of an important moral precept, on which see Note on Matt. xiii. 2.

— ἔτεκεν.] Some imagine here an ellipse of τῶν ἀδθόνων. But as they adduce examples only of the complete phrase ἔτεκεν ἀδθόντων, of the elliptical one, this cannot be admitted. Others, more properly, supply τῶν νυν, both here and at Acta iii. 5. But even that is so seldom found supplied, that it is better to suppose no ellipse at all, as in 1 Tim. iv. 16. ἑτερας γειτονις. Thus ἔτεκεν will simply denote "observing;"

11. πάς ὁ ἐκείνος — ἤλθεντες.] Probably an adage. Similar sentiments occur in the Rabbinical writers.

12. μὴ φῶστε τοὺς φίλους σου, μηδὲ τοὺς ἀδελφοὺς σου, μηδὲ τοὺς συγγενές σου, μηδὲ γείτονας πλούσιους: μή πώς καὶ αὐτοὶ σε ἀντικαλε-σώσαι, καὶ γενήσαι σοι ἀνταπόδομα. Ἀλλὰ ὅταν τοὺς δοχῇς, καὶ τοὺς ἄλλους, ἀνωτέρους, χωλούς, τυφλοὺς καὶ μάκροις ἐθέλοντες, οἷον οὐκ ἔχουσιν ἀνταποδοθῆκατε γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.


19. ἅξιον βοῶν ἡγόμασα.] Here again I would render ἡγόμασα, "I am, or have been, in treaty for," because though, in a passage of a Rabbinical writer, mention is made of some oxen being sold on warranty, and subject to subsequent proof, yet we may readily imagine that such cases were rare.

20. γινεῖται — ἅξιον διδῷ.] This was the most specious excuse; for, by the laws and customs of most nations, any omission in the duties, much less the etiquette of life, was thought excusable in newly married persons; hence even soldiers had usually a furlough for a year.
21. [\[\text{\textit{lanes},}\]] a signification only found in the later writers, and, as appears from Lobeck on Phryn., first employed in a comic application. The so-called -\textit{rpholos}, i. e. the most wretched and miserable objects.

22. [\[\text{\textit{parabolical}}\]] From the connexion of the term with \textit{parabola}, it is clear that some kind of road is meant; and as \textit{parabolai} signifies what we call in the country a dead fence (i.e. one made with flaggots) so the sense here must be, "a fenced path," such as were necessary across vineyards, orchards, &c.

23. [\[\text{\textit{ancyclus}}\]] All the best Commentators have been long agreed, that this can only denote the moral compulsion of earnest persuasion.

24. [\[\text{\textit{classical}}\]] i. e. comparatively, namely, "\textit{minus amat,}" as appears from Matt. vi. 24. x. 37.

25. [\[\text{\textit{by the road}}\]] By the road is meant what tends to peace, i.e. proposals for peace, conditions of peace. So Wets. appositely cites \textit{tis} \textit{πρὸς τὰν \textit{εἰρήνην}} (Papyr. ii. 164; \textit{καθίσης}.) This is used graphically, and is merely as an ornamental, \textit{ἐφηβικὸς} signifies, 1. to count by dropping pebbles; a primitive mode of calculation still preserved among barbarous nations; 2. to calculate, reckon.
LUKE CHAP. XV. 1—13.

Hermann. There can be no doubt that the Scriptural use originated in Hebraism. See Schulz. By metanoia is not meant that sorrow for sin which is continually required even of the best men, but that thorough reformation, which is indispensably necessary to the true conversion of the habitual sinner.

34. The connection here is obscure, and disputed. It is, with most probability, laid down as follows: "Ye see, then, the necessity of counting the cost and hazard of becoming my disciples. For if ye engage inconsiderately, ye may either apostatize altogether, or become more professors, hearers of the word, and not doers.

XV. 1. The Pharisees regarded heathens and gross sinners as equally unworthy of being converted to; even though with the intention of converting them. They therefore calumniated Christ for too much familiarity with these persons; not considering, that he conversed with them not as their companion, but their physician of the soul. Hence our Lord employs the following parables to show them how innauean, and how different from God's merciful disposition to them was such conduct. See Note on Matt. xviii. 12—14.

5. προσελθόντας. Possédéchwv implies admission to any one's acquaintance; and συνείδειν, to his intimacy. See I Cor. v. 11. Gal. ii. 12. and Ps. ci. 5.


7. ἔγειρας—ἐμφανίζω.] It may have been, as some say, a custom with the Jewish shepherds to carry their sheep on their shoulders. But this passage will not prove it; for a lost sheep far from home must by shepherds of all countries be carried, since a single sheep cannot be driven.

8. ἐνίοι̣τεις] for ἔνιοιτος, ἐνίοι̣τως, as in the best writers. See Winer's Gr. § 23, who traces the idiom to Hebraism. Bornem. refers it to the construction being moulded as if πάντως ἔτι had preceded: citing Ecles. 22. 15. But that is refining too much, more
LUKE CHAP. XV. 14—22.

14 skôpísse tìn úôsian autoú òvov údôiços. Ὅπως ἐπεθύμησεν ἀντί τοῦ ἐγένετο λιμὸς ἱκανὸς κατά τὴν χωρίαν ἐκείνην, καὶ ἀντὶς ἑξῆς τὸ ἔργον τῆς χωρίας ἐκτίνη: καὶ ἔπεμψαν αὐτὸν εἰς τοὺς ἄγρους αὐτοῦ βάσικας χωρίους.
15 Ἐφευρίζει. Καὶ πορευόμεθα ἐκολληθῆ ἐν τοῖς πολίτοις τῆς χωρίους ἐκτίνη, καὶ τὴν εὐπλοίαν αὐτοῦ εἰς τοὺς ἄγρους αὐτοῦ βάσικας χωρίους.
16 Καὶ ἐπεθύμησεν τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὅπως ἔδωκεν
17 οἱ χωρίοι: καὶ οὐδεὶς εἶδον αὐτὸν. Εἰς ἑαυτοῦ δὲ ἐδόθη εἰπεν:

Πῶς ἀδικία τοῦ πατρὸς μου περισσοτέρα ἄγρον, ἔγω δὲ λιμῷ ἀπόλλυμαι! Ἀναστᾶς πορεύομαι πρὸς τὸν πατέρα μου, καὶ ἐρώτα ἰδίως τὸ· Ἡσέρ, ἡματίαν εἰς τὸν ὄφουν καὶ ἐνεπέρασεν αὐτοῦ; [καὶ] οὐκέτι εἰμι ἄξιος κηδῆται υἱὸς σου; ποιήσαι με ὡς ἐν τοῖς μισθίωι σου.
18 Ἐστιν πῆλα πρὸς τὸν πατέρα ἰδίως. Ἡσέρ, ἡματίαν εἰς τὸν ὄφουν καὶ ἐνεπέρασεν αὐτοῦ, καὶ ἐξετάζει αὐτὸν. Εἶπεν δὲ τὸν πατὴρ αὐτοῦ καὶ ἐπιλεγμένη: καὶ ὁρῶ
19 καὶ ἀναστάς ἦκα πρὸς τὸν πατέρα ἰδίως. Ἡσέρ, ἡματίαν εἰς τὸν ὄφουν καὶ ἐνεπέρασεν αὐτοῦ. Εἶπεν δὲ οὗ τὸν πατὴρ αὐτοῦ καὶ ἐπιλεγμένη: καὶ ὁδώραιον εἰς τὴν χείρα αὐτοῦ καὶ ὑπόδημα εἰς τοὺς πόδας.

—[ἀποκοφείσθη] "dissipated." A metaphor taken from winnowing.
—[ἀσώς] ι. c. πρὸς ἄσως. "Ἀσώς originally denoted one who cannot be saved; but was afterwards used, in an active sense, to denote "one who cannot save himself." (a proful, a dissolute person, whom (as I think Alexi ap. Athenæum says) "the Goddess of Salvation herself could not save." Some Commentators, however, maintain a passive sense, referring to Aristotle. Eth. iv. 1. But that passage supplies no certain proof. And it is plain that Aristotle considered the word as having an active sense, since he just after explains it by ἀκρατεῖς καὶ εἰς ἄκαλπτος ἀπαντοῦν ταῦτα, the most accurate definition that has ever yet been given of the word.
15. ἐκολληθῆς "connected himself with him," i. e. bound or engaged himself to. The verb has properly a passive sense, but is always used in a reflected or reciprocal one. Βάσικας χωρίους. An employment considered by all the ancient nations, even where no religious prejudices subsisted, as among the vilest. How degrading, then, to a Ἰησοῦν.
16. καὶ ἐνδέχεται γινεῖν — αὕτη. The sense which several Translators and Commentators assign to ἐνδέχεται, desired, is far from satisfactory. Camb. strenuously maintains that the expression cannot denote desire ungratiﬁed ("for the young man," says he, "had surely the power, and would scarcely scruple to satisfy his hunger on the husks") and that it is in vain to support this view by taking for granted circumstances which do not appear from the story. This is true, but little to the purpose. It will only hold good against supplying ἐξορίσαν at ἐδόθη and. And why, it may be asked, should ἔδωκε be here said? for surely none could give him, even of the espárna, but his master. In vain does Camb. urge that ἐπεθ. "cannot signify desire ungratiﬁed." It certainly does signify it. The poor wretch desired to satisfy his hunger with the food of men, if he could; but of the he could buy very little, and no man gave him aught. And as to the swine's husks, he could not satisfy his hunger with so small a quantity as his stomach would bear. Consequently ἐπεθ. does denote desire ungratiﬁed. Camb., indeed, takes ἐπεθύμησε here for ἄφαγος, to be, i. e. content. But that sense has never been established on any certain proof, either in the Scriptural or Classical writers. Now the difference between I was glad (fain coming from the Ang. Sax. feogan, gled), which implies a sort of πεποίηθη, or compulsion for fear of worse; the latter (in which fain is an adverb) signifies "I was gladly do," or have done, a thing, if permitted. And though the former sense would certainly be ἄφαγος, both here and at Luke xvi. 21, yet, considering how defiﬁent it is in authority, it cannot with propriety be adopted. It is better, therefore, to retain the common version, "he would fain have ﬁlled his belly, &c. And no one gave him aught, namely, such food as is eaten by human beings;" (at ἄφαγος supplying τε scil. ἄφαγος.) This latter clause, we may observe, contains a pathetic representation of extreme distress.
By the κατ. Commentators are now agreed, is meant (as Sir Tho. Brown ﬁrst proved) the fruit of the ceratonia siliquea, or carob-tree, common in the Southern and Eastern countries, and still used for feeding swine, nay, occasionally eaten by the poorer class of people, as were the silique among the Romans.
19. κατ. This is omitted in very many of the best MSS. and Versions, and is rightly cancelled by almost all Editors. The ἀσμενον is intensive.
21. πᾶν, &c.] The prolix commencement of the confession he had meditated, notwithstanding he had the embrace of forgiveness; yet he does not finish his intended speech; being, we may suppose, interrupted in uttering the last words παραθέν — γοῦν by the words of his father.
22. Εὐφυκέτης, &c.] The article is called for as such whose use denoted freedom and dignity; nay, the robe is to be the best. This use of παραθέν;
is rarely found except in the Scriptures. The only apposite examples adduced from the Classics are Athen. V. p. 197. Ταῦτας δ᾽ ἐμφάνισαν ὀλοκληρωτικῶς ἑν θυσίας τὰς σαράτης Ἀρείας. Joseph. Ant. xiii. 5. 4. τὰ πάντα μὴ χρωσάμενιν. 23. τὸν μόσχον τὸν εἰτέρον. [such as we may suppose most opulent rustic families would be usually provided with, for any extraordinary call on their hospitality, as with us weleat. Moreover neal was by the ancients reckoned a delicacy. ἔσσετε, butcher, see Note on Matt. xxii. 4.]

24. τεκνός ἡν καὶ ἀνέβησεν.] This must, notwithstanding the dissent of Herman and Rosenn., be taken in a metaphorical sense, of spiritual death and coming to life again by repentance; a sense often occurring in Scripture, and not unfrequent in the Classical writers. See Rec. Syn.

25. ἡς γὰρ κυρίαις καὶ χαρίσματι. It was a very ancient and Oriental custom to have concerts of music at entertainments. See Hom. Od. xvi. 338. 27. ἡγαλινοῦταν "safe and sound." So the Greeks say σων καὶ ἐγήματι, as Herodot. iii. 124. Thucyd. iii. 34. Yet the figurative sense inculcated at ver. 24. may be here united with the physical one. So Plutarch, cited by Kypke, ἵνα μὴ τὰς γαλιασάντας καὶ τιματίγρες (orderly) ἔμοι εὐταφρονεῖμαι. 29. ὀνειδείας. The present tense here denotes continuity, "I have been and am serving thee." 30. δ᾽ κατασκέυασεν — ἡμῶν.] This metaphor, to denote prodigality, is common in the Classical writers from Homer downwards. See Rec. Syn.

31. πάντα τὰ ἑαυτὸν ἔτυκτα] i. e. "to be thine as my heir," κύριος πάντων (for his brother had forfeited all title to inheritance). Such a person the Romans called Herus minor.

XVI. "Εἶπε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ: 'Ανθρωπός τις εἰς τὴν πλούσιον, ὡς εἰςχνος ὑκονομόν, καὶ αὐτὸς διηθημένα αὐτῶν ὡς διασκορπίζων τὰς ὑπάρχουσι ταινομικῶς. Καὶ υἱονόμας αὐτῶν ἔποιες αὐτῷ." Τι 2 τούτο ἵκων περὶ οὐκ; ἅπαξ τῶν λόγων τῆς οἰκονομίας οὐκ ect τὸν ὑπογνώμην ἐτείοις. Εἶπε δὲ ἐν ἑαυτῷ ὁ ὑκονομὸς τῇ ποιήσi- σω, ότι τὸ κύριος μοί ἀμφαρίζεται τῆς οἰκονομίας ἐπὶ ἵκων; σκάπτειν
not strength to work as a daily labourer;" of which occupation digging, as being the most laborious and servile, is put, a part for the whole. So Phoe- c. el. δι τις αθανάτης τέχνης, σέλας τοιού τι σκέλλης, and Aristoph. An. 1532. τί γάρ πάθει, εκπέμπει γάρ ἡ ἐπιστήμη.

4. ἔργα.] Kuin, and others explain, "I understand or see, a thought occurs to me." But this is destitute of authority, and limits the sense, which seems to include this, and the common version "I am (or have) resolved." So Bishop Sanderson, (in an admirable Sermon on ver. 6, p. 290,) "He casteth about this way and that way and every way; and, at last, bethinketh himself of a course, and resolveth upon it."

—μεστάσαρθ. ἡθικτγίς is often used of removal from office. In διέχειν we have an antecedent for consequent (support), as in John xix. 27. Δέκηι μάν (or Latin, directs) be taken impersonally; but, on account of the aor. following, it is better to suppose an ellipse of αἰτήσασθα; or rather there seems to be a reference to certain persons in the mind of the steward; namely, his master's debtors.

5. τοῦ τοῦτον.] One or two cases are mentioned as examples of what was said to all.

6. ἔλεγεν τὸ γράμμα, &c.] There is some doubt as to the sense of γράμμα. The almost invariable opinion of Commentators, ancient and modern, is that it signifies a bond, or engagement; of which sense Kypke adduces four examples from Josephus and Libanius. And Grot, has proved that γράμμα, like the Latin littera, had the signification of συγγραφή, or χοριγραφή (so we say a note of hand) and cautio. These bonds, he shews, were kept in the hands of the steward. Dr. A. Clarke thinks that "this γράμμα was a writing in which the debt was specified, together with the obligation to pay so much, at such and such times."

This, continues he, "appears to have been in the hand-writing of the debtor, and probably signed by the steward; and this precluded imposition on each part. To prevent all appearance of forgery in this case, he is desired to write it over again, and cancel the whole engagement." That it was in the hand-writing of the debtor, is very probable. Yet such a note of hand could not require the steward's signature. It is more probably that (according to the explanation given by Dr. Mackn.) the γράμμα denotes a contract (probably on lease or rent). However, the common interpretation may be, and I think ought to be, united, to represent the true sense. These γράμματα were, it should seem, both bonds and contracts. Those who took land were, we may suppose, required, previously to occupancy, to execute and sign an engagement, binding them to pay as rent a certain portion of the produce to the proprietor. This was, no doubt, countersigned by the proprietor or the steward, with an acceptance of the rent, (thus ratifying the contract,) of which a copy, also signed by the steward, was given to the occupier for his security. Thus the writing in question being both an engagement and a contract, was rightly styled a γράμμα, in whichever sense that word may be taken. Now this alteration of contract would be a more lasting advantage to the tenants, and, of course, would entitle the steward to a proportionately greater degree of their gratitude.

8. ἑξετάζει τὸ γράμμα καὶ γράφειν ὑποδύοιτα. "A Καὶ ἐξετάζειν οὗ καὶ τοὺς ἑδομένους τότε τοῦ χρήματι ἐν τῷ ὄνομα τοῦ ἑδομένου, ὡς καὶ ἐξετάζει τὸν ἑαυτοῦ τοῦτον φρονημένως ὑπέρ τοῦ πυτου τοῦ φαντα ἐν τῷ φριν:

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3. κόπως.] This denotes the "master (of the steward)," not, as it is commonly interpreted, "the Lord," i.e. Christ.

—ἐπιμείνασε] "commended him," not for his fraud; but, besides his prudence in securing his future subsistence, for the dexterity with which he had effected it (as, in Terent. Heanton. i.ii. 26, Chremes praises a knavish servant: "Syrus. Eho! landas, queso, qui heros fullerent ? Chremes. In loco ego vero lando."); for a blundering fraud would merit both censure and contempt. To oik. τῆς δόλου is for τοῦ οίκου. τῆς δόλου, (Hebracte) the fraudulent steward. (So v. 9. μαμαν τῆς δόλους for τοῦ μ. δόλου.)

—οὐ αἱ νοικις — αἰσ. The best Commentators are agreed that these are the words, not of the master, but of Christ, suggesting an important ad- monition. The force of the word νοικις νόι τού α. ζ. and νοικις τοῦ φασις is fully and ably discussed by Bp. Sanderson in a Sermon on this text. Both phrases are found in the Rabbinical writers.

The words εἰς τὴν γενεσίαν τοῦ ἐντολῶν admit of various explanations, and have been variously inter- preted. The older Commentators take it for εἰς τὴν γενεσίαν and assign to γεν. various metaphorical senses alike unauthorized. But a literal ac- ceptation is to be preferred; namely, that of their own race, people like-minded with themselves. Nor is there any occasion to take the αἷς for ις. It may be rendered quad. attinet ad, as far as re- spects the judgments and ideas of persons of their own kind. Bp. Sanderson, in his Sermon on this text, enumerates the various respects in which they are wiser. "1. As being more sagacious and provident to forethink what they ought to do, and forecast how it ought to be done; to weigh all probable and possible obstructions to their designs, and endeavour to remove them. 2. More industrious and diligent in pursuing what they have designed. 3. More cunning and close. 4. More united, holding all together." He then
show how Christians should emulate the worldling's wisdom in all those particulars, so as to be wise in their own way, and in the sight of God. He moreover considers the limitation implied in εἰς τὴν γενειαν, rendering it "in the kind of wisdom, namely, in worldly things, for worldly ends." Simply and absolutely considered (continues he) the child of light is the wiser man, since true wisdom can be learned only from the word of God. That godliness is the only wisdom, and that there is no fool but the sinner, will appear as follows:—1. He is all for the present, and never considers what mischiefs or inconveniences will befall him thereon afterwards. 2. When both are permitted to his choice, he hath not the wit to prefer that which is eminently better, but chooseth that which is extremely worse. 3. He proposes to himself base and unworthy ends. 4. For the attaining even of those poor ends, he makes choice of such means as are neither proper nor practicable. 5. He goes on in bold enterprise with great confidence of success, upon very slender grounds of assurance. And lastly, where his own wit will not serve him, refuseth to be advised by those that are wiser than himself, what he wanteith in viết, making up in will? No wise man, I think, can take a person of this character for any other than a fool. And every worldly or ungodly man is all this, and more; and every godly man the contrary?"

9. ποιμάζει—παραγότρι. On the whole of this verse there is no little diversity of interpretation. With respect to μοιχαὶ τῆς διαλογίας, it is plainly put for μοιχαὶ διαλογίας, by a common Hebraism. But the force of the epithet here is not so clear. Some take μοιχαὶ τῆς διαλογίας to denote riches acquired by injustice. But this cannot here be admitted, because it would lead to a sense which would inculcate a doctrine unworthy of the gospel; as if the wrath of God for ill-gotten gain could be appeased by giving alms to the poor. It is better to suppose, with the best modern Commentators, that διαλογία is here to be taken in the sense deceitful, unstable, as opposed to ἀληθείας, as at ver. 11. Of this sense they adduce many examples from the LXX. and the Classical writers, and a few from the N. T. But these last are not to the purpose; and the others are doubtful as taken from poetical phraseology. I therefore prefer, with some antient and several modern Commentators, to suppose that the epithet has reference, in a general sense, to the services whereby riches are often acquired. And I would suggest, that διαλογία sometimes is used of harsh and gripping conduct, and taking unfair advantages, without which great riches, it is to be feared, are rarely amassed. See Matt. xxv. 25. At εἰς τὴν ἀληθείαν. This is only used by the Ælms. It is commonly rendered in the Classical writers, though in the LXX. always omitted. As to the persons meant in ἀληθείαν, many antient and modern Commentators understand the angels appointed to receive departed spirits. And for this there is some countenance in Math. xxiv. 31. Luke vii. 33, and especially xii. 20, τῷ φυσών ὑμῶν ἀγιότητα ἢ σοί. But there the άγιότης may be taken as an impersonal; so indeed almost all recent Commentators take the διαλογία in the present passage, q. d. "that ye may be received." However, it would seem most natural to refer διαλογία to the φυσῶν before; and this is strongly confirmed by the foregoing paraphrase, of which this is an application. And thus the sense may be, as Scott and Le Bas suppose, "Make to yourselves friends, by relieving the poor and destitute, that those whom you have thus befriended may, by their prayers and intercessions, be a means of your being received into heaven." More special, respecting the means; that as he provided for himself out of his master's goods, by disposing the same into other hands, and upon several persons; so we should lay up for ourselves a good foundation towards the attainment of everlasting life out of the unrighteous mammon wherewith God hath intrusted us, by being rich in good works, communicating and distributing some of that in our hands towards the necessities of others."

10. ὁ παντὸς—ἐκκαί. This is an adagial saying, to be understood only of what generally happens; and adventuring to the principle on which masters act; i. e. that, after proving the fidelity of servants in small matters, at length confide more important business to their care. Our Lord, however, proceeds to give it an application as respects the comparative importance of the riches of this world and those of heaven; q. d. As he who is faithful in small matters, &c., so he who has misapplied the riches committed to his stewardship, &c. 11. τῆς. By implication, no one, q. d. God will not. Τὸ διαλογία, "the true riches," i. e. the favour of God and admission to the mansions of eternal bliss. So said in opposition to the riches of the world, which are but a vain show, and promise what they never perform. 12. εἰ ἐν τῷ ἀληθείᾳ—δῶσα. This is only another mode of expressing the same thing viewed in another light. By τῷ ἀληθείᾳ are meant the goods of the soul only, who are so called, because they are, strictly speaking, not our own, but only committed to us as stewards. So Clem. Rom. ii. 5, cited by Wets., enjoins us τὸ κομμάτα τῶν ἀληθείαν ἀπόκτεναι, καὶ μὴ ἐπιθυμεῖν αὐτοῖς. By τῷ διαλογία are meant the riches of an eternal inheritance in heaven, called our own, because,
1st, the possession of it is secured to us on certain conditions; 2dly, it will be wholly our own, and not to be shared with others.

14. ἔρυμναντίαν ἄλογον τὴν θείαν εἰς τὸν αἰώνα. The proper signification of this is, as I conceive, metaphorical, in turn up the nose; a metaphor used in most languages to designate derision. [Comp. Matt. xxiii. 11.]

15. δικαιούτες ἐστιν. This expression (which is variously interpreted) most probably designates their arrogating to themselves a virtue and sanctity not really theirs. Thus δικαιοῦσα is taken, like the Hiphil conjugation in Hebrew, for "to make [one] seem just." 'Εθνός is for πληθυνθείσα, abstract for concrete. Of course, this enunciation must be restricted to what went before, and denote the pomp of ceremonious observances, which served as a cloak to vice. [Comp. Ps. vii. 9. 1 Sam. xvi. 7.]

16. — 18. On these verses, see Note on Matt. xi. 12. & 13. v. 18 & 32. and on the connection with the preceding, see Whitby, Dodd, Kuin, and Vat.

17. [Comp. Ps. cii. 16. Is. x. 8. 2 Pet. iii. 7.] δικαιούσα ἐτες, &c.; It has been disputed, both among ancient and modern Commentators, whether the following narration be a real history, or merely a story, or something composed of both, i. e. founded on fact, but adorned with colouring and imagery. The best Commentators, both ancient and modern, with reason consider it as a parable; since all the circumstances seem parabolical, and a story very similar to it is found in the Babylonian Gomara. Its scope is too obvious to need explanation.

—ποιμητας.] The use of purple vestments was originally confined to Kings, but had gradually extended itself to the noble and rich. On this, and the nature and species of Byssus among the ancients, see Recens. Synop.

Not so much a beggar, as a poor destined person. Εὐθύδηντα, "was stretched out at." See Note on Matt. viii. 6. The portal of a rich man was, for many reasons, a frequent resort of the needy. In which view Wets. cites Hom. Od. p. 355. and II. c. 25. This still continues to be the case in Italy and elsewhere. It would seem to have been the usual place where Lazarus was laid. See Note on Acts iii. 2.

21. ἑπιθυμων χαοτ.] It has been much debated among the Commentators whether ἑπιθυμων signifies desiring, (who desired,) or who was glad, or fair. The former interpretation has been generally maintained by ancient and modern Commentators; but the latter has been adopted by Elna., Parkh., Camb., and others, whose reasons, however, are insufficient. For ἑπιθυμων, though used in this sense by the Classical writers, is never found in the Scriptural ones; and ἑπιθυμων nowhere occurs in that sense in the Classical, nor, I believe, in the Scriptural writers; for as to Luke xv. 16, see the Note there. Our common Translators have, I think, done right in adopting the sense that he "would fair" in that passage; and have as rightly retained the ordinary signification in the present. Here it is simply desire, or wish that is expressed. His desire, in being laid there, was to be fed, &c. The taking his post there was a sort of begging by action. That this his desire was, as some represent, not fulfilled, is not only not implied in the term itself, but is, as Camb. shows, inconsistent with the circumstances of the narrative.

—των ἔρυμναν, &c.] Not the crumbs which fell from, &c. but the "scraps which chanced to be sent from the table." By the same metaphor, Pythagoras (cited by D'Outr.) enjoined τας πιτονας απο των τροφωματων αναιρεσθαι, i. e. not to gather up the scraps or leavings, but let them alone for the poor. This whole context is well illustrated by Homer Odys. p. 230. (omitted by all the Commentators), Πωμυροι ψυχαρης, διατητων ἄπωλων ἀναμηνευτη. Οσα τολλασ φλογες περιτους φλεσεται ζως, Ἀλατεως ἀκλως, ζητησαι ἀποκυνημενον. The 2d line illustrates the custom among mendicants taking their station at a rich man's portal; and the expression denoting continuance there, though homely, is strong. The 3d and 1st lines are illustrated by a kindred passage at the Hymn in Cer. 115. Ἀλατεως ἀκλως τε και ἔξωθε λήματα εαυτός.
πλουςον,user='allα και οι κινης ερημουναι απλεζον τα έληκ αυτον.

-έγρενε δε άποθωναι τον πετον, και ἀπεγχθηναι αυτον υπο των 22

άγγελον εις τον κλων [τον] άθωμα. ἀπέθανε δε και ο πλουςον

και τιναρ. Και εν τω άδη επιγος τως ουραλμως αυτων, υπογον 23

εν βασιναις, ὡς των άθωμια απο μαρκονθης, και άθωμον εν τοις κόλ-

ποις αυτων. a Και αυτοις φολης ειπε Ἡπιο άθωμα, δεξας με, 24

και πεμυξ άθωμον, ινα βαφη το άκρον του δικτυου αυτου έδαπα, και

καταφωρα την γλωσσα μου οτι άνθρω πινε τη φλωρι ταυτη.


c Θεοτ. 21, 13.

c Θεοτ. 21, 13.

c Θεοτ. 21, 13.

c Θεοτ. 21, 13.

— άλλα και οι έλης, και.] This must not, with

some, be considered as meant to note an alleviation

of Lazarus’ sufferings; though the tongue of a
dog is known to be healing; but only (as Eu-

thym. and Doddr. remark), to represent his help-

less and miserable condition (with his ulcers

neither bound up, nor modified with any

ointments), and consequently the uncharitable neglect of

the rich man.

22. ἀπεγχθηαι αυτω ὑπ’ των αυγι., και.] The

elder Commentators take these words literally;

the more recent ones think that the simple idea

of Lazarus being removed to supreme felicity in

heaven, is adhered with imagery agreeable to

the opinions of the Jews; which are stated and

illustrated by Wets., Schoettg., and others, cited

or referred to in Recens. Synop., from which it

appears that the same notions prevailed among

the Greeks and Romans. Now if there had been

only circumstances of his being carried by the

angels to the place of eternal bliss,—that, how-

ever agreeable to the notions of the Jews, would

have had some countenance for it in our Lord’s

words; especially, “as this office (Doddr. re-

marks) would be suitable to their benevolent na-

tures, and to the circumstances of a departed

spirit.” But when we consider the many other

circumstances connected with it; as the ἀπε-

χθηαι αυτων εις των κλων τω λαβα, which has

reference to the Oriental custom of reclining at

table, by which the head of a person sitting next

him who was on the top of the couch was

brought almost in his lap (See Note on John

vi. 11); and that, according to the Jewish opin-

ions, angels were employed to convey the dead

to hell, as well as the good to heaven, it should

seem that the former view is the most correct.

Yet it is to be borne in mind, that no responsi-

bility on our Lord’s part is involved in this case, as

that in the Demoniacs; for our best Comment-

ators and Theologians are agreed, that in para-

bolical narrations, provided the doctrines incul-

cated be strictly true, the terms in which they

are expressed may be adapted to the prevailing

notions of those to whom they are addressed.

See Grot., Doddr., and Mackn.

23. ιν δεκ.] So Note on Matt. xi. 23. Here,

indeed, it is commonly supposed that the word

denotes Hell, the place of torment. And even

Professor Stuart, in his Exegetical Essays on

Words denoting future punishment, assigns this

sense; though he admits that this is the only pas-

sage where the word carries that import. Wets.,

Rosenm., and Cambp., however, take it in the

usual signification to denote the place of departed

souls, Sheol, or Hades, which the Jews as well as

the Greeks supposed to be divided into two parts,

Paradise and Gehenna, contiguous to each other,

but separated by an impassable chasm [thus Hor.

Carm. ii. 13. 25. sedesdesque dicaretur piorum”],

so narrow, however, that there was a prospect of

one from the other; nay, such that their respec-
tive inmates could converse with each other.

Thus both the rich man and Lazarus would be

equally in Hades, though in different parts.

This view seems preferable, because it is better to

avoid supposing any such unusual signification as

the above. Indeed, if in τοις βασιναις be meant

as Kuin. (who retains the common signification)
says, to qualify τω δω ἡδης, that of itself decidedly

proves that δως must be taken in the usual

sense,—otherwise, according to the signification

Hell, no such qualification could have been neces-

sary. In fact, τοις βασιναις εδώς is equivalent

to τω ταφηκε β. as St. Peter speaks more

definitely, 2 Pet. ii. 4. παιδες δομον ταφηκες, and


The parabolical representation is, indeed, accommo-

dated to Jewish ideas, and the invisible state is

described by images derived from the senses.

But it is going too far to say, with Dr. Jortin (in

D’Orey and Mant) that “we are only to infer the

doctrine of a future state of rewards and punish-

ments.” For unless we suppose the great source

of all truth to sanction error, we cannot but infer

that there is an intermediate state before the gen-

eral resurrection; since that is too prominent a

d Feature of the representation to be numbered with

circumstances merely ornamental.

25. δεκ.] Very many MSS., Versions, Fathers,

and early Edd., have δεκ, which is edited by

Matth. and Scholz. But, though this may seem

agreeable to a well-known canon; yet that does

not apply to words exceedingly similar and often

confounded; in which case manuscript authority is

small. Propriety must, then, decide; and that

here requires δεκ.

—στ.] This is omitted in several MSS., Ver-

sions, and Fathers, and is cancelled by Griesb.,

Tittm., and Scholz; but without reason; for

besides that the antithesis requires the στ, and

the insufficiency of the evidence for cancelling it,

(that of Versions being in a case like this but

slender), we can account for its omission in two

ways; for its insertion, in one only, and that not

a very probable one.

—παρακολουθται δεκατημον.] The words are ex-

cellently paraphrased by Bp. Sanderson. Serm. ad

Populum, p. 151. “If thou hast any thing good in

thee, remember thou hast had thy reward in

earth already; and now there remaineth for thee

nothing but the full punishment of thine ungodli-


ness there in Hell. But as for Lazarus, he hath had the chastisement of his infirmities on earth already; and now remaineth for him nothing but the full reward of his godliness here in Heaven. 26. ἐπὶ τοὺς. This (for the common reading ἐν τοῖς) is found in many MSS., and the Ed. Princ., and was rightly adopted by Weis., Matth., Griesb., and Scholz; the common reading plainly having arisen from a marginal gloss. In the later Grecism (see the Critics cited by Bornem.) ἐντάξεως was used for ἐν τοῖς. However, this was no innovation; since it is found in Hom. ii. xiii. 13. It had probably always been retained in the common dialect, though, in the more refined diction, ἐν τοῖς was early substituted. Yet ἐπὶ τοὺς is found in Thucyd. and Xenoph. What is more, ἐπὶ καὶ ἐν τοῖς occurs frequently in the Sept.; ἐν τοῖς very rarely, as in Numb. xxii. 24. ἐπὶ τοῖς, in ἐν τοῖς καὶ ἐν τοῖς; but in the latter passage, ἐπὶ τοῖς, ἐν τοῖς καὶ ἐν τοῖς, ἐν τοῖς καὶ ἐν τοῖς. 27. διαφωνουσα.] Reader, warn, or seriously admonish, by hearing witiness of these truths.

28. Μαθηταὶ καὶ τῶν προφ.] meaning the sacred books of the Jews (as in Matt. xvii. 5.), all re- vealing, more or less clearly, the doctrine of a future life, and a state of rewards and punishments.

29. ὡς.] The construction is elliptical. We must supply ἀκοφορεῖν, "they will not attend to them, they will slight them," as I did.

30. εἰς ὁμολογίαν.] The Jews themselves confessed that the Law was delivered to them by God, and confirmed by manifest and signal miracles; the report of which, as handed down to them from their ancestors, they had received. Yet they who delivered a contrary to the plain injunctions of the law. Nothing; therefore, hindered their reforming, but a perverse mind, unwilling to embrace, as true, what they could not prove to be false. (Rosenm.) The passage may be thus paraphrased: "Occasions of repentance and reformation are not wanting to them. If, therefore, they will not embrace these; not even miracles could move their perverse and stubborn wills." For, as it is well expressed by Dr. South (Serm. vol. i.), "where a strong inveterate love of sin has made any doctrine or proposition wholly unsuitable to the heart, no argument or demonstration, nor nor miracle, whatsoever, will be able to bring the heart cordially to close with or receive it. See more in Doddr. and Camb., and also a Discourse by Bp. Atterbury, vol. ii. Serm. 2, and Bp. Sherlock, vol. ii. Serm. 15.

XVII. 1. αὐτὸν· The τότε for οὗ ἐνέχθηται, which occurs in Luke xiii. 33, and denotes what necessarily must happen, from the condition of man. See Matt. xvii. 7, and Note. The τότε inserted before μὴ ἀδίκητον from many MSS., Fathers, and early Ed., and adopted by Matth., Griesb., Vater, and Scholz, is probably genuine, because certainly the more agreeable to the usage of St. Luke. And thus we may render literally, "it is impossible for offences to come." In the following portions there is no occasion to perplex ourselves about the connection; since, as the best Commentators have observed, the discourse is formed of detached admonitions, and consequently no connection is intended.

2. ἐν τῷ Μεσίας.] Here there is the frequent ellipse of μέσῳ.
very many MSS., Versions, and Fathers, and is cancelled by Wets, Matth., Griesb., Tittm., Vat., and Scholz. But the evidence for it is so strong, that it is more probable the words were omitted by some over nice Critics, to remove what seemed an offensive repetition, than that it should have been brought in to complete the sense. Such sort of tautology as this strengthens the sense, and is found in the best writers. The Editors have chiefly been induced to cancel the words, because they thought the existence of two readings, εἰς εἰς and πέρα πέρα, showed that both were from the margin. But there are exceptions to that, as well as most other Critical Canons. And one is, where a phrase or clausula is such as the Critics, from over fastidiousness, would be likely to object to and alter. For, in such a case, there may be several ways by which the alleged imperfection might be removed; which may all be resorted to by the Critics. And yet that will not prove that the readings are all alike not genuine. Certainly the existence of the words in the Fesch. Syr. Versions attests their high antiquity.  

6. εκαρπῆς] i. e. the θεῖος στεφανός of Linnaeus; a tree whose leaves resemble those of the mulberry, and its fruit that of the fig-tree. It is found in Egypt and Palestine, and is so called as resembling the fig-tree in its fruit, and the mulberry in its leaf.  

8. φύτον καὶ πέλαγος. These are, as Wets, observes, 2 pers. Fut. Mid. for φύτην and πέλαγος, according to the early usage (which, it seems, continued in the common dialect to a late period), whereby φύτην and πέλαγος were used for φύτον and πέλαγος. See Matth., Gr. Gr. § 197. 1. and Buttm. Gr. Gr. p. 244. ἀλλὰ οὐκ ἢδη with most for καί ο. The doctrine contained in ver. 7—10 is plainly this, that the rewards held out to Christian obedience are not of merit, but purely of grace. On which I would refer the reader to a powerful Sermon of Dr. South on Job xxii. 20, entitled “The Doctrine of merit stated, and the impossibility of Man’s meriting of God.”  

9. ἐν χώρᾳ ἔτη.] Kuin. renders, “num gratiam habere debebit,” which is approved by Bornem., who gives several examples of this sense, and refers to various Critics.  

—αὐτῷ.] This is not found in nearly all the best MSS., and in several Fathers and early Edd., and is with reason cancelled by almost every Editor from Beng. to Scholz.  

11. ἐνφατικά ἐδίδει μέσον Σ.] On the exact force of this expression the Commentators are in doubt, since Samaria and Galilee seem to be mentioned in a manner the reverse of their geographical position. But it should rather seem that no notice is meant of that position; and that Grot, De Dieu, Wets., Campb., and others, have rightly supposed that our Lord did not proceed by the direct way (namely, through Samaria) to Jerusalem; but that, upon coming to the confines of Samaria and Galilee, he diverged to the east, so as to have Samaria on the right, and Galilee on the left. Thus he seems to have passed the Jordan at Scythopolis (where there was a bridge), and to have descended along the bank on the Persian side, until he again crossed the river, when he came opposite to Jericho. The reason which induced our Lord to take this circuitous route, was probably both to avoid any molestation from the Samaritans, and at the same time to impart to a greater number of Jews the benefits of his Gospel.  

12. εἰσοχνέων αὐτοῦ.] “as he was entering,” i. e. about to enter. Πέρατα. No doubt, within the distance, whatever it was (for on that the Rabbins are not agreed), at which lepers were obliged to stand apart from others.  

14. τοις γενέσιοι.] This is either meant (as Grot. and others think) to be taken in a collective sense; or, with Wets., we may suppose the priests of
but. 3

vapore; &

vapor. ();

7

23.

vapor; &

20. 

'επεριστήσεις δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔχθεσιν ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη ἄνωτες καὶ εἶπεν: Οὐ πέπισθεν ἡ βασιλεία τοῦ Θεοῦ μὴ ἔθετο ἡ ἁμαρτία τῶν ἄνθρωπων ἐν τῇ ἁμαρτίᾳ πεντηκοστῆς.

21. καὶ παρατρήσεως οὐδὲ ἐρώτησαν. Ἰδοὺ οὖν, ἢ οἰδον ἔκει· ἢ οἴδον γὰρ

22. ἡ βασιλεία τοῦ Θεοῦ ἐντὸς υμῶν ἐστιν. Εἶτε δὲ πρὸς τοὺς μαθητὰς: Ἔλευσθην ἡ ἁμαρτία, οὐτοὶ ἐπεθύμησεν μίαν τῶν ἁμαρτιῶν τοῦ Ποιου τοῦ ἀνθρώπου ἐδείκνυτο, καὶ οὐκ ἤφειντο. Καὶ ἐρώτησαν, ἢ οἴδον ὑμῖν· ἢ οἴδον ὑμῖν, ἢ

23. οὖν ἔκει· μὴ ἀπληθῇ, μηδὲ διώξητε. ὥσπερ γὰρ ἡ ἁμαρτία ἡ ἀστράπτουσα ἐκ τῆς ὑπὲρ οὐρανοῦ εἰς τὴν ὑπὲρ οὐρανοῦ λάμπεται, οὕτως ἔσται καὶ οὗτος οἱ ἅγιοι τοῦ ἀνθρώπου ἐν τῇ ἁμαρτίᾳ. Ἡ ἁμαρτία δὲ τοῦ ἀνθρώπου ποιεῖται εἰς τὸν ὄντος τινας ἤθελην, ἦταν, οὐκ ἔστατα τῇ ἁμαρτίᾳ, ὅταν, αὐτὸς, καὶ εἷς οὐκ ἐστὶν καὶ εἷς

24. τοῦ ἀνθρώπου. "Παῦσον, ἔτινα, ἔγνωσαν, ἔγαμοντο, ἃρχο ἡ ἁμαρτία ἐσοβλήθη. Νοείς εἰς τὴν κωστόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσαν ἅπαντας. "Ὁμοίως καὶ ὡς ἐγένετο εἰς τας ἁμαρτίας Ἀδωνισθείντων, ἐπικυνηθείς, ἐξοσμός, ἐπικυμνήθης, ὑψωμένοι· ἡ δὲ ἁμαρτία ἐξελίθθη Λότ ἀπὸ Σωδάμων, ἔβεβλε πῦρ καὶ Θεοῦ ἀπ' ὑπὸ οὐρανοῦ, καὶ ἀπώλεσαν ἅπαντας. κατα τιτα ἔσται ἡ ἁμαρτία τοῦ ἀνθρώπου ἄπαξ ἡ γενεᾶς

25. Τῶς τοῦ ἀνθρώπου ἡ γενεὰ ἡ γενεὰ ἡ ἁμαρτία. Ἐν ἔκεινθ ἡ ἁμαρτία, ἦταν ὑπὸ τοῦ ὄντος, καὶ τὰ σκέπη αὐτοῦ ἐν τῇ οὐκία, μὴ καταβάϊναι ἁμαν αὐτῶ. 26. καὶ ὁ ἐν τῷ ἄγρῳ ὅμοιος μη ἑπατεργάσεται εἰς τὰ ὀπίσω. 

both Jews and Samaritans. But the former is far more probable. 17. See a masterly sermon on this text by Dr. Parr, entitled, On the sin of ingratitude. 18. ἀλλαγέων.] Such the Samaritans were esteemed by the Jews; and Josephus calls them ἀλλαγείς. Whether they were to be regarded as Gentiles, was a disputed question among the Rabbinists. That they were not heathens, was certain; but the Jews took advantage of some approach to idolatry, in the worship at Mount Gerizim, to regard them as such.

20. μετὰ παρατρήσεως.] On the sense of this expression Commentators are not agreed. The word παρατρήσεως is indeed rare; but four examples are adduced from the later writers, in which the sense is, attention, observation. But as that signification does not seem suitable here, many recent Commentators render it splenlour, pomp, parade; which, however, is rather an interpretation than a version. It may be best taken, by metonymy, to denote what attracts observation.

21. ἄρκτος τῶν ἄνθρωπων.] For ἄρκτος, "is among you," q. d. the kingdom of the Messiah has even commenced among you (i. e. in your own country, and among your own people), though ye do not see it. So xi. 20. ἐδρασαν ἐν φόροις ἡ βασιλεία τοῦ Θεοῦ. On this interpretation the best Commentators are agreed; and adduce examples of this use of ἄρκτος.

The common interpretation, which takes it of the internal and spiritual principle, yields a good sense (see Rom. xiv. 17.), but is forbidden by the context. VOL. I. 25. [Comp. Matt. xvi. 21. xx. xx. 18. Mark viii. 31. supra ix. 22. 26.] 26. [Comp. 1 Pet. iii. 20. Gen. vi. 2.] 27. [Smec. Sub. οἴκος; a frequent ellipse, but supplied in Gen. xiv. 24. This denotes lightning; and such is the proper signification of θύελα, i. e. divine fire. Thus places struck with lightning were said to be θυελα, and were separated from human use. Since, however, in such places there are (as to the words of Lucret. vi. 219.) inunct vapores Signa notisque, gravis halantes sulphuris auras; and since lightning has a sulphurous smell, hence it is often used for sulphur, as here and in Apoc. xiv. 10. xix. 20. Therefore, by πῦρ καὶ θύελα is denoted a sulphurous fire, meaning that of lightning.

28. πῦρ καὶ θύελα. See Gen. xix. 26. Whatever may be the view taken of the occurrence in question,—whether Lot's wife was literally turned to a pillar of salt, or figuratively so, by being suffocated, and the corpse incarnated by the sulphignous vapour,—the warning is equally
forcible against the sin of disbelieving these awful predictions, and against a love of the world, or other carnal dispositions.

32. as i. e., &c.] Comp. supra ix. 24. Mark viii. 25. John xii. 35. and Matt. x. 39., where see note. Here the application is somewhat different, referring to what precedes. This sense of ἐπιτελεύτας (namely to prevent) is never found in the Classical writers; but it is not unfrequent in the LXX.

This verse is omitted in a great number of the best MSS., some Versions, and several early Edd.; and is cancelled by almost all recent Editors, as an interpolation from Matthew. But as it is found in some MSS. and almost every Version of antiquity and credit, it should rather seem to be genuine, and only omitted accidentally, properly hsedadde 

37. ποί, Καίναι] seil. τιτάτα ἐπεσεν ἐν γειτονίᾳ; i. e. where shall these things come to pass? Not, as Kuin. explains, by what means shall, &c. For thus the words of our Lord in reply would be no answer to the question. And thus, even granting (what perhaps could not be proved) that ποί is ever used for τιτα, it could not be shewn to have that sense here. Our Lord, indeed, we may well suppose, was not, neither intended to be, understood then; but he was afterwards; and therefore this partakes of the nature of a prophecy, to be understood completely only by the event, and when fulfilled.

XVIII. 1. πρὸς τό ἔδει] "on the subject of the duty of," &c. See supra ix. 18. and note. Of this sense of πρὸς with verbs of speaking and writing, Kypke adds an example from Plutarch. Πρὸς... signifies constantly, perseveringly, in opposition to that intermission of regular duty, which arises from weariness or despondency. "This (observes Dr. Barrow, Serm. i. 70.) imports, as the ensuing discourse shews, restless impor-
tunity in prayer, so often enjoined by the phrases μὴ ἴκανόν, μὴ παήσῃ, πρὸσκαρτέροι, ἀγνικήθηται, προσωπικῶς, εὐπρόσωπος ἐν προκαρτέρωσι." See the whole of his Sermons, vi. and viii., on 1 Thes. v. 17. Ἐκκαίνιον signifies properly "to abandon any thing from cowardice, laziness, or despondency." The commencement of this chapter is plainly connected in subject with the close of the preceding. For an attention to the duties of prayer, patience, and perseverance would be their best support in the hour of tribulation and distress, under the evils which would precede the destruction of Jerusalem.

2. τοῦ Οίου — ἐντεσιμένον.] A proverbial form, denoting the most daring and unblushing wickedness; of which many examples are given by Elin. and Wets.; to which I have added many others in Rec. Syn. All may have originated from Hom. Od. x. 39.

3. ἐντεσιμένον] almost all English Commentators agree in considering the avow of our Common version, and render "do me justice upon." But the change is unnecessary, since avow in our early writers has this very sense; namely, "to take satisfaction for an injury from or upon the injurer." So far from revenge forming any part of the idea, in the minds of the Translators, even the word itself is frequently used by our old writers in the sense of taking retribution, justice by law.

4. ἐν τῷ γέφυρον] ecl. iv. 23. as Acts xxvii. 6. 1 Cor. vii. 30. and Hom. II. b. 299.

5. ἐν τοῖς...] An Hellenistic phrase (formed on the Hebr. "יָדוֹ") for the Classical one θεὰ τῶν, and signifies "prevailing constantly." So δί is used in a kindred passage of Herodot. iii. 119, which I have adduced in Recens. Synop. Δί... Euthym. "Τοῖς...ἐν...is properly a pugilistic term. It signifies 1. to bruise under the eyes; 2. to bruise generally. 3. It figuratively denotes to sting any one by dinning in his ears, and consequently to weary him. So Euthym. ἐνώπιον... See Joseph. Bell. i. 1, 2. No certain example of this sense has been adduced from the Classical writers; but it is frequent in the correspondent Latin term obtundere; so that this is probably a Latinism.
LUKE CHAP. XVIII. 7—13.

9. διδὸς δὲ καὶ πρὸς τινα τοὺς πεπιθήσιας ἐφ' ἑαυτοῖς ὅτι εἰς δί-

10 καιοῦν καὶ ξεσκυνθοῦσιν τοὺς λοιποὺς τήν παραβολήν αὐτῶν. "Αν-

θροποί δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύχομεν ὁ εἰς Φαρισαίος,

11 καὶ ὁ ἐπίσκοπος τῆς συνόρθωσις, ὁ Φαρισαῖος συνεδρεύει πρὸς ἑαυτὸν ταῦτα

προσεχθείτο. "Ὁ ὅς, ἐγκαθιστῶ σοι, ὅτι οὐκ εἰμί ὁ σπανίος ὁ λοιπὸς
tῶν ἀνθρώπων, ἀρπαζεῖς ἀδικοί, μοιχοί; ἢ καὶ ὡς ὁ συνεδρεύον 

12 ἡ πρίτην δις τοῦ σαβατανοῦ, ἀπόδεκτα πάντα ὡς κτίσμα. Καὶ ὁ 

τελώνης μακρύθην ἐστός ὦν ἦτελεν ὑδέκε τοὺς ὀφθαλμοὺς εἰς τὸν ὑ-

μαντόν ἐπάρα: ἀλλ' ἐξετείνει εἰς τὸ στῆκτος ἑαυτῷ, λέγω. "Ὁ ὅς;

7. ἐξελέγχειν τὸν ἑκλεκτὸν ἀυτῶν τῶν βοῶντων πρὸς ἑαυτὸν ἡμέρας καὶ

8 νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοὺς; λέγω ἑμῖν ὅτι ποιήσει τὴν ἐξ-

έλεγχον αὐτῶν ἐν ταξι. Πλὴν ὁ Τύχος τοῦ ἀνθρώπου ἠδῇν ἄρη 

εὐ-

φήσει τήν πίστιν ἐπὶ τής γῆς; 

9 ἔλεη δὲ καὶ πρὸς τινα τοὺς πεπιθήσιας ἐφ' ἑαυτοῖς ὅτι εἰς δί-

10 καιοῦν καὶ ξεσκυνθοῦσιν τοὺς λοιποὺς τήν παραβολήν αὐτῶν. "Αν-

θροποί δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύχομεν ὁ εἰς Φαρισαίος,

11 καὶ ὁ ἐπίσκοπος τῆς συνόρθωσις, ὁ Φαρισαῖος συνεδρεύει πρὸς ἑαυτὸν ταῦτα

προσεχθείτο. "Ὁ ὅς, ἐγκαθιστῶ σοι, ὅτι οὐκ εἰμί ὁ σπανίος ὁ λοιπὸς
tῶν ἀνθρώπων, ἀρπαζεῖς ἀδικοί, μοιχοί; ἢ καὶ ὡς ὁ συνεδρεύον 

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μαντόν ἐπάρα: ἀλλ' ἐξετείνει εἰς τὸ στῆκτος ἑαυτῷ, λέγω. "Ὁ ὅς;
grief, remorse, &c., and common to all nations; as appears from the many passages adduced by Wets. and others: among which, however, I find none sufficiently similar in the construction; which appears Hellenistical, and consists in the omission of the pronoun; though the phrase, even with a personal pronoun, is rare.

— μιῇ τῷ ἄνδρᾳ.] Wets. and others think that the Article is emphatical, and used κατὰ ἐξήγησιν. But its force is better indicated by Br. Middet, thus: "Whenever an attributional noun is placed in opposition with a personal pronoun, such attribution has the Article prefixed. Thus in Luke vi. 24, ἥν τῷ πλοίῳ, xi. 46, ἥν τοῖς ναυκοῖς. We have the same form of speech also in Herodot. ix. p. 342, μὴ τῆς ἱερείας. Plut. Conv. vii. Sap. p. 95, ἐπὶ τοῦ ἑσπερίου. See also Soph. Elcet. 225. Eurip. Ion. 248. Aristoph. Av. 5. Acharn. 1154. Eccles. 619. Of the usage in question the ground is sufficiently obvious. The Article here, as elsewhere, marks the assumption of its predicate; and the strict meaning of the publician’s prayer is, ‘Have mercy on me, who am confessedly a sinner;’ or, ‘seeing that I am a sinner, have mercy on me.”

14. κατά τὸν οἶκον αὐτῶν.] Said with reference to the lower situation of the city with respect to the Temple. See ver. 10. ἄνθρωπος. But in fact the expression is nearly equivalent to “went back,” ἀπεχώρησε, as in Thucyd. iii. 42, ἀπεχώρησε ὁ βασιλεὺς τοὺς ἄνδρας τινας ἀπεχώρησε. By εὐθυμομενὸς is meant accepted, approved, considered as just. See Schott.

— ἢ ἔκτισι.] There is thought to be here the common ellipse of ἐπὶ μᾶλλον. But it is better (with Euthym. Rosenm., and Kuin.) to suppose that, as the Hebrews often express a simple negation by a comparative, (as in Gen. xxxviii. 26. and 1 Sam. xxiv. 17.) so here the sense is, that the Publican went away justified; but not the Pharisees.

For ἢ most of the MSS. and almost all the early Edd. have ἥ γὰρ, which is approved by Mill, and adopted by almost every Editor from Wets. to Schoël. But though the more difficult is usually to be considered the preferable reading, yet that principle does not extend to manifest violations of the propriety of the language. And, notwithstanding what those Editors say, this use of γὰρ cannot be defended; as appears from the vain attempts made to explain it. For to render it saně, or nimirum, or to consider it as having reference to a clause omitted, is alike inadmissible. And as ἢ γὰρ differs so slightly from another reading, namely ἦν, found in some MSS. and Basel, we may suspect the ἥ γὰρ to be an error of the scribes, who had ἦν μᾶρ, in their originals. Whether, indeed, that be the true reading, I doubt. It seems to have been a very early correction of Luke’s Greek. For elegance of style would require ἦν, rather than ἢ. It may be added, too, that every ancient Version of credit represents ἦν or ἦν μᾶρ, not ἢ γὰρ. How ποα might be confounded with γὰρ (especially by those who did not consider the construction) is obvious from the strong similarity between π and γ and α and ς. I suspect, however, that of those who wrote γὰρ many had in their originals ποα ἐκτίσιον, which is found in several very ancient MSS. and the Peach, Syr. Version; and that ποα had arisen from ποα. Then ἐκτίσιον would easily be altered to ἐκτίσον. Thus it appears that the original reading was ἢ, from which arose ἔκτισον, and ἥ γὰρ. Now it is one of the most certain of Critical Canons, that, among several readings of a word or passage, that from which all the rest might easily have originated is to be preferred. Moreover, that ἢ, rather than ἦν, is the true reading, is probable from the children occurring in a similar construction, supra xv. 7. sine var. lect.

15—17. This section is introduced here in a very different connection than it is by Matthew and Mark. By them it is brought forward after the narrative of the inquiry made by the Pharisees as to the lawfulness of divorce; and that simply because it took place immediately after. St. Luke, however, introduces it here, as intending to classify things according to their subjects; and indeed the connection here is very suitable.

15. τῶν ἱδρυμάτων τῶν παιδιῶν ποιήσεται τὸ βασιλείον τοῦ Θεοῦ.] Of the children who resorted to him. Render, “their children.” On the rest of the Chap. see the Notes on the parallel passages.
LUKE CHAP. XVIII. 22—43.

22. Ἀκούσας δὲ ταύτα ὁ Ἰησοῦς ἔτεκεν αὐτῷ: "Εἰτε ἐν σοὶ λιπέτε πάντα 19. τῇ ὅσῃ ἔριξιν πῶλην, καὶ διάδος πτωχοῖς, καὶ ἔριξεν Ἕρμιον ἐν οὐδεμιῷ 20. καὶ δεύτερον ὁκολοῦθεν μου. Ὁ δὲ ἀκούσας ταύτα περιλύκος ἔγένετο· ἦν 21. γὰρ πλούσιον σφόδρα. Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περιλύκον γενόμενον, 22. εἶπεν: Ἥδε ὁ τῷ τῆς χρημάτως ἔροτος εἰδεικόνευται εἰς τὴν βα- 23. σιλείαν τοῦ Θεοῦ. Ἐνοποιέσθω γὰρ ἔτη, κάμηλον διὰ τριμιλιάς ᾠδο- 24. δος ἐισαλθεῖν, ἡ πλούσιος εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Εἶπον 25. 22 καὶ δὲ ἐκολοοῦ οὐκ ῥα ἤκουσαν τεῖν 26. γάρ καὶ ἐξεκολοοῆσήν. 27. 28. Συνεταὶ παρά ἄνθρωποις δυνατὰ ἐστίν παρὰ τῷ Θεῷ. Εἶπε δὲ δια τὸν Πετρὸν· 29. 29. Συνεταὶ ημέρα ἔροτος καὶ τις δύναται σωθῆνα; Ὁ δὲ εἶπεν· Τά ἄδικας. 30. 30. 28. 31. ΠΑΡΑΔΙΘΗΣΑΝ δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτοὺς· Ἱδοὺ, ἀναθάλ- 32. νομεν εἰς ἰησούσιαν, καὶ τελεσθῆσαι πάντα τοῖς γεγραμμένοις διὰ τῶν 33. 33. 28. 34. Συνεταὶ τῷ ἀνθρώπου. Παραδιθησάται γάρ τοῖς ἔθεται, 35. 35. 29. 36. Συνεταὶ καὶ ἔκπληκτος παρά τοῦ ἀνθρώπου. Συνεταὶ δὲ τῇ ἢμηρίᾳ καὶ μαστιγο- 37. 37. 38. 38. 39. 39. ἁπατοῦντιν αὐτῶν· καὶ τῇ ἡμέρᾳ τῇ τριτῇ ἀνεσθείσης. Καὶ 40. αὐτοὶ οὗν τούτων συνήκαν, καὶ ἦν τῷ γεγραμμένοιν ἀπ' αὐτῶν, καὶ οὐκ ἐγκαθαρίσαν τὰ λεγόμενα. 41. 41. Ἐγένετο δὲ ἐν τῷ ἐγγέζεν αὐτῶν εἰς Ἰεροσολύμων τοῦ ἐνάποτο παρὰ 42. 42. 46. 43. 43. τῆν ὅδον προπεπαίδαθον ἀκούσας δὲ ὧλον διαποθεμένου, ἐπανατάσσετο 44. 44. τῇ εἰς τοῦτο. Ἀπεγρεγραθεὶς δὲ αὐτῶν, ὁ Ἰησοῦς ὁ ναζωμαίος παρεφ- 45. 45. 46. 46. 47. 47. 48. 48. 49. 49. 50. 50. 51. 51. 52. 52. 53. 53. 54. 54. 55. 55. Ἰησοῦς εἶπεν αὐτῶν· Ἀναβλήψαν· καὶ ἔστησεν αὐτὸν δοξήσας τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἴδον, ἓθεκεν αὐτὸς τῷ Θεῷ.

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22. [Comp. Matt. vi. 19. 1 Tim. vi. 19.] 23. ἀφάκεμεν πάντα.] MSS. A. & B. have ἀφάκε- 24. τα τῇ ἰδίᾳ, and D. τῇ ἰδίᾳ ἀφάκ. The former of which, Bornem. thinks, is the true reading: 1. because of the weight of testimony in its favour; 2. from the expression being "exquisitior;" 3. because the common reading might have been formed after the model of Matt. xix. 27. Mark x. 28. Luke v. 11; whereas the other has nothing similar to it in Scripture. But the learned Critic is, I apprehend, quite wrong. The external testimony for the common reading is almost as strong as can be expected for any reading. All the MSS. (300 in number) except three, have it. And the internal evidence is, when properly considered, strongly in favour of the common reading. It is surely far more likely that in MSS. so notorious for being dressed up by Alexandrian Critics, a reading somewhat plain and homely, should have been altered into one exquisitioris Grecismi, than that a somewhat elegant reading should have been altered all but universally into a plain one. Not, indeed, that it is absolutely homely; for the term is such as Xenophon himself might have used. But fastidiousness is the characteristic of all Critics of a certain calibre in every age. And as to what Bornem. urges, as gravissimum argumentum, that the common reading might be formed from other passages, while the new one has nothing like it in the Gospels — it is hardly possible to imagine any argument more futile. If the learned Critic had examined the varr. lect., more carefully, he would have found another reading; which, though it has no claims to be thought the true one, might have prevented him from thus rashly adopting one so little authorized as the above-mentioned, namely, ἀφάκεμεν πάντα τῇ ἰδίᾳ. Now nothing can be more evident than
LUKE CHAP. XIX. 1 — 12.

XIX. ΚΑΙ εἰσῆλθον διήρχετο τὴν Ἰερουσαλήμ. καὶ ἰδοὺ ἤνε— 1 ματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιπελαγός· καὶ αὐτὸς ἦν 2 πλούσιος. καὶ ἐξῆλθεν τὸν Ἱεροσόλυμα τῆς ἑστί, καὶ οὐκ ἤδυνατο ἀπὸ 3 τοῦ ὄχλου, ὅτι τῇ ἡμέρᾳ μικρὸς ἦν. καὶ προδιδόμοις ἔμπροσθεν, ἀνεῖ— 4 ὅτι ἐπὶ συνκομόθηκαν, ἃν ὅπερ αὐτὸν. ὦτι [ἐκέινης] ἡμέλει διέχρησθαι. Καὶ ὡς ἤλθεν ἐπὶ τῶν τόπων, ἀναθέλον τὸ Ἱεροσόλυμα εἶδεν αὐτὸν, 5 καὶ εἶπε πρὸς αὐτὸν. Ζακχαῖε, σπέρμα ταύτης, σώζεται· οὗτοι γὰρ ἐν τῷ ὡραίῳ οὗ δὲ με μείναι. Καὶ σπεύδας κατεβή, καὶ ὑπεδέζητο αὐτὸν 6 χαῖρον. Καὶ ἔδοντες ἄπαντες διεγραμμένον, λέγοντες. ὧτι παρὰ ἀμαρ— 7 τοῖς ἄνδροις εἰσῆλθε καταλῦσα. a Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν 8 Κύριον. Ἰδοὺ τῇ ἡμέρᾳ τῶν ὑπαχρεῶντός μου, Κύριε, δίδοι μοι τοὺς πεπατομένας καὶ τίνις τῖς τινός ἐστίν. b Εἶπεν Ἐρα—

that τὰ ἵδα came from the Scholiasts and the Margin, and that ὁδός was but something framed by the Alexandrian Aristarchus.

XIX. 1. ἐξῆλθεν ἐπὶ τὸν Κύριον εἶπεν: Τοῦτον τειν δὲ τὸν Ἱεροσόλυμα τῆς ἑστί, καὶ οὐκ ἤδυνατο ἀπὸ 3 τοῦ ὄχλου, ὅτι τῇ ἡμέρᾳ μικρὸς ἦν. καὶ προδιδόμοις ἔμπροσθεν, ἀνεῖ— 4 ὅτι ἐπὶ συνκομόθηκαν, ἃν ὅπερ αὐτὸν. ὦτι [ἐκέινης] ἡμέλει διέχρησθαι. Καὶ ὡς ἤλθεν ἐπὶ τῶν τόπων, ἀναθέλον τὸ Ἱεροσόλυμα εἶδεν αὐτὸν, 5 καὶ εἶπε πρὸς αὐτὸν. Ζακχαῖε, σπέρμα ταύτης, σώζεται· οὗτοι γὰρ ἐν τῷ ὡραίῳ οὗ δὲ με μείναι. Καὶ σπεύδας κατεβή, καὶ ὑπεδέζητο αὐτὸν 6 χαῖρον. Καὶ ἔδοντες ἄπαντες διεγραμμένον, λέγοντες. ὧτι παρὰ ἀμαρ— 7 τοῖς ἄνδροις εἰσῆλθε καταλῦσα. a Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν 8 Κύριον. Ἰδοὺ τῇ ἡμέρᾳ τῶν ὑπαχρεῶντός μου, Κύριε, δίδοι μοι τοὺς πεπατομένας καὶ τίνις τῖς τινός ἐστίν. b Εἶπεν Ἐρα—
self royalty;" as was the case with Archelaus and Herod. [Comp. Mark xii. 34.]


16 γάραι δέκα μαζ. Καὶ εἶπεν αὐτῷ: Ἐν, ἀγάπη δουλεία. ὅτι εἰ ἐξαι-

17 γίματο πιστὸς ἐγνών, ὅτι ἐσοναιν ἐγὼ ἐπάνω δέκα πόλεων. Καὶ

18 ἠλέεν ὁ δευτέρος, λέγων κυρίε, ἡ μὲν οὖν ἐποίησε πνεύμα μαζ. Ἐδέκα

20 δὲ καὶ τούτῳ. Καὶ αὐτὸν ἐπάνω πέντε πόλεων. Καὶ ἡμείς ἡδον.

Δέκα: κυρίε, ἴδον ἡ μαζ οὖν, ἴδον ἐγγύ, ἀποκτίμησαν ἐν συναιρίσι.

21 ἐργοθύμων γὰρ σε, ὅτι ἀνδρόφους ἀνθρώπος εἰ' ἀείς ὁ ὅου ἐγκλαμα.

22 καὶ άνθρωπος ὁ ὅου ἐστιν. Ἀργαι, ἐλέει αὐτῷ καὶ τοῦ ἀνθρώπος σου ὁ ὅου σε, πνονή δουλεία. ἠμεῖς εἰς ὅτι ἔχω ἀνδρόφους ἀνθρώπος εἰμι.

23 ἀπὸν ὁ ὅου ἐγκλαμα, καὶ άνθρωπος ὁ ὅου ἐστιν. καὶ διαιτέων ὁ δεκατοῦν μνα ὑπὲρ τοῦ ὁμολογίαν σου καὶ ἔγω ἔλεγον συν τόκο ἐν ἑν

24 ἐποιηκαν αὐτῷ. Καὶ τοῖς παρεστώισι εἶπεν ἀρματι το' αὐτοῦ την

25 μνα, καὶ δότε τῷ τὰς δέκα μνας ἐξοντε, καὶ εἶπον, καὶ τοῖς παρεστώισιν εἶπεν: "Ἀρματι αὐτ' αὐτοῦ την

26 ἔδει δέκα μνείς. Ἀργα γῆς γριφον, ὅτι παντι τῷ ἐνοτι δοῦσαι, αὐτοῦ γινομενι

self royalty;" as was the case with Archelaus and Herod. [Comp. Mark xiii. 34.]


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26 ἔδει δέκα μνείς. Ἀργα γῆς γριφον, ὅτι παντι τῷ ἐνοτι δοῦσαι, αὐτοῦ γινομενι
these are the words of our Lord, or of the King. According to the former interpretation, they may be supposed to be a parenthetical admonition to the disciples. This, however, would be harsh, and make the next verse exceedingly so. The latter interpretation is therefore preferable; especially since it is required by the parallel passage in Matt. Yet even this is not unattended with difficulty; which is not diminished by placing (as many Editors do) ver. 25 in a parenthesis. Besides, the words are plainly not parenthetical. To remove this difficulty, many Commentators suppose an ellipsis, of δέ κάποιοι εἶτε βλέπε. But that is too arbitrary. Nor indeed can ellipsis apply to this case; which is one of those numerous instances in which γροφή is used in answers, and where it has, indeed, a causative force, but with reference to something which has preceded, or might have preceded, as belonging to the subject. See Acts ii.15. & xi.37. Here δέρα may be supposed to be referred to, to be repeated from the context. [Give, I say.] for, &c. [Comp. supra viii. 18. Matt. xiii. 12. Mark iv. 25.]

27. ἀγάπητε — μοι. A custom derived, no doubt, from the barbarous ages, but (as appears from the Classical citations in Wets.) long retained by the most civilized nations of antiquity. It even yet continues in the East; which has ever been the seat of peculiar aciosity in the punishment of criminals, and the treatment of captured enemies.

28. [Comp. Mark x. 32.] 33. οἱ κύριοι αὐτῶν.] I have shown in Recens. Synop., that the sense is, "those who had a power over it," including the servants of the owner.

35. [Comp. John xii. 14. 2 Kings ix. 13.] 38. [Comp. Ps. cxviii. 26. Supra ii. 14.]

40. οἱ λόγοι κεκαθάρισται] Grot. and Wets. have shown that this is a proverbial form of expression, denoting that it is a moral impossibility for a thing to be otherwise than it is; the meaning being here, that if those should be checked, God would, even by a miracle, animate the very stones to celebrate his triumph. In addition to the examples from Greek and Latin writers, adduced by those Commentators, I would compare Eschyl. Agam. 36. ἄγος ἐστιν ἄνθρωπος, Σωφρόνος] 2 Σωφρόν. Joseph. Bell. i. 10. p. 153. τῆς έν θάνατον — oν έλευθέρα αὐτής — κεκαθάρισται γι' ἀλλ' οὗτος σώφρον, scil. αὐτός, " if he should be silent." Our Lord had probably in view Habakkuk ii. 11, where see the examples adduced by Jerome in his Comm.

42. οἱ γυναῖκες.] On the force of the phraseology. Commentators are divided in opinion. Some take οἱ γυναίκες for οἱ γυναῖκες, "would that thou hadst considered;" a use sometimes found both in the Scriptural and Classical writers. Others, with more reason, suppose an elliptis, per aposiopesis, of οἱ γυναίκες, οἱ γυναῖκες, or the like. Both the above methods come to the same thing. The οἱ may popularly be rendered "them;" but there is, in fact, an elliptis, per aposiopesis, which will vary with the subject. The aposiopesis is frequent in language dictated by grief, or any of the violent passions. Grot. has here shown that our Lord's weeping, while
it enlivens his extreme sensibility and benevo-

33 lence, does not derogate from, but enhances, his
dignity.

—νῦν ὄλαθημα, &c.] The words may be para-

phrased thus: “But now, by an inexusable igno-

rance, thou rejectest light offered and pressed upon

thee; and therefore perish thou must.”

—ἐν τῷ ἡρῴῳ σου ταύτῃ] “at this thy time, so

opportunity for thy repentance and salvation.”

Wetstein appositely cites Polyb. 17, 18. βασιλεία, 

φέλουσιν οἱ πολέμοι· ἢ παρῆς τῶν καιρῶν· ὅσον μενο-

σε ἡμῖν ἢ βαρβαρᾶς· ὃν νῦν ἔστιν ἡμῖν, ὅσο δὲ καὶρῆς. 

—κά τις] “wast then the metropolis of the country
to which I was especially sent.”

43. χίλιοιν] “a rampart.” So called from the

χίλιοις, or strong pales, which were driven down
to preserve the agger, or mound of earth, in due
form. There is here a manifest prediction, and
indeed truly descriptive of the siege of Jerusa-
lem; and the accumulation of terrains, pavements,
and swales, designate the closeness of the block-
adre, to which Josephus attests.

44. διάλογος — οὐ.] The best Commentators
are agreed that there is here a synaleysis, of demol-
ishing the building, and of dashing the inhabitants
against the stones. Both senses are found in use,
and both here seem to be meant. On this pas-
exv. 1. 2. Mark xiii. 2.

—τῶν καὶρῶν τῆς ἐπισκοπῆς σου.] There has been
some difference of opinion on the sense of ἐπισκο-

n here, which, as being a word of middle signifi-

cation, admits both of a good and a bad sense.
Some Commentators take it here in the latter;
which may be defended, and that sense is else-
where found. But the former seems more appro-

cise; and is adopted both by Theophyl. and Eu-

thyn., and the best modern Commentators; and
this sense occurs in Job x. 12. [Comp. 2 Cor. 
vi. 2.]

11.]

47. [Comp. John vii. 19; viii. 37.]

48. ἐκπλήρωσα] “hung on his words,” i.e. heard
him with deep interest. Of this sense of ἐκπλη-
ρώ, and the Latin pendere, examples are adduced
by the Commentators, to which I add Thucyd.
vi. 73. Virg. Æn. iv. 79.

XX. 6. καταλθέτω ἤμετρ.] The Priests had
themselves accustomed the people to that vio-

cence. When they could not legally convict
their enemies, they incited the populace to stone
them, by what was called the judicium zeli. See
John x. 31. Acts xv. 19. (Grot.) Stoning was
indeed enjoined in the Law of Moses as a punish-
ment for idolatry, blasphemy, incest, and other
heinous offences; and its execution was commit-
ted to the people at large. Yet it appears from
Exod. viii. 23. that such sort of irreligious and tu-

military vengeance was in use before the Law.
Nay, was this confined to the Jews; for we find
allusions to it in Hom. ii. 56. and Thucyd. v. 60.
9. [Comp. Is. v. 1. Jer. ii. 21. xii. 10.]
11. προσθέτειν περιμετρεῖν.] This expression (as also that at xix. 11. προσθέτειν ἑνεχῆς) is an Hellenistic idiom formed on the Hebrew, and found in Gen. viii. 21.; xviii. 22.; & Job xix. 1.
13. ἢς ἢς.] This is commonly rendered "it may be, or perhaps." But Pearce, Campb., and Schleus. object, that that sense can have no place in the Scriptures, since the Spirit of truth could be under no doubt. Hence they would render it surely, adding examples of that sense from the LXX, and the Classical writers, and referring to several Notes of Critics. But the difficulty started is perhaps imaginary ; for the term occurs in a parable; and may be supposed to be used per anthropopathiaem, and to express the verisimilitude of the story. If this be not admitted, we must, with Bornem., take the ἢς for ὅμως sune; which he proves by references to Schaefer and Hermann.
17. [See Ps. cxvii. 22. Is. viii. 14; xxviii. 16. 1 Pet. iv. 7.]
18. [See Is. viii. 15. Zech. xiii. 3.]
20. ἤκτενίας.] The word properly denotes one who is stationed in a lurking place, to watch another’s motions; either for attacking him, or otherwise; and, in a metaphorical sense, denotes one set as a spy, whether of words or actions.
21. λαβόντες φύσεως.] A phrase formed on the Heb. דוד גו, and denoting "to show partiality to any one." It occurs frequently in the LXX.
23. καταστάσεως τῶν πανοράματος.] Two MSS. have ἔνδοτο τῶν πανοραμάτων; plainly from emendation. But though the first expression is the more elegant, the second is less proper. The following
27. ἢ αὐτοῦ λεγεῖται ἢ ἢ δῆμος. On this idiom, by which verbs containing denial add ἤ to the Infinitive, see Matth. Gr. Gr. § 533. Obs. 3. To the examples added may be added another from Thucyd. vii. 41. αὐτέων ἤ ἢ δῆμου. 
28. [See Dent. xxv. 5.] 
31. δὲ κατείληφτες ἢ περίποτον. Ne meriris prothysteron; "Primaria enim sententia secundum praeissma est," ut v. 23. et Jona xv. 6. (Borne mann.) Many MSS. and some Eds. have not the ἢ before ἢ, which is excised by almost all the recent Editors— rashly, I think; for it seems to have been thrown out by the early Critics, to avoid the too frequent repetition of the word. 
33. δὲ κατείληφτες ἢ τινές. Of this turn of expression examples are added by Wets., to which I would add a very opposite one from Aeschyl. Prom. 239. ἡ δὲ τῆς ἀδικίας τών τοινυν ἢ τινές ἢ περίποτον, ἢ ἢ ἢ δῆμος. The sense of these words Commentators are divided in opinion. Some (as Beza, Wets., and Dodd.) regard them as giving the consequence of our Lord's argument; in the sense, that "all, however dead to us, are still living, as regards God, to whom things future are as present." Others, as Kypke and Camph., consider the ἢ as not causal but illative, and confirmatory of the proposition; q. d. "He is not a God of the dead, but of the living, for all (who are alive) live unto him; since death does not terminate our connection with Him, inasmuch as He can recall us to life, and make that life immortal." See some interesting passages, illustrative of this sentiment, cited and referred to in Recens. Synop.
LUKE CHAP. XX. 43—47. XXI. 1—11.

MT. MK.
22. 12. Κυρίω μου, Κάθου εκ δεξιῶν μου, ἐώς ἐν θῶ τούς 43
37 έκ θρούς σου ὑποπόδιον τῶν ποδῶν σου. Λαυδίων 44
38 Κυρίων αὐτὸν γελάτε· καὶ πὼς νῦς αὐτοῦ ἔστω; ἀκούστος δὲ 45
παντὸς τού λιου, εἰπε τοῖς μαθηταῖς αὐτοῦ. Προσέχετε ἀπὸ τῶν 46
γραμματίων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπα-
σιμοῦς ἐν ταῖς ἁγοραῖς, καὶ προτοκοπαθοῦς ἐν ταῖς συναγωγαῖς, καὶ 47
προτοκοπλάσια εν τοῖς δείπνοις; ὅτι κατευθύνουσα τίς οἰκίας τῶν χρημάτων, 48
καὶ προφασία μικρὰ προσέχεται. αὐτῶν λήγονται περισσότερον 49
χρόνον.

XXI. ἈΝΑΒΑΣΕΙΣ δὲ εἰς τοὺς βαλλοντάς τῷ δόρῳ αὐτῶν 50
2 εἰς τὸ γασφαλίκιον πλωτῶν· εἰδε δὲ καὶ τινα χήραν πένθις 51
3 βαλλονσάν εἰς δύο λεπτά, καὶ ἤτεν. ἀληθῶς λέγω ύμῖν, ἵνα ἡ χήρα 52
4 ἥ πτοχή ἀυτὴ πλεῖον πάντων ἐδαλεῖν· ἀπαντεῖ γὰρ οὗτοι ἐκ τοῦ 53
περισσοτέρους αὐτῶν εἰς τῷ δόρῳ τοῦ θεοῦ, αὐτὴ δὲ εἰς τοῦ 54

23. ὑποτηρήματος αὐτῆς ἀπαντα τῶν βιων ὅν ἐγενεν ἐδαλεῖ.
1 1 ΚΑΙ τινον λήγοντος περὶ τοῦ ἑρωῦ, ὅτι λίθος καλῶς καὶ ἀνάθη- 5
2 2 μαι κονόμηται, εἰπε· Ἰωάννα [ν] θαυμάζεται, ἀλέξονται ἡμῖν ἐν αἷς 6
3 οὐκ ἑρεθήσαται λίθος ἐπὶ ἑρωῦ, ὡς οὖν καταλυθῆται. Ἐπιφάνησαν 7
4 "δὲ αὐτῶν, λήγοντες· ἀδάκυκλα, πῦρ οὖν ταῦτα ἔσται; καὶ τὸ 8
ομηνίων ὅταν μέλλη ταῦτα γίνοσθαι;" 9
5 "Ο δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἠλέσθονται ἐπὶ 10
6 τοῦ ὄσματί μου, λήγοντες· "Οτι εὖς εἰμί· καὶ οὗ καύρος ἔγινε. μὴ 11
7 οὖν πορευθῆτε ὑπὸ αὐτῶν. "Ωταν δὲ ὀρυσθησάτο συνέλευσαν καὶ ἀκατα-
8 σταίρις, μὴ ποτηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλὰ 12
9 εἰδοὺς τὸ τέλος. Τότε ἔλεγεν αὐτοῖς· Ἑγερθῆσαί· ἐνδος ἐπὶ ἔνδος, 10
καὶ βωσσίδια ἐπὶ βωσσίδια· σιωπή τε καὶ μεγάλων κατὰ τόπους καὶ λιμνοῦ 11
καὶ λοιμοῦ ἔσωσται, φόβῳ τε καὶ ομηνία ἡ ὁ σφαίραν μεγάλα ἔσται. 12

43. [See Ps. ex. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. x. 13.]
46. [See supra xi. 43.]
47. [Comp. 2 Tim. iii. 6. Tit. i. 11.]

XXI. 5. ἀναβασέως. Ἀναβασία signifies, i. any thing laid up or apart; 2. any thing separated, dedicated, consecrated to God. These ἀναβάσεια were usually displayed conspicuously in the temple either by being hung up, or otherwise serving to adorn it. These the devotees used to bring this, not only in the hope of future blessings from heaven, but from their gratitude for past benefits. The offerings varied according to the taste, intention, or the ability of the giver; consisting of crowns, golden or silver vases, pictures, arms, &c.

6. ταχέα. Sub. κατά, "as for these things," or suppose, with Bornem, an accusative absolute; though the parallel passages strongly con-
temnence the opinion of Rinck. Lucubr. Crit. p. 334, that ἀ is to be cancelled on the authority of several MSS. and Versions, and a mark of inter-
rogation placed after θωμῆτε.

—Δηλοῦστα ἡμῖν. See supra xix. 44.
—Ἀναβασέως ἡμῖν. &c.] See supra xix. 44.
1 Kings ii. 8, 9. Meech i. 12. Wets. appro-
sitely compares Hom. II. δ. 104. ἔσσετα δὴ ἡμῖν, ὅταν
σῶτ ὁλαῦ Πλευς ἰδος. 9. ἀκατοστασίας.] Ἀκατοστασία denotes that unsettled state, which arises from sedition and faction; wherein the laws cease to have any force, and things are carried on by force and violence. The word is only found in the later Greek writers and in the LXX.

—ὁ πρωτό.] Bornem, compares a passage of Plutarch. Moral. p. 451, where πτῶσι and ψάφω are combined. He also adds a learned re-
mark of Wytenb., that πτῶσι properly denotes percussionem humili subitam, et inordinata perturbationis; and then comes to mean, "permanen
t a subita percussionem profectam perturbationem, sive cum cupiditate sive timore conjunctam." A very accurate representation. Yet how, it may be asked, comes the word to mean percussion. I answer. πτῶσι must not, with Lennep, be supposed derived from πτέω and πτῶσ. But πτῶσι comes from πτω, which is cognate with πτέω; and both are onomatopoeic. Simply signifying, and the same word with, our verb to puff. Now a puff of wind implies a percussion of the air: and πτῶσι came, by a usual figure, to denote percussion simply; and, by use, percussion of the mind.
12. πάντων.] This, for the common reading ἀπάντων, is received, from very many MSS. by almost all Editors. On the present passage compare John xvi. 2. Rev. ii. 10. Acts iv. 3. v. 13. xii. 4.

13. εἰς μαθητοὺς.] Sub. αὐτῶς, (which is expressed in the parallel passage of Mark), the sense being "that they shall not be able to say at the judgment, We never heard of these things." 14. [Comp. Matt. x. 19. supra xii. 12.] 15. [Comp. Exod. iv. 12. Is. liv. 17. Acts vi. 10.]

σῆμα καὶ σοφίας.] This, by a mixture of metonymy and hendiadys, is used for the faculty of speaking wisely and ably. It is not mere Hebraism, since σῆμα is sometimes, though rarely, used in the Greek Classical writers, as οὐκ in the Latin. See Dr. South's Serm. on this text vol. v. 433.

[See Matt. x. 30. 1 Sam. xiv. 45. 2 Sam. i. 11. 1 Kings i. 5.]

19. ἐν τῇ ἐπομνή— ὑμᾶς.] The sense is, "by your persevering endurance ye will preserve your lives." For the Imperative, say the Commentators, has the force of a Future. See Glass. Phil. Sac. p. 236, who addsuce several examples of this idiom, proceeding, he thinks, from the Prophets. But the passages cited are of a different nature, so that we may rather suppose the true reading here is στήσασθε; which is found in several of the best MSS. and no doubt will be found in more, if carefully examined. For the difference is so small as to often escape the eye. Hence the terminations are perpetually confounded. As in all the best ancient Versions, too, use the Future, there is little doubt, considering how literal those Versions are, that the Translators had στήσασθε in their copies, which is also in several of the early Fathers.

22. σημαίνει.] Very many MSS. have ση-σήμα, which is received by several Editors. On this passage compare Dan. ix. 26. 27. Zech. xi. 1. 23. ἀνάγεσις.] This, like the Hebr. γγγ, is put for ὑψώσεις, which is found in the parallel passage of Matth. This sense of the word occurs not only in the Sept., but also in the best Classical writers. —ἐν τῷ θαυμ. ] The ἐν is omitted in most MSS. and is cancelled by the recent Editors. But the common reading admits of a good sense; which is well expressed by Lord Bacon, Essays, vol. i. p. 347. 24. στήσατε μετὰ.] Στῆσα μετὰ is thought to be a Hebraism for στήσασθε μετὰ, as in Deut. x. 13. Yet Wets, and Elsen, adduce some examples from the Classical writers, to which may be added Theo- phyl. Simoc. p. 129. A. [Comp. Rom. xi. 25.]

—πανεμοίρησαν.] Some take this to mean "occupied," and (consequently) profaned. So Apos. xi. 2. 1 Macc. iii. 32. τα ἀγαθα σου καταστησαται καταβίβασαν. And sometimes in the Classical writers. Others explain, "shall be ignominiously treated." So Cic. ad Attic. viii. 11. cited by Wets. Conciliari miseram Italian videbis proxima astate, et quasi utrisque vi. To which I add,sec. Eun. 110. καὶ πάντα ταῦτα λαζ ὧδο πατολμητα, et Choeoph. 639. The significations merge into each other.

—ἀγαθα σημαίνονται, καροι ἐνωτ.] Commentators are not agreed on the sense of these words. Some take it to be, "the times when the Gentiles shall be visited for their sins." See Jer. xxvii. 7. Ezek. xxi. 25. xxi. 3 & 4; xxx. 3. But that would be supposing the words to be quite anagogical, or allegorical. It is better, with the ancient and earlier modern Commentators, to interpret, "the time when the number of Gentiles to be called to God shall be complete." That, however, may be thought to be negatived by Rom. xi. 12, seqq. So that some of the best Commentators, from
Luke, Whitby, and Newton downwards, are, with reason, of opinion, that the words refer to a period when the Jews shall be restored; i. e. when the times of the four great kingdoms, predicted by Daniel, shall have expired, and the fifth, or kingdom of Christ, shall be set up in their place; when the scattered sheep of Israel shall be again collected, and become one fold under one shepherd, as citizens of the New Jerusalem. However, after all, the simplest and best representation of the sense may be that offered by J. Pearce, who paraphrases it “until these Gentiles have done all which God has deigned that they should do.” Thus the words will have reference to the primary import of our Lord’s prophecy, and probably were meant to be confined to that. See Note on Matt. xxiv. 29.

25. On this verse compare 2 Pet. iii. 10, 12. Is. xiii. 10. Ezek. xxvii. 7. Joel ii. 10. Rev. vi. 12. —in 4 παλαι.] Not “with perplexity,” but “amidst perplexity.” Σκοτεινή, like the Latin angustia, denotes such anxiety, as holds the mind, as it were, enchained. See Gray’s Ode to Adversity, sub. init. So 2 Cor. ii. 4. ξύπνων καὶ σ. καπαδίς. Hence it is often associated with nouns denoting distress. So Job xxx. 3. σκοτεινω καὶ σκοταδιωτῶν. And see Artemid. in Rec. Syn. Λαφραών denotes inopia consilii, the not knowing what to do. ά έως denotes the toasting of the sea, and figuratively civil confusion. See Soph. Ed. Tyr. v. 23. σκοταί. The reading ήξύρις ταλαίπωρος, received by Griesb., 3d Edit, is a mere emendation of the ancient Critics, proceeding on a misunderstanding of the passage. See Matthew and Scholz.

—ἡξύρις ταλαίπωρος καὶ σκοταίων. These words are in the present context, not without the difficulty which has occasioned both variety of reading and diversity of interpretation. To advert first to the former, several ancient MSS., and the Syr., Pers., Arab., Vulg., Italic, and Slav. Versions have ἡξύρις ἄθλοι, which is approved by Bengal and Kilin., and edited by Griesb. (in his third Edition) and Lachm. But without any good reason; for the sense thus arising is very harsh and frigid, and would ill comport with the other imagery of this sublime description. The reading in question seems to have arisen from the ancient Critics, who stumbled at the intermixture of circumstances denoting physical with those of moral agitation. Such, however, is frequent in the O. T., and by no means rare in the N. T., especially in the Apocalypse; nay, it is found in the Classical writers, for example, ἁσχυνθ. Yet it is not necessary, nor will it be proper here, to take the words in such physical. They may, and ought to be taken in a metaphorical sense, as belonging to the same description as that at Matt. xxiv. 29. and Mark xiii. 24, 25. At σκοταίων supply ἡξύρις, taken from ἡξύρις preceding; or there may be a sort of Henndy. It is well remarked by Grot., that in the Prophetical books “More significant statum mundi variss casibus turbidum; Sonus, excitatos inde tumultus.” By the σκοταί ἄθλοι or καπαδίων are, as Kyrke rightly notices, designat dehiscenda et turbulentia harum commotiones et tumultus. There seems, too, an allusion to Psalm lxv. 7, where it is given as an attribute of God, that he “stilleth the raging of the sea, and the noise of its waves, and the tumult of the people,” in which passage Aquila well renders, καταστελλων ἄθλον καταθλοσ, φανον ειρήνης αὐτοῦ. As (in Plut. rightfully observes) there is mention of keles, or stridens maris, explained by strepitus maris is explained by the frequentus natiunum. Nor is this without example in the Classical writers. Thus Soph. Ed. Tyr. 23. πέδη γὰρ Ἡρακλῆτι κανάρισθαι κλίνει βασιλέως ἐκ θαλάσσας σεισμοῖς. And Plut. Fab. Max. 37. ἔχων δέρας σις εἰκοσιές καὶ ὀξυμοί πώλει. See also Romul. 24. Theophyl. Simoc. p. 72 & 749. and comp. Find. Psych. iv. 494.

The words at v. 26. αἱ δύναμες τῶν οὐρανῶν σαλαδόθρονυσίν have the same sense as at Matt. xxiv. 29. (where Note.) In fact, the present passage has the same import; no declaration of the particular greatness of events; but the mention of the world, by the expression by strepitus maris is explained by the frequentus natiunum. Nor is this without example in the Classical writers. Thus Soph. Ed. Tyr. 23. πέδη γὰρ Ἡρακλῆτι κανάρισθαι κλίνει βασιλέως ἐκ θαλάσσας σεισμοῖς. And Plut. Fab. Max. 37. ἔχων δέρας σις εἰκοσιές καὶ ὀξυμοί πώλει. See also Romul. 24. Theophyl. Simoc. p. 72 & 749. and comp. Find. Psych. iv. 494.

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29 Kai eite piwaoxyner autous. Tote ten auken kai panta ta de dynuma. 24. 13.
30 oten prosbalooun hde, bleptonis mpro genous eite hde egeus otei hde egeus 32 29
31 to theros eitei. oitio kai uymi oten lothe tauma gnomena, genouskei 33 29
32 oti egeus estin h bavelaia tou toioi. Amyn ligei emin, otei o moi 34 30
33 parfeleia h genia auti, evos en pantia genetai. o einai kai h yh 35 31
34 parfeleounwta, ei de logoi mou oti de parfellousa. Prouxei tei 35 31
dei mois, mi poite ἐβασανθῶσαν ἡμῶν αἱ καρδίαι ἐν καρπία καὶ μεθή και μεριμναί βιωτικαί: καὶ αἰφνίδιος ἐκ ἡμᾶς εὐπορία ἤμερα ἐκεῖ 35 34
35 νῦ, ὡς περγα γίνεται ἐπί πάντας τοὺς καθημένους ἐπὶ πρό- 36 34
36 σωτάς πάντας τις γῆς. Αργυνεῖτε οὖν ἐν πάντι καιρῷ, δοξόμενοι ἕνα καταξιοθέτησε ἐκφράζειν ταῦτα πάντα τα μέλλοντα γίνεσθαι, καὶ σταθήμι 37 36
37 τὴν δὲ τὰς ἡμέρας ἐν τῷ ἔργῳ διδάσκοντο· τὰς δὲ νύκτας ἔξερχόμενος 38 37


XXII. ἩΓΩΠΕῖ δὲ ἡ ἱερότον άζωμόν, ἡ λεομνήν πάρα· καὶ ἐγένετο οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλθουσιν αὐτῶν· ἐφο- 4 2

4 βούντι γάρ τῶν λαῶν.

3 Εἰσῆλθε δὲ [δ] Σατανᾶς εἰς Ἰουδών τὸν ἑπικαλοῦμένον Ἰσακαρῖτην, 5 ὅπῃ ἐν τῷ ὀλίγῳ τῶν δοῦλων ἔστη, καὶ απέλθων συνελάβης τοὺς ὑρτο- 14 10

15 11

5 κυρευεῖ καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτῶν πιστεύει ἁγίοις. Καὶ 15

denotes to raise up the body, as opposed to συγκεκαίνον in Luke xii. 11. Wets. compares Josephs. Bell. Jud. vii. 35. ὅταν ἐκβασανθήσετε ἐν τούς ὄλους. See Rom. viii. 23.
30. ὅταν προβά. Supply καρπόν, or φρέων. Grot. cites from Dioscorid. προβάλλειν ἄνωθεν. So the Hebr. ἐβασανθήκει is used of the budding and shooting forth of trees.

XXII. 2. [Comp. Ps. ii. 2. John xi. 47. Acts iv. 27.]

3. ἑσθήθη δὲ ἐν τῷ Ἐρωτάτῳ] The best Commentators are agreed that this does not imply a physical entry of Satan into Judas; but it is to be understood of mental influence and instigation. As those who obey the divine motions are said to receive the Spirit as a divine guest; so Satan is said to enter into those who consent unto criminal suggestions.

The view does not at all negative the personality of Satan; since that is implied. The Article before ἔντω is omitted in many MSS. and early Edd., and is cancelled by Griessb., Vat., Tittm. and Scholz; but perhaps without reason; for though the word, as partaking of the nature both of a proper name, and an apppellative, may either admit, or reject it; yet as here three-fourths of the MSS. have it, and as it is almost always found in the N. T. with Στρατηγοῦ, except in the vocative case, it is best to retain it here.

4. στρατηγοὺς] scil. τῶν ἠρώτων. On the meaning
of this expression Commentators vary in opinion. But I agree with Bp. Middlet. on Acts iv. 1. that the most probable view is that of Lightf., who has shewn from the Jewish writers, that in various parts of the Temple, bodies of Levites constantly mounted guard; and that the persons command- ing these several parties were called στρατηγοὶ; but that, besides these, there was an officer, who had the supreme authority over all of them; and that this is he whom we may suppose is called, by way of eminence, οἱ στρατηγοὶ τοῦ ἱερᾶς at Acts iv. 1.

6. Ἑξομολογεῖται.] The word properly signifies to say the same thing with any one; and ἕως, as here, to agree with, assent to, what he proposes; a signification found also in the best writers.

— ἀπερ ἀρχείον.] From the use of ἀπερ and such terms, certainly not employed in the common speech, and only found in the best writers, especial- ly the Poets, Valcknaer thinks we may rea- sonably infer that Luke was conversant with the Classical authors.

11. οἰκοδεσπότης τῆς ὁικᾶς.] Bornem. compares οἰκοδεσπότης δόγων, αὐτῆς ἀγών, αὐτῆς εὐφήγη, τῶν βουκάδων τῶν βωτῶν and other similar pleonasm.

15. ἑπιμήκως ἐπιθέματα.] A Hebrew idiom, as in Gen. xxxi. 30. ἑπιμήκως γάρ ἐπιθέματα ἐπιτεύχθη ἐν τῷ ἔτει τοῦ πατρὸς. Blackwall, Winer, and Bornem., produce what they call similar-phrases from the Greek writers; but which are not quite similar. For in Hebrew this idiom has a strong- ly intensive force; but scarcely ever so in the Greek Classics. As to ἑπιμήκως, cited from Xenoph. by Bornem., it does not fall under this class.

16. ὰς διὰ τοῦ τοῦ ἱερᾶς.] The expression (which seems a Hebraism) imports, that our Lord would have no further society with them on earth. The thing to be completed was the work of human re- demption by the sacrifice of Christ. Examples of a similar association of negatives are adduced by Bornem.

19. τοῦτο παλαιτε, &c.] Do this; namely, which I have done — break bread, &c. See Bornem., who also gives examples of passages where, as here, the pronoun dem. is to be referred ad remo- tiorem, and where ἐκεῖ is used for ἐκεῖνοι. Schoettg. cites various Rabbinical passages, which prove that the ancient Jewish Church in celebrating the Paschal feast, always had in view the suffer- ings of the Messiah. [Comp. 1 Cor. xi. 23, 24.]

24. τοῦτο τοῦ ἐκκυκλομένου Bornem., after a minute discussion of the sense, lays it down as follows: "Hec precolum, quod restringit in sodalium effunditur, solum est novi socius pse danychum memn sanctiendi."
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23 πλήρων ουαλ το ανθρώπου ἐνενω δὲ οὐ παρατείνοντα. Καὶ αὐτῷ ἦδαν—26. 14. το συνεχεῖν πρὸς ἑαυτοῦ, τὸ, τῆς ἐφα ἐκ τυόντον τοῦ τοῦτο μικιον 22 19
24 πράσσειν. ἤγετεν δὲ καὶ φιλοτείχαι εὗραντο τοῦ τούτον ἐν αὐτοῖς, τὸ, τῆς ἑαυτοῦ δοκεῖ 20. 10. 25 εἶναι μείζονον. 'Ὁ δὲ εἶπεν αὐτοῖς. Οἱ βασιλεῖς τῶν ἔθνων κυριεύον— 23 42
26 οὖν αὐτῶν, καὶ οἱ ξοδευότες αὐτῶν ἠποθέται καδόυντα. 'Ὑμεῖς δὲ 20 43
οὖν οὕτως, ἀλλ' οἱ μείζον οὖν ἐν μένῳ γενέσθω ὡς οἱ νεωτέροις καὶ οἱ 27 ἱρομενοις, ὡς οἱ διακόνοι. Τὰς γὰρ μείζον ὁ ἀνακύλων οὐ διακόνοις; οὐκ οἱ ανακύλων; ἐγὼ δὲ εἰμί ἐν μένῳ ὑμῶν ὡς ὁ διακόνος 28
29 μοι, κἀγὼ διαστῆμαι εἰμί καθὼς διέστησεν οὖν καὶ τοῦτο μοι βασίλει— 28
30 αν, ἵνα ἐσθήτατε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βεβαιεία μοι, καὶ ἔτοιμος ἐστι τῶν φρόνων, κρῖνοντες τὰς διόνυσις φιλίς τοῦ λουβρού. 31 ἐπέ δὲ τοῦ Κύρου· Σήμων, Σήμων, ἵδεν, ὁ Σιαμαρίας ἐξεκοῦσιν ἐμᾶς, 32 τοῦ αὐσίμας αὐτοῦ στὸν στόμον· ἐγὼ δὲ ἐδέθη στὸν περί σον, ἵνα μὴ ἐκκείπη ἡ πίστις σου καὶ αὐτὸ πετοποιήσεις άτερον τοὺς ἀδίκους σου. 33 'Ὁ δὲ εἶπεν αὐτοῖς τοῦ Κύρου, μετα σου ἑτοί οὐκ εἰμί καὶ τοὺς φυλακαὶ καὶ εἰς Βάτανον προσέκυκλωσά. 34 'Ὁ δὲ εἶπεν τοῦ Κυρίου, Πέτρον, καὶ μὴ φιάζω— 38
35 τὴν οίκημα ἅλκην, πιθὺς ἡ τρίς ἀπαρχή μη εἰδεύει με. Καὶ εἶπαν αὐτοῖς. 36 ἵνα ἔστησαν ἡ σύνοντα, οἱ δὲ τοῦ τοῦ Θεοῦ. 37 ἐπέν 38 αὐτοῖς. Ἀλλα τῶν ἡ ἐν καλαντίνων ὕμνῳ, ὠμοίως καὶ πιέζον 39 νομισμάτων, ἡ τυχὸς οἰκονομή. 39 οἰκονομή. 30 ἦν ἡ τυχὸς οἰκονομή. 39 οἰκονομή. 39 οἰκονομή. 39
24. ἔγενοτε δὲ καὶ φιλοτείχαι, &c.] From the difference of circumstances, notwithstanding the 25. ἤγετεν καὶ καθολικα. &c.] Ἐκεῖνος ἦν among the Greeks a title of honour, assigned to all who 26. ἀσίτηται δ. &c.] From the antithetical word ἀσίτητα, in the sense of an inferior, he shows that the expressions employed throughout have reference to office, or station in the kingdom of Christ. 33. ὃς εἱστασθαι signifies to require any one to be delivered up to us, whether for good or for evil. See examples in Recens. Synop. The sense here is simply, "Satan desires to get you into his power," a strongly figurative form of expression, used with allusion to the narrative of Job's temptation, recorded in Job. ii. 6. 35. [Comp. Matt. x. 9. Mark vi. 8. supra ix. 3. x. 4.] 40
Luke Ch. XXII. 36—44.

26. Ἰδοὺ ἦν πολυστὶον τὸ ἑμάτιον αὐτοῦ καὶ ἄγοραστῳ μάχαιραν. Αὕτω γὰρ ἦν, ὅτι ἐν τούτῳ τὸ γεγραμμένον δὲ τελεθηρία ἐν ἐμόι, τὸ πολύστερον τινά ἡν. Καὶ μετὰ ἀνόμων ἡλιοσφαίρισι καὶ γάρ τὰ πολύ ἑμάτια τέλος ἤρθεν. Οἱ δὲ ἔτοιμοι, Κύριε, ἵνα μάχαιρα ὑδὴ δύο. οὗ δὲ ἔτοιμος 38 αὐτοῦ; Ἰτιον ἐστιν.

36. [polysteiron — mágharion.] Some Commentators stumble at these words; not being able to reconcile them with our Lord’s pacific admonitions elsewhere, and our own resistance when apprehended by the soldiers. Hence they resort either to novel conjectures, or new interpretations; alike unnecessary,—since (as Grot., Wets., and other eminent modern Commentators have seen) this and the preceding phrases contain nothing more than a prediction of impending perils; which are opposed to the quiet and security of former times. The Prophets (they observe) are accustomed to metaphorically signify perils by representing what men then commonly do, in order to guard against danger. So also Euthym. observes, that our Lord signifies that the time for combat is at hand—merely meaning that their enemies are close upon them.

The expression πολυστερία τὸ ἴμ., is a proverbial form, by which a thing is counselled to be done at any rate. It is strange the Commentators should have adduced no examples of this mode of speaking. I have noted some from the purest Attic writers; e. g. Thucyd. viii. 81. οὐδὲ τελεθηρία τῆς ἑμάτου πολυστερία ἑλιοσφαίρισι. Xen. Anab. viii. 5, 5, καὶ προσκαταλείπομεν, οὐ μὲν ἄλλους ἴματος, καὶ ἀποκελίσαμεν τὰ εἰσαγόμενα ἴματα.

37. [Comp. Is. liii. 12. Mark xv. 29.] Grot. paraphrases the verse thus: “After the many other evils endured by me, the last now remains, namely, that I should be brought to an ignominious death. And my lot will extend to you also; for the ignominy and hatred encountered by the master, will be visited on you his disciples.” Dods ἵματος ἐστι συνοπφίτως ἥλιονθος, and is used by the best Classical writers of the completion of predictions. Wets. and Kyпke cite many examples, as Dionys. Ital. Ant. ix. 12, τὸ ἴματος ἐκ τοῦ Τ. ταῦτα ἐπεξεργασάτα. Ἴματος ἵματος ἄλλον ἵματος.

38. Ἰδοὺ ἦν πολυστήριον τὸ ἴματος.] Render, “See here are two swords.” How it happened that they had the swords, and for what purpose, has been variously accounted for. Euthym. thinks that they had taken them to sacrifice the Paschal lamb. Grot., more rationally, supposes that as the road from Galilee to Jerusalem was infested with robbers, murderers (and especially the Galliáns) took swords. This is very probable, as the Scared has shown that at that time, in Judaea, even the Priests were armed when on a journey.

—inov ɪt. On the sense of this expression there is a difference of opinion. Some take ἴματος 10 to mean, “sufficient for a symbol of hostility.” But that would suppose the words almost enigmatical, and our Lord there would use an idiom, which, however, would be suitable neither to the period nor the season. The best Commentators, ancient and modern, are generally agreed, that ἴματος ἵματος is here used in a sense not unfrequent in that and similar expressions in all languages; and which is employed on occasions when we do not care to rectify a stupid misapprehension; but dismiss both the person and the thing with “It is very well:” “that will do.” Of this idiom they adduce many examples, both from the Classical and the Rabbinical writers.

41. ἰπασθείνα. Many Commentators render proupitunt se. But the more eminent, both ancient and modern, are of opinion that no impetuosity is implied; observing, that both the Hebrews, Greeks, and Romans used many words which properly have a notion of violence with a considerable diminution, and sometimes an entire abandonment thereof. They render “he withdrew himself from them;” adducing several examples, the most appropriate of which is 2 Macc. xi. 10. To which I add Thucyd. vii. 80. ἰπασθείνα, “separated, parted from.” See Hemsterh. on Lucian i. 256. and Wakefield’s Sylv. Cr. v. 70. treatment of the subject.

—ἰποῦ μὲν.] A rough mode of estimating distance, which originated in the simplicity of primitive times, and was afterwards retained in the common dialect, and even found its way into the best writers. Wets. adduces examples of the phrase, but not one to the purpose. The following may therefore be not unacceptable. Procop. p. 236, 17. ἀπετρεπτα γὰρ αὐτῶν ἰπυνθ ἱποῦ।

43. ἰποῦ μὲν.] Thence is thought by the Commentators to be here an ellipsis; and the most probable one is παροίκετα, on which Born. refers to Matth. Gr. 6.617. p. 124, 8. But it should seem that this is rather an example of ἀποτρεπεῖα. Such is a modest way of making a request. By ἴματος, is here meant, as Born. shows, παροίκετα. [Comp. John vi. 38.]

43, 44. These verses are rejected by some Critics. But as the external evidence for their omission is next to nothing, and the internal very slender, and continuous and as there is an ellipsis, it is far easier to account for than their insertion, they may justly be regarded as genuine. [Comp. John xii. 27. Heb. v. 7.]
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The force of the expression may best be understood by considering, that extreme grief has a stupefying tendency, and tends to induce a sort of heavy, though unrefreshing sleep; an effect which is alluded to in various passages of the Classical writers cited by Wets.


47. Ἐπὶ δὲ αὐτοῦ καλὸντος, ιδού ἐξεῖσε, καὶ ὁ λεγόμενος Ἰωάννης (ἐς 47 43 τῶν δώδεκα) προφέρειτο αὐτοῖς, καὶ ἤγγισε τῇ ἡραίῳ φιλίᾳ αὐτῶν. 48 45 Ὁ δὲ Ἰησοῦς ἔστην αὐτοῖς Ἰωάννη, φιλίματα τοῖς τοῖς ἁγίοις καὶ παραδόθη; Ἰδοὺς δὲ ὁ πείρα αὐτοῦ τὸ φόβον, ἔτυγχαν αὐτώ. Κύριοι 50 50 ἱερεῖ, εἰ πατάζομεν ἐν μαχισμῷ; Καὶ ἐπιτίθετον εἰς τὰς ἐξ αὐτῶν τών 51 47 δοῦλον τοῦ ἀρχιτέκτονος, καὶ ἀφελέναν αὐτοῦ τὸ υἷόν τίς δεισίν. Ἀποκρι- θῆς δὲ ὁ Ἰησοῦς ἔστην. Ἐφέτερον τοῦτον! ἀλλὰ ἑαυτοῦ τοῦ ὅλου 52 49 αὐτοῦ ἡμέρα αὐτοῦ. Ἐπὶ δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγνωστοὺς ἐτής 55 49 αὐτοῖς ἀφελένας καὶ στρατηγοῦ τοῦ ἱστοῦ καὶ προσωπεῖν τόν. Τίς ἐτής 53 50 ἱπτήν Εξελέγχεται μετὰ μαχαιρίων καὶ σιλωκίων; καὶ ἠμέταλμαν ἀντόνα 50 μεν μεν ὑμῶν ἐν τῇ ἀρχῇ, οὐκ ἔστειλαν τὰς χέρις ἐτῆς ἐμεί. ἀλλὰ 54 49 αὐτὴ ἡμῶν ἐστιν ἡ ὥρα· καὶ ἐξοντιά τοῦ ἱστοῦ τοῦ πατρὸς! 55

—δὲν ὅρθιμον ἀγίματος.] It has been by many supposed that our Lord's sweat was actually blood, or at least bloody; and examples of this phenomenon have been adduced. But the best Expositors, ancient and modern, are agreed that the sense is, "his sweat became like drops of blood." This, they think, the words themselves demand. Comp. Acts ix. 19. Theophylact and Photius Epist. 135. consider it as merely a proverbial mode of expression, by which it is said of those who labour, that they sweat drops of blood. But that view can by no means be admitted. Surely the very existence of the saying in the Greek, as well as in our own and other languages, at least attests the existence of bloody sweats, under excessive perturbation of mind or distress of body. See Lucan. Phars. ix. 309—14. cited in Rec. Syn. xxvi. where, among other expressions, we have sudor rubet. So that, after all, those who understand it of a sanguineous appearance in the sweat, may be right; for the numerous authorities adduced or referred to in Rec. Syn., prove that sanguineous sweats sometimes have been known to attend extreme agony of mind. And this view is strongly supported by the following citation from a medical writer, Blieniville, for which I am indebted to the British Critic for 1331. P. i. "On l'a trouvée (la sueur) colorée en rouge dans une affection qui a reçu le nom de Diaphétique, maladie dans laquelle il n'y a pas une véritable transpiration, mais qui constitue plutôt une hemorragie par exhalation, comme celle que l'on observe à la surface de membrane puititaire. Cette transudation a lieu dans les cas, où par suite d'une fracfure subite, ou d'une rude émotion, il se fait congestion." Other examples of this phenomenon may be seen in Sagittarii Hist. Passionis, Bartholin de Cruce, and other writers cited by Gruener in his elaborate Commentatio de J. Christi morte.

45. κυριακῶς ἀπὸ τῆς λύπης.] The force of the expression may best be understood by considering, that extreme grief has a stupefying tendency, and tends to induce a sort of heavy, though unrefreshing sleep; an effect which is alluded to in various passages of the Classical writers cited by Wets.

48. Ὁ δὲ Ἰησοῦς ἔστην αὐτοῖς Ἰωάννη, φιλίματα τοῖς τοῖς ἁγίοις καὶ παραδόθη; Ἰδοὺς δὲ ὁ πείρα αὐτοῦ τὸ φόβον, ἔτυγχαν αὐτώ. Κύριοι 50 50 ἱερεῖ, εἰ πατάζομεν ἐν μαχισμῷ; Καὶ ἐπιτίθετον εἰς τὰς ἐξ αὐτῶν τών 51 47 δοῦλον τοῦ ἀρχιτέκτονος, καὶ ἀφελέναν αὐτοῦ τὸ υἷόν τίς δεισίν. Ἀποκρι- θῆς δὲ ὁ Ἰησοῦς ἔστην. Ἐφέτερον τοῦτον! ἀλλὰ ἑαυτοῦ τοῦ ὅλου 52 49 αὐτοῦ ἡμέρα αὐτοῦ. Ἐπὶ δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγνωστοὺς ἐτής 55 49 αὐτοῖς ἀφελένας καὶ στρατηγοῦ τοῦ ἱστοῦ καὶ προσωπεῖν τόν. Τίς ἐτής 53 50 ἱπτήν Εξελέγχεται μετὰ μαχαιρίων καὶ σιλωκίων; καὶ ἠμέταλμαν ἀντόνα 50 μεν μεν ὑμῶν ἐν τῇ ἀρχῇ, οὐκ ἔστειλαν τὰς χέρις ἐτῆς ἐμεί. ἀλλὰ 54 49 αὐτὴ ἡμῶν ἐστιν ἡ ὥρα· καὶ ἐξοντιά τοῦ ἱστοῦ τοῦ πατρὸς! 55

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the time most opportune for your purpose; this is the hour fit for deeds of darkness." An interpretation confirmed by several passages adduced from the Latin Classics. Others explain, "This is the time destined and permitted by God, and this is the power of iniquity," i.e. iniquity has obtained this power; αὐτή εἰς becomes supplied before εἰς ἐαν. The latter is greatly preferable; and the interpretation, as far as concerns the first clause, is confirmed and illustrated by Matt. xxviii. 45 and 56. The sense of the second clause, however, has not been well discerned. It should seem that εἰς Ἐλλάδα ουκ ἦν εἰπὸν as it were, a perscription of the Prince of darkness, the Devil (Eph. ii. 2) And so Ephes. vi. 12, τοῦτος ἐν ἀθάνατοι καὶ ἐν ἀθανασία τῷ αἰῶνιον. See also Col. i. 13. Indeed ἐξαίρεσις is often used for ἡ λογία, as supra xii. 10, Rom. xiii. 1. 1 Cor. xv. 24. Eph. i. 21. iii. 10. Col. i. 16, ii. 10. Thus the complete sense is, "This is the time when the power to destroy me is granted you by the Providence of God; and in which the Power, or Prince, of darkness is permitted to exercise his rage against me." There is an ellipsis of αὐτή εἰς, to be supplied from the preceding clause.

53. [Comp. John xviii. 12, 21.] 54. ἀττησίαιναι αἰνής. 'Ἀττησίαι signifies 'to fix oneself intently on' and, with ἐμφανίζειν, ὁδεγεῖν, ἀποδιδόμεναι, ἀποδημᾶν, ἀφιήσειν, are almost always left to be understood; and the object of view is expressed either by an Accus. with εἰς (as in Acts i. 10, iii. 4.), or with a Dat. without a preposition, as here and in Luke iv. 30.

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11. σταρηκέφασιν] satellites, i. e. his body-guards, as in Acts xxiii. 10. More than those Pilate would not have allowed him to bring.

12. ἑγεμόνος ἑφαί] "were made friends." See Acts iv. 27. M. Sarlin observes that the reconciliation of Herod and Pilate was more wonderful than their enmity. The anagnisma, however, is solved by the profound remark of the Stagirite: that "it contributes much to the formation of friendship, or to the recovery of it, to either love or hate the same person; to be engaged, no matter how, as colleagues in the same business." Compare Achilles. Agam. 659, and see Bp. Sanderson's Sermons ad Aulam, p. 217 in ed.

— ἐν Χερι.] Classical usage would require ἐν Χερί, as in Thucyd. i. 69. Schleus. and Knin. say that ἐν Χερί has the force of an adverb here and at Acts viii. 9. But, in fact, ἐν Χερί, here follows the construction of ἐν γυμνῶσιν, and διότε could not be dispensed with. For though we may say εἶναι ἐν Χερί, yet not ἐπάνω ἐν Χερί.

14. ἀποστείρων τὸν λαὸν.] Scil. ἀπὸ τῶν Καισαρέων, "from their allegiance to Caesar." So Ecclus. xli. 13. Καὶ διότε ἡ ἀποτέλεσμα ἡν Καίσαρος, and καὶ διότε ἡ ἀποτέλεσμα ἡν Καίσαρος, cf. Judges. 15. πεπονησμένον αὐτῷ] for πεπονησμένον αὐτῷ; of which idiom many examples are adduced by Raphael and Wets. from the best writers.

16. παιδεύεις] "having chastized," Παιδεύειν properly signifies to educate a child; and then, by an easy transition, to correct, either generally, or in some particular manner, expressed or understood. Here correction by flagellation is meant. [Comp. John xix. 1.]

17. ἐνάθηξι μέγ.] A phrase very much like the Latin opinis habeas; yet occasionally found in the later Classical writers. The kind of necessity will depend upon the context. Here that of custom is meant. See Acts iii. 14.

21. ἐκπέφανον.] Ἐκπεφανῶν imports responsive shouting, and πανορμῆθε, "in full chorus." The word is found in Xen. Demosth., and other authors.

22. 28. [τὸν] ἐπομενον ἀπ' ἵππον, ἐπέδηκαν αὐτὸ τὸν σταύρῳ σφείρεν ἐπεταθήν τὸν Ἰησοῦ. Ἰδιοκολύει δ' αὐτῶ πολὺ πλέκον τοῦ λοιποῦ, καὶ 27 γυναικῶν, καὶ καὶ ἐκπυρωτοῦ καὶ ἐθρήνον αὐτῶν. Στραφεῖ δ' πρὸς 28 αὐτῶς ὁ Ἰησοῦς εἶπεν: Θυγατέρεις Ἰουνακία, μὴ χλαῖτε ἐπ' ἦμε

23. [ἐπαραστάτω] "were very pressing and urgent with him." See examples of this sense in Kyпke.

24. ἐπέκατ. The word denotes the final adjudication or decree of a judge.

25. αὐθεσά.] This is omitted in many MSS., &c. and is cancelled by Griesb., Knapp, and Scholz; but rashly—for more causes may be imagined for the omission than the insertion of the word. See Rinck, Lucub. Crit. p. 336.

26. τοῦ ἱππ.] The ἱππ is omitted in most MSS. and early editions, and is cancelled by almost all Editors. Properity of language will not admit it, and it seems to have arisen from the ἱππ preceding.

27. καὶ γυναικ.] "even of women." [ἡ κλαίτε] "weep not so much for me as;" &c. For ἐπ' ἦμε some MSS. have ἐπ' ἦμε, which
is supported by Luke xix. 41. and by general Classical usage. But the other is confirmed by that of the LXX.

29, 30. How awkwardly the predictions contained in these verses were fulfilled at the destruction of Jerusalem, the affecting narrative of the great Jewish Historian abundantly attests. The 1st of these verses alludes to a pathetic circumstance, to which numerous parables from the ancient writers are adduced by Priccus, Grot., and Wets. The 2d contains a yet more touching feature of this graphic sketch; with which may be compared similar passages in Is. ii. 19. Hos. x. 6. Rev. vi. 16. ix. 6. and some from the ancient Greek writers. In the present passage, however, I cannot, with Kuin, and some recent Commentators, see that "per montes et colles intelliguntur cavernae et spelunca." See Matth. xxvi. 16. Indeed, to suppose any allusion to the caves as places of refuge, would be to mar the magnificent beauty of the thought; which simply expresses, that they would wish for speedy death (caves being used in the East as burial-places) to be rid of their troubles. So M. Laveau, in his Sketch of the ancient history of Moscow, says "that so dreadful were the ravages of the Tartars in the year 1238, that the living envied the dead the repose of the tomb." If there be any allusion united with the image in the 1st verse, it would seem to be to those immense barrows of the early ages, under which sometimes great numbers were buried, and to which the little mound, or tumulus, formed a monument.

31. ἐν τῷ γερω ἐγέμνημ. A proverbial form of expression of this sort (as we find from Ps. i. 3. Ez. xx. 17. Eccl. vi. 3. and especially the Rabbinal writers) the Hebrews were accustomed to figuratively call the righteous green trees, and the wicked dry ones. Hence the sense here is: "If the innocent and righteous be thus cut off, what may not be expected to befall the wicked and disobedient at the day of visitation, which impending doom over you." Of ἐγέμνημ in the sense free there are many examples, both in Classical and Hellenistic Greek.

32. It is the opinion of Commentators in general, that Christ is here reckoned among malefactors, no doubt, to what was said supra xii. 37. καὶ μετὰ ἄνω ως Ἀκολούθ, and because he was so considered by the Jews. Since, however, this involves a considerable harshness, it is better avoided; which it easily may, by regarding κακοῦν, with many of the best recent Commentators, as not in concord, but in opposition with ἔτις ἀκολούθων ἐν κακοῦν. It will not, however, be necessary to point off κακοῦν, as those Commentators have done. As examples of this idiom I have noted Aristoph. Ran. 782. & 514. καὶ γὰρ ἦν ἐπίστατα, κακοῦντος ἑτέρων ἔτις ἥν ἦν τοῖς. Thucyd. iv. 57. ὃ δὲ ἐν τῷ ΔΝ. Ματσίνα τε πελίδα καὶ ἑτέρα περίπολος (for ὃ ἦν π. See my Note there) ἐπιβεβηκαν, &c.

By the expression κακοῦντοι are not meant, strictly speaking, thieves or robbers, but rebels or insurgents, brigands. It is true that these are among those called by Matthew and Mark λήσται. But the terms λήσται and κακοῦντοι were, as Kypke and Wets, have shown, convertible; and from the examples they have adduced, it is clear that both terms were applied not only to robbers, but to plunderers and ravagers in war. On the word κακοῦντοι see Thucyd. ii. 47. vii. 4. & 10. ii. 22. iii. i. vi. 6. and on ἀλέξ. iv. 2. viii. 40. and my Notes. The persons in question were, no doubt (as Grot., Kuin, and Bp. Malby suppose), men who had taken up arms on a principle of resistance to the Roman oppression, and especially to the payment of the tribute-money; but, though professedly opposed to the Romans only,—yet, when engaged in their unlawful courses, made less difference between Romans and Jews than they at first set out with doing.

54. παπιγία. ἄρετα ἀφοτ., &c.] Grot. remarks, that much may be pleaded in extenuation of the crime of the people at large; especially as regards their ignorance of the real nature of the person whom they so injuriously treated. The Philosopher, he shows, considered ignorance, if not an excuse for crime, an extenuation of the guilt. Thus Aristotle distributes offences into three sorts: ἀλέξημα, ἀμαρτήματα, and ἀδίκημα; of which the last merits rather ἀλέξημα, the 2d requires ἐπίσεσθαι and κατάστασιν, to the 3d alone belongs severe punishment. Now (continues he) as the offence of the Jews was not a mere ἀδίκημα, nay exceeded the ordinary sort of ἀμαρτία, yet it carried with it something of the ἀλέξημα, from the ignorance joined with it. To his citations from the Classical writers may be added many others, which I have adduced on the same subject in a Note on Thucyd. iii. 40. (Trans.) For the chief priests and scribes there could indeed be little or no excuse; but then the more magnanimous must our Lord's conduct be considered, who here rose superhumanly to what even the most enlightened sages had reached in theory: though Menander says, οὗτος κρίνεις ἐστιν ἄνυν, ὁ θεός, οὗτος ἀλεξάθοι πλαίσι μητοστάσας βορῶν. There can be no doubt but that the Jews, as well as the Roman soldiers, were included in this prayer; which must be supposed to import an intercession, that opportunity for repentance might be granted to the guilty, and that pardon might be extended to such as should lay hold on the forbearance of God. That not a few did so,
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is clear from the Evangelical history contained in the Acts of the Apostles.

40. οὖσα φαγοῦ ὑπὸ τῆς ὑπόθεσιν τὴν, &c.] The best Commentators are agreed that the ωῆς must be joined with ἐβ. Bornem, well expresses the sense as follows: “Νε τε quidem reverum Deum, co magis miror, quod patri est in supplicio.”

41. οὖσα [The word denotes what has no place, is naught; and therefore may well signify what is naughty or evil.

42. οὗτος οὗτος ἐν τῇ βασιλείᾳ σου.] Mark. on Lysias i. 572., Keise, and Kuin, think the sense is, quando redieris in regna tua, i. e. Rex, regna potestate praebuit. But though that sense of βασιλεία and ἄνευ be found in the Classics, it does not obtain in the Scriptures; and, upon the whole, the interpretation is a strained one; so that there is no reason to abandon the common opinion, that ἐν τῇ βασιλείᾳ is for ἐν τῇ βασιλείᾳ; especially since this idiom is common in the later Greek writers.

43. σώματος — σώματι.] There has been much discussion, both among ancient and modern Commentators, as to what Christ intended the penitent malefactor to understand by the "paradise" promised. Chrys., Euthyn., Grot., Wets., and many of the best recent Commentators, are agreed that he could not mean to countenance Jewish fables, or the notions of the Essenes, still less the Pharisaiical ones (like the Mahometan) of a paradise of sensual delights. Nor must we suppose that by Paradise is meant heaven. The word is commonly supposed to be derived from the Persian 𐎱𐎳𐎼𐎺𐎡𐎹, a garden — but, in fact, as Schroeder (Praf. Theol. Ling. Armen. p. 36., referred to by Bornem,) has shown, is derived from the Armenian. Now as great pains were bestowed by the Orientals on their gardens, the word easily came to mean a pleasure-garden, a place of luxury and enjoyment. In this sense paradise often occurs in Xenophon. Hence it is no wonder that the term came to denote, among the later Jews, that pleasant abode in Hades appointed for the reception of the pious dead, until they should, after the day of judgment, be again united to their bodies in a future state. See Joseph. Bell. Jud. iii. 8, 4. 11, 8. 11, 11. This, Chrysost. has shown, was the idea entertained of Paradise by all the Orthodox believers of his time. The sense, therefore, meant to be expressed was, that the penitent malefactor might hope from the mercy of God for blessings beyond the imagination of the Jewish doctors; even a secure and quiet retreat for the time which should intervene between death and the resurrection: and also (which was implied in the other) an adittance into the regions of that eternal felicity, of which the other was but a foretaste and earnest.

46. [Comp. John xix. 32.] 47. οὕτως — ἐκαίνας τού.] See Note on Matt. xxvii. 54. by which a method of removing the minute discrepancy between the accounts of the Evangelists will suggest itself. One may observe, how peculiarly suitable ὁνόμα is to this passage of Luke, as ἐκαίνας is to those of Matthew and Mark: in the first of which the sense is, “This was truly [what he appeared to be] a just person;” in the 2d and 3d, “This was really the personage he claimed to be — the Son of God.” On the distinction between ὁνόμα and ἐκαίνας see Tittm. de Synon. p. 162. 48. [See Note on Matt. xxvii. 54.] On the distinction between ὁνόμα and ἐκαίνας see Tittm. de Synon. p. 15. sqq. In popular use, however, they are synonymous; especially when as in Ἀσχίν. cited by Kuin, they
are concerned, and opposed to κοσμ. And there are cases when άγαθος imports not only άγαθος, but all other virtues. See Aristotel. de republ. iii. 4. says τον άγαθον άνθρωπον είναι καθό άνθρωπον τελειον, in like manner as Pope's line — "An honest man's the noblest work of God."

31. συγκατ. τη βολην.] Συγκατατεθείαι signifies properly to lay down together, and, in the middle voice, to range oneself with any others, to act with them. So that we need not, with most philologists, suppose an ellipsis of υπήρ. The term is used in this sense both in the LXX. and the Classical writers. See supra ii. 25.

32. —ποτέδήποτε — την βολην του Θεου] "who also himself looked forward to the kingdom which God should establish by the Messiah." [Comp. Luke ii. 25.]

54. ἐστιν φοβερόν] "was just dawning," just drawing on, commencing. As the Sabbath commenced in the evening of the preceding day, the expression ἐστιν φοβερόν requires to be taken by a metaphor which may seem strange. Kuhn., however, (after Wets.) justly observes, that however incongruous it might sound to Greek and Roman ears, when they heard of the evening, or approach of night, expressed by ἐστιν φοβερόν, yet to Jewish ones it was familiar, and by no means harsh. Campb. rightly accounts for this idiom by attributing it to the confusion of Oriental with Classical ideas and phrases, so likely to occur in a Jew by no means slightly unacquainted with Classical erudition.

XXIX. 1. ἀδόκιμον βαθος.] Burds is often used with words denoting time, especially evening, night, or the dawn of day. On the true sense of ἀδόκιμος see my Note on Thucyd. iii. 112. On the order of events connected with the resurrection, see Notes on Matt. xxvii. and Towns. i. 396. sqq. [Comp. John xx. 1.] 5. κατακλυσμόν το προడομόν.] By way of reverence, not adoration. See Doddr. and Wets.


10. ού γετοσ.] Render the other women, by whom are probably meant, as Prof. Schoel. suggests, "that company of women, who along with the two Maries and Joanna are mentioned so frequently and so honorably in this history." See supra viii. 3.
LUKE CHAP. XXIV. 11—18.

11. ἰδὼν—ήματα αὐτοῦ.] So Lucian Tim. I. (cited by Wets.) ἐπάνω τὰυτα λέγει δὲν ἀναφέρεται. I have in Recens. Synop. shown that λέγει is derived from the Anglo Saxon Leopen, as tale from Tellen, and from Old Norse tale." (something told?) 22 and 29. In a mere tale, or old saw.

12. παρακάτως. Properly signifies to stoop to any thing, and especially to stoop, look down, to look at any thing; and is usually of those who peep, peer at, or survey any thing attentively. This last is the sense in the present passage; of which I have found an example in Theocrit. Id. iii. 7. τῶν καὶ αὐτῶν παρακάτως.

—ἀνελθεῖν πρὸς 1. 0.] There has been some doubt here raised as to the sense; which will depend upon the construction. ὑπὸ κατάκτων may be construed either with the preceding ἀνελθεῖν, or the following ἄντρων. Several eminent Commentators, ancient and modern, adopt the former mode, adding several passages from Classical writers, and some from the N. T. But of the latter only one is to the purpose, John xx. 10. ἀνελθεῖν ὑπὸ κατάκτων ἀντικρότητος. All of which, and at all events, this will only show, that such may be the sense, if the context will permit it. Yet this it scarcely does.

For as to the sense which they assign, "he went home to his inn or lodging," it is truly observed by Camph., that "it seems more probable from infra v. 24. and John xx. that Peter did not go directly home from the semulch, but returned to the place where the Apostles and disciples were assembled." Hence it is better to construe the words with ἄντρων, as is done by most Expositors, ancient and modern (supported by the authority of all the best ancient Versions and Theophyl.); especially as, from the occurrence of the similar expression ἀνελθεῖν πρὸς ἄντρων at xx. 14., it appears to be very suitable to the style of the Evangelist.

13. ὅτι οὖν ἀνέλθε. These words must be referred to verse 9., where we read ἀνέγχειλα τὰ ἵστατα τοῖς ἵπποις, καὶ πάντα τοῖς ἵπποις. The two persons here mentioned, with reason, supposed to have been of the number of the Apostles, or at least Seventy disciples. The name of one of these persons the Evangelist has recorded; that of the other he has omitted to mention; and has thereby exercised the ingenuity of the Commentators in guessing it; some of whom conjecture Nathanael, others, Bartholomew, or Luke himself.

14. ἰδὼν—ἀνέλθε. This signification of ἰδὼν is rare in the Classical writers, but not unrequent in the Hellenistic ones.

15. αὐτῶν ἀνέλθε. Not because they thought they had fabricated the account, but that they considered them as foolish women, since, as Thucydides truly observes, vi. 33. οἱ τὰ ποὺ μικρά δοκεῖται εἶναι σοφοίς δόξας οὐ μόνον εἰ πάθεισι, ἀλλὰ καὶ οἱ φανερῶς δοκοῦσιν αὐτοῖς.

17. ἐν πλείους ἀνέλθε. There were two places of this name; one a town, 160 stadia from Jerusalem; and often mentioned in Josephus, the Books of Maccabees, and the Rabbinical writings; the other (the one here meant) a village distant only 70 stadia. These persons probably lived at Emmaus, and were returning thither from the feast of the Passover.

18. ἰδὼν—ἀνέλθει. It is not agreed among the Commentators, whether this being prevented proceeded from natural causes, or supernatural ones. The ancients and early moderns take the latter view, and attempt to trace the mode in which this was effected; adducing several passages of the Classical writers, where a similar effect is ascribed to the influence of some Deity, ex. gr. Soph. Aj. 36. ὄρθια σκέψεως ἐπὶ ἀντικρότητος. The more recent Commentators ascribe it to natural causes, taking the word metaphorically; and refer the hinderscence to the inattention of the observers, or to our Lord’s being so situated as not to be distinctly seen, as also to the change of several mentions of Mark xv. 12. In this view it is considered as an Oriental and popular mode of expression, importing that they were prevented from recognising, i. e. failed to recognise him. But ἰδεῖτε, when coupled with ἐν πλείους just after, seems to be too strong a term to permit us to suppose aught less than Di-vine agency, on either the body or the mind, or both. Though as there is a marked economy in all the preternatural operations of the Deity, it is not for us to pronounce how far that agency might be exerted, and how far the natural causes might contribute to the effect in question. Be that as it may, the words ought to be rendered—"their eyes were hindered, that they did not see him."

19. ἀνελθεῖτε. The word properly signifies to toss backwards and forwards, as a ball; but is here used of the reciprocity or interchange of remark in conversing or arguing. So 2 Macc. xi. 3. παρεχομένῳ. 4. reason with himself. At καὶ ἐπε διδοξισμώς, Kuin. and Bornem. supply τι, why, taken from the preceding τίνες.

20. μόνοις προφητεῖς. &c.] There has been some difference of opinion as to the exact import of these words. The ancient and earlier modern
Commentators take the sense to be; "Art thou the only sojourner (or, as others render, 'the only resident') in Jerusalem, who art ignorant of these things?" But the best Commentators from Whitby and Wolf downwards, take παρακείμενος in the sense of being a stranger, and regard the words as a form of speech applied to those who are ignorant of what is doing around them. Thus the sense will be, "Art thou alone such a stranger in Jerusalem as to be unacquainted with these circumstances? For illustration, Wets, and Kyuke adduce several passages of the Classical writers; as Dio Chrys. Or. iii. p. 42, σέν αί μόνοις, ανήκει οτι τά ταῖς ίεώς. But I would rather choose to take μόνος for μόνον, and take παρακείμενος for παράκειμένος, εἰς, rendering, 'of these things!' i.e. Art thou (though) but a stranger in Jerusalem, ignorant, &c. The λόγος is omitted in most of the ancient MSS. and the early Edd.; and is cancelled by almost every Editor from Bengel and Wets to Schoiz; but perhaps without good cause; for as there is no example of this significance in the N. T. or the LXX., but many in the best Classical writers, the question would seem to have been proposed by those ancient Critics, who made it their business everywhere to polish the style of the N. T.

19. ἀνήκει οτι παρακείμενος. The ἀνήκει is not, as some imagine, redundant; nor is it, as others suppose, emphatic, and intended as a title of honour; but is merely a vestige of the verboity of primitive times, (thus the idiom is found most in the earliest writers,) when what are now verbal nouns, were only adjectives, and consequently required ἀνήκει or some other noun to make them serve for substantives.

— ἀνήκει... καί λόγῳ... Διώκει properly signifies "having power;" but sometimes, effectit or authority and influence; and here (as also at Acts vii. 22.) both power and skill, or excellence. So Thucyd. i. 139, μάγευς το καὶ παρακείμενος εὐνοούσας.... εἰς τὸ γεγονός το παρακείμενος; and λόγῳ to the δικαίως wisdom of our Lord.

20. οὐαί τοι.] Bornem. well remarks that οὐαί refers to the σε γρῶς at v. 18.

21. σεν πέπιτο.] The σεν is said to be for εις, as often in the Scriptural and Classical writers, like ἐπί for ἐν in Hebrew. But the idiom may better be compared with our adverb wideth; which was once a phrase, i.e. "with all this," or these things. Indeed σερχόμενος occurs, in this very sense in Dionys. Hal. i. 29. ἀλλα γε, just before, is not added by Bornem, as a very awkward formula, and to be rendered, at minimum, or at none.

— τηγέν — ὧν σφάρεω] There is something anomalous in this phraseology, which has perplexed the Commentators. Some think that there is a Nominative (as θείος, σφάρεως, or ἰδίος) understood. Others suppose ὧν get put for ἄγγελον, taken impersonally. Others, again, take σφάρεως as a Nomino. But all these modes are more or less objectionable. There is more to approve in the method pursued by Beza, Kyuke, Middel, and others; who supply ἰδίος, by an idiom, frequent in the best writers; whereby, when it is intended to show that a thing has been done on a certain day, they ascribe what denotes the dān to the person. Examples are, indeed, said by Kuin, to be wanting. But examples of the phrase ἄγγελον ὧν or (like the Latin agere diem) are added by Wets., and of the idiom in question by the other Commentators; and it would be unreasonable to demand examples of the two conjoined.

22. [ὑπηρεσιαν] have thrown us into amazement. This active sense is also found in Acts viii. 9. There is an ellipse of τοιον των. *Οδηγεῖ is adj ect. for adverb, as often, especially in adjectives of time, both in Greek and Latin.

25. ἀνήκει.] Doddor. and Campb. object to the Comm. Vers. "fools," and render "thoughtless." And indeed that ἀνήκει and similar terms (as μαζός and παρασίτης) are often in Greek and in all languages used in a milder sense than certain. If foolish be thought too harsh, we may render misjudging. The word, indeed, denotes either one who has not, or who does not the faculty of reason, (the νοῦς) or uses it not aright. See Tittm. de Synon. p. 32.

— καὶ βοίδος τῇ καρδίᾳ] Bevós is often opposed to ἀγχοὺς, i.e. early written, and is preserved in the Latin tardus, from the Eolic βαρός. But as here τῇ καρδίᾳ is added, it cannot denote stupid, but rather sluggishly disposed, indolent; and τοῦ πανετείου is for ἐς τὸ πανετείον. So James i. 19. βοίδος εἰς τὸ λαθοῦς, β. εἰς τὸν ἄγγει.
27. ἀνήμενοι ἄπο Μ.] Even in the Books of Moses there are prophecies, as for instance, those respecting Easu and Dan, &c. There are also _tropes_ and _symbols, as of the serpent erected by Moses; and also some connected with the affairs of David, the explanation of which Christ communicated to the Apostles, and the Apostles to us. It seems probable that a similar mystical explication of other prophecies was delivered by Christ, or by the Holy Spirit, and handed down by tradition in the Church. — (Grot.)

28. προσπαθεῖται πορθμωτι π.] Proboscia._signifies, _‘properly to take to oneself, make one’s own;’ _and, in a metaphorical sense, to ‘make as though,’_ a sense occurring both in the Scriptural (as 1 Sam. xxi. 13. 2 Sam. xiii. 5.) and the Classical writers. See Note on Mark vi. 48. Euthym. well explains it _εἰσχωμενέτο, _‘he made a motion as though.’ However, there is no ground for founding any charge of _discrimination_ against our Lord; for he would really have gone on, had he not been detained by their _friendly importance_; which is all that παραβίασαν imports. On which idiom see Note on Matt. xiv. 22. and Mark xiv. 23.

29. πρὸς επιτίθεν.] _πῶς with nouns of time denotes the proximity of it, (answering to our ‘towards’)._ Thucyd. iv. 157. τὸ τῶν εἰς τόμ. (Wets.)

30. κλάσας α.] This was contrary to the custom of guests; that office belonging to the host (as we find from Xenoph., Hom., and Apuleius), except when the host, out of respect, chose to resign it to the guest. (Grot. and Fric.)

31. δισερχόμενοι αἱ θυράδες.] On the hindrance before adverted to being removed, and on a nearer approach, they recognised Christ. See Note supra ver. 16.

32. ἢπατος ἔφεξε ἀ.α.] There has been some difference of opinion as to the exact sense of these words. The best Commentators are, however, agreed that ἢπατος ἔφεξε ἀ. α. must be equivalent to ἔφεξε τὸν ἄνθρωπον; and that we are not to suppose that our Lord vanished as an _épître_ might be imagined to do. Grot., who discusses the mode of our Lord’s disappearance, confesses that of the three ways in which it may have happened, two are easier of comprehension, but the third not impossible. And he thinks it better, with Basil, not to scrutinize the how. A prudence certainly much to be commended, but which here may be thought unnecessary; since, from the passages of the Classical writers adduced by Abresch and Wets. (see also Recens. Synop.) none can doubt but that the sense simply is, _‘he suddenly or abruptly withdrew from their company.’_ See more in my Note on Thucyd. viii. 38. ἀπολείποντο — ἀφαίρεται. In the whole of the passages adduced there and in Recens. Synop. all that is implied by this use of ἀφαίρεται, or the synonymous expressions ἢπατος γίνεται, &c. is a notion of _suddenness or abruptness in the action of the verb._

32. καρδία ἰμῶν καυμένη.] Kyrie observes that _καυμένη_ is often used of the more violent emotions, especially joy; and truly remarks, that the person who has been the most affected in a committal event, made up partly of _restraint affection_ towards one who had so abjured the oracles of the Prophets; of desire to longer enjoy his society and instruction; _of joy_—since they anxiously longed that what he had taught them of the resurrection of the Messiah might prove true, and (though with some fluctuation of mind) they rejoiced in the anticipation of that truth.

33. ἵππος ἐστὶ ἐν μέσω αὐτών.] John adds _ἵππος εἰς τὴν ἡμέραν ἐκείνην, καὶ θυρών κεκλειστῶν, _from which words many have inferred that Jesus entered the closed doors without stirring them on their hinges. But thus the words ought to have been _ἐὰν τῶν θυρῶν κεκλειστῶν._ Indeed, the last words have solely a reference to the preceding _καὶ φάτον τῶν ἱππωτῶν._ But (say some) has not John noted that the doors were opened! True: but to such minutiae as this (namely, whether Jesus himself opened the door, or ordered it to be opened) the Evangelists are not accustomed to descend. Besides, had the disciples from Emmaus also entered by the closed doors? _The word ἐστι_ (which is for _ἐστιν_) indicates that Jesus appeared suddenly and unexpectedly. (Koiv.)

35. πτωχεύσετε.] This term and ἐρημοῦσα are sy-
nonymous, but joined for emphasis. On the Jewish notions of spirits, see Rec. Syn. If we may
be added that our Lord meant not to countenance those notions, but to show his hearers that, ac-
cording to their own notions of spirits, he could not be one.
33. ἀναβαίνων and ἀναβαίνων. Of this use of ἀνα-
βαίνων and the Latin surgere examples are ad-
duced by Wets., which show that it is not a Hebraism. It is found in all languages.
34. ἐπιστυνοῦν.—οἷς ἐκ τῆς ἑαυτοῦ.] This was probably
spoken agreeably to the general opinion of all na-
tions. See the Note of Grot. and the numerous
Classical citations adduced by Wets., many of
which (together with others of my own) may be
seen in Recens. Synop.
35. ἐπιστυνοῦν αὐτῶν ἀναβάς τῇ ἑ.] This is
founded in nature. The disciples yet doubled; as it is sometimes the case on the occurrence of
events very felicitous, which happen suddenly and unexpected;
ly. We think the news too good to be believed, and fancy we are dreaming. So Ovid.
Tarda solet magnis rebus inesse fides.
36. ἀνδρὶ μεταφέρειν κρίμα.] A frequent word with
the ancients, especially those who studied ab-
stemiousness of diet.
37. ὡς ἐμοὶ ὑμᾶς ἐμοί ἠλάτα πρὸς ὑμᾶς.] The
καρδίαν προσέχειν τῶν καρδιάσεων ἵνα. Plut.,
cited by Wets., says of the reading of the Poets:
προσέχεις τὸν νόμον καὶ μάθῃς γλώσσαν: To
be answers.
38. μαρτυρεῖν.; ἐπὶ αὐτῶν. ἐμεταπέθανεν τὸν ἄνθρωπον;
ἀνασκόπησεν ἀνωτέρω τῆς ἑαυτοῦ πάντα πάντα τὰ ἐν
μενόν ἁπατῶν ἡμᾶς. ὅ ἔσονται ἀντίθετα τοῦ ἕτη
δὲ καθίσατε ἐν τῇ πᾶλη ἑρωσμολάβη, ἐς νῦν ἐνδυναμεῖ
τες ἡμᾶς.] Acts 1. 2, 12.
αὐτοῦ εὐλογησεν αὐτοῖς. "Καὶ ἐρέθετο, ἐν τῷ εὐλογεῖν αὐτῶν αὐτοῖς, 51 διάστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Καὶ αὐτὸι προσ- 52 κυνήγαντες αὐτῶν, ὑπέστησαν εἰς Ἰεροσολύμοι μετὰ χαρὰς μεγάλης· καὶ ἴσαν διαπαντὸς ἐν τῷ ιερῷ, ἀναύντες καὶ εὐλογοῦντες τὸν Θεόν. 53 ἅμα.

onasm (as Kuin. fancied), has been shown by Bor- nem., who adduces several examples from the Classics. On the seeming discrepancy, see Towns.

52. προσκύνησαντες αὐτῶν.] The term here must denote the performance of religious worship, now first rendered to Christ by the Apostles, and paid to him even though absent and invisible; a decisive proof of the opinion they entertained of his Divinity.
Of all the Gospels, this may be considered the most important, both as regards the subjects there treated of, and the doctrines thence to be deduced. In no other have we the real person of the Redeemer so fully exhibited. Insomuch that it was called by the Fathers the Spiritual Volume, the Prophet Christ. While the other Evangelists chiefly occupy themselves in narrating the events which marked our Lord’s earthly course, St. John applies himself, almost exclusively, to record the discourses of Christ; and whatever, either of words or deeds, was calculated to show forth His Divine majesty and glory. His Divine origin, the nature of the office committed to him by the Father, and the efficacy of his death as an atonement for the sins of the world. The other Evangelists, have, indeed, inculcated this fundamental doctrine; but only occasionally and incidentally: John professedly and systematically. In fact, the purpose of St. John in writing this Gospel differed materially from that of the other Evangelists. It was not to write a history of the life of Christ, but to select some of the most remarkable parts of his personal history, in order thereby to introduce some of the most important of his discourses, in which he spoke of himself, his person, and his office; intending thereby to demonstrate his divine nature; to show the excellency of his office, and to vindicate the truth against the Jews and Judaizing Christians of those times, and sceptical persons of every age,—who, whether from the influence of error or deep-rooted prejudice, should entertain notions derogatory to the honour of the Saviour. This the Evangelist has done; not by resorting to subtilty of argument, but by stating the evidence of facts, and urging the authority of our Lord himself. As, then, St. John did not intend to write the life of Christ, he commences, not with his birth by the Virgin Mary, but goes back beyond even the creation of the universe, and teaches that our Saviour existed before that period. He commences with a Proem (justly called the Golden Proemne), the sum and substance of which, as that is of the whole Gospel, is that the promised Messiah existed before the beginning of the world with God, and was God; that He was Creator of the universe, but was made man, and lived among men, and by words and works manifested himself to be the Son of God—the Saviour of mankind. After adverting to the weighty testimony of John the Baptist, and recording the commencing miracles wrought in Cana of Galilee and the Temple of Jerusalem, it seems to have been the intent of the Evangelist to furnish his readers with some specimens of the Discourses of Christ, in order thence to establish and illustrate the positions laid down in the Preface. For in each year of Christ's ministry he has narrated certain actions and miracles, and recorded certain discourses in which our Saviour spoke of his person and office. These actions he seems to have related solely with a view to the discourses which gave rise to them. As to the miracles, it was not (see xx. 31.) his intention to accumulate as many instances as possible of the miraculous powers exerted by Christ; but only those which were best adapted to the purpose of his Gospel. The later discourses of our Lord, and the history of his passion, death, and resurrection, St. John has more fully detailed, both that Christians might be assured of the reality of his death (so great being the efficacy thereof) and that they might be convinced of his resurrection and the glory into which, after death, he was received.

To advert to the personal history of the Evangelist himself, suffice it to say that, as being the son of a respectable Master Fisherman, he must have had a tolerable education; and although without pretensions to learning properly so called, could not be termed illiterate. He and his brother James had probably received a careful religious education; had been well grounded in the Scriptures, if not in the original, yet in the Syri-Chaldee Version, or Paraphrase, and in the Sept.; and were probably not wholly unversed in the Rabbinical learning of the day. From the time that they received their immediate call from Christ,
they became first his disciples, then his constant attendants, and lastly were appointed with others as Apostles. With respect to the character and disposition of the Evangelist, we have every reason to think that it was at once frank and amiable, uniting sallvity with firmness. Hence he became the son of our Saviour, peculiar regard and confidence, which he repaid by the most sincere attachment to his Master.

The genuineness of the present Gospel is unquestionable; not only as attested by the strongest internal evidence (namely, in the style and manner, the circunstantiality of its details, and the evident marks of the writer's having been an eye-witness of much that he relates), but the strongest external evidence, in an unbroken chain of testimonies from writers in the Apostolical age down to that of Epiphanius, Chrys., and Jerome. It is, indeed, indubitably disputed, but stoutly, by Breutschneider; whose doubts, however, have been, as he confesses, entirely removed by the very able writers who came forward to maintain the authenticity of the Gospel. On the genuineness of a particular part of it, namely, the narrative of the woman taken in adultery, ch. viii. 1-11, and also of ch. xx., see the Notes in loc.

To advert to the contents of this Gospel, the Evangelist has a style and manner peculiar to himself, uniting plainness of diction with sublimity of character—^not such as results from art, but is engendered by magnitude of conception united with a natural simplicity of expression, and which, coming from the heart, speaks to the heart. This Gospel is, however, by no means without its difficulties, which may be ascribed, 1. to the abstruseness of the subjects there treated on; 2dly, to the dark cast and manner of the writer; 3dly, to the strongly Hebraic character of the style; and that not only in the acceptation of words, (some of which are peculiar to himself) but in the structure of his sentences, and especially in the use of the Tenses, where Employ of Past, Present, and Future, is not unfrequent. Hence, after all the light which has been so profusely bestowed upon it by learned and pious Expositors (of whom the most distinguished are Calvin, Beza, Grot., Lampe, Tittm., Kuin., and Tholuck), yet there is not a single Book of the N. T. of which the interpretation has been so certain and debatable. Accordingly, the Editor of the present work has found it necessary to use every exertion in his power to vanquish the difficulties, and place the interpretation, in some measure, on the same footing of certainty, or something approaching to it, as in the other Gospels.

But to consider the remaining circumstances connected with this Gospel, namely, as to the place, where, and time when it was written: the unanimous voice of antiquity testifies that the place was Ephesus. And to this all the moderns readily assent. On the time, however, considerable difference of opinion exists. It has been the general sentiment, both of ancient and modern inquirers, that it was published about the close of the first century. While some of those who are best able to judge of such matters (as Lampe, Lardner, Owen, Tittm., and Kuin.), suppose it to have been written before the destruction of Jerusalem; though they differ as to the exact date. The former opinion indeed, is alleged to be most agreeable to ancient authority. Yet the testimonies adduced are almost entirely from writers (such as Epiphanius, Theodoret, and Jerome) of a period too far remote from the Apostolic age to have any direct light upon the point. In fact, the only ancient authority alleged is Irenaeus sp. Euseb. Eccl. Hist. v. 8, (where, however, it is merely said that John wrote after the other Evangelists) and another passage cited from him by Lardner vi. 187, from which it has been inferred, but very precariously, that this Gospel was written long after the destruction of Jerusalem. Certainly the evidence is not such as to establish the point in question. And the opinion itself seems to have originated in the notion, prevalent both in ancient and modern times (but destroyed by Tittman, in a dissertation, in Dr. George Evans's Evang. Jo^h. frustra quaeritis), that this Gospel was written for the purpose of confuting the Heresies of the Gnostics and others as to the person of Christ. Indeed, if we inquire what evidence is alleged for this opinion, several expressions in the Proem are pointed out, and a few others occurring up and down in the Gospel. Yet these cannot, without the aid of strong imagination, be thought to give any great evidence: and Expositors best acquainted with the contents of this Gospel (as Calvin, Lampe, Tittman, Kui-noel, Tholuck, and Bp. Blomfield in his Lectures) are decidedly of opinion that the notion is unfounded, and that in the words of Bp. Blomfield "the design of St. John in writing this Gospel was of a general nature, namely to convey to the Christian world just notions of the real nature, character, and office of that great Teacher who came to instruct and to redeem mankind." So long, however, as the opinion prevailed, that the Gospel was a polemical one, and written to confute heresies, men were obliged to suppose as late a date as the life of the Evangelist would permit, for the publication of the Gospel; since the heresies in question were not prevalent before the latter end of the first century.

To advert to another opinion almost universal, that St. John wrote to supply the deficiencies and omissions of the former Evangelists—for this there is, I apprehend, no foundation in the Gospel itself. And when it is attempted to unite this notion with the late date, the inconsistency is surely great; for if the date were what those writers allege, and if St. John wrote to supply certain deficiencies in the former Gospels, why are so many things unaccountably omitted? as, for instance, the remarkable fulfillments of our Lord's prophecies respecting the destruction of Jerusalem; which would have tended in the highest degree to confirm whatever the Evangelist intends to prove. Moreover, if St. John meant, as they say, to supply the omissions and confirm the authority of the preceding, is it likely, that he would have suffered 20 or 40 years to elapse without writing something or other. These, indeed, who contend for a late date, ground them not only on external testimony, but internal evidence, namely in the contents of the Gospel. The Evangelist, they allege, considers those whom he is addressing as little
acquainted with Jewish customs and names; since he gives various explanations even more frequently than St. Mark and St. Luke. The reason of which, they think, was, that, at the time when St. John wrote, many more Gentiles had been converted; and thus it became necessary to explain several circumstances which were unknown to the Jews. The explanation while the Jewish Polity was in existence. These arguments, however, are rather specious than solid. For the very same reasons, in the nearly same degree, might exist 23 or 29 years earlier. Upon the whole, it should seem that there is no conclusive evidence adduced for the late date in question. On the other hand, many arguments are urged too far in favour of a date before the destruction of Jerusalem. Sufficient it to say, that the arguments in general, though not all of equal weight, yet overbalance those on the contrary side. To advert to a few of both—Lampe, Tuttman, and others appeal to ch. v. 2. "There is not the least mark," etc. John, as a proof that this gospel must have been written before the destruction of Jerusalem; since it recognizes the city as in being when the words were written. This other attempt to set aside, by remarking, that writers "do not weigh their words so exactly," and that "the Present there may be put for the Past tense." But the former is a frivolous excuse; and as to the latter, such a confusion of tenses cannot be admitted in a narrative. And when it is suggested that Jerusalem might, during a period of 25 or 27 years, have risen from its ruins—yet of that there is no sort of historical evidence; while to its utter and total destruction Josephus bears testimony in his Bell. vii. 1, where he says that the whole city was so completely destroyed and dug up, etc. In the same spirit, it is objected by some that Jerusalem was no more a city of 100,000 souls, as it was as it should seem, general, evidently points to a date far earlier than the close of the first century. With respect to the above two points, the date and the design of the Gospel, it appears most probable, that it was published not very long after St. John had gone to reside at Ephesus, and only a short period before the destruction of Jerusalem—say A. D. 69. John had probably left Judea five or four years before, when the troubles were beginning, which ended in the destruction of the Jewish state. Had, indeed, St. John written so late as the close of the first century, he would surely have done more towards representing the heresies of the Gnostics, Cerinthians, Nicolaitans, and others, than barely employ a few expressions intended to repress their dogmas; since in the Apocalypse he has censured them pointedly, openly, and by name. If, however, the expressions in question should appear to be such as to imply a date more towards the close of the Christian period, and not such as to supply the design, there was united a particular one,—namely, to encounter those heretical notions, which probably were even then starting up like weeds in the rising corn. And although it cannot be proved that St. John wrote for the purpose of supplying the omissions of his predecessors, yet, as he has, in some measure, done so, by the insertion of certain particulars, not required by the general design—we may say that he intended his Gospel to be, in some degree, supplementary to, and consequently confirmatory of, theirs.

I. I. et seq. On this noble Proem (which Augustinus de Civ. D. x. 29, tells us Platonikus, a Platonist philosopher and ought to be written in a letter of gold, and hung up in all the churches) see an erudite Dissertation of C. Vitringa T. ii. p. 122—156.

υε χεως σαλη του κοιμου. The expression answers to the Heb. צורנש ל, in Gen. i. 1, which the Evangelist seems to have been inspired by his father. On the general meaning of these, many Commentators explain the phrase to mean before the creation of the world; referring for examples of this sense of χες to John xvii. 5. Eph. i. 4, and Prov. viii. 23, where it is more exactly defined by the preceding ρων του αιωνα, and the following ρων του γενους. But neither in those passages, nor in the one before us, has it properly this sense; nor can it ever have it. It is only implied from the context. For what was existing at the creation of the world must have existed before it. By χες is here meant the origin of all things; and χες is for χες, and the expression is evidently meant to designate eternity. Thus it is by Neumann expressed by χες, "unconnected with time.

ου δ αλογος. It is impossible, within the limits of a work of this nature, to do any sort of justice to the important, but most intricate subject of the Logos. I must therefore content myself with referring the reader to my Dissertation in Recens. Synop., also to Tuttman, p. 27—29. and Townsend N. T. Chron. p. 7, seqq., also Dr. Burton's Hampton Lectures, p. 212—24. Whatever may be the source from whence St. John borrowed this term, all the best informed inquirers are agreed (contrary to the Unitarians) that it designates a real subsisting Being and not an attribute,—as Wisdom or Reason. Indeed, the personality of the Logos is manifest from the whole of the Proem.

The reader may consult the summary by Vitringa or Townsend on the substance of the sense contained in this Proem, and the Gnostic heresies which each clause has been supposed to encounter.

ποιο του ονομ. The phrase ποιο του ονομ denotes close union and intimate society, and, in the present context, compared with 17, 5. and I John i. i, cannot be thought to mean less than communion of the Divine nature, and participation of the Divine glory and majesty, implying a community also of actions and counsels. This assertion is repeated in the next verse; yet, as Tuttman observes, "not by a Hebrew pleonasm, but in order to more fully explain what is meant by this ποιο του ονομ, and to show how the Lord used the same word differently to each of the three persons of the one which he had with the Father; and thus to declare his Divine dignity by a new argument."

και ονομ η δ ο λογος. The sense is clearly 42
and the Logos was God." 'Ο Ἀρχήν being the subject, and Εἰκός the predicate, as in John iv. 24. Πάντα ὁ Δος, and in v. 3. ὁ Δος ἀγίας ἐστιν. The tenuity of Crellius, who, to destroy this irrefrangible testimony to the Godhead of Jesus Christ, would alter ὁ Δος to ὁ Θεός, met with well merited censure from St. Bernard. In fact, Socinians have attempted to compass the same end, by maintaining that as οὗτος has not the Article, it should be taken in a lower sense, to denote a God. But that sophism has been completely refuted by Beng., Camp., Midd., and Kuin.; the last of whom has proved that, in the present construction, the Article could not have been used without producing a position as little accordant with the Socinian as with the Trinitarian hypothesis. This criticism is confirmed by the learned Professor Bournoff in his excellent Greek Grammar (in French). His Canon of the Article in question is thus: 'En Grec, comme en Francais, c'est le nom precedé de l'article qui est le sujet; l'autre est l'attribut. Ex. γρ. ἐκ δηλώσεως παρθένος ἐστιν."

3. πάντα — ἐγένετο. By πάντα is meant all things in the world — the universe. Ἐγένετο is for ἐγένετο, the usus locundii permits, and the context requires. See Ps. cxlviii. 33. Many Commentators take ἐγένετο as denoting the instrumental cause, as in Hebr. i. 2. But there is no reason to abandon the opinion of almost all the ancient, and the most eminent modern Interpreters, that it denotes the efficient and principal cause, as in Rom. xi. 36. I Cor. 10. 9. Gal. i. 1. and elsewhere. As to the passage of Hebrews, it is of quite a different nature to this of St. John; since in the latter only one agent is spoken of, but in the other two agents are adverted to. Thus the Logos is described as being "very God" and Creator of the universe; who, on account of his communion with the Divine nature, hath an equal power with the Father; and by his co-operation with the Father, created the world.

The next words, καὶ χωρὶς — γέγενεν, are usually explained as yielding the same sentiment with the main clause; the same thing being expressed both by affirmation and the negation, of which see many examples in Recens. Synop. But here we have not the same thing expressed; but a much stronger sentiment. Even the dialexis othis εἰ is an intensive force. Indeed Tittm. would understand the words of the preservation and government of what had been created.

Here 4 MSS., 3 inferior Versions, and many of the Fathers (chiefly Latin) connect the words δὲ γέγενεν with the sentence following: and this has been adopted by Dr. Burton. But I have not thought proper to follow his example, 1. because all the other MSS. and Versions of any account, and the most judicious of the Fathers (as Chrys., Epiph., Theophyl., Euthym., Cyprian, Arnob., and Jerome) adhere to the received construction; and, 2. because if, with the ancient Interpreters, we explain, "omne quod creatum est per eum vitam accipit," we have a sense which involves a completeness of the whole man; the same cannot be extracted from the words without violence. And if, with Wets. and Dr. Burton, we suppose the sense to be "the thing which was made (i. e. the benefit which was gained for man) in or through him was life;" we gain, indeed, a good sense, but one which cannot be proved to exist in the words; and which, indeed, would suppose the words of a passage otherwise plain to be expressed with an almost anagrammatic obscurity. By the common construction, the same sentiment is obtained, without resorting to any such violence.

4. Likewise it seems to involve the physical creation by the Logos is here subjoined a new and moral one by the same." Strictly speaking, however, there is here (as Chrys. and Tittm. remark) a reason given for what has just been affirmed.

—in αἰτία ζωῆς ἡ — φῶς. It has not been a little disputed, what is meant here by ζωῆς and φῶς. And no wonder, since these are terms of very extensive signification, and there are several senses in which it is equally true, that our Saviour was life and light. And Wets. has added numerous passages of ancient writers in which Gods and Heroes are called the life and light of men. By ζωῆς most Fathers think is here meant "the author of life and salvation; and by φῶς, teacher and promulgator of its doctrine, the Gospel. But though that sense is very agreeable to the usus locundii, yet it seems to be but poorly permitted by the context; which is elaborately discussed, together with the force of the expressions ζωῆς and φῶς, by Lampe and Tittm.; the latter of whom has shown that, though the senses of ζωῆς and φῶς are often interchangeable, yet that here ζωῆς denotes the cause, φῶς the effect; the former indicating vim creativam et facultatem, and belonging to all creatures; the latter, salutem ipsum, and pertaining to man. "Thus (he observes) the sense is: 'In eo est vis vivifica, seu, 'pellet vi, vitam et salutem tribuendi rebus omnibus, etae vii ititur in primis ad salutem hominum.' It is well observed by Wets., that the θανος, denotes that the power was centred in himself, i. e. self-derived, not as was the case with the Prophets: and that his power was exerted by a proper and natural, not an adventitious, acquired, or delegated force. Thus he is elsewhere said ζωῆς ημῶν εἰς ζωήν.

καὶ τὸ φῶς.—οὕτω καθάλαθεν. Scripture is a perpetual image of ignorance, and also the unseer consequent upon it. See Is. ix. 2. Math. iv. 16. Acts xxv. 27. and elsewhere. Here the word is put (abstract for concrete) in the place of τος εἰκοστός φῶς τοῦ θάνατος (Eph. iv. 13), namely, persons immersed in ignorance, idolatry, and vice, and consequently far removed from light and virtue, holiness and happiness. Thus the sense is, "And this salvation was offered to wretched, corrupt, and miserable men: but the plan of salvation they did not comprehend, much less did they accept and embrace it."

6—8. The scope of these verses (which are in a little measure parenthesisal) is to prevent misapprehensions of the Wets. show the things in sending John; and to prove, even on the evidence of John himself, the infinite superiority of Christ to John q. d. To bear witness to this light, and further its reception, was John sent from God; not as being himself that light, namely the Messiah, but of itself, that light which was in the world, the Christ Messiah, who was so. Αἰτία is for αἴτία, by an idiom not confined to the Hebrew, but extending to the popular dialect of every language.

τα μεταφρασθαι, τα μεταφρασθαι. Here there is not so much a repetition of the same thing in plainer
terms, as that ανεμοσθής... &c. is an euphonthesis upon εἰς τοὺς μαθητὰς τῷ φώτιν. In fact, the taunalogies, repetitions, pleonasm, and positions expressed both negatively and affirmatively, in which this Gospel is said by the Commentators to abound, may almost all of them be accounted for on that principle; which itself arose from anxiety on the part of the Evangelist to impress the important truths he had communicated as forcibly as possible on the minds of his readers.

8. εἰκώνα. The full sense is, "he himself." 9. ὅτι τὸ φῶς τὸ ἄλληθρον ἦν that was the true light; i.e. he was the true light. Of this use of αλλήλων, with φῶς, examples are abudced by Wets. In the sense of reality there is implied excellence, as in John vi. 36. 1. and elsewhere. Фωτίζει is generally taken as put for the Future φωτίζεται, or to be taken to mean "who was to enlighten." But it may rather be said to have the sense of the Αιωνια, by which it denotes what is done at all times; or it may be rendered, "who is to enlighten." By πάντα διάθεσσαι is meant men of all nations, and not the Jews only; which is intended to oppose the Jewish notion, that the Messiah was to come for the salvation of the Jews only.

The next words ἡ ἀνεμοσθήσις τῶν κόσμων are commonly taken (as indeed it would seem more natural) with τῶν αὐτῶν. But the best Commentators are agreed that they should be construed with τῶν φῶν; for in the former case, say they, the words would seem unnecessary, and never occur in that sense; whereas in the latter, the phrase is very significant, and applicable to Christ. (Comp. xii. 46., and iii. 19.) Besides, he εἰκώνας εἶναι τῶν δικαίων was a usual phrase to designate the Messiah. See vi. 14.; xviii. 37. And finally that sense would require the Article. As to the exact force of the declaration, it seems to repeat, somewhat more emphatically, what was said at v. 4. ἡ ζωή ἦν τῷ φωτίν. But see what follows.

10. ἐν τῷ κόσμῳ ἦν, and is a reminiscence of the Logos on earth in a human form. It is well observed by Tittmann, that in this and the following verse ascendent őration: q. d. The only and true Saviour came to, and abode in the world, —a world created by him; but which, nevertheless, he did not seek to enlighten him not as such. Nay, though he came to his own people especially, yet even they received him not as the Saviour. Some take τῷ κόσμῳ to mean the world at large. But though it be true, that the whole earth is the Lord's, yet Christ could not be limited to be received by those to whom he did not reveal himself as Saviour, viz. the Gentiles. Indeed, he professes (Matt. xx. 24.) that "he was not sent but unto the lost sheep of the house of Israel." The best Commentators are therefore, with reason, agreed that τῷ κόσμῳ, sub. olēyματα can only mean his own country, or people; a sense of which numerous examples are adduced by Krehl, Wets., and Kypke. The Jews were the peculiar people of God, and consequently of Christ as united in the Godhead. Besides, the Jews might be called Christ's own people, as having been born and having lived among them.

12. ὅταν ἦπερ ἡ λαβαί αὐτῷ. The reasoning may be completed thus, that Christ, an creatureman, as a body, rejected him. Yet his coming was not utterly without effect. Some few did acknowledge him as Messiah. And to such as did, (or hereafter should,) he gave, &c. "Εἰκώνας here denotes privilege; a signification sometimes occurring in the later Classical writers and the LXX. By τήν οὐσία ἦν meant obedient alone true worshipers of God, and, from the adjunct, those who are acknowledged by God as such, and admitted to the privilege of Sonship: to be as happy in this world and the next, as infinite Goodness, under the guidance of infinite Wisdom, can make them. The phrase often occurs in the discourses of our Lord, and in the Epistles of St. Paul and St. John, and is referred by Tittmann, as the fundus locutionis, to Deut. xiv. 1, 2.

13. ὅταν — ἐπικεφαλήσασα. The sense, as laid down by the best Commentators, is, "Who obtained that Sonship, (οὐσίαν) not as a virtue of ancestry, nor by any affinity, or connection of human descent, but by a free grant from God." The plural is used by adaptation to ἐπικεφαλεῖα before; but, of course, what is here applied to those who received Jesus as Messiah during his abode on earth, is equally applicable to those who should, after his ascension, at any future time, receive him as Messiah and embrace his religion. The plural αὐτῶν has reference to the several ancestors from whom the children of Israel boasted their descent; as Abraham, Isaac, and Jacob. See 2 Cor. xi. 32 sq. I have, in Recens. Synop., compared Eurip. Ion. 665. ἄλλων τραπεζίων ἀτράτων. The plural also occurs in Lycoph. v. 304 & 1249. The two phrases, ἐν θλ. αὐτ.. and ἐν διάθεσιν, the natural mode of descent, as opposed to the spiritual one proceeding from the adoption of God.

14. καὶ ὁ λόγος αὐτῷ ἦν. This is closely connected with ver. 10. ἐν τῷ κόσμῳ ἦν, and is a reminiscence of what was there said: q. d. "And (accordingly) the Logos was clothed with a human body, and sojourned among us [men]." Σώματι would have been more Classical Greek. So Artemid. ii. 37. ἐν τῷ σώματι ἦν Αμναίος ὁ Σωτήρ &c. This addition of the human nature to the Divine, implies that conjunction, by which the same person is both Son of God and Son of man... — ἐν θλ. &c. There is no necessity to suppose
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k Matt. 3. 11.
Mark 1. 10.
Luke 3. 16.
syn. et al. d. 3. a.
C. 1. 19.
A. 9. d.
Exod. 20. 1.
Deut. 5. 6, &c.

(with Lampe and Schoettg.) any reference to the Schechinah. The sense is what Wets lays down: "He who had dwelt in heaven descended from thence, that he might sojourn with man." For, as another philosopher shows by examples in Recens. Synop, expresses signifies, "to take up one's quarters, or sojourn." And it is here used in preference to ὑπέρ, with allusion to the life of man as a sojourn; and because it better designates that familiariter vixerit which seems here meant; and suggests such an intercommunity of all the functions of human life, as showed that he was really and truly a man.

The next words, καὶ ίδεν ὅδε, &c. see seem meant to intimate, that though he was real man, yet he was also something far more; namely, Son of God, inasmuch as he was the Logos of the Father. The terms are such as merit attention. Ἑβδομάδος, is very significant, and even emphatic; ὅδε. "We distinctly saw his glory." Now there were many ways in which they saw the glory of Christ; namely, in his miracles, (see ii. 11.) and not only in acts which evinced power, but wisdom and goodness also, in his ineffable love to men, such as to induce him to suffer death, even the death of the cross, for their salvation. The Apostles themselves, too, (at least St. John and two others) had seen his glory in his transfiguration on Mount Tabor. Though these and the other evidences of Christ's glory in his Mediatorial capacity John did not intend to specify, content with affirming it to have been ἔδωκαν ὅδε μονογενεῖς παῖς Ἅρπαγος, such a glory as might be expected in a Being the only begotten Son of the Father; who accordingly is, as St. Paul says, the οἰκονόμος τῆς θέσεως τῆς ἐπιτροπής αὐτῶν. It is to be noted, that the ὅδε (as Chrys. and Tittm. remark,) does not express simulitudo, but identity and truth; i.e. truly such. On the full sense of μονογενεῖς see Lampe and Tittm. It is proper to remark the use here of the article, for it signifies the verb, which will account for the use of the Genitive with παῖς instead of the simple Genitive. And it is truly observed by Bp. Bull, Judic. Eccl. p. 56, "that μονογενεῖς παῖς seems more significantly to express the Divine generation of the Son from the Father, than the simple genitive; the παῖς intimating that the Logos ite Dei Patris unicium fuisse esse, ut solus revera atque ex ipso Patre genuerit fuit." As to the construction of the passage, many regard the words καὶ ίδεν ὅδε as parenthetical, referring πληρώσωμεν to ἀπὸ τῆς ἐπιτροπῆς. But though this makes the syntax regular, it does violence to the structure of the sentence, and deteriorates the sense. It is better, with others, to suppose an enallage, (frequent in St. John,) and regard πληρώσωμεν as put for πλήρωσομαι. This is confirmed by an imitation of the passage in Theophyl. Simoc. p. 115. Ἰδών πάντα Ἰησοῦν Χριστὸν καὶ δὲ. is thought to be put, per ἤκολον, for Ἰδών πάντας Ἰησοῦν Χριστον καὶ δὲ. and the sense of πλήρωσομαι ὑπερ. καὶ δὲ to be "most gracious and benignant."

15. Having appealed, in a general way, to the testimony the Baptist bore to Jesus, John now proceeds to mention what that testimony was; and by κύριον he means it was uttered openly, ex animo, and decisively.

— δὲ ἄνωθεν — μονογενεῖς. The sense of δὲ ἄνωθεν μονογενεῖς seems to be, "He who enters (i.e. is to enter) into the presence of the Father, and is shown by him to be his Son, in which sense ἐγενέτος frequently occurs in the N.T., and sometimes in the LXX. The interpretation of ἐγενέτος μονογενεῖς, is doubtful, and may be taken either of time or of dignity. If the former be adopted (as it has been by the later commentators in general, supported by the Latin Versions), the clause ὃς ὁ λόγος διὰ Μωυσέως ἠδοθη, ἡ χάρις καὶ 17
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18 ἡ αὐλῆς τεία ἡ Ἰησοῦν Χριστοῦ ἐγένετο. 1 Θεων οὖν δὲς ἱδών μετόπον τος ὁ μονογενὴς Τός, ὁ ὅν τὸν κόλπον τον Πατρὸς ἐκάτοικο ἐγέρχησο.

19 καὶ αὐτὴ ἔστιν ἡ μιατοψία τοῦ Ἰσαὰκ, ὅπερ ἀπότειλεν οἱ Ιουδαίοι ἡγεσίλακον καὶ Λεωνίδα, ἵνα ἠφοίησαν αὐτοῖς. 20 τὶς εἰ; "καὶ ἀμφάλλοις, καὶ οὐκ ἠγάγασα, καὶ ἡμίολογησαν. ὅτι

21 οὐκ εἶπι ἐγὼ ὁ Χριστός. 6 καὶ ἠρνήσαντο αὐτοῖς. τί οὖν; Ἰηλίς εἶ καὶ λέγεις οὐκ οἴδαμ; ἢς προφήτης εἰ; καὶ ἀπεκλήθη.

22 Οὐ, ἔλεγω οὖν αὐτῷ τίς εἰ; ἵνα ἀπόκρισιν δομῆς τῶν πέμπων. 23 ἡμέας τί λέγεις περὶ σεαυτοῦ; Ὄητη Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνετε τὴν ὁδὸν Κυρίου! καθὼς εἶπεν

[which were meant for the Jews at large are] or interpreters of the ports, and directors of religious ceremonies among the Greeks.

19. καὶ αὖθις ὁ προφ. q. d. and this testimony which I have just adduced was borne on the occasion following. — αὐλῆς τείας ὁ Ἰησ. "the Jews of Jerusalem," mention those who are elsewhere called αἱ δικαιεστερίαι τῶν Ἰουδαϊῶν, had the authority of making inquiry into the pretensions of prophets; namely, the Jews. The reference is not to the oath pronounced by them, but to the whole address; for the τίς in the question evidently refers to the kind of prophetic character claimed by John; which implied an inquiry, 1. whether he was the Christ; 2. whether he was Elias. The form of τίς εἰ (it appears from Wetstein's citations) not unusual, as addressed by those who demanded to know any one's authority to act in any business. Though the Sanhedrin knew that John's ancestry did not accord with that which had been predicted of Christ; yet, when they bore in mind what had happened to Zacharia in the temple, and that his mother was of the lineage of David, they might think it possible that he was the Messiah; especially as it was not absolutely determined among the doctors whether Christ was to be born at Bethlehem or not.

22. Ἰηλίς; the Jews supposed, from Malachi iv. 5, that Elijah would return from heaven, whether he had been caught up, and would usher in and anoint the Messiah.

—οἴδατε εἰς τὸ κόλπον τοῦ Πατρὸς, as in the case of the Messiah.
JOHN CHAP. I. 24—29.

24. \( \text{Ἰωάννης ὁ προφήτης.} \) Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.  

25. καὶ ἦρθον αὐτὸν, καὶ εἶπον αὐτῷ, \( \text{Τί ὦν βαπτίζεσίς, τι σὺν αὐτῷ; τί ὦν προφήτης; \}} \)

26. ἐν τῷ ὄνειρον αὐτοῦ, οὔτε Ἡλίας, οὔτε ὁ προφήτης, ἀλλὰ ὁ Ἰωάννης, λέγων: \( \text{Ἐν γένεσιν ἡμῶν ἐφοίτησατ, μετὰ δὲ ἡμῶν ἐφηκέν, ὦ σώτηρ οἱ δύο.} \)

27. Αὐτός εἶναι ὁ όπλος μου ἐργομένος, ὡς ἐμπροσθέντι μου χίλιον, οὐ εἴη ἄγιος ἕνα λίθον αὐτοῦ τὸ ἱμάτιον τῷ ὕποδημάτων.  

28. Τάνατον ἐν \( \text{Bethanyς ἐγένετο πέραν τοῦ Ἰορδάνου, ὥπερ} \) 29. \( \text{Ἰωάννης} \) βαπτίζων.

29. \( \text{τῷ ἐπαινίῳ} \) βλέπετε ὁ Ἰωάννης, τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, 29. \( \text{kai λέγει: Ἰδε ὁ ἄγιος τοῦ Θεοῦ ὁ ἴων πῆλε τῆς ἀμώμητης τοῦ κόσμου.} \)

30. \( \text{Ἰωάννης} \) βαπτίζων.  

32. \( \text{Διονυσίω} \) δὲ λέγων παρὰ τῷ Ἰησοῦν τὸν Ἰακώβα, καὶ ἰεροσκλητόν τοῦ Ἰορδάνου ἐβεβαίωσεν. \( \text{Hence} \) he changed the reading; which others also approved.

33. \( \text{τῷ ἐπαινίῳ} \) This was after the baptism of Jesus: but the expression refers not to the baptism, but to the mission of the priests and Levites.

34. \( \text{ὁ ἰησοῦν} \) ὁ ἐπαινεῖ εἰς τὸν ἔδραν τῆς ὁμολογίας, καὶ \( \text{κλος} \).

35. \( \text{οἱ δὲ ἰησοῦν...} \) ὁμολογεῖν. In order to rightly understand these words, we must observe, that as often as in Scripture the name Lamb is applied to Christ, so often the subject of what is spoken is his death and passion; insomuch as he underwent it for men. And in this view John the Baptist considered Jesus, when he called him lamb, namely, as suffering and dying like a victim. It is clear that he meant to represent our Lord as a dy ing, and that in the place of others. For he has subjoined the words ὁ ἢρων τῆς ἀμφιπλάκας τοῦ κόσμου, by way of explication. Now the phrase ἄρων τῆς ἀμφιπλάκας answers to the Hebr. "\( \text{yn} \) or "

36. \( \text{ὁμώος} \) ὁ οὗτος, which never signifies to remove sins, i.e. extirpate inequity from the earth (as some recent Interpreters suppose), but to forgive sins (as in Gen. i. 17. Exod. xxiii. 7. Num. xiv. 19. Ps. xcv. 1. 1 Sam. xxv. 25. xxvi. 25.), or to pay the penalties of sin, either one's own, or others; as in Exod. xxviii. 33. Lev. v. i. 17, where are conjoined, as synonymous, the formulas to bear the sin of the people, and expiate and to atone the people with God. Therefore the formula to bear sins signifies to be punished because of sins, to undergo punishment of sins. Furthermore, as to bear one's own sins denotes to be punished for one's own sins, so to bear the sins of others, must mean to be punished for the sins of others, to undergo the punishment which the sins of others have deserved.

Moreover, Christ is said to bear the sin of the whole world; and therefore the interpretation above mentioned can have no place. It must be observed, too, that there is in these formulas a manifest allusion to, and comparison with a peculiar victim. For such a victim was solemnly
brought to the altar, and then the Priest put his hands over the head; which was a symbolical action, signifying that the sins committed by the persons expiated were laid upon the victim; and, when it was slaughtered, it was then said to bear the sins of the expiated; by which it was denoted that the victim paid the penalty of the sins committed, was punished with death in their place, and for the purpose of freeing them from those penalties. (Tittm.) On this passage see Benjamins. Synops. the admirable work of Abp. Magee on the Atonement, and the authors by him referred to. Examine also the Marginal References in Scott's Bible. On the deeply important subject here treated of, I cannot express my sentiments better than in the words of Mr. Townsend, Chron. Arr. i. 103. "In support of the doctrine of the Atonement there is more authority than for any other revealed in the Jewish or Christian Scriptures. It was taught in the beginning of the patriarchal dispensation, the first after the fall, in the words of the promise, and in the institution of sacrifices. It is enforced by the uniform concurrent testimony of the types, prophecies, opinions, customs, and traditions of the Jewish Church. It is the peculiar foundation and principal doctrine of the Christian Church in all ages, which has never deviated from the opinion that the death of Christ on the cross was the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

30—31. John now mentions how he obtained this knowledge, that Jesus was the Messiah; namely, by an express revelation from God. Up to the period of his baptism our Lord (such was his humility of deportment) had passed for a mere man. He was first made known as Messiah by John at his baptism, and through him to the multitude. Whether John had before any knowledge of Jesus by face, is variously disputed. Certain it is that he did not know him to be the Messiah. That knowledge he obtained by a Divine revelation, which had given him the sign whereby he should recognize the Messiah; namely, the descent of the Holy Spirit, in symbolical figure, upon him. That sign he saw in Jesus, and was therefore sure he was that personage.

Moreover, when it is said, I knew him not [as Messiah], this is not contradictory to the passage of Matt. iii. 14; for, as Mr. Holden observes, John might have declined the office of baptizing Jesus in consequence of knowing his superior wisdom and sanctity, and perhaps from his believing him a prophet; and yet might not have known him to be the Messiah. All that is here affirmed being, that John was ignorant of the true character of Jesus till the time of his baptism. The words δὲ ἐγὼ γνώσθημαι συν οὐκ ἔχω γνῶσιν ὑπερτοῦντες, λέγη αὐτῷ γὰρ. Therefore when Christ is called the lamb bearing the sins of the world, it is manifest that we must understand one who shall take upon himself the sins of men, so as to pay the penalties of their sins, and in their stead, for the purpose of freeing them from those penalties. (Tittm.)
the scope of this reply, seems to be that taken by Euthyph., who says that our Lord did not tell them where he abode; but bade them follow him, to inspire them with confidence. Of these disciples one, we learn, was Andrew. The other is generally supposed to have been the Evangelist himself, who usually suppresses his own name: (See iii. 23, xvii. 13, 20.) but Eusiphius says John or James.

— οὗτος ὁ ἀλήθιος.) The δι' is omitted in most of the ancient MSS. and the early Edd., and is cancelled by almost every Editor from Beng. and Wets. to Scholz.

41—43. On the seeming discrepancy here between the Evangelists, see Recens. Syn.

42. ἀδελφὸς τοῦ ἱδίου,) for ἀδελ. αὐτοῦ (like the Heb. יְהוָה) his brother." An idiom frequent both in the N. T. and LXX.

—Μετάφρασις, &c.) When a significant name (such as Peter, Thomas, or Tabitha) was given to any one, it was usual to translate it, when the person was spoken of in a different language. The Evangelist here follows this custom, both to explain the import of the names Messiah and Christ (which the Gentile converts of Asia Minor were not likely to understand) and to prevent his readers from mistaking the persons spoken of for some other persons.

44. Ἰησοῦς.) Very many MSS., Versions, and Fathers omit the δ' 'i.e. here, but insert it after λέγει; and so Griesb., Matth., and Scholz edit, perhaps rightly.

—ἀκολούθων ὑμῶν.) A form of speaking equivalent to "become my disciples," and sometimes used by the Grecian Philosophers.

45. Ναθαναήλ.] This is supposed to have been the same with the Bartholomew mentioned by Matthew; that being a surname, as is plain by the occurrence of the name Ονασαρας twice in Josephus, namely, Antis., xiv. 3, 1, and Bell. i. 9, 3. It therefore means Son of φαλ. or Φαλη. Various reasons are there for the above supposition. And 1. that all the rest of John's followers mentioned in the chapter were received into the number of the Apostles; 2. since John nowhere makes mention of Bartholomew, nor the rest of the Evangelists of Nathanael; 3. since Luke vi. 14, in his list of the Apostles, puts Bartholomew after Philip, with whom Nathanael was converted.

47. ἵνα γενοίμενοι — ἵνα γενοίτο ὁ ὄρος.) it seemed little probable to Nathanael that a good man, much less a prophet, and least of all the Messias, could come out of Galilee, still less from Nazareth, which was but a mean country town, whose inhabitants, as indeed all the Galilæans, were held in contempt by the Jews; the cause for which latter was attributed to their being a mixed race, partly of Gentile origin, very corrupt in their morals, and reckoned boorish and stupid, even to a proverb.

—Ἐπικρίνεια.) A formula equivalent to Judge for yourself; Seeing is believing.

48. ἰδέις γὰρ ὑμᾶς ὑπονοεῖν.] A common permutation. The appellation true Israelite (denoting one who imitates the virtues of the Patriarch Israel, see Rom. ix. 6.) was given among the Jews to persons remarkable for probity. In the words in ἵνα γενοίτο the ὄρος, etc. there is thought to be a reference to what is said of Jacob in Gen. xxv. 77. But it seems rather to have been a phrase borrowed from Ps. xiii. 2, xiv. 3. (compare 1 Pet. ii. 22.) to designate one who is integer vires scelerisque puros, a man of thorough integrity, whose profession of religion is not leavened with hypocrisy, one of undoubted integrity towards men, and unfeigned piety towards God; in short, the character of whom a great poet has said—

"An honest man 's the noblest work of God."

50. Nathanael, in his answer, seems to hint that Jesus had been informed of his character by his friends. In order, therefore, to remove this
supposition, and show Nathanael that he knew him not from the information of Philip, or any other person, but from his own knowledge, our Lord mentions what none could know but Philip and Nathanael: 

"By this I am he whom Philip 

and his fellow-townsman, Simon, called Nathanael, who was a Nazaraean. Now this circumstance of Nathanael's knowing Philip and him, was a proof that Philip had found Nathanael under, as well as in conversation with him before, conversed with him about Christ; and that now our Lord mentions this in order to evince his divine power. And no wonder: for there had been a conversation of only two, nor was there any one present who could tell what had passed at it. Thus a conversation was alluded to, held at some time previous, and in a particular place, identifying it, and distinguishing it from any other. A proof this of supernatural knowledge, and consequently of a Divine commission. Hence Nathanael, from this display of supernatural knowledge, even of the secrets of the heart, could not but recognise a divine virtue in Jesus. (Tittm.) That conversation, meditation, and even prayer, was carried on under fig-trees, is proved by the Rabbinical citations of Lightly, and Schoettg."

"οδηγηθηκεν από τον ιησουν εκτιμηθηκεν κατά την ενσαρκευσιν του κυριου. Τότε ως εν ημέραις της τυφλης καρδιας του ξανθαναηλου, την λεγεται η μητη του ιησου εκτιμηθηκεν. Κατά την ενσαρκευσιν του κυριου εκτιμηθηκεν η εκτιμηθηκεν η μητη του ιησου. Μητερητος του ιησου εκτιμηθηκεν δια τον εξονταν ενοικητης των σερβεοτον." (John x. 38.)

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support or comfort of his mother (as some imagine), is inconsistent with ver. 11, unless the words there be taken somewhat violently, of public miracles.

4. τι ἐρω καὶ σοι, γένοι. These words cannot import (as some Commentators suppose) strong reprehension. For that would seem unmetered by the address preceding. As far as the opinion rests on the γένοι, it is utterly unfounded; since this was a form of address used even to the most dignified persons; and especially to his mother on the most affecting of all occasions. As to the other words, τι ἐρω καὶ σοι, they are a formula taken from the language of common life; and must be interpreted according to the occasion and the circumstances of the case. It usually denotes impatience of interference, signifying: "What hast thou to do with me?" as appears from numerous passages, both of the Scriptural and Classical writers, adduced by Wets. and others. This would seem to be the sense here; though it was probably modified by the tone of voice, and softened into a mild rebuke for interfering with him in a matter where her parental claim to respect could have no authority over him.

The words following οἰνῷ — μοι evidently mean, "The right time for my doing what you suggest, is not yet come," which implied that he alone was the proper judge of that season, and would seize it when it arrived; thus mixing comfort with mild reproof. The time seems to have been when the wine was quite exhausted, and thus the reality of the miracle would be undoubted.

6. ἤδη]. i.e. water vats, or butts for domestic purposes, and the various washings prescribed by the Jewish Law. See Luke xi. 39.

— κατὰ τὸν καλὸν κατ. Karo here signifies proper, for the purpose of; a very rare sense, for which the Classical writers use πρὸς. Thus, in a kindred passage of Plutarch, which I have adduced in Recens. Synop. κατὰ τὴν γένους παρὰ τὸν ἄλλον ἄλλου κατὰ τὸν καλὸν καταφέρῃ. See τὸν ταῦτα ἣν θέσαν, ἦν χεῖρος ἐγεῖρῃ.

— κατὰ. On the exact quantity designated by the μέτρησις Commentators and Antiquaries are not agreed. For the term may designate the Heb. פן, to which it answers in the LXX., i.e. a measure containing 17 gallons; or the Attic measure Mētres, consisting of 9 gallons. See Einschmidt de pond. et mens. iv. 2. The latter is the more probable; though, even according to the former, the quantity of liquor has been exviled at sceptics. But the largeness of this quantity would be employed in order to place the miracle beyond dispute. Nor can the quantity be thought enormous for many days' consumption of such a number of guests as had assembled; to which more would now be added by the fame of the miracle, and from curiosity to see the worker of it. It. This miracle was greatly repeated, of which many miracles. Commentators and writers, by the miracle, and others. For The present miracles. As these enumerations are not, as some fancy, too minute to be worthy of introduction. They are mentioned to evince the truth and magnitude of the work wrought by Elijah, 1 Kings xviii. 33—35., the Prophet in like manner explains, "Fill four barrels with water, and pour it," &c. "Do it the second time—Do it the third time." The words were, no doubt, pronounced, and the thing done, properly. The order to fill them, which was fully obeyed, rendered all collusion, by procuring and introducing of the wine, impossible. That what the guests saw as water was become wine, was likewise evinced in the plainest manner.

6. ἀρχιτρικλίνον] the director of the feast; i.e. a person (not one of the guests) who was appointed to superintend the preparations for, and management of, a feast; examining the provisions and liquor brought forward, and passing among the guests to see that they were in want of nothing, and giving the necessary orders to the servants. (See Eccles. xxxii. 1.) This ἀρχιτρικλίνον is to be distinguished from the architriches, ἀρχιτρικλίνον ἀρχιτρικλίον, of the Greeks, and the moderator, arbiter, rex curiæ, of the Romans. This latter was one of the guests, chosen sometimes by lot, who presided at the table, and prescribed rules in regard to drinking, &c. (Wahl) Welch, Lampe, and Kuhn., say, that the Architrichunus was a domestic. Indeed, if he was the same with the Triclinarches of the Romans, he was such. A decisive proof, however, is that Juvencus, in his Hist. Evang., terms the Architrichunus a summi ministetor. The wine was, as usual, handed to the Architrichunus, in order that he might taste, and see if it were worthy of being set before the company.

10. πᾶς ἀνθρώπῳ — τὸν. This denotes what it was customary to do: which is illustrated by the Classical citations in Wets. Μάθεις is from μάθητα, (probably derived from the Northern word Med or Medë), and signifies to moisten, or be moistened with liquor, and in a figurative sense (like the Latin moderate vine) to be saturated with drink. In Classical use it generally, but not always implies intoxication. One exception I have not been able to ascertain, and which I insert in Recens. ap. Stob. Phys. ii. 312, where the wise man is permitted μικράν θεάσθαι κατά αὐρατριφόρον. So also Plutarch Alex. 69. (a passage very similar to Gen
11 of tetragrammaton, on, oinion, evs, ut, Tautyn, etoipheic tnh efieyn, thn aktyn ths aumianon 61' Iroou ev Kain tis Galilaias, kal epanereteic ths doxan avtou' kai elipitvenou evs avtou, oi maqhtai aytou.

12 Meta toto katidh, eis Katarpoamou, aytou' kai 6 miqthi aytou, kai oi adelphoi avtou, kai oi maqhtai aytou' kai ekei emeic ov pollles 61' omeias. Kal 6vgy 6v tne paxia twn lundloun, kai anvth eis Irooud 61' lexma 6' Iroou. Koi 6vgy ov to 21' lundloun tov vqoun, kai gouvnoi, 6vgy 6v tne lexma, pyna, eivdalen ek tov vqoun, tv pto-

xlii., 34) and Menander ap. Athen. p. 354. In the Hellenistic world, however, as Joseph, Philo, and the LXX. (like the Heb. 61') very often only denotes drinking freely, and the hilarity consequent. So in Gen. xlii., 34, it is used of Joseph's brethren. Of the Commentators some adopt the former, some latter sense. It should seem not very necessary to confine ourselves to either; e.g., the LXX. translation is not speaking of the guests present, but only makes a general observation as to what was usual. Tov glwso, literally, minus nobiles, less [good.]

—ov tetragrammaton, tov ouv, ev. d.] To preclude the suspicion that their taste was vitiating, through excessive drinking, so as not to know water from wine, Jesus orders it first to be carried to the governor of the feast, who must have been sober; for those who were entrusted with this office were obliged to observe the strictest sobriety, that they might be able properly to direct the whole business of the entertainment.

11. tov semeian.] Semeion properly denotes 1. a mark, seal, or token, by which any thing is known to be what it is, and distinguished from something else; 2. a pledge or assurance, taken in evidence; 3. a miraculous sign, a miracle, either 1. in confirmation of the Divine power or legation of the worker of it; or 2. a miracle such as was in 3. The same is denoted with evgy, or stands by itself. A miracle may be defined, with Farmer and Dr. Malby, "Every sensible deviation from, and every seeming contradiction to, the laws of nature, so far as they are known to us. By thus expressing myself (says Dr. Malby), I would guard against an objection which has been made to the language employed by some advocates, as well as enemies, of Christianity, when they represent miracles as violations of the laws of nature." Dr. Brown, a profound metaphysicist, and the successor of the celebrated Dugald Stewart, contends that miracles a priori, are possible; that they are not violations of the laws of nature, and are capable, under certain circumstances, of being made credible by testimony. "The possibility (says Dr. Brown), of the occasional direct operation of the power which formed the world, in varying the usual course of its events, it would be not a violation of any law of nature. It involves, therefore, primarily, no contradiction, nor physical absurdity. It has nothing in it which is inconsistent with our belief of the most undeviating uniformity of nature; for it is not the sequence of a different event, when the preceding circumstances have been the same: it is an effect that is new to our observation, because it is the result of new and peculiar circumstances. The antecedent has been by supposition different; and it is not wonderful, therefore, that the consequent also should be different. While every miracle is to be considered as the result of an extraordinary antecedent; since it flows directly from a higher power than is accustomed to operate in the common train of events which come beneath our view, the sequence which it displays may be regarded, indeed, as out of the common course of nature, but not as contrary to that course." On this whole subject see Hume's Introduction, vol. i. 205—271.

[13. to paxia.] The best Commentators, ancient and modern, are generally agreed that St. John mentions four Passovers as occurring during Christ's ministry, of which they reckon this as the 1st; that mentioned at v. 1. the 21; that at vi. 4, the 5th; and that at which Christ suffered as the 4th. Thus his ministry will extend to three years and a half.

14. evgy — political. &c.] The best Commentators, ancient and modern, are generally agreed that this circumstance was prior to, and consequently different from the similar one recorded at Matt. xxi. 12, 12. sq. There seems a great propriety in this symbolical action (which denoted the purification of the Jewish Religion) being used both at the beginning and the close of Christ's ministry.

—boi, 6vgy, evgy, &c.] The number of victims of all sorts, (as we learn from Josephus,) sometimes amounted to 2,500,000; and it is certain from the Rabbinical writers, that immense traffic was carried upon this festival, and much extortion practised; a great part of the profits of which were devoted to the Priests. Even at the best, very great indecency was involved. The evgy here are the same with the xaihoi, at Matt. xxi. 12, changers of small coin.

15. pharoulou ex eix.] “a scourge of ropes,” or bands made of rushes, &c., such as were used for tying up the cattle. We need not, however, suppose much, if any, used of the pharoulou, except to serve for a symbolical action. Besides, there was no reason for stripes. The traffickers, conscious of the unlawfulness of their proceedings, and struck by the Divine energy of our Lord, would not hesitate to obey his injunctions,
especially as the crowd of approving and admiring bystanders would be ready to enforce that obedience.

— εἴπων.] This signifies small coin, from εἴπω. For the most ancient coins (especially the Oriental) being (like Spanish reals) of a square form, admitted of being cut, so as to form the lesser kind of money. 'Εξείχε is especially suitable to minute coin.

—instante.] Some would read δι' ἔργων, from certain MSS. But though that is more accordant with Classical usage, it is, probably, ex interpretatione. 'Αναστάτως was, it should seem, used in the common dialect for αναστάτως.

17. δ ἱδέας — μελ. This brought to our Lord's mind the words of Ps. xlix. 9. Κατάφυς involves an Oriental and emphatical metaphor, applicable not only to grief or indignation (as here,) but to other of the more violent passions, which (in the words of Gray) "inly gnaw the heart." See Job xix. 22, and the Classical passages adduced by Lampe and myself in Recens. Synop. Ἁπάξ τοῦ ἀκούει signifies, not zeal of, but zeal for; and the Aorist κατάφυς signifies excidere solet.

For κατάφυς, κατάφερσις is found in very many ancient MSS. and early Edd., and is adopted by almost all the recent Editors.

19. κείμενη τὸν ναὸν τῇ.] An acuté dictum, so uttered to draw the attention of the by-standers; the understanding of which, however, might be aided by action; our Lord pointing to his own body, the temple of the Logos. Thus the Hebrews used to call the body הָעִם, κτήσος. See Note on 2 Cor. v. 1. Nay, Philo calls it ναός, or ἱερός, with reference to the dignity of the soul which tenants it. Indeed, εἴρων and ἱερός (found in the sense of body in Luke, ch. xvi. 27, &c. 1) both denote a building; and St. Paul often speaks of the body of a Christian as being a temple of the Holy Spirit. The Imper. here has, as often, a permissive sense; or, a. you may destroy; which differs little from the hypothetical sense, "Be it that you destroy." Our Lord means to say, that his resurrection from the dead will be the especial sign by which his Divine mission shall be declared.

20. κατάφερσις τοῦ ναοῦ — αὐτοῦ.] The sense is: "For sixty and six years hath this Temple been a building." The use of the Aorist will permit, and facts require this rendering. For it was then the 46th year since the time when Herod commenced the building. He formed it on a dilapidated one originally erected by Zorobabel; using the old materials, and sometimes the old foundations. In consequence of which, and especially as it was raised by parts, the old buildings being gradually pulled down, and new ones erected in their place, so the edifice was still called Zorobabel's, and the second Temple, nay even Josephus so terms it.

22. ἐλάχιστον τῷ γιοραῷ.] i. e. by a comparison of those parts of the O. T., which predict the Messiah's rising from the dead, both with Jesus' words, and with the fact of his resurrection, they thoroughly believed in the inspiration of the Scriptures and the divine mission of Jesus.

23. σημεία.] What these were, we know not. But from this passage and from iv. 45, and vi. 2, it is certain that Christ worked many miracles not recorded by the sacred writers.

— ἐλάχιστον εἰς τὸ δόμα α.] Their faith, however, it appears from what follows, was only an external and historical, not an internal and vital one. The understanding was convinced, but the will was not subdued to obedience.

24. σημεία.] Some Commentators take this to mean, "he did not trust his person (i.e. his life and safety) to them." But this is frigid; and it is better, with the most eminent Commentators, ancient and modern, to interpret the phrase figuratively: "he did not place any implicit confidence in, by imparting his true character as Messiah, — carried himself cautiously and circumspectly towards them." The complete knowledge of the hearts of men which is thus ascribed to Christ, is among the other irrefragable proofs of his Divinity; for omniscience is the attribute of God alone.
III. We are now advanced to a most important narrative,—in which, as it has a bearing on one of the most important doctrines of the Gospel, more than usual care should be taken to trace the true scope and intent of the Evangelist in recording this conversation, and to ascertain the real import of the phraseology there employed. Now the intent of the sacred historian was here, as in all other parts of his Gospel, to set forth the glory of the Lord; and in the present instance particularly it should seem meant to illustrate his omniscience. This is a key to the general import of what is narrated. Another important point is the true character and motives of Nicodemus in seeking this interview. That, however, is a subject involved in much obscurity; since we have there no direct information from the Evangelist, but are left to collect both one and the other from the narrative itself; which, while it doubtless contains the substance of what Nicodemus said by our Lord, yet probably records but a part of what was said, at least, by Nicodemus. Hence no little diversity of opinion exists as to the character and motives of this ruler. Some ascribe to him integrity, caution, and diffidence; united, however, with timidity; and they suppose his motives in seeking this interview to have been of the most honourable kind. Others paint his character in very different colours; ascribing his coming to pride cloaked under pretended humility, craftiness, and dissimulation, subservient to a purpose of treachery. Between these opposite views a middle course will probably conduct us nearest to the truth. We may suppose him to have been a proud, timid, and, in a great degree, worldly-minded man: though, at the same time, it should seem that in his character the good preponderated above the evil; and his motives appear, upon the whole, to have been good. For this Nicodemus was, (as is generally thought,) the Nicodemus of whom so much is said in the Rabbinical writers, we may gather some information that will prove important towards ascertaining his real character and views. He is there described as a man of unbounded wealth, even to a proverb,—of magnificent liberality—of piety the most ardent,—insomuch that they ascribe to him the working of miracles. His splendid fortune was, however, they say, attended by a reverse almost as great as that of Job. If to this we add what we learn from the Evangelist,—his official character, as a ruler, and the high renown for learning, as the teacher of Israel,—we have the picture complete. Now it is obvious, that a person so circumstanced,—with so much to lose, and nothing, in a worldly point of view, to gain by any change of religion in the Jewish nation, would, naturally enough, desire to escape the state of things which was to be tardy in embracing a new religion, and especially one so persecuted and evil spoken of as the Christian. None of his rank in life had hitherto embraced it; and, accordingly, he might think that great caution was necessary on his part. Uneasy doubts had probably long weighed on his mind. His reason was, on due inquiry, convinced that the evidence for the Messiahship of Jesus was of the strongest kind: and he could not but consider with alarm what would be his punishment if he neglected so great salvation! But to yield to these convictions, and openly embrace the Gospel, involved sacrifices of the severest kind, all that was considered valuable in life, may, probably life itself. Now Nicodemus was not one of those who are ready to give up all for religion's sake. In short, with many prejudices of the mind, was doubtless united a latent unsoundness of heart. His convictions of the reality of our Lord's pretensions had probably been great, but were not unalloyed. Yet he was not prepared to make those unsparing sacrifices which the circumstances of his case demanded. Not venturing openly to avow, what he secretly believed, he resolves, like most timid and selfish men, to steer a middle course; and, with the usual expedient of cowardice, seeks to do that privately which he was afraid to do publicly; and, accordingly, seeks an interview by night, in order to be privately admitted to his discipleship. From the manner in which that interview was conducted, it is plain that our Lord fully penetrated into his real character. And if we bear in mind the various prejudices and infirmities of the man, in conjunction with his recent and sincere, but not deeply rooted faith in Christ, we shall be enabled to ascertain the real scope of what our Lord addressed to him. It seems to have been the especial intent of our Lord first to humble his pride of rank, wealth, and talents. That pride had, it seems, induced Nicodemus to think that Jesus would receive him as his convert on easier and less humiliating terms than those which he required from the people at large; namely, that of submitting to public baptism, and thus acknowledging his need of repentance, and a total change of character. We cannot, of course, ascertain precisely the nature of the information for which Nicodemus meant to have applied, had he been allowed to propound all his inquiries. But they were probably on the nature and properties of true religion; and the way in which those imperfections which he could not fail to discern in the Jewish, might be remedied. He commences the conversation with a sort of half proud, half flattering compliment, expressive of the conviction of himself and all who weighed the evidence of miracles to prove a divine mission, that Jesus was at least a teacher sent from God. Whether he was the Messiah or not, Nicodemus was probably uncertain; and perhaps one chief purpose of his visit was to ascertain that point, in a close and confidential interview. Fluctuating between hope and fear, doubt and conviction, he was resolved to know how far Christ was accredited of God when stated in private and confidential communication, did or did not coincide with the notion which he had formed of the Messiah. See a Discourse of Bp. Heber on the character of Nicodemus.
3. ἀρετὴ — ἄν χε, &c.] It is with great probability supposed by Beza, Calvin, Lampe, Tittm., and Kuin., that this reply of our Lord interrupted Nicodemus in his address; and that it was, in order to increase his faith, by evincing his perfect knowledge of what was passing in the mind of those who had come to the Lord. Nicodemus was at not waiting till he should have propounded his inquiries, anticipated him by replying to them in thought. What those inquiries were, however, has been much disputed. The earlier Commentators suppose them to have been on the mode of attaining eternal salvation; the most recent Commentators, on the person of the Messiah, and the nature of the salvation to be expected. But there is no reason why both these views may not be united. The question, however, hinges on the force of the expression γεννηθῆναι ἁπάντως. Many recent Expositors (as Rosenm. and Kuh), maintain that it here denotes a total change of sentiment and opinion, as to the Messiah, the nature of his kingdom, and the benefits thereof. But no proof has been made out that the expression in question was ever used merely of a change of sentiments and views. Besides, it is plain, from a comparison of those words with those at vv. 5 & 7, that such cannot be the sense here intended. It should seem that our Lord did not intend to advert to any particular heads of inquiry meant to be propounded by Nicodemus, but cuts off all such discussions at once, by laying the axe at the root; by pointing out the dices and errors which struggled with his faith, and made him only half a believer; declaring that there must be an entire change of heart, disposition, &c., as implied in the sincere embracing of a new and spiritual religion, before he could hope for salvation through the Messiah. The expression ἀρετὴ γεννηθῆναι, is plainly equivalent to ἀναγεννηθῆναι ἁπάντως, which denote properly a new birth, but figuratively a complete alteration and reformation. Our Lord, however, evidently intended more than even that; as appears from v. 5. (where see Note.) That Nicodemus understood his master's teacher, our Lord, in the manner above explained, there can be no doubt; for the expression was a common one among the Jews, to signify an entire change of heart and life, though it was almost always connected with baptism as the symbol or pledge of it. The expressions, therefore, of Nicodemus and our Lord in v. 4, γεννηθῆναι are δειπτῶν γεννηθῆναι, must not be taken, with many Expositors, in a physical, but in a moral and metaphorical sense, q. d. 4 As it involves not only a physical impossibility, but a moral unfitness, for an aged man to be born again; so it involves as great a moral unfitness for such a person to be figuratively born again, by a total change of mind and heart. He meant, doubtless, to hint that there would be a far greater moral unfitness in his case, a man of his great consequence in all respects, such as ought to exempt him from ordinary probation and empty ceremonies. To this our Lord refers the similitude of the birth of a bird, but it was also applied to the entire change of heart and purification of mind typified by the ceremony of baptism. That the term ἀρετῆς must be understood of baptism, is quite plain from Titus iii. 5, and other passages.

The purpose of the next verse (6.) seems to be, to set forth the indispensable necessity of this regeneration by water and the Spirit, in order to the attainment of everlasting salvation; for that, as the mere natural or animal life depends on flesh and blood, so does the spiritual life depend on the baptism by water and by the Spirit.

3. The argument here is, that however strange this two-fold regeneration may seem, it is not to be thought impossible,—any more than many wonderful phenomena in the natural world, which are so obvious to the senses, through their causes defy all explanation. And in order to illustrate a spiritual truth by something familiar to the senses, our Lord subjoins an example from the wind, on the causes of which see an interesting extract from Vogler in Recens. Synop. The expressions, however, are not to be interpreted with philosophical subtlety, but according to popular ideas; for the investigations of Wolf, Wets., and others, have proved, that both the Hebrews and the ancients in general were accustomed (by a sort of proverb) to signify anything unknown or obscure by comparing it with the wind. Thus by similitude of the wind, our Lord means that a man knows that his heart is more interested in religion, that he has a deeper insight and greater relish for spiritual truths: and though he does not perceive the immediate influence from which this change proceeded, yet the effects he knows by communing with his own heart. And they are of a kind which he must ascribe to the Author of all good, though he cannot trace the exact process by which that heavenly agency was employed for that effect; yet he does not the less believe its reality. Here, too, there may be an allusion to the freedom of that Divine grace, which, not
confining the blessings of salvation to the Jews, extended them to the whole human race.

9. On hearing this, Nicodemus, partly perplexed with what he seemed obscure, and partly confounded with what, though he understood, he was not prepared to receive, exclaimed, with an unfeigned surprise, "tò δόξαν τοῦ γεννητοῦ?" — a mode of expression which involves a modest request for further information. Our Lord, however, being pleased to humble his pride, by adverting to his ignorance of what, as "a teacher of Israel," he might have known, because the Prophets of the O. T. had, though obscurely, intimated these truths. See Isaiah xlix. 21. lxvi. 5. Ezek. xxxvi. 25, 27. xxxvii. 9, 10. His humiliation must have been great indeed if the expression δόξαν τοῦ γεννητοῦ, as Bp. Mudd., with some reason, supposes it to do, "the teacher of Israel:" a title which he aptly compares with those given, in the middle ages, to the great schoolmen; one of whom was called the Angelic Doctor; another, the Admirable; and a third, the Incommunicated. [11. δόξαν...ματασωμών.] The best Commentators are agreed that the plural is here used agreeably to the usage of persons in authority. (See Mark iv. 30.) The next clause δόξαν. ματασωμων. is still more significant than that which preceded. Both are expressive of that complete knowledge which our Lord, as united with God the Father, could not but possess. There is also implied knowledge by a virtue of his own, and not by revelation.

12. Having at v. 11. asserted the authority with which he was invested, as a teacher come from God; and made his claim to complete truth in every statement, and unerring wisdom in every doctrine; our Lord here points out the improbability of producing conviction in greater matters, when his endeavours to convince upon the less had been thus unsuccessful. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" as much as to say: The same absence of impartial inquiry and fixed attention — the same disposition to measure every tenet offered to your consideration, by your own confined views, or crooked prepossessions — the same unwillingness to examine the evidence — the same hardening of heart of Israel, you have erected your pretensions to superior sagacity and sanctity — these very same causes which prevent you from believing what is more familiar to your memory, and more obvious to your understanding, will have betrayed you into moral and physical incredulity, when your Teacher expatiates upon a subject of far greater difficulty and moment. By τὰ ἐγκαίνημα, are denoted earthly doctrines, such as that of regeneration by water and the Spirit, so called because they are things done upon earth, and therefore to be comprehended. By ἐγκαινίων is meant the purposes of God for the salvation of man, involving the doctrines mentioned in the subsequent part of this discourse; and also other doctrines, which, though not adverted to in this conversation, were afterwards revealed by the Holy Spirit; namely, the mysterious union of Christ with God, and His being subject unto death not only for the Jews, but for the Gentiles; as such are by St. Paul termed προφθαμα. The sense of the whole passage is therefore necessarily dislocated, and others force of ἐγκαίνων ably pointed out, by B. L. Raphelius, in the erudite Preface to his father's Notes on the N. T. He confirms the above explanation of ἐγκαίνημα by two apposite quotations from Origen and Ammonius, and also the explanation of ἐγκαίνων, &c. in the next verse.

13. καὶ ὁ πάντων...ἀρχή.] Literally to ascend to heaven could not apply to our Saviour; for his ascension had not yet taken place: figuratively, it means the investigation of hidden things; and for such investigation Christ, who came down from heaven, was peculiarly qualified. The phrase ἐγκαίνημα ἀρχή πάντων (see the Syriac notice) is used agreeably to the language commonly employed of one who announced any revelation — that he had ascended to heaven and fetched his knowledge from thence. The ἐγκαίνημα, I conceive, of the Present Indefinite; and ἐγκαίνω ἐγκαίνια, whose proper dwelling-place is in heaven. The sense, then, is: "And no one has ever ascended to heaven, to bring down this information from heaven, nor can any one except the Son of man, (i.e. the Messiah) reveal the counsels of God for the salvation of man, i.e. "No one knoweth the counsels of God but he who came down from God." Now in Dout. xxx. ii. we read: "This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst cry, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?" Alluding to which passage St. Paul, at Rom. x. 6., says: "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;" that is to say, that the Gospel Dispensation is not so hidden, that we must draw it from heaven, or raise it from the abyss; for this were literally the same as if a man were to endeavour to bring down Christ from heaven; it would imply, that having come down from heaven before, he had made none of his Gospel sufficiently explained to us the principle of justification and the other things necessary to our salvation. See also Prov. xxx. 4. A similar form of expression occurs in Job xii. 32, and Luke v. 10. (where see Note.) Christ, then, who literally had been in heaven, is metaphorically said to have ascended thither,
because, being in the bosom of his Father, he had the fulness of knowledge in heavenly things.

14. Let us now trace the connection between what is said on heavenly things, and the ascension of Christ into heaven, and the lifting up of the Son of man. Our Lord does not content himself with stating that Nicodemus would not believe, if he told him of heavenly things; he points out his own peculiar knowledge of these things, showing that no mere man hath so understood the things of the Son of man, as he who came down from heaven to reveal them. Thus there is evidently, though it has been denied, a connection between the declaration about heavenly things, v. 12 and the assertion at v. 13, that they were known to Christ. Indeed, v. 14., which Schmidt calls independent even of v. 13, is, in reality, connected with both that and the preceding one. Having asserted that the Jews would not believe him, when he spoke of heavenly things; and declared, that He who was in heaven had therefore contemplated and known them, he selects a particular and most striking instance of that which the Jews would not admit, and which he himself knew and came to reveal. He simply lays before Nicodemus two of the purposes of Divine wisdom for the salvation of men, which unassisted reason never could have pointed out—purposes which, till revealed, might well be called mysteries—purposes which have been revealed, instead of being any longer mysterious to the human mind, became at once level to our apprehensions, credible to our reason, and such as powerfully to interest our affections. They were as follows:—Nicodemus had, in common with other Pharisees, looked for the temporal advantages of the Messiah's kingdom; and his imagination arrayed him in all the pomp of earthly majesty. But what says Christ? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Was not, then, the doctrine of a crucified Redeemer one of those "heavenly things" which Nicodemus and his countrymen were most unlikely to receive. Was it not a doctrine, the knowledge and communication of which was reserved for that exalted Being who came down from heaven. See more in a Sermon of Dr. Samuel Parr, on the Conversion of Nicodemus.

The doctrine, however, of a suffering and dying Messiah, our Lord as yet, from caution, revealed, even to Nicodemus, veiled under figure and enigma; and though meant to stimulate his attention, it probably was very imperfectly comprehended by him; yet, though he would afterwards bring it to mind, and both see the full truth and recognise a solemn prediction fulfilled. The figurative way of expressing it was this: The Messiah must (it is destined that he should) be suspended on high, as was the brazen serpent in the wilderness. Comp. viii. 25. xii. 32. This is plain from v. 16. It is not, however, agreed by all Commentators that the brazen serpent was meant to be a type of Christ crucified. Almost all the ancient, and nearly all the modern Commentators up to the middle of the last Century, maintained the affirmative. But the negative has (after Greg. Naz.) been supported by the majority of Commentators of the modern school, especially by Kuhn., A. Clarke, and Tittm., whom see in Recens. Synop. There is, they show, only a comparison, namely, as to the kind of death, and its cause; which consists 1. in Christ's being suspended on the cross as the brazen serpent was suspended aloft by Moses; 2. that as all who looked with faith upon the serpent were cured of the bite of the fiery serpents, so will all who have faith in a crucified Saviour not perish, but have everlasting life.

15. ἤναν—ἀδελφὸν.] Our Lord here adverts to the causes and the effects of this being lifted up. The causes were, 1. to save the human race from that utter perdition, which would have overwhelmed them, from sin, original and actual; 2. to procure for them eternal salvation. The effects were, 1. deliverance from perdition; and 2. restoration to that favour of God, which is "better than life." There is, besides, a very important point in the comparison, which is represented in the context. The ἀνάβασις of Moses, v. 15., is, as Grot., Lightf., and Tittm. remark, meant to show that the salvation to be obtained by the Saviour was to be extended to all the nations of the earth, and held out to every individual of the human race, in contrast to the notion of the Jews, that he would come to bless and save them alone. Comp. I John ii. 2. "Εἰσόβαν is here equivalent to σπάλακας, and signifies "hath delivered him to death;" which implies that he was a ransom for a sinful world. Comp. Luke xxi. 19. Rom. viii. 32. Col. i. 18.

16—21. Most of the recent Commentators (as did Erasm. formerly) regard these verses as the words not of Jesus, but of the Evangelist. This they argue from certain repetitions, the style, and other matters of doubtful disputation. But there is no reason to abandon the common opinion, that they are a continuation of our Lord's discourse. Τῶν κόσμων is, as Grot., Lightf., and Tittm. remark, meant to show that the salvation to be obtained by the Saviour was to be extended to all the nations of the earth, and held out to every individual of the human race, in contrast to the notion of the Jews, that he would come to bless and save them alone. Comp. I John ii. 2. "Εἰσόβαν is here equivalent to σπάλακας, and signifies "hath delivered him to death;" which implies that he was a ransom for a sinful world. Comp. Luke xxi. 19. Rom. viii. 32. Col. i. 18.

17. Tittm. observes, that what is said from v. 17. to 21. is levelled against the Jewish notion, that the Messiah would come for the benefit of the Jews only, nay, would rather destroy the Gentiles. Κρίνει is said to be for exercising, and to have the senses of sight and discernment. We may render: "God sent his Son into the world not to exercise severe judgment and inflict punishment on any nation of the world, but that every one of
them, through his atonement, might be put into the way of salvation." This truth is repeated at 
18., but so as to show, that there will be no dis-
tinction between Jew and Gentile, since every one, of either, will have a share in this 
salvation. Our Lord, however, engrafts upon it another sentiment in ἡ ἐκείνη; i.e. he is not only 
doomed to perdition for refusing the offers of 
salvation, but he is already as good as punished, 
so certain is his condemnation; or, he is already 
miserable by the slavery of sin, nay, he is self-
condemned and past all hope of salvation.

19. αὕτη δὲ λέγει ἡ κοίναι, &c.] The best Com-
mentators are agreed that by κοίναι is meant not 
the punishment itself, but the ground of the 
col Damnation, as the cause of the punishment. 
The meaning is, that Christ is not the cause of any 
evil such men suffer by not listening to his doc-
trine, but the blame rests solely with themselves, 
who, blinded by passion and prejudice, were in-
disposed to receive the truth, though coming with 
the fullest evidence, and spurned the gracious 
offer of salvation; in ὥς, to use the words of St. 
Paul, 2 Cor. iv. 4. ὁ θεὸς τῶν ἀνών τοῦ ἄνων ἐκείνου 
τὰ ἀγάλματα τοῦ ὄντος, ἐξ ἡμῶν τὴν ἀπορίαν τοῦ ἐνέγγυου 
τοῦ ἐνέγγυου τῶν ἀνών τοῦ ἀνών. 

20. 21. The sentiment at the last clause of 
v. 19. is here illustrated; and the discourse con-
cludes with a γνωμὴ γενεραλις, showing the per-
nicious effect of immorality on all inquiries after 
truth.

Φανέρωσεν σιμπλήρωσεν. The word properly signifies little, 
pollute; and, 2. worthless and vicious. οἱ ποιῶν 
τὴν ἀλήθειαν. The idea of truth here and in some 
other passages of the N. T. is that of rectitude and 
goodness, as opposed to what is base and vicious. 
So in 1 Cor. xiii. 6. ἀλήθεια is opposed to ἀλωνία. The expression to do the truth, is often found in 
the Rabbinical writings. In ἐν οἷς the ἐν corre-
ponds to the Heb. יִתְנָא, and signifies accordingly to; 
and ὡς, "God's will." On διάκρισιν just before, 
see Note on Ephes. v. 13. and my Note on Thu-
cyd. vi. 36. No. 15.

22. οἱ τὰς Ἰουδαῖας γῆς.] Not "into Judaea," 
since any one in Jerusalem must necessarily be in 
Judaea; but, as Wolf, Lampe, and Kuin, inter-
pret, "the territory of Judaea," as distinguished from 
its metropolis. So Luke v. 17. vi. 17. and not

unfreely in the Sept., as Josh. viii. 1. I have 
given into thy power the King of Ai, καὶ τὴν 
πόλιν Ἰουδαίας τὴν γῆς αὐτῆς. So Jerusalem and 
it's χώρα (which is the more usual term) are dis-
tinguished infra xi. 35. And we say "go into the 
country," as distinguished from the metropolis, 
without reference to any particular part of 
the VOL. I.

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country. It is not said to what place our Lord 
going to hold his baptism. We may, I think, not 
improbable conjecture it to have been Bethany 
or Bethabara, where John was having baptism; 
or as seems more likely, where some other true 
place of the scene seems to be on the Jordan, about 5 
miles from its embouchure into the Dead Sea. 
This might very well be called the Ford or Ferry 
town, since (being situated at the nearest point of 
the Jordan from Jerusalem,) it formed the regular 
passage from Jerusalem to Perea and Arabia. 
It should seem that John had removed from Betha-
bara to Enon, in order that the Samaritans also 
might have the more conveniently come to his 
baptism.

—ἵππησεν ι. e. through the medium of his 
disciples; for Christ did not himself baptize. See 
iv. 2. Thus what a King's servants do is ascrib-
ed to himself. Our Lord declined himself bap-
tizing, probably from a dignified modesty; because 
baptism bound the persons to religious obedience 
to himself, and might therefore with less ostenta-
tion be administered by another. Why St. Paul 
baptized few or none, was because of his being 
often embarrassed in many important avocations; 
and that solemn initiatory rite could as well be 
performed by any other person.

23. διὰ κατοικίας many streams, i.e. from 
the adjunct, much water. A sense (perhaps pro-
cedding from Hebraism) often occurring in the 
Apocalypse. Απερεχόμενος and ἀπηρίς. sub. 
ἀπηρίς.
the words. It should seem that the discussion was on the nature and efficacy of baptismal purification (as καθαρισμός signifies in 2 Pet. i. 9); which, however, was closely connected with another on the comparative efficacy of the baptism of John and that of Jesus. If the nature of Christ's baptism was considered, it might well be thought that that of John was unnecessary. On this, therefore, John's disciples went to consult him.

26. ἣν μὲν οὖν. This expression only denotes Jesus' attendance on John to be baptized. The words ἦν οὖν μετὰ, perhaps have reference, not so much to the testimony borne by John to Jesus, as to the increase of Jesus' celebrity, and credit consequent on it. They thought that John, through excess of modesty, had exagerated the dignity of Jesus; whom, it is plain, they did not consider as the Μεσσίας. However, the ωρίμα does not (as Wets. imagines) imply contempt, but rather ill-will. Πάντες, for οὗτοὶ, very many, by an hyperbole usual to those who speak under the influence of passion and prejudice.

27—30. Here the Baptist checks their excessive attachment to himself, and envies at Jesus; first by showing the real nature of Jesus' person, and that consequent on his of course he can receive nothing except it be given him from above. By this he means, that he himself can take nothing to himself that God has not given him; nor can Jesus do so; therefore whatever is done by him happens by the providence of God. Then he proceeds to dissuad that superior dignity which his disciples ascribed to him; reminding them of his public and private avowal, that he was not the Μεσσίας, but only his herald, to prepare for his coming. (Tittm.)

29. ἦν γὰρ τὁ νῦμφος, &c.] The subject is here illustrated by a similitude derived from common life, in tracing the nature of which some Commentators obscure rather than illustrate the subject by references to Jewish Antiquities. Lampe, Knin., and Tittm. are rightly agreed that there is merely an illustration by similitude (as in Matt. iv. 15, and Mark ii. 19.), in which John compares Christ to a bridegroom, who comes to take his bride; to his marriage feast, and himself to the νυμφαῖς, or bridesman; who was a friend that had been employed to negotiate the marriage, and had acted as his agent throughout the whole affair. There were, indeed, two paranymphs; one on the part of the bridegroom, the other on that of the bride; who after-wards acted as mediators, to preserve peace and harmony between the new-married pair. The allusion at εὐφημία — γὰρ ἐν ἑαυτῷ τὸ νυμφίον τοῖς εὐπροσώποις is variously explained. The words are most probably supposed to allude to the ceremony of the formal interview, previous to marriage, of the betrothed pair, who were brought together by the paranymphs to a private apartment; at the door of which they were themselves stationed, so as to be able to distinguish any elevation of voice on the part of the sponsus addressing the sponsa; from which, and from the tone of it, they would easily infer his satisfaction at the choice made for him by the paranymphs, and feel corresponding joy. The sense, then, may be thus expressed. "As, in the ceremonies pertaining to marriage, the sponsus is the principal person, and his paranymphs willingly cedes to him the preference, and, rejoicing in his acceptance, is content to play an under part; so do I willingly sustain the part of a humble forerunner to Christ." Ἡπείρωσις, is complete, consummate.

31. To cut off all future occasion for comparison, John shows that there will be less and less room for it; since the celebrity of the one must increase, and the other decrease. A more splendid will be the glory of the former, as to cast that of the latter into the shade, and cause it to fade away like the morning star, or the waning moon at sun-rise. (Tittm. and Euthym.)

31—36. The Commentators are not agreed whether these are to be considered as the words of the Evangelist, or of John the Baptist. The former is the opinion of most recent Commentators, and is grounded on the style and manner being that of the Evangelist. That, however, is a very precarious argument. It is better to adopt (with almost all ancient and most modern Commentators) the latter view. For, as Tittm. remarks, "there is a complete connection of these words with the preceding; without the interposition of any expression, from which it could be inferred that what follows is from the Evangelist. Nor is there any reason why he should have added these words, and, by so doing, destroy the testimony of John the Baptist, which must have been to his readers alike remarkable and deserving of credit. On the other hand, there are obvious reasons why this passage should be from John the Baptist; for in it he seems to have intended to advert to the reasons confirming
what he had said, namely, that the precedence is due, not to him, but to Jesus. It is, he means to say, only just that his fame should be spread, and the number of his disciples be increased, inasmuch as he was sent from heaven, endowed with gifts immeasurably great; nay, was the beloved Son of God, the Lord and promised Saviour of the human race. It is, indeed, most improbable that the words cannot be the Evangelist's: for allowing all that can be claimed for the force of the not unfrequent hyperbole in \( \phi \alpha \epsilon \delta i \) (as meaning so few as to be next to none), it would be by no means a correct representation of the state of Christian converts upwards of 60 years after the death of Christ. The first two verses of this portion are very similar in sentiment to supra vv. 11, 12; & 13; and the antithesis between \( \delta \varepsilon \chi \tau \omicron \varsigma \gamma \upsilon \xi \) and \( \delta \varepsilon \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \) necessarily involves the divinity of our Lord Jesus Christ.

We must supply \( \kappa \iota \) and \( \delta \varepsilon \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \), to correspond to \( \delta \varepsilon \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \) \( \gamma \alpha \iota \omicron \zeta \) and \( \lambda \alpha \omicron \). The sense is: 'A mere man is not endued with knowledge of divine things, has not that intimate acquaintance with the secret counsels of God, which He possesses who is of \( \zeta \epsilon \lambda \omicron \sigma \iota \lambda \eta \omicron \sigma \) (to whom God giveth not the Spirit by measure, v. 34): he, therefore, teacheth, and can teach, only what is earthly, incomplete, and imperfect; but he who is endued by God with a complete knowledge of heavenly things, being thoroughly conversant with the counsels of God, speaketh the words of God: and he is, from his origin, superior to all men in dignity, and far exceeds even the Prophets in spiritual knowledge.'

With \( \delta \varepsilon \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \) — \( \alpha \lambda \omicron \iota \omicron \) I would compare \( \varepsilon \chi \sigma \psi \eta \lambda \nu \), ap. Stobaei Serm. Eth. p. 98. \( \tau \omicron \varsigma \beta \omicron \alpha \rho \iota \omicron \varsigma \alpha \nu \kappa \iota \) \( \alpha \nu \kappa \iota \omicron \alpha \nu \kappa \iota \) \( \varepsilon \chi \sigma \psi \eta \lambda \nu \). At \( \delta \varepsilon \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \) and \( \kappa \iota \), we may supply \( \iota \alpha \omicron \nu \omicron \) and \( \iota \eta \) \( \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \). The \( \kappa \iota \) signifies 'and' [\( \text{et} \)].

33. The Baptist here corrects the grievous error of undervaluing Jesus, by showing (of course), with an admission of Jesus' Messiahship, that he who believeth or hath faith in Christ, hath it in God. (Tittm.) \( \varepsilon \sigma \phi \rho \alpha \gamma \nu \iota \varsigma \) (as Chrys. says for \( \varepsilon \sigma \phi \rho \alpha \gamma \nu \iota \varsigma \) and signifies \( \alpha \tau \omicron \varsigma \upsilon \varsigma \sigma \tau \rho \) \( \zeta \theta \rho \iota \omicron \sigma \iota \lambda \eta \omicron \sigma \) \( \kappa \iota \). For as testimonies of contracts, or other engagements, were confirmed by the addition of a seal, any confirmation of truth was called \( \sigma \phi \omicron \alpha \gamma \upsilon \varsigma \) ; and as by the imposition of a seal, any thing is rendered unsuspected of fraud, sure and certain, therefore, \( \sigma \phi \omicron \alpha \gamma \upsilon \varsigma \) came to mean to confirm, as here and in Eph. i. 13. 2 Cor. i. 22. Sap. ii. 8.

34. \( \varepsilon \chi \sigma \psi \eta \lambda \nu \) \( \kappa \iota \tau \omicron \varsigma \alpha \nu \kappa \iota \). The phrase \( \kappa \iota \tau \omicron \varsigma \alpha \nu \kappa \iota \) with verbs of giving, denotes, by implication, sparingly, restrictedly, like provisions in a besieged city. And so the Latin \( \text{ad demumunum} \), tribure. \( \phi \omicron \iota \kappa \tau \omicron \rho \omicron \omicron \) denotes completely. The best Commentators are agreed that there is an allusion to the Prophets, the very greatest of them being allowed by the Jewish Rabbis to have only had the gifts of the Holy Spirit \( \kappa \tau \omicron \rho \omicron \omicron \), and that the law itself is only given ad mensuram. On the particulars of this unbounded power, see Tittm. in Recens. Synop. \( \delta \varepsilon \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \) is for \( \delta \varepsilon \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \), which occurs in another.

35. \( \pi \alpha \tau \alpha \varsigma \) i.e. whatever is necessary to procure the salvation of man. 36. Here are declared the consequences of faith, and also want of faith, in Christ. In the former clause \( \epsilon \chi \epsilon \iota \) is not (as most Commentators imagine) simply \( \epsilon \chi \epsilon \) \( \kappa \iota \tau \omicron \varsigma \alpha \nu \kappa \iota \) \( \kappa \iota \tau \omicron \varsigma \alpha \nu \kappa \iota \), but the \( \pi \alpha \tau \alpha \varsigma \) is used, to show the certainty of the thing; 'it is laid up for him.' By \( \delta \varepsilon \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \) is meant he who refuseth this faith; though there may be, as Doddr. thinks, an allusion to that principle of unreserved obedience to Christ, which can alone make faith available. \( \omicron \delta \varepsilon \tau o \lambda \omicron \omega \phi \omicron \alpha \nu \alpha \omicron \) \( \chi \omega \omicron \eta \) is a Hebrew phrase denoting, 'he shall never possess eternal life.' The words following suggest the reason: and the descending series (as observes Bp. Jebb) is 'magnificently awful: he who, with his heart, believeth in the Son, is already in possession of eternal life: he, whatever may be his outward profession, whatever his theoretical or historical belief, who believeth not the Son, not only does not possess eternal life, but does not possess any thing worthy to be called life at all; but this is not the whole, for as eternal life is the present possession of the faithful, so the wrath of God is the present and permanent lot of the disobedient; it abideth on him, not being removed by the atoning merits of the Redeemer.'

IV. In this Chapter is recorded an important discourse of Christ with a Samaritan woman; for illustrating the purpose and scope of which, the Evangelist prefaced the narration with some particulars respecting the occasion which led to that discourse. Dr. A. Clarke has well pointed out the numerous internal evidences of truth, which strike the mind of the attentive reader, in this narrative, which concentrates so much information, that a Volume might be filled with its illustrations of the history of the Jews, and the geography of their country. Our Lord, it should seem, left Judaea (perhaps suddenly) in order to avoid every thing that could needlessly excite the indignation of the Ecclesiastical Rulers, and probably for other reasons, adverted to by Dodd.

1. \( \rho \alpha \theta \acute{\iota} \tau \acute{\iota} \pi \acute{\iota} \nu \varsigma \) \( \kappa \lambda \nu \beta \alpha \tau \acute{\iota} \kappa \acute{\iota} \varsigma \) \( \acute{\iota} \) 'I am making more disciples than John, and is [even] baptizing them.'—So Grot. or is making more disciples by baptism.

4. \( \epsilon \eta \eta \mathrm{e} \iota \mathrm{e} \sigma \iota \dot{\theta} \mathrm{e} \) It was so far necessary, as being a much shorter route than through Perea.
JOHN CHAP. IV. 4—12.

So Joseph. Vit. 52. says \\
faces 52. name of the name of the
family Jacob bought the land, and
and built an altar. See Gen. xxxii. 18.
name is supposed to have been altered by the
Jews to Ἰωκαίας, to denote the drunkenness or the
idolatry of the inhabitants. But probably it was
merely a dialectical change.

6. κεβατάκας.] Neut. in a passive sense. On
the force of ὅρας the Commentators differ. Some
render it therefore, others afterwards; for neither
of which significations is there any authority.
The true interpretation seems to be that of the
ancients, and several eminent moderns, who take
ὁρας for ὅρας ὡς ἐν, or ὡς ἐπεξε, "just as he was,
just where it happened, without any pitching of a
tent." So Acts xxvii. 17. ὅρας ὄροστος, just as it
happened, at the mercy of the winds. See also
Hor. Od. ii. 11. 13. If this be not approved by
the reader, he may (as I suggested in Recens.
Synop.) take ἐκαθ. ὅρας as if ὅρας ἐκαθ. had been
written; and thus understand ὅρας in the sense
accordingly; which is better than regarding it,
with most recent Commentators, as pleonastic.
Lampe thinks, that Jesus stopped there, not only
for the sake of rest, but as being a very conven-
ient dining place. So Philostr. V. Ap. ἀποκα
παστεριῶν ἐκάτω τῶν ποτῶν ἣν ἦσον.

7. γεννὰ ἐκ τῆς Ἰουρ.] This means not a woman
from, but of, Samaria; and is, by an ellipsis of ὅν,
equivalent to γενναὶ Ἰουραίας in the next verse.
She had not, says, "it is come from Sychar. ἄν ὅμω
πάντως. The verb is employed as a noun; of which
the Greek Classics abound in examples.

8. τὸς κύριος] She expresses wonder at any
favour, however small, being asked by a Jew from
a Samaritan. So Raschi, in his Gloss. on the
Gemara, says, "he did not ask a Jew to eat with
him, or to drink the wine of a Samaritan." On the
origin and causes of this reciprocal hatred, I have
treated at large in Rec. Syn. The reason for this
to the Evangelist subjuncts, for the information
of his Greek readers, in the words ὅσα γὰρ, &c.,
where ὅσα must be understood of familiar inter-
course and society; (So Euthym. explains by ὁ κανειῶτας.) for the intercourse of buying and
selling was still kept up. Συνιστάω signifies,
properly, "to use any one’s co-operation in any
thing." The word, however, in this sense occurs
only in the later writers, as Polyb. and Arrian;
the earlier ones using ἐναλλάσσεται. So Thucyd.
1. 120. ἡμῶν ἐν ἑαυτῷ Ἄρμονίας ἐπὶ ἑννόμισαν.

9. τὸν ὦ κρατήρα] The classical writers for ὦ κρατήρα, ἔλαττον;
they compare θαλάσσας ὑδάτας. In this
physical sense the woman understood the term.
But our Lord employed it figuratively, for ἄλλοι.
"It being his custom (observes Kuin.)
from things corporeal to excite the minds of his
hearers to the study and knowledge of things
spiritual." It is common in the Scriptures and
the Rabbinical writers to liken unto water that
which refreshes and blesses the souls of men.
See vii. 33. Prov. x. 11. Ecclus. xv. 3. xxiv. 21.
And no wonder; since in the hot countries of the
East, pure water is the most refreshing of
beverages, and is even reckoned among the bless-
sings of life.

11. ἀληθῶς] "a bucket," such as travellers in the
East are accustomed to take with them, and
which, by the aid of the rope and wheel provided
as fixtures at public wells, is sufficient to procure
water from the deepest wells.

"ίδονα] "a person of more consequence." This
refers to what Jesus had before said,
"If thou hadst known who it is that speaketh
to thee." The words following are meant to say:
It was good enough for our ancestor Jacob, who
himself drank of it, &c.; which he would not
have done, if he had known it better. If thou
canst show me a better, in that respect,
he greater than Jacob. Οἱ οὖν, i.e. the
family in general, including the servants, as in Gen. xiv.
11. This, and the mention of the cattle enjoined, is agreeable to the simplicity of early times, and which has, more or less, always prevailed in the East.

13, 14. Our Lord here shows that he does not depreciate Jacob or his well; but intimates that however great was the benefit bestowed by the Patriarch, he can bestow a far greater, and thus is superior to Jacob.

— αὐτῷ ἐπὶ τὸν ἄνδρα, ἣν γὰρ ἠμοιοῦσα. Kallōs εἶπεν: "Οὐτὶ ἄνδρα σὰρξ ἔχως πέντε μίας ἄνδρας ἂν ἔχεις, καὶ τὸν ὅμο ὠν ἄνδρα τούτο ἀλήθεια. Λέγει αὐτῷ ἡ γυνὴ: "Ταύσε φιλόσσον τοῦ ἄνδρα τούτου ἧν σοι, καὶ ἔλθε ἐνθάδε. Ἀπεκείνη ἡ γυνὴ καὶ ἔπεισεν. Οὐκ ἔχω ἄνδρα."


20. αὐτῷ ἡ γυνὴ: "Κύριε, Θεωρῶ ὅτι προφήτης εἶς τεττάρης. Οἱ πατέρες ἡμῶν ἔν τούτῳ τούτῳ ὀφεὶ προσεκέννασαν καὶ ἐμεῖς."

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15. Λέγει αὐτῷ ὁ Ἰησοῦν: "Κακῶς εἶπες: ἤτοι ἄνδρα σὰρξ ἔχως πέντε μίας ἄνδρας ἂν ἔχεις, καὶ τὸν ὅμο ὠν ἄνδρα τούτο ἀλήθεια. Λέγει αὐτῷ ἡ γυνὴ: "Κύριε, Θεωρῶ ὅτι προφήτης εἶς τεττάρης. Οἱ πατέρες ἡμῶν ἔν τούτῳ τούτῳ ὀφεὶ προσεκέννασαν καὶ ἐμεῖς."

16. Perceiving that the woman did not yet comprehend him, or perhaps began to trifle with him, our Lord was pleased at once to check her rising freedom, by reminding her of her immorality; taking care withal so to effect this as to prove himself a Divinely commissioned Monitor and Teacher.

— φύλαξέν τού τὸν ἄνδρα σου.] Our Lord, indeed, knew already, that she had no husband; but he hid her do this, knowing that the answer that would thus be returned, would afford him occasion of showing her his omniscience, and admonish her of her immorality.

17. καλοῖς.] is not put ironically, but is simply for ἄνδρας, as is plain from the words following τούτῳ ἀνδρὶς εἰρήκεσθαι.

18. αὐτῷ ἡ γυνὴ ὁπώς ἐστιν μὴ ἐκ τῆς ὀικοδομῆς τοῦ ἰδίου.] is not [really] thy husband." It appears that the woman had been five times married; but whether those marriages had been dissolved by death or by divorce, does not appear. Both might be the case; and as divorce was then shamefully practised, there is no certainty of infidelity on the part of the woman; to represent whom as a harlot (as some Commentators do) is unjustifiable, though this is better than the other extreme into which some run (even Tittm.) of representing the woman as free from all blame, by supposing that, though not actually married to this person, she was espoused to him. That would require the ov to be taken for σῆμα; which is a straining of the sense, and is refuted by the words αὐτῷ ἔχωσα ἄνδρα; and as αὐτῷ ἔχωσα implies cohabitation, she cannot be acquitted of living in concubinage; which, however common in the East, and though neither there, nor in the West, then accounted very disgraceful by the multitude, yet was held by persons of any pretensions to virtue as sinful and impure, because transgressing the primeval and sacred institution of matrimony.

19. θεωρῶ ὅτι προφήτης εἶς τεττάρης.] The woman is justly amazed that a stranger and a Jew should be acquainted with the whole tenour of her life; for πανταί may be taken populariter, to denote the leading events of her life. Such knowledge she knew could not be acquired but by Divine revelation; and therefore she justly inferred that Jesus must be at least a prophet; and, as such, be a proper authority to appeal to for the solution of the controverted question as to the comparative holiness of the Jewish and the Samaritan places of common national worship.

To this question our Lord so answers as to give her to understand, that it is not necessary to discuss it at all; since there was at hand such a total change of religious institutions as to render it nugatory.

20. ἐν τούτῳ τῷ ἄνδρα. i.e. Mount Gerizim, on which the Samaritans maintained that Abraham and Jacob had erected an altar, and offered sacrifices to Jehovah; and, therefore, that the Deity had willed blessing to be pronounced from hence, and an altar to be erected, alleging this in proof Deut. xxvii. 2. 12.; and, in order to "make surety doubly sure," interpolating the text at v. 4. and changing υἱόν Ἐβαλ, into βραχίον, Gerizim. Hence they called it "the blessed mount," "the holy place." For en τούτῳ τῷ ἄνδρα very many MSS. and most of the Early Editions have en τοίᾳ τῷ ἄνδρα, which is received by almost every Editor from Wets. to Scholz. I cannot, however, ven-
ture to admit it, the old reading being superior in external, authority; and I think in internal, for the new reading seems to be (as the character of several of the MSS. which support it would lead us to suppose) ex censureis; though ungrounded; for in τοῦτο τῷ θεῷ conveys, I conceive, a stronger sense (namely, "in this very mountain") than in τῷ θεῷ τούτῳ, which latter is very suitable at v. 21, since there we have no emphasis. Grot. and Lampe, since from them the Messiah custom (probably ante-divilual) of worshipping the deity on mountains, perhaps as being thought nearer to heaven; or rather, I conceive, from high mountains being more suited to devotion, by their being removed from the din of men. So Milton’s Paradise Lost, i. "Sing, heavenly Muse, that on the secret top of Horeb or of Sinai," &c.

21. πιστεύειν μοι.] Our Lord here claims, at least, the belief due to a Prophet, such as the woman acknowledged him to be. "Εχεῖταί, " is coming;" namely, at the destruction of Jerusalem. Προσκυνεῖτε is not for προσκυνήσειν by Hebrews, as some Commentators imagine; but is a more pointed expression, meaning ye and others. Wets. has shown the exact fulfilment of the prediction, in the overthrow both of the Jewish and Samaritan holy places, by numerous citations from Josephus and the early Fathers.

22. δεινός. There is a somewhat of obscurity; which has occasioned diversity of interpretation. Most Commentators (especially the ancient ones) refer the δ to the Deity, by the ellipsis of ὁ θεός; meaning that the Samaritans knew not God properly, by confining him to place. But this charge, as well as that of idolatry, (which others suppose here alluded to) has been disproved by the researches of Reland, Lampre, and Gesenius; of whom Lampe rightly supposes our Lord to charge them not with corruption, but with ignorance. See Recens. Synop. But he unjustly confines it to ignorance of the manner of worship. The more recent Commentators from Beng and Markl. to Kuin. and Tittm. are of opinion that δ denotes not the object of the worship, but the form of it; and they take δ for καθ’ ὅ, with reference chiefly to the manner and form of worship, but also, by implication, including place; q. d. Ye worship according to your ignorance, so concerning to our knowledge; and consequently in the manner and place appointed by Divine command.

In ἵνα σωτηρία — ἔσωθαι there is a reason suggested why the Jews should best know the mode and the place of the National worship; namely, since from them the Messiah (σωτηρία being for early) was confessedly to spring.

23. τοῖς πνεύματι καὶ ἄλληθρι.] I can neither agree with those Commentators who take πνεῦμα to denote the Holy Spirit; nor with those who take it of the human mind. It should seem that these are adverbial phrases, for πνευμάτως καὶ ἄλληθρως of which the former involves a tacit contrast of the letter of the Law, with the Spirit of the Gospel. See 2 Cor. iii. 6. Rom. ii. 29. Phil. iii. 3. Where γρηγορία and πνεύματι are opposed, as the heathen λόγος and διάσωμα. The διὰ ἄλληθρως has reference to the Law, as being only (what St. Paul says, Col. ii. 17. and Heb. vii. 1.) a shadow of good things to come, not the σῶμα.

καί γὰρ ὁ Πατὴρ, &c.] Our Lord now shows by two reasons why God is to be so worshipped. 1. From the sovereign will of the Deity, to whom spiritual and internal worship is alone acceptable. 2. From the nature of the Deity, who is of a spiritual nature, far removed from any thing corporeal; and therefore must be worshipped in a spiritual manner, and also in truth, since such he requires; and indeed aught else would be a solemn mockery of the God of Truth.

24. Πνεύμα τοῦ ὑδάτος.] By πνεῦμα is meant (as the best Expositors, ancient and modern, are agreed) an immaterial, unconfined, and invisible nature, without parts or passions, and not circumscribed by any thing corporeal; as every spirit must be. The expression, however, also involves the attributes and perfections of the Deity. His omniscience, omnipotence, infinite benevolence, &c. That the wiser Jews had tolerably correct ideas of the spirituality of God, is evinced by Schoettg. from various passages of Rabbinical writers.

καὶ τών προσκυνήσεων αὐτοῦ.] In the compass of 3 verses we have 3 variations in the government of the verb προσκυνεῖν. In the N. T. it is used with the Dative, except here and at Matt. iv. 10. Luke iv. 8. The Dative is also used by most of the later Greek writers. The earlier ones invariably use the Accusative which governs an Accus., out of composition, when in composition, only direct the Subst. to the Dative.

25. The woman here refers the decision of the question to the times of the Messiah, of whose speedy appearance she had probably heard, (Pitirim.) The Jews of that age were accustomed to refer the decision of controverted questions to
the coming of future prophets, and especially of the Messiah. And from what has been discovered of the opinions of the Samaritans of that age, (see Gesenius' Comment, de Samaritanis,) it should seem that they expected in the Messiah chiefly a great spiritual Ruler, and teacher of religion.

The most eminent Critics are agreed that the clause b ληφέναι Χριστός came from the Evangelist, not the woman. 'Αγγέλος, denoting properly the delivering of a message from one person to another, here involves the idea of what we mean by a Revelation from God. See Note infra xvi. 14.

Σίτιον εἰς οἶκον, b ὅλαν εὖ.] The reasons why our Lord revealed himself so much more unreservedly to this woman and the Samaritans than to the Jews, were probably, 1, because the Samaritans were better affected, more sincere, and of greater integrity and moral virtue, and therefore more worthy of unreserved confidence. 2, Because of the reason which induced our Lord to use caution in that respect with the Jews; namely, to avoid giving needless offence to the Rulers, and thereby anticipating what he should eventually suffer from them. 3. Because the Samaritans seem to have had more correct ideas of the nature of the Messiah's Kingdom, founding their views on Deut. xviii. 15., and therefore would not be likely to abuse what he said to purposes of sedition; besides that they were orderly and quiet in their habits.

Προβάτι.] Or it may simply mean "be reverent," "Or, 'μια γυναῖκα, "with the woman," as being a Samaritan, and in so public a place. See Bp. Middl. and Rec. Syn.

—Σίτιον εἰς οἶκον.] A popular expression, meaning, "what is your purpose or business?"

—Προβάτι.] i.e. (by an hyperbole natural to her situation, insomuch that she had forgotten to take back her bucket) the main events of her life, on which the rest hung.

—Προβάτι οὖσας ιητερ b X.] The Commentators are not agreed whether this means, "is this the Christ?" or, "is not this the Christ?" I have in Recens. Synop. shown at large that the latter version cannot be admitted, 1, because there is little or no foundation for οὖσας in the sense amon; 2, because it is less suitable to the case in question. For the woman appears (as Theophyl. notices) to have meant courteously to propose this rather as a question for their consideration than to affirm it, at least by implication. So also at Matt. xii. 33. Προβάτι οὖσας ιητερ b νοῖς δεδεικθέντο, should be rendered, "is this the son of David? a" a sense supported by the authority of the best ancient Versions, and adopted by the most eminent Expositors. Prof. Schleusen observes, that the μὴ thus joined to the Indicative implies a mixture of belief, doubt, and wonder. Comp. vii. 41. and Acts x. 47.

Προβάτι οὖσας Ιητερ, &c.] Here we trace our Lord's usual endeavours from things corporeal to excite the attention of his disciples to things spiritual. In the Scriptural and Rabbinical phraseology, that is said to be any one's meat and drink, by which one is supported, refreshed, or delighted. Of this Scholotin subjoins several examples from the Rabbinical writers, and others are adduced by Lampe and Wets. from the Classical writers. The most apposite of which may be seen in Rec. Syn., where I have shown that ιητερ is here, as often, emphatic, q. d. Whatever may be the case with you, I have spiritual enjoyments which ye know not. See two able Discourses of Dr. Parr on this text; in which is well pointed out the force of this figurative language.

—Προβάτι οὖσας Ιητερ, &c.] This is omitted in very many of the best MSS. and some Versions, and is cancelled by almost all the recent Editors.

Προβάτι οὖσας Ιητερ, &c.] By τὸ ίητερ is meant. not merely that doctrine, but every other part of the work of salvation enjoined by the Father. Comp. xviii. 4.

35. As to the exact force of our Lord's address, Expositors are not agreed whether it is to be taken figuratively, or literally. The most eminent ones (as Grot., De Dieu, Wolf, Whitty, Rosenm., Tittm., and Kuin.) take ιητερ for Ιητερον, "it is commonly said," and explain the next words to mean: "Is it not a saying among you, that when your seed is sowing, you expect a harvest in four months hence; and thus the bushman is supported by the distant hope, though yet in the bud, of reaping a harvest. Therefore need he not labour, when reward is at hand." This view of the sense may be admitted; but it is open to the objections stated by Doder. and others, that no example of such a proverb has been adduced, and that the period intended is far from four, but many months. Yet the former objection is by no means fatal; and the latter is of no great weight; for it has been proved, that in the East, scarcely more than four months intervene between the end of seed-time and the beginning of harvest. Not to mention that it is of the nature of hope to lessen what lies
in the way to the attainment of its object. However, the literal sense may be the true one; and thus the meaning will be, "Ye are now [perhaps] saying, or may say, it is four months to harvest time; but the spiritual harvest of souls is already come (though the natural one may not be ready these four months), and therefore ought to commence immediately. See [pointing to the Samaritans coming up] what an Evangelical harvest is approaching!" 7

— ἡμέρας γὰρ. A popular idiom, for ἐξέλθησιν, or ἐξέλθωσιν, sc. ἀθέσποτος, as Matt. xvi. 2. In this address (meant to prepare his disciples for what was about to take place, and to induce them to imitate an example in performing the work of his Father) our Lord uses three arguments to excite their diligence. 1. That the harvest is near. 2. That the fruits are to be collected are abundant. 3. That the accomplishment of the whole has been facilitated by others. On the force of τεράφυμον, the Commentators are not agreed. Wets. supposes the metaphor to be derived from corne in the blade, of which nothing certain can be pronounced; and this is meant to express hope as yet in the bud. As to the particular time mentioned, though there may sometimes be six months between seed time and harvest, yet a Jewish proverb mentions but four; and as seed-time and harvest occupy a considerable period, so from the end of seed time to the beginning of harvest, there may be four months. Others, as Gralt., Rosenmn., and Tittn., think it is unnecessary to press on the import of τεράφυμον, which is used with popular inexactness; and the general sense, they conceive, is: Never heed labour, when the reward is at hand; q. d. As hope calls forth the harvest-man to his work, so be ye also prompt in the accomplishment of the work I commit to you, for the promotion of your own spiritual good and that of others, may, of the whole human race. Instead of the common reading τεράφυμον almost all the best MSS. several Fathers, and all the early Editions, except the Erasmian, have τεράφυμον; which is adopted by every ancient

Editor from Wets. to Scholz, to whose authority and that of MSS., I have deferred; though, after all, the common reading may be the true one; for τρῆμα is found in Hebrews xi. 23, and other forms in — from derivations of ὑμᾶς occur in the later writers.

By λαϊκός is meant a white approaching to yellow, such as accompanies maturity. By χόρδας are denoted cultivated fields: a signification somewhat rare, but occurring in Luke, and occasionally in the Classical writers.

36. καὶ δὲ τὴν ἡμέραν ἐκείνην ἐπέλθετο, καὶ ἐπήλθεν εἰς τὴν ἡμέραν. Here denotes all sorts of harvest work. Here we have (as Rosenmn. observes) a blending of the apodosis with the conclusion.

The sense is: "As the agricultural labourer receives his wages, whether for ploughing and sowing, or for reaping and gathering the corn; so shall ye receive your reward for gathering men unto the kingdom of God; and whether your labour be only preparatory, or such as commemorates the spiritual harvest, ye shall alike be blessed with an ample reward." 37. ἐν τούτῳ. Sub. πρᾶγματι, in this case or instance. ὑμῶν, saying, provert." The application is, that as Moses and the Prophets, and John the Baptist, prepared the minds of men for receiving the Gospel from Christ; so will the Apostles reap the harvest ofconverts, for which He had prepared.

38. κεκοσμιαντος. "Labour for, worked out." Κοσμία is used of severe toil, such as is required in all the agricultural occupations which precede harvest. Κόσμος, i. e. the fruit of labour.

41. ἐπίσημος i. e. professed faith in his Messiahship.

42. σωμάτω τῶν κόσμων i. e. not of the Jews only. So much more enlightened, because better disposed, were the Samaritans than the Jews.

43. αὐτὸς γὰρ ἐν τῇ. This cannot be meant to offer a reason why our Lord went to Galilee. Some have attempted to remove the difficulty by supposing an omission of certain words to which the γὰρ might be suitable, as "Passing by Nazareth," or "but not to Nazareth;" thus distin-
45 ύπος πατριώτες τιμήν οὐκ ἔχει. Ὄτε οὖν ἴδεν εἰς τὴν Γαλιλαίαν, ἐδέ-κατον αὐτῶν ὦ Γαλιλαῖοι, πάντα ἑωρακότες, ἔποιήσαν εἰς Ἰησοῦλιν. 46 μοις ἐν τῇ ἐορτῇ· καὶ αὐτοὶ γὰρ ἴδον εἰς τὴν ἐορτήν. Ὁ[πεθάνειν οὖν τι[1]Supra 2. 1, 11]

47 οὖν ἦν Ἰησοῦς πάλιν εἰς τὴν Κανά τῆς Γαλιλαίας, ὅπως ἐποίησαν τὸ ύδαρ

οὐνοῦ. Καὶ ἦν τις βασιλικός, οὗ ὁ νίος ἤταν ἐν Καναποῦν.

48 Οὕτως ἦκασιν οἱ Ἰησοῦς ἦκεν εἰς τὸ Γαλιλαῖος, ἀπῆλθε πρὸς αὐτῶν, καὶ ἤρθαν ἄντων ἔς κατατέθη καὶ ἱάσθη αὐτοῦ

49 τὸν νίον· ἤρμελο γὰρ ἀποθηκηκέναι. 1 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοῦ. 11 Cor. 1, 22

50 λέγοντος: ὁ παῖς αὐτῶν ἐξ ζητεῖν. ἔπλυτον ὁ παῖς αὐτῶν τὴν ὕδαταν, ἐν ἑορτῇ ἠφέτευσεν ἕξερεν καὶ ἐποίησεν αὐτῷ· ὁ ἰησοῦς ἦκεν καὶ ἤπατων αὐτὸν ὁ παῦτος. ἢγνω ὅτι ὁ παῦτος ὁ ἰησοῦς ἦκεν, ἐν αὐτῶν ὁ ἰησοῦς καὶ ἤπατων αὐτός

54 καὶ οὔτως ἄνω. Τοῦτο πάντων δύνατον ἄνων ἔποιήσαν ὁ ἰησοῦς, εἰκῶν ἐν τῇ Γαλιλαίᾳ εἰς τὴν Γαλιλαίαν. 51 1 V. "ΜΕΤΑ ταῦτα ἦν ἐορτὴ τῶν Ἰουδαίων, καὶ ὁρείζεται ὁ Ἰησοῦς m Lev. 23, 2. Deut. 16, 1.

2 εἰς Ἰησοῦλιν. 'Εστι δὲ ἐν τοῖς Ἰησοῦλιμοῖς ἐπὶ τῇ προβασίτη κα-

-guishing Nazareth from the rest of Galilee. This method, however, is too arbitrary; and may rather be called cutting than untying the knot. It is far better (with Alting, Schlesien., Tittm., and Kuin.) to take the γε in the somewhat unusual sense although, as in Rom. ix. 15 & 17. Thus the meaning will be, that he returned to Galilee, though he had himself borne testimony to the truth of the saying, that a prophet, &c.

43. οἱ ἕπατοι] gave him a favorable reception.

46. βασιλικός.] On the exact sense of this term Commentators are not agreed. It must denote a courtier; but whether holding any office or not, or whether a Jew or a foreigner, is uncertain.

48. ἔπλυτος—παῖς.] This reproof is sup-
pended by Euthym., Dodd., Kuin., and Tittm. to have been meant for the bystanders rather than the nobleman, or rather was directed against the Jews in general. But I am inclined to think that by ye is meant ye Nazarenes; for we have reason to think the people would not believe without seeing a sign] and consequently our Lord did not vouche safe a sign, because of their obstinate unbelief. See Matt. xiii. 58. As, however, miracles form the proper evidence of a divine mission, some Commentators think our Lord could not mean the words as a reproof. The sense, they say, is: "Except ye see miracles, it cannot be expected that ye will believe; therefore I will heal the courtier’s son." But that is surely straining the sense, and very unnecessarily; for why may we not suppose ιοτερεί to be put emphat-
ically, and the words be meant as a reproof of those who, like the Nazarenes, refused belief in the power of numerous miracles established on the most credible evidence; but demanded to see them with their own eyes. That surely was unreasonable. The proof by miracles could not fairly be demanded to be brought to every city, or individual.

50. To show that he could do even more than the father hoped for, and could heal the sick absent as well as present (and in order thereby to effectually remove any want of faith in the bystanders) Jesus says ποιῶν τις, i.e. "Go in peace: thy business is done." Ζησ is by the best Com-
mentators interpreted, "is convalescent." So the Heb. הִגְנַ ת in Josh. v. 8. and often in the Rabbinical writers. Comp. the well-known "non vivere, sed valere vita!"

52. κατοικίστροι ἐξερεύνατο.] A popular idiom for βά-
πατόρων, ὢρατορών, &c. So the Latin bellè habuerunt. Αδέξαι implies the ultimate of the cure. See Hippocrates, cited by Triller, ἄδεξαι αὐτοῦ ὁ παῦτος.

54. ἑλθέντι] "after he had returned," &c., πάλιν being construed with ἑλθών.

V. 1. [ἐστι] Which of the Feasts this was the Commentators are not agreed. Some think it was that of Purim, in our March, about a month be-
fore the Passover. Others suppose it the Eucena, or Feast of eight days, about the middle of De-
cember. Others, again, the Feast of Tabernacles. The most eminent Expositors, however, are of opinion that the Passover is meant; which, in-
deed, seems the most probable. And Bp. Midd-}
ilet, has shown that, notwithstanding the absence of the Article, the Passover may be, and, on other accounts, probably is meant. As an example of a similar omission, he adduces xix. 14. "ἐν ἐλπί-
δει καθάπερ τὸν Ἰησοῦ, than which, notwithstanding the omission of the article, nothing can be more defi-
nite.

2. "ἐν τῇ παῦτος.] There is here an ellipsis, which is supplied by ἄγορά, or χάρα, or (which is adopt-
ed by the most eminent Commentators, as Wolf, Lampe, Camb., Kuin., and Titm. \ςελ. This last is preferred by most of the best writers from Homer downwards, and is placed beyond doubt by Nechoh. iii. 32. 32, 39, who mentions τη φωνη της προβατικη; whereas there is no evidence of there being any such place as the Sheeep-market. This is confirmed by the testimony of many, who tell us that "as the gate in question (no doubt the gate of St. Stephen) was called in times past the Gate of the Valley, and of the Flock; for that the cattle came in at this gate which were to be sacrificed in the Temple." 

καθαρίσθησιν signifies properly a bathing-pool; but here it is supposed by the best Commentators to denote not the pool only, but the buildings which had been erected around it, for the accommodation of the bathers. By \Εξωτ. is meant the Syro-Chaldee, then the vernacular tongue in Judaea.

Batheth.] The MSS. vary; but there is not the least reason to doubt the accuracy of the common reading, especially as it is confirmed by the derivation from the Hebr. πασσυν and πασσων, "house of mercy," or "charity-hospital." That the bath had medicinal properties, is plain; but whence it derived them, is not so certain. The older Commentators refer them to supernatural agency; the more recent ones in general to natural causes, for there may be thought some confirmation in the fact, ascertained from Theophyl, that such was the common notion. But as to the causes to which he says the people ascribed it, namely, the effect produced by the washing at this pool of the entrails of the sheep sacrificed at the Temple, or from the blood and washings from the victims being conveyed hither by pipes (which several learned Physiologists think might impart a medicinal property to the water); there is decided evidence against the former notion; and the latter rests on no proof. Hence the most eminent of the later Commentators prefer to account for the effects by supposing that the water was of itself a medicinal one, deriving its sanative properties from some mineral with which it was impregnated. "This opinion (says Mead, from the water being perturbed from the bottom by some natural cause (perhaps subterranean heat, or storms) rise upwards and be mingled with it, and so impart a sanative property to those who bathed in it before the metallic particles had subsided to the bottom. That it should have done so, κατα κατακαθατισθησιν, is not strange; since Bartholin has, by many examples, shown that it is usual with many medical baths to exert a singular force and sanative power at stated times, and at periodical, but uncertain intervals." The learned Physician does not deign to notice the difficulty presented by the words αγγελος κατα την κατακαθαρισθησιν, though he doubts, with most recent Commentators, referred to the opinion entertained by the Jews, who, ignorant of natural philosophy, referred such phenomena to a peculiar Divine operation, to whose agency they, as usual, called in the intervention of angels. The Commentators in question, however, distinguish their own view of the subject with reference to natural causes, propose to cancel all the greater part of the words κατακαθαρισθησιν and το θεωρον must be cancelled. And for that there is only the authority of 2 MSS., 2 very inferior Versions, and Nonnus. But Nonnus and \ςελ. pass over clauses, and such Versions very slightly. Besides the MSS. are such as abound with all sorts of liberties taken with the text. Insonuch that Rinck, (Lucub. Crit. in loco) though a rash Critic, and too apt to innovate on the authority of some, of the ancient writers, withal, has come to the conclusion of an angel residing in ejusmodi omissionibus censors Alexandrini, qui, veterum exemplorum auctoritate neglecta, judicio suo nimium indulgentes, quidquid in profanis et Sacris Scriptoribus minus apto vel sapiente dictum videbatur, obelis notare cecuperunt." And even the innovating Lachmann removes the brackets, in which Griesb. had included the passage. As to the other var. lect., they all plainly originated in a desire to get rid of the difficulty. In short, the words seem to have been cancelled by them for the same reason that some Critics of the present day (who bear a strong resemblance to the Alexandrian Censors), wish to get rid of them. But that is impracticable; since they are plainly alluded to at ver. 7, in the words οι εν τη βαθεματι ουδην, which cannot be explained without them. The words must therefore be retained, and interpreted in the best manner we are able. Kuinoel's mode of explanation creates more difficulty than it solves. The plain and obvious meaning (and that recognised by the ancient and all earlier modern Commentators) is, that God had endowed the Pool with a preternatural healing quality, and in the communication of it employed one of his ministering spirits; not, however, as we have any reason to think, visibly. Certainly the circumstances of the narration (as that only the first who entered after the commotion of the water was healed; and that all disorders—not those only which medicinal waters heal—were cured, and that instantaneously and invariably) utterly exclude the notion of anything short of miraculous agency. And if the circumstances of the angel's going down be thought (as it is by Doddridge) to involve the greatest of all difficulties in the Evangelists (which, however, is far from being the case), we may (with that Commentator and Bps. Pearce and Mann) suppose, that the sanative property was supernatural, and communicated, during a short period, as a sort of "fountain opened for the purifying of sin, by the atonement of the Messiah (the prophecy of Zechariah being thus realized into a type)," and that the Evangelist, in thus mentioning the descent of the angel, speaks according to the opinion of the Jews; who ascribed all the operations of God's Providence to the ministry of angels. Yet even Dodd. admits that they and St. John "had reason so to do, since it was the Scripture scheme that these benevolent spirits had been, and frequently are, the invisible instruments of God's power. The fourth Evangelist, however, cannot but be right in us: and the common view is the more to be adhered to, as giving no countenance to a most unsound and dangerous principle, on which I have treated in my Annotation on the Demiurgus.

critic.] The best Commentators take these to have been the first part of the bath; roofed, but open on the sides, and supported with pillars placed at regular intervals, from which ran side-
from, '•, are &. Upio. huta.9. as is. &.’ there Luke has signifies ‘6 — y, Comp. "^"^.^1\/^\•'_,,. but accounting and the though.

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walls, separating them from each other; the whole forming a pentagon. This, in so genial a climate as that of Judæa, would be a sufficient shelter by day; and at night the patients were probably removed.

3. ἀσθενής is applicable to any formed disease; and κατακεχιθη, to such chronic ones as confine any one to his bed or room. ἔρως seems to denote those labouring under "pining sickness," such as atrophy or consumption.

4. κατὰ έκσπισιν. This only means "at certain unknown intervals of time;" and therefore those who refer it to any stated times, are wrong. Κατεχίστη is a stronger term than ἔρπον, and is interpreted to be thoroughly formed, and usually chronic disorders. Instead of ἔρπον τὰ ἔρπον, very many MSS. and several Versions and early Edd. have ἢπον τὰ ἢπον, which was objected by Bengel and Matthew, the latter of whom remarks, "facile excitat ἢπον ex proximam ἢπον." But it was almost as easy for the ἢπον to have been inadvertently joined with ἢπον, especially in MSS. written in Uncials, and without any space between the words. Besides, the common reading is more appropriate, and suitable to the context.

5 ἔρπον. This must be construed with ἦν, not (as is done by many) with ἔρπον; as appears from v. 6. Comp. Luke xii. 11, viii. 43. John xi. 39. ἢπον τὰ ἢπον is for ἢπον ἢπον or ἢπον ἢπον. Reader, "There was a man there who had been 33 years labouring under sickness." With respect to the disorder, it was probably paralysis; for not only was such the constant tradition of the primitive ages; but no less than six medical reasons for it are given by Bartholom.

6. ἔξετι. Sub. οὐδεὶς in ἀσθενεία from the proceeding.

— [ἀσθενείαν ἔχει; γ.] "Is it your purpose? are you here with the view of being healed?"

7. βλαχμ. This, for βλαχμ, is found in the greater part of the best MSS., and has been received by Wets., Griesb., Matth., Vater, and Scholz.

8. κράσιματος. This was a small mean seat, something like those portable seats used by us on ship-board, or elsewhere; and had, it appears, only a skin, rug, or the like, for a covering. See Mark ii. 4, 11. ἓρπον has reference to the man's former inability to walk, being bedridden: and the order was no doubt given, to evince the completeness of the cure.

9. εὐθύνον ἐπιστρέφεις.] Thus from an obstinate and incurable disorder he was immediately restored to health, without that languor which is always observable in those cured by human art.

10. αὐτός ἤπον.] Not the bystanders, but (as Lampe has shown) some who met the healed person on his way home carrying his bed.

— [ὁ οὐκ ἐξεταί. &c.] This was supposed to be forbidden in Jer. xvii. 21; which passage, however, has reference only to what involves great labour; though the Lawyers interpreted it as forbidding to carry even the lightest weight. Yet the Rabbinical writers recognize some cases, when it was permitted to carry burdens on the Sabbath. If, then, it was lawful for the Lawyers, in certain cases, to dispense with the observance of the Sabbath; how much more for Christ, the Lord of the Sabbath.

11. ἐρπον, &c.] As the Jews admitted that, by the command of a prophet, the Sabbath might be broken, so the man seems to have alluded thereto; accounting (as he justly might) the work of such a miracle to be a Prophet.

12. ἡ ἡ ἡ ῥέσα.] In ἡ ἡ there seems to be a significant periphrasis, for "he knew not [and had not ascertained] who it was, for Jesus ἠγισών, "had glided away." ἠγισώ signifies properly to swim away; and then, like the Latin evanere, and emergere, signifies evadere, to slip away unobserved. He had probably done this, partly to avoid the admiration of the well-disposed, and partly to cut off the envy of the malicious.

14. ἐν τῷ ἀρχ.] A frequent place of resort to the Jews, and whither the healed man had probably gone, to return God thanks for his recovery.
JOHN CHAP. V. 14—19.


—πρώτα ἀμύολοι, &c.? It is not necessary to refer this, with many Commentators, to the Jewish notion that all wicked disorders were the punishment of sin: but we may (with Brug., Grot., and Dodd.) suppose, that the man’s disorder had really been brought on by intemperance and vice; and that our Lord meant to give him a proof of his omniscience, by showing his knowledge of that fact.

15. ἀπέλεγξα, &c.? There is no reason to suppose (with some Commentators) that his intention in going was a bad one: it was rather from a wish to justify himself for breaking the Sabbath by the command of an ungodly prophet; as also from gratitude to his benefactor, and benevolence to others, by making known the fountain of health. By τοῖς Ἰουδαίοις may be meant the influential persons among the Jews, i.e. the Sanhedrim and leading Doctors and Jurists; or (as Tittm. supposes) those Jews whom he met with, as ver. 10.

17. ἀπεκρίνατο.] As an answer implies a question, Grot., Lampe, and others regard the following as a justification of his conduct, pronounced by Jesus before the Rulers, either at public or private examination. No previous questions, however, are necessary to be supposed; but we may simply take ἀπεκρίνατο, either in the sense addressed, or for ἀπελεγκτά, on which see Steph. Thes. Our Lord, it seems, intended to refute their calumny by thus addressing them, while standing by at the Temple. The words of his apology are obscure from brevity; and from this, and their abruptness, the best Commentators infer that the Evangelist has not recorded the whole of what was then said. But there is something so precocious in that principle, that it ought never to be resorted to, unless in a case of necessity; which does not exist here. It should seem that our Lord comprehended all that was necessary in one brief, but pithy, dictum, in order to make the more impression on those whom he addressed; especially as it was customary with the Jews to express things, as much as possible, with apopthegmatical brevity. Besides, it was not so obscure, but that the Jews readily comprehended the most material part, i.e. his claiming to be Son of God, and consequently equal with God; from which his right to dispense with the Sabbath would, on the authority even of the Jewish traditions, be undoubted. By ἄποθεσις is meant the operation of God, as displayed in the preservation and government of all created beings, which are therefore the works of his omnipotence; and by ἐς ἑαυτήν is expressed the perpetuity of that preservation and government, unerringly ex-
short, that he cannot depart from the example of the Father, either in doing, or not doing, any thing. Thus there is a comparison of the works of the Father with those of the Son, in universality, identity, and conjunction of will and plan. Hence we are taught the economical subordination of the Son to the Father, and yet the co-equality of both: on which see Bp. Bull's Defence, Pidei Niccum, sect. iv. of 05vata, as in John iii. 28 & 30, imports not a physical, but a moral impossibility, q. d. alienissimam fuerit ab illo. 'Ev ἑαυτὸς is for ἀλλὰ or ἀλλὰν, as in Gal. ii. 16, on which I have before treated.

20. In this verse is expressed in a popular and general way (but ἀκροατικὸς) that the Father, out of love to the Son, communicates to him the power of doing whatever he doth, nay, will enable him to achieve greater works. 'Εστιν is put for ἐστάτη, denoting simply the event. Αὐτὸς. Literally signifies to show any one how to do a thing; and, by implication, to enable him to do it. It here, as Dodd, observes, has reference to the complete knowledge of the whole of the Father's counsels, in every part of their mutual relations; and expresses the communication of the power to work such wonderful works as God worketh, and even greater, namely, miracles of the most illustrious kind."

21. The portion from ver. 21 to 31. has been variously explained. The question in dispute is, what our Lord meant to be understood by the resurrection of the dead, and judgment, here mentioned; whether, in a figurative sense, the awakening the men of that generation to a spiritual life; or, in a natural one, the resurrection of all men to eternal life: and whether, by judgment, he meant the retribution to succeed this. The best Expositors are in general agreed in adopting the second interpretation; which is, indeed, more agreeable to what precedes, and is probably what was principally intended. But may it not be here (as in the prophetic declarations of our Lord at Matt. xxiv.), that a two-fold sense was intended: so that under the natural is couched also a mystical one. Such a sense, even Trittm. admits, is allowed by the context and the usage loquenti; nay, sometimes seems to be the prominent one, exactly as in the above passage of Matt.

24. ὡς κρίνων ὃς ἔχεται. ] Ἐκείνος is for ὡς κρίνων ὃς ἔχεται. u Supra 2, 35. 

25. These verses yield a good sense on either of the above mentioned interpretations, according to the latter of which they will signify, "he hath as it were was passed, or he is to pass (on both of which see Win. Gr.) from death to a state of everlasting life and happiness," the Preterite being used to express the certainty of the thing or, according to Forster, "he hath passed from a state of death and condemnation unto a state which will terminate in life eternal." The two senses, however, merge into each other.

26. These verses admit of a good sense on either of the foregoing interpretations: and Expositors adopt some one, some the other; not considering that both were probably intended. However, the tropical and mystical should seem to be more prominent than the literal. Thus by ἔκεινος will be meant those who are dead in trespasses and sins (Eph. v. 1.), and by ἔχεται, that "they shall be put into the way of obtaining eternal life," namely, by hearkening to the preaching of Christ's Gospel. All these verses may be thus expressed in paraphrase: "For as the Father hath in himself, as the Fountain of life, the power of giving [the] life or salvation [which had been forfeited by the fall of man in Adam], so hath he communicated to the Son, in like manner, the power to give this eternal life." At ver. 27. there is a transition to the literal sense, καὶ τὸν δικαίωμα meaning to hold judgment. "Οὗτος ὁ ἀνθρώπος has already occurred 70 times, and now for the first time without either of the Articles, from which Beza and others contend that the sense is 'son of a man.' They attempt to defend this on a Syriasm, which is rather against their conclusion. The omission of the Articles must be explained from Greek usage. Now the Articles in the phrase οὗτος ὁ ἀνθρώπος were employed because Christ assumed to himself this appellation, and the very assumption forbade him to use the phrase otherwise than as οὗτος ὁ ἀνθρώπος. And the first Article requires the second, for οὗτος ὁ ἀνθρώπος would offend against regimen. Hence the Article is not materially and essentially necessary, but only accidentally; and consequently it will not be admitted but when regimen requires it, i.e. when οὗτος ὁ
cedes. Now here not δέ, but υπό, and the phrase could not be otherwise from δέ, διάφωτος. Moreover, the sense for which these Commentators contend is equally deducible from the common interpretation; for the title Son of man has every reference to the incarnation of Christ, and therefore implies His acquaintance with human infirmity." (Bp. Middil.) In this view of the sense all the ancient Expositors agree, and some of the most eminent modern ones, as Grot., Lampe, Morus, Rosenm., Kuin., and Titm., who compare a similar use of δέ, διάφωτος at Matt. xiv. 33, and elsewhere. Thus the meaning is, that Christ has committed to him likewise authority to hold judgment at the last day; for his Mediatorial office will not be complete till he hath judged the world. There is here a reference to the incarnation of Christ, which implies his acquaintance with human infirmity, and consequently his fitness to be our Judge. This is strongly confirmed by Hebr. iv. 15. where the Apostle exHORTS his converts κοσμητεῖν τῆς φρονεσίας, insomuch as they have a great High-priest in the heavens, who is at once διὰ τοῦ Ωασίων και τῶν διάφωτων; the words εἰπώμενος τοις αἵματασιν, &c., being only a fuller expression of the idea Son of man. Lampe has here an able note, in which he goes far to prove that there is here an especial reference to Christ's Mediatorial office and acquirement of the gift of salvation by his perfect obedience; and that exercise of judgment pertains to the reward of this obedience. See Is. liii. 12.

28. We have here a transition from the moral to the physical resurrection, and the judgment connected with it. Μή διάφωτης, has reference to what was said at vv. 21. & 25.; yet not in the literal acceptance of those words, as Kuin. and Titm. imagine, (for that would yield a very frigid sense, as if it were greater to raise the buried than the dead) but the allegorical and mystical; q. d. "Wonder not at what I have said of this moral revivification; for," &c. This physical resurrection, though not a work greater in itself, yet was, by the consequences it drew with it, more august and worthy of admiration.

30. ὅτι ἐνώπιον — ὑπό τοῦ. Ἐνώπιον and ἀντὶ ἐνώπιον are to be taken as at v. 13.; only what is there said of any action, is here applicable to judging. (Ebd.) On Lord here, as Scob. observe, he repeats his declaration of the entire coincidence of design and operation between the Father and the Son. It was impossible he should do any thing in his work as Mediator, or as Judge, from any motive, to any end, or by any power, different from those of the Father. Thus what is done by Christ is understood to be done with the full concurrence of the Father, and therefore cannot but be just.

—The words ὅτι ἐνῷπιον, &c., suggests another reason why his judgment is just; — because he is not biased by any private interest or passion, as human judges sometimes are, but regards alone his Father's will.

31. ἐν ὑπό τοῦ μαρτύρου τῆς μαρτυρίας λαμπή. This word is used of the martyr's light, and is supposed to refer to the fact that the martyr lights his lamp at Christ's presence. Some think it refers to the martyr's title "I am the light of the world."
son famous for light or knowledge was called a candle, the candle of the Law, the lamp of light;" but by a passage of Salmon Jarchi cited by Lampe; and, what is more, by Ecclus. xlviii. 11. Nor is the metaphor unknown in the Classical writers.

The sense is, "Ye were disposed to rejoice greatly in his light, but only temporarily, until he reproved their vices, when they said he had a Devil." Luke vii. 30. 33.

36. Our Lord now suggests the reason why he needs not the testimony of John; and by adducing the infinitely weightier one of the Father; appealing to the works the Father had commissioned him to accomplish, and advertling to the testimony of the Prophets of the O. T. By δοκεῖν are meant especially miracles, but not to the exclusion of other works suitable to the Messiah. (See xiv. 11, 12.) On the force of the Article (the) here see Middlet. G. A. 3. 8. 1.

36, 37. The sense is here somewhat obscure, and consequently controverted. See Rec. Syn. If, however, the declaration and testimony here spoken of may be (as the context requires) limited to bearing witness of Christ's works being not only closely connected with the preceding, a sense will arise very suitable; as follows: " Nay, the Father himself, who hath sent me, hath borne testimony of me; although ye have not heard him audibly, nor seen him in visible form declaring this testimony of me." Such Lampe, Knim, and Tittm., agree is the sense of the passage. The question, however, is, how the word although can be proved to have any place here. The only way to remove this difficulty is to suppose an ellipsis of καταλειπτον, as in Heb. iv. 1. οὐδεὶς ἐκαθήκει ἐδώκει, κίνεις πάντων ὑμῖν. It is true we have here not a participle, but a verb. Yet this may be regarded as one among the many anomalies to be met with in St. John's writings. The testimony of God here meant, is that of the Scriptures of the O. T., spoken of in the next verse, (namely, in its declarations, promises, and prophecies of a Messiah, all fulfilled in Jesus;) and that adverted to in the preceding verse, the power of working miracles communicated to Christ. Compare vi. 27. Thus it is meant (as Gilpin suggests) that "though the witness is invisible, the testimony is evident."

The next words (verse 37.) may be rendered, "Ye have not his Word [i.e. the Scriptures] abiding in you," i.e. ye suffer them not to sink into your minds, so as to understand their true import; or perceive their fulfilment in me; as is declared plainly in the next verse.

39. [ἐνεργεῖται πάντας γραφές.] It has been debated whether ἐνέργειται, ought to be taken as an Imperative, or as an Indicative. The former method is adopted by almost all the ancient, and a great majority of the modern Commentators; the latter, by the moderns who have adopted the higher criticism, see Vitringa de Synag. Jud. p. 671., who illustrates what is meant by ἐνέργειται, and Bp. Bull's Harm. Apost. x. 17.; and with reason; for the Indic. is, as we have seen, far more agreeable to the context, and (as Lampe and Campb. show) is required by the scope of the passage and the course of argument. Nor are the objections which have been advanced against it of any weight: while, on the other hand, the Imperative involves a great harshness in reference to the ἐκείνη just after. That the Jews did use a diligent investigation and study of the Scriptures, is certain from the ancient Rabbinical writings. So Pirke Abod.: "Versa eam [Scripturam] et versa eam."

Our Lord grants this; and by implication commends them for it; but complains that this has not its due effect in bringing them to acknowledge him as their Saviour, and thus to obtain salvation by Him. Thus the plainest admission that they search the Scriptures involves also a tacit reproof, no less than that (as the Prophet says) "seeing, they see not," being gross-minded, and "slow of heart to believe all that the Prophets foretold of him." The sense may therefore be thus expressed, "Ye indeed search diligently the Scriptures, supposing that in them ye have [revealed] the way of attaining eternal life [but, ὅτι, those are they which bear testimony of me]; and [yet] ye will not come unto me [and become my disciples] that ye may attain this life." The general sense is admirably expressed by Bp. Bull, ibi supra, and Lampe.

40. Here is intimated the cause of this failure, namely, the want of a disposition to impartially weigh the evidence. —[ὁ λόγος τόσα. X. is a phrase occurring also at vi. 35. 37. 44. 45. vii. 37. x. 41. xiv. 6., which signifies to resort to Jesus and accept him as a Teacher and Saviour.

41, 42. Our Lord means to say, that he does not so speak as if he needed their testimony or sanction, but solely to warn them of the awful error in which they were. On this He (at v. 42.) engrafts another sentence, containing the reason why they have not believed him as the Prophet; namely, because they had not the love of God (the first and great principle of religion) in their hearts.
but—& so, I said, &c.

VI. MILTA taute apilthen o Theoseis pteron tin Schal盛世 theis. 

10. but—to, and, &c., &c.

John 8:10—14.

VI. MATTA taute apilthent o Theoseis pteron tin Schal盛世 theis. 

1. Iosous, kai khololouth autous ochlos polis, ou ei, oti 

2. autou tita sthmetia, ou epieit eti twn othdenoustwn. Anilouthen de eis to 3 orous o Iosous, kai etai ekathito meti twn makhthn auton. 

3. 4. ei oun o Iosous tois 5 ochalimous, kai Theoseismenos ou polis ochlos exethem prois autou, ligei proos to filiptron. 


7. 8. filiptron ou eti, o xeni pente autous kevthinos kai duo ophiama. Allla taute ti estin eis tois tosoitous; Ligei de o Iosous. Poliobastei tois 10 dhymowres anapetrav, dei chertos polis eti tois topos, avneoun ouin oui ntithes ton erithman oriste pantakokhli. 

9. 10. Iosous, kai evgrasthima diados twn makhthn, oui o makhthn ti anaktimosos omoiow kai ek twn ophiama oros hetaion. Dei de 12. plithfali, ligei tis makhthn autou. 

13. Xenogestei tis periosostata klasmateta, eva mi ti apollitheta. Synhagamon ouin, kai egumastos deiketa 13 komiths klairafontos ek twn pente auton ton kevthinos, e ipotesivei 

43. This verse is, I conceive, a further unfolding of the sentiment at verse 41, and the sense is: 

"I need not human glory, because I came unto you with Divine authority. Yet, so perverse are ye, that if another should come with only his own (i.e. human authority, him ye will admit." 

44. Here is suggested the reason for this preference, namely, the influence of ambition, vain-glory, and worldly-mindedness. The eis enthesa, (which is to be understood comparative, q. d. How can it be expected but that), as Lampe remarks, implies that the origin of this inability was perversity of will, and such hardness of heart that they would not come to Christ. 

45. ou dekate, &c. i.e. Think not that I will accuse you to the Father. This I need not do, since Moses and his writings will be sufficient accusers; i.e. ye will be condemned for not believing his writings which testify of me, both by express predictions, and by typical representations. See Vitringa de Synag. J. p. 999. 

46. Their pretences for not believing in Christ were these two, their love to God and their reverence for the law of Moses: Christ shows at v. 42. they could have no true love to God; and in this verse, that they had no real faith in Moses; for if they had, they would have believed on Him. (Drs. Whitby and Hammond.) 

—pov emou ergaste i.e. not only showed by what marks a Divine legate might be distinguished from a false prophet, (see Deut. xiv. 13. seqq.) but predicted the coming of the author of a better religion. 

147. Note—How can we be expected to give credence? See Winers Gr. 38. 3. and Comp. John xiv. 17. 

VI. On v. 1—14. see Matt. xiv. 13—21, and 

Note at v. 6. piwaw is for ekpiwaw. 

9. piwaw] a youth, nay between boyhood and manhood. This was probably a baker's servant, who had been sent to dispose of bread in a place where, from the multitude collected, it was likely to obtain a ready sale. 

10. de ei cherto — ti apollitheta.] And thus it would be very suitable for the purpose. On these incidental and parenthetical circumstances, which, as Dr. Paley observes, mark an eye-witness; with which I would compare Joseph. 

Ant. iv. 3. 1. 

9. translatus] a youth, nay between boyhood and manhood. This was probably a baker's servant, who had been sent to dispose of bread in a place where, from the multitude collected, it was likely to obtain a ready sale. 

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Ant. iv. 3. 1.
14. On the difference between this miracle and those of Moses see Grot., Lampe, and Rosenm., in Recens. Synop.

16—19.] See Notes on Matt. xiv. 22, sq. and Mark vi. 46, seqq.

13. δεχόμεθα. Lampe adduces Pollex i. 9, κόρα εγκαταλειποντάς, επισκοπῆς. 21. θέλω λαβεῖν αὐτά.] To remove a trifling discrepancy with the other Evangelists, the best modern Commentators take the sense to be, "they willingly received," which I have in Recens. Syn. confirmed from several passages of the Classical writers.

26. Our Lord, observing that the multitude which flocked to him were influenced not by a desire for spiritual improvement, but for worldly advantage, takes occasion from the natural and earthly bread with which he had supplied them, to advert to spiritual and celestial nutriment; showing how much more anxious they ought to be for the acquisition of spiritual than of corporeal nourishment. This portion, from v. 26. to 65, has been the subject of much discussion among Commentators, some of whom (as Kuin.) suppose the obscurity which pervades it to have been occasioned by the Evangelist's omitting part of what was then said. This view, however, lies open to serious objection, being hypothetical and unauthorized, and proceeding upon an unsound principle. Much of the difficulty, I apprehend, is to be attributed to the highly figurative cast of the expressions, and the brevity of the phraseology; but most of all by the persons addressed being different in different parts of the discourse. Our Lord sometimes addresses the higher classes, who were, more or less ill-affected to him; at other times, the lower classes, who were upon the whole well-disposed, but exceedingly dull of comprehension, and quite ignorant of His true character as Son of God. Thus we find at vii. 12, these two classes at Jerusalem, of which one said of Jesus, "he is a good man;" others, "nay, but he deceiveth the people." Now this will satisfactorily account for the frequent repetitions of the same sentiment, which might otherwise be thought unnecessary. In such cases, either our Lord replies to the objections, or removes the scruples of the two classes in separate addresses: or, in compassition to the ignorance and dulness of the multitude, condescends to repeat the same thing more than once, in order to impress it more strongly on their minds.

27. ἐργάζεσθαι μῆς τῷ βρώσει τῆς ἄπολιτους, ἄλλα τῆς, 2Pet. i. 17.
JOHN CHAP. VI. 27—36.

... who, whether which 6th. 29 the 3-1.

... auios; &c. &c. The 32.

... to the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a type of that which has descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is, therefore, in the most sublime sense, the bread of heaven. (Campb.) "Our Lord means that there is as much difference between the food supplied by Moses, and that which his Father would bestow, as between the body and the soul, between temporal and eternal life, earth and heaven." (Tittm.)

33. 6 γυμ ἀστον, &c.] Here our Lord, in explanation, adds that what sort of bread he means, even himself, as the author of that Gospel which nourishes the soul, and leads unto salvation; adverted to in the words ἵματι ἐκείνῳ τῷ κόσμῳ, which allude to the great doctrine of the Atom-ment, by which salvation was given to a world dead in trespasses and sins. 34. ἑπε.] The persons who now speak seem to be not the same who had demanded a sign, but the common people; who ignorant supposed that he was speaking of corporeal bread, such as Moses had procured from heaven for their forefathers. In like manner the Samaritan woman, at iv. 15. who, &c. &c. Our Lord now proceeds to the second point to be explained in this discourse. q. d. "It is I who am that bread of life, as being the procurer and bestower of salvation; for whoever becomes my disciple and embraces my doctrine, shall have no desire for any thing further, having all that is necessary to happiness and salvation." See iv. 14. and Note, and here Dr. L. Clarke. "Εδόθης με εἰς τὸ εἰδήμα τούτον ἵματι which follows.

36. 6 ἀντί τῶν — πιστεύτε.] There is here some

by most recent Commentators rendered non tantum — quinam. But that principle in so ἱερανος; &c. &c. and ἱερανος; &c. &c. has been recently disputed by De Wette, Schultenius, and Winer, Gr. p. 185; and indeed with some reason, especially as concerns ὁ — ἀλλα. — ἵφθορεσας ] "confirmed, authorized, commissioned, as it were with a seal, with which contracts and orders were sealed." 25. Here they ask how they may obtain these benefits, or gain the approbation of God. By τά ἐργα τοῦ δεων are meant the actions which are enjoined by God, as Ps. lii. 19, the sacrifices of God. 29. On the full import of the expression περιτέλευς ἐν ἤτοιον see the elaborate discussion of Tittm., who well explains it Jesum omnesacre ac suscipere tanquam salutis humanae auctorem verissimum et perfectissimum, Servatorum mundi unicum, adeoque ab eo salutem omnem hujus et futura vitae expectete et expectare. The learned Commentator justly remarks, "how important is this passage to evince the necessity of this faith to Christians; also, that it is a thing not human, but divine, as being what God requires from every one, and by which alone he can be acceptable to God." The persons here addressing Jesus were probably of the higher classes. Some of them probably had not themselves witnessed the late miracle our Lord had worked, and may have wished to see one worked. However, by advertising to Moses' calling down manna from heaven, they seem to have desired, what was by the Jews of that time regarded as the only unequivocal proof of Divine mission, a sign from heaven (such as the calling down manna), something not private, simple, and unostentatious, but public, conspicuous, and striking the senses. 31. τά μάννα.] Render the manna. On the derivation of the word the Commentators are not agreed; whether from the Heb. מanna, "what is this?" or from מanna, to measure, or prepare. The recent Commentators enlarge much in describing the manna the manna which, in the East, still becomes the ground of night, and is collected in the morning, and made into a kind of cake. The identity, however, of this with the manna of the Israelites, is rather taken for granted than proved. There are indeed so many important diversities between the two (pointed out by Deyling in his Obs. S. iii. 7.) as completely to establish the miraculous nature of the transaction, with those who admit the credibility of Moses. It was called "bread from heaven," bread — because made up into cakes like the natural manna; and from heaven, as being the gift of God.

32. ὁ Μωσῆς — ὄρημα; &c.] Τῶν ἄστον. &c.

... ἄστον. &c. Our Lord's declaration imports that it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a type of that which has descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is, therefore, in the most sublime sense, the bread of heaven." (Campb.) "Our Lord means that there is as much difference between the food supplied by Moses, and that which his Father would bestow, as between the body and the soul, between temporal and eternal life, earth and heaven." (Tittm.)

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36. 6 ἀντί τῶν — πιστεύτε.] There is here some
obscenity, occasioned by brevity. The best Commentators assign this sense: "But, as I have told you before, ye see and know me, yet ye believe not on me." The full meaning, may, however, be better expressed as follows: "But, as I have already told you [and now tell you again], ye have seen me [and my works (including miracles) and known my doctrines] and yet ye believe not on me."

37. ἀνάξιον — ἐξ. The connection seems to be: [Yet I shall not labour in vain, there will not be wanting those who shall receive my doctrine.] The neuter is here usually considered as put for the masculine, πᾶν ἢ ἀνάξιον. Yet perhaps that is, strictly speaking, not the case. It should seem that our Lord first speaks of the number of those given to him collectively, and then individually. And when taken in conjunction with πἀν, there is probably (as some eminent Commentators suppose) an obscure allusion to the calling of the Gentiles; for they, according to the ancient prophets, were to be given to Christ. This is confirmed by what is added at the parallel passage, ver. 45, 46, where it is said that the prophecy and ἔναντι πάντων διδαχὴν τοῦ Οἴνῳ, synonymous with the πᾶν here is the πάντα σωφρόν. at xvii. 2; πᾶν ἢ may be meant of the Gentiles as a body. And so Tittm. explains it to mean omnes homines, sine discrimine genitum. But to consider the most important term of this sentence, ἀνάξιον, as to the sense in which the Father is said to give men to Christ, Expositors differ in opinion. The Calvinistic ones, as may be imagined, understand it of being chosen of the Father to eternal salvation by an absolute decree. But to this view see the unanswerable objections of Grot., Hillebrand, and Whiston. The Father is meant, who ascribes the dogma to the Menonians. The term therefore (here and at ver. 39 and 63) must signify something compatible with the free agency of man. And there is no difficulty in ascertaining its sense here, because our Lord has himself determined its meaning by the expression which is substituted for it in the parallel passage at ver. 44, which is explanatory of the present. To give men to Christ is evidently equivalent to draw them to Christ; and how irreconcilable that is with the compulsion implied in the Calvinistic interpretation of giving, is obvious. For ἀνάξιον (as has been proved by Tittm.) like the Heb. יַעֲשֵׂה, denotes a power not compulsory, but strictly necessary, meaning to draw (not drag) any one; i.e. to sway the understanding, or incline the will by all moral means and fit motives, as propounded in the Revelation of his will in the Holy Scriptures. See John xii. 32. and Phil. ii. 13. & 14. and the note; as also a Sermon by Dr. Balguy on that text, and one by Dr. Clarke on the present. However, the above is by no means the whole of what is meant in the words (though the German Commentators almost universally stop there) but both terms undoubtedly point to a most important doctrine—that of the preventing grace of God by his Holy Spirit, indispensably necessary to any one's being given to Christ by God; also the necessity for the co-operating grace of that Spirit, after we have been brought to Christ by his preventing grace—proving the truth of what is said in our Article, that "we have no power to do works pleasant and acceptable to God, without the grace of God preventing us, that we may have a good-will, and working with us when we have that good-will." So Phil. ii. 12, 13. μετὰ φθόνον καὶ τρόπων τῆς γνωστῆς σωματικῶς ἀνατροπῆς καὶ συνεργίας τοῦ Θεοῦ παρὰ αὐτοῦ ἐν τῷ θέλει καὶ τῷ νοέσαι, (where see Note). Thus ἀνάξιον adverts to the thing itself; and δὲ suggests the means by which it is accomplished. At the same time, we know from other parts of Scripture, that these means are not irresistible; a man may receive this grace of God in vain. The truth is that (in the words of Mr. Holden) though God wills all men to be saved, he does not force them; and though he wills all men to be saved, those only will be saved who have complied with the conditions. Every thing necessary is freely supplied; but men are free agents, and may reject the gracious offer. There is no limitation in the will and mercy of God, he wills that all whom he has given to Christ, or drawn to him by the influence of his Spirit, should be saved; yet they may receive this grace of God in vain, and when they are lost, it is not for want of will in God, but for want of their own co-operation with divine grace: ch xviii. 9.

39. ἢ κατατίθεναι, &c. The connection is: "[And] for I came down, &c., i.e. for the very purpose of my coming down on earth was, &c. How should I repel any who thus come unto me, since I came for the very purpose of saving them?"
41. ἐγγύτητας. This word (an onomatop. similar to γεφείας) imports not only secret discretion, but indignant complaint, though faintly expressed.

44. ἀλειψεν ἀετῶν.] See Note supra ver. 37. Before τής many MSS. insert ἔν, which is received by Matth., Griesb., Tittm., Tat., and Scholz. But I suspect that it arose from the νωρίς preceding, or came from the margin.

45. και ἐοσποια, &c.] Meaning that these words (taken from Is. liv. 13.) shall be made good. By τὸν ἄγνοιαν, ἐστιν (by an idiom common in Jewish citation) in that part of the Sacred Volume called the Prophets. Αἰεσποια is for ἐδέχασθαι, and there is an ellipsis of ὧν. See Win. Gr. Gr. § 23. 3. 6. Τοῦ before οὗ is omitted in many ancient MSS. and Fathers, and is cancelled by Matth., Griesb., Tat., and Scholz, who also add ἐκεῖνος for ἐκεῖνος on good grounds.

46. οὐ δὲ τὸν Πατέρα.] Kuin. well expresses the sense thus: "What I have said of the teaching of the Father is not to be understood of complete and immediate instruction; this hath fallen to the lot of Him only who came down from Heaven, who was sent from the Father, or who hath been with him, and who hath obtained a full knowledge of God and of his will, as being most intimately conjoined with the Father." 47. 48. Here our Lord (to make himself thoroughly understood) repeats what he had before said, that he is, (i. e. imparts) the food of life, and that whosoever hath faith in him shall receive everlasting life.

49, 50. The scope of these vv. is to illustrate what has been said, by showing, in reply to what was said supra v. 31. on comparison, the superiority of the spiritual bread which Christ bestows, to the corporeal bread procured by Moses. The full sense is: "Your forfathers ate the manna in the wilderness, and [yet] died: that is the bread of life [of God] which descended from heaven, in order that if any eat thereof, he may not die, but live." The phrase ἄρτος ἡμῶν denotes to avail themselves of that doctrine, by coming to Jesus, in faith.

51. Here our Lord declares, in literal expressions, what he had in the preceding verse couched in figurative ones. By ἔως is meant, hence, denoting (as Tittm. remarks) that he is the author of life, having obtained the power of bestowing it by his death. This is illustrated by the words following, which may be rendered: "And this bread, moreover, which I shall give, is my flesh (i. e. body), which I shall give for the salvation of the world;" where there is plainly a reference to the sacrifice of the death of Christ, and the atonement through his blood. Christ had before called himself the bread, as being the author and bestower of that spiritual nourishment which preserves the soul unto eternal life. But the corporeal food does the body. Comp. xi. 25. xv. 1. So here he calls himself the life-giving bread, as giving his flesh for the life of the world, i. e. to obtain for it eternal life.

It is a disputed point whether in what is said at v. 50. about eating, &c., there is a reference to the Eucharist, or not. The affirmative was maintained by most ancients and is by most moderns, especially the Romanist Interpreters: while the negative has been adopted by many of the most eminent Expositors, of the ancient ones by Tertull., Clem. Alex., Origen, Cyril, Chrys., and Augustine; and, of the moderns, by Grot, Whitby, Wolf, Lampe, Tittm., and Kuin., who show that the context will not permit us to take the words of the Eucharist. See Recens. Synop. and Tittm. But though they successfully prove that by eating the flesh and drinking the blood of Christ, must here be meant securing to ourselves the benefits of the sacrifices of Christ by a true and lively faith; yet that will not prove that there is no reference by allusion to the Eucharist. Hence I would (with Dr. Hey and Mr. Holden) steer a middle course, and take the passage primarily of the propitiatory sacrifice of Christ, and the benefits thence derived by faith; and secondarily, as a
prophetic intimation of the advantages to be derived from a worthy participation of the Sacrament of the Lord's Supper; since the two have so close a relation one to the other, that the mention of the one must suggest the other. Thus in speaking of the off-spring of his body, our Lord may be supposed to have had reference, by anticipation, to that Sacrament, soon to be instituted, in which, to the end of time, that sacrifice would be typified and its benefits applied.

52. ἡμέρας... "altercaban," namely, the two classes before mentioned, the higher class and the one ill affected to Christ, and the multitude, who were so well disposed to him; some of whom are here introduced speaking as follows.
53. οίροι φόροςέτω, &c.] Our Lord, seeing that those whom he addressed, by taking his words in a literal sense, either mistook or misrepresented his meaning, here repeats, with stronger asseveration, what he had before said. At the same time, he expresses himself so particularly, as to show that by eating the flesh and drinking the blood of Christ, he means eating and drinking in a figurative and spiritual manner; where the expressions signify applying to ourselves the sacrifice of his death, by coming unto Him in faith, and thus participating by faith in the benefits procured by that sacrifice.
54. ιησοῦν... αὐτής.] These words describe the mystical union by which the faithful are made partakers of the Divine nature. Christ remains in any one by loving, aiding, defending, and blessing him, both here and hereafter. The disciple remains in Christ by receiving him, and ever accounting him as the author of his salvation, &c.
(Tittm.)
55. καθός... ἀπέσταλε. The best Commentators here suppose an enallage, and take the sense to be: "As the Father liveth, who sent me." No doubt, the force of the antithesis is in ἐγώ, not ἀπέσταλε. By liveth, is meant, hath life in himself. The full sense of the passage may be thus expressed, with Dr. Burton, "I have life in myself, and have power to give life, because the Father (who dwelleth in me, and I in Him) hath life in himself, and hath power to give life."
56. To prevent all further ignorant misapprehension of his meaning, our Lord concludes with inculcating the same truth that he had before done at v. 35. and 43—51, and subjoins the same solemn assurance as at vv. 47. and 51.
57. μεθύσω.] By these are (as appears from the next verse) meant, not the stated disciples, but the general followers of Christ.
58. εἰ... τοῦ... ἐνοχ. — the same expression as before. The word to be understood, "others," "ungrateful, offensive." Either interpretation may be admitted, and indeed both will be true, as understood of the two classes of persons respectively adverted to in the above.
59. In this and the following verses (spoken, not in the Synagogue, but elsewhere, and, no doubt, in private) our Lord condescends to remove the two great stumblingblocks, which even the well disposed, notwithstanding his explanations and assurances, still found; namely, 1. that he had said he had come down from heaven, ver. 42.; and 2. that he was the bread of life, and should give his flesh for the life of the world. In removing the first of these, our Lord employs a most energetic form of expression, involving a kind of ellipsis, or rather apophasis, suitable to deep emotion. At the end of the verse supply τί ἔοικε. Yet as this would seem harsh in a Version, most Translators supply Quid (what) at the beginning of the verse, and place a mark of interrogation at the end. I have, however, pointed in the text according to the true nature of its construction. In τί ἔοικε we have an energetic form of appeal, of very extensive meaning; the force of which is well expressed by Mr. Holden.
60. In the verses which followed, the second stumblingblock above adverted to, though on the-
act import and bearing of the words Commenta-
tors are not agreed. Ἡμῶν, the disputed term of this passage, many take of the Holy Spirit, others, of spiritual views, in contradistinction to the carnal ones of the Jews; or, as Bp. Middlet. interprets, the spiritual sense, as opposed to the literal one, as πάνθη is opposed to ὁ ἄλος at 2 Cor. iii. 6. The first mentioned interpretation, how-
ever, seems excluded by the context and the scope of the passage; the second has been ably main-
tained by Bp. Middlet., who assigns the following sense: "But it is the spiritual part of Religion, which is of availing in opening the understanding; the mere letter is nothing: my words, however, are the spirit and the life of all, which ye have hitherto known only in the literal and carnal sense." Thus the present passage will agree very well with what precedes, meaning that they ought not to stumble at these his sayings, since they were not to be understood in a gross and carnal, but spiritual sense. And, in this view, with ὁ υἱὸς τοῦ θεοῦ may be compared 1 Tim. iv. 3.

Instead of ἀλλὰ several ancient MSS., Versions, and Fathers, have ἀλλάγκα, which is adopted by Scholz. Chrys. was wrong; for it evidently arose ex eodemvolvit.

65. Our Lord in these words refers to what was said at v. 37. and 44. and from a comparison of those verses with this, it is as certain as anything can well be, that by the Father’s giving men, is meant His drawing them to Him by the strong moral motives propounded in His word, and by the sanctifying influences of the Holy Spirit. See the Notes on those verses.

66. ἐκ τοῦτον. Sub. χρόνον. ἀπῆλθον ὡσις is explained by ἀπέκτεινεν αὐτῷ of Luke iv. 15. Θεομαι is a Hebrew phrase to denote discipleship, as Prov. xiii. 20.

67. Ῥὸς καὶ ἠμέτρετο.] From the passages of the Classical writers adduced in Recenn Synop. (from Wets. and others), it appears that this mode of address was not unfrequently resorted to by monarchs, generals, and philosophers, when about to be abandoned by their adherents.

68. δόματα] i. e. "which teach it, and are the medium by which it is conferred." What the δόματα are, is plain from v. 63. τὰ δόματα—ζωὴ τέρμα. Comp. iii. 34. Moses’ words, receive from the Jehovah. Angels are only called λόγια ἡμῶν (see Acts viii. 38.), but Christ’s words are called δόματα ζωῆς and ζωή, from the infinite superiory. He being himself the Jehovah Angel.

69. The words τῶν ξυρότερων are not found in seven or eight very ancient MSS., nor in the Cop., Sahid., Armenian, Pers., Vulg., and Latin Versions, some Fathers, and Nonius and Cyril, and are cancelled by Griesb. and Scholz: but without any good reason; for the common reading is not only supported by external evidence of the most decisive kind, but is also equally strong in internal, being far more appropriate (as better suited to the ardent temperament of Peter) and coinciding with his unequivocal confession of faith, Matt. xvi. 16. Griesb. also, instead of δ ἄγως, edits δ ἄγως, from a few MSS. and Versions. But that reading is, very properly, rejected by Scholz; since the external authority for it is far less, and internal evidence is altogether on the side of the common reading; the appellation ἄγως τοῦ θεοῦ, as used of our Lord, only occurring once, in the confession of the deacons, Mark i. 24. Luke iv. 44. He is, indeed, called ἄγως τοῖς, Acts iv. 27. but not ἄγως τοῦ ὄντως. Whereas the appellation δ ἄγως τοῦ ὄντως, frequently occurs in the N. T., and especially in this Gospel, i. 50.; xi. 27. See more in Tittm., who proves that the appellation δ ἄγως τοῦ ὄντως, in the N. T., is not synonymous with the latter, but that the latter has reference to the Divine nature of Christ. Hence we may easily conjecture from what quarter came the reading ἄγως. Moreover, when Scholz rejected that reading, he ought, in consistency, to have rejected the other, since the principal MSS. are precisely the same for both. And there can be no doubt that the alterations in question came from the same quarter, namely, from the Alexandrian Critics.

70. Ῥὸς ἡμῶν—ῥείλετον.] The interrogation (as some of the best Commentators and Editors have seen) terminates at ἡμῶν, not at ἡμῶν; for the kal is, as Euthym. observes, put for καί ἡμῶν. The sense is: Have I not chosen and appointed twelve of you as my legates [and confidants], and one of you is an enemy, and a betrayer or accuser. See Acts xiii. 17. Διὰ δὲ τούτου. The sense is, an adversary, one disaffected to me. So διασβησοῦσα ἡ δόματα in the sense of being hostile to, is used in the best Classical writers.

71. ἐρωτήσεις; I.e., "a sense frequent both in the Classical writers and the N. T."
VII. KAI περιπατεῖ δ' Ἰησοῦς μετὰ ταύτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἦδεν ἐν τῇ ᾿Ιουδαίᾳ περιπατεῖν, οἴ δὲ καιούν αὐτῶν ὦ Ἶουδαίοι Ἀποκ. 2 ἀποκρίνει. Ἡ δὲ ἐγγύς ἡ ἠφοτή τῶν ᾿Ιουδαίων ἡ σκηνοπηγία. x Lev. 22. 34.

3 Ἐπονοεῖν τούς πρὸς αὐτόν οἱ ἀδελφοὶ αὐτοῦ: Μετακινήθη ἔντεινεν, καί ἐπηγεί εἰς τὴν ᾿Ιουδαίαν, ἐνα καὶ οἱ μαθηταὶ οὐ Θεωροῦσιν τὰ ἔργα οὐδὲις εἶναι. Εἰ ταῦτα ποιεῖς, φανερῶσα παρατύπον τοῦ κόσμου, 2 οὐδὲις τὰ πρᾶγματα ᾿Ιουδαίων, οὐδὲις γὰρ ἐν κρυπτῷ τῇ ποιεῖ, καὶ ἔτηι αὐτῶς ἐν 5 παθήσεις εἶναι. Εἰ ταῦτα ποιεῖς, φανερῶσα σαλπατών τοῦ κόσμου, 2 οὐδὲις τὰ πρᾶγματα ᾿Ιουδαίων, οὐδὲις γὰρ ἐν κρυπτῷ τῇ ποιεῖ, καὶ ἕτηι αὐτῶς ἐν 5 παθήσεις εἶναι.

The page from John Chapter VII discusses the events following Jesus' departure from Jerusalem, his movement to Galilee, and his interaction with his followers. It highlights the contrast between his public and private life, and the implications of his teachings on the Jewish community. The text reflects the challenges Jesus faced in maintaining his authority and mission amidst the opposition from his own people. The narrative emphasizes the significance of Jesus' actions and words in determining the circumstances of his life and death, setting the stage for the events leading up to his crucifixion and the subsequent development of Christianity. The page also reflects the complexities of Jesus' relationship with the Jewish leaders, who were often divided in their perception of him. The text provides insights into the religious and social contexts of Jesus' time, illustrating the pressures he faced as he attempted to fulfill his prophetic mission.
The reason why our Lord did not go at first was, we may suppose, because the roads would then be thronged with travellers. And therefore, as a preface was not thought necessary by the words following, ἀλλὰ ὡς ἐν κρυπτῷ, meaning, as privately as was possible in so public a character, he chose to go at a time when there would be fewest persons on the road; and, therefore, it is probable, he set off on the first day of the Feast, since he did not arrive till the middle of the Feast, which lasted eight days.

11. οἱ ἡ ἡμέρας.] Some of the best Commentators take the sense to be, “the principal persons among the Jews (the chief Priests, &c.) sought him, to put him to death.” This is countenanced by v. 1, 19 and 25; but the words following demand the sense “Judæi (seil, vultus) desiderabant eum:” a signification frequent in the N. T., especially St. John’s writings. See Calvin, Grot., and Tittm.

12. γραμματεύς.] The term has here the sense in which ὀφθαλμός is often used in Thucyd. and other writers; namely, a muttering or whispering, denoting private discourse. διῆς is not found in many MSS., early Editions, and Fathers, and is cancelled by Matthias, Griesb., and Scholz, perhaps rightly; internal evidence being strongly against it.

13. οὗτος ἐν τῇ ὑπόθεσι.] i. e. of those who thought favourably of him.

14. Ἰρακλῆς μεσον.] i. e. on one of the days between the 1st and the 7th; which were the most solemn days; namely, the 3d or 4th day.

15. ἀλλὰ — ιδίως.] See Luke ii. 46, and Note. The Gentile philosophers too were accustomed to deliver their instructions in the temples, on account of the sanctity of the place, and the number of persons continually resorting thereto. So Philostr. Vit. Ap. v. 26 & 27. καὶ παραδοθὸν ἐν τῷ λόγῳ τοις ἐπὶ τῷ κόσμῳ, &c.

16. γραμματεύς means Divin learning, as well as the Scriptur, and an acquaintance with Theology in general. Thus the dispute carried on by the Commentators, whether γραμματεύς means Divine or human learning, is nugatory. Μὴ here seems to be for ὅτι; though this may perhaps be ranged under that usage of the particle pointed out by Hermann and Wahl, by which is indicated a softened negation. Compare 2 Cor. xii. 21.

17. ἰδιὰ δὲ τῆς ἱερωμοῦσας ἵππος ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκε. Καὶ ἐταχύνων οἱ ἱερατές, ἠγοιτε. Ἡς οὖν γραμματεύς ἐστιν ἀλλήλας ἐστιν. ὁ πρῶτον ἤλθεν πρὸς τὸν Ἰησοῦν. Οὐ χρείας ἔχει Ἰησοῦς τοῦ ἱεροῦ. Ἐν οἷς τῆς ἱερᾶς ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκε. Ἐν₂areth, συνεπεκλήθη ἵππος ὁ Ἰησοῦς, ἠγοιτε. Ἡς οὖν γραμματεύς ἐστιν ἀλλήλας ἐστιν. ὁ πρῶτον ἤλθεν πρὸς τὸν Ἰησοῦν. Οὐ χρείας ἔχει Ἰησοῦς τοῦ ἱεροῦ. Ἐν οἷς τῆς ἱερᾶς ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκε. Ἐν₂areth, συνεπεκλήθη ἵππος ὁ Ἰησοῦς, ἠγοιτε. Ἡς οὖν γραμματεύς ἐστιν ἀλλήλας ἐστιν. ὁ πρῶτον ἤλθεν πρὸς τὸν Ἰησοῦν. Οὐ χρείας ἔχει Ἰησοῦς τοῦ ἱεροῦ. Ἐν οἷς τῆς ἱερᾶς ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκε. Ἐν₂areth, συνεπεκλήθη ἵππος ὁ Ἰησοῦς, ἠγοιτε. Ἡς οὖν γραμματεύς ἐστιν ἀλλήλας ἐστιν. ὁ πρῶτον ἤλθεν πρὸς τὸν Ἰησοῦν. Οὐ χρείας ἔχει Ἰησοῦς τοῦ ἱεροῦ. Ἐν οἷς τῆς ἱερᾶς ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκε.
JOHN CHAP. VII. 17—22.

"Ye do not keep my word, for which I am sent unto you.

For I spake unto you that which I have heard of the Father: but ye receive not my word: for I know that the Father hath given me a commandment concerning you.

Now I do many things alone, that ye believe me not because ye are not of my sheep, even as my Father said, So shall also the last day I will shew you the Father. Who beloveth me, believeth not my words; but whoso receiveth my word, receiveth me; and he that receiveth me, receiveth him that sent me.

When the Father shall send me the Comforter, whom I shall send unto you from the Father, the Spirit of truth, which proceeds from the Father, he shall bear witness concerning me. And ye also shall bear witness, because ye have been with me from the beginning.

I have yet many things to say unto you, but ye cannot bear them now. Nevertheless I have laid before you certain others, which ye are able to hear now, that ye might have them in remembrance. They are的生命不能论断，"to judge this doctrine be of God. The false teacher seeks the praise of men; but the true legate of God seeks the glory of God in the salvation of men. — ἐκεῖθεν (pravum, facutam.) (Calvin.)

19. ὁ Μωυσῆς — νόον.] There is here thought to be a change of subject; and the recent Commentators (as formerly Calvin) are mostly of opinion that the words have another certain remarks (not recorded by the Evangelist) on the part of the rulers present, charging Christ with violating the Sabbath, by healing on that day. But we may well suppose the reference, if such there be, made, not to any accusation then advanced, but to what had been and still was occasionally brought forward by them. By τὸν νόον many of the best Commentators understand that part of the Law which enjoins the observance of the Sabbath. But it is better, with Euthym., Beza, Lampe, Calvin, and Tittm., to take it of the Law generally, of which the most important injunctions were violated, either in letter or spirit, by the Pharisees. Of this a signal example is then adduced by our Lord, namely, that they are in their day and hour even to keep the Law of Moses, or why plot against my life, in violation of the 6th commandment?"

20. νομιστής ἐγώ.] Put for the more classical term κοσμολογός; and to be taken, in a popular sense, for "You are out of your senses." The words τις τε γέρα χαρακτήρειν are rightly ascribed to the multitude; for they had no designs on the life of Jesus, and were unconscious of those of the Rulers; therefore they might well feel indignant at what they conceived a false accusation. Jesus, however, notices not their unmerited reproach, nor removes their mistake; but proceeds to trace the malversation and murderous plots of the principal persons to their true origin, namely, his healing the paralytic on the Sabbath day. He shows that they had no reason to censure him on that account, and justifies his actions from their own practice, and on their own principles. 21. In reply, our Lord practically refutes this charge of madness, by speaking on the matter in question with the words of truth and soberness. He connects his argument with the preceding, and gives his reasons for the murder of the Saviour, why they sought his death, and upon what irrational and unjust grounds they condemned him. — "ἐκ ἐγών ἐνέκρισα. ... One [eulogious] work I have done." Οὐκατεύθυνε is here not to be taken, (with most Commentators,) in its ordinary sense, but (with the most eminent Commentators, ancient and modern,) as at Mark vi. 6, and Gal. i. 15, of that kind of wonder which borders on a feeling of disapprobation. This idiom is also found in the Classical writers (on which see my Note on Thucyd. vi. 36.), nor is it unknown in our own language. — διὰ τῶν ὀρθῶν.] These words are by most Translators construed with the words following. But thus they make of an equitable sense, and therefore the best Expositors, both ancient and modern, take them with the preceding, and render θερατεία; rightly, I think: for θερατεία in the above sense is rarely, if ever, put absolutely; but is followed by some even, with or without a preposition. So at Mark vi. 6. ὀνειδίσσει διὰ τῶν ἄνωτον αὐτῶν. Revelation xvii. 7.

22. ἔπειτα δὲ τὸν παῦσαν.] i.e. gave you the com-
mand to circumcise, enjoined the rite of circumcision.


The sense is: "Not that it was from Moses, but had been established by [Abraham]." It is observed by the Fathers, and also Euthym., and Beng., that thus the dignity of circumcision, as compared with the Sabbath, is meant to be exalted, on the ground of its more ancient institution. On the contrary, Dr. Burton thinks this is meant to prove that the Sabbath was an earlier institution than Circumcision, otherwise the argument would not be valid. But, however, such an argument is mistaken. There is no comparison between the Sabbath and circumcision; but, in the parenthetical clause is merely implied the high antiquity and consequent dignity of Circumcision. Nor is the argument invalid; since the full sense of καὶ τοῦ βαπτιστήριον ἔτη ἐνríaφησαν ἐν σαββάτῳ; 1 Μὴ χρίστεις 24
καὶ όφει, ἀλλὰ τὴν εἰκόνα καίσαι κρίνετε. Ἑλέγεν οὖν τινὶ ἐκ τῶν 25 Ἰεροσόλυμῶν: οὐκ ὦτις ἡμῖν, ἦν ἡμῶν ἀποκτένων; καὶ ἂν, 26 παρακατάθηται λατεί, καὶ ὀποῖον αὐτῷ λέγοντα. Ἡμῖν ἄληθῶς ἐγνώσαι

1 Deut. 1. 16. 17. 
2 Matt. 24. 22. 
3 James 2. 1.

but in antiquity it is equivalent to προσωπολήτρως, i.e. by partiality or preference; an apt sense, but destitute of proof. It is therefore better (with Erasm., Beza, Wets, Kykpe, Kuin., Rosenm., Schleus., and Trittm.) to take it to signify a judging by the outward form. It is, accordingly, however, most

It signifies "judged," as it is stated by Dr. Dieu, 4 do not condemn me what you approve of in Moses; if you allow a man to be circumcised on the Sabbath, because Moses ordered it, but do not allow him to be healed, when I do it, you judge κατὰ δόξαν, according to the person, and not according to justice by positive testimony." 

26. ἔνεστο ἄληθεν—Χριστός. The scope of the words is, to suggest a probable reason for their non-molestation of Jesus; namely, that they have really ascertained that he is truly the Christ.

The second ἄληθος is omitted in many ancient MSS., and Versions, and the Ed. Princ., is rejected by most Critics, and cancelled by Grieseb., Vat., and Scholz; but on insufficient grounds: since the external evidence is far inferior to that for the common reading; and the internal is by no means so strong; for it was more probable that the Jews would have rendered it by ἄληθες, instead of becorning repeated ἄληθος, and cancel one of the two (thus in some MSS., and Versions the first ἄληθος is omitted), than that any should exist in what might scarcely seem necessary. And yet, St. John is so fond of the word, that he uses it exactly as many times as all the other writers of the N. T. put together, and yet never once poetically.

As to the double use of it here, the latter ἄληθος is confirmed by John vi. 14. vii. 40. ἄληθεν ὅ τι Προφήτας, and Matt. xiv. 33. xxvii. 54; the former by John xvii. 8. ἐγνώσαμεν ἄληθόν. Acts xii. 11. ἔσται ἄληθος. Hence we see how feeble is the criticism of Bp. Pearce and Dr. Camph. (adopted by Dr. A. Clarke) that the second ἄληθος is unnecessary, unsuitable to the usual style of the writer, if not inaccurate. The last mentioned charge is manifestly unfounded, and the second ἄληθος is a pertinent and positive testimony. The first, too, is groundless: for how can the word be unnecessary, if it strengthens the sense? and that it does so, is manifest.

Besides, the two are meant of two different classes. "In primo (to use the words of the learned Mästricht) verum Sacerdotum cognitionem, in posteriori veritatem Messiae indicare vult Evangelistae; que diversa
28 πώτερ εἰσίν. "Εξερέφην οὖν τὸν ἑαυτοῦ διδάσκαιν ὁ Ἰησοῦς, καὶ δὲ ὁ Ἱωάννης οὖν ἐξερήμησεν, καὶ ἐξερήμησεν ἡμᾶς ὁ δὲ Χριστὸς ὄντις ἐξείρηται, οὐδεὶς γνώμωι. ὁ δὲ Χριστὸς ὄντις ἐβαθμίσεται, ἀλλὰ ἐστιν ἅγιος ὁ ψευδόμος με, οὐδεὶς γνώμωι ὁ ψευδόμος.
29 [δὲ] οἴδαμεν τοὺς αὐτούς, πώς πάλιν εἰσίν, ἔκακενος μὲ ἀποστείλειν. ἡ ἔκλεισις τῶν οὐν αὐτῶν πᾶσα ἡ καὶ ὁ αὐτοῦ ἀνέβησεν ἑαυτῷ ἡμᾶς, τὸν τρόπον ποιήσῃ καὶ ἀποστείλειν εἰς αὐτὸν τούτον καὶ ἀποστείλειν οἱ Φαρισαῖοι τοῦ ἑχοῦ γαρ γέγονεν μπερί τοῦ αὐτοῦ ταύτη καὶ ἀποστείλειν οἱ Φαρισαῖοι sunt veritates." That some MSS. and Versions omit both, ought only to strengthen our persuasion that both were originally written by the Evangelist. The truth seems to be, that the Alexandrian Critics, having decided, pro saepius sua, that, to prevent tautology, one should be omitted, could not agree which to remove; and the indications of this doubt were probably expressed in the originals of those MSS., where we find both omitted. Thus the scribes were puzzled which to take, and which to leave; and, as might be expected, omitted both.

27. ἀλλὰ τασοῦν, &c. ] Tittm. regards these words as not coming from the same persons as the preceding, but from others, in reply to those who were inclined to suppose Jesus to be the Messiah. And to this opinion I acceded in the first Edition of this work. But, on further consideration, I have seen reason to abandon that view; since, to suppose so sudden a change of persons in the speakers, without necessity, is surely what cannot well be defended. And unnecessary it certainly is; for there is no reason why we should not suppose the same persons still speaking; but, as it were, erecting their former impression that he might be the Messiah, and seeking an excuse for not believing on him. See the able annotation of Calvin. The ἀλλὰ is better rendered in our common Version howbeit, than in any of the others; q. d. However, be that as it may, yet, &c. Of which excellent use of ἄλλα, see Schleier. Lex. & Wahl's Clavis.

But to advert to the nature of the excuse which they made to themselves for not acknowledging Jesus as the Messiah; in the words τασοῦν ἀθέατον, &c. there is (as we find from the Rabbbinical writers) reference to a notion then prevalent, that the parentage, and consequently birth-place, of the Messiah would be unknown—that he would be ἄναγος, ἄνωτερος, αὐχορτεῖς. So that, when he should appear, no one would be able to say whence he had come; for he would appear suddenly and adult. How these vain notions had arisen, is not clear. See, however, Lampe and Calvin. Be that as it may, they were opposed to Scripture, and were therefore only harboured by the T装备制造ians, the Pharisees and others, not by the Scripture. The best Commentators, with reason, interpret the τασοῦν not so much of place, as (like the Latin unde) of origin. "The Jews (says Tittm.) thought that the origin of the Messiah would be unknown, and that he would be ἄναγος, ἄνωτερός, or at least born of a virgin." Perhaps, however, we may, with Markl, and Kuin, take the τασοῦν of both place and person. Indeed, this seems required by what follows.


—καὶ ἐλεῖον — κηρι. ] There is a difference of opinion as to the exact sense of these words. Many Commentators, &c. omit the second, on account of the use of ἐλεῖον. But is omitted in very many MSS., Versions, and early Editions, and is cancelled by Matth., Griesb., Tittm., Vat., and Scholz. Internal evidence is certainly against it, and the asyndeton has great force.

30. ἡ ἰτών. ] The persons here meant, are not those who had been just speaking, but those mentioned at v. 27 & 29, the ἀξιωματ. By ἰτών is meant they sought occasion to lay hold on him, but, for the present, found none. Πάρεμα was an old Doric form for πέρασμαι, and signifies properly to set foot upon. But in the vulgar dialect it was, by a metaphor taken from beasts, (similar to one in our own language), employed to mean to lay hands on, or hold of. Thus, it is used both of apprehending men, as here and at v. 32 & 83, Cor. xi. 32. Ecclus. xxxii. 21, and of catching fish, as John xxi. 3 & 10. Rev. xix. 20. It occurs only in the Sept. and the later Greek writers.

31. ἣ ἔργα. ] The "full time" appointed for his end.
JOHN CHAP. VII. 33 - 38.

καὶ οἱ ἄρχωνες ὑπηρέτας, ἵνα πιστικῶς αὐτῶν. Ἐπεὶ οὖν ἤμεν [αὐτὸς] ὃς ἦν μικρὸς χρόνον μεθ' ἐμοῖς εἰμι, καὶ ὕπαγω πρὸς τὸν πεισμαντή με. ἶησοῦς οὖν ἔφη, καὶ οὐχ εὑρίσκετε καὶ ὅπως ΕΙΩΥ, 34 ὡς οἱ δύνασθε ἠλθῆν. Ἐπεὶ οὖν οἱ οὐνανοὶ πρῶς ἤμενος. Ποῦ οὖν οὗτος μὲν πορεύεσθαι, ὡς ὃς διὰ τὴν διαστορὰν τῶν Ἑλλήνων μὲν πορεύεσθαι, καὶ διδάσκας τοῖς Ἐλλήνας; Τίς οὖν οὗτος ο λόγος ἐν εἴπει. Ζητῆσαι με, καὶ οὐχ εὑρίσκετε καὶ ὅπως ΕΙΩΥ, ὡς οἱ δύνασθε ἠλθῆναι; 35 Ἑν δε τῇ ἐορθῇ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορθής εἰσώρικε ο ἀρχισύνης, 36 καὶ ἐρώτησαν λέγων τῶν τις ἀκουαί. Ἐναν τὴν δίνης, εὐτροφὸν πρὸς με καὶ πλέον. Ο ὃς πιστεύων τις ἐμὲ, καθὼς ἐπίλη ἐγὼ, ποταμοὶ ἐκ τῆς κοιλίας

33. αὐτὸς.] The word is omitted in many MSS., Versions, and early Editions, and is rightly cancelled by almost all the Critical Editors; for internal evidence is as much against it as external.

34. Some obscurity here exists, which has occasioned not a little diversity of opinion. See Recens. Synop. But from a comparison of the parallel passages at viii. 21. and xii. 33., Lampke thinks it clear that this seeking of the Lord is not as if the Jews would seek Jesus as their helper or after the destruction of Jerusalem (according to Chrysost., Theophyl., and Euthym.), or as if they would in vain endeavour to seek Jesus for the purpose of destroying him, after his resurrection, (according to Rupertus), but because they would seek the Messiah in their own way, according to their own conceptions; which was by implication the same as to seek Jesus; since besides him no other Messiah was to be expected. They would seek him by a scrutiny of the times, by a vain expectation. But by all these attempts they would not find him: not in word, because the veil of Moses was upon their hearts; not by rain or sunshine, since they could not escape the desolated destruction; not by seeking after false Christs, since they would be miserably deceived by them. I would suggest, that much of the discrepancy in question may be removed by supposing that as our Lord is admitted to have spoken somewhat enigmatically, so he seems here, as on some other occasions, to have used a double sense, according to the class of persons to whom the words might be referred. So Calvin well remarks: "Christus in ambiguous verbi significations huius." This is especially the case in the second clause. (See Tittm.) And as to the first, though Lampke's view may be admitted, yet neither must that of Chrys. and others, including Calvin, be rejected. "They would seek him then (says Calvin) in another manner, nuncpe at ministris suis ac perditio in rebus aliquid opus vel solati inventer. This is confirmed by viii. 21. 19. 31. 32. The application is different that the foreign Jews are nowhere called "Ελληνες, but Ελληναται. Hence Salmas., Loesm., Krebs, and Tittm., would take Ελληνες, for the place of dispersion, i.e. where the dispersed Jews inhabit; referring to James i. 1. and 1 Pet. i. 1. But Εατσρ. there cannot denote the place, but only the persons dispersed; and the argument above mentioned has no force; for the foreign Jews are not here called "Ελληνες, but other Jews according to its usual sense in ix. 10. And the passages of James and Peter tend to confirm the opinion of Grot., Wets., Rosenm., and Kuin., that by Εατσρ. τῶν Ελλήνων we are here to understand, "the Jews dispersed among the Gentiles," abstract for concrete, as in 2 Macc. i. 27. Εις γαρ τοὺς ἑορτασμοὺς ἤμας, δεσποτοῖς τῶν θεομοιοτάτων, τίς ὑμῖν. Psalm cxlv. 2. Sept. τῶν διαστορῶν τοῦ Ἱεροσόλυμον ἑορτασάντων. So also Paralip. Jerem. (cited by Wets.) εἴπητε τῶν νόστοι Ἰσραήλ—δ ἐκ ναοῖς ἀπέστειλεν ταῖς τὴν διαστοράν τῶν Ἐλλήνων. 37. The last and great day of the festival now drew near; of which the Jews seemed to say that he who had not seen that day, had seen no rejoicing. It was very solemn, on account of the fibrations of water then, in great pomp, fetched from Siloam in golden vessels, and brought, amidst the sounds of musical instruments, to the Temple; where the Priest received it at the high altar, mixed it with wine, and poured it on the altar and the victim. This solemnity was not of Divine institution, but had been established by their ancestors in memory of the water so bountifully bestowed on the Israelites in the desert; and, as the Rabbins testify, was meant to be a symbol of the parts of immense purpose being poured out and dispensed by the Holy Spirit. This solemn festival our Lord was pleased to consecrate by a most remarkable discourse; the subject of which was suggested to him by the very solemnity itself. He was in the Temple, he stood in a place where he could be seen by every one; and he spake not only openly, but with a loud voice, as if declaring what it was of the utmost consequence should be known by all. (Tittm.) See a full account of all the solemnities of this feast in Rec. Syn., formed from the Notes of Light., Vitringa, Surenh., Iken., Lampe, Calmet, and others.

—ἐν τῇ ἐορθῇ i.e. "if any one ardentely desire." Lampke and Tittm. observe, that all such metaphors as this from words denoting hunger and thirst, imply need of as well as desire for the things in question. Thus the sense of the passage, after withdrawing the imagery, is: "If any one be desirous of learning, let him commit himself to my instruction, and use aright my doctrine." 38. ἐκ πιστεύων, &c.] On the construction of these words some recent Commentators needlessly
ly deviate from the common mode, either by connecting δ πτεσθὼν with πτωσθή in the preceding sentence, or by taking ἕτες in the sense "ordered." The common construction is well defended by Kuin.; who shows that it is required by the explanation of these words at v. 39, and from a kindred sentiment at xiv. 2. There is nothing to stumble at in the Nominative δ πτεσθὼν, which involves an aorist common both in the Scriptural and Classical writers, which may be resolved by good attested ad, "As to him who," &c. Nor is there any reason to suppose the words after γραφῆς to be the words of Christ, not of Scripture, because they are not found toto lex verbis in Scripture. The best Commentators are, indeed, of opinion that no particular text of Scripture is meant, but that the substance is given of several passages of Scripture, which refer to the exposition of the Holy Spirit. Surench. and Schoettg. have, however, shown, that there are only two passages referred to, namely, Is. lv. i. lvii. ii.

—ποιμαν — ἠποιμανων.] Ποιμ. is a symbol of abundance; and ποιμένου alludes to the free communication of knowledge and of gifts. The noun ποιμανος is of frequent use in the Jewish writings. So Sohar (ap. Recens. Synop.), "When a man turns to the Lord, he is like a fountain filled with living water, and rivers flow from him to men of all nations and tribes." Nor is it unknown in the Classical writers. So Philo p. 110. (cited by Lampre.) ἄνων ἐκ συμβαλλόντων ποιμαν ζητος φαμιν, &c. I would add Philostr. Vit. Soph. i. 22, 4. p. 525. ἐκδιδοκοκον έφότει τά σπάρα. Philostr. Vit. Ap. (of the Temple of the Muses at Helicon) λέγων τε καθορής ἑστηκα, και ἀρχαυτον εν δέσφον τες. Κολλία, like the Heb. [312 or 317] open, as here, denotes the heart, i. e. the mind. Thus the sense of the passage is: "Whose very secrets, or true desires, salvation, must not seek them from Moses or the Jewish Teachers, but have recourse to me, and drink at the fountain of both, which I have opened." [319, 320 & 321 — αὐθων.] Here we have an authentic translation of the allegorical language of the preceding verse. There is not a shadow of reason (with some Critics) to omit δύναμιν and insert δεσποταν; since the latter is plainly from the margin; and if the former, if not expressed, would be understood; for there is no ground to suppose (with some recent Commentators) that πεπόμα merely denotes the doctrine of Christ, and the knowledge imparted by him. It is clear that we must understand it, not indeed in the personal sense (which the Unitarians catch up, merely from thence to deduce that the Holy Ghost is not God), but as denoting His operation and influence, (see Lampre and Tittm-) and from the adjunct, the gifts of the Holy Spirit, by which must be meant (as the occasion and context require) those extraordinary and supernatural gifts which were conferred on the Apostles and first converts, for the founding of Christianity; (see Bp. Middlet.) though there may be included those ordinary gifts which were then and are still given to every man to profit withal. (See Bp. Warburton's Divine Liturgy, vol. vi. 317.)" by ἀναπαύε is meant the resurrection, ascension, and reception to the right hand of God. See xii. 16 — 23. xiii. 31. xiv. 3. and Comp. Acts ii. 33.

40. δ ἐρρήτης to be understood as i. 21. 41. μὴ γηδρ., &c.] See xxii. 25. 42. ἦ γεγραμμένον ὅτι "What then, does Christ," &c. This passage is cited in the Epistle of Barnabas, adf. 317. On this force of μή, see Note supra vi. 66.

43. ἔργα ἀπέστειλε.] There is a reference (by a mode of citation familiar to the Jews) to several passages of Scripture which they explained of the Messiah and his birth, as Is. xi. 1. Jerem. xxiii. 5. Micah v. 2. Ps. lxxxix. 35. — ἔργα τε Ἰ. Δ.] "where David dwelt." It has been preserved by Lampre. That the earlier Jews acknowledged that Christ was of the family of David; and that the Talmudists admitted the Messiah was to be born in Bethlehem.

44. άξιοπάτητο· & δέξασθε.] See Dodd.

45. μὴ τοῦτον ἓκαστόν ἔργον & π. i. e. the Sunhedrim, whose duty it was to take care that no false doctrines should be promulgated; and to hold inquiry concerning those who were making innovations in the Church. (Kuin.) Thus they argue from the example of the two-Old authorities, both judicial and magisterial.

46. ἄλλοι δ ἄνθρωποι — έτει.] On the exact force of.
The many of the evidences of the Authenticity of the New Testament is a question of great interest to all students of the Bible. The problem is complicated by the fact that the New Testament was not written at one time but over a period of several hundred years. The manuscripts of the New Testament are also a source of difficulty, as they differ in many respects.

VIII. *Hermeneutic* and *Exegesis*. — The term *hermeneutic* is derived from the Greek word *hermeneutikos*, meaning *interpreter*. It is used to describe the method of interpreting religious texts, particularly the Bible. The term *exegesis* is derived from the Greek word *exegesis*, meaning *explanation*. It is used to describe the process of explaining a text, particularly the Bible.

1. External evidence against the paragraph. — It is not found in 56 MSS., (in some of which, however, a space is left for it,) in 25 Evangelistaria, and several MSS. of the Syr., Copt., Sahidic, Armenian, and E. Indian rubrics. Nor is it supported by Onigen, Apollinaris, Theod., Mops., Chrys., Bas., Cosmas, Theophyl., Catena, Tertull., Cypr. and Juven.; nor is it expressed by Nonnus.

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Internal evidence against the Paragraph. — This is any thing but decisive; for though the variety of readings in those MSS. which have it is great, yet it is scarcely greater than that which exists on some other passages, where there was any thing particularly to stumble at in the matter; as, for instance, part of the 5th, 3d, and 4th verses of the 5th chapter of this Gospel, where some Critics cut out the whole, some a part, and others contented themselves with endeavouring to alter the words on which the objection chiefly rests. This, to a certain degree, is the case here. Thus, instead of κατακαίνεται at v. 11, some MSS. have κατακάινεται. In short, the arguments against the Paragraph from internal evidence resolve themselves into a series of objections, or surmises, founded on misconception; many of them such as might be advanced against any passage whose authenticity is undoubted. These may be found, together with my answers, placed in p. 239. The evidence being carefully stated, and the decision to be made therefrom suggested. The following is a brief summary of the evidence, external and internal — (the former founded on the ample data recently presented by Scholz;) subjoined to which are some remarks on the nature of that evidence, and an intégrant on the whole question.

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purity of the offence, should be encouraged to the commission of this crime. So Augustin de Conjug. Adult. ii. 7 says, "that many, from a mistaken notion that the passage gave counte

nance to immorality, or an ill-judged fear lest its tendency should be misunderstood by the igno-

rant and ill-inclined, removed the precept without any apparent reason. And yet there is nothing in the Paraphrase, when properly understood, that militates against the character of Christ, or can give the least encouragement to crime. On the contrary, the whole is perfectly consistent with the gentleness and benevolence of our Lord; while, at the same time, the censure itself is sufficient for the purpose. And if it be objected, that he suffered a guilty woman to go unpunished, it should be remembered: 1. (according to our Lord's own declarations, John iii. 17; x. 11, 17.) he came not to exercise the office of a judge: and 2. that any such exercise of judicial authority would have been at variance with that deference which he ever inculcated, both by precept and example, to the civil magis-

trate. As a sinner he morally condemned her, when he bid her "go and sin no more;"

In short, all the arguments put together, founded on internal evidence, against the authenticity of this Paraphrase, will not counterbalance this, which may be adduced for it,—namely, that, while we can easily imagine why it should have been omitted, no tolerable reason can be assigned why the story should have been fabricated at all, or if so, why fabricated with the present circu-

stances: and how it could, amidst so many objections, have found its way into five-sixths of the MSS. The fabricated stories found in the apocryphal Gospels are quite of a different charac-
ter, and almost always founded on the most severe and ascetic views. And had this Paraph-

rase been of that character, it would, I will ven-
ture to say, never have been omitted, or removed by any. To advert to a powerful argument from internal evidence in favour of its authenticity, the Paraphrase is not denied by any competent judges to have upon it the stamp and impress of truth, in the ascetic creed of the Hermits. "Let him that is without sin cast a stone at her." Insomuch that the most eminent of the Critics who dispute its authenticity (namely, whether it was recorded by St. John) are constrained to admit the truth of the narrative itself, which they think was introduced into the Gospel by Papias, or the disciples of St. John; or else was, at a later period, expressed in the margin of some ancient MSS., and from thence found its way into the rest. But nothing can be imagined more improbable than the latter supposition. For there were surely many reasons why such a story should not have been introduced into the Text, and thus propa-
gated into other MSS.; but not one reason why it should. And as to the former, it is very diffi-
cult to imagine how even Papias himself could have been enabled, had he wished it, to foist in an interpolation, especially of this nature: and if he had wished to introduce it, why should he have chosen this alone of all the many narratives which must then have been preserved by tradition,—namely, those πάλα ἄλλα, which St. John speaks of at xx. 30, and which he had chosen not to re-
cord, on the principle that those he had recorded were sufficient for the purpose of showing that Jesus was the Messiah. Such being the case, how would Papias dare to introduce any more?

4. καταληθήθη ἐπιστοφόρος μοιχευμένην.] Ἐπιστοφόρος ἦν ἑνήμερος τοῦ Ἱωάννου, βουλομένως ἐν τῷ ἔναρξι τῶν Μοίσεων τούτων. Λέοντα, 50, 10; Deut. 22, 22.

are not agreed on what is here meant by διανοωτης. Some take it to denote freedom from adultery; others, freedom from any notorious sin, like adultery; others, again, freedom from sin in general. But this last interpretation cannot be admitted, since it would be too favourable to the adulterers, and be inconsistent with our Lord's emphatic charge of her crime. Of the other senses, the former, which is adopted by the best Commentators, seems alone the true one. It may, however, very well include fornication, concubinage, and lasciviousness of every kind. To the extreme corruption of morals in his countrymen Josephus bears ample testimony; and that the priests and scribes deeply participated in this corruption there is no reason to doubt; for the Rabbinical writers supply abundant proofs of the lasciviousness of even the most eminent Rabbis. That ἐμπορευματεία and ἑμπορία are in the Classical writers often used of adultery and fornication, is well known. If the word be taken in the above extensive sense (which is fully warranted by Scripture) there will be no reason to doubt but that every one of the persons present was, more or less, guilty. As to the objection of Le Clerc and others, that no law demands perfect innocence in its judges, &c., it may be observed, that our Lord is here not speaking juridically, but popularly and considers the thing in foro conscientiae; as in the passages of Cicero and Suidas compared by Græc. Thus our Lord did by no means absolve the accused, but smote the consciences of the accusers. He neither requires nor condemns the woman; but tempers his answer with such prudence, that it should neither be contrary to justice, nor inconsistent with mercy; and while it by no means absolved the accused, might smite the consciences of the accusers.

—ποιητα — βολέω.] Render: "let him first cast the stone at her." By the stone is meant the fatal stone, which was first cast in form by one of the accusers or witnesses, and served as a signal to the bystanders to commence the stoning.

8. καὶ τὴν γυν. The best reason that has been alleged for the repetition of this symbolic action, is that it was meant to give the priests and scribes an opportunity of withdrawing with less confusion. But, in fact, this was a counterpart to the former action.

9. τῆς συναισθήσεως. This term (like conscientia) is employed properly, 1. generally to denote the innate light of reason, by which one perceives in himself the seeds and the rule of truth and falsehood, is conscious of his own existence, essence, relation, &c. But it is used more specially by the Philosophers, and by the sacred writers, to denote the faculty consequent upon it, by which a man exercises right judgment on the goodness or badness of his actions. Hence the office of reproof and conviction is well attributed to it; for, according to the expressive saying of Juven. Sat. xii. 2. Prima est uxiost, quod, sed cœlibus, nemo necens absolveret. (Lampe.) I add Eurip. Orest. 300. Μεν τι χαριτονία οίνος; της ἀπάλλοκτος σώφως; Ο, ἡ ἐξιτελες ὡς ὥστε κυήσον, k. τινα αὐτης ὃ ἡκολουθήσαν ἐμίοι ου μη παραπταται ἐν τη σκοτει, ἀλλ᾽.
of the world. Indeed the former as well as the latter is an attribute of Deity; for the Rabbinical writers speak of God as the light of the world, and say that the light dwelleth alone with Him. And as darkness is often, in this Gospel, used to denote vice and impiety, and life to signify virtue and its concomitant happiness, so was the kind ofazon may very well denote the Messiah, who shall enlighten, bless, and save the human race. Indeed this is required by the words following χαί ὁ φῶς τῆς ἡμέρας.

13. ἐγὼ δὲ εἰς τὴν σκοτίαν καὶ ἐμαυτός.] The sense is; "Ye are not used to judge according to the external appearance, warped by passion and prejudice, q. d. τα κατὰ πρόσωπον βλέπετε, as St. Paul says, 2 Cor. x. 7; and thus ye account me a mere man, not the Messiah."

—οὐ κρίνων οὐδένες.] The sense is not certain: Lampe contends that it is, "As ye not judge man, being now a Teacher," while Kuin. and Tittm. supply οὕτως, i.e. as you do, or κατὰ σκόρα.

16—18. Here follows another argument: "I do not alone bear testimony of myself; God bears testimony to me by the miracles which I work." (Kuin.) The passage is thus paraphrased by Tittm.: "But even were I to bear the most honourable testimony of myself, yet it would be true, and worthy of credence; for neither am I alone, nor is my testimony solitary, but my Father also who sent me, hath testified of me," namely, by the Prophets. "Our Lord (says Tittm.) employs the same kind of argument here, as at v. 37 seqq. Nay (continues he), it is ordained by your law, that the testimony of two witnesses is worthy of credit." Therefore ought also my testimony of myself to be thought worthy of credit; since it is not of myself only, but likewise of my Father, who hath sent me.

19. ποιοί εἰς τὴν ἁμαρτίαν μείζονα ἀπηλεύθετο.] On the scope of these words the Commentators are not agreed. The best founded opinion seems to be that of Lampe, Kuin., and Tittm., that they were said not from ignorance but by way of insult, q. d. Where is this Father of yours, that we may interrogate him? we do not see this other witness. To which our Lord indignantly replies, "Your very question betrays the malignity of your hearts; and shows that you neither truly know, nor care to know, either me or my Father. If you knew me as a Teacher sent from heaven, you would know that it is God who beareth witness of me, though not in a visible way, yet by miracles."
JOHN 3:1

The sense of these words is, that they would be highly injurious to Christ, and to the effect of His mission. As the ancient Commentators suppose an allusion to the opening of the Holy of Holies, when the Lord of Glory did appear in the cloud, and was seen by the Israelites, it is probable that our Saviour's design was to make an allusion to that solemn event, as a type of His own advent, and as a proof of the authenticity of His mission. The address is to the Samaritan woman, who is mentioned in the preceding verse, and who is not here named. The words are, "Come, see a man who told me all things, from where I am." The sense is, that He had told her all her thoughts, as if she had been in the presence of the Lord.
constancy to my doctrine, and act upon it, in a holy obedience by your lives."

32. γνωσθήτω τὴν ἀλήθειαν.] The sense is: "ye shall experimentally find the truth and beneficial effects of my doctrine, as well as the reality of the Divine origin and legislation which I claim." Comp. v. 26. vii. 17. Christ adds yet more, καὶ ἐκ τῆς ἀλήθειας γεννησοῦν "where αὐτὸς must mean the true doctrine promulgated by him, Gospel truth. Ἐλευθ. signifies "will liberate you from the bondage to sin and Satan, and place you in the glorious liberty of the children of God." (See Rom. viii. 2. 15.) Servitude being, by a metaphor common both in the Scriptural and Classical writers, a perpetual symbol of vice.

33. ἀπεκρίθησαν.] Not the οἱ πεπεστευκότες just mentioned, but some bystanders, who here pervasively misrepresent Christ's meaning.

—οὖν ὅτι δευτερογένες π. As the Hebrews had been in slavery not only under the Egyptians and Babylonians, but were subject to the Romans, many Commentators regard this as an impudent falsehood uttered in the heat of disputation. But the manner of the speakers indicates not anger, but craftiness. It is better, with others, to take ὅτι in such a restricted sense as the truth of history will allow. It is, says Lardner, "a passage which may be quoted against this warn one, that the real sense of τὸν Πατρόν μου, λαλῶ and υἱὸς σου, is understood merely of the symbol of the Roman Empire, where we find to the impossibility of Lord's words and the statement of the present passage of human liberty, political as well as religions. See Notes on Matt. xvii. 24. 27. xv. 25. 26. Our Lord now shows that he meant not political, but moral and spiritual liberty. Comp. vi. 17. See v. 32.

34. παύω ἠγ.] practises it habitually.

35. ἐν δὲ δόλῳ — ἀλών.] Here we have a γνώμη generally, and an illustration drawn from what is usual in common life; q. d. "The Stare has no claim to remain continually in the same family; but may, at the pleasure of his owner, be sold unto another. Not so the son; he cannot be alienated from the family. Thus it is with the servants of sin, who may, at any time, be excluded from God's house and favour, into outer darkness. Whereas those who have the liberty of the sons of God will abide in it for ever." V. 36. contains another view, engraved on the former, the comparison being the same but with another application. And as, in the foregoing verse there is a comparison between the state of a slave, and that of the son and heir; so in this there is, I conceive, one between the freedom communicated by the lord, and that by his son, with the concur-

36. The scope of this verse (which is variously traced by the Commentators) seems to be simply that of drawing a parallel between His actions and theirs, to account for their rejection of Him, God. He faithfully delivers the doctrine which he has learnt from and with His father; they do the works which they have learnt from their father, even the Devil; as is more clearly signified further on. The account given by Josephus of the Jews of his age fully vindicates our Lord's words from any charge of exaggeration.

—isca. Ὅπως has here (as often) not the physical sense to see, but the moral sense to perceive, i. e. understand, know, learn.

39. τὰ παρόντα. The scope of the passage
is not well traced by the Commentators. It should seem that the Jews, not knowing that by their father Jesus had meant the Devil; and not quite understanding what was meant by their "seeing things with [apud] their father," and regarding it as disrespectful to Abraham, take refuge in their former allegory; and simply repeat that Abraham is their father, in whom they trust. To this our Lord objects, that they are not Abraham's sons in the spiritual and real sense; namely, those who closely copy his example, and do his works. This, he shows in the next verse, they are the farthest from doing, by their plotting the murder of one who had told them the whole truth from God.

From the Rabbinical citations adduced by Light; and others, it is clear that this figurative sense of son was well known to the Jews. Wets. contrasts the belief and practice of Abraham (who received every revelation of the will of God and discovery of the truth with unreserved faith), with that of the Jews, who rejected both.

The αὐτῷ in verse 6 is omitted in many good MSS. and some Versions and Fathers, together with the early Edd., and is cancelled by Griesb., Tittm., Vater, and Scholz. Internal evidence is indeed against it, yet it is confirmed by αὐτῷ being used in a kindred passage, infra ver. 42.

40. vv. 1-6. This is, Lampre observers, used assumptively, as ix. xi. xviii. 36. Acts xv. 10. And so, I add, it is often taken in Thueyd.

11. τὸν αὐτόν. The best Commentators are agreed that this αὐτόν here, as often, signifies ιδιόλατρυ; which was considered by the Jews as a sort of spiritual adultery, since so close was the connection of the people of Israel with God, that it was compared to the conjugal union. Compare Judges ii. 17. 1Chron. xvi. 25. Is. i. 21. Hos. i. 2. iv. 12. Their meaning, therefore, is: "If thou art now speaking of our natural Father, know that we recognise no other Father than God. To Him we are dear and beloved, like children: Him only do we worship." This argument our Lord rebuts, by again adverting to the spiritual sense of Father.

42. ἐν οἷς καὶ ἰδιόλατραι. The sense is: "I proceeded from God, and come hither [as his Legate]." The former term has reference to the character of Jesus as the eternal son of God; the latter, as Legate, Mediator, and Redeemer. Compare vi. 46. vii. 22. xiii. 5. xvi. 27. 29. xvii. 7. and 25.

43. λάθος for λάθος or λάθος; namely, those which he had just delivered, and such like,—his doctrine in general. Γνώσετε has reference to that full comprehension of our Lord's words, which the Jews certainly had not; and the reason of which is suggested in the next words αὐτῷ εἰπον, &c., where εἰπώ must be understood of the moral inability arising from perversity and indisposition to receive what is said. Compare John vii. 7. and Jerem. vi. 16. "Ἀκοῦσεν ἥδε, as often, signifies to hearken, to give heed to what is said.

44. τιμᾶς τοῦ Δαβίδων.] Our Lord now speaks more pointedly, pointing out their true Father, and indicating two of the principal characteristics in which their similarity to their Diabolical father consists; namely, man-slaying and lying. Others, ye will, i.e. ye are resolved. As αὐτῷ denotes here, as often, from the beginning of the world." Compare i. 1. and I John iii. 8. The expression, however, includes a notion of continuous and perseverance in. In ἀνθρωποκτόνοι there is not, I conceive, a reference (as some imagine) to the murder of Abel, committed at the instigation of Satan; neither, however, must the sense of the word (with others) be explained away. It must be taken in its proper sense, and be referred to the seduction of our first parents, called ἀνθρωποκτόνοι, as "bringing death into the world, and all our woe;" the thing being brought about by Satan's machinations. Thus a Rabbinical writer cited by Schoettg, speaks of "children of the old Serpent, who killed Adam and all his posterity." The slaying is also ascribed to the Devil in Wisd. ii. 24.

The words καί τῷ ἀδίκῳ ὅπως ἢτε, contain a strong emphasis by a negation of the contrary. And as to stand in an absolutesteadily practise it, so the sense here is, "He has perpetually fallen away from the truth." This is repeated in another mode of expression, occurring also in I John i. 3. 2 Macc. vii. 18, and often in the Rabbinical writers), denoting that there is no principle of truth in him. "Ezeqiel has (as almost always) a sense of present time, or rather is used indefinitely of all times. The idea is further illustrated in the words following, the sense of which will much depend upon the manner in which αὐτῶν in the next clause is explained; which some ancient and a few modern Translators render, according to the more usual signification of the word, ἵσταται, his. Yet this produces so odd a sense,—"for he is a liar, and so is his father,"—that almost all Expositors of any eminence, from Erasmus to Titm., take αὐτῶν as a neuter, rendering γενές, &c., and refer it either to the remote antecedent υἱῶν, or consider that word as inherent in the verbal χαρακτάρ. As, however, this would seem to involve a pleonasm or overstatement of the article, Bp. Middlet. (after affirming that the article is never pleonastic) ventures to pronounce that all the great scholars who have esposed the com-
mon version, were in error. And, as might be expected, he adopts the masculine sense of ἄντρος. But his word, though perhaps inaccurate, arising from the sense thus produced, he endeavours to free his criticism from the difficulty in question by changing the subject in ἄντρος, and rendering, not "the Devil," but his son, the Liar. This he does by supposing the person at ἀλάτιν to be not Δαβίδος, but τς understood. And he renders, "when any of you speak that which is false, he speaks after the manner of his kindred (such he takes to be the sense of ἐκ τῶν ἱδίων); for he is a liar, and so also is his father." But to this it is, with reason, objected by Prof. Scholfield, that after describing the man as a liar, it was superfluous to add, "for he is a liar." Thus, difficulty by the learned Professor attempts to remove by cancelling the comma, and rendering, "for his father also is a liar," a sense which he thinks strange should not have occurred to Bp. Middl. But it probably did occur, and was rejected, as it might with reason; since it does violence to the construction, and introduces a sense not a little jejune,—such as would never suggest itself; but would have to be devised for the purpose of removing an objection. But there is still a more formidable objection: for (not to mention that such a sense as "after the manner of his kindred" is very harsh and improbable) this changing the subject in ἄντρος, and supplying a nominative, τς at ἁλάτιν, is surely too arbitrary a method to be justified. The ellipsis in question is, indeed, frequent in the Classical writers; but it is almost confined to the Attic ones, being very rarely found in the Alexandrian writers or those of later times, and never in the N.T. For Prof. Scholfield admits that it is unnecessarily supplied at Acts x. 28. And he himself allows that this is a "questionable part of the criticism." So questionable, I must think, that it ought to be rejected. There is, indeed, no reason to deviate from our common version; for though there may seem something uncouth in the τς, and such as is at first little intelligible, yet the same is observable in many other parts of Scripture. The sentiment too, thus arising is both apposite and natural, and suggests matter for serious reflection. And in a writer like St. John, not tied down to strict rules, when we have arrived at this, we must not be deterred by petty grammatical objections. Thus M'Kland (who may surely be considered as good a Grecian as Bp. Middl.) observes, supra ver. 33, that "in this Evangelist the sense is to be regarded than the construction." Now here there is little that can be called irregular. This use of τς in the noun is indeed not very frequent; yet it is found at Gal. iii. 47; Eph. i. 7. Nor is the use of the article to be called anomalous. The article might indeed be dispensed with. And thus it is used, as is often the Hebr. γ. But, in fact, it is not without its force; the sense being "the and the originator of it, by the deception of our first parents," Gen. iii. 5. (So Soph. Ged. Tyr. 566. calls Jupiter the παρθιώθ). Again, instances are abundant of nouns being left to be supplied from a verb preceding (see Glass. Phil. Sac. 111. 2. 10. and Casaunb); thus there is surely no great harshness in a noun being left to be supplied from a verbal, if we consider its true nature, and especially as the very word itself has just preceded. So Koecher says later in θεσμοι. The above method of exposition is also supported by the suffrage of the earliest antiquity, being adopted by the Pesch. Syriac Translator in the middle of the second century; who renders by μίμην with the feminine affix, which therefore cannot be referred to the Devil, and must belong to the preceding feminine noun παρθιώθ, a lie? Finally, though I know of no example of ἐκ τῶν ἱδίων in the sense κεκτημένος, we may suppose it to be for κεκτημένος, because of the resemblance of verbs. To Poet. Soph. Translator must have taken it; since he renders in the singularΠαρθιώθ, de suo. And as there is something peculiar in St. John's use of τα ζύμα at i. 11. & xix. 27; so there is less to scruple at here. τς is for οἰκον. So Hesych.: οἰκον. οἰκον. And Lampe adds Porphry as saying of demons, τοιθίτων τοιτον οἰκον. 46. τς τα ζύμα μετὰ θεοτοκίς. The scope of this address is to convince them of his credibility by another and a popular kind of argument. The best Commentators take θεοτοκίς to denote, not ς, according to the common acceptance, but error, or falsehood in doctrine, as opposed to the truth mentioned in the next clause. Of this signification many examples are adduced; to which I have in Recens. Synop. added others more apposite; as Αμβrose. Agam. 490. φασιν θεοτοκίς. Thecd. i. 52. οἰκον. θεοτοκίς. & 78. οἰκον. θεοτοκίς. But it may be better to keep to the general sense, as including both words and actions. θεοτοκίς must be rendered, not convincent, but convincent. Thus in a kindred passage of Aristotle, Philt. 574. (cited by Eckhard) και στι' δύναμε' μ' ἀνθρωπ' θεοτοκίς περί τῶν. Jesus appeals to his auditors, whether they can make out any such charge against him, of vice in action, or falsehood in words, as to warrant his claims to be disregarded; see a similar appeal of Moses to the Israelites, Numb. xvi. Such an interrogatory appeal involves the force of a strong negation. Thus, in the words following, the hearers are supposed to have answered, No one! The inference is manifest. In v. 47. the argument is followed up. If ye were really as ye boast, sons of God, ye would hearken to and yield credence to the words of God [from me, His legate]. The very reason why ye hearken not to them, is, that ye are not of God?" i.e. sons of God. ἐκ τοῦ Θεοῦ is for ἀνθρωποῦ.
43. Not being able to answer these arguments, the Jews are fain to have recourse to reviling. —  _Samariae[2] — ἔχεις._] Of these two expressions the latter has been explained at vii. 20. The former appears from the Rabbinical writers, to have been a term of reproach, equivalent to calling any one a loutethon, or a hereon: for the Samaritans were accounted both, as well in doctrine as in practice.

49. Here our Lord, with mild dignity, rebuts the insulting charge. Τιράν τὸν Πατήρα here signifies  _cum effectu_, the executing his Father's injunctions, by delivering his message and doctrine. Compare xviii. 4. This honour to God, he argues, would not be rendered by a _daimon_.

50. ἐγὼ δὲ αὐτὸν ἀδίκησα, &c.] The full sense is: "However, it is not my part to vindicate my honour; [not need I: ] there is a Being who will vindicate it, and, and on my behalf, to receive men as to their reception of me."

51. ἐν τοῖς τῶν λόγων, &c.] Here our Lord especially advert to the happy lot of those who accept his covenant of grace, and observe its requirements. That they shall never _διαβάλων_ διαβάλων, which, like _λίθον_ λίθων at Luke ii. 26, signifies, "to experience death," i. e. death spiritual, and eternal. Yet, though it has been proved that the phrase as well as the doctrine was not unknown to the Jews, the hearers misunderstand or pervert our Lord's words, and endeavour thereby to fasten on him the charge of being possessed with a demon. Moreover, as this claim to confer immortality implied the possession of himself, the Jews justly interpreted this as virtually an arrogation of superiority over Abraham and the Prophets.

53. καὶ οἱ προφητὶς ἀδίκησαν.] An abandonment of the construction, for καὶ τῶν προφητῶν ἰδίων ἀδίκησαν. Wets. compars Homer, φ. 107. καὶ τῶν προφητῶν καὶ Πατράκων, διότι εἰ σῖνον ἀρείων. See Lucas. iii. 1055. The Jews only stumbled at these claims because they would not acknowledge his Messiahship: for they did not deny that the Messiah was to be far superior to all the Patriarchs, Prophets, and even Angels.

54. Here our Lord rebuts the charge of arrogance, by showing that this glory is not sought by him, but freely given him by the Father. — _ἐκείνῳ ἰπ.] take glory or honour to myself; equivalent to ζητῆσαι τὸν θεόν μου, supra 50._

55. καὶ οὐκ ἔγνων.] "And (yet) ye do not truly know Him, because ye refuse to admit me;" for, as Euthlyn. observes, the keeping of God's commandments is the only sure proof that we know Him.

56. Ἀσιανοὶ — ἤγνων.] Our Lord here contrasts their feelings towards Him with that of Abraham, of whom they so boast; and that in order to hint at his Messiahship, and consequently infinite superiority to Abraham.

— _κρατήσων τῶν ἁγγελίων._ Render (with Bp. Pearson) "no less desired to see," which sense is confirmed by the Pesch. Syr. Version; "He earnestly wished to see, or know the time when the promise made to him (Gen. xii. 3.) should be fulfilled." He anticipated the period, and exulted as if it were present to him.

"Inu seems to be the Accusative (with the ellipt. of _eu) of τε, a shoot, or fibre, whatever issues from a root; and generally, issue. Thus it may well denote the issue, or end, of action. When it denotes where, it signifies the issue or end of motion, the place where it ceases. From the word _ἐκ_ came the Latin _ex_; for as _ex_ signifies a fibre, so it might well denote a nerve (an animal fibre), and therefore strength, (namely, what strengthens the nerves, for that is the origin of the word, and the nature of the metaphor.) From this same _ἐκ_ (or _εἰκ_ ἤ ὦ; may be deduced the Ang. Sax. and Old English _imp_, _imp_, _a shoot, and metaphorically a son._"

— "τὸν ἰδίων τ. ἀ._ "my time;" i. e. when I promised the Saviour (See Joel ii. 1.) should come into the world." _Ἰδίων ἰδίων_ signifies to live to any time; of which examples are adduced by Elsn., Wets., and Kypke.

— καὶ εἰδε καὶ ἐγερ] "and he saw it with delight;" i. e. as most recent Commentators ex-
John Chap. VIII. 58, 59. IX. 1.

1. IX. Καὶ προφητῶν εἶδον ἄνθρωπον τοῦτον ἐγενετής, καὶ ἔφη πρὸς εἰς ταῦτα ἡ ἡμέρα, ἡς εἰς τῷ ἔργῳ τούτῳ, ἢ μὲν αὐτῷ, ἢ μὲν τῷ ἑαυτῷ. Μὴν ἐγείρῃς ἡμᾶς, ἵνα ἐὰν μὴν ἠλθῶντο ἁγιασμῷ, ἤτοι ἡμᾶς ἐν τῇ ἐπιφάνειᾳ τοῦ Ἱεροῦ οὐκ ἐλέησαι, ἀλλὰ ἐν τῇ καταπύκνῃ ἐκείνης ἐκείνης ἡ ἡμέρα. Εἰς δὲ τὴν ἀναμνησίαν γενεατουρίας, ἐτέρω καὶ τῷ ἔργῳ τούτῳ, ἢ τῇ ἡμέρᾳ τούτῳ, ἐντόθι ἦν ἡ ἡμέρα. Εἰς δὲ τὴν ἀναμνησίαν γενεατουρίας, ἐτέρω καὶ τῷ ἔργῳ τούτῳ, ἢ τῇ ἡμέρᾳ τούτῳ, ἐντόθι ἦν ἡ ἡμέρα. Εἰς δὲ τὴν ἀναμνησίαν γενεατουρίας, ἐτέρω καὶ τῷ ἔργῳ τούτῳ, ἢ τῇ ἡμέρᾳ τούτῳ, ἐντόθι ἦν ἡ ἡμέρα. Εἰς δὲ τὴν ἀναμνησίαν γενεατουρίας, ἐτέρω καὶ τῷ ἔργῳ τούτῳ, ἢ τῇ ἡμέρᾳ τούτῳ, ἐντόθι ἦν ἡ ἡμέρα. Εἰς δὲ τὴν ἀναμνησίαν γενεατουρίας, ἐτέρω καὶ τῷ ἔργῳ τούτῳ, ἢ τῇ ἡμέρᾳ τούτῳ, ἐντόθι ἦν ἡ ἡμέρα. λ. 383

plain, ia Ortes, or the seat of the righteous dead (see Luke xvi. 23, and Notes). In proof of which they adduce much specious evidence. But, after all, the meaning probably is (as the older Commentators interpret), "he saw it partly by the eye of faith, so strong as to be compared to sight." (see Heb. xi. 13. 1 Pet. i. 10—12.) and partly by a revelation supposed to be made to him on being commanded to offer up Isaac.

At least, Schottet thinks there is good reason to suppose that he was favoured by the Jehovah Angel with some faint representations of what would take place at the time of the Messiah.

Thus, the Commentators have been needlessly perplexed with these words; which are best treated on by Beza, Rosenm., and Kuhn, who account for this mode of speaking on the principle, that opponents in argument sometimes grant more than their antagonists ask, in order to vanquish them in the end more effectually. The number fifty is used not (as Grotus, supposes) as being a round number, (though that might be admitted, if it could be proved that our Lord was then, as Irenæus and some other of the Fathers suppose, about forty years of age,) but because among the ancients fifty was considered as the age when any one was past his vigour, and was discharged from severe service, civil or religious. So Philo, p. 2: "ἀχις ἑκατὸν ἐκ δύον πετωτοῦ. Thus the sense is: "Thou art not yet even merciful, much less wise."

35. ἐπάνω τῆς ἀλήθειας.—ἐγείρε τι. This passage is of the highest importance, as illustrating the supremacy of the Gospel, by showing his pre-existence long before his birth in this world; and also, by what appears an assumption of the name of Jehovah, of his Divinity. There has, however, been some difference of opinion among Commentators on the sense of the words. As to the Unitarian interpretation, which explains the existence not of nature, but of destination, in this sense: "Before Abraham was [Abraham, the father of many nations, in a mystical sense] I already was destined to be the Messiah;"—it is perhaps the most far-fetched and frigid ever broached even in that School. It is utterly inconsistent with the context, and is quite inadmissible, since it introduces an unauthorized addition into the sentence. See the unanswerable refutations of Whitby, Lampe, Kuin, and Titm. Having seen what is not, let us examine what is the sense. The ancient and most earlier modern Commentators took ἐπάνω to denote the eternal existence and consequently Divinity of Christ, as bearing the appellation of Deity, "I am that I am." And this interpretation has been ably supported by Euthym., Glass, Whitby, and especially Lamp. Yet Grot., Drus., Heins., Simon, Le Clerc, Wolf, and Wett., and almost all those of the older Commentators (Kuin, and Titm., take the Present as put for the Imperfect, of which a multitude of examples are adduced from the Scriptures. Thus the sense will be: "before Abraham existed, I was in existence;"
2. *πρὸς ὡς ἀνέττορα δὲ ὧν γὰρ...* Some of the best Commentators think that there is here a reference to the doctrine of the *προστάσεως, προσ-εξηγεισθαι, προς-επιστροφήν, προς-*

transmigration of souls into other bodies, by which what a soul had sinned in one body might be punished in another. Others, however, as Lightf., Lampe, and Tattn., deny this; maintaining that it cannot be proved that the Jews in the age of Christ held any such doctrine. But granting that the affirmation cannot be fully proved, yet neither the positive nor the negative; and considering that the doctrine was held in the surrounding nations (especially Egypt), it seems next to impossible, that the disciples of Jesus should not have heard of the doctrine, and felt some interest about it. Indeed Joseph. Ant. xviii. 1. 3; Bell. ii. 8; fourteen and ix. 3. 3. positively affirms, that the Pharisees (whose tenets were generally received by the people, and well known, at least, if not favorably regarded by the Apostles), did hold the Pythagorean doctrine of the *metempsychosis.* Besides, the language is not of *positive belief* seeking for confirmation, but of *doubt* seeking for information. Their question, as to what caused this natural blindness, rested on the common notion (prevalent also among the Heathen), that all dangerous diseases, or grievous calamities, must have been produced by the intervention of some heinous sin, which they were meant to punish. A notion likely to be held by those, who lived under a dispensation, which dwelt much in temporal and corporal punishment. Now, in applying this to the case of any disease which befell a person in the course of his life, there was reason for perplexity; since it might be referred either to his own sin, or the sin of his parents; even the Jews likewise held, that the sin of parents, when not suffered for by themselves, was visited upon their children in the form of disease or calamity. See Ecclus. xi. 23. But how to apply this to the case of any disease which befell a person in a person, occasioned little perplexity. Now for a solution of this difficulty the discipulors apply—whether with the dogma of *metempsychosis* in their minds, or not, cannot be certainly determined. The former, however, is the more probable.

3. *οὐδὲν ὁτινὰ...* aet.] Repeat ἡν τοῦ πλῆθος γένεσι, Ἡμέρα οὐδὲν... αὐτοῖς. This blindness, from no sin, either in his parents, or in himself?

—*ἄλλη* ὡς φανερωθή, &c.] At ἄλλη supply πυλῆς ἡγέσθη αὐτῆς τοῦ πλῆθος γένεσι, &c. Our Lord did not vouchsafe to give any answer to the interrogatory, which seems to have been concealed under this interrogatory; but (as when asked, Luke xvii. 23, "Are there few that be saved?"") fixes attention on a matter of far greater moment; namely, the truth, that God permits diseases to afflict men for His own wise purposes; here for the manifestation of His own glory in the miracle worked by Him Messias; one of whose characteristic miracles (see Is. xxv. 5.) it was prophesied, should be giving sight to the blind.

4. *ἐπὶ δὲ ἐγραφήματα τὸ ἔργον τοῦ...* The connection is best traced by Lampe as follows: "By me [I say] it is necessary that these works should be [now] performed [notwithstanding the objections on the score of prudence]; now [I repeat] while there is yet time and opportunity, for the night is coming. In ἐγραφήματα, &c. there is probably an adage, 'The dawn of the day of the evening, the time for business; the night is the tempus inopportunum negoio. So the German adage, "Die macht ist nicmand's freund.' Our Lord meant thereby to intimate, that his continuance with men would be short, and that he should not long either convince them by his miracles, or enlighten them by his doctrines.

5. *εἰσὶ...* "as long as I am," &c. When ἔσται has the sense of duration of time, it requires the Subjunctive. *Φῶς...* the lightener and the blinder of the world; light being a metaphor both of knowledge and happiness. See Esth. vi. 16. Ps. xcvii. 11. exiil. 4. John i. 5. This sentiment was doubtless suggested by the case of the blind man.

6. *ἔφη...* the reason why this act (by which was meant to be suggested an idea of the *collyrium,* or eye-salve) was employed (though it could in itself contribute nothing to the cure) will appear from the Notes on Mark xii. 23, and viii. 23.

7. *τινὰς...* "wash thyself," probably the eyes only; for *νικεφερχομεν* denotes to wash a part only of the body, while *λυζωει* in was to bathe the whole body. This distinction is expressly marked infra xiii. 10, where *λυζωμεν* is used of him whose whole body is washed, and the verb *νικεφερχομεν* is joined with τος ἀδείας. (Markl. and Cambr.) Cotovricus Itiner. Hieros. p. 292. attests, that this fountain is much reverenced by both Christians and Turks, who use the water to wash the eyes with in certain disorders of that organ. On *κολλυβδον* see Note supra v. 2. This order was given to try his faith.

The words τὸ ἐγγεγένετο, ἀπεταλμένοι are by Wassenburgh and Kuhn. considered as a gloss; but without reason; since they are omitted only in two Old Vulgate Versions. Now these versions are at best but slender evidence for the omission of clauses little necessary to the sense; and the omission of the present by those who were writing for the use of Oriental readers may be easily accounted for. There can be no doubt but that it is genuine; for such etymological interpretations of names were then very usual as might be shown by many examples both from the Scriptural and the Classical writers, especially Thucydides; though such passages have usually proved traps into which ignorant or unawary Critics have
βήθουν τοῦ Σιλουάν (ὁ τιμηθείσης, ἀπεσταλμένος). ἀπήλθεν οὖν καὶ ἐνέπαι, καὶ ἔλθε βάλειν.
8 Οἱ οὖν γείτονες καὶ οἱ Θεοφύλακτος αὐτόν τὸ πρότερον ὅτι τυφλὸς ἢν, ἔλεγον. Οὖν οὗτος ἐκτὸς ἡ καθήμενος καὶ προσατοί; ἂλλοι ἔλεγον. "Ὅτι οὗτος ἐστιν· ἄλλοι δὲ· "Ὅτι ὁμοίως αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν. "Ὅτι ἐγώ εἰμι. "Ἐλέγον οὖν αὐτῷ· ἠπιστεύον δὲ καὶ νυμά·
12 μενος, ἄνεβελει. Ἐδόθη οὖν αὐτῷ. Ποῦ ἐστὶν ἐκεῖνος; λέγει· Οὐκ οἶδα.
13 Ἀγνοοῦν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν τοίτε τυφλὸν. Ἡν δὲ σύμβατον, ὅτε τὸν πηλὸν ἐπόθηκεν ὁ Ἰησοῦς, καὶ ἀνέβασεν αὐτὸν τοὺς ἕφασμοι. Πάλιν οὖν ἤρις οὗτος αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἄνεβιλεν. Ὁ δὲ εἰπεν αὐτοῖς· Πηλὸν ἐπέστηκεν μοι ἐπὶ τοὺς ἕφασμοι, καὶ ἐνέματε καὶ βῆκεν. Ἐλέγον οὖν ἐκ τοῦ Φαρισαίου τιτες· Οὗτος ὁ ἄνθρωπος οὖν ἄναψε τῷ Θεῷ, ὅτι τὸ σύμβατον οὗ τρέξει. ἄλλοι ἔλεγον. Ποῦς δύναται ἄνθρωπος ἀμφιτολὸς τοιαύτα σημεῖα ποιεῖν; καὶ σχίσμα ἐν αὐτοῖς. Ἀγνοοῦ τῷ τυφλῷ πάλιν. Σὺ τί λέγεις περί αὐτοῦ, ὅτι ἠνοίξει σου τοὺς ἔφασμοι; Ὁ δὲ εἶπεν· Ὁτι προ-
— ἀνάλογος for ἀνάλογος; a frequent signification.
8. τυφλὸς.] The reading is here uncertain; several ancient MSS., Versions, and some Fathers, having παραστήθη, which is preferred by most Critics, and received by almost every Editor, from Griesch. to Scholz; but, I conceive, on insufficient grounds. Whichever be the true reading, one must be an intentional alteration; for nothing could be a gloss on the other. Now it seems more probable that τυφλός should be altered into παραστήθη, than προσατός into τυφλός. And I suspect that the former alteration was made by those who took the ἀνα for a causative conjunction. Thus it is in the Versions rendered οὐαί, or οἴων. And if that were the right interpretation, the sense would rather require παραστήθη than τυφλός. But thus οὐ θεα, τ. πα. would yield a feasible sense; and δραπέτες would be required, not δραπάντες. In short, there can be little doubt but that ignorance, or inattention to the Hellenism in οἱ δραπάντες καθότι ᾧν άνω οἱ Θεα, πάντως, ἦν, led to the mistake, and alteration in question. And surely τυφλο is far more suitable in sense than παραστήθη. We may render: "And those who had seen, ascertainment, and known him to be blind," &c. This is mentioned in order to place the evidence for the miracle in a strong point of view, and show that imposture or collusion was impossible. The Evangelist might, indeed, have written τυφλὸς καὶ παραστήθες, as found in a few MSS. and Latin Versions; but he is not accustomed to be so exact; nor was it necessary, for the latter circumstance comes out in the subsequent narration. The Critics who formed the text of those MSS., it should seem, were induced to concoct τυφλός καὶ παραστήθη because there is reason to think that παραστήθη τυφλός was as common a phrase in Greek, as cecus rogator in Latin; for the blind were almost always beggars.
9. ὅτι οὐκ αὖτι ἐστίν.] For the restoration of sight, and the joy consequent upon it would give a different air to his whole countenance.
11. ἀντὶδεξιαι. ’I received sight."
13. τοῦ Φαρ. i. e. the Sanhedrim, the far greater part of whom were Pharisees. That these were the rulers, is plain from vy. 22 & 34.
15. μω.] This position of μω instead of that after ἀνθρώπος, is found in most of the best MSS. and early Eds. and is, with reason, received by almost all Editors from Wets. to Scholz.
16. πορα τοῦ θεοῦ seil. ἀπεσταλμένος, commissioned from God.
— το χειμώνιον το τερατός.] They still advance the same charge that Jesus had before refuted (ch. v. & vii.) since they had no other handle of accusation. But here especially does their malice shine through the flimsy gauze of hypocrisy with which they seek to veil it under the guise of religion. (Lampe.)
— τῶν ἡμάτων ἀπορρ. By ἀπορρ. is here simply meant an impostor. The argument is, that an impostor would not be enticed by God with the power of working miracles; and that if so enticed, he was plainly commissioned from on high, and could therefore dispense with any ritual observances.
17. ἥπειρα μετ' ἡμῶν.] There is no occasion (with Lampe and others) to break up the sentence into two interrogations, "What sayest thou of him? that he hath opened thine eyes?" For though specious reasons may be adduced in favour of that mode, yet thus the second question would be futile, because it had before been put, and the man had manifestly recovered his sight. It is better, with all the ancient and most modern Commentators, to assign the sense: 49
"What sayest thou (i. e.) what opinion hast thou of him, in that he hath opened thinе eyes, or as to his opening thinе eyes?"

— prophecy. Not "the Prophet foretold by Moses" (as some Commentators suppose), for that (as Bp. Middleton, has observed) would require the Article; but a prophet, ός δεικνύει, as Euthym. explains. It is plain from vv. 31 & 36, that the man considered Jesus only as such: certainly not the Son of God.

18. οἱ λαοί τῶν, i. e. the Sarcasms before mentioned. Εφώνησαν, 'had summoned.'

19. ἠτός ἦν—ἐγνώκειν. Lampre, Markl., Kain., and Titm. think that two questions are here blended into one, i. e. "Is this your son? Do ye say he was born blind?" such would, indeed, be the more regular manner of expression; but the present is the more simple, natural, and characteristic of the persons; for in their haste to proceed from interrogation to imputation of fraud, they blunt out the latter (which is implied in δηκτέω) together with the former. In their answer, the parents pass over the imputation, and consider the words as comprehending two questions, to which they reply.

21. ἠλειώσαν ἰχθὺς. The sense is, "He is of an age sufficient to enable him to give testimony."

22. συνελεύσατε. Here we have a significatio presagium. Render, "de communi consilio decreverant," as in Acts xxiii. 20. On this use of the Pluperfect, Pass. in the Middle or Deponent sense, see Buttm. Gr. p. 234, and Win. Gr. Gr. "Ομολογεῖ Χριστός, Sub. Ἰησοῦν Χριστόν. — αἰσθανόμενος γέγεντα "should be excommunicated." There were three sorts of excommunication (see Rec. Syn.), the second of which is supposed to be here meant.

24. ὡς δὲ ἦν τῷ Ὠς. This does not signify, what it might seem to import, "Give the praise of thy cure to God and not to this man." For the absence of the Article will not permit that sense; and the words are a form of expression often employed in the O. T. in order to seriously admonish any one to speak the truth (see Josh. vii. 18 & 19. 1 Sam. vi. 5. Jer. xiii. 16). "For a lie (as Lampre observes) is a denial of the omni-

niscience, holiness, truth, and justice of God: and he who willfully conceals the truth, or declares a falsehood, insults all those attributes of the Deity." Thus the form was used when a confession of crime was to be wrung from any one. The sense, then, meant to be expressed is, "Confess the truth, and declare nothing: hast thou been really blind from thy birth, and been healed by this man?" They hoped thus to detect some fraud or collusion; but being disappointed, they resolved to excommunicate the man immediately.

25. οἱ ἄρσαλοι—οὐδὰς. The Commentators are divided in opinion as to the scope and character of these words, in which some recognize dissimulation, others sarcasm: neither of which views seem well founded. It is better (with Brug., Camer., Grot., and Whitby) to take the words to imply, that he had no knowledge of the theology; q. d. "That Jesus is a sinner I know not;" 

or being put for ὅτα. But the authority for this signification of οἱ is precarious; and I would therefore retain the usual sense whether, and take ὅτα οὐδὰς in a popular sense to denote, I give no opinion; I have nothing to do with that. This view is confirmed by the words following, ἐν αὐτῷ, which do not imply knowledge of nothing besides, but of one thing especially. Here Wets. aptly compares a similar passage in Aristoph. Αν. 1176. τις τῶν θεῶν; Ἰα. οὐκ ἔπεμψαν ἄρτι ὅ ὅτα προηγοῦμ. ὁ δὲ ἐπανειλ. ἀπέβαλεν. And I have myself noticed the following. Arist. Fac. 227. οὐκ ἔπεμψαν ἂν ἄρτι, ὅτα (these words being also an answer to a question). Eurip. El. 792. οὐκ ἔπεμψαν, πάντως ἐν—φάνοντο ὁμογένεις ἑλκούν. Soph. Ed. Col. 1161. τῷ προερχόμενῳ τῷ θανάτῳ ὑποκείματι οὐκ ἀρνηταὶ πέμψαντον ἐν αὐτῷ, ἀν καὶ γὰρ κ. τ. ὑπερ Ταυρ. τυρπάλειται. ἐκλήσαις ἐν τῷ τοῦτο οὐδάμον καὶ παραστομή. Here. Pfr. 1165. οὐκ ἔπεμψαν, πέμψαν ἂν—παρὰ δυνάμει τοῦ σοῦ. Thus the man really gave glory to God, since he remained constant in bearing testimony to the truth; and would by no threats be induced to dissemble the benefit which he had received.

26. 27. The Sanhedrin now repeat the same question before proposed. A crafty device, by which they hoped to detect some discrepancy in his testimony, which might stamp falsehood on
the whole; or they hoped that some additional circumstances would transpire, from which they might plausibly reason that the blindness was not real, or, at least, not from his birth. The man, however, distinctly perceives their aim; and, no longer able to suppress his indignation, impatiently exclaims, εἶπον, &c.

27. τῇ] for κατὰ τῇ, ἄθη. Οὐκ ἐκκοστεῖ, attended not to what I said. The next words are ironical; to which the Sanhedrim reply by gross abuse.

— ἔκλογοις καὶ ἑκάτοις] put for ἔκλογοι, εἰκόνοις; for they thought it adequate enough to call him the disciple of an impostor. And, in fact, as Basil, cited by Heinsius, well remarks: Πῶς βραχίονι καὶ ἐκκοστεῖς τοῦ Ἀραμίου λέγωναν εἰκόνα ἐπι; κἂν καὶ τῆς εἰκοσιᾶς ἐκκόστος· ἐκκόστος.] A popular expression, importing, "We know not his Divine mission, whether his doctrine and miracles proceed from Divine impulse, or demoniacal agency." (See viii. 27. Note.)

30. ἐν τοῖς] seil. μοιρ., in this circumstance. Γίγας has here, like the Heb. גֵּד, the sense sein. μόνος is emphatical. Καί, "and yet." The sense is: "This truly is strong, that you, who pretend to distinguish true from false prophets, should not be able to discern with whose power he comes who gives sight to those born blind."

31. ἐκκοστεῖ] it is well known." The following is a sentiment frequent in Scripture (as Ps. lxvi. 18. Is. i. 13.), and found in Hom. II. a. 218. And this and that in the next clause are intended to be especially applied to the case of false prophets asking countenance from God.

32. ἐν τῇ] seil. ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τ
Lord and of his Apostles, never a name of office, but of Divine nature: yet he thinks that by Γίς τοῦ Ὠτοῦ the man only understood a divinity person, and not the Messiah. I have, with almost all Editors from Wets. to Scholz, inserted καὶ from many of the best MSS., Versions, Fathers, and early Edd. This omission (of which other examples occur at xiv. 32.) arose from the verse just below. 30. ἐς κόφα, &c.] These words were (as Doddr. has seen) spoken for the sake of the bystanders. For the very net of worshipping would be likely to corrupt the crows of pious thoughts about the public: On the sense of ἐς κόφα Commentators are not agreed. Some take it of the last judgment. But that is not permitted by the words following; and thus, too, the Article would be required. Others think the sense is, “for the purpose of judging [concerning men], showing their condition and pointing out their duties.” But that signification is not well established; and the sense yielded would not only be too feeble for the occasion, but deprive the words of that sting, which what follows shows they were meant to convey. The true sense seems to be that assigned by Chrysost. and Euthym., and adopted by some eminent modern Commentators, ἐς ἱκές καὶ ἱσχύεις, “for distinction and separation,” that men’s dispositions may be put to the proof. This is quite agreeable to the primitive signification of κόφας, which is to κύνον, and, in a general way, to separate, divide, as an army into ranks. See Hom. II. β. 362. So also Xenoph. Mem. iii. 1, 9. ἔχεις κρίτην τούτου αὐτοῦ, καὶ τοὺς κακοὺς.

In the next words the τῶν is not causal, but eventual, or rather consequent. The general meaning, then, is: “so that the effect or consequence of my coming in the world will be, that a discrimination will be made between the true and the false worshippers of God (see iv. 23); so that those who are blind through simple ignorance may see,—i.e. receive sight (by the light of the Gospel, and the illumination of the Holy Spirit), and that those who have the use of sight, and have knowledge, but are blinded by passion and prejudice,—may not see what is before their eyes, but be left judicially to their own blindness.” Κόφαμ is here used in preference to ἱκές, in order to suggest the result of that self-discrimination of this world, namely, the final and eternal separation of the two classes at the last award, the κόφα. See Matt. xxv. 32. compared with Acts xxv. 25. Heb. vi. 2. By the of βλέπων are meant the of ἔκοψις βλέπων or διδώσαντος, those who were thought to have, and thought they had, knowledge of Scripture.

41. ἐς τὸν ἅγιον ὑπὸ] Our Lord hints that they labour under a more incurable blindness than that of the common people whom they despised. The full sense is, “If ye were [simply] ignorant, your unbelief might be excusable; but, since ye flout ye are wise, your unbelief remains [inexcusable].” They had every advantage of coming at the truth, and recognising Jesus as the Messiah; but they resisted conviction, were wilfully blind, and therefore their sin of unbelief could not but rest upon them unexpiated, and sink them in perdition. A phrase signifying to be guilty of any crime, and be liable to punishment for it. It is not a mere Hellenistic idiom; since I find it in Plato iv. p. 70. Bip. δ ἔχους κακῶς καὶ δ ἔχους δίκαιος.

X. Ἀμὴν ἀμὴν λέγω ὑμῖν] ὁ μὴ εἰσεχώρημος δικαιοθείς ἂν τῆς Θυσίας εἰς τὴν ἀνάλυσιν τῶν προφητῶν, ἐλλά ὑποβαθμόντων ἀλληλοῦ, ἐνεπείτης οὖν ἐκεῖθεν ἐτῶ.
2 and λόγις: ο δὲ εἰσοδομεῖς διὰ τῆς θύμας ποιήν ἥττα τῶν προβοτών. 
Ταύτῳ ο Θεωρός ἀναγιής· καὶ τὰ πρόβατα τῆς θυμής αὐτοῦ ἀκόμην· καὶ τὰ ἰδία πρόβατα κατὶ κατ’ ὄνομα, καὶ ἔσχειν αὐτά.
4 Ἔχων γὰρ τὰ ἱδιὰ πρόβατα ἑκάστῳ ἔμπροσθεν αὐτῶν πορευέται· καὶ τὰ πρόβατα αὐτοῦ ἀκολουθεῖν, ὅπειρα τῆς θυμής αὐτοῦ. Άλλοτριον οὐκ ἐν η ἰδιαίτερον, ἀλλὰ θεάστημα ἑν τούτῳ· ὅπειρα τούτῳ ἐν οἷς φέρεται.
7 Εἴποις, εἰς τὸν προβοτὸν ἐκεῖνον αὐτός ἑν Θύμῳς· Ἀμήν ἡμῖν λέγω ὑμῖν, ὅτι ἔγω εἰμὶ ἡ θύμα τῶν προβοτῶν. 
Πάντες ὡσοι [πρὸ ἑοῦ] ἔλθον κλέπτειν

can be deduced from the present passage, neither the nature of the context, nor the import of the words will, I think, permit us to suppose. The purpose here in view is certainly (according to the opinion of the most eminent of the more recent Commentators) that which has been above detailed. It therefore has reference not to teachers, but to Christians in general.

1. ἀπὸ δὲ της περίτροπης της ὁμοθροσύνης του Χριστοῦ, ἐδοθεί γύρω για τον Ἰουδαίον τον Ἰησοῦν Χριστόν. 

2. τοίοις ο Ἰουδαίον για τον Χριστόν, της ἀπιστίας της ἑοῦ, ἐδοθεί γύρω για τον Χριστόν της θύμας του Ἰουδαίου· ἀμήν ἡμῖν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύμα των προβοτῶν.
JOHN CHAP. X. 9, 10.

The persons which nay, of Moses, High covenant idea with This, whose Many teachers me, taken found, chief teachers; v/\ that Aaron, Christ Lord is, &\.v. &VQa. for the arbitrariness between the people, and the admission of Christ, as the Messiah, the high mediator, as the mediator of the covenant, and the promise of salvation, as Mediator of the Mosaic covenant. So Gal. iii. 19. the Law is said to have been διανυχτικον αι διαγγελων εν χερι ρεπουν. And at Hebr. viii. 6. ix. 15. xii. 24. the mediator of the new and better covenant is tacitly compared with that of the old and imperfect one. Now that this Mediator under the old Covenant could be no other than the High Priest is plain; and is proved by the parallel drawn by St. Paul, in his Epistle to the Hebrews, between Christ and the Mediator of the first, i.e., the High Priest, first, between Moses, the original Mediator, and Christ, ch. iii.; and then between the successive Mediators, the High Priests for the time being, ch. iv. 15. σε γαρ ἐχθρον αὐτοῦ μα, εὐχαρίστων, &c. ἀλλά, &c. Again, ch. v. 1. It is said, πάν γαρ αὐτοῖς ἐξ ἀνθρωπίνου; which is qualified by αὐτοῦ, the first High Priest. So also at ch. vii. he continues the parallel between these mediators, the High Priests who die, and he who is a High Priest for ever after the order of Melchisedec, προς τοῖς ἀνθρώποις, ἀγαθελόντων: who εἶπα κατὰ νόμον ἰδιαίτερα παρακεῖται, ἀλλὰ κατὰ θειον ʒωδον ἀκαταλόθον, ver. 16. So also at ver. 23. he contrasts the High Priests and the Messiah thus: καὶ οἱ πρέσβεις τοῦ Κ. εἰς τινας ἁμαρτίας, τὸν θρόνον κολλάθησαν παρακλήσεις, & ἐκ, &c. and ver. 26. τεκνοσύνη γὰρ ἡμῖν εἰρηκαίνεται αἱ αρχαιότηται, ὡς ἄνθρωπος, ἡμῖν ἐν. See ch. vii. 27. and 9. ch. viii. & ix. he proceeds in the parallel, instituting a minute comparison. Thus it is evident that the expression in question, οἱ πρὸ ἕος ἔλθων may very well mean those who before Christ had sustained the office of temporary mediators between God and man, but who were now disannulled by the disannulling of the old covenant, and the coming of a new and better Mediator, the Lord of the Temple himself. But how, it may be asked, does this character of κλητος καὶ λ. correspond to the High Priests? I answer, 1. it has been admitted by almost every commentator; 2. it is well taken to denote παλαι. 2. It is almost universally agreed, that by κλητος καὶ λειτουργεῖν we are only to understand αριστουργοι persons, chiefly intent on gain. And that most of those under the second Temple at least were such, the History of Josephus will abundantly testify: nay, it is clear that almost all of them for the last 60 or 70 years had been such; persons who bought their office, and then made as much of it as they could, for the short time they were allowed to hold it. The traits of their characters, as delineated by Jose- phus, exactly correspond to those advertised in the present comparison, vv. 10, 12, & 13, namely, avorice and the most cruel extortion, united with the utmost timidity and neglect of protecting those under their governance. That our Lord meant chiefly the High Priests of a recent period, is plain from the use of the present tense eisai. Now that the sheep should not listen to their spiritual admo- nitions, might be expected; and that they did not, is attested by the horrid picture presented by Josephus of the state of society at the time in question, which was even worse than that of Great Britain before the conclusion of the Peloponnesian war, so inimitably depicted by Thucydides.

9. ἕν τις — εὐφοβοι.] Commentators are not agreed whether these words are to be referred to shepherds (i. e. spiritual pastors) or sheep, i. e. their flock. Some take one, and some the other, and Tittm.both. But if the view taken of the foregoing verse be (as I doubt not it is) correct, they can refer only to the people: indeed they could not be referred to pastors without great harshness. ὁ θεός i. e. the [only] Mediator, through whom is an access to the Father. See Rom. v. 2. Eph. ii. 16. comp. with Heb. ix. 15. Σωθίμ, may thus be interpreted: “shall be placed in a state of salvation.” And the words εὐφοβοι εἰσι — εὐφοβοι form a pastoral image expressive of undisturbed enjoyment of the blessings in question.

10. κλητος-Γ.) “The false teacher,” i. e. “the false teachers;” for this (as appears from ver. 1.) a singular, being taken for a genus; on which see Middlet. Gr. Art. The terms θεός and εὐφοβος are graphic (signifying respectively i. e. butcher and destroy), and describe what was often done by the roving bands of marauders in the ins- tigated Jews, and who used to destroy what they
could not carry off. See Note on Acts xx. 29. The words περαισθέντως ἔχειν serve to strengthen the sense of the preceding clause.

11. ἔγω καὶ κλησά.] The image is here changed, and another confirmation of what was said is introduced, in which our Lord represents himself under the emblem of the good shepherd. By δὲ κλῆς many Commentators think is simply meant "an enlightened teacher." But this is passing over the article; and to this interpretation it is justly objected by Tittm., that the προβατινὸν has nowhere else the sense teacher, but usually involved in the sense of graven image, type, figure. Thus in the O. T. kings are often called shepherds, as also in Homer and Eschylus. So in the N. T. προβατινὸς is the name given to the Curatores Ecclesiae, otherwise called ἐπίσκοποι, as Eph. iv. 11; and in 1 Pet. ii. 25, our Lord is called προβατινὸς εἰς ἐπίσκοπος τῶν φθειρῶν. And as in Heb. xiii. 20, Paul calls our Lord τῶν προβατῶν τῶν προβατίστων τὸν μέγαν, so was he foretold under that character in the prophecies of the O. T. See Is. xl. 11. Ez. xxxiv. 12—13. Zech. xiii. 7. Mic. v. 4.

τοὺς προβατίσταν.] The phrase προβατινοὶ answers to the Heb. שׁבטים, which literally denote profissurioe vitam: but, in use, generally denote only to hazard one's life. And this sense is here adopted by many of the most eminent Commentators. By the ancient and most modern Commentators, however, the former is understood; they say that the preceding sense of the phrase is agreeable to the natural import of the words, yet the full sense is demanded by the figurative one as applied to the Redeemer. Our Lord, indeed, here only hints at what, at ver. 17, he plainly expresses. The sense, then, is: "As the good shepherd lends his life for his flock, so does the Messiah, represented by the Prophets under that character, lay down his life for his spiritual flock, the human race." 

12. ὁ μισθωτὸς ἐις, &c.] This is said in order to illustrate the character of the good shepherd by contrast with the bad: who is called a hireling, not because all hirelings are unfaithful, but that they are generally, more or less, such. ὁ μισθωτὸς must, like δὲ κλῆς and δὲ προβατινὸς κλῆς before, denote a whole class of persons. And Lampe, Kuin., and Tittm., rightly suppose that the Ecclesiastical rulers of the time were called in the same way. This sudden transition from one metaphor to another is Hebraic. See Kuin. By the term μισθωτός is perhaps also denoted their avowal, and preference of the honours and emoluments of their office to discharging its duties. ὁ μισθωτὸς is perhaps also denoted their avowal, and preference of the honours and emoluments of their office to discharging its duties.

14. γινώσκω = ἴδων.] These words figuratively designate the mutual love and attachment of the great Shepherd and his spiritual flock. Comp. v. 15 with 17. See Hebr. 12. 13. καθὼς γινώσκει — Πατέρα.] These words are closely connected with the preceding (from which they are unnaturally disjoined by the division of verses), being an illustration by similitude of what was there said, q. d. I both know my sheep, and am known of them, even as the Father knoweth me, and I know the Father. Dr. Burton thinks that the members of this sentence, καθὼς προβατίστων, are properly to be joined as follows: Γινώσκω τὰ ἴδια, καθὼς γινώσκει τὸν Πατέρα, καθὼς γινώσκει µὲ τὸν Πατέρα. — τὸν Ψηφιὸν — προβατίστων.] Our Lord here applies what he had already said of a good shepherd, to himself; and openly declares that he shall offer up his life for men, and for their salvation. By what means and how that salvation, available to the salvation of men, we are not clearly informed. We may, however, suppose it to be as follows. Our Lord describes the sheep for whom he lays down his life as being in extreme peril (see vv. 10 & 13) ; and St. Paul calls those for whom Christ died weak, sinful, &c., but to be preserved from wrath. Thus in Matth. xx. 28, where our Lord is said ἵνα τῷ Ψηφιῷ αὐτοῦ λέγαν ἀνὴρ πάλαιον. Now λέγαν denotes the price of redemption, i.e. the money given, or the sacrifice offered, by which any one shall be redeemed from death and punishment. and what is given, 1. for another, in his place and in his stead: 2. that the other should be liberated from punishment; 3. that it should be sufficient, and not require any other price. See Is. lit. 10. Hence it is plain what was the purpose of the death of Christ, and for what causes he laid down his life. He died, 1. in the place and stead of men: 2. to obtain their liberation from the punishment of sin, or to obtain pardon of their sin; 3. that his death should be sufficient to obtain the pardon of sin. Those therefore are in grievous error, who maintain that Christ died only to confirm the truth of his doctrines, or the certainty of the promises respecting the grace of God, and the pardon of sin; for neither of these purposes would the death of Christ have been necessary. Nay, the truth and certainty of both are sufficiently established from other proofs; neither does our Lord say that he lays down his life for his doctrine, but for his sheep. Hence it is clear that our Lord called himself προβατινὸς, not inasmuch as he was an enlightened and holy teacher of religion; but in a far sublimer sense, namely, inasmuch as by his death he obtained the pardon of sin, and the salvation of men. (Tittm.) The lax dogmas of some recent heresiarchs are strongly contrasted with the uncontaminated orthodoxy of an Apostolic Father, as
JOHN CHAP. X. 16—23.

16. Ἀλλα προβάτα — ταύτῃ.] The Jews and Gentiles are not again represented under the image of two different flocks, inclosed in separate folds. By the ἀλλα προβάτα are designated the Gentiles; and by ταύτῃ, the Jews. Ἀγαγεῖν is for προαγαγεῖν, bring to [this fold]. Agains and its derivatives are frequently employed as pastorial terms. Our Lord calls the Gentiles sheep, by prophecy, because he had marked them as his own, was about to lay down his life for their salvation, and foreshowed that many would shortly embrace his religion, which he expresses in the words τῆς φωνῆς μου ἀκολούθησαν. Thus (says Tittm.) our Lord predicts the future admission of the Gentiles to the Christian flock, and the joint participation of them and the Jews in the blessings obtained by him, under one and the same Lord, so that he might be the author of salvation not to one only, but to all the nations of the universe." Νῦν, one only, one and the same, i.e. in having whatever may be their diversities, the same common Saviour.

17. ἦν πάλιν λάβω αὐτὴν.] The best Commentators are agreed that the ἦν is not causal, or denoting end and purpose, but declarative of the future, or the event, and is to be rendered ita tamen ut.

18. ἀδεξὶς σου αὐτῆν ἀδεξὶς ἰσός] "no one take it from me" [by force]. We may paraphrase the passage thus: "No one [not even the Father] compel me to die for my flock. I have, of my own will undertake to lay down my life for it. By the same will I shall return again to life." On the voluntary death of Christ see Note on Matt. xvi. 21.

— ταύτῃ — Πατρός μου] "This charge received I from my Father." In this whole passage our Lord affirms that he is about to undertake death spontaneously; that he who may plot against his life could avail nothing, even were it not decreed that he should undergo death for the salvation of his people; that no force could take away his life, if he were unwilling to part with it; that he freely lays down that life, for the salvation of his flock; and that if they shall kill him, it will not be without his own consent. He asserts, moreover, that he lays down his life, so, however, as to receive it back; and therefore that his death is not to be considered as coming under the common law of mortality, by which all that go down to the tomb return to the dust; but that it is altogether peculiar to itself; since, after a few days, he will rise from the sepulchre and return to life. He then affirms that his death happened not out of any fate or necessity, but by the eternal counsels of his Father. (Tittm.) Ἐστηκὼς is to be understood οἰκονομῆσθαι, in reference to the mediatorial capacity in which Christ stood.

20. διὰ τοῦτο — μεταφέρεται.] See Note on vii. 22. 22. καὶ τουτέστιν διὰ τοῦτο: μεταφέρεται.] The word answers in the Sept. to the Hebr. מַעְבָּר הרָאָשָׁה, handelling or initiation; and in the N. T. denotes the eucharism, or festival of eight days, occurring in the month Kislev, instituted by Judas Maccabaeus in commemoration of the purification of the Temple from Heathen pollution. Unlike all other festivals, which were kept only at Jerusalem, this was celebrated throughout the whole of Judæa. And as lights were kept burning in every house throughout each night of the festival, it is called by Josephus, τοῦτον. 7. ἐφανετοι.] The best Commentators in general agree to denote rainy or wintry weather, as in Matt. xvi. 3. Acts xxvii. 20. Ezra x. 9. But there the sense is, a storm, or tempest. And the significiation wintry weather, though it is not unfrequent in the Classical writers, as Thucyd. iv. 6, and vi. 2, yet does not occur in the Scriptures; nor is there any good reason to abandon the common interpretation, "it was winter;" for this circumstance might, as Beng. suggests, be added for the information of those readers who knew not the time of the feast.

23. τὸῦ ἐκείνου] "Τὸ χρυσὸν ἤν." The best Commentators in general agree to denote rainy or wintry weather, as in Matt. xvi. 3. Acts xxvii. 20. Ezra x. 9. But there the sense is, a storm, or tempest. And the significiation wintry weather, though it is not unfrequent in the Classical writers, as Thucyd. iv. 6, and vi. 2, yet does not occur in the Scriptures; nor is there any good reason to abandon the common interpretation, "it was winter;" for this circumstance might, as Beng. suggests, be added for the information of those readers who knew not the time of the feast.
This fronted the East. Porticos were common in the Heathen temples likewise, and were erected for the accommodation of the priests and worshipers in general; both for walking in inclement weather, (So Cebe, cited by Wetts;) and for the purpose of Teachers communicating oral instruction sometimes in walking, to their followers, from whom they also received their reciprocal. Sects of Philosophers, namely, the Stoics and the Peripatetics, derived their names.

24. άιμες.] Euthym. well explains: άιμες, άνομίαι μεταξύ πιστών καί ἀπετίας. The full sense is: "keep us in suspense between hope and fear, belief and disbelief," So Philostr. cited by Blackwall; cf. ζητήσ τον αϊμα τό λόγον τον αἰώνα, and οἵνα διὰ τοῦ αἰώνος παρακαλεῖν, which frequently occurs in the sense to keep up with hope.

25. εἶπον λέγων.] "I have told you [who I am.]" — τά δὲ λέγων. The sense is: "[Nay] the works (i.e. the miracles) which I do by the authority of my Father, these bear witness of me (that I am sent by Him)." Of this figurative use of μαρτυρεῖν. Wetts. adduces an example from Heraclid. de Deo: ἔργα δεὶ μαρτυρεῖν, οὐκ ἡκούννες αὐτὰ καὶ ἡμια μαρτυρεῖν, αὐτὸ δὲ μαρτυρεῖ, γιὰ ὧν κατέφωβον μᾶς — μάρτυρας μαρτυρεῖ. Simile, and an instance of the "glory of God," &c. This authority from God, however, our Lord had, not as a mere legate, but as being partner of the Divine attributes. See v. 17 sqq.

26. οὐ γὰρ ἐρετε, &c.] This suggests the cause of their unbelief; namely, that they are not of his flock, will not suffer themselves to be brought into it, nor are willing to acquire the proper disposition for it. With the words καθὼς εἶπον εἰμι Κομμ. are somewhat perplexed, since Christ had no where before told them that they were not his sheep. To remove this difficulty, it seems, some ancient Critics cancelled the clause: for to no other cause can we well ascribe the omission of it in several ancient, but altered, MSS. and some Versions. Nor is it easy to believe (what some modern Critics aver) that the words were foisted in by the Scribes; nay it is incredible that such a clause, by so means necessary to the sense, should have crept into nearly all the MSS. As to Versions, they are not good authority for omissions, and especially of what is perplexing. There can be no doubt that the clause is genuine; and though we find nothing of this kind said in our Lord's preceding discourse, yet we have reference to something said, but not recorded by St. John; This is preferable to VOL. 1.
JOHN CHAP. X. 31—39.

ported by the preceding context. For (as Tittm. argues) 1. our Lord at v. 23, attributes the same to himself as to his Father. 2. He shows the reason why nothing can be taken from the Father; namely, because He is All-mighty. 3. A reason is added why nothing can be taken from Him any more than from his Father, because they are one, viz. in the work of power, &c. This, Tittm. argues, implies union of attributes; and where there is one and the same divine power and attributes, there must be one and the same Divine nature. Whichever interpretation be adopted, the words can import no less than a claim to Equality with the Father (and consequently to prove the Deity of our Lord), just as the passage at vii. 33, which, and the present, the Jews must have so understood; otherwise they would not have attempted to stone him for blasphemy, explaining, Ἐν θεῷ ἀπεκαθαρίσατο ὁ ὄς. Indeed had he been ought but God, one with the Father, common honour and ingenuousness would have required him to disavow the interpretation they had put upon his words.

31. Ἐν θεῷ ἀπεκαθαρίσατο ὁ ὄς.] took up." This signification is thought to be Hellenistic; but I have, in Recens. Synop., added two examples from Antiphanes and Dioscorus. 32. ἐν τοῖς καλά ἔχων ἄριστον.] The sense is: "Many benefits have I conferred upon you." The ἔχων relates not only to the wonderful and salutary miracles exhibited by Jesus, but also to his whole course of action in promulgating the Gospel of grace. "Either may, indeed, successively have reference most to miracles, but it often in the Classical writers simply means, ἔχει, ἔχεις, etc., to perform. Of this Weststein cites examples, to which I have in Recens. Synop. added others. Ἐν τῷ Πατρὶ ὁμοιότατον ὄς, &c.] In repelling the charge of blasphemy, our Lord, for reasons which it were irreverent too nicely to scan, was pleased not to fully disclose his intimate conjunction with the Father; and why he called God his Father, and himself the Son of God. He contents himself with using a sort of argument quite in the Jewish style; and (therefore adapted to make an impression on his hearers) arguing with them on the ground of what they themselves admitted; namely, that He was a Prophet sent from God, and showing that, even on that supposition, he had a right to the title which they refused him. Our Lord alludes to Ps. lxxxii. 6, where judges and magistrates are called Elônim, sons of the most high God.

33. Thus: "to whom was delivered the command mentioned just before, namely, to plead the cause of the destitute, &c. The words και ἐπηλαβά, &c.] are to be taken in a restricted sense, to signify, 'And the Scriptures cannot be taken excepting to,' cannot be thought wrong."

36. ὡν ἐστιν ἂν ἄλλου ἰδεῖν.] like the Heb. ידֵי, signifies to set apart from common use to a sacred purpose. It is justly remarked by Tittm. that our Lord did not (as the Socinians say) argue thus, to signify that he was to be called God, and Son of God, in no other sense than that in which those judges were so styled; namely, with respect to the office; much less to decline the application of the word in the same sense as of the Father; as is evident from what precedes. He merely uses an argument ab exemplo (what the Philosophers call an instance) and argues ab concepsione, & c. Magistrates are called divine, and sons of God, without injury to the Deity: nay, God himself hath so called them. May not I, then, by a similar right, be so called, whom God hath sent into the world, and to whom he hath committed a charge so salutary to the human race.

37. The sense of the passage (which is expressed more Judith) is simply this: "That I am Son of God, the Messiah, and am most closely united with the Deity, my works show; &c. If I had not done the same works which my Father doth, ye might refuse credit to my words: but since they bear the same stamp, you should at least believe them, if you will not believe my words; and then you would understand that the Father is in me, and I in the Father." By these words our Lord manifestly declares himself to be Son of God, not in that sense in which the Jewish Rulers were so called, but in a more sublime one; not in respect to the office he sustains, but the nature which he bears, since he does the same works as the Father. (Tittm.) The words ἦν ἐν Θεῷ &c.] are plainly (as Tittm. remarks) indicate generally intimate connexion, and here, by the force of the context, continuation of one and the same energy. The Father was in the Son, the Son in the Father;
XI. "TH de tis 2.0.της Λαξαρος ̂ αυτον, ̂ εκ της κοιμης
2 Mariais; kai Μαφας; tis ιδικης; αυτης. ̂ "TH de Maria η Αλεφωμα
του Κυριου μεν, kai ξερωνων τος πους αυτου ταις 3.ρηξιν αυτης,
3 ηδονος Λαξαρος ηδονιν. Επιστημαλιν ον ιδικαρι προς
αυτου, λεγουσα: Κερε, ηδη, άντις, ιατρειν. Κερους δε η Ιωσους
ιπται. Ατιη η ιατρεια ουκ έπαι προς Θανατουν, άλλ ιπτη της δοξης
5 του Θεου, ετι δοξαθη η Θεου δε αυτης. Προπας δε η
6 Ιησους την Μαφαν και την ιατρην αυτης, και του Λαξαρου. Κεν
ον έμοουν οι αυτης, τατ μεν έμεινεν τη γη τουτο δυο ημαιν.
7 Σεμενια μετα τουτο λεγει τοις μαθηταις: "Ζηγων εις την
8 δοξην λεγουν αυτη οι μαθηται. Κερη, την έξισθαι σε λιθαι
9 οι Τωμαιου, και ποιλην υπαιες εκει; ̂ Απεκληθη η Ιησους. Ους δε-
δεκα εισαι ωμα της ημαιρας; ̂ Γεν της περιπαιας εν τη
ημαιρα, ου

inasmuch as the Son hath the same as the Father, and can do, and doth the same with the Father; Comp. v. 17. See Bulli Opera, p. 39, 40.

39. έξισθαι "subduxit e." It is not necessary to press so much, as some Commentators do, on this expression, which simply means, "he escaped out of their hands." See Note on viii. 29.

40. πολλων τω ιουδαν. i.e. Bethany, or Bethabara, on the other side of the Jordan. See Note on i. 26.

—εμεινεν έκει; "abode there;" which, however, does not preclude the supposition of Lampe and Tittm, that he took, during that few months of his sojourn there, some journeys into Peræa.

41. λεγουν, &c.] They reasoned thus; "John worked no miracle, yet we believe in his divine mission. And now we see it amply proved by the miracles worked by Him to whom John professed to be but a forerunner."

XI. The Evangelist now proceeds to narrate the closing scenes of our Lord's life, what is related in this Chapter having taken place only a few days before the Passover on which he suffered death. The raising of Lazarus being a work of all that Christ had hitherto done the most stupendous, was studiously recorded by the Evangelist, as illustrating the majesty of our Lord. No wonder, therefore, that infidels and sceptics should have used every fiction to destroy its credibility. Their cavils, however, have been triumphantly refuted by Lardner and others, and the quibbling objections of the Rationalists of our own times have been satisfactorily answered by the best Theologians, both British and Foreign.

1. έστησον.] The word is used not only of in-discrimination, but also of dangerous illness, whether acute or chronic; as Xen. Anab. i. 1. Matt. x. 3. Luke iv. 10. vii. 10. The earnest representation sent by the two sisters shows that Lazarus was in imminent danger. "Αν θηλη, [i.e. inhabitant] of Bethany. The ρι just after is used in a similar way; and the use of both where one would have sufficed, is characteristic of St. John.

2. ζηγων.] Said, by anticipation, for who [afterwards] anointed. The figure is not unusual where the action (as here) speedily followed, and is well known. See Matt. xxvi. 13. On this circumstance see Note on Matt. xxvi. 7.

4. ουκ εστι προς θανατον. "is not to be fatal," "will not finally terminate in death." Such is the best interpretation of this dubious expression, which it better to consider as a popular form, than to understand by death the decretory death by which all must return to earth. The Classical writers use in this sense ετι θανατον. "Αλλ έπιπο, &c. 

"but is meant to illustrate the glory of God," namely, by the Son being thereby glorified. See ix. 3.

The best Commentators are agreed in considering this verse as the answer sent by our Lord to the sisters. "Our Lord (observes Euthym.) sent this predictive answer in order to comfort them. But he himself stayed some time longer, waiting till Lazarus should actually expire and be buried; that no one might say that he had raised him when not yet dead, but only in a fainting fit, or trance."

6. έμεινεν — ένοι ημαιρας; i. e. he did not come to Bethany till Lazarus had been dead four days.

7. έτηθα μετα το θανατο..] A sort of pleonasm, but of which many examples from the best writers are adduced by Wets. and Kypke. However, we have only εστι μετα το θανατο, or έτισθα, never εστια, which was probably confined to the popular phraseology.

8. και ποιλην υπαιες εκει.] The words are (by the expression of wonder) strongly dissuasive, and were suggested by some fear for Jesus, notwithstanding their conviction of his divine power to save himself, and also by some apprehension for their own safety.

9. ους δεκα εισαι ωμα της ημαιρας.; The Jews (by a reckoning adopted from the Greeks) divided their day, or the time from sun-rise to sun-set, into
twelve hours, of course varying a little according to the season of the year. The words were a sort of adagial maxim, like that at ix. 4, where see Note. On the sense meant to be conveyed by the next words, ἐν τες—ἀπέ, the Commentators are not agreed. The best view seems to be that taken by Cramer, Pearce, and Dodd, and further unfolded by Mor., Rosenm., Kuin, and Tittm.; namely, that the words are a parabolical enigma, in the Eastern manner, but obscurely expressed; the application being left to be supplied by the hearers, as in Virg. Æcl. ii. 13. Alba ligesta cadunt, vacilla astra nera. The sense is: "There is a certain and stated time for work; the day is that time. Now is my day: now my business must be done, while alone it can be done at all."

With respect to the phraseology itself, at προε·κοπέα sub. πᾶς (which is expressed in Matt. iv. 6.), and also τις or some other Dative, which is supplied in some passages of Xenoph. and Aristoph, cited in Recens. Synop. τὸ φῶς τοῦ κόσμου is regarded by the Commentators as a periphrasis ἐκ τοῦ θεου. But the expression rather signifies the light which is shed abroad in the world, for τὸ φῶς ἐκ τοῦ κόσμου. Ὄτι φῶς ἄκη ἐκ τοῦ θεου seems to be a popular expression, for φῶς ἄκη ἐκ τοῦ θεου, "he is destitute of light: " as xii. 35. 11. κεκοιμητα—ἐκτίνωσον ἀπό. In assigning the reason why he must go, Jesus expressed himself first figuratively, and then in plain terms. In εἰκονιζομαι there is a euphemism denoting death, common to all languages; but the sacred writers especially used it to adumbrate the death of the righteous. The disciples, however (partly misled by their wishes), misunderstood our Lord.

12. ἐκείνωσον, ἐνδ. q. d. "If he has gone to sleep, he will recover." Perhaps a sort of adage founded on experience. Thus the Rabbins mention sleep among the six good symptoms in sickness; and many passages are adduced by Wets, from the Classical writers, lauding its beneficial effects in sickness. The disciples seem to have intended to hint, that as Lazarus was likely to recover, there was no occasion for their Lord to hazard himself in Judea.

14. προςκόπευε· τι τοῦ κόσμου τοῦτοι βλέπετε ἔνας ἐν τες. The knowledge of which circumstance can be ascribed to nothing but omniscience. In the words following, Jesus hints at what he had already plainly said, ver. 11; namely, that he was going to raise Lazarus from the dead.

15. ἐκαίρων ἐκ τοῦ ἔρωτος—ἐκείνη. The words ἐν παθήτητι are not, as many Commentators suppose, parenthetical; but there is a transposition in the construction, for τοῦ ἔρωτος ἐκ τοῦ ἔρωτος, ἑν ἔκ τοῦ ἔρωτος. Ἐκαίρων ἐκ κατάθλημα, τοῦ αὐτοῦ ἑν τοῦ ἔρωτος. Ἡμέρα ἐν ἔρωτα is a form found only in the later writers. See Lobock on Phryn. p. 152. παθήτητι is here used of that completeness of faith in Christ which, it seems, the disciples had not yet attained.

16. γέγραμεν δ. The best Commentators take this as an after-interpretation of θωμᾶς, i.e. ἐκαίρων. But some, as Tittm., think it expresses a conjecture, as ξένων ἀπό γέγραμεν Πέτρος. And this view is confirmed by Nonnus and Sedulius.

—ἀπόθανεν—ἀπόθανεν. On the sense of these words the Commentators are not agreed. Some would take them intersubjectively. But that is doing violence to the construction. The only doubt is whether ἀπόθανεν is to be referred to Lazarus, or to Jesus. Now many eminent modern Commentators adopt the former method; though it does not yield so natural a sense as the latter, which is defended by the ancient and many modern interpreters. As Calvin, Maldon., Lampe, Dodd, Tittm., and Kuin. Thomas, keenly alive to the danger both Jesus and themselves would incur by going into Judea, exclaims, with characteristic, but well-meaning bluntness: "Since our Master will expose himself to such peril, let us accompany him, if it be only to share his fate!"

17. ἀδιάβολον —"having arrived:" not, however, at Bethany itself, but at the vicinity; whither Martin, hearing of his approach, had gone to meet him; and had met with him, it seems, not far from the burying-ground, which was always a side of city or town. ἔγειρεν, when used, as here, of time, signifies agere, transigere; an idiom frequent in the Classical writers. The four days (observes Lampe) seem to be reckoned from the burial of Lazarus; though at ver. 39, the reckoning is made from his death. The interval, however, between death and burial among the Jews was very short, generally only a few hours. The 4th day was probably only begun, not completed.

18. ἀπό τοῦτο ἐξέπληθασαν. Sub. εἰκονιζομαι, "it being about 15 stadia off." The ellip. is expressed in Appian, p. 733. Of this above. ἀπό τοῦτο δ. (which may be compared with our kypke) adduces examples from several of the later writers.
John Chap. XI. 19—32. 397

... depart all hence in the Lord; and he is the life to those who are still upon earth; and he will finally be the resurrection and the life to them both."

26. &c.] "shall be raised to a life of felicity and glory." Kēv elaiou, "though he must die." Do not put the last letter.}

27. &c.] This seems meant to engraft on the foregoing assurance another, expressed in yet stronger terms, and denoting something more,—namely, that the gift shall be the means not only of life in a figurative, but in a physical sense, and that never ending. 'O ζωὴ may signify "while alive," intimating that the chance for obtaining eternal life is suspended on the issue of the life on earth. But perhaps the best Commentators are right in considering it as a Hebrewism; and thus the sense will be, "every person living who believeth," &c.

28. &c.] As soon as she had heard, probably from some travellers on horseback, who had passed Jesus on the road. "En τῇ τοῦ καθ., "sate at home." Campb. renders, "remained at home." But see ver. 30. the posture was suitable to grief.}

29. &c.] Hence it should seem that Martha had a persuasion that Jesus could, and an expectation, though faint, that he would raise her brother from the dead.

30. &c.] "as soon as she had heard," probably from some travellers on horseback, who had passed Jesus on the road. "In τῇ τοῦ καθ., "sate at home." Campb. renders, "remained at home." But see ver. 30. the posture was suitable to grief.}

31. &c.] According to the custom of both Jews and Gentiles, to repair to the cemeteries to weep at the tombs of their relatives.
JOHN CHAP. XI. 33—46.

33. Ἰησοῦς οὖν ὁ εἶδεν αὐτὴν κλαίωνας, καὶ τοὺς συνικλήτους αὐτῆς Ἱησοῦς 33 διὰ τοῦτο κλαίωνας, ἐνεργοῦσα ὑπὲρ τὴς πνεύματος καὶ ἐπάραξεν ἑαυτὸν, καὶ 41 εἶπεν Ποῦ τεθηκάτω αὐτῶν; Αἰγυπτιών αὐτῇ. Κύριε, ἐρχον καὶ ἔδ. 33

τεθηκάτων ὁ Ἰησοῦς. Ἔλεγεν αὖν οἱ Ἰουδαῖοι. Ἰδε, πῶς ἐφίλε οὗτόν! 35

Τίνες δὲ ἐξ αὐτῶν εἶπον. Οὐκ ἦντοι αὐτὸς αὐτὸς ὁ ἀνοίγεις τοὺς ὀφθαλμοὺς, 36 καὶ λίθος ἐπέκατο ἐπ' αὐτών. λέγει ὁ Ἰησοῦς. Ἀρατε τῶν λίθων. Ἀληθῶς

καὶ αὐτῷ ἡ ἀνάλυσις τῶν εὐθυμιάτων πάντως. Κύριε, ἦδον αὐτῇ ταπα- 41 ταῖς γὰρ ἐπον. λέγει αὐτῇ ὁ Ἰησοῦς. Οὐκ εἶπον σοι, ὅτι ἔπαιν 40 στέων, ὥσπερ τὴν ἱδαν τοῦ θεοῦ; ἔγναν αὐτὸν τῶν λίθων, ὅτι ἐν 41 εὐθυμιών κείμενος. Ο de Ἰησοῦς ἤρε τοὺς ἀνθρώπους ἀνω καὶ εἶπεν 33 Πάτερ, εὐχαριστοῦ σοι ὅτι ἐκκοιμάζεις μου. Ἐγὼ δὲ ἤδειν ὅτι πάντωτε 40 μον ἀνυπνόητα ὑπὸ διὰ τῶν ὄντων τοῦ περιπατήσαντο εἰπὼν, ἵνα πιστεύωσιν 41 ὅτι ὦ με ἀπείπεταις. Καὶ ταῦτα εἰπὼν, φωνὴ μεγάλη ἐκραύγασεν 43 Λάβαρος, λέγων ἔως! καὶ ἔξηλθεν ὁ τεθηκὼς, διδομένος τοῖς πόδας 41 καὶ τῆς χείρας κείσαται καὶ ἢ ὕπνα αὐτῶν συναίνει περιεθάνατο. 41 λέγει αὐτοῖς ὁ Ἰησοῦς. Ἀνατείνωται καὶ ἀφέτε ὑπάγειν.

Πολλοὶ οὖν ἐν τοῖς Ἰουδαίοις οἱ ἔθνες πρὸς τὴν Μαρίαν, καὶ 45 ἀναιμίμητος ἐποιήσαν ὁ Ἰησοῦς, ἐπιασθένως εἰς αὐτῶν. Τίτις δὲ ἐξ 46 αὐτῶν αὐτῇ 46 πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἐπαισάνθην ὁ

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33. Ἐνεργοῦσα. On the sense of this word Commentators are not agreed. The term would, according to its usual acceptation both in the Scriptural and the Classical writers, signify indignatus est. And so many eminent Commentators explain it. But (as Titm. observes) there seems to have been no ground for censure. It is better to take the word (with Cambp., Rosenm., Schl., and Titm.) of violent internal perturbation excited by sorrow, as the Heb. הָלָה is used in Gen. xi. 6, and I Sam. xv. 11. Indeed רמא (from which the word is derived) like its cognate freno simply denotes only the commotion of any one of the violent passions, anger, sorrow, &c. The sense assigned by Euthym. and Maldon., "he repressed his spirit or emotion," would deserve attention, were it not for פָּדָה יִבְרְהֹמְּבָּא in bar. at ver. 38, which admits of no other interpretation than the one which I have here adopted, and which is much confirmed by the words following καὶ ἐφέξανεν λατόν, which are exegetical of the foregoing, and in which we have an example of reciprocal for passive, as 2 Pet. ii. 8. Thus ἐν τῷ πνεύματι will signify "in his spirit," as it is explained by Midllet, Gr. Art.

34. Ἐξεικένασις does not import, as strict propriety of language would suggest, that the entrance was from above, since the researches of Antiquaries show that it was, in the case of the Jewish tombs, from the side. Hence we may see the suitableness of the Hebrew term to denote the stone which closed up the entrance, namely, גול, "the roller." The same is to be taken of απαρχή.

45. Ἐρατίστος γὰρ εἶτε. Of this Greek idiom (by which what properly belongs to the person is applied to the thing), many examples are adduced by Raphel, and Wets. It seems by these words that Martha thought Jesus meant no more, by ordering the stone to be removed, than to take a last look at the countenance of his friend.

46. Ἐπέσεν καὶ ἠπέσεν. The words of this prayer are, from high-wrought pathos, very brief, and consequently obscure. Hence their full sense is only to be expressed in a paraphrase. I would propose the following: Father, I thank thee that thou usest to hear my prayers. I know that thou dost continually hearken to my wishes, whether expressed, or only mental; but I have [now] spoken [them] because of the multitude present, that [by their seeing the granting of my desire] they may know that thou hast sent me. The best Commentators are agreed, that in several the Aorist expresses, as often, what is customary. Πάσην in a Present sense is common. The elipsis after ἠλλὰ is very frequent.

47. Ἐκκριβής. It is not necessary to suppose, with most Commentators, that the whole body was involved in the bandages, (for thus a second miracle would be requisite); but, as miracles are not to be supposed without sufficient reason, we may imagine that the sheet, (εὐαίσθητον) in which the body was wrapped, was not so tightly brought together by the bandages whereby the amulets were kept in their places, but that Lazza- rum was enabled to creep forth.

—συναίσθητον εὐαίσθητον. This did not cover the face, but was brought under the chin.

—λαθατεῖ. I.e. loosened the bandages. On the credibility of this stupendous miracle, see the able remarks of Titm. in Rec. Syn.
generally assigned to the word, has been by most recent Commentators rejected, because the words of Caiaphas were, they say, no prediction at all, but only a politic counsel, like the Virgilian " Unam pro cunctis dabitur caput." Accordingly, they take προφηθήναι for quasi vaticination est, its locutus ut vatic. ridicular, But C. F. Fritzsche, (not the Editor of Smith and Mark) in his learned Tract de Revelationis notion parvilia, p. 63, shrewdly remarks, that he can no more understand the meaning of a quasi oraculum in the Gospel, than Cotta (in Cicero de Nat. D. i. 26.) could understand "in Deo quid sit quasi corpus, vel quasi aegidius." He contends strongly for retaining the usual sense prophesied, which he thinks required by the opposition between ἢς τι ένιντο εἶναι and προφητήσας. The meaning, therefore, is, that in saying what he did, (namely, that one should die for the people,) he unwittingly uttered a prediction, afterwards fulfilled, that one, even Jesus, should die for the people. That Caiaphas, though a bad man, should have been inspired, is not strange, (as will appear by the example of Εκκλησία,) since his office rather than his person is to be considered; especially as we have some reason to think that the gift of prophecy was occasionally granted to the High Priest. So Philo says expressing this very matter, έπεί δέ τοι έκληται οὐδενη εὐτυχεσ μενον, τοι δ' ειναι το τῆν προφητήσας. Thus Diodati, in his Annotations, well remarks: "God guided the tongue of the High Priest: so that, thinking to utter a speech according to his own wicked meaning, he pronounced an oracle according to God's meaning, as the High Priest had oftentimes inspirations from God." If this view be thought inadmissible, we may, (and must at least,) with Lampe, Kypke, and Tittmann, take προφηθήναι in the sense, "spoke from the impulse of divine inspiration," which comes to the same thing.

53. καὶ ὁ θεὸς ἔφεσεν λέγω, ἐκ τοῦ νῦν.] These words are meant to explain and show the extent of the seeming prediction. And here there is an ellipse of some words, to be supplied from the preceding clause; q. d. [It was, indeed, decreed that he should die for the nation] and not for the nation only, &c. This is better than (with Kuin, and Tittmann,) assigning to ἔφεσεν the sense quominum, which is an unusual signification, and here forbidden by the words following ἐρμήνευσαν έπονι., which plainly mean, that "he should die." Συναγωγὴ ἐκ τοῦ νῦν, as it were into one Catholic Church, united in one holy communion, under one common Head. — Τάκω τὰ ἐν ἑαυτῷ. So fulfilled by anticipation, in order to show God's gracious designs that they should be so.

47. ἤρθον. — Συνήγαγον οὖν ὁ Λεγειτος καὶ οἱ Φαρισαῖοι συνεδρῖν, καὶ ἔλεγον. — Τί προφητήσας; — οὗτός ὁ ὄνωθεν πολύ σημεία ποιήσει.


47. τί προφητήσας; — "What are we doing?" A popular phrase fitted to deliberation, and implying also also "What are we to do?"

— εἰρήνα. They admitted, it seems, the miracles of Jesus, but yet refused faith, on some such groundless pretence as, that they were effected by Diabolical agency.

— τίοις. Not the Temple, as some explain; for that would require τοῖς τούτον τού τόπου, but the city of Jerusalem. Though Ken. takes it of the country. Κύριος, like the Hebr. Κυρίος, is used of destroying either a city or country.

49. ἢς τίς οὖν οἴδατε οὖν; These words, and the counsel afterwards given, correspond so little to the foregoing ones, that almost all the best Commentators are of opinion, that something which immediately preceded them in the deliberations has been omitted by the Evangelist. This, however, is a principle always precarious, and is here (as usual) unnecessary. May we not consider the words of the Evangelist, τί προφητήσας — ένωθεν as containing two opinions pronounced by two different parties of the Sanhedrim: τί προφητήσας — αὐτοὶ by those who were inclined to think well of Jesus; and οὐκ ἄραμεν — ένωθεν by those who troubled not themselves about the truth or the falsity of Jesus's pretensions, but so thought solely in a political point of view, were alive to the danger of letting him go on; and thought he must be put down, but scurried at the means. Against these the rebuke of Caiaphas seems to be directed: q. d. "Ye are foolish and raw! namely, in state craft, by seeing what is expedient to be done, and yet scrupling at the means to bring it about." — He seems (observes Camb.) to concede to those who appeared to have scruples, that though their putting Jesus to death could not be vindicated by strict law or justice, it might be vindicated from expediency and reason of state, or rather from the great law of necessity, the danger being not less than the destruction of their country, and so imminent, that even the murder of an innocent man, admitting Jesus to be innocent, was not to be considered as an evil, but rather as a sacrifice every way proper for the safety of the nation.  

50. Συνήγαγον καὶ κατέλησαν.] i. e. "It is a frequent maxim of state policy, that the safety of the whole nation is to be preferred to one individual." On the nature of the reasoning, and the cause of the apprehension felt by the Sanhedrin, see Towns. Chron. Arr. i. 334. As to the phraseology, we have here a Positive with καὶ ρῆμα instead of a Comparative with σ.  

51. προφητῆσαν.] The sense "prophesied,"
JOHN CHAP. XI. 54—57. XII. 1—6.

55. Η ἡγίασαν ἤτρεν. Ναρκας.] Namely, from such ceremonial defilements as they might have contracted; in order to participation in the Paschal feast. This purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. This, and the other prescribed rites, brought a great concourse of people together at Jerusalem, before the Festival.

56. τὸ δοκεῖ — δορθή.] Those words are by most Expositors supposed to mean, “What think ye, that he should not have come to the Feast?” But the Feast was not yet arrived; and therefore that he should not have come, was not surprising. Indeed, what is said in the next verses, they had little reason to expect him at all. Moreover, the words τὸ δοκεῖ ὑμῖν rather indicate a mutual discussion of what was doubtful and uncertain, whether it would or would not be. I have, therefore, followed the Pesch. Syr., Chrys., Kethym., Lamp. PE. Eus., and Camb., in placing a mark of interruption after λέγει; of course taking λέγει in a future sense, for ἐγείρεται. The phraseology is, indeed, unusual; but this use of the interrogation with a double negation is intended to represent some one as proposing a question, and himself answering it in the negative. Thus it may be regarded as equivalent to, “Is it your opinion [as it certainly is mine] that he will by no means come?” They were warranted in supposing so, since (as we find from the next verse) strict inquiries were made after Jesus, and orders given for his apprehension.

XII. 1. ποτὲ συνεντευκτάντο, ίνα ἀποκείμενοι αὐτοῖς. Ἡσυχασμός οὐκ εἰς τὸν παρθηνόν περιστατώ ἐν ταῖς Ἰουδαίοις: ἀλλά ἀπλήθθη ἐκείθεν εἰς τὴν χώραν ἐγγὺς τῆς ἤριμου, εἰς ἕραμα λεγομένω πόλις, κακεὶ διετίθη εἰς τὰς μαθητὰς αὐτοῦ. Ήν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἤνεξαν πολλοὶ εἰς Ἰερουσαλήμ ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἄγνωσον αὐτοῖς. Ἐξέθνησαν οὖν τῶν Ἰουσου, καὶ ἤλεγον μὲν ἀλλήλων ἐν τῷ λεπτῷ ἐστηκότες. Τί δοκεῖ ἡμῖν; ὅτι οὐ μὴ ἔλθη εἰς τὴν ἠρήνιν· Αὐτῶν διότι αἱ ἀληθείαι καὶ οἱ φαραώιοι ἐντόλη, ἵνα δέ τῶν γενῶν τοῦ έστώ, μηνύν, ὅπως πιστὼν αὐτῶν.

2. ἵστορεῖς ὑμῖν. οἱ Ἰουδαῖοι παραβαίνουν τῷ Ναζαρηνῷ, εἰς Βεθανίαν, ᾧ ἡμῖν ὁ λόφος ὁ τεθνηκός, ἵνα ἴστησιν εἰς τέφρον. Ἑσπερίσκοις ἡμῖν, εἰς τὸν ἄναξιμένον οὐν αὐτό ἔθησαν εἰς, καὶ ἡ Μαία ἄνθρωπος ἦν συμπεριφέροντο· ἢ οἱ λύτοροι εἰς ὄψιν τότε ἀνακάμπτοντος τοῦ θανάτου τοῦ ζωοῦ, καὶ ἀεί ἐκεῖς, καὶ ἐγείρῃς ὑμᾶς ἐν τοῦτο τοῖς σώμασι τούτοις. ἡ δὲ οἰκία ἐπιρρήθην ἐκ τῆς ὑπόσπερ υἱῶν τοῦ μέγους. Λέγει οὖν εἰς τὸν Δαμασκονα ἵνα τούτῳ τοῦ ποδαν αὐτός. 

4. μισθών ἢ ἀντικάρπων; τοῦ μίλλου αὐτοῦ παραδόθη. Ιδιαίτερον τό τρώγον 5. εἰς ἐπιρρήτου τρισαυξιών δύναμιν, καὶ ἑοδὴν πτωχοῦς. Ἑλπίζει δὲ εἰς τοῦτο, ότι ἐν πάσης τῶν ποιήμον ἔμελεν αὐτοῖς· ἀλλ' ὧν πλεῖτες ἦν,
It is plain that the sense commonly assigned to εἶδάτεμαι cannot be tolerated; and that of managed, proposed by some, is destitute of proof or even probability. Almost all the best Commentators, ancient and modern, are agreed that it must signify surripit, interretvit, (like ferre for afferre in Latin) of which sense they adduce examples from the later writers, to which I would add the following very apposite one from Josephus. p. 402. 39. Huds. θεοφάνης εἰς μιᾶν οἰκονίαν, ὡς οἴκον ἔρισεν εἰς μιᾶν, φαβοῦτες καὶ πρόετες εἰθάδα- καὶ ηὐσιν, καὶ πόλεν χρωμάς κοινάντος ἤ γε παρα- βαθύνει, ἐκφέναι. Indeed as at xx. 15. the word denotes to carry off by stealth, so it may here very well mean simply to steal: a sense required by the εἶδας just before; for thus we learn why Judas took exception at the ointment being so employed, and why he is called thief.


11. εἴδων.] Literally, "drew off," namely, abandoned that attachment to the teaching of the Scribes, which they had formerly had. Not, "withdrew from the Temple service," as some Commentators explain. For (as Campb. observes) no sect of the Jews withdrew from the synagogue. Both Jesus and his Apostles and disciples punctually attending at the Temple service until they were expelled from the synagogues. The sense of of leκ. for the Scribes and Pharisees occurs often in this Gospel.

13. βαλα.] This is by many Commentators said to be a Coptic word, signifying a branch or a palm tree. But it rather comes from βάλλω, scend, and thus denotes the tapering twigs of the palm-tree. Indeed the Coptic may be derived from this, just as there are numerous words in the Rabbinical writers derived from the Greek and Latin. Indeed the Coptic language is filled with words of foreign origin and late introduction.

15. ὑφίσταμαι. Δeon on this prediction of Zech. ix. 9. see Townsend Chron. Arr. 1. 395.

16. The first αὐτός is emphatical, and the words καὶ ἔμπροσθεν αὐτοῦ ἐκ τῶν διδαχῶν. Διὰ τοῦτο καὶ ὑπή- τησαν αὐτὸ τὸ ὄραμα, which last words are suggested by the preceding words.

17. ἰπτ. Many MSS., Versions, and early Edd. have ἰπτ., which was edited by Matth., who remarks that ἰπτ. was introduced into the text by Beza. Be it so — but it is supported by perhaps stronger MSS. authority, than ἰπτ. as internal evidence is quite in favour of ἰπτ.; for thus ἰπτ., not ἰπταμ- αν, would be required. Moreover, the context requires this sense. By δὲ ὑπὲρ ἰπτόμου must be meant, "who had been with him," [on the occasion in question.] Thus there is a blending of two clauses into one. The sentence fully expressed would run — "The people who had been with him when he raised Lazarus from the dead, attested that he," &c.

18. ἀναστα.] This, for ἀναστ., is found in most of the best MSS., and early Edd., and is received by almost all Editors from Wets. to Scholz. There is a transposition of ταύτα.

19. ὑπωπαθεῖν — ὠνος.] The best Commentators, ancient and modern, are agreed that these words must be taken interrogatively. See ye, &c. And thus they have certainly more spirit. The words δὲ ἵνας — ὁταύτα is a popular form of
JOHN CHAP. XII. 20—26.

It is a much debated question who are here to be understood. Some suppose foreign Jews living out of Palestine, and speaking the Greek language. And certainly there were Jews dispersed all over Egypt, Asia Minor, &c., where Greek was the vernacular tongue, and spoken by the sojourning Jews. But that is no reason why they should be called Greeks; nor can it, I think, be proved from any passage of the N. T. that they were so called. It is therefore better to suppose (with others) that by "Ελλήνες are to be understood Gentiles; for 1. wherever in the N. T. Ἰουδαίοι and Ελλήνες are mentioned, by the latter are meant Gentiles; 2. because the thing recorded is agreeable to the custom of those times; since the Gentiles worshipped not only the gods of their own country, but of any foreign nation into which they might come, nay they made journeys for the purpose of worship, to the most celebrated foreign temples, especially that of Jerusalem. See the passages of Joseph., Philo, and Sueton., adduced (from Lightl., Wets., and Schoettg.) in Sync. N. S., many Gentiles were in that age diligent in their search after true religion, and in order thereto, frequented the Jewish Synagogues, though they made no external profession of the Jewish religion, nor were circumcised. Such are in Acts xvii. 24. called of Ελλήνες αἰφήματος. Thus though αἰφήματος be not here added, yet it might be understood, and these may be regarded as a sort of Proselytes. And as it cannot be proved that the Gentiles ever attended at Jerusalem, at the celebration of the Passover, these may with most probability be supposed Proselytes of the gate, who, however, afterwards made profession of the Mosaic religion. See Lampe and Tittm.

21. Εἰτά, “to have an interview with.” An idiom common to most languages. There were many reasons why such persons should desire an introduction to so celebrated a person. Their motives, however, have not only been conjectured. And the effect of the application, not being recorded, is also a matter of uncertainty. But it is most probable that they were admitted.

23. Εὐλογεῖν — ἀνδροποιεῖν.] Our Lord may be thought to take occasion from this circumstance to proclaim to the two disciples the future progress of the Gospel, when it should be manifested not merely to a few religiously inclined foreigners, but to all the nations of the earth in their own countries. At least, such is the view taken by Nosselt, Koln., and others, whom see in Recens. Synop. But, notwithstanding that it may seem confirmed by the context, I am inclined to agree with Lampe and Tittm., that the glory of Christ here mentioned rather consisted in the resurrection from death, ascension to heaven, and sitting at the right hand of the Father, nay even in the death itself which he suffered for the salvation of the human race, of his own free will, and from the abundant love which he bore towards the Father and towards his Gentiles. This glory, they add, would be eminently displayed, when it became generally known on earth that he died to save men, — had, moreover, returned from death to life, had ascended to heaven, and was constituted head of the human race, Lord in heaven and earth; and finally, when he should be acknowledged by Jews and Gentiles as the supreme Saviour of all men.

24. ὅτι ὅθεν ὅτι κόκκος — φτηνί.] This is an illustration of what was said in the preceding verse; though the comparison is unaccompanied with application. The sense is: "as a common cast into the earth, unless it die (i.e. putrify), remains alone, i.e. has no increase; so it must be with me: for as it must die to yield increase, so must I undergo temporal death, in order to be glorified, and produce a great spiritual increase."

25. ὅτι φαλά τὴν ψυχήν — αὐτῶν.] See Note on Matt. x. 39. Our Lord here teaches, that those of his disciples who desire communion in his glory, must not decline participation in his tribulations. q. d. "He who so loveth his life, as to prefer to the loss of it the loss of the advantages of my kingdom, shall not enjoy the felicity destined for those faithful followers, who encounter all perils for mine and the Gospel’s sake". Φαλάν ὁ τῇ ψυχῇ is for φαλάν ψυχήν. The words have in deed immediate reference only to the then state of things and the first Christians; but may, by accommodation, be applied to all times, and Christian ages.
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be, as partaker of my glory. Moreover, whoever shall serve me faithfully, him will my Father reward with a crown of glory.

27. νῦν ἡ φωνὴ μου τεταφακτή, καὶ τι εἶπα, Πάτερ, οὐκον μὲν ἐκ τῶν ὀρῶν ταυτῆς, ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὀρῶν ταυτήν. Πάτερ, δόξασον σου τὸ ὄνομα. Ἡλθεν οὖν φωνὴ ἐκ τοῦ ὑμναοῦ. Καὶ ἐδόξασα, καὶ πάλιν δοξάσω! ὁ οὖν ὄχλος ὁ ἐστάτως καὶ ἑμφῶς, ἠγέρει 30 ἤφιεν τερενία. ἦλεν ἤγειον ἐγγείος ἀατή λείληρεν. Ἀρεξινῆ ο ἠγεύς καὶ ἐπεν. Οὐ δὲ τι ἔμε ἄγιε ὡς γέγονεν, ἀλλὰ δὲ ἑπιεν. 31. Νῦν κράτου ἐστὶ τοῦ κόσμου τούτου· ὅτι ἐγὼ ἐίναι τὸ κόσμου τοῦτο. — Infra 16, 11.

31. ἦν κράτος — εἰς φως] There has been much difference of sentiment on the interpretation of these words, which admit of more than one sense. Titm., after an elaborate discussion of the import, is of opinion that by ἄγων τοῦ κόσμου is denoted the genius seculti, a spirit of unbelief and wickedness, (see Eph. ii. 2. and compare Acts xxvi. 13. with Col. i. 13.) and that by ἄγων τοῦ κόσμου τοῦτοι we may understand generally the influence which unbelief and iniquity exerted over the minds of men, in opposition to the lessons of true religion and happiness. This interpretation, however, is more ingenious than solid; and I see no reason to abandon the common one, by which ἄγων is taken to mean Satan. The full sense of the passage may be expressed thus: "Now is [at hand] the judgment or condemnation of the world," (i.e. now will sentence be passed on this world "which lieth in sin"); "now will the Prince of this world be deposed from his rule." This sense of ἤλθαν is found in the best writers, who use both ἤλθαν ὑβαλλε ἐκ τῆς ἄγωθής and simply ἤλθαν. The fact that the Ruler of the world being deposed is meant, that his authority is to be abolished, and his empire over the minds of men destroyed; namely, by the abolition of idolatry and
superstition, and the introduction of true and vital religion.

32. καβγ.—ἰσταντι.] Here our Lord, I conceive, points out, though obscurely, the means by which the great consummation just adverted to would be accomplished, namely, by his crucifixion, resurrection, ascension, exaltation to glory, and the commencement of his office as Advocate with the Father, the first work of which would be the sending of the Holy Spirit, and then the mission of those who in every age should preach the Gospel. By these, and by his revealed Word in the N. T., our Lord means to say, he would draw all men to him; would offer such moral inducements and spiritual aids to men as should be sufficient to sway the intellect to assent to the truths of his religion, and the will to obey its moral requisitions. By πᾶνας may be intimated the universality intended in the blessings of redemption; though it may also (as Tittm. thinks) mean, that these benefits shall be extended to men of every nation, both Jews and Gentiles. Ποὺ ἵστατο suggests the place whither he is going, Heaven. Thus at xiv. 2, 3. our Lord says he is going to prepare a place for them; and having prepared it, he will return and receive them to himself. Ἐὰν is here and at John vi. 32. xiv. 3. i John iii. 2. and elsewhere, and sometimes in the Sept., put for ἄρα, i.e. ἀρ τού, by an ellipsis of ἀρ.

33. σομαίνουσα.] The word is often used (as here) of things future and obscurely signified, as in oracles, &c. So Plutarch cited by Wet. ὡτε ἄγας, ὡτε κρέατε, ἀλλὰ σομαίνει.

34. τοῦ νῦνος] i. e. the Scriptures. See x. 34. Μίαν ἐκ τῶν άλλων, "is to remain on earth for ever." There are numerous passages of the Prophets, referred to by the Commentators, importing that Christ's kingdom should be everlasting. But by that was meant his Spiritual kingdom.

35. ἤστηκα χιλιόν τῶν Τύρων ῥ. ὀ.] It is plain from hence that the terms Χρίστου and ὁ Υἱός τοῦ ἀνθρώπου are regarded as synonymous. The speakers take for granted that Jesus is, what he claims to be, the Messiah. The Commentators, however, are wrong in supposing that by ἤστηκα they meant the people understood him to speak of crucifixion. It should seem that not even the Apostles comprehended the import of what he said, which was not only meant as a dark prediction to be understood after the event, for the confirmation of their faith. The multitude, as appears from what follows, understood the expression ἠστήκα ἐκ τῆς γῆς only of removal from earth to heaven, whether by death, or otherwise, as in the case of Elijah.

—τις ἦσσετο —ἀνθρώπου.] This is wrongly rendered by our English Translators, "Who is that Son of man?" Τις is for τοῖς (like quis for quæsit in Latin), as in Mark i. 27. & vi. 2. Luke i. 66. John vii. 35. and often. Render: "What sort of Son of Man is that to be?" To this question our Lord (ver. 35.) only replies indirectly, and by allegory, hinting at their erroneous opinions concerning the Messiah, by advertling to that opportunity for obtaining light to dissipate the clouds of error which they must use while they have it, lest should they be overtaken by that spiritual darkness which would disable them from directing their course. Καταλυθώμενος is often used of the coming on of night. At πεποιηθές ἐν τῷ φωτί, which is explained at ver. 36. by πιστεύεις ἐν τῷ φωτί, "believe in Him who is the great Teacher." By νῦν τοῦ φωτοῦ are meant those who should follow the instructions and example of that Teacher. See Luke xvi. 8. Ο οἱ παραστάτων ἐν —ὑπάγει must be viewed in the same light as the passage at xi. 10. where see Note, οἷς ῥεῖν ὅτι ὑπάγει being a popular expression, signifying, "he knows not how to direct his course."

36. ἤστηκα χιλιόν ἀρ'] "withdrew himself from them, and kept himself in seclusion, no longer teaching in public."

37—40.] This portion is called by Grot. and Beng. the Epiphonema, or Epicrosis historiae totius, containing the remarks of the Evangelist on the event (so little successful of Christ's teaching. In this he treats, i. of the miracles (v. 37. 43.), and 2. of the doctrine of Jesus; and shows that neither were such as to induce the Jews to believe in him.

38. ἀνα:] The best Commentators, ancient and modern, are agreed that ἀνα here denotes (as often) the event, and not the cause: "for (as Mr. Holden expresses it) their unbelief did not happen because it was foretold, but it was foretold because it was foreseen that it would happen." For a complete understanding of this abstruse subject, the reader is referred to the able Note of Whitby; and for a learned and able discussion of the phraseology (especially as to its difference from the Hebrew and Sept.) to Tittm. in Recens. Synop. It is shown that the difference is only in words, the sense being precisely the same, q. d. "So that the saying of Isaiah was fulfilled."
leads to eternal happiness. 3. He affirmed that, in teaching, he had confines himself to the will of his Father; that he had neither added nor suppressed aught, and that therefore his doctrine was pure, complete, and altogether Divine. (Tittm.)

XIII. Having finished the work of public instruction, our Lord now devoted the short remainder of his life to the private instruction of his disciples. These he in, chap. xiii, xiv, xv., apprises of his approaching trials, and endeavours to console them by kind assurances, evincing his love both to them and to the whole human race.

1. Προ το ουγιον τον απατην.] See Note on Matt. xxvi. 2.

— ειδω — ὤσι.] Of this he was well aware—having frequently conversed with his disciples upon it, and predicted its most minute circumstances.

—τω μετα και Πατεραν.] Christ called his departure μετάθοις, as signifying that he had not come on earth as a mere man, but as the Son of God, who had proceeded from, and would return to God.

—Αγειρομαι τοις ιδιοις.] By τοῖς ἰδίοις almost all Commentators understand his disciples. But as the words τοις ἐν τῷ κόσμῳ are subjoined, Tittm. maintains that the sense must be, “the whole human race.” See xvii. 24.

—λυπησάμενοι.] Tittm. rightly observes, that this is to be taken, like many other verbs, declaratively. By the tokens of love evinced by Jesus to his disciples are meant the symbolic actions mentioned just afterwards. At eis τὸ θόλον sub. θολός; or take eis τὸ λόγον, ἀφ. ἑαυτῆς ἀγάπης, with Grot. and Tittm.

2. διήλθων γε.] Many Commentators render this κακόν περατιν. But, as at vv. 4 and 12, Christ is said to have arisen from supper, and again sat down, others (as Tittm.) with reason take it to mean “κακόν instructed,” “it being supper time,” such washing being performed before, not after a meal. Accordingly, Tittm. thinks that our Lord had sat down to table; but that before he began supper, he arose, to wash his disciples’ feet. Then, having sat down again, he held the discourse here recorded. Kuin., on the other hand, takes γεγενόμενων for διήλθων, and thinks the sense is, “while supper was eating.” And he paraphrases the objection, that washing preceded the meal, by observing, that this was an extraordinary washing, meant as a symbolic action. Yet there were, as we learn from the Rabbinical writers, two washings at the Paschal supper. Be that as it may, the symbolic action was meant to inculcate a lesson of humility and affectionate attention to each other’s comfort, so much the more reasonable, as the disciples had been dispersing who were to fill the chief posts in the Messiah’s temporal kingdom.

—βεβληκότος εἰς τὸν κόσμον τοὺς μαθητὰς τοὺς Πατέρας.] This and other kindred phrases, with more or less variety, are used in Scripture of suggesting any thought to the mind. Many recent Commentators, indeed, regard this as a popular form of expression, meaning that the words of the angel were meditated. This, however, is founded on a dangerous principle, and the words evidently convey the notion of a real being possessed of an actual power over the minds of men. The circumstancias of Judas’s temptation to betray his Master, and the confessions of that Master, are mentioned together, in order to represent more strongly the baseness of the betrayer.

3. εἰς τὸ ιερόν — χωρίον.] Tittm. has shown that ἐν ὑπό τοῦ ζηλεύοντα, taken in conjunction with τοῦ τοῦ θεοῦ ἐκπαίδευσε, can import no less than that Jesus was of celestial origin, and dwelt in heaven before he came upon earth. (See iii. 13; vi. 62; xvi. 5; also i. 1, ii. 13; also “that ὑπὸ τοῦ θεοῦ ἐκπαίδευτο must mean, that our Lord would return to the Father, again to reign with Him by equal right.” In short, the verse plainly declares the dignity of Christ’s person and office—that as he had “come from” God (by origination from the Father), and had had the governance of the universe in his hand, so he was able [by right] to God, to resume the glory he had had with the Father from all eternity. See viii. 42, and Note.

—τιθησιν γας] “lays aside.” So ponerē in Latin. By ἠμέτρητος is meant either the upper garment, the pallium (plural for singular, as in the corresponding Hebraic terms), or the pallium and stola. See Recens. Syn. and Note on Math. xxiv. 13. Δυτικὼς is Hellenic for word, from the Latin tinctum, nearly synonymous with στολή, and properly called σώματος, a towel. To be thus girded was considered by the ancients in the same light as a person’s wearing an apron is with us, namely, as indicating the exercise of some servile occupation.

5. βεβληκότος — νηπία.] Βεβληκότος for μηδέλληκεν (or more properly ἐξώκοτι and occurs in this sense in Exod. xxiv. 6. Τῶν ἐν. Br. Middlt. observes that the Article implies that there was but one ever employed for the occasion. This washing which, in the times of primitive simplicity, had been performed by the host or hostess to the guest, was in after ages committed to the servants, and was therefore accounted a servile employment. Thus it is rarely mentioned. At no time had it been done by a superior to an inferior.
6. 6—16. This sort of interrogation involves a strong negation, and the φῶν and ἡμεῖς are emphatic.

7. ὑπό τοῦ ποιῶν, &c. A popular mode of expression for, "The meaning of what I am doing," &c. Μετὰ τὰ διάδοκα is often used, as here, of a very short period hence; and then is better rendered afterwards: here it means, "after I have done what I am doing." Our Lord shows the reason at v. 12—17; namely, to set them an example of humility, condescension, and Christian forbearance.

8. λὰς ὑμῖν, in need not be supposed (with Kuin. and others) to mean, "unless thou sufferedest me to wash thee." The phrase seems to be so worded, to make the thing appear a privilege to be conferred by Christ. There is an allusion to the spiritual washing away of sin by the blood of Christ (see John 15:3). ἐπανσάκειται is a common phrase denoting conjunction, friendship, and (from the adjunct) communion of benefits.

9. δὲ λαλοῦντος — εἶλας. The best Commentators are agreed, that λαλ. denotes the washing of the whole body in a bath, as opposed to καθαρισμός, which is used of washing part of the body. See Acts ix. 37, compared with Homer, Ilid. 18. 582. A guest who had gone through the former, needed only, on arrival at the house of his host, to have his feet washed; which, as the Jews wore no sandals, might be soiled by the way; or, in a hot climate, would need washing after the perspiration occasioned by walking. To offer this was a mark of civility and attention. Thus the sense is: "As he who has bathed has no need of washing himself, except his feet, but is then quite pure, [so] ye need no other washing." "He is for ἦλιος, which is of rare occurrence.

10. εἰς τὴν πόσσαν. From the mention of external ceremonial cleansing, Christ takes occasion to advert to internal and moral purity; i.e. from evil thoughts and actions; both by way of admonition to the disciples, and to smite the conscience of Judas. The caλ, as at ver. 14, may be rendered "and [thus]!"

12. Here our Lord shows the intent of the action he had been performing, admonishing them of the duty it was meant to suggest.

15. ἀλλήλων ἐμίσιν, ἕναι καθός ἐγὼ ἐποίησα ἐμῖν, καὶ ὑμῖς ποιητής. "Amήν " — νους ὑμῖν, soi ἐστὶ δύους μείζων τοῦ κρυφόν αὐτῶν, οὐδὲ ἀπό-
A similar maxim is cited from the Rabbinical writers.

17. el tābā — autē.] The el may, with Kuin. and others, be rendered sīquem, since, as at ver. 14. el — εἰκὼν, &c. Acts xi. 17. xvi. 15. xviii. 15. Rom. viii. 51. and elsewhere. See Herm. on Vgg. § 321. Matth. Gr. § 505. Buttm. Gr. p. 236. 2. But it may be doubted whether they did really know the truths they had been told; and an opinion of knowledge is a frequent cause of ignorance: ὅσης προκοπής ἐγκαθίσταθα, said the Philosopher. Moreover, as that signification is not to be resorted to unnecessarily, and where it materially alters the sense, so here it is better to retain the ordinary one; and suppose that our Lord here slightly alludes to that self-opinion. q. d. Ye may say that ye know all this very well. If, then, ye do know these things, happy are ye if ye put them in practice; for, as Lampre remarks, "knowledge must precede holiness; but it is not of itself sufficient. The practice must be added. These two things are inseparably connected: knowledge is the rule of practice, and practice the scope and purpose of knowledge."

18. οὕτω περιέχοντες ὡς "All of you I cannot affirm that ye will be happy in the practice of this precept."

— εἰς τὸν ἁγιασμόν.] The sense is, "I know the [dispositions of the] persons whom I have chosen [as Apostles]." So xv. 16. ἔγειρεν ἵππος καὶ ἑδεσά ἵππος. At ἀλλ' Ἰωα. &c. sub. τάχος ἐγένεται, or the like. The ἐγένεται has the eventual force. Render, "But [such is the case with you] that the words of Scripture are fulfilled:" what was literally meant for Alithophel being typically intended for, and fulfilled in, Judas.

— ὁ τρόπος — τρόπος.] 'O τρόπος denotes a familiar friend; the communion of domestic hospitality having in every age been accounted an inviolable pledge of friendship. See Eurip. Hec. 725. Quint. Curt. vii. 4. ἐπικρατεῖν, &c. The general sense is, "has turned against me, to overthrow me." A metaphor taken, according to some, from wrestling; according to others, from kicking animals, which suddenly and treacherously kick at, and injure their feeders. This is confirmed by a similar passage at Jerem. ix. 4. παίζει δὲκλο- φάς τρόπον πτωμών (scil. δέκλοφων) καὶ πᾶς φίλος ἀλλών ποιεῖται. 19. ἄξιος — ἄξιος Ἰησοῦς — πιστεύοντες, &c.] "I tell you this now before it has happened, that when it has taken place, ye may be confirmed in your faith that I am He [whom I professed to be, the Messiah]! There is the same omission at viii. 22. and elsewhere; in which, and many other similar cases, we recognize what we should call genuine modesty in a distinguished human being; though, in speaking of our Lord, the language even of commendation should be checked by reverential awe. Phœn. is taken as at ii. 11. and elsewhere; in which an extension of the sense denoted by the verb seems meant. Our Lord's purpose was not only to confirm their faith, but calm their perturbation at the perfidy soon to be disclosed, since his words allude to only one traitor, as indeed he soon afterwards intimates in express terms.

20. So Matt. x. 40. where see Note. The connexion here is variously traced. The scope of the words seems to be, to fortify them under the tribulations they should endure in the course of their Apostolic office, by the remembrance, that as they sustained the character of representatives of their Lord, they should not be troubled at having to suffer, as He had, from the treachery, cowardice, stupidity, and perverseness of those whom they taught.

21. ἐμαρτημάτως καὶ ἐπίστατο.] For ἐμαρτημάτως. Ἐπίστατο denotes open declaration, in contradiction to the indirect allusion at v. 26.

22. ἁλβον εἰς ὄλον.] This well depicts their anxiety, as ἀποφεύγοντες their perplexity what to think or whom to suspect. See Gen. xiii. 1. and Hom. ii. 1. 430.

23. ἔνωσα.] See Note on Luke i. 22.

24. ἐπελεύσεται.] "leaning upon." Euthynm., however, thinks John did not alter his posture, but merely turned his head. That the question was put in a low voice, and answered in the same tone, is plain from vv. 26, 29.

25. ἤγγισεν.] This is ill rendered sop; and not well translated morseol, though that signification is sometimes found. As derived from ἄγω, it signifies, (like the Heb. הני from הני to break) a.
hit or piece of anything. And here probably it denotes a piece of the paschal lamb dipped in the sauce. Such portions were usually distributed by the master. There is no real discrepancy in the statements of the Evangelists. Jesus, it seems, was thus engaged, when John, putting the above question to him, he either helped Judas first, or, in serving out the portions, had come to him in his turn. Judas, then, (perhaps sitting near Jesus, and having heard John's interrogation, or, with the suspicion natural to guilt, supposing that they were speaking of him), after receiving the portion, asks a low voice, Is it I, master? To whom Jesus answers, & αὐτῷ, it is thou. (See Matt. xxvi. 25.) Then in a loud voice he adds & πώς τοις πάνω τῷ γάλακτι, "what thou art to do, do very quickly." Where the Present πώς is for the Future sense, the Imperative is, as Chrys. remarks, permissive.

31. ὅτε [κόσμῳ ἀνακοίμησεν] The MSS., Versions, and Edh., vary as to the reading, and still more the position of these words; which are in some copies connected with what precedes, in others with what follows. The Ed. Princ. and Stephen, 1, 2, join them with the following, placing a period after ὅτε: the Erasmian and Stephen's 3d Ed. connect them with the preceding. But the old position was recalled by Beza and the Elzevir Editor; and is still retained by the best modern texts. Of later Editors, Wets., Matth., Knapp, and Val., join them with the preceding; Griesb., Tittm., and Schoel, with the following. The determination of this question much depends upon its being decided whether the φῶς should be adopted or rejected. It is found in most of the MSS. (many of them very ancient) in several of the later Versions, and some Fathers; but is not found in very many MSS. (some equally ancient), and the earlier and principal Versions; and is rejected by Wets., Matth., Griesb., and Schoel. The point admits not of any certain determination. It might have been thrown out by those who, joining the words with the preceding, thought the φῶς worse than useless: or it might have been inserted by those who, connecting the words with what follows, thought that a particle of continuation was wanting. And this seems more probable, and better accounts for the variation of opinion as to the construction of the words. Whether ὅτε - ἐξέβληται should be taken with the preceding, or the following, is a matter on which we cannot positively pronounce. I agree, however, rather with those who adopt the latter clause; by which we gain a better sense; for it surely could not be the intention of the Evangelist to make an insignificant circumstance so very prominent. And if the other mode of position be adopted, there is a great harshness in the next verse beginning so abruptly. This, too, is directly opposed to the great body of the MSS., which have ὅτε; for thus the φῶς could not be retained. At ὅτε the words ὅτε ἐξέβληται may very well be supplied from the preceding context; and it is expressed in Cyril; and we have something equivalent to it in Noenau.

On the departure of Judas our Lord delivered those most interesting last discourses with his disciples, by which he intended to inculc in their minds truth, which, ignorant as they were, and labouring under heavy affliction, they could not, indeed, at that time, fully comprehend, but which they would afterwards understand; and by which, even now, they would be fortified against their impending trials and afflictions. (Tittm.) In ἀρχὴν we have the Prophetic Preterite, used of what is shortly to happen, to express certainty. See John xii. 23. xv. 6. xvi. 33. and Notes. On this glory, both as it regarded our Lord and the Father, see Wets., and Tittm. in Recens. Synop.

32. ἐκατεροῦν ἀγῶν ἐν ἀναγωγῇ.] It is not easy to say whether ἐν ἀναγωγῇ should be referred to God or to Christ. Rosenm. and others considered the difficulty in their explanation; while Kuin. and others attempt to get rid of it by supposing the words redundant! The question is ably discussed by Lampe as follows: "If it be referred to God, God glorifies Christ in himself because by himself, by his own divine glory. (see Rom. vi. 4.), his perfections all shining in the Son—because he will himself be glorified by the glorification of the Son—because he glorifies his Son with himself, giving him a communion and equality of glory, &c. If to the Son, he is glorified in himself, because the glory, though given by the Father, is his own, and because by the glorification, he possesses an eternal fount, from which the glory of all the elect to the end of the world will be derived."

33. τεκνία.] This appellation was employed in ancient times by masters to their servants, and generally by superiors to inferiors; especially by teachers to their pupils. It is expressive of affection, and may, in several passages of 1 John be rendered, Dear children.

— ἵνα ἐκκάθηται ἤλεεi i.e. not now, but, as is added further on at xiv. 3, hereafter.
410 JOHN CHAP. XIII. 34—38. XIV. 1, 2.

 palate allholou. kathws krapta allhias, iha kai yueis agapate allholou. En toutw gynousin pantes oti emoi mevthisi ouste, idia aga-35
upwizes; Aperethi autwv o Iwsoi. "Opo olymow, ou dynawai mou
van akolouthiaia, vnterein de akolouthies mou. Alizei autwv o Pe-37
trwv. Kuyi, diati ou dynmai sou akolouthiaia, tin phwgn
mon uper sou ftrou. "Aperethi autwv o Iwsoi. "Tin phwn sou 38
vplie emov Yeitwv; amyn amyn ligno sou, ou mi alestw fregias
wos ou aporwia me trw.

XIV. Mw tmaiaxastw emon katwra zemetevei eis tov Theou, 1
kai eis eme zemiote. "En tis oikis tis Patrow mou mouv polwv 2
eisai ei de mi, eipov an emi; pereiwmw wmpamw tptov emi.

34. enolog — allholou.] There have been some
needless difficulties raised on the sense of these
words, and that by pressing too much on the sense of
"infra." In reviewing these, it seems the Commentators as Lampe, Kuin., and Knapp
make some rather sophistical distinctions, and
especially by laying an undue stress on kathos.
It must, I think, be granted that these words are not
to be regarded as a general precept of mutual love,
though such precepts abound in the N. T. See Eph.
v. 2. 1 Thess. iv. 9. James ii. 8. 1 John ii. 8—11. iii. 23.
It was very necessary to be then enjoined to the Apostles, as the best alleviation of the trials and tribulations they would have to undergo. Nay, the very Mosiac rule itself (Lev.
xix. 18.) was not universal, but particular. and
confined to their countrymen. The injunction here given to the Apostles was, though not abso-
lutely now, yet new to them, if we consider the
sentiments, opinions, and practice of the age.
In their contests for pre-eminence, and selfish pref-
ference for themselves, in their worldly, proud
and envious spirit, they had preserved the pretext
of mutual love. Hence our Lord had before en-
joined on them the opposite virtues by an affect-
ing symbolical action; and now he enforces one
of the most important of these duties by the
present injunction, which might, Tittm. observes,
be called new, because we consider it the standard
to which the duty was raised, kathws yrjatw ypm.
"They were (Tittm. remarks) to show as sincere
and unfeigned an affection to each other, as fellow
labourers in the Gospel, as he had done to them;
and by no means to suffer this holy society to be
torn asunder by hatred, variance, envy, strife, &c.;
but rather to preserve it by mutual concord, and
being united in the bonds of sincere affection." It was also so far new, as being enforced by
motives, to be performed in a new manner, and
made a peculiar characteristic of the Christian
Religion, as is suggested in the words en tawgy
chiwswmoi, &c., and which was so observed by the
first Christians, that the Heathens used to say,
"See how these Christians love one another!"

XIV. Now follow two discourses of Christ:
one held at the Eucharistical table, the other on
going out of the city. The former is contained in
ch. xiv., the latter in ch. xv., xvi.; and may be
distributed into three heads:—I. Consolation for
the impending affliction, vv. 1—5. II. Exhorta-
tion to faith in Christ, vv. 5—15. III. A promise
of the Holy Spirit, vv. 16—fin. (Schoettg.) The
whole relates primarily to the Apostles only.
But it was, no doubt, meant to apply, mutatis mutandis,
to their successors, all future Teachers of the Gospel.

1. rh pracoedwv hmin 6 c., &c.] "Be not trou-
bled in mind at what I have said of my de-
parture: only trust in God and in me." The first
pistes extensibly admits of being taken either in the
Indicative or in the Imperative. See Note supra,
ver. 33. The former is adopted in the Vulg. and
by the earlier modern Commentators; the latter,
by many ancient Fathers, the Peisch. Syr. Ver-
sion, and almost all the modern Commentators
from Whitby to Tittm. From the connection of the
words, we can scarcely suppose the same word used first in the Indicative, and then in the
Imperative, in the same sentence. Nothing but a
necessity, resulting from the impossibility of otherwise attaining a good sense, could authorize
this. We are therefore bound to suppose the
Imper. to be meant in the first as well as the
second pist.; especially as it yields a sense not
only good in itself, but apposite, and agreeable to
the analogy of Scripture.

2. 6 tw oikia — 6vws.] This seems meant to
mean the institution, and consecration under present affliction, by a representation of the
ample felicity he is going to prepare for them.
By 6 taw oikia tv Patrow mou is expressed kai 6-
thetaoxwv, Heven. In the nvmoi pollai some
suppose an allusion to the numerous chambers in
the House of his Father on earth, the Temple;
and others to the custom of Eastern monarchs,
assigning to their courtiers habitations within the
precincts of their vast palaces, while others
think we may hence infer that there are va-
rious degrees of reward in heaven proportioned
to men's progress in faith and holiness. But
this is very precarious. All that we can with certai-

...
so, I would have told you so, and not deceived you with vain hopes."

—ποτόναμα, &c.] These words contain (as Tittm. observes) a sentence of particular application, in confirmation of the foregoing general one. Nay, I go to prepare a place for you there;" namely, by virtue of his sacrifice and intercessions, a similitude then from one who goes before another to some unknown country, to prepare for his reception.

3. εἰς προσεύχην καὶ ἔγονομον.] The best Commentators are agreed that the sense is, "When I shall have gone, and shall have prepared a place;" and that πόνον ἔχωμαι (I am to come back) is for πόνον ἔχωμαι. They differ, however, on whether this coming of our Lord is to be understood of the day of judgment (see vv. 18, 23. xii. 26. Acts i. 11. 1 Thess. iv. 17.), or of the day of each man's death. The former interpretation is maintained by most ancient and earlier moderns; the latter by the generality of the recent Commentators. The words are, indeed, a confirmation of the foregoing similitude, and derived from the custom of persons, who have gone forward to prepare a residence for their friends, returning to fetch and accompany them thither. But if the latter interpretation be adopted, the words would seem a new comparison, quite different from that of the former. And even were we to grant (what has never yet been proved) that at death the righteous are immediately received up into heaven, yet the maintainers of that doctrine do not assert that Christ comes to fetch them. The common interpretation, then, is greatly preferable; and it is placed beyond doubt by 1 Thess. iv. 16, where the language of the Apostle is the best comment on that of his Lord: οὗτος ὁ Κύριος σκέπασμα, οὗτος ὁ χρυσός, &c. 

4. The general purport of the ver. may be thus expressed (with Br. Burton): Ye shall be the light of the world. Thus ye know that heaven is the place whither I am going; and all my former teaching was suited to show you the way thither.

—τὸν δὲ διάδοχον τῆς ἐκκλησίας καὶ τῆς αυτοῦ ἀνάπτυξις. This inquiry seems founded on Philip's erroneously taking ἑωσφόρον in the literal sense.

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hath [in effect] seen the Father." The Apostles had seen the sanctity of his life, his contempt of earthly riches and honors, his submission to the lowest state of poverty and misery, his sole desire to promote the salvation of souls. They had, moreover, seen his majesty, "the majesty of the only begotten of the Father" (see i. 14) now, were shortly to see him die for the human race. But in all this, they had, in fact, heard and seen the Father, i.e. the image, decrees, counsels, and works of the Father respecting the salvation of men. He who saw Jesus living, acting, and dying, saw, in fact, the Father, i.e. the image of the Father and direct revealer of the Father's nature. There was, therefore, no need that our Lord should then show them the Father, and more fully expound his counsels and decrees. They might already have sufficiently known them from the words and actions of their Lord, and would shortly know and comprehend them more fully by the inspiration of the Holy Spirit. (Tittm.)

10. ἦν ὁ Ἰησοῦς πάντων κόσμων σιένι. The phrase ὅπως ἐν ἑαυτῷ import intimate connection and conjunction with, the nature of which must vary with the subject and the context. Tittm. shows that here (as also at x. 38.) community of work and power is meant, including also parity of feelings and words.

— τοῦ Ἰησοῦ — τοῦ Χριστοῦ — τοῦ Πατρὸς — τοῦ Θεοῦ. These words, and the following, διὰ τοῦ Πατρὸς — διὰ τοῦ Θεοῦ, are an illustration of the community just mentioned, as applied both to words and to works. In the latter clause all will be regular, if we supply, as corresponding to τοῦ Ἰησοῦ — τοῦ Χριστοῦ — τοῦ Θεοῦ, the words τοῦ Πατρὸς — τοῦ Θεοῦ — τοῦ Χριστοῦ. There is a plain reference to this omitted clause in the introductory διὰ. Here Tittm. draws the following inference: "But since a conjunction not only in respect of counsel and will, but in respect of one and the same energy and power, subsists between the Father and the Son, it may hence, with certainty, be inferred that there is also between them a communion of one and the same nature; and when our Lord affirms, that 'the Father abideth in him,' he has indicated a perpetuity of mutual conjunction, and testifies that it is impossible he should ever do any thing contrary to the mind, counsel, and wishes of the Father."

11. παρεξήγησαν, &c.] Here Christ not only repeats the foregoing assertion, but enjoins them to repose faith in it; telling them (as a popular proof of his conjunction with the Father) that His works (i.e. miracles) argue community of mind, energy, and power.
Holy Spirit. One of the two senses, Helper and Intercessor, is, I doubt not, the true one; the former of which is adopted by Tittm., Kuin., and almost all recent Commentators; the latter by Bp. Pearson, Lampe, Ernesti, Pearce, Wets., and others. And this (confirmed by most of the ancient Fathers and Commentators) seems to be preferable, especially, as it has the peculiar advantage of including the former; since, as appears from the passages of the Classical writers, adduced by Lampe, Wets., and Tittm., πασχαλις was used not only of a person called in to plead any one's cause, but of one who is a helper in any matter, or generally a patron. And as both these offices are centred in the Paraclete, so there can be little doubt that both are intended. Nay, even the sense Comforter may be included.

— εἰς τὸν αἰῶνα.] The best Commentators are agreed, that the context here so limits the sense, that the phrase is synonymous with εἰς τὸν τέλος "to the end of life." 17. τὸ πειρᾶμα τῆς ἀληθείας.] This may, as the best Commentators explain, denote the author of all truth, the very truth itself (and the imparter of it), Gospel truth. There is, however, a reference to the Holy Spirit as acting as this Paraclete. See v. 17. 17, 26. From this passage, compared with the following one, and v. 25, xvi. 13, Matt. x. 29, Acts ii. 18. 33. Rom. viii. 9. Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11, the Personality and Divinity of the Holy Ghost is manifest, as well as His procession from the Father and the Son.

— εἰς τὸν αἰῶνα.] i. e. the sensual, corrupt, and worldly-minded part of it. Οἵν εἰσιν ταῖς λαβουσίν, i. e. cannot bring themselves to receive it; since, from exclusive attention to worldly things, they neither understand, nor care about spiritual gifts. And thus it happens, as is just afterwards said, that they have neither any perception or any knowledge of the thing. Μικρ., "is [soon] to abide."

18. οἱ υἱοθετήσαντες ἡμᾶς δόσιν.] These words are variously interpreted. Some refer them solely to Christ's reappearance, and society with them, after his resurrection. Others take them in, a figurative sense, of Christ's invisible and spiritual presence. But it is best, with Tittm., to unite both interpretations. And this is supported by facts. "For (as Tittm. observes) Christ did return literally to his disciples, after his resurrection, in a visible manner; and, metaphorically, unseen, after his ascension to heaven; when also, as he promised, in departing to heaven (see Matt. xxviii. 20), he was perpetually present with them, by the gracious aid of his omnipotent power, in the discharge of their Evangelical functions. He was always with them, and, in fact, gave them, when absent, greater aid than he had done when present. 19. καὶ [κατά] τὸν οὐρανόν.] I. e. when the promise of the sending of the Paraclete shall be fulfilled. ἐκ τῶν ἤπειρων, &c. On this indissoluble union, see v. 7, and Note.

20. ἐκ τῶν ἀγαθῶν.] This is a repetition of the sentiment at v. 15, and is meant to limit the declaration in the foregoing verses to those only who evince their love of God, by keeping his commandments; since to such alone will he manifest himself. See also vv. 23, 24. xv. 14. 1 John ii. 3. iii. 13—24. ἐκ τῶν ἦπειρων, &c.
of the best MSS., some Versions and Fathers, and the Ed. Princ. It has been received by almost every Editor from Wets. to Scholz. There is a kindred construction at ix. 36. καὶ τὰς ἀριθ., κ.κ., where many inferior MSS. (with the rest of the Fathers) omit the καί. Add 2 Cor. ii. 2, καὶ τὰς ἀριθ., κ.κ. This forms one branch of that generic construction, by which καί is used with particles of interrogation; when it has always an intensive force.

23. Διοκαθαρία καὶ μόρφως τ. α. α. j. The Commentators adduce examples of the phrase μόρφως τοῦτο, which they regard as synonymous with μέτωπ. But it is, in fact, a more significant expression, denoting a continued abiding. Of course, it is to be taken in a metaphorical sense, of an invisible and spiritual presence, and (as Ruhn, observes) is meant to illustrate the ἐφωτίσθη ἀπὸ ἰδίαςς at v. 21. In the O. T. God is said to come to men, when he promises or bestows peculiar benefits on them; also to dwell or remain with those whom he especially favours; as also to leave and depart from those whom he ceases to benefit.

Besides, God and Christ may be said to come by the Holy Spirit, whose temple (to use the words of Whitby) is the body of the Saints, (1 Cor. iii. 16; vi. 13.) and by whose indwelling they are made a habitation of God. Eph. ii. 22. By this Spirit the Father and Son dwell in all true Christians.

24. ὑπέρ ἀγαπητῶν — αὐτῶν. This is, I conceive, a resuming of what Christ was going to say, when he was interrupted by Judas’s question. It is meant to affirm the same truth negatively; and consequently there is implied the negative of the proposition at v. 21; i.e. he will not have the love of myself and the Father, the ἐφωτίσθη and the other benefits resulting from thence. In the words following there must again be something supplied to complete the sense; which is rather intimated than fully expressed, — namely, that he therefore who rejects me, rejects the Father. But this may here (as often signifies) non tam — quem, implying no more than community of participation in commanding.

25. πάντα λαλάρχη, κ.κ.] The full sense is: “These instructions and consolations I have given you while present with you. At my departure the Holy Spirit will be your Teacher and Helper.”

26. κ.κ. ἣ τὰ ἄφοβα, κ.κ.] i. e. in my behalf, and in my place. Πάντα, i. e. all things important for you to know, respecting the counsels of God, and the work of Christ for the salvation of men. Τάσης, i. e. will bring to mind whatever either having been said had been forgotten, or when said, imperfectly understood and misconceived. Thus the two clauses import the communication of all necessary knowledge, and a rectification of all misconception.

27. ἐπὶ καὶ ἐπὶ τοὺς ἑαυτοῦ. This is not, I conceive (as some Commentators suppose), a mere form of farewell, but a solemn and affecting reiteration, — as of a man about to leave his friends for ever. Τὰν ἑκατ. eip. seems added in further explanation and confirmation of the ἐπὶ καὶ ἐπὶ just before. Λαλάρχη is employed suitably to the imagery, and alludes to a dying man as bequesting. The ἐπὶ, taken in reference to the subsequent clause, is emphatical; and suggests that this peace is given by Christ alone. The words of that clause are exegetical of the preceding, and suggest a comparison not between the mode of giving (for καὶ ἐπὶ has often a very lax sense), but between the kind of gifts; the world (as Gerhard observes) conferring external, empty, and transitory peace; Christ bestowing internal and spiritual, stable and solid peace. On the superiority of internal peace to all external advantages the ancient Philosophers often dilate.

28. Our Lord concludes with the same exhortation as that with which he commenced this affecting address; after which, adhering to what he had said of his departure from them, he urges that their love of him should make them rather rejoice than grieve thereat. He tells them that he is going, not to some distant region of the world (as some of the disciples fancied, xiii. 36.) but to the Father, to resume the majesty and glory he had before the creation of the world; and that from him he would send to the disciples his Holy Spirit, and be their present and omnipotent aid and helper.

29. ἐπὶ καὶ ἐπὶ τοὺς ἑαυτοῦ.] On the true import of these words (which have staggered many orthodox Commentators, and have been abused by the Unitarians and Rationalists) which imply Christ’s activity) I must content myself with referring my readers to the invaluable annotatory matter introduced from Lampe, Zanchius, and Tittm. in Rec. Syn.; in which it is shown in what respects, and in what sense, Christ might be said to be inferior to the Father. The reader will also do well to consult sect. iv. of Bp. Bull’s Defensio Fidei Nicene: entitled, “De Subordinatione Filii ad Patrem, ut ad sui originem ac principium.” Sufficient it to remark, that the very mention of the comparison implies the fallacy of supposing Christ to have been a mere man.
It is best explained by Fathym, ἃ τὴν ἀληθίαν καταφέρωσα. The force of the Article here is the same as in δ' παμη & καθι, x. i. where see Note. In calling God the γεωργός (i.e. ἀληθινός), genus for species) Christ follows the usage of the O. T. See Is. v. 1—7. Jer. ii. 11. Ps. lxxx. 8—11. Christ is here represented as the Vine (i.e. the trunk of the vine) of religious truth. —This is a species of the faithful disciples as the branches from that vine, cf. v. 17, derived, nourished, and even life itself, from the trunk. 2. ἐν ἑαυτῷ "belonging to me," i.e. considered as the trunk. Sub. δε for δ' ἵνα, like φίλον for ὁ φίλος. Αλλὰ, "cuts it away." Opposed to which, by paronomasia, is καθι, purified the tree; i.e. by ridding it of those useless shoots, which most abound in the best trees. How this spiritual purification is carried on by the Almighty Vine-dresser, amidst the various dispensations of his Providence, see Lampe in Rec. Syn.

In xv. 2—17, Christ now gives the application of the comparison; showing to what kind of vine branches they were to be referred, and the duties suitable to that state. (Lampe.) By καθισκόν is here meant freed from ignorance, error, and prejudice; and therefore capable of bearing spiritual fruit. They were then, in a great measure, purified; though they were shortly afterwards to be quite so by the efficacy of the Holy Spirit soon to be manifested. Hence in the next ver. Christ exHORTs them not to break the mutual conjunction between him and himself; but constantly cultivate it, as He should on his part preserve it for ever. 3. μένωτε ἐν ἑαυτῶ—ἵνα.] From vv. 3—17, Christ now addresses them not so much as disciples, as his future ministers; and in this capacity exhorts them to zealously adhere to him, not only in faith and obedience, but in their Apostolic duties. Μένων ἐν ταῖς is used, as here, of union of thought, feeling, purpose, and action at I John ii. 6, 21. 27, 23. See more in note supra vi. 56. The next words, καθισκόν (sub. δε), contrasts with those, and the following ones do a percepts. And the κατι is to
be taken for καὶ σῶρον, the σῶρον being implied in the apodosis. The substance of the promise is, that Christ will abide in them, importing communion with them by his Holy Spirit, and support and protection to them by the influence of the Paraclete, whom he should send to them from Heaven. See Rom. viii. 9. 1 John iii. 24. iv. 13.

The words καὶ οὖσα — μένος suggest another argument to union, deduced from the highly beneficial effects of it. As the branches receive all their life and vigour from the trunk, so must they adhere to Christ and his injunctions, if they would produce spiritual fruit. "Αφ' ευαγγελίου, "by its own virtue."

5. γοργοὶ ἔρωται, "spart, separate from me." Οὐ δὲν σαρκικὸν σῶμα, i.e. can do nothing effectual. See 2 Cor. iii. 5. Comp. ver. 4.

6. ἵππην ἔτερον. The Aorist is here for the Future, or rather the Present, as being used of what is customary, or perhaps to represent the thing to be done, as the aorists are meant. By τὸ υἱόν is meant the branch which has been separated from the trunk. The καὶ before ἐγείρονται is not put (as some imagine) for the relative, but αὐτὸ is understood. Αὐτῷ is for αὐτὸs, populariser.

The τῶν before τῶν is found in many MSS. and some early Lat. and is admitted by Matt., Griesb., Knapp, Tittm., Vat., and Scholz. The same phrase, however, occurs without the Article at Matt. iii. 10. vii. 19. Luke iii. 9.

7. ἐν μιᾷ — γινώσκεις ἔρωτι. Here is another argument for the preservation of this communion; in stating which the foregoing general enunciation (μένος καὶ οὖσα) is further evoluted by καὶ τὰ βίασμα — μένος; and as the former denotes continuance in communion, in general, so this denotes, specially, steadfastness in assenting to and receiving the doctrines and instructions of Christ; especially in the present discourses, wherein he taught them the nature of his person and office. The benefit promised in δὲν — εἳν is nearly allied to that at Matt. xxi. 21. The whatever must, of course, be limited to whatever is necessary for the purpose adverted to in the preceding and following verses,—namely, their bringing forth much fruit, and the promotion thereby of the glory of God.

8. ἵππην ἔτερον. The Aorist is here taken as at ver. 6, where see Note. "Iwa is used as ὑπὲρ, quod, at iii. 23. iv. 17. The καὶ is not, as most Commentators suppose, for καὶ ὦ, but we must repeat εἰς τῶν from the preceding clause. See xiii. 33. in τῶν γυναικῶν τέκτονες ὃς ἦν μαθητὴς ἐστε. By γενέσθαι is meant, will readily be. How, and in what respects the Father is glorified by the discipline of His Son bringing forth the fruits of holiness and virtue, &c. See Tittm. in Recens. Synop.

9—11. καθὼς καταγγέλει μ.κ. &c.] Christ here proceeds to remind them of his own singular love to them, and holds out for their imitation his own example in doing the work of the Father. Kaédas καὶ may be rendered γινώσκειν — γινώσκειν (Tittm.). Others, however, as Lampe, take the sense to be as — so. Others, again, take the καὶδας to signify since; and the καὶ they regard as a simple copula; which would require a comma after ἔρωτας. But the first-mentioned interpretation is preferable. The words μείνα — ἔρωτας are explained by most Commentators, "continue in the love, and love;" but that sense can only be tolerated by the change of punctuation just mentioned. Both methods, however, are liable to much objection. And it is better, with Campb., to suppose the sense to be, "Continue to be beloved by me," "keep your place in my affection." Then are mentioned the means by which they may continue to possess his love,—namely, by keeping His commandments, after the example which he had set them by keeping his Father's.

10. ὁ ἢ καὶ ἡ ἐρωτικός ἐκ τῶν ἔρωτων. [as the best Commentators explain] — that my joy in you [at your love, faith, and obedience] may be enduring; and that your joy [in continuing in my love] may be complete and perfect. See xvi. 24 & 33. xvii. 13. 1 John i. 4. 2 John 12. Χαρά ἐν ὑμῖν denotes "joy felt on your account."

12. ἀδέλφι αἰτία — ἵππην. These words are meant to show what sort of love is evinced by Him to them, and consequently expected in return. A similar argument is used at xiv. 21. See also Matt. xx. 23. Rom. v. 7 & 8. 1 John iii. 16. As instances of this degree of attachment from a friend, Grot. adduces the cases of Pythales and Orestes, and Damon and Pythias. I would add the yet more apposite one of Alcestis, so finely represented in the inimitable drama of Euripides. So ver. 155. τῶν ὑμῶν ἐνέκτειν ἢ τοὺς πραγματεύοντες, ὃ καὶ ὑμῶν ἑρμηνεύειν.
14. Here Christ shows how that friendship may be avinced; namely, as in the love before mentioed, by keeping his commandments and who, as, and which, though
of them therefore were not of his know. The disciples here present were (as Titm. observes) the esoteric, those interior admissions, as opposed to the exterior, the of (Compare Matt. xiii. 11. Luke viii. 10.) and therefore favoured with his peculiar confidence.

15. . This is meant to excite them to gratitude and obedience, as showing them that the obligation was all on their side. (Compare Matt. xiii. 11. Luke viii. 10.) and therefore avinced for putting forth; as Mark xiii.

16. Acts xiii. 17. I Cor. i. 27 & 28. Eph. i. 4. James ii. 5. Tit. the, like the Heb. &c., and the corresponding terms in most languages, has often the sense, “appropriate.” (Comp. xii. 18.) and which, by events, we must know must endure unto the end of the world. In the words following we denotes event, result, or consequence. The sense is: “Thus it shall happen, that whatever shall ask the Father,” &c.

17. In this verse, our Lord, I conceive, means to say, that he has given them the injunctions he has, with the hope and trust that they will so fulfill them as to love each other; and being essential to their spiritual success.

18. From the above injunction of mutual love, our Lord passes to a kindred subject,—the hatred of the world towards them; forewarning them of the evils they would have to endure in his cause, exhorting them to patient endurance, and consoling them by reminding them of the treatment he had experienced in his own case: q. d. “If thou blameless and most beneficent life could not shield me from the hatred and mortal persecution of the world, (i. e. of the unbelieving and wicked part of it) so neither will yours protect you.” Many Commentators take γινόμενας as an Imperative, in the sense reflect, consider. But the common view, by which it is considered as an Indicative, is most natural. Παράστασις is manifestly an adverb for παράστασις, as Camb. has convincingly shown.

19. i. e. , &c.] “Ex τοῦ κόσμου εἶναι signifies “to be conformed to the world.” So ex τοῦ θεοῦ, or διὰ διαθήκης. As Grot. observes the i. e. as it denotes does not from, so it may very well import affinity to.

20. . Compare Matt. x. 24. John xiii. 16. “εἶναι ἐνσεβασμός. The sense of these words seems to be directly contrary to that which the context requires. To remove this difficulty, some would take τρεῖς for παρατηρήσεως.
JOHN 21:21—27.


22. But for that sense of the word with τῶν λόγων there is no authority. The same remarks will apply to that method of interpretation (objectionalised over) by which those who founded their interest on the use of ε' to signify as. The best mode of removing the difficulty that has been hitherto pronounced is that of Titton, who assigns the following sense. "If they had admitted and observed my doctrine, they would admit and observe years. In short, if we would arrive at truth, and might approach to the sense of any word, not strain the force of the tenses, but seek some mode of explanation which may not involve any anomaly. In the present instance, this may be done by considering the affirmative enunciation as dependent on the hypothetical εθ as meant to imply also its negative, i. e. "If they have not observed my words, neither will they observe yours." On examination, I find that Euthym. and some of the early modern Commentators took the words as equivalent to a negative sense, but that how this arose, they seem to have been aware.

23. εἰ δὲ ἑνώδ μου "on my account," "for your attachment to me." And, therefore, what they do to you I regard as done to myself. Ὁι ὁδός. This imports not involuntary ignorance, but self-produced blindness as to the true nature of the evidence of a Divine legation.

24. το μετὰ τοῦ διδακτήν, επότα. This verse is exegetical of the proceeding, and our Lord (as Lampe observes) "therein encounters a tacit argument, which might be pleaded in excuse of the persons in question, that they sinned from ignorance. This he overtops, by showing that their ignorance and perverseness were inexcusable, because sufficient means for the attainment of a knowledge of the truth had been provided, both by internal and external evidence, in doctrines and in miracles." ἄνωτέρως. must not be taken (with many) of sin in general, but of the sin in question, that of rejecting the Messiah. From the antithetical clause τῶν ἐν ὑμῖν ἑαυτῶν, &c., it appears that the sense here is, "they would have been, comparatively, innocent of the sin." "there would have been some excuse for them."

25. ἦς 'Ερωτός. This is meant to mark, under a general assertion, the sinfulness of their conduct, in particular: namely, that their hatred and rejection of Him and his mission, and injuries of treatment of Him, was, in fact, done to his Father (v. 24). Here the interpretation of v. 22 is resumed, (the words of v. 23, being somewhat rendered parenthetical) and the proof of Divine mission from miracles is adverted to. Then a conclusion is drawn. Or, as Lampe observes, "we have a conditional proposition so assumed, that, from a refutation of the antecedent, there results a refutation of the consequent." (See Es. Bo. in the 'Ton's Works, vi. 325.) The sense may be thus expressed: "But now, although these miracles have been wrought before their eyes, yet they have only produced hatred and injurious conduct towards me, a conduct (agreeable to the foregoing sentence) directed against my Father likewise." In this is implied the consequence above expressed at v. 22. πρὸς ἐμοίςVerb is not shown) εἰς ἔρως περὶ τῆς ἀμαρτίας αὐτῶν.

26. ἦς ἐν πληρωθή. The older Commentators maintain that the sense is, "But this is come to pass, that the Scripture might be fulfilled;" while the later ones are of opinion that the ἤν is here, as often, eventual, and that the sense is: "Now by this having come to pass the words written in the Law have been made good."

27. ἦς ἐν πληρωθή. The scope of the words here is uncertain; but seem to have been spoken with the view of softening an ungrateful communication, by a promise of Divine assistance, and the aid of the Holy Spirit; q. d. "Though rejected by the multitude, I am acknowledged as Messiah by the Father, who, in proof of this, will shortly send you the aids of the Holy Spirit."
adds that of the apostles and disciples themselves; who were, in all respects, qualified to bear unimpeachable testimony to the person, character, and actions of Christ, as having been with him from the beginning of his ministry; a testimony so much the more weighty, since it was, in the case of some, confirmed by personal miracles, and in others brought forward in writing, by the Gospels.

XVI. 1. Ταῦτα λελαµχθη ὡµὶς, ἵνα µὴ σωµατολογήηη. Αποστυµαγω.

2 εὑρος ποιησαντιν ὡµὶς· ἄλλα ἔχεται ὡµὶς, ἵνα πας ὁ ἀποσταντιν ὡµὶς

3 δοξή λαµερίαν προσερέντι τῷ Θεῷ. Ὡ καὶ ταῦτα ποιησαντιν [ὡµὶς.]

4 οἱ δὲ ὄντας τὸν Πατὴρ οὐδὲ ἔµι. ἄλλα ταῦτα λελαµχθη ὡµὶς.

5 ένα, οὖν ἐν ἑλῃ ὁ θεός, ὑποκατείτην αυτῶν, ὃτι ἔγω εἰπὼν ὡµὶς. Ταῦτα δὲ

6 ἐγὼ ἐξ αὑτῆς· οὐκ εἰπὼν, ὅτι ἐμή ὑµῖν. Νῦν δὲ ὑπάγω πρὸς τὸν

7 πνεύμων αὑτί. — καὶ οὐδὲς ἐξ ὑµῶν ἑρωτήτε με· Ἡ νῦν ὑπάγετε; ἄλλα

8 ὑπὸ ταῦτα λελαµχθη ὡµὶς, ὡς λιπὴ πεπληρωσαντιν ὡµὶς τὴν κυριότητα. ἄλλα

9 ἐγὼ τὴν ἀληθεύαν λέγω ὡµὶς· συµφέρει ὡµὶς ἵνα ἐγὼ ἀπίλῃς. οὗν

adds that of the apostles and disciples themselves; who were, in all respects, qualified to bear unimpeachable testimony to the person, character, and actions of Christ, as having been with him from the beginning of his ministry; a testimony so much the more weighty, since it was, in the case of some, confirmed by personal miracles, and in others brought forward in writing, by the Gospels.

XVI. 1. This is meant to trace such conduct to its original source (namely, ignorance of God and the Son of God, otherwise they would have known how abhorrent from the nature of both is persecution), and to suggest consolation to themselves, as suffering in the cause of God and Christ. See xv. 21. 'Τὰ ἤδιν ἄφηνα, it is not found in very many MSS., Versions, Fathers, and early Edd., and is, with some reason, cancelled by Matth., Griesb., Tittm., Vad., and Scholz.

4. ἐνδορι. i.e. the time for suffering such calamities.

— ταιρία — οὐκ εἰπὼν. By εἰς ἀνεῖση is meant the beginning of Christ's ministry. And in using the expression ὡς μὲν ἐστὶν ἡρῴα, λέγεται, Luke speaks of himself as before departed, since he is on the point of leaving them. Of this there are several examples in the Classical writers; e.g. gr. Erinip. Aelcie. 231. οὐκ ἐνθ ἡρῴα ὁ ὀφθαλμὸς ἡρῴα. 399. ὡς εἰς ἐγὼ ὀφθαλμὸς ὁ ὀφθαλμὸς ἐν天赋. Hieroelm. 9. παλαιότερον ἐπονύμον, εἰς ἀλήθεα. Ηρώδης, δὲ ἡ γένεσις ἡ ἐν τῇ ἐπονύμον τῷ ἐκ τῆς ἄνθρωπον ἐν τῇ ἐνθέωσιν. Since, however, our Lord had apportioned his disciples of the persecutions they would have to undergo on account of their Christian profession, many take the οὐκ εἰπών restrictively; q. d. I did not fully apprise you of, &c. But as ταῦτα may very well mean the things which should befall them after their Lord's departure, and as Christ had nowhere directly adverted to the persecution of his disciples, it does not seem to be the sense here. This, indeed, is placed beyond doubt by the words following, which suggest the reason why Christ did not do it; namely, either because he was then with them, to comfort and support them, and himself to bear the brunt of those trials; or, because he was then going to stay with them for some time, and did not wish to pain them before the time.

5. οὐκ εἰπὼν κηδεµ. &c.] The Commentators are not agreed on the scope of these words. They are generally considered as introducing a new subject, namely, — that of his departure, (see Lampe) and the following sense is assigned: "But now that I am going to Him who sent me, none of you asketh," &c. But thus the κηδεµ is silenced; and the sentiment in the preceding words ταῦτα δὲ — εἰπὼν is left very deficient. And though δὲ has sometimes a transitive force, yet the context must decide where that is to be ascribed. It is better (with Grot., Wakef., Kun., Tittm., and Vad.) to suppose the words to be connected with the preceding clause. Thus the δὲ will be, as often, adversative. There is, however, something left, per aposiopesein, to be supplied, q. d. "And therefore I have thought it necessary to tell you," or something similar. The κηδεµ in the words following signifies "And yet," i.e. though I am going;" a signification frequent in St. John's writings. By ἔρωτα is meant τὸν ἐρωταῖον; for they had asked before. The disciples are, however, I conceive, reprov'd, not so much for not then asking, as for the feeling which occasioned it, namely, sorrow; for that profound grief produces silence is undoubted. So Shakspere:—

— Light sorrows speak; great grief is dumb." — imitated from Seneca. Curæ leves loquitur, ingentes stumps. Their sorrow, however, was blameless, as proceeding from want of reflection on the causes of his departure, the place whither he was going, and the purpose of it, though these had been before suggested to them. However, our Lord in vv. 7 — 11. again advertes thereto, and in plainer terms.

7. σφόδρα — ἀπελθόντα. On the highly beneficial effects to the Apostles of Christ's departure, Tittm. remarks thus: "The Holy Spirit effected much more in them than Christ himself had done, (see v. 12, 14, &c.) imparting to them a more complete knowledge of the Saviour than when He himself could communicate, and also many
other excellent gifts, necessary for their Apostolic function; supplying to them eloquence irresistible, the power of working the most illustrious miracles, for the confirmation of their testimony concerning Jesus, and rendering their timid minds invincible to all the terrors of their adversaries."

"It was (says Euthym.) the pleasure of the Holy Trinity that the Father should draw them to the Son, that the Son should teach them, and the Holy Spirit perfect them. Now the two first things were already accomplished; but it was necessary for the third to be accomplished, namely, the being perfected by the Holy Spirit."

8. διάς — κρίσις.] This is a passage of considerable difficulty, and therefore it is no wonder that the Commentators should not be agreed on its sense. Some take διά κρίσις to mean the world at large; others, the Jewish world, — the Jews only. And according as they adopt one or the other view, they assign to the passage either a general, or a particular sense. The former is supported by Lampe; and the latter by most recent Commentators, especially Kuhn. and Dittm. who assign the following as the import: "He will show clearly, 1. the great sin of the Jews in rejecting me, by the conversion of many thousands of Jews through the effusion of the Spirit; 2. that I was really an innocent and just person, by teaching, through the Apostles, that God had received me into heaven; 3. that the opposition made to me by the rulers of this world is in vain, since my religion will prevail; and that their policy will be judged and condemned." This seems, from the following v., to be the most correct view; although exception must be taken to some points of the exposition, and others may be doubtful. Thus the sense of διάς seems to be mistaken. For since (as Mr. Rose ap. Parkh. in v. observes) "whether the world be taken in its unlimited, or in its restricted sense, it is to be its own judge, the sense of διάς must be convinced, not convict; those two terms, when applied to a fault, only differing in this, that the individual may be himself convicted of his fault, but is convicted of it in the judgment of others." How this conviction was effected, and to what extent, is taught us in the subsequent book of Scripture, and in the early Ecclesiastical writers. See Acts ii. 4.

By ἀποκαταστάσεως is meant not only the sin of unbelief, but of persecuting and crucifying the Lord of life, and endeavouring to suppress the religion sent from God.

With respect to the meaning of πεπλήρωτος, the best Commentators are agreed that it must belong to Christ; πεπλήρωτος denoting quod attinet ad: and that, taken in conjunction with the words following, ἐκκατοντάς can denote no other than the innocence and holiness of Jesus, the Author of justification by his blood. The proof of this (adverted to in the words following) was his going to his Father in heaven, evinced by his resurrection, and also by his sending the Holy Spirit with miraculous gifts. See Acts ii. 2 sq. xvii. Rom. i. 4. 1 Cor. xv. 14 sq. In πρω κρίσις the πρω must be taken in the same sense, and the import of the phrase be determined by the words following; which show it to be the Divine judgment and condemnation, i.e. the condemnation of the unbelieving part of the world, whether Jews or Heathens. The certainty of this is hinted at v. 11, by the manifestation of the condemnation of ὅ ἄρχων τοῦ κόσμου, which expression, however, does not (as most recent Commentators imagine) denote the body of the Jewish rulers, chief Priests, &c. &c.; but (as the old Commentators thought, and as I have shown is also the sense at xii. 31.) Satan. For by the manifestation of the Holy Spirit, in all His miraculous gifts and wonderful effects, the Author of sin was condemned, and his power subverted. And if he were condemned, so would his followers, whether Jews or Gentiles; and punishment be executed on them, both in this world and in the next. Such seems to be the sense of this obscure passage; which is adopted and ably supported by Mr. Scott. If πρω κόσμου be taken in its unrestricted sense, of the world at large, the meaning will be what is expressed by Mr. Holden, as follows. The Composer will convince the world of the heinous nature and penalty of sin, concerning righteousness or justification through the death of Christ, as proved by his resurrection and ascension to the Father; and concerning a future judgment, in which a final sentence will be passed upon all men.

12. παλαιότερα "many other doctrines," namely, as the Commentators say, the abrogation of the Ceremonial law, the removal of the distinction between Jews and Gentiles. But there seems reference also to those more mysterious and spiritual doctrines, such as justification by faith, which the Spirit of truth afterwards revealed by St. Paul. ἀποκατάστασις, like the Latin ferre, often signifies (as here) to comprehend; and the same metaphor is found in our understand.

13. ἐκκατοντάς.] Spoken emphatically, to denote the Paroxysm before mentioned, v. 7. In τὸ Παραλύτη τῆς ἀλήθειας, there is (as Grot. observes) the figure πεπλήρωτος τοῦ συμμετέχοντος. It is, however, of more importance to remark on this among so many other proofs in this Gospel, of the personality of the Holy Spirit, namely, from personal actions being ascribed to him: — ἐκκατοντάς εἰς πᾶν τῶν ἅλ. In Recens. Synop. I preferred to the common version that of Camph., Wetste., and Newe., "into all the truth." This, I have since found, is adopted by Bp. Middlet., who remarks that ἄλληθεια here denotes not truth universally, but only in reference to the particular subject. He does not seem,
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However, had been aware that the force of the αλήθεια", or "γνω γνώσει την ἀλήθειαν", was a key to understanding the passage, where he adds other examples from Joseph, Bell, and Plato. Apolog. in which Socrates thus addresses his judges: "Τιμή, ἐγὼ ἁκολούθησα πάνω τῆς ἀλήθειας. I would render, "the whole truth," i.e. without any thing being kept back, as at present, from circumstances. Our Lord seems to have had in view Ps. xxiv. 5, ἀλήθειαν μοι ἐδώκατε αὐτοῦ, &c.] Christ here speaks of the Holy Spirit after the manner of men, as of a Legate, who ought to say nothing but what he has been instructed by his principal; q. d. "The instruction delivered by the Holy Spirit will not be δέ ἐκ τούτου, without the Holy Spirit, but agreedly to the injunctions and the will of the Father; and therefore absolutely true and divine. Nay, moreover, he will not only open out to you the whole truth of things past, but also, as often as need shall require, "he will tell you things future, and of which I have said nothing to you." (Tittm.) namely, what shall happen either to the world at large, or to the Jewish people, or to the Church. See Acts xi. 23. xx. 23. xxi. 11. 1 Tim. iv. i. 2 Tim. iii. i. 2 Pet. i. 14. (Grot.)

16. διότι δικαίωμα δόλος. The scope of the word seems to be, to show that in all the Holy Spirit shall not be δέ ἐκ τούτου, without the Holy Spirit, but agreedly to the injunctions and the will of the Father; and therefore absolutely true and divine. Nay, moreover, he will not only open out to you the whole truth of things past, but also, as often as need shall require, "he will tell you things future, and of which I have said nothing to you." (Tittm.) namely, what shall happen either to the world at large, or to the Jewish people, or to the Church. See Acts xi. 23. xx. 23. xxi. 11. 1 Tim. iv. i. 2 Tim. iii. i. 2 Pet. i. 14. (Grot.)

17. τιτιτιμίτις δύναμις. This sentence is generally regarded as interrogative; but by the best Expositors as declarative, which is more suitable to our Lord, as knowing all hearts, and being well acquainted both with what they had been saving, and their desire for information, which they dared not ask for. Compare ver. 30. Thus the sense will be, "So then you are debating." (Tittm.) However, after all the interrogative mode (which is supported by the Pesch. Syr. Ver-
sion) has more of nature and spirit. q. d. "What, then, are you debating?" etc.

20. ἁρμός ἁρμό μέγα ὑμῖν, &c.] Our Lord did not, for the reason above mentioned, give any explanation. And thus his silence may be supposed to mean: "Yet it is so. What I have said you will find true." However, in order to more deeply impress their minds, he points to the circumstances which should accompany the events in question; namely, at first the sorrow of his disciples, and the triumphant exultation of the world; then the grief of the disciples soon afterwards turned into joy: *quasi post nudila Phoebus.*

21. Our Lord here illustrates what he has just said by a simile familiar to the Hebrew writers (as Isa. xxi. 3. xxvi. 17. xxxvii. 3. Jer. iv. 31. xxii. 33. xxx. 6.), and not unknown to the Classical ones. See Hom. II.ii. 6. supra. *Tnēs* in the Classical writers signifies to hear children; but in the Hellenistic ones mostly (as here!) to be in travail. It is, however, sometimes in Hippocrates interchanged with *θησως.* ἁμπαν ἕμια must, from the context, denote "is in pangs," is suffering pangs. ὁμία should be rendered, not hour, but time. "Ἀνδράως signifies here a human being, without reference to sex. She rejoices (as Grot. expresses it) quod genus humanum novit prolere suaviter. And not only from the thing itself, but its results to herself; for as barrenness was thought a reproach, so child-bearing was considered the reverse; not to mention the pleasure anticipated from the duty and affection of the child. So Aristotle observes: ἡ τὰ Ἐλάσσονων 20 ἤπειν. 22. ἔκτεσε and ἀπειρά are Presents for Futures. Χαράσσεται ἄγων ὅ, ὅ. A strong expression signifying, "ye shall feel heartfelt joy." By τόν γαρ ὑμῖν ὅθελε ἀεί ἀφ' ἡμάς it was meant that their joy should be uninterrupted and permanent; not liable to be taken away, as all joy founded on human affairs must be.

23. Christ here subjoins, what would tend to repress their anxiety for the explanation, which he had thought fit not to give them, by intimating that in that day of joy they would have no occasion to put questions on the subject; q. d. "Ye will have nothing to ask me;" for that was the sense of ὑμῖν ὑμῶν. the best Commentators are agreed. On the subject of putting questions, Christ engrails that of preferring requests; and shows that whatever else they might have to ask for, in His cause, whether Spiritual illumination, or courage in action, the Father would deny them nothing.

24. ἐν τῷ δόματι μου! i. e. "on my account, for my cause," as many eminent Commentators explain; or, as Hamm. and Lamp., "by my mediation," through me, as Mediator between God and man. But this, which can scarcely be the direct sense, is implied in the former interpretation.

25. Christ here gives a reason why he had spoken this in a way and figuratively. See Note on Matt. xiii. 3. To this is opposed διαγγέλλω παρθένων, to speak without the involvements of figurative allusion. I would here compare the words of Ezechyl. Aham. 1134. φέροντο δ' [sic. ἐρωτήσα] 21 ἐς ἐρωτήσα. Ὡς ὡς in the preceding discourse. The fulfilment of this promise is alluded to at Luke xxiv. 44—46. and Acts i. 3.

26—28. Here are indicated the advantages resulting from this fuller knowledge: "At that time (i. e. when I shall have more fully taught you concerning my Father, his counsels, and decrees) ye shall address your prayers in my name, and shall receive benefits the most precious." (Tittm.)

—καὶ ὁ Λόγος—γὰρ.] Since Christ has at xiv. 16. promised that he will ask the Father on their behalf; and as we have just above, xvii. 9. seqq. an act of intercession for them, and as Christ is at Rom. viii. 34. Heb. vii. 25. & 1 John ii. I. said to be continually interceding for his disciples, the sense of the words must be, not what they would at first seem to express, but what has been assigned by the most eminent Interpreters.
The last century, namely, "I need not say that I shall pray the Father for you, since you know I will do that; [may, there is no need, in another respect] for the Father Himself loveth you." This idiom has the technical name prerteritio, and is to be found even in the Classical writers. The omission of a clause suspended on γερ is common in the N. T. to, as for example, Πεπολεμηκότατε καὶ πεπολεμήσκατε are to be taken as Present. On the full sense of ξελιδήναι παρὰ τὸν Πατ. (as denoting not mission from, but procession from God, implying the being with God, and very God.) Compare ii. 13, 31. vii. 62, 81. 41. and see the Notes of Lampce and Tittm. in Recens. Synop.

30. τῇ ἀλαμπεῖ. &c.] We may paraphrase: "Now we experimentally know that to thee all the thoughts, wishes, and desires of men are open, and therefore cannot doubt of thy divine mission." To the Messiah, the Jews always ascribed supernatural knowledge of the thoughts of men.

31. ἄρα πιστεύετε.] Christ here checks their excessive confidence, and inculcates diffidence in their own strength. The interrogation here, as often, involves a strong negation.

32. καὶ τῷ ἠλεητῇ] "nay, is now come." At έκατε τούτῳ, αὐθαύτῳ. See I. Mac. vii. 34. ἐκκαθαρίσατε ἐκαθαρίσατο, εἰς τὸν τύπον τοῦ αὐτοῦ. Comp. Hom. Odysse. a. 274. Μνημένῳ με τῆς σφήνας κοιλάσασθαι άναγκή. καὶ εἰς τὸν θρόνον, &c.] The καὶ has here, as often, the sense and yet; and in μετ' ένδοχι there is an allusion to the double meaning of the phrase. See Note on viii. 29.

33. The recent Commentators too much limit the force of the word, as if referring only to what was just said. Whereas it must, with the ancient and some eminent modern Commentators, be taken of the whole of what had been said in the preceding discourse; which, it seems, our Lord delivered for the purpose of suggesting grounds of consolation under the evils which they would speedily encounter, and perpetually have to grapple with. See Lampce and Dodd.

— in ἐνδοχί] i. e. by faith in me, and reliance on my protection. ἐνδοχί, that tranquility of mind, consolation, and comfort, which he had so solemnly pressed upon them at xv. 27, and alone to be attained through Him "who is our Peace." See Eph. ii. 14.

— τῆς καρδίας τῶν κόσμων.] This is, as Keim. and Tittm. observe, the prophetic Preterite, for the Future, namely, when the future event is just about to take place. Not, signifies the fact, but and frustrate." Κόσμος here denotes the unbelieving and persecuting part of the world, combined under their leader the δ' ἄγων τοῦ κόσμου τούτου, to destroy the cause of the Gospel. By saying that He hath overcome the world (for the εἶναι is emphatic) our Lord intimates that by the same all powerful aid (that of the Father, (see v. 32.) and His own, and the Holy Spirit's), they might also come off more than conquerors in the day of tribulation and persecution. See Rom. viii. 37. 1 Cor. xv. 57. 2 Cor. ii. 14. 1 John iv. 4.

XVII. After concluding the above impressive discourse, Christ addresses himself in prayer to God. The prayer is (as Tittm. observes) such, that, "had we no other knowledge of Christ than what was furnished thence, it would be sufficient to show us the supreme dignity of his person, his exalted meaganimity, his ardent love to man, and the momentous consequences of the work He was effecting." The following brief analysis thereof is given by Dr. Hales, vol. iii. 190: "As the Jewish High Priest, on the day of atonement, was required to make annual intercession for himself, for his household, the Priests and Levites, and for the whole nation, Levit. xvi. 17; so our all-sufficient High Priest, once for all, Heb. ix. 26. Rom. vi. 10., on this his great day of atonement, solemnly interceded with God His Father for himself, that he might be received into glory, his original glory in heaven, xvii. 1.—5., for his household, the Apostles and Disciples, that God would preserve them in his name, or in the true religion; give them a spirit of unity and concord, and protect them in and from the wicked world, v. 6—19.; and that, finally, they might partake of his glory in heaven, and also be supported by his love and presence on earth, v. 24—25.; and also for all the future believers, through their preaching, that they might be endued with the same spirit of unity and concord, and for the conversion of the whole world, v. 20.—23."

Lampe thinks, that the primary intent of this prayer was, to console the disciples. But it was equally so to instruct them, (since, as Dr. Hales observes, it unfolds the grand mystery of the Gospel the instituted means of salvation by the Father and the Son conjointly, from their love to the world), to set them an example of fortitude and resignation, as well as prayer to God under circumstances of peril, affliction, and distress; finally, to teach Christians of the necessity to commit themselves and all their concerns to the Providence of God who "watcheth over them." This may very well serve to account for the variation of manner in different parts of the prayer; for though, throughout the whole, Christ speaks as the Intermediate Son of God, yet he sometimes simulates as Man; at others he speaks as the Mediator of his people, but not unfrequently expresses himself with Divine majesty and authority.

1. ἔκλεισεν τῷ ὑπαῆ. a. t. r. o.] On this attitude
JOHN CHAP. XVII. 1—3.

αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἰςτε.* Πάσης, ἐγκυύλινη ἡ ὁμοί· δόξασαν
σοῦ τὸν Τίον· ἵνα καὶ οŤός σου δοξήσῃ σε· 2 καθὼς ἴδους αὐτῷ
ἔξωσαι πάσης σάρκος ἵνα πᾶν ὁ δήδοκας αὐτῷ, δόξῃ αὐτοῖς ζωῆν
αἰώνιον. Αὕτη δὲ ἦταν ἡ ἀιώνιος ζωή, ἣν γινώσκατε σε τὸν μνών

of reverent devotion, as well as that of lifting up the hands, see Eise, and Lampe.

—[Eisg.] On the peculiar sense in which the word shall be used, see Lampe in the Recens. Synop. Christ is here to be considered as praying according to his human nature: for as Schottetg. observes, "in his state of exarnation, having emptied himself of his glory, Christ is considered as a subject fulfilling the orders of his Monarch, namely, God. Therefore to the Triune God, as his Lord and Master, Christ might direct his prayers." Εἰλθείοτε ἡ ὁμοί, i.e. the decisive and appointed time, the time in which the glory both of the Father and the Son should be manifested. ὁ ἄνω is elsewhere so employed in the N. T., and almost always used of a period ushering in calamity.

—ἐλοισιν — ἐλοίσα σκι] i.e. "receive Him into the glory He originally had in Heaven." On the nature of that glory, how it was manifested in Heaven, developed on earth, and revealed to men; how the Father was glorified by the Son, in all His attributes, and in the whole work of salvation, see Lampe and Tittm. in the Recens. Synop.

2. καθὼς ἐκκεκά — σάρκος, &c.] This suggests the reason and cause of the prayer here offered; our Lord refers both his own glory and that of his Father to the work of salvation committed to him. ἐκκεκά, "inasmuch as, since." ἐκκεκάνθαν ἐκαὶ σάρκος] "a power over all men." A Hellenistic use of the Genit. Πᾶν σῖος is a frequent Hebraism. Πᾶν is Neut. for masc., by a usage frequent in the Classical writers. It is considered by Kypke and Kuin, as a nom. absol., or an accuss. for dat., and advos, as redundant, the plural being referred to the sing. πᾶν, by the figure τὸς ἃς ἀκαμνακοῦν. But Lampe, with reason, objects to this pleonasm, and emalague of number. The pleonasm, indeed, is energetter, and therefore no pleonasm. And the emalague need be no say more, except. It should, however, seem best not too anxiously to press on such constructions, or too nimutely to discuss them on the principles of Classical construction; but to consider them as anacolutha, such as are found in the popular phraseology of almost all languages. But, to turn from words to things; on the full extent of this august power claimed by our Lord, Tittm. shows that it involves the governance of all human affairs, the regulation of the vicissitudes of times, and places, &c. &c.: all in order to accomplish the work of human salvation.

A work committed to Him, as the Saviour of men, in order that he who obtained that salvation, might be the giver of it. Christ might, indeed, be said to give eternal life, by giving and promulgating that Gospel which reveals it. But he emphatically gives it, by the sacrifice of himself to atone for the sins of the whole world.

The whole argument in order to effectually frustrate their attempt, many Orthodox Commen-
tators, ancient and modern, lay down such a construction of the sentence, as that the words τοῦ μανοῦ ἀληθοῦς θεοῦ may belong not only to the Father, but also to the Son. This they seek to effect in two ways,—1. by inverting the natural order of the words, thus: "Utte, et quem misisti Jesum Christum, solum verum Deum agnoscat." 2. by supposing an ellipsis of οὗτος, and after καὶ supplying ἡμα σα. But the best Commentators have long been agreed, that this arbitrary transposition and supplying of words involves so much violence, that the interpretation founded thereon is inadmissible. Indeed, as Bp. Middlet. observes, "it could only have originated in a wish to evade the consequences which this text has been shown to involve in the ellipsis." But, as Bp. Middlet. has proved, the exposition of the one class is negatived by the presence of the Art. τοῦ; and that of the other, both by that, and by its involving an unprecedented harshness of construction. It is evident that τοῦ μανοῦ ἀλ. ο, is in opposition with τοῖς; and we may, with Lampe, suppose τοῖς to mean, "who art the," &c.; or, with Bp. Middlet. render, "as being." Of most consequence, however, is it to ascertain the true import of μανοῦ ἀληθοῦς. Now many ancient Ex- positors (as Athanasius, and most of the early Fa- thers), and a very large number of the moderns (as Bp. Bull, Wets., Tittm., Hales, and others, suppose the words to recognize in God the Father a superiority, as being such, principiliter, and καὶ ἀγάτης; the Fountain of all Deity; namely, as it is ex- pressed by Athanasius (cited by Bp. Bull) Def. Fid. Nic. p. 254, ὅτι ἡμος ἀληθοῦς, καὶ τοῦτος παρὰ Οδοσίου. Yet, however true may be the doctrine itself, (which has been established, as on a Rock, by Zanchius and Bp. Bull in Section iv. of his immortal defensio Fidei Nicene), yet here it should seem to be out of place. Indeed, it may be observed, that one of the arguments which most effectually knock out the Socinian interpretation, will go far to exclude this. And to those by whom it has been supported, we may, to a certain degree, apply what Bp. Middlet. has said of the Socinian interpreters, who, he observes, "argue as if in our Saviour's days there had been the same controversy about the nature and essence of the One True God, which arose afterwards; whereas the dispute then was, whether there were a plurality of Gods, or only One; of which the Jews held the latter, and the whole Pagan world, the former opinion. To the more circum- stant, I would remark, is strongly in favor of an interpretation which has every appearance of be
ing the true one, and has been adopted by some ancient and many eminent modern Expositors, as Lucas, Brugensis, Maldon, Grot, Whitby, Pearce, Sehler, Bp. Middl., Bp. Basset, and Archdeacon Pott: according to which, μόνον ἀληθ. is supposed to be meant in opposition to the false gods of the Heathens, who have no real entity. Comp. 1 Thess. i. 9. 1 John ii. 8. Thus the Apostles would be taught that (to use the words of Bp. Middl.) "eternal life is only to be obtained by a knowledge of the true God, and of Jesus Christ; thus directing the mind to the truths both of natural and revealed religion." This is supported and confirmed by two passages of Josephus, namely, Antiq. viii, 13, 6. προσκυνοῦνται ἡμῶν ὁιόντων καὶ μέγιστον καὶ ἀληθῆ μόνον ἀποκαλυπτέτων τούτων τῶν ἐπίπεδων τῆς ἀληθείας τεσσαράγων, and Ant. x. 11, 7, where Nubichanzeer calls the God of Daniel (Jehovah) τὸν μόνον ἀληθῆ, καὶ τὸ πὲν τρίτον ἐχθρῶν, i. e. (as Bp. Burgess, in his excellent Tract addressed to Mrs. J. Baillie, p. 71, explains) the τὸν μόνον ἀληθ. "greater than all the gods of the heathens." The learned Preb. there well remarks, that "the term only does not possess so exclusive a sense in Greek, Latin, or English, as is insisted on by Socinians and others, to the exclusion of the Deity of Christ, and that Servius's Note on a passage of Virgil's Georgics, may serve as an illustration: 'Sola, magna, præcipua, id est, supra alia deos marinos.' The restricted sense of this term, (continues the Bishop), in our own language, may be exemplified from a memorable passage in the Liturgy of our Church: 'Thou only art holy.'" is said of Christ, but not exclusively of the Holy Spirit; and 'Thou only art the Lord,' yet not exclusively of the Father. Thus it is plain that there is no opposition intended between the Father and the Son; and that the Father is no more said to be the true God, to the exclusion of the Son, than at. xiv, 6. xiv, 22. In short (as Bp. Middl. says), "it is perfectly frivolous to introduce this passage into the Trinitarian dispute."

To advert to the import of ἐνδοξάσεως, the term must, in its full force, (which is fully discussed by Lampe and Tittm.) denote such knowledge and recognizing the Father and the Son to be what they have revealed themselves, con efficiunt, and not in mere speculative knowledge, as shall influence us, and serve, and obey them; and to seek salvation from them alone. Thus the general sense may be expressed in paraphrase as follows: "This is the way by which they may attain to eternal salvation, namely, to acknowledge Thee as the only true God, and Jesus Christ whom thou hast sent [as the only true Messiah]."

See Note on 1 John v. 20.

4. ἐνδοξάσεως. Jesus glorified the Father by causing him and his attributes to be known and acknowledged on earth. See Lampe and Tittm. — τὸ λόγον — τοιάσθη. Not the work of teaching, only as some recent Commentators suppose, but also of Grot., Lampe, and Storr have proved that of atoning by his death and passion, which was then commencing. For as they were so very near, this anticipation is very admissible. The words breathe a holy triumph at so goodly a work being nearly completed.

5. δόξαν με ἐν τοις, &c.] Here again our Lord has predicated of himself things most august, and evincing his Divine majesty. 1. He professes that he had δόξα, (Heb. γενεσ. i.e. the divine Majesty, embracing the whole compass of the Divine nature, attributes, consorts, and works. (See the Note on i. 14.) 2. He makes the asseveration, "I have this glory παρά σοι, i.e. with God in Heaven." Therefore he was in Heaven before he came into the world, or was in the bosom of the Father. (John i. 16.) 3. He professes that he had δόξα, ἐν ὑπάρξει τοῦ θεοῦ. As this is a glorified Father, he being well to the earth: thus, πάντως ἐν τοῖς κόσμοις, or (as the Apostles say) πάντως καταβασθής κόσμον, and (as St. John expresses it) ἐν ἀγαθῷ, i.e. from eternity. For by phrases of that sort the Hebrews were accustomed to designate eternity. (See the Note on i. 1.) 4. He prays that the glory and majesty which, as Son of God, he enjoyed from all eternity, the Father would now invest him with, as Son of man, and Sanctus of the human race. Now, how could he have said this, and thus prayed for it from the Father, unless he had been the true and eternal Son of God, such as he is described in this Gospel? (Tittm.) The same learned Commentator and Lampe have completely refuted the Socinian perversion of ἐγενέσθαι, by which it is understood only of destination.

6—11. Christ here speaks of his disciples, and commends them to the especial favour and protection of the Father, since they had been his docile followers, and were to be the first planters of his Gospel.

As ὅπως τῶν ἑτέρων is often used for ὅπως, so ὅπως τὸ ἄνω may denote θέτει, i.e. thy nature, attributes, and counsels for the salvation of men. See v. 14.

6. ὅπως ἐκήκτησις μετὰ του.] The best Commentators are agreed, that the sense is: "whom, by Thy Providence, thou hast delivered to me, to be taught, and brought unto salvation." By τοῦ κόσμου is meant the world at large, which, as we are elsewhere told, lieth in sin. 6. 1. ἐκήκτησις. — ἐκήκτησις of creation and preservation; and 2. by sincere attachment to thee. ἐνδοξάσεως, hast given me them as Disciples. Τὸν λόγον τοῦ τετ. means the doctrine of the Gospel delivered to them through Christ by God the Father. ἔτερον is a very strong term, and imports entire acquiescence in, and adherence to, as a principle of union.

7. ἔγνωσαμεν.] "they assuredly know." By ἐγνωσαμεν. may be understood both the words and works enjoined by the Father; but chiefly the former, as appears from the next verse, which is, in some measure, exegetical of the preceding.

8. ἐκήκτησις πίστεως.] See Tittm. In his defense of his disciples, that we must be careful to distinguish the proceeding
of Jesus from God, xvi. 28, and coming to the earth, v. 3, from his being sent by God, as the Messiah. It should seem that εκείνων here includes both these particulars: one referring to his Divine nature, as Son of God, the other to his office as commissioned from the Father, and sent to redeem mankind. The best comment on this passage is viii. 42. ἐν γὰρ ἐκ τοῦ Ωσείου καὶ ἐκώ (scil. εἰς τὸν κόσμον) ἀπέκτειν ἀπὸ τοῦ διωκόμου, ἀλλὰ ἐκκένως με απέτευκεν. 9. οὐ περὶ τοῦ κόσμου ἐνωπιωτέρως.] Since Christ did elsewhere pray for the world, (see v. 20, 22. Luke xxiii. 34.) why for his enemies, Kuin. supposes the sense to be: “I pray expressly for thy faithful worshippers; they are worthy of this favour.” Others take οὐ — ἀλλά for non tantum — quam, importing that the prayer for His disciples is not to the exclusion of the world from his prayers. But this is extorting a sense which is not inherent in the words. The difficulty will, I think, be removed by rendering ἐνωπιωτέρως “I am praying,” meaning, I am now praying. The nature of the thing did not (as the best Commentators have seen) admit of Christ’s then praying for the world, i.e. the unbelieving part of it, those who had not embraced the Gospel. See v. 20. — οὐδεὶς εἰς ἑαυτόν l. e. voc by adoption (see 1 John iii. 2.) as heretofore by creation, &c. See note supra v. 6. — 10. καὶ τὰ ἐξαιρέσεις τοῦ προσωπικοῦ.] These words seem meant to illustrate the preceding: since from the close communion of will, counsel, and works, of Father and Son, whatever is the one’s is also the other’s. See xvi. 15. Hence the disciples are sometimes called the Father’s, and sometimes the Son’s. The πάντα may be taken (as the recent Commentators direct) for the mut. πάντας; but in a genitive generalis like this, the neuter may denote both persons and things. — καὶ θάνατον εἰς ἐν οὐδος.] These words seem meant to express something beyond the preceding, q. d. “they are not only mine, but I am glorified in them; therefore they are effectively mine.” Rosenm. and Tittm. take ἔξως, in a Future sense, as a preterit prophetic. But the glorification in question, namely, by the propagation of his religion, had already taken place, and was taking place. Hence Grot. and Doddr. would take it for a Pres. or Aor. But strict philological propriety will not warrant that. The case seems to be this: The Perf. is often put for the Pres., when an action or state is designated, which has commenced in his religion, and will be continued also to the present. See Matth. Gr. Gr. § 503. and Win. Gr. Gr. § 34. 3. a. But the Present, in an action of continued progression, like the spreading of the Gospel, is so intermingled with the Future, that the Future may also be included. Thus the following: “I have been, am being, and am to be glorified.”

II. καὶ οὐκ ἔτερον — οὐκ ἔχομαι.] These words offer the reason why Jesus commends them to the protection of God. See xiv. 10. Render: “I am [as it were] no longer in the world, but they are in the world [alone]; while I am going to thee.” Yet something is wanting to complete the sense. It should seem that in this verse the words εἰς τὸν κόσμον supposed are to be repeated, q. d. “Yes, I do pray for them, as being myself no longer in the world.” &c.

— Πάντα ὧν ὑπάρχει &c.] Now follows, to the end of the Chapter, the prayer of our Lord for the disciples. With Πάντα ὧν the Commentators compare the prelatory use of Sancte Pater! in the Latin Classical writers.

— ἢ γὰρ ὃν ὑπάρχει &c.] On the sense of ἢ τὸν κόσμον see the Commentators differ. It seems to be best explained by Grot., De Dicen, Kuin., Hales, and Cambp., who take it to mean “in the profession of thy doctrine and worship, in the faith and practice of thy religion.” “By making known (says Cambp.) the name of God to those who enjoyed the old dispensation, is plainly suggested that additional light was conveyed to them, which they could not have derived from it. By manifesting God’s name to them, therefore, we must understand the communication of those truths which peculiarly characterize the new dispensation; and as every revelation which God gives tends further to illustrate the divine character, the instructions which our Lord gave to his disciples, relating to life and immortality, and the recovery of sinners through his mediation, may well be called revealing God, or (which, in the Hebrew idiom, is the same) the name of God to them.”

There is here a remarkable var. lect. Instead of ὧν, very many MSS. (mostly ancient) and several Greek Commentators and early Edd. have ὅ; which has been received by almost every Editor, except Matthei, from Beng. and Wits. to Scholz. And this is very agreeable to the Critical Canon, which directs the more difficult reading to be preferred. But that Canon has several limitations and exceptions; and, amongst the rest, where the readings are exceedingly similar in appearance, and where the propriety of the language rejects the more difficult one, or where the context will not permit it. Now all these circumstances here concur. For the of involves an unprecedented harshness; since thus we must take ἐν τῷ δόξῳ in the sense “by thy power;” a use of ἄνωθεν nowhere else found in Scripture, or any other writings; and which would be unsuitable in this context. Besides, the idiom of of for δ is not agreeable to the character of St. John’s style, and nowhere occurs in his Gospel or his Epistles. Whereas the above use occurs at ver. 6, 9; and 12, of this prayer. Indeed the common reading is not only greatly superior in style (being suited to the following), but is seconded majority of MSS., some exceedingly ancient, and the earliest Versions and Fathers), but seems to be placed beyond doubt by the repetition of
the words in the next verse, γέγαμον αὐτοῦ ἐν τῷ ἀνάματι σου, ὦς δὲ δοκιμάζεις μοι. I cannot help suspecting that the false interpretation of ἀνάματι and the alteration of ὅς to ὦ (which last is found in several MSS. and Versions), arose chiefly from an inattention to the transposition; which, however, is frequent in St. John's writings. Certainly, if the librarii did stumble at ἀνάματι, (and what was so probable?) they would be likely to alter the reading ὅς to ὦ or ὦ. Whereas, if we were to suppose ὦ or ὦ to have been the original reading, it would not be easy to account for the alteration into ὅς.

—ὡς ὅσιον ἐν καθὼς ἦμις.] This is a blending of two phrases, ὡς ὅσιον (ἐν) καθὼς ἦμις ὅσιον and ὡς ὅσιον καθῶς ἦμις ὅσιον; the latter explaining the former: the sense being, "that they may be united in sentiment, affection, and zeal for the dissemination of the Gospel, even as we are united in will and purpose."

[21. αὐτοῖς.] There seems here to be, as in Ps. ii. 12, an allusion to the case of a traveller, who, has, from abandoning his guide, lost the right path, and come to destruction. In the words of the above Psalm, δραπέτης παιδᾶς, μήποτε ἀπολεῖται, ἐξ ὠδον ἐκείνου, there is a use of the antecedent for the consequent, as in the present passage.

—ὡς τῆς ἀπολύσεως.] This sense is not merely, as Rosenm., Kuin., Schleus., and Tittm., render, homo nequam, nullius frugis; but the expression must mean one who is deserving of, and devoted to, perdition. This use of ὅσιον with a noun in the Genit. is a Hebraism.

—ὡς τῆς ἀποφήγης.] The best Expositors are agreed that the sense is: "So that the Scripture is thus fulfilled:" or, as Bp. Pearce explains, may be applied in this case. On the passage see here had in view the Commentators on the passages. Most think there is only a general reference to the prophecies concerning the passion of our Saviour. See, however, Ps. iv. 5, 8, compared with Acts i. 20.

13. ταῦτα ἐγώ — αὐτοῖς.] Render: "that they may [by these words] have their joy in me (i.e. of which I am the object) complete and perfect." Now that would shortly be the case at his resurrection, and the sending to them the Holy Spirit.

15. ὅσιον ἐρῶ — κόσμῳ.] The sense seems to be, "I pray not that thou shouldst remove them from this life." To more fully comprehend the purport of the expression, it is proper to bear in mind a remark of Euthym. and Grot. that "these words are said in explication of the preceding, and for the sake of the disciples then present, and within hearing." Our Lord, therefore, meant indirectly to warn his disciples, under the bitter persecutions they would be called upon to endure, not to wish or pray for death, since he had important purposes for them to answer, during many years; at the same time suggesting to them motives for constancy and fortitude, in their being defended and preserved under the sorrows which should surround them.

By τοῦ πνεύματος many eminent Commentators understand the Holy Spirit; referring to Matth. vi. 13. & 1 Jn. i. 14. But though the interpretation be there suitable, it does not follow that it should here be admitted, since the circumstances are different. It is better, with Est., Grotius, Lampe, Camp., Neosselt, Rosenm., and Tittm., to take τοῦ πνεύματος in the wider gender of gender, as Rom. xii. 9, and often elsewhere. The sense, too, thence arising is more extensive, and more suitable to the context.

17. ἔγραψα — ἄλλης ὑπότ.] From their preservation under trials and calamity, our Lord proceeds to pray for their preservation in the Evangelical office. Αὐτοῖς, like the Heb. יֵעָלֶה, signifies properly to separate, set apart to some office, whether civil or Ecclesiastical, i.e. to consecrate to the worship of God, or the concerns of religion. Αὐτοῖς properly denotes a person so set apart, or consecrated, and is used especially of Prophets or Priests; both being said ἄλλης ὑπότ.] It is also used of the appointment by the Father of the Son to the work of human salvation by his incarnation (see x. 36.) and to which our Lord is said to have devoted himself. But how, it may be asked, are we to understand the term, as applied to the Apostles? On this Expositors are agreed. Some pass the sense "Set them apart unto the proclamation of the truth," i.e. the Word of the Gospel, which is then added, by way of explanation, as the Truth. Others take it to mean, "Sanctify them (namely, by cleansing them from sin, and releasing them from the power of sin, through the operation of the Holy Spirit, unto the proclamation of thy Faith." This latter interpretation seems preferable, as being called for by the fact, that the Apostles required far more than to be set apart to the ministry: not to say that in the term itself there seems an allusion to the Πρεσβύτερον. And this use of the word to denote purify is of frequent occurrence both in the Sept. and the N. T. as 1 Thess. v. 23. Since, however, the word is sometimes so used in the Sept. (as Gen. ii. 3. ἄμωμος ἄμωμος. and supra x. 36. (of our Lord Jesus Christ) ὄμωμος ἄμωμος, i.e. ἄμωμος) it may here also be admitted as yet only in conjunction with the other. And indeed this setting apart and consecrating would be the result of that cleansing and purifying of which the Apostles then stood much in need.

18. ὅτι τὸν κόσμον.] Namely, for the purpose of promulgating thy Truth. See ver. 17.
Χάρις, ἄγαθε ἀνθρώπινον. Ηδέ, ἀργῶς, πάντες ἵνα ἐνίσχυσιν ἔργα ὁμοίων ἀνθρώπων. Αὕτη οὖν ἡ ἡγεσία μου ἀποτελεῖται ἐν τῇ γνώσει ἀνθρώπων, ἵνα καὶ ἐκ τῶν συναγορῶν ἐκείνων ἀρχισέναι. Οὐ περὶ τούτων 20 ἐδείκτηκεν, οὐδὲ καὶ περὶ τῶν ἀνθρώπων διὰ τοῦ λόγου αὐτῶν εἰς τοὺς μισθούς τοῖς ἐκ τῶν πάντων ἔργων ἐπαναστάτων ἐπάνω, καὶ ἐκ τῶν τοῦ ἀνθρώπου διὰ τοῦ λόγου αὐτῶν εἰς τοὺς μισθούς τοῖς ἐκ τῶν πάντων ἔργων ἐπαναστάτων. Χάρις, ἄγαθε ἀνθρώπινον. Ηδέ, ἀργῶς, πάντες ἵνα ἐνίσχυσιν ἔργα ἀνθρώπων. Αὕτη οὖν ἡ ἡγεσία μου ἀποτελεῖται ἐν τῇ γνώσει ἀνθρώπων, ἵνα καὶ ἐκ τῶν συναγορῶν ἐκείνων ἀρχισέναι. Οὐ περὶ τούτων 20 ἐδείκτηκεν, οὐδὲ καὶ περὶ τῶν ἀνθρώπων διὰ τοῦ λόγου αὐτῶν εἰς τοὺς μισθούς τοῖς ἐκ τῶν πάντων ἔργων ἐπαναστάτων ἐπάνω, καὶ ἐκ τῶν τοῦ ἀνθρώπου διὰ τοῦ λόγου αὐτῶν εἰς τοὺς μισθούς τοῖς ἐκ τῶν πάντων ἔργων ἐπαναστάτων. Χάρις, ἄγαθε ἀνθρώπινον. Ηδέ, ἀργῶς, πάντες ἵνα ἐνίσχυσιν ἔργα ἀνθρώπων. Αὕτη οὖν ἡ ἡγεσία μου ἀποτελεῖται ἐν τῇ γνώσει ἀνθρώπων, ἵνα καὶ ἐκ τῶν συναγορῶν ἐκείνων ἀρχισέναι. Οὐ περὶ τούτων 20 ἐδείκτηκεν, οὐδὲ καὶ περὶ τῶν ἀνθρώπων διὰ τοῦ λόγου αὐτῶν εἰς τοὺς μισθούς τοῖς ἐκ τῶν πάντων ἔργων ἐπαναστάτων. Χάρις, ἄγαθε ἀνθρώπινον. Ηδέ, ἀργῶς, πάντες ἵνα ἐνίσχυσιν ἔργα ἀνθρώπων. Αὕτη οὖν ἡ ἡγεσία μου ἀποτελεῖται ἐν τῇ γνώσει ἀνθρώπων, ἵνα καὶ ἐκ τῶν συναγορῶν ἐκείνων ἀρχισέναι. Οὐ περὶ τούτων 20 ἐδείκτηκεν, οὐδὲ καὶ περὶ τῶν ἀνθρώπων διὰ τοῦ λόγου αὐτῶν εἰς τοὺς μισθούς τοῖς ἐκ τῶν πάντων ἔργων ἐπαναστάτων. Χάρις, ἄγαθε ἀνθρώπινον. Ηδέ, ἀργῶς, πάντες ἵνα ἐνίσχυσιν ἔργα ἀνθρώπων. Αὕτη οὖν ἡ ἡγεσία μου ἀποτελεῖται ἐν τῇ γνώσει ἀνθρώπων, ἵνα καὶ ἐκ τῶν συναγορῶν ἐκείνων ἀρχισέναι. Οὐ περὶ τούτων 20 ἐδείκτηκεν, οὐδὲ καὶ περὶ τῶν ἀνθρώπων διὰ τοῦ λόγου αὐτῶν εἰς τοὺς μισθούς τοῖς ἐκ τῶν πάντων ἔργων ἐπαναστάτων.
The reading is here uncertain. Instead of the common reading τὸν Κέδρων, four of the most ancient MSS. and several of the most ancient Versions, with some Fathers, have τὸν Κέδρων, which was preferred by Beza, Cassiob. Com. on John, 2. But, in favor of τὸν Κέδρων, was the custom of the ancient fathers and others of the best Commentators down to Middleton, Kuinöel, and Vitru., and has been received by Beng., Griesb., Knapp, Vit., and Scholz. The common reading, however, is strenuously, but not satisfactorily, defended by Lampe and Matthaei. The external evidence for τὸν Κέδρων, indeed, seems slender; but it is, in fact, of the most weighty kind (confirmed also by Josephus), the MSS. being some of the most ancient in existence, and the Versions the most estimable. And internal evidence is quite in favor of τὸν Κέδρων, since it is far more likely that τὸν Κέδρων should be the reading by the weight of τὸν Κέδρων into τὸν, than τὸν into τὸν, especially in uncial MSS. Matthaei indeed addsuces the authority of Chrys., Cyril, Theophyl., and Euthyn., for the common reading. But the authority of Commentators and Homily-writers, in proper names, which they do not particularly treat on, is but small; especially where the common reading is retained. That τὸν Κέδρων occurs twice in the LXX. may seem a strong confirmation of the Vulg. But that would not be decisive. Not to say that the very same mistake may there exist. The common reading might, as Bp. Middlet. observes, originate in a mistake of the Copists (thousands of similar mutations occurring in the Classical writers); or even design, since the Greeks were accustomed to Grecoize barbarous names. And it would seem probable that the name meant "the brook of Cedars." Though Lightf. and Rendel have shewn that it is derived from the Heb. נְגַר, and hence נְגָרָן will denote the black torrent. Bp. Middlet. instances a similar corruption in Śūd. of Ḫwērēlōs; τὸν Χιρων into Ḫwērē-

κόνα. This seems to have been a plot of garden ground provided with a sort of cottage.

This word should, I think, be derived from σχίζω cognate with σχίζω, to draw or twist, and literally signifies a band. Hence it would designate any military corps; but the best founded opinion, and that supported by all the most eminent Commentators, is that it here denotes either the Roman cohort, which garrisoned the castle of Antonia, or the detachment of it, which, by order of the Procurator, attended on the Sanhedrim at the great festivals, and kept the peace. Hence the propriety of the Article, to denote the detachment then on duty.

—μετὰ φανῶν καὶ λάρπ. It is not easy to determine the precise force of these two terms. By

μετὰ signifies the former means torches; the latter, lamps. Lampe is of opinion that the latter common

ly is denoted torches (appealing to the λαμπρόνοις φαών. See the sprinkled tapers, etc. in the

L. v.), and maintains (from a reference to Athenaeus, L. xv. 13.), that the φαών were a more

ancient and ruder kind of torches, formed of split laths bound into a bundle; but that afterwards torches of other materials, and of a more convenient form (namely, tapers and candles) came into use; though the others still continued to be employed by the meaner sort of people. That both lanthorns and torches were in use among soldiers, appears from Dionys. Hal. ix. (cited by Lampe and Wets.) Κριτίδης ἔθελεν ἐκ τῶν σκιών ὑδατόν, φαώνας ἐχοντας καὶ λαμπρόνοις. It was, indeed (I would add) usual for such corps to carry both lamps and lanterns. So Thucyd. iii. 23, speaking of the picket-guard of the Peloponnesians, says, εἰς τὸντοι ἑαυτῶν ἐχοντας ἐκθέλων λαμπρόνοις ἄρτοις. This phrase is by some accounted a Hebraism. But, as Keypke and Wets. have shown, it is also found in the Classical writers, in whom ἐχοντας signifies to possess, and is almost always used of what is evil. Εἴ

χλώτα. This is rightly taken by Euthyn., Mold. and Pearce for σχίζων, namely, from that part of the garden whither Christ had retired for prayer. Εἴχοντας, ἀληθῶς, ἐκ τῶν σκιών. The earlier and the recent modern Commentators here adopt different views. The former suppose a miracle; the latter, with the exception of Titus, recognize none, attributing the circumstance to the awe of the soldiers at the sight of so august a person; of this they adduce what they call parallel instances from the Classical writers. The cases, however, are quite of another kind, and the mode in which those Commentators account for the thing, proceeds almost wholly upon supposition. If we confine ourselves simply to the plain words, and the actual circumstances, we shall see that something far surpassing the ordinary, and rising to the preternatural, is suggested. See the able Notes of Wolf, Lampe, and Titus. There seems to be no reason to doubt but that some undefinable, but supernatural, power was exerted; as in many similar instances described by ex. gr. that of Paul (Acts ix. 3), where he is described as being "struck to the earth" as well as struck with blindness. Whether all fell to the ground (even Judas), as the old Commentators maintain, is uncertain, and will by no means alter the case. But we cannot understand less than very many.

— τοῦ πέραν τοῦ χειμάρρου * τοῦ Κέδρων, ὅπου ἦν κήπος, εἰς ὑπὸ εἰόμενον

θεοῦ τῶν θεσμῶν τὸν τόπον· οὗ πολλακις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν. 

3 τῶν αὐτῶν. * Οὐ γὰρ Ιουδαίως λαγόν τὴν σπίτια, καὶ ἐν τῶν κηρυγμάσιν

καὶ φαραώνειν ἑστήτες, ἐσχέται ἕκα τιν θανάτων καὶ λαμπάδων καὶ φωτο-

οπῶν Ἰησοῦς οὖν εἰδος πάντα ταῦτα ἐσχήματα ἐπὶ αὐτῶν, ἔσθηκαν εἰς τὸν αὐτὸν τόπον. 

5 περὶ τῶν αὐτῶν. Τίνα ἐτύμητε; Ἀπεκδήλωσαν αὐτοῦ· Ἰησοῦν τὸν Ναζα-

ηραίον, λέγει αὐτοῖς ὁ Ἰησοῦς· Ἱεροί εἴμι. εἰσέλθη δὲ καὶ Ιουδαίος ὁ

παραδότης αὐτῶν μετ' αὐτῶν. Ἡ τε οὖν εἰδικτίον· "οτί εὖ εἰμι, ἐπέβλησαν εἰς τὰ ὅντα, καὶ ἔπεσεν καὶ ἐπέσειν αὐτοῖς. Πάλιν οὖν αὐτὸς ἐγείρα-

— μετὰ φαώναν καὶ λαμπρόσ. Εἴχοντας, ἀληθῶς, ἐκ τῶν σκιών ὑδατόν, φαώνας ἐχοντας καὶ λαμπρόνοις.
3. _et o_ν _κδι_— _βαγνύν_]. A brief manner of speaking, of which the full sense is: "If, then, ye seek to appear more perfect (take me; but) let those [my companions depart]."

9. _το_ _πληρωθεθ_&c.] The best Commentators are agreed that the sense is, "Thus was made good, or verified, the words," &c. namely, xvii. 2. By this all difficulty vanishes.

11. _σύν._ This is omitted in very many of the best MSS. and Versions, and is cancelled by almost every Editor from Beng, and Wets, to Scholz; and with reason: for internal evidence is as much against it as external.

— _το_ _συμφωνό_— _αντί_]. See xxvi. 39 & 54. The interrogation, accompanied with a double negation, involves a strong affirmative (so Eurym. well explains _πάντ_ _μη _ _ο_θε), and the whole is expressive of perfect acquiescence in the will of his Father.

12. 13. On the discrepancy which has been supposed to exist in this statement, as compared with the other Evangelists, see the able remarks of Tittm. in Recens. Synop. On the dissimilarity of matter in St. John as compared with the other Evangelists, yet coupled with a _similitude_ of _manner_, Dr. Paley has well treated, and especially with reference to the present passage.

15. _κα_& _δ_ _αλ_ _μαθήτης._ There is no little difficulty here to account for the Article. Many eminent Commentators are inclined to think it _redundant_. But Bp. Middl. justly accounts such a device _the refuge of learned ignorance._ He admits the difficulty; but rightly maintains that, "though we should not be able to ascertain it, it is better to imbibe the obscurity to our own want of knowledge, than to attempt to subvert the analogy of language." To _cancel_ it with Erasm., Beng., and Vat., is _rash_, because the evidence for its omission is so very slight, only that of four MSS., and that of Versions but slender. And, as Bp. Middl. observes, it is far easier to account for the omission of the article in a few of the MSS., supposing it to be authentic, than for its insertion in almost all of them, supposing it to be spurious: for the apparent difficulty which might operate as an indecision in the one case, would be a powerful discouragement in the other.

We must therefore explain as we may. Now almost all Commentators, ancient and modern, are agreed that by the other discip/le the Evangelist _means_ himself; and with reason: for though Grot., Lampe, Heumann, and Pearce deny this, they are as unsuccessful in proving it _not_ to have been St. John, as they are fixing on any other discip/le. The Evangelist never mentions _himself_ by name, and yet (as Michaelis shows) he has described the whole of what took place in the hall of Annas, &c. so circumstantially, that we cannot but conclude that he was present, as Ecclesiastical tradition attests. "Supposing, then, (remarks Bp. Middl.) that St. John himself is meant by & _αλ_ _μαθήτης_ it may be impossible to assign something like a plausible reason why he should call himself _the other discip/le._" This phrase (continues the learned Prelate) obviously implies the remaining one of _two_ persons, who not only were, in common with many others, discip/les of Christ, but between whom some still closer relation might be recognized to exist; and if it could be shown that Peter and John stood towards each other in any such relation, the term _the other discip/le_, might not unfily be used, immediately after the mention of Peter, to designate John; especially if, from any cause whatever, John was not to be spoken of by name. Now it does appear that a particular, and even exclusive friendship existed between Peter and John. The same expression, _δ_ _αλ_ _μαθήτης_ occurs in John xx. 3, 4, 8; from which it may be inferred, that this phrase, when accompanied with the mention of Peter, was readily, in the earliest period of Christianity, understood to signify John.

Prof. Schoefield, in his Hints, further remarks, that in ch. xx. 2, the words _the other discip/le whom Jesus loved_ are not to be taken in close connection, so as to imply that Peter and John were _the two discip/les whom he loved_; but there must be a kind of break, as if the Evangelist had said, "the other discip/le — him, I mean, whom Jesus loved."

— _δ_ _μαθήτης— _αντίθετο._ These words are meant to show how it happened that persons of such inferior rank as he and St. Peter should have obtained access to the Hall of the High Priest.
16 ο δὲ Πέτρος εστήκει πρὸς τῇ ὕπατος έξω. Ἐξηλείθην οὖν ὁ μαθητής ὁ ἄλλος, ὁ δὲ γνώσας τὸν ἀρχιμαντή, καὶ εἶπε τῇ ὕπατος, καὶ εἰσῆγεν
17 τὸν Πέτρον. Λέγει οὖν ἡ παράσκευὴ ἡ ὕπατος τῷ Πέτρῳ. Μὴ καὶ
18 οὖν ἐν τοῖς μαθηταῖς τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος· Οὐκ
19 εἰμὶ. Εἰσήκυνεν δὲ οἱ δύο λαί καὶ οἱ υπηρετοὶ ἀνθρώπους λαβοντες,
20 ὁπι τῷ μάρτυρι τοῦ Ἰησοῦ πρὸς τοὺς
21 μαθητὰς αὐτοῦ, καὶ περὶ τῆς δίδαξης αὐτοῦ. Ἀπεκαθῆ ἡ αὐτῷ ὁ Ἰη-
22 σοῦς· ἐγὼ παραδίδω λάθος τοῦ καρποῦ, ἐγὼ πάντοτε ἐδίδακα ἐν
23 τοι, καὶ ἐν κρυπτῷ ἐλάθεις οὖν. Τί με ἐφεροῦσι; ἐπερώτησαν τοὺς
24 ἀνθρώπους, τί ἐλάθεις αὐτῶσι;· ἦν δὲ οὗτοι οὕτως ἐδίδακα· τοι,
25 δὲ αὐτῶν ἐπιτότος, εἰς τῶν ὑπηρετῶν παρετέρως ἐδίδακα κύριον τῷ
26 Ἰησοῦν, εἰποῦν· ὡσποδός ἀποκρίνεται τῷ ἀρχιμαντῷ· Ἀπεκαθῆ ἡ αὐτῷ ὁ Ἰη-
27 σοῦς· Εἰ κακοὶ ἐλάθεις, μαστριθεῖσον περὶ τοῦ κακοῦ·· ἐδίδακα·
28 τί με ἔθες;· ἀπετείλην οὖν αὐτῶν ὁ Ἰσσακ δεδεμένον πρὸς Καίσαραν, τὸν ἀρχιμαντέα.
29 ἦν δὲ Σίμων Πέτρος ἐτῶς καὶ ἦμαρμανόμενος· εἰπὸν οὖν αὐτῷ·
30 Μή καὶ οὐ εἰς τοὺς μαθητὰς αὐτοῦ εἰς ἅρματος εἰκώνος, καὶ ἤτεν.
31 Οὐκ εἰμὶ. Λέγει εἰς εἰς τῶν δύο λαί τοῦ ἀρχιμαντῶς, συγγεγορεῖν οὖν οἱ
32 ἄλλοις Πέτρος τὸ ὅτι; Οὐκ ἐγὼ σε ἐδώ το ήθος με, αὐτοῦ·
33 Πάλαι οὖν ἄρματος ὁ Πέτρος, καὶ εὐφήμως ἀλάκτωρ ἐρώτεθαν.

18. ἀνθρώπῳ.] The word denotes a mass of live charcoal, from ἄνθρωπος, a live coal, and that from ἄνθρωπος, all which come from ἄνθισσα, whence ἄνθρωπος, florid, red, burning. So Hom. II. 12. 23. ἄνθρωπος ἀστραπῆς. Its difference from πάντως is plain from an adage of Suidas: μὴ τῷ πάντως φέλεις εἰς ἄνθρωποις τίραννας. [πάντως.] Instead of the common reading πάντως before αὐτοῦ, almost all the MSS., with all the Edd. up to Beza’s have πάντωτα, which is received by almost every Editor from Wets. to Scholz; and rightly: since the external evidence for πάντως is but slender, and its internal far inferior to the other reading. It was, in truth, as Wets. shows, a mere emendation of Beza. Both he and the ancient Critics stumbled at the tautology occasioned by the repetition of πάντωτα; the latter, by reading πάντας. At the same time, it cannot be denied that πάντωτα would have been more suitable. So Joseph. Bell. vi. 6. 3. ρῆμα ἐν ἅπαντες ἱστορίας παραπάντως τὰς κύριος μέταφρασεις τον κατὰ μέταφρασις, δι' ὧν πανταὶ κατὰ τὸν εὐκαίριον. The τοῖς ἐν τοῖς συναγωνίαις, is omitted in a great number of the best MSS., and is cancelled by almost all Editors from Beng. and Matthæi to Scholz; and rightly, I conceive: for internal evidence is strong against it; since it would be more likely to be wrongly inserted, on account of the τοῖς ἐν τοῖς συναγωνίαις, than wrongly omitted. And, moreover, when the singular is, as here, used in a generic sense for the plural at large, it rejects the Article.

—ἐν κρατεῖτι δύνασθαι οὖν. This, as the best Commentators are agreed, must be taken comparatively, and with restriction, i. e. nothing past sinners (like the Hebræan mysteries, or the Jewish Cabbala), at variance with any public doctrines, and consequently nothing savouring of sedition.

25—27. Peter, it seems, was exceedingly terrified on beholding such a scene, and especially hearing Jesus examined respecting his disciples; from whence he might infer that the Sanhedrin had thoughts of ordering them also to be seized. He did not, it appears, return to himself before the cock crew, of which our Lord had spoken; when (as we learn from Luke xxi. 61.) Jesus turned his eyes towards him, and looked him full in the face. Our Lord, by the common decree of the Sanhedrin, had been pronounced worthy of death, since he had professed himself to be the Messiah and the Son of God. In order to carry this sentence into effect, they brought the affair before Pontius Pilate. The council, therefore, rose, and just as the day was dawning, led him bound, as one pronounced worthy of death, to the Praetorium. Matt. xviii. 2, adds, καὶ παρέκκλησε ἀδῶν Ἰησοῦν Πάλας; whence it is evident that it was their counsel and plan that Pilate should order him to execution. Thus do the infatuated wretches hurry away the Messiah sent to them, and deliver him up to the Gentiles! But, it may be asked, why should the Jewish Rulers have delivered Jesus to the Roman Procurator for punishment, and not themselves have executed him; and by what right could Pilate condemn him to death? On this question the most learned are divided in opinion; some contending that the right of inflicting punishment had been taken away from the Jews; others, that they still retained that right. At least they seem to have exercised it. See Acts vii. 57. xii. 2. xxiii. 27. The discrepancy seems to be best settled by
those who maintain that a distinction must be made between sacred and civil causes; and that in those pertaining to religion, the Jews had yet the power of inflicting capital punishment; [subject, however, to the confirmation of the procurator. — Edit.] but that in civil causes, and such criminal ones as appertained to the crime lex: majestatis or treason, (as did sedition) that was not conceded to them, the cognizance of all such matters resting solely with the President or procurator. [On this question see the elaborate discussion in Townsend Chron. Arr. 1. 311 — 16., who decides that the power of life and death had not been formally abrogated by the Romans; but that the grant which secured to the Jews their own rights and privileges, had been gradually set aside by the influence of the Roman authority, which had, in some measure, superseded the Jewish magistracy. — Edit.] Now our Lord's cause, at the beginning, did not seem to be civil; at least the Jewish rulers had pronounced him worthy of death because he had professed himself to be the Messiah, or Son of God; and yet they led him to Pontius Pilate in order that they might cast on him the blame of shedding innocent blood. Afterwards, however, when Pilate had declared that he found no fault in him, and seemed to wish to remove from himself the cognizance of the cause, they ventured (as we learn from Luke xxiii. 2.) to bring forward a two-fold political charge, namely, that of exciting the populace to rebellion, and of discontenting the payment of tribute; offences both of them falling within Pilate's jurisdiction, as being ἐργα των Ἰουδαίων. (Tittm.)

31. λάβετε αὐτὸν ἵδεις.] Take ye him and punish him, q. d., I cannot do a thing so unheard of in the Roman law as to condemn a person unheard. On ἴδεις of ἰδέα, &c., see Note on v. 25. — 27.

32. ἵνα δ ἀναγάφῃς — ἐπαναγάφῃς, &c.] The best commentators are of opinion that the sense is:

"Thus was made good the words," &c. But it is not necessary to deviate from the usual import of this formula; for as our Lord had predicted the manner of his death (Matt. xx. 19. xxvi. 2. John xii. 32. sq.) so, as Biscoe remarks, the meaning of what is here said seems to be, that the Jews fulfilled this prophecy, when they declined passing sentence on him by their own law; crucifixion being not a Jewish, but a Roman punishment.

34. ἀφ' ἑνός] "proprio motu," from thy own knowledge or suspicion of my having been concerned in seditions practices.

35. ρόπι ἵνα ἱκάνον, &c.] The full sense is well expressed by Knox, in the following paraphrase: "No, I have not asked thee of my own thought: I have found nothing hitherto in thee which would afford any colour to such a charge as thine enemies advance: but it does not hence follow that thou art innocent. Of thee and thy case I know nothing. I am not a Jew to know or care about such things. It is on the representations of thy countrymen and the chief priests that I examine thee. What hast thou done to afford ground for this accusation?"

36. ἤ βασιλεία, &c.] The sense is: ["I am a King, it is true, but] my kingdom is not a temporal one, but entirely spiritual. If my kingdom had been of this world, I should have collected about me vast numbers of my countrymen. These would have defended me against the attacks of my Jewish adversaries. But as I have done nothing of this sort, it is plain that my kingdom is not of such a nature as at all interferes with earthly governments, or affords any colour for this charge of sedition." (Tittm.)

37. ἓκαστον βασιλείας δ' εὖς] Some commentators would have the interrogation removed,—in the sense, So then, thou art a king! This may seem to be more agreeable to what follows; but there is no good authority, for ἑκαστος is a declarative sentence.
I neither. He seemed fairly to the truth, as 
the God, true religion. So Rom. ii. 36 & of the truth.

On the exact force of this quotation Commentators do not agreed. Some take the meaning to be: "What is truth to me? what care I about truth?" But this sense cannot be fairly elicited from the words: nor is it likely that a man in high dignity would speak with such levity. The other interpretations are, as I have shown in Rec. Syn. each in some respects more objectionable. It should seem that Pilate put the question with no design of insulting our Lord; but that, knowing the endless disquisitions of the Philosophers on this subject, and how difficult it was to arrive at any clear notions on the subject, he asked, "What is truth? define it;" as much as to say, "aye, what is truth? that is the great question—but such as you are not likely to settle." But our Lord, knowing that the question was put with levity and insincerity, vouchsafed no answer. Nor did Pilate think it worth his while to wait long for the solution of so debated a question from a Jewish peasant. And perceiving that the question, claimed by Jewish prejudice, and everything similar to what the Heathen Philosophers spoke of), and considering him a harmless sort of person, he only thought how he might set him at liberty.

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XIX. 4, 5. On the motives and intent with which Pilate brought out Jesus, see Recens. Synop.

6. stauros, staurophos.] In very many MSS., Versions, Fathers, and early Edd., is added athe, which is received by almost every Editor from Wets. to Scholz. But it is so difficult to account for its omission in far more than half of the MSS., many of them very ancient, and so easy to account for its insertion, that I dare not follow their example. Such kind of exclamations are usually very elliptical, and the pronoun is often omitted. Out of very many examples which I could adduce, some must suffice. Pseudo-Europ. Rhes. 635. Paul. pata, pate.

nymos ymous, &c. Many understand these words as a permission. But Pilate neither said, nor could say this seriously: for he well knew that crucifixion was not in use among the Jews; and the Priests had already declared that they could not put him to death, on account of the festival. The words (as Chrysost. long ago saw, and in which light they have been viewed by some modern Commentators, as Lampe) are those of irritation and disgust; neither does it appear that the Jews regarded them as a permission, but that they immediately resort to a new charge—that of blasphemy. (Kuin.)

nymos ymous, &c. The sense is: "By our law he has been found guilty of blasphemy, and condemned; but on account of the feast, we could not inflict the punishment; and therefore we have recourse to thee." By the law, they meant some passage of the O. T., as Levit. xxiv. 16, Deut. xiii. 1. sq. v. 18 & 30, which denounce death on pretenders to Divine mission: for the word here means pretended to be. On the full purport of the Jewish Law on this head, on the cri-
terion of false prophets, and on the kind of death inflicted on such, see the Note on Lampe in Recens. Synop.

The τοῦ before Οὐκ is omitted in many MSS. and early Eds., and is cancelled by almost every Editor from Wets. to Scholz; a decision approved of by Bp. Med., who argues that Οὐκ Οὐκ may not mean the Son of God, as well as ὁ Υἱὸς τοῦ Θεοῦ, and proves that Christ, in affirming that he was the Son of God, did, in fact, affirm his Messiahship. See Note on Matt. xiv. 33. and comp. Lu. xxi. 66. with v. 70. Tittm., however (whose Note see in Recens. Synop.), is of opinion that the names Messiah and Son of God were by no means synonymous, but of very different meaning; the former expressing office, the latter Divine nature. See i. 14. And that Pilate so understood the appellation, he thinks is clear from what follows. Be that as it may, the two appellations by which the Saviour of Israel was called, namely, Messiah (which implied, they thought, Kingship), and Son of God (which expressed His Divine nature and union with God), afforded the chief Priests an opportunity of shifting the charge as they found politic, pressing either that of sedition, or of blasphemy.

8. πάλαιν ἱδρυθέντα] Namely, to condemn him to be crucified. Pilate's apprehension arose probably from an impression, such as he could not suppress, that Jesus was at least a very extraordinary person, if not the character he claimed to be. Whether this idea was at all mixed up with the notion of a Heichon Demigod (though the most celebrated Commentators ascribe it chiefly to that) is very doubtful. The stories of Demigods, &c. were probably by the higher classes regarded in nearly the same light in which we view them; namely, as mere Mythological fictions, only deserving of attention from their antiquity and poetic elegance.

9. τόθεν ἔστι ο.] This cannot mean, as some Commentators imagine, "of what country art thou?" for Pilate knew him to be a Galilæan; but, as others interpret, "What is your origin and parentage?" So 2 Sam. i. 13. πόθεν ἐστι ο.; Josh. ix. 8. πόθεν ἐστε. For Pilate now knew that Jesus claimed to be of celestial origin (κῦρΟΔΩ). To this question Christ was pleased to make no answer; partly because Pilate's conduct did not entitle him to any, and partly because an answer to the interrogation, in the usual acceptance of the words, Pilate could scarcely need; and in any other sense it would have been little intelligible, and have led to further questions, all superfluous, since Jesus knew he had resolved to deliver him to the fury of the Jews.

11. οὐκ εἶχε—καὶ ἀνωθη. The best Commentators, ancient and modern, are agreed that ἀνωθη signifies "from on high," "from Heaven," i. e. "by Divine Providence," as in iii. 31. James i. 17. and Chrys. against the Commentators. Instead of ἀνωθηίσαι ἔχων, the more Classical phrase is κύρους εἶναι. So in a kindred passage of Dio Cass. p. 398. i. κύρους καὶ ἑυγενίας καὶ ἀπολύσας τινας. By ἑυγενίαν, Grot. rightly understands, not that common permission, which leaves many things to the natural course of events, but something decreed in the Divine counsels. —διὰ τῶν.] With these words the Commentators are perplexed. To suppose it, with Kuin., a mere formula of transition, is very unsatisfactory. The methods proposed by Markl. and Bp. Pearce are too violent and arbitrary. It may, perhaps, be best regarded as a highly elliptical expression, and the διὰ τῶν need not be too rigorously interpreted. The sense seems to be. "Wherefore [in such giving me up to the fury of the people] he who put me into thy hands is more in fault than thou."

12. This divining of his thoughts, and this candid judgment of his conduct, seems to have much affected the moment for which he made another effort to save Jesus. The Jews, however, perceiving that Pilate was studying every method of releasing Jesus, and that he paid little attention to their second charge, —of blasphemy, as not falling under his cognizance, —now return to their first alleged crime, which especially belonged to the Procurator, namely, that of sedition, and treason against Caesar.

—οὐ εἶ ὁ φίλος τ. Κ.] A popular meiosis, "Arti-

λίγης is, by a Hellenistic use, put for δεικτῷ or ἀνθρώπῳ. The threat was not to be despised; since, as we learn from Suetonius and Tacitus, Caesar was most suspicious, and punished with death any offence that bordered on the crimen lexoe majestatis.

13. ἐκδοθείσης.] A juridical expression signifying set for judgment. Λαθεύματος denoted a pavement formed of pieces of marble or stone of various colours: such as were called vermiculata, and tessellata. A sort of luxury which had arisen in the time of Sylla, and had extended even to the most remote provinces. Julius Caesar, as we learn from Sueton. Vit. 46, carried about with him in his expeditions such pieces of sawn marble and variegated stone with which to adorn his prato-

rium. The fashion, as we should call it, seems
to have been brought from the East to the Roman conquests in Asia. It had probably long been in use there. So Aristea ap. Euseb. Prep. Evang. p. 453, says of the Temple at Jerusalem. τὸ δὲ πῶς ἔμφασις καθότητος. The passage of Suet. throws the strongest light on the passage before us, and shows that by λ.δ. is here meant the Preceptorium of Pilate, paved with variegated marble slabs.

14. παρεσκευῇ τοῦ πάγκα. See Cambp. — ἤδη δὲ ὤσι τῇ ἔκτη.] On the seeming discrepancy between this account and that of the other Evangelists, see Recens. Synop. Townsend’s Chr. Arr. i. 5. 24. and the Note on Mark xv. 23. There can be no doubt that an error of number has crept in (the 7 being confounded with the ε), and that the true reading is Γ. i. e. τῆς. Indeed, this reading is found in seven of the best MSS., some Fathers, as Euseb, (who says it was so written in the autograph), Jerome, Severus, Ammonius, and Theophyl., and some Scholiasts, with Nonnus. In this opinion the best recent Commentators acquiesce. That this clause is not, as Wasenbergh imagined, a gloss, is established satisfactorily by Boram. de Glossis, p. 44.

15. ὅσις Χριστὸς, &c.] A mere preterite, since the Jews always maintained that they owed no allegiance to any earthly monarch, but were subjects of God only.

16. καὶ ἀπήγαγον.] Many MSS. and early Edd., and some Fathers and Commentators have ἀπέγαγον, which is received by almost every Editor from Wets. to Scholz. But ἀπήγαγον (not ἀγαγέω) is a vox sol. de hac re. The error, I suspect, arose from the contraction κἀπηγαγόν, which might easily be mistaken for καὶ ἀγαγόν.

19. τίλον.] On this superscription, see the ingenious dissertation of Dr. Townsend in Mr. Townson. Chr. Arr. i. 364.

22. ὁ γέγραμμα, γέγραμα] q. d. "as it is written, it shall stand." A popular form of expressing a refusal to have it altered.

24. τὸ γράμμα πληρωθῇ.] The best Commentators are of opinion that the sense is: "Thus was fulfilled the Scripture (i. e. Ps. xxii. 19.) which saith." But they are not agreed whether the verse of the Psalm was meant to refer to Christ, or not. Most recent Interpreters think it was not; and take the words to relate solely to David, and to have reference to the rebellion of Absalom. They are here only, they think, introduced by application and accommodation to the present purpose. But though it be true that the form τὸ γράμμα πληρωθῇ ἤ γραφῇ sometimes means, that such a thing so happened that this or that passage would appear quite suitable to it; yet as this and other passages of the Psalms cannot be proved to have been fulfilled in the case of David, whereas this and other parts of the same Psalm were minutely fulfilled in that of Christ; and, what is more, as the Evangelist plainly regarded the Psalm as
prophetical, and the words as fulfilled in Christ, the former view is decidedly preferable.

25—27. The incident narrated in these verses is recorded by St. John only. On Clopas, see Rec. Synop.

26. οἶκος, o τό σοι 1. e. regard him as thy son, and just after, οἶκος ὡς μήτρα σοι, "regard her as thy mother." Thus commending the two persons whom he most dearly loved to the care and affection of each other.

27. τῆς τοῦ σου τῆς γένεσις τῆς τετελεσμένης. On the exact import of τῆς τετελεσμένης and τετελεσμένη at ver. 50. Commentators are not agreed. Many eminent modern ones take the expression to be a popular one for "It is all over with me." "I am about to breathe my last." And they cite from Homer ταί νῦν πλούς τεταλεμένη, and other passages less to the purpose. That, however, is a sense too feeble to be admitted. The true sense is doubtless that of the ancients and early moderns, "knowing that all things [namely, what he had to do and to suffer] were now accomplished."

—πάντα ἡ τετελεσμένη τῆς γένεσις. [Most recent Commentators are of opinion that the passage of the Psalm here alluded to, Isa. 28, was not meant of the Messiah, and consequently not prophetic; but that St. John only applies it to Christ by accommodation. But that tool of accommodation is not very safe in the hands of some who maintain this view, and here it must by no means be employed. It is plain that the Evangelist did not mean merely to accommodate the passage; but to show that it was prophetic of Christ, and was now fulfilled, at least in its principal scope. As to the argument from the imprecations at ver. 23 show the Psalm not to be prophetic, it is very weak. For it is not necessary to suppose the whole Psalm prophetic of Christ. See Note supra ver. 24.

29. ισόπων περιλαμβάνεται. On the difficulty connected with ισόπων, see Note on Matt. xxvii. 50. Suffice it here to say, that there are several species of the hyssop; one of which (and no doubt the one here meant) has a woody, reed-like stalk, of two feet or more in length, and which is mentioned by the Rabbincn writers as bound up in bundles for burning. "Ye have, then, is here put for καλλίφως ὄσπων (hence called by Matthew and Mark καλλίφως); and this, if of the length above mentioned, might easily enable a person to reach the mouth of Jesus on the cross, which, as was shown on Matt. xxvii. 32, was so low that the feet of the crucified person were not more than a yard from the ground. Πιστεύεις signifies "having wounded or fastened it around," or, "having stuck it on." Thus the word is used in the LXX. to express the Hebr. υπέρ, to tie to, in Prov. vii. 3. And Aristoph. Thesm. 337. uses περιλαμβάνεται for ἐπάνω.

30. παράδειγμα τοῦ πνεύματος. This and the ἄρθρο τοῦ πνεύματος of Matthew suggest the idea of a placid, peaceful, and resigned dissolution, and were therefore used by the pious among the Hebrews to denote that the soul is rendered back unto God, its original author, to dispose of according to his good pleasure. (Grot. and Kuin.)

31. μηδὲ ἡ ἡμέρα. "A very solemn festival," namely, as being not only an ordinary Sabbath, but the extraordinary one on the 15th of Nisan. For ἡμέρα, very many MSS., Versions, and early Eds. have ἡμέραν, which is received by most Editors from Wets. to Scholz, with the approbation of Bp. Middel. —κατά τὴν ἡμέραν. Not, as some imagine, to increase their torment, but to accelerate death; as is plain from the passages of the Classical writers cited by Wets. The legs, we learn, were broken, just above the ankle, by an iron mallet.

32. Some difference of opinion exists, 1. as to the intent of the Evangelist in this attestation. It has been generally supposed that he meant to establish the fact of Christ's actual death; while some, (as D. Lightfoot) think it was his intent to refute the Docetists, who held that Jesus had not a real body, but was only a phantom. 2. As to the phenomenon itself, the earlier Commenta-
and, referring, intending.  "And believe ye well may—for all these things were really done," &c.  Butov on, &c.] Many recent Commentators are of opinion that the passages of the O. T. (Exod. xii. 46. Numb. ix. 12.) in which it is enjoined, that "not a bone of the lamb shall be broken," were not prophetic, and had no reference to Christ. "There are (say they) no vestiges in the O. T. of the Paschal lamb being considered as a type of Christ; nor did the Evangelist mean to so represent it. He only applies the passage to our Lord, and compares Christ with the Paschal lamb; intending to denote, that in the institution of the Paschal lamb, something had been enjoined similar to what would, by Divine interposition, take place in the case of Christ; by which Providence, therefore, it happened that his bones were not broken." But that the Evangelist did mean to represent the Paschal lamb as a type of Christ, and consequently that such must be the only true view, no person who fairly considers the words can doubt. What can offer so probable a reason for the otherwise unaccountable injunction, that not a bone of the Paschal lamb should be broken, as that it might point to the sacrifice of that lamb as a type of the sacrifice of Christ?

There is evidently a correspondence between the type and antetype. And as the passage noted above bears on the first verse of the first of the last Advent, the doctrine of the Redemption, (as Lampe and Tittm. prove) plainly prophetic of the piercing of the Redeemer's side; so we have here both a correspondence of type and antetype, and a fulfilment of prophecy, viz. of the piercing. With respect to the circumstance δόθη ἐκείνῳ, it was partly fulfilled at the first advent of our Lord, at the destruction of Jerusalem and the Jewish state; and will be finally and more signally fulfilled at the last advent, the day of judgment, which seems especially alluded to at Rev. 1. 7. As to the seeming discrepancies in the above two passages, (namely, Exod. xii. 40. Zech. xii. 10.) suffice it to say, that the former is, properly speaking, no citation at all, but only a statement of the same. The other is a quotation; and although it differs considerably from the Sept., it agrees with the Versions of Aquila, Theodotion, and Symmachus; and, indeed, with the Hebrew; if, with 36 MSS. and many Critics, we read γεύσατος γάρ καὶ ἑλάθη τῶν Ἰουδαίων, καὶ ἐδοθέν τὸ πῶτον, ἀφεὶν γέμια ομόφως καὶ ἀλώτος: τὸ γάρ ταῦτα ἐκατότομος. Ἐλαθὼν ἦν τὸ ὄνομα τοῦ Ἰουσσου, καὶ ἐδοθέν τὸ πῶτον τοῦ Ἰουδαίων". It was added by the Evangelist that it should be so called, as the sacrifice of Christ was solemnized and celebrated in the city of Jerusalem, and the cup of salvation should be given there, full and plenteous, andUPPER CASE.
followed their example; though the reading is uncertain, since St. John uses both δασι and δασσι in this sense. However, δασσι is more likely to have been a marginal gloss than δασι. The Critics could have no reason to alter δασι to δασσι, since one is as good Greek as the other.

The quantity of spices here mentioned has been thought by some incredibly great; and they propose some other signification of λίτα. But there is no reason to abandon the common interpretation; for the chamber in which our Lord’s body was deposited would, according to the common custom, have to be completely perfumed; and no inconsiderable part would probably be reserved for the funeral; since, on such occasions, immense quantities of spices were burnt, especially when great respect was meant to be shown to the dead.

[10.] ἵππα.] The term signifies to prepare for burial, whether by embalming or otherwise.

[42.] οἱ τῶν παρασκευῶν, &c.] Since the day (Friday) was verging to a close, and the Sabbath was at hand, they (for greater despatch) laid Jesus, for the present, in the sepulchre, which was near at hand, that they might observe the Sab- batical rest.

XX. On the harmony of the Resurrection see Notes on Matt. xxviii. 1—10. and Townsend. 2 τὸν Ἁλων μαθ.] See Note on xviii. 15.

4. πρόθυμῳ τάχυν.] Here is a blending of two forms of expression, to strengthen the sense.
5. τῶν μέτα τοῦ δισθάναν.] This was either through fear of the pollution supposed to be imparted by a dead body, or through timidity.

7. χώρας ἐντελειμένους κ.τ.λ.] The participial construction is: ἐντελεισμένος κ.τ.λ.] The participial construction is: ἐντελεισμένος κύριον. It is excellently remarked by Racine (in his observations on particular passages of Scripture), that the linen clothes thus placed and disposed apart from one another, plainly showed that the body had not been carried away by thieves. Those who steal are not observed to do things in such a quiet orderly manner.

3. Πρίστις.] Not, the truth of the resurrection, as some eminent Commentators explain, (for, as the words following suggest, they did not yet know or fully comprehend the prophecies which predicted Christ’s resurrection) but (as most of the best Commentators are agreed) the fact related by Mary, that the body had been removed from the sepulchre.

10. τοῦ ἀνατολ.] The sense is: “to themselves,” i.e. their companions, who then, jointly with them, occupied the same house. So that it comes to mean “to their homes,” of which sense many examples are adduced by the Commentators.

12. ἐν λαπέσι.] Sub. μαθαίος, of which ellipsis the Commentators cite several examples. The
same occurs in other words denoting colour, as ἀδητά, ἀκανθά, λαμπρός, &c. 2. \n
White (observes Lampæ) has ever been a symbol, 1. of excellence, whether of person or office; 2. of holiness and innocence.

15. 

This is explained by the best Commentators as \"the bellow.\" But there is no reason why it may not denote the occupier of the plot of garden. Κρῆς. The term is here, as often, merely an appellation of common civility to a person of respectable appearance. — έπέλεξε σαλάτας α.) i.e., \"if thou hast been concerned in its removal.\" The word βαστάζει properly signifies to bear; 2dly, to bear away, remove; the nature of the removal being determined by the context. It is, however, (as also ἀδιψιείς) especially applied to the removal of a corpse for burial. Examples of removal simply, and also for burial, may be seen in Wets. and Kypke. Mary, it seems, thought the corpse had been removed by some friend, with the knowledge and connivance, if not assistance, of the garnerer; and she would be anxious to know where.

17. ρήμα μου ἀπέστειλε, &c. On the purpose of this address, and consequently on the exact sense of ἀπέστειλε, Commentators differ; yet the most eminent ones are agreed that the purport of the passage is: \"Embrace me not; Let me go; do not waste the time in any manifestations of affection and respect: you will have an opportunity of showing this afterwards: for I am not immediately going to take my departure from earth: but proceed directly to my brethren with this comforting message,—that in a little time I shall ascend to heaven, to God my Father, who is also your Father, and your God.\" This sense of ἀπεστέλλει (neglected by the Commentators) I have in Recens. Synon. Illustrated from Exoir. Phæm. 910. μῆχρι ἐπιλαμβάνω, where the Schol. explains μῆ ἐπιλαμβάνω.

What was the action of Mary, interrupted by Christ's words, has been matter of debate among Commentators. It was probably embracing the knees or feet, as expressing deep veneration and perhaps adoration. Some Commentators think that Mary's motive in wishing to embrace our Lord was to ascertain whether it was He corporally, or only a spirit. That may have been one of the motives.

In the words following, ἀναβίβασθαι is regarded by the best Commentators as a kind of Preterite-Present, q. d. I am not now ascending, i.e. going to ascend. The words of the message, ἀναβίβασθαι πρὸς, &c., would inform them that He should stay a short time longer with them upon earth, and then ascend. He does not say to heaven, but, in order to remind them of the relation in which He stands to God, and they to Him, He says, \"to my Father,\" which would give them to understand, that, for their comfort, He who was from the beginning with God is going to act as their Mediator with God; who would now become their Father and their God, not by creation only, but by the spiritual paternity implied in the Gospel从来没 been said.

19. τῶν ἀνθρώπων ἐκκλ. On this passage the ancient, and the recent modern Commentators are at the antipodes of opinion; the former maintaining that Jesus penetrated, by a miracle, through the closed doors; the latter, that he entered in the ordinary way, after knocking and being admitted. The former view cannot be admitted, 1. because it involves an insuperable philosophical difficulty, well stated by Whitby and Lampæ; 2. because such a sense cannot be shown to exist in the words. Still less, however, is the latter opinion defensible; for no dispassionate person can attentively peruse this passage and the similar one at v. 20, without feeling that something far more than an entry in the ordinary way is meant. In the latter passage there would have been no need of the τῶν ἀνθρώπων. But what, it may be asked, is that? Not the first-mentioned circumstance, for the reasons above adduced; but (as there is a beautiful economy, like that observable in nature, perceptible in our Lord's working of miracles, by which no more power is employed than is necessary to accomplish the purpose in view) we may suppose (with the best Commentators, from Calvin, Grot, and Whitby, down to Tittmann) that our Lord caused the doors to preternaturally open of themselves; as the angel did at
Acts v. 19. compared with 23. See also Acts xii. 4. 6. 7. 10. I must not omit to observe, that those who adopt the second interpretation are compelled to make the words των θεων καλα. a mere notatio temporis, q. d. “at door-shutting time.” But for that there is no authority; nor could it be so taken here, since it is closely connected with the following ὅπως ἦν, &c.

21. καθὼς ἀποστάλετο—ὑμᾶς.] As Christ was sent for many most important purposes which could have no parallel with the sending of the Apostles, the καθὼς—καὶ must solely refer to those points which were similar; i. e. the being delegated and commissioned by the Father, as His ambassadors, to carry the message of salvation to the world. Just as the Apostles were empowered to hand down their authority to their successors. Thus the Christian Ministry is of Divine ordinance.

22. ἐνδόθεσις.] This we are (with the best Commentators) to regard as a symbolical action, by which our Lord was pleased to confirm and illustrate (by a significant sign, comp. sup. iii. 9.) the promise before made: for ἀνάφηκτος δὲν can only be understood as a present promise of a future benefit, which should very shortly be communicated; namely, on the day of Pentecost, when it was formally and substantially communicated.

23. ἀν τίμησον, &c.] These words were doubtless meant primarily for the Apostles; but they contain a promise which, with due limitation, may be extended to their successors. For the privilege given was one of office; and as the office was handed down, there is no reason why the privilege should not remain. The best Commentators are agreed that ἀνάφηκτος καὶ καταφέκτος must be taken declaratively, i. e. to pronounce the remission or retention of sins; which is the general and safest view of the sense; though the more eminent of the recent Commentators (even Tittm.) are of opinion that the sense is, “that they were authorized to declare that pardon of sins and salvation in general will be granted to all who seek it by the appointed means.” But see Matt. xvi. 18, 19, and Notes.

25. ἰδὼν μὴ θάνατον, &c.] He means to say, that “unless he have the testimony of both sight and touch as to the identity and real bodily presence of Jesus, &c. For Thomas did not so much call in question the veracity of the disciples, as he supposed they had been deceived by some spirit.

27. ἁπατήται “unbelieving.” This active sense is rare in the Classical writers; yet I can myself adduce the following examples in Thucyd. i. 68. 1. Aeschyl. Theb. 573. Prov. xxvii. 25. The use of πιστός for πιστεύω is still more rare; yet one or two examples are adduced by the Commentators.

28. ὁ Κύριος μου καὶ ὁ Θεός μου!— On the sense of these remarkable words there has never been any real doubt, except such as has been raised by Arians and Socinians, who, to avoid this plain recognition of the Divinity of our Lord, have been compelled to resort to the miserable shift of taking the words as a mere formula of admiration, as we say good Lord! &c., an idiom found also in other modern languages, but of which not a vestige is found in the ancient ones. Besides, that sense is not permitted by the words following; in which Christ commends the faith of Thomas, though he gently reproves the tardiness with which it was rendered. And, what is more, the words being introduced by an ἀν τίμησον shows that they cannot be a mere exclamation of surprise, but an address, which, (to use the words of Ip. Midd.) “though in the form of an exclamation, amounts to a confession of faith, and was equivalent to a direct assertion of our Saviour’s Divinity.” See Towns. Chron. Arr. i. 604.

And in vain is it attempted to evade the force of this recognition by assigning a lower sense to ἀνήκε, for a refutation of which, and an illustration of the sense in which the Apostles understood it, see Note in Recens. Synop. and Midd. in loc. The testimony is clear, and the authority irrefragable; for by not censuring the Apostles
for now first applying the name God to Him, our Lord takes it to himself, thinking it in the words of the Apostle "not robbery to be equal with God."

A question, however, still remains as to the construction. Many eminent Commentators (as Grot., Wets., Ros., Kuin., Tittm., and Middelk.) think that the όνομα and οὗ then are vocatives, and that the Article stands for the Classical ἐ. Others (as the ancient Syriac and Persic Translators, and some modern Commentators, from Bp. Pearson downwards) take them as Nominatives, with the ellipse of σοῦ ἐκ. The former method seems to involve the least difficulty.

29. ωμῶν.] This is omitted in very many MSS. and early Eds., and is cancelled by almost every Editor from Wets. to Scholz.

30. σημάτω.] By σημάτω the earlier Commentators understand the miracles worked by Christ; while the recent ones in general, take it of the evidences and proofs of his resurrection; a sense of the word perhaps found at ii. 15. The former interpretation is manifestly untenable, for the reasons assigned by Kuin. and Tittm. Greatly preferable is the latter, which was adopted by Chrys. and Euthym., and more prominently illustrated by a passage of Acts i. 3. παρετίθησαν ἑαυτῷ τὸν ζωνταν ἐπί τοὺς τεκμηρίους. Yet there is some harshness in understanding τὰ σημάτα in the next verse, (which, however, can denote no other than what is denoted by σημαίνει, as is plain from the ψυχικα corresponding to ἐκ;) and hence Kuin. and Tittm. suppose by τὰ σημάτα to mean the whole of what the Evangelist has recorded of the actions and words of Christ. But that cannot, from the above connection, be admitted. Τὰ σημάτα may better be taken of the above evidences of the resurrection; and assuredly (notwithstanding what Kuin. says) Christ's resurrection being proved, also proved him to be the Messiah, since that was the assurance of God. See Acts ii. 24. xiii. 23. Rom. iv. 24. vii. ii. 1 Pet. i. 21. Still there is a harshness in taking σημάτω to mean proofs of his resurrection, because τὸ ἀναστάσιν αὐτῷ ought thus to be here added. I am therefore persuaded that ψυχικά νόμισμα (as the early Commentators considered it) a conclusion from all that has been said: and I would take the σημάτω to denote evidences of the Messiahship. Nor is there any harshness involved in this brief mode of expression: some τῶν Χριστοῦ αὐτῶν may very well be supplied from the context following.

VOL. I.

XXI. Respecting the authenticity of this Chapter, some doubt has been raised by Grot., Le Clerc, and Heumann. But it will clearly appear, from the important matter introduced in Recens. Synop. from Lampe, Kuin., and Tittm., that the opinion is as desistute of all internal proof as it is of external authority. Granting the Chapter to them (they say) an Apocryx to the foregoing accounts, "might not (as Tittm. suggests) the Evangelist have had good reason to add something to his own work, as St. Paul did to certain of his Epistles; especially that to the Romans? As to the objection, that the circumstances recorded are not of sufficient consequence,—that it has little or no force; indeed, it were presumptuous to sit in judgment on the words of inspiration: and such they must be supposed to be, since not the slightest external evidence has ever been adduced to invalidate their authority. As to some peculiarities in this portion of Scripture, we are (as Tittm. suggests) to bear in mind (what is evident from the other Gospels as well as St. John's) that our Lord, after his resurrection, no longer held intercourse with his Disciples in the way he had done before his death, nor treating them with the same familiarity; na, that he bore himself as one already withdrawn from human society, and soon to depart, to enter upon his majesty and glory, at the right hand of the Father; which was done, in order, perhaps, that they might be gradually weaned from his visible presence, which they had hitherto enjoyed, and become accustomed to his invisible presence.

2. ἐν ψυχικαί o. e. temporarily, at the period in question. ἀλλὰ ἐκ τῶν μαθητῶν δόσ. Whether these were Apostles, or of the number of the Seventy Disciples, or of Christ's followers in general, cannot be determined. It does not, however, follow that because the Evangelist does not mention their names, they were not of the number of the Apostles.

3. ἁπάξ ἔλεγχον.] This use of the Present found here in εἰς. and just after in ἔμφασις, followed by an Inf. of action, denoting intention of presently doing a thing, seems to be derived from the popular phraseology; though something like it is found in the later Classical writers.

—ἐνδοξος.] This (for the common reading ἐνδόξος) is found in the best MSS. and earliest Eds., and has been received by almost every Editor from Wets. to Scholz; rightly; for ἐνδοξός, in a context like the present, cannot be
still and ' these may be tolerated. The words of Mark vi. 51 may be thought to defend it; but that passage is of a different kind.

5. καθήκοντα.] Παιδίων and τακτον were terms of kindness or affection used by elderly persons or superiors. Παιδίων properly denotes what is eaten with bread; as we say meat, though (like δόμος) it is generally used of fish. The word is only found in the later writers. From Chrys. and Wets. it appears that τα ἱερά was a phrase employed by those who inquired of fishers or hunters what they had taken.

6. βαλεις εἰς τὰ δέξα μόνον.] An Imperative of counsel; proceeding, as they imagined, from one who had some knowledge of their art. (Euthym. and Lampe.) Εἰδοτέρα is employed with an elliptis common in Homer and fishers in all languages. Ἦσθι, for ἐστι, pres. a sense usually considered Hebraic, but found also in the Classical writers, especially Thucyd.

7. Ὁ Κύριος ἐστὶ.] They infected this from the prodigous draught, and the remembrance of the similar one mentioned at Luke i. 33. — ιπποτζ.] From the researches of Salmas, Lamp. and Fischer, this somewhat obscure word is proved to mean that upper linen tunic worn by Greeks, Romans, and Jews, and called by the Romans superaria, corresponding to our coat, and worn between the inner tunic (the interna or subcunda of the Romans and the υπόπτος, of the Greeks) and the surtout, upper garment, or cloak. The best description is that of Euthym. in Recens. Synop., from which it seems to have been a common fisherman's coat, consisting of a sort of full frock without sleeves, reaching only to the knees, and bound round the middle by a belt. The Article has here the force of the pronom possessive; and ἐξιθαυμάζειν has a significatio praecognitum, for put on and girded. Ἐπόνωσι. Not absolutely so; but, as we should, stripped to his shirt and waistcoat. We may suppose he did not plunge into the sea, in order to swim ashore, (for he could not swim) but only in order to stand on shore. In his haste he would not stay to go as the other disciples did, who proceeded more leisurely by the cock-boat belonging to the skiff; at the same time drawing with them to the shore the net of fishes.

8. τὰ δέκα τῶν ἤλεκτρων.] Sub. μεταίχοι, which is expressed at v. 11. This idiom, in nomen of capacity, is found in all languages, chiefly, however, in the popular phraseology.

9. ἐβάλλειν ἀνθρώπινα καταράματα.] Notwithstanding the sophistry of some recent Commentators, who seek to account for this in the natural way, there is no doubt, from the air of the passage, but that the fire and food were not only provided by Christ, but miraculously, as he had just before caused the miraculous draught of fishes. Both miracles may have been intended to teach, by symbol and example, that Jesus had both the will and the power to abundantly provide for the comfortable subsistence of his disciples.

10. Ἐπόνωσι.] Almost all our Tranalators render this fish, as if there were many. But that sense is not well established, and the usage both of the Scriptural and Classical writers shows that it rather denotes a fish. And as all the company seemed to have made a meal of it, it was, no doubt, large, like the fish in the net, which being first called ἀλικίος, are then said to have been of great size. In this sense, indeed, the word often occurs in the Classical writers, as Athen. and Aelian. Hence there is no excuse Wakefield and A. Clarke for rendering "a small fish." Even had not the context shown that a large fish is meant, Mr. Wakefield at least could not have to learn that in Greek (as in other languages) diminutive forms often lose their diminutive sense (so ἑλφίκιον, &c.) as patrimomies their patrimonic sense. See my Note on Thucyd. i. 1. We may observe that the fish being not only numerous, but all large, made the miracle the more conspicuous.

11. ἐξείνθη.] Not broken, as in E. V.; still less torn, as Wakef. renders, for that is exaggerating the sense (a fault, however, of which that
12. *Lēgei autōi o ᾿ Ithouc.* Ἐκτείνει δὲ ἑτοίματα, οὐδεὶς δὲ ἐτοίμα των μαθητῶν ἐκτείναμας αὐτῶν. Σὺ τίς εἶ; εἰδεῖς ὃτι ὁ Κύριος ἦσον.

13. Ἐφεξῆς οὖν ὁ Ἰθούς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδοναι αὐτοῖς, καὶ τὸ ὁμίλιον ὥριον ὁμοίως. Τούτῳ ἦδη τῷ ἔμφασιν ἐκφράζεται ὁ Ἰθούς τοὺς μαθητὰς αὐτῶν, ἐγερθές εἰς νεκρῶν.

14. Ὡτε οὖν ἠκούσαν, λέγει τῷ Σίμων Πέτρῳ ὁ Ἰθούς. Σίμων Ἰωάννα, ἀγαπᾶς με πλείον τούτων; λέγει αὐτῷ. Ναὶ, Κύριε ἐμοί. ὥστε

15. ὑπάρχει τα ἁρία μου. Λέγει αὐτῷ πάλην δεντέρων. Σίμων Ἰωάννα, ἀγαπᾶς με; λέγει αὐτῷ. Ναὶ, Κύριε. οὖν ὁδὸς ὑπάρχει τῷ φιλῷ. Ποιήσων τὰ πρὸβασιά μου.

16. Λέγει αὐτῷ τῷ τρίτῳ. Σίμων Ἰωάννα, φιλές με; ἤλπινήθη ὁ Πέτρος, ὃι εἶπεν αὐτῷ τῷ τρίτῳ: Φιλές με; καὶ εἰπεν αὐτῷ. Κύριε, οὖν πάντα ὁδὸς. οὖν γνῶσις ὑπάρξει τῷ μοί. Ναὶ, ὁ δεικτής τοῦ Ἰσσαχάρου. Βο-

18. οὐκ εἶπεν αὐτῷ τῷ τρίτῳ. Φιλές με; καὶ εἰπεν αὐτῷ. Κύριε, οὖν πάντα ὁδός. οὖν γνῶσις ὑπάρξει τῷ μοί. Ναὶ, ὁ δεικτής τοῦ Ἰσσαχάρου.

Critic is rarely guilty: but, as Campb. translates, remark.

12. ἀπετάσατε.] The Commentators and Critics are not agreed whether this should be understood of dinner, or of breakfast. Most recent Commentators adopt the latter interpretation; but Campb. at large maintains the former. If we could be sure that the ancients used (as he asserts) but two meals for their three (breakfast, dinner, and supper), and that the latter corresponded to our supper, he would be right. But I have, on Thucyd. iv. 91, proved that, though, in the early times, but two meals were taken, ἄρσον and δίσον, yet that afterwards, even in the time of Thucyd., there were three; the ἀποθερμα, answering to our breakfast; the ἄρσον, to our lunch, or early dinner; and the δίσον to our later dinner, or supper. If the same custom prevailed in Judaea, then ἄρσον will denote the second meal, call it by what name we may. If, however, the Jews (as is not improbable) retained their primitive custom of two meals a day, then ἄρσον will here mean, as it did in the time of Homer, breakfast; and denote (as its etymology would suggest) a far more substantial meal than the ἀποθερμα; which seems to have meant merely a snack, caught up by those who could not wait till the ἄρσον, which was taken about an hour before noon.

14. τρίτῳ. i.e. the third time recorded in this Gospel; for it appears from Matth. xxviii. 16 sq. that he had appeared to them five times before; or the third time of showing himself to his disciples collectively.

15. δίσον τοῦ τρίτου.] By δίσον, Whitby, Pearce, Middl. and others understand "these things;" i.e. the nets, boats, and other implements of his trade: q. d. "dost thou prefer my service to thy temporal occupation?" But there is something frigid in this sense. Besides, as Jortin observes, Peter might love Jesus more than these, and yet not love him much. The true interpretation seems to be that of the ancient and many of the most eminent modern Commentators, as Lampe, Campb., Kuin. and Tittm., who assign the following sense: "Dost thou love me more than those do?" The question has (as Campb. remarks) a reference to the declaration of Peter.

Matt. xxvi. 33, when he seemed to arrogate a superiority above the rest, in zeal for his Master and steadfastness in his service; it is proper to observe, that though our Lord asks the question thrice, yet the admonition, which each time follows it up, is not quite the same; for βόσκει signifies simply to feed, provide with pasture; παραμένων both to feed and to tend; the former being especially applicable to φάσσα (meaning young raw professors); and the latter to πρόβασια, or the more advanced and mature professors. As Christ was the ἀρχιπράγματα (1 Pet. v. 4), so Peter and the other Apostles were to be ποιμενες. And the notion of tending necessarily carries with it that of guiding and governing. The admonition was thrice repeated, either, as Beza supposes, with reference to Peter's three denials, the disgrace of which it was just he should wipe away by a triple confession; or, in order that the importance of the injunction might thus be more strongly impressed on the mind of Peter and the other Apostles. So it is said in an ancient writer (Aristoph. Ban. 39. Ἕπειρεν ἵνα, καθὼς ἀποκαΐφη, καθὼς τὸ τρίτον μὸν ἀπάνω).

17. στὶς πάντα ὁδός.] A recognition of omnis-
cience, and consequently Divinity.

18.—23. There is some difficulty connected with these verses, and consequently a difference of opinion, 1. as to the precise import of the prediction contained therein. By these words (probably suggested by Peter's girdling himself, after having changed his clothes, as he would be likely to do after having come on shore thoroughly wet) our Lord meant, it should seem, to adopt the most impressive mode of signifying to Peter what he would have to undergo in his cause, introductory to the final and solemn injunction to follow his example. In like manner, at Acts xxi. 10. it is said Agabus, a prophet, took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jeru-
salem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." To advert to the particular import of the prediction, the words ἐξωσμος σωματος και προσωπης ουω θηλεις are evidently a figurative mode of expressing youthful vigour and perfect freedom of ac-
tion. The next words ὅταν δὲ γηράσῃ—θηλεις are
by most Expositors ancient and modern, supposed to allude to crucifixion; while several recent Commentators recognize a reference solely to the helplessness of age. But that view is surely forbidden by the αὐτῷ; besides that yields a sense very rigid, and by no means suitable to the occasion. Now (whether the words can fairly be thought to refer to the crucifixion itself, may be doubted: for though the expressions ἴκτος τὰς χεῖρας καὶ ἄλλος σε ἠπόκειτο be correspondent thereto, since the person would have to stretch out his arms to be nailed to the cross bars; yet that is supposing him to be already there, and not have to be taken (as the words following express) "where he would not wish to go," namely, to the place of execution. Hence Kuin. and Tittmm. maintain that the words only predict that Peter should die a violent death. And indeed the words following τῶτο ἐλευθερία ἐρχόμεναι to do prove to have reference to another martyrdom, that whatever death. Yet they, and especially the subsequent admonition ἀκολουθεῖ μοι, rather suggest death by crucifixion; and as the universal testimony of antiquity conveys in shewing that Peter suffered martyrdom by crucifixion, I am therefore inclined to think, with Casaubon, Scaliger, Amelius, Lampe, Wets., and Ernesti, that there is a reference, not to actual crucifixion, but to the preparation for it, by which (as they prove from various examples) the criminal was compelled to put his neck into a furca (of the form II, called patibulum); his hands being extended and bound to the transverse horns (to represent, by a significant action, the punishment he was about to suffer); and after being carried, as it were in procession, to the place of execution, he was then actually crucified. As to the obscurity which this interpretation supposes to exist in the words, that is by no means greater than might be expected in a prediction, not intended to be fully understood but by the event; when it would prove as great a support to the Apostle as it would before that time have been a source of alarm and dismay.

Instead of οἰκεία, a Classical writer would have said ἀνάξια. And indeed some MSS. have ἀνάξιοι, or ἄξιοι; both evidently glasses. From the question put by Peter at ver. 21, it is manifest that he understood his Lord's expressions of a violent death by the executioner; but what kind of death he did not understand; and in his 2d Epistle i. 4, though he speaks with uncertainty, yet hints only an accidental death of some sort. 

19. ἵκτος τῶν ὀρειῶν.] An expression designating martyrdom, on which see Grotius and Tittman.

20. ἢπάθεια τοῦ Θεοῦ.] It seems that Peter, though he was aware of the figurative sense intended in ἵκτος, yet thought it safer to observe the direction in the literal one, and therefore follows his master. Then, turning about and seeing John also following, and thereby showing his comprehension of the meaning of Jesus, he feels a curiosity to know whether John, his friend and companion, would also accompany him in death, and therefore asks Peter ἐίδες ἐὰν τί, whether you have seen what. What shall be done, i.e. suffer? (for σώος has often the sense of πάντως) i.e. what shall be his fate? ?

22. ἢπάθεια Θεοῦ, &c.] Here, again, the sense is obscure, for the very same reason as before, and consequently has led to a great variety of interpretations; all of them, I conceive, none or less erroneous. To ascertain the true sense, the scope of the words, and their natural import, considered separately and conjointly, must first be ascertained. Now it is evident that our Lord intended a gentle rebuke to Peter for his curiosity as a subject which did not concern himself, and into which it was not proper for him to pry. Now τί πάθεις ἐστι (as appears from the Classical illustrations of Wets. and Kypke) a frequent form of expressing vain curiosity. The chief sense, therefore, to be expressed, seems to be that assigned by Euthym., "Do thou mind thine own concerns: mind thy own death, and do not too curiously pry into the manner of that of thy companion." As, however, τί πάθεις ἐστι is followed by ἢπάθεια Θεοῦ κ.τ.λ., something more is intended, which, though phrased (for the same reason as the foregoing intimations) somewhat obscure, is not less expressive, and which is of this kind of phrase is to put a negative on any question asked, and that the scope of Peter's inquiry was to know whether John too would suffer martyrdom, the words may reasonably be thought to contain, together with a mild reproof for the liberty taken, an obscure intimation that he would not suffer martyrdom, but continue alive up to — what period? — Till I come. Now here was an enigma, but such as the Disciples might, with due attention and consideration, understand; and which, therefore, it is strange that so many of the Commentators should have failed to see. They take this coming of Christ to denote his final advent to judge the world; as if this were only a popular way of expressing, "If I should choose for him not to die at all, what would that be to thee?" But that, I apprehend, would be making the expression more enigmatical than its wording will justify, as it only means (as many eminent Expositors suppose) the coming of Christ in power to execute vengeance on the Jewish nation. That John lived up to, and far beyond, the entire completion of Christ's judgements on the Jewish nation, is well known. As, however, the discipes did not then know of
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The words \textit{όδ\textau{e}ν \texti{o}μα} — \textit{βιβλία} are (as the best Critics and Commentators have been long agreed) an Oriental and hyperbolical mode of expression, to represent that the miracles, the remarkable actions and discourses of Jesus, were exceedingly numerous. Of this kind of speaking many examples are adduced by Bp. Pearce from the Scriptural and the Classical writers. And two are cited by Wets, from the Rabbinical writers, so similar, that one might almost suppose this to have been a common Jewish phrase. To the above I have, in Recens. Synop., added others from Eurip. Hipp. 1240. Εσχύλ. Pers. 433. and Eurip. Menalipp. frag. 3. \textit{οδ\textau{e}ν \texti{o}μα διά \texti{o}μαν}
\textit{διά γραφήν} τὸς θρόνου \textit{μαρτύριος, Πασχαίνων.} I would now subjoin Philo Jud. p. 123. D.

It must be observed, that at ver. 24, the \textit{ scrutin"{o}ν} has reference to the events of this Chapter; and the \textit{rāṣṭra}, to those of the rest of the Gospel. At \textit{ had\texti{o}ν \text{ο}μα is plainly to be supplied a \textit{ν διὰ γραφαί
\textit{in the Bible \textit{rāṣṭra}.} To these allusions are occasionally found. Compare Matt. xi. Acts xx. 35; and see a learned tract of Zornius de \textit{agro\texti{o}μοι} \textit{Christi dictis.} We have, however, reason to acqueisce in the providence of Him who "doeth all things well." Every important purpose, in a work meant for the people at large rather than the \textit{learned}, is accomplished by the Gospels in their present state. Had they recorded all the words and actions of Christ, or even any considerable part, they would have been, as the Evangelist perhaps means to intimate, too voluminous for a \textit{manual} adapted to ordinary use. Enough is recorded to direct our faith, and regulate our practice: \textit{more} would have been superfluous, and in some respects, have defeated the purpose in view.
This important book forms the grand connecting link of the Gospels with the Epistles, being a sort of appendix to the former, and introduction to the latter, and is therefore indispensably necessary to a right understanding of both. That St. Luke was the author, is plain both from what is said at the commencement, and from the similarity of the style with that of the Gospel; besides the unanimous testimony of early Fathers. Insomuch that some have conjectured that the Gospels and the Acts formed only two parts in one general work. Of the genuineness of the present production we have the amplest proof in the testimonies of the earliest Christian Fathers; insomuch that this has never been disputed. The time when it was published we are better enabled to ascertain than that of any other book in the N. T. Considering that the history therein contained is brought down to the second year of St. Paul's imprisonment, it could not have been written before A. D. 63; and as it makes no mention of St. Paul's death, it is most likely to have been written before that event. And learned men in general assign A. D. 63 as the time of its publication. Though, indeed, from the date of the present book depending upon the date of St. Luke's Gospel (on which see the Introduction), and that of St. Paul's death, which is not thoroughly ascertained, — the point admits not of certain determination. It is probable that the latter end of A. D. 63, or the beginning of A. D. 66, is the true date, i. e. if St. Paul perished, not in the persecution which arose immediately after the great fire at Rome, in Oct. A. D. 64, but (as some think, on the testimony of Clemens Rom.) about two years after. If, however, St. Paul perished in the persecution of the autumn of A. D. 64, that would throw back the period; though probably not further than the earlier part of 64. Dr. Burton, indeed, thinks the Acts were written at Rome, during St. Paul's first imprisonment at Rome, between 56 and 58, and published in 58; for otherwise Luke would have said more of St. Paul's history. That, however, will depend upon whether Luke intended to give a history of the evangelical labours of the Apostle.

The Canonical authority of this book is connected with that of the Gospel, on which see the Introduction, and that to St. Mark. To turn to the contents, which will be best appreciated by advertence to the purpose of the work; it is plain that St. Luke did not intend to write a regular history of the rise and progress of the Christian Church, for thirty years after the Ascension, but only what the French call Mémôrers pour servir à l'histoire. The design of the writer seems to have been two-fold; 1st, to give an authentic account of the communication of the Holy Spirit on the day of Pentecost, and of the miraculous powers and supernatual gifts bestowed by the Spirit on the first preachers of the word and professors of the Gospel. Also, 2dly, to present such an authentic narrative of the early progress of the Gospel, as should establish the full claim of the Gentiles to be admitted into the Church of Christ — a claim even yet disputed by the Jews. And, in a general way, to afford matter of confirmation to the accounts in the Gospel, and supply irrefragable evidence of the Divine origin of the Christian religion. To advert to the Book itself — there is a manifest attenue paid to chronological order; and some epochs being fixed by their combination with certain political events, there is little difficulty in determining the dates of almost all the events recorded in this book, with the exception, however, of those which took place between the years 33 and 34, and between 44 and 60, on which, and the chronology of the Book in general, see Bp. Marsh's Michaelis, vol. iii. P. 1. p. 336 — 338, and especially Hug's Introd. to the N. T. vol. ii. p. 312 — 334.

The style of this book is neat, and differs not materially from that of the later Greek writers in the Alexandrian and the koine dialect. On the phraseology, and the peculiar terms, &c., see Schleiermacher's Essay on the Gospel of Luke, and the review of it in Brit. Crit., said to be by Dr. Burton. Of the place where the work was...
written we have no certain information. It was probably Achaea, where, I conjecture, St. Luke chiefly resided after the year 56, and where Ecclesiastical tradition tells us that he died.

C. I. 1. Πρωτών is for πρώτων; a use (as also that of the Latin primus for prior) frequent in the best writers. Ηδος, in the sense narrative of words or actions, history, occurs frequently in the Classical writers, and in the N. T. at Acts v. 24. John iv. 39. Hence historians were anciently called λογοσαπας; and λόγος παραθετ signified to compose a history. This use of μεν not followed by αποκρισιν in these Classical authors, signifies the beginning of a work. By πάρτων must be understood all things necessary to be revealed. See John xx. 30. sq.; xxi. 25. "For as a by a common idiom, usually referred to the principal Attraction, on which see Al's Gram. N. T. p. 89. The ἐπίστολα is supposed by the Commentators, to be pleonastic, as in Mark vi. 7. Matt. xii. 1, and often elsewhere. But it is properly speaking, never pleonastic. In several of those passages it signifies, "took in hand:" and in others, including the present, it has an intensive force, indicating the great labour, difficulty, or importance of the work in question.

2. ἐφέσει οὐκ ἐνδεικνύοντο—Καθένατο. Most of the later Commentators construe ἐκ Πρ. ἀγ. by Καθένατο: the ancient and earlier moderns take them with ἐπιστολομενοι; and rightly: for according to the former mode, there is some violence done to the construction. Δι' ἐπίστολον; by means of the Holy Spirit." Here, as in some other passages, what our Lord taught and did is, with reference to his human nature, attributed to the Holy Spirit. "Επιστολομενοι need not be confined to any one direction; but may be extended to all the injunctions given to them for the right discharge of their Apostolic office. See Matt. xxviii. 19. Mark xvi. 15-19.

3. παραθετέαυξ. I. ζέω "proved or evidenced himself to be alive." This use of παραθετέαυξ, which occurs also at xxiv. 13, is frequent in the Classical writers, and arises from that physical sense in which the word signifies to place any thing done by another. Τεραμενά, "clear and evident proofs." Πρωτών τοις, i. e. at intervals during that period, and on no less than eight different occasions; 1. to Mary Magdalene and the other Mary; (Matt. xxviii. 1-5.) 2. to Peter; (Luke xxiv. 33.) 4. to ten of the Apostles; (Thomas being absent) (Luke xxiv. 36. John xx. 19.) 5. to the Eleven Apostles; (John xx. 26.) 6. to seven of the Apostles in Galilee, at the sea of Tiberias; (John xxi. 4.) 7. to James; (I Cor. xv. 7.) 8. when the Apostles and Disciples were assembled together, and when he led them out as far as Bethany, (Luke xxiv. 50.) from whence he ascended to heaven in the presence of 500 brethren at once, I Cor. xv. 6. On the present passage see Bp. Atterbury's Sermon, vol. i. p. 173, entitled, "Some Reasons assigned for our Saviour's appearing chiefly to his Apostles after his resurrection, and his manner of conversing with them represented."

"Our Lord (says Schottet.) employed these 40 days in conversing with his disciples on all matters relating to the Constitution of the Christian Church to be planted and established among the Gentiles; 1. concerning doctrines, inculcating anew the instruction hitherto delivered to them, which, that they might be more impressed on their memories, was afterwards confirmed at the effusion of the Holy Spirit. (See John xiv. 26.) 2. He gave them injunctions concerning the rites and ceremonies to be observed in the Church; as, for instance, in what manner the Sacraments were to be celebrated, the mode and time of assembling together, &c.

4. συνάλλογον.] Some MSS. have συναλλατ., which is preferred by several Critics, but without reason; for its authority is very slender, and it is evidently a gloss on the received reading, which is rather difficult, and therefore variously interpreted. The ancients, and earlier moderns, in general explain it "conveniens," by a derivation from ἀλλα or ἀλλας; the latter Commentators, convenientis cum illis, deriving it from ἀλλα Convenientis; taking it in a neuter sense. The former significations is of slender authority, and here unsuitable. The latter is greatly preferable, and is confirmed by many passages of the Classical writers adduced by the Commentators. e. gr. Herodot. i. 62. οὗτος μην ὅσον συναλλατον. and v. 13. The construction is: ἀλλον μοι συνάλλογον. (συνάλλογον, ἀλλοτριον.) Wacef. well renders: "During these communications with them." In χριστιανα we have another example of a passive in a neuter sense.

—ἐκαρτολίζων τοῦ Πατρὸς] i. e. the promised gift of the Father, the Holy Spirit. See ii. 13. It was promised in the prophecies of the O. T. See Joel ii. 28. "He shall comfort, "which ye have lately heard of from me." Sub. εἰ or ἕως. See John xiv. 26. xv. 26. xvi. 7. Luke xxiv. 49. Here is a transition from the oratio indirecta to the directa: an idiom peculiar to the popular style in modern languages, though occasionally found in the best ancient writers.

5. Πρώτους άγια.] This must mean (especially as there is no Art.) the influence of the Holy Spirit. Πρώτεως suggests the abundance of the thing. q. d. "ye shall be plentifully imbued with the influences of the Holy Spirit."

6. ἐπί.] It seems the Commentators explain ἐπί: others, anum. The former is the more accurate version, and is supported by the Pesch. Svr. Version. This peculiar use of the particle seems to have arisen from a blending of the or-
tio directa with the indirecta. According to the rules of regular composition, it would have been written ἢπωνων εἰς ἀποκαθιστήσεις, or ἀποκαθιστάναι. So Mark viii. 25. ἢπωνα ἄνων, εἰς βίτα τι, and Acts xvi. 11. ἀποκαθιστάναι, εἰ ἦνα τάσσα. There is another example of this idiom at vii. 1. ἀπὸ τῇ ἀρχῇ, τοῦτο ἤτοι τῶν αὐτῶν, καὶ ἰδιαίτερα ἐκ τῆς γῆς. "Καὶ 9 τάτα εἰπώ, βλέποντων αὐτῶν ἐπηδηγή, καὶ νερέκν ὑπέλαβε αὐτῶν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. Καὶ ὡς ἀπείναστε ἦσαν εἰς τὸν οὐρανόν, 10 περιπέφης αὐτοῦ, καὶ ἰδιοῦ, ἄνδρες δύο παρησιότησαν αὐτῶν ἐν ἐσπερίῃ λευκῇ, καὶ εἰπὼν ἀν. Θέαλλιος, τί ἴστήκατε ἐμπλήσατες 11 εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθείς ἢμῶν ἐν τὸν οὐρανόν ὡς εἰκονὶ εἰς τὸν οὐρανόν. Τούτο ὑπεστημεν εἰς Ἰερουσαλήμ ἀπὸ οὐρανῶν τοῦ καιλῶν - 12 μένου Ἐλλάνωος, ὁ ἐστιν ἐγγὺς Ἰερουσαλήμ, σαββάτου ἔχων οὖν.

pression for "placed at," or "reserved in," "his own disposal," which, however, cannot imply that Christ was ignorant of them, but that they were secrets reserved with the Father, which the Son was not authorized to disclose.

5. Compare Luke xxiv. 30. Many Commentators, take ἐπείθος, of the ye. Ps. xi. 6.), as in regimen with it. But I doubt whether the proprietors lingam will permit this: and it is forbidden by τι, πρᾶξεων, but with εἰς τὸν ἄλλο, as is plain from the other passages of the N. T. where the word occurs.

that they seem to have appeared suddenly and preternaturally (see Note on John xxi. 4.), and were, no doubt, angels in the form of men.

11. ἐπείθος ἐν τῇ ἐπείθει (τῇ ἐκτελέσθῃ) as in amazement and awe. This sense is in some measure inherent in ἐπείθεια; but is generally expressed by added words, as in a kindred passage of Aristoph. cited by Valcken. τί πάχετε, ἀνδρές; ἤστι μετάκειμεν, ἃ ἐστιν (ἐκτελεσθησθαι).


12. Ἐλλάνωος. These forms in — ἐκ Bp. Blomfield (on 6 Schy, Prom. 667.) thinks are derived from the Gentil. plural of the primitive noun; and Valck, regards the form as having a collective force, and importing plenty.
sense quite foreign to the purpose. It is better, with many Commentators, from Chrys. to Kuin., to suppose ἐγὼν put for ἀπέγνω. Of the examples of this idiom adduced by Kuin., the most appro- site is a passage from Arrian's Periplos, p. 114, where the island of Orine is said to be τοῦ Ἱερᾶς τοῦ κάθος στάδων ὡς ἐκ πλαγών ἔχομα ἐδιακόσιον; and 177, where Πινακις διὰ τοῦ Β. ἀπέγνω σώματος εἰκός. In the former pas- sage we have the ἔγων expressed; in the latter it is left to be supplied. Indeed, in this kind of phrase, distance, being suggested by the context, is understood. A yet more elliptical expression occurs at John xi. 10. Τοῦ δὲ Βαφανίου ἔγνω τῶν ἱν ὡς ἐκ πλαγών ἔχομα ἐδιακόσιον. The complete expression would be ἔγνω σώματος ἔδρα στάδων ὡς ἐκ πλαγών ἔχομα ἐδιακόσιον. Also John xxi. 8. οὗ γὰρ ἦσαν μακρὰ ἀπὸ γῆς, ἀλλ' ἐκ πλαγών ἔχομας, where the complete phrase would be: ἀλλ' ἔγνων οὗ ἦσαν ἀπέγνων διὰ τῆς γῆς. A Sabbath day's jour- ney (as determined, not by the Mosaic Law, but by the Rabbies, from a calculation of the greatest distance of any part of the camp of Israel from the tabernacle) was 2000 cubits, about 7-1/2 stadia.

13. τοῦ ὕπαθέων. This word is not a compound, but a simple, as V alc. observes, and is properly an adjective signifying a room, and hence a room of a private house. The term, οἰκήμα, which is sometimes supplied. The Commentators are not agreed whether we are to understand this of an upper apartment of the Temple, or of a room in a private house. The former view is supported by De Dieu, Hamm., Schöttg., Vitringa, and Krebs. But there is no one reason for, and many against that opinion. The words following, οὗ δὲ γάρ καταφέρεσθαι, quite forbid it, and show the truth of the common opinion, that it was a large upper apartment of some private house, which served as a common lodging, or oratory, &c.; for all which purposes upper rooms in the Eastern countries have al- ways been, for obvious reasons, preferred. Mede, in his Dissertation on the Churches of the Apostolic times, observes, that "the early Christians not having stately structures as the Church had after the Empire became Christian, were accus- tomed to assemble in some convenient upper room, set apart for the purpose, dedicated perhaps by the religious bounty of the owner to the use of the Church. Such were distinguished by the name ἀνάγωνις or Υπεράνγωνις, and by the Latins Cenaculum, and were generally the most capi- cious and the highest part of the dwelling, retired, and next to heaven, as having no other room above it." If we may rely on early Ecclesiastical tradition, VOL. I. in a point where it can hardly be supposed to mislead us, the room in question was the one in which Christ celebrated the last Passover and instituted the Eucharist; also that in which He ascended; where Matthias was chosen the twelfth Apostle, where the seven Deacons were appointed, and where the first council of Jerusalem was held.

14. προσκυνέω. ὡς τ. προσ. Præsocratæ is used with a Dative, both of person, in the sense to wait upon any one, and of thing, to attend closely to it; a signification found in the Scriptural and the Classical writers. ὡς τ. προσ. is also explained by Suid. and Hesych., ἐγείρων. In the Classical writers it signifies ὡς τ. προσ. The words following καὶ δέησις are cancelled by Griesb., Heine, and Lachm., but without sufficient reason. They are found in all the MSS. except six (and those abounding in all sorts of daring alterations): and internal evidence is quite in their favour; since it is far more probable that they should have been struck out by a few fastidious Alexandrian Critics, as appearing to be useless, (and thus they are con- sidered by some recent Commentators as pleomas- tic,) than that they should have been added by any persons. They should not be required by the sense, though they serve to strengthen it; δέησις, signifying suppliantly and earnest prayer. So Heb. v. 6. it is united with λέγομα, and at Eph. vi. 18. with προσκυνάσας. Also at Phil. iv. 6. we have προσκυνήσας καὶ δέησις, and at 1 Tim. v. 7. πρ. καὶ δ. Γυναικὴ must not be rendered (with some) "their wives," but "the women," many of whom, how- ever, were the wives of the Apostles or disciples, and the rest those who had followed Christ out of Galilee, and ministered to him of their sub- stance.

15. οὐ γὰρ τῶν ἄγοντων—ἐκεῖνοι. O νομ. may, with the best Commentators, be taken for persons, as in Rev. iii. 4., often in the Classical writers. By ἄγοντος, &c. is only meant the number then present; the disciples at large being far more numerous; about 600, as we have reason to think.

16. In this address Peter proposes to the disci- ples the choosing of another Apostle in the space of the traitor Judas, to complete the original number. He reminds them that the words, not so much of David, as of the Holy Spirit speaking by David, had been fulfilled. Of which fulfilment he adduces Ps. lxxv. 25, and cix. 8, as examples; probably having remind also Ps. xi. 1. 9., and iv. 12.; and intimates, that as one Scripture has been fulfilled in the one case, so it now remained to be fulfilled in the other, by the business for which
they were then assembled. The terms πληρωμή and προτεΐνεται πείρα will not permit us to suppose, with most recent Commentators, that what is said by David of his treacherous companion, is here, on account of the coincidence of the cases, applied, by accommodation, to Judas: but we must suppose, that what was prophesied by the Holy Spirit was meant primarily of David's enemies and treacherous companions; but secondarily and typically, of Christ's enemies and treacherous friends. See Dodd. The citations in question substantially agree with the Hebrew and Sept., except that the plural is changed to the singular, because it is applied to Judas only. The above principle of accommodation might, indeed, be admitted, if we could, with some recent Commentators, construe πληρωθήκειν with πείρα but. That is forbidden by the construction; since πείρα plainly belongs to προτείνεται, not to πληρωθύω. And the term πείρα is never used with πληρωθύω to mean "in the case of," but with in. The first of the two passages presents a lively figure of utter destruction.

17. Ἀλχύφων signifies properly to receive by lot, have been allotted to one. The κλῆφων is not, as Kuin. imagines, redundant, but signifies appointment. The meaning is, the appointment belonging to this ministry, or office.

18. The best Expositors are agreed that this and the next verse are parenthetical, and to be regarded as the words not of Peter but of Luke; who thus introduces some circumstances respecting this treachery; namely, what use he made of the wages of iniquity, and what was his fate. The obscurity of which the Commentators complain, has been chiefly occasioned by the sense at v. 17. being not sufficiently developed. For to assign (with Kuin.) the sense although to ἂν is quite unauthorized. If the Apostles had subjoined the words ἐν τοῖς παρεδόθηντι εἰς τὸν ἄνω τόνων, which he does afterwards at v. 22, all would have been plain. It is evident that he had them in his mind.

—ἐκτίθαιναι i.e. was the means of its being purchased, —namely, by the chief priests. For the best Commentators are agreed, that this is to be understood as the act of Salesmanship, by which an action is sometimes said to be done by a person who was the occasion of its being done. See examples in Recens. Synop. If that be thought harsh, it may be explained as a periphrastic catacathesis, by which Judas might be said to have bought the field with the wages of iniquity, by receiving such wages as would have bought the field. So 2 Kings v. 26, "Was this a time to receive money and garments: and olive-yards, and vineyards, and sheep and oxen, and men-servants and maid-servants?"

On the seeming discrepancy between the account of Judas's manner of death here, and that at Matt. xxvii. 5. αὐτὸς ἀπέλησεν, see the Note there. To advert to the phraseology here, ποιήσας signifies treading headlong, —and ἀπέλθεν is for ἐνεβαίνειν or ἐλθον. So Suidas: ἠλάθεν ἐστιν, etc. See also Odys., vii. 190-202, and Schol. on Aristoph. Ant. 109, ἀνωτέρως ἀναγκαίη παραγή. Thus λακεύομαι is synonymous with ψωφισμένον, to crack. So in a kindred passage of Joseph. Bell. vi. 1. 6, and ιπταμένος πρὸς τὸν πατέρα πόνος ἐπὶ ἄτης (read ἄτης with the best MSS.) μετὰ λέγοντος ὕφος κειτωμένος. With Διδροσ. loc. comp. Plautus Cere. ii. 1. 7. Hoc metueto, ne medius discurrarum. On the difficulty in προστασίας ἀπελθεῖν, see Note on Matt. xxvii. 5.

20. "Ἐπισκοπᾶς here signifies any office committed to one's charge.

21. "τὸν ἐνεκόμην." Sub. ἐκ. The sense is, "who have associated with us," formed part of the same society. In νική and ἐβλήθη there is an idiom formed on the Heb. נְקֵה נְלָח equivalent to νεκρόστατος est. (See Acts ix. 26.) It has reference to conduct, manner of life, and administration of office, public and private.

21. "ἐπισκοπῆς." See Note infra viii. 59 & 6. 22. καθορισμένα πάτων. It is not agreed among Commentators whether this appellation be meant of God, or of Christ. That it is used of God in the O.T., Joseph., and Philo, is granted. But that it is equally applicable to Christ, appears from John xvi. 30, where see Note. See also John i. 43 — 50. ii. 24. vi. 69. xxi. 17. Apoc. ii. 23. Κύριος, too, was a common appellation of Christ, and, besides that the connection with ver. 21 seems to determine it to be meant of Christ, there would be peculiar propriety in addressing this prayer to Him, as the Head of the Church, and who originally appointed the other Apostles.

—ἀνδράζων.] The term is often used of ap-
pointment to office. The reading in Εὐζελίω — ἵνα, for the common one εἰς τότεν τῶν ἡμῶν ἔνα οὐ τὸν ἑαυτῷ, is found in nearly all the MSS., Versions, and the Edd. up to Stephens, and is received by every Editor from Beng. to Scholz.

25. καὶ ἀποστόλων.† This is exegetical of τῆς ἑκάστας just before. Πασίβι, abandoned, deserted; by a metaphor taken from a traveller who deserts the right road. Comp. 2. Pet. ii. 15. A very rare use, but of which I can adduce one example, namely, Joseph. Antiq. xiv. 9. 2. οὐδέν πρὸς ἃν ἐν εἴδωλος καὶ ποιῶν πάθης.

—παρεσκεύας — ἵνα.] On the sense of these words there have been many different opinions, which see detailed and reviewed in Recens. Syn. I still think the common interpretation (by which τῶν τάσων τῶν ἑων is taken to mean the place suited to them, or, generally, the place of destruction) is alone the true one, as being recommended by its simplicity and suitableness to the usage of the Jewish writers, and confirmed by several passages of the Apostolic Fathers.

26. τῶν ἑων ἐλήφαν.† The exact mode in which they cast the lots cannot be determined; various being the methods by which the ancients were wont to do it. They used to cast slips of parchment, or pieces of the tabula scriptoria, with the names inscribed, into an urn. And this kind of sortitio most Commentators here understand. Now the lots are said to be theis on whom the lots are cast, and fall upon him who comes successful in it. Synops. appoints the verb περιπλανάω properly denotes "to choose by common suffrages," and then "to number with or unto," συγκαταθήκειν. This deciding of a thing by casting lots was understood to be a mode of showing the will of the Almighty; and was, therefore, from the earliest times, resorted to in the creation of kings or the appointment of priests. See the numerous Classical citations in Recens. Synop. and compare Levit. xvi. 3. Numb. xxvi. 51. Josh. xiii. 6. On the appointment of Matthias, see a dissertation of Mr. Towns. Chr. Arr. ii. p. 9. sqq.

II. 1. συνάσφαλσθαι.] See Note on Luke ix. 51. At περικοστήσις the Commentators suppose an ellipsis of ἥμεις, or ἵνα. But there is perhaps no ellipsis at all; περικοστήσις, being a substantive and an appellate. This will afford a solution to several difficulties which perplexed Kuin.

— ἐδαφῶν ἀποστέλλεις.] The Commentators are not agreed who are here meant. Some say the Apostles only; others, the disciples at large, mentioned at i. 15. The latter is undoubtedly the true opinion. For (as Kuin. observes) the subject at i. 15. is the assembly of the 120 disciples whom Peter addressed, and from whom Matthias was taken into the Apostolic body; while the eleven Apostles are only mentioned en passant. Now with the predicate, which is destitute of a subject, the subject immediately antecedent, and not that of which mention was made en passant, but professedly, ought to be taken. The nouns clear from ἀποστέλλεις, not ἐν, being used. Besides, the absence of the rest of the disciples on so solemn a festival cannot be supposed.

2. ἀποστείροι.τοὺς β.] Comp. the lactantes versus tempesfaticae sorores of Virgil. This use of φάσμα and its compounds, of the rushing of winds, and associated with πῶλας, βίαις, and other adjectives of similar signification, is frequent in the Classical writers.

—τῶν ἑων] doubtless the πάντων supra i. 13, which see to note.

3. ἀδισθαίρετοι.] Not cloven (which sense would have required ἐκαστοχειμαννέω), but distributed, Vulg. distriptae, divided. As to the exact mode in which this took place there has been much said, but to little purpose. To refer it to lightning, or electricity, or to resolve all into Oriental metaphor, and Jewish notions, were alike unwarrantable.

—γλάσσαι πιθών] i. e. pointed flames; the top of a flame of fire being called a tongue. So fire is sometimes in Hebrew said to lick up what it consumes. At καθάσει some would supply πιέσω taken from πιέσωμα. Kuin., however, with reason, objects that the phrase πιέσω ἐκάστῳ, is unexampled. He might have added, that πιέσω cannot be taken from πιέσωμα afterwards, because that is not in the same sentence; for, notwithstanding what some think, a new one comes at καθάσει. Besides, there πώς. εὐρί. signifies only the influence of the Spirit, not the Spirit personally. As to the true ellipse, Valck. alone has seen that καθάσει does not belong to γλάσσαι, or to πιθών; but that we are to supply καθάσει, quod evolvendum ex καθάσει, as follows: καθάσει (καθάσει τῶν γλάσσου) ἐφ᾽ ἑαυτῷ καθάσειν αὐτῶν. Thus the sense is: "And there were seen as it were tongues of fire, distributing themselves, and settling upon them, one on each." This symbol was meant to typify the gift of tongues, the first fruits of the Spirit.

4. Various are the hypotheses propounded by recent Commentators on the words ἰδοντα — ἰπφο. All, however, more or less liable to insuperable objections, being contort and far fetched, and such as no person of sober understanding and competent learning, who had no knowledge except of the passage before him would ever have thought of. Nor is there any phraseology in Pin-
The sense is: "They were amazed at seeing persons nearly all of one country, (Galilee was understood) and that a rustic and illiterate one, all speaking foreign languages, and addressing each of them in his own tongue."

8. ἐν ἀγγέλιον. This seems to be a popular phrase, for the adjective ἀγγέλιον, indigenous, or native. The perplexity of construction in the words following, is best removed by the mode of punctuation which I have, with Knapp and Tittm., adopted. Sub. ἀγγέλιον. Render, "We, I say, who are Parthians." At ἀγγέλιον there is a repetition, in order to clear the sense, long suspended by the interposed portion at vv. 9 and 10.

9. ἔργων. At this word Commentators and Critics with reason, stumble. If the MSS. could here have to do, it is not easy to see. As to the defence set up for it by some Commentators, it proceeds on the supposition that the language of Judaea was a different one from the Galilean; whereas there is great reason to think that the latter differed from the former only as the English of Middlesex differs from that of Somersetshire or Cornwall.

Besides, the air of the whole list is that of a list of foreign nations. Upon the whole, it is plain that ἔργων cannot be accounted for in any satisfactory way; and must (as it is done by the most eminent Critics) be regarded as corrupt. Are we, then, to cancel it? In the first edition of this work I expressed it as my opinion that the word came from the margin. Yet, as it is difficult to account for it as a gloss; and as such a gloss was little likely to have crept into all the MSS., it must abandon its position; and am now fully persuaded, that the reading is simply corrupt, and probably to be emended from some hitherto uncollated MSS. In the mean time, I have little doubt but that the true reading is (according to the conjecture of Barthius, which also occurred to myself), ἔπολενιαν, which word bears a striking resemblance to the common reading: for Δ and М are perpetually confounded; and it is plain that part of the Μ being faced off, would leave a Δ; and the abbreviation for ἔπολενιαν is very similar to νω. In fact, that the words λεπόλενιαν and λεπόλενιαν are often confounded, I have already shown; and many instances could I adduce from Josephus.

By Ἀρμανα we may understand that tract of country situated on the other side of Jordan, and south-east of Judaea, which was sometimes called Arabia Petraea: and so the word is sometimes used in Josephus. And we know that Damascus was now in geographical order, from East to West.

10. οἱ πέντε Κυριακά [i. e. belonging to Cyrene.]}
The Classical writers use the phrase, with ἢπότιον; of which I have adduced examples in Rec. Synop.; as also one from Malchus with κατά. By ἢπότιον is denoted those Jews who were settlers at Rome; which is rendered plain by the added words 'ιουδαῖοι, &c., indicating that the words were derived from the LXX., or by adoption and religious conversion. So ἀτροχεία occurs in Josephus for Antiocchian Jews.

11. τὰ μεγαλεῖα. See Note on Luke i. 49.

12. διασωηθῶν.] Διασωηθῶν is a stronger term than ἀπορρίθων, and signifies "to be utterly at a loss what to do." By ποτέ are meant the persons just mentioned, namely, the foreign Jews: to whom are, in the next verse, opposed the ἠλετοῦ, meaning those of Judaea. Τὸ ἐν δὲ τῶν εἰσὶν, is a popular idiom (of which examples are adduced by Wets.), denoting "what may this mean!?" how has it arisen?

13. χλωσώσεις.] The word is best derived from χλῶσα, synonymous with χλασθείς, the lip; and signifies to thrust out the lip, as in Ps. xxii. 7.

For χλωθεῖς, a few ancient MSS. and some fathers have δικαλθεῖς, which is received by almost every Editor from Griech. downwards, but without reason. For the external evidence for the new reading is very weak, and the internal evidence not strong. Simple verbs are not unfrequently changed into compounds, to communicate a stronger sense, or for greater elegance. Or the ἀλα may have arisen from the ἀλ προ͂ει. Besides, χλωθεῖς occurs more than once elsewhere in this Book, and often in the LXX.; δικαλθεῖς, neither in the N. T. nor the LXX.

—γείσον.] Not, new-made wine, which is the proper signification of the word (for that is forbidden by the time of year); but new, i.e. sweet wine, which is very intoxicating. This was, as Markl, observes, a snare on the meanness of their condition, since no person of respectability tapped the last year's γείσον so early as June, unless compelled by necessity.

14. εἰς τοὺς ἐν.] Namely, to show their consent and concurrence in what Peter should say, who was to be spokesman. The force of the Article will be expressed by rendering: "the other eleven."

—ἀράκεν Ἰωάννα.] Some recentCommentators maintain, that only the substance of the address is recorded, and that many things are omitted which were said in the Apostolic circle. The latter position may be true; but the former is, more than can safely be supposed, to omit any thing necessary to be recorded. "Entwirft, " receive into your ears, "hearken attentively to." An Hellenistic and Alexandrian word often occurring in the LXX. and the later Greek writers.

15. ὁ Ῥήμα τῆς ἥμερας.] Before that time none but debuchees took strong drink, and few took food or drink of any kind.

16. τὰς ἱεροσόλυμας.] The complete sense is: "this [state of things] is [a fulfilment of] what was predicted," &c.

17—21. A citation from Joel ii. 28—32., (in the Hebrew, iii. 1—5.) but with some slight difference. The chief difference is in τῶν ἀδιστάτων ἵππων, being used for ἀετὰ τραχα, on which see further on. The words λεγεῖ ὦ Ὀσ. are not part of the quotation; but are an insertion by Lukē, to indicate the person who says this. I have expressed this by double brackets, thus distinguishing such insertions from words or clauses whose authenticity is doubtful. The two last clauses of v. 17. are transposed,—probably by citing from memory. At v. 18. γε is inserted, which strengthens the sense; for καὶ γε (which sometimes occurs in the Classical writers) signifies quinetiam. The words καὶ προστεθέντος are added (from the preceding context) by way of explanation. Finally, at v. 19. the words ἐδαύνατος and ἐκλέηται are added to strengthen the sense; accordingly, they are often found joined to ἐν ὁραμαῖ ὥστε τῇ γῆς, in the O. T. See Exod. xx. 4. Josh. ii. 11. The passage contains (as the Jewish Interpreters themselves admit) a highly figurative description of the state of things, which shall precede and accompany the coming of the Messiah; namely, by an extraordinary outpouring of the Spirit. But Peter himself did not then understand the full sense of the prophecy as regarded "all flesh," i.e. men of all nations, both Jews and Gentiles.

—ἐν ἀνοίξεις rendered by the LXX. μετὰ τὰς, is admitted by Kimchi to be equivalent to the Hebrew words corresponding to τὰς ἀποστείξεις ἱππῶν; in other passages of the LXX.; and that is universally granted by the Jewish Commentators to denote the times of the Messiah. Λας τὸν πατριαρχὸν is said to be for πατέρα, as in the Hebrew. But it rather seems to be a slight alteration agreeably to the sense rather than the words, i.e. a portion of my Spirit. What kind of spiritual effects are meant, is clear from the following verses. "Εσπ. is, like the correspondent terms in Greek and Latin, used to suggest the reenforcement of the gifts
imparted. Πᾶσαν σάρκα seems to mean some of all orders and ranks, and (in a secondary sense) of all nations.

[Act 2:23] This must, in the full sense, denote speaking under Divine inspiration. whether by prophesying, (the strict sense), or otherwise. See xxi. 9. and Matt. vii. 22. This, of course, includes all the lower degrees of the prophetic, (as in Rom. xii. 6. 1 Cor. xii. 10. xiii. 2.) to denote speaking and teaching the truths of the Gospel, exhorting, &c.; though even there inspiration is implied. The next clause denotes in general, that God would also reveal his will to both old and young, in a manner which partook of the proph. just before mentioned, namely, by visions and dreams.

The terms prophetic and θεωτικά are sometimes synonymous; but here θεωτικά is equivalent to ἐπιγί- σεια; in either of which an appearance is presented to the person, whether waking or by trance; whereas, ἔννοια is always a dream, in which something is preternaturally suggested to the mind. Thus at 1 Sam. iii. 1. θεωτικά διατέλεσσα, denotes a distinct revelation by supernatural appearance, in opposition to the less direct revelation by dreams or otherwise. With respect to the present passage, the θεωτικά was fulfilled in the case of St. Paul; the ἑννοια in that of St. Peter. What is said at v. 19. was signalized by the communication of the Spiritual Gifts, mentioned in the Acts of the Apostles and Epistles.

19. 20. From these verses we are only to infer that the events here predicted will take place at the times of the Messianic era, and whether they are to be referred to the first advent of our Lord at the destruction of Jerusalem, or his second at the day of judgment, Commentators are not agreed. They are exactly parallel to, and admit of, any perhaps require, the same mode of explication as Matt. xxiv. 29. Luke xxi. 25., where see Notes. θέω and σάρκα are a formula exactly parallel to our fire and sword. The ἑννοια καταστασις is graphic, and completes the picture of devastation. Ημέραν ἑννοιαθήν denotes a day notable for the visitation of God's punishment on the guilty, and therefore terrible, as the Hebrew is rendered; though the former sense is assigned to the word in other passages.

21. πᾶς ἰδὼν = συνεδριάσατο.] The best Commentators are agreed, that ἰδών, like the former θεωτικά, seems to mean some of all orders and ranks, and (in a secondary sense) of all nations.

22. The Apostle, after having shown that a Savior had been promised, who should save to the uttermost his faithful worshippers, proceeds to turn their attention to the grand subject of his discourse; showing that Jesus of Nazareth, whom they have crucified, is that personage,—that he was proved to be such by his resurrection to life; and pointing out the purposes for which he was raised from the dead. This is engraven a notice of the validity of the general evidence in favour of Jesus's Messiahship, and the nature of that evidence. Then is subjoined that this Jesus it is, thus raised and invested with supreme dignity, who hath procured this plenitudinous effusion of the Holy Spirit, as attested by the effects which they now see and hear. Of Him, too, the words of Ps. cx. i. are meant; which their own rabbis referred to the Messiah. Hence (the Apostle concludes) they may be assured that this Jesus, whom they have crucified, is the Lord and Christ appointed of God.

But to consider the passage in detail, the Apostle addresses them by the appellation Israelites, as the most conciliatory he could select. Ναζαρητίων is subjoined to Ἰησοῦν, because in mentioning his name thus formally, it was proper to add, what had indeed become a usual appellation. See Mark xvi. 6. Acts iii. 6. x. 33. and Note on John i. 45. xix. 19.

—ἀνδρα ἀπὸ — ἀνδραμενα.] The construction is: ἀνδρα ἀπὸ ἀπὸ ἔθαν ἀπὸ Θεοῦ, "a man approved to you on the part of God [to be a Divine Legate] by sign and seal." This sense is suggested by the word it means to demonstrate or evince, examples are adduced from the Classical writers, by Κυπρ., διαφώτισθα, and σημαίνει, are nearly synonymous, but combined to strengthen the sense; as including every sort of supernatural work. But the best Commentators are agreed, that ἀνδραμενα means
the determinate, and consequently, immutable counsel of God; and that πραγματεία signifies decree; a signification common both to Hellenistic and Classical Greek. Ἐκεῖνον ὡςιν or λαβεῖν denotes to give up, or receive, at discretion, to treat at one's pleasure. The expression δόν τις χρήσιν ἁπάνως as conjointed with τῇ ὁμολογίᾳ συνonymous — οὐκοῦν, is meant to suggest, that God's counsels and decrees did not obviate the Jews of guilt in putting Jesus to death, since they were still free agents. Some render "the hands of the sinners," i.e. the Gentiles. But that sense would require τῷ ὄνειρῳ. Προστάζοντος scil. ταῦτα is added to show that the putting to death was by the most cruel and inhuman mode.

24. οἷος τὸς ὑδάτινος τῷ θαν. The best Commentators, ancient and modern, are of opinion that ὑδάτινος denotes not pain, but bonds: a signification, indeed, scarcely known in the Classical writers, but occurring in the LXX. This interpretation, they say, is supported by the following λέοντα, and especially by κραταζόντα, and is confirmed by certain passages cited by Wets. But that λέοντα may only mean retained, without any allusion to a bond, is clear from what I have annotated on the words ἐκεῖνος τῶν διαμαχῶν in Thucyd. i. 201. Engl. Transl. It is best, therefore, to retain the common version λέοντα, and merely suppose that in κραταζόντα there is an allusion to the notion of tight bands, as in Ezek., H. A. 11. 3. τῶν τῶν υδατίνων λέοντα δεόμενος. The common version is, I find, retained and well defended by Tittm. de Syn. p. 126.

25. ἰδ. τῷ ὄνειρῳ.] Inasmuch as He had life in Himself, John v. 26., and was the "Prince of life." For the ἔξω, is taken in a popular sense, to denote, as Scott explains, "impossible, consistently with the dignity of His Person, the nature of His undertaking, the perfecting of His work, the purpose of God, and the predictions of Scripture."

26. ἵππωτος, τῷ ὄνειρῳ.] As concerning, or "with reference to." The most eminent Interpreters have long been of opinion, that this 16th Psalm has in many of its parts a double sense, one Historical, of David, the other mystical and allegorical, of Christ. Be that as it may, the latter, if it be in order, is primary in import. It should seem that David spoke in the person of the Messian.
In this and the next two verses the Apostle draws tight the argument. The sense may be thus expressed: "Now he being a Prophet (i.e. one endowed with a supernatural knowledge of the future events, and thereby enabled to forewarn his readers) of the resurrection and ascension of the Lord Jesus, he, as to his human nature, descended in order to sit on his throne; he, foreseeing this event, spoke (in the passage in question) of the resurrection of the dead; whence to say that his soul," &c. On this promise see 2 Sam. vii. 11—16, and the other passages adduced in the references. The expression ἐκ τοῦ ἅγιον, as applied to God, denotes only "His fixed and immutable purpose," sancissime promissi.

The words τὸ κατὰ σῶμα — Χριστὸν were rejectet by Mill and Beng., and cancelled by Griesb. and Knapp. But the authority for this omission is exceedingly small — only that of three MSS.; for the reading of the Cod. Cantab. is ex emendatione. And that the words were formerly in that MS. is plain, from their being found in the venerable Latin Version which accompanies the MS. Of the three MSS. which are said not to have the words, the Barb. 1. is of no authority. The other two (the Cod. Alex. and the Cod. Ephr.) are very ancient MSS., but bear perpetual marks of the liberties taken with them by some Biblical Critics of an early period. The words are found in all the other MSS. (not very far short of 200) including the most ancient of MSS., the Cod. Vaticanus, and (as we have seen) the Cod. Cantab. Thus the external evidence for the omission in question is exceedingly slight. As to the internal, it is far more probable that the words should have been omitted in two or three MSS. by accident, or perhaps removed designately by Pelagians, than that they should have been foisted into all the other MSS. The evidence, indeed, of the Versions may seem more in favour of the omission. But let us examine it. The Greek Versions are: the printed Syriac (Peshito), the Vulg., Copt., Ethiop., Arm., and Arab. of Erpenius. Now though the printed Syriac has them not, yet the MSS., I am told, have. And, at all events, the authority of the Syriac in the Acts and Epistles is far inferior to that in the Gospels; it being supposed to be of a more modern date, and having been sometimes altered from the Vulg. The authority of the Vulg. may seem weighty; but it is, in fact, not so in cases like the present, where it is unsupported by the ancient Italic. And that the words were in that Version, is plain from what is brought forward by Sabatier. See Matthew and Nolan, p. 300. The authority of the other Versions is but slender. As to the Fathers, some of them, indeed, adduce the verse without the words in question. But others (as Theophyl., Theodoret, and especially Chrysost.) cite the verse with those words. And in the Fathers the evidence for insertion is much stronger than for omission; since, as they prove, in the MSS. they often omit words, especially such as are not to their purpose. Heinrichs and Kuin., indeed, seek an argument for their omission, from the words being variously placed in the MSS. But the truth is, that in only some two or three MSS. has there been transposition, and even then only in a careless manner. As to the question of scribes; which, of course, proves nothing. As to their argument, that the omission of the words produces a more difficult reading, and therefore the more likely to be genuine, it is of greater weight, but by no means conclusive; for even that Critical Canon has its exceptions. It cannot, for instance, well apply to cases like the present, where the more difficult reading is found only in two or three MSS. out of a very great number; for then it is more probable that the reading in question arose from alteration, than that a false reading should have crept into all the other MSS. And if these few MSS. be such as abound in unauthorized and rash alterations of all sorts, the suspicion of alteration in such a case is greatly increased. However, I mean not to say that the words can positively be asserted to be genuine. We must be slow to impugn fait faith, unless on the strongest evidence; and as the words, if removed by the Alexandrian Critics, must have been removed in order to suppress an evidence to the Divinity of Christ (a stigma which we are not enabled to fix on these persons), so I am induced to hesitate; and have therefore placed the words within single brackets. The insertion of the words may be accounted for without supposing any bad faith on the part of those who introduced them; since they might be brought in gradually, first Χριστὸν, then νασάσθαι, and lastly τὸ κατὰ σῶμα from the margin, where it had perhaps been noted from Rom. ix. 5. ὅν ἐξ θεοῦ, ἀναστασθῆναι καὶ οὐκ ἐν Χριστῷ το κατὰ σῶμα. And indeed there is something to countenance this in the MSS.
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Acts Chap. II. 34—41.

1. ἔγει δὲ αὐτὸς· Εἰπεν ὁ Κύριος τῷ χυτῷ μου, Κάθων
2. ἐκ δεξιῶν μου, ἐς ἄν Θῳ τοὺς ἐκ Θοῦ σου ὑποπό-
3. δίοιν τῶν ποιῶν σου. Ἀσφαλῶς οὖν γνωσθείτω πᾶς οἶκος Ἰσραήλ,
4. ὅτι Κύριον καὶ Χριστόν αὐτὸν ὁ Θεὸς ἐποίησε τούτον τῷ Ἱσσαῦ, ὃν ἔμεισε εὐσπυρόσφατοι.

37. Ἀκούσαντες δὲ κατεννύσαντα κατὰ καρδίαν, εἰπὸν τε πρὸς τὸν Πέτραν
38. καὶ τοὺς λόγους ἀποστόλων· Τί ποιήσαμεν, ἄνδρες ἀδελφοί; Πέτρος
39. δὲ ἐφή πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθήτω ἐκατα ψάνων ἐπὶ τῷ ὄνοματι Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν· καὶ ἐλήφθη
40. τὴν δοξιὰν τοῦ ἄγιον Πνεύματος. Ἁμαρτιαί γὰρ ἐστὶν η ἐπαγγελία καὶ τοὺς τέκνας ψών, καὶ πάιδα τοῖς εἰς μαρκαν, ἄσους ἄν προσκαλέσαται
41. Κύριος ὁ Θεὸς ἡμῶν. Ἐπεφέροντος δὲ τὸ λόγος πλεῖον εἰμιματύρητο καὶ
42. παρεκάλεσα, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολίας ταύτης. Ὡν
43. ἀναμείνων ἀπὸ δεξιαμειζονοῦ τὸν λόγον αὐτοῦ ἐβαπτισθήσαν· καὶ
44. προσετήθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαί ὡς τρισιμλία.
Classical as well as Scriptural writers (see examples in Recens. Synop.) as the ἀγαθὸς ποσος found in all languages.

Havina recorded the amazing increase to the members of the visible Church, the Apostle takes occasion to notice their manner of living; and by procarcat. τῇ διδαχῇ he intimates that they continued steadfastly to adhere to that profession which they so suddenly had taken up; though the words chiefly mean, "they were intensely engaged on the Apostles' doctrine."


On the exact sense of the words following τῇ κοινωνίᾳ, there is considerable difference on opinion exists. Many eminent Expositors, ancient and modern, take κοινωνία τῶν ἄρτων of the Eucharist; which opinion may seem confirmed by the preceding τῷ κοινωνίῳ; that term being frequently used of the Lord's Supper. Thus they hold that sense is the exercise of mutual hospitality; which, they think, is supported by the expression κοινωνία ἀρτοῦ at ver. 46. But that sense is little agreeable to the context, which certainly requires something more. Nor is there any authority for such a sense of κοινωνία in Scripture; nor perhaps of τῆς κλάσεως τῶν ἄρτων for ver. 46 (to which they appeal) may very well bear another sense. Some, again, join κοινωνία with the words preceding, namely, τῶν ἄρτων, q. d. "in intimate society with the Apostles." A construction most harsh, and a signification unauthored, and consequently perhaps not to be taken under the appearance of what follows; and τῇ κοινωνίᾳ καὶ τῇ κλάσεως seems put, by a hystreron protos, for τῇ κλάσει καὶ κοινωνίᾳ; or, by hendiadys, for "a common participation of bread broken." Now this may be understood of the Eucharist: yet as ver. 46. undoubtedly has reference to the same subject, but certainly cannot be so understood, as appears from the words following; so it should seem that in both passage and this we are to understand the common participation of meals, taken in charitable communion and religious thankfulness, and followed by prayer. This view is confirmed by what is said at ver. 46. κλάσεις τι καὶ ἄρτῳ ἄρτῳ, μεταξύ μὲν τοσοῦ ἐν ἐν γλώσσαις καὶ ἐν δόλοις καὶ ἐν ἁγίοις, εἰς τὸν Οὐα. So St. Paul, 1 Tim. iv. 4. 5, says, (with reference, it may be supposed, to these religious meals), that every kind of food is good, if it be sold with thankfulness; the argument is "against those who troubled conscience of the infant Church at Jerusalem; com as it was, in a great measure, of foreign Jews sojourning there, and detained by the natural wish of acquiring a thorough knowledge of the religion which they had adopted; and yet whose funds did not suffice them so much longer than they had expected, have fallen short, and thrown them on the charitable assistance of their richer brethren. As to the native Jews, the poorer converts were peculiarly objects of consideration to their richer brethren; since all charity from those who adhered to the Jewish religion would be denied them; and they would have
scraped to partake of the relics from the Temple sacrifices (which were distributed to the poor). Not for their being supported out of charity, might occasionally be taken from them by bigoted employers or customers. Under these circumstances, no relief or support could be expected, except from their Christian brethren; who therefore, it seems, were induced not only to contribute much of their ready-money, but, occasionally and in part, to sell their possessions. By which, however, we are not to suppose that they had still a property both in the price of what was sold, and in the possessions yet unsold.

45. κτήματα.] This properly denotes possessions or property in general; but here it must be understood of the homa immobilia (lands and houses), as επίφανες of the mobilia.

46. προσεχή.] Pronoe, is put for προσεχεῖται, which occurred a little before. Reader: They persevered in attending the Temple service every day; i.e. (as is implied) at the stated hours of prayer.

κλητές τε εκ τοῦ οἴκου άστρον.] This is by many understood of the Eucharist, or at least of the agape which preceded the Eucharist: while others understand it of common meals taken by companies in certain houses in rotation. And certainly there is much to connote this in what follows. Yet, if we consider the preceding words, it will seem more probable that the meals in question were the charitable and religious common meals treated of supra ver. 42. At κενὸν οἴκον εὐθείαν an ellipsis frequent in adverbial phrases forms of a noun with κεν. The expressions άγαλλίσατε — κλητές denote, I conceive, the disposition of mind in the partakers, rich and poor respectively. Thus άγαλλίσατε seems meant ευτυχία, though not entirely, of the poor, φωλυσία, principally, though not exclusively, of the rich. What is meant is, that the rich cordially rejoiced in the exercise of this liberality to the poor; and the poor were sincerely thankful for their liberality. Thus the rich were devoid of grudging or ostentation; the poor, of envy and ill-will.

47. αἰνῶντες — λατρεύτων.] This means signify, in a general way, "They were [in their mode of life] much occupied in prayer, and were in favour with the people." As, however, αἰνῶντες is grammatically connected with μετελθόμενον, it seems better to suppose the sense to be: "And these common meals (namely those mentioned supra ver. 42.) they held with prayer to God; and by the use of these, and by their general conduct, they were in favour with the people at large," i.e. all except the Rulers, the Priests, and their party.

προσήτων τῶν σωμάτων.] On the exact sense of these words considerable difference of opinion exists. Our authorized Version has "those that should be saved;" which rendering has been imadverted on as if it were singular: whereas the same sense is found, I believe, in all the early Versions which preceded it, supported by some Latin ones. But be that as it may, it is now almost universally agreed that this mode of rendering cannot be admitted, since it would require, not σωμάτων, but σωμάτων. Thus even Calvin renders "qui salvi fercnt," which yields a very different sense. The version in question must therefore be rejected, not because it introduces a Calvinistic doctrine (see Wets.), but because such a sense cannot be shown to be inherent in the words. The sense "had been saved," which some Anti-Calvinistic Commentators propose, is equally inadmissible. Others, as Grot., and Bp. Maltby, render "those who were being saved," namely, not for their own salvation, but for the salvation of others: an interpretation adopted by me in the first Edition of this work. But, on further consideration, I am induced to reject it; not that σωμάτων might not signify to be put into the way of salvation, if the context permitted or required it, but because such a sense would here be fictionless. If we keep close to the proprietas linguae, which, where a doctrine is concerned, must be considered the only right course, we cannot translate otherwise than the saved, "those who were saved," as the expression is rendered by Dodd. and Mr. Wesley (see Horne’s Intro d. ii. 632.); which is also supported by the authority of the Pesch. Syr. Version. And if the sense be even yet thought uncertain, it is determined by the word σωμάτων supra ver. 40; for the expression must denote those who heartened to the earnest inunction, "Save yourselves from this perverse generation," namely, by abandoning their prejudices, renouncing Judaism, seeking admission into the Christian Church, and thus being saved from their sins by the washing of regeneration, and put into a state of salvation; whence, by the grace imparted under the Gospel, they might be actually saved both from the guilt and the power of sin.

See Dr. A. Clarke, Dr. Hales, and Mr. Gilpin. Thus at 1 Cor. i. 18. and 2 Cor. xi. 15. τοις σωμάτοις, those who had received the Christian faith, are opposed, τοις ἀναλημνησίοις, to the Jews, who rejected it. Thus it comes to the same thing as their being put into a state of salvation. So at Luke xix. 9, our Lord says to Zacchæus: "This day is salvation come to this house." And at 1 Cor. xx. 2, we have δε’ δε’ (scil. τοῦ εὐαγγελίου) σώζατε. Tit. iii. 5. ἐσώμεν ἐν ὁμοίως ἄνευ λατρείας παλαισμοὺς, καὶ ἀνακατομμύρων Πατρότητος ἐξένεμον, also Revel. xxi. 24, καὶ ἐξ ὃν τῶν σωμάτων ἐν τῷ φωτίῳ τῆς παρακολούθησαν.

1. Εἰς τὸ ἀπέστειλεν must here mean together, in company, and be taken after ἀνέβησαν, "were going up." Sim. Joseph, cited by Krebs, πρεσβέας ἀπεστείλετος. The use of ἐν with an Accus. in the sense to, is found also in the Classical writers, and especially with nouns of time. The ἐν. is in apposition with, and exegetical of ὁμοίως.
2. **ἐκ καλῶς ἐπιρρέας** for ἐκ γενέτης. See John ix. 1. "Εἰς γαστρὸς occurs in the Pseudo-Theogn. v. 307. "Εὔσκηντος, "was being carried." Ἐρε-θόνων. The sick and poor were, both among Jews and Gentiles, usually laid, or placed themselves at the portals of the Temples, to ask charity of the worshippers; though sometimes at the gates or doors of rich men. See Luke xvi. 20. and Note.

- **Ωραίον.** So I write with almost every Editor up to Wets. Those after him write ὄραος; but wrongly, I conceive; for ὄρα, is a proper name, being one of that class which become such by an adjective with the Article having so defined some one of a class of things, that it is pointed out as single and apart from the rest. In that stage the adjective should be written with a small initial letter. But when the Article is omitted, it becomes a proper name, and consequently must have a capital. Which gate of the Temple is here meant, the Commentators are not agreed. It seems to have been either the Eastern gate, leading from the court of the women to that of the Israelites (overlaid with Corinthian brass wrought with consummate skill); or that called Susan. Schleusen. observes, that old Constanti- nople had a gate, which was also called, κατ' Ἰοκυσί, ὁ ὁ πατὶ, as we find from Smith's Notitia Const. p. 121. I would add, that such names did not by any means supersede the proper names. Thus it appears from Spanish. on Julian, p. 73, that Constantinople was sometimes called by the name Κάλλαβελς.

- **ἀ.** "ἀναβ. i.e. the stairs or sum given; a signification only found in the later Greek writers.


5. **ἐπίθεν α.** Sub. φθαλάμος.

6. "ὁ ἡγεμόνας, τοῦτο σοι διδάσκων." This has the air of a proverbial expression; with which I would compare Aristoph. Lysist. 671. ἰδίων ἄν ἐκείνο ἐδείχνον αὐτῷ.

7. **ἐφιλαμβάνεια,** with the authority of Jesus [I say].

8. **ἐδέμνεια.** Some here render the word *planta media*; but others, better, *feel,* a signification not unfrequent in the later Greek writers, from whom many examples are adduced. The *éphra* are the *anaphes* or *inster.*

9. **ἐκλαμβάνει αὐτόν.** Not so much for joy, as many Commentators imagine: nor, as Exeumen. thinks, to try whether he could walk; but, it should seem, at first from ignorance how to walk, by which his essays would be rather leaping than walking; just as the imperfect glimmer of the newly acquired sight of the blind man at Mark viii. 24, made him first *"see men as trees walking."* Ἐξάλησα well describes the headlong eagerness of the incipient action, as ἐπιλαμβάνει...the other stages of it: "he first leaped, then stood still, and [then] walked," i.e. in a regular manner. See Note on Acts xiii. 11.

11. **καταφθάνοντο.** Render, "keeping close to," as in Col. ii. 19. 2. Sam. iii. 6.

12. **ἀμέλεια καὶ περίπτωσιν...** "addressed the people." 

**ἐν τῷ χώρῳ πρὸς τὸν λαόν,"** **ἐν τῷ ἄνθρωπῷ διὰ τὴν κόσμου δοκεῖν...** comparing Acts xxvii. 1. ὁ ὁ ἐκείνος τῶν ἁπάντων ἄνθρωπος; xxvii. 45. But this principle of resolution, though often employed by Philologists, is seldom effectual, as
being so hypothetical, and explaining nothing solidly. The *ellipses*, too, are liable to the same objection. It should seem that the present idiom proceeded originally from the employing of the Infinitive with *πάντα* or *εἰς* the denoting *end* or *aim.*

This construction was afterwards changed to its equivalent *τὸν* in an *אכ* which is often found in the LXX. (see Win. Gr. Gr. § 38. 2. No. 3.), and was then changed in most cases to the simple Infinitive. The idiom formerly existed in our own language, and is still used by the vulgar; e. g. *I should like for to know.*

13. ο Ὁσα — ὑμαν [The repetition of ὡς η is emphatical; and, as Doddr. observes, "the mention of the God of their Patriarchs was introduced to show that they taught no new Religion, which should alienate them from the God of Israel."

— Ἀδελαία*] namely, by his resurrection and ascension. Ἀναστάσει, renounced and denied him as Messiah.* Κύναντος, "when he had determined,"

14. τὸν ἅγιον καὶ ἢκε*] "the Holy and Just one." A cognomen of the Messiah, as in iv. 27. Rev. iii. 7. John x. 36. With πρόσηθαι — ὡς I would compare § 69. *Eσφ. 190. μαθηταί τοῦ κακοῦ μὲν καὶ ἡμῖν κακόν εἰναι καὶ ἡμῖν ἡμῶν.* This sense of χαίρει, "to be given up for pardon," is not unfrequent in the later writers.

15. τόν ἄγιον τής ζωῆς*] "the author of life;" namely, as being the first to rise from the dead, he was thereby the cause of all men rising again. See John i. 4; v. 21; xiv. 6. and the Note. So Heb. ii. 10. ἄγιον τῆς σωτηρίας. It is here observed by the very learned Valckcn. that in these speeches of Peter (though not such pieces of finished composition as those of Demosthenes or the other Greek writers) there is a dignity in the historical and a grandeur in the didactic parts, to which it were impossible to add aught.

16. καὶ εἰς — αὐτοῖ*] Render: "And his name (i. e. the power accompanying the invocation of his name) through faith in his name (i. e. him) hath made strong this man whom ye see and know." Ὀλοκλήρων, complete soundness and health, as in Is. 1. 6. and sometimes in the later Classical writers.

17. κατὰ ἄγγελον ἐπ][It is somewhat difficult (says Mr. Townsend) to interpret these words in their literal sense, when we remember the numerous miracles of our Lord, and the abundant proofs the Jews received that he was their promised Messiah." Wolf and others (including Dr. Burton) indeed, attempt to get rid of the difficulty by adopting a different punctuation, and think the expression ἀπόλλυσις καὶ οἱ ἀδικοὶ ἄγνωστοι belongs not to ἄγγελοι, but to ἀπόλλυται. And they assign the following sense: "I know that through my ignorance you were induced to do as your rulers did." Thus, however, it was violence to the construction. The difficulty may be best removed by not too rigorously interpreting either σελίδι έκα, (which has often but a faint sense) or ἄγγελοι, but taking the whole as expressed populariter, q. d. "I am willing candidly to suppose that," &c. See Scott. Ἀγγέλων may (as Whithby proposes) be taken of error or prejudice. At all events, Peter does not say that their ἄγγελοι, whatever it might be, was blameless; for as it resulted from pride, prejudice, and worldly mindlessness, and was co-existent with ample means of information, it was criminal. Nor was ignorance ever held as an excuse for crime, unless it were involuntary, when all the ancient moralists granted it was. See my Note on Thucyd. iii. 53 & 40; iv. 98. Thus Paul in 1 Tim. i. 13 urges such ignorance in extenuation of his guilt. Criminal, however, as was the ignorance in the present case, the Apostle hints that it admitted of some extenuation.

18. δ ὃ θαλα — ἐλπίσων αὐτῶν q. d. God hath used that ignorance for good, by permitting that you should commit this crime; and moreover, since thus would be fulfilled the declarations of the Prophets concerning the calamities with which the Messiah should be oppressed. The Rabbins themselves acknowledge that all the Prophets prophesied of the Messiah.

19. μετανοήσοι καὶ ἔσται*] This is the application of the discourse, — in which ἐσται, is not (as many recent Commentators imagine) a mere synonyme of μετανοήσοι; but, as the latter denotes a change of mind, so does the former a change of conduct; both necessary to real conversion. See Bp. Bull's Harmonia Apostolica, p. 9.

— αἰς τὸν ἅγιον τής ζωῆς τής ἀρ. "Ἐξέλθησιν signifies properly to wipe off, or wipe off from anything, and sometimes to wash off a charge, or a board, or traced on a slate; i. dly, to obliterate any writing, whether on waxed tablets, or written on parchment, either by scratching out, or crossing out. And, as crossing out accounts in a ledger implies that the sums are discharged, or the payment forgiven, so the word came to mean, in a figurative sense, to forgive offences, as in Is.
xliii. 23. (which the Apostle has, no doubt, in mind) γέγονε δὲ ἐγείρων τοὺς ἁγίους σων. also 2 Mac. xii. 42, and Ecclus. xlv. 20. This sense very rarely occurs in the Classical writers. One example, from Lysias, has been adduced by Wets: ὅτας ἐξελεκτέοιν ἀνέθω τῷ ἀναστήσασα. On the kindred notion of expanding and consigning to oblivion, see my note on Thucyd. iii. 57. To the examples there added may be added Eraschyl. Ch. 496, and Theb. 15. Joseph. p. 707. 17. Huds.

—ὅτως ἐν Ἀθωμ, &c.] The Commentators are by no means agreed on the sense to be ascribed to ὅτως ἐν, which most modern Commentators suppose to be when, or after that, taking it for ἔτοιδε; others, until, i. e. waiting until. The latter, however, supposes a harsh ellipsis; and as to the former, though examples of ὅτως in sense χρόνακι are not rare, yet not with ἐν. Besides, it turns which way we will, it yields no satisfactory sense. See Scott. It is therefore better, with the Syr. Transl., and many eminent Commentators, from Luther downward, to take it in the sense so that, in order that, as Luke ii. 35. Matt. vi. 5. et alibi. Thus Tittm. de Syn. II. p. 63. (who adopts this sense) shows at large that ὅτως never, properly speaking, denotes time, unless it be time past, as in Hom. Od. xxi. 21. Herodo. ii. 13. In passages, where it preserves itself, we cannot have "notionem futuri exacti," because ἐν is added. And he renders, "ut hoc modo veniant dies ἀναστήσεως." The sense, then, is: "that so the times of refreshing may come from the presence of the Lord:" i. e. that ye may see with joy the time which the Lord hath appointed as the period of refreshing. Ἀναστήσεως properly denotes a regaining one's breath after it has been interrupted; 2. a breathing-time from some labour, a rest from trouble, or deliverance from evil generally; in which sense it occurs in the Sept. and Philo cited by the Commentators; to which examples I have in Rec. Synopsis, added others from the Classical writers. See Note on Heb. iii. 11. 3. It signifies (by implication) the happy state occasioned by such a change. What particular period is here designated, Expositors are not agreed. It must, of course, be at the coming of the Messiah: but some refer that to his coming at the destruction of Jerusalem; others, to his coming to the end of the world; and others, again, his coming in the Millenian reign. As to the first view, I see not how it can be maintained. The third has been ingeniously, but not satisfactorily, defended by Chrys. Note, he refers to adopt the second; by which the ἀναστήσεως of the present passage will be the same with the ἀναστήσεως at 2 Thess. i. 7. ἐν γὰρ ἀναστάσει τοῦ Κυρίου ἵππος ἐπ᾽ ἀρμονία μετ᾽ ἄγγελων, the restitution of all things. In the expression ἀναστήσεως we have a Hebrew periphrasis for ἀνέθω κρίνων, which means, "by God's providence." ἐν ἀναστήσει shall be rendered, "and that he may send." Instead of the common reading προκεκοίμησον, some of the most ancient MSS., most of the ancient Versions, and all the early Edd., except the Erasmian, have προκειμένων. which is confirmed by General Editors. This reading has been approved by most Commentators, and has been received by almost every Editor from Beng. and Wets, downwards; and justly; for the common reading seems to have been either a parado-orthosis of some Critics who did not understand προκειμένων, or a gloss on προκεκοίμησον; for Suid. explains προκεκοίμησον by τοις γνωρίμοις τοις. Render: "him who was of old destined and appointed for you, (i. e. for your relief and salvation,) even Jesus Christ." Some would sink the προ, which, indeed, in Classical Greek is merged in the proper signification of the word; but this is not permitted by 1 Pet. i. 20. Χριστὸς προκεκοί-μην ἀντὶ καταβολῆς οἴκου. 21. ἐν δὲ ἄφωνοι μὲν ἐξε.] The true sense of these words has been imperfectly understood by the Commentators, through their not perceiving their scope, which is to anticipate a possible objection, and to meet it. If Jesus had been the Messiah, he would have continued on earth, at least after his resurrection, and then founded his kingdom. To this the Apostle indirectly replies, that it was necessary (i. e. for the purposes mentioned at John xvi., xvii., and xviii.) for the present that he should abide in Heaven, there to remain till the time of restoration; literally, "that heaven should have him, and not earth," 17. for ἐξε, as the best Commentators have seen, must mean occupare, not accipere. Ἀποκατάστασις properly signifies a restoration of any thing to some former state; and, by implication, for the better, is capable of several interpretations, according to the view taken of the foregoing verse. According to the second, it will denote the consummation of all things at the end of the world. On the expression τῶν ἑλεραθ σφηνο- σει note at Luke i. 70; which passage will serve to confirm and illustrate the ἐξε here inserted by the most eminent Editors, on weighty MS. authority.

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Christ, cannot be doubted, since the Apostle affirms it. Indeed, there will be no difficulty in so doing, if we consider the chief scope of the passage, in which (as Schottg. has well pointed out) the peculiar points of resemblance are intimated at the ὡς αὐτῷ, "like unto himself;" namely, 1. in being the minister of a new covenant, as Moses was of the old, which the Prophets (especially Jeremiah) had distinctly announced should be done away. 2. in His close communion with God. And as Moses conferred much with God, so did Jesus Christ, who was in the bosom of God his Father. Though, after all, Moses may not have had directly in view this reference; and accordingly, this may be of the number of those passages of the Old Testament, which (as Bp. Middleton says) are capable of a two-fold application: being directly applicable to circumstances then past, or present, or soon to be accomplished; and indirectly to others which Divine Providence was about to develop under a future dispensation.

The passage before us is not a literal quotation; and yet the variations that occur are not such as to affect its fidelity. In the first verse the words are put into another order, and εἰς is altered to ἐπί, to make the case plainer. And so indeed Moses evidently meant it. After ἀκολούθωσε the words κατὰ — ἔργα are added by Peter to show the extent of the inquiries. In the next verse the variations are greater both from the Hebr. and the Sept. Yet (as Bp. Randolph observes) the general sense of both is expressed; for, to advert to the principal discrepancy, the κατὰ before the λαός are meant to illustrate a somewhat obscure phrase, and to point to the nature and extent of that punishment, the greatest known under the Jewish law. Ἐξελ. is a word found only in the Sept. and the later writers; signifying to "utterly exterminate."

24. καὶ τοῖς δὲ οἱ προφήται ἀπὸ Σαμουήλ καὶ τῶν καλεσθέντων ὄνων. 25. διὰ ἔκ προφ. καὶ [προφήτες] καταγγέλλων τινὶς μεγίστος ἀρχήν. Ἡ δικαιοςέτης των προφήτων, καὶ τῆς δικαίης ἡμῶν καὶ διετέλεα τὸ θεός πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ. Καὶ ἤν τῷ σπῆρατι σου ἐνύπνησεν ἡμῖν παρακαταστήσας αὐτοῦ ἐν τῷ ἐσωτηρίῳ ἡμῶν ἀπὸ τῶν πονηρῶν ὑμῶν.

1. IV. ΛΑΔΩΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαόν, ἐπίσκοπον αὐτοῦ οἱ προφήται; those to whom the prophecies were addressed." Prophets and teachers were therefore by the Jews styled fathers, and their disciples their sons. See Note on Matt. xii. 27.

— καὶ τῆς δικαιῆς] ["ye are the" heirs by the covenant," i. e. to you these advantages pertain by the covenant]; and therefore to you the offer of salvation is first made. The expression is formed on a Hebraic idiom of 12. The following citation is made with some small variation from the Hebrew and LXX. The Apostle means to affirm the same thing as St. Paul, Gal. iii. 16,—that by the Messiah, as the descendant of Abraham, shall all nations be blessed. "Εκαίν dε παράγει is found in all the early Greek, some Versions and Fathers, and has been received by almost every Editor from Beng. and Wets. downwards.

26. ὡς ἐπονομάσατο] The sense of these words will become clearer by supplying, what seems to be omitted (by an idiom frequent in the Scriptural writers), the particle ὅπως, "unto you, then," which very aptly introduces the conclusion from what has been said. "Τῆς may be taken (as some direct) for a Dat. commoditi, and τοῦ signifi es particularly; but the usual sense is preferable, and is required by the preceding verse. ἐπονομάσατο ἔργα the interpreters render, "in order to bless you." But this supposes a harsh idiom; and it is better to take εὐλογεῖν, as in apposition, or for ὡς εὐλογεῖ, "as a blessor of you," i. e. one who should bless and make you happy.

— ἐν τῷ ἔσχατῳ ἔκστασιν, &c.] There is here an ambiguity of interpretation, since ἔσχατος may be taken either in a transitive or in an intransitive sense. The former is adopted by the generality of Translators and Commentators, and may be defended. But as it occasions some harshness of construction, and involves something objectionable in sense (unless action be taken for intention), the latter view (which is supported by the most eminent ancient and modern Interpreters) seems preferable. And ἐν τῷ may be taken for εἰς τῶν, denoting purpose; or for ἐν q. d., "on every one of you turning from his iniquities," i. e. if every one of you shall turn. This is confirmed by the words of ver. 19, μεταφέρειν καὶ ἐπιστρέφειν; and by Is. i. 16, (which the Apostle seems to have had in mind) Παροιμάζεται δὲ τῶν πονηρῶν ἡμῶν.

IV. 1. Ἐπιστρέφοντες σοι αὐτῶι "supervenerunt illis." Ἐπιστρέψει properly signifies "to be presented to the view of any one," in which is inherent some notion of suddenness, which occasionally (as here, Luke xx. 1, and elsewhere) implies some notion of hostility. On το ἑπιστρέφει τοι ἔργα, see Note on Luke xxii. 4.
is evident signifies, yet of common and kindred sense of the term. By the way, as the Greek word 'ενθέκων, 'ενθέκσας, 'ενθέκτος signifies, 1. to be wearied out; 2. (as here) to feel aggrieved, be vexed, be wearied with impatience, a sense found in the LXX., but not in the classical writers. Αὐτός ἦν εἴρηκτος, as 'ενθέκτος, is only found in the LXX.; and 'ενθέκσας — 'ενθέκτος is found in the Septuagint. ‘Εν τῷ ἐνθέκτος, by or in, i.e., by the example of Jesus, as exemplified in Jesus.

3. ὥσπερ εἰς τῆς.] Some Expositors think that ὥσπερ here means the custody of certain persons to whose charge they were committed. But the common interpretation, a prison, is by far the best, and is established beyond doubt by ver. 16. 'Ενθέκτος ἦν 'εἰρηκτός, as 'ενθέκσας, is, however, confined to the later writers; for, in the passage cited by the Commentators from Thucyd. vii. 56, the sense is a keeping in custody (as, indeed, is evident by the use of the Article); which, indeed, is the primitive sense of the word (as also of the Latin custodia), and came in process of time to denote a place of custody, career.

4. ἐγενόθη—χιλ. πότε.] The Commentators are not agreed whether this number is inclusive of the 3000 before converted, or exclusive of it. Yet no persons thoroughly conversant in the idiom of the Greek language can fail to perceive that the former is the sense intended. 'Εγενόθη signifies was become, a signification of ἔγενεσθαι which often occurs in the N. T. and LXX. 'Αρκοῦν signifies, not men, but persons of both sexes; it being put for ἀρκοῦν, as Luke x. 31. James i. 20. Acts vi. 11. et al.

5. ιδίως] συν. τῶν ἱερατῶν, to be supplied from the context. By τῶν ἱερατῶν, &c., are denoted the Sanhedrin.

6. ἐκ γένους ἀρχ.] i.e., as some think, the chiefs of the 24 Sanhedrinal classes; or, as others, the kindred of those who had lately served the office of High Priest.

7. ἐν τῷ ἐνθέκτῳ—ἀφόρατος.] To determine the sense of this passage, we must ascertain the scope of the interrogation. Now ἐνθέκτος τούτο μόνον refers, as some say it does, to the general context of the Apostles in their ministry. But from ver. 9, it is plain that it refers to the miraculous cure lately performed. Ἐν ποια ἀφόρατα further illustrate the sense. The name of a person is indeed often put for the person himself. See also iii. 16. Thus it may mean, by the power of such a person. But as it is certain that the Jews believed very wonderful works, even miracles, to be performed by magic arts and enchantment, i.e., invoking the names of certain angels or illustrious Patriarchs, the full sense of ἀφόρατα may here be retained.

9. ἵνα ἕμαχον ἑαυτῷ.] Render Since we are called to examination this day. "Ἀνακεφαλαίον, a forensic term, signifying to be examined by interrogation. See Note on Luke xiii. 14. Ἐκείσας ἀφόρατός ἐστιν ἀφόρατά, is for ἐκείσας 'αφόρατος ἀφόρατος, on which use of the Genitive of object, see Winer's Gr. Gr. § 23. 1. At ἐν τῷ, sub. ἀφόρατα. Comp. v. 7 & 10.

11. ὥσπερ εἰς Matt. xxi. 42. —οικ ἑστιν — ἐν σωτηρία. Many Commentators, from Whitby downwards, have argued from the context that ἐν σωτηρία means "this healing," and σωτηρία "to be restored to health;" a sense, indeed, found elsewhere; but it cannot be admitted here, because it cannot have any sense varying from that of ἦν σωτηρία just before; and ἦν σωτηρία, notwithstanding what the first-mentioned Commentators may say, cannot mean "the healing," because that signification of the word is found nowhere in the Scriptures, nor, I believe, in the Classical writers. And there is nothing to compel us to adopt it here. The use of the Article does not, because "the healing [in question]" yields an inapposite sense. Indeed there is no proof that the Article is here meant to exert any particular force, much less to be emphatic. I know of no passage in the N. T. where it has such a force, but several where the noun is used in its most abstract sense; in which case the force of the Article is merged in that of the noun. So John iv. 22. ὥσπερ οὖν ἐν σωτηρίᾳ ἐκ τῶν ἱερατῶν ἤρθ. Rom. xi. 11. ἦν σωτηρία τοίς θείας [γενέσεως]. Hebr.
EN ALLOV OVDH EI H SWORTA. * OVDH GAIH NOMAI EISIN EISANV UPO TON LOUSANON TO DIDIOMAEON EN EN OYRAPOY, EN OI DEI SWATHNAI HMAIS.

13. THEOEROTIYES DE TIN TON PETHROV PAHGRAOMAI KAI 'IOAWNOV, KAI KATA-

LAMBEMOY OTI EN ANDRYPATOA AGRIDAMATAI EIAY KAI IDOITAI, EIDIAZON, EPE-

GIVNOXAN TE ATOYUS OTI SVN TIN 'ISOU HMAV TON EN ANDRYPATON BIL-

PONTES OYNOV AIOV EISOTAI TO TELERAPIEMEION, OYDON EISION ANTPEITAI.

15. KELAPANSTES DE ATOYUS EIO TOY SUNYDOYON APEDAN, SUNIVBALON PROS

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ACTS CHAP. IV. 20—27.

But the πας is πας (as some suppose) in opposition with μόνος, but depends upon κατά or καθώς understood. Nor does the ὁ belong to the πᾶς, but to the whole sentence (followed for the words πᾶς—ἀρκεῖον form grammatically a separate clause. Διὰ τοῦ λαοῦ belong (there being a transposition) to ἄπλον ἀρκεῖον. I have pointed accordingly.

23. τοὺς θεῖους i. e. “their associates,” the other Apostles and the disciples at large; as Acts xxiv. John xv. 26.

24.—30. On this passage, Bp. Jebb (Sac. Lit. p. 132, seqq.) truly remarks, “that this noble suppliantic hymn, poured forth at once by the whole Christian people, under the immediate influence of the Holy Spirit, is worthy of that inspiration from whence it flowed.” The learned prelate well points out that xx. 27, 29, form a prophetical quotation of ἰσαίας 44:26. He rightly refers the γεωργία to a clause left to be understood: q. d. This prophecy is now fulfilled, for of a truth, &c. Thus the verses are not, as some imagine, parenthetical.

—τοὺς θεῖους, &c.] A sublime periphrasis for the Lord of the universe, with which Wets. compares Joseph. Ant. iv. 5, 3. Διὰ προσωπία τοῦ ἐνθρόνου τι καὶ γῆς καὶ καλάσσων. See also the prayer of Hezekiah, Is. xxxvii. 16.—20. Here ἐστί is to be supplied. In ἔφθασεν the metaphor is derived from the snorting, and other sounds of impatience and rage, emitted by horses. Οὕτω καὶ ἑαυτῷ, καὶ the sense is, “and have formed vain plans.” So a proverb cited by Wets. καὶ εἴδε ἐπέθετο. 26. παρατεταγμένοι. Not, as Kuin. imagines, for ἀνθρώποις. The sense (as the parallelism requires) being “they stood side by side for mutual help,” i. e. they banded together. Of this examples may be seen in Steph. Thes. 4599.

27. συνέβησαν γεωργίαν, &c.] Here, as Bp. Jebb observes, the heathen, the peoples, the kings of the earth, and the rulers, (that is, all the rebellious persons of the second Psalm), are brought forward, as fulfilling whatsoever it was pre-appointed they should do. The equivalent terms in the prophecy and the declaration of its fulfilment correspond—the Rulers, to Herod—the kings of the earth, to Pontius Pilate—the heathen, to the heathen—the peoples, to the peoples of Israel—the Lord (Jehovah), to the

19. τι δικαιον, &c.] Of this sentiment see several examples from the Classical writers in Recens. Synop. One must here suffice, where Platakēs similarly address his judges: τιδοικεῖ τοῖς θεοῖς ήτοι δικαίοι, καὶ ἂν μὴ ἑξετάσῃς χρῆ, καὶ τοὺς φόνους εἰπέτω, ὃς μὴ ἓλθεν εὐφωνίαν πρὸς τοὺς δίδονται αὐτοῖς,——διὰ τὸν λαός, ὅτι τότε ἐδόθην τῷ Θεῷ ἐπί τοῦ γεγονότος. Ἐποίη σιν γὰρ ἡ πληθον περισσοτέρως ὁ ἄγιος, ἐφ’ ὑμῖν ἐγγυών τοῦ σιμοῦ τοῦ σιμοῦ.

20. ὅθεν ἐνεξῆθάι [i. e. “We cannot [consistent ly with what is right and just]” or, “we cannot bring ourselves to do it.” So Papias cited by Eusebius, “nam que facta ladunt pietatem, nec fere, posse credendum est.” This, it may be noticed, is one of those few passages in which two negatives do not strengthen the negation, but have an affirmative force. See Matth. Gr. 4601. Buttm. Gr. p. 291, and Win. Gr. p. 130, who account for it on the principle that the negatives belong to two different verbs. But, in a case like the present, that explains nothing. It is better to say that the two negatives belong, strictly speaking, to two different clauses, and are suspended on finite verbs, or Infinitives, either expressed or understood, as in ὅπως (sub. ἐντ. ἢς ἐστι προσεύχοντα. In a case where an Infinitive occurs, the Imilun, depends upon ἡταν, or ἐστίν understood. The ancient Syriac translator well expresses the clauses by rendering, “We have not power, that we should not speak what we have seen and heard.” The ἤταν just before is emphatic, q. d. “We, for our parts,” &c.

21. μὴλο μὴ ἐφευράκτωτι παῖς, &c.] There is here an anomaly of construction, in discussing which, the Commentators differ. Some think there is an ellipse of αἰτοῦμαι, which is expressed in Luke xxiii. 14. Others think of the ellipse the taking γένοιτο for ἠπην, and πάς; for πάς, regarding the ὁ as only indicating the following sentence, and consequently pleonastic. But it is better to admit the ἐλλιπτικόν than admit such a harshness. So Prof. Dods does render, “finding no witnesses.” Thus that which is pleonastic γένοιτο πάς, &c., may be considered as exegetical and further evolving the sense.
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being. 

is about to be consumed, and has not been consumed in a single act, because ... is impossible to determine.

as to determine whether the holy child Jesus is identified with Jehovah of the second Psalm, and skillfully removes the objections which might occur on a superficial view of the passage, by referring to Psalms xlv. "Thy throne, O God, endureth for ever," and showing that the passages under consideration, and all such like, afford mutual light and support.

I have not ventured to follow several eminent Editors in introducing into the text (from many MSS., Versions, and Fathers) the words η τοῦ σώλην αὐτοῦ, not so much because, as Bp. Jebb remarks, "they have no equivalent in the propriety, as because it is very difficult to account for their omission, but very easy for their addition.

23. ταύτας ἑαυτῷ, &c.] The sense is: "For the purpose of doing — what? why no other than that thy overruling power and predisposing wisdom pre-determined to be done.

24. The verse is well paraphrased by Bp. Jebb thus: "And, as thy wise counsel pre-determined that, through the confederacy of Jews and Gentiles, of kings and rulers, Christ should suffer; so let the same wise counsel be now made conspicuous, in the undoubted preaching of Christ crucified." At τοῖς ὑποκείμενοις, ἄνωτερα, also προφητεύεται, "Especially, i.e. so look upon their threats, as to ward off their execution.

30. In τοῖς ἁγίασεν οὐκ ἐκτ.] while thou art stretching forth thine hand, (i.e. exerting thy power) for healing, and while signs and wonders are performing; "for Τοῦ τοῦ must be repeated. 31. ὑποκείμενος ἁγίασεν.) The interpretation of some recent Commentators "filled with sacred ardour" is a mere Unitarian gloss. Yet we need not, and, if the propriety of the Article be considered, we must not take Τοῦ, in its personal sense, with Dodd. and Benson; but suppose, with Bp. Middlet., that it adds the influence of the Holy Spirit, as communicating special and eminent gifts. Indeed, a sensible illoquium is implied.

32. ἅ γὰρ καθόλου — μία.] A proverbial description of close union, as in Plutarch: Δίκαι φύλαξ, ὑψιπή μία. Οὐκ ἔλεγεν ἴδιον, "did not call them his own," or allege that as a reason why his poor brethren were not to be assisted therewith. This shows that their property was really considered as their own; and consequently that the expression καιπὲν ὦν τοιοῦτον δόθηκεν is the words following must be taken with limitation; i.e. that they were common, not by possession, but use. See Note supra ii. 45.

33. μεγάλη ἐκτ.] Wolf, Hein., and Kuin., think that the expression is to be understood only of the power of the Apostles' eloquence, &c. But, although I would not exclude the force of that in artificial, but impressive, eloquence, which, had it been in use, as a mark of the Apostles, would have been too expensive to be followed with such effect, — namely, the miracles which they were occasionally enabled to work. In short, the term denotes force as regarded the speakers, and efficacy as respected the hearers.

χήκας τῷ ἀνθρώπῳ.] Some Commentators understand χήκας of the favour of God. Others think, that it has reference to the Jewish people, q. d. "the favour of the people rested upon them." But though this be somewhat confirmed by ii. 47., yet there the interpretation first mentioned seems preferable; because if the ἀνθρώπῳ be referred to the Apostles, it will give a reason for the force and efficacy of their preaching. I am, however, inclined to think that the ἀνθρώπῳ is to be referred to the people at large; χήκας being understood of the grace of the Holy Spirit. So Luke ii. 40. καὶ χήκας οὗ τε ἔτεκα. Indeed, thus alone can the γὰρ of the following clause be accounted for; which Translators and Commentators explain away to mean a mere καί. Calvin has alone seen that the γὰρ is, as usual, causa redditi. Though by understanding χήκας of the favour of the people, he assigns a sense not a little frigid.

34. τῇ ἐκτος τῆς ἐκπολιτείας — εἰς ἑαυτόν.] Not, "as many as had," for it is not πᾶς ἕνεκα, but "such as had," i.e. some of those who had: the ἕνεκα being here, as often, put indefinitely. See Calvin and Heumann. Hence may be corrected an error into which Mr. Hind has fallen in his valuable History of the Rise and Progress of Christianity, vol. i. p. 218. He understands that "all who had lands and houses sold them, and brought in the
ACTS CHAP. IV. 35—37. V. 1—4.

παρακομένων, καί ἔκθεσαν παρὰ τούτοις πόδας τῶν ἀποστόλων· διειδί- 35
dοτο δὲ ἐκάστῳ καθότι ἐν τοῖς χρείας ἐχειν.

Ἰωάννης δὲ, ὁ ἐπικλήθη Διανομᾶς ἀπὸ τῶν ἀποστόλων, (ὁ ἦτα μὲ 36
θερμηφορεῖται, ὕψος παλαιότατος) Λευτίς, Κύριος τῷ γένει, ὑπὸρ- 37
χοτος αὐτῷ ἄγρον, πωλῆσαι ἤνεχε τῷ χρημα, καὶ ἔθηκε παρὰ τοὺς
πόδας τῶν ἀποστόλων. V. Αὐτὴ δὲ τις, Ἀνανίας ὅνοματι, ἀν ὄω- 1
φημι τῇ γυναικὶ αὐτοῦ, ἔπιστευσε κτίμε, καὶ ἐνουθισθη ἀπὸ τῆς πί- 2
μῆς, συνειδείας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκε μέρος τοις
πόδας τῶν ἀποστόλων ἔθηκεν. Ἐπεὶ δὲ Πέτρος· Ἀραμια, διδώ 3
ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, πείσοισαι σε τὸ Ἰερείμ ἀγτόν,
καὶ τοσοφασθαι ἀπὸ τῆς τιμῆς τοῦ χρὸνον; Οὐχὶ μένον, σοὶ 4
ἐμενει, καὶ πραθεν, ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρξε; ἢ τι ἔθου ν ἐν τῇ
καρδίαν σου τὸ πράγμα τοῦτο; οὐκ ἔσται ἀνθρώποις ἀλλὰ τῷ Θεῷ.

amount to the Apostles." And to remove the
wonder and objection which this would involve,
he supposes that the statement of their bringing
in their money to the Apostles, by no means implies
that it was all instances of an instance of Satan. This
solution, however, is utterly inadmissible. The
fact is, that we are not certain (for we are not
told so), nor is it probable, that these proprietors
didn't all their possessions. They would benefit
the poor more by holding part in reserve, and giv-
ing as need required.

A phrase is not merely a phrase signifying to
commit to the care of, but, when joined with σαῦτα,
implied the reverence with which the deposit
was made.

36. Δεινῶς.] Though the Levites had, as a
tribe, no inheritance, yet they were allowed indi-
vidually to hold landed property. Τὸ χρῆμα, the
price, the money; a sense almost confined to the
plural, though two examples of the singular are
adduced, to which I have, in Recens. Synop.,
added another.

V. After the unadulterated liberality of Bar-
nabas, is recorded an example of the contrary, in
the case of Ananias and Sapphira, and its termi-
nation in their sudden death. The nature of their
crime has been by some misconceived, by others
too much palliated, and by others again unreason-
ably exaggerated; but, at the most moderate estimate,
it must be regarded, even on principles of
natural religion, as a crime of no ordinary mag-
itude, and such as well merited the punishment
with which it was visited; and which was more
especially necessary in the then state of things,
in order to prevent the Christian religion from being
discredited by the hypocrisy of worldly-minded
professors.

1. ἐνοψίασαν ἀπὸ τῆς τοῦτο. Sub. μέρος, "appropri-
ated part to his own use." We may notice the
force of the middle verb.

2. συνειδείας.] Sub. τῆς τοῦτο. The ellipse is sup-
plied in Thucyd. vol. ii. 92. 7. Bek. ξύνετος τῶν
ἐπίθετος τῆς ἐπιθετηκών. The older Commentators
esteem the crime sacrilege, which was punishable
with death: but Mede well distinguishes between the
species facti, and the circumstantiae facti,—
namely, hypocrisy, and desitvrae glori, &c.,
which was perhaps the chief motive which tempt-
ed them to the offence.

3. ἐπιθέμενοι — τῆς καρδίας σου.] Many recent
Commentators comparing this with that at v. 4.
ἐδούν εἰς τὴν καρδίαν σου τό πράγμα τοῦτο, take it to mean
no more than "why was thy heart filled with that
diabolical plan?" But this is unjustifiably sink-
ing the sensibility of evil thoughts. Nor will there
be any thing difficult in the interrogation οὗτι,
and εἰπέτε, the word σκέψεως signifying to attempt
to deceive by a lie; the attempt being, as often, put
for the performance. This offence towards the
Apostles involved the same crime towards the
Holy Spirit, under whose inspiration they acted.
4. ἐν ἀνθρώποις ἀλλὰ τῷ Θεῷ. The particip. is
to be resolved into a verb and participle, ἐπι-
τράπηκας. From a comparison of this verse with the preceding one [where Ananias is said to have lied about the Holy Ghost] as well as several other passages [John iii. 6. compared with I John v. 4. Matt. ix. 35. compared with Acts xii. 4. 2 Tim. iii. 16. with 2 Pet. i. 21. John vi. 45. with 1 Cor. ii. 13. 1 Cor. iii. 16. seqq. with 1 Cor. vii. 13.] Theologians have in
all ages inferred that the Holy Ghost is God.
Wets., indeed, has remarked that Θεὸς with the
Article is always confined to God the Father.
But Sp. Middleton has shown that no such dis-
tinction is observed: δ Θεὸς and Τεὸς being used indiscriminately, except where grammatical rules interfere. See also the excellent note of Whittby.

The Θεὸς — ἀλλὰ is by most recent Commenta-
tors rendered non tam — quam; which, however,
is not very necessary. Perhaps, however, one
may here be taken for ο Θεόν, as in Thucyd. iii.
45, where see My Note, and also iv. 92, where
6. Ακούον τα Άνασις τούς λόγους τούς, πεποιήσεις και ἔγραψες εἰς πάντας τοὺς ἁπάντος ταῦτα. ᾿Ασιανίταις δὲ οἱ νεώ-
7. τεροι ὑπεντείλια αὐτῶν, καὶ ἐξείγαγοντες ἔδωκαν. Ἐγέρτον δὲ οἱ ὄρφοι τριῶν διατήματος, ἔν δὲ γνών αὐτῶν, μη εἰδούς τὸ γεγονός, εὐπλ.
8. τεν. Ἀπεκρίθη δὲ αὐτῆς ὁ Πέτρος: Ἐλπὶ μοι, ἐν θοντού τὸ χρῆσθαι ἀπίστευθε; ἡ δὲ ἔφες: Ναὶ, θοποῦ. ὁ δὲ Πέτρος ἔφες πρὸς αὐ-
9. τίνα; Τὸ ὑπεντεὶλον ἐνια ποιήσας τῷ Προμάχῳ Κυρίου; ἵδον, οἱ πόδες τῶν Θαυματίων τὸν ἄνδρα σου, ἐπὶ τῇ θυρίᾳ, καὶ ἔξοισον σε.
10. Ἐπέσε δὲ παραχόραρα παρά τοὺς πόδας αὐτῶν, καὶ ἔζων. ἔμπλε-
θέντις δὲ οἱ νεώτυοι ἐφοροῦν ἑαυτῶν τεκνά, καὶ ἐξείγαγον τῷ Θαυματ.
11. πρὸς τὸν ἄνδρα αὐτῆς. Καὶ ἐγέρτον φόβος μέγας ἐρ' ὅλην τὴν ἐκκλη-
σίαν, καὶ ἐπὶ πάντας τοὺς ἁπάντος ταῦτα.

12. Διὰ δὲ τῶν γενεῶν τῶν ἀποστόλων ἐγέρτον σημεῖα καὶ τέρματα εἰς τούς προ-

see Duker. As to the syntax of ἔγραψε, Bp. Middl. thinks it strange that it should here be used with the Dative, while in the preceding verse it is used with the Accusus. He seems to suppose, perhaps without reason, that there is no other instance of the syntax with the Dative. The learned Prelate is, at all events, wrong in regarding the Dat. as put for the Accusus. It is rather put for the Genit. with καρα, which yields a much stronger sense, and hence was used in a connexion which required something stronger. Examples of φέρεσθαι καρα τοις and καραλείδεν, τοῖς may be seen in Steph. Thes. and Wetstein's Note on 1 Cor. xv. 15.

5. ἔξως·[.] Supply πεπέμβα. On the atrocious-

ness of Ananias's offense, see Wets. ap. Recens. Synop., and on the justice of his punishment, see Limborch, Bisceor, and Doddrr. ibidem. The Rationalists, indeed, defend the Apostle from the charge of excessive severity—by maintaining (als for the credulity of scepticism!) that Ananias and Sapphira died not by a Divine judgment, but of fright! As if it were likely that so very rare an occurrence should have taken place without the notice of the Apostle. If the Apostle did not threaten, nor even allude to Ananias's death, is nothing to the purpose, and admits of being satisfactorily accounted for. See Recens. Synop.

6. οἱ νεώτυοι.] Called at v. 10. οἱ νεώτυοι, and supposed by Hinn, Mosheim, Heinrichs, and Kuhn., to have been Church officers (like our 

Our Sirchristians) appointed to perform various duties; such as sweeping and cleaning the Church, preparing for the Lord's supper and the agape, &c. This is, they think, confirmed by νεώτυαν denot-
ing in Alexandrian Greek serovers, and is com-
tempered by the use of the Article. They, how-
ever, adduce no proofs of the existence of such 

officers at so very early a period; though we 

might have expected some allusions at least to 

them in the works of the Apostolical Fathers. 

There is, then, no sufficient reason to forsake 

the common interpretation, which supposes of 

νεώτυοι to mean "the younger part of the men 

present." And thus the Article has great pro-

priety. It seems to have been usual for the 

younger men of the Christian Church to perform, 

perhaps in rotation, the more laborious offices in 

the congregation; which were, at an early peri-

d., not yet apportioned to particular persons, 

and consequently the persons performing those offices 

were not likely to have any distinctive name of office. Συνιείδεσα, for παραχόρασα, "wound him up;" namely, either in a winding-

sheet laid up in the place, or perhaps, in the present emergency, only in a cloak. This sense seems to be that of συνιείδεσα is very rare, and the Commentators adduce only one example, to which I have added another in Recens. Synop. Burial on the same day was (and still is) usual in the East; and I have in Recens. Synop. shown that the custom was not unknown among the Greeks of the earli-

est ages, having probably been introduced by the 

Caddno-Phcenician colonists.

7. ἐν ὑπεντείλον ἐνια ἐδωκα. Probably at the next 

Prayer-time.

8. ἄπεκρίθη δὲ αὐτῆς ] "addressed her." Ἀπο-

δόθη, to sell. There is not (as Kuhn. imagines) 

in the use of the ἄποι any reference to the money 

to be received as the price, since ἀποί merely sig-

nifies away. Ἀποδόθημα of itself only denotes 

to give up or away: just as does our sell, from 

the Anglo-Saxon sullen, to let go. Πώλης sig-

nifies literally to turn over to another (from πουλεῖν, to turn), and thus to sell. The Hebrew corre-

spondent term properly denotes to deliver up. 

Thus the copare of the Latin, and the cump-pun, 

cump-an, and coop-en of the Northern languages, 

signify to take to one's self, to buy; and the German ver-kau/en, the contrary, namely, to give up to 

another, to sell.

9. τοϊς ὑπεντείλον ἐνια ἐδωκα.] "for such a sum [as your husband 

says]."

9. πεπέμβα τῷ Πνεύματι Κ. i. e. to try whether the 

Spirit of God would detect your hypocrisy and 

fraud.

10. οἱ νεώτυοι τῶν ἄνδρων τῶν Ἡγ. ] The Commentators re-

gard this as a Hebraism, for οἱ δίβαβατες; the 

Hebrews often expressing a man by some member 

of his body instrumental to some action in ques-

tion. I have, however, shown in Recens. Synop. 

(by references to Eunip. Hipp. 657. Orest. 1205. 

Suppl. 90. and Herc. Fur.) that this idiom is 

found among the Greek Classical writers, though, 

I believe, confined to the Poets. See Note on 

Rom. x. 15.

11. καὶ ἀπεκρίθη. This does not contain a 

threat, much less (as Porphyry represents) an 
imprecation, but a prediction, i. e. "will carry 

them out." The same Holy Spirit which revealed to Peter the fraud, made known the punishment 

which would follow it. 

12. ἐν ὑπεντείλον τῷ ἄνδρῷ i. e. by the Apostles.
12—14. καὶ ἤσιν ἅρμονίαμαθῶν ἁπλῶν ἐν τῇ στοιχείωσιν τῶν δὲ λαον ὑδείς ἐτόκισα καλλάσσαμεν ἀπότοις. ἀλλ' ἐμελετῶν οὖν τοῖς δὲ λαοῖς: (πάλιν δὲ προσεδώσετο πιστεύοντες τῷ Κυρίῳ, πλήθη 14 ἀδρόν τε καὶ γυμνώτερον) ὡστε κατὰ τὰς πλεῖστας ἐκφέρεν τούς ἀδετοῖς 15 νεῖς, καὶ τιθέναι ἑπὶ κληρῶν καὶ κρισάγων, ὧν ἐξομένου Πέτρου καὶ ὑμών εἰπομενα τινι ἀπότοις. 

Συνήχεστο δὲ καὶ τὸ πλῆθος τῶν 16 περὶ πόλεων εἰς ἔρωσιν, λύσεις ἀδετεῖς καὶ ὀλομοιώμενος ὑπὸ πνευματικῶν ἀκινητῶν ὁπείνει ἐκεχείριστο ἁπλῶν 

Ἀναστασὶς δὲ ἐκ ἁρχηγεῖας καὶ πάντως οἱ συν αὐτῷ, ἡ οὖν ἁρείας 17 

The next words ἀλλ' ἐμελέτων, οὖν τοῖς δὲ λαοῖς may be rendered, "But the people at large (as opposed to the Rulers) held them in great reverence." Ver. 14 is (as Sherlock, Knapp, and Gratz have seen) parenthetical, and meant to show that this awe or respect had, in some cases, induced them to join the Christian society. The sense is, "And believers in the Lord were more and more added." The ὡστε, of course, connects with ἐμελετήσεως, meaning that such was the reverence of the people, that, &c. 

15. ἐπὶ κληρῶν καὶ κρ. Since the latter term denotes a small and mean couch, the former a larger and better one, like our sofa; we see that persons of all classes alike resorted to the Apostles for aid. 

16. ἐμελέτως τὸ πλῆθος τῶν περὶ πόλεων.] The common version cannot be tolerated, since it passes over the Article, and supposes a harsh ellipsis of ἔκακος. Render: "The bulk of the population (or, as Wakef. renders, "the numerous inhabitants of") the surrounding cities flocked to Jerusalem." At πλῆθος there is an ellipsis of εἰς τόπον or the like, common to all languages; though sometimes the complete expression occurs. 

17. ἀναστάς.] This is regarded by De Dieu and Kuin. as a Hebrew pleonasm; while Casaub. and Heun., more rightly, take it for κατά πλῆθος, i.e. κατὰ λαόν ἐκ τῶν νυμφῶν. In the words following it is implied, though not expressly said, that the High Priest was a Sadducee. And that some of the High Priests (as well as most persons of high rank) were such, we learn from Josephus. ἡν δὲ αὐτῶν seems to be for μετ' αὐτῶν, denoting to
be of any one's party. See iv. 13. and Note. Some, however, take it to denote those who were his colleagues in his official duties, or of council with him. But as those could not be many, the πάντες seems to exclude that view. ΄Ερως denotes properly a taking up anything, a choice, or an opinion; 2. the opinion so taken up; 3. as here, the party maintaining it, in which sense it often occurs in the later Classical writers, especially the Philosophers. ΄Ερως here denotes a combined feeling of envy, malice, and wrath, on the cause of which see iv. 2. and Note. ζήλος is not derived from ζίω and λίω, as Mr. Valpy supposes: the λόις is a mere termination, of which there are numerous examples. The ν. as in βήλος, βέβλος, and many other words, is formed by crasis from the two words, about the termination; for the real termination is — ο λος, as in ἐλκος, μπέλος, πέλος, &c., which seem to have been at first exclusively adjectival.

16. In τομής δὲ ενοικία is for εἰς τομήν ὡμ., as supra iv. 18., where see Note. Wakef. wrongly renders, "a common prison," not aware that the absence of the Article is no proof that τομής is not taken κατ' ἐκκλησίαν, such nouns often being, as Br. Middlet. has shown, vi. 1., anarthrous. Though the learned Prelate does not say in what cases, or why they are so. It should seem that they are so when the substances designated are things of frequent use, and requiring often to be mentioned. In such a case the Article is omitted, because it may be readily understood, as in our own language perpetually.

17. ύγγελος δὲ Κύδων. Render, "an angel." Note. 20. οὐδ' θετιτές λαλ.] Beza and Kuin. regard θετιτά as a Hebrew pleonasm, and Grot, thinks it has reference to constancy. But it rather seems to be a forensic term, used of those who are set up to speak, either as orators and advocates, or as prisoners pleading their own cause. See Acts xviii. 22. xxv. 13.

— τοι ὡς πατέρις τινας "of this doctrine or religion which leads to salvation." So John vi. 68. ἰδέαν ἰδεών. See vii. 38. There may, however, as Kuin. thinks, be an hypollage, as in Acts xiii. 26. Compare Rom. vii. 24.

21. ἐπὶ τὸν ὄρθρον "about day-break." So Thucyd. has ἐπὶ τὸν ἡμ. On ὁ δὲ, see my Note on Thucyd. iii. 112. Τὸν γυναῖκα is supposed to have been added, to explain to foreigners the true meaning of τὸ συνέδριον. That word, however, was so commonly in use with the Greeks, that it could need no explanation. It should rather seem that γυναῖκα is added, because the term was especially applied to the Sanhedrim; and so it occurs in Philo and Josephus, though it is also used by Dionys. Hal. to express the Latin Senatus. 23. ἐν ἑκάστῃ ἐκφ.] for σύν ὅποιο ἐφ.; an adverbial phrase for the adverb ἐφανεχθήσετο. "Ἐξο is omitted in many MSS. Versions, and early Edd., and is cancelled by almost every Editor from Wets. downwards.

24. b ἑκάστῳ.] Taken κατ' ἐκκλησίαν for the High Priest, as in Heb. v. 6., and sometimes in the Sept. and Josephus. By οἱ ἱερ., are meant the 24 Heads of the sacerdotal classes. See Note on Matth. ii. 4. On στρατηγὸς τοῦ ἱεροῦ see Note on iv. 1.

— τὴν ἁγίαν. ἐν] The sense of these words Commentators are not agreed. Many render "quonam hoc evasurum esset;" others, "quo modo hoc factum fuerit." But no proof has been adduced that such a sense is contained in the words; which are, I conceive, best rendered by Grot., Wets., and Valckn., "quid hoc esset rei," being a popular form of expression, importing, "did not know what to think of it," which is expressive of wonder at some circumstances connected with any thing; as, for instance, the means, manner, or event of it. So x. 17. ἑισέγεται τί τε ἐν τῷ δρᾶμα.

26. ἐν μν. λαλ.] According to the punctuation and construction adopted by all the Editors and Commentators, ἐν μν. λαλ. is suspended on ἐφοβοῦτα. But that involves an unprecedented harshness of syntax, φοβίζων being often construed
with μν, but never νυν in μν. And though some MSS. omit the τον that is but cutting the knot, which may be supplied by simply placing ἐρμ. χωρ τῶν λαών in a parenthesis. 23. παραγγέλων.] See Note on iv. 17. Pearce, Rosenm., and Kuin. take ἐπὶ τῷ ὄνοματι to mean "respecting this person." But ἐπὶ has never that sense in the N. T., nor, I believe, in the Classical writers. It is plain from many similar passages of the N. T., that ἐπὶ must here denote "resting on the authority of," or "by," in which latter sense ἐπὶ is more usual, and sometimes no preposition is found, as Matt. vii. 22. Mark ix. 36. The recent Commentators generally take ὄνοματι as here put for περὶ περιήγερσιν for person. But though this may, in a popular view, be admitted, it is better to suppose the word to signify authority, &c., as often elsewhere; and τοῦτο to be put, by a common hyphenage, for τῶν τῶν. This is required by a kindred passage at Acts iv. 7. ἐκ τοῦ ὄνοματι ἔδωκατο τοῦτο; thus also in Matt. v. 22. ὧν ὄνοματι προσκύνησαν ἐν τῷ ἀπέστησαν. The teaching ἐπὶ τῷ ὄνοματι τοῦτοῦ implied, in the Messiahship of the person in question, his unjust condemnation, and the accountability of the chief priests for his being put to death. — πεπληρώκειτο.] Of this figurative sense of πληρώκειτο examples are adduced by Wets. ἔπαιρεν ἐπὶ τῶν is a phrase denoting to bring anything (always something evil) upon a person; and it is used in Demosth. and often in the later writers. 29. ἐπίστ.] 1. e through the medium of Peter, as is suggested by the use of ἐπάγωσις, not ἐπάγομαι. Thus Kuin. observes, that "in the Gospels, too, that is ascribed to many, which properly belongs only to one." See Matt. xv. 13. and Note. This, however, is not confined to the Scriptures, but occurs in the Classical writers. Thus in Thucyd. iii. 52. we have εἰπεῖ τὸ γίγαν τούτω, though the speech was delivered by Aristarchus alone. — πεπληρώκειτο.] Used of implicit obedience to the orders of those who exercise authority of any kind. On the sentiment (with which the Commentators compare several from the Classical writers) see Note on iv. 19. "The reason implied in the preference of the obedience is the same as in a kindred passage of Soph. Antig. 74. Ἐκ τῶν ἔφεσιν ὡς ὃς ἢς τοὺς ἔφεσιν (scil. τοὺς ἔφεσιν) ἔφεσιν. Ἐκ τῆς γαί τῆς καθός."

30. ἔπαγομαι.] ἐπάγωμαι in the middle form, but used in a deponent sense, signifies, 1. to take a business in hand, so as to despatch it; 2. to despatch, kill. This use is only found in the later writers. The earlier ones use ἐπιστάμενος. ζηλοὶ, as in Mark, i. 15. fashioned notes, not a tree, but a post, gibbet, cross, as x. 39. Gal. iii. 13. It properly signifies a hewn log. So Artemid. Onir. iii. 33. ἐπίθετος τῆς κεφαλῆς ἔκτος.

31. ἔφεσιν καὶ σωτῆρα.] These words are in apposition with τῶν τῶν, and may, with Kuin. be regarded as put for εἰς ἔφεσιν or εἰς τὰ εἰμῖν. But it is rather for ἐπὶ εἰμῖν; for though apposition is generally employed to supply something for the completion of a definition, it often contains (as Mathiae Gr. Gr. § 433 observes) not so much an explanation, or generalization of the former, as the design of it. See Thucyd. i. 1835.

— ὑπὸ τοῦ, &c.] 1. "to be the means of producing repentance, [by his doctrine], and effecting remission of sins by his all-atoning merits and blood." Comp. ix. 18.

32. τῶν ἡμῶν.] Many of the best Commentators take ἡμῶν for ἡμῖν, by Hebraism, as referred to the things mentioned at vv. 30 & 31. Others take ἡμᾶς to denote the ἥμᾶς τῆς ἐκς at v. 29; which is preferable, especially as the doctrines implied the things. — ἔμεν ἐν ἑν ὀλίγων ὑποτελείων; But at τῶν παθηθόντων there is not (as Kuin. imagines) an ellipse of ἱνα, the ἱνα being suppressed through modesty.

33. ἐπίστατο.] ἐπιστάμενος properly to be seen through. Here almost all the best Commentators are agreed that the sense is, "were filled with fury, and, as it were, gashed their teeth;" a metaphor taken from gashing the teeth, as one ἔρχεται as a saw. Indeed, from the more fully worded expression at v. 7. ἐπίστατο τὰς καρδίας αὐτῶν, and ἐρρίζου τὰς ὀρθάς εἰς αὐτῶν, it is plain that there can only be a metaphor. After all, our common version, "were cut to the heart," may be tolerated, if it be understood to represent the combined effects of being stung to the heart with the just reproaches cast at them, and being filled with rage and fury at their accusers. So Plautus Bacc. cited by Steph. Thes. iv. 19. "Heu cor meum fumidur. Iustus hominibus ubi quoque fit mentio."

34. Γαμαλιὴλ.] A frequent name among the Jews; though the Commentators are very much agreed, that this was the celebrated Gamaliel.
son of Simon and grandson of Hillel, and Paul’s master.

Theudas — Ἀπόστολος.] Wakef. renders, “bade the Apostles to stay without a little while,” — supposing, with Krebs, an elliptis of ἅπατος, also, I find adopted lately by Dr. Burton. And indeed this may seem supported by iv. 15. But the elliptis would be exceedingly harsh, the construction unprecedented, and the sense thence arising jejun, There is really no fault in our common version, except that the idiomatical ἐκλείνειν, which only means counselled, exhorted, is translated without any regard to, perhaps in forgetfulness of that idiom; which is the more excusable, since it did not occur to one so conversant with the Classics as was Wakefield, though it is frequent in Thucyd. and other of the best writers. Ἐξεκοίτασα, “to remove,” is used according to that idiom by which παῦσιν is employed with various adverbs of place, as ξυν, ἐξῳ, εἰσάγει, προφέρω, by an ellipse of some verb of motion in the infinitive.

53. προσέχειν — πράσειν.] The construction is, προσέχειν ἄνθρωπος, ἐπίλεξε διὰ τοῦτον ἄνθρωπον. Examples of this use of ἐπί (concerning) τινα after πράσειν, are added by Wets.

56. οἰκεῖοι.] This cannot be the Theudas mentioned by Joseph. Ant. xx, 5, 1, as leader of an insurrection, and destroyed, with all his forces, by Fadius and Procurator Vitellius. But our passage is not anterior to the time of Gamaliel’s speech. This difficult some (as Abp. Usher, Capellus, Bp. Pearce, and Wets.) attempt to remove, by supposing the Theudas of St. Luke to be the same with the Judas of Josephus Ant. xvii. 12, 5, who raised an insurrection a little after the time of Herod the First, but was defeated and put to death. And they compare a similar interchange of the names Judas and Thaddæus. This, however, is wholly gratuitous, and by no means probable. It is better (with Scaliger, Casaubon, Camer., Lightfoot, Grot., Hamm., Krebs, Whitby, Doddër, Lardn., Rosenm., and Kuin.) to suppose, on the authority of Origon contra Cels. i. 6, p. 44, that there were two persons of the name of Theudas; though they are not quite agreed as to the period of the insurrection of the first Theudas. The second they suppose to have been son or grandson of the first, who again brought together his scattered adherents. Yet, as Dr. Lardner observes, there were several persons of the same name who were leaders of insurrections within no very long time: four Simons within 40 years, and three Judas within 10. And as the references in Wets. show that the name Theudas was by no means an un-

common one, there is no occasion to suppose the second to have been a son of the first. Indeed, considering the case of the Simons and Judas’, may we not take the fact that some succeeding demonsogues took the name of their predecessors, though not related to them? as knowing how efficient a name, in such cases, always is. From the small number of adherents mentioned (namely 400) it is plain that the insurrection of the first Theudas was not of any great consequence, and therefore was passed over by Josephus.

—Ληγον εἶναι τινὰ τῇ.] True for μέγαν, by an idiom common to both ancient and modern languages. Notwithstanding the custom of Editors, it should seem that τῆς in this sense is wrongly made an enclit. It ought to retain its accent, being too insignificant to either lose or change its accent. Instead of προσεκληθῆσαι some few good MSS. and Versions have προσεκλήθη, which is preferred by Mor., Hemsterh., Valckn., Schleus., and Kuin., as being too rare a word to have come from the scribes, and therefore changed into one more common. But the scribes rarely changed at all. The changes in the MSS. of the N. T. are chiefly from the ancient Critics, who frequently alter common words to more elegant ones, but very rarely the reverse. And when we consider that προσεκληθῆσαι is of frequent occurrence both in the O. and N. T. (even in this Book), and that προσεκληθῆσαι occurs not once, there can be little doubt but that προσεκλῆθη proceeded from the Alexandrian Critics, especially as it only occurs in six MSS. of the Alexandrian class. That the framers of the Versions read προσκελήθη is by no means certain; for they may, as often, have translated literally.

—λείπον.] Διαλέπαθαι is often used of the disbanding of an army, or the dispersion of a multitude.

37. τῆς ἀπογραφῆς.] See Note on Luke ii. 1. Ἀπέστησα, “drew away into insurrection;” a signification frequent in the Classical writers, with Herodot. downwards, but never, I believe, there used with ἀπέστειλον after it.

38. τί νῦν.] Sub. ὡς and ἐργάματα. Ἀσπέτασε ἀπ' τῶν ἀνθρώπων is, as at Acts xxii. 29, a euphemism for “put them not to death, nor maltreat them.” This signification of the word is said by Markl. to be peculiar to Luke. But something like it occurs in Thucyd. ii. 47. ἀσπέτασαν Ἀσπέτασαν. With the present passage Pric. compares a very similar one in Diog. Laerct. Μὴ ἀποκτένητε τὸν ἀνθρώπον, άλλ', ἴδιοι πανσώμετε, ἀ φείτε. — ὡς ἔδω.] With the sentiment see several kindred ones compared in Recens. Synop. 50
39. μόρσας καὶ θεωρ. εἰπ. It is not agreed whether these words connect with ἔστω, &c., (as Pric., Hamm., Valck., and Markl. maintain), or whether there be (as Camer., Beza, Grot., and Kuin. suppose) an ellipse of heip. The latter is confirmed by a plena locutio at Luke xxi. 34. Yet the former is the more natural construction, and is espoused by Professor Dobree.

41. χαρισταί.] This is to be construed with ὁτί πείρα, &c. In καταγεγραμμένοις αὐτοῖς by Casaub., notations of the elegant use of the figure ὁμογενέας, which arises when two ideas, repugnant to each other are so joined as not to be really repugnant; but only to seem so. Of this examples are adduced by Wets.

It must be remarked, that though flagellation was employed both among the Jews and Romans for even small delinquencies, yet it was considered a most ignominious punishment.

42. κατ' ὁκεν. This, as it is opposed to εἰς τῷ ἱερῷ, plainly signifies in private houses; κατ' ὁκεν being put in a generic sense, for κατ' ὁκεν, from house to house; since κατ' ἱερῷ here excepts a distributive force, although it is not perceptible in Acts xx. 29. ἱεροῦ κατ' ὁκεν. A. B. Χ. Ψ. 42.

VI. 1. τῶν Ἑλληνίστων.] On the persons meant by these Hellenists, the Commentators are not agreed. Some think they were Greek Proselytes to Judaism, and now converted to Christianity. But that view is liable to many objections, which are stated in Recens. Synop. It is better, with the greater part and the more eminent of the Commentators, ancient and modern, to suppose that they were foreign Jews, whose residence was in Greek cities, and who consequently ordinarily used the Greek language, but who were occasionally sojourners in Judea. The Ἑβραῖοι were the Jews of Palestine, who spoke what was then called the Hebrew, namely, the Syro-Chaldee.

—παρασταθήσεται.] The word signifies, I. to look aside of; 2. to overlook, neglect. Παρασταθώ is the term used by the best Classical writers; and παραθέω occurs, with one or two exceptions, entirely in the later ones. The fault of the neglect in question rested, of course, with the guard-chaplain of the poor; who, if it is commonly supposed, were persons appointed by the Apostles to attend in rotation, or as it might otherwise be convenient, to superintend the distribution of the funds for the poor. The best Commentators, however, are of the opinion of Mosheim in his Commentaries, and of other ancient and modern writers. 

2. οὐκ ἔστιν δύνατον καταλαβεῖν τὸν ὑπόλογον τῶν μαθητῶν, εἰς—ντο, καὶ παραθέτω μαθητὰς. 

3. ἢ μᾶς καταλέγαντας τὸν ὑπόλογον τῶν Θεοῦ, διακονίζων τραπεζίας. 

4. καθιστήσωμεν ἐπὶ τὴν χρίσιν ταύτης.
but, Hellenistic, ὑπ᾽ οὐς ἐστινος παντος τοῦ πλήθους, καὶ ἐξελέγοντο Ἡλλάδας 8, 5, 25, Ἡσίω, ἀνδρα πλὴρο πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλουπον, καὶ Πορφύριον, καὶ Νικάνορι, καὶ Τιμωνι, καὶ Παμφιλίοι, καὶ Νικό— 6 λαον προσελέγον ἄντι σοι, οὐς ἐστινος παντος των ἀποτομῶν καὶ 1 προσελέγεσθαι ἐπέλθαν αὐτοις τας χήιν. Καὶ ο λόγος τοῦ Θεοῦ ὑπένα, καὶ ἐπλήξατο ο ἀριθμὸς των μαθητῶν ἐν Ἰερουσαλήμ αφούρα, πολές τε ὅλος των ἱερου ὑπέκρουν τη πίστει.

8 ΣΤΕΦΑΝΟΣ ἐν πλήρης ἡ πίστει καὶ δυνάμεως ἐποίει τίμητα καὶ 9 ἀνέστην μεγάλα ἐν το λαῷ. Ἀνέστην ἐν τοις των ἐκ τῆς αναγνώσεως τῆς λογικής Λεβριμών, καὶ Κυριλλίων καὶ Ελευθερίων, καὶ τῶν

so suitable to the situation of the persons in question. By σοφία seems to be denoted not merely divine wisdom (or knowledge of the Scriptures), but human wisdom, which is necessary for the proper discharge of the office; namely, sound judgment, prudence, and knowledge of business. That the persons were called to exercise an ecclesiastical as well as a secular office, is clear,

1. from the expression ἡ πίστεις ἁγίου. 2. from their being ordained by the laying on of hands, which points at an ecclesiastical rather than secular office. 3. from the fact, that some of those who were appointed, exercised spiritual functions—as Stephen. Καταστήσαμεν, instead of the common reading καταστήσαμεν, is found in many good MSS., some Fathers and Versions, and nearly all the early Edit.; the reading preserved by almost every Editor from Wets. downwards. Χριστός simply means business—so neglet in the Vulg. and Syr. Versions. It is, however, implied to be of importance; and, therefore, Steph. Theb. renders it necessario munere, of which sense there is an example in Joseph. Bell. i. 11. 4.

4. σημειώσει.] See Note on i. 14. By σημειώσει may be denoted not only prayer, but religious meditation, as preparatory to the discharge of the ministerial duties just afterwards mentioned.

5. ἕραναι—πλὴνβίσται.] This is a Hellenistic phrase, nowhere found in the Classical writers, but adopted from the model of the Hebrew γλαύμα. So Deut. i. 23, 2 Sam. iii. 36. The Greeks would have said ἕραναι παντὶ τῷ πλήθῳ.

—τροφήσται.] On the absence of the Article before this word see Prof. Stuart ap. Win. Gr. Gr. p. 60. I cannot, however, agree with him in thinking that τροφήσται denotes office, station, or employment. In that case the Article would be no means be requisite: and with the Article, it would designate Nicollus as well known from that circumstance; which is not likely to have been the case. Besides, the close connection of τροφή with θερα. shows that the sense is “a proselyte of Antioch.”

6. ἐπίθυμαν αὐτοὺς τῆς χάριν.] Selden and Wolf dedicate the origin of laying on hands of the age of Moses, advertng to the seven Seniores, on whom Moses laid his hands (Num. xxvii. 18.). Hence the custom obtained in the Jewish Church, and was thence introduced into the Christian. As laying on of hands had always been used in praying for the good of any person present, in order to show, ἐπίθυμεν, for whom the benefit was entertained; so it was also, from the earliest ages, a rite of institution to office, which it conferred by symbol.

7. πολές τε ὅλος τῶν ἱερῶν ἐπ. τ. τ. ] This statement has to some appeared so improbable, that they have either taken refuge in conjecture; or adopted the theory of some of the Jews, "יוחלהו. But the former is unauthorized, and the latter is a mere error of the scribes, arising from ignorance of some abbreviation: besides that is so inappropriate, that scarcely any authority could justify it. Many eminent Commentators, including Knin., take ὅλος to mean the multitude of the inferior priests as opposed to the leaders of the 21 classes. But that would require the Article, and then only increase the difficulty which may best be removed by taking πολές ὅλος in a restricted and popular sense, of a considerable number. This is confirmed by Chrysost., who interprets it by καλλιδια. That a comparatively considerable number of the whole (which amounted to about 5000) should have become believers, is not strange, considering the miracles they had witnessed, both from Jesus and from the Apostles. The expression ἐπιδεικνυθεὶς τ. τ. is remarkable, and occurs nowhere else.

8. πίστεως.] Several MSS. and Versions, and some Fathers have χάριτος, which is preferred by most Commentators, and received by Griesb., Knapp, and Tittm.; but, I conceive, wrongly; for we may better account for the change of πίστεως into χάριτος than the reverse. Besides, the MSS. are chiefly such as abound in alterations; not to mention that the number of those MSS. is comparatively small, and the testimony of the Versions of no great weight. And although χάρις is not unsuitable, yet πίστεως is more to the purpose.

9. Ἀνθρώπων.] Who are meant by these, is a question which will perhaps never be decided. The most approved opinion is that adopted by Wahl, that they were Jews, who had been taken captive by the Romans in war, and carried to Rome; and having there been unnanmitted, were accustomed to visit Jerusalem in such numbers as to erect a synagogue for their particular use; as was the case with Jews from other cities mentioned in the context. Others think them to have been the posterity of Jews, who had been carried into Egypt and Libya by the Ptolemies or Pompey, and afterwards made free citizens of the places where they dwelt. Others again suppose them to have been Jews who inhabited a city or tract called Libertum, somewhere in Africa Proconsularis. But there is no proof of the existence of any such city or region. By the Cyrenians and Alexandrians, who seem to have had a synagogue to themselves, we are to understand Jews
from Cyrene and Alexandria, in the latter of which places they were so numerous as to fill one of the four wards, and had a governor for themselves.

10. σοφία καὶ τὰ πνεύματα.] By the former is meant not merely human, but divine wisdom, as supplied by the Holy Spirit; for πνεύμα signifies the influence of the Spirit, under whose inspiration he spoke.

11. ἵππονα. Ἡγοράς signifies 1. to put under; 2. to introduce a suppositorious child to any mother; 3. as here, to suborn, privately introduce an accuser. Examples occur in the later writers. — καὶ γῆμα βιασύνη, &c.] This constituted a capital offence; for, under the old Jewish Theocracy, it involved the crime of treason as well as blasphemy. This blasphemy against God has been shown by Bn. Horsley in his Answer to Priestley, p. 232, to be asserting the Deity of Christ—which Stephen died attesting.

12. ἑνεργήτητα.] See Note on iv. 1. This must be referred to the people, elders, and scribes, not to the souterners; for the subject is changed, as often in Scripture and the best writers, especially Thucyd. In such a case, the Commentators may take the καὶ for the relative; a bungling expedient, which explains nothing. We may render, "and they, having come upon him," &c.

13. μόρφων φεύγοντο. Namely, by intermingling falsehood with truth in their depositions, especially by perverting Stephen's words to a sense not intended by him, or exaggerating what he did say. How they did this, and on the language really held by him, see Recens. Synop.

14. ἀλλάζει.] This implies the notion of abrogation, i.e. by the introducing of some other law.

15. ἐλεον.—ἀγγέλον. Some Commentators think that Stephen's face was made to shine supernaturally, by a visible glory like that of Moses (Exod. xxxiv. 29.). But the far greater number (and those the most eminent) are agreed in interpreting it as a popular form of expression, indicating majesty and divine grace, such as might inspire reverence and awe. And they appeal to Esth. v. 2. 2 Sam. xiv. 17. xix. 27. Gen. xxxiii. 10. This latter interpretation is preferable, since there is nothing said by St. Luke to lead us to suppose that this was a supernatural glory, like that at Moses; and as to the passage of Exod., the air and manner of it differ materially from that of the present. At the same time, the majesty and angelic innocence which shone forth in the consternation of this great protomartyr, can only be ascribed to the power of the Holy Spirit; and therefore the case of Moses may, not improperly, be compared with it.

VII. It is δέ ὁ ἀγγέλεις, εἰ ἡμείς τοῖς ὑπότοις εἴη; δέ ἐστιν 1.

VII. In this Apologetical Speech of St. Stephen (in reply to the High Priest's interrogation, whether the accusation of conspiring to destroy the Jewish religion, was true) there is much which to us appears obscure, though, no doubt, sufficiently intelligible to those to whom it was addressed. Various hypotheses have, indeed, been hazarded, to lessen the difficulty; but it is, after all, more apparent than real. And if we take into consideration the scope of the address; the character of the composition, and the circumstances under which it was delivered, no wonder is it that there should be found something which may seem abrupt, and even not quite apposite or coherent, or conclusive in the reasoning. To advert to the scope, this appears to have been to retort on his accusers the charge that they bring forward against himself. He shows, by a brief review of the history of the Jews, and a detail of their various rebellions against God, that it was themselves rather who were guilty of contempt of their Law; and by their own disobedience and perversity had been the real occasion of the destruction of the first temple, as they might be of the second. In order to establish his position, he first reviews the early history of their nation, and points out the various instances of their disobedience to God: showing, moreover, that, though the rites of the Mosaic Law were appointed by the command of God himself, yet that the Israelites were not approved unto God solely by those observances. That their temple might be destroyed; and yet the true worship of God be carried on acceptably to him: that it even would be destroyed, unless they should repent.

To advert to the other particulars, — the character of the composition is at once unstudied and inartificial, and therein bears the strongest marks of authenticity. And if we consider the peculiar circumstances under which the address was delivered, we shall be at no loss to account for an occasional abruptness and want of coherence. As to the appositeness of the arguments
and illustrations, it must be observed that they were sufficiently apposite for the persons addressed, and quite according to the Jewish manner; the character of the composition being altogether Jewish. Finally, as to the inconclusiveness in argument objected to by some, it must be remembered that the course of argument was interrupted, and broken off in the middle by the infinite multitude. Had it been brought to a conclusion, it could un doubtedly have indicated nothing left incomplete in that which was intended to be proved. The remainder of the address would doubtless have been occupied in applying the foregoing narration, to prove what was meant to be evinced. How this would have been done, it is by no means imaginary, and the course of argument is here excellently pointed out by Schoettgen and others, whom see in Recens. Synop.

Before concluding the present sketch, it may be proper to advert to a charge somewhat more difficult to answer; - namely, that in detailing various particulars of the Jewish history, Stephen has here added some circumstances which seem contradictory to the accounts in the O. T. These will be briefly considered in the notes on the passages themselves, as they occur; in which it will, I trust, be shown, I. that the discrepancies in question have been greatly exaggerated; 2dly, that they are, in general, far from being irreconcilable; and, 3dly, that if, in one or two instances, they may be really such, yet we consider that the speaker is arguing with the people, according to Jewish ideas, and on Jewish principles, and alleging facts which they themselves recognized, there is nothing which can reasonably impeach the veracity, or cast a slur on the inspiration of this great Protomartyr; for in those few particulars it is admitted that he spoke on the authority of those Rabbinical traditions, whose authority his hearers regarded as unquestionable. It is well observed in the Quarterly Review, for 1834, that if these discrepancies were far greater than they are, they need not perplex our faith. The statement of Stephen strictly harmonizes with the prevailing notions of the time, and, indeed, with no great difficulty, may be brought into accordance with the Scriptures, and this without removing Haran beyond the boundaries of Mesopotamia; though in fact, the situation of Haran is a question of very slight importance. The Jews supposed the first call of Abraham to have taken place, not in 'Haran, but in Ur, of the Chaldees. They rested that belief on Gen. xv. 7. So in Neh. ix. 7.; and though the general course of the narrative in Genesis, would lead to the opinion, that no call took place till after the first migration to Charran and the death of Terah, yet the description of the call begins, in our version, with the words, 'Now, the Lord had said unto Abraham,' leaving the date of the transaction indefinite; and Rosenmuller observes on the Hebrew word - Dixa-te, vel potius, dixerat autem, nempa quan esset in Chalah, præsum Carra venisse.' That this was the established opinion we have the authority of Philo de Abrahamo, vol. ii. p. 11; and of Joseph. Antiq. i. 7. 1. But the most remarkable evidence that the Jews of the later times, at least, drew a distinction between the land of the Chaldeans and Mesopotamia, though the former must have been comprehended within the latter, is to be found in the book of Judith.' 3. δεικνυτι.] Sub. δεικτυ which is expressed in Aristoph. Thesm. 320.

4. κακαθεστερον — μεταφοραν.' Again, there is a trifling discrepancy between this account and that in Genesis, the most probable solution of which seems to be that which proceeds on the supposition, that here also Stephen followed the tradition of the Jews. See Rec. Syn.

5. όμως δικαιον.] The best Commentators are agreed that δικαιον is to be taken in a pluperfect
CHAP. VII. 5—10.

sense, and that the φῶς is for αὐτὸν. Οἷον βίβα παῖς is to be taken like our idiom, "not a foot of land," for, none at all. See Dent. ii. 5. Gen. viii. 1, and the examples of Word from the classical writers. E. καταγγέλλων. Sub. αὐτός for ἕκαστον αὐτῶν. Καταγγέλλων signifies occurrence, and, by the adjunct, possession.

6, 7. The passage is from Gen. xv. 13, 14. and as the Commentators remark, is cited from memory. There are several variations from the Sept., however, important, except that, 1. καὶ τα- πευματικὰ αὐτῶν are added in the Sept. after καταγγέλλων. Yet the words are not in the Hebrew, and seem to have come from the margin as a gloss, probably from Judith v. 11; or perhaps were a different version of γίγνεται. 2. The words Εἰτερ γὰρ ὅτα is found neither in the Hebrew nor LXX. But they form no part of the quotation, being a parenthetical remark, such as we often find interposed in citations from the O. T. As to the words ἐκάθεν μετὰ αὐτοῦκαὶ ἐκάθεν αὐτῶν being found in both the Hebrew and the LXX, but not in the N. T., this is no instance of discrepancy; because Stephen evidently did not add in the Hebrew words, which stops at ἐξέλεγκτοι. There is a seeming discrepancy in the words καὶ λατρεύουσιν μοι ἐν τῷ τῷ πόλεμῳ τῆς, which are neither in the Hebrew nor the Sept. But though not there, something very similar occurs at v. 16. And Stephen does not adduce the words as immediately following the preceding. Surenh., too, has proved that it was a custom with the Jewish doctors (and therefore sometimes adopted by the writers of the N. T.), when they cited any passages of the O. T., to occasionally add words elsewhere employed on the same subject, and occasionally with a slight variation of them, for adaptation. And, besides, that the words are found in substance at v. 16., they seem to have been suggested by a kindred passage at Exod. iii. 12. ἐκαθέν τῷ λαῷ σωτήριου, καὶ λατρευτείς τῷ Θεῷ ἐν τῷ ὅμοιο τούτῳ. Thus there is, on the principles of Jewish writing, no actual discrepancy.

Hāggoth well expresses the Heb. ד, because, as the latter is a participial noun, so is the former properly an adjective, as appears from Herodot. vii. 235. Thus, in the Heb. יְהֹוָה יְהֹוָה, we may suppose a participial noun and the verb substantive as put for the finite verb, from which the participial noun is derived.

—τετράκτιον.] The Chronological difficulty here involved is not so much in the thirty years' difference between this estimate and that of Josephus (because τετράκτιον may be taken as a round number; and even Josephus himself sometimes makes it 400), as how to reconcile this with the fact, that the Israelites were in Egypt at the west but 243 years. Nor can this difficulty be satisfactorily removed by the parenthesis which Markl. would introduce; besides, the construction of the Hebrew will not permit it. The difficulty may best be removed by hearing in mind that the subject of the verbs γίγνεται and ἐγένετο is γῆ, as also of ὀλοκλήρωσαι and κακαίονται, is to be sought in the noun γῆ, and thus it will be the inhabitants of that land. And if the truth of chronology limits the abode of the Israelites in Egypt to 243 years, and assigns 400 as the time which elapsed between Abraham's leaving Chaldea and the period when they were established in Canaan, I see not how we can suppose otherwise than that the verbs above-mentioned, though having a common subject in γῆ, yet have a two-fold reference,—in the former verb to the Egyptians, in the latter to the inhabitants of the countries wherein they sojourned in affliction, from the time they left to the time they were settled in Canaan. Thus we may render,—"And they (i.e. the Egyptians) shall enslave them, and they (i.e. the Edomites, Canaanites, &c.) shall afflict them." It is true that the Commentators, with our common Version, take γιγνεται as a verb proper; and this is maintained by Rosenm. Yet he is obliged to suppose, with great harshness, the suffix ־כ on as a separate form ־כינון. But that is surely courting a difficulty, since the verb may be taken in an active sense, as it was by the LXX., and is done by Montan. and Gesenius, who in his Lex. gives several examples, and resolves the suffix ־כ into ־ככ; though ellipsis rather than resolution seems to be the principle here to be resorted to.

καὶ ἀπεδοτε ἐς Ἀλντύτον. Καὶ ὅ τὸς μὲν 

1 Gen. 41, 37.


h Gen. 15, 13. 10

either of κομψόφραμον, of which the Commentators adduce many examples, or of καταφόρων, according to Boc. In saying θρόνων, Stephan means to hint at his own case; for Joseph, though the peculiar favour of God, yet was hated by his brethren.

10. χαρίν καὶ σοφίαν.] The best Commentators regard this as a Hendiadys, for χαρίν σοφίαν, “favour by his wisdom.” But that is contrary to the nature of a Hendiadys. It would be better to suppose a hysteron protoster. Yet that will be unnecessary, if we take ἐναντίον as belonging to both χαρίν and σοφίαν, with adaptation to each, q. d. “gave him favour in the sight of Pharaoh, and wisdom in his sight, so as to be also esteemed wise.”

11. χριστελλατα.] The word is properly used of food for cattle; and (like χρυσατος in the N. T. and the later Greek writers frequently) is very rarely applied to food for men (see Vales.). when it is, it is only to the coarser sorts, and such as are used from necessity.

12. πιστα.] The plural is used to denote generality of kind, as we say corn, or grain.

13. ἄνεγκριται] “made himself known.” This use of the Passive (like the Hebrew conjugation Hithpahel) answers to the reflected verbs of the modern languages.

14. ιερης ίδας.] The best Commentators would supply συνεστάμενον. But that is too arbitrary an ellipse. In fact, there is here none at all: for in the passage of Deut. x. 22, on which the present is formed, the ἐν is for σων, and έ is for with, accompanied by. So Numb. xx. 20. 

The best mode of removing the seeming discrepancy in the number is that of Hammond, Wets., and others, who think that the LXX. numbered among the posterity of Jacob the five sons of Manasses and Ephraim born in Egypt, and that these were omitted by Moses, regarding here, after Jacob’s departure, but by the LXX. at Gen. xlvi. 20, are expressly added from Paral. viii. 17.

16. As to the discrepancy between the present account and that in Gen. xlix. 30, the best Critics are of opinion, that Λεβαηθος is spurious, and that

 bấtλεθων ος, of Gen. 42. 1.

δε Ιακωβ άντε σιτυ εν Αιγύπτῳ, εξεπετελεί με των πατέρων ήμων.

11. ἩΠΕ δε λιμως ἐφ’ ὅλην τὴν γῆν Αιγύπτου καὶ Χωνιαν, καὶ ᾨλίφις

12. μεγάλης καὶ οὐκ ἔφυσαν χωριόματα οἱ πατέρες ήμῶν. — Ἀκούοντες oGen. 46. 2.

καὶ Τατιεβή δε Ιακωβ εἰς Αιγύπτον, πατέρες ήμῶν. — Ἀκούοντες δὲ of Gen. 46. 27. Deut. 10. 22.

13. Ισαχάρ μετακάλεσε τον πατέρα αὐτοῦ Ιακωβ καὶ πέσαν τὴν αὐτηγένειαν


15. Ντχιμ καὶ έπείθανον εν τῷ μνήματι οὗ ὄνοματι [Ἀβραάμα] τιμής ἀργόν.

16. οἱον παρὰ τοῦ νοῦν Εμμοθ τοῦ Νιχα. — Καθώς δε ἔφησεν ἢ χώνας τοῦ Νιχα. 1.7. 8.

17. της ἐπαγγελλείς, τις ωμοῖς ο Θεός το Λαβαιρ, ἥξισεν ο λιως καὶ επέλθησεν ἐν Αιγύπτῳ, ἄγος ούκ ἀπέτατε βασιλεῖς ἔτος ούκ ἴδει

18. τον Ἱσαχάρ. Οὖτος κατασφορίσμενος τον γένος ἡμῶν, ἐπικυκλωσε γενε&epsilont;ημα ἡμῶν, τον μνήματα τα, το θεῖο προκάθεν, τις το μη λογογ-
ACTS CHAP. VII. 20—28.

20. ἀντίς τινος τὸ ὑπό. Ἡ ἀντίς is from the dat. sing. of ἀντί, and properly signifies (like the Latin in urbanus) politic as opposed to ὑπό. And as the inhabitants of cities are supposed to exceed those of the country not only in politeness, but in comeliness, so ἀντίς came to mean handsome. ὁ ὑπό is by the Commentators referred to a Hebrew; by which, to express the excellence of any person or thing, the name of God, or those of the angels, are subjoined in the Genit. or Dat. to the Positive, which thus attains a Superlative sense. The Greeks effect this by an adjective derived from some name of God. ὡς is to be resolved into "and he,"

21. ἐκείνων δὲ ἄνδρον. These words are commonly regarded as Accusatives absolute; though recent Commentators prefer supposing a nominum of ἄνδρον; which, however, within so short a distance, can hardly be admitted. Perhaps it may better be referred to Matthaeus Gr. Gr. § 426. 3, by which, to a substantive expressing the leading idea of a proposition, and put at its beginning, is supplied quod attained ad; where the old Philologists supposed an ellipse of quod, but the recent ones suppose a breaking off of the construction. ἀνέλθειν properly signifies to take up, and is often used of raising up drowning men from the sea, or taking up corpses for burial; but sometimes, as here, of taking up exposed children. So Aristoph. Nub. 531. καὶ ἦλθεν ἐπὶ τεθηκὼς τίς ἄνδρον εὐθεῖα. By the very nature of the sense there is an adjunct notion of taking care of.

22. ἐνδοθύνειν, &c.] In adventing to this circumstance, Stephen, as before, seems to follow the tradition of the Jews: for nothing to this purpose is found in Scripture. — πάσα σοφία Λιγ. Of παπαθία with the dat. (being understood) examples are adduced by Wets. e. g. Isocr. τοῖς νεοτίτριοι ἦσαν π. With the expression πάσα σοφία Λιγ. Priscus compares Lucian Philop. ὑποστήσας τὴν σοφίαν, καὶ τὴν παθήσας πάσας Δυστυχίας ἰδον. This wisdom consisted (as we learn from Philo, in his life of Moses) of astronomy and astrology, the interpretation of dreams, magic, mathematics, medicine, &c. Nay, as Bp. Warburton (who in his Divine Legislation controverts the supposed wisdom of the Egyptians) also avers, in the science of Legislation and Civil Polity. Indeed, all the greatest writers of antiquity agree in calling Egypt the mother of wisdom and science. See more in Rec. Syn.

23. τοιοῦτος — ἀρχηγὸς.] This may seem inconsistent with the impediment, which Moses is known to have had in his speech. Insomuch that at Exod. iv. 16, we find Aaron his spokesman to the people. But (as the best Commentators are agreed) ἀρχηγός and ἐν λόγοις are applicable to persuasive, and therefore powerful, though not eloquent, oratory. And that Moses had this faculty, we learn from Joseph. Ant. iii. 1. 4. and may infer it from Scripture. I would here compare Thucyd. i. 139. ἐν πλῆθοι καὶ πάσσοις ὑποκάτωτατος, where see Note.

24. ἐκείνων ἐκείνη.] An Hellenistic phrase for ἐξελθέσαν. Πάθος, i. e. unto death, as we find from what follows. Indeed ἐκείνη should be rendered slain. Indeed rendered slain, by the Pesch. Syr. So also in Matt. xxi. 31. Mark xiv. 27. and is founded on the Heb. יַעֲדֵהוּ which (at least in its form Kal.) gave birth to the Latin nec-are. ὅ τε καταπονεῖται means the aggrieved party. That Moses intended to say the Egyptian, cannot be proved; though Grot. shows it was justifiable.

25. συνετείνα — σωτηρίαν.] They knew in general from tradition what God had promised to Abraham; and might imagine or hope that the time of their deliverance drew near. Hence from the proof given by Moses of his readiness to venture his very life to serve them, they might have concluded that he was appointed of God to be the means of their deliverance. And Moses might justly suppose that they would so conclude. Such appears to be the full sense intended.

26. συνεδρίαν — εἰρήνα.] Συνεδρίαν signifies properly to compel a person to go anywhere by hedging him in, and leaving him no other course. It is, however, in the later writers used of consultation generally; and sometimes, as here, the moral sense. So in Acts of the Gospels of the Egyptians, etc.

30. Ξυλ.† Moses says Horeb. But the mountain had, like Parnassus, a double summit, forming two peaks, one Horeb, the other Sinai.

— in φλόγα πυρὸς β. | Literally, in a flame of a bush of fire, i.e. on fire, the Genit. πυρὸς being for an adjective. It is scarcely necessary to add to the unhallowed speculations of some recent foreign Commentators on the nature of this circumstance, which they seek to lower to the level of a natural phenomenon, and endeavour to account for in various ways; but in vain; for the preternatural (and what else could have answered the purpose) cannot, after all, be got rid of. It were well if the persons in question would here learn a lesson from the heathen sages, the theme of their too indiscriminative admiration. Thus Pind. Pyth. x. 76. ἰμαὶ δὲ, θαυμάξατε τελεστῶν, ὀφεῖς ποτε φιλήτα νῦν ἀπείτου. Such is, I conceive, the right reading and punctuation of this passage. The common reading θαυμάσθω might well perplex Heyne (who, indeed, confesses that he knows not what to make of it) since it is evidently corrupt. That the metre admits this reading, cannot be doubted; since the long syllable οὐ has its equivalent in two short ones: and the two short ones may be pronounced as one, per syncinesin. The term, too, is especially applicable to the works of the Deity. See Joel iii. 26. Is. xxxv. 1. Hence in Num. xiv. 11. it is in the Alexandrian MS. used to denote miracle. With respect to the sentiment itself, it is a profound remark of Pausanias, x. 4. 4, ἐὰν τὰ παράλογα διστατον ἐν τῶν ἄνθρωποι, οἷς ἐν Ῥωμαίοι τὸν αὐτὸν γένοιτο. Βλαστήθησι μὲν ἐπεκέφαλον δόλων μείζων.

31. Κατανόου properly signifies, "to master anything in thought," to "understand;" but here, by a usual interchange of the notions of internal and external sense, to examine; of which examples are adduced by the Commentators.

32. Ἐντρομοῦ.] Of the same formation with ἐρυθοῦς, words conjoined in Heb. xii. 21. The timor is, however, to be ascribed not so much to fear, as to awe.

33. οὗτοι τὸ ὕποκ. &c.] In order to secure a due cleanliness in the performances of any of the offices of religion, it was, from the earliest ages, directed that the worshipper should take off his sandals before he entered a temple. And the custom still continues in the East, where it, no doubt, originated. From thence it seems to have passed to Egypt, where it was noticed and borrowed by Pythagoras; who, among his other maxims, enjoined ἀναθεῖν δέντα, καὶ πόθεν ἰσχράναι. That it passed early and was adopted universally in the West, is plain from the Greek and Latin citations in Wetstein and others.

34. ἰδὼν ἰδών] "planissimē cognovi." This idiom, (by which to a verb is subjoined a participle, either of the same verb or one of cognate signification,) though by most Commentators esteemed a ἀρχαιομοσία, is yet pure Greek; though it occurs so rarely as scarcely to alter the case. The idiom was no doubt, of Oriental origin, and the few examples found in the Classical writers are among the vestiges of the Oriental origin of the Greek language. Thus they are chiefly deduced from the most ancient writers, and in the most antigue dialects.

— κάκωσιν.] A rare word, of which Wets. addsuce only one example from Plutarch. Yet I have noted it also in Thucyd. vii. 4. and 22. ii. 43, — κατανοεῖν ἐξελέγα. From this Kuin. takes occasion to observe, that the ancients supposed the Deity to act much after the manner of men. Yet expressions like the present κατ' ἀναθήματον, were rather resorted to from necessity, originated in human ignorance, and were used in concurrence with human weaknesses.

35. τοῦτο] — τοῦτο.] The construction is here κατ' ἀναθήματον, the τοῦτο being repeated after the parenthesis, for the sake both of clearness and strength. It is obvious that this is meant to bear upon the case of our Lord Jesus Christ, and to ratify and confirm the view of his forefathers at their first did Moses. See Dodd.

— λυτρωτὴν.] The word properly means one who redeems another from captivity by paying his λήτρον or ransom.

36. Ἀγίστρων.] Ἀγίστρων is found in many MSS. and early Edd., and is preferred by several Editors.
and Commentators. The οὖν here is emphatic, and very significant; q. d. vir ille magnus. 37. ὧν ἦν. [Sub. ἄνθρωπος taken from ἀναστῆσαι preceding. See ii. 32. and Note. 38. καὶ γενόμενον — μετὰ — who communicated with the angel; i.e., namely, by acting as mediating interpreter between God and the κελαρία, i.e., the assembly of Israelites congregated on Mount Sinai, at the promulgation of the Law. The construction is γενόμενον μετὰ τοῦ ἄγγελου καὶ (μετὰ τῶν παιδίων ὧν. On the διὰ τοῦ, denoting the Angel-Jehovah, see Note on v. 53. — ζοῦτα here means either valid, efficacious, or, taking it for ἡσυχίως, as John vi. 51, and Heb. x. 20, (and so in Deut. xxxii. 47, the Law is said to be ὃς, "most salutary,"
—; namely, as regarded temporal life: or, again, conjoining both significations, "most efficacious and salutary.
— Thus the general sense of the passage is:

"For even this Moses, who acted as the mediator between the Angel-Jehovah, and the congregation of the people, and who received these revelations of Divine will at the hand of God, even he could not secure their obedience to his authority. On the contrary, they rejected his authority, desired to return into Egypt, and seduced Aaron to make the golden calf, trampling on the authority both of Moses and God. See Note supra, v. 35. 39. ἀρχόμενον — ἄνθρωπον. — This is by some Commentators taken to mean, "they were bent on returning, their mind dwelt on returning thither."
— See Exod. xvi. 3; xvii. 3. Others interpret, "their affections reverted back to Egypt, its sensualty and idolatry."
— See Ezek. xx. 3. Both senses may be included. 40. ἔθης i.e. images of God. ὧν πρόσωπον ἠμῶν. It was customary with the Oriental nations of antiquity for the images of the gods to be borne before the people in journeys, or military expeditions, since they fancied they thus enjoyed their more effectual protection. See Num. x. 33, compared with Deut. xxxii. 8. I Sam. iv. 3. (Heinr. and Kuin.) — ὧν γὰρ Μωϋσῆς, &c. An anacoluthon, to be filled up in translating by quod attinet ad. 41. ἡμοιοποιήσαν.] They had seen in Egypt Divinities worshipped under certain forms; and they were led to choose that of a golden calf, or ox, for a symbol of the true God, (though transgressing the Divine command, Exod. xx. 4,) because the Egyptians worshipped Osiris (a former monarch of Egypt, and the inventor or introducer of agriculture, &c.), under the form of a bull (Apis), as the symbol of agricultural labour. (Kuin.) — ἀνάγομεν ὑπὸ τοῦ. "An ángel signifies to bring up, and, from the adjunct, to ἀγαθῶν; and is often used, especially in the later writers, of laying the victim on the altar. So the Hebr. ἀγείρων. Καινοφαινόμενον. The sense is, "celebrated sacrificial feastsings to the honour of,"
See Exod. xxxii. 6. 42. ἀπάθειας ὧν ὦν, &c.] This is variously explained by the Commentators; but the true interpretation is doubtless that of Beza, Pisc., Casaub., Grot., Haman., Wets., Kuin., and others, aversatus, active for passive; or se opucuit, act. for reflexive. Ποικιλῆσαν, "gave them up; i.e. suffered them, to serve," &c., as Chrys. and Theophyl. explain. Συγκατάθετον τοῦ σφήναν, ἡσυχίως τοῦ νεῦρον, the planets and stars. Συμβολῆς τῶν πορφυρῶν, i.e., the twelve minor or shorter, or "the purple, &c." — τοῦ σφήναν, &c.] An interrogative sentence ushered in by ὃ δέ (answering to the Hebr. ה) has generally the force of a negation. But as it appears from Scripture, that the Israelites did offer sacrifices to God in the desert, some other mode of explanation must be adopted. I am, therefore, still of opinion, (as in Rec. Syn.) that the idiom has here the force of assertion: "Did ye indeed offer to me sacrifices for forty years in the wilderness? [yes;] and yet [eal for ealira] so little real was your piety, that [in conjunction with my worship] ye raised the tabernacle of Moloch. The above view is supported by a note of the learned Bornem, on Luke xvii. 9. "Rarisimé ὑδ interra-tuum ut sua suratur, ut qui loquitur, affirmari rem velit. Factum hoc memorant Amos v. 35. indeque Acts vii. 42. ὁ σφήνα καί ἡθος προσ-
νεκαθατο μοι &c. (quo in loco multa frustra Kuipelin, interea stultam in suis exempis, quae hanc in rei landavat Grazer."
This citation is evidently from the Sept., and in the main agrees with it exactly. The only variations are these,—that ὦν ὦν, &c.] is transposed, probably by citing from memory. For Ρέμφαν τον Sept. has Ρέβαθ; and for ἀγείρων
ανελάβετε τήν οικήν τοῦ Μολὼξ, καὶ τοῦ στρων τοῦ Θεοῦ υμῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αυτοῖς, καὶ μετοχικοί υμᾶς ἐπέκεινα + Βυ-
41 βυλοῦν π. Ἡ οικήν τοῦ μοντρόμου τῶν τῶν πατριαρχῶν ἡμῶν εἰς Ἐξοδ. ᾿Σε. 40, Ἰησ. 8, 3. ἦν ἐπὶ τοῖς ταῖς πολλάκις τοῦ Μωϋσεως, ποιήσας αυτὸν κατα-
45 τοῦ τύπον ἐν ὑπάρξει. ἂν καὶ εἰςήμασαν διαδεχόμενοι αὐτούς Ἰωσ. 3, 14.

... and the Society of the gods the Israelites worshipped under the name of Moloch (which signifies a Sovereign Lord) see Rom. Synop. Some suppose Saturn; others, the Sun, (the King of heaven) which is the more probable opinion, since Mal. signifies King. Now all the nations of antiquity applied terms indicative of royalty to their gods. Thus, besides Moloch, Bel of Bab. Moloch was an image of immense size and hollow, brass gilt, (like several of the Biblical idols,) with the face of a calf, bull, and the hands outstretched; very much like the Mexican idols described by Humboldt. This, however, only answers to the description of the idol in after times. At the period in question the idol was, no doubt, of small size, to admit of being easily hidden from the view of Moses and Aaron, and the case will thus denote a sort of case to inclose and convey it in; formed (it may be supposed) in imitation of a real tabernacle, and very much like those gilt shrines, or small models of the temple of Diana at Ephesus mentioned at Acts xix. 24, where see Note. "Ἀνελάβετε" refers to the bearing it on the shoulders, as in religious processions, or when raised and placed aloft at the celebration of religious worship.

— τοῦ στρων τοῦ Θεοῦ ἡμῶν] i. e. the image of him whom ye account as a God, and worship under the image of a star.

— "Ῥεμφάν." Mr. Townsend has diligently re-
counted the various by-names formed by the learned to reconcile the apparent discrepancy here between the Hebrew, the LXX, and N. T. As to the two last, it is plain that the same name is meant by both. The chief diversity is in the μ, which should seem not to be correct. The Ρε-
θολία of many MSS. of the N. T. or the Ραφάλ of the LXX, seems to be the true spelling. Unless it be thought that the μ stands for another φ, of which, indeed, there is some vestige in the MSS. Be that as it may, all the most learned inquirers are agreed that by Ῥαφάλ or Ραφάλ, was meant Σατυρός, of whom it was one of the names. And they are almost alike agreed in considering the CHIUN of the Hebrew as only another name of the same idol-deity. MOLOC is also, with probability, supposed to be another, or compound idol (thinks Townsend) originally designed to represent the Great Father, or Noah, but who was afterwards made the emblem of the Sun, the God of Zabism. What is meant by the star is well explained by Faber ap. Townsend.

— καὶ ἂν καὶ, i. e. because of your idol-
yry and sinfulness, and that of your fore-fathers. Ἰσραηλ. The word generally imports no more than to cause to emigrate; but must here be un-
derstood of compulsory removal. Ἐπεκραν is a compound expression, by an ellipse of θνυπα, used for a preposition, and sometimes becomes a mere adverb. It governs the genitive, from the force of the noun μῆν, used in the plena locution.

Instead of Βυλοῦν of the Sept. has Δυλοῦσα; a remarkable discrepancy, not easily reconciled. Some consider it as a slip of the pen, which is little probable, and indeed cannot be admitted. It may possibly be (as Bp. Pearce supposes) an alteration of the speaker, accommodated to the fact; for, as the Israelites were carried so far into Media, (see 2 Kings xvii. 2,) which country lay not only beyond Damascus, but beyond even Baby-
lon, Stephen, who knew that to be the fact, might justly say, as he does here, beyond Babylon: there-
by fixing the place of their captivity more explicit-
ly than the Prophet did, who spoke before the event had taken place. I am, however, rather inclined to think that the reading is erroneous, and derived from the margin, where it was meant to state the place of the exile. And although the prophecy may be said to be fulfilled, as regards Babylon as well as Damascus, yet cer-
tainly there seems no reason why the speaker should have exaggerated. Nor are there wanting other instances of a gloss expelling the ancient reading.

44. Having dwelt on the ingratitute, impiety, and idolatry of the Israelites, Stephen averted to the place of true Divine worship,— the τήν σε-
ραν τοῦ πατριαρχῶν by which the Sept. express the Heb. νυμίν Νικάν at Numb. xvii. 8, and so cal-
ed either with reference to the tables of testimony contained therein; or from its being the place where God gave witness of his glorious presence. See Exod. xxv. 40. Heb. vii. 5.

— "Ῥεμφάν." &c. The construction is elliptical, and the sense, when complete, is this: "[so built] as He who had conversed with Moses (i. e. Jehovah) had commanded him to build it, after the model shown to him." See Exod. xxv. 40. compared with Heb. viii. 5. The drift of the speaker in this and the three next verses is to moderate the self-entitlement of the people; which they were entertained with respect to their Temple, by re-
miniding them that, after the giving of the Law, their ancestors had worshipped God not in a magni-
ificent temple, but in a moveable tabernacle. And therefore, that as the place for Divine wor-
ship had been changed, at the pleasure of the Deity; so the worship of Him is not so bound to be the present Temple to some other place.

45. διαδεχόμενοι seil. οἰκήν, "having received it as handed down from their ancestors." The words μὲν ἔννοιαν are to be construed immediately after ἐν τῇ οἰκήν. The best Interpreters are agreed that in τῇ καταστάσει is for εἰς τῇ καταστάσει, as Numb. xxxii. 5. οὕτω δέδωκεν ἡ γῆ τῇ καταστάσει, and Dent. xxxii. 51. "into a land possessed by Gen-
tiles." So supra v. 5. δόθηκα εἰς καταστάσεως αὐτῶν (τῷ γεν. Σιν.) And so the LXX. render for πνῆμα. I have, with Owen, Gratz, and Kuin., removed the comma after ἡμῶν, because ἡμῶν τῷ ὄν. Δ. cannot without great harshness be referred to deūγας; whereas, when referred to ἡμῶν, &c. the con-
struction is natural, and the sense arising excel-

lent; for, as Bp. Pearce observes, those nations were not completely driven out till the days of David.

Bp. Newc. well represents the sense of ἰδοὺν by "continued to drive out." And τοῦ προσώπου is a Hebraism corresponding to τῆς πρόσεχεις in the Hebrew Bible, and found in an ancient Punic inscription preserved by Procopius.

46. ἢ γὰρνο "asked for himself." De Dieu and Kuin. meet the difficulty involved in ἐκ παρασκευῇ by a device of construction which is very harsh, and, indeed, unnecessary; for it may be effectually removed by a reference to Ps. exxxii. 5, on which the expression here is founded, and where ἀναπεφέρεται may be rendered, by supplying what is necessary to the sense from the preceding member (of which this is an exegetical parallelism). Until I have found out a [place for; i.e. wherein I may build] habitatio"; &c. For all the former member as far as γὰρ is to be repeated in the latter.

48. ναοὶ.] This is omitted in 7 MSS. and several Versions, and is cancelled by Griesb.; but, without sufficient reason, it being defended by Acts xvii. 24. Mark xiv. 33. Hebrew ix. 11. 24; though, I grant, it might be introduced from the first of those passages. Nor is it very probable that the words should have been omitted from the homoteleuton. Internal evidence is against it; but as the external evidence for it is very strong, it must be retained. ὅπαν ναοὶ suggests the adjacent notion of "is not to be contained by." See Ecumen.

49, 50. The variations here from the LXX. will be in a manner none, if ἀγίας Κυρίου be taken as interposed from what comes after. In the concluding words, indeed, instead of ἰδοὺ—πάντα, we have in the LXX. πάντα γνωρίσθην ἀν δὲ γνωρισθῆν, which is countenanced by the Hebrew; where, if the present copies be correct, the sentence is expressed not interrogatively, but declaratively. I suspect, however, that the text is slightly corrupt, and needs the emendation which it may receive from the N. T. The corruption, if I mistake not, rests on γνωρισθῇ, which seems not much to the purpose; for to take the γνωρισθῇ in the sense for, is strained. Some MSS. omit the γνωρισθῇ; but that is only cutting the knot. I suspect that the Prophet wrote γνωρισθῇ and not γνωρίσθῃ; but this is scarcely necessary to remark. I cannot but observe, that in the words immediately following, our common version, "and all these things have been," cannot be justified, as containing no suitable sense, nor such as the Hebrew words compel us to adopt. Still less can I approve Bp. Lowth's version, "and all these things are mine." He, indeed, supposes γάρ (which he thinks absolutely necessary to the sense) lost out of the text, and to be supplied from the LXX. and Sept. Version generally follows closely the LXX., and the Sept. Version is not by any means formed with such accuracy, as to enable us to be sure what was in the Hebrew at the time it was made. Not to say that γάρ would not be good Hebrew. I suspect the ἵπτω of the Sept. to have arisen from an attempt to make out the sense by the aid of the context. So far from the addition being indispensable, I see nothing wanting, if the passage be (as it ought to be) thus translated: "All these things did not my hand create? and [accordingly] they all of them were," i.e. brought into being. The passage, indeed, seems to have been in the mind of St. John, Revel iv. 11. ἵπτω ὁ θεός πάντα, καὶ διὰ τοῦ θεός ἦν καὶ ζωὴν ἦν σώον καὶ ζωήν σω σων.

51. There is here an abruptness of transition, which has led some Commentators to maintain that something was now said which has not been recorded by St. Luke. This, however, proceeds upon a most objectionable principle. The best Interpreters are agreed, that this change of manner, and transition from calm narration to sharp rebuke, was occasioned by some insult, or interruption on the part of the auditors. Yet that might not be, as they imagine, by open tumult, and open reproach, that was the death of the prisoner; rather (as Doddr. and Kuin. suppose) by low but deep murmuring, or hisses, and threatening gestures; which will account for, and justify the severity of what follows.

σαρκοφαγοῦν. In most languages, obstinacy and perversity are expressed by terms derived from the notion of stiffness, or hardness. See Recens. Synop. In ἀκρογονίας τῆς καρδίας, τῆς καρδίας is added to show that the word is to be taken figuratively. For as circumcision was a symbol of moral purity, so πορνεία is, in the Old and New Testament, often applied to the mind and heart. See Jer. iv. 4. Thus by ἀπιστίας τῆς καρδίας are meant those whose vices are yet uncorrected (see Levit. xxvi. 41. Ezek. xlii. 7. 9). And ἐν αὐτοῖς, τοῖς ἀδήλημοι, those who turn a deaf ear to all calls to repentance and reformation, "whose ear (in the words of Jerem. vi. 10.) is uncorrected, and they cannot be healed." —αἱ — ἀποκαλεῖτες "ye perpetually resist the Holy Spirit," i.e. the testimony of those who speak by the Holy Spirit; which is regarded as tantamount to resisting the Holy Spirit himself. See Matt. x. 40. and the parallel passages. Their
forefathers had in like manner rejected the prophets sent from God, and inspired by the Holy Spirit. *Apostolique is properly used of one body falling foul of another, a figuratively signifies to resist. At and there is an eclipse of *στα.

52. *τοφ Δισαθον* "the Messiah," the term being (as Middl. observes) evidently used *εκτιχωρ" to denote Christ. See iii. 14, 22 and Note on Luke xxiii. 47. In proof of the fact, that the name was given by the Jews to the expectant Messiah, Bp. Middl. has adduced the strongest evidence, in a long extract from § 65. of the Dissertation. Gener. subjoined to Kennicott's Hebrew Bible, to which he has added some additional proofs and illustrations.

—*προβία τα και φωνες γεγονεν*. The former by delivering him into the hands of Pilate,—the latter by requiring him to be put to death on false charges.

53. *ας δασταγηδας άγγελον*. This expression involves some difficulty, and consequently has been variously interpreted. Many eminent Commentators (as Schmid, Grotius, Glass, Haim, Dohlr, Krebs, Loem., and Morris) understand *δασταγηδας* to mean *troops or hosts of angels*; q.d. hosts of angels being present, as witnesses, at the promulgation thereof. But though that view seems much confirmed by Deut. xxviii. 2. and Ps. lxvii. 17, yet we have no proof of *εκτιχωρ* ever having such a sense. And as what the above Expositors urge against the sense promulgation,—that to *God* alone, and not to angels, is the promulgation of the Law suiteth the argument has in reality no force. It is truly observed by Calvin, that the best explanation of the present passage is one of St. Paul, Gal. iii. 19, where he says that the Law was *δασταγηδας* *ας άγγελον*, as also at Heb. ii. 1. *Δασταγηδας ας άγγελον*. This may justly be thought to determine the interpretation here. I would therefore render, with Beza, Calvin, Haimm., Whity, Wolf, Schottz. Pearce, Kraus, Heimr., Korpe, Kuin., and Wall: "Ye who have received the Law are the appointment of angels," i.e. angels being appointed as ministering instruments for its promulgation. Thus the expression is equivalent to *διθεται τον ναον δασταγηδας ας άγγελον*. In this sense, too, the passage was taken by the ancients generally; and it is confirmed by a passage of Joseph. *Αιτ. xv. 3. *ου τον οκταεστον των θεων μαθητων παρατητω των εν τοις ναοις ας άγγελον τον θεον μαθητων*. The plural *δασταγηδας* is put for the singular, with reference (as Bp. Pearce says) to the several parts of the Laws of Moses, which were given at different times, and were therefore several *δασταγηδας*.

At διθεται the discourse seems to have been quite broken off; otherwise there would have been added the influences and application from what had been said: on which see Note on ver. 1.

54. *Απονωτης δε τατα διεπροιτο τοις παρδισις αυτων*; and *ιςρυκαν* 55 tois οδωτας επ αυτων. *Τμαρηνας δε πληρης Μεσημπατος άγιον*; *πανιας εις τον ουρανον εις δοξαν σου*; and *φοινικας εις δειμων* 56 τοις ουανσοι και ειπεν· *ιδου*; *θεωρον τους ουρανοις ομηρημηνας*; and *των των του Ιωβαπιστου εις δειμων ουρανα του θεου*. Κρανιας δε φωνη μεγαλη, συνεδον τι ων αυτων, και ομηρημαν ομηρυμανον επ'
ACTS CHAP. VII. 58 — 60. VIII. 1, 2.


— **ἐκβαλὼν.** Since we have a little further on καὶ ἐκβάλον τοῦ Σταρκλ, Mark. complains of an unnecessary repetition of the same thing. The difficulty, however (at which even Valck, stumbled) may be removed by either, with Heinz, considering the first ἐκβάλω, as denoting preparation for action; or, with Clark, the second ἐκβάλω (with Kroto, Pearce, Rosenm. and Kun.), by taking the thing as expressed more Historically generally; and then (after an insertion respecting the keeping of the clothes by Saul) particularly narrating by whom he was stoned, and describing some circumstances which attended the stoning.

— **ἐπίθετον.** A necessary preparation, since the stones destined for such a purpose were exceedingly large. This laying aside garments, in order to be lighter for any office, was usual with the long-vested inhabitants of Greece as well as of the East, and is alluded to by Aristoph. Vesp. 406. "**Ἄλλα ἑπιστάστι βαλδάται, διδᾶται, καὶ βαλτάται, καὶ ἀγγλιμλάται.**"

Though the whole proceeding was illegal and tumultuary, yet, (as Beza and Grot. observe) they conformed to the letter of the law; which directed that in cases of stoning, the witnesses should cast the first stone, — doubtless to denote their responsibility for what was done.

— **ταύτα.** This term is used of men even in the flower of their age, and sometimes of those who have attained its maturity.

59. **ἐπικαλοῦντον.** Comp. Bentley and Valck. propose to insert οὗτος. The ΟΝ, they think, might easily have been absorbed by the preceding ΟΝ. But that this should have happened in all the MSS. is very improbable; not to say that the Article would be wanted. If, indeed, we were compelled to suppose invocation to God I see not how any thing short of the express insertion of the word could be admitted. That, however, is not the case; and why the Commentators should have been so anxious to make Stephen offer up invocation to God, I know not; since, as Mark, truly observes, "it were contrary to Stephen’s intention; — which was to die a martyr to the Divinity of Jesus Christ. So that it is only Him he invokes." There is no reason why Κύριον Ιησοῦ should not be supplied from the following words of the invocation Κύριε Ἰησοῦ. "**Subsidium from the context:** being, even in the Classics, sometimes taken from the words which follow. Or ἐπικαλούμενοι may be taken in an absolute sense; (an idiom frequent in the best writers) and thus ἐπικαλούμενος, and ἐκκαλοῦμενος, may be rendered, "making invocation to this effect." It is quite plain that Jesus is the object of the invocation; which

Kuin. fully admits, confirming this view from Rev. xxiii. 20. Where in the words ἐκκαλοῦ, Κύριε Ἰησοῦ, it is plain that he means Jesus. In every context the word καλεῖν is here in terms which necessarily imply Divine power, and nothing short of Detty. even in language borrowed from his own holy example. See Luke xxii. 34. How ill the Socimans digest this may be imagined; but one would scarcely suppose that even they could bring themselves to resort to the desperate expedient of supplying τῷ δύναμιν αὐτοῦ. That, however, shows their conviction that τῷ Θεῷ καὶ αὐτῷ cannot be supplied.


60. ὁ στῆσας α. τῆς ᾿Αν. r.j. "**Ιστιμι, as ὁ ἀν." signifies, by an ellipse of ἐν ῥήματι αὐτοῦ, (sometimes supplied) to weigh, and also (as the custom of remote antiquity was to weigh out, not number, money) τοῦ. And as God was by the Hebrews represented as weighing the actions of men, by placing the good and the evil ones in a pair of scales, (as we read in Prov. xi. 11, 20), so the best Expositors take the phrase to mean, "Do not examine their sin in the balance," and consequently visit it with punishment. But we may more simply consider the sense as "Do not put to the balance this their sin," i.e. do not put it into the scale which contains their sins, do not involve it, but, lay it to their charge; as our authorized version renders.

— **ἐκαθαρεῖν.** This is both an euphemism, and meant to suggest the compassure with which this Protomartyr met so violent a death.

VIII. 1. Σαλίδας—στίχον. These words are closely connected with the preceding, from which they ought not to have been disjoined by the division of Chapters. Σαλίδας signifies to approve of any thing with another. See Tittm. de Syn. 191.

— **πάντα.** This must be received with limitation, for a very considerable number; since there is little doubt but that many of the lower ranks were suffered to remain in Jerusalem.

— **πληκτὸς.** They remained in order to support the courage of those who stayed, and the faith of those who had fled, being protected by the especial providence of God, in order to build the Church at Jerusalem, and, by their zeal and courage, to govern it by their wisdom.

2. **Σαλίδας.** This signifies properly to bring together; but is specially used as a funereal term, like the Latin component; and sometimes denotes not only the laying out of the body, but other preparations for its interment. This sense is rare


3. Σωτάς δὲ ἐλευθερίαν τὴν ἐκκλησίαν, κατὰ τοὺς Θεοὺς εἰσπορευμένους, ἑναγαλίζομεν τῶν λόγων.

5 Φήλιππος δὲ κατεῖλαξε τὰς πολλὰς τῆς Σιμοαίας, ἐκπροσώπων αὐτοῖς

6 τῶν Χριστών. Προσεύχοντες τι, ἵνα ἵνα τοὺς λεγομένους ὑπὸ τοῦ Φήλιπ- ποιν οὐμοιομαχῶν, ἐν τῷ ἀκούσαν αὐτοῖς καὶ βλέπαν τὰ σημεῖα ὧ ἐποίει. Πολλούς γὰρ τῶν ἤρων πνεύματα ἀκαθάρτα, βοώντες μεγάλη 

3 Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. Ἀνὴρ δὲ τις ὁπόματι

9 Σίμων προπήρισεν ἐν τῇ πόλει μεγανότω καὶ ἑξωτότω τὸ ἔθνος τῆς

in the Classical writers; but it occurs in Soph.

It is not agreed among Commentators whether these persons were Christians, or not. Most think they were religious Jews, or Hellenistic proselytes, and perhaps secret friends to Christianity. They probably consisted of religious men, both Christians and well-disposed Jews. See Luke ii. 55. such a one is called ἐκατον καὶ εἰλικρίνεις.

— ἐπουσαμένως κατ., &c.] These words (formed perhaps on Gen. i. 10.) show, by example, the great honours shown him. On the point of Antiquities see Recens. Synop. and my Note on Thucyd. ii. 94. No. 12. Transl.

3. ἐπικείμενον τῆς ἑκάτ.] Λυμάνθησι signifies properly to ravage and destroy, as a wild beast; but is often used of men, and signifies to waste or spoil, as said of things, or to destroy and persecute, as said of persons. Thus the sense here is equivalent to that in Gal. i. 13. where Paul says of himself ἐπεμείνα τὸν ἐνθαλασσίον τὸν Θεόν, καὶ ἐπερήθη ἐν ἀθών.

— κατὰ τοῖς ὀνόμασιν εἰσὶν.] The full sense is, “entering into houses,” “going from house to house.” See v. 42. xx. 20. In the words following the sense is not quite developed; to complete which and rectify the construction an ὧν is required after ἐπεινάζω, the comma being cancelled after εἰσπορευμένου.

4. ἔπληθος.] The Commentators suppose an ellipse of τῆς χάρους or τῶν χάρων. But it is better to repeat κατὰ τῆς χάρας, or at least τῆς χάρας from the preceding.

The Artie (as Sychem) is not necessary, since in such a case it is usually omitted, being implied. That some of the most ancient MSS. have the Article will at least show the antiquity of this interpretation; and we may well suppose, that although the name of the city had been recently altered to Σεβασταί in honour of Augustus, it still retained popularly its original appellation.

— ἔπραξεν — Ναουτή.] This does not necessarily import more than the preaching the Gospel publicly, and offering admonition or exhortation privately. See Haum, on the distinction between κηρύσσειν and εἰδαγγελίζειν. Their authorty to do this may very well be rested on their having the extraordinary and miraculous gifts of the Holy Spirit. Though indeed this question, so warmly debated by Whitby, as to their Clerical warrant, is frivolous; since the distinction between the Clergy and Laity was, no doubt, not yet made,—because it was not yet become necessary.

6. προσεύχομαι.] The best Commentators are in general agreed, that this is for ἐπιπείπετος, “had faith in the Gospel.” Comp. v. 14. Examples from Josephus, Philo, and the LXX. are adduced by the Commentators. Θεομυθολογία must be construed with προσεύχομαι. ἐν τῷ ἀν. αὐτοῦ, literally, “on their hearing,” &c.

7. πολλοί — ἔξοδοι.] The construction (somewhat obscure by transposition) is thus laid down by Kuin.: πολλάτα γίνεται ἕκαστον (ἐν) πολλῶν τῶν ἅρων ἄτη, ὑπὸ μαθήματος φανεροῦ ἔξοδο. Here again we may observe, that daemons and those merely affected with bodily disorders are carefully distinguished. ἔξοδον is an example of the use of the neuter for the passive, the sense being “were expelled.”

9. Σίμων.] Commentators are generally agreed that this is Simon the Cyprian, mentioned by Josephus. Ant. xx. 5, 2, as being a pretender to magie. ἐπερήθη is by some Commentators taken by itself, in the sense, “had been staying?” but by others is joined with μαγευτον; and rightly, as appears from Lu. xxiii. 12. προπήρισεν ἐν ἐξώτεις, where see Note. The sense is, “had been professing magic.” Μαγευτον is a rare word, yet examples are adduced from Hippoer, and Phila- tarch. On the μαγευτον in the original sense, see Note on Matt. ii. 1. “The appellation was, however, (observes Kuin.) then applied even to strolling mountebanks, pretending to a knowledge of medicine, natural philosophy, and astronomy (which included fortune-telling by the stars), all of them being accompanied with the mummeries of pretended incantations, and other devices, for evoking departed spirits and expelling demons.” This Simon, however, was a person of a very superior order to the common run of such persons, being endowed with much real knowledge of natural philosophy; though he, it seems, abused it to the purpose of working on the minds of the vulgar by pretended prodigies; throwing them into amazement, doubtless by the exhibition of certain phenomena known only to himself. See Sir Walter Scott’s Essay on De- monology, and Dr. Hibbert’s on Apparitions. Whether he actually used sorcery, or produced
 extraordinaries by Satanic influence, as some have supposed, may be doubted.

Some of the Ecclesiastical historians tell us that he pretended to be God the Father, others say the Messiah, or the Paraclete. He was no doubt willing to pass for whatever the multitude should please to account to him. And they probably regarded him as the promised Messiah, or at least a divine legate.

—Ezek.,] See Matt. xii. 22, and Luke xxiv. 22. So Athen., cited by Wolf; &c.; &c. This may, with Kuin., be explained by hypallage, in the sense, "The mighty power of God energizes in him." See Rom. i. 16. I Cor. ii. 4.

13. γε προσκρατέων τ. φ.] "used to attend on Philip, viz. as a disciple." See x. 7. Most of the Commentators regard his embracing Christianitv as a mere pretence; it is probable that he did not regard Jesus as the Messiah, and was guided by secular views.

14. ἀπόσταλεν πρὸς αὐτὸν Π. καὶ Ἡ.] It is plain from what follows, that their primary purpose was to lay hands with prayer on the new converts, and thereby impart to them the gifts of the Holy Spirit. "The Apostles (says Kuin.) seem to have laid down a rule, that converts after being baptized and catechized, should have the imposition of hands, accompanied with prayer, in order to their receiving gifts of the Holy Spirit.

16. ἐπιστυλεῖς.] This word is used of what falls with abundance, as x. 44. xi. 15. The expression is formed on Ezek. xi. 5. ἐπάτωσαν ἐν ἑλ πετειᾳ Κυρίων. 20. τῷ ἀγνόφιον — εἰς ἄπαλλον. On the exact nature of what is here said some difference of opinion exists. By many learned Expositors this is regarded as a form of imprecation; with which they compare similar Greek forms, such as ἄπαλλον, or ἂδείας, &c. But it is surely inconsistent with the Spirit of the Gospel to imprecate perdition on any man, however bad: and although the above forms were often used as little more than expressions of peevishness and ill humour, yet no such diminution of sense can be thought of in an Apostle of Christ. But, in fact, there is nothing in the passage before us, that can, properly speaking, be called imprecation. As to the words to οὐκ ἐν αὐτοῖς, &c. &c., they need not, and, I think, ought not to be closely united in sense with εἰς ἄπαλλον; since they merely import "may your money rest with yourself, i.e. (the Optative being often used for the Imperative) keep your money to yourself [I will have nothing to do with it]." Thus in a similar passage which I have noted in Joseph. Antiq. x. 11. 3. ἄπαλλον δὲ τὸ ἐναρκτόν διὸν αὐτῶν ἐχειν τῇ σοφίᾳ γὰρ καὶ τῷ θέματι ἠλωφοδότην εἰσάγει, where, though the MSS. present no variation, I have no doubt that the true reading is, not αὐτῶν, but αὐτός, which, indeed, seems to have been in the copy of the ancient Latin Translator. This emendation is placed beyond doubt by the passage of Dan. v. 17, which Josephus here followed, and which might also be in the mind of the Apostle : Καί ἔπειτα ἐναρκτόν τοῦ βασιλείας, &c. Ἐπάλλον δὲ τὰ στόχα, &c. (as the Alexandrian and other MSS. have, &c. &c.) &c. &c., with the ἀδείαν ἐναρκτῶν εἰσάγει. Now the latter clause there expresses a sense which in the passage before us is left to be understood. Again, neither does the phrase ἐν ἄπαλλον imply imprecation. By Whitty, Markl., Valpy, A Clarke, and Mr. Holden, it is taken to import prediction, namely, of what would befall him, if he did repent. Yet there is, I apprehend, nothing in the
21 οὖν τοῦ Θεοῦ ἐνόμισε διὰ χρηστῶν κτισθαι. οὐκ ἐστὶ σοι μερὶς
οὐδὲ κλήρος ἐπὶ τὸ λόγον τούτῳ. ἡ γὰρ καθιστά σου οὐν ἐστὶν ἐνθεία
22 εὐνοίαν τοῦ Θεοῦ. Μετανοήσας οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ
deθύτη τοῦ Θεοῦ, εἰ ἄρα ἀφεθείσατι σοι ἡ ἐπίτευξι τῆς καθισμάτως σου.
23 εἰς γὰρ χάλην πικρίας καὶ σύνθεσιν εὐδίκαιας ὑπὸ σε ὄντα. Ἀποκα.
24 Θείς δὲ ὁ Σίμων εἶπε· Δειθύτητε ὑμεῖς ὑπὸ οἴου πρὸς τὸν Κύριον,
ὑπὸς μενὶν ἐπιλήθη ἐντοῦτον εἰμὲ ὅπως ἐιρήματε.
25 ὃς μὲν οὖν διαμαρτυρόμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου,
ὑπόστεφαν εἰς ἑκατοσφάλη, πολλάς τε κώμας τῶν Σιμώνατος εὐγέ-
γέλαστον.

26 Ἀγγέλος δὲ Κυρίου ἐλάλησε πρὸς Φιλίππου, λέγων· Ἀνώτατη καὶ

words from which prediction can be directly elicited. The nature of the expression must de-
pend upon the εἰς, which here seems to denote
tendency; as Rom. v. 16, εἰς κατάκωμα. and vi.
16. ἁμαρτίας (φρονεῖτο) εἰς θάνατον. Thus it is in-
tended to warn him of the consequences of so
employing money, unless (as he gives him to un-
derstand at v. 22.) he averts it by timely re-
source. As, however, prediction is almost implied in all warning, it may here be included. Perhaps
the term denunciation will best express the full
import. The above view is, I find, supported by
the authority of Calvin, who observes that St.
Peter does not imprecate, but ust vindictam
Dei, incipienti terroris causa, denudavit prope
immediate it. Thus the full sense is, "Keep your
money to yourself — for your own perdition [Not
mine]."
21. οὐκ ἐστὶ — κλῆρον. This seems to have been
a common phrase, since it occurs in Deut. x. 9.
i. 12. 2 Sam.xi. 1. Job. xxii. 25. Τὸ λόγῳ τοῦτο,
this matter; for λόγος and δῆμος, after the example
of the Heb. γνῶνα, often signify a thing,
— ὃς γὰρ καθιστά — οὐδὲ. Formed on 2 Kings x.
15. and denoting that his profession of Christianity
was insincere and hypocritical, or corrupted by
pursuing by-ends.
22. εἰ ἄρα ἀφεθήσεται, &c.] El ἄρα is by many
learned Commentators taken in the sense ut, as
εἰσίᾳ in Phil. iii. 11. and sometimes in the Clas-
sical writers. And the Heb. γνῶνα εἰ forte is
rendered τοι by the LXX. in Exod. xxiii. 20. But
to so rare a signification we must not resort;
es-
pecially as it weakens the sense. The phrase
may be taken according to its ordinary use.
In order, however, to fully understand the sense, it
is to be observed that εἰ ἄρα when occurring any
where except at the beginning of a sentence, is
elliptical and some participle, (usually εἰσιῶν-
τος, or some equivalent term), is to be under-
stood. So Mark xii. 13. εἰ ἄρα ἐσοφεῖς τί. Acts
xxvi. 27. εἰ δὲ γε ψυχὸμαισε, and vii. 1. Som-
times, too, this is the case with the simple εἰ, as
Eufr. Herod. 540. πολὰ γὰρ ἐλιθεύουσα τῶν ἄνθρω-
πων, ψυχὶς ἐγκώσαντος, νότος εἰ γεγένηται. "Α timers
tabescenas, (dubitans),] &c. Thus the full sense is:
"[trying whether,] &c.; and the doubt implied
(as Grot., Dodd., and Holden observe) is not
whether, on sincere repentance, Simon would be
forgiven, but whether he would sincerely re-
pent. This is clear from the words of the next
verse, εἰς χάλην, &c., which is illustrative of the
matter, and show that the doubt rested on the
state of Simon's heart towards God.

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'Επίων signifies not so much thought, as con-
trievance, device; being usually taken in a bad
sense. Perhaps it is here slightly emphatical —
suggesting how heavy a guilt would have attended
the execution of such a design.

23. εἰς γὰρ χάλην — ὄντα.] These words are
commonly taken as put for εἰς γὰρ χάλην, &c., ac-
cording to which, Castalio elegantly renders,
"Nam te amaro felle praeidit et injustitia
constricte esse video." The best Commentators,
however, from Alberti and Wolf to Kuin., have
been of opinion (comparing Deut. xxix. 18. with
Heb. xii. 15.) that εἰς χάλην is for χάλην, as Acts
xxii. 47. vii. 21. Eph. ii. 15. And they assign
the following sense: "I see thou art a most per-
nicious person, like to a bitter and poisonous
plant, a pest to Christian society." So Anthol.
Gr. ii. 11. ἄρα γάρ χάλην τετούρ. The σύνθεσις
they take to mean a mere bundle of iniquity.
But the soundness of this whole interpretation
may be questioned; for in the passages added the
εἰς is for ὄντα, and there is an ellipsis of εἰς;
which is not the case here. Besides, the style
of unmeasured reproach introduced in σύνθεσις,
if not in χάλην, so interpreted, is not characteristic
of the sacred writers; whose language, like that of
our Lord, is sometimes severe, but never abusive.
I must therefore acquiesce in the common
interpretation, which yields a sense, though
strictly just, little less severe, namely, "thou art
immeasurably more unprofitable to the cause,
and fast bound in the chains of sin and Satan." El
may be taken for εἰ, as often in the N. T. and
the Classical writers. In which case εἰς is used in
the sense to come (as here) or become; and the εἰς
signifies at or to. χάλην πικρᾶς is by Hebraism
for χάλην πικροτάτου.

24. δειθύτητε ὑμῖν ἐως ἐμὸν.] Thus admitting his own
unworthiness. See John ix. 31. By his using the
plural number we may suppose that John was pres-
tant. That his repentance, however, was not
real, we have every reason to believe, from the
circumstances of the case, as well as from his
subsequent conduct, as recorded by early Eclectic-
siastic tradition.

25. διαμαρτυρομένων.] Λειτουργεῖ signifies to prove on
good evidence, and, by implication, to teach.

26. ἀγγέλος—ἀλήθεια.] Many recent Comment-
tators suppose this communication to have been
made by a dream. But there is nothing in the
air of the passage to warrant this supposition;
and, as Storr observes (Opusc. iii. 178), it is no
wonder that Philip should have been admonished
sometimes (as at 29 & 39) by the internal sugges-

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tions of the Holy Spirit, and sometimes (as here) by the personal address of an angel; since, in a similar case, after he had been internally admonished by a vision (see Acts xvi. 6. seqq.) he was at length externally admonished by a messenger sent from God (v. 10). See also Hammond.

26. οὐ μετέχειν ἤρμοσι. With these words the Commentators are not a little perplexed; it being not agreed whether they are to be referred to Παρασκ., or to τὴν βδόμ. So little satisfied, however, are some with either supposition, that Wessel, Valck., Hein., and Kuin. suspect the words to be an interpolation from the margin: but of this there is not the slightest proof; and that is but cutting the hair; I think, very well untied. As to the two foregoing interpretations, that which refers the words to Παρασκ. cannot be admitted; for, taking for granted that there were then two Gazas, New Gaza, and Old Gaza, destroyed by Alexander, and here thought to be meant; yet they were so near together, that it is not likely there were two roads leading from Jerusalem to each of them respectively. Besides, why a road should be carried to a place nearly uninhabited, it is not easy to see. That, indeed, would require, as Kuin. says, the Article to ἤρμοσιν. Or rather, Luke would have written εἰς τὰ ἄλλα ἄλλα κατ᾽ ἑαυτόν. The latter interpretation, which refers it to βδόμ, is adopted by the best Commentators, ancient and modern (supported by the Syriac Version), who suppose that there were two roads leading from Jerusalem to Gaza; one farther about and carried along the valley of the rivulet Escol, the other shorter, but traversing the rough tract of mount Caïsias, and therefore desert and unfruitful. But that there were two roads rests wholly on conjecture; and thus perspicuity, and even propriety, would require ἄλλα κατ᾽ ἑαυτόν. Yet why embarrass ourselves unnecessarily? There is no reason why we should not, with Rosenm. and others, suppose the words to be those of St. Luke, not of the Angel, and (referring them, as we must do, to τὴν βδόμ., &c.) regard them as a remark of the Evangelist similar to many such in the N. T. and (as I have elsewhere shown) in the Classical writers. See John vii. 10. and Note. St. Luke, I apprehend, means to intimate that it might seem strange that one so desirous to evangelize as Philip, should be sent upon so unfruitful a road as that from Jerusalem to Gaza. Reland, indeed, objects that there is no reason why that road should be called ἄλλα κατ᾽ ἑαυτόν any more than any other road in Judæa. But that supposes far more knowledge of the ancient state of the country than we have, or is now attainable. Reland himself could not have proved that the road was not so. If it was carried in a straight course, it must have been over a hilly and barren tract, through no city or town of any note. And therefore the epithet ἄλλα κατ᾽ ἑαυτόν, which means uninhabited, i. e. very thinly peopled, would be suitable enough. So Arrian. Exp. Alex. iii. 21, 11. Οἱ δὲ οἰκονὶ μὴ οἰκονομομον (they said they knew nothing), εἰς τὴν εὐοίκον, τὴν άλλα κατ᾽ ἑαυτόν, ὅτι ἐν πλάσει τῆς γῆς αὐτῆς τὴν οὐρανοὺς ἐν μικρότεροις κατὰ τοῦ θεοῦ δεινὸν τοῦ θεοῦ. 27. I have placed a comma after Ἀβίδος, because ἀνέβη δῆλον stands for a substantive (the άνέβη being almost redundant) and thus cannot well qualify εὐοίκον. Ἐυοίκος signifies properly cubicularius, chamberlain, prefect of the bed-chamber. And as such were generally castrati, so it came to mean spado, an eunuch. And such being, for their supposed fidelity, generally promoted to other confidential court offices, hence the term came to mean, in a general way, an officer of state (so here a Treasurer, as is well shown from what follows), when the term eunuch or not. Thus Potiphar, Gen. xxxix. 1, though called εὐοίκος φαραώ, yet had a wife. Διάρκεια signifies properly one who has great power or influence. So μῆνας εἰτὶ τῷ τινι in the ancient writers. The construction, however, here requires that it should be taken, not as an adjective (with almost all English Translators), but as a substantive, magnus, a grandee, as Doddr. renders. Wolf. and Wets. have proved from Pliny, Dio Cass., and Strabo, that Cundace was a family name common to the Queens of Ethiopia Superior, or Meroe, like Pharaoh, to the kings of Egypt, which is well illustrated by Dr. Russell, in his account of Nubia, in the 12th vol. of the Edinburgh Cabinet Library.

This person was, no doubt, a Jewish proselyte; as appears, not so much by his reading the Prophecies, as by his coming to Jerusalem to worship there. The eunuch was not admitted as proselytes, is no proof that he was not one; because εὐοίκος does not, we see, necessarily imply that he was an eunuch in the physical sense. —εἰτὶ πάντας τ. γ.]. Sub. παντιμόσιος, which is sometimes expressed. Ταύρα is a word of Persian origin, and signifies treasure.

28. καὶ, καί. —ἀνέγνωσκόν. I have in this passage adopted a punctuation somewhat varying from any former Edition; yet, I apprehend, demanded by propriety, and the nature of the context. Render, "who had gone to Jerusalem to worship there, and was returning; and, as he sat in his chariot, was also reading." &c. The second καί, however, is absent from many good MSS. (including the Alexandrian and Cod. Cantab.), some Versions, as the Pesch. Syr. and Vulg.; and arose probably from the confusion occasioned by the true construction of the sentence being misunderstood. In thus reading the Scriptures, and, as it appears from the next verse, aloud on a journey, the proselyte was, probably, following the directions of the Jewish Rabbis, who (as we learn from Schoettg.) said, that "when any one was going on a journey, and had not a companion, he should study the Law." That students used to read aloud, appears also from several citations from the Rabbins adduced by Schoettg.

29. εἰτὶ τῇ Παρασκ. Many ancient Commenta-
30 of the Filippoi. Prosūlēte kai kolhēgýte to ámata tou tov. Prosoudo-
mwv de ὁ φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντας τὸν προφητή-
31 Ἔλθειν, καὶ εἶπεν. Ἰηβ. γε γ νωσάκες ἢ ἀναγινώσκεις; Ὅ δε ἔλθε
Ποὺς γὰρ ἐν ὑμῖν ἔνεμον, ἔναν μὴ τὸ δεῖχνε καὶ παρευληκάσε τοῦ
32 φίλιππου ἀναγινώσκας καὶ ἴσαν αὐτῷ. "Π' ἔλθει περιοχῇ τῆς γῆς, ἡν ἀνεξίσκος, ἡν αὐτή. Ἰβς πρὸβατιν. ἐπὶ ἀφαιρήτου ἡ θη, καὶ ὅς ἀμνὸς κτινινπος ἀπο-
33 τος οὖτως οὐκ ἀνοίγει τὸ σῶμα αὐτοῦ. ἐν τῇ τε-
πενθώσει αὐτοῦ ἡ ἱρας ἀνατον. ἡν ἔνεμον αὐτοῦ τις δειγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ
34 τοῦ αὐτοῦ. Ἀποκρίθησις δὲ ἐν εὐνοοῦ τοῦ φίλιππος εἶπε. Ἀξιο-
σον, περὶ τῶν ὁ προφῆτης λέγει τοῦτο; περὶ λειτουρ, ἢ περὶ εἰρέων

drians and other good MSS. of the Sept. Between the Sept., St. Luke, and the Hebrew, there is a considerable difference, but not such as materially to affect the general sense. The various modes of reconciliation are fully detailed by Townsend, who laudably endeavours to remove the discrepancy without resorting to any conjectural emendation of the Hebrew. But to entirely reconcile the discrepancy is perhaps impracticable. It will, however, greatly contribute thereto, if we suppose that the LXX. read ἔντολα τοῦ Ἰωάννη, τῆς, "The δ και η are easily confounded. A δ might easily be lost before another και, and η might easily arise from the λ, following. That the LXX. had after ἔντολα, we may infer from its being found in the N.T. in almost every MS. This, however, involves no real discrepancy from the Hebrew: for the λ may be taken with the preceding, quite as well as with the following word. And such, I suspect, is the true reading of the Hebrew. Whether the Hebrew had originally δ before ἔντολα or η, is a matter of more doubt, because δ may mean at, under, &c. See Gesen. Lex. in δ. That there should be a full stop after ἔντολα, I cannot, I think, be doubted. Thus the Hebrew may be rendered, "So he opened not his mouth under his oppression. From judgment was he hurried off to death]." Bp. Lowth, indeed, and Kuin. take ἔντολα with the words following, and render, "By an oppressive judgment was he cut off." But the Hendy-
idy thus involved is very harsh; and they are obliged to cancel the λ. If we were allowed to do that, the sentence would proceed better without the Hendyadi. But the LXX., I doubt not, had the λ, and attached to ἔντολα. And con-
joining these words with what follows, they stumbled at ἔντολα, and not knowing what to make of the first δ in the MSS., they passed it over, and either finding an η after ἔντολα in their MSS., or else supplying it, to make up the sense, rendered as well as they could, and thus gave a sense ["he was deprived of a just judgment"] very applicable to Christ, but not, I conceive, intended by the Prophet.

The words τῷ δὶ γενέων — αἰτίας are, like the correspondent Hebrew ones (of which they are a literal rendering), so obscure, that the true sense cannot be fully determined." Hamm., Doddr., Kuin., and most recent Commentators, take the
sense to be, "who can describe the guilt of the man of his time [from whom he suffered such things]?" But this is negative by what follows. Bp. Lowth renders, "and his manner who would declare?" i.e. bear witness in his favour? q. d. No Ar. This sense of γιγνεῖται has countenance in the Arabic. The circumstance was manifestly fulfilled in Christ: and the point of Hebrew Antiquities on which it depends is admirably illustrated by Dr. Kennicott and Bp. Lowth. The interpretation too, is much confirmed by the words following, and is probably the true one.

In the word ἐκκένωσαν, whether it is the same as in the Hebrew; but the Sept. Translators either read otherwise, or translated freely.

33. ἐφάνεσθαι ἐν τῇ γῇ τῇ.] Compare a kindred passage of Luke xiv. 27. ἐφανερώθη as used of a single passage of Scripture, occurs in Mark xv. 56. and elsewhere. In ἐπιβαλλεῖσθαι ἐκάθε ἀγίῳ (which words signify, "he instructed him in the doctrine and principles of the religion of Jesus," it is implied that he commenced by referring the words of the prophecy to Jesus, and from thence introduced whatever else he had to communicate. In ἐπανεφέρει we have the person put for the thing, as Luke iii. 18. Acts xvi. 10. Gal. i. 9. 1 Pet. i. 12. An idiom frequent in the Classical writers, on which see Matth. Gr. Gr. § 409.

36. τῇ ὥρᾳ.] Probably some fountain or pool, formed by a brook either running into the Eschel rivulet, or formed at a bend of the Eschel itself.

—καὶ ὥρᾳ — βαπτισθησαί.] From this we may infer, that Philip had fully instructed the Eunuch on the nature and necessity of baptism as an initiatory ordinance of Christianity; and that the Eunuch had professed his wish to receive, and Philip his willingness to administer it at once.

37. There has been no little debate as to the authenticity of this verse, which is not found in many of the best MSS. and most of the ancient Versions, including the Pesch. Syriac, and is omitted in several citations of the Fathers, as also in the Edit. Prince. Moreover, in some of the MSS. which do contain it, it is found with great diversity of reading. It is, therefore, cancelled or rejected by Grot., Mill, Wets., Pearce, Matth., Newc., Griesb., Tittm., Knapp, Kuin., Gratz, and Vat. It was, indeed, defended by Whity and Dodd; strongly but not unsuccess- fully. It is surely not, as Dodd contends, necessary to the context. The external evidence against it is certainly, if not equal to that for it, at least pretty strong. And internal is decisively against it; for no good reason can be imagined why it should have been thrown out, or omitted inad- vertently; whereas, for its insertion we may easily account,—namely, from the anxiety of well meaning, but misjudging persons to remove what they thought an abruptness; and to somewhat qualify what they deemed too favourable to haste in administering baptism; moreover to remove a stumbling-block from the rite not being described as performed in due form. As to Whity's argument, on the ground that the verse was probably omitted in later times, because it opposed the delay of baptism which the catechumens experienced before they were admitted into the early Church, it has no force whatever. For surely if the verse be removed, the delay of baptism would seem to be still more opposed. The strongest argument brought forward for the authenticity of the passage is that it was read by Irenæus [see his work Adv. hier. iii. 12. p. 196.], by Cyprian, nay, as Mill and others say, by Tertullian. But, upon referring to the passage (de Baptismo C. 18.), I find not a shadow of proof that the verse was read by him, but a probability that it was not. As to the authority of Cyprian, it is not great; for he generally follows the Vulgate, which has the verse. But indeed, had it been cited by Irenæus, it would only prove the great antiquity of the passage, not its genuineness. That, however, would show the caution of the primitive Church on this head, and prove that it required, previous to the administration of baptism to adults, an unhesitating avowal of belief in the Divinity as well as divinelegation of Jesus Christ. See Doddr.

33. ἐκέλευσεν στηρίξαι τὸ ἱματιόν οὕτως:] "He gave orders for the carriage to be stopped."

—ἐκέλευσεν ἵππον.] No doubt, with the use of the passive form, but whether by immersion or by sprinkling is not clear. Doddr. maintains the former; but Lardner ap. Newc. the latter view; and, I conceive, more rightly. On both having descended into the water, Philip seems to have taken up water with his hands, and poured it copiously on the Eunuch's head. It is, indeed, plain, from various passages of the Gospels, that baptism was then administered by the baptizer, after having placed the person to be baptized in some river or brook. And that plenty of water was thought desirable, we learn from John iii. 23. But though this may seem to favour immersion, yet the other method might as well be adopted. Water might, indeed, be fetched in a vessel for the purpose of pouring it on the head of the person. Yet that it should not, may be accounted for by a reference to the climate, customs, and opinions of the people of Palestine, without rendering it necessary to suppose that no sense of immersion could originate the custom for the baptizer and the baptized to both go into water of some depth. We learn from Euseb. Eccl. Hist. ii. 1, that the Eunuch afterwards preached the Gospel in Ethiopia.
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24. Doubtless Saul was, as Matt., and Mark, certainly, indeed, and if not on the same ground for this, as was the case here. Nay, according to Bp. Middleton’s Canon, the personal sense here in της ευρετης ἁπάντων is inadmissible; while, as Mr. Rose observes on Parkh. p. 700, if ουκ εσεσθαι be translated “caused away,” it seems required. It is quite agree with Parkh. and Mr. Rose, that nothing miraculous is here intended. “Ἡρακles may very well be understood of the imperative suggestions of the Holy Spirit; which Philip doubtless well knew how to distinguish from the motions of his own mind. The meaning, therefore, seems to be that assigned by Mr. Rose, as follows: “Philip went away quickly under the direction and influence of the Spirit;” and I would compare Herodot. iv. 13. “Εφη δ’ ἁλεσθαι — ἀπεισθαι ἡ λειανδαι, φοβεῖται πρὸς γενέτευτος. The strong term ἡρακλεσθαι might, indeed, seem selected to suggest the overwhelming with which Philip must have torn himself away” from this promising convert. Perhaps, however, no more may be meant than “brought him away,” as οἰκρηπται is sometimes used of the influence of the Holy Spirit in the LXX., so 1 Kings xviii. 12. καὶ πεισμα Κυρίων ἀπεισθαι εἰς τὸν γενικόν οἶκον των Β. And 2 Kings ii. 16. μή ποτε ἡρακλεσθαι τὴν σέβασμα Κυρίων.

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3. On the subject of the conversion of St. Paul, now recorded by Luke, I cannot too strongly repudiate the hypothesis of certain foreign Theolo-

39. Ἡτέρους, τός. Nay, as Dodd, and Scott, that Philip was cauπεται and carried through the air supernaturally; for examples of which they refer to 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 14. There is, however, no necessity to suppose that to be the case here. Nay, according to Bp. Middleton’s Canon, the personal sense here in της ευρετης ἁπάντων is inadmissible; while, as Mr. Rose observes on Parkh. p. 700, if ουκ εσεσθαι be translated “caused away,” it seems required. It is quite agree with Parkh. and Mr. Rose, that nothing miraculous is here intended. “Ἡρακλεσθαι may very well be understood of the imperative suggestions of the Holy Spirit; which Philip doubtless well knew how to distinguish from the motions of his own mind. The meaning, therefore, seems to be that assigned by Mr. Rose, as follows: “Philip went away quickly under the direction and influence of the Spirit.” And I would compare Herodot. iv. 13. “Εφη δ’ ἁλεσθαι — ἀπεισθαι ἡ λειανδαι, φοβεῖται πρὸς γενέτευτος. The strong term ἡρακλεσθαι might, indeed, seem selected to suggest the overwhelming with which Philip must have torn himself away from this promising convert. Perhaps, however, no more may be meant than “brought him away,” as οἰκρηπται is sometimes used of the influence of the Holy Spirit in the LXX., so 1 Kings xviii. 12. καὶ πεισμα Κυρίων ἀπεισθαι εἰς τὸν γενικόν οἶκον των Β. And 2 Kings ii. 16. μή ποτε ἡρακλεσθαι τὴν σέβασμα Κυρίων.

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gians, who, building on the cradle and half developed views of De Dieu, Elsev., and Haman., regard the circumstances of the case as by no means miraculous; but as produced solely by certain terrific natural phænomena; which they suppose had such an effect on the high-wrought imagina
tion alike to the Hebrew, Greek, and Latin. All the same, Saul, as to make him regard as a reality, what was merely produced by fancy. I have at large considered, and, I trust, thoroughly confuted this unfounded notion in Recens. Synop. Suffice it here to say, that Paul, however ardent might be his temperament, and vivid his imagination, could not so far deceive himself, as to suppose that the conversation (related by him at large in his speech before Agrippa) really took place, if there had been no more than these Commentators tell us. And it were utterly inconsistent with truth and honesty to dress up rival fonctor, and manufacturers into dialogue. Besides, he gives his own description as to say it was in the Hebrew language; and the address, as given most in detail at ch. 26., is a somewhat long one. Moreover, if he were so worked upon by his own high-wrought feelings, — that could not be the case with his attendants; and yet it is said that "they also, struck dumb with astonishment, heard the voice, though they saw no one."

Besides, if φωνή could be taken (though no proof of such a sense is established) to denote thunder, what would be more absurd than, "I heard a clap of thunder saying, "The Lord is risen." And to his fellow travellers on hearing the — what? the clap, and seeing no one [whom could they have expected to see?] — were mute with astonishment. Moreover, φως is nowhere used of lightning; nor is lightning anywhere said παράστησις. Finally, when we are told that this φως exceeded the brightness of the mid-day sun, how can it be understood of lightning? The light was doublet, like the δῆλα θεω' presented to the view of St. Stephen, vii. 55., and meant to represent the Scheichinah. 5. σκόλυτος — λακτέος.] A proverbial form, common alike to the Hebrew, Greek, and Latin. The words σκόλυτος — σοκάτω are not found in a considerable number of the best MSS. and Versions, including the Syrian, Peschito; nor in several citations of the Fathers, nor in the Ed. Pr.; and they are rejected by almost every Critic of eminence from Erasmus, Beza, and Grot., down to Dittm. and Vater. And rightly, for notwithstanding what Wolf urges in defence of the passage, there can be little doubt that it was introduced from the parallel passages at xxii. 10. xxvi. 14. It might well be expected that the historian should be less circumstantial towards the account of facts. When the passage in question was brought in, the ἀλλὰ was sure to be ejected as worse than useless.

7. Ἰσραήλισκος Ἰωάννης.] As this seems at variance with the words στάτων καταπληθών λόγων ἐκ γῆς in the account of his conversion by St. Paul himself to Agrippa, Acts xxvi. 14. several expedients have been devised to remove the discrepancy. The most approved one is that of Valla and others, that the statement of Saul, as to the place of his conversion, was not the result of his own knowledge, but he had supposed that his companions at first stood fixed and mute with astonishment — and then, struck with awe at what they regarded as indicating the presence, however invisible, of a supernatural Being, fell with their faces to the ground, as Saul had done. κΑμνην, την ἀρχήν,] and, by implication, senseless. The word denotes not so much one who is destitute of the natural faculty of speech or hearing, as one in whom it is suspended, or accidentally lost.

— ἀκούσαντες μιν τῆς φωνῆς.] This seems at variance with the account at xxii. 9. τὴν μιν φωνήν ἐξεστάσατο, τὴν ἐν φωνῇ δὲ ἐκκοιμήσατο τὸν καλουθητὸν μας. Of the various modes of removing the discrepancy (stated and discussed in Recens. Synop.) the most satisfactory one is to take Ἰωάννης, with Grot., Bowyer, Valck., Dobret, Kuin., and Schleus., in the sense understood, a signification of the word often occurring in the N. T. This signification, and also the construction, is found sometimes in the Classical writers, and often in the LXX. One very opposite example will suffice. Gen. xi. 7. συγχώματος αὐτῶν τῆς γλώσσας, ἐν µη διέστας ἐκκόμισα τοις τῆς φωνῆς τοῦ πλῆθους. They heard the sound of the voice which addressed Saul, — but did not, it seems, fully understand the sense of what they heard; either from imperfect acquaintance with the Hebrew language, or rather because the words would not to them carry their meaning so plainly, as to the conscience-stricken Saul. Possibly, too, the words might be pronounced in a low tone, as meant only for Saul.

8. οὐδένα ἔλεξεν.] J. e. neither Jesus, whom he opened his eyes to see, nor even his companions — in fact, he was blind. That on rising and opening his eyes, he had lost the power of seeing any one, whether Jesus or his companions, is also clear from xxii. 11. ὃς ἐκ ἐπιφάνειας ἀπὸ τῆς δῆλης τοῦ φωνῆς ἐκκόμισεν: where, from the context, it is obvious that the sense is: "having been blinded by that glorious light."

On the other hand, Saul the Commentators before mentioned again exert themselves to exclude all supernatural agency; but in vain. See
Recens. Synop. The most plausible view taken on that hypothesis, is to consider it as a temporary amaurosis, as the medical writers call it, such as is induced by excess of light. This, however, involves more difficulties than the common view, and leaves them unsolved. For 1. how is it consistent with what we read further on,—that scales had grown over the eyes? 2. This amaurosis is, as they themselves admit, an affection which lasts but a very short time; whereas Saul’s blindness continued about three days. 3. How are we to account for a blindness, so complete as to be accompanied with scales over the eyes, leaving Saul so soon,—nay, immediately on Ananias’s laying his hands on him. 4. How is it that Saul alone, and none of his companions, was struck with this amaurosis?

The έστιν χαμαγονεύως at Acts xii. 11, may be compared with the χαμαγονεύων αυτῷ εἰσέγαγον here; a circumstance introduced to show utter blindness, and which often occurs in the Classical writers. It should seem that in the case of Saul, as in that of Elymas, the blindness was not only judicial, but typical and emblematical. In the former it was probably, by withdrawing his attention from external thoughts, and turning them inward, to favour reflection and self-examination, and thus lead to repentance.

9. ἡρέσον τοῖς. We need not understand three complete days, but suppose that among these three days is to be reckoned that on which Saul reached Damascus, and that on which Ananias came to him and removed his blindness. Thus when it is said that Christ was in the sepulchre three days, we know, it was, in fact, but one whole day and a part of two others.

οὐ εἰς ἄφαγον ἀλλ᾽ ἐπίθανε. We might, in any other case, understand this of extreme abstinence. But to suppose it here (with several recent Commentators) was an unwarrantable lowering of the sense; as indeed in most of the passages to which they appeal as examples of this hyperbole, as they term it. Complete fasting was very suitable under Saul’s present awful visitation, which he could not forsooth would ever be removed. Indeed the terror and remorse he felt, and the total absorption of his mind on a new and momentous subject, with the exercise of self-examination and earnest prayer for mercy and pardon, would leave him no inclination to eat and drink for the time mentioned, even had not his body been too disqualified to admit of it.

11. ἔφθασαν. I have so edited, with Beza, Wets., and others, for εἴη, because the word is evidently a substantive and a proper name.

13. ό λόγος καὶ ιδέα. This phrase is meaning, namely, for pardon, and deliverance from the just judgment of God.

14. ἐν τῷ φῶς. A periphrasis simply denoting Christians, as the Jews were styled ἦσαν Ἰσραήλ. Both expressions denote what is supposed to be the case in persons so designated, and suggest what they ought to be.

15. κείνος ἐκλογής. A Hebraism for σω κειλεσθαι, a chosen instrument to work my purposes. For though κείνος (as also the Heb. הָנָה) properly denotes an utensil, or piece of furniture, yet, like בָּשָׂם in Is. xiii. 5., it sometimes denotes ἐργαντής, in both its literal and metaphorical sense; i.e. a person well adapted to the execution of any purpose. Thus Polyb. cited by Grot. Δραμάλης οὐ τινί ἐφερέται κείνος, καὶ πολλὰς ἤμας ἐν προγενέσθαι σκέμνοις. — βασιλεύς. There is a significatio praegnan, the word signifying to carry forth and make known.

16. Jesus does not actually bid Ananias to lay
his hands upon Saul: but that was implied, and Ananias could not but perceive that the affair was to take place in coincidence with the vision. Hence he tells Saul that the Lord hath sent him for that purpose.

17. ἀπέλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπίτεις ἐπὶ 17 αὐτὸν τὰς χεῖρις ἐπέτειλεν. ὡς εἶδεν, ὁ Κύριος ὑπόστατος με. (Ἰησοῦς ὁ οὗτος ὁ ἁγιός) ὑπὸ τῆς ὑδατος ἰήσονας ὡς ἄναβλήψεις καὶ πλησίον Ἰησοῦ ἐγέρθη. Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡς ἅπατος ἐκεῖνος, ὁ ἀνεξελθεὶς τὰ παραχώματα ἐκαίνης. καὶ ὑπώνυμοι καὶ ἐλέγον. Οὗτος οὗτος ἐστιν ὁ πορθήματος ἐν ἠμοιούμενῳ τοῖς εἰκονικοῦμενοι τὸν ὀνόμα τοῦτο, καὶ ὡς εἰς τούτο ἔλημεν ενα ἑπιγραμμένοις αὐτοῖς ἀφυάδη ἐπὶ τῶν ἄρχεσες. 

18. εὐθέως ἀπέτειλεν, καὶ ἐλέγον. Οὗτος οὗτος ἐστιν ὁ Χριστός. Με δὲ ἐπέληφον ὡς ἡμέρα 23 καὶ ἀνεξελθείς τοῖς Ἰουδαίοις καὶ κατακυκλούσας τὸν Ἰησοῦν ἀνείλθη αὐτῶν "ἐγνώθη δὲ τῷ 24 Σαιλῷ ἡ ἐπίβουλη αὐτῶν" παρατέρωσεν τὰς πύλας ἡμέρας τοιαῖς καὶ τοῖς ἔνδυσεν τοῖς Ἐφεσ. 

Br. Middl. See Note on Mark xi. 43, where he observes, that "the commonness of the name Jesus among the Jews both rendered an addition necessary, and also contributed to the gradual substitution of that addition for the real name." Thus all objection is removed, Χρ. being equivalent to Ἰησοῦς. 

22. συμβαλλόντως "evincing," as in 1 Cor. ii. 16. 

23. ἰκανοί, συνεργουόμενοι οἱ Ἰουδαῖοι αὐτήν αὐτῶν. "ἐγνώθη δὲ τῷ 24 Σαιλῷ ἡ ἐπίβουλη αὐτῶν" παρατέρωσεν τὰς πύλας ἡμέρας τοιαῖς καὶ τοῖς ἔνδυσεν τοῖς Ἐφεσ. 

24. ἐγνώθη — αὐτῶν.] This clause perturb the construction, and is, therefore, removed by the Syr. Version and Wakef, and placed after παρατέρωσεν — ἐν οἷς. That, however, is scarcely allowable, even in a Translation. In preference to supposing so very harsh a transposition, I would regard the clause with Abp. Newc., as parenthetical. But thus παρατέρωσεν is brought into the closest connexion with ἔγνωθι as its Nominative. And the statement runs counter to that in 2 Cor. xi. 32, where St. Paul says not that the Jews, but that the soldiers of the Etharch of King Arethus occupied the gates, that he might not escape. Some Commentators, indeed, (as Kuin.), attempt to remove this discrepancy by supposing, either that the Jews may be said to have done what they did, by another, they having suggested the thing; or that the Jews by the authority of the Etharch, watched the gates in conjunction with the soldiers. Of these two solutions the second is preferable; but it may be doubted whether it be quite satisfactory. I would rather suppose that οἱ Ἰουδαίοι is not the true Nomin. to παρατέρωσεν, but rather αὐτῶς understood, by a very common elipsis. Thus the sense may be expressed as if the verb had been impersonal, "A watch was set at the gates, that he might be apprehended." Thus the discrepancy will be effectually removed. It was not likely that the Governor of the city should suffer a few
29 νυκτὸς, ὅπως αὐτὸν ἀνέλικτον λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς, 28 καθὼς ἦλθεν διὰ τοῦ τείχους, χαίλισαντες ἐν σφυρίδι. Ἰατρογνώμονος δὲ ὁ Ἱωάννης ἐν Ἰεροσολύμῳ ἐπηρέατο τοὺς μαθητὰς: καὶ 27 πάντες ἔρθοντο αὐτὸν, μὴ πιστεύοντες ὅτι ἦταν μαθητής. Ἠμοῦ τάξις δὲ ἐπιλαβὸμενος αὐτὸν, ἤγινε πρὸς τοὺς ἀποστόλους καὶ διηγήσατο αὐτοῖς ποὺ ἐν τῇ ὁδῷ εἶδε τὸν Κυρίον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ 25 πῶς ἐν Ἀμασίῳ ἐπιφήσαστο ἐν τῷ ὄνοματι τοῦ Ἰησοῦ. Καὶ ἦν μετὰ αὐτῶν εἰσπρομένους καὶ ἐκπροσῆκον ἐν Ἰεροσολύμῳ, καὶ παραφυσάζοντας 29 μενος ἐν τῷ ὄνοματι τοῦ Κυρίου Ἰησοῦ. ᾖλείαν ἐπὶ καὶ συνεξεῖται πρὸς τοὺς 30 Ἰησοῦν· ἦδον δὲ καὶ ἐπιτρέπεται αὐτοῖς ἀνέλυεν. ἐπιρροῦντες δὲ οἱ αδελφοὶ κατήγγελον αὐτὸν εἰς Καισαρείαν, καὶ ἐξεποιημενος αὐτὸν εἰς Τιφον.
to suppose the former; since εἰς there does not mean (when, indeed, does it?) through, but unto. And the expression εἰς τα ἐλώματα Σαρίας would only induce us to suppose, that after having taken ship at Caesarea, Saul did not go to Tarsus by crossing the sea; but as in his later voyages, by taking coasting vessels, and stopping at the principal maritime cities of Syria, (as Laodicea and Antioch,) and perhaps proceeding from the latter place to Tarsus by land, through Upper Syria and Cilicia Campestris. He took this course, probably, in order to spread the Gospel over the flourishing and populous commercial places all along that coast, and especially among the Hellenists. Whereas, if he had gone by land from Caesarea Philippi, he would have traversed a mountainous and thinly inhabited country, almost entirely peopled by heathens.

31. εἰκοδομήμενον.] We have here an architectural metaphor; though the Commentators are not agreed whether it should be taken in the physical sense, of increase in number of persons, or metaphorically, of increase in spiritual knowledge and the grace of God. The former is mostly adopted by the older, the latter by the recent Commentators; which is preferable, being supported by very many passages of the N. T., and far more agreeable to the construction. It is well observed by T. Sykes (ap. Doayl and Mant) that the term edification as applied to individuals, signifies sometimes advancement in knowledge of our duty, but generally an improvement in the practice of it. It is, however, usually, as here, applied to Christian communities, with reference to the duty of promoting peace, order, and unity, in the Church; to the duty of establishing and strengthening by the practice of all charity, that household of God which is built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner stone, Eph. ii. 19.

32. From this verse to Ch. xi. 15. are related the journeys undertaken by Peter (who had hitherto confined his Evangelical labours to Jerusalem, with the exception of a short visit to Samaria, related at viii. 14.) for the purpose of visiting and confirming the churches founded in Palestine, and, by his preaching, increasing the numbers of their members.

33. Ἀφετέρως.] From the name, he seems to have been an Hellenist; and, as the air of the passage seems to suggest, a Christian. Κατακείμενον εἰς κραββάτη. Perhaps we need not suppose that he had been literally ten years laid on a bed; but that he had been ten years, as we say, bedridden.

34. εἰς γόνατα οὐσίας. This expression, like εἰς τοὺς ποιεινούς in Herodot. vii. 17, has reference not to such portable couches as cresses were laid upon, to excite charity, but to a bed of large size, and suited to Ανεκας's respectable station in life. Here Chriss., Calvin, and Dodd. remark on the different mode in which this miracle was performed, as compared with Christ's. "By thus speaking (says Calvin) Peter meant to openly declare, that he was only the instrument, while the miracle was performed by the virtue of Christ; that he might thus give the glory to Christ alone."
and much she would be missed. That the women of ancient times, even those of the higher ranks, used to manufacture garments for the family use, is well known, and established by various proofs. There is no doubt, too, that these works were, by benevolent and charitable mistresses of families, carried on, not for the use of the family alone, but to give to the poor, and such as could not make them for themselves. And these widows had, doubtless, as we may infer from the air of the passage, partaken of Tabitha’s bounty in that and other respects.

40. 41. δεδομένην ἔσχατον. See Note on Matt. ix. 25, and compare 2 Kings iv. 33.

41. παρασήνεσθαι αὐτὴν ἔσχατον. There is great elegance in this use of παρασήνεσθαι, exhibited, of which Wets, adduces an example from Sext. Emp. 254. διὸ Ἀρκετὸν ἡ Παρασήνη τοῦ Ἀλεκτοῦ γίνεται ἐναγαγός παρασήνης.

42. παρασήνης Not “with,” but “in the house of,” as the French say chez soi; there being an ellipt. of ξενίσμων expressed at x. 6.

I. 1. σπείραι — ἵμαλ. So called, as being chiefly formed of Italians; for most of the Roman corps in Syria and Palestine were composed of provincials. By this the older Commentators understand a Legion called the Italic Legion. And indeed such a Legion is mentioned in Tacitus, Dio Cass., and Josephus. But the expression σπείραι will not admit of such a sense: nay, there is (as Bisceo has shown) great reason to think that the Legion of that name was not yet in existence. Σπείραι can only mean a cohort; though, from what has been adduced by Bisceo, Valdem., and Kuin, it seems we are not to understand an ordinary Legionary cohort, but one similar to the Praetorian cohorts of the Roman Emperors, and forming the body-guard of the Roman President of Syria, and garrisoning Caesarea. Of this Italian cohort mention is made by Arrian Tact. p. 73. (cited by Wets.) προεστεύουσα δὲ άπαντα δι' τῆς σπείραι Ἰταλικῆς πάλι, whence it appears
that the cohort consisted both of infantry and cavalry.

With respect to Cornelius, it has been debated whether he was a Gentile or a Jewish Proselyte. Commentators are generally agreed on the former (see Valck., in Rec. Syn.), but though a Gentile, that he was a worshipper of the one true God, and probably the first-fruits of the conversion of the Gentiles to Christianity.

4. τι λέγει, κτερίς.] A popular form of respectful address to the call of a superior, though sometimes to that of an inferior, varying according to the tone of voice with which it is pronounced. Kuin. aptly cites Esth. vi. 1. τι λέγειν, ἔσπερός; thus there is an ellipsis, of some such words as ἵστημι σου which is supplied at Esth. vii. 2.

— ἀναβάσθαι εἰς τὸν θεόν. This is only an Oriental and figurative way of expressing that any thing has come to the knowledge of God. Nor does it necessarily imply the Jewish notion, that men’s prayers are carried up by angels to God in heaven. In the νύμφα, we have the Hellenistic use of μητρόπων for μητρός, corresponding to the Heb. הָבָה. The word almost always implies, as here, an honourable remembrance; and εἰς μήτρα here and at Matt. xxvi. 13. is put for ἐκ τῆς μήμο-σιον. 5. καὶ νῦν.] A Hortatory form. See Elsner.

6. ξυλίζων for ξυλάδος; a sense occurring elsewhere in the Acts, and in the Epistle to the Hebrews, and rarely found except in the later writers.

— βομβίτοι.] The Attic writers used βομβίδες, literally a skin-sofferer, corresponding to our carrier. With then βομβίτες only denoted a skinner, though there can be little doubt but that, among the ancients, the two trades were often conjoined, as far as the rougher sorts of tanning were concerned: and both were proverbially mean occupations, and held in such contempt by the Jews, that various laws were in force regulating the exercise thereof. See Rec. Synop. Thus the house being by the sea-side (i. e. as opposed to the harbour, and consequently out of the city) was in conformity to a law, which obliged tanners to have their workshops outside of towns. They were always placed near rivers, or by the sea, for the convenience of water, so necessary for their trade.

— οἴκος — νοσοῖς.] These words do not appear in many of the best MSS., Versions, and Fathers, with the Edit. Princ., and are written so very differently in others, that almost all Critics and Editors are agreed that they are from the margin, introduced from 1 Cor. xiii. 40.

7. τῶν πρόσκρατ. a.] Pric., Schleus., and Kuin. take πρόσκρατ. to mean "of those who stood sentry," But there is perhaps no sufficient reason to abandon the common version, "of those who waited upon him," namely, as domestics; for it seems that precautions were allowed to use some of their soldiers in that capacity. This sense is confirmed by the use of the word supra viii. 13, and is perhaps required by the Ικεών at ver. 10, where see Note.

10. προσέκτως.] A word said to occur nowhere else, though κατέκτως, ἱκκίται, and ἵκκιται are found. The πρόκες has an intensive force, as derived from the signification in addition to. I know no other example of προκ with an adjective, except it be προκάτως. At γελοευθαν. τῆς τρόφος. This idiom we should suppose would be used solely of taking a slight refreshment: but it is very often used of taking a meal, without reference to the quantity of food eaten. See my Note on Thucyd. ii. 70. 'The Classical writers rarely, if ever, use the word thus, absolutely; in which we may trace the force of the middle voice, by which the word means to feed one’s self; and thence to eat.

— Ικεών.] Several MSS. and Origen have ἱκκίνων, which seems to have greater propriety, since Ικεών is rarely found in this absolute use; but it is perhaps an emendation, especially as it comes from a quarter fruitful in such. Besides, Ικεών may even have greater propriety, if we consider it as having reference to the τῶν πρόσκρατ, supra e. v.

— Ικεών.] The word properly signifies a rem-oval of anything from any former situation or state; but it is here applied to that removal of the mind from the body, by which, even though awake, we are insensible to external objects, and our senses are so far from conveying to us the impressions of those objects, that the mind seems, as it were, to have retired from the body, and to be wholly absorbed in the contemplation of internal and mental images. We may render "an ecstasy," or trance. Light. observes that there were several MSS. of which Godfrey revealed himself to men: 1. by dreams; 2. by apparitions while they were awake; 3. by visions while they
slept; 4. by a voice from heaven; 5. by the Urim and Thummim; 6. by inspiration, or auricular revelation; 7. by a sort of rapture or ecstacy (as here and Gen. ii. 21), which was of all other modes the most excellent, and by which a man was snatched into heaven (2 Cor. xii. 2), and was in the Spirit (Rom. i. 16).

The word (derived from ἐκ, or κίον, telos) signifies any article of furniture which is adapted to contain any thing,—a vessel. Ἐκ-

ομόν may mean either a sheet, or a wrapper, such as has ever been in use in the East to throw over anything or person. So Aristoph. Vesp. 395, ἐκ δὲ ἑαυτῆς ἐπάνω καὶ κάτω ἐκ θεοῦ, ὁλοκάτω. Of this word the etymology is given up in despair by the Etymologists. But may it not come from ὕδω, cogitate with ἡδω and ἣδω, to bear or carry? As our sheet comes from the Ang. Sax. ἤδωcan, to cast or throw [over]. It is of the same form as ἐφα-

νομός, ἱπερνομός, etc., and is commonly used.

On the typical intent of this and other parts of the vision, see a learned Dissertation by B. Duns-

sing, in vol. ii. p. 610—20 of the Novus Thes. Theol. appended to the Dutch Edition of the Critici Sacri. In opposition to the view adopted by Hammond and others, he is of opinion that every thing included in the sheet (namely, four-footed and wild beasts, reptiles, and fowls of the air), were unclothed; the whole object of the vision being to impress on the mind of the Apostle a new doctrine, relating to the Gentiles only, and not to the Jews and Gentiles together. The sheet (says he) was a type of the Christian Church, separated from the world, which included every kind of people. It was bound at the four corners, to signify that the whole world should be received into the universal Church of God. It descended from heaven, in the same manner as the New Jerusalem is represented in the Apocalypse. And the blessing of the sheet to heaven was meant to teach us that the Church, which has its origin from heaven, will return victorious to heaven. Thus the four corners have reference to the four corners of the earth, with allusion to the four cardinal points.

ἐκοινώνιον. [ἐκοινώνιον signifies the extremity of any thing of an oblong form,—since each end may be considered as a beginning. See Galen ap. Rec. Syn. And, as in things of the form of a parallelogram, (as in a web of cloth) each end, having two angles, may be said to have two of these ἐκοινώνιον; thus ἐκοινώνιον might here be rendered extremities, or corners; though "end" is the more accurate version. Wakef., indeed, renders "by four strings," referring, for an example of that signification, to a passage of Diod. Sic. And Bp. Mid-

dleton regards this as "a singularly happy crit-

icism, and as probably worth all that remains in his name. Nobody can better than the learned Prelate in his commen
tation, nor (low as I rate the value of Wakefield's labours on the N. T.) in the censure which it implies. After carefully examining all the authorities which have any bearing upon the point in question, I cannot discover any proof of the signification which Bp. Middelton adopt. The passages to which I allude are the following: Galen de Chir-
rurg. ii. Exod. xviii. 23. Diod. Sic. i. 109. ἐκοινώνιον. Lucian iii. 33. ἐκοινώνιον ἁρός. Herodot. iv. 60. τὸν ἐκοινώνιον τοῦ στραφών. Eurip. Hipp. 772. ἐκοινώνιον ἔτελε Προκόπις. Philo Judech. vol. ii. p. 117. ὑπόκειται τοις ἐκοινώνιον: But the first and second passages only prove that either or both ends of any oblong body may be called ἐκοινώνιον. The rest show that it was not unfrequently used of the end of a rope or band. On which see Jacobs on An-

thol. Or. T. xi. p. 51. So far the proof only amounts to this,—that ἐκοινώνιον may denote the end of any thing, and, with the addition of a word signifying hand, the end of a rope; but there is no proof that it ever meant a rope. Yet the passage of Diod. Sic. (T. i. 104. Edit. Bp.) was thought by Bp. Middelton to supply this proof. It respects the manner of harpooning the Hippopotamus, and the words are these: ἐκοινώνιον ἑρμάτων την ἀκολουθίαν, ἀκολούθος μίας ἐν πάντα. But the very erudite Wesseling, in his Note, determines it to mean "hempen cable-ends." These words would involve an intolerable etymology. The two learned Critics were deceived by not attending to the nature of the term κέλευθον, which is often, as here, a voc program, including the sense ἄνω or ἐκ σωμάτων. So Matt. xxii. 2. κέλευθον ἐνυφάντων. Mark xi. 4. τὸν κέλευθον. In this case this word or locution is used according as the sense be suspension from (as in the present passage), or tying to, as in the foregoing. Thus we may render "at the four ends." Bp. Middelton, indeed, objects to the introduction of the the, because there is no article in the Greek; forgetting that he thus falls into the very error for which he so often censures Wacke.; that of not bearing in mind those many cases where the absence of the Article affords no presumption of the noun's being indefinite. The present falls under the case of nouns used κέλευθον; or rather nouns which, though by their very definite sense, they point only to certain individuals of a genus; yet that is so well understood, that the Article may be safely omitted. And this is still more frequently the case when the noun is accompanied with an adjective, and preceded by a preposition. Here ἐν is un-

derstood. 13. καὶ τὰ θάρσοι. These words are omitted in a few MSS., and some Versions and Fathers. And Griesb. and others are inclined to cancel them; but without reason; for the number of those MSS. is but five, and the omission of them may readily be accounted for from the two καί's. Or the, the τοιχος of the text of these MSS. (altered ones) may have thought the words unnecessary, and better away. Either of these reasons, and especially the latter, may have occasioned their
omission in the Versions also, which, indeed, are not good evidence in matters of this kind. As to the evidence of the Fathers, it is but slender when it regards the peculiarity of ἐαν ἢ ἐστι ἢ δεξιονται of Gal. iii. 27, which seems not very necessary. Besides, the common reading is placed beyond doubt by the recurrence of this passage verbatim infra xii. 6, without any Var. lect., except that one Version and Epiphanius omit καί καθ θεόν. Some MSS., both there and here, place ἂν γάρ, not after τετράδοντα, but either before ἢ καθ θεόν, or after τετράδοντα. This, however, arose either (as Matth. supposes) "ex plurilatate membrorum," or rather from a desire to clear the construction of the clause, which the ancient Critics perceived (though the Commentators have not) to be as follows: ὑπότε τοῦ τα τοῦ τετρ. καὶ τὰ θεόν καὶ τὰ ἐνεργα ὑπὸ τῆς γίνεται. Thus the distinction between meats and the flesh is not to be regarded, with Vorst. and Kuin., as a Hebrew pleonasm. 

14. ἡθέλων.] This and θυγατρὶς, forms of de- nial and renunciation, are relics of the old word ἀθέλος, which in the ancient language signified ali- quais. In the place of this formula is sometimes used ἢ γάιτον ἢ. Absit! or ἢ γάτον by the Trage- dians. (Valckn.)

κοινος.] This term properly signifies what belongs to all, as in Supp. vii. 5, κοινοὶ ἄνθρωποι. But the Hellenists applied it (like the Heb. יִּֽהְוָּ) to what was profane, i. e. not holy, and therefore of common and precarious use; as Ez. xii. 20, (where it is opposed to ἵνα), and Joseph. Ant. xii. 12, 13. τὰ θεῖα ἱερατοῖα εἰς κοινοῦς ἀδιάθατονς. They also applied the term to what was improper, whether naturally, or legally, (as in Mark vii. 2, compared with 1 Macc. i. 47, 62;,) and finally, it was used of meats forbidden, or such as had been partaken of by idolaters, and which, as they ren- dered the eaters thereof impure, were themselves called κοινα and ἀδιάθατα, terms also applied to the place of their eating.

15. ἐκδιώκατε.] i. e. hath declared pure, or made safe by removing the law which forbade its use. Thus, by κοινος is meant "account impure." So Sceoth Rabbs, fol. 118, 3, it is said (on Job xxxi. 3,) "the stranger did not lodge in the street;" Non enim Deus κοινος, profanum indicat, quern quom hominem, sed omnes recipit. It is well observed by Kuin. that in the Hebrew, Greek, and Latin, any one is said to do a thing who declares it to be done, as in Levit. xii. 13, and 17, but ἐκδιώκατε, κατακτάω, κατακτάω, as in the Gospel, is generally expressed in Gal. iii. 22. The Classical writers abound in examples. All this was (as Bp. Warburton has shown, vol. vi. p. 70.) equivalent to "saying, that the distinction between meats was abolished; and consequently that the Gentiles were to be admitted into the Church of Christ." 16. τί τοις.] There is not (as Kypke and Kuin. imagine) a redundancy in the τίς, which signifies unto, or as far as; it must always be understood in this phrase, and is generally expressed, or (at least αὐτῷ) in the best writers. The vision was thrice repeated, for greater certainty, and to fix it more strongly on Peter's mind. So Genes. xli. 32. "And for that the dream was doubled unto Pharaoh twice: it is because the thing is estab- lished by God, and God will shortly bring it to pass." The number three, too, was one in gen- eral use among the early Christians for such sort of repetition. So St. Paul besought the Lord thrice that the horn in the flesh might be remov- ed. Nor was it confined to Christians only, but the same was in use among the Heathens, as Bp. Pearce shows from Virg. Æn. p. 174. So also Horace Carm. iii. 22, 3. (of Diana) "Virgo quam laborantes in uero pulsas ter recusa ante antece- tur." 17. τί ἢ τίς "what it meant." Of this phrase Kypke adduces examples from the Classical writers; all of which have ποια added, except one from Palseph. θαμβασαν τί ἢ τίς τὸ γεγονός. Peter's doubt was not whether the dis- tinction of meats was abolished, but whether that implied a removal of the distinction between Jews and Gentiles; a doubt soon removed by the mes- sengers.

19. ἐκβαθμισμένων.] So almost all the Editors from Beng. and Wets. to Vat. edit., from many MSS., Versions, Fathers, and the Edit. Princ., instead of the common reading ἐκποθιμισμένων, which is confirmed by those passages of Cyril and other Fathers cited by Boissonade ap. Steph. Thes. Indeed compounds are often changed to simples by the scribes. Were not the authority for ἐκβαθμισμένων considerable, I should suspect that the ἐκ arose from the a little before at δημοφιλεῖς and ἀναφέρεται. And this is countenanced by the fact that ἐπιστολὴεβαθμῖα is nowhere else found. Many examples might be adduced of compound verbs which have no better origin than the mistakes of scribes; though they have been unwarily introduced into the new Edition of Steph. Thes. (ἐπιστολὴ ἐκ πλήρεις.) This must, notwithstanding-
ing the dissent of Ros. and Kuin. be understood of the influence or inspiration of the Holy Spirit, as indeed Grot. explains it.

20. ἀντεισαθήσονται — αὐτῷ. These words do not appear in very many MSS. Versions, and Fath. and ve advising on reason cancelled by almost every Editor of note.

21. τῶν ἀπεσταθέντων — αὐτῷ. These words do not appear in very many MSS. Versions, and Fath. and ve advising on reason cancelled by almost every Editor of note.

22. τῇ ἐπισήμωσιν] on the morrow after the day he had set out; for the journey, being one of 15 hours’ distance, was too great for one day.

23. καὶ ἐπετάξατο] in Latin, denotes 1. relations by consanguinity; 2. those by affinity; 3. persons connected by the bonds of friendship. When φίλος is added, the sense is more determinate, and means confidential and intimate friends.

24. καλεθείσαι. Sub. ἔσθαι, as dependent on ἐννα, which is expressed in several MSS.

25. τοῖς ἀνθρώποις — αὐτῷ. These words do not appear in very many MSS. Versions, and Fath. and ve advising on reason cancelled by almost every Editor of note.

26. καὶ ἐπεκάλυψεν] with it a prostration of the body to the earth, and was a mark of profound respect; which was rendered in the East not only to monarchs, but also to other persons of high dignity; though by the Romans it was rendered to the Deity alone. Certainly Cornelius, who was εἰσήκωσε καὶ φωστήρυμα τῶν ὅρων could not intend to offer any mark of respect inconsistent with his duty to God. He, no doubt, regarded Peter (as having been the subject of a preternatural communication) in the light of a Divine legate; and, as such, entitled to a mark of reverence like that offered to the Deity himself. Especially as he must have been aware, that Oriental custom allowed of such a mark of profound reverence being shown from man to man. Peter, on the other hand, bearing in mind the very different custom of the Romans, with unaffected religious humility declined it.

27. ἀνθρώπων] This is not well rendered unlawful; for that would require παράνομον. Whereas, as the sense here is ἀδικία or ἄδικον. We may render nefas est. The phrase of ὅρων, ἐπισήμωσιν in the LXX., and sometimes in the Classical writers, to enter any one’s house, is a further evolving of the sense contained in καλεθέον, on which see Note on v. 13.

28. ἀλλοφήλος] The word properly means only a foreigner; but, as Kuin. observes, it is in the Sept., Philo, and Joseph. used (as here) in a double sense, so as to denote such as are not Jews, either by birth or by religion, and elsewhere styled ἐννα or ἄλλοτροι, Gentiles.

29. καὶ ἦρα] The καὶ for κατά, and yet.

30. ἀπετακτήτως] “without hesitation.” The word occurs only in the later writers. ἀγράφων, account, cause, or reason; as I Cor. xv. 2. τῶν λόγων εὐφρενείαν ἔμοι. So Enrid. Iph. Taur. 356. τῶν λόγων νομοθετεῖται;
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XI. "ΙΚΟΤΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ 1 τὴν Ἰουδαϊκὴν, ὅτι καὶ τὸ ἐξήθη διδάχος τῶν λόγων τοῦ Θεοῦ. Καὶ 2 ἦν ἀνέβη Πέτρος εἰς Ἰερουσαλήμ, διεκμένον πρὸς αὐτούς ἐκ προφητείας, λέγοντες: "Οτι πρὸς ἀνδρὸς ἀκοφύσατο ἄγωνες εἰσόβλητε, καὶ 3 συνέφαγες αὐτοὺς. Ἀργάκειος δὲ ὁ Πέτρος ἐξετάσθητο αὐτοῖς καθεξῆς, 4 λέγων. "Εγὼ ἦμων εν πόλει Ἰώστη προσευχομένως, καὶ εἰδον ἐν ἐκ 5 στάσει ὄραμα, καταβαίνων σκέπας τι, ὁς ὄψῃς μεγάλης τῶν ἀρχαί, καθιστημένην ἐκ τοῦ συναγώνου, καὶ ἤθελεν ἄρσεις ἐμοῦ· εἰς ἕν 6 ἅρπες κατενόην καὶ εἰδον τοὺς τετελέσθην τῆς γῆς, καὶ τὰ Ἰδρύμα καὶ τὰ ἐρπετά, καὶ τὰ πετεινὰ τοῦ συναγώνου. Ηράκλεος δὲ φωνής λέγοντας 7 μοι. 'Ἀναστάς, Πέτρε, ἤπνοιν καὶ φίλη. εἶπον δὲ. Ἀργάκειος, Ψιφόν. 8 ὅτι πάν χοίρον ἢ ἄκαθαρτον οὐδέποτε εἰσόβληθεν εἰς τὸ σῶμα μου. Ἀπεκρίθη δὲ μοι φωνῇ ἐν δευτέρῳ ἐκ τοῦ συναγώνου. 'Α ὁ Θεός ἐκα- 9 θάρις, αὐ μὴ κοίνον. Τιτόν γε ἐγίνετο ἐπὶ τις, καὶ πάλιν ἀνα- 10 σῆ ἄμαντα εἰς τὸν συναγώνον. καὶ ιδον, ἑνταύμας τρεῖς ἂνδρες ἐπίστρεψαν 11 ἐπὶ τὴν οἰκίαν ἐν ἡ ἡμέρα, ἀπεσταλμένοι ἀπὸ Κασσαρίας πρὸς με. 12 Ἐπεὶ δὲ μοι τὸ Πνεῦμα συνελθήσει αὐτοῖς μεθὲ διακοπήμενον, ἠδόνθη 13 δὲ εῦμοι καὶ οἱ εἰς ἱδρύματος οὖν, καὶ εἰσόβλητος εἰς τὸν οἴκον τοῦ ἀνδρος. ἀπήγγειλε τῇ ἡμέρᾳ τῶν ἑκατὸν 14 εἰς τὸν συναγώνον καὶ εἰπότα αὐτῷ. Ἀποστειλόν τὸν ἱδρυμας, καὶ μετάτημα Σύρων τοῦ ἑκατομμενον Πέτρου, ἤ λαβείς ἡμάρται 15 πρὸς σέ, ἐν οἷς σωθήσῃς καὶ τις ὁ οἶκος σου. ἂν δὲ τῷ ἱδρυμα- 16 ὁμαλά με λαλεῖν, ἐπίστρεψε τὸ Πνεῦμα τὸ ἵπτον ἐπὶ τούτοις, ὅπερ καὶ ἐρ. ἡμᾶς ἐν ἀρχή. 17 Ἐρμαθήνῃ δὲ τοῦ ἡμάτιος Κυρίων, ὡς ἔλεγεν 18 Ἰωάννης ἦν ἐθέσασεν νικηφόρον, ἡμᾶς δὲ βαπτισθησάτο ἐν Πνευματι 19 αἰών. Ἐπὶ οὖν τὴν ἑαυτήν διαφέρειν ἐκεῖνον αὐτοὺς ὁ Θεός ὁς καὶ ἠμῖν 20 πιστεύσας ἐπὶ τὸν Κυρίον Ἰςόσιν Χριστοῦ, ἔγω ἐκ τῆς ἡμέρας, διατίκος καθίζων τὸν Θεόν. 21 Ἀκούσαςς δὲ τιτάτω ἡμάρτονυ, καὶ ἤδοξον τὸν 18 Θεόν, λέγοντες, "Αργαὶ καὶ τοῖς ἐνευνεῖ ὁ Θεός τὴν ἀνακοίνων ἐδοξεῖν 22 εἰς ἔργη." properly take a ph, though instances are found where it is used.

43. [συνιστάωμαι] It is not said by whom they were baptized; but there can be little doubt that (as the ancient and best modern Commentators supposed) the persons who baptized them were some of those whom Peter brought with him from Joppa. For it is to be observed, that the Apostles themselves rarely baptized. See John iv. 2. I Cor. i. 14, and notes.

11. 2. ἕκραν. ὁπρὸς αὐ[θῆν] "expostulated with him, litigating the question." The word answers to the Heb. יֵכְרָן and וְעָיָש, and signifies properly to be impeled in a suit with another —then to be opposed in argument.

3. [ἔνθρ. ἄγωνες] Synonymous with ἐν ἀπο-βεβηλίσθη δώρα, which is of frequent occurrence, "those who are uncircumcised."

5. τετσάρων ἀγνωσία] The true sense of this ex-
pressions has been fully explained supra x. 11. It may suffice here to observe that the sense in the present passage cannot be made complete without supplying ἔκθεσιν, which is expressed in the parallel passages, and here by the Syriac Trans-lators.

17. ε] "siquidem," "if [as was the case]."

—ሙ י in the ungram. Δευτ. The ὡ is omitted in many MSS. and Versions; but, I suspect, from the difficulty of explaining it. Yet it may very well be rendered denique, then. There is great spirit in this turn of expression, with which Wets. compares from Lucian, ἤρετος ὁ Θ. τις τῶν ἐν παλαιώτεροι ἐνθύμοι, χελαταῖος τῷ αὐτῶ. The Commentators pass over the difficulty in construction as regards ἔνθρ. whichε, is by a harsh ellipsis, put for ὡς ἔνθρας ἔνθος. Thus the Syr. well renders qui sup-πέτων, &c.

18. [πετάσοντες.] It here means the grace of re-
pentance.
19. *or μέν ὠν διασπασθέντες απὸ τῆς Ἐθνος τῆς γένους ἐπὶ* [Supra. 8. 1.]

The particle *μέν* ὄν is remissively, reverting to what was said supra viii. 1. *'Ασία is here for ἀσίας, as often both in the Scriptural and Classical writers. Commentators differ in their explanation of the force of ἡ ἵνα, some rendering it *sub*, others *post*. The latter seems preferable.

20. Considerable difference of opinion here exists, both as to the reading and the interpretation. The reading of the all MSS. but two (L and D) is *Ελληνας*. *Theo- Phel.* however, has been preferred by almost every Critic and Commentator except Matthew, and has been edited by Grieseb., Knapp, Tittm., and Vater. Not of course, in the sense of an external evidence, for that is next to none; the MSS. being very few, and altered ones; the testimony of Versions too in a case like this is of little weight; and that of the Fathers scarcely greater, especially as they sometimes cite *Ελληνας*. Besides, the two MSS. which here have *Ελληνας*, the principal one (namely, the Alexandrian) has this very reading in the place of *Ελληνας*, supra ix. 20, where it is by all Editors admitted to be a spurious reading. The same may be said of both of the Versions. And surely what was a *παραδοθέντος* in one case was likely to be so in the other. As, then, *Ελληνας is thus deficient in external evidence, the preference must rest on internal*. Let us therefore see whether that really exists. The chief ground consists in the opposition (denoted by *μέν* and ἡ), which, it is alleged, exists between the persons addressed by these teachers respectively: those at ver. 19 addressing themselves to the Jews, and those of St. Luke to the Gentiles, as we have not Jews. Thus Mr. Hinds (in his history of the rise and progress of Christianity, vol. i. p. 249) maintains that "the opposition expressed by the particles *μέν* and ἡ indicates that the Cyprians and Cyrenaeans were not doing what the dispersed were doing, namely, preaching to the Jews alone; but that they, on the contrary, were preaching — to whom? Not to the Hellenists, for they were Jews (and to them by the dispersed the Gospel had been preached, as in the case of Philip); but *πρὸς τοὺς Ἑλλήνας*, the Gentiles, namely, the de- vot Gentiles. To this representation, however, several exceptions may be made. 1. The Cyprians and Cyrenaeans (for so the name should be written) ought not to be distinguished from the dis- persed, since in St. Luke's account they are considered as the same persons; the Cyprians and the Cyrenaeans being said to be *τῶν Ἑλλήνων* of the dispersed. As far as the arguments for *Ελληνας* depend upon there being an opposition intanted, expressed by μέν and ἡ, it is a very bad one; for in truth there is no opposition at all. Certainly the circumstance of the two verses being introduced respectively by *μέν* and ἡ will not prove it: for here the *μέν* is coupled with ἡ, and has, in the present case, that use which Hoogeveen de Part. speaks of, No. viii. ἡ ἐξαιρέσις, i.e. in transitions, when a writer goes back to something which had been begun to be treated on, but had been interrupted by some dis- gression. Of this he adduces several examples, namely, Aristot. de Rep. i. 7. Thucy. iv. 76. 77. Acts xxvii. 5; in all of which cases the sen- tence commencing with the resumptive *μέν ὠν* is followed by another commencing (as here) with ἡ, which, however, is never an adversative, but a continuative force, and may be ren- dered *autem*.

Having, then, shown the fallacy of this opposition as depending on the *μέν* and ἡ, let us see whether any opposition is intimated by the con- text. Those (it is said) who had been dispersed by the troubles which followed the martyrdom of Stephen, Bed, and traversed the country, passing through Phœnicia (for so I understand it) and pre- ceeding some to Antioch. In their way thither (namely in Syria) they (i.e. both those who went to Antioch, and those who went to Cyprus) pre- ached the Gospel to none but Jews. Those who went to Antioch, on their arrival thither, preached the word — to whom? To the Hellenists, i.e. for- eign Jews, namely, such as spoke the Greek lan- guage; to whom, therefore, the Cyprius and Cyrenaeans, who were Grecians, would be very fit preachers. The sacred writer, we may observe, could not very well say Jews, because Jews living in the foreign countries of Asia Minor and among Greeks, were called Hellenists. Now surely there is no such opposition as to compel us to suppose that St. Luke meant persons the opposite to Jews, namely Gentiles. Had there been any opposition intended, it might have been as (Matthew sup- poses) between these speaking Hebrew and those speaking Greek. But there is, in fact, no oppo- sition.

Having thus removed all objection to the reading *Ελληνας*, and shown that it may be, and, as far as external evidence can prove anything, is, the true reading, I will now show that *Ελληνας cannot be such since, if external were in its favour, internal evidence would condemn it*. If the nature of ver. 19 be considered, and if it be borne in mind that it is resumptive of what the writer had been relating at vii. 1, we shall see that the events recorded in vv. 19 & 20 of this Chapter had taken place immediately after those at viii. 4, which immediately followed the martyrdom of Stephen, and consequently took place before the vision of Peter and the conversion of Cornelius; so that the Gospel could not have been preached to the Gentiles, because there had hitherto been no authority so to do. Indeed, had those Jews felt authorized to preach the Gospel to the Gentiles, they would have been far more likely to have first turned themselves to the Jews (i.e. the Hellenists) resident at Antioch, whose influence was, we may learn from Josephus Bell. vii. 3, 5, very great over the minds of the Anti-
ochians in religious matters. Dr. Burton, indeed (who supports the reading "Ελληνες") thinks that what is mentioned at ver. 20, took place a considerable time after that in the preceding verse. That view, however, involves far too great a harshness and improbability to be admitted. Of course, equally objectionable as is the reading "Ελληνες" must be the interpretation by which "Ελληνες" is taken for "Ελληνικα. As to those who (like Salmasius) would assert the sense arising would have been a good one; for we learn from Josephus Bell. viii. 3, 3, that there were great numbers of Jewish proselytes at Antioch. And to the conversion of such the Apostles and preachers of the word would have made no objection. But in the very same Chapter Josephus also notices the very great number of Jews who lived at Antioch above all other places of Syria.

22. ἑομεν εἰς τὰ τῆς ἐκκλησ. This is accounted an Oriental redundancy. But it is better to consider it as a stronger expression than ἑομεν by itself, and formed by a blending of two expressions, i.e. "to come to the ears of," and "to be heard by." 23. τῷ χάρι τ. ο. τ. "the favour and kindness of God," viz. in its effects, the admission of the Gentiles to the benefits of the Gospel.

— τῷ προστέχει ρ. k. The Genit. of the noun in regimen has here, as often, the force of an adjective; and the sense must be, "with heartily and determined purpose and intent. This is, however, not (as it is usually esteemed) purely a Hebrew idiom, being occasionally found in the Classical writers, So Herodian cited by Wolf: μεν, τινα διδοθη ψυχής άνθρωπων. Προστερέει signifies properly to remain by, and, with a Det. of place, signifies to persevere in, but with that of person, to continue attached to.

24. ὅτι ἐν ἀνήρ ἀνδρός.] This may, as Heinr. says, be meant to give a reason why the Christians at Jerusalem chose Barnabas for the mission to Antioch. But I cannot agree with him that the words ἐν παραγεγραμμένοις — τῷ ἱερῷ are parenthetical. They ought rather to be referred chiefly to what immediately precedes in ver. 23. The sense of the expression ἀνήρ ἀνδρός may be assimilated to an idiom of our own language, by which the expression "a man" means the notion of virtue or integrity, and benignity or gentleness. So Joseph. Antiq. xii. 9. 1. ἐν ἀνδρός ἐν ἀνήρ.

The next words καὶ πλήρης Πατρετός άγιον καὶ πιστεύως must not be explained away as they are done by many recent Interpreters, but have assigned to them their full force.

25. εἰσαχθήσεται ἐν τῇ ἐκκλησίᾳ.] This is usually rendered "assembled," or "assembled themselves, with the Church." And certainly this use of ἐνσαχθήσει is supported by the whole of the evidence of the passage. And this indeed seems to be what is meant by the conversati sunt of the Vulgate, and the expression τοις μετὰ τοῦ Αντιοχίου τούς μεθέταις Χριστιανοῖς. Ἔν τινις δὲ τὰς ἤμερας κατῆλθον.
ACTS CHAP. XI. 28—30. XII. 1—3.

28 αὐτὰ Ἱεροσόλυμας προφητεύειν εἰς Ἀντίοχειαν. Ἀντιοχείας δὲ ἐς τοὺς ἡελίους τοῦ Ἰωάννου Ῥαχωνίου ἐγκάλησε, εὐθυμείς διὰ τοῦ Ἰωάννου λίμνης μίμησις μέλλειν ἐπισταν ἐρ᾽ ὅλην τὴν οἰκουμένην ὡς καὶ ἐρέμους ἡμῖν Καινῶν ἑαυτὸς ἀνάμειν. 29 τῶν δὲ μαθητῶν, καθὼς ἤπων, τις ὤκείας ἢκατός ἰδιών, εἰς ἑκατέρον πλήθυς παρεσκέυασάν ἐν τῇ Ιουδαίᾳ ἀδελφῶν ἐκτίμησαν, καὶ ἐποίησαν, ἀποτελείται πρὸς τοὺς προσευκτήριον διὰ χειρῶν Ἰωάννῃ καὶ Στεφάνου.

1 XII. ΚΑΙ ἐκείνοι δὲ τὸν καιρὸν ἐπιβεβηκέν Ἁρωμάτων ἁρώματα ἔτη, καὶ ἐκείνοι δὲ τοὺς ἐκκλησίας ἄντιπληκτον ἀπέστησαν, καὶ τῶν ἀδελφῶν Ἰωάννῃ χειραρχεῖ ἢ τι. Καὶ ἰδοὺ οὗτοι οὕτως ἐστὶ τούς Λου.

21. that the disciples of Apollonius were called by the Greeks (it is not said by themselves) Ἀσσαλάχναιον. And it was likely that the Gentiles should resort to such a sort of appellation,—since in that age those who were followers of any sect, or partisans of any leader, were usually called after their teacher or leader, by a term ending in —ως οἱ αὐτοῖς. There is no reason to think, with Winer, that the name Ἰσακίαντας was given in derision. When used by Agrippa (Acts xxvi. 28.) there is no proof that it was a term of reproach. Had he intended derision, he might have employed the term Ναζαρέτ, which was still in much use among the Jews, and what is remarkable, has continued in the East to the present day. Thus the followers of Christ would be the more likely to adopt the appellation Ἰσακίαντας, both for convenience, and to keep out a term of reproach. That they soon did adopt it, we find from 1 Pet. iv. 16. εἰ δὲ τοῦ Ἰσακίαντας (παρθένου), μὴ ἄνευ κρατοῦ (scil. παρθένου) where the appellation occurs as one applied by the followers of Christ to themselves as well as given by others.

27. προφητεύω. The term seems here to denote persons who, with more or less of the supernatural gifts of the Holy Spirit, applied themselves to teaching or preaching; and occasionally, under a more than usual influence of the Holy Spirit, foretold future events. This sense of the word is supposed to be confined to the Scriptures; but I have met with it in the Classical writers. e. g. Herodian, v. 5, 21. ὁποιάς μὲν ἴδιοις τοῦ Γαλαταῖς ἦν, διὰ τὸν καὶ Καίνα τὰ χρώμα προφητεύεις. Where Israëls refers to Sest. Emp., p. 227. Lucan i. 204. Diosd. Syri. 193. Herodot. 255—19.

28. ἐφημερεύετο. "he declared, or announced." This term was often applied to the uttering of predications, &c. ὅλης τῆς ἤον. Bishop Pearson has adduced many solid reasons for supposing that this expression denotes not the whole world, not even the Roman Empire, but Palestine alone, as in Luke ii. 1, where we see the Note. The same view is adopted, and ably supported by Walsh, Dodridge, Krebs, Michaelis, Hales, and Kain, who adduce statements of the four famines which history has recorded as happening in the reign of Claudius. As, however, all the countries put together are a part of the Roman Empire, they think it plain that we must understand the words of that famine which (as we learn from Josephus, Antiq. xx. 2, 6), in the fourth year of Claudius, overspread Palestine; and for the relief of the Christians suffering under it, which sum was wanted was being brought from Antioch. The poor Jews in general were, as we learn from Josephus, relieved by Helena Queen of Adiabene, who sent to purchase corn in Egypt.
ACTS CHAP. XII. 3—10.

diatois, προσέθετο συλλαβέω καὶ Πέτρον (ἡσαν δὲ ἡμίριον τῶν ἥζων) ἃν καὶ πιάσως ἔθετο εἰς φυλακὴν, παραβολοὺς τὸ ἐπίσης τιττοδύος στρώσα 4 πτωτῶν φιλιασάντων αὐτὸν, βουλόμενος μετὰ τὸ πᾶσα ἀνάγκην αὐτῶν τοῦ λαοῦ. Ὁ μὲν οὖν Πέτρος ἐπιρρέων ἐν τῇ φυλακῇ προσέτιχη δὲ ἦν ἔ ἐκεῖνης γνυμον ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεόν ὑπὲρ αὐτῶν. "Ὅτε δὲ ἔμελλεν αὐτὸν προάγαγ— ὁ Ἰωάννης, τῇ τικτῇ ἐκείνῃ ἄν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλώτειν δοιλ, φυλακές τε πρὸ τῆς θύρας εἶπεν τῇ φυλακῇ. Καὶ ἰδον, ἠγγελος Κεφών 7 ἐπέστη, καὶ φῶς ἐλαμφάνειν ἐν τῷ οἰκήματι. πατάξας δὲ τὴν πλευράν τοῦ Πέτρου ἤμειν αὐτόν, λέγων Ἀναμενα ἐν τήρησι. Καὶ ἐξέδωκεν αὐτοῦ αἱ ἁλώτεις εκ τῶν ζευγών. ὑπὲ το ὁ ἠγγέλος πρὸς αὐτῶν. Περί

8 ἀλήθειας, καὶ ἐπόδησα τις σανδάλιοι αὐς ἐποίησα δὲ αὐτοῦ. καὶ λέγει αὐτῷ. Περιβουλοῦ τὸ ἵματός αὐς, καὶ ἀκολούθησεν αὐτῷ. καὶ οὐκ ἔδει ὅτι ἁλώτεις ἔστιν τὸ γενόμενον διὰ τοῦ ἄγγελον, ἔδεικε δὲ ὅμοροι βλέπειν. Διελθόντες δὲ προσέ αῖνα ψυχήν 10 καὶ διενείρετο, ἢδόν ἔπει τὴν πρόληπτιν ἅμα ἐκ τοῦ προσώπου τῆς φίλους ἐκ τῆς πολύ, ἲτη αὐτομήτα ἀναχώρηται καὶ ἐξέδωκεν προσθήκη ἕμεν

a great zealot for the Jewish religion; for Josephus there says, τὰ πάντα καθὼς ἑτέρας; and adds that he never omitted to attend on his religious duties at the Temple.

—προσάρτητο εὐλλ.: "proceeded to apprehend." So Luke xx. 11, 12. προσέθετο πρεσβύτωρ, where see Note. This idiom occurs in the LXX. and is called a Hebrewism, τῷ being so used with an Infinitive following.

—ἡμέρα τῶν ἁλώτων "the days of the paschal feast, during which they were ordered to have unleavened bread in their houses." See Deut. xvi. 6. Exod. xii. 13. Before ἡμέρα several MSS., some of them ancient, prefix the Article, which is admitted by Math. Griesb., Knapp, and Tittm. But Bp. Middl. justifies the omission on the principle, that "in propositions which merely affirm or deny existence, the name of the person or thing wherever existence is affirmed or denied, is without the Article."—Matt. iv. 6, γύναικον Ἰωάννης τὸν Ἰακώβου, καὶ Ἰωάννης τὸν Λαμπρόκλου, καὶ Ἰωάννης τὸν Ἰωάννης καὶ Ἰωάννης τὸν Ἰωάννης. —This principle, however, is, I apprehend, too refined and far-fetched. It is better in such a case to say, that the Article is omitted because unnecessary, the addition of the noun in the Genit. sufficing to establish the definiteness. Here there is also an εὐλλ., the complete phraseology being ἡσαν ὅτι αἱ ἁλώτεις αἱ ἀλώτεις τῶν ἁλώτων. This probably led to the αἱ being at first marked in the margin, which afterwards crept into the text.

4. τετράδιος.] The τετράδιος was, as we learn from Polyb., the regular number for a guard, (as a file is with us), and four such quaternions were thought necessary to guard the cell and all the approaches to it, and for necessary relief of guard.

5. ιερεῦς "intense, fervent." So Luke xxii. 44. εκτενούτερον προσέθηκε. The metaphor (which is taken from a rope at full tension) is found in the LXX. Josh. xiv. 10. 2 Mach. xiv. 33.

6. μετά —ενώ.] Prisoners, when thus carefully guarded, were usually, among the Romans, secured with a single chain; one end of which was attached to the right hand of the prisoner, and the other to the left hand of the person who guarded him. In the present instance, for better security, there were two chains, each fastened to a soldier. I would compare Eairp. Iph. Tanz. 436. ἀλλ' οὔτε χέρων κεφαλῆς δέσμευς Σωκράτους ἔφαχεν.

7. ἠγγέλος Κεφών ἐπέστη.] The sacerdotal school in Germany deny the reality of this angelic appearance, and seek to account for it by a release, from natural causes. But Mr. Towns. has shown that in their eagerness to do away angelic and miraculous interference, they suppose circumstances which involve even a greater miracle. Οἰκέωμεν, for ἐκπαύομεν, by a frequent euphemism of ἔπανερφωμεν. See my note on Thucyd. iv. 47. No. 3. (Transl.) On the situation of this prison there has been no little difference of opinion. Wolf thinks it was near to the judgment hall; De Dieu and Fessel that it was in the Court of Herod's palace, and was his private prison; while Walch supposes it to have been in one of the towers of the innermost of the three walls which surrounded the city, and the iron gate, he thinks, was at the entrance of the tower. This last opinion is the most probable, and is confirmed and illustrated by what I have said in my note on Thucyd. ii. 4.

—πατάξας τὴν πλευράν.] As is usual in rousing persons from sleep.

8. πιέζουσα.] See Note on Luke xii. 35. ἢπατάξας τὸ σαπεδάλλα σα.] This is, as Chrys. remarks, a beautifully graphic circumstance: for, in the haste of his sudden departure, Peter would be likely to forget to bind on his sandals. The angel therefore tells him to do it; thereby intimating to him his perfect security.

10. πρώτως — αὐθάν.] Φυλάκη here means one of the parties on guard. We may suppose what is here called the first guard to have been the two soldiers stationed at the door of the cell the second, those stationed at the door which led out of the building into a court-yard: and the third, those at the iron gate which led out of the court into the city. Αὐθάνατη, literally, self-moved. The word is used both of persons and things, and must be rendered accordingly. Fric. and Wets. adduce several examples of the word in this sense,
and as used of doors, from Homer (I. c. 719.) downwards. So the Latin writers (as Virgil Æn. vi. 92.) make the only door. The circum-
stance of a door self-moving was regarded by the ancients, both Jews and Gentiles, as a prodig-
ity, attesting the presence of the Deity.
11. γενόμενος ἐν αἰωνίῳ.] "When, recovering
from his surprise, he tranquilly exercised his un-
derstanding;" and found it was not a dream, but really
— τόσοι τε τῆς προσοχῆς.] The best Interpreters are
agreed, that προσοχᾶς must be taken by metonym-
ny, for the thing expected, i.e. his execution, as
in Genesis xlix. 10. οὐκ ἐν ἠδῷ καὶ αὕτη προσοχάς ἔδωκα. Thus the sense is, "from what was fully
expected by him. The Str. renders "as unto
machiinations." I suspect that he read προσοχής,
"lying in wait," and indeed προσοχής occurs in
Thucyd. and other writers. Λῶος is added to
λόγος, because at the time of the Passover the
whole nation, in a manner, was assembled.
12. συναδόνων.] "on considering," namely, his sit-
uation and the circumstances connected with it.
13. κρίνεται]—τὸν θρόνον.] This phrase occurs al-
most in Luke viii. 25, and often in the Latin writers;
the earlier ones use κάτειν. The two words
differ in sense as our cap and knock. Τὸν θρόνον τῶν
ποιλόνος, the porch-door or outer-gate, as opposed
to the inner door which led immediately to the
court around which the apartment was built. By
προσοχή many Commentators understand the por-
trees. But though that office was often perfor-
med by females, it is improbable, considering the
narrow circumstances of the Christians at Jerusa-
lem, that there should have been one at this
house. Besides, that would require the Article.
The sense seems to be simply "a damsel," i.e. a
maid-servant. "Paid servant, esp. a woman of a
house, who listens," is the best sense. But when used of the office of a Porter (which it often is in the best writers), carries with it, by implication, other significations correspond-
ing to the actions connected therewith; as, to in-
quire the name of the person knocking. So in
Lucian. Icarom. p. 292, ἐκποτή προσοχῆς τῶν θύρω-
νων—ἔπυραξα ἡ δ' Ἡραδία καὶ τὴν ἑταίρα τεθήκειν. 
Xen. Symp. i. 11. κρίνοντα τὸν θρόνον, ἐπεὶ τά ἕπα-
κοιναν εἰσόγγελθι, &c. No extraordinary cau-
tion (such as Br. Pearce imagines) is implied.
15. μαρτ.] A popular form of expression, used
of any one who utters what is incredible. Διί-
χυσθαι, "positively asserted." — ὁ ἄγγελος αὐτῶν ἦν.] Many eminent Inter-
preters take this to mean "a messenger sent from
him." But the word will not admit that sense;
neither would it be likely that Peter could have sent a
messenger; still less that the man should not have
known the voice of a messenger from Peter's
voice. The sense must be, "his angel," i.e. his
tutelar angel, such as the Jews, and indeed the
Gentiles, thought was appointed to every person,
or at least every good person. They also sup-
posed, that on the death of the person, this angel
sometimes appeared in his exact form, and spake
with his voice, to the friends or acquaintance of the
decased.
Thus there is nothing but what is plain and in-
telligible. Bp. Middl., however, taking exception
to the employment of the Article here; (see Note
on John viii. 44.) and yet finding no sufficient au-
thority for its being cancelled, proposes to con-
sider the αὐτός as an adverb, and taking the Arti-
cle for the pronoun possessive, would render
"His angel is there;" which, however, renders
transposition necessary, τέριν αὐτός. But for this
there is no authority except that of one MS., and
therefore in that it may very well be supposed to
have been an adverb; arising from the scribe's in-
advertently omitting αὐτός, and then supplying it,
but not in its place; or from the Critic's fancying
this would be a neater way of placing the words.
If, however, we were to adopt that position of the
words, and to take the αὐτός as an adverb, yet, I
approach, the Article could not stand for the
pronoun possessive; since that idiom has its lim-
lts, and cannot be used where any very great un-
certainty would arise. As to the αὐτός being, as
he thinks it may, understood, according to his
Canon iii. 1. 4., that is the weakest part of Bp.
Middleton's system. See Note supra v. 1. The
learned Pelovate, indeed, seems to have himself
suspected his position to be untenable, by propos-
ing to read διὸ ἄγγελος αὐτῶν τέριν αὐτός, which he
would have us suppose is not a Critical conjecture,
because it is compounded of two readings. But as
there is next to no authority for the αὐτός after
τέριν, it can be viewed in no other light. Besides,
when there is indeed MS. authority for two read-
ings taken separately; and yet none for those
readings taken conjointly— to unite them and form
one reading, is neither more nor less than Critical
conjecture. Nay, what is more, the second αὐτός
would be pleonastic and useless—quite un-
suitable to the brevity of such explanations,—
and, in short, "nunc nihilominus frigidius."
17. κατασκευάζει τῷ χειρὶ σιγῆν.] Κατασκευάζει signifies to move the hand downwards; a mode of enjoining silence. See xii. 16. xix. 33. xxi. 40. It occurs also in the best writers, from whom examples are adduced by the Commentators.

21. τακτικα] "appointed," as the day of public audience. It appears from Joseph. Ant. xix. 7, 2, that this was the second day of the Games then celebrating in honour of Caesar. Βήματα signifies not tribunal, as in Matt. xxvii. 19, but a raised suggestum, presenting the appearance of a throne, in the theatre, where Herod viewed the games and delivered the oration.

22. ὁ δὲ ἀνθότε [Not the people, as some imagine, but the ambassadors, which is required by what precedes, and ἐπιτάχη, as often in the later writers, signifies simply to deliver a speech.

23. δὲ ἐμάχθη] Chiefly, if not exclusively, the Gentiles, (multitudes of whom inhabited Cesarea,) and set on by the courtiers and flatterers, as we find from Josephus: from whom we also learn, that the persons in question did really profess to regard him as a God; no doubt in that qualified sense in which the Roman Emperors were called Divi, not only after their death, but even in their lifetime; and in which the Greeks sometimes applied the term to great personages, (see Pind. Olymp. v. sub. init. Anaxid. iii. 249, 250. Enn. Euphr. p. 120. 163. Appian i. 639. Joseph. p. 533 ult.) but yet in such a sense as the Jews could not receive; and it clearly appears from Joseph, that the Jews were incensed with him for receiving this impious adulation.

23. ἐμάχθη] i.e. "struck him with disease." The expression ἐγγέλεσεν Κρίτην ἔμαχον must at any rate mean that the disorder was inflicted by a Divine judgment, and not brought on by dissenery arising from a cold cause, as many recent Commentators pretend; whose arguments I have refuted in Recens. Synop. The circumstance of his being etchedonnot will not prove that the disorder was of human origin, because the Deity often vouchsafes to act by second causes. Thus the seeming discrepancy between this account, and that of Josephus, is not really such. The
XIII. From this Chapter to the end of the Book, Luke narrates the various journeys of Paul, undertaken for the conversion of the Gentiles.

1. ἑδάσκαλοι.] i. e. publicly appointed teachers in the Church, mentioned also in 1 Cor. xii. 23. and Eph. iv. 11., where see Notes. — Ἐποδούς.] That this is Herod Antipas, and not (as Grot. supposes) Agrippa the second, son of King Herod, whose death was recorded at xii. 33., has been proved by Walch in a Dissertation de Menachemo, of which the substance is given by Kuhn., and may be seen translated in Recens. Synop.

— ἀντιφρος.] This is properly an adjective, signifying brought up with, (and in this sense only occurs in the earlier writers) but it is also used as a substantive, equivalent to our foster-brother, and is explained δειγματας in the Glossaries. But the sense foster-brother sometimes implied also that of table-fellow and school-fellow. For it was not unusual in ancient times for children to be brought up with the sons of kings and great men.

Examples are adduced by Raphel, Wets., and Muns., to which I add Joseph. Ant. xiv. 9, 5. and Bell. i. 10, 9. The custom continued even to modern times, as in the case of our James the first.

2. λατοφυγοῦντος etc. y. K.] Λατοφυγεῖν denotes the discharge of some public office, whether civil or religious. In the Classical writers it is almost always used in the civil sense; but in the Scriptural, in the religious. In the O. T., and sometimes in the New (as Heb. x. 11.), it denotes the ministration of the Priests and Levites. Here λατοφυγεῖν might denote the discharge of all the duties of the ministerial office, both public and private (praying, preaching, teaching, exhorting, &c.), but it seems only to denote the public duties. Kai παρακεντήσας is meant to signify, that while they were thus engaged they were fasting: perhaps on an occasion of more than usual solemnity, when fasting had been added to prayer, &c., probably to ask a blessing on the means taken to spread the Gospel. The direction from the Holy Spirit was, it seems, communicated to them while thus engaged.

Of the difficulty which many have found, to reconcile the Apostolic commission of Paul by the Holy Spirit, with his having been set apart for the work of evangelizing the Heathen by Ecclesiastical officers, even of an inferior rank, the best solution is that of Mr. Townsend, — who supposes that the condescending of Paul to become the Apostle of the Church at Antioch, so far as it might be useful to the Catholic Church to act with their sanction, does not imply that their authority was superior to his. His object may have been to obtain from the Church, which were under the influence of Antioch, a better or an easier introduction than he would have otherwise experienced. There is some reason to think, with Hooker, Hales, and Mr. Townsend, that both Paul and Barnabas were now set apart for their Apostleship, to supply the vacancies in the original number; one having been killed by Herod, the other appointed bishop of Jerusalem.

— ἐπὶ τὸ Πνεύμα τὸ ἅγιον.] Here and at καιροθέντες ἡπὶ τοῦ Πνεύμ. τ. ἅγ. at v. 4. the Personality and Deity of the Holy Spirit is evidently implied.

— ἐκ δωροθετεῖται δὲ μου.] Ἀφορίζει signifies 1. to separate; 2. (by implication) to destine; 3. to appoint, as here. The δόρος is Hortatove, and may be rendered now. The μοι seems to have the imperitive force, highly suitable to the Divine dignity of the speaker. Of this idiom, (little known even to Critics), the following are examples. Pa. exvili. 19. ἄνευτον μοι πλασ. Thucyd. v. 10. ταῖς πλασιῶν ἁγνήκτων ἐμφ. Eurip. Iph. Aul. 1340. ἀναγόμενον μοι μεθάλα. Soph. Ed. Col. 1475. Lucian i. 718. 645. The προς in προσκήλησα is not pleonastic, but signifies unto, as if it were written προς κλήσας.
to be put first, because this solemnity (no doubt, performed some time after that on which the order of the Spirit was received) was ushered in tetrico feclium. So v. 2. λατοργοραφιαν και νυστη στων, as see Note and v. 23. possevum adv metv νεπταιων.

6. μαγον.] See Note supra viii. 9. ψευδσποφητης. Pearce thinks it means false teacher. But the full sense must be one who falsely claims to speak under Divine inspiration, with a view, in fore-telling future events, or in matters known of God. ὁ μαγον added before ψευδα by Griesch, Tittn., and Vater, from several MSS., Versions, and Fathers. But the evidence of the two last is here not material, and the word seems to have come from the margin.

7. προς Ἀμώνον.] Supposed by Grot. and Ham. to be applied, by an error of title, for ἀντιπροσωπόγον. But Lardner and Kuin. have vindicated the accuracy of the expression; proving by reference to Dio Cass. and other writers, that those who presided over the provinces by the appointment of the Senate (and Cyprae was then of that number, though it had once been Prerorarian), were styled Proconsuls, though they had never filled the chair. That the title did really belong to the Roman governors of Cyprus, has, indeed, been placed beyond all doubt by Bp. Marsh Lect. P. v. p. 85, sq., by reference to the fact to be found in the Theokaros (Morel. p. 106,) struck in the very age in which Sergius Paulus was governor of that island. It was coined in the reign of Claudius Caesar, whose head and name are on the face of it; and in the reign of Claudine Caesar St. Paul visited Cyprus. It was a coin belonging to the people of that island, as appears from the word ΚΥΠΡΩΝ on the reverse; and though not struck while Sergius Paulus himself was governor, it was struck, as appears from the inscription on the reverse, in the time of Proculus, who was next to Sergius Paulus in the government of that island. And on this coin the same title ΑΝΩΥΠΑΤΟΣ is given to Proclus, which is given by St. Luke to Sergius Paulus. "That Cyprus (continues the learned Prelate) was a Proconsulate, is also evident from an ancient inscription, of Caligula's reign, (the predecessor of Claudius,) in which Aquilus Scaurus is called the Proconsul of Cyprus."

- ευρετής] "a man of ability." Literally, (as we say), a clever man; so Thucyd. i. 74. iii. 37. Galen, cited by Wets., speaks of him as a person exceptionally versed in philosophy; which will confirm the sense of μαγον above assigned. Sergius had, no doubt, been learning something of Philosophy and natural religion, if not the Jewish religion, from Elymas. Hence it was likely that he should send for those who taught a religion professing to be an improvement on the Jewish; and as likely that he should be opposed by Elymas, who was influenced only by worldly views.

8. Ἔλμας.] From an Arabic word signifying doctus, or sapient. So our wiz-ard from wise. — ἐσαρχαίται.] At this some Commentators stumble, and Vatsen. and Griesch conjecture ἐσαρχάζουσι, or ἐσαρχεῖται, as if the word had a narrative value, Versions having no weight. And if even it did occur in a few MSS., it must be rejected as a gloss. The common reading is confirmed by a similar construction in Exod. v. 3. ἤτοι διστηρφαιτε τοι λαοι ἀκούσατε τοι οἰκογενεῖς.] The reason for the apparent asynchrony in syntax is, that there is a significant praegnans, namely, "to pervert and turn," i.e. to turn from the faith by a perversion and misrepresentation of it. So he is represented at v. 10. as διστηρεθεὶς τῆς διδασκαλοις.

9. καὶ Παύλος.] Sub. καλύφος; for the Article is put for the Pron. relative, on which see Win. Gr. p. 57, fin. With respect to the name Παύλος, it is well observed by Wets. that though Luke has before invariably called him Saul, now, no sooner has he mentioned the name of Paul, than Saul becomes so obliterated that we nowhere find it used again either by Luke, Peter, or Paul, in his Epistles. For this the Commentators are not a little perplexed to account. Some suppose that he had always had both names. But then why should Luke have hitherto invariably used Saul, and now as invariably Paul? Others are of opinion that Saul changed his name after his conversion. But that is refuted by his being called Saul by Luke after that time, and up to the present. Saul must have himself changed his name; not, however, as some imagine, out of humility, and deference to the Proconsul; but, it should seem (as Beza, Grot., Dodd., and Kuin. suppose), because he was now brought very much among Greeks and Romans, to whom the name Saul was unknown, but Paul familiar, especially as they would pronounce Saul like Paul. It may be added, that the name Paul, being a Roman one, would be so much the more suitable to a Roman citizen. And as the reason for the alteration, on taking the solemn charge he had now received, would be stronger than ever, — there can be no doubt that it was now made. It should seem by Luke's expression, that while he adopted this name, he yet did not absolutely abandon the other. Though as he was now the Apostle of the Gentiles, it had been propriety in Luke's hands to forward giving him that name which he bore among Gentiles.
10 Πενημοσει άγιον, και ιετοις εις αυτεν, ειςελε άλη πληρος πιατων, διδυκαιος εις άλη πασης δικαιουσης της αφικτης εν άλη διδαχη του Κυριου.

—σεθεν Ιν. αρ. ] "filled with the influence and inspiration of the Holy Spirit," not under the impression of spleen or anger.

10. μεταφορας. ] The word denotes 1. facility of action; 2. levity and carelessness, whether any action be good or evil; 3. villany and wickedness in general, or rather what is designated by our knavery or trickery. Upon the whole, the word (which occurs chiefly in the later writers) corresponds to, and is indeed the same as our roguey, anciently written rogueis.

—εκστρεφων της δος Κ. ] Much learning has been employed to little purpose on this word διαστορ, especially from pressing too much on the metaphor. It is also debated whether της διαστορ Κ. is the Lord's reflection, or the causes and purposes of the Lord. Since the examples adduced of the former signification have only the singular, the latter is preferable, especially as it yields nearly the same sense. The words may be thus rendered: "misrepresenting the upward causes and purposes of the Lord for the salvation of men." In this figurative division there is, I conceive, an allusion to Is. xi. 4. "the crooked shall be made straight, and the rough ways plain," i.e. according to the LXX. (in the three principal MSS.) and the N. T. ἐ τραχεία εις δός κλας. And so ver. 3.

11. οδης] As we say, Mind! take notice! Χιοι των Καιρων ἵνα αφ. A Hebrew phrase, denoting that Divine punishment is suspended over a person. See Exod. ix. 3. Job. xix. 21. The word before Καιρος is omitted in very many MSS., Fathers, and early Ed.; and perhaps is not genuine; though Bp. Middi. is of opinion that, if retained, it would not follow that χιοι would want the Article.

—ης τυφλως, ἡ βλ. τ. ἤ.] This is thought to be a Hebrew mode of expressing the same thing, both by affirmation and by negation of the contrary. "But the idiom occurs also in the Greek and Latin writers, and is only a relic of primitive simplicity of dictio. It does not involve pleonasm, for the latter phrase serves to explain and strengthen the former; as in a kindred passage of Luke i. 20. και δου, ἤη σωτων, ἡ πνευματος λα-δης. Here, however, ἡ βλεπων του ἀνθρωπου is so much stronger an expression than τυφλως, (for all but persons born blind have some faint view of the sun) that there is a sort of climax, and we might render freely, "thou shalt be blind—yea stone blind!"

—άχια καιρων.] The Latin Versions render it "uisque ad tempus." And so the Syriac and some Oriental Versions. Yet the phrase or expression ἀχια καιρων is proved by Tittm. de Synop. p. 37, who rightly observes: "ἀχια non finem, sed ipsam durationem deinnotat, seu tempus totum, quo res quadam duravit, sed μηνε τοις dies, quos esse desinit, nisi addatur verbum, cujus notione ipsius termini s. finis tellatur cogitatione, ut in μηνε παρειτς." He regards ἀχια καιρων as equivalent to ἔως τέλους, i.e. μῆνε τέλους, permanently. But though right in the rule, he seems wrong in the application. The truth is, that the literal sense of ἀχια καιρων is "during some time." Though as duration for a certain time only, necessarily implies termination at the end of that time, so ἀχια καιρων may be popularly taken for μῆνε τέλους. The sense here is, I conceive, well expressed by our English Version. But although the words of the Apostle express no more than this,—yet, as καιροι is used (which chiefly signifies a point of time), not χρονος, he meant, I apprehend, to hint at that sense which might be more correctly phrased by μῆνε τέλους; meaning by καιροι the time of his repetition and reformation. Whether that time ever arrive, the Apostle, it seems, knew not; but the Holy Spirit not having informed him. And he felt so much doubt,—that he only just uses an expression which might fall short of driving the man into despair. Had he felt hope, he would perhaps have said (as at Heb. ix. 10.), μῆνε τέλους διασφαλι-σας.

—επετειναι εις αυτουν ἄχης και σκοτος] Passing by the vain speculations of some Commentators on the nature of this blindness, and the unhallowed hypotheses of the sceptical school, by whom it is denied to have been produced supernaturally. I would only observe, that there is here not a heidnias; but it should seem that the supervision of the blindness is graphically described, by various stages of the affliction. See Note on Acts iii. 8. First a cloud, as it were, came over the eyes, which soon increased to darkness, and that terminated in that "total eclipse, in which the Sun is dark!"

12. There is something awkward in this verse, as regards ἐπετειναι and ἐκλασθαι. Some various readings exist; though only such as show that the ancient Critics endeavoured to remove the difficulty by emendation, i.e. either by inserting τιθεναι, or making ἐπετειναι and ἐκλασθαι change places. The latter mode is preferable; but it is supported by only one MS.: and no reason can be assigned why, if that were the true position of the words, the verb ἐπετειναι should have not been written. The Syriac Translator, indeed, renders as if he so read; but he, no doubt, rather gave what he thought to be the sense, than followed the words of his original. Moreover, there is no example of παιστειν with εις and a Dative of thing, unless where the thing is put for the person. Whereas examples of ἐκλασθαι with εις and a Dative of thing are frequent, and especially with ἐκατον, etc. Matt. xxi. 33. Mark i. 22. xi. 18. Luke iv. 32, and very often elsewhere. The same syntax is found in the Classical writers. The words ἐκλασθαι—Καιρων are, I conceive, meant further to unfold the sense couched in εις τον γεγονην, with reference to the miracle, and may be freely rendered, 'being amazed.
at this [authoritative] mode of teaching the Lord," i. e. his religion; i. e. "when he saw his truth confirmed by such power [of miracles]." For it is not the internal evidence of the truth (as Doddr. understands) which is here in view, but its external evidence. The latter, indeed, is placed beyond doubt by the authentic interpretation of St. Luke himself, in his Gospel, iv. 32. καὶ ἔξελέξατο ἐπὶ τῇ ἀκοῇ ἡμῶν; ἐπὶ ἐν ὑπάρχον ὁ λόγος αὐτοῦ. 13. οἱ περὶ τῶν Π. Π.] This comes under one of the three divisions into which this idiomatic use of the Article masc. plur. with an Accusative of person is distributed; by which is meant the person (as principal) and his company." But if we understand it of Paul and Barnabas only, it would seem harsh. May we not, then, suppose that some other persons had associated themselves with them, as subordinate helpers in the work of evangelization? That Mark had accompanied them is certain from the next Chapter. This idiom being used shows that Paul was already esteemed the principal, though Barnabas was, on many accounts, entitled to high consideration, and is mentioned first in the Divine appointment. 14. ἡσυχῶς "took their seat," no doubt in the place where, as doctors, they had a right to sit. See Mr. Townsend's Excursus here, (formed from the elaborate researches of Grot., Lightf., Mede, and Vitringa,) "on the officers, and modes of worship in the synagogues." 15. ἐξ ἑνὸς — λαός, ἢ ἐκ τῶν λαῶν; The full sense seems to be "if either of you have any word [of exhortation] to address to the people, speak it." This instruction and exhortation was usually taken from the portions read of the Pentateuch or Prophets. 16. καταρασθέναι τῷ γενεσι. See note on xii. 17. In this address, which, as Doddr. observes, "seems chiefly intended to illustrate the Divine economy in opening the Gospel gradually, and preparing the Jews, by temporal mercies, for others of a higher nature," the Apostle (to use the words of Mr. Townsend) "reminds his hearers of the former mercies of God to the families of Abraham, and the prediction that their Messiah should be descended from David; and asserts that this Messiah was Jesus of Nazareth. He appeals to the well-known fact of the resurrection of Christ from the dead, as the principal evidence of the truth of his declaration, and concludes with enforcing that one important truth, in which the whole human race are so immediately interested, that forgiveness of sins is to be proclaimed through Him alone; and that Christ alone can justify the Christian, not only from those offences, from which they were typically purified by the ceremonial law, but from those sins also for which that law had made no provision." —οἱ φαβ. τῶν ὄνων. —οἵ ἄνθρωποι προσεχόμεναι. Τά Σορ. Ant. xiv. 7, 2, makes a similar distinction between τοιούτους καί εὐαγγελιστάς These persons were such as, having abandoned idolatry, worshipped the true God, and therefore, though they did not receive circumcision, were yet permitted to attend at the synagogues. Those Gentiles who received circumcision were reckoned as Jews. (Kuin.) 17. ἔλεγεν, "chose as objects of his peculiar blessing," ὦ ἱδρύς is well explained by Ellen and Dodd. "raised them out of a calamitous state," referring to several passages of the Psalms, to which I would add lxix. 14. μετὰ βασιλ. ἄγγελον, i. e. by the exertion of a mighty power. 10. ἑρατοφισταὶ.] It is exceedingly difficult to determine which of the two readings here found (ἑρατοφισταὶ and ἑρατοφιστέω) is to be adopted. The latter has been preferred by H. Steph., Casaub., Mill, Paff, Hamm, Beng., Ernesti, Pearce, Wakef., Valckn., Morus, Schles., Rosenm., Kuin, and Towns.; and has been edited by Griesb. and Knapp. The former, which is the common reading, however, has been chiefly supported by Grot., Gataker, Deyling, Whitby, Wolf, Wets., Doddr., Matth., and others. Many arguments are adduced by the disputants on both sides, which are either irrelevant, or inconclusive. What increases the perplexity is, that the words may easily be, and often are confounded by the scribes. Nay, in certain senses which the terms admit, the ideas noted by the two words merge into each other. Hence some advocates for the common reading have, in almost every passage, cited as authority for ἑρατοφιστάω, maintained that ηρατοφιστάω is the Graec reading; but without reason. There can be no doubt but that both words were in use. For though we may doubt whether ἑρατοφιστάω be analogically formed, yet we must bend to use, and the similar form ἑρατοφιστάω defends the seeming anomaly. That π and φ are interchanged in pronunciation, is an argument which draws both ways; and that the words are often confounded by scribes, is an argument which makes far more for the new than the old reading. Yet, upon the whole, external
testimony is so decidedly in favour of the litter (trogo, being found in very few MSS.), that if that were all we had to consider, it ought to be preferred. Internal evidence, however, is also to be taken into the account, and that is strongly in favour of the new reading. It is the less usual and more difficult term, and is far more suitable to the context; trogo, consisting better with the idea of unprejudiced favour. Moreover, as Mace observes, "the other can scarcely be borne out by facts; for it appears from Ps. xxv. 10. Heb. iii. 17. and other passages, that God did not very patiently bear their perversity." Finally, that trogofo is bowf commotiss, is attested by its occurring also in Deut. i. 31, in 2 Macc. vii. 27, and in Macarius; also trogofo to Eustathius. Thus the inferiority in external is compensated by the superiority in internal testimony; and, accordingly, this knotty point might be only decided "ad Calendias Graces," were we not enabled to call in another principle, which may serve to turn the scale. No unprejudiced inquirer can doubt that the Apostle had in view Deut. i. 31; nay, Beng. and Kuin. with much probability, conjecture that Deut. i. and Is. i. were the two chapters of the O. T. which had been read that day. But, upon inspecting the passage, it will be obvious, that trogofo, and not trogofo, is there the true reading. It is supported by 5-6ths of the MSS. (See Dr. Holmes’ Sept.), and by Symm. and Aquila., and is required there by the context. Moreover, the great bulk of the MSS. and the Hebrew require that we should read not tropofofo, but trogofofo, as the Apostle seems to have read. The Hebrew and Septuagint, and, indeed, the Targums, I do not think I am straining a point, to quote a Targum, I think he is quoted by Dr. L. Edin, 11. 13.

19. κατελεποθοφύναν.] Such is the reading of many MSS., and several Fathers, and early Editions, which is adopted by almost every Critic and Editor of note, instead of the common reading κατελεποθοφύναν. And justly; for though κατελεποθοφύναν is the less usual term, and therefore the other might seem a gloss, yet its authoritv is not very well established. It is found, indeed, in the LXX.; but the MSS. vary.

that reading is at variance with the norma loquendi. Now ἦγετον εὐθυμία, as Wets. observes, occurs nowhere; while ἦγερεν is found in Judg. iii. 9 & 13. Besides, the MSS. in favor of ἦγερεν are comparatively few. And it has little support from Versions; while ἦγερεν is confirmed by the Pesh. Syr. It should be noted, that ἦγερεν arises merely from an error of the Scribes, who often confound αυτόν (abbrev.) with αυτῷ, and γεωργάς with γεωργός. It is truly observed by Wets.: "Εγειρεν εὐθυμία scribunt Jud. iii. 10. ἦγετον εὐθυμία nusquam." Instead of εὐθυμία ἦγεσαν Matthaei, edit, from several MSS., εὐθυμία; but rashly; for, as Mill long ago remarked, that reading arose from a mistake of the scribes, who mistook the abbreviation of εὑρίσκω for ἦγερεν; i.e. the abbreviation of εὐθυμία. And to this the learned and diligent collator of Biblical MSS., Rinck, assents. Σωτ. does not, as Matthaei think, require the Article; because (as Bp. Middleton suggests) "nouns in apposition, not explanatory of the essence of the preceding noun, but of the end or object, are always anarthrous." See also Luke ii. 11.

24. πάντες πρόσεκατατέθησαν.] This corresponds to the Hebrew בִּדְלְסַכְתָּא, and simply signifies before. Εἰσεθον, "entrance upon his office;" in which sense the word is used in the Classical writers. On ἔαται μετανοάσας, see Note on Matt. iii. 2.

25. ἦλθον.] Render, "when he was finishing his course," i.e. towards the close of his course, or ministry. Τίνα is taken by many eminent Commentators for διὰ τινά, in the sense, "I am not he whom you suppose me to be." Of this they adduce examples; yet not one where the τίνα commences a sentence. It is therefore better to take the τίνα (according to the common interpretation) as interrogative, and then suppose, in the next sentence, an ellipsis of ἔρχεται; which, when Chrysostom says, is often, through reverence, suppressed. There is, besides, more of Pauline spirit in this construction.

27. οἱ γὰρ κατασκόντες.] The γὰρ is not causal, but has reference to some clause omitted, and may be rendered enim.

—τοῖς ἀγνοοῦσαντις — ἐλπισθομ. There is here a difficulty of construction; to remove which several eminent Commentators suppose a transposition; and taking κατασκόντες with τοῖς, and ἀγνοοῦσαντις with τοῖς. And γαρ, in this case, signifies, that they arose from the following sense: "They who dwelt at Jerusalem in condemning Him, not having known the voices of the prophets, which are read every sabbath day, have fulfilled [the prophecies]." But this does too much violence to the construction to be admitted. It is better (with Grot., Wolf, and Kuin.) to take ἀγνοοῦσαντις as belonging to both τοῖς and (by adaptation of signification) to τοῖς φωνας τις, i.e. what the Gentiles heard. As such it should be rendered, and not τοῖς φωνας τις, as Fesch. and Wolf, "a voice among them." Hence it is used, as Matthew and John do, as a kind of interjection or adverb; as οὗτος ὥρων ἐπιθαύματος ἐν τοῖς Ἥλλην. &c.

29. καθολίκα ἤτοι ἡμῶν πλείους τοῖς συνεκαταβασίαις ἐντὸς τῆς Ἱερουσαλημ. There has been a difficulty started, that "the same persons who condemned Jesus did not bury him." To remove which, some Commentators would take the words καθολίκα — ἐπιθαύματος impersonally; and, indeed, active verbs are sometimes taken passively, or even impersonally. But the principle is here inapplicable, and savours too much of a device for the nonce; as does also the method of supplying ἐκ τῶν καταφθαρέων, Grot. and Rosenm. Suppose, as Article omitted; by which the sense will be, "those who took him down," meaning Joseph and his companions. But this is forcing a sense on the passage which could not be meant; for to express that, the Article must have been used; it being, as Bp. Midd. observes, in such instances never omitted. Nay, as he further remarks, even this would not remove the objection; for Joseph and his companions did not take down the body, but the executioners. He regards the wording as a trifling inaccuracy; which the Apostle, hastening to the grand subject of the Resurrection, cared not to avoid. It may, however, be doubted, whether there be any inaccuracy at all. It seems to be only a popular form of expression, by which any one is said to do what he procures or permits to be done by another. Those who brought about his crucifixion might be familiarly said to bring him to his grave, though they did not deposit him there. What the Apostle meant to say is this, that when they had (unwittingly) done all that was predicted of him [up to his death], they had him taken down and buried [and thought there was then an end of him]. This last clause, though not expressed, is sufficiently implied in the adversative ὅταν, which commences the next sentence, "But not so; — God raised him." &c.
32 καὶ οὐκ ἔστε ἀποκαλομένοις, ὡς εἰς τοὺς πάτερας ἀυτῶν πρὸς τὸν λόγον. Καὶ τὸν πρὸς τοὺς πάτερας εἰσερχόμενον λόγον ὁ Ἱσαῖας, ὅτι τούτων ἕξεσθαι εἰς ἀποκαλομένων τῶν πάτερας τῆς θεοῦ ἐκπλήρωσεν ὡς τέκνα τῶν ἀποκαλομένων τῶν πατέρων.

33 στήσας Ἰησοῦν ὁ θεός, ὁ εὐφημισμὸς τοῦ πατέρας, ὁ ἐκ μοῦ ἐν πρὸς τὸν πατέρα, καὶ συνθηκὴν ἑτέρην τῇ ἐπιθυμίᾳ τοῦ πατέρας, ὡς καὶ ἡ ἡμέρα τοῦ δεινοτέρου γέραπτι. Τίς δὲ ἔκρυψε· τόι δὲ δενώπισεν, ἐντοίχι ἕνεκάμην ἄνθρωπος εἰς διαφόραν, ὡς ἔστιν ἔδειπνος ἐπὶ τὸ πλοῦτον, ἐπεξεύρεθε ὁ θεός. Οὐ δὲ ὁ σωφρόν τὸν ὀσία λαοῦ τι πνεύμα. Λεγέται καὶ ἐν ἔτειρ ὑγίαιν. Οὐ δὶ ὁ ὅρατι τῶν ὀσίων τούτων ὅτι ἐν ἰδιίν διαφόραν.

37 μιᾶς ὀπλῆς ἔρεισθε, ὡς εἰς διαφόρας. (Ἡ ἀποστολὴ ὑπὸ τὴν ἰσότητα, κ.κ.) There is hence a certain perplexity of construction, which some seek to remove by taking ἐπανεγείρειν for the fulfilment of the promise. But that is the strain of the interpretation. It is better, with Bengel, Heumann, Heiland, and Kuhn, to suppose a sort of Hebraic emphatic, by which the ὑπάρχειν just after is redundant, laying down a proposition, the necessity of which is proved by ἐπανεγείρειν. It can only be rendered, ὡς τὸ πρὸς τοὺς πατέρας γεννηθέντων ἐπανεγείρειν ὁ θεός ἐκπληρῶσεν. To this method these Critics resort, because an Accus. of thing after that of person with ἐγείρω, is, they say, unexampled. A somewhat bold assertion, which seems contradicted by the present passage, and certainly is so by Rev. xiv. 6. ὁυς ἀνίκων ἂν ἀνάληθαν ἢ ἤφθισαν ἐπανεγείρεται ὑπάρχειν τῶν κατοικησάντων ἔτος τῆς γῆς, in which the construction of the Accus. of person comes first. And indeed ἐγείρω often occurs in the N. T. with the accus. of person. So Luke iii. 19. πᾶλα μὲν ἐγείρθησαν τῷ λόγῳ. The Accus. of thing may depend on some proposition understood; or rather on ἄγγελους to be fetched, per synexeia, out of the verb, Here, at any rate, it must be supplied before ἢς ἁρπάστων, κ.κ. Those who have any thing promised them are, in Scripture peculiarly said ἐπανεγείρεσθαι. So Heb. iv. 2. καὶ ἡμῖν ἐσμένες ἐγείρεσθαι, ὡς εἰς τοὺς πατέρας τῆς θεοῦ ἐκπληρῶσεν. Thus it appears that the above suggestion need not be supposed to exist.

33. ὥσις μὲν — στρ. "It is not (Mr. Holden observes) meant, that by raising up Jesus from the dead, God begot him in the relation of a Son; but that by raising him, God declared him to be the Messiah, according to the promise made to the fathers, ver. 32; and also, that by so raising him, he declared him to be his only begotten Son, according to what is written at Ps. ii. 7. Thus the Apostle states the resurrection as a proof that in Christ was fulfilled the promise unto the fathers, and the prophecy in Ps. xix.; for though the words had probably a primary reference to David, yet it bore a secondary and more important reference to Christ. So also, in the next verse, the Apostle proves that the Messiah promised to the fathers was to be raised from the dead without undergoing corruption."

34. ἢς ἡμῖν — στρ. [The reasoning seems to be, that "it might be inferred that the resurrection in question would be final and permanent, from the words which God had spoken by his prophet (Is. iv. 4) as follows: 'I will give,' &c."

The Apostle does not add, δὲ χάριν, ὅτι ἠλών ὑπὲρ, but he merely introduces ὑπὲρ, because in the clause in question it is to be supplied from the preceding one, ὑπενθυμήμα, κ.κ. And thus it is supplied in Bp. Lowth's version. "Osia is by most interpreters explained "mercies," by some "benefits," which latter sense is preferable. Yet Tittmi. de Synon. p. 25, denies that οσία can mean this; and he (with Bp. Pearce) takes the sense of οὔ" αἴσθηυτος to be "the sacred things of David," i.e. the covenant made with David, and confirmed by an oath; meaning the performance of it. And thus οὐ" αἴσθηυτος is the direct equivalent to "sacred" of Homer. But there is surely a greater difficulty in regarding οὐ" αἴσθηυτος as taken in so far-fetched a sense. And unless we suppose that the Sept. Translators entirely mistook the sense of the Hebrew "אֲדֹנָי," we can scarcely render otherwise than "the benefits mercifully promised;" as in 2 Chron. vi. 42. Schleus. in his Lex. adds an example of this sense of οὐ" αἴσθηυτος (benefit) from Clemens. Ep. ad Corinth. Cap. 1. ὅποιον δὲ αὐτῷ (scil. Christo) δοθήμενα δανὶς. The Apostle argues, that these merciful promises have been proved to be sure and true by their fulfilment in the resurrection of Jesus; which resurrection (so accomplished as that, agreeably to the prophecy at Ps. xvi. 10, his body did not experience that corruption which results from permanent death) proved him to be the Messiah promised to the Fathers.

36. The Apostle here proceeds to show, that those words are not applicable to David; and then leaves it to be perceived, that the fulfilment of the promise must be Jesus,—the only one who had been so raised from the dead as not to return thither, or experience corruption. The construction has been thought doubtful; since ὑπενθυμήμα may be construed either with ὀφείλει to, or with τῇ τῶν ὀφείλει βασιλείᾳ. The former method is adopted by some Interpreters and the E. V.; but the latter is the more natural construction, and yields a better sense; and such as is very applicable to one who was "the man after God's own heart," by accomplishing his purposes. See ver. 22. It is also confirmed by the ancient Versions, and by the use of the word in the Classical authors; where ὑπενθυμήμα is often followed by a noun signifying wishes, commands, &c. ὧς ὀφείλει, "in his own generation," or age. See Luke xvi. 8.
The text is a page from a book discussing religious and biblical topics. It is a section from the book of Acts, focusing on themes of judgment, forgiveness, and faith. The text is filled with references to biblical passages, particular religious practices, and historical context. The main themes include the theological aspects of the Gospel and the ethical implications of faith. The text is written in a scholarly tone, addressing the readers with a combination of historical and theological discourse.
for the service, except a brief concluding prayer, terminated with the discourse; but we are only to understand that they went out first, accompanied probably by the rulers of the synagogues; then the people dispersed, he reverently keeping his seats; and on their having left the place, the whole congregation broke up and departed.

The words εἰς τὸ μετά τῶν αὐθόρδ. are by many Commentators supposed to mean "on some intermediate week day." But that is refuted by v. 44, and the sense expressed in our common Version is, no doubt, the true one. It is adopted by the best recent Commentators, and confirmed by the ancient Versions. Metro's in the later writers has often the sense post. It is here put for μετὰ τοῦτος.

43. ἐκπρατεύοντο—Oert] i. e. to perseverance in their belief of the Gospel, called also in 2 Cor. vi. 1. Phil. i. 7. Heb. xiii. 9. κατ' ἐκπρατ. the grace of God, "as containing (says Dodd.) the richest display of his grace, i.e. the free pardon of our sins by Christ, and the provision he hath made for our sanctification and eternal happiness." See Rom. vi. 4. Col. i. 6.

44. ἐγράφην—Griesb., Knapp, and Titton, edit, from 7 MSS., ἐγράφησαν, and Riall, and proves, on the ground of its being the more learned and apt reading. And certainly this would hold good in an elegant Classic: but for that very reason ἐγραφάμενος may be suspected to have come from the ancient Critics. Especially as the MSS. in which it is found are mostly such as have been altered. And as τὴν ἐκ πρατήσεως, καὶ ἐκ πρατήσεως is found not infrequently in Joseph., nay, έτος ἐκ πρατήσεως in Thucyd., who has not a few archaisms, we may suppose that this use of ἐγραφάμενος for ἐγράφαμεν is an idiom of the popular dialect, derived from ancient and perhaps Oriental use.

45. ἀντιλαγόμενος καὶ [δὲ] "both contradicting and reviling," i. e. adding insult to the propositions. "Anathema" is not included in several MSS., and Versions, and marked as probably to be cancelled by Griesb. But they were manifestly thrown out by the early Critics, who, it seems, stumbled at the tautology. The reading ἐκπρατεύοντος, for ἐκπρατ., found in a few MSS. and preferred by Grot., Beza, and Beng., is only another mode of removing the tautology.

46. διαγγέλων, i. e. by being so ordained in the counsels of God.

—καὶ ὅλη ἀλώνης—ζωής] i. e. since you act as if ye judged yourselves unworthy of, &c. Whether it be a metonymy, as the Commentators regard it, or not, this is certainly a delicate turn, such as is found in the best writers, from whom examples are adduced by Wets.

—στρεβλόμενος εἰς τὰ ἔθνη.] We are not to understand by this, that Paul gave up the Jews, and became the Apostle of the Gentiles only; for he became such much later, and even then never to the abandonment of the Jews. In fact, the Jews of Antioch alone are meant; and by τὰ ἔθνη not the Gentiles at large, nor even the Gentiles of Antioch only, but chiefly the Gentile proselytes before mentioned; though the Gentiles at large may be included, since the Apostle would have been as ready to admit them as converts, as he had been to admit the Proconsul. That he deemed himself at full liberty to do this, is plain from the application which he gives to the words of Isaiah xlix. 6., which he now adduces as his authority.

47. τῇ καθαρὶ εἰς ἐς φῶς, &c.] The words exactly correspond to the LXX., at least in the Alexandrian and other MSS., though the common text (formed on the Vatican MS.) has ἐκ τῆς as τής, which is the more literal version of the Hebrew, of which τῆς is a free rendering. In the common text are added ἐς ταῦτα ἐκ τῆς, of which the sense is, "as a bequest to the nation." But I suspect the words have to come from the margin. "Tēthēkē should be rendered, "I have appointed," or "ordained." It is strange that Kuin., should consider this passage as properly applicable to Isaiah only, and his calling to the prophetic office, and merely accommodated by St. Paul to his own case. The words are scarcely applicable to the Prophet at all, and there are many parts of the Chapter, from whence this passage is taken, that cannot possibly apply to the Prophet, and have no propriety but as referred to the Messiah, "whose character and office (to use the words of Bp. Lowth) were exhibited in general terms at the beginning of Chap. xiii., but here is introduced in person, declaring the full circle of his commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted; but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God." This passage of the Prophet might well be said to be their warrant for preaching to the Gentiles; and in some sense contains an injunction, since in the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God. This passage of the Prophet might well be said to be their warrant for preaching to the Gentiles; and in some sense contains an injunction, since in the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God.
who should spread his Gospel. Paul, however, himself had received a sort of positive injunction, since (as we find from Acts xx. 17, 18.) on his first visit to Jerusalem after his conversion, Jesus appeared to him in a trance and said, "Depart, for I will send thee hence far off to the Gentiles." 43. ἐδόθην τῶν λόγων τῷ Ἰ. i. e. recognized the excellency of it, as worthy the impartiality of the Lord. Since, they could not have said, "Hear me, if you will, you shall hear the word of the Lord." — καὶ εἰσπέστει αὐτῶν (—αὐτῶν.] There are few passages of which the interpretation has been more warmly debated than the present; and that from its being supposed to involve an important doctrine. Most Calvinistic Interpreters take τηταγμόν τοι to mean fore-ordained; or predestinated unto, by God's decree; the persons in question being represented as believing under that decree. In reiteration of which, some Anti-Calvinistic Commentators rather apply themselves to show that the doctrines of Calvinism are untenable, than that they cannot be understood otherwise. But the only question before us is, what may be supposed to be the true sense of the words τηταγμόν τοι τῶν Ἰουνίων αὐτῶν, in their present position. Now there would seem to be no vestige of any thing savouring of an absolute decree, or predestination. The expression is not προτέταγμαν, (much less, as involuntary usage elsewhere would require, προσταγμον), but simply τηταγμόν. There is neither πο nor any thing equivalent. We have besides, no mention of God, no such addition as εἰς τοῦ ὑστ. Objections which are sufficiently obvious, and which have been strongly urged by Grot., Hamm., Wolf, Whitby, and A. Clarke. "Though, indeed, were those all that could be urged against the interpretation in question, they might perhaps be deemed insufficient to disallow it. For τηταγμόν might (though there is no proof of any such sense either in the Scriptural or Classical writers) mean destined. And if destined could be supposed to be the sense, the argument founded on the omission of ἐπί τοῦ ὑστ. would not be of any great weight, since that might be thought understood, as in Eph. i. 11. προσταγμονες κατὰ πρόθεσεν. &c. Thus the sense which the above Commentators assign must be correct; and it is only necessary to ask whether it would permit it. But that is by no means the case. There is assuredly nothing, either in the context, or in the language used by St. Luke, either in this Book or in his Gospel, that can lead us to suppose any such sense intended here: nor, there is not a field into which our limits will not permit us to enter. See Hamm. cited in Recens. Synops. Suffice it to say (confining ourselves to the context) that it is forbidden by the word εἰσπέστει, which, under the present circumstances, can mean no more than, that they "believed in the Lord Jesus, and received the religion which he came to promulgate." Yet it cannot be supposed that all who did so were predestined to eternal salvation. "There were, doubtless, (as Schöttg. observes), among those believers, many hypocrites and evil liars; who eagerly enough embraced the theoretical truth, but cared not for the practical. These, then, could not be predestined." And we do not find that those who believed at other times were predestined; some falling away, as is represented in the parable of the Sower. Nor is it likely that such as believed should come in at all once, but gradually. Εἰσπέστειαν, then, can have no reference to their perseverance or not perseverance. Besides, as the best Commentators are agreed (see Grot., Hamm., Whitby, Schoettg., Rosenm., and Kuhn.) there is here an opposition, arising from a tacit comparison between the conduct of these Gentiles, on the one hand, and of the Jews, on the other. The Gentiles (τηταγμόν τοι τῶν Ἰουνίων αὐτῶν, who according to the promise of the Gospel) are contrasted with the Jews mentioned at ver. 46., who, by rejecting it, acted as if they thought themselves not worthy of eternal life. In short, αὐτοῖς κατὰ τοῦ ὑστ. there is opposed to ἐδόθην τῶν λόγων τοῦ Κυρίου; and the λόγων κατὰ τοῦ ὑστ. to ἐπί τηταγμόν τῆς Ἰουνίων ἡλίου. See Krebs and Wets. And as no absolute decree can, by the words εἰς τοῦ ὑστ. (which, on no account be supposed in the latter case, (see the able Note of Whitby) so none must be supposed in the former. The former act was voluntary, and the latter not.

Having, then, seen what cannot be the meaning of the words, let us examine what is probably their sense. And in order to that, let us advert to their construction. Now here I would not adopt the construction laid down by many Interpreters of consideration, who would connect εἰς ὑστ. with τήταγμον. That is too violent a method, and requires an authorized sense to be assigned to ὑστ. (or at least that none). The natural construction must be preserved, and such a sense assigned to τήταγμον, as may be suitable to εἰς ὑστ. And is permitted by the usage of the Scriptural and as well as the Classical writers. Many eminent Commentators trace in τήταγμον, a military metaphor, and take the sense to be, "those who had arrayed themselves for salvation," namely, by hearing the word of God, and not resisting the work of the Holy Spirit on their hearts. Thus taking the passive here in a reciprocal sense; then which nothing is more common. Yet there is something so far-fetched in this military metaphor, that almost all the above Expositors are compelled to abandon it, when they descend to full explanation. It should seem best neither, on the one hand, to fancy a sense derived from the context; nor, on the other, to suppose any far-fetched allusion; but to take the words in their plain and popular acceptation. Now τήταγμον εἷς sometimes signifies to be thoroughly disposed for, or purposed for, bent on; (like the expression εἰσπέστειαν εἰς τοῦ which the middle or reciprocal force is very apparent, as often in Josephus. And this may justly be supposed the sense here intended. Of this signification examples are adduced by Krebs and Loeaer: of which none. Bp. Middl. thinks, is so much to the purpose as that from Max. Tyr. Diss. x. p. 102. (Heins.) εἰ συνήγαγον ἑνόκων εἰσπέστειαν. Yet had the learned Prelate examined the passage in the best editions (namely, those of Davies and Reiske), he would have found that they have there edited, from some MSS., εὐηταγμόν, immediate intentus. In so editing, however, they were wrong; for though the context requires the sense bend on; "one disposed to," yet that is no proof that εὐηταγμόν is the true reading. It may rather be suspected of being a conjecture suggested by the context. I have no doubt that τηταγμόν, the old reading, is the right one; and that the εὐ is not genuine, but arose from the σ preceding:}
for it is well known that even in composition was often written in MSS. e. Thus the passage in question is even more apposite than Br. Middl. considered it; τεταγμένον of itself giving the required sense. 'To the examples above mentioned I am enabled to add others from Plato de Legg. vi. p. 563. φίλοι εἰς ἄριστον τεταγμένον. 2 Macc. vi. 21. οἱ δὲ πρὸς τὸ σπαλληλμένον τεταγμένον. Ps. lviii. 1. "Are your minds set upon righteousness?" In all which cases the middle sense is very apparent, and confirms the remark of Chrysost. that the middle sense is usually in emple. It is shown, that the thing is not a matter of necessity, or what is compulsory. Thus, so far from favouring the system of absolute election, the words rather support the opposite doctrine, namely, that God, while "binding nature fast in fate, left free the human will."

The above, then, is very probably the true sense of the passage. Though even if the sense ordained were retained, it would not necessarily involve the doctrine of predestination. For in this context such would be (as has been seen) quite out of place. In that case we might, with the most eminent of the recent Commentators, as Morus, Schoettg. Rosenm., and Kuin, suppose the expression meant according to the usage of common life, without any reference to metaphysical subtleties, and not to the exclusion of all conditions or all means on the part of man for obtaining salvation; which would be opposed to Phil. 2:13. It is better, instead of the expression τεταγμένον understood and supposed that the cause of their being so ordained or destined was their faith. This is confirmed by the Rabbinical citations adduced by Lightf., Schoettg., and Wets., from which it is plain that the expressions "be to be ordained or destined to eternal life, or eternal destruction," were in frequent use among the Rabbis, but not with any reference to any decree, or to the exclusion of conditions; e. g. Midrasch Mischele, 16. 4. Si non facit penitentiam, ordinatus est ad iudicium gehennae. In his Note on the present passage, Calvin, as may be supposed, strenuously maintains the sense of predestination; but with singular want of success. What Hamm, says of "the no-reasons produced that incline it that way," is entirely applicable to Calvin's note. The only attempt at argument he makes, is, that St. Luke does not say ordinatus ad fidem, but ordinatus ad vitam. But that is a most obvious objection: for such an expression had been employed, it would certainly have been one less pertinent than any other to be found elsewhere in the same writer. Whereas that of ordinatus ad vitam, contains a sense at once profound and worthy of the Evangelist; the full meaning being — "whose minds were in a fit state to judge of the evidence for the truth of the Gospel, who were seriously concerned about their salvation, and were thoroughly disposed to make all sacrifices to obtain eternal life." Indeed, it argues little knowledge of human nature ("what is in man") not to see that the sacred writer has here reference, not to a mysterious theological doctrine, but (with a deep knowledge of human nature as it is) has respect to those powerful moral motives which induce the will and govern the man. "Hopes and fears (says the great Dr. South) govern all things. They are the two great handles by which the will of man is to be taken hold of, when we would either draw it to duty, or draw it off from sin. [Hence he who holds the conscience, holds the man.—Ed.] They are the most efficacious means to bring such things home to the will as are apt to work upon it. Every man, in all that concerns him, is here stands influenced by his hopes and fears; and those by rewards and punishments, the proper objects thereof. And the Divine love is the grand adamanite ligament, tying both of them fast together, by assuring rewards to our hopes, and punishments to our fears. So that man being bound by the peremptory decree of heaven, must by virtue thereof, indispensably obey or suffer." At the same time, while we contend that the doctrine of predestination can by no means be found here, yet it is proper to bear in mind that the dispositions of the persons in question could not have been what they were, or have been originally such, from themselves; but must be ascribed to the preventing grace of God, to which it is owing that men are even disposed to embrace or obey the Gospel of Christ.

30. τὰς ἐνεργιὰς] "women of rank." See Note on Mark xv. 45.

31. ἰδιάδοθα ἀπὸ τῶν ἑρων.] These may seem strong terms. But we need not suppose that force was employed in removing the Apostles; which, as no resistance was made, would have been unnecessary. This kind of order for departures used to be given in due form; and there were sometimes officers appointed to superintend the execution of it, by conducting the person over the borders. So Thucyd. ii. 12. καὶ ἐκλέκτων ἑρων εἰς ἀθυμοῖς, ἀμετάφραστως τὰ ἀγαθάς.

32. χαιρέτ.] the consolations of the Gospel.

33. ἰδιώτ.] This must be explained of the gifts and graces of the Holy Spirit (re. justification, and not for working miracles, since hands had not been laid upon them for that purpose.

XIV. 1. κατὰ τὸ αἴτητον.] The earlier Commentators suppose an ellip. of ἐοτο. But it is better, with the later ones, to take it as equivalent to ἐοτο τὸ αἴτητον; Hesych. explaining it by ἐοτον, and both
expressions being used by the LXX. to express the Hebr. την. By 'Ελληνων are meant τῶν ε-βορίων Ἑλλ. as they are called at xvii. 4; equivalent, it should seem, to τῶν σεβόμενων προσ-ηπατων at v. 43.

2. ἀπειθοῦντες 4 refusing belief, unbelieving, μὴ πιστεύοντες. A sense occurring also at xvii. 5; xix. 9. John iii. 36. Heb. xi. 31, but rarely found in the classical writers. Yet it occurs in Hom. Od. v. 43. It generally means to refuse obedience. ἐπάγωσαι ἀπειθεῖν. Kyrrke and Krebs maintain that the true construction is, ἐπί τὰς ψυχὰς τῶν ἔθνων κατὰ τῶν ἰδ., καὶ ἰδίως Αἰγύπτων. And it is true that τὰς ψυχὰς — τῶν ἰδ. are intended principally for ἐπάγωσαι, as appears from xiii. 50. Yet perhaps those words are meant to be referred also to ἰδίως, two clauses being thus blended into one. Render, "instigated and embittered the minds of the Gentiles against the brethren," of which sense of κακοὶ examples are adduced from Josephus. This verse is parenthetical; the μέ-σιν at the beginning of the next verse has a resumptive force, and may be rendered accordingly.

3. πληροφοραὶ, ἐπὶ τῶν Ἐ. Most Commentators take this to mean "being bold in the profession of Jesus," his doctrine and religion. But perhaps that would require ἐπὶ τῶν Ἐ. It is better, with Grot., Fisc., Mor., Kuin., and Schleus., to render "speaking freely, in reliance on the Lord;" i. e. on Christ, as most Commentators explain, or, as Grot. and Kuin. understand. God. Similar uncertainties of interpretation often occur; but they, at least, strongly attest the grand doctrine of the Deity of Christ.

The κατὰ before ἐδότης is omitted in many of the best MSS. and Versions, and in almost all early Edd. It crept into the later Erasmian Editions, and was thence introduced into the third of Steph. It has been, very properly, cancelled by Math., Griesb., Knapp, and Vater, both from internal evidence (since we may account for its omission, but not for its insertion) and from propriety of language; for (as Rinck observes) where a later participle is meant for the expression of a preceding one [and denoting by what means, i.e. how] the copulative is usually absent, as at xvii. 17, & c. See Note on ix. 28. Also Middl. Gr. A. iii. 3, 4. Wakef. has well rendered, "by granting."

4. ἐκείνῳ. When εἰς[ἐκ]θᾶνα has the metaphorical sense to be divided in opinion, γνῶμαι is generally added by way of explanation, though some times omitted, as here and in some passages cited by the Commentators.

5. δημος.] This is by some rendered impetus, assault. But that sense is negatived by the συνιδότες at v. 6. The best Commentators take it to denote impulse, of which sense Munthe adduces several examples. In those passages, however, the word is understood in a different way; here it rather seems to denote a set design, full purpose, δρόμος εγκεντρων ἀπὸ δόθην.

6. συνιδόται.] The sense (mistaken by the Translators) is, "having taken consideration [respecting that, and what was best to be done]." So xii. 12. συνισταντες το θεό. — τῶν πολεις τῆς Λ. Here the Article is not without force, though it is not expressed by our Translators. Nor need the Commentators have supposed a transposition, thus: κατηφώνων εἰς Λ. καὶ Δ. τῶν πόλεως τῆς Λ.; for then the Article would have been improper, even in the Greek, Iconium being a city of consequence. The truth is, that Ατταραν and Αδημων fall under the rule of apposition for definition's sake, (i.e. to determine the whole word, by naming the parts.) The second Gr. Ἑρασίων, Gr. § 43f & 43j and the use of the Article falls under that of insertions in hypothesis; moreover, the words τῆς Ακακων are added by way of explanation. If the Article, however, he allowed its force, it would appear that Luke did not reckon Iconium as being in Lycaonia. And yet Strabo, Pliny, and Steph. Byz. do. But Xenophon in his Cyrop. reckons it in Phrygia, though on the borders of Lycaonia. And probably so it continued till the Roman conquest; and even then was popularly regarded as in Lycaonia.

5. ἐκθάνῃ.] Wakef. and Kuin. scruple at the sense σοφ. and render "wisc," or dwelt; a frequent sense of καθάνω, derived from the Heb. שַׁך. And this interpretation is confirmed by the Pesh. Syr. Yet I prefer the common signification, meant, it should seem, to express graphically the condition of this poor wretch, who had never walked. ἀκθάνατο signifies not weak, or infirm, or disabled, as some English Translators render; but helpless, or his foot, as Wakef. expresses it, who had no use of his feet. Χωλὸς does not mean lame, as Newc. and Wakef. render, but a cripple; i.e. according to the true derivation of that word (not perceived by the Etymologists, which is suggested by the old spelling of the word) crepeel,
10 ήξε τον σωθήμα, είπε μεγάλη τή φωνή· Άνασηθήτε επί τούς πόδας.
11 ουν ορθός! και ήλεγε και περιπέπατε. 12 Οι δε άρθοι ίδοντες ε
εποίησαν δ Παύλος, επιπέδων ην φωνήν αυτῶν, Λακωνιστὶ λέγοντες·
12 Οι θεοί ουμοιώσετε ἀνθρώποις κατέβαιναν πρὸς ήμᾶς. εκάλους τε
τον μὲν Βαρνάβαν Δημ., τὸν δὲ Παῦλον Ἐρωμήν· ἐπειδή αὐτὸς ἦν ὁ
13 ἐγώνυμος τοῦ λόγου. 'Ο δε ἐρείπι τοῦ Δημ., τοῦ οὕτω πρὸ τοῦ πόλ-
14 ηλών αὐτῶν, παρών καὶ στίχωμα ἐπὶ τούς πνεύματα ἐνέχυρων ὑπὸ
14 ὑλοίς ήταλε Θεῦν. "Ακοινώσατε δε οἱ ἀπόστολοι Βαρνάβας καὶ δια-
15 γετίσθη λέγοντες· 'Ανδρὲς! τι ταῦτα ποιεῖτε; καὶ ἵματις οὐμωτο-
16 καὶ τήν γῆν καὶ τήν θάλασσαν, καὶ πάντα τα ἐν αὐτοῖς· ρ ος εὖ τις

one who can only creep, and not walk [upright.]

This is distinctly stated in the next clause.

10. ἑλέκτρα καὶ π.] See Note on Acts iii. 8.

11. Δικαίωμα.] On the precise nature and character of this language the learned are not agreed. See the Dissertations on this subject by Jablonski, in vol. xiii. of the Critici Sacri. Guiling's Tract referred to by Kuin., and the Mithridates, Vol. ii. p. 213. The most probable opinion is, that it was of Greek origin; but, by coalition with the languages of Asia Minor, peculiarity of pronunciation, and other causes, had become almost a distinct language from the Greek. St. Paul evidently did not understand what was spoken, otherwise he would have prevented the preparation for sacrifice.

12. εὐδολον.—Ἐρωμήν.] From v. 13. it appears that Jupiter had a temple among them; nay, it is probable, from what is there said, that the city itself was sacred to him. And the ancients supposed the gods especially to frequent those cities which were sacred to them. It was not improbable, therefore, that he should appear; of course, in a human form; as also that he should be accompanied by Mercury, since Jupiter was supposed to have been generally attended by him. Her visit to the Lycaonians, as Guiling thinks, there was likely to be also a temple of Mercury in so considerable a city of so commercial a part of the country. Though the commerce in question was confined to the coast, and consequently the worship also of that God. It is well observed, too, by Mr. Hartington (in his Works, p. 330.) that 4 the persuasion of their being Jupiter and Mercury, might gain the more easily on the minds of the Lycaonians, on account of the well known fable of Jupiter and Mercury, who were said to have descended from heaven in human shape, and to have been entertained by Lycaon, from whom the Lycaonians received their name." Of the opinions of the ancients as to the incarnations of their gods, see two Dissertations on the whole of the present interesting narrative, by Boermer and Pfifer, in Vol. xiii. of the Critici Sacri.

13. τῇ ἀνασθήτῳ τοῦ λόγου] "the leading speaker." Thus Mercury is called by Jambl. Οἰς ὑπὸ τῶν Λ-

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15. Παῦλον Ἐρωμήν.] Many Commentators take this in the masculine, and understand the statues of the God, εὐθείχες: which, they think, is required by the antithetical Θεός. ζυς. But it is doubtful whether the words were pronounced at the Temple-gate; certainly not in the temple. It is better, with others, to refer the words to the altar and gates. Perhaps, however, the Apostles meant, in a general way, the rites and ceremonies of idolatry, as in 1 Kings xvi. 2. τῷ παραφυσίν με ἐν τῶς ματαῖς αὐθῖν, and Joseph. Ant. x. 4. 1. cited by Wets., on τὸν δώδεκα. See Note on Matt. xvii. 16.

ever, there is no ellipsis at all, but only Jupiter is put for the temple of Jupiter, the god for the temple, by a common figure of speech; for Vaken, has shown that it cannot be understood of a statue, since statues had no Friests attached to them. The above views, f, find, supported by Br. Midd., who adduces an apparent proof of this idiom from Pausan. iv. p. 337. Μάνικαλος δι και τὸ ἅγιον Μεσσαίων τοῦ Προκλίου ἐσώθη, καὶ ἴπτι τιγίνο-

χοις δ Θεοί ἵπτομεν, which evidently means that the Temple, in which stood a statue of Hercules, was without the wall. The temple being situated in front of the city shows that Jupiter (thus πα-

παλός) was accounted the παλασίας or tutelary god of the place.

—σαμάρα] "chaplets," to place around the horns of the bulls. It is not clear whether we are to understand παλασίας of the gates of the city, or the portico of the temple, or the porch where the Apostles were.

14. διαβάζοντες τα τη ψ.] See Matt. xxvi. 63. and Note.

15. ἰδιοπαθής.] This is not well rendered by Doddre, and Newe, "of like infirmities," nor by Wack., "of like weaknesses." Still less by Pearce and Weston, "mortal's subject to death." The term ἰδιοπαθής is indeed too complex a one to be adequately represented by any such special expression. In fact ἰδιοπαθής is emphatic, q. d. We are νεω only, not Gods. And ἰδιοπαθής, as is plain from the Classical citations adduced by Wets., denotes the being subject to all those accidents which attach to mortality; namely, to the passions and affections, the wants and weaknesses, the liability to disease and death, to which flesh is heir; all involving the very reverse of the idea connected with the Godhead.

—τῷ τῷ ματαῖς.]—τῷ τῷ ματαῖς.]—τῷ τῷ ματαῖς.]—τῷ τῷ ματαῖς.] Many Commentators take this in the masculine, and understand the statues of the God, εὐθείχες; which, they think, is required by the antithetical Θεός. ζυς. But it is doubtful whether the words were pronounced at the Temple-gate; certainly not in the temple. It is better, with others, to refer the words to the altar and gates. Perhaps, however, the Apostles meant, in a general way, the rites and ceremonies of idolatry, as in 1 Kings xvi. 2. τῷ παραφυσίν με ἐν τῶς ματαῖς αὐθῖν, and Joseph. Ant. x. 4. 1. cited by Wets., on τὸν δώδεκα. See Note on Matt. xvii. 16.
16. πάντα τὰ ἔθνα.] Not "all nations," (which would not be agreeable to facts) but all the nations, διὰ τῶν δῆμων. (Pearce and Markl.) Proclus, τοις δῆμοις, to follow the course of their own imaginations respecting the Divine nature and worship; and to whom he had not given a revelation of his will either by Divine legates or by Revelation. The δῆμοι, however, does not imply allowance, but abandonment. See Whitby.

17. δέκα.] Instead of ἵππως, which is unwitnessed as to existence, nature, attributes, &c. There is an elegant peculiarity in sk. ἵππως, for polu̇ματηρον, of which I have adduced many examples on Thucyd. ii. 41. ὑπὸ δὲ τῶν ἄμαρτων γε τῶν ἀναμενόν παρασκευών.

18. ἵππως.] There is a beautiful remark to this effect, in Synes. 192. Λ. ἐπὶ ὑπὸ ὁν ὅπως γίγνονται τὰ χάριτα, τῆς ἡσυχίας καὶ ἀρετῆς καὶ σώματος ἐργάζεται, ὑπὸ μόνον τοῦ ἀγαθοποιοῦντος φυσιῶν γάρ, ὥσει εἰς ἅμα, ἀφήνῃ θεοῦ, ὡς τὸν πυθός δὲ ἐρημαίνεται, καὶ τὸν ωρίττος τὸ φυτεύεται. Hence the same Good Beings, the Giver of all Good, the Source of all Good, the Good Beings, He has given to every one of us. Hence the abundance of the Alexandrian school. And though ἵππως and ἵππως would be more agreeable to strict propriety; yet ἵππως and ἵππως have more of nature and simplicity. The Apostle speaks (through delicacy) καὶ ὅπως, q. d. "you as well as ourselves, both of us." There is in ὅπως δὲ ἵππως, something (blended with the simplicity of early times) almost poetical. So Aratus cited by Grot.: ἡλιός ἐγχύμονι διὸς παρὶς, which passage was probably in the mind of the Apostle; and if so, it will add another to the proofs (few in number) that he was not unacquainted with the Greek Classical writers; and it is remarkable that one of the passages alluded to is from the same Aratus. See xvii. 28. and Note.

- ὅπως.] The Plural is used with reference to the two periodical rains, called in James v. 7. τῶν πρῶτον καὶ τῶν θυελλῶν. and by Philo p. 300. σοματικὸς ἵππως. The plural is rare; yet Lucian i. 104. has ἵππως τὰ φαντάσματα καὶ δικά. Sir Isaac Newton, (as Dr. Hales observes, vol. iii. 511.) has in the Scholium Generale of his Principia, finely improved this argument of the Apostle — "From blind metaphysical necessity, which is always and everywhere the same, there arises no variation of things, p. 2. or no variety of mood and fruitful, of dry and barren seasons, produced by God's Providence, only; in order to reward or punish his rational creatures."" — ἵππως.] Grot., Triller, and Schlees, attempt to remove the apparent harshness of this phraseology by taking ἵππως of time, and τῶν καθάρσεων in the sense states. A more ill-founded and tasteless criticism cannot well be imagined. Little better is that of Ruse. and Kuin., who take τῶν καθάρσεων ἡμᾶς, by Hebraism for ἡμᾶς. There need not be any perplexity. We have only to suppose a sort of simile or metaphorical expression, fully explained, would be, "filling our stomachs with food, and our hearts with gladness."

"The Apostle (observes Dr. Hales) leaves them to draw the conclusion from these premises, that it must be the height of ingratitude [and impiety] to transfer to the creature the worship due only to the Creator." (D. R. καί πιστοῦτες — ἢπως.) The sense is here obscured by a blending of two sentences into one, and by a peculiar idiom in πιστοῦν, (which word is here used as supra xii. 20, καί πιστοῦντες Εκ.) where-by it signifies to bring any one over to one's own views or wishes. Thus the full sense is, And having prevailed on the multitude (to permit them to stone Paul) and having stoned him, they drew him out of the city. There may, however, be in πιστοῦν, a sensus praemunus, for, "having persuaded the multitude that they were impostors and magicians, and prevailed upon them to," &c. It is here pithily remarked by Calvin: "In his historia græca nobis pingitur nundinì pravitas, i. e. how much more easily they are persuaded to evil than to good, to superstition than to true religion."

The force of the words ἢπως περὶ τῆς πᾶλεως is not well pointed out by Expositors. Σεμένειν it may be observed, is a nous solentum de loco re, having reference to the brutal insults offered to the "dead bodies of executed malefactors, which were at last dragged by the heels out of the city-gates (according to the law which enjoined their removal) and if not interred, were cast for food and the dogs and birds of prey. So Herodian i. 13. iii. Προειλθείς τοι τῇ σφαρά, καὶ σκότω ἔμμοσον ἐνδοποιεῖται, ἐβαλεῖες, &c., and v. 13. παλαιόν ἐκεῖνον καὶ ἐνδοποιεῖται τῶν βασιλέων, namely, the bodies of Antoninus and Caracalla. Sometimes they used to be so dragged out of the city (or wherever the carcasse was to be thrown) by a hook. So Aelianus Lampr, tells us that the Roman people voted that the body of Commodus should "unco trahi et in cloacas conjici." This may serve to show the exceedingly miserable state to which the Apostle was reduced. Insomuch that it is doubtful to this he especially alludes at 2 Cor. xi. 25. ἐν παρασκεύας τολάκις. There is a similar construction at xii. 20. καὶ πιστοῦντες Εκ. τότε τολάκις. There is no sort of foundation for the irreverent fancy of Pric. and Wets. that Paul pretended to be dead. He was, no doubt, in a swoon and senseless; and when we consider that he had been stoned at least almost
to death, we shall see that his being enabled to walk home, and the next day to set out for Derbe, can be regarded in no other light than as involving the preternatural.

22. παρακολουθεῖτε.] And is wrongly supplied in our common Version. The sense is, "by exhorting them." See Note supra v. 3. In καὶ δὲ διὰ, &c., there is (as Krebs and Kuin. observe) an idiom, by which another word of cognate signification is to be supplied from one which has preceded; here λέγεται from παρακολουθεῖτε. The δὲ πολλῶν —ὅδε μωστι, not with, many recent Commentators, be confined to that time, but regarded as a general declaration intended for every age, that the working out of our salvation is not to be accomplished without numerous trials and tribulations.

23. χρηστοσεβαστάς.] Erasm., Calvin, and Beza, and, more latterly, Knatclih, Raphe, Doddridge (indeed all the Presbyterian Commentators), take the sense to be, "having ordained their elders by the votes of the people." But the most learned Interpreters have long rejected this interpretation; which requires a very strong sense to be given of the χρηστοσεβαστάς, moreover, which is forbidden by the ἀδικία following. There is, indeed, no point on which the most learned have been so much agreed as this; that χρηστός here simply denotes "having selected, constituted, appointed." See Hammond, Whitby, Wolf, and especially Kuin. At the same time it is granted by some able maintainers of this interpretation, that the appointment in question is not the same thing with the formal Ecclesiastical ordination of a somewhat later period. And, on the other hand, the Presbyterians themselves admit, that imposition of hands accompanied this χρηστοσεβαστάς. But if it did not amount to the solemn ordination of a later period, there is the less reason to suppose, (as many do), that the consent of the people was previously obtained for these appointments. However, the imposition of hands, which both parties admit, taken in conjunction with the solemn fasting and prayer, which accompanied the appointment, seem to show that it was, in fact, Ecclesiastical ordination; while, at the same time, it seems probable that the situation of these Elders differed very much from the stated Pastors of a somewhat later age, when believers were divided into the two separate classes, of Clergy, and Laity. At the period now in question, the Presbyters probably exercised their ministry, in conjunction with the trades or professions to which they had been brought up. But when, in the next generation, it was thought expedient that Presbyters should be confined to their sacred duties, and kept apart from all secular occupations,— (which by the way, occasioned the two classes, of Clergy and Laity) then ordination would become a much more solemn affair, and the conferring of it such as not to be committed to any but to the highest riders of the Church, who succeeded to the duties of the Apostles.


26. δὲιον δὲιον πασι.] ἔρωτον is here synon. mous with παραξενοθείων supra ver. 23. But though the general sense of the passage be clear, yet with δέιον the Commentators are not a little perplexed. May even those mighty Greeks, Hume, and Valck, thought the difficulty so great as to warrant Critical conjecture. They would read ἔρωτον here, "whence they had gone." However, the MSS. afford no countenance; the Greek is questionable; and the form is not in use in the N. T. The common reading must be retained, and explained as it may. Now the best Commentators are of opinion that δέιον is to be taken for δαίμων; referring for examples to Matt. xxv. 24 & 26. Exod. xxx. 36. This, however, explains nothing, and in fact does but evade the difficulty. It is better to suppose a significatio prærogantia, arising from a blending of two expressions; q. d., "whence they had been commended, &c., and from whence they had gone commended," &c. i. e. where, on their departing, they had been commended. Render, "whence they had set out, commended," &c. "Εὐλογεῖται is well translated by Newcome and Wakefield "had fulfilled, or performed." When the Aorist is put for the Imperf., it is generally to be understood of action recently past, and is mostly used in narration.

27. μετ' αὐτῶν.] The Commentators are not agreed whether the sense is "by their means,"
XV. ἈΠΩ τῶν κυττάντων ἀπὸ τῆς Ἰουδαίας, ἀδικίαν τοῖς ἀληθείαις τοῦ Παύλου καὶ τῶν Βαργάζης πρὸς αὐτούς, ἐτάσιν ἀναβάσεις τούς Παύλου καὶ Βαρναβίδοις τινες ἄλλους καὶ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ προσβεβίους εἰς Ἱερουσαλήμ, περὶ τοῦ ζητήματος τούτον. Οὐ μὲν οὖν, ἀποκατάθετο τοῦτο ἐκκλησίας, διήγησιν τὴν Φώικην καὶ Συμψειδ., ἐκδήλωσεν τῆς ἑπταετίας τῶν ἔτη, καὶ ἑπτάκιν χαρῶν μεγάλην παῦσι τοῖς ἀδελφοῖς. Ἑπαρκόμενον δὲ τω Ἱερουσαλήμ, ἀπέ- ὄδηγησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν προσβε- βίων, ἀνεγεγείλαν τὸ δοκεῖ ὁ Ὀσίος ἐποίησε μετ' αὐτῶν. Ἐξαιτήσεις δὲ τινὸς τοῦ ὑπὸ τῆς ἀδελφίας τῶν Φαρισαίων πεπηνικαί, λέγοντες ὅτι δὲ περιτύμην αὐτοῖς, παραγείλλει την τιμήν τῶν τόμων Μωσέως.

(i. e. instrumentality) or, “to them,” for αὐτῶς. The latter mode of interpretation is adopted by the best Expositors, hence the editors in question passages of the O. T.; but the former seems more agreeable to what follows. This may, how- ever, have been a popular idiom comprehending both those senses.

XV. On the then situation of the Church at Jerusalem, and on the circumstances which led to the celebrated Apostolical decision of the question respecting the use of circumcision and the other forms of the Mosaic Law, as also on the nature and extent of that decree, I must refer my readers to Recens. Synop.

1. των.] These are thought to have been Antiochians, and Jewish converts, who had formerly been Pharisees, and still retained an attachment to the forms of the Mosaic Law. At ἐβαθεῖσαν τοὺς ἁπλοὺς to be understood λέγου- τες— εὐπρ. Circumcision is put for the whole of the ritual law of Moses, as being the principal ceremony, binding the person who underwent it to the observance of the rest. "Εδόξα, "institu- tion." 2. στάσεως.] Notwithstanding what Dr. Pearce objects, there is no reason why it should not be rendered dissection, or disputation; of which sense the Commentators adduce two or three examples, as Ἐλιαν V. H. ii. 34: cited by Wace. 'Ο βλέπασται τα στάσεις καὶ διαφθάσασθα τα διήγησιν ἡμῶν; to which I would add a most apposite one from Ἀσχίλ. Pers. 744: Λόγοι κρασία ναυμάχων, τόι γάρ ἐν στάσεις. And so xiiii. 10. πάλλει δὲ γενομένη στάσεως, κ. τ. λ. — συντριβούμενος] " mutual discussion," or controversy. This seems meant to explain and qualify στάσεως. Wets., Math., Knapp, Griese, and Vater edit ζεύγος, from several MSS. and some Versions, and the Ed. Princ.; but without reason. The evidence of the Versions tends the contrary way. Nothing is more common than for compounds to be changed by the scribes into simples. Besides, ζεύγ. would here be a term not strong enough, and συγα. is required, which occurs at ver. 7, whence the editors in question affirm the present reading to have been altered. But that is quite a gratuitous supposition. Στά- σεως, scil. το καλφα, the brethren at large, not the Procopuli Ecclesia, as Hamm. supposes.

3. προσμεθύνεται.] This is by some rendered "promises commissioned, deferred," by others, more rightly, "homoeoteles, things that were on their way;" a mark of respect usually rendered to eminent persons among the ancients; and always shown to Apostles, and of which we have mention further on in this Book and in the Epis- theles. The ὁ is put for the pronoun demonstr., and consequently the punctuation should be that which I have adopted. "Επαναφηγ., " conversion," Formed on the use of ἐπαναφηγόμεθα, as at xi. 21, xiv. 15. "Ἐπονομαίαν χαρὰ μεγ.," "occasional great joy." So Aristid. cited by Wets.: δὲ ὁ Ὀσίος ἐποίησε μετὰ χαρὰ ὑπεμετέχον. 4. ἔγκλεις.] " were received with distinction," as xiiii. 27.

5. Ἐξαιτήσαντος ἐτὶ τινὸς — λέγοντες.] These words are so manifestly St. Luke's, that plain readers would be surprised to learn that any other opinion had ever been formed. And yet many eminent Commentators, stumbling at what they think the harshness of the answer, or decision, being given before the question, or difficulty, had been propounded, suppose the words to be those of the Jewish party at Antioch, reported by Paul and Barnabas. But although a transition from the oblique to the direct is occasionally found (as in i. 4, xvi. 7. and Luke v. 14.), yet here it would be peculiarly harsh, and the ellip. of ἔφυγαν, which they propose, is inadmissible. Besides, Ἐξαιτήσαντος would not be a suitable term. In fact, the difficulty is quite imaginary; for as the words ἐφυγαν—ἀνήλω, cannot but signify that they gave an account of what had happened to them in the exercise of their mission, so the difficulty which brought them there could not fail to be mentioned. See Kuin., who refers to a similar brevity at Acts xi. 3. Thus all difficulty vanishes, and Ἐξαιτήσαντος has peculiar propriety, " then there started up," not "rose up," as in most versions. The word is often used in Thucyd., Xenoph., and the best writers, in the sense to start forth from ambush, or suddenly. The Judaizing party, on hearing the matter first propounded, suddenly and hastily started up, saying that it was proper to, &c. This opinion. It is plain, was given, not at a public assembly, but by a private meeting, in order of being the matter in question, but probably at a private meeting to receive them on their return. The assembly denoted by συνήφθησαν was plainly anoth- er, called for the purpose of deciding on the ques-
6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβέταιροι ἵδιν περὶ τοῦ
7 λόγου τούτου. Ἡ Πίθου δὲ συζητήσεως γενομένης, ἱνατίς Πίθου ἐπιτεύκη
8 πρὸς αὐτούς· "Ἄνδρες ἀδέλφοι, ὑμεῖς ἐπίστασθε ὅτι ἄρ' ἥμηροι ἥρ-
9 ραίων ὁ Θεὸς ἐν ἡμῖν ἔξελεξε διὰ τοῦ στάματος μου ἀκουόντα τι
10 ήθην τοῦ λόγου τοῦ ἐναγγελίου, καὶ πιστεύειν. ὥς καὶ ὁ κυριοκο
11 ντόρας ἦν Θεός εἰμι ἁμαρτήσεως, οὕτως καὶ ὁ λόγος τοῦ Πνεύματος ἡμῶν. Ως
12 οὕτως ἡμῖν ἐνδυναμώσει καὶ ἐπιτυχεῖν· τῇ πίστει καὶ
13 ἐρωτήσεις τὰς καρδίας αὐτῶν. δὲν οὖν τί περιέρχεσθαι τοῦ Θεοῦ, ἐπί
14 θεῖαις ἤγον ἐπί τὸν τρόχον τῶν μαθητῶν, ὅταν οὕτω ὡς πιστεύειν ἠμῶν.
15 οὕτω ἡμῖν ἱσχύσανεν βασιλεία; Ἀλλὰ διὰ τῶν χάριτων τοῦ Κυρίου
16 Eph. 2. 4, 8.
17 Titus 3. 4.

sions), which is suppressed through delicacy, as in very many passages which I could adduce from Thucyd. The Apostle, after uttering the word ἔξελε, does not add ἢμερας καὶ καρφίσων τὸν λόγον, &c., as he might have done, but omits them, and gives the sentence another turn, so as to avoid egotism.

3. καρποφορίᾳ. See Note on p. 524. By this the Apostle hints, that God can best determine who are worthy of being admitted as Christians, and who not; as also on the rites and ceremonies to be enjoined on them.

—εἰς εἰκόνας αὐτοῦ. The sense (unperceived by the Interpreters) seems to be, "a hath borne testimony in their favour," or "he hath testified his approbation," namely, by giving them the Holy Spirit. Μαρτυρία with a Dative also implies favourable testimony. This signification occurs in Luke xi. 49, and often in the Classical writers.

9. ἐφευρέτηρ· made no distinction. A remarkable idiom, of which the Commentators adduce no opposite example. The following, however, which I have noted, will supply the deficiency. Thucyd. i. 49, 7. ἐπεξεργάσθη ὁ θεὸς τὸν ἤθος. Dio. Sinop. ap. Athen. p. 239. οὐχὶ διακρίνει τὴν προηγούμενην ἡ πλείονα. By ἀνάφιλα are denoted, not their minds, but their souls, or consciousness; these were sanctified by the Holy Spirit, and purified by the great truths of the Gospel.

10. πεπληρίωτε τὸν θεόν i. e. "try the forbearance of God, by perseveringly resisting his will." So 1 Cor. x. 9, καθὼς καὶ τίμεις αὐτὸν ἐπιφάνειαν. Heb. iii. 9 and other in the O. Testament. See God. xxvii. 2, 7. Such is the interpretation of Schleus. Lex. which is, upon the whole, the best founded. Others may be seen in Recens. Synop. At ἐπιθέων sub. ὀπτε. 11. ἀλλὰ δὴ καὶ κακεῖνον. There are few passages which, with the appearance of plainness, involve more difficulty than this; as may be imagined from the variety of senses assigned to the words by Commentators. And no wonder; since ἡμεῖς, though concealed in παρεκκλήσεως, and κακεῖνον, are capable of being applied to different persons; and the ellip. at κακεῖνον may be filled up in two ways. The we is by some referred to the Apos-

...
The multitude, subject of the narrative, constitute the place and time of our reference. Matthiæ 19:16-27.

Indeed, the former account is of the Gentiles, Paul and Barnabas went to Antioch. Acts xii. 23. There we may first take occasion to notice the able discussion by Dr. Hales as to the time when the conduct of St. Peter, on another occasion, which drew forth such severe reprobation from St. Paul, really took place. He shows (after Basnage), in a most convincing manner, that his derogation at Antioch was not (according to common opinion) after the speech at the Council at Jerusalem, but before it, as much as four or five years, and so early as the time of Herod's persecution, when Peter first went to Antioch, Acts xii. 4-17, and was then followed by Paul and Barnabas, Acts xii. 23. In which we may note this special reference to the present occasion as a public recantation of his former error. "It must (says Basnage) have taken place before this Council, otherwise Peter might have opposed the authority of their decree as a shield against the attacks of the Jewish party. Indeed, nothing but the most undeniable evidence could induce us to suppose that without would otherwise subject the noble-minded and straight-forward Apostle to the charge of the most glaring inconsistency of conduct with his own doctrine."

"that they may possess the residue of Eden. But that makes such bad sense (even after all that Rosem., has done with it) there can be no doubt that the words are corrupt. And this suspicion is countenanced by the remarkable var. lect., none of them, however, giving any aid. The corruption seems to be anterior to the Mosaic accretion, and the true reading is, I doubt not, what Lightf. supplies, 9. to read ἡμῖν ἡμῖν, and for κατα τινα to read τινα κατα, But, to turn from words to things, it is not true, as some imagine, that the Apostle accommodates the passage to the propagation of the Gospel among the Gentiles. He himself doubtless so meant it,—at least, if he fully comprehended the sense of the prediction he was inspired to make. Nav., even the sceptical Rosem. admits, "Quæ hic pollicetur vates multo sunt ampliora et magistretiora, quam Hieke tempore, aut post habuerit..."
ACTS CHAP. XV. 16—20.

Δαυτά ἥν πεπτωκυίαν καὶ τὰ κατεσκυμμένα μὲν

17 τῆς ἀνυκόδομής, καὶ ἀναρρόθωσιν ἀντίνην ὅπως ἄν

ἐκτιθήσοιν οἱ καταλύοι τῶν ἀνθρώπων τῶν Κύριων, καὶ πάντα τῇ ἐνθα ἐφ’ οὐς ἐπικακίβαι τὸ

ὄνομά μου ἐπ’ αὐτούς· λέγει Κύριος ὁ ποιῶν πάντα

18 τὰ πάντα. Γινοστὶ υπ’ ἀνίονό τι τῷ θεῷ πάντα τί ἔφορα αὖ

19 τὸν. Αὐτὸ ἐγὼ κρίνω μὴ παρευκάζω τίς ἀπὸ τῶν ἐνθα ἐπιστρέφουν

20 αὐτοῖς τῶν Θεοῦ. ᾧ ἡμεῖς ἡμῶν ἄνεπείτικα αὐτοῦ τοῦ ἀλέξεσαμα ἀπὸ τῶν ἀλυσμάτων τῶν ἑιδώλων, καὶ τῆς παρακαίνας, καὶ τοῦ πικτοῦ, καὶ τοῦ

reditum e Balbino exitio, aut Hyrcani temperate, impleta censori possunt.1

—οὖν.2 The word properly signifies a booth or hut, but sometimes denoted a permanent house, and figuratively a family; and, when applied to a royal family, its reign or kingdom. Καρακάστω was often used of the utter destruction of houses or cities. See Bp. Blomfield on Zech. iii. 46, who (as does also Kypke) adduces many examples; though not one that exactly suits the present use. The following may therefore prove acceptable. Αἰλιαν Η. xii. 34. τῆς παρακαίνα κατάκεισαν εἰς Φιλετοῦν.

—κέρτ. τῶν κέρατων. This phrase here and at Rom. iii. 1. Heb. xi. 6, signifies, by an imitation of the Heb. יִעְפָר or רֶפֶן חַיֵּר, to earnestly seek, for the purpose of praying to, and serving him. The κατάκεισαν τῶν ἀλυσμάτων is explained by the τὰ παρακαίνα in the next clause. In τὰς αὐτούς there is a Heb. pleonasm.

13. γνωστὰ — αὐτοῦ.3 There has to many Commentators appeared so much abruptness in the introduction of this remark, as to require much to be supplied, in order to unite the words in a chain of reasoning with the preceding. To remedy which, some propound novel interpretations; and others would cut out the words ἀπὸ τῶν αὐτοῦ, and unite γνωστὰ αὐτὸν with the preceding. But there is very little authority for either interpretation; and the cancelling is negatively by both the Hebrew and Septuagint. Besides, supposing the words away, then something is wanting; and yet something which would never have been thus supplied. In fact, the verse seems necessary as a link in the chain of reasoning; and though it be introduced abruptly, yet it is in a manner very agreeable to the Hellenistic and Scriptural style, which deals much in such axiomatical sentences. Chrys. (as I have proved in Recens. Synop.) certainly read the words; and the sense the interpretation conveys seems to be this: God is immutable. He hath determined from all eternity (so that the thing is not a novelty) to found a spiritual kingdom into which not only Jews, but Gentiles shall be received. Thus the scope of the verse is to engrat on the correspondence of the conversion of the Gentiles with ancient prophecies a reflection on the pre-science and providence of God.

19. ἐγώ κρίνω.] The sense is, "My judgment or decided opinion [on the matter] is." So Thucyd. iv. 60. ὡς ἐγώ κρίνω. and the Latin haec censu. Μή παραρέχεται, to give them no molatiation. The τὸν does not, as many Fuycey, import "unnecessarily," but coalesces with the τά and αὐτού, to make up the sense. It seems to be a popular form of expression, and the only appositive example cited by the Commentators is Arrian. Epiict.

i. 9. ἔμεθα παρασκευάζων τὸς νυός, μὴ τοῖς γύροις. See Heb. xiii. 15. 20. ἀνεπείτικα αὐτοῦ] "to direct them by letter," as Acts xxiii. 25. At τὰ ἄδεητα the Genit. is dependent on ἑδοκέω, understood, equivalent to ἐν ἀδεημένω. But to advert to the particulars of the prohibition, τῶν ἀλυσμάτων, &c.; the term ἀλυσμά is Hellenistic, and derived from ἄλυσσων, to pollute, and is used in the NT. How that signification arises the Lexicographers do not tell us. Perhaps it may be derived from ἄλυσα and ἀλία, to roll, which in a neuter sense may mean to roll one’s self, i.e. to wallow. And then, by an easy transition, (perhaps by a metaphor borrowed from swine, see 2 Pet. ii. 22.) it may denote to suffer pollution. Be that as it may, both it and the noun are used alike of physical and moral defilement, especially that of idolatry, as the greatest. See Dan. i. 8. Ecclus. xi. 33. Mal. i. 7, 12., where the subject is meat offered to idols. Here, however, to determine the sense, the words τῶν ἀλυσμάτων are added. Now though the word might denote any participation in idolatry, yet the passages of Daniel and Malachi (which were probably in the mind of the Apostles), as well as the ancient glosses of Hesych. and Suid. (formed, no doubt, from the early Scholiasts), determine it to be the eating of meat offered to idols, not merely in the temples, but even the purchasing and making use of, when it is taken for sale into the public market. For, we learn from the passages cited by the Commentators, that among the Gentiles, after a victim had been sacrificed in the temple, and a portion had been given to the Priests, and sometimes another eaten by the offerer and his friends on the spot,—the remainder was often taken home by the priests for domestic use, and sometimes was sent to the public shambles to be sold. The flesh, however, was, of course, held in abomination by the Jews: (see i Cor. x. 20) and therefore the use of it was very properly forbidden, in order that no needless offence might be given to the Jewish Christians.

—καὶ τῆς παρακαίνας.] Most Commentators are much at a loss to account for this being inserted among things of themselves lawful, but from which the Gentiles were to abstain, lest they should offend the Jewish Christians: παρακαίνα, having never been accounted as a thing permitted; and no reason would appear why, if greater offences are mentioned with smaller ones, this alone should be taken; which, they think, would go far to put the things mentioned in this list on a level. To remove this difficulty, some methods have been devised, some proceeding on Critical conjecture. Thus, Ambrose proposed as this read R. παρακαίνα, pork. A conjecture, however, utterly unauthorized. Others seek to remove the difficulty by supposing some unusual sense of the word;
some interpreting, spiritual whoredom, viz. idolatry: others, marrying with idolaters; others, again, meat sold in the public shops. Each of these is open to insuperable objections, (stated in Recens. Synop.) and in particular to this (which is applicable to all those interpretations) that no recondite or uncommon sense could be intended; since in public edicts words are supposed to be employed in their usual sense. And here there is no sufficient reason to abandon the common version, fornication; but having been well founded by Grots, Wets., Valekia, Schoett., Pearce, Nitzch, Rosenm., Kinoéc, Scott, Wahl, and particularly Bp. Marsh, who satisfactorily removes the objections to the word being taken in its ordinary sense,—showing that there are other instances to be found of moral and positive precepts, duties of common and perpetual obligation, mingled with local and temporary ones, in the same list,—as in the Decalogue. "And since (continues he) it appears from the Acts of the Apostles, and the Epistles of Paul, that the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the Decree of the Council in Jerusalem should contain a mixture of moral and positive commands." I would add, that it is not unimportant in this view, to remark that in the words of the decision actually sent (v. 29), we find the two kept separate, ποιμανας being put apart from the rest, and placed last. As to the objection founded on ποιμανας being never ἀδιάφορον, it might not in theory, or philosophical speculation, but was so considered practically. No one who is at all acquainted with the Classical writers can doubt, that simple fornication was, by the Heathens, considered as no crime at all. We find that even their religion permitted, nay encouraged, licensed fornication. Hence the recommendation of chastity of this kind (for that contained in abstaining from adultery could not need enforcing) was highly necessary, the main purpose (as Grots observes) of this list being to specify from what practices, besides known and flagrant sins, the Gentile Christians ought to abstain, in order to coalesce with the Jewish Christians without offence. And there was the more occasion to give the injunction, since, for many reasons, (which are detailed in Recens. Synop.) fornication and idolatry were in the minds of the Jews inseparably connected, (compare 1 Cor. x. 7, 8. v. 11. Eph. v. 5. Col. iii. 5. Rev. ii. 14. 20.) and particularly since whoredom was especially committed at the heathen temples, and licensed by the idolatrour priests. See particularly Exod. xxxiv. 14. 15.

16. τεταρτας scil. κριτας (supplied in Athen. L. ix.) meaning flesh of animals killed by strangling, which was very prevalent among the ancients, both Greeks, Romans, and Orientalis. They used to enclose the carcase of the animal (so killed that the blood should remain in it) in an oven, or deep stewing vessel, and thus cook it in its own vapour or steam. As to the blood—the heathens, when butchering an animal, carefully preserved this, and mixing it up with flour and unguents, formed various sorts of dishes. Now as both the foregoing sorts of food were strictly forbidden by the Mosaic Law, there was ample reason to forbid them to the Gentile Christians, in order to avoid giving offence to their Jewish brethren. The true meaning is,in its nature, and of such temporary obligations, cannot be binding on Christians of these times, and must cease with the circumstances which gave occasion to it, has been convincingly shown by Schoettg. and Dodd., whom see in Recens. Synop.

21. Μωυσῆς γὰρ, &c.] Here again, there has been imagined to be such abruptness of transition, and want of connexion between this subject and the preceding, that many have supposed something to have been lost out of the text. But the connexion, though obscure, may be traced as follows: "[And remember the breach of these will occasion not only private but public scandal.] for the Mosaic religion has for a very long period backward, had its professors in every city, and its Scriptures publicly read in the synagogues every sabbath-day."

22. τοις δὲ ἀνάδους—πρέπει.] The syntax in ἀνάδους is generally thought not agreeable to the proprietas lingua; and γράφων deviates entirely from it. There ought, it is said, to have been written ἔδωκα τοῖς ἀνάδους ἐκκλησίας καὶ τιμίαν. Ἀνάδους, however, is as regular as ἀνάδους, and is more frequent in the later writers, (as Josephas) the sense being "having chosen men from among themselves, to send them." Yet it is not exactly put (as Kypke and Rosenm. think) for τοίς ἀνάδους πλήρως, but is a different construction, in which the Accus. is closely associated with the Inf., and is understood. Thus it serves to explain what was meant by the "it" in "it seemed good." As to γράφων, for γράφων, that is merely an accommodation, such as in long sentences, especially containing parenthetical clauses, is not unusual. So Thucyd. iii. 36. αὐτοῖς—ἐκκλησίας; iv. 42. τοῖς ἑσπερινοῖς—ὁμοίως, and often; in which cases the participle in the Nomin. is used as if a verb in the third person plur. indic. had preceded. "Ἀνάδους ἐκκλησίας," denotes "leading men." A Hellenistic idiom by which the Participle is used as an adjective or substantive. It occurs in the Parthian form with an Article, put for a noun, in Luke vii. 25.

23. χαίροντον. Sub. Μυσώνοι or the like. The idiom commonly occurs in the later writers, and is said by the minor Greek Lexicographers to have originated with Cleon the demagogue, who
prefixed it, in the place of of &c.\text{\textcopyright{Pleus}}, to his dis,
tich, announcing the victory at Pylus. Yet it 
was used a very short time after by one not like-
tly to have imitated Cleon, namely, Xenophon. 
\text{Cyr.} iv. Ἐπίσκοπος \text{'?}αμυν. In the Horatian, 
"Celus gaudere et bene rem gerere" there 
itis allusion to both forms. 

24. \text{?παρακλήσει.} See Note on Matt. ii. 3. and 
comp. Gal. i. 7. 

citation.\text{\textcopyright{Anax}}, properly signifies to 
\text{\textcopyright{pack up any thing for removal}}; as in Thucyd. i. 18. 
and elsewhere; 2. to remove, as in Xenoph. 
An. vi. 2, 5; \text{\textcopyright{idly, from this packing up and 
removal, easily arises the sense of carrying off, 
 plundering. Thus the sense here seems to be, 
"removing and perverting your minds [from the 
truth])." \text{\textcopyright{Δοκεῖτε ἀρρατ., 
"telling you to be cir-
 cumcised," i.e. that you should be circumcised. 
On or διαφ. Sub. \text{\textcopyright{διαφ.}}, 
"to whom we gave no 
direction or authority [so to act]." The \text{\textcopyright{διαφ.} 
is necessary to be supplied, because \text{\textcopyright{διαφ.} almost 
always signifies to forbid. 

25. \text{\textcopyright{γεγονότις ἐρθαμαι.\text{\textcopyright{Sub. ἐν τῷ ἀδή,
which is expressed by i. 1. where see Note. 

26. \text{\textcopyright{παρεώ. τής τε ψευδ.}\text{\textcopyright{and c.} i.e. 
"have jeopard-
ized their lives," by a slight hyperbole, as the 
Commentators say. Though, considering that 
Paul was being stoned at Lystra, to use his own 
expression, \text{\textcopyright{ἐν διαβολή, the hyperbole is 
scarcely any. \text{\textcopyright{Ὑπὸ τοῦ δόκ., on behalf of the 
religion. 

27. καὶ \text{\textcopyright{αὐτοί ἐν λόγοι ἁμαιγυ. τα ἀδή.) I have 
on Thucyd. viii. 3. 10. (Trumel) treated on the 
subject of the bearers of public letters or de-
patches, being usually allowed to explain any 
obscenity therein. The truth is that such were, 
in the earlier ages, always sent, in the form of \text{\textcopyright{written 
messages, or despatches, during the 
Peloponnesian war, still the custom was retained 
of permitting the messenger to explain any 
obscenity in the Epistle, or to give further particu-
lars of matters only briefly adverted to in the 
letter; nay occasionally to act as a sort of \text{\textcopyright{ambassa-
dor, and treat on the business at issue. Some-
times, however, the messengers were forbidden 
to say any thing; and therefore the words καὶ 
\text{\textcopyright{αὐτοί δὲ λόγοι, &c., here, may be considered as 
informing the persons addressed, that the messen-
gers were empowered to deliver the same message 
by word of mouth, and of course more fully and 
explicitly, if desired. \text{\textcopyright{Αμαρτηθάτωσα. Pres. for 
\text{\textcopyright{Fut. or reader "who are to tell you by message."} 
So Fritsch, de \text{\textcopyright{καὶ, not \text{\textcopyright{ποι. &c., as 
often in the Sept. \text{\textcopyright{Εὐλογέω, "it hath seemed good," the term 
used in deces. \text{\textcopyright{Gυ. ἤτεγω, καὶ 
by Hendy-
dys, "to us who are deciding under the influence 
of the Holy Spirit." 

28. \text{\textcopyright{βαρος.\text{\textcopyright{It was an early, and especially 
Oriental form of expression to apply the terms \text{\textcopyright{βαρος, \text{\textcopyright{ρος, &c., to all laws, orders, &c., 
enjoined on those subject to any one's authority, whether 
they were heavy or light. See Rev. ii. 4. Matt. 
xxiii. 4. and Note. \text{\textcopyright{Ἐπάνωκες\text{\textcopyright{with which many 
Commentators are puzzled, and propose various 
conjectures, — all unnecessary, formed from the 
phrase \text{\textcopyright{ἐπάνως,\text{\textcopyright{comes from the old adjective 
ἵππως, which is preserved only in the Nomin. 
or Accus. neuter. It is found in the best writers 
from Herodot. downwards, but only as an 
adverb. Here it may be an adjective, by the ellipt. of \text{\textcopyright{τότων. 

29. \text{\textcopyright{ο ὑπάτωτα. This does not mean, "you 
will do right," as many Commentators suppose, 
but, "it will be happy for you," "it will tend to 
your salvation." Comp. Eccles. viii. 12. Is. iii. 

30. \text{\textcopyright{ἀπανθόρητος. See Note v. 33. \text{\textcopyright{Ἐπάνωκα 
τῷ ἀδή. A vox sol. de hac re. 

31. \text{\textcopyright{ἐγνώσως ἐν τῇ παρα. I know not why so 
many eminent Commentators should have inter-
preted \text{\textcopyright{παραβάλασις ἐξήγησιν,\text{\textcopyright{exhortation, or 
instruction. The common interpretation, (confirmed by all the an-
cient Versions), consolation or comfort, is more 
suitable and natural. They rejoiced at the 
comfort which this Epistle gave them, by the 
assurance that they were delivered from whatever 
was burdensome in the Mosaic Law. See more in 
the able Note of Calvin. This use of the Arti-
 cle, however, as referring to something which 
may be supplied from the context or the subject 
matter, is rather uncommon. 

32. \text{\textcopyright{παράφη. See xi. 27. and Note, Bp. Pearce 
in Rec. Syn., and especially Mr. Townsend's
elaborate dissertation (here introduced) on the spiritual gifts, tithes and offices in the Church at Antioch. See also the Note on 1 Cor. xii. 10. *Διὰ λόγου πολλῶν, "in a discourse of considerable length." However, "therefore, diminished, and instructed them," stating, we may suppose, the grounds and reasons on which the determination of the Synod was founded, showing why the whole ritual was not enjoined, and why a part was retained; and withal defining the cause, nature, and extent of the duty of abstaining, in certain cases, from things naturally lawful.

33. παρέχοντες χόρον, "having stayed some time." An idiom confined to the later and especially the Hellenistic writers. Μετ' εἰρήνης, means, "with good wishes and prayers for their welfare," or whatever was included in the Heb. ἀφίεσθαι.

34. ἐδὸξε — αὐτῶν. This verse is omitted in several MSS, and Versions, and is rejected by Mill, Wets., Pearce, Newc., Kuin., and Griesb., bracketed by Vat., and cancelled by Matthæi. The reason which they assign for its having come to be inserted, is, that it was done to account for what might have seemed strange and inconsistent in Silas being said to have gone with Jude to Jerusalem; whereas, a few days after, he is said to have been chosen by Paul as his companion in his journey to visit the churches. Yet (say the Critics in question) "he may have gone to Jerusalem, and been sent for from thence, and the circumstance of his sending for, been omitted to be mentioned." I must own that there is nothing to negative this in the expression μετ' εἰρήνης ἀπαντᾷνες; especially if it be inferred from the first mention of a plan which might not be carried into execution for some short time,) that being an indefinite term, which may, at least, mean after not a very few days. See xvi. 13. There is however, something very hypothetical in this way of accounting for the insertion. Instances of insertions for such a purpose, are very rare indeed, and not to be increased without urgent cause; as tending to lessen our confidence in the integrity of the Divine word. On the other hand, if we suppose the verse to be genuine, its omission may readily be accounted for; namely, to remove a seeming inconsistency, a person being here said to have stayed, who was just before said to have gone; in which case the readiness of the verse, and that on a level with the capacity of even the scribes,—would be to cancel the verse. And Critics and Commentators having felt the same difficulty, might resort to the same mode of removing it. Whereas it may satisfactorily be obviated by less violent means, namely, by taking ἀπαντᾷν not in the sense departed; but in the usual one dimissi sunt (as in the Vulg.), meaning their dismissal and departure from the place where the brethren were assembled, not from Antioch itself. It should seem that between the time when they left the meeting, and that fixed on for their actual departure, Silas, from a desire to longer enjoy the society of Paul, resolved to stay longer at Antioch. One might, indeed, have expected that it should have been added, that Jude went on his journey. But this was not absolutely necessary, and such omissions are frequent. Words to that effect are, indeed, found in some MSS, and Versions; but it is so very difficult to account for their omission, and so easy for their insertion (from the margin) that they cannot be received. Thus internal evidence is decidedly in favour of the genuineness of the verse; and external evidence even more.

35. ἐπικεφαλῆμα τῶν ἄδελφων — παρὰ τὸ ἔχον. This may be a common Grecism for ἐπικεφαλέων τῶν ἄδελφων. Or at τὸ ἔχον we may supply εὐφύειμα, from ἐπικεφαλής. The ἐπικεφαλής must here denote inspection of their state as Christian professors. Hence was derived the use of the term ἐπικεφαλής in the sense Bishop, which not long afterwards arose.

36. ἐπικεφαλής (which signifies, weighed or thought proper) must be closely united with μησωμοριάζοντος, as in several passages of Thucyd. cited in Recens. Synop.

XVI. 1. κατηγορεῖται. Literally, "went down to." A sense often occurring in this Book, and found in the later Greek writers.
Whether this is to be understood of Derbe or of Lystra Commentators are much at variance. The present passage favours the opinion that it was of Lystra; while that at xx. 4, is thought by some to prove he had been of Derbe. But the ἐκτέλεσθαι there must refer to Gains, and Gains only, otherwise St. Luke would have written καὶ Τιτίος καὶ Τιμόθεον, ἐκτέλεσθαι. He does not add Αποστόλους to Τιμ., because it was unnecessary, he having, he thought, expressed that here. And certainly the έκτελεῖ cannot well be understood of any other than Lystra, since that was the last mentioned place. From the position of the cities there can be no doubt that the Apostles went to Derbe first, and then to Lystra.

3. παραγόμενον.] He had not been circumcised, because (as we learn from the Rabbins) his mother had no right to do that without the father's consent. The reason why Paul circumcised him (which he might do without violation of Christian liberty, as being of Jewish birth, and because, though circumcision was not enjoined as necessary to the Gentile converts, it might be sometimes expedient) is just after suggested, namely, that he might not offend the Jews, who would conclude Timothy to be uncircumcised, because his father was a Gentile, and, consequently would not listen to his teaching; therefore the Apostle accommodated himself to the prejudices of weak brethren. On the contrary, he did not permit Titus, who was of Gentile birth by both parents, to be circumcised, because it was demanded to be done by the false teachers as necessary to salvation. There conscience could not allow him to give way.

6. Ἀσία] This must here denote that part of Asia Minor which was peculiarly so called, i. e. Proconsular Asia, of which Ephesus was the capital. How this hindrance was imparted to them, whether by dream or otherwise, is uncertain.

7. κατά] Several MSS. have εἰς, which is adopted by Griech. and other Editors; but without reason, since external evidence is decidedly in favour of κατά, and indeed internal too; for εἰς was doubtless only an alteration to remove a tautology. Versions ought not to have been appealed to by Griech., since in a case like this they have no authority, and Fathers very little, because they often quoted from memory.

—Handel, Nine MSS. add 'Ἰσραήλ, and others, with several Versions and some Fathers, τοῦ 'Ἰσραήλ, which is adopted by Mill and Wetts., and received into the text by Griesb., Knapp, Tittm., and Vat., as had been long ago done by Beza. And it is expressed by Dodd., Newcome, and Wakef. Yet there seems no sufficient evidence of its genuineness to warrant its reception. The external evidence is weak, as far as regards MSS.; and Versions and Fathers are, in a matter of this kind, not quite unexceptionable testimony. But, to advert to internal evidence, it would at first sight seem that as Παῦλος 'Ἰσραήλ is a very rare expression, occurring nowhere else, but in Phil. i. 19, (and there in a different sense) we may far better account for the omission than for the insertion of 'Ἰσραήλ. And yet we do not elsewhere find that rare expressions are cancelled by the scribes. Besides, when any very rare forms of expression are connected with important doctrinal questions, we are to advert to the possibility, nay probability, that they may have been tampered with by the ancient Tолoγισται, either by adding something to the text, or by removing something from it. Now, it appears from the Note of Wetts. that the Romansia, a little after the printing of the Greek Text, maintained that 'Ἰσραήλ had been expunged by the Nestorians; which is incredible. They might rather have been expected to add than to remove it. The addition, however, I suspect, came from the Arians, who would have more reason to add it, in order to destroy so decided an example of τοῦ Ιησοῦ in the personal sense. Thus it is caught up by all the Socinian interpreters. And when once introduced by the Arians, it would be likely to be admitted by the Nestorians, who would rather have it than not. From the former of these it was, I suspect, foisted into the Vulgate, and by these to the Syriac Version; and from thence it would be easily transmitted to the Ethiopic, Coptic, and Armenian Versions. Finally, the word is strongly discon- tented by the context. For, to use the words of Bo. Midil., "in the preceding verse we are told that the Apostles were forbidden of the Holy Ghost to preach the word in Asia; in the present,
that on their attempting to go into Bithynia, the Spirit suffered them not." It is, therefore, highly unnatural that the \( πέρα \) of the latter verse should be meant of any other than the \( πέρα \) of the former.

10. [Note on ix. 22.] As St. Luke here uses \( χριστιανος \), after having before all along used \( θριστιανος \), it is plain that he himself became the companion of Paul and Timothy in this journey.

12. προφήτης τῆς μετοίκου τῆς Μακ. πόλεως No little perplexity here exists, from a difficulty to reconcile the present statement with the actual state of things then existing. A reading occasionally assigned by the Pesch. Syr. and some others, "which is the metropolis of the country of Macedonia," the words will involve an inaccuracy; Thessalonica being undoubtedly the capital. And if we take προφήτης for "most considerable," it will be equally irreconcilable with facts. Indeed, by so interpreting we overlook the force of μετοίκου, which, in such a connection, can only be "portion," i.e. district. And that Macedonia had long been divided into four districts, we learn from the Historians. Indeed coins of the Provincia prima and seconda have been found. Hence it has been the opinion of many learned men that instead of προφήτης τῆς μετοίκου τῆς Μακ. πόλεως we should read προφήτης; by which the sense will be, "which is a city of the Provincia prima of Macedonia." But not a single MS. is found to support this conjecture; which, indeed is little supported by probability, as introducing a sort of minor clause, as it were, after very little we have been adverted to by the sacred writer. It is better, therefore, to retain the common reading, explaining it as we best may. Now the matter hinges on whether προφήτης may be supposed to mean "the principal," or "a principal." If we fix on the former sense, we encounter the objection, that Philippi was not even the capital of the district, but Amphipolis, as we learn from Livy and Diodorus. Hence Michaelis and Kuin, adopt the latter sense; and they appeal to the unexceptionable evidence of Eecckel Doct. Vet. Numm. P. I. Vol. 4. p. 202, in attestation of the fact, that προφήτης was sometimes so applied as to mean a provincial, though not the principal city of a country. And certainly, this view being admitted, all objection on the score of geographical exactness will be removed. I am, however, inclined to think the word προφήτης was meant to have the sense "the principal." Nor is there any thing really formidable in the objection, that Amphipolis was the capital; for though Amphipolis had been originally the capital, yet it is very probable (as Wets. and Pearce suppose) that, after the battle of Philippi, that city was raised to the dignity of capital of the district, and not Amphipolis, which was then on the decline; especially since, we know, it was the policy of the Romans to make their colonies the capitals of the countries where they were situate. As, however, we have no historical proof of this transfer, it may be better (with Bp. Pearce) to understand προφήτης in the sense most considerable and important, in commerce, wealth, and population. And such the Romans would be especially anxious their colonies should be; and many causes would contribute to make them such. Still one difficulty yet remains. Whichever of the above senses be adopted, the τῆς before μετοίκου is worse than useless: and has, I suspect, caused all the perplexity in question. Bp. Middl., indeed, places it in the least objectionable point of view by reading, "which is the chief city of its district, a city of Macedonia."" The latter reading appears to involve the least violence to the construction, and injury to the sense, which is thus very jejune. And Professor Scholefield acknowledges that he is by no means satisfied with that mode. I would therefore suppose a slight correction to have crept into the text, occasioned by a mistake in placing the article τῆς. Now the first τῆς is not found in three ancient MSS., the Syriac Version, and Chrys. nor does it appear to have been in the Copies read by the Pesch. Syr. and Vulgate Translators; nor in the originals of those MSS. which have μετοίκου, plainly by a confounding of the abbreviation of the termination τῆς with τ. And as external testimony is not wanting against this τῆς, so neither is internal; for it is inexplicable except on Bp. Middl.'s violent construction. I suspect, therefore, that it crept in by a mistake of the scribes; since those MSS. which have not τῆς have μετοίκου, and they which have it have τῆς. If it be assumed, as it must be, that it is there not found in ten MSS. (some of them of the highest antiquity) all of them have the τῆς before μετοίκου. May we not, then, suppose that the article, which ought properly to be inserted but once, was first inserted in the wrong place, and afterwards the Pesh. and the Syriac (or some other abbreviating force like a marginal gloss) both in the right place and the wrong. I have ventured to double bracket the τῆς, which is cancelled by Lachmann. Render "which is the most considerable city of a district of Macedonia." Mr. Arundell, in his Travels in Asia Minor, notices two medals, one bearing the inscription Epeites \( ρωτατικος \) \( αλτατος \) and another, Συμβολη \( πωλη \· Πωλη \· Θλατος \· καλλις \· κα καλλις."

13. παριστάρασιν "by the river side;" not "by a river," as our English Translators render, and the Article is omitted chiefly on account of the notoriety of the river, but partly by reason of a proposition being used. This \( παριστάρασιν \) is a mere rivulet, formed by the fountains, from which Philippi derived its first name, Crenides, and running into the Styron. A striking attestation to the truth of the narrative; for the river is so small as only to be found in the best recent maps on a large scale. — \( \delta \) \( ευγλέφαρα \) παριστάρασιν. The Commentators are not agreed on the sense of these words; which the earlier ones take to mean "where prayer was wont to be made;" while the late ones interpret,
where, according to [the Jewish] custom, there was a prosenuch, or oratory. That such places (not edifices, but groves, like the ancient Druidical temples) were then frequent where no synagogue was found, is proved by the Commentators; as also that such were situated, for the convenience of purification, by a river-side. Yet I see not how οὐ προσέχοντες εἶναι can have the above sense, still less be taken for οὐ ρή, with others. Neither do I see any force in the objections,—that the common interpretation yields too indefinite a sense. For, in the very sense of the common interpretation, the former has not a shadow of reason; and the latter is overturned by one of the passages adduced to establish the other interpretation, namely, Philo contra Flaccum: δα διόλοις εὑρέθησαν ἐπὶ τοῦ κληρον οἰκίας αὐτῶν, οὗ εὐνοιότατον προσεύχη ἦν, where we have the very phrase, and, in the very sense of the common interpretation. And although it is accompanied with the term προσευχή, prosenuch, yet it is evident that Philo thought it necessary to add the words following, in order to determine the sense. It should therefore seem that, for a similar reason, St. Luke choose to pass a circumlocution, in preference to a term which might require this very circumlocution to explain it. It is true that at ver. 16, the words παρεκκλησιών ἐπὶ προσευχῆς seem to require προσευχή to be taken in the sense prosenuch. But though I am not prepared to assert that the rendering "as we were going to prayer" is there to be justified (notwithstanding that in Joseph, Vii. § 57, I find ἄνω ἡ δομή παρεκκλησίων, καὶ εἰς προσευχής τοις παρεκκλησίοις, since that would make the notice of the time when the circumstance took place too indeterminate, and be not a little frigid, yet it may be observed that the sense prosenuch would require the Article. Indeed, I know not any name is given there to any circumstance occurring in the scene without the Article. See Joseph. Vii. § 54. It seems pretty clear, however, that προσευχή there is used in the very same sense as the expression here at ver. 13, namely, by circumference, to denote the place οὗ ἐνυπάρχον προσευχή ἦν, the place where prayer was wont to be made: not indeed (as I would understand) a regular building, such as the Proseneuchae were, but a mere grove; as when Apion ap. Joseph. Contr. Ap. τ. 2, says of Moses, ᾠδήσ Osw προσευχής ἄνθρωπος. Yet this sense, too, requires the Article; which, therefore, I have (with Grieseb., Lachm., and Rinck) introduced, on the authority of many MSS. of the Western Class, and also of Origen and Theophyl. With respect to the time when the circumstance mentioned at ver. 16 took place (which Commentators are so perplexed to determine), it should seem to have been on the first day that Paul and Silas went to the prayer-meeting. The Κ αἰρῇ there is transitive and resumptive (vv. 14 & 15 being in some degree parenthetical), and serves to introduce a narrative which, according to the order of time, ought to have come in at ver. 13 between προσευχή εἶναι and καθίσαντες. Though, indeed, there was some reason for mentioning it where it is, since, we find, the same occurrence took place several times afterwards on other days. —Διαλογής.] Not "discoursed with," as Wakef. renders; for λαλόω must here be taken in the sense of discourse to, as a public teacher or preacher. Thus the preceding καθιεςτευκτοί alludes to the presence adopted, which was that of teaching. See Matt. v. 1 and Note. It is plain that the congregation consisted of women only, not, as is commonly supposed, a mixture of both sexes. To account for which, we may suppose that since that separation of the sexes was always subsisted in regular buildings, such as synagogues, was impossible in places like prosenuchae, the same end was effected by the sexes attending at different times.

14. Ἀπελευθέρωσα.] Some take this as a name of country, and to be joined with γεγονέναι. But the locution associated with it shows it to be a proper name. The name was common both among the Greeks and Romans. Παρθοραφάνις means a seller not of purple dye, as some suppose, but of purple vests, for the dyeing of which the Lydians were famous: who seem to have participated in, or succeeded to the reputation of the Tyrians. She seems to have been a resident of Thyatira in Lydia, where her vests were manufactured, but sojourning at Philippi, for the purposes of her business. By the expression just after εὐνοούσιν τὸν Κρῖζαν is meant, that she was a devout Gentile, worshipping the one true God, or a proselyte of the gate.

Here, however, there is no reason to require the Article, as it is commonly joined with names of unknown sources, though we cannot discern the truth, or, from pride and perversity, will not admit it. Hence, to open the mind or heart denotes, to render it more intelligent,—to cause that any one shall better perceive the truth, and more readily yield assent to it. The opening in question was effected by the grace of God working by his Spirit with the concurrent good dispositions of Lydia.

15. πιστὴν τῷ Κυρίῳ] "a true believer in the Lord [and his religion]," so as to be fit to be admitted to baptism. The expression elsewhere occurs without the addition of τῷ Κ, and then denotes a Christian.

—παραθέτοντα ἤμας.] This term, like ἄγαγε, is used of the moral corruption of urgent entreaty, such as, in a manner, compels the person to grant the request. St. Luke here, and in his Gospel xxiv. 29, seems to have had in mind Gen. xix. 5, where Lot is said, καταθέτω (in any good MSS. have παρέβαινον, which is probably the true reading), the angel to enter; also 1 Sam. xxvii. 23, καὶ οὐκ ἠθέτω ἡ φαύλη, καὶ παραθέτω αὐτῷ οἱ πάτες καὶ η γυναῖκα. The παρά signifies πρατεῖν [scil. voluntatem], and thus παραθέτων is a stronger term than ἄγαγε.}
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16. παίδισκον. i. e. a female servant or slave.

17. ἰδοὺ τὸν Θεόν—σωτήρ. Though the expression ἵδος Θεός was in use among the Gentiles, to signify those devoted to any God as his priests, yet an ἰδος σωτήρ was one quite to our Lord. To them, we might imagine that both expressions were derived from persons who had heard Paul and Timothy preach; but that it is best to suppose the words pronounced by the demon through the organs of the girl and thus bearing the same honourable testimony to the Apostles, as had been borne by the demons to our Lord.

18. ἐξάλωσεν. There seems to be (as Vaclin remarks) a paronomasia with the preceding ἔξαλλον, since with the going out of the demon was gone their hope of gain. "Ἐξαλίθαιον, having [caused to be] apprehended," as xvii. 17, xxii. 30, and Luke xxii. 26. "Ἐλθεν, like σαβ. and the Latin rapere, is often used of imploding any one, and consequently obliging him to go to judgment. Ἀρχιπρέπει ἐν εὐθείᾳ, in the place of which is, in the next verse, substituted the more special ὑπερείρατο for so, it seems, the magistrates at Philippi were judges.

20. ἀφαίρεσις, "causing great disturbance to." The ἀ. is intensive. The charge made was two-fold: 1. that they were disturbers of the peace; and, 2. teachers of unlawful religious customs and rites: both charges alike falling under the cognizance of the magistracy. And though the Romans were not intolerant; yet, in their permission to foreigners to worship God according to their consciences, it was understood that there should be no public attempts at proselytism. And whenever the former charge was connected with the latter, the magistrates were bound to punish. In ἄφαρισι ἀρχιπρέπειν it is suggested that their offence is greater by the persons being, as foreigners and of a most despised nation, those who ought the less to have ventured to commit it.

22. περιήγησεται. This use of the word is like that of the Latin secdere, and the corresponding words in Greek; and denotes a bout, and, if done by another, a violent, stripping off of clothes. So Xenoph. p. 742. τὴν ἱθυμνημωνιοικίαν. The scourging was probably ordered as a temporary punishment, to satisfy the people; the
24. Plenumius in infernium demissus carcere est. Jails were not so strongly built at the outer part as the inner; to which there was access by several gates, and where sometimes there were subterraneous dungeons. Chains, too, were then added (to secure the prisoners committed there), and a machine called ἐλκυνόμενον, of wood bound with iron, in which the arms and head were sometimes confined (as in our pillory), but more frequently the legs only; not, however, as in our stocks; for the machine was one in which the feet were constrained and bruised. Hence it was called ἀγωνία, ἀγωνία, and ποιότης (Heb. ἦτο, Job. xiii. 27.) Or, finally, one in which all the members were held, by being thrust through five stiles. See more in Grot., Fric., Elka., and Kuin.

25. ἐνδοτέας τὸν Ἰσραήλ.] i. e. returning thanks to God for the honour done them of suffering in his cause (see v. 41. and Matt. v. 11, 12.), and for the support He afforded them under affliction. The circumstance of the other prisoners "bearing them" is recorded, to intitle that they prayed aloud, doubtless in order to testify their conscience to be void of offence, and their joy in the Holy Ghost.

26. ἀνέβη καὶ ἐπέλυσεν.] The opening of doors of themselves was always thought to attest the presence of God or an angel. See xii. 10.

—καὶ πάντων ἐκ ἐκείνων ἀληθῶς.] By this most Commentators understand, that the chains of the prisoners were relaxed, though not so much as to place them quite at liberty. This, however, is difficult to conceive; and, from the use of the word in the Classical writers (see the examples cited by Wets.), ἀληθῶς ἐκ εὐθύς can only signify, "were freed from their chains." Yet, as the doors were, at the same time, opened, it would seem surprising that the prisoners should not have made their escape; which is by some Expositors attributed to their "natural punishment!" But that is surely a most frigid conceit; and the circumstance must undoubtedly be ascribed, with all the best Interpreters, to Divine interposition, so as to correspond to the rest of this supernatural transaction. The great intent of which seems to have been, to evince, in the most decided manner, the presence of the Deity. And as the opening of the prison doors might have been ascribed to accident and a natural cause (namely, the earthquake), therefore the prisoners were likewise all of them set free from their chains; yet held enchained by a secret influence, that they should not endeavour to make their escape. All which plainly bespeaks the miraculous. Whether in this unbinding of the prisoners there was meant to be (as Dr. Clarke supposes) any symbolicall allusion to the Gospel as "proclaiming deliverance to the captives, and the opening of the prison-doors to the bound," may be considered, to say the least, doubtful.

28. ματιῶν — καθά.] An euphemism, like that of Xenophon, cited by Wets. ἐνεχθέτας γάρ μη τι εὐθυς ἑκάστοι τινων λύγγαθηται καλῶς.

29. ἐνθαρρύσας.] Various causes might produce this feeling; and among these, that of awe, as in the presence of Divine legates, attendant to be such by the supernatural occurrence already witnessed.

30. ὑπὲρ i. e. out of the inner jail.

—τι μὲ δὲν — σωθῶ.] I have, in Recens. Synop., proved that this cannot mean (as Mark., Morus, Rosenheim., and Stolz, suppose) "what must I do to be safe?" viz. from the punishment of the magistrates, or from the wrath of Heaven, for harshly treating such good persons; but, as the whole of the context requires, "by what means can I attain eternal salvation?" He knew they professed to show the means,—and their commission to do it was now established beyond doubt.

31. ἡσυχίαν ἡσυχίαν — σωθ.] "Embrace the Christian religion, i. e. so as to obey it, and thou and all thy family shall attain salvation." See Dodd. It is taken for granted that his family became Christians as well as himself.

32.ἐν ἐκαίν̣ ἐκ τοῦ ὀραν τῆς v.] "at that very hour
of the night," unseasonable as it was. "Ελύουσιν ἀπὸ τῶν θλ. It is not necessary to suppose Ælous put for Æl. καθαρίζων, with Pisc., or, with Kypke, Kuin., and Campb., to take and in the sense proper, supplying σάψατη. "The true mode of taking the passage is to consider it as a blending of two forms of expression, — namely, ἢνωσεν αὐτός, and ἀπλέωσεν αἷμα τῶν πληγῶν. So Hom. Ι. Σ. 345. ἐφα τάξιστα Πάτρων λοιπὰν ἀπὸ βρῶν ἵπτατα. Where λοιπὰν — αἷμα is for ἀπολλοίων ἀιματα. 37. ἢν ἐπὶ τοῖς ἄστοις i. e. to the beatles, by a message, it should seem, sent by the Jailor. In δέπινται — ἐκβλάλωσιν there is such spirit, brevity, and point (almost each word forming a head of complaint), as could not easily be paralleled, even in the writings of Demosthenes. "Δισεκατὸνον signifies, "not found guilty, on trial [of any wrong.]" On the Roman law on this point, and on the privileges of Roman citizens in foreign countries, the Commentators adduce numerous Classical illustrations and references. In what sense Paul was enabled to call himself a Roman citizen, is a point much debated. Some think it was on the ground that Tarsus was a Roman colonia, or at least a municipium. Now the municipia were properly Italian towns, on which had been conferred the jus civitatis; whereby the citizens of those places had the public and private rights of Quirites; and moreover made their own laws, and elected their own magistrates. There were, however, some municipia which had not the right of suffrage; and so possessed not the full jus civitatis. Yet Tarsus (Paul's birth-place) was neither a colony nor a municipium, but an urbs libera. See Pliny v. 27. Now these free cities lived under their own laws, had their own magistrates, were independent of the jurisdiction of the Roman president, and were not occupied by Roman garrisons. With this freedom the Tarsians had been presented by Augustus, as a compensation for the damages they had sustained in the cause of Julius Caesar, in the course of the Civil War. That the Tarsians had not the jus civitatis Romanæ, is also hence apparent, that the Roman Tribune, notwithstanding he knew Paul to be a Tarsian (see xxi. 39.), ordered him to be scourged (xxii. 14.), though he desisted as soon as he understood that he was a Roman citizen. See xxii. 27. seq. It should therefore seem, as some suppose, that one of Paul's ancestors had had this freedom given him, for some service rendered to Caesar in the civil wars. When it is said ἡδος ῥωμαίως ἐπάθα, the Commentators, supposing that Silas was not a Roman citizen, would take the singular as put for the plural, dignitatis gratia. But there is no necessity to resort to any such precarious device; for, though, that "Silas is (as they say) nowhere else called a Roman citizen," be true, yet it is nowhere said, or even hinted, that he was not so. That he was, his very name Silas, for Sylvanus, renders probable. Nor was the jus civitatis, in its most limited sense, then so very difficult to be acquired. — οἱ γὰρ.] An elliptical formula, like many similar ones in Latin and English, in which the brevity (to be supplied by τοιαδοῦν ἢ or the like) is very well suited to a feeling of indignation. ἀλλὰ ἐθδοτες, &c., which would thus be a sort of symbolical action, expressive of their conviction of their innocence. It appears from the Commentators to have been not unfrequently resorted to. 33. ἀπεκάθισαν αὐτὸν. ["appeased them."]

40. σιδήρων εἰς τὴν Ἀ.] Some stumble at this idiom, and would read Αἰώνας. But the MSS. give no countenance; and it has been proved by Wolf, Alberti, Heumann, Kypke, and Valck, that αἰώνας εἰς την is often used in the sense "to enter into any one's house." Several MSS., indeed, have σιδήροι, which has been adopted by almost all the recent Editors. But without any good reason, for it seems to have originated in the emendation of the Alexandrian Critics. — παρακλήσεως.] We may here unite the senses of admonishing, and exhorting, and perhaps comforting. See Note on 2 Cor. ii. 4.

XVII. 1. ἡ συναγωγή τῶν Ἱ.] Br. Middi. ob-
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to the εἰς θύσιν τοῦ Παύλου εἰσήλθε προς αὐτούς, καὶ ἐπὶ συζήτησα τοῦ ἡμερήμερος.

3 λέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, ὃν ήράγον καὶ παραπτασμὸν, οἵτινς, τον Χριστὸν ἤδει παρεῖναι καὶ ἀναστήσει ἐκ νεκρῶν, καὶ ὃι ὡς τότε ἦσαν ὁ Ἰησοῦς, ὃν ἥραγεν καὶ καταγιέλει ψυπῆς.

4 οἱ Ἰησοῦς ἤγαγον τοὺς πολλοὺς, καὶ προσπελευκόλεγον τῷ Παύλῳ καὶ τῷ Ἰλίκῳ, τῶν τε σεβόμενων Ἑλλήνων πολὺ πλίθος, γνωσάσαν τε τῶν πρώτων χώρασιν.

5 Ζηλοῦσαν δὲ οἱ ἐπιθετούτες, Ἰουδαίοι, καὶ προσλαμβάνον τῶν ἰεροκτόνων τινῶν ἐνδώρωσιν, καὶ ὀρθοπεδίαν, ἐφεύρομεν τοῦ ποιλοῦ, ἐπιστάντες τῇ τις ὁμαδίᾳ Ἰατρός, ἤγαγον αὐτοῖς ὁμογένες εἰς τῶν δήμων.

6 μὴ εὐφόρως δὲ αὐτοῖς, ἔσωρον τὸν Ἱατρόν καὶ τίμας ἀδελφὸς ἐπί τοὺς πολιτάρχας, βοώντες· Οὔτι οἱ τῶν οἰκομενικῶν ἀναστάτους, οὗτοι καὶ ἐνθάδε πάρεισιν; Ἡμῖν γὰρ τοῦ ὄρχλος καὶ τοῖς πολιτάρχας ἀκοινώντες

7 διαφάνεια. Εἴλειφαν δὲ τὸν ἄργον καὶ τοῦς πολιτάρχας ἀκοινώντες, τὰ πράγματα. 

8 εἶναι, Ἰησοῦν. Τῇ γεύσει

9 ἔρχομαι δὲ τὸν ὄρχλον καὶ τοὺς πολιτάρχας, αὐτοῖς ἀδελφοίναις, εἰς

10 ἔπληναν αὐτοῖς. Οἱ δὲ ὑπερλύθησίν εὐθύς διὰ τὴς νυκτὸς ἔξειρισμον. Οὐ λοιπὸν αὐτοῖς, τὸν τε Παύλου καὶ τὸν Σίλαν ἦσαν Βέροιας, ὀνομαζότας πυρογενικοῦν, εἰς

jects to our English Version, "a synagogue of the Jews," and would render "the synagogue," as signifying merely that the Jews of the surrounding little district had their synagogue there. That, however, is so little satisfactory (see xiv. 1, and Note, and compare xvii. 10); that it is better to suppose the Article to have here crept in from the ἕν preceeding. It is not found in three of the most ancient MSS., and perhaps others, such minute points escaping the most careful collators. To suppose that was the only synagogue in Macedonia, though there might be many prosche- chers, is too hypothetical.

2, 3, ἐνδύχεται — ποιεῖται.] The full sense is, "he discoursed unto them out of the Scriptures," i.e. drawing from them his arguments, proofs, and illustrations. The two next words διαστάσεως and παρατείνων (see on the principal parts of the reciprocation. 1. Opening out and bringing to light truth (which was said to lie at the bottom of a well). 2. Laying down and propounding various truths, in order, from a collection of particulars, to deduce some general conclusion: — as here, ἐν δείγμα μαθήματι, &c. At ἐν δείγμα there is a transition from the oratio obliqua to the direct. See Acts i. 4.

4. προσεκληρώθην τῷ Π. The verb has a reciprocal sense, like "joined themselves to," "took their lot with." — γυναῖκας τῶν πρὸ τῶν.] The τῶν ἐνοχῶν infra ver. 12 & xiii. 50, "honourable matrons," wives, or widows. Thus Apuleius speaks of feminines primates.

5. τῶν ἄγρων.] "Âρχομαι denotes "belonging to the forum, or market," and carries various significations according to the business done there, whether as applied to things, or persons. As regarded the latter, it denoted market-people; some of whom being petty chapmen, others acting as porters, nay, even mere idlers; (who, like the Lazaroni at Naples, almost lived in the market). So Horace Ars, Poet. 245. innati trivis ac pace forenses. The term came at length to mean persons of the basest sort, — the dregs of society.

Ποιησῶ is wrongly rendered by Br. Pearce, Abp. Newe, and others, "wicked." But it is as meant to qualify the τῶν ἄγρων, it is better to render τοιοῦτον ἄγρων ποιητῶν, "some mean fellows." This signification of ποιητής is indeed somewhat rare; but I could adduce several examples. The following will suffice: Thucyd. viii. 73, ταύτα μοῦ ἔχειν ἀνθρώπων (a beggarly fellow) ὑποτάσσειν — λέγοντας — μὲν ποιητάς, because of his meanness. Aristoph. Eq. 181, where a μίσχος γίγνεται is opposed ποιητῆς καὶ ἄγρων τινάς. And in Xenophon the πολεμικαὶ ποιητοί are often opposed to the ἄγρων, the better sort. See also Lucian i. 433. Hence may be understood Thucyd. vi. 53, διὰ τῶν ἄγρων ἀδέμισον πάντας (by the creudence of mean persons) πάντα χαράσσως τῶν πολιτῶν κατέλει, where all the Translators and Commentators have fallen into the same blunder as on this passage of the N. T. Possibly the framers of our common Version meant to express the above sense when they rendered "lewd fellows;" for in the passage of Thucyd. viii. 73, Hobbes renders μητρὶσθων by a lewd fellow. Indeed the word may well have such a sense, since in that signification it is derived from the A. S. leδρ gregarius, "one of the mob," from leoh, a mob.

— τῶν ἄγρων.] Not the "people," as e. v. much less the "mob," as Doddr. readers; but the popular assembly; a signification frequent in Thucyd., Xenoph., and the best writers.

6. ἔνων.] This is to be taken like ἔνωσαν at xvi. 19, where see Note. Πολιτάρχας, "the city magistrates;" a later form, for πολιτάρχων, which is found in Βενεά Poliorc. C. 26.

— τῶν ἄγρων. This expression is to be taken in a popular sense, and not to be too rigorously interpreted. Aντίστοιχος is a word only found elsewhere in the LXX. It is for αντίστοιχον παύεταιν.
to take surely, the opposite of which is ἵκων δόταιν. The purport of the engagement probably was, that he would send away Paul and Silas forthwith, and would undertake to keep the peace.

11. εὐγένειτος. Not more noble (for the men, we may suppose, were but tradesmen), but more ingenuous and well-disposed. So the best of the later Commentators take the word; and they adduce examples of this sense, which occurs chiefly in the later writers. So Philo de Nobil. p. 904. “Εστιν ταύταν ἡ εὐγένεια κρατούμενος διανοίας καὶ καθημερίας τελείων κλάρος οἰκίας, μάρτυς ἄλλων εὐγενείας τοις καθήκοντις καὶ δικαίοις. Perhaps, however, both significations may be included, viz. the better sort of persons (more respectable), and better disposed. And so Chrys. seems to have taken the word when he explains Εὐγενείτος. Thus Thucyd. viii. 59. ἀνήφωτος ἐπικείμενος, where I have fully explained the idiom.

— τὸ καθ' ἤμεραν.] The Article would seem to have no force, and is omitted in several MSS. It must, however, be retained; since we may better account for its omission than for its insertion. To account for its being used here, it is proper to bear in mind, that καθ' ἤμεραν is often used with the Article for the adjective ἐμφανείς. The substantive is generally expressed, but sometimes omitted, and left to be supplied from the context, or the subject-matter. Here ἤμερος may be supplied, and the common ellip. of καθ' supposed. Thus the sense will be, “in their daily habits of life;” equivalent to the Thucydidean τὸν καθ' ἤμεραν βίον, or the Eusebiam τὸν καθ' ἤμεραν διάταγμα. And so the best writers say τὸ καθ' ἤμεραν "quaintum ad me attinet."

— ἀναφέροντες.] This is well explained by Chrys. ἀναφέροντος. The ἄνα is intensive, and this sense of καιρῷ springs from that primitive sense to separate, to sift the corn from the chaff, and, metaphorically, to sift out any thing, by separating truth from falsehood, or right from wrong.

12. τῶν εἰρ. See Note on xii. 60. The word belongs both to πρᾶγμακατ' and to ἔργον.

13. σαλαγάτρεις "agitating," from σάλας, the surge of the sea. The Classical writers have many passages where political turbulence is compared to the tossing of a tempestuous sea. See Soph. Ed. Tyr. 25.

14. τοὺς ὅτι τὸν θελόν τινα.] Markl. asks to what sea? and would read θεσσαλίαν. His query, however, may be satisfactorily answered. In the case of places situated, like Berea, between two seas, to go to the sea must denote to the nearest sea; and if embarkation for a voyage be implied, the nearest sea-port may be supposed. That, in the present case, was Pydna. Thus in a kindred passage of Thucyd. i. 137, Admetus, to remove Themistocles out of the reach of those who were seeking his life, sends him εἰς τὴν ἑτανασαίαν, which must mean the Εὔκαρια; and, as we afterwards learn, to Pydna. But had τὴν θαλασσαίαν been written, the Adriatic must have been understood.

The ὃς εἰς our English Translators render “as it,” or “as it were;” which compels them to suppose that this going to the sea was only a strategem to deceive his enemies; who might suppose he was taking ship, when he, in fact, meant to go to his destination by land. The ὃς, however, is but a slender foundation on which to erect such a notion. There can be no doubt but that the two words ὃς εἰς are to be taken together, and understood, as in many passages of the Classical writers cited by the Commentators (e.g. gr. Πασανίας κατὰ πλήρεις ἑτανασαίας ἐπὶ τὴν Αἰγάλην ἔδησεν, and adjectives of others from Thucyd.) where the ὃς is pleonastic. Or the sense may be ἐν τῷ, i. e. down to. And so εἰς τὴν δῆλον, in Thucyd. vi. 66.

15. καθτάστασις is not (as Kuhn. imagines) for οἱ προστάταις, but for κατάντας, as in a kindred passage at ix. 30. κατάγων αὐτῶν ἐς Κ. The present term, however, is equally correct. So Thucyd. iv. 70. κατάστασιν (scil. οἱ ἄγοντες) ἐσθέν Εὔκαρια, where I have added exaducts from Xenoph., Plutarch, and Jamb. The construction requires an αἰς, or εἰς, or ὑπ' ὑπ', as in the earliest example of this idiom. Hom. Od. v. 274. ἐγέρσαι τίτι, Wets., however, cites an example of μήγα from Arrian, which comes near to the ὑπ' of Luke.

16. εἰς αὐτ. This is added, by a Hebraism, as in Dan. vii. 15. “I was grieved in my spirit in the midst of my body;” which passage was perhaps in St. Luke’s mind.

— κατεύθωσιν "full of idols." This force of κατά is found in many words, as κατέλυον, κατήγων, ἐκκυδ., &c. With respect to the fact, it is fully established and copiously illustrated by Wets.; e. gr. Pausanias says, that Athens had more images than all the rest of Greece; and Petronius tells us, “it was easier to find there a God than a man.”
ACTS CHAP. XVII, 17, 18.

17 'Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς ισθιμοῖς, καὶ ἐν ἑν ἀγράφῳ κατὰ πάσαν ἡμέραν πρὸς τοὺς παραγωγάδους.

18 Τινὲς δὲ τῶν Ἑλληνιστῶν καὶ τῶν Στοιχείων φιλοσόφων συνιδόλου ὑπό τινς καὶ τινὸς ἔλεγον. Τι ἐν θελοὶ ὁ σπανιότατος οὕτως λήγει; οἱ δὲ ἔσυν διαμονῶν δοξη καταγγέλεις εἶναι. οὗτοι τοῦ ἱσοῦν καὶ τὴν

To the passages of Pausan., Strabo, and Lucian, cited by Wets., I add Thucyd. ii. 33, ὅποιος δὲ ἢ την ἡμέρας, where see my note.

17. ἐγνωσεν — τοῖς ἱ.κ. See Mr. Towsend’s remarks, in loco, on St. Paul’s plan of preaching; in which he shows the Apostle’s wisdom in varying his manner of address according to the persons to whom he spoke, and the circumstances in which he was placed, — and this with especial reference to his conduct at Athens — which was a model to all Christian missionaries to foreign lands. See also the learned dissertations by Oscurius and Schlosser, de Gestia Pauli in Urbe Ath. xx.; and others.

— τῇ ἀγορᾷ. There were many market-places, but the most considerable were the Ceramii, or old, and the Forum Erestiacum, or New Forum: the former of which is supposed to be the one here meant by Ikenius and Schluc., the latter by Ath. Mult. and C.-S. But that this was by far the most frequented, being in the most thickly inhabited part of the city, confirms the latter opinion.

— τοῖς παῖσιν, “those whom he might happen to meet with.” The Forum was best adapted to his purpose, because it was the place where people met for conversation. And from the citations of Wets. it appears, that that was the place where Socrates, and many other Philosophers, had been accustomed to hold their discussions.

18. Ἐπικουροί καὶ τῶν Στοιχείων. The Epicureans were practically Atheists, — since they held that the world was neither created by God, nor under the direction of his Providence. Pleasure they accounted the summum bonum, and virtue to be practised only for the sake of pleasure, not for its own sake. They maintained that the soul was material, like the body, and would perish when the body perished; or else would continue after the body, either in a state of everlasting happiness, or wither and wither until the soul perished. As to the Stoics, they did, indeed, believe in the existence of a God, but held such chimerical notions of his nature, attributes, and providence, as rendered that belief almost nugatory. They maintained, that both God and man were bound by a necessary fotolls; that the wise man yielded in no respect to God; of whom they believed that his nature was fire, and diffused throughout the world. On the condition of the soul after death, and on the existence of a state of rewards and punishments, they varied in opinion; but all denied the immortality of a future state. Nay, some thought that, sooner or later, the soul merged in the celestial fire of the Deity. Thus while the former denied the existence, or at least providence, of God; the latter, though professing to believe both, — yet, by ascribing all human events to fate, destroyed the foundation of all religion as much as the former. It is obvious that both the above systems were as far as possible removed from the doctrines of Christianity; and therefore it is no wonder that the latter should have been both unaccountable and unacceptable to these Philosophers. There were, besides, two other sects, the Platonists, and the Peripatetics, the latter of whom probably came not near Paul, since their places of discussion were far removed. The opinions of the former made far nearer approaches than those of the other sects to the doctrines of Christianity; and these probably formed the far greater part of those who gave a qualified approbation of Paul’s doctrines, by proposing to “hear him again” on the subject of the immortality of the soul.

— σεποτολόγοι. The word was used properly of those small birds (sparrows, &c.), which live by picking up scattered seeds; but metaphorically, to denote those paupers, who frequented the market-places, lived by begging, and practised or refuse produce; and generally, persons of abject condition without any certain means of support. Again, as the tribes of small birds which live by picking up seeds are especially garrulous, so the word came to denote a prater; and some Commentators think that is the sense here. But probably both senses may be intended, viz. “an insignificant babbler.”

—καταγγέλεις. We are not here to understand Gods in the full sense of the term. It has been proved by the Commentators cited in Recceus, Synop., (to whose matter I have subjoined much that is important from Max. Tyr., Jambil., Plutarch, Liban., Diog. Laert., Dion. Halic., Pin- dar, and others), that there was properly a distinction (though not always observed), between θεός and δαιμόνιον, by which the former denoted Jupiter and the other Gods by origin — the latter those who had become so, though originally men. These, according to some, included the human, as Hercules; though others made a third class of those. The above, then, were all the classes which, properly speaking, were reckoned as Divinitas. But the Pagan Theology comprehended another order of beings, called δαίμονες, holding the midway between divinites and mere men, who were supposed to act as mediators between God and men, by revealing the Divine will, and helping the inclemency of man. One of these was said by Socrates to visit him; on which, Xenoph. Mem. i. 1, 2, tells us, was founded the charge against him of introducing καὶ δαίμονες, almost the same expression as that used of St. Paul. Some eminent Commentators think that the Athenians meant by this to express that the place claimed by Paul for Jesus, was in this last class. But it is plain that what they heard the Apostle say of Jesus would give them a notion of a Being who was at least a δαιμον, and that one of the higher order. Nay there is great reason to believe that δαιμόνιον (and even θεός, as is plain from the charge being elsewhere worded as ὁ πατὴρ ὃς καὶ καταγγέλεις was sometimes used in the sense of δαίμονα), was used in the sense of δαίμονα, of those of Diog. Laert., Dio Cass., Elian, and Josephus, cited by Wets., where the expressions καὶ δαιμονια εἰπετεθεια, or εἰπετεθαι, and ζυς δαίμονια εἰπετεθαι are equivalent.

— τὸν ἵσον καὶ τὸν ἅλκον. Many eminent Interpreters, ancient and modern, as Chrys., Μεκαμεν,
ACTS CHAP. XVII. 19—21.

19. [ἐπιλαβομένοι αὐτῷ εἰς ἄλλως] ἤνεγκελιζο. Ἐπιλαβομένοι τε αὐτῷ, ἐπὶ τὸν Ἀριων 19 πάγον ἢγκον λέγοντες, ἀναμέθησα γνώναι, τῆς ἡ κατην οὕτῳ ὑπὸ οὐδα λαλομονδίδα. Ἐξισότερα γὰρ τώ ἱερεῖς εἰς τὰς ἂνοιξι 20 ἥμοις; βουλομένα οὐν γνώναι, τί ἐν Ἠθος ταύτα εἶναι. Ἀθηναίοι δὲ 21 πάντες καὶ οἱ ἐπιδομήντες ξίνοι εἰς οὗθεν ἔτερον εὐκαίρον, ἡ λέγει τι καὶ ἀκούειν κατάτερον

Selden, Hamm., Spencer, Cadworth, Warburton, Vaelin., and Doddr., take διατ. (written ἄδειας) and οὐδα λαλομονδίδα. And certainly there is not a little to urge in favour of that view, on which see Rec. Syn., and especially Cadworth’s Intellectual Syst. B. I. ch. xxxiii., who shows at large, that the heathens were accustomed to defy not only virtues and vices, but many of the powers of nature. Yet the common interpretation, which is strenuously maintained by Bentley, bears in its simplicity the stamp of truth; the sense being, “preached Jesus, and the resurrection of the dead through Him;” He being the first fruits of those that slept. This, too, seems required by v. 31. ἀνασάσθησα αὐτῷ ἐν νεκροῖς, and 32. δύνασθαι δύνας τῶν νεκρῶν. If, according to the use just before of the plural ἀνθρώπων, it may readily be accounted for from an idiom of frequent occurrence in all languages, and mostly used when a charge is made against any one. Thus it may be considered as said per hyperbolon. It is not, however, improbable that they might so far mistake St. Paul, as to suppose that he preached two Gods, i. e. God, and Jesus Christ. The God (namely, Jehovah) preached by him, and avowedly different from the Jupiter of the Athenians, might very well be esteemed by them a new and foreign God. 19. [ἐπιλαβομένοι αὐτῷ.] Commentators are not agreed whether this expression is to be regarded as importing violence, or not. There are examples in the N. T. of both uses. The former (which is supported by the ancient Versions, and is adopted by many Commentators), is most agreeable to the context. And it is countenanced by the fact, that the Areopagus was a tribunal for the trial of impiety, such as the introducing of the worship of foreign deities. See a Dissertation of Scheil dus de Areopago, and p. 674. seqq. of vol. xii. of the Critici Sacri. Yet, after all, it may be doubted whether there was any thing of apprehension, properly so called,—since there is no appearance of any regular trial before the court of Areopagus. There is, indeed, reason to think, that this court retained but a shadow of its ancient consequence,—and (like the Inquisition in the present day) had abated much of its ancient severity in matters of religion,—otherwise too many deities would not have been so worshipped as they then were at Athens. A stronger proof of which cannot be imagined than the following passage of Aristoph. Hora, cited by Athan. L. ix. p. 575., where, after speaking of the abundance of every kind of produce supplied by this city in such a manner that whatever was wanted could be had at any season, and one could scarcely tell what time of the year it was, this bounty of nature and the Gods is ascribed by a speaker (I imagine, the Hora personified) to the piety of the Athenians; Τυπερίστασιν τις ἤλεγχα ἐν τῷ ἄθυμῳ τῶν Αθηναίων. To this it is replied by one who stigmatizes the fondness of the Athenians for foreign superstitions, Ἀπλανοῦν ὅποι οὐδὲ ἔγνω καὶ ἐξ ὁ νοῦς.
22. That which the Athenians called lēgapē, appropriated to the reception of new-mongers, is for sochaleiμα, by a use confined to the later writers. The next words are graphic, and point at the chief traits of the Athenians' garrulity and rage for novelty, on which see many passages from the Classical writers in Recens. St. Paul, it seems, was there: and there was a class called lēgapē, appropriated to the reception of new-mongers.

23. In this brief but pithy address (which would doubtless have been longer, had it not been broken off by the scoffs of some, and the listlessness and abrupt departure of others) the Apostle wisely accommodates himself to the circumstances of his hearers. After a complimentary exordium, such as was usual in publicly addressing the Athenians, as also by a praeoccupatio benevolentia frequent in the ancient Orators, he notices the occasion which led to his addressing them; and shows, that it is his desire to enable them to satisfy their wish of worshipping even unknown gods, by pointing out that great Being (to them hitherto unknown) who is the only and the true God; some of whose chief attributes, and the various benefits he hath wrought, Paul then proceeds to recount. From thence he infers the duty incumbent on God's creatures, of seeking, i.e. worshipping Him; at the same time noticing certain erroneous modes thereof, which had originated in utter ignorance of his true nature. This introduces an exhortation to abandon these errors, fortified by an announcement of a future day of judgment, and punishment for all willful disobedience to the will of God. Now this implied a present state of accountableness, and the duty of guiding themselves by the light of that Gospel, which God had been pleased to reveal by Jesus Christ. — ἵνα δὲ χρηστὸν θείον, This is commonly understood to mean "too superstitious." But that sense (formed on the Vulgate superstitiones) cannot by any means be defended. Neither, I apprehend, can that assigned by Dr. Hales, "too much addicted to the worship of demons." For, in either case, it were admitting (what surely could not be supposed) that there was a degree of superstition that was good. For the same reason, the sense ascribed by Calvin, Beza, Camb., and Newe," somewhat too religious," cannot be admitted; for surely no one can be too religious. The most eminent Expositors for the last century have been of opinion that that sense is here employed in the good acceptation, to denote "very religious," i.e. attentive to religion [as far as they understood it]. That the expression will bear this sense, has been established by a multitude of proofs. And that the Athenians were very attentive to religious observances, has been proved on the testimonies of the ancient writers of every kind — Dramatists, Historians, and Philosophers; and has been evinced especially by Bishop Warburton in his Divine Legation, vol. ii. p. 6—8. See Note supra verse 19. That such is the sense intended in the present passage, is pretty evident from the air of the context, and will appear by a consideration of the circumstances in which the Apostle was then placed. To a people like the Athenians, so particularly observant of all the rules of courtesy on such occasions of public address, it was surely far more probable that the Apostle (with that discretion which ever attempetered his zeal) should here choose to commence with the language of conciliation rather than abrupt rebuke; which, indeed, would have been the more pointed, considering that such were the custom for foreigners who had to address the people, to begin with paying some compliment to the place; a respect due to this city, as being the mother of arts and sciences. Nevertheless, we shall, perhaps, not err, if we suppose that St. Paul purposely selected the ambiguous term ἀσκεῖσθαι, because he could not conscientiously use εἰσέχουσις; since the Gods whom they worshipped were, in his estimation, demons. So I Cor. xx. 20. οὗ δὲ θεὸς τῇ ἐναντίᾳ τῆς Θεοῦ καὶ θεοῦ. He commends their worshipping; but shows that they "worship" they did not know what; that being true, they are very religious in their way. That the comparative here means very, and not too, is plain from the words following. And this view of the sense is supported by the authority of the Pesch. Syriac Version. The ὃς does not mean quasi, as some take it: and so far from its abating (as Camb. supposes) the import of the comparative, it is intensive; as it always is, either when the comparative is put for the superlative, or when, as here, it notes a high degree of the positive.

24. τὰ ἀσθένητα ἐὰν. Not devotions, but (as Erasm., Koppe, Schleusn., and Kuin. render) the objects of your worship, as shown in temples, altars, images, sacrifices, &c.

— ἀγνώτως Θεόν. These words have occasioned no little perplexity to biblical interpreters. The difficulty hinges on this — that, although we find from Pausan. i. 1. v. 14. and Philostr. Vit. Ap. vi. 3. that there were at Athens altars inscribed "to unknown Gods," yet no passage is adduced which makes mention of any altar "to an unknown God." Now Jerome, Erasm., and others would remove this difficulty, by supposing, that the inscription in question was, "Ἀγνώτως Θεός, or rather θεός," καὶ Αἴ- Δεσσα Ὀσίς Ἀγνώτας καὶ Ίς. But, as Bp. Milld. observes, "that is a most improbable supposition; and, indeed, the manner in which the inscription is introduced makes it incredible that St. Paul could intend merely a remote or vague allusion." Indeed thus (as Dr. Hales observes) the whole scope of the Apostle's argument would be taken away, nay, his assertion would not be true. Therefore, that the altar (as Milld. remarks) was inscribed simply Ἀγνώτως Θεός, must either be concealed, or all inquiry will be in vain. And, as Baroni and Wonna have observed, "though there might be several altars at Athens and elsewhere inscribed to unknown Gods generally, or to the unknown Gods of any particular part of the world, that there might occasionally be one inscribed to one of them, is extremely probable." Bp. Milld. indeed, thinks that the author of the Philopatris (apud Lucian): νῦν τὸν Ἀγνώτως τὸν ἐν Ἀθήναις, are decisive, that Ἀγνώτως Θεός, in the singular, was a well-known inscription. Now this would, indeed, be the case, if the Philopatris stood in the same circumstances as almost
every other work of the Classical writers pre-

| preserved to us. But, in fact, that tract (which was |
| written, as Gesner has proved, not by Lucian, |
| but by an imitator of his style and manner, who |
| lived 200 years after him, in the time of the |
| Emperor Julian, and who bore the same name) |
| contains: | |
| a careful study of the whole for the purpose of knowing |
| little short of twenty passages, written with man- |
| ifest allusion to various parts of the Scriptures, |
| chiefly of the N. T. There can be no doubt, |
| then, that the writer had the present passage in |
| view (the article having the use καὶ χρυσόν, |
| to denote the well-known), and consequently his |
| testimony will only serve to prove, (what, however, |
| is of some consequence) that the singular num- |
| ber was used by St. Paul. But though no other |
| writer seems to have recorded the existence of |
| any altar so inscribed, yet the thing has proba- |
| bility to support it; if no argument from the sil- |
| ence of authors can be drawn to the discredit of |
| any writer of unimpeached integrity. |

The question, however, as Bp Middl. observes, is, |

was this inscription meant to be applied to |

one of a possible multitude, as if we should im- |
| pune any kindness or any injury to an unknown |
| benefactor, or enemy, or was it meant to be |
| significant of the true God?’ He maintains |
| that the latter opinion (though the general one) |
| is ungrounded. It involves, he thinks, a great |
| improbability, that an inscription so offensive to |
| a Polytheistical people could have been tolerated. |
| Nay, he affirms that it is inconsistent with the |
| propriety of the Article; and maintains that the |
| omission of the Article, the position of the words, |
| as also the rules of ordinary language and the |
| custom of inscriptions, alike require that the |
| words should be rendered ‘to an unknown God,’ |
| or to a God unknown.’ He asserts that the |
| discourse of the Apostle is, even according to |
| that way of taking ἄγνωστος, very pertinent; and |
| that the mention of any unknown Deity gave him |
| a sufficient handle for the purpose in question. |
| But, on the supposition that the sense is, ‘to an |
| unknown God,’ we are encountered with the |
| difficulty of the whole happening as it should |
| have been so inscribed. The best solution |
| of which is, that it had been erected by the |
| Athenian people, in acknowledgment of some signal |
| benefit received by the city at large; which |
| seemed attributable to some God, though to whom |
| was uncertain. If this were the case, there would |
| be little difficulty in supposing (with Chrys., |
| Theophyl., and Isidore, of the ancients, and sev- |
| eral learned moderns), that the benefit in ques-
| tion was the removal of the Pestilence, which |
| almost depopulated the city, so finely described |
| by Thucydides. And this is thought to be proved |
| by Diogenes, (I. c.) But my vivid familiarity |
| with this story may obviate that he says |
| nothing about an unknown God, but represents |
| the altars as erected ζωὴς ἀνθρώπου. And so |
| far from being inscribed ζωὴς ἄγνωστος, he says |
| they were ‘ἄγνωστοι, without any inscription. |
| And to suppose that he alludes to what at Athens |
| may have had such an inscription, is far too hypothetical |
| to be admitted. Not to say that, from the words of |
| Diogenes, it seems very unlikely that there should |
| have been one at Athens. That there were altars |
| at Athens inscribed ζωῆς ἄγνωστος καὶ ἔξως, is |

nothing to the present purpose; since the union of |
| ζωῆς with ἄγνωστος alters the allusion in ἄγνω-
| στος, and the passage merely attests that the 
| Athenians were much attached to foreign super-
| stitions. So Strabo L. x. p. 472. Falc. observes: ‘Ἀθη-
| νισίου ἄγνωστος, ἦ τοι ἄλλα φιλοσόφους μεταφέρειν, ὁποῖς 
| ἂν γενέσθαι πόλλα γὰρ τῶν ἑσχατικῶν παρα-
| τίσεως. If it be asked, to whom, then, was the |
| altar in question inscribed? I answer, doubtless, 
| to the one true God, the Creator and Lord of all |
| things: which, indeed, seems to be required by |
| the course of argument in the passage, as thus |
| stated by Homer, in a Dissertation on the present |
| Philol.; ‘Quemcumque Deum Apostolus Athe-
| niensis inscripserat, est versus Deus. Sed quem |
| Deum Athenienses ignorantes coluerunt, 
| eique aram inscripserant, est is Deus, quem |
| Apostolus inscripsit unam solam autiam.

With respect to the term here applied to the 
| Deity, ἄγνωστος, it appears, from what is said by |
| cudworth and warburton, to have been by no means 
| unusual. So Damascius (See cudworth, Intell. 
| Syst. i. 4. 13), says, the Egyptian Philoso-
| phers of his time had found in the writings of 
| the ancients, what now hold of things, and 
| worshipped it under the name of the 
| Unknown Darkness. So also in the celebrated 
| Saec. inscription: I am all that was, is, and 
| shall be: and my veil hath no man uncovered. 
| And the Deity might well be so called, because |
| He is not only invisible (hence the Egyptian 
| appellation of the Deity, Ξαμμιμ, invisible), 
| but, in respect of his nature and essence, 
| incomprehensible, being, as Josephus Contr. Ap. (cited 
| by cudworth) says, οὐκ οὖν ὡς ἢν ὄνομα, 
| ὡς τότε κατὰ οἰκείαν ἄγνωστος. As to the objec-
| tion urged by Bp. Middl., that thus ζωὴς ἄγνωστος 
| would here have been written, it has very little 
| force; and a mere question of position as respects 
| one writing in a foreign language, involves too 
| minute a criticism to stand in the way of a sense 
| excellent in itself, and demanded by the context. 
| Not to say, that the inscription might have ζωῆς 
| ἄγνωστος, and St. Paul might thus alter it, wheth-
| er inadvertently, or to give greater prominence 
| to the word on which his argument was meant 
| to rest. Or even St. Luke might alter its posi-
| tion. Moreover, in the Persch. Syr. Version we 
| have ἥτοι hidden, from the Chaldee 122 to hide. 
| And, besides this, the Translator sub-
At there, ought, and could. And, whereas, so ym&Qixmoiv, which and ellip. extremely of &C.
Hierocles, p. supposed that.

Note. and, against truth is.
Apostle and, iv
The opinions by

Note. The Apostles.

— ἐν γνώσεις elc.] Render, "whom ye worship without knowing him."

The Apostle now proceeds to the true nature and worship of the Deity. It is justly observed that this seemingly plain statement of the truth is so skilfully managed, as to be directed against the irreligious scepticism of the philosophers and higher ranks, as well as the gross super

common of the people. On the sentiment ὥν εἰς χρηστίων, &c. see vii. 43. and Note.

— 25. θεομαθητικα] "is not served or ministered unto by the hands of men;" i.e. by temples, sacrifices, &c. This is the primary sense of ἥθος,

On which see my note on Thucyd. ii. 51. No. 5. At προσεύχομαι there may seem to be an ellip. of ὅς. But, in fact, the apposition includes that sense. Wets. notices the consummate procedure by which the Apostles treating the discourse, as, at one time, to contest on the side of the vulgar against the philosophers at large; and, at another time, with the philosophers against both. This he illustrates with references to the opinions of the Stoics and Epicureans (on which see Note supra vi. 19), and of the common people respectively. With the sentiment Wets. and Kypke compare several similar ones from the Philosophers; chiefly the later ones, who may be supposed to have profited from the Scriptures. So Hierocles, p. 25. ἔτης τής τῶν θεῶν ὡς προσεύχομαι, &c. The Apostle here seems to have had in view 3 Macc. ii. 9.

For τά πάντα many MSS. have κατά τά πάντα, which was preferred by Wets. and edited by Matth., but without reason. For the authority of MSS. is very slender in so minute a variation. And it is very probable that the κατά arose, as often, from the juxtaposition of κατά and τά. Besides, the words yielded by κατά τά πάντα is very unsatisfactory; whereas, that of κατά τά πάντα is extremely apposite, viz. "all things necessary to the sustaining of life," and which are particularized in a similar passage at xiv. 17.

26. ἀμαρτος] "race." See Note on John i. 13. Wets. compares Anthol. iii. 31. 6. "Artes — Iōt: áμαρτος, and Virg. saeviusque ab uno. With respect to the sentiment, by thus tracing back the origin of mankind, the Apostle perhaps meant to check the vanity of the Athenians, who maintained that they were autogènes and γαγαγεν. See my Note on Thucyd. i. 2. & ii. 36. The words ἀμαρτος—κατακλασας αὐτῶν may be rendered, "having appointed certain determinate periods [for their inhabiting] and the boundaries of the regions they should inhabit." There seems a reference to the records and early colonizations required to be made on the earth, in the Books of Moses. For Vulg. prior, many MSS. and early Ed. have post, which is adopted by almost every Editor from Beng. and Wets. to Vater.

27. The Apostle now suggests the grand design of man's creation, namely, ἵπτειν τὸν Κόσμον, to worship his Maker. See the noble Hymn of Cleantines, given entire in Recens. Synop.

— ὁ ἄνθρωπος ζωής ἐπεκτάσεως αὐτοῦ. These words are exegetical of the foregoing; and the sense is, [to try] if indeed they could, by the glimmering light of reason, "feel out and find him." A Hendecasyllable for ἔλεθα λαβοντας εἰρων, if by investigating they could find out His attributes, will, &c. The Apostle may here have had in mind a passage of Plato Phad. § 47, where he censures those who feel after God in the dark, by resting in second causes, without carrying up their inquiries to that first cause; and consequently worshipping the creature rather than the Creator. This passage of Plato is well rendered and illustrated by Dr. Hales, iii. 526. as follows: "They are unable to distinguish, that it is one thing to be the [secondary or immediate] cause of the existence of some thing, and another to be that [primary] Cause, without which the other could not be a cause at all. In this respect the many [rather multitude, Ed.] seem to be groping, as it were, in darkness (ἔλεθα λαβοντας ἐν χαθών), using others' eyes rather than their own; so as to denominate [the secondary] the cause itself." Here I would remark, that the version, "using others' eyes rather than their own," misrepresents the sense intended, being founded on the old and corrupt reading ἐφασενi, instead of what is undoubtedly the true one, ἔδοικε, which has been restored by Fischer, and certainly is required in order to make the words following apposite. The last words, ἐστιν αὐτοῦ ἐλενχόμενον ought rather to have been rendered, "so as to call it a cause [whereas it is only that without which the real or actual cause τοῦ αὐτοῦ ἐν τοῦ ἀνθρώπων could not have existed]."

28. In αὐθέν — ἐκείνῃ.] Many here recognize a climax. But it rather seems to be a strong mode of expression, for "To Him we owe life and every faculty connected with it — by Him we are what we are." The link in the chain of reasoning which connects this verse with the last clause of the preceding, is well pointed out by Dr. Halle.
ties of the body.

2. To the end that you may repent, and reform your lives: for if you must give an account, you must not provoke God by sinning, and by neglecting the Gospel, as the Divine Teacher so ardently wished and longed for by the wisest philosophers, to teach men how to worship God aright, and to save them, upon condition of repentance, for what was past, and reformation for the future. To work on their fear of the Divine Majesty, he apprises them that if they did not listen to the Lord Jesus and his Gospel, they would incur condign punishment, at the general resurrection and subsequent judgment held by him.

3. A discourse to encourage and learn to do well; true repentance implying reformation. See Note on Matt. iii. 2. On the nature of true repentance, and how accepted in the Gospel system, see Bp. Warburton's Works, vol. vi. p. 307.

31. ἔστω ἑστραφήναι. &c. q. d. "And there is need that you should repent, and reform your lives for you must give an account." &c. "En diákeiménon; in such strictness of justice as must exclude all mercy to the impenitent and unreformed. "Ἄλλες ἐστιν ὡς Ἑκάστιος obaein, denoting, the God-nature of Jesus. &c. παρὰ παραφράγματι here signifies (as often) "to produce faith in anything, or confidence in any one's pretensions," by adding sufficient proofs.

32. 40. 40. 40. This feeling of contempt and ridicule of the doctrine in question will not appear so strange, when we consider how wholly unaccustomed were men's minds to the notion of a resurrection of the body, and consequently to the identity of man in a future state. Of this their mythological accounts of Elysium had said nothing. And the thing, at first consideration, involved so much to stagger their faith, that the feeling was perhaps natural; but ought to have been suppressed by the consideration of the omnipotence of the great God who had pleased that life and immortality should be brought to light by the Gospel of Christ.

— ἐκκαθαρισθεὶς ως π. π. τ. I cannot accede to the opinion of those who here recognize a wish to hear more; for if so, why should they not hear it then.—For the Apostle had not wearied his gay fastidious hearers with obscure prolixity. The feeling seems to have been that of indifference and distaste; or rather we may consider this as a civil way of saying, We will hear no more of this at present. Some other time will do. See Dodd. and Scott. Thus the Apostle's reception was so very discouraging, that he, in disgust, terminates his discourse; which, therefore, may be said to have been as much interrupted and cut short as Stephen's was, and others recorded in this Book, nay, even some of our Lord's discourses to the Jews, in St. John's Gospel. Had that not been the case, St. Paul would doubtless have enlarged on the nature of that religion whose divine origin had been thus attested by God himself.

34. κολληθείς "having become his converts." See Note on v. 13. γὰρ, "a matron," no doubt, of some rank, as being here mentioned. The glosses (for they are no more) of the most ancient MSS. attest the early belief of this.
which is supposed to have originated with some who had been present at the feast of Pentecost, when the Holy Ghost was imparted; and was doubtless increased by those Jewish Christians, who had occasion to repair to that city on commercial or other business.

—προφανής] προφανής, which, the Grammarians say, properly signifies recently slain, is used, both in the Classical and Hellenistic writers, in the sense recent. So Pindar Pyth. iv. ult. προφανῆς όδηγε ἐνώπιος.

—κατά] he seems to have observed a διάφανον, or decrete. This is noticed by Sueton. Claud. C. 23, thus, Judeos, impulso Christo assidue tumulantibus, Romæ expulit. This Chrestus is by most recent Commentators supposed to have been a Hellenistic Jew; but by the ancient and earlier modern ones taken to mean Jesus Christ, which is the best founded opinion. The tumbults in question were dissensions between the Jews and Christians (whether Jewish or Gentile), and other political disturbances which so mightily a moral revolution was sure to produce; in which sense Christ might well say "he came not to send peace, but a sword." The change of Christus to Chrestus was likely to be made, and, in fact, we know was sometimes made. And Christ might, by means of his religion, be said to be the impulsor.

3. συνεπώς.] Few terms so plain as this have given rise to more debate on the interpretation. The general opinion, both of ancients and moderns, is that it signifies tent-makers. Some Commentators, however (perhaps thinking it too mean a trade for the Apostle of the Gentiles), have devised other interpretations, e. g. weavers of tapestry — makers of mathematical instruments — soldiers. But for any of these significations there is very slender authority; and St. Luke, writing in a plain style, must be supposed to use such a word as this in his ordinary sense; not to say that the two first mentioned trades would require far more exact skill and devoted attention than could be expected in one like Paul, the greater part probably of whose time was spent so very differently. There can be little doubt that St. Paul's trade was (as Chrysost. says) that of a maker of tents, formed of leather or thick cloth, both for military and domestic purposes; the latter even being, from the scarcity of furs, much used throughout the East in travelling; nay, in that warm climate, were, during the summer season, employed as houses.

4. ἔτρεκε.] This is strangely rendered by Kuin. and others decebat; for πέρασε must surely, from the different meaning, be from the scarcity of inns, to embrace Christianity); the action being here, as often, put for the endeavor. So 2 Cor. v. 11. ἐδότης τοῦ φίδιον τοῦ Κυρίου ἄνθρωποι πέφυκεν. By ἔπερασε we must understand Proselytes of the gate.

5. τῶν πιστῶν.] Some MSS. several Versions, and a few Fathers, have ἢ λογος, which is preferred by Bengel. Fritze, and Iliffi, but by Griesbach, Knapp, and Tittm. but without sufficient reason. The external authority for that reading is slender, and the internal by no means strong. The above Editors, indeed, urge that λόγος is to be preferred, as being the more difficult reading. But the reading ἢ λογος has its exceptions, and especially when the reading in question would do violence to the proprieties and sense: which is the case here; for the sense was occupied in preaching; is one surely most frigid, insomuch that Morus and Heinrichs have οὐ δοξάζεσθαι τοῦ λόγου, yet without assigning any tolerable sense to τῶν λογῶν. But whence, then, it may be asked, ἢ λογος; I answer, from a marginal or interlinear scholiwm, of some one who had in his copy, not ἠ λογος, but ἢ λογος; and thus supposed that λόγος should be supplied, or substituted for πεπήλατο, as required by ἠ λογος. That such must have been the reading in Jerome's copy, is plain from his (Vulgate) version instabat vobis. Indeed the common reading might seem to claim a preference on the score of being the more difficult reading: for Markland professes himself unable to understand it. Though, indeed, from a sort of mental επιστασία, that Critic perpetually found or made difficulties where none but himself could see them. Here συνεπίκαιρα τῶν πεπήλαται is capable of a very good sense; namely, as Beza, Luther, Calvin, and others explain, καὶ intus et apud se estutatum praecellentiarum, he was under the impulse of ardent zeal. So ν. 25. γιὰς τῶν πεπήλατων, and xx. 98. ἐκείνως τῶν πεπήλατων.

6. διατηρητικος.] "contradicting and opposing by words: A military metaphor, of which Eln. and Markl adduce two examples; but there is one more appropriate, that can be cited, that can be cited, της ἐπιμέλειας τῆς γεωργίας ἄλλωσιν ἐκ τοῦ παρελθόντος. — ἐκπολεμώντως τῆς ἡπτάος.] A symbolical action (with which we may compare Nehem. v. 13), like shaking the dust off one's shoes at any one, thereby signifying that we renounce all intercourse with him. See note on xlii. 51. At το οἴκος, &c. sub τοῖς τοῖς. By οἴκος is meant destruction; i. e. figuratively, perdition in the next world. This manner of speaking was common to the Hebrews (see 2 Sam. i. 16. Ezek. xxivii. 4), the Greeks and the Romans. See examples of Ezek. and Wisd. He also rightly derive it from the very ancient custom of putting hands on the heads of victims for sacrifice, and impressing on them
the evils which impended over the sacrificer, or
the nation. Ei's eis èthn paroikias must not be understood as implying abandonment of the Jews, but an especial attention to the Gentiles. 7. μεταβὰς ἐκείνην. Not from the house of Aquila (thence shifting his lodgings), as most Commentators suppose; but from the synagogue, that being, no doubt, the place where the foregoing exhortations had been pronounced; as is plain from the words ἑλθοντες ἐν τῇ συναγωγῇ. Besides, if συναγωγή be not taken as the substantive of place referred to, there is no other. Ἡδέν ἐς Οἰκία must be understood to mean "entered into," "entered upon, a house," for the purpose of teaching and preaching, perhaps in an upper apartment appropriated to that purpose. See a kindred passage at xii. 9. — συναγωγὴν τὴν ἑλπικούσαν "conterminous, contiguous." The word occurs, I believe, nowhere else; though συνάγῳς, from which it is derived, is found in the ancient glossaries. The Classical term is συναγώγη, used by Polybius. And, indeed, some MSS. here have συναγώγη; though doubtless from συναγωγή. 9. λίθα καὶ μὴ σωματεύς.] This intermixture of the Imperat. with the Subjunct. is thought to be a Hebraism. Be that as it may, there is no peculiar; for the Subjunct. form is more significant than the Imperative, there being an ellipsis of ἂν, q. d. Mind that ye be not silent! 10. λάδι  ἐνατείρ.] The best Commentators remark, that the persons in question are called Christ's people by anticipation; just as the Gentiles, who should afterwards embrace the Christian religion, are in John x. 16. already called the flock of Christ. 11. ἐκδίδος.] "took up his abode." A Hellenistic use of the word, as in Luke xxiv. 49. 12. Ἐκάλει ἐν τῇ "Ἀκίδα." The best Commentators are agreed that the sense is, "on Gallo becoming Proconsul." Κατηφέστηκε is a very rare word, but may be compared with κατεξέχθη and others. 13. περὶ τοῦ νόμου — Θεόν.] As much as to say: "The Roman people permit the Jews in Greece to worship God after the rites of the Mosaic Law (See Joseph. Ant. xiv. 40; xvi. 2, and the Note on Acts xxiv. 6.); but this fellow teaches things contrary to our Law, and excites disturbances among us." 14. ἀλλὰ τὸ μεταφόρμα π.] The best Commentators regard ἀλλὰ, as equivalent to παραφόρμα, any serious offence, and ἀλλὰ they define flagitium. It should rather seem to correspond to the minor class of offences with us styled larceny (hence, indeed, the word rogus is derived. See Note on xiii. 10.), or even those petty breaches of the peace which we are called misdemeanor.

The ἀλλὰ, παραφόρμα perhaps had reference to those mischievous frolics often played off in Heathen countries in ridicule of the Jewish rites and ceremonies, like Aelcibades' defacing of the Herma, ridicule of the mysteries, &c., and such as that which Josephus tells us was committed by a Roman in ridicule of circumcision; and which were always severely punished, when the authors could be detected, by the Roman magistrates. "Ἀλλὰ ἐνατείρῃς. "I should bear with you, lend a patient ear to you." 15. λέγον ἐν ἀλήθεια.] i.e. of doctrine and names of the respective supporters, as of Moses and of Christ and of the law which ye hold [as compared with another newly promulgated]. "Οὐκ ἐσά. See Matt. xxvii. 4. σὺς ὑμῖν. 16. ἕτοιμος οὖν ἔρι.) Render, "Whereupon the Greeks being hold of," &c. There is no reason to suppose "Ελληνες should be cancelled. By pantes of Ελλῆς are denoted all the Greeks, namely, both Christians and heathens, of whom the latter as well as the former were incensed at the bitter spirit evinced by the Jews, and were glad to take this opportunity of insulting them. Sos-
thenes, who seems to have been successor to Crispus as Ruler of the synagogue, was thus treated, as being no doubt, the spokesman, and perhaps the promoter of the persecution. By *τριίν* is merely to be understood beating him with their fists, probably as he passed through the crowd out of the Hall of justice; thus, as it were, running the gauntlet.

—οδόν τῶν τῷ Γ. ἤν. "took no notice of these things!" not choosing to notice the assault, or interfere in the religious disputes of the parties. ὁδὲ, for ὁδὲ, as often after μετά, which has a dative of *person* and a genitive of *thing*, either with or without a preposition.

13. οἰκείων τῆς κεφαλῆς. Commentators are not agreed whether this is to be referred to *Apoll. or Paul*. Yet all who were distinguished for knowledge of Greek (as Chrys., Ἐξεμ., Isid., Euse. Beza, Calvin, Cæsab., Salmas., Grot., Heiniius, Hamm., Whitby, Valesa, Wakef., Schleus., Heinr., Kuin.), and almost every Editor of the N.T., have adopted the former view, which is supported by the ancient Versions, and as it involves far more probability, and avoids the difficulties attendant on supposing *Paul* to be meant, it deserves the preference. The sense, then, is, "after having shorn his head at Cenchrea," which was the port where he embarked on his voyage. The Commentators are generally agreed that the vow was not one of *Nazarite*, but a *votum circle*, — such as was taken during or after recovery from sickness, or deliverance from any peril, or on obtaining any unexpected good, importing to consecrate and offer up the hair, the *sharing of which* denoted the *fulfilment of the vow*. [The sense is obscurely expressed, but there is no necessity to adopt the expedient proposed by Dodd, of transposing this clause, and placing it after *θελοντος*, v. 21. The fact is that Paul had brought them with him, on his voyage to Caesarea, as far as Ephesus, and there put them on shipboard, and the ship stopped for that time, *including a sabbath-day*. Paul took the opportunity of preaching to the Jews; to whom his discourse was so acceptable, that they pressed him to remain longer with them: which request, however, he was obliged to refuse, because if he permitted the ship to go without him, he should probably not be able to meet with another to convey him in time for the feast at Jerusalem.

21. ἐσθίον ποσεῖδα. A Hellenistic phrase. The sense is merely, "I must spend the feast time." *Debe* must be taken *populariter*, according to an idiom of our own language. The Apostle's purpose may be supposed to have been to promote the cause of conversion, and the communication between the Christians of Jerusalem and of other parts of the world. Hence we may suppose that this feast was the *Passover*.

22. ἀνεβάς] namely, to Jerusalem as some of the best Commentators agree. This may, indeed, seem a somewhat harsh omission; but as *ἰσραηλίδος* occurred only a little before, it is not so. To take *ἀνεβάς*, with some Commentators, of *Caesarea*, involves far greater harshness, since it would exclude all mention of the going to Jerusalem, the great object of Paul's voyage into those parts. *Κατεβας* εἰς ΄Αρι. would not be applicable to Caesarea, whereas it is to Jerusalem; for Paul would, no doubt, go by sea, perhaps by Caesarea.

24. Ἀπόλλων.] A name contracted from *Ἀπολλώνιος*, as *Ερυθρός* from *Ερυθροίτης*, and *Artemas* from *Ἀρτεμισίς*. A full account of every particular concerning Apollo may be seen in a learned dissertation of J. Phiezer, at p. 691—701. vol. xiii. of the Critici Sacri.

—ἀνδρός.] An expression denoting, in the earlier writers, a *man of letters*, especially an historian; but in the later ones an eloquent man, which is probably the sense here (especially as the word is so used in Joseph. and Philo), though some Commentators adopt the first-mentioned signification. *Διασέροις τὰς γραφιν*. "well versed in the interpretation of the Scriptures of the O. T."
ACTS CHAP. XVIII. 25—28. XIX. 1, 2.

XIX. 1. "ETIENETO DE; EIN TÔN TÔN APOLLÔW DAI TÔN KÛRIÔ." 1

HAI OMAVOS TÓY ΛΩΙΝΩΝ TÔI "HÔZKTÔI PARAFHMATÌZON EN TÔY XENOGRAFÔI. 2

25. "PROBFLEIMÆNO.] Exhorting him [to carry into effect his resolve].

—SUNOEÎLETO—ΧΩΡΟΣ.] It is plain that σουβεζ. must mean, "contributed to [the spiritual advantage of]."

But on the sense and construction of ἔος τῆς ἑρμηνείας Commentators are not agreed; some, as Pisc. and Hammond, construe it with τῶι πεπηροτευκά; others, and indeed almost all the best Expositors, (together with the Pesch. Syriac,) with σουβεζ. The latter method seems far preferable; for to construe it with τωι πεπηροτευκά not a little embarrasses the sentence: and no such phrase as πεπηροτευκά ἐτσὶ τῆς γῆς, elsewhere occurs in Scripture. Not to mention that the sense thus arising would be here little suitable: whereas it might be expected that something should be said of the especial grace of God being afforded to one so zealous in preaching the Gospel. The transposition is by no means harsh; and, we may suppose, was here adopted because the words could not well have been introduced between σουβεζ. and its dative, especially as πολ. was also interposed. The omission of ἐτσὶ τῆς χώρας in the Cod. Cant., the Vulg., and some Fathers, seems not to have been (as Dr. Clarke imagines) from accident, but from design, in order thus effectually to remove the harshness in question. The question, however, is, what is the sense? Beza, Camer., Raphael, Wets., Rosenmü., and Heins, take τῆς χώρας to mean grace of diction and manner, as in Luke iv. 22. τοῖς λόγοις τῆς χώρας. But that sense would here be not important enough, and thus τοῖς λόγοις would be indispensable. There can be no doubt that τῆς χώρας is for τῆς χώρας τοῦ Θεοῦ; a phrase so frequent, that sometimes τοῦ Θεοῦ is dispensed with. So Rom. xii. 3. ἐν τῇ ἱδρυσθῇ τῆς σελήνου. also xii. 6. xv. 13. and especially Ro. x. 17. of τοῖς ποιμασίοις τῆς χώρας λαμβανομένως. where τοῦ Θεοῦ must be supplied. And so at xix. 9. τὸν δὲν is for τὴν δὲν τοῦ Κυρίου.

26. "PROBFLEIMÆNO.] This may have reference not only to his descending on the necessity of repentance and reformation, but to his freely pointing out many errors in the usual mode of understanding the Scriptures, especially the Prophecies. This, from his great knowledge of the Scriptures, he would be qualified to do, and might speak authoritatively.

plan for the salvation of man by a Redeemer, as it regarded the doctrine and methods of John the Baptist, which enjoined repentance and reformation, and the being baptized unto the faith of the future Messiah. Or, taking Κώρος here to denote Christ, we may understand, "instructed in the doctrine of a Messiah, not, in the doctrine of Jesus Christ; for Apollos knew only the doctrine of John, who baptized εἰς τὸν Ιησοῦν, preached repentance, and announced the coming of the Messiah: (see Matt. iii. 2. compared with Acts xix. 4.) while by the more inadequate instruction which he received from Aquila and Priscilla, must be understood that of the Messiahship of Jesus, and what he had enjoined for faith and practice, in order to the attainment of everlasting salvation. By τὸ βάπτισμα is meant, per synecdoche, the doctrine of John the Baptist, of which baptism was a principal feature. Now it is implied that Apollos had received this baptism; and also by ἐνσύνεσιν, that he had not received Christian baptism, though Mr. Scott supposes so. It is generally believed that he had been baptized by John himself, and had since that time obtained some knowledge of the Gospel; though he had not been baptized unto the faith of Christ. This, however, involves much improbability. It should rather seem that he had been baptized not long before by one of John's disciples; and, in short, was become one of the sect of the Johannites, which existed about this period, and on which see Tittmann's Introd. to the Gospel of St. John. 'Ἀραμάζεως has reference, not to the doctrine, but to the manner of teaching it, namely, as exactly as he knew how. Thus there will be no occasion to read, with Sherlock, Markl., and Wakef., οὐκ ἀραμάζεως. They adduce, indeed, a passage of Athanasius, p. 61. as an example of a similar omission of the negative particle, where the necks of shell-fish are said to σκαφανδρίζω τῶι ἀδάνκλιτο τῶι στρέμμα τοῦ θάλασσας. But there it is better to read ἀνακόπτω, since the αὐ might easily be absorbed by the αὐ preceding. The word occurs in good authors, especially the later ones.

27. "PROBFLEIMÆNO.] This may have reference not only to his descending on the necessity of repentance and reformation, but to his freely pointing out many errors in the usual mode of understanding the Scriptures, especially the Prophecies. This, from his great knowledge of the Scriptures, he would be qualified to do, and might speak authoritatively.

XIX. 1. τὰ ἀνωτέρω μέν "the upper and inland regions," namely, Phrygia and Galatia. See my Note on Thucyd. i. 7.

—μεθήνεσι.] Many recent Commentators think that these persons were only believers in a Messiah, and followers of John the Baptist. But thus they could not have been Christ's disciples at all. Besides Paul addresses them as if baptized in the name of Jesus; which at least implies that they must have publicly professed faith in Jesus Christ.
It should seem that the men had been, some time before, baptized by some of John's disciples, but had not been long at Ephesus; when, partly by the means of Apollos, and partly of Aquila, they became convinced of the truth of the Christian religion (and were disciples of Aquila); though they were not yet thoroughly acquainted with its doctrines, nor had yet been formally baptized.

2. εἰς πρὸς αὐτούς. — Ei &c. Here (as not unfrequently in interrogative sentences where the words of any speaker are recorded), there is a blending of the oratio directa and indirecta, q. d. He asked whether they had received, — and he asked them saying, have ye received?

— ἀλλ' ὡδί — ἡσαρκευμένοι.] This, according to the sense assigned by our common Version, would imply such an expression as, even on the supposition that the men were only Johannites, would be incredible. But indeed it is quite unnecessary to so interpret; for Grothus, Bp. Pearce, and others have proved, that διάκονος, or λαμπροσβή, must be supplied at ἐνεργος, meaning that they had not heard whether the Holy Spirit was imported — or, as Bornem. expresses, the full sense, Tantum abest, &c., so at John vii. 39. ὡσπέρ ἕως τής ἤτεραμ ἡγέοντων, where our Version very properly expresses the διάκονος. In both passages the extraordinary influences of the Holy Spirit must be understood.

3. εἰς τῇ] Sub. ἄστηρα. Ei here, and often, does not denote purpose, as most Commentators suppose: but ei with the Accus. is put for εἰ [by] with a Dative, as in forms of swearing, e. g. Mait. v. 35. εἰς ἡγέοντα, which is just after followed by ὑμεῖς, ἐν τῷ γεγ. — ἤτεραμ ἡγέοντων, meaning, a baptism which bound those who underwent it to repentance, reformation, and purity of life.

4. δίκτ. μεταφοράς, meaning, "a baptism which bound them to repentance, reformation, and purity of life." See xiii. 24. and Note. 

Ταύταισι, εἰς τὸν Χ. ἱ., are the words of the Apost. briefly importing, "Now that Messiah whom John bound you to worship is Jesus." No doubt Paul proceeded to enlarge on the evidence for the Messiahship of Jesus, and to point out the benefits of his religion, and its doctrines.

VOL. I.

6. ἄλλοιν — prep.] Contrary to the opinion of many recent Commentators, I must maintain the sense to be, "they spake with [foreign] tongues, and used their gift in the exercise of the prophecy, or oracles, and teaching and preaching. It is plain that the gifts here is for ἔτιρος γλώσσας, as in the kindred passage of Acts ii. 4. ἄφθονος λα- λίας ἔτιρος γλώσσας, where see Note. We may observe a εἰςαίμα: prophecy being a higher gift than λαλίας γλώσσας. So I Cor. xiv. 5, μέγας γὰρ ὁ προφήτης ὁ λαλής γλώσσας.

9. ἐζηκελθεν καὶ ἐπέθεσαν.] A sort of Hendiadys: "obstinately refused to yield credence." So Ex- clus. xxx. 11. μάταις σκληρύνετο ἑπεθήκει εαυ. See also Ps. exciv. 8. and Heb. iii. 3. ἀποστάτες must be understood of separation from the synagogue and church communion, and preaching elsewhere. See Note on xviii. 7.

In τῇ ἑρωτῇ Φιλίππών τῇ.] What sort of a school this was, biblical Critics are not quite agreed. Light. Vitringa, Hann., Doddr., and Schoettg. suppose it to have been a kind of Beth- Midrash or Divinity Hall, designed for reading theological lectures. Others, as Pearce, Rosenm., and Kuin, think it was a philosophical lecture-room, and that Tyrannus was a rhetorician, or sophist. If the former conjecture be correct, he was probably a converted Jew; if the latter, a converted Gentile. Tyrannus was not an uncommon name, answering to our King.

10. πάντας.] This may be taken, with many Commentators, in a qualified sense; but there was such a constant influx of persons to this emporium and capital of Asia Minor, that there could not be many individuals but had heard, at least by the report of others, of the doctrines of Christianity. By ἄσπια is meant the province of which Ephesus was more immediately the capital, and nearly corresponding to the ancient Ionia.

Σπεκτορότα.] See Luke xix. 20. Σπεκτορότα, from the Lat. spectro, a half-girdle, or garment, equivalent to our apron.
te penteuma ta pohri eiçgorasua ap' aitwv. Egragmatai de tines 13 apo tov periherumenvon Ioudaion evorxiouon onomaziqen ev tovs ektoros tais pnevmata ta pohria to vutria tov Kyriov Iwou, lègonotes: "Orhoimomen eisais tov Iwrou ou o Paiois khrwsei. "Ihsou de tines uw1 14 Xeneva Ioudaion uxeiriwos einetai, oí touto poionwv. Aporothen de to 15 pneuma to pohria eiše. Tov Iwrou gvnasko, kai tov Paioi eplita-

13. periou.] See Note on iv. 7. Such persons were called by the Greeks agédai, and by the Latin writers circulare. They were a kind of men who (like our travelling quacks, or mountebanks, or conjurers,) pretended to cure violent disorders beyond the skill of the physician, and even to cast out devils; and all this with the use of certain incantations, or charms made effective, partly by administering certain powerful medicines, and partly by strongly operating on the imagination.

14. tıvei.] This must be construed with enti, "some seven persons, sons of Sceva." See xxxiii. 23. and Thucyd. iii. 11. vii. 57.

15. tìn Iwroin geneiaka — tìnves etsy:] q. d. "I recognize the authority of Jesus and Paul, but yours I disallow." Wets. compares from Isauus ou 6i rí 6i eis; ou gínuqo ex.

16. ephallmieron. This use of the word (which is by a metaphor taken from wild animals) is rare, and not exemplified by the Commentators. I have, however, in Recens. Syntop., added several examples from Homer.

— katakto. aitwv, xwv, kat' a.] Almost all Commentators for the last century are agreed in taking xwv kata aitwv to denote "exercised force over them by maltreating them;" as in Wisd. xix. 20. But it may perhaps be regarded as a seemingly pleonastic, yet very significant expression, importing more than either term would mean alone. Ta xwv kata is for kataxwv. Γεωνωμεν must be taken in a qualified sense, as in one of our own idioms.

18. ἐκαθαι καὶ διάγευ.] The expressions are nearly synonymous, and denote frank and open confession, with a narration of all circumstances. By the πράξεις are especially meant magical practices, though also including sins of every kind.

19. τὸ πιστεύω.] Pisteuo, as applied to persons, signifies nimis sedulus, male curiosus; and hence, as applied to things, supercucur, vanus. Thus it was used to denote the "superstitions vanities" of magic; a sense occurring both in the Scriptural and Classical writers. See Rec. Syn. The books here mentioned were, no doubt, treaties on magic; such as those of Artemidorus, and Asrampsychus on the interpretation of dreams. Ephesus was the chief resort of the professors of the black art, who drew up what are called in the Classical writers Εἴφες γραμμάτα; which were scroll of parchment inscribed with certain formulas, and bound to the body, being used as amulets. See more in a Dissertation of J. C. Ortlob, at p. 703. seqq. Vol. xiii. of the Critici Sacri. Of pernicious books being publicly burnt, several examples are adduced by Wets.

— ἄγγελος.] What kind of silver coin is here meant — whether the silver shekel or the drachm — cannot be determined. The latter is the more probable opinion.

20. καὶ κράτος] for ἱερατικός, extremely. Ἱερατικός is well explained by Schleus. vim exsurrit.

21. ἥτοι ἐν τῷ αὐτῷ] "statuit apud se, resolved in his mind." The best Commentators have been long agreed in assigning this sense, in preference to referring the expression to the Holy Spirit.

22. ἵστησι κῶνον.] 'Εστικα signifies, 1. to hold to any thing (τίν), and 2. to keep to; stay; and has a reflected force by the ellip, of ταύτα. In the sense of stay, it occurs either without, or (as here) with the addition of an Accusative (depending on κατά), denoting duration of time.
24. ἀγγυροσκόπος.] The word signifies a worker in silver; but whether we are here to understand a silversmith, or a manufacturer of small coins, is uncertain. The former (which is the opinion of the best Commentators) is the more probable. The ναὸς ἀγγυροσκόπος ἄγρον are supposed to have been small silver models of the Temple of Diana at Ephesus (one of the wonders of the world), or at least of the chapel, which contained the famous statue of the goddess. These were much bought up, both for curiosity (being memorials of a building so matchless), and for purposes of devotion (as are the models of the Santa Croce at Loretto, in modern times), and were carried about by travellers or others, like the moveable altars in use among the Roman Catholics; the model being always provided with a small image of the goddess. There is little doubt, too, that the ἀγγυροσκόπος also executed large coins representing the temple, with the image of Diana, of which some have been preserved.

25. καὶ ἔτη, ἓν, ἐτῶν τε τετέρατα ἡγεμόνες, κ.κ.] "produced much gain to," as Acts xvi. 16. ἐτῶν ἡγεμόνες παλαις ἑτέροις τετέρατα, κ.κ. By the τετέρατα here denoted is the chief workmen; and by the ἡγεμόνες, the inferior citizens employed in manufacturing the rougher work of these portable chapels. τετέρατα, i.e. statues, painting, and such sort of matters connected with the pagan religion.

26. καὶ ἔτη πάντων, ἡμῶν.] This is a term of middle signification, and is to be interpreted according to circumstances. See Note supra xi. 29.

27. καὶ ἐν τῷ μεταστάσεις ἔτως, κ.κ.] "as by his persuasions drawn away." Metaxástas signifieth properly to change the position of any thing; to remove any one from any present station; and, figuratively, to alienate any one’s attachment to another. Of all which senses examples are adduced by Kypke. ἐν τῷ μεταστάσεις ἔτως (at least the ignorant multitude) regarded the images of the gods as the gods themselves. Hence the makers of these were called ἰσειάται. And on the removal of the images, they supposed the gods themselves to be taken away. The better instructed, indeed, did not harbour so gross a fancy; yet they maintained that the gods in illis latisse, and that hence they were θείοι, and filled with the presence of the Deity. They readily allowed that the gods did not need images; which, they said, were only invented in condensation to the weakness of men; and only meant as helps, to raise the soul to heaven, and as symbols and handmaids to Religion. They regarded the images as representatives of the gods; and as such entitled to every honour. Finally, they maintained that they did not adore the images, but only the gods, who, as it were, resided in them. In fact, the idolatries of the Romish Church have been ever defended by these and such like arguments; which were indignantly rejected by the great Christian Apologists (in their answers to Celsus, Porphyry, and Julian), who would, doubtless, were they alive now, be as strenuous opposers of Romish as they were once of Pagan idolatry.

28. ἐπί τῆς τιμής τετερατον, κ.κ.] "The sense seems to be, “this our part of the common employment, this our business,” So the Syr. and Arab. Versions. The Dat. is for the Genit.
περιφέρειας προς αὐτῶν περικύκλων μὴ δοῦτα ἑαυτῷ εἰς τὸ θέατρον. 

'Αλλοι μίν οὖν ἀλλ' τι ἐκφράζων· τὴν γὰρ ἡ ἐκκλησία συγκεκριμένα, καὶ ἡ

οἱ πλούσιοι οὐκ ἦδιον τίνος ἑκείνην ανεκλήθησαν. ἦ ἕκεν τοῦ

όργων προσβιβαζον Ἀλέξανδρον, προσβαλόντων αὐτῶν τοῖς Ἰουδαίοις· 

ὁ Ἀλέξανδρος κατατάσσεται τὴν κινεῖ, ἔστελν ἀπολογίσθω τῷ ἄγων.

* Ἠπιγρατείς δὲ οὗτος Ἰουδαίος ἐστι, φωνῇ ἐγίνετο μία ἐκ πάντων ἡς ἐπὶ 34 ἄροσ ὑπὸ κραζόντων. Μεγάλη ἡ Ὁρίμεος Ἑραλδίων! Καταστάλεις δὲ 35

&c. The office was only for a year, and was elective; a certain number of persons (in Pro-

consular Asia, ten) being elected by the cities, and sent to form a common council at some principal

city. Of these the Proconsul appointed one to be the 

Asiarch; the rest being his colleagues, and also styled Asiarchs: for those who had borne the 

office were afterwards called Asiarchs by courtesy. And hence Kuinoel thinks it uncertain whether 

the Asiarchs here mentioned were those actually in office (the Council being held at Ephesus) or 

those who had been so. But the air of the context evidently points to the former; and, indeed, 

the use of the article (which, in the latter case, was very unlikely to have been used) makes it 

certain.

—μὴ δοῦνα ἑαυτῷ εἰς τὸ θέατρον.] I cannot agree with Valckx. and Kyuke, in regarding this 

as a forensic mode of expression, like ἔστοια σὺν ἐς ὁραν just before. For though they adduce 

examples of this use from Josephus, yet there 

ἐς κράνας is added. It should rather seem to be a 

popular form of expression, denoting, "not to trust 

himself in the theatre." So Cicero C. Verr. iii.

19. Populo se ac corone daturum. This, there-

fore, may be considered one of the Latinisms in 

St. Luke.

33. This verse involves no little obscurity, 

partly from the words here occurring being used 

in a somewhat uncommon sense; but chiefly 

from the construction being left incomplete, and 

the circumstances of the transaction in question 

being rather to be gathered from what is said 

than distinctly narrated. Hence considerable 

difference of opinion exists, both as to the 

construction and the sense. The construction 

commonly adopted is προσβιβαζον Ἀλέξανδρον ἐκ τῶν Ἰουδαίων which, though involving a somewhat harsh 

transposition, might be admitted, if the context 

allowed of it. But this it does not; for thus no 

tolerable account can be given of the transaction 

in question. It must therefore be taken before 

προσβιβαζον (as was done by the Pesch. Syr.

Translator, and is the method adopted by all the best 

Interpreters), and a nominative supplied, — either 

πρεσβυτεύτων, as referred to εκ τῶν Ἰουδαίων, or the common 

ellipsis ὁθ' ὁρείστως must be supposed at προσβιβαζον; 

the sense of which term will depend upon the view 

taken of the affair then going forward; which has been not a little misunderstood by 

some Expositors, as Hammond and Bp. Pearce. 

It should seem that certain well-disposed persons 

of the people present, with a view to quiet the 

tumult, were desirous to set up some one to ad-

dress the multitude, and endeavour to appease 

their wrath, by showing that there was no good 

reason for it. Now the Jews present were sure 

to join them, because they saw that the anger 

of the multitude was directed against both the Christ-

ians and themselves: and they were anxious 

that the speaker should at least take the blame 

off their shoulders, and lay it, — where it ought, 

they thought to be, — on the Christians. They 

therefore proposed, as a proper person to speak, 

one Alexander, who, it seems, had a talent for 

public speaking, and was a Proselyte of the gate; 

the same probably with Alexander the 

coppersmith. No other view but this can make 

any thing intelligible. Hence it appears that προ-

βαλθων cannot mean (as our common Version renders 

drew out, still less (as Prof. Scholeif) "thrust 

forth," for the word has never that sense; and 

here the context would not permit it. It has not, 

I think, been sufficiently borne in mind by Ex-

positors and Governors: and προβάλλων are very 

often used of setting any one up to speak, espe-

cially as an advocate for others: sometimes, 

however, only to express their sentiments. 

Examples in abundance are supplied by the 

Commentators and Steph. Thessaur. The above 

interpretation is supported by the authority of the 

Pesch. Syr. Version, which renders προσβιβαζον, by 

προβαλθων; appointed; literally, "set him up, made 

him get up [to speak];" this being the Aphi-

Conjugation from προβαλθω, to rise.

Προβαλθων just after may be taken in a meta-

phorical sense for proposing him, recommending 

him [as a fit person]. Of the sense proponere, 

Wets., Kyuke, and Stephens in his Thesaur., fur-

nish numerous examples. These words προβαλθω 

αιτῶν τῶν Ἰουδαίων are added, to point out the 

prominent part taken by the Jews in the trans-

action; who, indeed, had some cause to feel alarm-

ed for their safety, since their hostility to all idol-

worship was well known, and the bitter animosi-

ty felt towards them by the multitude is plain, 

from their refusing to hear the speaker because 

he was a Jew. Of ἄνευ εὔφανται the sense is clear-

ly that of addressing the people, to show them 

that no insult had been offered to the worship 

of Diana; or, at least, that the Jews were not 

the persons who had done the wrong.

34. Ἠπιγρατείς.] This (for the common lection Ἠπιγρατεύτης) is the reading of many of the best 

MSS., of almost all the early Edd., and of 

several Fathers; and it is adopted by almost 

every Editor from Wets. to Vat. And rightly; 

for besides the strong external evidence, internal 

evidence is quite in its favour, it being the more 

difficult reading. It is, however, not so much a 

Nominative absolute, as it involves an anacol-

thon.

35. Καταστάλεις signifies properly to μιᾷ δομῇ, 

as Ps. liv. 8. καταστ. τὸ κίτρον τῆς παλαίως. But 

it is more frequently used in a metaphorical sense, 

of quieting a tumult. — γνωριμίας.] It is easier to determine the 

rank and duties of this office, than to represent 

the term by any corresponding one of modern
languages. From the passages of ancient writers adduced by Wets., it appears that he was President of the Senate, and that his duties embraced most of those of our Chancellor, and Secretary of State. It may be conjectured that this functionary (of different dignity in different cities) was so called, from being the keeper of the archives, containing all the γράφματα of the State; as public treaties, decrees, and documents of every kind.

— τις γάρ ἐστιν, &c.] Pearce and Markl. observe that the γάρ has reference to some clause omitted, and to be filled up thus: [There is no need of this climacteric repetition of 'Great is Digyl.'] for which reason there, &c. Of this elliptical use of γάρ at the beginning of a speech, they adduce an example from Herodot. vi. 11. 'Επὶ ἔρωτι γὰρ ἀκρίσις ἔχεται ἡμῖν τὰ πάραγμα τά q. d. I am now induced to address you; for our affairs are in the utmost danger.

— νεωκρός.] The word at first denoted a sweeper of the temple. Afterwards, however, (when the humility of religious devotees made the office sought after even by persons of rank,) the term was employed to denote a curator, one whose office it was to see that the temple was kept clean and in good repair, and furnished with everything proper for the celebration of public worship. Moreover, what was properly applicable only to a person, was transferred, by Prosopoeia, to cities; especially as it was usual to personify them. And thus, by an accommodation of the sense, the term came to signify devoted, consecrated; it was not used only of Ephesus, but also of other cities of Greece and Asia Minor. Nay, sometimes one and the same city was called νεωκρός, with respect to three or even four different gods. So great was this devotion of the Ephesians to Diana, that we find from Ἐλίαν Var. Hist. iii. 26, the city was styled ἄνδρα. And that it should have been thus attached to her service, we may easily imagine; since by devoting itself to the goddess, the city was said to have been formerly saved from destruction, when about to be stormed by Crassus. (See Herod. i. 35.) The dedication in question, we learn, was accomplished by a very significant action,—namely, that of fastening cords to the walls and gates, and tying the other end to the pillars of the temple: the very manner in which the Island of Rhenea was dedicated to Apollo by Polycrates. See Thucyd. iii. 94. Ἔνθα δὲ οὗτος ἀνέφερε (which is not found in several MSS. and Versions) is, perhaps rightly, cancelled by Griesch., Knapp, and Tittm.

— τοὺς Δοστεροὺς.] Sub. ἀγάλματος, which is supplied in the Syr. Version. It is remarkable that images of an antiquity so remote, as to ascend beyond all historical record, were feigned by the priests, to have come from heaven. And from heaven, in a certain sense, they might be said to have come, as far as regards the material; at least in the first rude images of the gods,—since aerolites of immense size, and most grotesque shapes, are known in all ages to have fallen from the skies. One or two of these might, in the infancy of society and the origin of idolatry (bearing, by a μάντεις νάστε, a rude resemblance to the human bust) have been regarded as images of gods, and (as coming from the skies) sent from heaven to be worshipped. Afterwards, similar aerolites, not naturally shaped like a bust, would be so formed by art. Of the latter kind were, I suspect, the far-famed Palladio of Troy and of Athens, both said to be ἀστερίης. Sometimes, however, in the age of letters, when the deity was left in its natural state, without any attempt to form it into a bust. Of this we have at least two instances; one in the famous black stone in the Koαπa at Mecca,—which there is reason to think has been an object of worship from the earliest ages;—the other, in what we read in Herodod v. 3, where he mentions as existing as a Temple of the Sun (at Baalbec) a sort of image not χέρισσαν, but ἄντωρα, of black stone, and of a conical figure, bearing in form a resemblance to the sun, and said to be ἀστερίης. Probably, too, the image of Diana at Ephesus, though said to be of empy, was, in fact, of black stone.

36. κατεστάληκα τιν ACTIVE] "quiet and orderly." Μὴν οὖν 
πάντα ποιήσεις, "to do nothing precipitate," is an euphemism not uncommon in the Classical writers. See Note on 2 Tim. iii. 2.

37. Σαράγγων γὰρ [Here again the γὰρ refers to a sentence omitted, q. d. [And that you have been busy and rash is certain.] for you have brought this, &c.

— ἔτη.] Such, for the common reading έτει, is found in many MSS., nearly all the early Edd., and some Fathers; and it is preferred by Mill, and adopted by Wets., Matth., Griesch., Tittm., and Vat. It is also confirmed by internal testimony; since the scribes were far more likely to change όθονε into έτει than the contrary, as appears from this,—that some who had έτει in their originals changed έτει into όθονε, which Griesch., by a grievous blunder, has edited όθονε. [263. Μᾶκαρ.] Some take this to mean a case at law; but others, more agreeably to the simple style of Luke, interpret it a complaint, by an ellipt. of μορφής, like the Heb. יָבֶן in Exod. xviii. 16. So Col. iii. 13. τίς τοῖς τινι ἐκ μορφῆς. At infra xix. 19, and Matt. v. 23, we have simply ἔχων τιν. Ἀγώναν scil. ἡμᾶς, "court days [appointed for trying causes]." Hesych. explains ἄγωναν by δικαστήριον. Ἀγώνας, are [appointed to be] holden.

— ἀνθρώπωσι.] The only satisfactory way of accounting for the plural, is to regard it not so much as an hyperbolical expression, but because the plural is put for the singular, in a generic sense, q. d. "It is for laws and prosconsuls to de-
cude such matters." I would compare Jusaeus p. 31, 3, ούνων εκώς, "though there was a power of seeking justice." Εκδηλώσαντων ἄλλης is for ἔγινες εἰσαγώγας, "let them go to law with each other."

39. ἐτέρων.] i. e. other matters of public concern, whether political or religious. For περὶ ηὗτων 10 MSS. (some very ancient) have περιτέρων, which was undoubtedly read by the Peshē, Syriac Translator. It is likewise found in the very ancient Italo, and was probably read by the Vulg.: for alterius there seems to be an error of the scribes for ulterior. So elegant a term as περιτέρων was sure to be roughly handled by the scribes; especially as τι preceded, and εἰ and αἱ are, by lucum, continually interchanged. In confirmation of this reading see the passages adduced in my Note on Thucyd. iii. 81. ex. gr. Lschyl. Prom. 256. Μέμησι τι προβοῦσι τοῖς καὶ περιτέρων.

—τῇ ἐνόμῳ ἐκλ.] Not "a lawful assembly," for the Art. is not pleonastic, but "the regular assembly": τῇ κυβίᾳ, which is a pointed way of hinting that the present assembly was not such.

40. κοινότερων.] The second person is delicately used for the first, per κόσμου. Σιγάνα, or the law sense, denoted not only sedition, but tumult, and is further explained by τιστροφῆς following, which signifies a tumultuous assemblage, ἐβόσας, as a Classical writer would have said.

XX. 3. παράξειας.] A Nominat, absolute, or rather an anapodot. At αὕτω ἐπίθετο, &c. ἠπαστεύη, as a verbal, takes the construction of the verb from which it is derived. On the plot in question Commentators variously speculate. It was probably one to contrive means to make away with Paul while on the voyage. At ἤγιστε γνώριμον repeat αὐτῷ, from the preceding, "It was his purpose."

6. μετὰ τὸς Ἰησ. τ. αἰ. 43.] "after Passover time;" for the Jews spoke of their festivals in the same way as we do, when we say Christmas-time, or Michaelmas-time. Αὖχας ἡμέρας τ., "within five days." This use of the word is Hellenistic, and found at Rom. viii. 22. xi. 25. See Tittm. de Syn. p. 35.

7. πάντων τῶν αἰτῶν.] See Note on Matt. xxviii. 1. — τῶν μαθ.] About 17 MSS. and several Versions have οἷα, which is preferred by Grot., Mill, and Beng., and edited by Griesb., Knapp, Tittm., and Vat. But without sufficient reason. See Matth. The τῶν is omitted in many MSS. and almost all the early Edd., and is cancelled by Matth. and Griesb. It probably came from the margin, especially as it is not found supra xxv. 6. On the thing itself see ii. 43.

3. See Note on John vi. 10.

9. τῆς θεότητος.] "the window;" which, it seems, was a kind of lattice, or casement, admitting of being thrown back, so as to let air into the apartment, heated by so much company and so many lamps. The thing is well illustrated by Mr. Jowett, in the Missionary Reg., and Mr. Arundel in the 2a vol. of his interesting "Discoveries in Asia Minor." Καταφέργων ἢ πνεύμα, for εἰς οὰ πρὸς ἐπονομαζόντων, of which latter construction examples are adduced by the Commentators. The former is Hellenistic, but occurs in Part. in Exod. 10. εἰς βαθὺν ἐπονομαζόντων καταφέργων. The Commentators closely connect the καταφέρω, with ἤσσεσαν, taking it to mean only ἤσσεσαν κάρω. But the latter may denote the completion of the action described as in progress at καταφέρησαν. ἄρα is for ἄρα; or it may be rendered, "from the effects of sleep."
The meal in question was doubtless taken by St. Paul to strengthen him for his journey.

12. ἐγκαταστάσεως] for εἰσοδήμαρι.] The sense seems to be, "Now they had brought in," probably just before the Apostle departed. And so in the Cod. Cant. the word εἰσοδήμαρι is added. of the Evangelists, who were bid-
ing each other farewell;" (see xx. 1. xxi. 6.) doubtless an insertion from the margin, but which serves to show the view of the sense adopted by the most ancient Interpreters. We may observe, that the introduction of this minute circumstance, though a little out of place, bears upon it the stamp of nature and truth.

13. προελάττεις έτι τό πλῆθος.] No ship has been recently spoken of: but at v. 6. mention was made of one sailing from Philippi. There-fore Bp. Midd., with reason, supposes this to be the ship implied; in which, it seems, Luke and his party performed their coasting voyage from Philippi, touching at Tress and other places by the way, till they reached Patura, and there embarked on board another vessel bound to Phenicia. There is, I think, little probability in the supposition of Dodd, Pearce, Michaelis, and Kuin., that the ship had been hired for the voyage; which would surely involve a cost dis-proportionate to the resources of the Apostle. The stay made by him may be accounted for by supposing, that the ship made occasionally a stop on account of commercial business. It should seem that Paul and his companions depended for their passage by east coasting vessels as they should meet with, and which would be likely to most forward them on their way to Jerusalem; embracing, at the same time, every opportunity (afforded by the occasional stoppage of those ves-sels for the purposes of trade) to salute and in-struct their Christian brethren on the way.
of skill in the ancient navigators) dangerous circumnavigation of the promontory of Lectrum, which extends a long way into the sea; insomuch that the distance from Troas to Assos is about one-third shorter by land than by sea. And the Apostle’s peril by sea had been so great, that he might well prefer going by land; especially when the distance was shorter.

15. Τρωγγυλός.] The MSS. vary, Matthew edits Τρωγγυλός, which is certainly supported by several passages of Thucydides, in which we have Τρωγγυλός mentioned as one of the ports of Syracuse; but never Τρουγγυλός. It was so called from an adjacent village of that name. I suspect that Τρωγγυλός is merely another form (originally diminutive) of Τρωγγύλος, and the primitive form of each of that of our ness.

17. τοῖς πρεσβετηρίσι:] As these persons are at ver. 23 called ἴσχυσεν, and especially from a comparison of 2 Tim. ii. 14, the best Commentators, ancient and modern, have with reason inferred that the terms as yet denoted the same thing. Ἐπίσκοποι might denote either an overlooker, or a care-taker; and these senses would be very suitable to express the pastoral duties. But the word might also (correspondently to the Heb. יִשְׁמַר) denote a ruler, or governor, an idea naturally arising out of the former. The term πρεσβητηρίς was borrowed from the Jewish Hierarchy, and corresponded to the ἔργων, or Archiasynagogi of the Jews. Now all πρεσβητηρίς were officially ἐπίσκοποι. Yet we are not therefore to infer that there was no superintending supreme authority in the primitive Church; for reason will show that no society can exist without some laws, and consequently persons to administer those laws. There can, then, be no doubt but that one of the presbyters (as there were many at Ephesus) was, in such a case, invested with authority over the others, and consequently was a Bishop in the modern sense of the term. And since, after Episcopacy, in that sense, was established, it became proper to have a name by which to designate the ruling Presbyter, none seemed so proper as ἐπίσκοπος, because it was far better fitted to denote the Episcopal than the Pastoral duties; while πρεσβ. had, no doubt, been always more in use to denote the pastoral or ministerial.

Mark. rightly infers from ver. 25, that Paul convoked not only the Presbyters of Ephesus, but of the district: no part of it being far from Ephesus (namely, Asia proper, the ancient Ionia, the Christians of all which constituted the Church of Ephesus.

18. ποις μ. π. ἴσχυσεν] “How I have conducted myself among you.”

19. διατηροῦν—τροπήνον.] “discharging the ministry of the Lord with all humility and modesty.” The μετὰ must be repeated at ἐδωκών, and rendered, with a small accommodation of the sense, amidst, or amongst. So the Heb. בַּגִּים, 2, 3, “which happened through or by.” See my Note on Thucyd. ii. 70, N. 3.

20. ὁποῖον ἤπνεϊ.] Ἑποστρέφοντα signifies, in the Middle form, “to withdraw one’s self through fear;” and, in a deponent sense, “to withdraw, keep back any thing.” In ἀναγγέλλει καὶ διδάσκαλοι there seems to be a reference to the Gospel preached, being at once a message and an instruction. It is plain from the foregoing term ἐπίσκοπος, which has reference to meetings of the whole congregation at once, that κατ᾽ ἐκκλησία μοντείον, not “from house to house,” but “in private houses,” (the κατ᾽ only denoting rotation), namely, those where separate parts of the whole number of Christians met. So κατ᾽ ἐκκλησίας supra ii. 46, where see Note. Or we may (with Mosheim de rebus ante Const. i. 37.) suppose ἐκκλησία to denote the place where the delegates from the different congregations, of which the Church of Ephesus was composed, met; and κατ᾽ ἐκκλησίαις, the houses where the different congregations assembled.

22. διερευνόμενος τοῦ πνεύματος.] Many Commentators take πνεύμα to mean the Holy Spirit. But thus διερευνόμενος admits of no satisfactory sense, and the next clause discontinuances this interpretation. It is better, with others, to take πνεύμα of the
mind of St. Paul; a very frequent sense of the word. Δεκαπλον is well explained by Rosenmuller, Kuin., and Middl., "under a strong impulse of my mind;" by a metaphor very similar to that in συνέχεια των πνευματι ατ. xviii. §, where sec Notice.

23. πλανη ετην. Sub. εν and τότε, "But this one thing [alone I know that," so Soph. El. 430. πλανη δε τοτεον οι κατοικις ετην δε νηπιοτες με, &c. The εν is supplied by Aristoph. Racc. 227. See Hoogev. de part. in voc. Το Πνευμα το αγιον is rightly taken by the best Commentators to denote persons inspired by the Holy Spirit. The Holy Spirit in every city testified by the mouth of inspired prophets. See xxi. 4, 11. Μηνων, "await me." This seems to be a Latinism.

24. αμφους λογος πανωθηρ. "I make no account of," care not for any thing. An idiom occurring in the best writers. Not so the phraseology of the next clause, which is in the popular style; and εγω is employed according to the Latin use of habeo. Markl. and Kuin. think there is an ellipsis of ετων, which is expressed in a similar passage of Liberan. p. 407, cited by Wets. μη δε εντω μνημα της φυσης, ὑπο την των νυμ βλέπων της την καθαρην. In this clause there is an agonistic metaphor. Τελεως is employed in two senses, adapted to the different two clauses to which it belongs. Διαμαρτουσα — Οθω is exegetic of διακοινων. 25. ησιοτατε. The sense of the expression, (as at very least in the Vulg. and Sac. οικειον δευτερε τ. π. μ. As it is next to certain that the Apostle did again visit Proconsular Asia, after his release from imprisonment at Rome, the Commentators are at a loss to reconcile what is here said to facts. They suppose, either that all the Presbyters now present were dead when St. Paul again visited Asia, or that he might mean, he should not see them all again. The former solution, however, is too much like a "device for the nonce," and the latter is far-fetched and unnecessary; since we have only to suppose that the Apostle here speaks in παραφει, according to his human spirit or mind, and therefore (as he said just before) a εικος, not certainly knowing that it would be so, but presaging such from the threatening intimations he had received. Indeed the form αιον, or even αοιν, is perpetually used in the best writers to denote something far short of certain knowledge. See the opinion of the Presbyterium. See my Note on Thucyd. iii. 34.

28. There is scarcely any passage of the N. T. on which the opinions of Critics and Expositors are more divided than the present. In examining what is the true reading, in order to ascertain the exact sense, we find the MSS. offering no less than SIX readings, namely, του Καπηλος — του Κυριου — του Χριστου — του Κυριου και Κυριου — τον Κυριου και Κυριου — and του Κυριου και Κυριου. The relation of the different readings have been disputed by Wets. Griesb., Kuin., and Dr. Pyle Smith, Scrip. Test. Vol. iii. p. 66, sq., who decide in favour of Κυριου. On the contrary, other Critics of less eminence, as Mill, Bengel, Wolf, Venema, Michaelis, Erneste, Valckn., and S. H. Smith, were of opinion that Father of all, Father of the Lord, Father of the Father, Father of the Holy Trinity, Father of God, and that the Lord, the Lord, the Father of the Lord, and the Father of God are, etc. It is indeed a question of very different decision; in which the Critical arguments usually employed draw two ways; insomuch that a Critical Jury might most prudently return a verdict of Non Liuet, and thus a positive determination of the exact reading might be deferred ad Graces Calend. In the former Edition of this work I decided in favour of the common reading του Κυριου. But I have been induced, by the remarks and suggestions offered, in an able Critique on this work in the Eclectic Review for Dec. 1832, to give the above question a more attentive re-consideration, the result of which I shall proceed to lay before the reader.

And first let us examine the state of the evidence before us. Perplexing as it appears, yet it may be much cleared by the consideration, that there are three out of the four Versions that write του Κυριου, namely του Χριστου, — του Κυριου Κυριου, — and τον Κυριου και Κυριου; are scarcely entitled to the appellation of varr. lect., being partly formed on the others, and partly proceeding from an evident alteration to avoid a difficulty; and having scarcely any authority of MSS., they merit no attention, except as furnishing data to assist us in judging of the remaining three PRIMARY READINGS, namely, του Κυριου; — του Κυριου; — and του Κυριου και Κυριου. Let us now examine these readings, as to the evidence external and internal. As to the former, Κυριου is supported by 13 MSS. (five of them very ancient, and the rest neither ancient nor very valuable), by the Coptic, Sahidic, and Armenian Versions, and some Fathers, chiefly Latin. 2. τον Κυριου και Κυριου is supported by one very ancient MS. and 63 others, none of much antiquity or consequence, but of different families; also by the Slavonic Version, the Sclavonic Vulgate, and Plantin. 3. του Κυριου is supported by the most ancient of the MSS. (the Cod. Vat.) and 17 others; some of the 10th, 11th, or 12th centuries, but most of them more modern: also by the Pesh. Syr. in VOL. I.
some MSS.; by the Latin Vulgate; and, according to some, the Εθνικος. Finally, it is quoted, or referred to, by Ignat., Tertull., Basil., Chrysost., Epiph., Ambrose, Theophyl., Eumen., and 12 other Fathers of the Greek and Latin Church. Now it is manifest that τοὺς Κυρίου καὶ Θεόν is still the lexicon of the majority of MS. authority to τοῦ Κύριου καὶ Θεόν, and not superior to τοῦ Θεοῦ: and of the 4. valuable Venice MSS. lately collated by Rinck, two have τοῦ Κυρίου καὶ Θεοῦ, one of τοῦ Κυρίου, and one Θεοῦ. And as τοῦ Κυρίου was evidently formed on τοῦ Κυρίου καὶ Θεοῦ, that is decisive. Consequently the reading τοῦ Κυρίου καὶ Θεοῦ has an undoubted superiority as to external evidence. As to internal, the reading Θεοῦ has been contended for by eminent Critics (though with very different views) strenuously; but, I now think, not quite successfully. While the phrase Θεοῦ τοῦ Θεοῦ occurs 12 times in St. Paul's Epistles, ἐκκλησία τοῦ Κυρίου is found nowhere in the N. T.; consequently, it was far more probable that Κυρίου should be altered to Θεοῦ than Θεοῦ to Κυρίου. Besides, the former might be done without any evil intention, while the latter could only arise from sinster design; which ought surely never to be imputed without very strong reasons. Now if τοῦ Θεοῦ be the true reading, the sense will be that assigned by the above-mentioned learned Reviewer, "Feed the Church of Him who is God, which he hath purchased with his own blood," implying an assertion at once of the Divinity and the Humanity of our Lord, without confounding the "two natures." Yet this is somewhat harsh, and cannot fairly be elicited from the words; and therefore there is the less reason to impute the reading to any pious fraud on the part of the Translators. And as little reason is there to impute the reading Κυρίου to an alteration of the Article; for, not to say that they never had the power to foist in a reading, so as to introduce it into above two-thirds of the Copies, they were not driven to do so from necessity; having, as we see in the case of Mr. Wakefield, contrived such a sort of interpretation as to keep out any sense that might compromise their opinions. It may, indeed, be argued that Θεοῦ, as being unquestionably the most difficult reading, ought to be preferred. And it is true that the readings may perhaps all of them be accounted for as so many various attempts to soften that harshness. Yet that is perhaps too hypothetical.

Let us now proceed to examine the comparative evidence, external and internal, for the readings τοῦ Κυρίου καὶ Θεοῦ. Now external evidence is decidedly in favour of the latter; but internal evidence is somewhat against the former; for, though Bp. Midd. (after Marqu. Bp.) thinks it quite as probable that the readings τοῦ Θεοῦ and τοῦ Κυρίου may have arisen by dividing the reading τοῦ Κυρίου καὶ Θεοῦ, as that the reading τοῦ Κυρίου καὶ Θεοῦ was compounded of those readings; nevertheless, since the former circumstance is so very rarely observed by the learned Prelate in all writers, I really cannot agree with the learned Prelate. I am quite disposed to assent to the observation of Dr. Pye Smith, that, "τοῦ Κυρίου being admitted to be the original reading, all the others may be accounted for by suppositions easy and probable in themselves, and known to have been realized in numerous instances." But, to advert to the evidence as regards the secondary readings,—the reading Κυρίου supports that of Κυρίου; and the reading τοῦ Κυρίου Θεοῦ supports both. Yet I think, supports τοῦ Θεοῦ: for it seems to have arisen from the alteration of some who, stumbling at the harshness of Θεοῦ, subjoined καὶ Κυρίου, in order to supply some word to which τοῦ Θεοῦ αἴρετος could be applied. Under all the circumstances, I have thought proper (with Mathew and Vater) to admit the words Κυρίου καὶ; but, from the state of the comparative internal evidence, I have not chosen, with Vater, to bracket καὶ Θεοῦ; since, as all the other readings may be accounted for (though with less probability), on the supposition that τοῦ Θεοῦ is the true reading, yet the passage will still bear attestation to the same doctrine; for, (as the learned Reviewer above mentioned observes), the phrase "Church of the Lord" equally denotes the Divinity of the Proprieter and Redeemer of the Church, the Object of its worship, who has given himself for it, that he might sanctify it, and present it to himself a glorious Church, Eph. v. 27; where (as Dr. Burton remarks) we should rather have expected τοῦ Θεοῦ; but St. Paul uses Ἰησοῦ upon account of the union of the Father and the Son.

Εἰς τὸ μνημονεύματον. Πέμποντας signifies "to make one's own by purchase." See Driseg. de V. A. p. 578, and Winier's Gr. Gr. § 32. 2. The term was often used of acquiring a right to any one's services, by preserving or sparing his life in war. See Herodot. i. 110. Wets. compares Dionys. Hal. iv. 11. ἐφιλέαται εἰς ἅπαντα τεταρτόντος.

29. St. Paul here adverts to the reason for this solemn admonition, namely, the danger which would shortly overtake the Church from false teachers, whose capacity would be as great as their hypocrisia. We have here the same metaphor as at Matt. vii. 15. 16. In the present instance, however, there is a tacit allusion to the case of the shepherd, or his watchdogs appointed to guard the flock, gratifying their voracity by even preying on the flock itself. So Dio Cass. p. 539. ἐκ γὰρ τὰς ἀγάλμας ἐκείνης φέλωσαν, αἱ κτίσεις οὐδέν νομίζεις, ἀλλὰ λαμψαὶ πάσης. Theism. Orat. vii. 32. In the present instance, however, there is a tacit allusion to the case of the shepherd, or his watchdogs appointed to guard the flock, gratifying their voracity by even preying on the flock itself. So 2 Cor. xi. 20. The Apostle, with allusion to such teachers, says: ἀνέγκυσεν τὸς ἀφρόνην, φόνομι ἀντίς ἄνεγκυσεν γιὰ, τὰς ἔργα κατακαθόλου, τὰς ταυτερεῖς, &c. In ad-
dition to publicity and, it should seem, hypocrisy, the Apostle, in the next verse, subjoins the saying of heroes and schisms, such as those of Phygellus and Hermogenses, and others, who afterwards promulgated the Nicoldian errors, against which some passages of St. John's Gospel seem directed.

30. διεστημηται "errorous." So Arrian opposes διαφωτισθη θραδ και διεστημηται και στριφλαι. The metaphor is the same as that in our adjective στριφλαι, which comes from the Ang. Sax. <p<igname> to <wed>, and literally signifies [something] wrested from the right (i.e. straight) line or conduct.

31. τροπτα[i.e. about the space of three years; for there is no occasion to suppose that the Apostle here speaks with mathematical exactness. Though indeed, if to the two years he taught in the School of Tyranus be added the three months he taught in the synagogue, and the time he taught privately with Aquila and Priscilla, we have something not far short of three years.

32. και τω λόγω της χάριτος αυτών.] Λόγος της χάριν (with several eminent Interpreters, ancient and modern) be taken, by a Hebraism, for the grave itself, per Hendalyn. And thus <p<igname> Christo would be referred to God. But it is perhaps better taken (with Pisc., Wolf, Heinr., Kuhn., the Syr., Arab. and our common Version) to mean the Gospel and its doctrines, which can alone edify men, &c. See 2 Tim. iii. 15. Eph. 20. 1 Cor. iii. 10. The ετη in ἔκποροτεινα may refer to the gradual elucidation of the Gospel, as buildings are rased, course by course, by the architect.

The metaphor in ἀκοόμοιος is meant to suggest the certainty of the rewards laid up in heaven for the righteous. Τοῖς δικαιομένοις does not (as most Commentators imagine) here and at xxvi. 18, and Heb. x. 14, denote simply Christians, but "those who have walked worthy of their high calling in baptism." 33. What is here said was evidently suggested by the conduct of the false teachers. By ἀρσῶς is meant that handsome clothing which among the Hebrews was reckoned part of any one's wealth. See Matt. xix. 2. 1 Kings v. 25, and especially a passage of Thucyd. ii. 97, where, in reckoning up the revenues of the king of Thrace, one item consists of δόρα ἐπαντά τε κα λεία, κα λάθη κατασκευή, stuffs, both embroidered and plain, and other household furniture. This it might have been supposed he had accepted as presents, especially since Ephesus was famous for the manufacture of stuffs. And we may infer from 1 Cor. xi. 21. that the teachers were paid partly in goods.

34. αἱ χεῖρες αἡτάτα "these hands," holding them up. There is a similar beauty in xxvi. 29, παρακτα τῶν ἑρεμῶν τῶν τῶν. The Commentators compare several passages of the Classical writers, and are somewhat uncertain as to the purpose. I have, however, in Recens. Synop., added a very appropriate one from Philostrat. Vit. Ap. ii. 26. σολα δὲ μοι κατὸ στέγανα φεστατι, ἐν γεγοροι αἷς αἱ χεῖρες. Finally, τοῖς υἱοῖς μὲν ἐμοὶ may be regarded as a popular negligence of style, for τοῖς τῶν ὑιῶν μ᾽ ἐμοὶ. 35. πάντα ἐνέλεξεν ἤμυ.] Sub. εὐλ., and take ἐνέλεξεν for ἐνεάδεστα ἔσωθα, as in a kindred passage of John xiii. 15. —μακάρων ἀταθίνην.] This is one of the sayings of our Lord unrecorded in the Gospels, (see John xxi. fin.) such as, no doubt, there were then many circulated among the Christians, and some of which are recorded by the early Fathers; on which see Fabric. Cod. Aposc. 2. 131, and especially the very scarce tract of Kœner de Sermonibus Christi ἀγάρφας, Lips. 1776. 8vo. With the sentiment the Commentators compare many from the Classical writers; and others may be seen in my Note on Thucyd. ii. 97. νῦνοι ἀταθίνη μῦθος καὶ ἔπος. Μακάρων signifies "magnis jussit," is attended with a greater blessing.

37. ἐπιπέμποντες ἐπὶ τῶν τρόχων.] According to an Oriental custom, still retained in the East.
XXI. 3. ἀναφάνεται τῷ Ἐ. | So the textus receptus, as well as the Ed. Princ., and almost all the MSS. The Stephanic reading ἀναφάνεται was taken from the Erasmian Editions, in which it was probably only a typographical error. Stephens adds an α, which would make it correct in idiom, since αποφανέατας τῷ γὰρ is so used. See the examples adduced by me in Recens. Synop. and on Thucyd. vi. 65. 7. And so the Latin idiom apertire terram, to make land, or a coast. Yet very different is the idiom here adopted, of which the Commentators cite examples, (as Theophan. p. 392. ἀναφανέων τοῖς τῶν γυνῶν) and regard this as a nautical idiom for ἀναφανέσθαι τῆς Κύπρου. There is, indeed, a sort of navaclage, (ἀναφανέων τὴν Κύπριον being equivalent to ἀναφέρῃ μη Ἰ. Κ.) and an ellipsis of καθά. The sense is, being brought into view of Cyprus. 6. καὶ τὸν Βαλύ. —κατολόγησε οὕτως εἰς τ. "leaving it on the left." Of this idiom examples are adduced by Wets. Perhaps there is an ellipsis of καθά. | ἡ ἀποφασίων καὶ ἐπεφασίως; | "being unloaded;" though in reality (by an interchange of past with present, to denote what is intended and soom to happen) it signifies "was soon to unload." See Win. Gr. Gr. § 386. C. | This ship, and that mentioned at xxi. 2. seem to have been in the carrying trade. 4. τοῦ μαθητά. | "the disciples," i.e. such persons as were disciples. There is no necessity (as Bp. Middl. supposed) to omit the Article. | ἡ πλοῖον — μὴ ἀναβαίνων. | There may seem something strange in these persons, under the impulse of the Spirit, bidding Paul not to go to Jerusalem, when it was doubtful whether the will of God that he should go. To remove this difficulty, some Commentators take καὶ τὸν Παλαι. to mean "ex proprio scrupili." Such a phraseology, however, would be unprecedented. Still more objectionable are other methods adopted by foreign Commentators. See Recent Synops. "The expression must retain its force, and be rendered, 'under the influence of the Holy Spirit.'" The difficulty, however, which that involves, will be removed by supposing in ἡ πλοῖον — μὴ ἀναβαίνων an idiom common in all the best writers, e. g. Thucyd. vi. 29. ἡ πλοῖον — πλέων: by which the words, being used populariter, may be understood as limited by some clause omitted; and thus the sense will be, "they counselled him [if he valued his safety] not to go to Jerusalem." The Spirit did not order them to bid him not go; but only enabled them to predict, that there would be danger in his going. It is plain that Chrysost. so took the words; for he explains them by προφέτησιν ταῦτα θείας. And that Paul so understood what they said, is certain; for if he had really regarded himself as forbidden by the Holy Spirit to go he would not have gone. 5. ἐπιτέρποντι ἄρα "had completed." This use of ἐπιτέρποντι ἃν is Hellenistic. 6. ἀναφάνεσθαι τῷ Βαλύ. "having bade adieu." —εἰς τῷ Ἰ. | See John xvi. 32, and Note. Τῆς πλοίου, i. e. the ship by which they had sailed from Patara to Tyre. 7. τῶν πλοίων ἔνσα. | The only mode of removing the difficulty involved in this expression is (with Markland and Kuin.) to take the ἀοριστόν as put for the Present, and render "thus accomplishing our voyage," i.e. the sailing part of our journey. 8. ἔξοδες — εἰς Κ. | It is not quite certain, whether they went by sea or by land; and Commentators are divided in opinion. Now ἐξέδρα can only mean departing, and that is more suitable to going by land than by sea. There can be little doubt but that they went by land; the ship, it seems, stopping at Ptolemais longer than they could conveniently stay. Besides, the land journey to Caesarea was more convenient than that by sea; which must have been tedious and dangerous on account of doubling the formidable promontory of Mount Carmel. That they left their companions of the ship, is plain from the qualifying clause οἱ περὶ τοῦ Παλαι. which, however, recent Editors have unadvisedly cancelled, on the authority of some Manuscripts and Versions. 9. προφέτησιον | "endowed with the faculty of
speaking or preaching under divine inspiration.” See ii. 18.

11. ἄρας τῷ ζῶνω, &c. 

Thus following the custom of the Prophets of the O. T., who, in order to impress more strongly on men’s minds the things which they had to communicate (whether predictions or declarations), used to employ some corresponding external sign symbolical of the thing. See Jerem. xiii. I; xvii. 2, seqq.; xxxviii. 10 & 11; I Kings xxii. 11. Ez. iv. 1–13. See also vv. 11 & 12. (Grot. and Wets.) It was not, however, confined to the Prophets; for the employment of symbolical actions was a custom generally prevalent in the early ages, both among the Jews and the Gentiles. See Note supra xix. 35.

12. οἱ ἀνθρώποι “the inhabitants of the place,” i.e. (with the limitation suggested by the circumstances of the case) the Christians of Cesarea. Ἐστιν is properly synonymous with ἤγιας, “a native of any place;” but it was, by the later writers, used for ἤγιας, an inhabitant of a place.

Yet the former signification is found in Soph. Ed. Col. 841.

13. τι ποιατε. This is regarded by Markl. as a popular form, for τι βολήθη; and Kuhn, observes, that verbs denoting action often indicate, not the effect of the action, but only the intent and will. But τι ποιατε is not, as he imagines, pleonastic.

As to the idiom, it is found even in our own language. In συνθυστέροις the en has an intensive force, as in συντεθήκας, συνήλθας, &c., and denotes utter destruction of a thing by its being crushed together, and thus broken up. Priceus compares numerous passages of the Classical writers. It is strange he should have forgotten to adduce the “Quid me querelis examinas tibi in his of Horace. The sense of εἶναι καὶ εὐθ. is "by weeping,” and [then] quite subduing my courage.” Hence the γράφω in the following sentence will have great propriety, q. d. For courage I have, being ready, &c. In ἵππως ἰματία we have an example of that use of ἰματία by which it is so joined with an adverb, as to form a phrase equivalent to ἰματίαν and the adjective corresponding to that adverb. With this noble sentiment compare a similar one of St. Paul, 2 Cor. xii. 15.

15. ἀποκαλεσάμενον.] There has here been no little debate as to the reading. The MSS. fluctuate between ἄποκρης, ἀπόκρη, παρόκρη, and ἀποστάζω, of which the last two are merely glosses on the preceding. Ἀποκρησάω is found in several good MSS. and early Edd., as also in Chrysost., Theophyl., and Eumenus, is preferred by most Critics, and is edited by Beng., Matth., Titm., and Vat. But without sufficient reason. They object, indeed, to ἄποκρης, that the word can only signify to unpack baggage; whereas the context requires the sense to collect one’s baggage for a journey; which ἀποκαλεσάμενος does express, being of frequent occurrence in the best writers. This is very true. But how then are we to account for the alteration of the ordinary term ἰππως into ἰματιας: as what has been thought the anomalous term ἀποκαλεσάμενος? This, I conceive, will go far to prove, that the new reading is a mere gloss, and the old reading the true one. As to alleging that ἰππως is not susceptible of the required sense, it were surely hypercritical to set limits to the significations of certain Greek words. And as ἀποκαλεσάμενος both in the Sept. and the Classical writers often denotes baggage (see Steph. Thes. and Schleus. Lex. V. T.), why should not ἀποκαλεσάμενος mean to pack up one’s baggage, just as from ἀποστάζω in the sense εξοφοράτω αὐξη, we have the verb ἀποστάζομαι to signify to remove alms. In fact, an example has been adduced by Palaiaret from Dionys. Hal. ix. 23. οὗτος ἀποκαλεσάμενος ἤταν ἡμών ἵππως ἰματίας ἀλλ’ ἀποκαλεσάμενος, ἀλλ’ ἡμῶν ἵππως ἰματίας. To which I add Polyb. iv. 81. 11. τα ἀποκαλεσάμενος, where, though the sense is removed, yet that includes the primary idea of packing up, previous to removal. Grieseb. has here shown unusual discretion, by retaining the common reading; perhaps because Matthei rejects it.

16. ἀγωνίς — Κυνός.] The sense of the passage is plain; but not so the construction. Most Commentators from Grot. to Kuhn. recognize here a Hebriasm, the dative Μανασσάν τινι Κυνός being put, like the Heb. י, for accusatives with προς. Yet, it may be observed, the two Apostles were not going to call on Mnason, but to lodge at his house. It is, therefore, better (with Beza, Byn., Wolf, Barth., and Bornem.) to suppose here a frequent idiom, (usually called Attic, but in reality extending to the common dialect) by which a noun is attracted to the case of the relative, as in Matt. vii. 2. Lu. i. 4. Acts xxii. 24; xxiii. 23. Rom. vi. 17. ἐπιστευτος δι’ ἐκείνης εἰς; οὖ περάσαγο
...
kotow εἴδον ἡμεῖς ἐπιστημένων, κοινὰς μηδέν τοιοῦτον τιμητέον αὐτοῖς, εἰ μὴ φιλοσοφωθήναι αὐτοῦς τὸ τε ἐπιθαλάσσουν καὶ τὸ μίμα, καὶ

κειστον καὶ πορείαν. Ὅτε οἱ Παιδοὶ παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμῖν ὑπὸ αὐτῶν ἀγνοθεῖς εἰς ἑαυτῷ, διαγγέλλων τὴν ἐκπλήσσον τῶν ημέρων τοῦ ἀγνοου, ἦς οὐ προσανείθη ὑπερ᾽

καὶ ἠκάτω ἕκαστον αὐτῶν ἡ προσφορά. Ὡς δὲ ἔμεινον αἱ ἑπτὰ ἡμέρας συντελείαν, οἱ ἀπὸ τῆς Ἀδαίας Ἰουσαίων θεωροῦμεν οὖν εἰς τὸ ἱερό, ἀνύψωσαν πάντα τὸ ὕλον, καὶ ἐπετίθης τὰς χεῖρας εἰς αὐτῶν, κρυφοῦντες. Ἀνάφιξα Ἰσαακίτητα, βοηθεῖτε! οὕτω ῥεῖν ὁ ἀνθρώπος οὗτος τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τοῦτον πάντα πιστωτῶν διδάσκοντο. ἔτει ταῖς ἑλληνικὲς εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωσε

τὸν ἀγών τοῦτον. ἦσαν γὰρ Ἠρωδιής ἔργασε τὸν Ἱούσσιον τοῦ 30. Ἐφείσων εἰ τῇ πόλει αὐτοῦ, ἐν εὐμένειον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν

οἱ Παιδοὶ. Ἐκαπτίζει τῇ πόλει αὐτῆς, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ καὶ ἐπετίθησαν τὸν Παιδοὶ, ἐκλέκτων αὐτὸν ἐξαίτιον ἵππο καὶ εἰς

τὸς ἐκλείσθωσαν αὐτὴν ἡμέρα. Ἑκατοντών δὲ αὐτῶν ἀποκατέτριεν ἀνέβη

φαίνετο τὸ χίλιαρχος τῆς στείρης, ὅτι ὅλη συγκέντρων Ἰουσαίων ὡς ἐκατεραθάνη στρατιώτατος καὶ ἐκατοντάρχους, κατάδικος εἰς αὐτοῖς. Οἱ δὲ ἱδόντες τὸν χίλιαρχον καὶ τοὺς στρατιώτας, ἐπαύσατο

ἔττυποτοι τὸν Παιδόν. "Τοῦτο ἐγένετο τὸ χίλιαρχος ἐπιλάβητος αὐτοῦ, καὶ ἐκέλευσε δεδήναι ἀλώττας δύο· καὶ ἐπινυθίστην τὸν ἱερὸν, καὶ τὶ

ἐστὶ πεπτυμένος, ὥστε ἄλλο τε ἐξαίτιον ἵππο. μὴ δυνάμενος δὲ

γνώρισε τὸ ὑπόειρα διὰ τὸν ὁμοῦσιον, ἐκέλευσεν ἔγονσα αὐτὸν εἰς τὴν

παρεμβολήν. "Οὑτα ἐγένετο τὸτε ἑαυτῶν ἀπαλαθής, αὐτῆς βασιτίζ

[the case is different, and] we have ordered [thus]; determining that," &c.

26. διανοιχίται.] See Note supra v. 24.

—αινολόγους.] See Note supra v. 24—26. ἐγκαταταξάμενος.] See Eph. v. 19, 20. "giving notice [to the Priests] of the [period of the] completion of the days of purification;" which the persons themselves, it seems, had not been able to do, because they could not provide the offering. The period, as it appears from what follows, was that day week. Every one, it seems, was allowed to spend the period of his votive purification, either when he commenced it, or at any time during its course; so that the Priests had no proper notice, in order to make the necessary arrangements as to the victims, &c. See καταταξάμενος, of an order in which we have not been mentioned, which must be put for ἐκεῖ ἁμαρτ., ἑπεὶ αὕτη ἕστη. ὅτι ἡ ἑσπερία, ἐπεὶ ἑσπερίνης. See supra. So Demost. cited by Schleus. Lex. συνήχεια δὲν τῶν τυλικῶν.

28. ἐσμένης.] The sense is, "Come to our aid [in apprehending this person]." A sense of the word very frequently occurring in Theucyd. and the best writers. "Ελληνος is considered by Kuin, as an exagerration for "Ελληνα. But it is better to suppose an idiom, found in all languages, by which the plural is used instead of the singular, when generically; a single action being spoken of as if it were habitual.

29. πουμαρκώσες.] The πρὸ is not found in very many MSS., several Versions, and Fathers, and all the early Edd. except the Erasmian, and is cancelled by Beza, and Muth.

30. συνομπώ.] The word is often used of riots in assemblies. See Wets. οἰκον αὐτὸν ἐξαίτιον τοῦ λαοῦ. i.e. in order (as Chrys. suggests) to avoid polluting the Temple with murder: and also, it should seem, to be more unrestrained, than the Priests and Levites could decently permit them to be; who appear to have themselves closed the doors, in order to preserve the Temple from pollution, and be thought to have no hand in whatever might ensue.

31. φασίς for φορά is confined to the later writers.

32. διότας. See supra xii. 6. Perhaps in the present case the τοῦτο also were bound with a chain. At least so we may suppose from supra v. 11.

33. τὸ ἀξίας.] "what was assuredly the truth." So xxiv. 30. xxv. 25. Πανθρεύθα properly signifies a place where tents ἀναβαλῶνται. But it here denotes the barracks in the castle of Antonia. And this is confirmed by τὴν ἀναβαλμένην just after; for the castle of Antonia was situated on an eminence.

35. τοῖς ἀνδρῶν.] This term is supposed to denote the flight of stairs leading from the portico of the Temple to the castle of Antonia, which nearly joined the Temple, being built (as we find from Joseph. B. v. 5, 3.) at an angle of it. In illustration of the present passage, I would adduce an appositive one of Joseph Bell. v. 5, 8, ἱδότατον
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dé tovót (scil. ἐν) τὸ πᾶν ἐλάσσημα (I read from Cod. Bigot, ἄνασσημα, αὐσίθεμα, structure), τὸ δὲ ἐνών βασιλείων εἰς χώραν καὶ διάθεσιν, μερισμοῦ γὰρ εἰς πάντα ὄνομα ἵπποι τι καὶ χρόνος, περιστάτα τι καὶ δολαινός καὶ στρατηγόν ἀνθρώπων, ὥσ τὸ μὲν πάντα ἔχει τὰ χρεονίσματα, πάντες εἰς δοκεῖ, τὴν πολυτέλεια δὲ βασιλείαν, where by the περίπετα are meant courts surrounded by columns. And by the στρατηγῶν ἀνθρώπων, the soldiers’ barracks, laid out, it should seem, in quadrangles. As to the words πάλιν διπλαί, they are, perhaps, corrupt. If correct, they can only refer to barracks; and then βασιλεία must be wrong, and βασιλεία would be required. But such a description would not be suitable to the barracks, and is, no doubt, meant of the whole of the citadel, which formed a sort of military city. Now this sense (which is undoubtedly the true one) may be obtained by simply reading πάλιν instead of πάλιν, and for δοκεῖ, δοκεὶ, or, from the Cod. Bigot, δοκεῖ, which evidently requires πάλιν.

— βασιλείαν ἴπποι "carried on their shoulders;" for securitv against the violence of the people. Pric. and Wels., however, think the term does not mean that he was literally carried, but borne off his legs by the press. And they produce a passage of Dio Chrys. where one is described βασιλείαν — τὸν ὄχλον. But there is here nothing said about a great press.


37. οἱ ἔρεις, &c.] On this idiom, which arises from a blending of the oratio directa with the indirecta, I have before treated.

— Ἐλληνική γενέσεις.] Sub. λαῷον, supplied in Nehem. xiii. 24. This is not a Latinism, since we find in Xen. Cyr. vii. 5, 11. τὸς Υωσίαν ἐπισταμένον. The interrogation here, as often, imports surprise.

38. Ἀγαθος, &c.] The story is related in Joseph. Ant. xx. 8, 6, and Bell. ii. 13, 5; between which, however, and what is here said, a considerable discrepancy exists, for Josephus, in the latter passage, reckons them at 30,000. Many methods have been adopted to remove the discrepancy. Of which most are mere devices for the nonce, and proceed wholly upon supposition. The only effectual mode is that supplied by the aid of criticism, applied to the texts of the two writers, in one of whom there must be some error, doubtless proceeding from the scriber. Now there is no reason to suppose any error in St. Luke’s text, since the MSS. agree, and the number is a very probable one. The error, therefore, must rest with Josephus, as his Editor, Aldrich, has seen: though he has not succeeded in showing where it lies. That there is a corruption in Josephus is certain; the number 30,000 being incredibly large. And while in his Antiq. he says the number was 30,000, and of these πλεῖον, very many, were slain; yet in his Wars, though he does not mention the total number, he says that 400 were slain, and 200 taken prisoners. Now 400 cannot be considered very many out of 30,000. To remove this discrepancy, Aldrich would in the Antiq. read ἄγαθοι; instead of ἄγαθοι. A conjecture, however, little probable: and, indeed, it is not the number of the prisoners that we are concerned with, but that of the slain. I am persuaded that the error rests on τραγουδῶν. Yet I would not, with Aldrich, read in the Antiq. τραγουδούν, on purpose to make the accounts of Josephus and St. Luke exactly agree. But for τραγουδούν I would read τραγοῦν, which will make Josephus consistent with himself; for certainly 600 may be considered many out of 3000. And the difference between the accounts in Josephus and that of the Chilarch (not St. Luke) is of no consequence. It is scarcely necessary to observe how frequently χῶραν and ὄχλον in composition with ἐκ, &c. are confounded, from the similarity of the contractions and single words to denote the numbers in question. Had indeed the real number been 30,000, Josephus would not have omitted in his Antiq. to advert to the great multitude of persons.

— σφαλμα.] The term seems to denote ὁδίττι, literally cut-throats; from siva, the short cutlass (of Oriental origin, in fact the Kriese of India and China), which was carried under the arm like the Indian aldiletto. From being private assassins, the Sicarii at length became public murderers and rebels. The air of the question seems to imply, that the officer had been told, that Paul was that Egyptian.

XXII. 3. ἀνατεθήματα — πεποίης.] The Commentators are not agreement on the construction; some joining παρὰ τοῖς πόδας Ἡρείου, with the preceding, others with the following words. The former mode is generally adopted by the ancient and early modern Commentators, the latter by the more recent Interpreters. The former, however, seems preferable. As to the regularity, which the other construction would impart to the passage, that is not characteristic of the Scriptural style, nor indeed very much of the style of the ancients in general. And to the tautology of which they complain, we may oppose a harsh transposition in their own mode of construction.

The expression παρὰ τοῖς πόδας is an idiom importing no more than our being educated under such and such a master. Πεποίημαν — νόμον, "trained [by him] to the most exact knowledge of the religion and laws of my country." 

Rosæus, thinks that ἁγιός has reference to the ceremonies and institutions of their ancestors. But Wets., Morus, Schles., and Kuin. ascribe to it the significance serenity, as in Acts xxvi. 5, and Sapien. vii. 21. And so Isocr. cited by Wets. νόμος μετὰ ἁγιότητα κύριον. It is difficult to decide the preference, and there may be an hyperbole. By ἀνατεθήματα (Kuin. observes) must be understood not merely the patria lea, but also the παρακαλέσθαι mentioned in Gal. i. 14. Τῆς ἑκάτος signifies "of God's [law]." i. e., what he then esteemed such. The Apostle speaks somewhat obscurely; intending by this use to delicately refer the charge of blaspheming the Law, by so speaking of it as to tacitly admit its divine origin.

4. [The relative must be resolved, as often, into the demonstrative with a copula. Comp. Ezek. iii. 22.]

13. ἀναβλέπων.] ἀναβλέπει properly signifies to look up, and sometimes only to look; namely, when it is followed by εἰς τοὺς, at any person or thing. In the Classical writers τὰ ἀναβλέπει τὴν ὅρασιν ἰδέαν. See Matth. Gr. Gr. p. 533, in which, among other passages, is cited Eurip. Ion. 1436. Ἀλοῦ ῥα ἀναβλέπει λαμπάν. Sometimes the ἀναβλέπει signifies re, and thus (βλέπει signifying to see) ἀναβλέπει has the sense to receive sight, or sometimes (as in John i. x.) to receive, obtain the faculty of sight.


16. ἀναστέσεις] So supra ii. 38. βατινοθέν — εἰς ἀνάπτυξιν ἀφορμῶν, reference being made, in each passage, to the method appointed by Christ for remitting the sins of those who rightly
receive this sacrament; for (as Dodd r observes) "God did not ordinarily give any particular per-
son, public, and visible token of pardon till he had submitted to baptism, which being a visible token of favourable regard, and a seal of pardon, might be said to wash away sins. See Calvin's Instr. iv. 15. 14.

17. καὶ προσεχομένων μου.] A change of con-
struction, for προσεχομένων μου. On προσεχετο, see Note at x.10; we must be content to see through a glass darkly. Mr. Hinds refers this not to the first visit to Jerusalem, but to that which immediately preceded his formal appointment by the Church at Antioch; which he thinks more agreeable to the chain of argument in the Epistle to the Galatians.

19. Meaning to say, "Lord, as these (the Jews) well know how bitterly I persecuted those who believed in Thee, they must be convinced it is only on irresistible conviction, that I am be-
come a preacher of the faith I once persecuted; and, accordingly, I may hope that they will hearken to my preaching." See Dodd, and Pyle.

19. φυλακισθήσας.] "committing to prison," from φυλάκιση, a jail. The word is rare, but occurs in
Sapient. xviii.

21. On συνεδριών see Note at vii. 1. And on φυλ. τά μάταια, see Note on vii. 58. The persons employed in the office of stoning used to throw off their clothes like the Athletes. So Macho ap. Athen. 318. F. where it is said that in the Gym-

22. καθάρισα.] This, for the common reading καθάρισα, is found in very many MSS., early Edi-
tions, and Fathers. And it has been received by almost every Editor from Wets. to Vater; to whose decision I have deferred, though it is by no means clear to me whether καθάρισα be not the true reading; for though external evidence be in favour of the other, yet, in so minute a matter as the difference between a and e MSS., have little or no authority. Internal evidence seems decidedly in favour of καθάρισα; and that, as Rinck suggests, not only because it is the more readily and difficult reading, but since the other readings καθάρισε and καθάρθηκα may the more readily be accounted for as emendations of this. And though a present sense be here required, yet καθάρισα is susceptible of this, by the ellipsis of πρός (as Eph. 6, 4). But, with the sense here explained, the reading is very proper.

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24. "ροστίκαν ἄνερ."

The plural is here used, with reference to the many things of which the ροστίς was formed. 

Aνεράσις signifies properly to examine carefully; but here questionem habere, denoting examination by torture. See Gen. xii. 17. xvii. 6. Wisd. ii. 10. 2 Macc. vii. 37. Sept.

—περιθώριαν ἄνερ.] The word signifies literally to raise the voice at a person; and has therefore two senses, either acclamo, applaud, as in Acts xii. 22.; or inclamo, exclaim against, as here.

25. ἔς ἔπρατεν ἀστὸν τοῖς ἱμασίοις.] There are few passages which, from variety of reading, and diversity of interpretation, are more perplexing than this. Not less than six or even seven varieties exist; but the only material diversity is between the singular πρατεύων, and the plural πρατεύων. For the latter there is considerable authority in MSS. and Versions; and it is adopted by Griesb. and Tittm. Yet the singular ought, by every principle of Criticism, to be retained, as being the more difficult reading; and the recent collations of Rinck confirm it. As to the sense of the passage, see the full details in Recens. Synop. Sufficient it here to say, that one great error seems to run through most modern interpretations;—which is to take ἵμασιν in the sense scourger; q. d. "they stretched him up for the scourgings." This is very harsh; and I know of no authority for that use of ἵμασιν in the plural. There is no doubt that the ancient and some modern Interpreters rightly take it in the ordinary sense straps or thongs, as Mark i. 7. Luke iii. 16. John i. 27. The plural is used because, it seems, the prisoner was fastened to the post, or block, with two straps. The employment of the Article, as Bp. Middl. suggests, shows that these thongs or belts were in common use. This view is exceedingly confirmed by a passage of an article of Greek Martyrology adduced by me in Rec. Synop. from a tract called Martyrium Turchici: προδότους αὐτὸν τὸ πόλεμον, καὶ περιθώρίων, τείνατε, καὶ νέοιν ὠροίς τείνατε δόξαντες αὐτὸν—τείνατε, καὶ νέοιν ὠροίς σχέσατε τὸ γώνων αὐτὸν—τείνατε αὐτὸν ἐν τοῖς πόλεμοις, καὶ νέοιν ὠροίς πρασσιέτε. These straps, or belts, were afterwards worn about the person like the harness of a horse, at the same time confining his hands; and were then attached to the post by some ring or buckle there provided to receive them. In short, the mode was, I apprehend, exactly like that now adopted in Russia, in applying the punishment of the knout,—of which Captain Frankland, in his late Travels in Russia, vol. ii. gives the following description:—"It is a large solid piece of wood, about seven feet in height, thrust endways in the ground in an inclining posture. At the top is a groove cut for the reception of the neck of the sufferer; at the two sides are two other grooves for the arms. On the part fronting the spectators, opposite to the side on which the sufferer is placed, are three iron rings, to which the hands, neck, and feet of the criminal are made fast by thongs." Ποιτ. must (though not one of the Commentators has seen it) be referred to the Centurion, who, also, is said to do what he orders to be done, and so done. Thus the construction is as if Luke had written 'δε ἐπράτεν αὐτὸν ὁ καταστρατεύον [ἐκ τούς ἱμασίς ἐπί τρίς τοῖς ἱμασίς ἐπί] τοῦ ἱμασίς, ἐπί τρίς αὐτὸν τῷ II. an hypallage common in the best writers. The sense is: "and now Paul said to the Centurion, as he was having him bent forward [to the block], and [bound round] with the belts." &c. The ellipt. of τοῖς is supplied in a kindred passage of Job xxxix. 10. ὅποιες δὲ αὐτὸν ἐν ἱμασίς ἐπιπέδου.

—τῶν ἱμασίας.] The Article has reference to the custom of the Romans, to have a centurion to stand by at the execution of any punishment.

28. ἐγωροστὼν ἐκτησίμων.] These words imply surprise how a person of Paul's mean appearance could possess this. Perceiving which, the Apostle makes a rejoinder removing this difficulty: "Aye, but I am even so by birth." Κεφαλαίου (at which supply χωρῆς signifies properly the total arising from the addition of several small sums; but as that generally implies a tolerably large sum, so it here means a considerable sum. Of the various modes whereby the freedom of Rome could be attained by foreigners; i.e. by merit, or favour, or by money, or by being freed from servitude, and on the peculiar nature of the freedom claimed by the citizens of Tarsus, see Recens. Synop.

29. ἐθικήθη—ὅτι ἦν ἄνων ἐκ.] On the privilege of a Roman citizen under arrest, see the Notes of Kuin, and my own in Rec. Synop. where I have proved that the term ἐκ, here used, refers only to his having had the belts applied in order to scourging, not to his being put in irons; for Paul's citizenship was of a class which did not exempt him from that; and, in point of fact, we find the bonds retained after his liberation from the whipping-post, and he is afterwards called ὅταν. 

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be liberated by Roman soldiers, and throwing himself on their protection, as a Roman citizen.

3. τίττιν (κοινωνίνη.) This is regarded by most Commentators as a prediction; while others (as Camer., Zeiger, Limb., Wets., Heumann, and many of the recent Commentators), regard it as a formula malè precurritis: q. d. God smite thee, as thou hast smitten me! There is, indeed, some reason to think that Ananias came to a violent death about six years after. Yet we are hardly warranted in recognising a prediction; for the words have not the air of a prediction. Nor is there any proof of the fulfillment of such a prediction; since, if Ananias did perish by violence, it would still be uncertain whether that was a judgment upon him for this, or for other bad actions in his life. We may rather consider the expression as the ebulition of a spirit impatient of injury: not, however, regarding the word as a formula malè precurritis, but as merely the acrimoniously worded expression of a persuasion, that God would punish Ananias for this outrage. This view is confirmed by Chrysost., Jerome, and Augustine. See Dr. Graves in Del Orly and Mant.

Τίττιν κοινωνίνην τοῖς ἄνδρεσιν ἐκδόθη τοῦ Ἰησοῦ. Dies ecce Τίττιν, κατά την συνεδρίαν, ἐκδόθη τοῦ Ἰησοῦ. This is not regarded as a prediction. See Benson and Bischoe, Boyle Lectures. It should rather seem that Ananias was not nailing the office, but holding it provisionally. To this unjustifiable violence towards the Apostle he was not subjected by a few days, but a few days, must be aware of. If this be thought not satisfactory, we may, with
ACTS CHAP. XXIII. 6—12.

7. "The angel, or spirit, is thought to have reference to the two kinds of appearance, which those who were inclined to think with Paul ascribed to the Divine vision narrated by the Apostle; for those appearances were always supposed to take place through the medium of an angel, or a spirit. Certain recent Commentators here attempt to explain away all idea of Divine appearance; considering the whole as a mere dream produced by the workings of high wrought imagination, and the resolution previously taken by Paul to avail himself of any opportunity of appealing to Caesar; and this from a desire to go to Rome, foreseeing that he should be able to accomplish much good there. Hence (say they), as the event turned out accordingly, be, as usual, ascribed the dream to a Divine appearance!!" How little such a notion will bear examination (being no other than the same flimsy hypothesis advanced by these Commentators on various other occasions) it needs but little reflection to discover. So far from the resolution to make this appeal giving occasion to the dream, the appeal was most probably not thought of until after the dream; certainly not carried into execution till more than two years after; though many opportunities had, in the mean time, occurred for the Apostle to have appealed unto Caesar; which he, however, did not. Nor is it probable that he would have done so at last, had he not been compelled, for his personal safety. I mean not to deny that the Apostle had thought of going to Rome: but surely he would be anxious not to go as a criminal. The vision then, was undoubtedly supernatural.


12. συντροφή] "a conspiracy." A signification of which I have produced examples from Dionys. Hal., Josephus, and Artemid., in Recens. Synop. These persons were probably Zelote, or Sicarii, set on by Ananias and his party.  

— anathematison ] This ἀναθ. implied the binding one's self under a curse to do any thing; and (as Selden and Wets. have shown) was sometimes, as in the present case, accompanied with a resolution not to eat or drink until the accomplishment of the thing vowed. Such excerable vows were, Doddr, observes, not unusual with the Jews; who claimed a right to punish those whom they considered transgressors of the law, even unto death.  

15. ἥρφανεται ] "give notice by letter." A forensic term. Διληνοσσω has here the sense, also forensic, of examine, literally determine some point, of which examples are given by Wets. and Locsenor. ἕρω τοῦ ἐγγένει αὐτὸν. Namely, that the Sanhedrim might not be thought to have any hand in the thing.  

16. Παύλου τοῦ ἐνδόρου ] "the plot laid against Paul." Perhaps we should here read ἐνδέρα, as at xxv. 5, where all the MSS. have ἐνδέρα. The word is used here and in that passage simply for ἐνδέρα, a plot, as in Ps. x. 8. Josh. viii. 9. Herodian iv. 5, 7; vii. 5, 8. Joseph. Bell. i. 5, 8. ἐξα-  

19. ἐπιλαβήνων τῆς χειρὸς α.] This is a popular form of expression, not to be pressed on, signifying little more than taking aside, as appears from the examples adduced by Pricemus, from Arch. Tat. and Herodian.  


24. τὸν ὑπὸ συν ἐπαγγελλέν.] The Commenta- tors are not agreed whether this should be explained promise, or order. There is much to be urged for either sense, but the context rather requires the latter. Render "the order to be given by you, for Paul to be brought up."  

25. παραγγελα — πρὸς μ. ] A blending of the oratio directa and indirecta, as sup. 1. 4.  

26. ἐξουδεβάσον.] With this word the Commenta- tors have been not a little perplexed. Some would read ἐξουδαζόμενος, from one MS. and a few Versions. But that plainly arose from the conjecture of those who could not understand ἐξουδα- βάνος, which is generally supposed to denote lic- tors, like our present marshal and his attendants. But although there is reason to think that the word came, in after ages, to bear that sense, yet it were absurd to suppose so many lictors to be attendant on the tribune's forces, as that 200
should be sent to guard one prisoner. One of the most probable opinions is that of Beza, Drus., Kuin., Schles., and Wahl, that they were the Tribune's body guards; so called from taking the right side of any one (as being the unguarded side. See Thucyd. ii. 23. v. 10. 71.), and thus protecting him. I should rather think, however, that they were a kind of troops attendant on the heavy-armed and the cavalry, like the χιλιατον mention-
ed in Thucyd. v. 57. see my Note there. They were, it should seem, light-armed, and similar to the lancearii, who (as we find from Ammian. xxi. 13., cited by Wets.) covered in battle the right flank. They seem to have performed the duties both of exploratores, and of attendant soldiers on the heavy armed, and probably sometimes that of body guards on the principal officers, like our sentinels.

There is no occasion to suppose (with Kuin.), that the beasts were for Paul only; for in so long and rapid a journey he would require more than one horse. The cavalry, we know, used (as the Tartars and other Oriental nations now do) often to take with them each a led horse; by which means they travelled very long distances without stopping.

There is no necessity (with Valck., Heinr., and Kuin.), so to press on the primitive sense of the word, as to suppose that St. Luke has given us not the letter, but only the substance of it. It should rather seem that Luke wrote from a copy of the letter, preserved by himself or by Paul, from the persons who had kept the records. Paul, during his tedious captivity at Caesarea, would be desirous of knowing the contents of the Epistle (which was of the sort called elogia), and probably preserved a copy, which Luke had the opportunity of using.

The usual and formal epithet employed in addressing a magistrate; as we say, your Excellency. On χαρία and ἄρειον, see Note on Acts xv. 23.

Not "with an army," but "with the force [under my command]." So at Joseph. Bell. i. 7. 2. Πεσσαν ιερατεία κατά στρατιάια I would render, "sends Piso with a body of troops."

It is vain to attempt to clear Lysias (as some Commentators do) of petty misrepresentation. He ventured to take a little more credit for zeal, in behalf of his fellow citizens, than he deserved.

From the ancient itineraries brought to light by the researches of Reland, we are enabled pretty correctly to trace both the route and the different stages of it: namely, to Neapolis 22 miles; to Lydda (or Diospolis) 10; to Antipatris 10; to Caesarea 6. But 42 miles would seem a distance too great for one night; even supposing all the rapidity of a forced march. And yet the words ἔγγαγον ἐκ τῆς ἔρημος... seem to claim this sense; at least no other would be thought of in a Classical writer. Most Commentators (as Reland, Biscoe, Dodds., Schles., and Kuin.) think it is not necessary to suppose that he was conveyed thither in one night; and they render by night, i. e. by the next night. But it could only mean in the course of the next night, which would be too long a time to allow. It therefore appears safer to understand ἔκ τής νυκτὸς of the night on which they set out. And perhaps no more is meant by this expression (which seems a popular idiom) than that they conveyed Paul all night long towards Antipatris, and arrived there without halting. Now, as they might, by a forced march (the cavalry helping the infantry), arrive thither by ten or eleven o'clock in the morning; and as by far the greater part of the journey would be really accomplished by night, they might be said to have conveyed him thither ἐκ τῆς νυκτὸς.

Vox solemnis de hac re.
XXIV. 1. metà òli ̀πάντες ἡμᾶς.] This is by some of the best Commentators explained, from Paul’s arrival at Cesarea; by others, from the time of the notice given to the High Priest by Lysias, which was on the day before Paul’s arrival at Cesarea.

— ἐνεπαφώνων.] See John xiv. 22. and Note. Almost all the best Commentators are agreed in regarding this as a forensic term, equivalent to the Latin one comparare in judicio, or coram judice. This, however, have the signification assumed by the Syr. Vers., Ammonius, Prin., Grot., and Wets., gave information.

— ἀγορασκόμενον.] The word properly denotes an orator. But as orators, who harangued on the public business before the public assembly, sometimes had the causes of private persons confided to them, — so it came to signify an advocate, and at length merely a pleader, or barrister, as here.

3. εἰρήνας.] The word here signifies public and political tranquillity; namely, from the troubles under which they had laboured, of rebels, brigands, robbers, and other disturbers of the peace. That Felix deserved this praise, appears from Joseph. Ant. xx. 8. 4. cited by Wets. And so at Bell. i. 10. 5. he says, that when Herod had put down the bands of robbers, the people celebrated his praises, saying ὅλης τῶν αἰτών αὐτοῖς παρὸν, that he came to them for peace.

— εὐπροφήθησαν.] Kaphtha is properly a term used in bowling, and signifies, primarily, to take a straight course down to the end; metaphorically, to conduct an affair to a prosperous issue; and, in the passive, to be conducted, &c.; as Thucyd. ii. 65, where καθόποθεθηκαί (πράγματα) are opposed to φαιλίτα, unsuccessful. Thus καθόποθημα denoted the thing thus brought to a successful issue.

— καὶ τὰς σέξ σειρας.] Elns. observes that the old Romans used to ascribe national prosperity to the Gods; while, in after times, whatever happened prosperously was ascribed to the prudent counsels, and even the τάξις of their rulers, or generals, without any mention of Divine Providence.

— πάντα τε καὶ πάνταγεν.] It is not agreed among Expositors whether these words should be taken with the preceding, or with the following. The former, it is observed, makes the better construction, and yields the better sense; namely, “in every respect (or, ‘at all times’), and in every place.” We may observe an elegance in this juxtaposition of terms commencing with the same syllable, something like alliteration. Many examples of which may be seen in Rec. Syn.

— ἀποδείκνυμι.] The word signifies properly to accept at any one’s hands, and, by implication, to approve, commend, and is used both of persons and things.

4. ἢν ἢν — ἤγκοτοι.] The full sense is, “That I may not [longer than is necessary] detain you [from other business].” The term ἤγκοτοι signifies properly to cut a ditch, as a separation between two plots of ground; and hence, to separate, detain from, &c.

— συντόμως.] The construction here is left imperfect; so that, as the words stand, we must supply λέγων from the subject-matter. Yet this involves such a harshness, that I am inclined to suspect some corruption in συντόμως, for which I would conjecture συντόμως (vemhener, entire) to be construed with σημακαλα. Thus it will exactly correspond to the Latin phrase — “Te vemhener roge,” of frequent occurrence in the best writers, and probably employed, on the present occasion, by Tertullus; of which St. Luke has thus given a literal version. And although no MS. is added to the present συντόμως, yet the two words are frequently confounded by the scribes; on which see Hensther. and Kuster on Aristoph. Plat. p. 71; Heyne’s Homer v. 492; and Wessel. on Diodor. Sic. i. 279. λεπίδνοι συντόμως, where συ- τόμως is evidently the true reading, though not found in any MS. And the expression may very well be explained to mean earnestly; since the adjective συντόμως is often opposed to ἀνεκάθος, both in a proper and in a metaphorical acceptance. Thus the full sense is, “But that I may no longer hinder thee [I will cease this preface], and have earnestly to entertain thee, of thy benignity and condescension, to hear what we have to say.”

Τῇ πρὸ ἡμείας is well rendered in the Vulg., “pro tua clementia;” the very expression, I imagine, used by Tertullus; the word clementia being in the ancient Latin Greek Glossaries explained by ἡμείας.

5. εἰρήνες γὰρ, &c.] The γὰρ has the inclusive force, and may be rendered necesse. In εἰρήνες the Commentators suppose an ellip. of ὕπο, so that εἰρήνες ὕπον may be taken for εἴρηνες; of which they adduce examples. But in the passages they cite, no other principle could be restored: here there is no such compulsion; and it is better to regard the phraseology as falling
The Chronicle of this period may be adjusted as follows:—On the first day Paul arrives at Jerusalem. 2d. Attends the meeting of the Presbyters. 3d. Commences his week of votive abstinence, which he continues on the 4th, 5th, 6th, 7th, and 8th (for that seems required by the words at xxi. 27. &c.; but is not found in very many MSS. and some Fathers, and the early Edd., and is cancelled by Wets., Math., Griesb., Tittm., and Vat.: and rightly: for it is far easier to account for its insertion than for its omission.

12. ιεσοτασιαν. The word is somewhat rare; but it is found in the Sept., Joseph., Sext., Emp., and others cited by the Commentators. Сωματιοθεμα is found in the best Classical writers. See my Note on Thucyd. v. 34.

14. ἐρυθος, &c.] After having refuted the charge of sedition, the Apostle proceeds to answer that of taking up and maintaining a religion different from that of his countrymen. This he does by showing that the doctrines he professes are not mere novelties (or sectarian); but that he worships the same God with the Jews, receives the same sacred books, and has the same belief in the resurrection, both of the just and of the unrighteous, to which he labours to preserve a conscience void of offence towards God and towards man.

Διερεύσεις properly denotes only the taking up of an opinion, whether well or ill founded; and sometimes it was applied to the persons who maintained the opinions. Hence many ancient Commentators here render it sect; a sense which the word does bear in other passages of Luke.
But the context will here scarcely permit it, and it should seem that Paul means to take exception at the "invititious sense" which the word admitted; and in which it was used by his opponents; just as in our word new-fangled, which properly denotes only what is newly taken. That Luke and Josephus sometimes use the word in a good sense is no proof that that was the general acceptation. Paul (with whose phraseology we have here to do) always uses it in a bad sense, of an opinion taken up on slight grounds: and so does Peter. And this is here required by the words ἐδώκειν and ὡς ἐγγύς.

Τὸ πατρὸς Θεός ἐστιν τὸ θεόν τῶν πατρῶν, as in v. 30. Gen. xxxii. 9, 10, and elsewhere. Of the phrase πατρὸς Θεός the Commentators adduce many examples from the Classical writers. But the sense, in almost all the passages cited, is not the Gods of any one's ancestors, but the Gods worshipped at any place. A more apposite example may be found in Thucyd. ii. 71, where see my Note. As the privilege of worshipping their Θεός πατρὸς had been secured to the Jews by many Imperial charters, so Paul hereby throws himself under the protection of the Roman laws.

15. ἐκείνων τε καὶ ἄλλων.] For that was the general opinion of the Pharisees; though some of them believed only in a resurrection of the just. The opinion, however, (as Drus. and Kuinoel show,) was new and not extensively held.

16. ἀνακινοῦμαι.] This is to be taken intrinsically; of which use the Commentators adduce several examples; and others may be seen in Bp. Blomfield's Note on ἀκοπέν. From 1102.

—ἀνακινοῦσιν ἀνακινοῦσιν.] ἀνακινοῦσιν. is one of those adjectives which admit either an active or a passive sense. The former is here adopted. What is properly applicable only to the person acting, or to the action, is applied to the conscience, as being the regulator of the conduct.

17. Here the Apostle answers to the third point of accusation, profession of the Temple. Δι' ἐνόμων πλατῶν, "after very many years;" of which sense of ἐνόμων I have cited several examples in Recens. Syn. Ποιεῖ ἐνομοστάσις is an Hellenistic phrase signifying to give alms. Here, however, it must, from circumstances, be interpreted to present them. Paul hints that as his purpose was both benevolent and pious, he was unlikely to have been guilty of profanation of the Temple.

18. ἐνομολογεῖται "living in votive sanctimony," or ἐνομιστεῖται. So the Erasmian and Stephanic Edd. read. But the ἐνομιστεῖται (which is not found in the Ed. Prine, and some other early Edd.) was cancelled by Beza, though recalled by Griesb., but, as I have proved at large in Recens. Synop., very uncritically.

19. ἐνομιστεῖται.] It is not easy to determine the true reading here. Several MSS. and most Editions from Beza downwards, have ἔνομι, which is thought to be supported by some Fathers and Versions. If this were a matter wherein the proprietas linguae could decide, there would, I think, be no hesitation in preferring ἔνομι; notwithstanding what Matthew says, that one is as good Greek as the other; which may be doubted. See Bornem.

20. ἐνομιστεῖται.] "These very persons." Evidently not to be read, ἐνομιστεῖται, but ἐνομιστεῖται. as before τι is not found in very many MSS., Versions, and early Edd., and is cancelled by most Editors from Wets. to Vat.; rightly, it should seem; for we can far better account for its insertion than for its omission. Τῆς ἡμέρας may be rendered μίσθῳ διέτειμα ἢ ἀφοφθήσει, &c. See xviii. 14. ἐνομιστεῖται τῇ ἡμέρᾳ τῇ ἡμέρᾳ.

21. ἕτοι ἄλλα. ἔτοι δὲ] "otherwise than." In ποιεῖ μᾶς τὰς φώνας τινας, as above, a remark, a delicate irony, q. d. except for this one speech, "[if they can make an offence of that. See 2 Cor. xii. 13.

22. ἀναπληρῶν ἐπιστού] "ampliierit illos," put off the decision of their causes. ἀναπληρῶν signifies to defer a thing (in this sense) to another time, as ἀπαγγέλλων τῷ ἔργῳ. It has almost always an Accusative of the thing, and is sometimes used absolutely. But when the business deferred is not our own, but another's, we may be said figuratively to put him off. And so here, and sometimes in the later Classical writers.

—ἀκοπένων εἰσίν τε π. π. ἔτοι.] The best interpretation of these words is that of our common Version and Wets. "having become better acquainted with Christianity," namely from the account just given by St. Paul, as well as from what he had learnt during his residence at Cesarea. ὃ ἔλθεν seems to have been the name given to the sect of Christians by the Jews; though by the Gentiles they were generally called Χριστιανοί. Διαγνωσάμενα τὰ καθ' ἴματα may be rendered, "I will

23. τὰ ἐκατον.] Render, "the centurion," that one of the two centurions sent from Jerusalem with Paul; one of whom (xxiii. 31.) had left him at Antipatris; the other had gone with him to Caesarea, there to remain in charge of him.

—τηρεῶθαι and ἔχων ἀνένωσεν in this verse, are of such opposite senses, that it would seem they cannot be conjoined. Hence most recent Commentators place no stop after ἀνένωσεν, but connect ἔχων ἀνένωσεν with the words following, which they suppose exegetical of these. See Kuin. This, however, is scarcely satisfactory; and the ἔχων seems to have a significaon more special. There can be little doubt but that the words are to be taken with the preceding, as they were by the ancients and the earlier modern Commentators. And if so, ἔχων τί ἀνένωσεν must be meant to qualify τηρεῶθαι: and the sense must be, "He ordered him to be kept in hold, and [at the same time] to enjoy some relaxation [of his conﬁnement]; namely, as some Commentators think, by being kept in φαλακρὸν ἀδελφόν. But that is irreconcilable with xxvi. 25, and perhaps inconsistent with the due security of his person, as his friends were allowed to visit him. It should rather seem, that what is meant by the ἀνένωσεν is the changing the close custody of a prison into the milder durance of the custodia militaris, on which see Note supra xxii. 29. Of the phrase ἔχων ἀνένωσεν in this sense an example is cited by Loesner from Philo; and ἔχων ἀνένωσεν occurs in 2 Chron. xxiii. 15, and 3 Esdr. iv. 62. This view of the sense is supported by the authority of the Pesach. Syn. Version, in which the words are closely connected with the preceding; and Scharf renders, "Præcepta Centurionis ut servarent Paulum in quiete." Rather it should be, "præcept Centurionis ut custodiet Paulum cum lenitate;" for ἔχων may very well bear that sense, since its feminine form ἔχων has it at Eph. iv. 2. Col. iii. 12, and 2 Cor. x. 1.

As to τοῖς in this sense, that is almost its perpetual use. And moreover, the masculine form has a similar sense at 2 Cor. vii. 7, and 1 Tim. vi. 17. The words καὶ τῷ μέλῳ — στρατιώτης are not meant to explain the preceding order, but to add another privilege, which did not belong to the custodia militaris, but solely appertained to the custodia libera, or the φαλακρὸν ἀδελφόν.

I must not omit to state, that instead of τῶν Ἐκατον ten MSS. and some inferior Versions have ἔκατον, which was preferred by Mill and Beng., and has been edited by Griesb., Tittm., and Vat.; but rarely. For though it may sometimes be objected, that a Critical reason, yet it is, in fact, not; since if ἔκατον were the original reading, we can scarcely conceive why such a marginal gloss as τῶν Ἐκατον should have been so prevalent, as to eject the true reading in all the MSS. but ten. So very wide difference in MS. authority between the two readings should make us rather suspect that ἔκατον came from the margin, where it was probably placed to express that it should be supplied per ellipsis at ἔχων. The remark, it may of opinion was made by those who did not perceive the true connection and construction.

—τοῦ ὄνομα] i. e. "all persons in any way connected with him, whether as relations or friends." Of which sense Loesn. addsuce some examples from Philo. ὕπατος is for ἐκατον.

24. ἀνένωσεν.] This is omitted in several MSS. and Theophyl., and is cancelled by Griesb. and others; perhaps rightly; for in several MSS. ἐλεύθερον is read; and in some both ἐλεύθερον and ἀνένωσεν. Thus there is some reason to suspect both of them to be from the margin. The words ἔχων "towards every one" is meant to assign the reason why Felix brought Drusilla with him. She, being a Jewess, would take some interest in the question as to the truth of the Christian religion. By ἔχων ἀνένωσεν πρὸς ἑαυτόν is, I conceive, meant "heard what he had to say concerning." The meaning of this passage is, that as being the principal of the moral duties (which the Apostle, doubtless, treated on, with reference to their being necessary to prepare for the judgment to come) and because his auditors were especially deficient in those duties. For by ἀνένωσεν he meant not temperance, but continence, or chastity; of which use Kuin. ad ducte one example from Xenoph., and I have in Recens. Synop. added two others, from Joseph. and Sext. Emp. Of τῶν κρατοῦν τοῦ μ. the sense is not well expressed, either in our common English Version, or that of Wakefeld; the former not expressing the Article, and the latter rendering, "a judgment to come." The τῶν seems to have reference to the doctrine, as being well known to Drusilla, and not unknown to Felix.

—μεταχειρίσθης ἐκκαθήμενος.] On the nature and extent of this feeling, some difference of opinion exists. See Rec. Syn. Here it is well to avoid the two extremes, either of supposing Felix's feeling to have been that of trembling terror (as does Doddr.), or (as Bp. Pearce, and most of the recent foreign Commentators), simply an uneasy feeling. —For the former there is no warrant in the paraphrase; since though the words ἔκκαθησας and ἐκκαθήσεσθαι are joined in Heb. xii. 21, yet ἐκκαθήσεσθαι is a stronger term than ἔκκαθησας, which is merely an adjective formed on the phrase in φόβῳ διαν. And as little is to be found in the context for the latter; for considering the subject, Felix could not fail to embrace the performance of the moral duties in their principal branches) of justice and
de metatakthōn, metataκλὸντι.  ὡς οὖν  δέ] καὶ  ἐξῆς, ὅτι χρόναta 26
doθήμετα αὐτῶν ὑπὸ τοῦ Ἰακώβου, ὥσπερ λύπη νυντῶν· διὸ καὶ πνεύ
tέρων αὐτῶν μετατάκλοντος ὁμώς αὐτῶν.  Ἀπείπη γὰρ πληρωθέντων 27
ἐκαθε διάδοχον ὁ Φῆλις Πορκίνος Ἐπείν υἱῶν τοῦ Ἰσραήλ, κατέλει τοῦ Ἰακώβου
dεδεικτόν.

XXV. ΦΙΣΤΟΣ ὄνω ἐπίβας τῇ ἐπαρχίᾳ, μετὰ τοῦ ἡμερῶν ἑβδομήν 1
 eius Ἱεροσόλυμα ἀπὸ Κωνσταντίαν.  Ἑνέργειαν δὲ αὐτῶν ἀρχιερεῖς καὶ 2
 σεὶς τῶν Ἰουδαίων κατὰ τοῦ Ἰακώβου, καὶ παρεκκλάντων αὐτῶν,
 οἰκομένων χώραν κατ᾽ αὐτῶν, ὥσπερ μετατάκλητος αὐτῶν εἰς Ἱερουσαλήμ, 3
 ἐνιόθην ποιοῦσιν ἀνέλειν αὐτῶν κατὰ τὴν ἐκδον.  Ὁ μὲν οὖν Φίστος 4
 ἀρκεφὴ, τηρείαν τὸν Ἰακώβου ἐν Κωνσταντίαν, ἑαυτὸν δὲ μελέτη ἐν

temperance, to make us fit for the mercy of God in Christ — and that with reference to the solemn pe-
riod when we must give an account of the deeds done in the body. Whether, indeed, the Apostle
made his observations personally applicable to Felix and Drusilla (who were both notorious for
their breach of both justice and continence), may be doubted; it is possible, however, that he would
have been far to overlook the rules of good man-
ers. And certainly Felix could not fail to apply to
his own case what was put generally. Hence, I
apprehend, it was not (as has been generally
supposed) his discoursing of the last judgment
only that raised this alarm in the breast of Felix,
but the necessary connection of that doctrine
with his own notorious breach of the moral duti-
147, says: "The thing that made Felix tremble
was that Paul's discourse fell upon those special
vices wherein he was notably faulty, and were
then clapped in close upon him."

— τὸ τῶν ᾿Ιουδαίων. Sub. μέσος χρόνων καὶ κατά. An Attic
and elegant form, meaning "for the presen-
t," of which the Commentators adduce many
examples. I have in Recens. Synop. compared
a similar dismission, from nearly the same cause,
caused by himself from Dionysius, the tyrant of
Sicily. Καὶ διὸ μετατάκλοα ἦν ἡ προσωπική στοιχεῖα
of the last judgment, to show that Felix was
notorious for his breach of the moral duties. And
Kypke has adduced one example from Polyb. ii.
16. On the difference between this and the Clas-
sical idiom see Rec. Syn.

26. ἐὰν δέ καὶ ὡς [μετα]. This is taken by the
Commentators as a participle for the verb ἑκτορ. But it may, in construction, be suspended on the
ἐκτρίβη preceding; which has dependent on it
two expressions, denoting the two causes which
induced Felix to give Paul his dismissal: I be-
cause he felt unclesiness and apprehension, and
2 because it was his policy to dismiss him and
send for him again and again, in order to get a
bribe to set him at liberty; for it appears from
Joseph. Antiq. xx. 5. and Bell. ii. 141. that cor-
ruption of this kind was then common. And
Felix might suppose that as Paul was one of the
leaders of a sect disposed to raise money for am-
pious purpose, a considerable sum might be raised
for his release. The δέ is omitted in very many
MSS. and some Versions, and early Edd., and is
cancelled by Wets., Matth., Griesb., Knapp, and
Tittin. It may have been a mere emendation on
the κατά following; but I cannot approve of its be-
ing cancelled, because of such passages as Thucyd.
ι. 25. 3. ἐπελεβάντω τῷ τιμαρλαν, νοσήντων, &c. ἔμα
δέ καὶ μετέ, &c.

27. ἔπαυ πληρωμῷ. Namely, from Paul's im-
prisonment by Lyais. It is truly observed by
Lightf., that the sacred writers often number by
tacit or unnamed epochs, as in 2 Sam. xvi. 7. 2
Chron. xxii. 2. Ez. i. 1.

— χεῖρας καταθέσαι τὸκ ὁ. An elegant phrase,
which by what follows is considered as a derisive
name to be taken up afterwards. The Commentators
adduce many examples; and others may be seen
in my Note on Thucyd. i. 33.

It was usual for Roman governors to confer
some favours upon the people on vacating their
post; and one of these, as we learn from Joseph.,
was a general gos-delivery; probably given here,
but the benefit of which Paul was denied, that a
greater favour might be done to the Jews.

XXV. 1. ἐπίβας τῇ ἐπαρχίᾳ. This should be rendered,
"after entering upon his government." It
may be observed, that ἐπαρχία was the same
applied to the larger provinces, to which were
sent Proprors or Proconsuls; while the smaller
ones were termed Κωνσταντίαν, and their Governors
ἐπιτροπαί, Procuratores. These, indeed, were lit-	elier more than collectors of the revenues; though
in some provinces they exercised the judicial
functions, so that some of those held by the
ἐπαρχοί. Now Judas, from particular circum-
stances, was one of these. Hence it might be
called ἐπαρχία; and so Josephus sometimes terms
the Governor ἐπιτροπάς. Ἔπειτα, is a vox sol. dac hac re.
2. ἐκτιαν[αν] ὄντα ἔκαθισεν. I laid a charge before him." See
Note supra xxiv. 1.

3. αἰτιότατοι χάρων κατ' αὐτόν. There seems a
harshness in this expression; which is indeed not
found in some MSS. and Versions, where is read
τοῦ αὐτόν. But that is evidently a mere eme-
cipation. It is better to take κατά (as I proposed in
Recens. Synop.) in the sense concerning. Yet
even that unnecessary; for we may consider the
expression as a breviloquentia for αἰτιότατοι χάρων
ἐκ τῆς τοις κατ' αὐτόν. And this is confirmed by the
words at v. 15. αἰτιότατοι ἐκτιαν κατ' αὐτόν. In
ἵνα παντίλης we need not, with many of the best
Commentators, take παντίλης in a Future sense;
for the difficulty alleged by them may be removed
by taking τοῦ π. figuratively, for "having laid a
plot," as in xxii. 16. ἀφέσας ὑπὸ τὸ ἔρημον, and often
both in the O. T. and the Classical writers.
4. ἀπερέθη τοράδες. I have in Recens. Synop.
shown that the sense cannot be (as most Trans-
lators render it) "the Torades were answered,
ordering that Paul should be kept;" but, that by
reason of the clause following, it can admit of no
other sense than "He answered, that Paul was in
confinement at Caesarea;” meaning, that where his peace of confinement was, and where the resident of the Procurator was, there his trial ought to be. This mode of taking the words is confirmed by the Peshito Syri. and the Vulg. At ἐπαρχεῖσθαι there is an ellip. of ἐκτε, as often in verbs of motion. The blending of the oratio directa et obliqua is frequent in Luke.

5. οἱ ἐν σαρακ. ἦσαν τῆς. The sense is, “the persons of consequence among you,” the οἱ προσωποῦν just before. So the Syr. and Arab. and most of the modern Commentators, who adduce many examples from Philo and Josephus. I add Thucyd. iii. 27. ii. 65. iii. 47. viii. 63.

6. ἡ ὑποθεσις — ἔθεια. There are few passages more perplexed by variety of reading than this. The common reading ἔνθειον, πλείον ὑποθεσις cannot well be defended; for its external authority is not great, and its internal coherence is slender. Beza, Beng., and Grot. have seen that the context requires that the ὑποθεσις, which is found in many of the best MSS., inserted before πλείον, should be adopted. And so Beza edited; though the word was afterwards thrown out by Schmid, or the Elzevir Editor. Are we, then, to read, with Griesb., Klop., and Tittin., ἡ ὑποθεσις ὑποθεσις ἔθεια? I think not; for there is no proof that the ancients used such an idiom of what was past and certain. Besides, it will be difficult to account how ἔθεια could have been omitted; for I suspect that the reading of Griesb. is compounded of two readings — ἔθεια and ἔθεια — each found in the MSS., of which the true one is ἔθεια; for which there is great authority in MSS., Versions, and early Editions. The mistake, I apprehend, arose from ἱλαρισμ, which would produce a var. lect. upon ἔθεια (v. 9), namely, ἐθέη (10). If, however, the first mentioned objection to Griesbach’s reading could be removed, I would receive it; for in οὗ πλείον ὑποθεσις ὑποθεσις ὑποθεσις, one ὑποθεσις might easily absorb the other. At present, I have edited as Wets. directly should be read, except that, instead of cancelling the words in question, I have left them in within brackets.

7. αὐθεντα.] Several MSS. and early Edd. have αὐθεντα, which is adopted by Wets. and edited by Griesb., Klop., Lachmann, and Valpy; but wrongly: for there is no proof that such a word as αὐθεντα ever existed; and it is so contrary to analogy, that it scarcely could; especially as it was not needed, αἰρίσα being in use, as I have, in Eus., Recens. II. 32, approved by examples from Thucyd., Farri., Dio Cass., and Plutarch.

9. οἱ ἐν σαρακ.] It does not appear that Festus knew any thing of the intended assassination of Paul, on the road between Caesarea and Jerusalem. He might say this, partly to gratify the Jews (who, he saw, were so earnestly desirous to get Paul to Jerusalem), and partly because he was at a loss, as he pretended (v. 20), how to proceed in the case, and willing to shift the matter from himself; otherwise he could not but know, that a person who was innocent at Caesarea could not be found guilty at Jerusalem; and he plainly saw that Paul was innocent. Why, then, did he not acquit him? Because he durst not disoblige the Jews. But Paul was so well acquainted with their temper, that he chose to trust himself to Heathens rather than to those of his own religion; and he had reason to suspect that Festus would give him up, rather than incur the displeasure of the Jews; so that his subtle way was to appeal to the Emperor, as a Roman Citizen. (Markland.) Paul, as being a Roman citizen, whose cause had been brought into the President’s court, could not be compelled to have his cause shifted to Jerusalem, to be tried by the Sanhedrim.

10. τοῦ βήματος κ.) “Caesar’s Court;” for it might be so called, as being held by the President on the authority of Caesar, and in his name. At με δὲ κρίνων there is an ellip. of μον, alluding to what he well knew was their design, to have him tried by the Sanhedrim, subject to the President’s confirmation, who, he hints by the words further on, ὁποῖα μὲ ἐνοχαὶ πρὶς ἀναγίας, would give him up to their fury. (See v. 16.)

11. αἰ πιστὸς — ἀποκαλοῦν.] The sentence is expressed populariter, and the γιναι has reference to a clause omitted. The sense may be thus represented: “For tried I desire to be, so that it be but at a proper tribunal; and if I be found guilty of any offence which by the Roman laws is punished with death, I shall not be afraid of death.” Οἱ παραμφοτεῖς γάρ ἐστιν an elegant and not unusual formula, of which the Commentators adduce many examples.
— αὐδῆς — χαράσσασθαι.] With this use of χαρισθοῦν, to signify give up [for trees], which was equivalent to condemnation and death; so infra v. 16. χαρισθοῦν (εἰς ἀπώλειαν) I would compare a similar one in Cicero’s Oration pro Caelio. v. 1. Here we have a delicate mode of censuring Festus for wishing to do a favour to the Jews at the Apostle’s expense, and meant to hint to him that he has not the power. The expression ἄνωτα, Grot. observes, refers to lawful right, as much as to say, “no one can, save iure.”

— Καίσαρ ἐπικαλοῦμαί.] On the nature and extent of this privilege of a Roman citizen’s appealing unto Caesar in extreme cases, see Rec. Syn., where it is shown that the appeal in question was a privilege, which could not (as Grot. and Kuin. imagine) have been disallowed by Festus. 12. τοῦ σμυρνεασάνων. The σμυρνεασάνων, or assessores of the President, something like the σήφισματος of the Lacedemonian kings and generals mentioned in Thucyd. See Casaub. Exerc. Antiqu. p. 157. — Καίσαρ ἐπικαλοῦμαί.] Some Editors make the sentence declarative. But that, I think, weakens the spirit of the words, and the interrogation is confirmed by the Syriac and Vulg.


14. ἀνέβη τ. κατά Π.] “related the circumstances of Paul’s case,” thus referring it to his better judgment. With the τ. κατά τ. Π. I would compare Thucyd. iii. 65. τ. κατά Πλατακᾶ. 15. ἐργαυ] for κατασκευή, judgment, i.e. condemnation and punishment; as in 2 Thess. i. 9. A signification occurring in the Classical writers, from whom Kuin. adduces several examples.

16. χαρισθείσα — ἀπώλεσθαι.] A brief manner of expression, of which the sense is, “to give up any one to condemnation and destruction (i.e. capital punishment) out of favour to another.”

So Seneca says damnare aliquem gratia seí. aliquius, and οὔπως is so used in Hist. of Bel and Dr. v. 41. τον ἵππου της ἀπώλειας. The sense of τούς ἀπολογίας λόγοις is, “and shall have opportunity for exculpating himself.” This sense of τούς indeed often occurs with ὀπώς, but very rarely with λόγοις.

17. ἀναφερόμενο τ. Ὀμοσίας] “making no delay.” An elegant phrase. So Thucyd. ii. 42, 4. ἀνείποιον τοῦ εὖν ἔρχαστο. 18. τού Ὀμοσία.] This must be construed with οὖν, aitίνῃ ἐπεφέσοντο, and οὐκ ἐπεφέσον ἐν τούτῳ ἀπώλειας. The sense of τούς ἀπολογίας λόγοις is, “and shall have opportunity for exculpating himself.” This sense of τούς indeed often occurs with ὀπώς, but very rarely with λόγοις.

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19. τοῦτοι ἄτριχα] “subjects for discussion and controversy.” Δευτεραμίαν here denotes not superstition, but, as the best Commentators have been long agreed, religion. Indeed, the word is always used in a good sense in the N. T., as it often is in Josephus.

20. ἀποφέρωμεν — ἄτριχα.] The τοῦτοι I would not (with some) refer, to the question about Jesus and his resurrection; but, by an ellipsis of πρὶν ἀποθάνῃ, to the whole matter in debate, the religion itself. By τοῦτοι just after understand ἔπεφεσεν. “Here (observes Beza) Festus dissembles his offence, yet convîcte himself: for why did he not acquit an accused person against whom nothing had been proved? For the same reason that he wished to have him removed for trial to Jerusalem;—namely, to cœptify the Jews.”

21. ἰπκολοκ. ἐργασθθάναι. At της. sub. τ. τ. Or ἰπκολ. may be rendered “making his appeal;” which includes the sense “claiming,” “Δικαίωμας, cognitionem,” “determination.” It has reference to the sense sense involved in αἰθέσ.
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22 τηρήθαι αυτον, ὅς ὦν πεσὼν αὐτον πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φήστον ἐρήμουλην καὶ αὐτὸς τὸν ἀνθρώπον ἔκωσε. ὦ δὲ; Λέγοιμ, φησίν, ἀκούει αὐτοῦ.

23 Τῇ ὁμοιοτότῳ ἐλεόθετος τοῦ Ἀγρίππα καὶ τῆς Περίκλης μετὰ πολλῆς φαντασίας, καὶ εἰπὼν ἦν τὸ ἄκοιμησθεν, ἀνεν τῷ ποιύμας, καὶ ἄνθρωπος τοῖς καὶ ἐξήρην ὡς τῷ πόλεως, καὶ κέις τεντώντος. 24 τοῦ Φήστου, Ἰερός ὁ Παύλος. καὶ φησίν ὁ Φήστος Ἰεράππας βασιλεύ, καὶ πάντες οἱ συμπαράκτης ἡμῖν ἀνδρεῖς, θεωρήτε τούτων, περὶ ὧν πᾶν τὸ πλήθος τῶν Ἰουδαίων ἐνέτυχον μοι ἐν τῷ ἰεροσολύμως καὶ ἐκνεφίσατο, ἐπιθυμοῦντες μὴ δεν ἐμί αὐτον μηκέτι. ἢ τίς δὲ καταλαβόμενος. Supra 23. 9. 25.26 

μηδὲν ἅπαν θωμάτων αὐτοῦ περιφράξατο, καὶ αὐτῷ δὲ τοὺς ἐπίκαιρος 26 σαμιόν ὑπὸ τοῦ Σεβαστοῦ, ἔκωσε πέμπτη αὐτοῦ, ἵναι ἡ σφαλημείας τῷ Κυρίῳ ὑπὸ ζηκ. διό προῆρημον αὐτῶν ἐρήμου, καὶ μᾶλλα ἐπὶ σοῦ, βασιλεία Ἀγρίππα, ὅτα, τῆς ανακρίσεως γενικεύουσαν, 27 τῇ γραφῇ. Ἀλογον γὰρ μοι δοκεῖ, πέμπτουσα δέχομαι μὴ καὶ ταῖς καὶ ἀυτῶν αὐτίας σημαίνω.

1 XXVI. ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παύλον ἐρήμου ἐπιφράζεται σοὶ ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παύλος ἀπέλαγετο εἰσείνειν τὴν τέλος. 2 Περὶ πάντων ὑπὸ ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεία Ἀγρίππα, ἡμῖν

by all the Emperors from Caesar Octavianus, who first assumed it.

22. ἐκδοθήκαν — ἀκούει. Abp. Newcome wrongly renders, "I desire to hear;" the Vulg. and Erasmi. still worse, "volebam." The Syr. and almost all other Versions and Translations rightly render vellem, "I could wish." Yet there is not, as Camer. imagines, an ellip. of ἐν; for, as I have fully proved on Thucyd. iv. 54, 3. (Ed. and Bemis.) Imperfects Indicative are often put for Pluperfects Subjunctive; of which I have adduced numerous examples. The sense therefore is, "I could have wished to have heard him myself;" a modest way of saying, "I could wish to hear him." Such a curiosity in Agrippa was very natural.

23. φαντασίας] "pomp," state; literally, display. Of the word and the sense several examples are added by the Commentators, as Hippocrat. πολλοὶ πολλοί πεπείθομ. μοῦ μετὰ φαντασίας. Heliodor. φαντασίας τῶν κορίθων, καὶ κόμης τῆς ἀλόξθεοπας, which exactly represents the sort of pomp here meant. The word is, indeed, susceptible both of a good and bad sense; but, for the present, I suppose the latter, with some Commentators. ἀκούσθαις is explained judgment-hall, as auditorium is often used in the Latin. If such be the sense, it is a Latinism. As, however, there was no trial, it should rather seem to mean "a private examination room," where accused persons had a hearing before they were committed to prison. To τοῖς καὶ ἐξήρην ὡς is for ἔξηρες, as ἔως ἢ κατ' ἀκούσαν for ἀκούσεις.

24. ἵνα ταυταρωτείς 5. 6.] equivalent to ἐξήρησον, for there is reference not only to the συμπαράκτης mentioned supra v. 12, but others; namely, persons of considerable friends of the President, to whom he showed the courtesy of giving them a place on the bench, as Wets. shows; referring to Joseph. Ant. xvi. II, 2. 4. τῶν βασιλευτικῶν τῶν ἱμάτων καὶ σαφοποιηθέντων. xvii. 5. 3. — ἐντεύξατο μη] "have made urgent application to me." The word properly signifies "to address one's self to; hold converse with any one;" and it is usually implied, that the purpose is some request or petition. And this is sometimes, as here, expressed by a preposition, ex. gen. ἀπό. So also in Polyb. iv. 70. Theophr. Char. 1. 5. Wied. viii. 21. 26. ἐνετύχον τῷ Κυρίῳ καὶ ἐλείσθην αὐτῷ. See Note on Heb. vii. 25.

26. τῷ Κυρίῳ. Render, "to [my] Sovereign." A title of the Emperors, corresponding to the Roman Dominus, which is said to have been rejected as invidious by Augustus and Tiberius. It had afterwards, however, been used by succeeding Emperors, though in some cases of its use so early as this are very rare. Its being employed in conversation is much more than if it had occurred in any public writing. This force of ἐνετύχον, by which it means Sovereign, is, I conceive, communicated by the Artile, which is taken κατ' ἐξήρης, to denote the Emperor, Lord. So in an Inscription found at Smyrna: Καὶ ἐν τετεύχχσιν παρὰ τοῦ Κυρίου Καίσαρος ἈΛΘΡΟΤΟ." — ἀπελαγετο.] This does not denote a regular trial, but a previous examination in order to trial; a sense often found in the Civilians, from whom Grot. adduces several examples; and Schleusen refers to Taylor on Dernoth. iii. 55, and cites 3 Macc. vii. 4. ἄπελαγετοῖς ἀνακρίσεως καὶ ἐκτεώνισιν.

XXVI. 1. ἀπελαγετοῖς.] In this is implied ἀπήτως, or ἀπίστως. ἀπελάγετον τὸν φέρος is said graphically, such being the attitude for a set speech.

2. ἦγεμα Ἴηαντός μικρόν, &c.] Here we have a beautiful προθέσεως (i.e. previous conciliation), as Priceus called it, such as we find at xvi. 32. Priceus compares a similar commencement of an oration before the Emperor
I was bound, in many ways, to oppose the doctrine of Jesus.

10. τῶν ἁγίων "the Christians." The name the disciples then bore among themselves, ἀναφορω-μένως αὐτῶν. The sense is, "when they were being put to death;" for trial was, it seems, equivalent to execution. It is not necessary, (with many recent Commentators), to suppose this spoken with reference to Stephen only, and consequently a Rhetorical or Oratorical amplification; for though no other execution but Stephen's is recorded in the N. T., yet (as Doddr., Hasecaar, and Heinr. have shown), there is reason to think that many did occur; to which there are at least allusions. See viii. I. ix. 31. xxii. 4. Κατένευκα ψέφον (as the best Commentators are agreed) to be taken, not in its full sense (for Paul was not a member of the Sanhedrin), but metaphorically, of consenting to and approving of what was done. Of this examples are adduced by the Commentators from the Classical writers.

11. κατὰ πάσας τὰς εἰς.] This is mentioned as being the place where the punishment was inflicted. Πολλάκις τιμωρών should be rendered "by chastising them continually," ὀλόχρονος, i. e. the name of Christ, and thus to abandon the Christian religion and apostatize. That this was then done, we learn from this passage and Plin. Epist. xiii. 97. cited by Grot. And that it was still more practised afterwards, we find from Euseb. H. E. vi. 34. and a Homily of Hippolytus cited by Priest.

— τιμωρών αὐτῶν ἡγέσαι. ὀλόχρονος.] The Christian converts were then, and still more afterwards, compelled by torture to pronounce certain forms expressive of abuse of Jesus, and consequently abandonment of his religion; as appears from Pliny's Epist. xiii. 97. Euseb. Hist. Eccl. vi. 34. and other passages cited in Recens, Synop. This was, however, but a repetition of the same cruel and unrelenting treatment exercised by the Heathens towards the Jews, ὡς ὄλοχρονος τοῦ νομοθέτη τῇ φάσιν τῶν ἁγίων, as says Josephus Bell. ii. 8. 10.

— περεσσος ἐμπανάγων.] A very strong expression, which may be rendered "and being exceedingly infuriated against them." ἐμπερευθένθα is very rare; yet it is formed regularly from ἐμπανάγει. Εἴπα τὰς ἐξορίας, "to foreign cities," referring to Damascus, though not, as we may imagine, to Damascus only.

13. ἁγίας μόνον.] Sub. ind. That the Atties used this expression occasionally (though more frequently μένουν ἁγίας, or μεσούσις) is proved by Abrach. in loc. On this verse, and up to v. 15. see Note on ix. 5. seqq.

16. ἀνάστατοι.] Namely, as ready to execute my mandates.

— προχειρώσασθαι. Sub. εἰς τὸ Προφήτης signifies to select, and, by implication, to appoint.

— ὑπήρξων.] Since a person cannot be said to be a minister of what he has seen, though he may be a witnessed, Markl., with the Vulgate Translator, places a comma after ὑπήρξων. The comma, however, is not essential to this sense; for it will only be necessary to keep it, if distinct from όν τε εἰς. Now, as ὁν must be understood both at ὑπήρξων and μορφήν, &c., propriety requires that there should be no comma. ὑπήρξων must be taken, by virtue of the context, to mean "my minister." So in Rom. xvi. 16. Paul, advertent, as it seems, to this very circumstance, says it was done εἰς τὸ ἑαυτῷ με λειτουργῆν Ἡσαυρίου εἰς τὸ ἱδέαν. But this is not true, since the construction is neither usual, but not such as to need the conjectures of Castalio and Markl. The first ὁν is for ἐκείνου ὁ (see xxi. 15); and the second ὁν for ἐκείνων [καθ' ἑαυτόν]. ὁφθαλμοί does not mean revelatio tibi, as Mor., Rosem, Schleus., and Kuin. suppose. Nor is there any reason for abandoning the common interpretation, "I shall be seen, or revealed;" i. e. will reveal myself to thee (see Isa. xxx. 2), which may be understood 1. of the personal appearance of Christ to Paul; 2. of the revelations which were vouchsafed to him. This view I find supported by the authority of the learned Thiele, in his Specimen Nov. Comm. in N. T. p. 8, where he shows that the general sense is, "eorum quo et vidisti et videbis [me tibi monstrate]," meaning (he says) "et eorum in quibis tibi videbor," i. e. conspicuum me præbui "et eorum quæ jam vidisti" (i. e. in quibus me tibi conspicie-
17. Εξαιρόμενον.] The older Commentators explain this "delivering from," as vii. 34; xii. 11; xxiii. 27. Galat. i. 7. But that signification is scarcely permitted by the context, and, therefore, most of the later Interpreters rightly explain it "choosing," "separating for myself;" a signification occurring in Deut. xxiii. 8. Job xxxvi. 21; xliv. 7, and often in the Classical writers. This is very suitable to the context; for thus it would be a further proof of the sense at σελευκός, σέλευκεν ἐν οἴροιο. And it is confirmed by what was said by our Lord to Ananias: εἰκος ἠλεξές μου ἐστιν ὁ ἀναστάσας, &c. 
— εἰς οἷς. This may be understood both of the Jews and the Gentiles: though the words which follow are more applicable to the latter; which interpretation is confirmed by the words πάντως. For it appears that Paul was, for many years of the earlier part of his ministry, employed in Heathen countries. See Gal. i. 17, seqq.

18. πίστει τῆς εἰς ἤμεν.] The older Commentators (misled by the Vulg.) in general construe those words with εἰς ἡμένα. The best of the Later Expositors, however, have seen that they must be taken with λαβεῖν. And this is confirmed by the Peschito Syr. Version, so also even Beza and Calvin; whom see. See also Bp. Bull's Examen Censurarum vii. 12. I have removed the comma after ἄναστιν because (as Bp. Bull has shown) λαβεῖν ἀνάστιν ἄνω, and λαβεῖν ἐδώκασα i. τ. ἑγ., point out the two benefits from God through Christ, which denote what is elsewhere called being "justified by faith.

22. οὐκ εἰς ἤμεν—γνώσειν.] Constr. λέγων οὐκ ἔδωκαν ἐν τοῖς [εἰς] τοῖς [ἐκ] τοῦ προφ. ἑλληνίων [ἐκ] τοιοῦτος γνώσεως. The μισθόν is drawn to μελέτα by the ὄν. I have, for ματαιοφυνέως, edited ματαιοφυνόμενος, with many MSS., early Edd., and editors; as also agreeably to the usage of the N. T., in which (as Rinck observes) ματαιοφυνέως has always a passive, and ματαιοφυνόμενος a denoting sense. And so also in the Classical writers, as Thucyd. vi. 89.

23. εἰ πάθος, &c.] The Interpreters are agreed, that εἰ is for δι', namely quod. But it may signify "seeing that [supply by those writings]." This is confirmed by the sense of πάθος, which is best rendered "must suffer." Schleus, acknowledges that it may be rendered "qui pati debet." Εἰς ἀναστ. νεκρῶν may be rendered either "after the resurrection from the dead," or, "by the resurrection," but the latter is preferable, and is confirmed by i. 10.

24. πάρει.] The more recent Commentators are generally of opinion that this means no more than "Thou art a visionary enthusiast!" of which sense of μισθοῦν they adduce several examples from the Classical writers. But the words following, τὰ πολλὰ — παρακαλεῖ will not admit this sense; and, therefore, the common interpretation, "thou art mad," which is, with reason, defended by Kuin., must be retained. It has always been the common notion, that devoted attention to mental pursuits tends to madness; in illustration of which Wets, and Kypke adduce many passages from the Classical writers, as Lucian Solv. τὸ ὅπου τῆς ἀγωνίας λυπάσθαι έκφυσα την. Petren. 48. Scminus te prae iteris fatum esse, τι ματαιοφυνομένον, "is driving thee to madness." These words of Festus seem to have interrupted the thread of the Apostle's reasoning; otherwise he would, probably, have proceeded to allege some particular proofs from the Prophets of what he had said.

27. πιστεύει — προσφάτος; οὔτω ὑπάρχει.] Of this elegant use of the interrogation immediately followed by an answer on the part of the speaker himself, several examples are added by Grot.
and Priceus, (so Lucian Dial. Meret. Τι φής; ἡσαυρίας τοῖς; ἡσαυρίας, ὁδά) yet none such as to equal in beauty the present passage. Insomuch that Longinus de Subl. who at 19. treats that as a component of the Sublime, as he had on another occasion adduced an example of the Sublime from the Mosaic: "Let there be light, and there was light." So he might have adduced the present passage of St. Paul; especially as in his Frag. I. Edit. Toupil, he reckons Paulos & Ταύροις among the celebrated Grecian orators.

29. εν δύναμιν—ἐρείπωσιν. If there be any ellipsis, at εν δύναμιν (which may be doubted), it is εστηκομίσατε or μέτρον. See Bos Ellips. p. 172. For the sense here must be "within a little," or almost, though the phrase usually signifies "in a short time." Yet one example of the other sense is adduced by Grotius from Plato, to which I would add Thucyd. i. 18. But was Agrippa serious in what he said? The earlier ones think he was, but the later ones generally that he was not, and they suppose the words to have been uttered sarcastically. For this is not so; yet, there is no ground. Yet, I am inclined to think, with Markl, that the words were merely a civil speech, pronounced in that complimentary insincerity into which good-natured, easy, and unscrupulous persons, like Agrippa (such as he is characterized by Josephus) are apt to run. Besides, it is unlikely that any strong impression could have been made so soon; or that, if made, Agrippa would have interrupted the Apostle; and then left him almost as abruptly as Felix had done, or Pilate did our Lord;—without waiting to hear the conclusion of his sentence. This, no doubt, arose from the Apostle's having become (so Markl. observes) more personal in his application to Agrippa concerning religion than he liked.

29. εἰς πολλὰς.] There has been some doubt as to the sense here; but the context determines it to be "altogether," though it would be difficult to find another example of that signification.

30. ἐκ τῶν ἄλλων may, however, account for it by supposing a parenthesis above εἰς δύναμιν. And this seizing on the words of another, and giving them a turn in favour of our own cause (which marks an able orator) often requires a slight distorsion of the sense of a word or phrase. Παρεκτικὸς τ. δ. τ. Spoken εἰκόνων; holding out his chains. This proves that St. Paul was then not (as some imagine) ἐν φύλακι δεδομ. but was in custodia militari, chained to the soldier who guarded him.

30. τοῦτο ἐκ τῶν ἄλλων aetw.] These words are omitted in a few MSS. and Versions, and are cancelled by Griesb. But external evidence is so strongly in favour of the words, that notwithstanding internal is rather against them, they ought not to be cancelled.

31. τοῦτο ἐκ τῶν ἅμα τοῦτο ἀνακάλυψεν ἀνθρώπων ὁ ἄνθρωπος, εἰ μὴ ἐκ θεουλότος Κλεοφ. 29. 31. 4. 10. —Παρεκτικὸς τ. δ. τ. Spoken εἰκόνων; holding out his chains. This proves that St. Paul was then not (as some imagine) ἐν φύλακι δεδομ. but was in custodia militari, chained to the soldier who guarded him.

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and ἀνέχθησαν following. That, however, is too hypothetical; and the reading μελοτος looks like a mere emendation; to improve which others supplied εἰς or ἐν. The reading of other MSS., μελοτος, confirms the common reading; since it is evidently a mere error of the scribes. No change is necessary; for the scope of the words μελοτος —τϊς seems to have been, to assign a reason why they went on board this Adramyttian vessel; namely, because they had to coast the [southern] part of Asia; for that is the sense of πλευς. &c. Μελοτος may very well be rendered intending, or being bound, as we say.

5. ἄπορεσις τεχνια] "to receive their kind attentions."

4. ἀπετελεσθην την Κ. &c.] The Commentators have been not a little perplexed with these words and those at ver. 5, as far as ἀπετελεσθηντες. And that, chiefly from ignorance of the nautical term ἀποστελειν, but partly from inattention to the situation of the places mentioned. Now in sailing from Sidon to the coast of Lycia, it is probable that, had the weather been fair, they would have taken a course to the South of Cyprus, not, however, nearer its shores, except at the S. W. promontory, Zephyrium, and thence would have struck across to Rhodes, or the coast of Caria. As, however, we are told, the winds were contrary (viz. though varying, yet all more or less adverse), they changed that course, and ἀπετελεσθην την Κ. Now, for the winds to be contrary, they must have been N. or N.E., or N.E., or such like. And then the best way to evade their force would be, to sail close under the coast of Cyprus, after having cut across to the promontory of Pedalium so as to reach the bay of Cattium. That they coasted along Palestine, and then made for the Eastern promontory of Cyprus (as the best Commentators think), is improbable, because they would thus be brought more into the wind's eye (as the sailors say), and into tempestuous seas. At all events, it is plain that ἀποστελειν must mean to sail under the lee of any high land (such as is Cyprus), so as to get shelter from it. From Zephyrium it is plain they crossed over (ἀποστελεσθησθαι) Myra in Lycia, a port of great celebrity, and, (as appears from a passage of Porphry cited by Wets,) was the one generally used in passing from Cyprus to Lycia or Caria, as also in the passage from Egypt to Lycia.

6. τελων.] Here, as often in the Classical writers, the word denotes a ship of burden, as opposed to a ship of war. Such, it appears, the Alexandrian corn vessels were; and this was probably one (see x. 33). On these vessels, and the corn trade from Egypt to Italy, see Hasius de navibus Alexandrius, Crit. Sac., vol. xiii. p. 717, and Bryant's remarks on Euroclydon, in his Analysis of Myth., vol. iii. p. 433—9. Myra is indeed out of the track to Dicaearchia in Italy; but the winds had been contrary, and the ship had made for the Libyan coast for shelter.

7. μὴ προσεκτωτας ἡμας τον ἄνθρωπον] Prosopotome presents some difficulty, to remove which Markl. would read προσωπον ἔνατον. But that is unnecessary; for the common reading may have the very same sense, προσωπον in composition being often used for προσωπον. See the passages of Soph., Eurip., and Diod., cited by me in Recens. Synop. Thus the sense is, "not letting us make any progress." I have, however, sometimes thought that the true reading might be προσωποτομος. So Hor. Od. iv. 12, 3. Impellunt anima linear Thraciam. Υπετελεσθησαν. The sense is, "we ran under," i. e. made for Crete, at Salomone, and coasted along the island. This they did, thinking they should get more into the wind.

8. πασοκυματικω] "doubling it." The wind might be adverse; and doubling promontories was to the ancients a long and difficult affair; and usually effected (as we may infer from the term here employed) by towing.

—να τις Λασαοι.] Of this we find no mention in the Classical writers. Hence the Commentators either resort to conjectures, or suppose this one of the towns of the hundred-citied Isle not mentioned by the geographers or other writers. This, however, is cutting the knot. I rather suspect that Lasos is meant, which occurs in Pliny's list of the inland towns; and Lasana was, it is plain, such. The difference is trivial; since τις Λασαοι means the city of Lasos. And this is confirmed by Hesych. Διασε λασαοι, &c. γεφορα, where read Δα- σαοι. The situation of Fair-Havens is, by the modern term being discovered, fixed to a piece a little to the N.E. of Cape Leon, the present C. Mata. Lasana is supposed to be on the brow of the hills which rise about 4 miles from the shore.

9. ειδι τι των ναυταίι τη γεγονός.] It is strange that ναυταίι should have so perplexed Markl., as to have led him to suppose it corrupt, and to propose various emendations, all unnecessary. Br. Midd. notices the absurdity of Markland's reasoning, without being aware that he borrowed at second hand from Erasum and Casaub. The
true view seems to be that of Chrys. and Oeumen, adopted by Plac., Beza, Rosenm., Mid., and Kuin, who observe that Luke designates the time, after the manner of the Jews; and means a certain season of the year, so called from the great Fast which fell at that time; just as we speak of Christmas, Lady-day, Michaelmas, &c., whether we be Protestants or Romanists. And this was usual with the Heathens. So Thucyd. ii. 19. 2, "επεβλατθείς· ἔτι όποιος· (where see my Note), and Theophr. Ch. Eth. 3. τὸ διόταν θεόντας πλῆθος εἰσαί. The Article here is used καθ᾽ εξοχήν. So Philo de Vit. Mos. (cited by Loesa.) calls it τὴν λεγομένην ἔτιςαίνα, meaning the day of expiration, the great Fast on the tenth of the month Thrall, about the tenth of October, answering to our old Michaelmas. Thus, even in our times, the Levantine sailors particularly dread what they call the Michaelmas flows.

10. έβραϊ.] Grot., Wets., Kypr., and Kuin, rightly explain this έβραϊ; comparing Joseph. Ant. iii. 8. τῶν ἐβραίων ἔβραϊς. Also Steph. s. v. έβραίον, and Antholog. iii. 235, 58, διάλαιται ἐβραίς. And so έβραία in the Latin. Grot. observes that ἔβραϊ respects the persons, ζωὴν the goods; comparing Philo. ζωή εἰσαϊωτάτης.

11. τὸ κυβερνήτη τε καὶ τὸ κεφάλι.] These offices were properly distinct, on the nature and difference of whose duties I have copiously treated in Recens. Synop., adding a great body of proofs and illustrations from the Classical writers. Suffice it here to say, that the former term denoted the master, the latter the supercargo. But it was only large merchant ships, like this, that had both. The smaller had but one person for both offices, who was then called μεσίατος.

12. ποιο τις πιστός.] Put for ποιο τὸ παραγενεάζον. The word occurs in Polymb. and Dio.

—ἐκ Φοινίκικ.] "to Phenix," (not Phenice); the present port Sphinx. From its description (with which I would compare Pausan. v. 25, 2, ἐπερήματα ἐπι τὴν λίμνα καὶ Μικρᾶν) we may, (as Grot. and Schmid. think) infer that the port was formed by two jutting horns, which looked to seaward to the S. W. and N. W. respectively.

13. ἀσατος.] The Commentators generally supply ἀγέκρατος, which is so often expressed, as in several parts of the identified Wets. This term, however, may also allude to the raising the masts, which were usually lowered on shore. So in Thucyd. vii. 26. ἀσατος ἐκ τῆς Λήγησις δὲ τὸν ἐκλήνειν τὰ μασταὶ τὸν καταλέγειν, which is confirmed by Thucyd. i. 52. τὰ ν. ν. ἀσατος ἀπὸ γῆς. Where I have there shown that when ν.ν. is expressed or understood, the phrase has respect to what we call heaving ship, or leaving a port where she had been drawn on shore.

—δισάτο.] With this word the Commentators have been not a little perplexed. I have in Recens. Synop. fully proved that there is no need to resort to conjectures. The word is used by the best writers, not only poets, but prose writers; e.g. Herodot. iv. 3; vii. 233. Joseph. Ant. i. 20; x. 4. 2. 4. So Pind. &c. Thus it is not newer, but very near, and here answers to our nautical term in shore, and (as sailors say) to near the shore. Thus the phrase ἀσατος παραλόγεσθαι signifies to coast along close inshore. The mariners were probably proceeding partly by their own (for the wind was not only a side wind, but a very little use), and partly by being towed, which was called μεροκλητίζεται, and has been copiously illustrated by me on Thucyd. iv. 25. 11. αἰτήσαι.] It is not agreed to what this has reference. Some suppose to πολιτικος, others to ποίνη. But it is better (with most eminent Commentators) to refer it to Κρήτης. Yet that yields a frigid and inept sense. I would take it to mean the ship itself, with reference to ν.ν. just before left to be supplied at ἀσατος. This is confirmed, and the force of ἀσατοι (which is wrongly rendered, as I suppose, by Toms) completely illustrated by Find. Pyth. xii. 60—62. ὁμοιὸς κλειστός οὐκ ὀμηνην ξεναλλαγηται. ἀσατοι τοὺς τυφώνιους: οὐκ ὀμην ἀκόμον εἰσαλλαγηται.

—ἀσατος τυφώνιους.] i.e. a wind like a τυφωνιος the name then, and to the present day, given to a tempestuous wind prevailing in the Mediterranean, and blowing a sort of hurricane, in all directions from N. E. to S. E.; and perhaps meant by Herod. Odys. i. 313. and Virg. Aen. i. 103—12. The word is, I think, wrongly derived by the Etymologists from τυφών, fume: it rather comes from τύφω, coagulate with τύφω and τυφώ, and properly signifies the Meteoron: which is confirmed and illustrated by Euscl. Aegy. 637. Blum. ἡ τυφώνιος ἀνάλημμα ὅθεν προς "Προκεια ατ δε κηρυσσομαι βιονθανον την μάλιστα την οὐλω της δραματικης, "Τβης" ἀνθοτοι, πανοχον κακον στοιχειον. It remains, however, to discuss the yet more difficult term ἀσατος, which has so perplexed Commentators and Critics, that they have anxiously sought a change of reading, either from MSS. or from the conjectures of the learned. Various objections have been made to the common reading; but of no great weight. As to the chief objection, the inaccuracy of the compound, ἀσατος, may signify not only a wave, but a tempestuous sea (see the examples in Steph. Thes.); and must have been sometimes used as an adjective (which indeed, I suspect, was its original form),
as appears from the adjective "Επικλίδων, which is used by a later Greek writer ap. Steph. Thees. Of the conjectures which have been proposed, the only ones that merit attention are Επικλίδων and Επικλίδων. For the former (which has been proposed by Grot., Mill, Le Clerc, Bentley, and Beng., there is some, though but very slender, authority in MSS. and Versions: while the objections against it are,—1. that it would not be formed analogically, and ought to be Επικλίδων. 2. That it would have been changed in the compounds of Greek and Latin. And σκώλω could not well represent aquilo. Besides, the name was doubtless the same that had prevailed for centuries; and was therefore not likely to be otherwise than Greek throughout, not Greek and Latin. 3. It would not at all correspond to the accurate descriptions of the σκέφαλι, or Tuffoons, given by ancients and moderns; who agree in representing it not as a point-wind, but as shifting about, in all quarters from N. to S. E., East prevailing. Hence it is clear that both external and internal evidence unite in requiring the common reading to be retained; the sense of which may be thus expressed: "the wave-stirring Easter," or, literally, "East-winds;" which designation is confirmed and illustrated by the numerous passages of the Greek and Latin Classical writers adduced by me (chiefly from Wets.) in Recens. Synop. 15. συστάσεως τοῦ πλοίου, or: "that which is used as tempestuous winds; as is proved by the examples adduced by the Commentators: to which may be added Εσχυλ., Agam. 610. χείμα—ναπατε (scil. αὐτῷ). "Λατρευείν, to bear up against the wind; face it. At Επικλίδων there is an ellipsis, either of as many Commentators suppose; or, rather, of εὐσκέλες which latter is confirmed by Lucian cited by Elsn.; ἵπποιπτας συν τῶν πτερινῶν, καὶ παράδεικτος αὐτών ἐξεκαλικότατος, and Arrian. Erpic. iv. 9. οἱ ἀνάλοιποι εἰς ταῦτα ἵπποιπτας εὑρίσκονται, καὶ διὰ τῆς μάτιας παραγόντων. The sense of ἐρμαίδαις is "we were driven or driftet." 16. ὑπαρξόμενα. Not "running up to," but "running under;" i.e. close under shore. So Themist. p. 152, cited by Wets.: τὰ μιν (partly) ὑπαρξόμενα, τὰ δὲ περισσότερα. 17. τοῦ. The sense given by Mela and Pliny countenances the reading Καλέρ found in some Versions, &c. But the common reading is confirmed by Hierocl. ap. Ptolom. iii. 7. and Athenæus. Περισσότεραι εἶναι, for περισσότερον, "to become masters of," "to secure the boat;" which, it seems, whether it had been towed by a rope, or had hung fastened to the ship, or been on deck, had been washed away by the waves. 17. βοήθ. ἵχαρωται, ὑπάρχει τ. π. This passage has occasioned little perplexity to the Commentators, who are not agreed on the sense of βοήθ. and ὑπάρχει. Some take βοήθ. of the aid or united help of the mariners and the soldiers, or other passengers. But thus the sense would be very imperfectly expressed. Others take it of the tackling, ropes, hooks, chains, &c. by which assistance the ship was held by all the sailors. No proof, however, of this signification has been adduced. As to ὑπάρχει, both the above classes of Interpreters are agreed, that it must be taken of that undertailing, which, they say, was employed by the ancients as well as the moderns; whereby thick cables were drawn round a rickety ship, to keep the timbers tight together. In proof and illustration of this the Commentators adduce a great number of passages from the Classical writers. But, upon close examination, it will appear (as I have in some measure shown in Recens. Synop.) that scarcely any one of these is to the purpose. In the Septuagint itself, Pessinus imperiously Exqur., of Horace, Od. i. 14, is uncertain; as may be imagined, since no Commentator, except Baxter, takes it to refer to the ungirding of a ship with ropes. And although in Hesych., &c., we have the gloss σκηνίων κατά πλοῖον τὸν ναὸ λειβαγένα; yet that is known to refer to Aristoph. Euq. 279; and is only the opinion of a Grammarian on the sense of the word there; which is better explained by the Scholiasts, by Nisidas, and even by another gloss of Hesych. himself, to mean ὑπάρχωματα ἤ' ἤ' τῶν ναῶν, which is far more agreeable to the context and the subject. And this is confirmed by the Schol. on Thucyd. i. 29. ἔξαπτα (ναύ), where he speaks of these ἔξαπλα (calling them ὑπάρχωματα), as staees necessary to bind together a rickety ship's hull. And so Theogn. Adn. 513. ναύ το στήνου ἐπὰ τοὺς θάλας ἔδωσαν μ. τ. ναύ ὑπαρξόμενα ναυ. In fact, all the passages that have been adduced in proof or illustration of the above undertailing belong to that operation, which is alluded to in the passages just cited, and which may be called under (or inner) belting. The passages, indeed, of Appian, are not quite decisive: but they are far better interpreted of inner- than undertailing, because the subject is retitled for the purpose of war. The passage of Polyb. admits of no other sense. Those of Plato, which are mere allusions, are far better so understood, because the term ὑπάρχωμα is employed. And however the ancients might sometimes apply their cables in the above way, yet they would scarcely have cables made for the purpose. The passage of Athen. p. 204, however, is quite decisive, where he says that the gigantic ship of Tophemey Philosopher had twelve ὑπάρχωμα, each 100 feet long. So also in the passage of Plutarch, which I have myself adduced in Rec. Syn., there is mention of these ὑπάρχωμα, which are said to be of brass. From what I have written on the passage of Thucyd. there can be no doubt but that the ὑπάρχωμα, or ὑπαρχόμενα, were pieces of strong planking, to serve as staues, to bind the inner frame-work of a ship together; and were sometimes, in the case of an exceedingly large ship, put in at first, but usually after the ship had been some time in service, and had grown rickety. So Galen uses the term metaphorically, to denote
to the midriff, or diaphragm, which is the inner belt of the human body.

Another argument for the interpretation I propose, is this, that according to the other interpretation, ἁπένθαι ἐχόμεθα, which occupies the most prominent place in the sentence, would be almost useless. At least we should expect ἐκ-ζωνόντα τὸ πλοῖον, ἁπένθαι χαμένου. But to advert to ἁπένθαι, in whichever of the two ways above detailed, the word be taken, it will be little suitable. I have no doubt but that the true sense is that, in which (as Wets. attests) it is used in the Greek writers on mechanics, namely, props or stays, viz. the ἐκκάλα or ἐκείνα ὥστε ἔσται δυνατὰ, to say... 

**The Sentence**

i.e. the Syrtes major on the coast of Africa, estimated at 1000 or 3000 stadia in circumference, and occupying the whole of what is now called the Gulf of Sidra.

**-χλάδωτες το σκώλον**

On what is meant by τὸ σκώλον, the Commentators are not agreed. Some say that it was a large pit. But I have seen in Rec. Synop. a passage, which shows that this sense cannot be admitted. Others take it to mean "the anchor," which was certainly part of the σκώλον. Yet the sailors were not in soundings; and if they had been, they would have let down two anchors, as v. 29. If we consider what other σκώλον may deserve to be called the σκώλον, we cannot doubt but that it must be the most. And this signification is confirmed by the Syr. Ver. and adopted by Grot., Heraldis, Bolten, and Kuin. Χαλάν ἢ used is because the masts of the ancients were so formed as to go into a socket, and be raised or lowered at pleasure. The sense seems to be, that they lowered both masts and every sort of tackling which carried any canvas. If this be not admitted, we may, I think, suppose, that σκώλον denotes the sail-yard at the poont, called ὁ ὀρίσταμαν at v. 30.

18. ἡ ἀκόλουθος ἀκινήτος

[the ladings] to such that the ἀκόλουθος, when used without any addition, is to be understood; since the order of the circumstances (as Grot. rightly observes) is, first, that the ladings should be thrown overboard, as here; then the tackling, v. 19; and lastly, the provisions, as v. 32. From the Classical citations of Wets. it appears that this ἀκόλουθος was not very unfrequent in ancient navigation; and, in violent storms, necessary, as the Classical notions of Wets. or Præ. prove; to which may be added, Jonas i. 5. ἀκόλουθος ἐκποίησας τῶν σκηνῶν. Isae. Agam. 973. and τὸ μὲν τὸν χειρᾶντας εὐκομήνας, ἡ θυσίας ἀποθείουσαν. Wets. says, "where for δόμος I would read γέφυρα. See also Theb. 707 - 9.

19. τὴν σκέφτη... ἀποσκοπεῖν. Synonymous with the σκέφθη at Jonas i. 5. and signifying all the armamenta naves, otherwise called δεξα, as masts and yards, sails, ropes, &c. (see Thucyd. vii. 24), including the luggage of the passengers; so σκέφθη has sometimes that sense.

20. ὁ ἀρχ. ὑπὸ... ἰμάτια. This non-appearance of the sun and stars was the ancients to the sun at all times perplexing, especially in tempestuous weather. Under such circumstances they were reduced to the utmost straits — not so much by want of practical skill in navigation, as by being destitute of what Lord Byron finely calls "The feeling Compass — Navigation's soul."

21. ἀπόδειξις. This is best rendered indicia a neglect of food, for which they could not, in their present state, have either appetite or relish. See Ps. cii. 4.

-κρείσσος... ὑπόν καὶ Ἐπειδή. To explain this seemingly strange expression, we need not, with many of the older Commentators, extend the ὑπὸ to κρείσσον, and render ἐπείδη suffer: but we may have recourse to a sense of εἰδόλ. found in the best writers, on which I have fully treated in Recens. Synop. and on Thucyd. ii. 44, where I have shown that the literal sense is, "But it behoved you to have hearkened to me, and not to have loosed from Crete; and thus you would have been saved by all this disgrace, (i.e. frustration) and this loss."

22. ἀἡσί... σκέφθη: as Exod. xxvii. 26. Who is the Lord's? and Levit. xx. 26. So also in Is. xlv. 14, where the LXX. render γινώσκετε... by καὶ... ἐστησαν τὸ ὁλόκληρον. Ἀδηστος, as Kypros observes, implies strenuous and active service.

24. κηριστατικῶς. This sometimes signifies "to grant any one's life for
ACTS CHAP. XXVII. 25—39.

soi δο Θεός πάντες τοὺς πλούστας μετα σοι. Ανει ευθυμείτε, ἀνδρές. 25 πιστεύω γάρ το Θεό, ὅτι ὤντες ἐστι καθ' ὁν τρόπον λειτουργεῖ μοι. 

30. ταλ. ἐπὶ δὲ ταῦτα δὲ ἡμᾶς ἔκπεισε. Υπερ θεωρομακαδικήν νῦν ἐγένετο, διαφοροευμένων ἦμων ἐν τῷ Ἀδριατικῷ, κατὰ μέσων τῆς τυχῆς ὕπαι- 27 νόμον οἱ πολλοί προσέγαγε τινά αὐτῶν χώρας. Καὶ βολιστάντες εὐφον 28 ὀργιάς ἐκάκης· βοξάζει δὲ διαστήματος, καὶ πώλην βολιστάντες, εὐφον ὀργίας διακατέτει. φοβούμενοι τε μήποτε εἰς τροχαῖς τῶν ἐκπέφεδων, 29 ἐν πολλοῖς δίφαστας ἁγίων τέσσαρας, χύτοκε ἡμῶν γενέσθαι. 

Τῶν δὲ παντῶν ἰησοῦν ἤγενον ἐκ τοῦ πλοίου, καὶ χαλασοῦντος τῆς 30 ακαρίας εἰς τὴν ηλίασαν, προφίσας δὲ εἰς πρόβας μελώτων ἁγίων ἔκπεισε, εἶπεν ο Παύλος τοῖς ἐκποντίσαρι καὶ τοῖς στρατιωταῖς· ἦλθεν αἱ ὄψες μείναναι ἐν τῷ πλοῖῳ, ὡς ἥγεμαν ἡμᾶς ὁ διὸ 35 τοῖς μεταλαβὼν τροφῆς, λέγων· Τοσοῦτοις δέδοθέν σάρών ἡμῶν προσδοκώντες, ὠποίοι διατελέσατε, μηδὲν προσλαμβάνωμεν. 36 Αἰών παρακάλει 31 νῦν προσλαμβάνει τροφίς· τούτο γάρ πρὸς τῆς ἑμετέρας σωτηρίας ἐπάγει· οὐδένως γὰρ ἔμων ὑδέω ἐκ τῆς ἕκαστής ἑσπερίας. 37 Εἴπον δὲ 32 τιμῆς, καὶ λαδόν ἄρτον, εἰγνώματος τῷ Θεῷ ἐνόπλων πάντων, καὶ ἡμᾶς ἢμοιον ἐπιθύμησιν. διότι δὲ γενόμενοι πάντες, καὶ αὐτὸ ἐποσ- 38 εἴρημον τοὺς οὕτως εἰς τὴν ηλίασαν. ὅτε δὲ ἡμέα ἐγένετο, τὴν γῆν 29

another," and examples are adduced by the Commentators. Here, however, it means, to spare any one’s life on account of another.

27. ταπαφει. [\textsuperscript{2}]. Namely, from their having left Fair-havens. Διαφοροευμένων ἦμων, as we were tossed up and down. The sense is almost confined to the later writers.

—\\alpha\ellον. By this is meant not what is now called the Adriatic gulf, but the Adriatic sea, which, as the Commentators have noticed from Ptolemy and Strabo, &c., comprehended what had originally been called the Πελάγος κλίνοντης, and denoted the sea between Greece, Italy, and Africa. See my Note on Thucyd. i. 24. τῶν Πελάγος κλίνοντης.

— τρεσφωμένης τινα αὐτός χώρας.] There is here a verbal hypallage, like ἀναφωνάτο τῷ Κ. at xx. 3. in either case originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land. Of this examples are adduced by the Commentators from both Greek and Latin writers. Nay, our own seamen have the same idiom, when they speak of nearing a coast, and fetching a port.

28. άγιων.] The word comes from ἄγιος, and denotes the space that a man may compass by stretching out his arms to the farthest.

29. τροχαίας τῶνος.] "rocky ground." However unusual it may now be for anchors to be dropped from the stern of a ship, yet the passages adduced by Wets. and Pearce show that such was very usual in ancient times: nay, that even in modern times the same custom continues. in the ships plying between Alexandria and Constantinople: also that four anchors were thought necessary on occasions of great peril, and two ordinarily in a tempestuous night. Ἂγιον ἔρισαν. This has the air of a proverbial expression, of which Wets. cites two examples from Longus, signifying "to anxiously wish for day."

30. At οὗτος εἰς τοῦς αὐτῶς; an ellip. usual when the participle is accompanied with an ἐν. οὗτος ἐνοπλόων παρακάλετο. For the promise of safety was conditional, and involved the obligation to use the ordinary means for preservation: to neglect which would have been tempting God. See Calvin.

31. προσφωνώντες.] Namely, for the storm to cease. Ἀναφωνάτο τινα αὐτός. A popular form of speaking, which denotes "ye have taken little or no food," no regular meal. Examples are adduced by Kyproke from Josephus.

32. τροφής.] Sub. τ. Ταῦτα γὰρ. &c. "this will be promotive of your safety." A sense of ἀγαθία frequent in the best writers, especially Thucyd. Οἰκοδόμος γὰρ, &c. "little or nothing." An oriental and proverbial phrase, on which see Note at Matt. x. 30, and Luke xxi. 18.

33. The number 326 may seem large; but the Alexandrian vessels were very bulky, and fitted out for carrying a great number of passengers. Thus Joseph, in Vit. C. S. (cited by Pearce) says the ship in which he sailed, and which was cast away in the Adriatic sea, had 600 persons on board.

34. τῆς γῆς.] The best Commentators are agreed that this must signify the provisions, which
would be reserved till the last, the lading and tackling being before thrown overboard.

39. τὸν γὰρ ὅπερ ἐπὶ.] A brief mode of expression, denoting, "they took a view of the country; but recognised it not." Ἀντέχων — ἔχοντα, &c. As there have shores, Schmir and Kuin, construe the words thus: κατάχων αἰγαλῶν ἔχοντα κλάσαν τοις, "they perceived a shore having a certain creek." This, however, is doing violence to the construction. We must retain the natural one, and take αἰγαλῶν, with Grot., Mattth., and Schleus., in a popular sense, to denote a practicable shore. And indeed the passages cited by those Commentators prove that αἰγαλῶς signifies properly a sandy shore (as opposed to a rocky one) and consequently one convenient for landing. Κλᾶσας is taken in a sense which Theophr. says is usual in the common dialect, viz. an inlet. This is on the N.W. side of the island, and now called La Cala di San Paolo. Εἴσαγων τὸ πλοῖον, "to strand the vessel." On this sense of ἐσαίασα see my Note on Thucyd. ii. 90.

40. περιπλάνων.] This cannot mean, as several Commentators imagine, "having taken up the anchors," for that sense would require αἰγαλῶν, or ἄντεχον; neither, as they were without boats, could they weigh the anchors; but the sense must be (as the best Interpreters, ancient and modern, are agreed) "removed the anchors," viz. by cutting the ropes and leaving them in the sea. And αἰγαλῶν (with De Dicu, Wets., Pearce, Marckl., Schleus., Heirin., and Kuin,) be referred to the anchors, not to the vessel; still less to themselves.

—ἀνέτεις τὸς ἐξεικ. τοῦ τῆς] "having loosened the bands of the widders." So Eurocl. 1536. speaks of the widders as fastened ζυγάματα. Some Commentators are not a little perplexed with the circumstance of two widders being spoken of to one ship. But Grot., Bochart, Elsin., Scheffer, Lips., and Perizon. have proved, that among the ancients large ships of burden had two widders. To the passages cited by them in proof I have in Recens. Synop. added a passage, yet more apposite than any, from Orpheus in Argonaut. 273. Καὶ δι᾽ ἔτη ἄρης ἄρα ἀριστῆς πολεοὺς οὖν τῆς ἄρης δόλων: ὅτι δὲ οὐκ ἀλήθειας ἔγουσαν, Προμοῦσας ἀρταύνουσας, ἐπηφαίνας ἐν ηράσι. From which passage it appears probable that the widders were regularly taken off when the ship was in port, and were laid up on the docks. But the question is, how and where were they fixed on?

Many (as Alberti, Bp. Pearce, and Kuin,) think that the widders were one at the stern, and the other at the bow of the ship; while others suppose both to have been at the stern. I know not, however, of the numerous cases cited by the above Commentators any one that determines this point; but that which I have adduced from Orphius undoubtedly does: yet it decides the contrary way, namely, that they were both at the prow.

—ἐπιπάνες τῶν ἀρτηκῶν τῷ πλω.) The term ἀρτηκῶν, it rarely occurs, is almost unnoticed by the ancients, and hence its sense is disputed. Luther took it too much to mean the prow; and Erasmus the sail-yard: interpretations devoid alike of proof and probability. Bayf., Jun., Alberti, and Wolf, with more probability, explain it the large sail of the poop, answering to our mizzen sail, and even yet called by the Venetians artemon. The best founded opinion, however, seems to be that of Grot., Voss, Heurn., Wets., Mich., Rosenm., and Kuin, who understand by it a small sail near the prow, called by Pollux the diphon, which was used to keep the ship steady, and to prevent its working too much, when the larger and upper sails were set. See the passages of Panini and Juvenal Sat. xii. 63, cited from Wets. in Recens. Synop.

—καταγίγγον τῆς τῆς ναῦς; an ellipse sometimes supplied in Homer and Herodot.

41. περιπλάνων eis τὸν δῆλον.] Διδυμάσσας has not here its usual signification an isthmus which divides sea, but denotes a peninsular promontory. The word, indeed, is usually applied to peninsulas of the largest size; but sometimes also to narrow spits of land jutting out into the sea; and sometimes to those trunci, partly above and partly under water, which guide the currents, and therefore make the place didymous, and consequently rough. So Clemens; cited by Wets. διδυμάσσας καὶ θριαμβήκες τῶν, and Dio Chrys. Orat. v., who, speaking of the Syries, says it is surrounded by βάθη καὶ διδυμάσσας καὶ τομίων. The spit of sand in question was an elongation of a nesso, represented in Clavertius’s Map, and noticed by Dorville in his Sicula.

—ἐποίεσα] "having fixed itself." On this idiom, by which words with an active force, and generally active use, have sometimes a reflexive sense, see my Note in Recens. Synop. With ἔλατος ἔνδεικτης, Prie. compares Virg. "Hilisque prora perpendiculari."
which idiom see Matth. Gr. Gr. 'Ενί τῶν τῶν ἀλλ. τοις ἐν τῷ ποικιλία τῶν λατιν. 'some of the things which came out of the ship,' i. e. barrels, boxes, &c.

XXVIII. I. Ἐντολή. It was an old opinion, strenuously supported in the last century by De Wette, that each is Marathon, the native name, distinguished from another, on the coast of Illyricum, and has been of late revived, and ably defended by Mr. Bryant and others. Yet it is, I conceive, untenable, as had long ago been proved by Scaliger, Bochart, Luc., Cellar., and Wendelin, de Melita Pauli.

2. Οἱ βασιλεῖς. The pride of the Greeks and Romans accounted men of all other nations barbarians. The not being able to speak the languages of those countries involved the charge of barbarianism; and indeed that is by many supposed to be the primitive sense of the word. See the Note on Rom. i. 11. But that is at variance with the etymology, rightly referred to an Oriental origin; though not from the Arabic herbar, nor marmar, but from the Punic berber, a shepherd. Now it was originally appropriated to the indigenous and pastoral inhabitants of Africa; who, to their more civilized fellow-men on the other side of the Mediterranean, appeared rustic and barbarians. Hence the term βασιλικός came at length to mean a rustic or clown.

—σὺ τὴν τῶν φίλος. "no common benevolence, or kindness." An elegant itotes. Ἀναφέρεται πορφ. The best Commentators are agreed that this signifies "having set fire to a pyre [of wood];" a significance found both in the LXX. and the Classical writers. The common reading "lighting a fire" would require πῷ. Προέκλισθη, "took us into their protection and care." Ἐφεσσα. Quia general, as Grot. well renders. So Polyb. p. 1053. cited by Wets. οὐδὲ βασιλικὸς, as πολύ. It is not necessary to ἡλειόνω, as Wets. οὐδὲ βασιλικὸς, as πολύ. It is not necessary to ἡλειόνω, as Wets. 3. εὐφρον/ευρισκότα. "when he had heaped together."

There is something graphic in the term. Wets. compares Hesych. οἱ γνωριζόμενοι ἐκ τῶν ἐν ποικιλία τῶν λατιν. ἐνεπτροφόνετε. By φλαγμα is meant dry bushwood, fit for fuel. So Xenoph. cited by Wets. φλαγμαν πολλά. ἐνυπάρχοις ὡς τοις ἐν τῇ προφητείᾳ. ἐν τῇ ὕλῃ. Our common version renders "out of the heat." But the best Interpreters, ancient and modern, are agreed that the sense is "re calorem," "urged by the heat." For to take ἔθραμ for πορφ. would be unprecedented. καθίστη is for καθίζετα, by some less licentious idiom. Many eminent Commentators and Critics, indeed, maintain that it is not said the viper bit Paul; and that καθίστη, even were those written, could not have such a sense. I have, however, in Recens. Synop. shown that this position is untenable. Among other passages which I have cited is Cantic. i. 6. καθίστητο μοι ἐκλογε, "laid hold on me" (as we say) tanned my skin. Upon the whole, it is undeniable that καθιστάμενο signifies to lay fast hold of, fasten on. But this, when used of a serpent, is unnecessary. It is the same with καθιστάμενος, etc. Among the Ancients, the fact is shown from the words ἔτρεχεν ὑπὸ κακῶν, at ver. 5, it is exceedingly weak; for, even in a Classical writer, the position of the clause, and the air of the narration, would exclude any such sense as that "the reptile did not hurt Paul." But in a Hellenistic writer the popular sense, which may be denoted by the words, namely, that "no harm came of it," must be preferred. Besides, such is so evidently the opinion of St. Luke (whom we cannot suppose to have been mistaken) that no other sense than the common one must be thought of. Besides, how, it may be asked, can a serpent hang by any part of a man's body, (as at ver. 4.) but by his teeth? 4. τῷ βηράκι. The word is used, not of beasts, properly so called, but of serpents; though it is commonly applied to any wild creature; and Galen uses the word Θερίδες to denote medicines to cure the bite of beasts.

—φονεὺς ἐπὶ κτήνος. The words are to be taken in their plain and popular sense; and such refinements as those resorted to by Eln., Heins., and others, are not to be thought of. The people seem to have meant to reason thus: "Die he surely will, and no doubt for some crime worthy of death; and considering that he has been thus rescued from the jaws of a watery grave, and brought here to suffer death, surely he must have been guilty of the greatest of crimes—murder." From the passages of the Classical writers adduced by Grot., Prie., and Wets., it appears that the ancients thought Divine justice sometimes delivered criminals out of dangers, in order to reserve them for heavier calamities and severer punishments. Οὐαὶ κτήνοι, "has not suffered to live;" considering him as already dead; which proves that they must have been very sure the serpent had bitten Paul.

6. πνεύματος, ἐκ κατ. &c. Here are accurately represented the two classes of symptoms which supervene on the bite of a poisonous serpent, according to the virulence of the poison, and the strength of the body to which it is communicated. The first represents the swelling, and inflammation, in the beginning local, then general, which brings on a burning fever, that quickly destroys the patient. The second is the effect of the strongest poison on the weakest body.
roentus meridianum velit apopon ies autum genvomenum, metabelloquenmo enkxnon tawos ies autum et mia. Eni dxe tois peri ton ton toin xenein x parole tw tramis tw xivos, onomastai Pollion, os anwdeizomenum hmis trawos ximera. 8 filorofonos exiow. "Egeneto de ton pateira ton Pollion puvropo 15, kai douvnetiria sunechxenemakataxwtheta pragioun o Hilois eisthovn, 9 kai proesugxenemakapxetis tw xebias autou, hmatia autou. Tawos ouv genvonen, kai oi loiptoi, oi xekites xwrtina en tw Xivos, pros- 10 xwroto kai eixepantwto oikai polis ximais eptwroin hmis, kai anagxenxos eptwto tw prag tw xheian.

11 Metax de trois mhnwos xwrtixenem en piwio parakxenmima ev tw Xivos, xaladikfwn, papaqisim Aioxouros 13, kai katwofiteces twv xwroin.

12 pacopwos, epmewmawen hmiwos trois. Otwn xwrtixenemwes xerevojmenwes evw Pwywos, kai metax twv hmeron, epagxenxenom uonov, deuterodai.

—μεθέν ἄποσθαν εἰς αὐτὸν γ. This phrase is Hellenistic in its manner, and corresponds to the ἰδαν οὖν κακίᾳ just before, and confirms the common interpretation of that expression. "Ἀπο- σθαν ἄποσθαν να, it is not unusual to the best writers in the sense evil. It here denotes producing harm to the body, in which sense it is often used in the best writers, especially the Medical ones."

—θνατ. The Commentators are needlessly minute in debating what God; for the question is undeterminable, and, after all, the word might be used in that lower sense (to denote a Divine person) which is occasionally found in the later writers, especially Philostratus in his life of Apollonius.

7. χειραὶ estates. See Note on Matt. xxvi. 36. τῷ πάθῳ. This may be interpreted, with most Commentators, "the principal person of the island;" a sense frequent in the N. T. As, however, the term is often found in Inscriptions and Coins, even of Malta, used in the sense Governor, —Grot., Bochart, and also the best recent Commentators are, with reason, of opinion that it signifies "the principal of the island;" yet ver. 27. defends the common interpretation.

—ἐνάπατιέρας —ἐξενώθης "taking us to his house, kindly entertained us." ἧματι is used for ὅσοι. Yet one example of this sense is adduced by Wets. from Αἰλίαν. Σενικήλως and φιλά are usual terms on this subject.

8. παρεγορέω —σεσυγχώνων. There was no necessity for Dr. Owen to have conjectured παρεγορέω, since of the plural in a singular sense examples are adduced by Munthe, as also of fimbres in the Latin from Ammian by Wets. And several might be added from Hippocrates. Perhaps the plural may be used with reference to those fimbres, or paroxysms, by which fever makes its attacks. And possibly the θέλων γιαγιάρον of Thucyd. ii. 49. may be interpreted on the same principle. Συνεχέσθαν is a vox sol. de hoc re, on which see Note on Mark i. 30. On ei Γενέσεως δεσποτα, see Luke xi. 31. 9.

10. παλαιὴς τρισάς ἐσχατῶν ἡμᾶς. Many of the best Commentators are of opinion, that τρισάς is here to be taken in a sense frequent in the Classical writers, and not unknown in the Scriptures, to denote honorary rewards. So Eccles. xxxviii. 1. And λαργάρης τὰς χεῖρας πυραπόμενος. Thucyd. v. 17. οἱ καλῶς προεϊκτέες προβαίνετε ἐπιτέλη τής ἐξοδοθέων: the former of which passages was probably in the mind of St. Luke. The sense seems to be "honorary presents." Not, however, of money (which Paul probably would refuse) but of necessaries. The words following seem meant to give an example of the kind of honorable presents made. Ἐφάλλοισ is well explained by Wets., "onerant nos, et cumulata ingensaret,..." referring to Ruth iii. 15.

11. παρασκευὴν ἵππους κορωνῶν. The τὰ παράσκευον, or ἵππους, was that from which the ship derived its name. It was a painting or bas-relief on the prow, of some god or hero, or sometimes animal; maybe, even an insignia of a gentleman's occupation; referring to Ruth iii. 15.

12. ἰδαν ἄποσθαν ἄποσθαν γ. I do not, on a great measure for commercial purposes.

13. πεποθήκαι. Not "fetching a compass," but "coasting about," as most Translators render; with reference, I imagine, to the promontories, especially that of Taurus, to be doubled in coasting the Sicilian shore; for, in the former sense, the term would not be justified by geographical truth; unless, indeed, it were to be understood of taking a course, by reason of a Western wind, very much to the East, and so getting to Rhégium by backing. And from the ἰδαν ἄποσθαν ἄποσθαν γ. in the next verse, it is certain that the Western wind has abated, and was not the same. But if so, they could not coast along Sicily.

—ἐπαγ. νότος] "the South wind having arisen."
Of this idiom examples are given by Wets and Munthe. On the idiom in διασχισμῷ, see Note at John xi. 39. They were now in the regular track of vessels from Alexandria to Rome, as Wolf infers from Suet. Vesp. C. 9.

14. έπαρκόλογος — έπτα] "we were entreated to stay seven days." It is probable that they had arrived there on the day after the Lord's day. Hence they were requested to stay the next Lord's day over, to give an opportunity to all the Christians of hearing Paul's preaching. See Note on Gal, i. 18.

15. εκλίθη — έκλογος] "having heard from thence," viz. from Puteoli, either by letter or by message. No doubt there was a constant communication between the two places.

16. προϊόντα, &c.] The distance (31 miles) marks the profound respect paid to Paul by the Roman Christians.

— τριών ταβένων.] These are supposed to have been mansions, for the refreshment of travellers passing to and from Rome; but they were probably rather retail shops for the sale of all sorts of eatables and drinkables. Thus Zosimus ii. 10. calls them the τριά καπλᾶνα: and indeed this was the usual sense of taberna, which word Donatus well derives from Trabena, such being at first wooden houses for shops only.

16. προϊόντα, &c.] It was ordered by law that all those sent as prisoners to Rome should be delivered to the custody of the Prefectus Prætorii, and guarded in the Pretorian camp. Here Luke has expressed himself with extreme brevity; but his meaning seems to be this: — "The Centurion delivered his prisoners to the charge of the Prefect [by whom] it was permitted to Paul," &c., Καὶ διῆκεν, &c., i. e., "apart from the other prisoners," who were confined in the carcer castrensis. A great favour this; for even those, to whom the libera custodia, or φρονή δέσπος was granted, were yet usually confined in a part of the public prison, called the εσπιρτουροφιν ελθόνων. So in Philostr. V. A. vii. 22. διδακτόν το εθνον ομοι δεσμοφυνόν.] — συν το φον. &c.] And, as appears from v. 20, and according to the invariably described persons kept in such sort of durance, chained by the hand to the soldier. Nay, from Joseph. p. 314. 7, we find that even King Agrippa, when in confinement at Rome, was chained to a soldier.

17. πάντως] "though I had done;" a somewhat unusual sense of the participle. "Evastor must be accommodated in sense to the two clauses to which it belongs, namely, "nothing injurious to the Jewish people, or at variance with the customs," &c.

19. έν θυρί] "καταμηθείς.] Literally, "not having heard from my own nation;" i.e. not intending thereby to accuse.

20. έντεκα γάρ.] The γάρ refers to a clause omitted; & c. [And I may justly claim to be free from all offence to my nation, nay, even to be attached to it] for, for the hope of Israel (i.e. the long expected Messiah), &c.

21. 22. The latter of these two verses shows that the former must, in interpretation, be qualified, and the sense contained in both may be thus expressed: "We have neither received any letters from Judea [containing any bad account of thee] nor have any of the brethren come here and related or spoken aught of evil concerning thee. But we wish to hear from thee what thou thinkest, or hast to say, concerning this Sect [viz. in its justification]; for it has come to our knowledge that it is everywhere spoken of." There is something obscure and indefinite in the wording, which may partly be ascribed to the delicacy of the speakers. They say they have heard no evil of him, because they did not regard his professing Christianity as involving any thing ἀνθρωπος: such rather respecting actions than opinions. ἀξίοιμα — φρονις is a delicate way of asking what he has to say in defence of Christianity,
which they probably understood to be alluded to in the words έκκλησα τῆς διάθηκας τοῦ Ἱσραήλ.

23. τάξις ἔτη, &c. οὐ "having appointed," or as the sense rather seems to be, "having agreed with him for;" on which significations of the word, see my Note on Thucyd. i. 99. Αξιοῦμεν εἰπ., "he earnestly set forth." See xviii. 26. Παίτος συνόν τὸ παίτο, &c. Sub. συνόν.

26, 27. See Note on Matt. xiii. 14, 15. With this I would compare Soph. A. 85. where Miner. va says to Ulysses, ἕγω σκοτού βλέφαρα καὶ διδοκέβα.